The Anatomy of Melancholy

Robert Burton
A parallel reading edition of the 1651 text with a close modern English rendering

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Introduction

A book that includes its reader

Robert Burton offers an unusual reason for writing a book about melancholy: he is trying to keep melancholy at bay. “I write of melancholy, by being busie to avoid melancholy,” he tells his reader. The work that follows is an occupation, an inquiry and an attempt to help others through knowledge acquired at some personal cost. “I would help others out of a fellow-feeling,” he adds. These declarations do not explain everything in *The Anatomy of Melancholy*, but they establish a relation that survives its many changes of subject. The writer does not occupy a place entirely outside the affliction he describes. His reader need not occupy one either.[1]

At first the book can seem to demand an impossible preparation. There are medical authorities to distinguish, ancient poets to recognize, Latin sentences to decipher and divisions within divisions to remember. Burton makes room for almost anything: digestion and demonic temptation, disappointed scholars and jealous husbands, gardens and planetary systems, poverty and the pleasures of music. Yet its abundance also offers many ways in. A reader may arrive through a familiar feeling and stay for an unfamiliar explanation. A comic portrait may open into an account of suffering; a catalogue that seems merely extravagant may expose how difficult it is to bring human experience under a single rule.

Burton repeatedly unsettles the comfortable position of the observer. He invites us to laugh at the world's follies, then discovers those follies among scholars, writers and people very much like himself. The pronoun changes: they become we. The book's prodigious learning does not secure its speaker against vanity, frustration or error. Reading it closely means listening for these changes of position. A confident judgement may be followed by an objection, an exception or a confession. Sometimes a new authority reverses the force of the authorities that came before it. The accumulation is part of the argument, even when the argument refuses to settle.[2]

This edition offers a close modern-English rendering beside the older text so that these movements can be followed without losing contact with Burton's words. It seeks to make the whole work accessible, including its repetitions, awkward transitions and conflicting voices. Burton's strangeness belongs to what there is to read. His familiarity does too: the pleasure of an absorbing occupation, the humiliations of dependence, the mind's return to a feared possibility, the difficulty of consoling someone whose suffering we cannot remove.

Burton and Democritus Junior

Robert Burton lived from 1577 to 1640. Born in Leicestershire, he completed his degree at Christ Church, Oxford, where he spent most of his adult life and served as librarian from 1624 until his death. The *Anatomy* first appeared in 1621 and grew through successive editions. A life centred on books supplied both its materials and one of its recurring subjects: what learning can give a person, and what it can cost.[3]

The author who addresses us, however, calls himself Democritus Junior. Burton's ancient model is the philosopher whose laughter at human conduct made his neighbours suspect him of madness. In the story Burton recounts, Hippocrates comes to examine Democritus and discovers that the supposed patient understands the world's disorder better than the people who summoned a physician. The story reaches Burton through letters attributed to Hippocrates, not through a contemporary record of the

[1] **Editor.** Burton, “Democritus Junior to the Reader,” pp. 5–6 (1651). Unless stated otherwise, references in these notes are to the 1651 text. Quotations in this Introduction retain its wording with lightly modernized typography.

[2] **Editor.** “Democritus Junior to the Reader,” especially the defence of writing and borrowing, pp. 6–9, and the extension of folly and melancholy to humanity, pp. 18–20.

[3] **Editor.** Christ Church, University of Oxford, “A rare acquisition from our 17th-century librarian,” 15 July 2024, https://www.chch.ox.ac.uk/news/rare-acquisition-our-17th-century-librarian.

encounter. Its importance here lies in the situation it supplies: the person whom society calls mad may be its most searching critic.[4]

The adopted name permits Burton to move between distances. From one position he surveys the world as a vast spectacle. From another he is the secluded college scholar who hears of wars, marriages, crimes and changes of fortune while remaining largely in place. He presents his retirement as sufficient to his needs, yet the news he gathers fills it with agitation. The long address “Democritus Junior to the Reader” joins this self-portrait to attacks on war, exploitation, religious quarrels and the misuse of learning. It also imagines reforms. The private library opens onto the troubled commonwealth.[5]

Democritus Junior is neither a transparent diary voice nor a disguise that makes personal feeling irrelevant. Burton says that painful experience has taught him something; he also speaks through quotations, theatrical roles and borrowed complaints. When he describes the scholar's dependence on patrons, the length and expense of education or the humiliation of seeking advancement, the speaker's involvement is hard to miss. Elsewhere he admits that scholars help produce the abuses they deplore. His bookish authority repeatedly becomes a bookish vulnerability. These passages reward attention to self-presentation without turning every literary gesture into a biographical fact.[6]

The text used here is the sixth edition, published in 1651, after Burton's death. At its close, the notice signed H. C. describes a corrected copy with handwritten additions used in preparing the edition. That account helps explain the book's continued enlargement; it does not by itself establish that an original manuscript survives. The 1651 printed text is this edition's point of reference. It retains the accumulated character of a work revised over years, including expressions whose immediate political setting belongs to an earlier moment. The separate Note on the Text explains the choice of copy and the treatment of its difficulties.[7]

The many meanings of melancholy

The word *melancholy* cannot be exchanged throughout this book for one present-day diagnosis. Burton uses it for a bodily humour, a disposition, an established illness, a kind of suffering and, at times, an image of the human condition. In the preface he deliberately widens its reach until folly, discontent, fear and sorrow seem to implicate everyone. In the medical divisions he attempts more exact distinctions. The movement between these uses is essential. A satirist's claim that the world is melancholy does different work from a physician's account of a particular disorder.[8]

Burton explains the name through black bile. His account belongs to a physiology in which humours, bodily qualities, organs and spirits help explain health, temperament and illness. The spirits discussed in this anatomy are often physiological agencies, rather than ghosts or moods; their meaning must be taken from the passage. Similarly, a person's *complexion* can be a constitution, and a *habit* an established condition. Such words carry theories within them. Making their sentences easier to read should not make those theories disappear or silently replace them with the language of a later medicine.[9]

Even within its historical terms, melancholy is not a settled object. Burton assembles definitions, tests their scope and records disagreement. One usual definition associates it with fear and sadness, without fever and without an apparent cause adequate to the feeling. He then qualifies the formula: some of the

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[4] **Editor.** “Democritus Junior to the Reader,” pp. 23–26, retelling the encounter from the pseudonymous Hippocratic letters. See also the editorial notes to the passage.

[5] **Editor.** “Democritus Junior to the Reader,” pp. 3–4; the subsequent survey of social and political disorder occupies much of the address.

[6] **Editor.** First Partition, digression on the miseries of scholars; especially the accounts of education, patronage, simony and scholars' own responsibility. See also Burton's defence of medical writing by a clergyman in “Democritus Junior to the Reader,” pp. 14–16.

[7] **Editor.** Sixth-edition title page and the closing notice “To the Reader,” signed H. C. See the Note on the Text for the base copy, recovered leaves and limits of comparison.

[8] **Editor.** “Democritus Junior to the Reader,” p. 18; First Partition, definition of melancholy, pp. 31–35. The broad prefatory use and the medical divisions should be read together without treating them as interchangeable.

[9] **Editor.** First Partition, preliminary anatomy of body and soul and discussion of the humours, spirits and faculties; compare the definitions on pp. 31–35.

people described are cheerful or bold, and fear and sorrow are not present in every case. Authorities disagree about which bodily parts are affected and whether imagination, reason or both are impaired. Classification produces further divisions and exceptions. The system is learned and elaborate, but its categories remain under pressure from the cases they are meant to contain.[10]

Body and soul act upon one another throughout the book. Burton defends his participation in medical discussion as a clergyman by arguing that this mixed affliction needs both physical and spiritual understanding. Food, sleep, exercise, air and the passions belong within a connected account of human life. So do sin, conscience, divine judgement and the Devil. Natural and supernatural explanations can appear in the same sequence without being treated as mutually exclusive. To read this faithfully is to notice how Burton apportions causes and authority in a given passage, rather than assume that he is always making the same kind of claim.[11]

The historical distance is sometimes widest where the experience seems most familiar. A compelling description of sleeplessness or fear may stand beside an explanation we cannot accept. An extraordinary anecdote may illuminate what Burton or his source imagined possible without establishing that the event occurred. His medical recipes likewise belong to the historical work. Their presence in a readable modern rendering gives access to his account of treatment; it does not turn that account into contemporary advice. The book remains valuable as an encounter with the efforts, assumptions and difficulties through which people tried to understand distress.

The shape of the Anatomy

Burton gives his abundance a visible structure. Three partitions divide into sections, members and subsections, with synopses that offer a compressed view of the arrangement. The First Partition considers melancholy's definition, causes, symptoms and prognosis. Before narrowing its object, it surveys human vulnerability and supplies an account of body and soul. Its causes extend from bodily constitution and regimen to passions, habits and circumstances. The Second Partition considers cures. The Third turns to love melancholy and religious melancholy, including the disorders of desire, jealousy, superstition and despair. This outline is worth keeping in mind even when the prose seems to have travelled a long way from it.[12]

The architecture also permits an argument to grow beyond its heading. A discussion of scholars becomes an extended reckoning with poverty, patronage, clerical appointments and the distribution of honour. A consideration of air opens onto geographical and cosmological questions. Recreation brings gardens, buildings, spectacles, journeys and books into the account of relief. These passages are digressions in a literal sense, departures from a shorter route; they are also ways of testing how much of the world the stated subject requires. The reader can lose the local thread while still discovering why a narrowly medical book would be insufficient to Burton's purpose.[13]

The digression on air makes the method especially clear. Burton collects reports of strange places and natural marvels, considers the earth and the heavens, and repeatedly asks what can be known. An answer may lead to another disputed question. Astonishing testimony stands beside doubt about the people who offer it. The journey offers intellectual refreshment, but it also exhibits the appetite that makes the *Anatomy* so large: every boundary of knowledge becomes an invitation to read further. The scholar who warns against excessive study knows its attractions very well.[14]

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[10] **Editor.** First Partition, definition of melancholy, especially pp. 31–32. Burton records exceptions to the association with fear and sorrow, then considers the parts and faculties affected.

[11] **Editor.** “Democritus Junior to the Reader,” pp. 15–16; First Partition, general causes and the accounts of spirits and celestial influence.

[12] **Editor.** The synopses of the three partitions and their corresponding divisions in the text.

[13] **Editor.** First Partition, digression on scholars; Second Partition, the discussions of air, exercise and recreations of body and mind.

[14] **Editor.** Second Partition, digression on air. The interpretation here concerns the movement of Burton's inquiry; it does not endorse the natural and geographical reports assembled there.

The Second Partition often works by adjustment rather than by a universal prescription. Music may relieve sorrow, but it can also intensify amorous fixation. Reading and retirement may provide pleasure, while excessive study and isolation may injure the person who seeks refuge in them. The preliminary "Abstract of Melancholy" already stages a comparable instability, alternating the pleasures and miseries of melancholy in its recurring refrains. Such reversals make repetition informative. When an activity appears once as a cause and elsewhere as a remedy, the question is what has changed: the person, the circumstances, the degree or the use.[15]

The book's organization therefore supports several kinds of reading. Its divisions help the reader return to a subject; its extended prose asks for enough patience to hear a case answered or qualified. Reading only an isolated maxim risks missing the objection that follows. Reading every catalogue at the same speed may obscure the larger movement. Burton provides an orderly table and an unruly experience of following it. The useful habit is to keep the outline available while allowing a particular passage to establish its own pace.

Learning, quotation and changing voices

Burton's authors crowd the page. Scripture, ancient poetry, philosophy, medical writing, histories and travellers' reports enter into arguments that also admit proverbs, jokes and remembered conversation. These materials do not all carry the same evidential weight. A verse may express an emotional truth; an anecdote may furnish a warning; a physician may supply an explanation or a case; a theological authority may establish the terms of an objection. The name in a margin tells us something about Burton's presentation of authority. It does not, on its own, tell us that the story is verified or that he consulted the named work directly.

He is explicit about the art of borrowing. In the preface, images of bees, food and digestion describe the transformation of material taken from others. What he gathers acquires another form through selection and arrangement. His defence can also become comedy: the industrious compiler shares in the literary appetites he mocks. The extensive treatment of self-love and the desire for fame gives this comedy a further edge. A writer who exposes the wish to survive in one's books is himself producing a book of formidable size.[16]

Readers will encounter places where Burton's English version and the preceding Latin do not say precisely the same thing. Both belong to his presentation. A gloss can sharpen, soften or redirect a quotation; a sequence can turn an authority towards a new purpose. The modern rendering accordingly retains both stages rather than merging them into one apparently seamless statement. That can produce a deliberate echo in English. The echo records Burton's rhetorical action, and sometimes makes an important difference easier to see.

The same attentiveness is needed when a speaker objects. In the consolations for poverty, the sufferer challenges the adequacy of comforting words offered by people who have enough. In the treatment of despair, a distressed voice presses doubts against the answer just given. Burton can sound impatient, then solicitous; he can minimize a wound and then describe it with force. We should not flatten these exchanges into a single continuous declaration. An objection that he intends to answer may nevertheless retain its power, especially when it names a material want that verbal consolation cannot supply.[17]

Nor does recognizing performance dissolve judgement. Some contradictions are productive; others expose limits in an argument or prejudice in a source. Burton can question a report, accept another with little apparent resistance, or preserve competing claims. The notes in this edition distinguish the act of transcribing his reference from independently locating the passage and from establishing what that passage proves. Where an identification remains uncertain, the uncertainty belongs in view. Clearer

[15] **Editor.** Second Partition, music as a remedy; First Partition, excessive study and solitude; the preliminary poem "The Author's Abstract of Melancholy."

[16] **Editor.** "Democritus Junior to the Reader," pp. 7–9; First Partition, self-love, vainglory, praise and honour.

[17] **Editor.** Second Partition, consolations against poverty and want; Third Partition, remedies for religious despair. Observe the changes between the objecting sufferer and the voice of counsel.

English should make it easier to evaluate the argument, not lend it an authority it did not previously possess.

Society, love and religion

The *Anatomy* repeatedly takes suffering beyond the individual body. Disappointment has institutions around it: households, universities, churches, courts and markets. Burton's portraits of poverty and dependence ask who has the means to live, who receives honour, and whose labour serves someone else's comfort. His attacks on avarice and prodigality connect mental disquiet with possessions and expenditure. The social reach of the book does not make him consistently egalitarian. Rank qualifies his permissions, and his schemes for national improvement can endorse domination. His account of the political body can criticize injustice while treating conquest and colonial settlement as instruments of improvement.[18]

Love gives these tensions another field. The Third Partition starts with broad questions about love and beauty before following desire through its occasions, symptoms and proposed remedies. Poems and stories supply imagined interiors as well as cautionary examples. The lover sees a world reorganized around one person; the jealous mind finds confirmation in what it fears. Burton's resources for describing these states are often vivid. His judgements about women, marriage and sexual conduct also carry damaging generalizations. Attribution matters here, but borrowing a judgement does not remove the force it receives within his own argument.[19]

Religious melancholy brings the book's claims about body, belief and community into their most difficult proximity. Burton's account is Christian and confessional. His survey of religions condemns Jews, Muslims and other communities, attacks Catholic and Eastern Christian practices, and then returns to disagreement within Protestant churches. The movement back towards his own religious world is significant without cancelling the hostility directed elsewhere. He can recognize folly among those nearest him and still claim a privileged position from which to describe the faith of others.[20]

The ensuing treatment also asks how religious fear is produced and maintained. Promises, threats, imitation, impressive ceremonies and alleged miracles help sustain what Burton calls superstition; political and clerical interests enter his explanation. He presents these agencies within a theology that includes demonic action. Their emotional operation is nevertheless part of the account: hope and fear can make people vulnerable to those who claim authority over their consciences. The book's criticism of credulity is thus entangled with its own commitments about true belief, legitimate counsel and spiritual danger.[21]

In the treatment of despair, argument becomes more intimate. The sufferer cannot repent, cannot feel assurance, fears that a thought already amounts to condemnation. Burton's collected answers distinguish an unwanted thought from willing assent and present feeling from what remains possible. The counsel retains theological conditions, but it also finds room for weakness and incomplete confidence. Images of a dormant tree, a hidden spark and embers beneath ashes allow hope to persist without demanding that it already feel secure. This is one of the places where the book's patient attention to distinctions serves compassion most directly.[22]

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[18] **Editor.** “Democritus Junior to the Reader,” discussion of Britain, conquest, settlement, labour and prosperity; First Partition, avarice, prodigality and the miseries of scholars.

[19] **Editor.** Third Partition, general accounts of love and beauty, love melancholy and jealousy. These paragraphs distinguish the work's descriptive resources from its generalizations about groups.

[20] **Editor.** Third Partition, religious melancholy, especially pp. 640–642. The passage turns from judgements on other faiths and churches to superstition and division among Protestants.

[21] **Editor.** Third Partition, causes of religious melancholy, beginning at p. 642; the explanatory synopsis and the discussion of hope, fear and supposed miracles follow the survey of religions.

[22] **Editor.** Third Partition, remedies for despair: inability to repent, troubling thoughts, lack of assurance and the exchanges concerning grace. The distinctions and images discussed here occur in the final consolatory sequence before the return to bodily remedies.

Reading this edition

The original and modern texts offer two routes through the same passage. In the parallel layout, Burton's wording appears on the left and the modern rendering on the right. In the annotated ebook, corresponding passages follow one another so that they can adapt to the reader's screen. The modern version opens difficult syntax, translates the Latin and Greek, and explains obsolete senses where the sentence requires it. It retains lists, qualifications, repetitions, direct address and changes of tone. The older text remains available for comparison, including places where several renderings might reasonably be considered.

Notes labelled *Burton* reproduce his marginal material, with editorial translation or explanation distinguished from the quoted source. Notes labelled *Editor* explain vocabulary, allusion, context and textual decisions. They are aids to reading, not a demand to interrupt every sentence. For a first encounter with a long argument, it can be useful to read the prose through and return to the notes where a question has formed. Readers concerned with a particular attribution can instead move between the passage and its annotation. The separate Note on the Text gives the detailed account of transcription and modernization.

The contextual lexicon gathers recurring terms whose historical senses can be hard to hold in mind. Burton's own index supplies a different kind of access: its subjects and page references reveal how the earlier book offered itself for consultation. Those printed locators belong to the source edition. Where a destination has been established, a link assists the reader; an unresolved reference remains visible without pretending to lead somewhere secure. The modern-English-only ebook offers another choice, preserving the continuous rendering and navigation while leaving out the parallel original and editorial apparatus.

There is no single entrance that every reader must use. “Democritus Junior to the Reader” introduces the voice at its most expansive; the opening of the First Partition establishes the historical framework; the sections on study, music or consolation can make an inviting shorter encounter. Returning later to the surrounding argument often changes what a favourite passage seems to say. The frontispiece and its explanatory verses also repay attention: the illustrated figures make the subject bodily and particular, while Burton's portrait places the author among the things to be examined.

The last practical counsel returns to the purpose announced near the beginning. Burton urges the distressed person to disclose troubles, accept help from friends and suitable advisers, and seek a change in the thoughts and circumstances that sustain the distress. His final precept is brief: “Be not solitary, be not idle.” It follows a book that has made solitude immensely populous and occupation almost inexhaustible. The contradiction does not need to be tidied away. It leaves us with a writer whose chosen labour is implicated in the trouble he hopes to relieve, and whose learning becomes most generous when it makes room for another person's pain.[23]

[23] **Editor.** Third Partition, concluding counsel, pp. 722–723. The original final precept is quoted; the modern rendering reads, “Do not be solitary; do not be idle.”

Note on the Text

The source edition

This is a parallel reading edition of Robert Burton's *The Anatomy of Melancholy*, based on the sixth edition, printed for Henry Cripps in 1651. Its principal witness is the copy digitized by McGill University Library. The source column gives a reset transcription of that printed text; the accompanying column offers a close modern-English rendering. The purpose of the pairing is to make the work readable while allowing the reader to examine how the rendering relates to its source.[24]

The choice of 1651 establishes a definite text to follow. It does not identify that printing with an original manuscript, nor does it claim that every reading represents Burton's final intention. The closing notice signed H. C. states that Burton left a carefully corrected copy with additions in his own hand, entrusted to the writer of the notice for incorporation into the next edition. This is testimony about the preparation of the printing. It does not establish the present survival of that corrected copy or of a complete autograph manuscript. The notice is retained with the book's closing material so that its claim can be read directly.[25]

Burton's preliminary matter, explanatory verses, address to the reader, synopses, three partitions and alphabetical Table belong to the source work. The engraved frontispiece accompanies its explanatory text in the annotated edition. The Table, the H. C. notice and the imprint follow the main work. The new Introduction, this Note on the Text and the contextual lexicon are editorial additions. They should not be mistaken for Burton's own preliminaries or conclusions.

The supplied pages and printed pagination

The McGill scan repeats printed pages 96–97 and lacks the opening numbered 98–99 between PDF pages 199 and 200. The missing body text and marginalia have been supplied from another copy of the 1651 edition, held by the Bavarian State Library, shelfmark 2 Path. 17 k, digitization bsb10330491. In the Internet Archive presentation, the supplied leaves are n191–192, corresponding to image numbers 192–193. These were compared with an independent 1651 microfilm at Archive leaves n197–198.[26]

The supplied text begins “anguish, and vexation” and ends with “sur-”; the McGill copy resumes with “prized at unawares” on printed page 100. The divided word is *surprized*. Recording these verbal boundaries identifies the join more securely than a page number alone. The marginal material from the supplied opening is included, and the repeated page labels in the principal scan have not been silently converted into the missing numbers. The source record preserves the identities of the images used for the recovery.

Throughout the edition, a printed page label, a leaf's place in sequence and a PDF page number are separate kinds of reference. The source has repeated, missing and mistaken numerals, so there is no single arithmetic conversion from printed page to scan page. For example, a late page is printed 651 in the position corresponding to 659, and the next leaf is printed 660. A jump in numbering does not by itself prove the loss of text. Locations are established from the local sequence and the words on the page; the annotations explain discrepancies where they matter to the passage or a cross-reference.

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[24] **Editor.** Robert Burton, *The Anatomy of Melancholy*, sixth edition, 1651, McGill University Library copy: digitized volume (https://archive.org/details/McGillLibrary-RBSC_QUATRO-2497-17110).

[25] **Editor.** Closing notice “To the Reader,” signed H. C., on the unnumbered closing leaf, PDF page 845 in the McGill scan. See also the editorial note accompanying the notice.

[26] **Editor.** Bavarian State Library, 2 Path. 17 k, bsb10330491: supplied opening (https://archive.org/details/10330491bsb/page/n191/mode/2up). Independent 1651 microfilm: comparison opening (https://archive.org/details/bim_early-english-books-1641-1700_the-anatomy-of-melanchol_burton-robert_1651/page/n197/mode/2up). Archive leaf labels and PDF page numbers use different sequences.

Transcribing the older English

The source column preserves historical wording and spelling while resetting the typography for reading. The long *s* is represented by ordinary *s*, spacing is regularized and words divided merely by a line ending are rejoined. The original page layout is not reproduced line for line. Short corresponding passages provide the units of alignment, and a long printed paragraph may occupy more than one pair of passages. Such divisions help comparison; they do not signal a new paragraph or a break in Burton's argument.

Source page locations remain associated with the passages. The divisions of the book, quotations and verse are retained, but the new typesetting does not reproduce every feature of a seventeenth-century page. It should therefore be read as a transcription alongside a rendering, not as a facsimile. The scan remains the evidence for the appearance of the printed witness. Square brackets can occur in Burton's own text, as in his discussion of the definition of melancholy; their presence in the source column does not automatically indicate an editorial insertion.[27]

A doubtful letterform, an apparent misprint and a conjectured correction are different matters. Where the evidence does not settle a reading, the local note states the difficulty or the basis of the adopted interpretation. The source has not been silently rewritten throughout to match a cited author, a later edition or an expected Latin form. Where a correction or supplied sense is needed for the modern rendering, the explanation identifies it. This preserves a distinction between what the witness prints and what an editor judges it may mean.

The modern rendering

The modern English aims to retain the sequence and substance of Burton's presentation. Long sentences may be divided and their syntax clarified; obsolete words receive a current equivalent where one can carry the relevant sense. Lists, qualifications, repetitions, direct address, jokes and changes of speaker are retained. A transition from an objecting sufferer to the voice of counsel is part of the argument and must remain perceptible. A claim reported from another writer is not silently promoted into an assertion made without qualification by Burton.

The same word does not always require the same modern equivalent. *Complexion* may describe bodily constitution; *affection* may mean a condition; *habit* may denote an established state, but elsewhere a costume. *Melancholy*, *spirit* and the names of the faculties carry historical meanings that cannot be replaced throughout with present-day psychological or medical terms. Context governs the choice. Notes and the lexicon explain recurring senses while allowing for differences between passages. Historical explanations and judgements remain attributed to the speaker or source that advances them.

Latin and Greek passages are translated in the modern text. When Burton follows a foreign-language quotation with his own English version, both stages are preserved: a fresh rendering of the quoted words and a modernization of his English. They may overlap, but they may also diverge in emphasis or meaning. Combining them would conceal part of his method. Verse remains lineated, without imposing a new rhyme scheme at the expense of sense. Names and titles use identifiable conventional forms where possible; unusual forms or uncertain identifications are explained when necessary.

Historical medical quantities and recipe terms are treated within the text's own system, with local explanations of difficult notation. An unclear sign is not made certain by converting it into a modern unit. For example, the note on the recipe at printed page 397 records conflicting indications and retains a tentative reading while stating that the intended quantity cannot be established securely from the scan. That distinction is part of the textual evidence, rather than a defect to hide through a smooth sentence.[28]

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[27] **Editor.** First Partition, definition of melancholy, printed p. 31; Burton's explanation of the terms includes the bracketed phrases “without an ague” and “without a cause.”

[28] **Editor.** Second Partition, printed p. 397. See the recipe’s Editor note on the tentative half-ounce reading and the incompatible sign. No conversion can resolve the uncertainty in the witness.

Marginal material and editorial notes

Notes labelled *Burton* preserve the marginal references and quoted marginal text. Their printed location and reference letter are recorded where available. Translation or editorial explanation within such a note is distinguished from the quoted material. Notes labelled *Editor* address vocabulary, historical concepts, allusions, changes of voice, uncertain readings and decisions made in the modern rendering. Numbering belongs to the present edition; the labels identify the different kinds of material it brings together.

The attachment of a marginal note follows the words it explains, rather than its height on the printed page alone. A marginal passage can extend beside several lines or across a page boundary. The annotations follow the recorded connection with the body text, including places where two nearby references concern different subjects. Material appearing once in the margin is not duplicated merely because a later sentence recalls it. Conversely, an author's genuine repetition is not removed as an accidental duplication. A quoted passage and Burton's separate restatement can both be necessary to the reader's understanding.

Editorial notes distinguish three situations: a reference or quotation transcribed from Burton; a source passage or relevant parallel independently located; and an attribution or detail still unresolved. These are descriptions of evidence, not interchangeable marks of certainty. A close parallel may explain an allusion without proving which edition Burton used. A quotation found in a named author may still have reached Burton through another writer. A story's presence in an identifiable source establishes that source's testimony, not necessarily the truth of the reported event.

Corrections and the limits of comparison

Corrections to transcription, interpretation and note placement have been assessed against the base images, the paired passages, existing annotations and saved comparisons. Earlier printings, other copies and identifiable primary sources have been consulted for particular difficulties where recorded. This edition does not claim a complete collation of all historical printings, every surviving copy or every work Burton cites. It offers a reading text with documented local decisions, rather than a reconstructed text supported by an exhaustive apparatus of variants.

A comparison may settle one question while leaving another open. It may establish a page label, the wording of a marginal quotation or the meaning of a clause without identifying the precise intermediary through which Burton encountered it. An uncertain technical sense can likewise be disclosed even where a defensible general rendering is possible: *condition* renders the printed astrological word *case* at page 309, with the limit of that interpretation stated in the note. The distinction between a settled editorial treatment and a fully resolved source history is maintained.[29]

The bibliography gathers resources recorded in the preparation and comparison of the text. Repeated references to the same resource address are grouped while their differing descriptions and scopes are preserved. Distinct editions, language versions and page-specific addresses remain distinguishable. Inclusion in that record does not certify every attribution or assertion associated with a resource. The local note or comparison supplies the relevant finding and its limit. Unresolved scholarly questions remain visible without implying that the reader is being offered a fully authenticated chain of transmission for every quotation.

Navigation and forms of the edition

Burton's sections and synopses provide the principal structure. Where a printed synopsis and a body heading disagree, the source reading is retained and explained; the modern synopses follow the corresponding body headings. An incomplete or prospective cross-reference is not given an invented destination. The alphabetical Table retains its entries and printed locators. Its numbers refer to the source edition, not to pages in the new layout. Links are supplied only where a subject has been checked

[29] **Editor.** Second Partition, printed p. 309, astrological use of “case.” The Editor note identifies “condition” as a general rendering and leaves the precise technical force unresolved.

against its destination. Most numerical locators remain unlinked, and a matching topic does not by itself prove which number the indexer intended.

The annotated PDF and DOCX place the older and modern texts side by side. The annotated EPUB places corresponding passages in sequence so that they can reflow on a screen; Markdown preserves the annotated edition in a text format. The modern-English-only EPUB contains the modern rendering and navigation, without the original column, footnotes, Introduction, this textual note or the lexicon. These different presentations serve different reading preferences. The source record and the paired text remain the means of examining an editorial choice when a closer comparison is wanted.

Original text 1651	Modern English
Source page 7 **THE ANATOMIE OF MELANCHOLY.**	**THE ANATOMY OF MELANCHOLY.**[30]
Source page 8 **The Argument of the Frontispiece.**	**An Explanation of the Frontispiece.**[31]
Ten distinct Squares here seen apart, Are joyn'd in one by Cutters art.	Ten separate panels you see here Are joined as one by the engraver's art.
1 *Old* Democritus *under a tree,* *Sits on a stone with book on knee;* *About him hang there many features,* *Of Cats, Dogs and such like creatures;* *Of which he makes Anatomy,* *The seat of black choler to see.* *Over his head appears the skie,* *And* Saturn *Lord of melancholy.*	1 Old Democritus, beneath a tree, Sits on a stone, a book upon his knee; Around him hang the bodies Of cats, dogs and similar creatures, Which he dissects To find the seat of black bile. Above his head appears the sky, And Saturn, lord of melancholy.[32]
2 *To th' left a landskip of* Jealousie, *Presents it self unto thine eye.* *A Kingfisher, a Swan, an Hern,* *Two fighting Cocks you may discern,* *Two roaring Bulls each other hie,* *To assault concerning Venery.* *Symboles are these; I say no more,* *Conceive the rest by that's afore.*	2 On the left, a landscape of jealousy Presents itself to your eye. A kingfisher, a swan, a heron, And two fighting cocks can be seen; Two roaring bulls rush at each other, To fight over mating. These are symbols; I say no more. Infer the rest from what came before.[33]

[30] **Editor.** Half-title on PDF 7. The preceding leaves are binding and copy-specific material, including a bookplate and handwritten price or ownership marks. They are not Burton's text. This preliminary matter precedes Democritus Junior to the Reader.

[31] **Editor.** Argument means an account of the subject. The numbered verses explain the ten panels of the engraved title on the following leaf. That leaf is reproduced with the preliminary matter in this edition. Verse lines are retained; the modern version does not impose new rhyme.

[32] **Editor.** Features here means bodily forms. The scene presents the story of Democritus dissecting animals to locate black bile, the humour associated with melancholy. Saturn's place above him supplies the corresponding astrological influence; the poem itself identifies it.

[33] **Editor.** Hern is heron; hie means hurry. Venery here means sexual activity, not hunting. The landscape gathers animal emblems of jealousy and rivalry; the verse leaves their fuller application to the reader.

Original text 1651	Modern English
3 *The next of* Solitariness, *A portraiture doth well express,* *By sleeping dog, cat: Buck and Do,* *Hares, Conies in the desart go:* *Bats, Owls the shady bowers over,* *In melancholy darkness hover.* *Mark well: If 't be not as't should be,* *Blame the bad Cutter, and not me.*	3 The next gives a clear picture Of solitude: A sleeping dog and cat; buck and doe, Hares and rabbits roam the wilderness; Bats and owls above the shaded bowers Hover in melancholy darkness. Look carefully: if it is not as it should be, Blame the poor engraver, not me.[34]
4 *Ith' under Columne there doth stand* Inamorato *with folded hand;* *Down hangs his head, terse and polite,* *Some dittie sure he doth indite.* *His lute and books about him lie,* *As symptomes of his vanity.* *If this do not enough disclose,* *To paint him, take thy self by th' nose.*	4 In the panel below there stands The lover, with his hands folded; His head droops, neat and elegant; Surely he is composing some song. His lute and books lie around him, Signs of his foolishness. If this does not reveal enough To picture him, take yourself by the nose.[35]
5 Hypocondriacus *leans on his arm,* *Winde in his side doth him much harm,* *And troubles him full sore God knows,* *Much pain he hath and many woes.* *About him pots and glasses lie,* *Newly brought from's Apothecary.* *This* Saturn's *aspects signifie,* *You see them portraid in the skie.*	5 The sufferer from hypochondriac melancholy leans on his arm; Wind in his side does him much harm, And troubles him severely, God knows. He has much pain and many sorrows. Around him lie pots and glass vessels, Newly brought from his apothecary. Saturn's aspects signify this; You see them depicted in the sky.[36]

[34] **Editor.** Conies are rabbits. Desart means an uninhabited or deserted place, not necessarily an arid landscape. The dog is sleeping in this printing, despite errors in the scan's text extraction.

[35] **Editor.** Inamorato is a man in love. Terse and polite means trim and polished in appearance. The final gesture turns the portrait back upon the reader: you may supply the example yourself.

[36] **Editor.** Hypocondriacus denotes the bodily and mental disorder Burton associates with the region beneath the ribs, including digestive disturbance and wind. It should not be reduced to the modern sense of anxiety about illness. Aspects are astrological relationships between heavenly bodies, marked by the symbols above the figure.

Original text 1651	Modern English
6 *Beneath them kneeling on his knee,* *A* Superstitious *man you see:* *He fasts, prays, on his Idol fixt,* *Tormented hope and fear betwixt.* *For hell perhaps he takes more pain,* *Then thou dost Heaven it self to gain.* *Alas poor Soul, I pitie thee,* *What stars incline thee so to be?*	6 Beneath them, kneeling, You see a superstitious man: He fasts and prays, intent upon his idol, Tormented between hope and fear. Perhaps he takes more trouble to reach hell Than you take to gain heaven itself. Alas, poor soul, I pity you: What stars incline you to be this way?[37]
7 *But see the* Madman *rage down right* *With furious looks, a gastly sight.* *Naked in chains bound doth he lie,* *And roars amain he knows not why?* *Observe him; for as in a glass,* *Thine angry portraiture it was.* *His picture keep still in thy presence,* *Twixt him and thee, ther's no difference.*	7 But see the madman rage outright, With furious looks, a ghastly sight. He lies naked, bound in chains, And roars loudly, though he knows not why. Observe him: as in a mirror, There was your own angry portrait. Keep his picture always before you; There is no difference between him and you.[38]
8 9 Borage *and* Hellebor *fill two scenes,* *Soveraign plants to purge the veins* *Of melancholy, and chear the heart,* *Of those black fumes which make it smart;* *To clear the Brain of misty fogs,* *Which dull our senses, and Soul clogs.* *The best medicine that ere God made* *For this malady, if well assaid.*	8 9 Borage and hellebore fill two scenes: Supreme plants for purging the veins Of melancholy and cheering the heart, Clearing the black fumes that make it ache; For clearing the brain of misty fogs That dull our senses and clog the soul. The best medicine God ever made For this illness, if properly applied.[39]

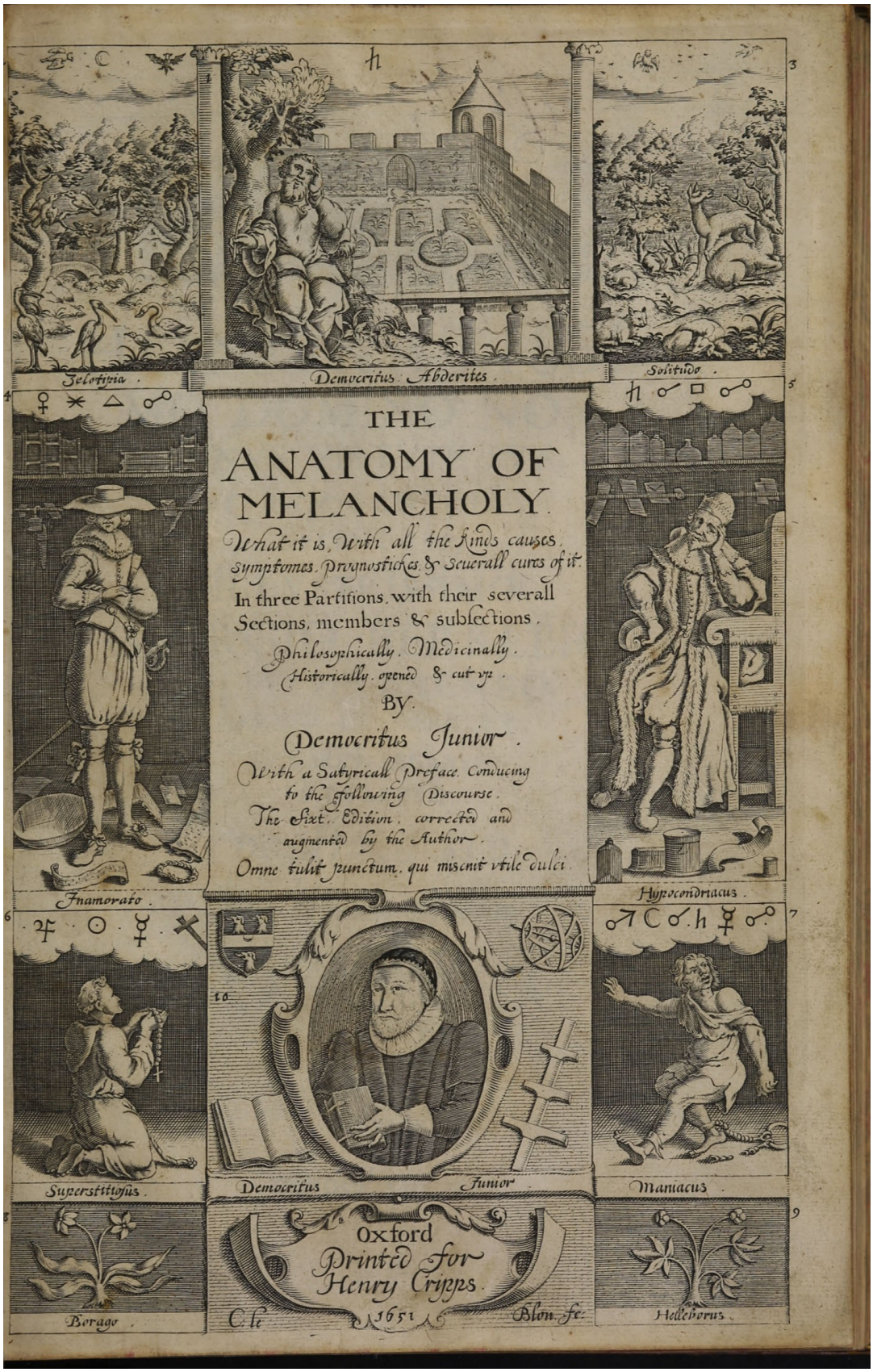
[37] **Editor.** The description combines Burton's religious judgment with an astrological question. The claimed destination of this worship is part of the poem's polemical voice.

[38] **Editor.** Glass means mirror. Burton again implicates the reader: ordinary anger is made to resemble the violent condition displayed in the panel. The historical label and image are retained as part of his argument.

[39] **Editor.** Melancholy here includes the supposed material humour, black bile. Assaid means tried or put to use. The praise of these plants belongs to Burton's historical account of treatment.

Original text 1651	Modern English
10 *Now last of all to fill a place,* *Presented is the Authors face;* *And in that habit which he wears,* *His Image to the world appears.* *His minde no art can well express,* *That by his writings you may guess.* *It was not pride, nor yet vain glory,* *(Though others do it commonly)*	10 Last of all, to fill a space, The author's face is presented; In the clothing that he wears, His image appears before the world. No art can properly express his mind; You may judge that from his writings. It was neither pride nor vanity (Though others commonly act from those)[40]
Made him do this: if you must know, *The Printer would needs have it so.* *Then do not frown or scoffe at it,* *Deride not, or detract a whit.* *For surely as thou dost by him,* *He will do the same again.* *Then look upon't, behold and see,* *As thou lik'st it, so it likes thee.*	That made him do this: if you must know, The printer insisted on it. So do not frown or scoff at it; Do not mock or belittle it at all. For however you treat him, He will surely treat you in return. Look at it, then; look closely and see: As you like it, so it likes you.
And I for it will stand in view, *Thine to command, Reader* Adiew.	And I will stand here on its behalf, At your command. Reader, farewell.

[40] **Editor.** Habit means clothing. The stanza continues in the next unit; the gap between these groups of lines is present in the source.



Engraved frontispiece of the 1651 edition, McGill University Library copy.

Original text 1651	Modern English
Source page 9 **THE ANATOMY OF MELANCHOLY.**	**THE ANATOMY OF MELANCHOLY.**
What it is, With all the Kinds causes, Symptomes, Prognostickes, & severall cures of it. In three Partitions. with their severall Sections, members & subsections. Philosophically. Medicinally. Historically. opened & cut up. By. Democritus Junior. With a Satyricall Preface. Conducing to the following Discourse. The Sixt Edition, corrected and augmented by the Author.	What it is, with all its kinds, causes, symptoms, prognoses and various cures. In three Parts, with their respective Sections, Members and Subsections. Opened and dissected philosophically, medically and historically. By Democritus Junior. With a satirical preface leading into the following discussion. The sixth edition, corrected and enlarged by the author.[41]
Omne tulit punctum, qui miscuit utile dulci.	He wins every vote who mingles the useful with the pleasing.[42]
Oxford Printed for Henry Cripps. 1651 C. le Blon. fe.	Oxford Printed for Henry Cripps. 1651 Made by C. le Blon.[43]
Democritus Abderites. Zelotipia. Solitudo. Inamorato. Hypocondriacus.	Democritus of Abdera. Jealousy. Solitude. The lover. The sufferer from hypochondriac melancholy.[44]

[41] **Editor.** The engraved central title is transcribed here as text; its lettering sizes and spatial arrangement appear in the facsimile. Partition is rendered Part in this title; Member remains the book's formal intermediate division. Democritus Junior is Burton's authorial name.

[42] **Editor.** Horace, Art of Poetry 343. The title engraves miscuit. The following Horatian line explains the combination as delighting and instructing the reader at once.

[43] **Editor.** The engraver's signature is separated by the date and cartouche in the image. Fe. abbreviates fecit, made it. The imprint is part of the original title, not the publication information of this modern edition.

[44] **Editor.** These are the first five panel captions, listed in the order used by the Argument: top centre, top left, top right, middle left and middle right. Their spatial arrangement and the astrological and heraldic symbols are preserved in the facsimile.

Original text 1651	Modern English
Superstitiosus. Maniacus. Borago. Helleborus. Democritus Junior.	The superstitious man. The madman. Borage. Hellebore. Democritus Junior.
Source page 11 HONORATISSIMO DOMINO NON MINUS VIRTUTE SUA, QUAM GENERIS SPLENDORE, ILLUSTRISSIMO; GEORGIO BERKLEIO, MILITI DE BALNEO, BARONI DE BERKLEY MOUBREY, SEGRAVE, D. DE BRUSE, *DOMINO SUO Multis Nominibus Observando*, HANC SUAM MELANCHOLIAE ANATOMEN, JAM SEXTO REVISAM, D. D. DEMOCRITUS Junior.	To the most honourable lord, most illustrious no less for his own virtue than for the splendour of his lineage: George Berkeley, Knight of the Bath, Baron Berkeley, Mowbray and Segrave, Lord de Braose; his lord, to whom he owes respect on many grounds, Democritus Junior presents and dedicates this Anatomy of Melancholy of his, now revised for the sixth time.[45]

[45] **Editor.** The formal Latin dedication occupies a full leaf in the source; its text is set continuously here. D. de Bruse is expanded as Lord de Braose, and D. D. as the customary presentation and dedication formula. Multis nominibus means on many grounds, not merely by many names. The modernization follows the titles Burton prints without adjudicating their legal history.

Original text 1651	Modern English
Source page 13 ***Democritus Junior ad Librum suum.***	**Democritus Junior to His Book.**[46]
Vade liber, qualis, *non ausum dicere,* foelix, *Te nisi foelicem fecerit Alma dies.* *Vade tamen quocunque lubet, quascunque per oras,* *Et* Genium *Domini fac imitere tui.*	Go, book, such as you are; I dare not call you fortunate, Unless a kindly day makes you so. Yet go wherever you please, through any lands, And be sure to reflect your master's spirit.[47]
I blandas inter Charites, mystamque saluta *Musarum quemvis, si tibi lector erit.* *Rura colas, urbem, subeasve palatia regum,* *Submissè, placidè, te sine dente geras.*	Go among the gracious Graces, and greet Any initiate of the Muses who will read you. Whether you dwell in country or town, or enter kings' palaces, Behave humbly and gently, without biting.[48]
Nobilis, aut si quis te fortè inspexerit heros, *Da te morigerum, perlegat usque lubet.* *Est quod Nobilitas, est quod desideret heros,* *Gratior hæc forsan charta placere potest.*	If some nobleman or great person happens to inspect you, Be accommodating; let him read as far as he likes. There is something nobility, something a great person may want; Perhaps this page may win favour and give pleasure.

[46] **Editor.** The author addresses his book as a person travelling among possible readers. The Latin verse is translated line by line without adding rhyme. Speaker and addressee shifts are retained; the final couplet speaks of the author as the book's master.

[47] **Editor.** The 1651 print reads ausum, irregular here. The inspected 1638 poem opening also reads ausum, so it is not unique to the base edition. The translation understands the intended sense as ausim, I would dare, without claiming proof of authorial intention or changing the original column. Qualis is understood elliptically as such as you are.

[48] **Editor.** Charites are the Graces; an initiate of the Muses is a devotee of poetry or learning. Without a tooth is a figure for refraining from biting satire. Ink or staining obscures parts of lines 5–7 in this copy; the words are supported by the later Latin witness listed in the references.

Original text 1651	Modern English
Si quis morosus Cato, *tetricusque Senator,* *Hunc etiam librum fortè videre velit,* *Sive magistratus, tum te reverenter habeto;* *Sed nullus;* muscas non capiunt Aquilæ. *Non vacat his tempus fugitivum impendere nugis,* *Nec tales cupio; par mihi lector erit.*	If some sour Cato, some stern senator, Should happen to wish to see this book too, Or some magistrate, then behave respectfully. But none will: eagles do not catch flies. They have no time to spend their fleeting hours on trifles, Nor do I want such readers; mine will be someone like me.[49]
Si matrona gravis casu diverterit istuc, *Illustris domina, aut te Comitissa legat:* *Est quod displiceat, placeat quod forsitan illis,* *Ingerere his noli te modo, pande tamen.*	If a dignified matron happens to turn this way, If a distinguished lady or countess reads you, There is something to displease them, perhaps something to please. Only do not thrust yourself upon them; still, open your pages.
At si virgo tuas dignabitur inclyta chartas *Tangere, sive schedis hæreat illa tuis:* *Da modo te facilem, & quædam folia esse memento* *Conveniant oculis quæ magis apta suis.*	But if a noble maiden deigns to touch Your pages, or lingers over your sheets, Be obliging, and remember that there are some leaves More suitable for her eyes.
Si generosa ancilla tuos aut alma puella *Visura est ludos, annue, pande lubens.* *Dic utinam nunc ipse meus*[50] *(nam diligit istas)* *In præsens esset conspiciendus herus.*	If a well-born attendant or a lovely girl Wishes to see your games, consent; open gladly. Say, “If only my master himself—for he likes such women— Were here in person now, for you to see.”[51]

[49] **Editor.** Cato stands for an austere moral censor. The eagle-and-flies proverb treats the book as something beneath the attention of the exalted readers just named; Burton then declines their company himself.

[50] **Burton.** Hæc comicè dicta cave ne malè capias. These words are spoken in jest; take care not to misunderstand them.

[51] **Editor.** Ancilla normally means a female servant or attendant; generosa gives her a gentle or noble character or birth. The teasing invitation is accompanied by Burton’s own caution that it is a joke.

Original text 1651	Modern English
Ignotus notusve mihi de gente togata *Sive aget in ludis, pulpita sive colet,* *Sive in Lycæo, & nugas evolverit istas,* *Si quasdam mendas viderit inspiciens,* *Da veniam Authori, dices; nam plurima vellet* *Expungi, quæ jam displicuisse sciat.*	If someone of the gowned profession, known to me or unknown, Whether he works in schools or occupies a pulpit, Or in a college, turns over these trifles, And notices some faults as he examines them, Say, "Forgive the author; he would wish many things Erased, which he knows have already displeased."[52]
Sive Melancholicus quisquam, seu blandus Amator, *Aulicus aut Civis, seu bene comptus Eques* *Huc appellat, age & tutò te crede legenti,* *Multa istic forsan non malè nata leget.* *Quod fugiat, caveat, quodque amplexabitur, ista* *Pagina fortassis promere multa potest.*	If a melancholy person or an affectionate lover, A courtier or citizen, or a well-dressed gentleman, Calls here, come, entrust yourself safely to his reading. Perhaps he will find much here that is not badly conceived. What to flee, what to beware of, what to embrace: This page may perhaps disclose many such things.
At si quis Medicus coram te sistet, amicè *Fac circumspectè, & te sine labe geras:* *Inveniet namque ipse meis quoque plurima scriptis,* *Non leve subsidium quæ sibi forsan erunt.*	But if a physician comes before you, be friendly, Act carefully and conduct yourself without fault; For in my writings too he will find many things That may be of no small assistance to him.
Source page 14 *Si quis Causidicus chartas impingat in istas,* *Nil mihi vobiscum, pessima turba vale;* *Sit nisi vir bonus, & juris sine fraude peritus,* *Tum legat, & forsan doctior inde fiet.*	If some lawyer blunders into these pages: "I have nothing to do with you; goodbye, you wretched crowd!" Unless he is a good man, honestly skilled in law; Then let him read, and perhaps he will leave better informed.

[52] **Editor.** The toga or gown marks the learned professions; the following alternatives include teachers, preachers and scholars. Lycæum, named for the ancient Lyceum, is used here for a place of higher learning. The source does not specify whose displeasure the author recognizes.

Original text 1651	Modern English
Si quis cordatus, facilis, lectorque benignus *Huc oculos vertat, quæ velit ipse legat;* *Candidus ignoscet, metuas nil, pande libenter,* *Offensus mendis non erit ille tuis,*	If some sensible, easygoing and kindly reader Turns his eyes here, let him read what he likes. A fair man will forgive: fear nothing, open willingly; He will not be offended by your faults,
Laudabit nonnulla. Venit si Rhetor ineptus, *Limata & tersa, & qui bene cocta petit,* *Claude citus librum; nulla hic nisi ferrea verba,* *Offendent stomachum quæ minus apta suum.*	And will praise some things. If a foolish rhetorician comes, Looking for language polished, refined and thoroughly cooked, Quickly close the book: here are only iron words, Which, ill suited to his taste, will upset his stomach.[53]
At si quis non eximius de plebe poeta, *Annue; namque istic plurima ficta leget.* *Nos sumus è numero, nullus mihi spirat Apollo,* *Grandiloquus Vates quilibet esse nequit.*	But if an undistinguished poet of the common crowd arrives, Welcome him: he will read many fictions here. I am one of that number; no Apollo breathes into me. Not everyone can be a lofty-speaking bard.[54]
Si Criticus Lector, tumidus Censorque molestus, Zoilus *&* Momus, *si rabiosa cohors:* *Ringe, freme, & noli tum pandere, turba malignis* *Si occurrat sannis invidiosa suis.*	If the reader is a critic, a pompous and troublesome censor, A Zoilus or Momus, if a rabid crowd arrives, Bare your teeth and growl; do not open then, If the envious crowd confronts you with spiteful sneers.[55]

[53] **Editor.** Burton mixes the metaphors of polishing metal and cooking food. Iron words are hard or rough language, opposed to the stylist's demand for finish. The translation retains his joke rather than smoothing it away.

[54] **Editor.** Apollo is invoked as the god of poetic inspiration. Burton places himself among ordinary poets while giving this declaration its own deliberately elevated Latin dress.

[55] **Editor.** Zoilus and Momus are conventional names for carping critics: Zoilus as the hostile critic of Homer, Momus as the personification of fault-finding. The book is now told to bite, reversing its earlier instructions to be gentle.

Original text 1651	Modern English
Fac fugias; si nulla tibi sit copia eundi, *Contemnes, tacitè scommata quæque feres.* *Frendeat, allatret, vacuas gannitibus auras* *Impleat, haud cures, his placuisse nefas.*	Make your escape; if you have no chance to leave, Disdain them and bear every taunt in silence. Let the crowd gnash its teeth and bark, filling the empty air With yelps; do not care. To please them would be wrong.
Verum age si forsan divertat purior hospes, *Cuique sales, ludi, displiceantque joci,* *Objiciatque tibi sordes, lascivaque: dices,* *Lasciva est Domino & Musa jocosa tuo;*	But suppose a more scrupulous visitor turns aside to you, Who dislikes wit, games and jokes, And charges you with filth and indecency: say That your master's Muse is playful and fond of jokes;[56]
Nec lasciva tamen, si pensitet omne; sed esto; Sit lasciva licet pagina, vita proba est.	Yet not indecent, if he weighs everything; but grant it: Though the page may be wanton, the life is upright.[57]
Barbarus, indoctusque rudis spectator in istam *Si messem intrudat, fuste fugabis eum,* *Fungum pelle procul (jubeo) nam quid mihi fungo?* *Conveniunt stomacho non minus ista suo.*	If a barbarous, ignorant, uncultivated spectator Intrudes into this harvest, drive him away with a stick. Chase that mushroom far away, I command; what use have I for a mushroom? These pages suit his stomach no less.[58]

[56] **Editor.** Lasciva can mean playful or sexually wanton. Burton moves between those senses as he stages the objection and reply; the next couplet makes his distinction explicit.

[57] **Editor.** An adaptation of Martial, Epigrams 1.4.8, separating the character of the writing from the conduct of the writer. The final Latin line is printed in roman type, unlike the surrounding verse.

[58] **Editor.** Fungus, mushroom, insults a dullard; the harvest is the book's material. Both inspected 1638 and 1651 pages read non minus, no less. Their agreement supports retaining this wording, not settling its meaning. The abrupt comparison may be ironic or anticipate the welcome that follows. The translation remains literal; no correction is imposed.

Original text 1651	Modern English
Sed nec pelle tamen; læto omnes accipe vultu, *Quos, quas, vel quales, inde vel unde viros.* *Gratus erit quicunque venit; gratissimus hospes* *Quisquis erit, facilis difficilisque mihi:*	Yet do not drive him away; receive everyone with a cheerful face, Men or women, whatever they are like, wherever they come from. Whoever comes will be welcome, a most welcome guest, Whoever it is, easygoing or difficult with me.
Nam si culparit, quædam culpasse juvabit, *Culpando faciet me meliora sequi.* *Sed si laudarit, neque laudibus efferar ullis,* *Sit satis hisce malis opposuisse bonum.*	For if he finds fault, it will help that some faults were found; By finding fault he will make me pursue better things. But if he praises me, I will not be carried away by any praise; Let it be enough to have set something good against these ills.
Hæc sunt quæ nostro placuit mandare libello, *Et quæ dimittens dicere jussit Herus.*	These are the things he chose to entrust to our little book, And what its master, sending it away, ordered it to say.

Original text 1651	Modern English
Source page 15 ***The Authors Abstract of Melancholy,* Διαλογικῶς.**	**The Author's Summary of Melancholy, in Dialogue.**[59]
When I go musing all alone, Thinking of divers things fore-known, When I build Castles in the air, Void of sorrow and void of fear, Pleasing my self with phantasms sweet, Me thinks the time runs very fleet. All my joys to this are folly, Naught so sweet as melancholy.	When I go musing all alone, Thinking of things I knew before, When I build castles in the air, Free from sorrow and free from fear, Pleasing myself with sweet imaginings, It seems to me that time flies by. All my other joys are foolishness beside this; Nothing is as sweet as melancholy.
When I lie walking all alone, Recounting what I have ill done, My thoughts on me then tyrannise, Fear and sorrow me surprise, Whether I tarry still or go, Me thinks the time moves very slow. All my griefs to this are jolly, Naught so sad as melancholy.	When I lie awake all alone, Recalling what I have done wrong, My thoughts become my tyrants; Fear and sorrow seize me. Whether I stay still or move, It seems to me that time moves very slowly. All my other griefs are cheerful beside this; Nothing is as sad as melancholy.[60]
When to my self I act and smile, With pleasing thoughts the time beguile, By a brook side or wood so green, Unheard, unsought for, or unseen, A thousand pleasures do me bless, And crown my soul with happiness. All my joys besides are folly, None so sweet as melancholy.	When I act things out and smile to myself, Passing the time with pleasant thoughts, Beside a brook or a green wood, Unheard, unsought or unseen, A thousand pleasures bless me And crown my soul with happiness. All my other joys are foolishness; None is as sweet as melancholy.

[59] **Editor.** The Greek Διαλογικῶς means in the manner of a dialogue. Twelve eight-line stanzas alternate between delight and misery. No speakers are explicitly named. The source's repeated refrains and their variations are retained.

[60] **Editor.** The 1651 source prints lie walking; the inspected 1638 Abstract reads lie waking. This earlier reading supports lie awake in the modern version. Walking is retained in the original column, and a printing error remains the likely explanation. Surprise here means seize or overtake, rather than astonish.

Original text 1651	Modern English
When I lie, sit, or walk alone, I sigh, I grieve, making great mone, In a dark grove, or irksome den, With discontents and Furies then, A thousand miseries at once, Mine heavy heart and soul ensconce, All my griefs to this are jolly, None so sour as melancholy.	When I lie, sit or walk alone, I sigh and grieve, bitterly lamenting, In a dark grove or a dreary den, With discontent and Furies there, A thousand miseries at once Entrench themselves in my heavy heart and soul. All my other griefs are cheerful beside this; None is as bitter as melancholy.[61]
Me thinks I hear, me thinks I see, Sweet musick, wondrous melodie, Towns, places and Cities fine; Here now, then there; the world is mine; Rare beauties, gallant Ladies shine, What e're is lovely or divine. All other joys to this are folly, None so sweet as melancholy.	I seem to hear, I seem to see, Sweet music, wonderful melody, Towns, places and splendid cities; Now here, then there: the world is mine. Rare beauties, splendid ladies shine, Whatever is lovely or divine. All other joys are foolishness beside this; None is as sweet as melancholy.[62]
Me thinks I hear, me thinks I see Ghosts, goblins, fiends; my phantasie Presents a thousand ugly shapes, Headless bears, black men, and apes, Dolefull outcries, and fearfull sights, My sad and dismall soul affrights. All my griefs to this are jolly, None so damn'd as Melancholy.	I seem to hear, I seem to see Ghosts, goblins, fiends; my imagination Presents a thousand hideous shapes: Headless bears, black men and apes. Mournful cries and terrifying sights Frighten my sad and gloomy soul. All my other griefs are cheerful beside this; None is as accursed as melancholy.[63]

[61] **Editor.** Ensconce evokes occupation of a fortified position: the miseries establish themselves within the heart and soul. Furies can evoke the classical powers of torment as well as raging thoughts.

[62] **Editor.** The source reads places; it has not been silently changed to palaces. The paired acts of hearing and seeing range across the following images rather than assigning every object to both senses.

[63] **Editor.** Both inspected editions, 1638 and 1651, include black men among the shapes presented by the speaker's imagination. This confirms the wording, but does not settle whether dark figures, demons or people imagined in racial terms are meant. The phrase is retained without a narrower identification.

Original text 1651	Modern English
Source page 16 Me thinks I court, me thinks I kiss, Me thinks I now embrace my mistriss. O blessed days, O sweet content, In Paradise my time is spent. Such thoughts may still my fancy move, So may I ever be in love. All my joys to this are folly, Naught so sweet as Melancholy.	I imagine courting, I imagine kissing, I imagine embracing my beloved now. O blessed days, O sweet contentment, My time is spent in paradise. May such thoughts always stir my imagination; May I always be in love like this. All my other joys are foolishness beside this; Nothing is as sweet as melancholy.
When I recount loves many frights, My sighs and tears, my waking nights, My jealous fits; O mine hard fate I now repent, but 'tis too late. No torment is so bad as love, So bitter to my soul can prove. All my griefs to this are jolly, Naught so harsh as Melancholy.	When I recall love's many terrors, My sighs and tears, my sleepless nights, My fits of jealousy—O my cruel fate!— I now regret it, but too late. No torment is as bad as love, Or can prove so bitter to my soul. All my other griefs are cheerful beside this; Nothing is as harsh as melancholy.
Friends and Companions get you gone, 'Tis my desire to be alone; Ne're well but when my thoughts and I Do domineer in privacie. No Gemm, no treasure like to this, 'Tis my delight, my Crown, my bliss. All my joys to this are folly, Naught so sweet as Melancholy.	Friends and companions, go away; I want to be alone. I am never well except when my thoughts and I Reign freely in private. No jewel, no treasure can equal this: It is my delight, my crown, my bliss. All my other joys are foolishness beside this; Nothing is as sweet as melancholy.
'Tis my sole plague to be alone, I am a beast, a monster grown, I will no light nor company, I finde it now my misery. The scean is turn'd, my joys are gone; Fear, discontent, and sorrows come. All my griefs to this are jolly, Naught so fierce as Melancholy.	Being alone is my one great torment; I have become a beast, a monster. I want neither light nor company; I now find solitude my misery. The scene has changed, my joys are gone; Fear, discontent and sorrows come. All my other griefs are cheerful beside this; Nothing is as fierce as melancholy.[64]

[64] **Editor.** Will is a verb of desire: I will no light means I want no light. The changed scene makes explicit the reversal that structures the alternating stanzas.

Original text 1651	Modern English
I'le not change life with any King, I ravisht am: can the world bring More joy, then still to laugh and smile, In pleasant toys time to beguile? Do not, O do not trouble me, So sweet content I feel and see. All my joyes to this are folly, None so divine as Melancholy.	I would not exchange lives with any king; I am transported: can the world bring More joy than always laughing and smiling, Passing the time in pleasant fancies? Do not, O do not disturb me; Such sweet contentment I feel and see. All my other joys are foolishness beside this; None is as divine as melancholy.
I'le change my state with any wretch, Thou canst from gaole or dunghill fetch: My pain, past cure, another Hell, I may not in this torment dwell, Now desperate I hate my life, Lend me a halter or a knife. All my griefs to this are jolly, Naught so damn'd as Melancholy.	I would exchange my condition with any wretch You could fetch from a jail or dunghill. My incurable pain is another hell; I cannot remain in this torment. Now, in despair, I hate my life; Lend me a noose or a knife. All my other griefs are cheerful beside this; Nothing is as accursed as melancholy.[65]

Democritus Junior to the Reader

[65] **Editor.** Halter here means a noose. The poem ends with its darker voice rather than resolving the opposition between the two states. The next source leaf begins Gentle Reader, the opening of Democritus Junior to the Reader.

Original text 1651	Modern English
Source page 1 Gentle Reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as [66]he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man born, and may chuse whether I will tell, who can compel me?	Gentle reader, I imagine you will be very curious to know who this comic or masked actor is, who so insolently intrudes upon this public stage before the eyes of the world, claiming another man's name; where he comes from, why he does it, and what he has to say.[67] Although, as that writer said, *"First, if I choose not to, I shall not answer; who will compel me?"* I am a freeborn man and may choose whether to tell; who can compel me?[68]
If I be urged, I will as readily reply as that Egyptian in [69]*Plutarch*, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, [70]*and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author;* I would not willingly be known. Yet in some sort to give thee satisfaction, which is more then I need, I will shew a reason, both of this usurped name, title, and subject.	If pressed, I will answer as readily as the Egyptian in Plutarch, when an inquisitive fellow insisted on knowing what was in his basket: *"Since you see that it is covered, why inquire into what is concealed?"* It was covered precisely so that he should not know what was in it.[71] Do not pry into what is hidden. If the contents please you and serve your purpose, suppose the author to be the Man in the Moon, or whoever you like; I would prefer to remain unknown. Still, to satisfy you to some degree, which is more than I need do, I will explain my assumed name, my title, and my subject.

[66] **Burton.** Printed p. 1, a: "Seneca in ludo in mortem Claudii Cæsaris." Seneca, the satire on the death of the emperor Claudius.

[67] **Editor.** "Antick" suggests a comic or grotesque performer; "personate" means acting an assumed part. Burton introduces his authorial persona, Democritus Junior. "Arrogating" adds the joking suggestion that he has taken a name without entitlement.

[68] **Editor.** Seneca, Apocolocyntosis 1. Burton borrows the narrator's refusal to disclose his authority. The Latin is translated in the modern column; Burton's following English restatement is retained too.

[69] **Burton.** Printed p. 1, b: "Lib. de curiositate." The book On Curiosity.

[70] **Burton.** Printed p. 1, c: "Modo hæc tibi usui sint, quemvis authorem fingito. Wecker." Translation: Provided these things are useful to you, imagine any author you please. Attribution to Wecker retained; exact passage not yet located.

[71] **Editor.** Plutarch, On Curiosity (De curiositate), section 3, 516E. The covered object becomes a joke against the reader's demand to uncover the author. Burton's Latin rendering and his own explanatory paraphrase are both retained in translation.

Original text 1651	Modern English
And first of the name of *Democritus*; lest any man by reason of it, should be deceived, expecting a pasquil, a satyre, some ridiculous treatise (as I my self should have done) some prodigious tetent, or paradox of the earths motion, of infinite Worlds, *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Lucippus* of old maintained, and are lately revived by *Copernicus*, *Brunus*, and some others.	First, the name Democritus: I would not have it mislead anyone into expecting a lampoon, a satire, some absurd treatise—as I myself would have expected—or some extraordinary doctrine or paradox about the earth's motion, about infinite worlds *"in an infinite void, arising from the chance collision of atoms"*: worlds in an endless emptiness, formed by the accidental collision of specks like those visible in a sunbeam.[72] All these opinions Democritus held, Epicurus and their master Leucippus maintained in ancient times, and Copernicus, Bruno, and others have recently revived.[73]
Besides it hath been always an ordinary custom, as [74]*Gellius* observes, *for later Writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as Democritus, to get themselves credit, and by that means the more to be respected*, as artificers usually do, *Novo qui marmori ascribunt Praxatilem suo*. Tis not so with me.	Besides, as Gellius observes, later writers and impostors have commonly put forward absurd and outrageous inventions under the name of so distinguished a philosopher as Democritus, to gain credit and thereby greater respect. Craftsmen do much the same, *"inscribing the name of Praxiteles on their own newly carved marble."* That is not my purpose.[75]

[72] **Editor.** "Pasquil" is a lampoon. The scan reads "tetent," apparently a misprint for "tenent" (tenet or doctrine); "doctrine" is the proposed reading in the modern column. "Motes in the Sun" means dust specks made visible by sunlight.

[73] **Editor.** Burton groups ancient atomism, the earth's motion, and a plurality of worlds in one sweeping catalogue. His attribution is preserved as his claim; it should not be read as establishing that every named thinker held every listed opinion. "Brunus" is Giordano Bruno.

[74] **Burton.** Printed p. 1, d: "Lib. 10. c. 12. Multa à malè feriatis in Democriti nomine commenta data, nobilitatis, authoritatisq; ejus perfugio utentibus." Translation: Many inventions were circulated in Democritus's name by idlers sheltering behind his renown and authority.

[75] **Editor.** Gellius, Attic Nights 10.12, discusses works falsely attributed to Democritus. The marble comparison adapts Phaedrus, Fables 5, prologue 5–7: attaching a famous artist's name to new work increases its value. "Praxatilem" is the form in Burton's text; Praxiteles is the sculptor.

Original text 1651	Modern English
Source page 1–2 [76]*Non hic Centauros, non Gorgonas, Harpyasque* *Invenies, hominem pagina nostra sapit.* No Centaures here, or Gorgons look to finde, My subject is of man, and humane kinde. Thou thy self art the subject of my discourse. [77]*Quicquid agunt homines, votum, timor, ira, voluptas,* *Gaudia, discursus, nostri farrago libelli.* What ere men do, vows, fears, in ire, in sport, Joys, wandrings, are the sum of my report.	*Here you will find no Centaurs, Gorgons, or Harpies;* *my page has the flavour of human life.* Look here for no Centaurs or Gorgons; my subject is humanity. You yourself are the subject of my discourse.[78] *Whatever people do—their desires, fear, anger, pleasure,* *joys, restless pursuits—is the mixture in my little book.* Whatever people do, their vows and fears, in anger or in play, their joys and wanderings: these make up my account.[79]

[76] **Burton.** Printed p. 1, e: “Martialis lib. 10. epigr. 14.” The printed reference is retained. The quotation is Martial 10.4.9–10; see the editorial note opposite.

[77] **Burton.** Printed p. 2, f: “Iuv. Sat. 1.” Juvenal, Satire 1.

[78] **Editor.** Martial, Epigrams 10.4.9–10, not 10.14 as Burton’s margin states. Centaurs, Gorgons, and Harpies are mythological creatures. The Latin couplet and Burton’s English version are translated separately, preserving his movement between quotation and adaptation.

[79] **Editor.** Juvenal, Satire 1.85–86. The Latin “farrago” evokes a mixture or medley. Burton’s rhymed English loosely recasts the list; the modern column renders the Latin and his English independently without forcing new rhymes.

Original text 1651	Modern English
Source page 2 My intent is no otherwise to use his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, use the name of *Mercurie*, [80]*Democritus Christianus*, &c. Although there be some other circumstances, for which I have masked my self under this visard, and some peculiar respects, which I cannot so well expresse, untill I have set down a brief character of this our *Democritus*, what he was, with an Epitome of his life.	I intend to use his name just as Mercurius Gallobelgicus and Mercurius Britannicus use the name of Mercury, or as Democritus Christianus uses that of Democritus, and so on.[81] There are, however, other circumstances that have led me to conceal myself behind this mask, and particular reasons that I cannot explain so well until I have sketched this Democritus of ours: what sort of man he was, with a brief account of his life.

[80] **Burton.** Printed p. 2, g: “Auth. Pet. Besseo edit. Coloniæ 1616.” By Pierre de Besse; published at Cologne, 1616.

[81] **Editor.** These titles illustrate borrowing a celebrated name. Mercury is the messenger god. Democritus Christianus is Pierre de Besse’s Christian Democritus, subtitled Contempt for the Vanities of the World; the Cologne 1616 edition is recorded by Zentralbibliothek Zürich. “Visard” means mask.

Original text 1651	Modern English
Democritus, as he is described by [82]*Hippocrates* and [83]*Laertius*, was a little wearish old man, very melancholy by nature, averse from company in his latter daies, [84]and much given to solitarinesse, a famous Philosopher in his age, [85]*coævus* with *Socrates*, wholly addicted to his studies at the last, and to a private life, writ many excellent works, a great Divine, according to the divinity of those times, an expert Physitian, a Politician, an excellent Mathematician, as [86]*Diacosmus* and the rest of his works do witnesse.	Democritus, as Hippocrates and Diogenes Laertius describe him, was a small, withered old man, very melancholy by temperament, averse to company in his later days and much inclined to solitude.[87] A famous philosopher in his time and a contemporary of Socrates, he devoted himself entirely, towards the end, to his studies and a private life. He wrote many excellent works. He was a great theologian, according to the theology of those times, an expert physician, a student of politics, and an excellent mathematician, as his Diacosmus and other works testify.[88]

[82] **Burton.** Printed p. 2, h: “Hip. Epist. Damaget.” The Hippocratic letter to Damagetus.

[83] **Burton.** Printed p. 2, i: “Laert. lib. 9.” Diogenes Laertius, book 9.

[84] **Burton.** Printed p. 2, k: “Hortulo sibi cellulam seligens, ibique seipsum includens, vixit solitarius.” Translation: Choosing a little cell in a garden and shutting himself up there, he lived alone.

[85] **Burton.** Printed p. 2, l: “Floruit Olympiade 80, 700. annis post Troiam.” Translation: He flourished in the eightieth Olympiad, seven hundred years after Troy. These are Burton’s chronological figures.

[86] **Burton.** Printed p. 2, m: “Diacos. quod cunctis operibus facile excellit, Laert.” Translation: The Diacosmos, which easily surpasses all his works; Laertius.

[87] **Editor.** “Wearish” means withered or wizened. The letters attributed to Hippocrates that describe his encounter with Democritus are later pseudonymous writings, not authenticated correspondence between the two men. They contribute to Burton’s literary portrait. See Sjöstrand, 2001, and Diogenes Laertius 9.34–49.

[88] **Editor.** “Divine” here means theologian; “Politician” concerns political knowledge. Diogenes Laertius 9.39–40 mentions the Great Diacosmos; 9.46 lists both a Great and a Lesser Diacosmos and records a rival attribution of the former to Leucippus. Burton’s abbreviated title is retained.

Original text 1651	Modern English
He was much delighted with the studies of Husbandry, saith [89]*Columella*, and often I finde him cited by [90]*Constantinus* and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and as some say, could [91]understand the tunes and voyces of them. In a word, he was *omnifariam doctus*, a generall scholar, a great student; and to the intent he might better contemplate, [92]I find it related by some, that he put out his eys, and was in his old age voluntarily blinde, yet saw more then all Greece besides, and [93]writ of every subject, *Nihil in toto opificio naturæ, de quo non scripsit*.	He took great pleasure in the study of agriculture, Columella says; and I often find him quoted by Constantinus and other writers on that subject. He knew the natures and differences of all animals, plants, fish, and birds; some say he could understand their songs and cries. In a word, he was *"learned in every field"*, a scholar of wide learning and a devoted student. Some relate that, to contemplate more effectively, he put out his eyes and chose blindness in old age; yet he saw more than all the rest of Greece, and wrote on every subject: *"There was nothing in the whole fabric of nature about which he did not write."*[94]

[89] **Burton.** Printed p. 2, n: "Col. lib. 1. c. 1." Columella, book 1, chapter 1.

[90] **Burton.** Printed p. 2, o: "Const. lib. de agric. passim." Constantinus, the book on agriculture, throughout.

[91] **Burton.** Printed p. 2, p: "Volucrum voces & linguas intelligere se dicit Abderitanus Ep. Hip." Translation: The man of Abdera says he understands the voices and languages of birds; Hippocratic letter.

[92] **Burton.** Printed p. 2, q: "Sabellicus exempl. lib. 10. oculis se privavit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c." Translation: Sabellicus, Examples, book 10: he deprived himself of his eyes to devote himself more fully to contemplation; a man of lofty intellect and profound thought, etc.

[93] **Burton.** Printed p. 2, r: "Naturalia, Moralia, Mathematica, liberales disciplinas, artiumque omnium peritiam calluit." Translation: He mastered natural philosophy, ethics, mathematics, liberal studies, and knowledge of all the arts.

[94] **Editor.** Burton signals reported traditions with "as some say" and "I find it related." The modern version preserves those qualifications. The self-blinding story also appears in Gellius, Attic Nights 10.17; its transmission is evidence of a story, not confirmation that the event occurred.

Original text 1651	Modern English
A man of an excellent wit, profound conceit; and to attain knowledg the better in his yonger years, he travelled to *Egypt* and [95]*Athens*, to confer with learned men, [96]*admired of some, despised of others*. After a wandring life, he setled at *Abdera*, a town in *Thrace*, and was sent for thither to be their Law-maker, Recorder or town-clerk as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholy betaking himself to his studies, and a private life, [97]*saving that sometimes he would walk down to the haven,* [98]*and laugh heartily at such variety of ridiculous objects, which there he saw*. Such a one was *Democritus*.	He was a man of outstanding intelligence and deep thought. To improve his knowledge when young, he travelled to Egypt and Athens to converse with learned men, admired by some and despised by others. After a wandering life, he settled at Abdera, a town in Thrace. Some say he was summoned there to be its lawgiver, recorder, or town clerk; others say that he was born and brought up there. Whatever the truth, he eventually lived in a garden outside the town, devoting himself entirely to his studies and a private life, except that he sometimes walked down to the harbour and laughed heartily at the variety of ridiculous sights he saw there. Such was Democritus.[99]

[95] **Burton.** Printed p. 2, s: “Veni Athenas, & nemo me novit.” Translation: I came to Athens, and no one knew me.

[96] **Burton.** Printed p. 2, t: “Idem contemptui, & admirationi habitus.” Translation: The same man was held in contempt and admiration.

[97] **Burton.** Printed p. 2, u: “Solebat ad portum ambulare, & inde, &c. Hip. Ep. Dameg.” Translation: He used to walk to the harbour, and from there, etc.; Hippocratic letter to Damegetus.

[98] **Burton.** Printed p. 2, x: “Perpetuo risu pulmonem agitare solebat Democritus. Iuv. Sat. 7.” Translation: Democritus used to shake his lungs with continual laughter. The printed citation is retained; compare Juvenal 10.33–34.

[99] **Editor.** “Wit” means intellectual ability and “conceit” thought or understanding. Diogenes Laertius 9.36–37 preserves conflicting accounts of a visit to Athens. The laughter quotation in Burton’s margin corresponds to Juvenal, Satire 10.33–34, rather than the printed “Sat. 7.”

Original text 1651	Modern English
Source page 2–3 But in the mean time, how doth this concern me, or upon what reference do I usurp his habit? I confesse indeed that to compare my self unto him for ought I have yet said, were both impudency and arrogancie. I do not presume to make any parallel, *Antistat mihi millibus trecentis*, [100]*parvus sum, nullus sum, altum nec spiro, nec spero*. Yet thus much I wil say of my self, and that I hope without all suspition of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mihi & musis*, in the University as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*, to learn wisdom as he did, penned up most part in my study.	But meanwhile, how does this concern me? What connection gives me the right to assume his costume? I admit that, on the strength of what I have said so far, comparing myself with him would be both impudent and arrogant. I do not presume to set myself beside him: *"He surpasses me three hundred thousandfold"; "I am small, I am nothing; I neither aspire to heights nor hope for them."*[101] Yet I will say this much about myself, hopefully without any suspicion of pride or conceit: I have lived a quiet, sedentary, solitary, private life, *"for myself and the Muses,"* at the university almost as long as Xenocrates in Athens, *"nearly to old age,"* seeking wisdom as he did and shut up in my study most of the time.[102]

[100] **Burton.** Printed p. 2, y: "Non sum dignus præstare matellam. Mart." Translation: I am not worthy to supply a chamber pot. Adapted from Martial, Epigrams 10.11.3–4: Calliodorus is not worthy to provide Pylades with a chamber pot. Burton turns the insult into a profession of his own inferiority to Democritus.

[101] **Editor.** "Habit" means costume or assumed guise. The extravagant comparison with Democritus is part of Burton's profession of modesty. The Latin "millibus trecentis" literally gives three hundred thousand; its hyperbole is preserved.

[102] **Editor.** The Muses stand for literary and scholarly pursuits. Xenocrates is the ancient philosopher associated with the Academy at Athens; Burton invokes him as a model of a life devoted to study. "Sedentary" retains the sense of a life largely spent sitting at scholarly work.

Original text 1651	Modern English
Source page 3 For I have been brought up a student in the most florishing Colledge of *Europe*, [103]*Augustissimo collegio*, and can brag with [104]*Iovius*, almost, *in eâ luce domicilii Vaticani, totius orbis celeberrimi, per 37. annos multa opportunaque didici*; for 30 years I have continued (having the use of as good a [105]Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy a Member of so learned and noble a societie, or to write that which should be any way dishonourable to such a royal and ample foundation.	For I was educated as a scholar in the most flourishing college in Europe, *"a most distinguished college,"* and can almost boast with Paolo Giovio: *"In that brilliant home of the Vatican, renowned throughout the world, I learned much that was useful over thirty-seven years."*[106] I have remained a scholar for thirty years, with access to libraries as good as any he enjoyed. I would therefore be unwilling either to live as a drone, an unproductive or unworthy member of so learned and noble a society, or to write anything that might dishonour so royal and generous a foundation.

[103] **Burton.** Printed p. 3, z: "Christ-Church in Oxford."

[104] **Burton.** Printed p. 3, *: "Præfat. hist." Preface to the history. Paolo Giovio, Historiarum sui temporis, preface to Cosimo de' Medici, concluding leaf; inspected in the Venice 1566 edition, tomus I, [3v]. Giovio describes thirty-seven years in the Vatican court. Burton condenses and rearranges his wording; this is an adaptation, not a verbatim quotation.

[105] **Burton.** Printed p. 3, a: "Keeper of our colledg library lately revived by Otho Nicolson Esquire." Burton identifies himself as keeper of the college library and credits Otho Nicolson with its restoration.

[106] **Editor.** "Student" at Christ Church could denote a member of the college's foundation, rather than an undergraduate in the modern sense. "Iovius" is Paolo Giovio. The thirty-seven years belong to the quotation; Burton claims thirty years for himself. His inherited figures are preserved, not recalculated for 1651.

Original text 1651	Modern English
Something I have done, though by my profession a Divine, yet *turbine raptus ingenii*, as [107]he said, out of a running wit, an unconstant, unsetled mind, I had a great desire, (not able to attain to a superficial skil in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which [108]*Plato* commends, out of him [109]*Lipsius* approves and furthers, *as fit to be imprinted in all curious wits, not be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad*, centum puer artium, *to have an oar in every mans boat*, to [110]*taste of every dish, and sip of every cup*, which saith [111]*Montaigne*, was well performed by *Aristotle* and his learned countrey-man *Adrian Turnebus*.	I have accomplished something, though I am a theologian by profession. Yet, *"carried away by the whirlwind of my mind,"* as that writer said, my roaming intelligence and inconstant, unsettled mind made me eager—unable even to acquire a superficial skill in any subject—to gain a smattering of them all: to be *"somebody in everything, nobody in any one thing."*[112] Plato commends this, and Lipsius, following him, endorses and recommends it as a principle to impress upon every inquiring mind: not to be a slave to one branch of learning, or devote oneself entirely to one subject, as most people do, but to range widely, *"a youth of a hundred talents,"* to have an oar in everyone's boat, to taste every dish and sip from every cup. This, Montaigne says, was admirably done by Aristotle and by his own learned countryman, Adrien Turnèbe.[113]

[107] **Burton.** Printed p. 3, b: "Scaliger." Julius Caesar Scaliger, Exotericarum exercitationum liber XV de subtilitate, exercise 324, concluding sentence (Frankfurt, 1620, p. 982). Scaliger accuses Cardano of being swept away by the whirlwind and storm of his own intellect. Burton shortens this rebuke and applies it to himself.

[108] **Burton.** Printed p. 3, c: "In Theat." The printed reference points to the Theaetetus, as does Lipsius's margin. The corresponding passage is actually Rival Lovers 136a–b, a dialogue transmitted under Plato's name. The educated lover proposes the comparison; Socrates then challenges it at 136c–137b.

[109] **Burton.** Printed p. 3, d: "Phil. Stoic. li. diff. 8. dogma cupidis & curiosis ingeniis imprimendum, ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaboret, alia negligens, ut artifices, &c." Translation: A principle to impress upon eager and inquiring minds: one should not be enslaved to any one subject, or work out one thing precisely while neglecting others, as craftsmen do, etc. The abbreviated reference is preserved. The passage is in Lipsius, Manuductionis ad Stoicam philosophiam III.8 (Antwerp, 1610, pp. 162–163). Burton combines Lipsius's approval of the maxim with a shortened version of his Latin rendering of Rival Lovers.

[110] **Burton.** Printed p. 3, e: "Delibare gratum de quocunq; cibo, & pittisare de quocunq; dolio jucundum." Translation: It is pleasant to taste any dish, and delightful to sip from any cask.

[111] **Burton.** Printed p. 3, f: "Essaies lib. 3." Montaigne, Essays, book 3. The printed reference is preserved; no chapter is supplied.

[112] **Editor.** "Divine" here identifies Burton's theological profession. The self-deprecation is deliberate: he confesses inability even to master a subject superficially while seeking knowledge of everything. The modern rendering retains that paradox.

[113] **Editor.** "Science" means a field of knowledge. "Centum puer artium" occurs in Horace, Odes 4.1.15. Turnebus is Adrien Turnèbe, Montaigne's fellow Frenchman. Essays 1.3 remarks on Aristotle's habit of entering every discussion; 2.12 and 2.17 praise Turnèbe's learning. Book 3.3 commends versatility but does not supply Burton's paired example. The printed book 3 reference remains unconfirmed. Lipsius approves a passage that Socrates challenges in Rival Lovers; see the preceding notes.

Original text 1651	Modern English
This roving humor (though not with like successe) I have ever had, & like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, & may justly complain, and truly, *qui ubique est, nusquam est*, which [114]*Gesner did in modesty*, that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers authors in our Libraries, with small profit for want of art, order, memory, judgment.	I have always had this wandering inclination, though without the same success. Like a spaniel ranging about, barking at every bird it sees and abandoning its proper game, I have pursued everything except what I should. I may justly and truthfully complain, *"Whoever is everywhere is nowhere,"*[115] and say, as Gesner modestly did, that I have read many books to little purpose. Lacking a good method, I have rummaged confusedly through various authors in our libraries, gaining little for want of skill, order, memory, and judgment.
I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especialy delighted with the study of *Cosmography*. [116]*Saturn* was Lord of my geniture, culminating, &c. and *Mars* principal *significator* of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c.	I have travelled only through maps and charts, where my unconfined thoughts have wandered freely, for I have always taken particular delight in the study of cosmography.[117] Saturn ruled my birth chart and was culminating, and so forth; Mars was the chief indicator of my character, in exact conjunction with my ascendant. Both were favourably placed in their houses, and so forth.[118]

[114] **Burton.** Printed p. 3, g: "Præfat. bibliothec." Preface to the Bibliotheca. The Ad lectores and dedicatory letter in Gesner's Bibliotheca universalis (Zurich, 1545) were compared. They describe extensive reading and compilation, but the confession of unmethodical reading attributed to Gesner here has not been located. His name and Burton's wording are retained.

[115] **Editor.** Compare Seneca, Moral Letters 2.2: "Nusquam est qui ubique est." Seneca warns against indiscriminate reading. Burton reverses the order of the two clauses; Gesner's name belongs to the ensuing confession about extensive but unmethodical reading.

[116] **Burton.** Printed p. 3, h: "Ambo fortes & fortunati, Mars idem magisterii dominus juxta primam Leovitii regulam." Translation: Both strong and fortunate; Mars also rules vocation, according to Leovitius's first rule. The attribution to Leovitius has not been independently collated.

[117] **Editor.** "Card" means chart or map. Cosmography describes the world and its place in the heavens, encompassing material now divided between geography and astronomy. Burton presents reading and maps as forms of imaginative travel.

[118] **Editor.** The passage uses the language of a natal horoscope. "Geniture" is the birth or its astrological figure; the ascendant is the zodiacal point rising on the eastern horizon. A culminating planet is at the upper meridian. A partile conjunction is exact by degree. "Manners" means character or disposition. Compare William Lilly, Christian Astrology (1647), book 1, especially pp. 47–48 and 107.

Original text 1651	Modern English
I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world,	I am not poor, I am not rich: *"I have nothing; I lack nothing."* I have little, but want for nothing; all my treasure is in Minerva's tower.[119] I have never obtained greater advancement, and so owe no debt for it. Thanks to my noble and generous patrons, I have enough to live on—*"praise be to God"*—although I remain a member of the college, like Democritus in his garden, leading a monastic life, *"a theatre to myself,"* secluded from the world's turmoil and troubles.[120]

[119] **Editor.** Minerva, goddess of wisdom and the arts, represents learning: Burton locates his wealth in scholarship. The literal "I have nothing; I lack nothing" and his softer English restatement, "I have little," are both preserved.

[120] **Editor.** "Preferment" is advancement in office or status; a "competency" is a sufficient income. "Collegiat student" continues the description of his college membership in Block 001. "A theatre to myself" introduces the sustained image of Burton as both solitary entertainer and spectator of the world.

Original text 1651	Modern English
Et tanquam in specula positus, [121](as he said) in some high place above you all, like *Stoicus Sapiens, omnia sæcula, præterita præsentiaq; videns, uno velut intuitu*, I hear and see what is done abroad, how others [122]run, ride, turmoil, and macerate themselves in court and countrey, far from those wrangling Law suits, *aulæ vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, [123]*I only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for.*	*"And as though stationed on a watchtower,"* as he said, somewhere high above you all, like *"the Stoic sage, seeing every age, past and present, as if in a single glance,"* I hear and see what happens in the wider world: how others run, ride, struggle, and wear themselves out at court and in the country. Far from their wrangling lawsuits, *"I am accustomed to laugh to myself at the vanity of the court and the ambition of the forum."*[124] I laugh at it all. I alone am free from fears that my lawsuit will fail, my ships sink, my crops and cattle come to harm, or my trade decline. I have neither wife nor children, good or bad, to provide for.

[121] **Burton.** Printed p. 3, i: "Hensius." Burton's printed attribution is retained; the exact work and passage remain unresolved.

[122] **Burton.** Printed p. 3, k: "Calide ambientes, solicite litigantes, aut misere excidentes, voces, strepitum, contentiones, &c." Translation: Eagerly seeking advancement, anxiously pursuing lawsuits, or falling into misery; voices, noise, disputes, etc.

[123] **Burton.** Printed p. 3, l: "Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari Indico bonis eluã, de dote filiæ, patrimonio filii non sum solicitus." Translation: Alone untroubled by fear of losing in court or having my goods swept away in the Indian Ocean, I am not anxious about a daughter's dowry or a son's inheritance. Cyprian's Ad Donatum 6, 10, 12 and 14 offers thematic parallels, but comparison of the full Latin text did not locate this sentence. Its attribution remains unverified.

[124] **Editor.** The Stoic sage is an ideal of wisdom and detachment. The "forum" is the public world of legal and political business. "Macerate" means wear down or exhaust. The passage presents Burton's stance through theatrical and philosophical imagery; it is not a literal claim to see all history at once. Compare Cyprian, To Donatus 6 and 10, for the high viewpoint and troubled forum; the separate "Hensius" attribution remains unverified.

Original text 1651	Modern English
Source page 3–4 A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in *France, Germany, Turky, Persia, Poland*, &c. daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarums.	I am merely a spectator of other people's fortunes and adventures, watching them play their parts, which seem to unfold before me in all their variety upon a public stage. I hear fresh news every day: the usual reports of war, plagues, fires, floods, thefts, murders, massacres, phenomena in the sky, comets, spectres, marvels, and apparitions; of towns captured and cities besieged in France, Germany, Turkey, Persia, Poland, and elsewhere; daily musters of troops and preparations, and the other events these stormy times supply; battles fought, so many men killed, single combats, shipwrecks, piracy and sea battles, peace, alliances, stratagems, and fresh alarms.[125]
Source page 4 A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophie, religion, &c.	A vast confusion of vows, wishes, deeds, edicts, petitions, lawsuits, pleas, laws, proclamations, complaints, and grievances reaches our ears each day. New books every day: pamphlets, news-sheets, histories, whole catalogues of volumes of every kind; new paradoxes, opinions, schisms, heresies, controversies in philosophy, religion, and more.[126]

[125] **Editor.** “Monomachies” are single combats. “Meteors” had a broader sense than the modern astronomical term, including phenomena in the air; “prodigies” are extraordinary signs or portents. The crowded enumeration is preserved rather than compressed into a general account of bad news.

[126] **Editor.** “Currantoes” are printed news-sheets or corantos. “Stories” here means histories or accounts. The succession of publications and disputes extends the preceding catalogue from public events to the world of print.

Original text 1651	Modern English
Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, playes: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous vilanies in all kindes, funerals, burials, death of Princes, new discoveries, expeditions; now comical, then tragical matters. To day we heare of new Lords and officers created, to morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbor turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c.	Now comes news of weddings, masques, mummers' performances, entertainments, jubilees, embassies, jousts and tournaments, trophies, triumphal celebrations, revels, sports, and plays. Then, as the scene changes, treasons, swindles, robberies, monstrous villainies of every kind, funerals, burials, the deaths of princes, new discoveries, expeditions: now comic events, then tragic ones. Today we hear of new lords and officers appointed, tomorrow of great men deposed, then of fresh honours bestowed. One is released, another imprisoned; one buys property, another goes broke; one prospers, his neighbour becomes bankrupt; now abundance, then scarcity and famine. One runs, another rides, quarrels, laughs, weeps, and so on.[127]
Thus I daily hear, and such like, both private and publick news, amidst the gallantry and misery of the world; jollitie, pride, perplexities and cares, simplicity and vilany; subtletie, knavery, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents:	Such things I hear each day, private and public news alike, amid the world's splendour and misery: merriment, pride, perplexities and cares, innocence and villainy, subtlety, knavery, candour and integrity, all mingling and presenting themselves. I jog along, *"a private man apart,"* continuing as I have always lived, *"in the same condition as before,"* left to a solitary life and my own troubles at home.[128]

[127] **Editor.** "Maskings" and "mummeries" are masked entertainments; "tilts" are jousts. "Breaketh" means fails financially, as the next clause makes explicit. Burton keeps changing the scene between good fortune and disaster, comedy and tragedy.

[128] **Editor.** "Rub on" means get along or carry on. "Gallantry" here suggests splendour or fine display. "Privus privatus" reinforces the speaker's separate, private condition; "statu quo prius" means in the same state as before. His admission of domestic discontents qualifies the preceding claims of detachment.

Original text 1651	Modern English
saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoff or laugh at all, but with a mixt passion. [129]*Bilem sæpe, jocum vestri movere tumultus.*	Except that sometimes, *"to tell the whole truth,"* just as Diogenes went into the city and Democritus down to the harbour to observe people's ways, I would take a walk for recreation, look at the world, and inevitably make a few observations: *"less a shrewd observer than a plain reporter."* I did not, as they did, scoff or laugh at everything, but felt a mixture of emotions. *Your commotions have often stirred my anger and my laughter.*[130]
I did sometime laugh and scoff with *Lucian*, and satyrically tax with *Menippus*, lament with *Heraclitus*, sometimes again I was [131]*petulanti splene chachinno*, and then again, [132]*urere bilis jecur*, I was much moved to see that abuse which I could not amend.	At times I laughed and scoffed with Lucian, exposed faults through satire with Menippus, or lamented with Heraclitus. At other times I was *"a scoffer with a mischievous spleen"*; then again, *"bile burned my liver."* I was deeply stirred by abuses I could not remedy.[133]

[129] **Burton.** Printed p. 4, m: "Hor." Horace. Compare Epistles 1.19.19–20; Burton's wording is abbreviated and rearranged.

[130] **Editor.** "See fashions" means observe people's ways or behaviour. The Latin verse adapts Horace, Epistles 1.19.19–20, where the speaker alternates between anger and amusement at imitators. Burton transfers the line to the commotion of the world around him.

[131] **Burton.** Printed p. 4, n: "Per." Persius. Compare Satire 1.12.

[132] **Burton.** Printed p. 4, o: "Hor." Horace. Compare Satires 1.9.66.

[133] **Editor.** Lucian and Menippus evoke satire; Heraclitus supplies the contrasting figure of lamentation. The next phrases draw on Persius, Satire 1.12, and Horace, Satires 1.9.66. Spleen and liver give the changing emotions bodily expression. "Chachinno" is the spelling printed here; the consulted Persius text has "cachinno."

Original text 1651	Modern English
In which passion howsoever I may sympathize with him or them, tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know; for that reason and only respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how coming to visit him one day, he found *Democritus* in his garden at *Abdera*, in the suburbs, [134]under a shady bower, [135]with a book on his knees, busie at his study, sometimes writing, sometime walking.	However much I may share those feelings with him or with them, that is not why I conceal myself beneath his name. I do it either to gain a little more liberty and freedom of speech under an unfamiliar disguise, or, if you insist on knowing, for the single reason Hippocrates describes at length in his letter to Damegetus. He relates that, visiting Democritus one day, he found him in his garden on the outskirts of Abdera, beneath a shady bower, with a book on his knees, absorbed in study, sometimes writing, sometimes walking.[136]
The subject of his book was melancholy and madnes, about him lay the carcasses of many several beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to finde out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might the better cure it in himself, by his writings and observations [137]teach others how to prevent and avoid it.	His book concerned melancholy and madness. Around him lay the carcasses of many different animals, which he had recently cut open and dissected. As he told Hippocrates, this was not from contempt for God's creatures, but to discover the seat of this *"black bile,"* or melancholy: where it came from and how it was generated in human bodies. He intended thereby to cure it more effectively in himself and, through his writings and observations, teach others how to prevent and avoid it.[138]

[134] **Burton.** Printed p. 4, p: "Secundum mænia locus erat frondosis populis opacus, vitibusq; sponte natis, tenuis prope aqua defluebat, placide murmurans, ubi sedile & domus Democriti conspiciebatur." Translation: Beside the walls was a place shaded by leafy poplars and wild vines; nearby a slender stream flowed down, murmuring gently, where Democritus's seat and dwelling could be seen.

[135] **Burton.** Printed p. 4, q: "Ipse compositè considebat, super genua volumen habens, & utrinque alia patentia parata, dissectaq; animalia cumulatim strata, quorum viscera rimabatur." Translation: He sat composedly, with a volume on his knees and others open and ready on either side; dissected animals lay in heaps, and he examined their entrails.

[136] **Editor.** This continues the story from the later letters attributed to Hippocrates, introduced in Block 001. The encounter is part of that pseudonymous literary tradition, rather than authenticated correspondence between Hippocrates and Democritus. Burton uses the scene to explain his adopted name and his own undertaking.

[137] **Burton.** Printed p. 4, r: "Cùm mundus extra se sit, & mente captus sit, & nesciat se languere, ut medelam adhibeat." Translation: Since the world is beside itself, out of its mind, and unaware that it is ill, so that it may apply a remedy. The fragment joins the argument of the main text.

[138] **Editor.** "Atra bilis" literally means black bile. Burton moves between melancholy as a bodily substance and as an affliction, within the historical medical framework of the passage. "Seat" means its bodily location. The translation retains that connection without substituting a present-day diagnostic term.

Original text 1651	Modern English
Source page 4–5 Which good intent of his, *Hippocrates* highly commended: *Democritus junior* is therfore bold to imitate, & because he left it unperfect, & it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this treatise.	Hippocrates warmly praised this good intention. Democritus Junior therefore ventures to imitate him and, since he left the work unfinished and it is now lost, to revive, pursue, and complete it in this treatise, *"as Democritus's stand-in."*[139]
Source page 5 You have had a reason of the name; If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. Howsoever it is a kinde of policie in these daies, to prefix a phantastical title to a book which is to be sold:	You have heard my reason for the name. If the title and its wording offend your sense of seriousness, I could produce many sober treatises—even sermons—with more fanciful names on their title pages, if pointing to others were a sufficient defence. In any case, these days a fanciful title is a way of helping a book sell.[140]

[139] **Editor.** "Succenturiator" is one who takes another's place, with the underlying image of a replacement or reserve soldier. The assertion that Democritus left this work unfinished and that it was lost belongs to Burton's account. It frames the Anatomy as a continuation of his chosen predecessor's project.

[140] **Editor.** "Inscription" means the wording of a title; "gravity," seriousness or dignity; "phantastical," fanciful. "Policie" here is a practical strategy for attracting readers.

Original text 1651	Modern English
For as Larks come down to a day-net, many vain readers will tarry and stand gazing like silly passengers, at an antick picture in a painters shop, that will not look at a judicious peece. And indeed as [141]*Scaliger* observes, *nothing more invites a reader then an argument unlooked for, unthought of, and sels better than a scurrile pamphlet*, tum maxime cum novitas excitat [142]palatum.	For, as larks descend into a net set by day, many frivolous readers will stop and stare, like foolish passers-by, at a grotesque picture in a painter's shop, though they will not look at a work of sound judgement. Indeed, as Scaliger observes, nothing attracts a reader more than an unexpected, unthought-of subject, and nothing sells better than a scurrilous pamphlet, *"especially when novelty excites the palate."*[143]

[141] **Burton.** Printed p. 5, s: "Scaliger Ep. ad Patisonem. nihil magis lectorem invitat quam inopinatum argumentum, neque vendibilior merx est quàm petulans liber." Translation: Scaliger, letter to Patison: nothing attracts a reader more than an unexpected subject, and no merchandise sells better than a scurrilous book. Compare Joseph Justus Scaliger, Confutatio stultissimae Burdonum fabulae, in Opuscula varia (Frankfurt, 1612), part II, pp. 52 and 54, misprinted 420 and 422. Burton combines shortened extracts in reverse order: the scurrilous book on p. 420, the unexpected subject on p. 422. This locates the wording; it does not explain his label "Ep. ad Patisonem."

[142] **Burton.** Printed p. 5, *: "Lib. 20. c. 11. miras sequuntur inscriptionum festivitates." Translation: Book 20, chapter 11: they pursue extraordinary cleverness in titles. The star is printed before "palatum," but the note concerns the following Gellius reference. The passage is now Attic Nights, preface 4–10. In the inspected Venice 1515 and Lyon 1537 editions, it follows book XX, chapter 10 at the end of the text. This supports the older placement behind Burton's 20.11, though neither inspected opening labels it XI. His Latin is a summary: Gellius says that he has not imitated other writers' clever titles.

[143] **Editor.** An "antick picture" is a grotesque or fanciful image, contrasted with a judiciously composed work. Burton compares its onlookers to birds drawn into a trap. The modern version supplies "nothing" before "sells better," following the two claims in his Latin marginal note.

Original text 1651	Modern English
Many men, saith *Gellius*, *are very conceited in their inscriptions*, and able (as [144]*Plinie* quotes out of *Seneca*) to make him loyter by the way, *that went in hast to fetch a mid-wife for his daughter, now ready to lie down*. For my part I have honorable [145]presidents for this which I have done: I will cite one for all, *Anthonie Zara Pap. Episc.* his Anatomie of wit, in four sections, members, subsections, &c. to be read in our Libraries.	Many writers, Gellius says, are very ingenious in devising titles, which can—as Pliny quotes from Seneca—make a man dawdle on his way to fetch a midwife for his daughter, who is about to give birth.[146] For my part, I have honourable precedents for what I have done. One will stand for them all: Bishop Antonio Zara's *Anatomy of Wit*, divided into four sections, members, subsections, and so on, available to read in our libraries.[147]
If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can alleage more then one, I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy then idlenesse, *no better cure then businesse*, as [148]*Rhasis* holds:	If anyone objects to my subject, or to the way I treat it, and demands a reason, I can give more than one. I write about melancholy to avoid melancholy by keeping busy. Nothing causes melancholy more than idleness, and nothing cures it better than activity, as Rhazes maintains.[149]

[144] **Burton.** Printed p. 5, t: “Præfat. Nat. hist. patri obstetricem parturienti filiæ accersenti moram injicere possunt.” Translation: Preface to the Natural History: they can delay a father fetching a midwife for his daughter in labour. The Pliny and Seneca references are disentangled in the editorial note.

[145] **Burton.** Printed p. 5, u: “Anatomie of poperie. Anatomie of immortalitie. Angelus salas, Anatomie of Antimony, &c.” These are further examples of “anatomy” titles. Sala’s work is identifiable as Anatomia antimonii (Leiden: Godefridus Basson, 1617), a Latin account of antimony’s uses, properties and powers. Burton gives an English rendering of its title. The works intended by “poperie” and “immortalitie,” and his particular copy of Sala, remain unverified.

[146] **Editor.** “Conceited” here means ingenious or fanciful. Compare Gellius, Attic Nights, preface 4–10, and Pliny, Natural History, preface 24, on elaborate book titles. The father fetching a midwife occurs separately in Seneca, Moral Letters 117.30, where he would not stop to read a public notice. Burton combines these passages and reverses the force of Seneca’s example. His composite account is preserved in the modern column.

[147] **Editor.** “Presidents” means precedents; “wit” means intellect. The full title of Zara’s Anatomia ingeniorum et scientiarum (Venice, 1615) specifies four sections. Burton’s “members” are subdivisions, extending the anatomical metaphor. The 1615 title page calls Zara “episcopo Petinensi,” bishop of Pedena, now Pićan. It confirms his office and the four sections, but does not explain Burton’s “Pap. Episc.” The abbreviation is retained on the left; “Bishop” on the right leaves its uncertain first element unexpanded.

[148] **Burton.** Printed p. 5, x: “Cont. l. 4. c. 9. Non est cura melior quàm labor.” Translation: Continens, book 4, chapter 9: there is no better cure than work. Burton attributes this to Rhasis, or Rhazes; the cited edition and passage remain to be collated.

[149] **Editor.** “Businesse” means occupation or activity. Writing about melancholy is itself Burton’s chosen occupation: the subject that troubles him also gives him the work by which he hopes to find relief.

Original text 1651	Modern English
and howbeit, *stultus labor est ineptiarum*, to be busied in toyes is to small purpose, yet hear that divine *Seneca*, better *aliud agere quam nihil*, better do to no end than nothing. I writ therefore, and busied my self in this playing labour, *otiosaq; diligentiâ ut vitarem torporem feriandi* with *Vectius* in *Macrobius*, atq; otium in utile verterem negotium. [150]*Simul & jucunda & idonea dicere vitæ, Lectorem delectando simul atque monendo.*	And although *"labour spent on trifles is foolish"*—occupying oneself with trivial things serves little purpose—listen to the divine Seneca: better *"to do something else than nothing,"* better to do something without purpose than nothing at all.[151] So I wrote and kept myself occupied in this playful labour, *"with an idle diligence, to escape the torpor of doing nothing,"* like Vettius in Macrobius, *"and to turn leisure into useful work."*[152] *To say things both pleasant and useful for life, delighting the reader while offering instruction.*

[150] **Burton.** Printed p. 5, y: "Hor." Horace. Burton combines Ars Poetica 334 and 344, with changes: the second line of the consulted Latin text reads "lectorem delectando pariterque monendo."

[151] **Editor.** The Latin about trifling labour is from Martial, Epigrams 2.86.10. "Toyes" means trifles, not specifically children's playthings. "Divine Seneca" is praise of the writer, not an identification of him as a Christian theologian. Compare Seneca, Moral Letters 88.45: "Satius est supervacua scire quam nihil," better to know useless things than nothing. There Seneca contrasts useless learning with denial of knowledge; Burton speaks of activity and idleness. This is a possible parallel, not a verified source for his wording.

[152] **Editor.** Compare Macrobius, Saturnalia 1.7.7, where Vettius Praetextatus describes learned conversation during a festival as a way of avoiding idle torpor and making leisure useful. Burton adapts the wording to himself. "Idle diligence" preserves his paradox; "Vectius" is the name as printed in the 1651 text.

Original text 1651	Modern English
To this end I write, like them, saith *Lucian*, that *recite to trees, and declaim to pillars for want of auditors*: as [153]*Paulus Ægineta* ingeniously confesseth, *not that any thing was unknown or omitted, but to exercise my self*, which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter*.)	For this purpose I write, like those who, Lucian says, recite to trees and deliver speeches to pillars for want of listeners. As Paul of Aegina frankly admits, it is not because anything was unknown or left out, but to exercise myself. If certain people followed that course, I think it would be good for their bodies and much better for their souls.[154] Or perhaps I write, as others do, for fame, to display myself: *"Your knowledge counts for nothing unless someone else knows that you know it."*[155]

[153] **Burton.** Printed p. 5, z: "Non quod de novo quid addere, aut à veteribus prætermissum, sed propriæ exercitationis causâ." Translation: Not to add anything new or anything omitted by the ancients, but for my own exercise. The opening of Paul's own preface supplies the comparison: Opus de re medica, Guinter's Latin translation (Cologne, 1534), unnumbered preface, scan n51. Paul says that the ancients omitted nothing necessary and that his compendium will serve readers and exercise himself. Burton condenses these remarks; his exact Latin differs from Guinter's, so the version he used remains unproved.

[154] **Editor.** Paul of Aegina is a medical author. Printed "ingeniously" is rendered "frankly" because the context is an admission. "Auditors" are listeners; "exercise" means mental practice. Compare the opening of Lucian's Symposium, or A Feast of Lapithae: Philo says that Lycinus, eager to recount a drunken banquet, would tell it to a pillar or statue if no listener were available. This offers a parallel for the pillars, but not Burton's trees or an example of practising declamation. The full allusion remains uncertain.

[155] **Editor.** Persius, Satire 1.27. In its original setting the line is a question challenging the need to have one's learning noticed. Burton uses it while admitting that a wish for recognition may be among his motives.

Original text 1651	Modern English
I might be of *Thucydidis* opinion, [156]*to know a thing and not to expresse it, is all one as if he knew it not*. When I first took this task in hand, *& quod ait* [157]*ille, impellente genio negotium suscepi*, this I aimed at; [158]*vel ut lenirem animum scribendo*, to ease my minde by writing, for I had *gravidum cor, fætum caput*, a kind of impostume in my head, which I was very desirous to be unladen of, and could imagin no fitter evacuation then this.	I might share Thucydides' opinion that knowing something without expressing it is as good as not knowing it. When I first took up this task, *"and, as that writer says, undertook the work at the prompting of my genius,"* this was my aim: *"at least to soothe my mind by writing,"* to ease my mind through writing. For I had *"a burdened heart, a pregnant head,"* a kind of abscess in my head that I very much wanted to discharge, and I could imagine no better way to empty it than this.[159]
Besides I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this maladie, shall I say my Mistris *melancholy*, my *Ægeria*, or my *malus genius*, & for that cause as he that is stung with a scorpion, I would expel *clavum clavo*, [160]comfort one sorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cause of my disease.	Besides, I could hardly hold back, for *"where the pain is, there goes the finger"*: one must scratch where it itches. I was considerably afflicted by this malady—shall I call it my mistress Melancholy, my Egeria, or my *"evil spirit"*?[161] And so, like someone stung by a scorpion, I would drive out *"one nail with another,"* soothe one sorrow with another, idleness with idleness, *"as theriac is made from a viper,"* making an antidote from the very thing that was the chief cause of my disease.[162]

[156] **Burton.** Printed p. 5, a: "Qui novit, neque id quod sentit exprimit, perinde est ac si nesciret." Translation: Someone who knows but does not express what he thinks is as if he did not know. Compare Thucydides 2.60.6, in Pericles' speech; Burton gives a general formulation of the claim.

[157] **Burton.** Printed p. 5, b: "Jovius Præf. Hist." Paolo Giovio, preface to his History. The precise passage remains to be checked.

[158] **Burton.** Printed p. 5, c: "Erasmus." Burton's attribution is retained; no work is specified, and the exact source remains unresolved.

[159] **Editor.** A "genius" is a guiding spirit or inner prompting. "Gravidum cor, fætum caput" gives Burton a laden heart and a pregnant head; an "impostume" is an abscess. These bodily images convey the pressure to write and discharge what has accumulated.

[160] **Burton.** Printed p. 5, d: "Otium otio dolorem dolore sum solatus." Translation: I have consoled idleness with idleness, sorrow with sorrow. No author is named in this marginal note.

[161] **Editor.** Egeria is the nymph who advises Numa in Roman tradition; compare Livy 1.19.5. Burton tries out three relationships to melancholy: mistress, counsellor, or harmful spirit. "Malus genius" means an evil or malign spirit, not a person of unusual intelligence.

[162] **Editor.** One nail drives out another: one trouble displaces another. Theriac was a compound antidote containing viper flesh. Burton imagines making a remedy from the cause of his affliction.

Original text 1651	Modern English
Source page 6 Or as he did, of whom [163]*Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such physicians as our libraries would afford, or my [164]private friends impart, and have taken this pains.	Or like the man Felix Platter describes, who thought he had some of Aristophanes' frogs in his belly, continually crying *"Brecc' ckex, coax, coax, oop, oop,"* and for that reason studied medicine for seven years and travelled through most of Europe in search of relief. To help myself, I read through whatever medical authors our libraries could supply or my personal friends could share with me, and undertook all this labour.[165]
And why not? *Cardan* professeth he writ his book *De consolatione* after his sons death, to comfort himself, so did *Tully* write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects.	And why not? Cardano says that he wrote his book *On Consolation* after his son's death to comfort himself. Cicero likewise wrote on the same subject, with the same purpose, after his daughter's death—if the work really is his, rather than an impostor's published under his name, as Lipsius suspects with good reason.[166]

[163] **Burton.** Printed p. 6, f: "Observat. l. 1." Felix Platter, Observations, book 1. Burton's report is retained; the individual case has not yet been checked in Platter's text.

[164] **Burton.** Printed p. 6, g: "M. Joh. Rous our Protobib. Oxon. M. Hopper. M. Guthridge, &c." The note names friends who supplied books. "Protobib. Oxon." abbreviates an Oxford chief librarian's title; Burton identifies John Rous in that role.

[165] **Editor.** "Still" means continually; "physick" means medicine; "physicians" here stands for their writings. The croaking invokes Aristophanes' comedy The Frogs. Burton's printed sound sequence is retained on both sides. Platter's story supplies another example of illness leading to medical study.

[166] **Editor.** Burton's chronology is mistaken: Cardano's De consolatione appeared in 1542, whereas his eldest son was executed in 1560. See the University of Milan's Cardano archive and Nancy G. Siraisi, The Clock and the Mirror (1997), p. 5. The modern column preserves Burton's claim. "Tully" is Cicero; "departure" means death. Burton doubts the authenticity of the consolation circulating under Cicero's name; the exact Lipsius discussion remains to be located.

Original text 1651	Modern English
Concerning my self, I can peradventure affirm with *Marius* in *Salust*, [167]*that which others hear or reade of, I felt, and practised my self, they get their knowledge by books, I mine by melancholizing, Experto crede Roberto.*	As for myself, perhaps I can say with Marius in Sallust: what others hear or read about, I have felt and practised myself. They gain their knowledge from books; I gain mine by melancholizing. *"Trust Robert: he knows from experience."*[168]
Something I can speak out of experience, *ærumnabilis experientia me docuit*, and with her in the Poet, [169]*Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that vertuous Lady did of old, [170]*being a leper her self, bestow all her portion to build an Hospital for Lepers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.	There are things I can speak of from experience: *"painful experience has taught me."* And I can say with the woman in the poem: *"Knowing misfortune myself, I am learning to help the unfortunate."* I would help others from fellow-feeling. Just as that virtuous lady of old, herself suffering from leprosy, devoted her whole inheritance to building a hospital for people with leprosy, I will spend my time and knowledge, my greatest possessions, for the good of everyone.[171]

[167] **Burton.** Printed p. 6, h: "Quæ illi audire & legere solent, eorum partim vidi egomet, alia gessi, quæ illi literis, ego militando didici, nunc vos existimate facta an dicta pluris sint." Translation: Of what they commonly hear and read, I have seen some myself and done other things; what they learned from books, I learned through soldiering. Now judge whether deeds or words count for more. Compare Sallust, Jugurthine War 85.13–14; Burton adapts Marius's military experience to his own experience of melancholy.

[168] **Editor.** "Melancholizing" is retained as Burton's expressive verb for undergoing or dwelling in melancholy. "Experto crede Roberto" playfully names Robert himself as the authority: trust the person who has experienced it. It should not be mistaken for an independent authority called Robert.

[169] **Burton.** Printed p. 6, i: "Dido Virg." Dido in Virgil, Aeneid 1.630. Burton prints "Haud ignara"; the consulted Virgil text reads "Non ignara." Both mean "not unfamiliar with."

[170] **Burton.** Printed p. 6, k: "Camden. Ipsa elephantiasi correpta elephantiasis hospitium construxit." Translation: Camden: herself afflicted with leprosy, she built a house for people with leprosy. Compare Camden's account of Maiden Bradley in Wiltshire. The disease term is rendered in accordance with Burton's own English.

[171] **Editor.** The speaker in Virgil is Dido, welcoming the displaced Trojans; compare Aeneid 1.628–630. Camden's Britannia, Wiltshire, paragraph 9, tells the story of a woman at Maiden Bradley who devoted her inheritance to a hospital. That identifies Burton's literary example; it does not independently verify the foundation story. "Portion" means her inheritance or allotted property.

Original text 1651	Modern English
Yea but you will infer that this is [172]*actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? [173]*Nothing is omitted that may well be said*, so thought *Lucian* in the like theam. How many excellent Physitians have written just Volumes and elaborate tracts of this subject? no news here, that which I have is stoln from others, [174]*Dicitq; mihi mea pagina fur es*.	Yes, but you will say that this is *"doing what has already been done,"* an unnecessary task, *"serving up twice-cooked cabbage"*: the same thing again and again in different words. What is the point? Nothing worth saying has been left unsaid, as Lucian thought on a similar theme. How many excellent physicians have written full-length volumes and painstaking treatises on this subject? There is nothing new here. What I have is stolen from others: *"My own page says to me, 'You are a thief.'"*[175]
If that severe doom of [176]*Synesius* be true, *It is a greater offence to steal dead mens labours, than their clothes*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guilty of felonie in this kinde, *habes confitentem reum*, I am content to be pressed with the rest.	If Synesius's severe judgement is right—that it is a greater offence to steal dead men's writings than their clothes—what will become of most writers? I raise my hand at the bar alongside the others and plead guilty to this kind of felony: *"You have a defendant who confesses."* I am content to be pressed with the rest.[177]

[172] **Burton.** Printed p. 6, l: "Iliada post Homerum." Translation: An Iliad after Homer. The phrase gives another image for repeating what an earlier writer has already accomplished.

[173] **Burton.** Printed p. 6, m: "Nihil prætermissum quod à quovis dici possit." Translation: Nothing has been left out that anyone could say. Burton attributes the thought in his main text to Lucian; the exact work and passage remain to be located.

[174] **Burton.** Printed p. 6, n: "Martialis." Martial. Compare Epigrams 1.53.12, where a plagiarist's page accuses its own author of theft. Burton turns the accusation upon himself.

[175] **Editor.** The twice-cooked cabbage is an image of stale repetition. "Just volumes" means full or substantial volumes. Burton's version of Martial's accusation turns a warning against plagiarism into a confession about his own method of borrowing.

[176] **Burton.** Printed p. 6, o: "Magis impium mortuorum lucubrationes, quàm vestes furari." Translation: It is more impious to steal the dead's writings than their clothes. Compare Synesius, Letter 143.7 to Herculian, in A. Fitzgerald's translation. Synesius is discussing his own incorporation of lines by an earlier poet; Burton applies the image to writers more generally.

[177] **Editor.** "Doom" means judgement; the "bar" is the place of the accused in court. "Pressed" sustains the image of judicial punishment while also suggesting the printing press. The modern rendering keeps the word so that the double meaning remains available.

Original text 1651	Modern English
Tis most true, *tenet insanabile multos scribendi cacoëthes*, and [178]*there is no end of writing of books*, as the Wise-man found of old, in this [179]scribling age, especially wherein [180]*the number of books is without number*, (as a worthy man saith) *presses be oppressed*, and out of an itching humor, that every man hath to shew himself, [181]desirous of fame and honor (*scribimus indocti doctiq;———*) he will write no matter what, and scrape together it boots not whence.	It is very true: *"many are gripped by an incurable itch to write,"* and *"there is no end to the writing of books,"* as the wise man discovered long ago. In this scribbling age, especially, *"the number of books is beyond number"* (as a worthy man says), and *"the presses are oppressed."* Everyone has an itch to display himself and longs for fame and honour—*"learned and unlearned alike, we write"*—so he will write anything at all and scrape it together from anywhere.[182]
[183]*Bewitched with this desire of fame, etiam mediis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, [184]*and get themselves a name*, saith *Scaliger*, *though it be to the down-fall and ruine of many others*.	Bewitched by this desire for fame, *"even in the midst of illness,"* damaging their health and scarcely able to hold a pen, they must say something and make a name for themselves, Scaliger says, even at the cost of bringing many others down to ruin.

[178] **Burton.** Printed p. 6, p: "Eccl. ult." Ecclesiastes, last chapter. The passage is 12:12, which also speaks of the bodily weariness caused by much study.

[179] **Burton.** Printed p. 6, q: "Libros Eunuchi gignunt, steriles pariunt." Translation: Eunuchs beget books; the barren give birth. No author is named here. The reproductive image makes literary abundance a kind of unnatural fertility.

[180] **Burton.** Printed p. 6, r: "D. King præfat. lect. Jonas the late right reverend Lord B. of London." John King, preface to his Lectures upon Jonah. Burton identifies him as the late bishop of London; the precise wording remains to be collated.

[181] **Burton.** Printed p. 6, s: "Homines famelici gloriæ ad ostentationem eruditionis undique congerunt. Buchananus." Translation: Men hungry for glory heap things together from everywhere to display their learning. Burton attributes this to Buchanan; the exact passage remains unlocated.

[182] **Editor.** The opening Latin is from Juvenal, Satire 7.51–52; the later phrase about learned and unlearned writers is from Horace, Epistles 2.1.117. "Humor" here is an inclination or urge; "it boots not" means it does not matter. Burton's "wise man" is the speaker of Ecclesiastes.

[183] **Burton.** Printed p. 6, t: "Effascinati etiam laudis amore, &c. Justus Baronius." Translation: Bewitched also by love of praise, and so on. Burton's attribution to Justus Baronius is retained; the source has not yet been identified securely.

[184] **Burton.** Printed p. 6, u: "Ex ruinis alienæ existimationis sibi gradum ad famam struunt." Translation: From the ruins of other people's reputations they build themselves a step towards fame. Burton names Scaliger in the main text; the exact passage remains unlocated.

Original text 1651	Modern English
To be counted writers, *scriptores ut salutentur*, to be thought and held *Polumathes* and *Polyhistors, apud imperitum vulgus ob ventosæ nomen artis*, to get a paper-kingdom: *nulla spe quæstus sed amplâ famæ*, in this precipitate, ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum & præceps* (tis [185]*Scaligers* censure) and they that are scarce auditors, *vix auditores*, must be masters and teachers, before they be capable and fit hearers.	To be counted as writers, *"to be greeted as authors";* to be regarded as polymaths and scholars of universal learning *"among the ignorant crowd, for the empty name of learning";* to acquire a kingdom of paper, *"with no hope of profit, but great hope of fame":* such is this rash, ambitious age, *"the age as it now is, ambitious and headlong amid immature learning"* (that is Scaliger's judgement). People who are scarcely students, *"barely listeners,"* must become masters and teachers before they are capable, qualified pupils.[186]
Source page 6–7 They will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all Indexes & Pamphlets for notes, as our merchants do strange havens for traffick, write great Tomes, *Cum non sint re vera doctiores, sed loquaciores*, when as they are not therby better scholars, but greater praters. They commonly pretend publike good, but as [187]*Gesner* observes, tis pride and vanity that eggs them on, no news or ought worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.*	They rush into every branch of learning, *"of the gown and of arms,"* into religious and secular authors, and rake through every index and pamphlet for notes, as our merchants scour foreign ports for trade. They write huge volumes, *"though they are not really more learned, only more talkative"*: they become greater babblers, not better scholars. They usually claim to serve the public good, but, as Gesner observes, pride and vanity spur them on. They offer nothing new or worth noticing, only the same things in different words. *"Perhaps something must be written to keep the printers from idleness, or simply to testify that the writers have lived."*[188]

[185] **Burton.** Printed p. 6, x: "Exercit. 288." Scaliger's Exercitations, no. 288. The reference is retained; direct comparison with the cited passage remains open.

[186] **Editor.** "Polumathes" and "Polyhistors" name people reputed to possess extensive learning. The "paper-kingdom" is dominion or fame won through books. "Auditors" and "hearers" are pupils, set against the premature ambition to become teachers.

[187] **Burton.** Printed p. 7, a: "Omnes sibi famam quærunt & quovis modo in orbem spargi contendunt, ut novæ alicujus rei habeantur authores. Præf. biblioth." Translation: Everyone seeks fame and strives by any means to become known throughout the world, so as to be considered the author of something new. Burton attributes this to Gesner's bibliographical preface; the precise text remains to be collated.

[188] **Editor.** "Togatam, armatam" evokes the gown and military arms: civil and military learning. "Divine" and "humane" distinguish religious from secular authors. "Pretend" means profess or claim; "news," something new; "praters," babblers. Burton's Latin returns him to the printing trade and the wish to leave a record of one's existence.

Original text 1651	Modern English
Source page 7 As Apothecaries we make new mixtures every day, pour out of one vessell into another; and as those old *Romans* rob'd all the cities of the world, to set out their bad sited *Rome*, we skim off the cream of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so [189]*Jovius* inveighs) They lard their lean books with the fat of others works. *Ineruditi fures, &c.*	Like apothecaries, we make new mixtures every day, pouring from one vessel into another. Like those ancient Romans who robbed every city in the world to adorn their badly situated Rome, we skim the cream from other people's minds and pluck the finest flowers from their cultivated gardens to decorate our own barren plots. *"They castrate others to stuff their own naturally lean books with someone else's fat,"* as Giovio indignantly puts it. They lard their lean books with the fat of other people's works. *"Unlearned thieves,"* and so on.[190]
A fault that every Writer findes, as I do now, and yet faulty themselves, [191]*Trium literarum homines*, all theeves; they pilfer out of old Writers to stuffe up their new Comments, scrape *Ennius* dung-hils, and out of [192]*Democritus* pit, as I have done.	Every writer points out this fault, as I am doing now, yet they are guilty of it themselves: *"men of three letters,"* all thieves. They pilfer from old writers to pad their new commentaries, scrape Ennius's dung heaps, and draw from Democritus's well, as I have done.[193]

[189] **Burton.** Printed p. 7, *: "Præfat. hist." Preface to the History. Burton names Paolo Giovio in the main text; the exact passage remains to be checked.

[190] **Editor.** Burton's "we" includes himself in the charge. His metaphors move through pharmacy, plunder, gardening, castration, and cookery; the modern version retains their physical force. "Wits" means minds or intellectual productions.

[191] **Burton.** Printed p. 7, b: "Plautus." Compare Aulularia 325–326. A "man of three letters" is a fur, the Latin word for thief.

[192] **Burton.** Printed p. 7, c: "E Democriti puteo." Translation: From Democritus's well. This clarifies "pit" in the main text; the particular source of the expression remains unresolved.

[193] **Editor.** The three-letter joke depends on Latin fur, "thief"; it is translated literally and explained in Burton's note. Ennius's dung heaps evoke the story of Virgil finding literary gold in an earlier poet's rough work. Compare the Life of Virgil printed under Donatus's name, §71, where Virgil describes gathering gold from Ennius's dung.

Original text 1651	Modern English
By which means it comes to passe, [194]*that not only libraries and shops are full of our putid papers, but every close-stool and jakes, Scribunt carmina quæ legunt cacantes*; they serve to put under pies, to [195]lap spice in, and keep rost-meat from burning.	And so our stinking papers fill not only libraries and shops but every commode and privy: *"They write verses that people read while shitting."* These papers serve to line the bottoms of pies, wrap spices, and keep roasting meat from burning.[196]
With us in *France*, saith [197]*Scaliger, every man hath liberty to write, but few ability*. [198]*Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers*, that either write for vain-glory, need, to get money, or as Parasites to flatter and collogue with some great men, they put out [199]*burras, quisquiliasque ineptiasque*.	"Here in France," Scaliger says, "everyone has permission to write, but few have the ability." Learning was once honoured by discerning scholars; now noble fields of knowledge are debased by low, unlearned scribblers. They write out of vanity or need, to make money, or as parasites to flatter and ingratiate themselves with some powerful man, publishing *"trifles, rubbish, and nonsense."*[200]

[194] **Burton.** Printed p. 7, d: "Non tam refertæ bibliothecæ quam cloacæ." Translation: Not so much libraries as sewers are filled. No author is named in this note.

[195] **Burton.** Printed p. 7, e: "Et quicquid cartis amicitur ineptis." Translation: And whatever is wrapped in worthless paper. The exact source of this line remains unlocated.

[196] **Editor.** "Putid" means foul-smelling; a "close-stool" is a commode, a "jakes" a privy, and "lap" means wrap. Burton adapts Martial, Epigrams 12.61.10, changing singular "scribit" to plural "scribunt." Martial describes verses written on walls for people using a latrine to read; Burton makes the line part of his attack on printed waste paper.

[197] **Burton.** Printed p. 7, f: "Epist. ad Petas. in regno Franciæ omnibus scribendi datur libertas, paucis facultas." Translation: Letter to Petasius: in the kingdom of France everyone is allowed to write, but few have the ability. The abbreviated addressee and exact letter require further checking.

[198] **Burton.** Printed p. 7, g: "Olim literæ ob homines in precio, nunc sordent ob homines." Translation: Once learning was valued because of its practitioners; now it is despised because of them. No author is named here.

[199] **Burton.** Printed p. 7, h: "Aus. pac." Ausonius, the prefatory poem to Pacatus Drepanius, line 5; printed as Eclogarum Liber 1 in Evelyn-White's edition. Burton adds "-que" to "quisquilias." The poet's modest description of his own verses becomes an attack on other writers.

[200] **Editor.** "Sciences" means fields of learning. "Collogue" means flatter or ingratiate oneself; "Parasites" are people who live by pleasing patrons. The Latin list means worthless trifles, refuse, and foolish things.

Original text 1651	Modern English
[201]*Amongst so many thousand Authors you shall scarse finde one, by reading of whom you shall be any whit better, but rather much worse, quibus inficitur potius, quàm perficitur*, by which he is rather infected than any way perfected. ———[202]*Qui talia legit,* *Quid didicit tandem, quid scit nisi somnia, nugas?* So that oftentimes it fals out (which *Challimachus* taxed of old) a great Book is a great mischief.	Among so many thousands of authors, you will scarcely find one whose works make you any better by reading them; instead, they make you much worse: *"by which one is infected rather than perfected,"* corrupted rather than improved. *Someone who reads such things—* *what has he learned, after all? What does he know but dreams and nonsense?* So it often turns out, as Callimachus complained long ago, that a big book is a great evil.[203]
[204]*Cardan* findes fault with *French* men and *Germans*, for their scribling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not bar them to write, so that it be some new invention of their own; but we weave the same web still, twist the same robe again and again, or if it be a new invention, tis but some bauble or toy which idle fellows write, for as idle fellows to read, and who so cannot invent?	Cardano criticizes the French and the Germans for their pointless scribbling: *"I do not,"* he says, *"discourage them from publishing, provided that they discover something new."* He does not forbid them to write, so long as they produce a new invention of their own. But we keep weaving the same cloth, twisting the same rope again and again. Or, if the invention is new, it is merely some trinket or trifle, written by idle fellows for equally idle fellows to read. Who cannot invent something like that?[205]

[201] **Burton.** Printed p. 7, i: "Inter tot mille volumina vix unus a cujus lectione quis melior evadat, immo potius non pejor." Translation: Among so many thousands of volumes, scarcely one leaves a person better for reading it—or rather, does not leave him worse. No author is named in this note.

[202] **Burton.** Printed p. 7, k: "Palingenius." The verse is attributed to Palingenius. Its precise location in his work remains to be verified.

[203] **Editor.** Burton repeats the Latin contrast between infecting and perfecting in English; both stages are retained. The saying about a big book is preserved as Callimachus, fragment 465 in Pfeiffer's numbering. In a work of this size, Burton's inclusion of it also turns the joke against himself.

[204] **Burton.** Printed p. 7, l: "Lib. 5. de sap." Cardano, On Wisdom, book 5. The exact passage remains to be collated.

[205] **Editor.** The 1651 text prints "robe." The modern version reads this as "rope," matching the action "twist"; this is an editorial interpretation, not a silent correction of the left column. "Web" is woven cloth; "invention" is something devised or discovered; a "toy" is a trifle.

Original text 1651	Modern English
[206]*He must have a barren wit, that in this scribling age can forge nothing*. [207]*Princes shew their armies, rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toyes*, they must read, they must hear whether they will or no.	A man must have a barren imagination if he can produce nothing in this scribbling age. Princes display their armies, rich men boast of their buildings, soldiers of their courage, and scholars put their trifles on show: people must read them and listen to them, whether they want to or not.[208]
[209]*Et quodcunque semel chartis illeverit, omnes* *Gestiet à furno redeuntes scire lacuque,* *Et pueros & anus———* What once is said and writ, all men must know, Old wives and children as they come and go.	*Whatever he has once smeared on paper, he will long* *for everyone returning from the bakehouse and the fountain to know it,* *both boys and old women.* Everyone must know what has been said and written, old women and children, coming and going.[210]

[206] **Burton.** Printed p. 7, m: “Sterile oportet esse ingenium quod in hoc scripturientum pruritu, &c.” Translation: The mind must be barren which, amid this itch of people longing to write, and so on. Burton’s note ends with “&c.” and leaves the sentence unfinished.

[207] **Burton.** Printed p. 7, n: “Cardan præf. ad consol.” Cardano, preface to On Consolation. The passage remains to be checked directly.

[208] **Editor.** “Wit” means inventive intelligence; “forge” means fashion or produce. “Man-hood” here is martial courage. “Vent” combines putting something forth with offering it for sale. The unwilling readers and listeners become the audience for these displays.

[209] **Burton.** Printed p. 7, o: “Hor. ser. 1. Sat. 4.” Horace, Satires 1.4.36–38. The modern column translates the Latin, then separately renders Burton’s own shorter English couplet.

[210] **Editor.** Horace’s author wants even people returning from the bakehouse or public fountain to know his verses. Burton’s couplet condenses this into ordinary people coming and going; it omits those two locations. The two versions are kept distinct here.

Original text 1651	Modern English
What a company of Poets hath this year brought out, as *Pliny* complains to *Sossius Sinesius*; [211]*This April every day some or other have recited*. What a catalogue of new books all this year, all this age (I say) have our *Frank-furt* Marts, our domestick Marts brought out?	What a crowd of poets this year has produced, as Pliny complains to Sosius Senecio: "This April someone or other has given a reading every day." What a catalogue of new books our Frankfurt fairs and our fairs at home have produced this whole year—this whole age, I should say![212]
Source page 7–8 Twice a year, [213]*Proferunt se nova ingenia & ostentant*, we stretch our wits out, and set them to sale, *magno conatu nihil agimus*. So that which [214]*Gesner* much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on *in infinitum*.	Twice a year, *"new talents come forward and put themselves on display."* We stretch our minds and put them up for sale: *"with great effort we accomplish nothing."* Unless there is a prompt reform of the kind Gesner so much desires, with princely decrees and responsible overseers to curb this freedom, it will go on *"without end."*[215]

[211] **Burton.** Printed p. 7, p: "Epist. Lib. 1. Magnum poetarum proventum annus hic attulit, mense Aprili nullus fere dies quo non aliquis recitavit." Translation: Letters, book 1: this year has brought a great crop of poets; in April there was scarcely a day when someone did not give a reading. Compare Pliny the Younger, Letters 1.13.1; Burton changes the wording and order slightly.

[212] **Editor.** Pliny writes to Sosius Senecio; Burton prints "Sossius Sinesius." In Letters 1.13.1 Pliny says he is pleased by literary activity, and the complaint that follows concerns reluctant audiences. Burton calls the passage a complaint about poets and makes "scarcely a day" into "every day." His stronger wording and altered emphasis are preserved. "Marts" are fairs or markets.

[213] **Burton.** Printed p. 8, a: "Idem." The same author, Pliny. Compare Letters 1.13.1, where human talents come forward and display themselves. Burton adapts this to new writers and the twice-yearly fairs.

[214] **Burton.** Printed p. 8, b: "Principibus & doctoribus deliberandum relinquo, ut argumenta authorum furta & millies repetita tollantur, & temere scribendi libido coërceatur, aliter in infinitum progressura." Translation: I leave it to princes and learned men to consider how authors' stolen and endlessly repeated material may be removed, and the appetite for rash writing restrained, which otherwise will go on without limit. Burton attributes this to Gesner; the exact source comparison remains open.

[215] **Editor.** The first Latin clause adapts Pliny's phrase about talent displaying itself. "Grave" means serious and responsible. Burton invokes regulation of publishing as a proposed response to the flood of books; the modern text preserves that proposal.

Original text 1651	Modern English
Source page 8 *Quis tam avidus librorum helluo*, Who can read them? As already, we shall have a vast Chaos and confusion of Books, we are [216]oppressed with them, [217]our eyes ake with reading, our fingers with turning. For may part I am one of the number, *nos numerus sumus*, I do not deny it, I have only this of *Macrobius* to say for my self, *Omne meum, nihil meum*, tis all mine, and none mine.	*"Who is such a ravenous devourer of books?"* Who can read them all? We shall have—as we already do—a vast chaos and confusion of books. They overwhelm us; our eyes ache from reading and our fingers from turning the pages. For my part, I am one of the number, *"we are just so many more"*; I do not deny it.[218] I have only this saying of Macrobius to offer in my defence: *"All mine, nothing mine."* It is all mine, and none mine.[219]

[216] **Burton.** Printed p. 8, c: "Onerabuntur ingenia, nemo legendis sufficit." Translation: Minds will be overloaded; no one can manage to read them. No author is named in this note.

[217] **Burton.** Printed p. 8, d: "Libris obruimur, oculi legendo, manus volitando dolent. Fam. Strada Momo." Translation: We are buried under books; our eyes hurt from reading and our hands from fluttering through the pages. Burton names Famiano Strada and Momus; the work and passage remain to be identified.

[218] **Editor.** "For may part" is the printed reading, understood as "For my part." "Nos numerus sumus," from Horace, Epistles 1.2.27, means being merely part of the crowd. Burton includes his own book in the numerical excess he has just condemned.

[219] **Editor.** Burton attributes "Omne meum, nihil meum" to Macrobius. Angus Gowland, in his introduction (p. xxii), identifies the saying as an adaptation from Justus Lipsius's Politica. The attribution is preserved in the main text and the scholarly correction recorded here; direct collation with Lipsius's text remains open. The next passage develops Burton's defence of compilation.

Original text 1651	Modern English
As a good house-wife out of divers fleeces weaves one peece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundel of all, [220]*Floriferis ut apes in saltibus omnia libant,* I have laboriously [221]collected this *Cento* out of divers Writers, and that *sine injuriâ*, I have wronged no authors, but given every man his own;	As a good housewife weaves one piece of cloth from several fleeces, and a bee gathers wax and honey from many flowers and makes a new bundle of it all: *As bees sip from everything in flower-filled pastures—* so I have laboriously collected this patchwork from various writers, and done so *"without injury"*: I have wronged no authors, but given everyone his due.[222]
which [223]*Hierom* so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some do now a daies, concealing their Authors names, but still said this was *Cyprians*, that *Lactantius*, that *Hillarius*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine Authors (which howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui*;	Jerome so highly praises this practice in Nepotian. He did not steal whole verses, pages, or treatises, as some do nowadays, concealing their authors' names; he always said, this was Cyprian's, that Lactantius's, that Hilary's; so said Minucius Felix, so Victorinus; thus far Arnobius. I name and quote my authors—a practice I must and will follow, however much some unlearned scribblers call it pedantic, to cloak their ignorance and because it clashes with their affected elegance. *"I have borrowed, not stolen."*[224]

[220] **Burton.** P. 8, unlettered: "Lucretius." Explanation: On the Nature of Things 3.11. The bee image makes reading and compilation a form of gathering nourishment.

[221] **Burton.** P. 8, e: "Quicquid ubique bene dictum facio meum, & illud nunc meis ad compendium, nunc ad fidem & authoritatem alienis exprimo verbis, omnes authores meos clientes esse arbitror, &c. Sarisburiensis ad Polycrat. prol." Translation: Whatever has been well said anywhere I make my own, expressing it sometimes in my own words for brevity, sometimes in others' words for credibility and authority; I regard all my authors as my clients, and so on. Explanation: John of Salisbury, prologue to the Policraticus; Burton's wording has not yet been collated with that work.

[222] **Editor.** Cento literally means a patchwork garment; as a literary term it denotes a composition assembled from other writing. Burton develops the image through weaving, gathering nectar, and digesting food: compilation becomes an act of transformation.

[223] **Burton.** P. 8, f: "In Epitaph. Nep. illud Cyp. hoc Lact. illud Hilar. est, ita Victorinus, in hunc modum loquutus est Arnobius, &c." Translation: In the funeral tribute to Nepotian: that is Cyprian's, this Lactantius's, that Hilary's; so Victorinus said; in this way Arnobius spoke, and so on. Explanation: Jerome's Letter 60, to Heliodorus, contains this account of Nepotian acknowledging his sources.

[224] **Editor.** Hierom is Jerome; Nepotian is the priest whose death he commemorates. Cyprian, Lactantius, Hilary, Minucius Felix, Victorinus, and Arnobius are earlier Christian writers. Burton's distinction is between acknowledged borrowing and passing off another's work as one's own.

Original text 1651	Modern English
and what *Varro Lib. 6. de re rust.* speaks of Bees, *minime maleficæ nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *aliud tamen quàm unde sumptum sit apparet*, which nature doth with the aliment of our bodies incorporate, digest, assimilate, I do *conquoquere quod hausi*, dispose of what I take.	And what Varro says of bees in *On Agriculture*, book 6—*"entirely harmless, they damage no one's work by taking from it"*—I can say of myself: whom have I injured?[225] The material is mostly theirs, and yet mine: *"it is clear where it was taken from"* (as Seneca approves), *"yet it appears different from what it was taken from."* What nature does with our bodily food—incorporating, digesting, assimilating—I do too: *"digest what I have swallowed,"* arrange what I take.[226]

[225] **Editor.** The printed "Lib. 6." is retained in both columns. The passage is actually Varro, On Agriculture 3.16.7, which says that a bee harms no one's work by taking from it. Burton adapts the singular description to the plural.

[226] **Editor.** Compare Seneca, Letters 84.3–7: the reader should gather like a bee, blend the gathered material, and digest it into something of his own. Burton's several phrases are adaptations of this argument, not one continuous verbatim quotation.

Original text 1651	Modern English
I make them pay tribute, to set out this my *Maceronicon*, the method only is mine own, I must usurp that of [227]*Wecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, & shews a Scholar. *Oribasius, Æsius, Avicenna*, have all out of *Galen*, but to their own method, *diverso stilo, non diversâ fide*, our Poets steal from *Homer*, he spews, saith *Ælian*, they lick it up. Divines use *Austins* words *verbatim* still, and our Story-dressers do as much, he that comes last is commonly best, *———donec quid grandius ætas* *Postera sorsq; ferat melior.———*	I make them pay tribute to furnish this medley of mine; only the method is my own. I must appropriate Wecker's saying, taken from Terence: *"Nothing has been said that has not been said before; method alone reveals the craftsman."* We can say nothing that has not been said; only the arrangement and method are ours, and these reveal the scholar.[228] Oribasius, Aesius, and Avicenna take everything from Galen, but arrange it in their own way: *"with a different style, not a different fidelity."* Our poets steal from Homer: he vomits, Aelian says, and they lick it up. Theologians keep using Augustine's words verbatim, and our reworkers of history do the same. Whoever comes last is usually best— *until a later age and better fortune* *bring something greater*.[229]

[227] **Burton.** P. 8, g: "Præf. ad Syntax. med." Translation: Preface to the Medical Compilations. Explanation: A reference to Johann Jacob Wecker's Syntaxes medicae. The first saying adapts Terence, Eunuchus, prologue, line 41; the continuation about method and the precise Wecker passage remain to be collated.

[228] **Editor.** Maceronicon evokes a mixed or "macaronic" composition: here a medley of borrowed material and languages. Method means arrangement as well as procedure. Burton preserves both the Latin maxim and its English expansion; so does the modern text.

[229] **Editor.** Oribasius and Avicenna are medical authors; "Æsius" probably denotes Aëtius of Amida, another compiler of medical learning, but the printed name is retained as Aesius. "Physick" means medicine, "Divines" theologians, and "Austin" Augustine. The Homer image presents later poets feeding on an earlier poet's work. The closing Latin couplet is unattributed and remains unlocated.

Original text 1651	Modern English
Though there were many Giants of old in Physick and Philosophy, yet I say with [230]*Didacus Stella, A dwarf standing on the shoulders of a Giant may see farther then a Giant himself*; I may likely add, alter, and see farther then my predecessors; And it is no greater prejudice for me to endite after others, then for *Ælianus Montaltus* that famous Physitian, to write *de morbis capitis* after *Jason Pratensis, Heurnius, Hildesheim, &c.* Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt, *Allatres licet usq; nos & usque,* *Et gannitibus improbis lacessas.*	Though medicine and philosophy had many giants in ancient times, I say with Diego de Estella: "A dwarf standing on a giant's shoulders may see farther than the giant himself." I too may add something, alter something, and see farther than my predecessors. It is no more objectionable for me to write after others than for that famous physician Eliano Montalto to write *On Diseases of the Head* after Jason Pratensis, Heurnius, Hildesheim, and others. Many horses run in a race; one logician or rhetorician follows another. So make whatever objections you please: *You may bark at me again and again* *and assail me with your vicious yelping.*[231]

[230] **Burton.** P. 8, h: "In Luc. 10. Tom. 2. Pigmei Gigantum humeris impositi plusquam ipsi Gigantes vident." Translation: On Luke 10, volume 2. Pygmies placed on giants' shoulders see more than the giants themselves. Explanation: Burton cites Diego de Estella's commentary on Luke; the exact passage remains unchecked.

[231] **Editor.** Didacus Stella is the Latin form of Diego de Estella. Burton uses the giant-and-dwarf image to claim that dependence on predecessors can enable improvement. The closing lines are Martial, Epigrams 5.60.1–2, where hostile criticism becomes a dog's barking. "Endite" means compose or write.

Original text 1651	Modern English
Source page 9 I solve it thus. And for those other faults of barbarism, [232]*Dorick* dialect, extemporanean stile, tautologies, apish imitation, a rapsodie of rags gathered together from several dung-hils, excrements of authors, toyes and fopperies confusedly tumbled out, without art, invention, judgment, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all (tis partly affected) thou canst not think worse of me then I do of my self. Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to reade him or thee so writing, tis not *operæ pretium*.	That is my answer. As for those other faults—barbarous language, a rustic dialect, an improvised style, repetitions, monkey-like imitation, a patchwork of rags gathered from several dung heaps, authors' excrement, trifles and fooleries tumbled out in confusion, without art, invention, judgement, intelligence, or learning; harsh, raw, rough, fanciful, absurd, insolent, indiscreet, badly composed, undigested, vain, scurrilous, idle, dull, and dry—I confess them all. Some are deliberate. You cannot think worse of me than I think of myself. It is not worth reading: I concede it. I ask you not to waste time reading so worthless a subject; perhaps I myself would be reluctant to read him or you writing in this way. It is *"not worth the trouble."*[233]

[232] **Burton.** P. 9, a: "Nec aranearum textus ideo melior quia ex se fila gignuntur, nec noster ideo vilior, quia ex alienis libamus ut apes. Lipsius adversus dialogist." Translation: A spider's web is not better because its threads are produced from itself, nor is our work worse because, like bees, we sip from others. Explanation: Burton attributes the defence of borrowing to Lipsius, Against the Dialogue-Writer; direct collation remains open.

[233] **Editor.** Doric is a Greek dialect, used here to suggest rustic or unfashionable language; "barbarism" denotes faulty or uncultivated expression. Burton's "partly affected" means partly adopted on purpose. The deliberately excessive list performs the unruly style it pretends to condemn.

Original text 1651	Modern English
All I say, is this, that I have [234]presidents for it, which *Isocrates* cals *perfugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self, *Novimus & qui te, &c.* we have all our faults; *scimus, & hanc veniam, &c.* [235]thou censurest me, so have I done others, and may do thee, *Cedimus inque vicem, &c.* tis *lex talionis, quid pro quo*. Go now censure, criticize, scoffe and rail.	All I say is that I have precedents—what Isocrates calls *"a refuge for those who do wrong"*: others just as absurd, vain, idle, unlearned, and so on. *"Some others have done the same."* Others have done as much, perhaps more, and perhaps you yourself: *"We know, too, who did it to you,"* and so on. We all have our faults; *"we know, and this indulgence,"* and so on. You judge me; I have judged others, and may judge you. *"We yield in turn,"* and so on. It is *"the law of retaliation," "something for something."* Go on, then: judge, criticize, mock, and rail.[236]

[234] **Burton.** P. 9, b: "Uno absurdo dato mille sequuntur." Translation: Grant one absurdity, and a thousand follow. Explanation: The maxim undercuts Burton's appeal to other writers' bad examples.

[235] **Burton.** P. 9, c: "Non dubito multos lectores hic fore stultos." Translation: I do not doubt that there will be many foolish readers here.

[236] **Editor.** "Presidents" means precedents. The truncated "Novimus & qui te" recalls the sexual taunt in Virgil, Eclogue 3.8; the omission is Burton's. "Scimus, & hanc veniam" recalls Horace, Art of Poetry 11–12, on the licence poets both grant and ask. Burton makes mutual indulgence slide into mutual retaliation; the other abbreviated sayings remain only partly identified.

Original text 1651	Modern English
[237]*Nasutus sis usque licet, sis denique nasus:* *Non potes in nugas dicere plura meas,* *Ipse ego quam dixi, &c.* Wer'st thou all scoffs and flouts, a very *Momus*. Then we our selves, thou canst not say worse of us. Thus, as when women scold, have I cried whore first, and in some mens censures, I am afraid I have overshot my self, *Laudare se vani, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrûm non sum, nec imus*, I am none of the best, I am none of the meanest of you.	*Be as sharp-nosed a critic as you please—be all nose:* *you cannot say more against my trifles* *than I myself have said, and so on.* Even if you were all scoffs and sneers, a very Momus, you could say nothing worse of us than we say ourselves.[238] So, like women quarrelling, I have been first to cry "whore"; and I fear some will judge that I have gone too far. *"Praising oneself is vain; blaming oneself is foolish."* Just as I will not overrate myself, I will not underrate myself. *"I am not the first among you, nor the lowest."* I am neither one of the best nor one of the worst of you.[239]

[237] **Burton.** P. 9, d: "Martial 13.2." Explanation: Epigrams 13.2.1, 4–5. Burton joins the opening line to lines 4–5, omitting the intervening couplet; his own English rendering follows the Latin.

[238] **Editor.** Nasutus, literally large-nosed, also means a sharp or fault-finding critic. Martial's joke imagines the reader becoming nothing but nose. Momus personifies fault-finding in Greek mythology. Burton's English couplet follows, and is separate from, the translated Latin.

[239] **Editor.** "Cried whore first" means making the first accusation to forestall an opponent's attack. Burton compares his self-criticism to this quarrelling tactic, then worries that he has conceded too much. "Arrogate" and "derogate" here mean claim too much and take too much away from his own merit.

Original text 1651	Modern English
As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have assayed, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes us, & as [240]*hunters find their game by the trace, so is a mans genius descried by his works, Multo melius ex sermone quam lineamentis, de moribus hominum judicamus*; 'twas old *Catos* rule. I have laid my self open (I know it) in this treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus, nihil morosius hominum judiciis*, theres naught so peevish as mens judgments, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.	Though I may be an inch, so many feet, or so many parasangs behind this man or that, perhaps I am a little ahead of you. Let it be as it is, good or bad: I have made the attempt and put myself on stage. I must submit to judgement; I cannot escape it. It is quite true that *"style reveals the man"*: our style gives us away. As hunters find their quarry by its tracks, so a man's character can be discerned in his works. *"We judge people's character much better from their speech than from their features"*: that was old Cato's rule. I have exposed myself in this treatise —I know it—turned myself inside out. I shall be criticized, no doubt, for, to tell the truth with Erasmus, *"nothing is more captious than people's judgements."* Nothing is so hard to please. Yet there is some comfort: *"as tastes, so judgements."* Our judgements vary as much as our palates.[241]

[240] **Burton.** P. 9, e: "Ut venatores feram è vestigio impresso, virum scriptiunculâ. Lips." Translation: As hunters recognize a wild beast from its footprint, so a man is recognized from a little piece of writing. Explanation: Attributed to Justus Lipsius; the precise passage remains unlocated.

[241] **Editor.** A parasang is a Persian measure of distance; an ace is a single point or very small amount. The movement from feet to parasangs comically enlarges Burton's inferiority before he claims a tiny superiority over the reader. "Genius" here means natural character or disposition. The Cato and Erasmus attributions in this passage still need exact sources.

Original text 1651	Modern English
[242]*Tres mihi convivæ prope dissentire videntur Poscentes vario multum diversa palato, &c.* Our writings are as so many dishes, our readers guests, our books like beauty, that which one admires, another rejects; so are we approved as mens fancies are inclined. *Pro captu lectoris habent sua fata libelli.* That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many mindes: that which thou condemnest he commends. [243]*Quod petis, id sane est invisum acidumque duobus.*	*My three dinner guests seem almost to disagree, asking for very different things to suit their different palates, and so on.* Our writings are so many dishes, our readers the guests. Our books are like beauty: what one admires, another rejects. Approval depends on the direction of each person's taste. *Books have their destinies according to the reader's capacity.*[244] What most pleases one is *"marjoram to a pig"*—most disagreeable—to another. *"As many people, so many opinions"*: so many people, so many minds. What you condemn, he praises. *What you ask for is certainly hateful and sour to the other two.*[245]

[242] **Burton.** P. 9, f: "Hor." Explanation: Horace, Epistles 2.2.61–62, on the difficulty of satisfying different tastes.

[243] **Burton.** P. 9, g: "Hor." Explanation: Horace, Epistles 2.2.64. Burton places line 63 later, on printed page 10.

[244] **Editor.** Terentianus Maurus, On Letters, Syllables, and Metres, line 1286. The opening words qualify the familiar saying that books have their destinies: those destinies depend on what their readers can understand or take in.

[245] **Editor.** "Marjoram to a pig" is a proverbial image for something attractive offered to an unappreciative recipient. The taste metaphor links readers to diners. "Quot homines, tot sententiæ" is the familiar Latin saying that there are as many opinions as people; its precise form and transmission here have not been collated.

Original text 1651	Modern English
Source page 9–10 He respects matter, thou art wholly for words, he loves a loose and free stile, thou art all for neat composition, strong lines, hyperboles, allogories; he desires a fine frontispiece, entising pictures, such as *Hieron: Natali*[246] the Jesuite hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous.	He values substance; you care only about words. He likes a loose, free style; you insist on polished composition, striking phrases, exaggerations, and allegories. He wants a fine frontispiece and enticing pictures to draw the reader's attention, like the engravings in the Jesuit Jerónimo Nadal's work on the Sunday Gospel readings. You reject these; what one admires, another shouts down as utterly absurd and ridiculous.[247]

[246] **Burton.** P. 10, asterisk: "Antwerp. fol. 1607." Translation: Antwerp, folio, 1607. Explanation: Burton's edition reference for Jerónimo Nadal's illustrated Gospel work; this particular issue has not yet been bibliographically verified.

[247] **Editor.** "Strong lines" are forceful, pointed, or elaborately witty expressions. "Allogories" is retained on the left and understood as allegories on the right. "Cut" means engraved; the modernization refers to engravings in Nadal's work without implying that Nadal personally engraved them. "Dominicals" concerns the Sunday Gospel readings.

Original text 1651	Modern English
Source page 10 If it be not point blank to his humor, his method, his conceit, [248]*Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted, or added, which he likes, or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an asse, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else tis a thing of meer industry, a collection without wit or invention, a very toy. [249]*Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much? *unusquisque abundat sensu suo*, every man abounds in his own sense; and whilest each particular party is so affected, how should one please all?	If it does not fit his taste, his method, and his ideas exactly—*"if perhaps something he had in mind has been left out, if some expression,"* and so on—if anything is omitted or added that he likes or dislikes, you are *"an ill-read drudge,"* an idiot, an ass; *"you are nobody,"* or *"a plagiarist,"* a trifler, a truant, an idle fellow. Otherwise it is a work of mere diligence, a collection without intelligence or invention, a mere trifle. *"So everyone thinks things easy once they have been done, and no one thinks of the rough places when the road is paved."* This is how people are valued: their labours dismissed as worthless by fellows of no worth themselves. Who could not have done as much? *"Everyone abounds in his own opinion."* Everyone has an opinion of his own; and while each person feels this way, how can anyone please them all?[250]

[248] **Burton.** P. 10, h: "Muretus." Explanation: Marc-Antoine Muret. Burton gives no work or passage for this imagined critic's complaint.

[249] **Burton.** P. 10, i: "Lipsius." Explanation: Justus Lipsius. The saying compares the critic of a finished work to a traveller who forgets the labour of paving a road; its precise source remains unlocated.

[250] **Editor.** "Mancipium" literally means a slave: "ill-read drudge" conveys the literary insult. "Trivant" is a form of truant. "Industry" here is sustained effort, contrasted by the critic with invention. The paved-road image exposes the critic's failure to recognize the work that made a finished book possible.

Original text 1651	Modern English
[251]*Quid dem, quid non dem? Renuis tu quod jubet ille.* How shall I hope to expresse my self to each mans humor and [252]conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as [253]*Austin* observes, not regarding what, but who write, [254]*orexin habet authores celebritas*, not valuing the mettle, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo.*	*What should I give, and what withhold? You refuse what he demands.* How can I hope to express myself to suit everyone's taste and ideas, or satisfy them all? Some understand too little, some too much. *"They rush into reading books just as they rush into greeting people, considering not what they are like but what clothes they wear,"* as Augustine observes. They care about who writes, not what is written. *"The author's celebrity gives an appetite."* They value the stamp on the metal rather than the metal itself. *"They look at the cup, not at what is in it."*[255]

[251] **Burton.** P. 10, k: "Hor." Explanation: Horace, Epistles 2.2.63, between the lines already quoted on printed page 9. Burton varies the wording while retaining the disagreement among readers.

[252] **Burton.** P. 10, l: "Fieri non potest, ut quod quisq; cogitat, dicat unus. Muretus." Translation: One person cannot say everything that each person thinks. Explanation: Attributed to Muret; exact passage unlocated.

[253] **Burton.** P. 10, m: "Lib. 1. de ord. cap. 11." Translation: On Order, book 1, chapter 11. Explanation: Burton's reference for the saying attributed to Augustine. Its wording has not yet been independently collated.

[254] **Burton.** P. 10, n: "Erasmus." Explanation: Attribution of the saying about an author's celebrity stimulating appetite. No work is specified.

[255] **Editor.** The images criticize judging content by appearances: clothing, the stamp on a coin rather than its metal, and a cup rather than its contents. "Mettle" means metal. The translation understands the printed "authores" as authoris, "of the author," in the saying about celebrity.

Original text 1651	Modern English
If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce, but as [256]*Baronius* hath it of Cardinal *Caraffa's* works, he is a meer hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case?	If he is not rich, highly placed, polished and splendid, a great doctor, or loaded with grand titles, he is a dunce, however well qualified he may be. Yet, as Baronius says of Cardinal Caraffa's works, anyone who rejects a man for his poverty is a mere hog. Some are too partial: friends think too highly of us; others arrive prejudiced, ready to carp, disparage, belittle, and mock—*"who perhaps judge whatever comes from me with contempt beyond all contempt."* Some come like bees for honey, others like spiders to gather poison. What am I to do in such a case?[257]

[256] **Burton.** P. 10, asterisk: "Annal Tom. 3. ad annum 360. Est porcus ille qui sacerdotem ex amplitudine redituum sordide demetitur." Translation: Annals, volume 3, under the year 360. He is a hog who meanly measures a priest by the size of his revenues. Explanation: Burton cites Cesare Baronio, usually called Baronius. The note speaks specifically of a priest; Burton broadens its application to poor writers. The cited passage and its connection with Caraffa remain to be checked.

[257] **Editor.** "Brave" means splendid in appearance; "doctor" may denote an eminent learned man, not only a physician. The bees and spiders distinguish readers who seek nourishment from those determined to extract poison. This is a polemical image, not an account of how spiders feed.

Original text 1651	Modern English
As a dutch host, if you come to an Inn in *Germany*, and dislike your fare, diet, lodging, &c. replies in a surly tone, [258]*aliud tibi quæras diversorium*, if you like not this, get you to another Inn: I resolve, if you like not my writing, go reade something else. I do not much esteem thy censure, take thy course, tis not as thou wilt, nor as I wil, but when we have both done, that of [259]*Plinius Secundus* to *Trajan* will prove true, *Every mans witty labour takes not, except the matter, subject, occasion, and some commending favorite happen to it*.	If you arrive at an inn in Germany and dislike the food, meals, lodging, and so on, a German innkeeper replies gruffly, *"Find yourself another inn."* If you do not like this one, go elsewhere. That is my decision: if you do not like my writing, read something else. I do not greatly value your judgement; do as you please. The outcome depends on neither your wishes nor mine. When we have both had our say, what Pliny the Younger says to Trajan will prove true: not everyone's intellectual work succeeds; it needs suitable material, a subject, an occasion, and some influential person to recommend it.[260]

[258] **Burton.** P. 10, o: "Erasm. dial." Translation: Erasmus, dialogues. Explanation: Burton attributes the innkeeper's reply to Erasmus, but supplies no dialogue title.

[259] **Burton.** P. 10, p: "Epist. lib. 6. Cujusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat." Translation: Letters, book 6. A person's talent does not immediately rise to prominence unless a supporter of the undertaking, an opportunity, and a recommender come along. Explanation: Compare Pliny, Letters 6.23, addressed to Triarius, not Trajan. Burton rearranges the Latin and applies a passage about bringing a young advocate into public notice to the reception of writing.

[260] **Editor.** "Dutch" here means German, as the stated location makes clear. The modern column retains Burton's attribution of the letter to Trajan; the surviving Pliny passage is addressed to Triarius. The correction and the original context are recorded in Burton's accompanying note.

Original text 1651	Modern English
If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others, & so have been (*Expertus loquor*) and may truly say with [261]*Jovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum* [262]*bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthy men, so have I been vilified by others, and shall be.	If you and others like you criticize and shout me down, perhaps others will approve and praise me; some already have—*"I speak from experience."* I may truly say with Giovio in a similar case—*"let there be no boasting in the words"—"through it I have earned the intimacy and friendship of certain great men, pontiffs, and noblemen, their welcome thanks, and the praises of many who are themselves well praised."* Just as some worthy men have honoured me, others have disparaged me and will do so again.[263]

[261] **Burton.** P. 10, q: "Præf. hist." Translation: Preface to the History. Explanation: Paolo Giovio, called Jovius in Latin. The precise wording remains to be collated.

[262] **Burton.** P. 10, r: "Laudari à laudato laus est." Translation: To be praised by someone who is praised is praise indeed.

[263] **Editor.** Pontifices means pontiffs or high churchmen. Burton borrows Giovio's catalogue of distinguished friends as a formula for his own reception; the borrowed list should not be treated as a separately verified record of Burton's personal acquaintances.

Original text 1651	Modern English
Source page 10–11 At the first publishing of this book; (which [264]*Probus* of *Persius* satyrs) *editum librum continuo mirari homines, atque avidè deripere cœperunt*, I may in some sort apply to this my work. The first, second, and third edition were suddenly gone, eagerly read, & as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi &* [265]*irrisioni habitus*. Twas *Seneca's* fate, that superintendent of wit, learning, judgement, [266]*ad stuporem doctus*, the best of Greek and Latine writers, in *Plutarch's* opinion;	Of this book's first publication I may apply, in some measure, what Probus says of Persius's satires: *"As soon as the book was published, people began to admire it and snatch it up eagerly."* The first, second, and third editions quickly sold out and were eagerly read; yet, as I have said, some praised them less warmly than others scornfully rejected them. That was Democritus's fortune too: *"the same man was an object of admiration and ridicule."*[267] It was also the fate of Seneca, that overseer of intelligence, learning, and judgement, *"learned to an astonishing degree,"* the best of Greek and Latin writers in Plutarch's opinion;[268]

[264] **Burton.** P. 10, s: "Vit. Persii." Translation: Life of Persius. Explanation: The biography transmitted under Probus's name records readers admiring and seizing the published book. The consulted text has "diripere"; Burton has "deripere" and adds "avidè," eagerly.

[265] **Burton.** P. 10, asterisk: "Minuit præsentia famam." Translation: Presence diminishes reputation. Explanation: Familiarity with the living person can reduce the admiration accorded to a distant name.

[266] **Burton.** P. 11, t: "Lipsius Judic. de Seneca." Translation: Lipsius, Judgement on Seneca. Explanation: Burton's stated source for this extravagant praise. The purported opinion of Plutarch remains to be traced through Lipsius.

[267] **Editor.** The statement about the first three editions selling out is Burton's own claim. He balances it immediately with hostile reception, then aligns himself with Democritus and Seneca. "Superintendent" extends the image of Seneca's intellectual authority rather than naming an office he held.

[268] **Editor.** The praise attributed to Plutarch is transmitted here through Burton's citation of Lipsius. Until that chain is checked, it should be treated as Burton's attribution, not as an independently verified judgement by Plutarch.

Original text 1651	Modern English
Source page 11 That *renowned corrector of vice*, as [269]*Fabius* terms him, *and painful omniscious philosopher, that writ so excellently and admirably well*, could not please all parties, or escape censure: How is he vilified by [270]*Caligula, Agellius, Fabius*, and *Lipsius* himself, his chief propugner? *In eo pleraque perniciosa*, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is.	that "renowned corrector of vice," as Quintilian calls him, and painstaking philosopher of universal learning, who wrote so excellently and admirably, could not please everyone or escape criticism. How he is disparaged by Caligula, Aulus Gellius, Quintilian, and even Lipsius, his chief defender! *"Much in him is harmful,"* says that same Quintilian. He has many childish passages and sayings, *"unpolished language,"* often too careless and slack, as Gellius observes: *"commonplace, worn-out expression; smart but foolish sayings; ordinary learning"*—a plain, shallow writer, such as he is.[271]

[269] **Burton.** P. 11, u: "Lib. 10. Plurimum studii, multam rerum cognitionem, omnem studiorum materiam, &c. multa in eo probanda, multa admiranda." Translation: Book 10. Very great diligence, wide knowledge of things, every subject of study, and so on; much in him deserves approval, much admiration. Explanation: This condenses Quintilian, The Orator's Education 10.1.128–131, a judgement combining praise with criticism.

[270] **Burton.** P. 11, x: "Suet. Arena sine calce." Translation: Suetonius: sand without lime. Explanation: Suetonius, Caligula 53, reports this description of Seneca's writing. Sand lacking the lime that binds mortar suggests brilliant particles without cohesion.

[271] **Editor.** Fabius is Marcus Fabius Quintilianus, usually called Quintilian; Agellius is Aulus Gellius. "Painful" means painstaking, "propugner" defender. Compare Quintilian 10.1.128–131 and Gellius, Attic Nights 12.2. Burton assembles their judgements into a running indictment; the Latin phrases are not all consecutive verbatim quotations.

Original text 1651	Modern English
In partibus spinas & fastidia habet, saith [272]*Lipsius*, and as in all his other works, so especially in his epistles, *aliæ in argutiis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copia rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? *No man so absolute*, [273]*Erasmus* holds, *to satisfie all, except antiquity, prescription, &c. set a bar*. But as I have proved in *Seneca*, this will not alwayes take place, how shall I evade?	*"In places he has thorns and tedious passages,"* says Lipsius; and, as in all his other works, especially in his letters, *"some are occupied with subtleties and foolishness"; "in places he is tangled and poorly arranged"; "he did this without an abundance of material."* He jumbles many things together without method, in the Stoic fashion: *"he arranged little and piled up much,"* and so on. If Seneca is whipped like this, and many famous men I could name, what should I expect? How can I, *"scarcely the shadow of so great a philosopher,"* hope to please? No one is so perfect, Erasmus holds, as to satisfy everyone, unless antiquity, established authority, and so on bar criticism. But, as I have shown with Seneca, even this does not always work. How shall I escape?[274]

[272] **Burton.** P. 11, asterisk: "Introduc. ad Sen." Translation: Introduction to Seneca. Explanation: Lipsius's introduction; exact wording not yet collated.

[273] **Burton.** P. 11, y: "Judic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longæ temporis præscriptio, semota judicandi libertate, religione quadam animos occuparit." Translation: Judgement on Seneca. Scarcely anyone is so perfect as to satisfy another in every respect, unless the authority of long standing, removing freedom of judgement, has possessed people's minds with a kind of reverence. Explanation: The main text attributes this to Erasmus. The printed Latin "longæ" is retained here; the exact source wording remains unchecked.

[274] **Editor.** "Absolute" means perfect; "prescription," authority established by long acceptance, with a legal overtone. "Thorns" are difficult passages; "fastidia" suggests material causing weariness or distaste.

Original text 1651	Modern English
Tis the common doom of all writers, I must (I say) abide it, I seek not applause: [275]*Non ego ventosæ venor suffragia plebis*; again, *non sum adeo informis*, I would not be [276]vilified. ———[277]*laudatus abunde,* *Non fastiditus si tibi lector ero.* I fear good mens censures, and to their favorable acceptance I submit my labors, ——[278]*& linguas Mancipiorum* *Contemno,———* As the barking of a dog, I securely contemne those malicious and scurrile obloquies, flouts, calumnies of railers and detractors, I scorn the rest. What therefore I have said, *pro tenuitate meâ* I have said.	It is every writer's common sentence; I must, I say, endure it. I do not seek applause: *"I do not hunt the votes of the fickle crowd."* Yet again, *"I am not so ugly"*: I would not be disparaged.[279] *I shall be praised enough* *if you, reader, do not scorn me.* I fear the judgement of good people and submit my labours to their favourable reception; *"and I despise the tongues of slaves."* Like a dog's barking, I calmly despise the malicious, scurrilous abuse, sneers, and slanders of those who rail and detract; I scorn the rest. What I have said, therefore, I have said *"according to my limited ability."*[280]

[275] **Burton.** P. 11, z: "Hor. Ep. 1. lib. 19." Explanation: Horace, Epistles 1.19.37, with changed word order. The printed book and letter numbers are reversed.

[276] **Burton.** P. 11, a: "Æque turpe frigide laudari ac insectanter vituperari. Phavorinus A. Gel. lib. 19. cap. 2." Translation: It is equally disgraceful to be coldly praised and to be spitefully blamed. Favorinus, Aulus Gellius, book 19, chapter 2. Explanation: Compare Attic Nights 19.3, on faint praise; Burton's chapter number and phrasing differ. Gellius makes cold praise worse, rather than equally bad.

[277] **Burton.** P. 11, b: "Ovid. trist. 1. eleg. 6." Explanation: Ovid, Tristia 1.7.31–32; the printed elegy number is wrong.

[278] **Burton.** P. 11, c: "Juven. Sat. 5." Explanation: Adapted from Juvenal 9.120–121, bracketed as doubtful in the consulted text. Burton changes contemnas (you may despise) to Contemno (I despise).

[279] **Editor.** Virgil, Eclogue 2.25: the lovesick Corydon protests that he is not so ugly. Burton transfers this defence of physical attractiveness to literary merit.

[280] **Editor.** Burton dismisses hostile critics through a quotation about slaves, contrasting their abuse with good readers' judgement. "Securely" means without anxiety.

Original text 1651	Modern English
One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, and upon better advice give the friendly reader notice: It was not mine intent to prostitute my muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in Latine, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in *English*, they print all, *———cuduntque libellos* *In quorum foliis vix simia nuda cacaret.*	There are still one or two things about my treatment of this subject that I wished to amend if I could. For these I must apologize, *"beg indulgence,"* and, on further consideration, give the friendly reader notice. I did not intend to prostitute my muse in English or disclose *"Minerva's secrets,"* but to publish this in a shorter Latin form, if I could have had it printed. Any scurrilous pamphlet in English is welcome to our money-minded booksellers; they print everything— *and hammer out little books* *on whose pages scarcely a naked ape would shit.*[281]

[281] **Editor.** To "prostitute" his muse is to expose his writing to the public in the vernacular. Minerva is the classical goddess of wisdom; her "secrets" suggest learned knowledge ordinarily shared in Latin. "Stationers" means the book trade, including booksellers and publishers. The coarse Latin couplet intensifies the attack on commercially attractive pamphlets; its source remains unlocated.

Original text 1651	Modern English
But in Latine they will not deal; which is one of the reasons [282]*Nicholas Car* in his oration of the paucity of *English* writers, gives, that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the stile, which now flows remissly, as it was first conceived, but my leasure would not permit. *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, nor as it should be. [283]*Cum relego scripsisse pudet, quia plurima cerno* *Me quoque quæ fuerant judice digna lini.* When I peruse this tract which I have writ, I am abash'd, and much I hold unfit.	But they will not deal in Latin. Nicholas Carr, in his oration on the scarcity of English writers, gives this as one reason why so many flourishing minds in our country are smothered in oblivion, lying dead and buried. Another major fault is that I have not revised the manuscript and improved its style, which now flows carelessly, just as it first came to me; my available time did not allow it. *"I did neither what I could nor what I wished."* I admit it is neither as I would like it nor as it should be. *When I reread it, I am ashamed to have written it,* *for I see much that even in my own judgement deserved erasure.* When I read through this treatise I have written, I am ashamed, and find much in it unfit.[284]

[282] **Burton.** P. 11, d: "Aut artis inscii, aut quæstui magis quam literis student. hab. Cantab. & Lond. Excus. 1976." Translation: Either ignorant of the art, or more devoted to profit than to letters. Delivered at Cambridge and printed at London, 1976. Explanation: "1976" is the printed reading, an error for 1576, the publication date recorded in the National Library of Finland catalogue for Nicholas Carr's oration De scriptorum Britannicorum paucitate. The quotation itself still needs direct collation.

[283] **Burton.** P. 11, e: "Ovid. de pont. Eleg. 1. 6." Explanation: The passage is Ovid, Letters from the Black Sea 1.5.15–16. Burton's second line varies from the consulted Latin text, which has "me quoque, qui feci, iudice," even in the judgement of me who wrote it. His printed wording and separate English couplet are both retained.

[284] **Editor.** "Copy" means the manuscript supplied for printing. Burton translates his Ovid quotation into an English couplet; both layers are retained. His claim to have left the style unrevised is part of his self-presentation and must eventually be considered alongside the book's successive enlarged editions.

Original text 1651	Modern English
Source page 12 *Et quod gravissimum*, in the matter it self, many things I disallow at this present, which when I writ, [285]*Non eadem est ætas, non mens*; I would willingly retract much, &c. but tis too late, I can only crave pardon now for what is amisse. I might indeed (had I wisely done) observed that precept of the poet, *———nonumque prematur in annum,* And have taken more care: Or as *Alexander* the physician would have done by *Lapis Lazuli*, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not as (I said) that happy leasure, no *Amanuenses* or assistants.	*"And, most seriously,"* there are many things in the substance itself that I now disapprove of, though I did not when I wrote them: *"my age is not the same, nor my mind."* I would willingly retract much, and so on, but it is too late. I can only ask pardon now for what is wrong. Had I acted wisely, I might indeed have followed the poet's rule— *and let it be kept back until the ninth year—* and taken greater care. Or, as the physician Alexander required lapis lazuli to be washed fifty times before use, I should have revised, corrected, and improved this treatise. But, as I said, I lacked that fortunate leisure: I had no copyists or assistants.[286]

[285] **Burton.** P. 12, f: "Hor." Explanation: Horace, Epistles 1.1.4: age and mind have changed.

[286] **Editor.** The nine-year rule is Horace, Art of Poetry 388, advising a long delay before publication. Lapis lazuli was used in historical medical preparations; repeated washing becomes an image for repeated revision. Burton names the physician only as Alexander here; the exact medical passage remains unlocated.

Original text 1651	Modern English
Pancrates in [287]*Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a door bar, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turn'd his man to a stick again. I have no such skil to make new men at my pleasure, or means to hire them, no whistle to call like the master of a ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble [288]*Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictats, I must for that cause do my businesse my self.	In Lucian, Pancrates lacked a servant on his journey from Memphis to Coptus in Egypt. He took a door bar, spoke some magical words—Eucrates, who tells the story, was there—and made it stand up like a servant, fetch water, turn the spit, serve supper, and do whatever other work he wanted. When it had finished the service he required, he turned his man back into a stick. I have no such skill to create men whenever I please, or money to hire them; no whistle to summon them like a ship's master and order them to hurry. I have no such authority or benefactor as the noble Ambrose was to Origen, providing six or seven copyists to take down his dictation. So I must do my work myself.[289]

[287] **Burton.** P. 12, g: "Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c." Translation: Volume 3, The Lover of Lies. Taking a door bar and uttering a certain spell, he made it walk, draw water, prepare a pitcher, and so on. Explanation: Lucian, The Lover of Lies 33–36, especially 35; Burton expands the household service in his retelling.

[288] **Burton.** P. 12, asterisk: "Eusebius eccles. Hist. lib. 6." Translation: Eusebius, Ecclesiastical History, book 6. Explanation: At 6.23.2 Eusebius describes more than seven shorthand writers working in relays, together with copyists, supported by Ambrose. Burton's "six or seven" is retained rather than silently corrected.

[289] **Editor.** Lucian's tale belongs to a dialogue about extraordinary and unreliable stories; Burton uses its magical servant as a comic wish for help with writing. Ambrose here is Origen's patron, not the later bishop of Milan. "Amanuenses" are writers taking dictation or making copies.

Original text 1651	Modern English
And was therefore enforced, as a Bear doth her whelps, to bring forth this confused lump, I had not time to lick it into form, as she doth her yong ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as [290]I do commonly all other exercises, *effudi quicquid dictavit genius meus*, out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, that like [291]*Acesta's* arrows caught fire as they flew, [292]strains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c. which many so much affect.	I was therefore forced, like a bear giving birth to her cubs, to bring forth this shapeless lump. I had no time to lick it into shape, as she does her young, but had to publish it just as it was first written: *"whatever came into my mouth,"* in an improvised style, as I usually perform all my other compositions. *"I poured out whatever my genius dictated,"* from a confused heap of notes, and wrote with as little deliberation as I ordinarily speak: without affecting grand words, inflated phrases, jingling expressions, figures of speech, striking lines that catch fire in flight like Acestes' arrows, flights of wit, splendid bursts of inspiration, eulogies, exaggerated ornament, elegant turns, and so on, which so many people love.[293]

[290] **Burton.** P. 12, h: "Stans pede in uno, as he made verses." Translation of Latin: Standing on one foot. Explanation: An allusion to Horace, Satires 1.4.10, on Lucilius's rapid production of verses.

[291] **Burton.** P. 12, asterisk: "Virg." Explanation: Virgil, Aeneid 5.525–528. During the archery contest, Acestes' arrow catches fire in flight. Burton makes the singular portent a plural image for dazzling phrases.

[292] **Burton.** P. 12, i: "Non eadem à summo expectes, minimoq; poeta." Translation: Do not expect the same things from the greatest and the least poet. Explanation: No author is named; the source remains unlocated.

[293] **Editor.** The bear licking shapeless cubs into form is an old natural-history belief, not an accurate account of birth. Burton turns it into an image of literary revision. His denial of ornament is itself an ornate catalogue, reaching a climax in the flaming arrow from Virgil.

Original text 1651	Modern English
I am *aquæ potor*, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, *ficum voco ficum, & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, [294]I call a spade a spade, *animis hæc scribo, non auribus*, I respect matter, not words; remembring that of *Cardan, verba propter res, non res propter verba*: and seeking with *Seneca, quid scribam, non quemadmodum*, rather what, then how to write.	I am *"a water-drinker"*: I drink none of the wine that so greatly improves our modern wits. I am a loose, plain, rough writer: *"I call a fig a fig and a spade a spade."* I am as outspoken as I am unrestrained: *"the same in my pen as in my mind."* I call a spade a spade; *"I write these things for minds, not ears."* I value substance, not words, remembering Cardano's saying, *"words for things, not things for words,"* and seeking, with Seneca, *"what to write, not how"*: what to write about rather than how to write.[295]

[294] **Burton.** P. 12, k: "Stylus hic nullus præter parrhesiam." Translation: There is no style here except frank speaking. Explanation: Parrhesia is the Greek term for speaking openly and freely.

[295] **Editor.** Aquæ potor means water-drinker. Compare Horace, Epistles 1.19.1–3, which repeats the claim that verses written by water-drinkers cannot last: Burton's abstinence makes a literary joke as well as a personal statement. The repeated "spade" and the Latin-English restatements are deliberate and have been preserved. The exact Cardano and shorter Seneca references remain to be traced.

Original text 1651	Modern English
For as *Philo* thinks, [296]*He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning,* [297]*Verba nitent phaleris, at nullas verba medullas Intus habent———* Besides, it was the observation of that wise *Seneca*, [298]*when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toyes, there's no soliditie in him. Non est ornamentum virile concinnitas*: as he said of a nightingale, *———vox es, præterea nihil, &c.*	For, as Philo thinks, someone occupied with substance neglects words, and those who excel in the art of speaking have no deep learning: *Words glitter with trappings, but words have no marrow within.* Besides, wise Seneca observed: when you see a man painstaking about his words and polished in his speech, be certain that his mind is occupied with trifles; there is nothing solid in him. *"Verbal elegance is no manly ornament."* As someone said of a nightingale: *you are a voice, and nothing more, and so on.*[299]

[296] **Burton.** P. 12, l: "Qui rebus se exercet, verba negligit, & qui callet artem dicendi, nullam disciplinam habet recognitam." Translation: One who concerns himself with things neglects words, and one skilled in the art of speaking has mastered no branch of learning. Explanation: The main text attributes the thought to Philo; the precise work remains unlocated.

[297] **Burton.** P. 12, m: "Palingenius." Explanation: Attribution of the verses about ornamental words without marrow to the poet Palingenius; their precise place in the Zodiacus vitae remains to be found.

[298] **Burton.** P. 12, n: "Cujuscunque orationem vides politam, & solicitam, scito animum in pusillis occupatum, in scriptis nil solidum. Epist. lib. 1. 21." Translation: Whenever you see someone's language polished and painstaking, know that his mind is occupied with trifles: nothing solid in his writings. Letters, book 1, 21. Explanation: Compare Seneca, Letters 115.1–2, which also contains "Non est ornamentum virile concinnitas." Burton condenses and changes the wording; his printed reference does not match the modern letter number.

[299] **Editor.** "Phaleræ" are ornamental trappings; "medullæ," marrow, suggests inward substance. Seneca's contrast between manly expression and studied elegance is preserved as his value judgement. The nightingale saying reduces a beautiful voice to sound without substance; Burton does not clearly identify its speaker here.

Original text 1651	Modern English
Source page 12–13 I am therefore in this point a professed disciple of [300]*Apollonius* a scholar of *Socrates*, I neglect phrases, and labor wholly to inform my readers understanding, not to please his ear; tis not my study or intent to compose neatly, which an Orator requires, but to express my self readily & plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my stile flow: now serious, then light; now comical, then satyrical; now more elaborate, then remisse, as the present subject required, or as at that time I was affected.	On this point, therefore, I declare myself a disciple of Apollonius, a follower of Socrates: I disregard fine phrasing and devote my effort to informing my reader's understanding, not pleasing his ear. My purpose is not the polished composition an orator requires, but to express myself readily and plainly as things come to me.[301] So my style flows like a river: sometimes rushing and swift, then sluggish and slow; now straight, then *"through winding ways"*; now deep, then shallow; now muddy, then clear; now broad, then narrow. It is serious, then light; comic, then satirical; more elaborate, then more relaxed, as the subject required or as I felt at the time.

[300] **Burton.** P. 12, o: "Philostratus lib. 8. vit. Apol. Negligebat oratoriam facultatem, & penitus aspernabatur ejus professores, quod linguam duntaxat, non autem mentem redderent eruditiorem." Translation: Philostratus, Life of Apollonius, book 8. He neglected the art of oratory and thoroughly despised its teachers because they educated only the tongue, not the mind. Explanation: Compare 8.21, where the young followers of Apollonius turn from rhetoric to philosophy. Burton's singular formulation shifts the emphasis to Apollonius himself; the intervening Latin version still needs collation.

[301] **Editor.** The cited work concerns Apollonius of Tyana, whom Philostratus presents as devoted to Pythagorean philosophy. "Scholar of Socrates" is rendered "follower" rather than implying personal tuition; the two lived centuries apart. Burton's specific Socratic affiliation remains to be traced and may be an error or conflation.

Original text 1651	Modern English
Source page 13 And if thou vouchsafe to reade this treatise, it shall seem no otherwise to thee, then the way to an ordinary Traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soyl in another: by woods, groves, hils, dales, plains, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, &* [302]*glebosa camporum*, through variety of objects, that which thou shalt like and surely dislike.	And if you are willing to read this treatise, it will seem to you like a road to an ordinary traveller: sometimes fair, sometimes foul; open country here, enclosed land there; barren in one place, better soil in another. By woods, groves, hills, valleys, plains, and so on, I shall lead you *"over steep mountains, slippery valleys, dew-covered turf, and clod-filled fields,"* through a variety of sights—things you will like and things you will certainly dislike.[303]
For the matter it self or method, if it be faulty, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industria*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen, Aristotle*, those great Masters. *Boni venatoris* ([304]one holds) *plures feras capere, non omnes*; He is a good Huntsman can catch some, not all: I have done my endeavor.	As for the material itself or my method, if it is faulty, please consider Columella's saying: *"Nothing is perfect or brought to completion by one person's efforts."* No one can observe everything. Even in those great masters Galen and Aristotle, much is undoubtedly defective and may justly be criticized, corrected, and avoided.[305] *"A good hunter,"* someone maintains, *"catches many beasts, not all."* A good huntsman can catch some, not all: I have done my best.

[302] **Burton.** P. 13, asterisk: "Hic enim, quod Seneca de Ponto, bos herbam, Ciconia larisam, canis leporem virgo florem legat." Translation, with the faulty readings interpreted: Here, as in Seneca's meadow, let the ox gather grass, the stork a lizard, the dog a hare, the maiden a flower. Explanation: The scan reads "Ponto" and apparently "larisam." Seneca, Letters 108.29, has "in eodem prato," in the same meadow, and "ciconia lacertam," the stork a lizard. These establish the intended sense; Burton adds the maiden and flower. The printed forms are preserved above.

[303] **Editor.** "Champion" means open country, opposed to enclosed ground; "remisse" means relaxed or less tightly worked. The river and road images offer a description of the book's changing pace, tone, difficulty, and subject matter. The closing marginal note returns to readers selecting different things from the same field.

[304] **Burton.** Printed p. 13, p: "Pet. Nannius not. in Hor." Explanation: Petrus Nannius (Pieter Nanninck), notes on Horace. The precise passage has not yet been located.

[305] **Editor.** Columella wrote on agriculture; Galen on medicine; Aristotle on philosophy and natural inquiry. Burton argues that even these authorities leave room for correction. The exact Columella wording has not been located; the attribution is retained as Burton's.

Original text 1651	Modern English
Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confesse, a stranger, [306]here and there I pull a flower; I do easily grant, if a rigid censurer should criticize on this which I have writ, he should not finde three sole faults, as *Scaliger* in *Terence*, but 300. so many as he hath done in *Cardans* subtleties, as many notable errors as [307]*Gul. Laurembergius*, a late professor of *Rostocke*, discovers in that anatomie of *Laurentius*, or *Barocius* the Venetian in *Sacro boscus*.	Besides, I do not make my home in this field of study: *"These are not the furrows I plough; this is not the dust in which I sweat."* I admit that I am only a dabbler, a visitor, picking a flower here and there. I readily concede that a severe critic examining what I have written would find not just three faults, as Scaliger did in Terence, but three hundred—as many as he found in Cardan's *Subtleties*; as many conspicuous errors as Wilhelm Lauremberg, lately a professor at Rostock, finds in Laurentius's anatomy, or the Venetian Barozzi in Sacrobosco.[308]

[306] **Burton.** Printed p. 13, q: "Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens." Translation: "I have no settled home here as a cultivator; like a gardener I pluck a flower here and there, like a dog lapping the Nile." Explanation: the dog's quick, wary drinking recalls Phaedrus, Fables 1.25, where it avoids crocodiles.

[307] **Burton.** Printed p. 13, r: "Supra bis mille notabiles errores Laurentii demonstravit, &c." Translation: "He demonstrated more than two thousand conspicuous errors in Laurentius, and so on." Explanation: this is Burton's report of Lauremberg's criticism; the count has not been independently checked.

[308] **Editor.** The examples range across classical comedy, natural philosophy, anatomy, and astronomy. Julius Caesar Scaliger's critique of Girolamo Cardano's De subtilitate appeared in 1557; Francesco Barozzi's Cosmographia challenged Sacrobosco's astronomical textbook. Burton's counts of errors have not been verified. "Late professor" means a former or recent professor.

Original text 1651	Modern English
And although this be a sixth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters do finde out of experience, tis much better build a new sometimes, then repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amisse, (as I grant there is) I require a friendly admonition, no bitter invective, [309]*Sint musis socii Charites, Furia omnis abesto,*	And although this is a sixth edition, in which I ought to have been more accurate and corrected all the earlier oversights, it was nevertheless *"a work of great labour"*—so difficult and tedious that, as carpenters discover from experience, it is sometimes much better to build a new house than to repair an old one. I could write as much again as readily as revise what is already written. So if anything is wrong—and I admit that something is—I ask for a friendly correction, not bitter abuse: *Let the Graces accompany the Muses; let every Fury keep away.*[310]
Otherwise as in ordinarie controversies, *funem contentionis nectamus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say, [311]*———Arcades ambo,* *Et cantare pares, & respondere parati.* If we do wrangle, what shal we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I wil yield, I wil amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto.*	Otherwise, as in ordinary disputes, *"let us knot the rope of contention—but who benefits?"* We may quarrel, and probably abuse one another, but to what purpose? Let us say we are both scholars: *Both Arcadians,* *equal at singing, and ready to answer.* What shall we gain by wrangling? We shall trouble and injure ourselves and amuse other people. If I am proved wrong, I will give way; I will correct myself. *"If I have said anything contrary to good morals or to truth, in sacred or secular learning, let it be as though I had never said it."*

[309] **Burton.** Printed p. 13, s: "Philo de Con." Explanation: an abbreviated citation to Philo; its exact expansion and the source of the accompanying verse remain uncertain. The marker is printed at "Sint musis."

[310] **Editor.** The Muses stand for learning and poetry, the Graces for graciousness, and the Furies for vengeful anger. The invitation to civility follows a catalogue of famously combative criticism. "Escapes" means errors that escaped correction.

[311] **Burton.** Printed p. 13, t: "Virg." Explanation: Virgil, Eclogue 7.4–5. Corydon and Thyrsis are rival pastoral singers; their readiness to answer one another suits Burton's picture of scholarly combat.

Original text 1651	Modern English
In the mean time I require a favorable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions (though *Seneca* bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tenses, numbers, printers faults, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more liberty, and thats only taken, which was to my purpose:	Meanwhile, I ask for a lenient judgement of all uncorrected faults: awkward constructions, redundant words, repetitions of the same thing—though Seneca supports me: *"What is never said enough is never said too often"*—confusions of tense and number, printers' errors, and so on.[312] My translations are sometimes paraphrases rather than exact renderings: *"not word for word."* As an author, I take greater freedom, and select only what serves my purpose.[313]
Source page 13–14 Quotations are often inserted in the Text, which make the stile more harsh, or in the margent as it hapned. *Greek* authors, *Plato, Plutarch, Athenæus, &c.* I have cited out of their interpreters, because the original was not so readie. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Ancients, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good [314]authors in all kinds are come to my hands since, and tis no prejudice, no such *indecorum*, or oversight.	Quotations are often inserted into the text, making the style less smooth, or into the margin, as it happened. I have quoted Greek authors—Plato, Plutarch, Athenaeus, and others—through their translators, because the originals were less readily available. I have mixed *"sacred things with secular,"* but I hope without profaning them. When naming authors I have placed them *"as chance suggested,"* not in chronological order: sometimes modern writers before ancient ones, as they came to mind. In this sixth edition some things have been altered or removed, others corrected, and much added, because many good authors on all kinds of subjects have since come into my hands. This is no discredit, no impropriety or oversight.

[312] **Editor.** Seneca, Letters 27.9, has discitur ("is learned"), not Burton's second dicitur ("is said"): something insufficiently learned cannot be repeated too often. The modern column translates Burton's printed version. "Numbers" means grammatical singulars and plurals; "faults omitted" means errors left uncorrected.

[313] **Editor.** "Interpretations" here means translations. Burton openly describes selective quotation, adaptation, and paraphrase. Our modern column follows his actual wording; references to underlying sources in the notes are not silent replacements of it.

[314] **Burton.** Printed p. 14, *: "Frambesarius, Sennertus, Ferandus, &c." Explanation: Burton names examples of newly available authors. No titles or editions are specified in this note.

Original text 1651	Modern English
Source page 14 [315]*Nunquam ita quicquam bene subductâ ratione ad vitam fuit,* *Quin res, ætas, usus, semper aliquid apportent novi,* *Aliquid moneant, ut illa quæ scire te credas, nescias,* *Et quæ tibi putaris prima, in exercendo ut repudias.* Ne're was ought yet at first contriv'd so fit, But use, age, or something would alter it; Advise thee better, and, upon peruse, Make thee not say, and what thou tak'st, refuse. But I am now resolved never to put this treatise out again, *Ne quid nimis*, I wil not hereafter add, alter, or retract, I have done.	*Nothing in life was ever so carefully worked out that events, age, and experience did not always bring something new,* *teach some lesson—so that you do not know what you think you know,* *and reject in practice what you considered best.* Nothing was ever planned so well at first that use, age, or something would not change it, advise you better, and, on reconsideration, make you unsay your words and reject what you accepted. But I am now resolved never to publish this treatise again: *"Nothing to excess."* I will make no further additions, changes, or retractions. I have finished.[316]

[315] **Burton.** Printed p. 14, x: "Ter. Adelph." Explanation: Terence, The Brothers (Adelphoe), 855–858. Burton's Latin differs from the received text, including quicquam for quisquam and in exercendo for in experiundo. His English verse adapts the passage further; both versions are retained and separately modernized.

[316] **Editor.** The Latin quotation and Burton's accompanying English verse are both retained. "Make thee not say" is interpreted from its context as retracting a former statement. Ne quid nimis is the traditional maxim "Nothing to excess." The sixth edition was published posthumously in 1651; Burton died in 1640.

Original text 1651	Modern English
The last and greatest exception is, that I being a divine have medled with physick, [317]*———tantumne est ab re tuâ otii tibi,* *Aliena ut cures, eaque nihil quæ ad te attinent?* Which *Menedemus* objected to *Chremes*; have I so much leasure, or little businesse of mine own, as to look after other mens matters which concern me not? What have I to do with physick? *quod medicorum est promittant medici.*	The last and greatest objection is that I, a clergyman, have meddled with medicine: *Have you so much leisure from your own affairs that you attend to other people's, which do not concern you at all?* That was Menedemus's objection to Chremes. Have I so much leisure, or so little business of my own, that I must look after other people's affairs, which do not concern me? What have I to do with medicine? *"Let physicians undertake what belongs to physicians."*[318]
The [319]*Lacedemonians* were once in counsel about state-matters, a deboshed fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo authore*, it had no better an author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registred forthwith, *Et sic bona sententia mansit, malus author mutatus est.*	The Spartans were once taking counsel on affairs of state when a dissolute fellow spoke extremely well and to the point. His speech met with general approval. A venerable senator stepped forward and insisted that it be rejected, good though it was, because *"it was disgraced by its thoroughly bad author"*: it had no better source. Let some good man repeat it, and then it could pass. They accepted this advice: *"it was done,"* and the proposal was immediately entered in the record. *"And so the good opinion remained; the bad author was replaced."*

[317] **Burton.** Printed p. 14, y: "Heaut. Act. 1. scen. 1." Explanation: Terence, The Self-Tormentor (Heauton Timorumenos), 75–76. The following line is Chremes's famous reply that, being human, he regards nothing human as foreign to him; Burton does not quote it here.

[318] **Editor.** "Divine" means a clergyman or theologian; "physick" means medicine. Burton adapts Horace, Epistles 2.1.115–116, changing promittunt ("physicians undertake") to promittant ("let physicians undertake"). Horace contrasts skilled trades with the indiscriminate writing of poetry.

[319] **Burton.** Printed p. 14, z: "Gellius. lib. 18. cap. 3." Explanation: Attic Nights 18.3, reporting Aeschines. Burton compresses the story and changes its concluding turpis auctor ("disgraceful author") to malus author ("bad author").

Original text 1651	Modern English
Thou saiest as much of me, stomachosus as thou art, & grantest peradventure this which I have written in physick, not to be amiss, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I do easily grant, both in humanity and divinity, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others;	You say the same of me, irritable as you are. Perhaps you admit that what I have written on medicine would be acceptable if someone else had done it—a professional physician, say—but why should I meddle with this subject? Hear me out. I readily admit that many other subjects in both secular learning and theology deserve treatment. If I had written merely *"for display,"* to show myself off, I would have preferred one of those. Being more familiar with them, I could more gladly have indulged myself and better satisfied myself and others;
Source page 14–15 but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which as a rillet, is deducted from the main chanel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I do acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively, there be so many books in that kinde, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them;	except that at this time fate drove me onto this rock of melancholy and swept me away down this side stream—a little rivulet diverted from the main channel of my studies. In my spare hours I have occupied and amused myself with it as a most necessary and useful subject. I do not prefer it to theology, which I acknowledge as the queen of professions, with all the others as her handmaids. Rather, I saw no equally pressing need in theology. If I had written a straightforward exposition of doctrine, there are already so many books of that kind—so many commentators, treatises, pamphlets, expositions, and sermons—that whole teams of oxen could not haul them.[320]

[320] **Editor.** "Positively" contrasts the exposition of accepted doctrine with the controversial theology of the next passage. The rock and diverted stream turn Burton's personal involvement with melancholy into a story of an interrupted scholarly course; they do not establish a modern clinical diagnosis.

Original text 1651	Modern English
Source page 15 and had I been as forward and ambitious as some others, I might have haply printed a sermon at *Pauls-Cross*, a sermon in *St. Maries Oxon*, a sermon in *Christ-Church*, or a sermon before the right honorable, right reverend, a sermon before the right worshipful, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppresse my labours in this kinde, as others have been to presse and publish theirs.	And if I had been as eager and ambitious as some others, I might perhaps have printed a sermon preached at Paul's Cross, a sermon at St Mary's, Oxford, a sermon at Christ Church, or a sermon before the Right Honourable, the Right Reverend, a sermon before the Right Worshipful; a sermon in Latin, in English, a sermon with a name, a sermon without; a sermon, a sermon, and so on. But I have always been as eager to keep my work of this kind unpublished as others have been to put theirs through the press and publish it.[321]
To have written in controversie, had been to cut off an *Hydra's* head, [322]*lis litem generat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as [323]*Alexander* the sixth Pope, long since observed, provoke a great prince than a begging friar, a Jesuit, or a seminary priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and wil have the last word;	To write religious controversy would have been like cutting off one of the Hydra's heads: *"one dispute breeds another."* One produces the next, with so many replies, further replies, and swarms of questions, *"in this sacred war fought with the point of the pen,"* that once I had begun I could never finish.[324] As Pope Alexander VI observed long ago, one would be much better off provoking a great prince than a begging friar—or, I would add, a Jesuit or a seminary priest. *"This breed of men is unconquerable."* They are a body that cannot be refuted; they must and will have the last word;[325]

[321] **Editor.** Paul's Cross was the preaching place beside St Paul's in London; St Mary's was Oxford's university church, and Christ Church was Burton's Oxford college. The repeated titles imitate sermon title pages. "Suppress" and "press" make a printing joke preserved here by "unpublished" and "through the press."

[322] **Burton.** Printed p. 15, a: "Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Hensius." Translation: "And from this a kind of chain is made, which binds even the heirs." Explanation: Cardan and "Hensius" are named without titles; the precise sources remain unlocated.

[323] **Burton.** Printed p. 15, b: "Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine." Translation: "He would rather wage war with a great prince than with a single member of the order of mendicant friars." Explanation: Burton gives no source for the saying attributed to Alexander VI.

[324] **Editor.** The Hydra's severed heads were replaced by new ones. "Duplications" and "triplications" suggest the successive replies and rejoinders of formal controversy. The point of the pen turns literary dispute into armed combat.

[325] **Editor.** "Begging friars" are members of mendicant religious orders. "Seminary priest" here evokes Catholic clergy trained for missionary work. Burton's Protestant polemic claims that these opponents never concede defeat; its abusive generalization belongs to his argumentative voice.

Original text 1651	Modern English
and that with such eagernesse, impudence, abominable lying, falsifying, and bitternesse in their questions they proceed, that as [326]he said, *furorne cæcus, an rapit vis acrior, an culpa, responsum date?* Blinde fury, or error, or rashnesse, or what it is that eggs them, I know not, I am sure many times, which [327]*Austin* perceived long since, *tempestate contentionis, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, and there be too many spirits conjured up already in this kinde in all sciences, and more than we can tel how to lay, which do so furiously rage, and keep such a racket,	and they conduct their disputes with such vehemence, insolence, abominable lying, falsification, and bitterness that, as the poet said, *"Is it blind fury, or does some fiercer force drive you, or guilt? Answer me."* Whether blind fury, error, rashness, or something else spurs them on, I do not know. What I do know is that, as Augustine observed long ago, *"the storm of contention clouds the clear sky of charity."* This tempest of dispute overcasts charity's serenity. In every branch of learning, too many spirits of this kind have already been conjured up—more than we know how to lay to rest—and they rage so furiously and make such a racket,

[326] **Burton.** Printed p. 15, c: "Hor. epod. lib. od. 7." Explanation: Horace, Epode 7.13–14, a denunciation of Roman civil strife. Burton prints cæcus ("blind," describing fury) where the received text has caecos ("blind," describing those driven on); the modern column follows Burton's reading.

[327] **Burton.** Printed p. 15, d: "Epist. 86. ad Casulam presb." Explanation: Augustine's letter to the priest Casulanus, numbered 36 in modern editions, 1.2. Discussing different fasting customs, Augustine warns against allowing controversy to obscure Christian love. Burton condenses the wording; 86 reflects an older numbering.

Original text 1651	Modern English
that as [328]*Fabius* said, *It had been much better for some of them to have been born dumb, and altogether illiterate, then so far to dote to their own destruction.* *At melius fuerat non scribere, namque tacere* *Tutum semper erit;———* Tis a generall fault, so *Severinus* the Dane complains [329]*in physick, unhappy men as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about moonshine in the water, *leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid and scoffe at others, that are willing to enquire after them*. These motives at this present have induced me to make choice of this medicinal subject.	that, as Quintilian said, it would have been far better for some of them to have been born unable to speak and wholly uneducated than to fall into such folly and destroy themselves. *Better to have left unwritten: for silence* *will always be safe.*[330] It is a general fault. So Severinus the Dane complains of medicine: unhappy creatures that we are, we spend our days on useless questions and disputes, intricate subtleties, *"about goat's wool"*—about moonlight reflected in water—while leaving nature's greatest treasures untouched, where the best remedies for every kind of disease may be found. We not only neglect them ourselves, but obstruct, condemn, forbid, and ridicule others willing to investigate them.[331] These considerations have now induced me to choose this medical subject.

[328] **Burton.** Printed p. 15, e: "Lib. 12. cap. 1. Mutos nasci, & omni scientia egere satius fuisset, quàm sic in propriam perniciem insanire." Translation: "It would have been better to be born mute and lack all learning than to act so madly to one's own destruction." Explanation: Fabius is Marcus Fabius Quintilianus. Institutio oratoria 12.1.2 instead speaks of lacking reason and turning providence's gifts to mutual destruction; Burton adapts it.

[329] **Burton.** Printed p. 15, f: "Infelix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, naturæ principes thesauros, in quibus gravissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solum relinquimus sed & alios prohibemus, impedimus, condemnamus, ludibriisq; afficimus." Translation: "Unhappy mortals! We pass our lives in useless questions and disputes, meanwhile leaving untouched nature's chief treasures, in which the most potent remedies for diseases lie. Not only do we leave them alone ourselves: we forbid, obstruct, condemn, and ridicule others." Explanation: attributed to Severinus in the text; no work is specified.

[330] **Editor.** Burton gives no attribution for this couplet, and its source remains unlocated. The translation preserves the contrast between the risks of writing and the safety of silence.

[331] **Editor.** Severinus is Petrus Severinus, author of Idea medicinae philosophicae (1571), a work on Paracelsian, Hippocratic, and Galenic medicine. The exact quotation still needs direct comparison. "Goat's wool" is proverbial for a trivial subject of dispute; "moonshine in the water" adds an image of empty, insubstantial inquiry.

Original text 1651	Modern English
If any physician in the mean time shall infer, *Ne sutor ultra crepidam*, and finde himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, tis a common transition, and why may not a melancholy divine, that can get nothing but by simonie, professe physick?	If meanwhile any physician objects, *"Let the cobbler stick to his shoes,"* and resents my intrusion into his profession, I will answer briefly: I treat them no differently from the way they treat us.[332] When it benefits them, many of their fraternity, as I know, take holy orders in the hope of obtaining a church living. It is a common change of profession. So why may a melancholy clergyman, who can obtain nothing except by buying a church appointment, not practise medicine?[333]
Source page 15–16 *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* cals him) [334]*because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity*. *Marcilius Ficinus* was *semel & simul*, a priest and a physician at once, and [335]*T. Linacer* in his old age took orders. The Jesuits professe both at this time, divers of them *permissu superiorum*, Chirurgions, panders, bawds, and midwives, &c.	The Italian Drusianus—whom Trithemius mistakenly calls Crusianus—abandoned his profession because his medical practice was unsuccessful, and afterwards wrote on theology. Marsilio Ficino was *"at one and the same time"* a priest and a physician, and Thomas Linacre took holy orders in old age. The Jesuits practise both professions today; several of them, *"with their superiors' permission,"* are surgeons, pimps, procurers, and midwives, and so on.[336]

[332] **Editor.** Literally, "Let the cobbler not go beyond the sandal": stay within your expertise. Pliny, Natural History 35.85, tells how Apelles accepted a shoemaker's correction of a painted sandal but rejected his further criticism of the leg.

[333] **Editor.** A "benefice" is a church office with an income or living. "Simony" is the buying or selling of ecclesiastical office or spiritual privilege. Burton's complaint is about the patronage system; he does not say here that he bought a living himself.

[334] **Burton.** Printed p. 15, g: "Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia postmodum scripsit. Gesner Bibliotheca." Translation: "Because he had very little success in practice, he abandoned medicine and, having taken holy orders, afterwards wrote on theology." Explanation: Conrad Gesner's Bibliotheca; direct comparison of this entry and Trithemius's name-form remains to be made.

[335] **Burton.** Printed p. 15, h: "P. Jovius." Explanation: Paolo Giovio is cited for Thomas Linacre's late ordination. Burton supplies no title or passage number.

[336] **Editor.** Ficino and Linacre are examples of overlapping clerical and medical vocations. The list then turns into an anti-Jesuit insult: "panders" and "bawds" both denote procurers for prostitution. Their inclusion should not be mistaken for neutral evidence about Jesuit occupations.

Original text 1651	Modern English
Source page 16 Many poor countrey-vicars for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, grasiers, sel ale as some have done, or worse.	Many poor country vicars, lacking other means of support, are forced to fend for themselves by becoming mountebanks, quacks, and empirical healers. And if our greedy patrons keep us on such harsh terms, as they commonly do, they will force most of us to work at a trade, as Paul did—eventually to become hired labourers, maltsters, fruit sellers, cattle rearers, or ale sellers, as some already have, or worse.[337]
Howsoever in undertaking this task, I hope I shall commit no great error or *indecorum*, if all be considered aright, I can vindicate my self with *Georgius Braunus*, and *Hieronymus Henningius*, those two learned Divines, who (to borrow a line or to of mine [338]elder brother) *drawn by a natural love, the one of pictures and maps, prospectives and corographical delights, writ that ample theatre of cities; the other to the studie of genealogies*, penned theatrum genealogicum. Or else I can excuse my studies with [339]*Lessius* the Jesuit in like case, It is a disease of the soul, on which I am to treat, and as much appertaining to a Divine as to a physician;	However that may be, I hope that, all things properly considered, undertaking this task involves no great error or impropriety. I can defend myself by the example of those two learned clergymen, Georg Braun and Hieronymus Henning. To borrow a line or two from my elder brother: drawn by a natural love of pictures and maps, perspective views, and the delights of describing places, the first wrote that extensive *Theatre of Cities*; drawn to the study of genealogies, the other composed the *Genealogical Theatre*.[340] Or I can justify my studies as the Jesuit Lessius did in a similar case: I am treating a disease of the soul, which concerns a clergyman as much as a physician;

[337] **Editor.** Mountebanks advertised medicines by public performance; quacksalvers sold supposed cures; "empiricks" claimed practical experience rather than learned medical authority. These are disparaging terms. "Taskers" are labourers paid by the task; maltsters prepare malt, and graziers rear or fatten livestock. Paul's manual trade was tentmaking (Acts 18:3).

[338] **Burton.** Printed p. 16, i: "M. W. Burton Preface to his description of Leicestershire, printed at London by W. Jaggard for J. White, 1622." Explanation: William Burton, Robert's elder brother, The Description of Leicester Shire. The quotation explains the two clergymen's scholarly interests.

[339] **Burton.** Printed p. 16, k: "In Hygiasticon, neque enim hæc tractatio aliena videri debet à theologo, &c. agitur de morbo animæ." Translation: "In Hygiasticon: for this discussion should not seem foreign to a theologian, and so on; it concerns a disease of the soul." Explanation: Leonard Lessius's work on health and temperate living. Burton offers a Jesuit as an authority soon after attacking Jesuits.

[340] **Editor.** "Theatre" can mean a comprehensive illustrated survey. Braun is associated with the Civitates orbis terrarum, a collection of city views; Henning with the Theatrum genealogicum. "Chorographical" means concerned with the description of particular places or regions, and "prospectives" are perspective views. The source prints "a line or to," meaning "two."

Original text 1651	Modern English
and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour cals himself, and was indeed, *Mat. 4.23. Luke 5.18. Luke 7.8.* They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [341]our Regius Professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases.	and who does not know how closely these professions agree? A good clergyman either is or ought to be a good physician—a spiritual physician, at least—as our Saviour calls himself, and indeed was: Matthew 4:23, Luke 5:18, Luke 7:8.[342] The professions differ only in their object: one treats the body, the other the soul, and they use different medicines to cure. One heals *"the soul through the body,"* the other *"the body through the soul,"* as our Regius Professor of Medicine explained well in a learned lecture not long ago. One remedies the soul's vices and passions—anger, lust, despair, pride, presumption, and so on—by applying spiritual medicine, while the other uses appropriate remedies for bodily diseases.
Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not finde a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie, can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure. [343]*Alterius sic altera poscit opem.*	Now melancholy is an infirmity shared by body and soul, needing spiritual treatment as much as bodily treatment. I could find no more fitting occupation, no more appropriate theme—so necessary, so useful, and of such general concern to every kind of person—that belongs so equally to both professions and requires a complete physician. In this complex, mixed illness, a clergyman alone can do little; in some kinds of melancholy a physician can do much less. Together they make a complete cure. *Thus each needs the other's help.*[344]

[341] **Burton.** Printed p. 16, l: "D. Clayton in comitiis, anno 1621." Translation: "Dr Clayton, at the academic exercises, in the year 1621." Explanation: Thomas Clayton the elder, Oxford's Regius Professor of Medicine. The lecture's precise wording has not been independently checked.

[342] **Editor.** Matthew 4:23 describes Jesus teaching and healing; Luke 5:18 begins the account of the paralysed man; Luke 7:8 is the centurion's comparison with military authority, within a healing story. The explicit physician comparison occurs at Luke 5:31–32. Burton's printed verse references are retained.

[343] **Burton.** Printed p. 16, m: "Hor." Explanation: Horace, Art of Poetry (Ars poetica), 410–411. In its original context, natural talent and disciplined study need one another; Burton applies the phrase to medicine and theology.

[344] **Editor.** "Common" means shared by body and soul. "Absolute" means complete, and the "whole physician" combines medical and spiritual care. Burton is stating his own account of melancholy and its cure, within the medicine and theology of his time.

Original text 1651	Modern English
And tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a physician. I had *Jupiter* in my sixt house; I say with [345]*Beroaldus, Non sum medicus, nec medicinæ prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.	So this subject belongs to both professions, and I hope it is not unsuitable for me: a clergyman by profession, a physician by inclination. Jupiter was in the sixth house of my horoscope.[346] I say with Beroaldus, *"I am not a physician, nor wholly ignorant of medicine."* I have taken some trouble over medical theory, with no intention of practising, but to satisfy myself. That too was one reason I first undertook this subject.
If these reasons do not satisfie thee good Reader, as *Alexander Munificus* that bountiful prelate, sometimes bishop of *Lincoln*, when he had built six castles, *ad invidiam operis eluendam*, saith [347]Mr. *Camden*, to take away the envy of his work (which very words *Nubrigensis* hath of *Roger* the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburn* castle, and that of *Devises*) to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or savor too much of humanitie, I promise thee, that I wil hereafter make thee amends in some treatise of divinity.	If these reasons do not satisfy you, good reader, consider Alexander the Munificent, that generous prelate, formerly bishop of Lincoln. After building six castles, he built as many religious houses, *"to wash away the odium of his work,"* as Mr Camden says—to remove the resentment his buildings caused and avert any scandal or accusation arising from them. William of Newburgh uses those very words of Roger, the wealthy bishop of Salisbury, who built Sherborne Castle and the castle at Devizes in King Stephen's time. So if my discourse is too medical, or savours too much of secular learning, I promise to make amends hereafter with a theological treatise.[348]

[345] **Burton.** Printed p. 16, n: "Lib. de pestil." Explanation: Beroaldus, a book on pestilence. The reference points to Filippo Beroaldo's writing on plague; the exact passage and edition remain to be checked.

[346] **Editor.** Burton appeals to the position of Jupiter in his birth horoscope to explain his medical inclination. "House" is an astrological division of that horoscope; this is not a claim that he held a medical qualification. "Theorick" means theory, contrasted with practice.

[347] **Burton.** Printed p. 16, o: "In Newarke in Nottinghamshire. Cum duo edificasset castella, ad tollendam structionis invidiam, & expiandam maculam, duo instituit cœnobia, & collegiis religiosis implevit." Translation: "Under Newark in Nottinghamshire. When he had built two castles, to remove the odium of the building and wipe away the stain, he founded two monasteries and filled them with religious communities." Explanation: this marginal note says two castles and two monasteries, whereas Burton's body text says six. Both readings are preserved.

[348] **Editor.** The main text says "six"; the marginal quotation says "two" twice. The contradiction is not resolved by changing either column. "Nubrigensis" is William of Newburgh. The full Latin of Camden's Newark account and Burton's claim about Newburgh's wording for Roger still await direct comparison.

Original text 1651	Modern English
Source page 16–17 But this I hope shal suffice, when you have more fully considered of the matter of this my subject, *rem substratam*, melancholy, madnes, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledg of it, as shal at large appear in the ensuing preface.	But I hope this will suffice once you have considered more fully the matter of my subject, *"the underlying thing"*—melancholy, madness—and the reasons that follow, which chiefly moved me: the disease's prevalence, the need for a cure, and the benefit or common good that knowledge of it will bring to everyone, as the following preface will show at length.
Source page 17 And I doubt not but that in the end you will say with me, that to anatomize this humor aright, through all the members of this our *Microcosmus*, is as great a task, as to reconcile those Chronologicall errors in the *Assyrian* monarchie, finde out the *quadrature* of a circle, the creeks and sounds of the north-east, or north-west passages, & all out as good a discovery as that hungry [349]*Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender.	And I do not doubt that in the end you will agree with me: to dissect this humour properly throughout every part of our human microcosm is as great a task as reconciling the chronological errors in the history of the Assyrian monarchy, finding how to square the circle, or exploring the inlets and channels of the Northeast or Northwest Passage. It is every bit as fine a discovery as that hungry Spaniard's *"Unknown Southern Land,"* and as troublesome as perfecting the calculation of the motions of Mars and Mercury—which so torments our astronomers—or correcting the Gregorian calendar.[350]

[349] **Burton.** Printed p. 17, p: "Ferdinando de Quir. anno 1612. Amsterdami impress." Translation: "Ferdinando de Quir; printed at Amsterdam in 1612." Explanation: Pedro Fernández de Quirós (Portuguese-born, in Spanish service) promoted his claimed discovery of a southern continent. Markham lists Dutch and Latin printings at Amsterdam in 1612; Burton does not specify the language. "Hungry" suggests avidity or need; its exact force is uncertain.

[350] **Editor.** "Microcosm" is the human being understood as a little world; "humour" retains its bodily as well as temperamental sense. Squaring the circle seeks a square equal in area to a given circle. The northern sea routes, supposed southern continent, planetary calculations, calendar reform, and Assyrian chronology form a catalogue of daunting intellectual and geographical projects. "Perfect the motion" means perfect its calculation or account, not alter the planets themselves.

Original text 1651	Modern English
I am so affected for my part, and hope as [351]*Theophrastus* did by his characters, *That our posterity, O friend* Policles, *shal be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use.* And as that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Ziscaes* drum could terrifie his foes.	That is how I feel, for my part. Like Theophrastus with his *Characters*, I hope "that our descendants, my friend Polycles, will be the better for what we have written: that they will correct and put right their faults by our examples, and apply our precepts and warnings to their own use." And just as the great commander Žižka wished a drum to be made from his skin after his death, thinking its very sound would put his enemies to flight, so I do not doubt that these following lines, when recited or read hereafter, will drive away melancholy—even after I am gone—as powerfully as Žižka's drum could terrify his foes.[352]
Yet one caution let me give by the way to my present, or future Reader, who is actually melancholy, that he reade not the [353]symptomes or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do) he trouble or hurt himself, and get in conclusion more harm then good.	Yet let me give one passing warning to my present or future reader who is actually suffering from melancholy: do not read the descriptions of symptoms or prognoses in the treatise that follows. By applying what you read to yourself, magnifying it, and taking general statements as descriptions of your own case—as melancholy people mostly do—you may distress or harm yourself, and end up doing yourself more harm than good.[354]

[351] **Burton.** Printed p. 17, q: "Præfat. ad Characteres: Spero enim (O Policles) libros nostros meliores inde futuros, quod istiusmodi memoriæ mandata reliquerimus, ex præceptis & exemplis nostris ad vitam accommodatis, ut se inde corrigant." Translation, following the apparent sense: "For I hope, Polycles, that our children will become better because we have left such things on record, so that, applying our precepts and examples to life, they may correct themselves." Explanation: the scan reads libros ("books"), where the context and the proem support liberos ("children"); this interpretation is explicit, not a silent correction. The proem attached to Theophrastus's Characters is regarded by modern editors as a later addition.

[352] **Editor.** Jan Žižka was the Bohemian Hussite commander. The drum made from his skin is a transmitted story, not an established fact; it appears, for example, in Montaigne, Essays 1.3, in Florio's translation. Burton imagines his book similarly prolonging its author's power after death. This note does not establish Montaigne as his direct source.

[353] **Burton.** Printed p. 17, r: "Part. 1. sect. 3." Explanation: an internal reference to the First Partition, Section 3, on symptoms. The ensuing Section 4 treats prognostics. Burton's short marginal reference does not separately name that section.

[354] **Editor.** "Prognostics" concern a disease's expected course and outcome. Burton first says not to read these passages, then advises caution in reading them; both formulations are preserved. His warning makes the reader's response part of the book's concern with the benefits and harms of reading.

Original text 1651	Modern English
I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said [355]*Agrippa de occ. Phil.*) *& caveant lectores ne cerebrum iis excutiat*. The rest I doubt not they may securely reade, and to their benefit. But I am over-tedious, I proceed.	I therefore advise them to read that section cautiously. *"It speaks stones,"* as Agrippa said of *Occult Philosophy*, *"and readers should beware lest it knock their brains out with them."* The rest, I do not doubt, they may read safely and to their benefit. But I have gone on too long. I shall proceed.
Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as [356]*Cyprian* adviseth *Donat, supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pity it*. S. *Hierom* out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in *Rome*;	If anyone doubts what I have said about the need for this work and the extent of its subject, I ask him to take a brief survey of the world, as Cyprian advises Donatus: *imagine yourself carried to the top of a high mountain, and from there look at the disturbances and accidents of this unstable world; you cannot help either laughing at it or pitying it*. While in the wilderness, Saint Jerome imagined so vividly that he thought he could see people dancing in Rome;[357]

[355] **Burton.** Printed p. 17, s: "Præf. Lectori." Translation: "Preface to the reader." Explanation: Agrippa, Three Books of Occult Philosophy, address to the reader. Agrippa directs the stone-throwing warning at hostile critics; Burton reuses it for a reader susceptible to melancholy. "It speaks stones" imagines a book's words as blows.

[356] **Burton.** Printed p. 17, t: "Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum jacentium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intuere, jam simul aut ridebis aut misereberis, &c." Translation: "Letter 2, book 2, to Donatus. Imagine yourself briefly carried to the higher summit of a steep mountain; look from there at the things lying below, and, turning your eyes in different directions, behold the turbulence of the unsettled world: at once you will either laugh or pity, and so on." Explanation: Cyprian, To Donatus 6. The checked passage invites pity and gratitude for escape from the world; Burton's alternative of laughter is an addition, not a literal quotation of that passage.

[357] **Editor.** Jerome, Letter 22.7 to Eustochium, recalls imagining the pleasures of Rome and groups of young women while living in the desert. Burton converts this recollection into an example of vivid imaginative seeing.

Original text 1651	Modern English
and if thou shalt either conceive, or clime to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that Motto, *Caput helleboro dignum*) a crased head, *cavea stultorum*, a fools paradise, or as *Apollonius*, a common prison of guls, cheaters, flatterers, &c. and needs to be reformed.	and whether you picture the view or climb up to see it, you will soon perceive that the whole world is mad, melancholy, and deluded. It is shaped like a fool's head—as Epichthonius Cosmopolites showed some years ago in a map bearing the motto *"A head deserving hellebore"*—a deranged head, *"a cage of fools,"* a fool's paradise; or, as Apollonius calls it, a common prison of dupes, cheats, flatterers, and so on. It needs reform.[358]
Source page 17–18 *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approves; The breast lies open from those *Acroceraunian* hils in *Epirus*, to the *Sunian* promontory in *Attica*; *Pagæ* and *Megara* are the two shoulders, that *Istmos* of *Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, tis sure a mad head, *Morea* may be *Moria*; and to speak what I think, the inhabitants of moderne *Greece*, swerve as much from reason, & true religion at this day, as that *Morea* doth from the picture of a man.	In the ninth book of his *Geography*, Strabo compares Greece to the outline of a man, a comparison Nicolaus Gerbelius approves in his explanation of Sophianus's map. The chest stretches from the Acroceraunian Mountains in Epirus to Cape Sunium in Attica; Pagae and Megara are the two shoulders, the Isthmus of Corinth the neck, and the Peloponnese the head. If this comparison holds, it is certainly a mad head: Morea might be Moria—"folly." And, to say what I think, the inhabitants of modern Greece depart as far from reason and true religion today as Morea departs from the shape of a man.[359]

[358] **Editor.** The Fool's Cap map places the world inside a jester's head; Library and Archives Canada records a surviving engraving under O caput elleboro dignum. Burton's name for its maker is retained without resolving authorship. Hellebore was associated with purging and the treatment of madness. "Cavea" is a cage or enclosure; Burton follows it with his own "fool's paradise." The precise Apollonius passage remains unlocated.

[359] **Editor.** Morea is a name for the Peloponnese; moria is Greek for folly. The pun turns geography into moral satire, followed by Burton's own religious judgement. Strabo 9.1.1–2 discusses the line from the Ceraunian Mountains to Sunium, but the full human-body comparison has not been verified there. Gerbelius's exposition of Sophianus's map requires direct collation.

Original text 1651	Modern English
Source page 18 Examine the rest in like sort, and you shall finde that kingdoms and Provinces are melancholy, cities and families, all creatures, vegetal, sensible, and rational, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the highest to the lowest, have need of Physick, and those particular actions in [360]*Seneca*, where father & son prove one another mad, may be general: *Porcius Latro* shall plead against us all.	Examine the rest in the same way and you will find that kingdoms and provinces are melancholy, as are cities and families, and all living things—plants, creatures with sensation, and rational beings. Every class, sect, age, and condition is out of tune. As in the *Tablet of Cebes*, *"everyone drinks error"* before entering the world: they are intoxicated by error's cup, and all, from highest to lowest, need medicine.[361] Those particular cases in Seneca, where father and son each prove the other mad, may apply to everyone: Porcius Latro will plead against us all.

[360] **Burton.** Printed p. 18, u: "Controv. l. 2. cont. 7. & l. 6. cont." Explanation: Seneca the Elder's Controversiae are rhetorical exercises on imagined legal cases. Porcius Latro was a celebrated declaimer. The second reference is incomplete as printed; Burton's editions and case numbering remain to be checked.

[361] **Editor.** The Tablet of Cebes is an allegorical description of a picture of human life. In §§5–6, those entering life receive a drink of ignorance and error from Deceit. "Vegetal, sensible, and rational" distinguishes vegetative life, sensation, and reason; Burton deliberately extends his diagnosis beyond individual people.

Original text 1651	Modern English
For indeed who is not a fool, melancholy, mad? —[362]*Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, madnes, are but one disease, *Delirium* is a common name to all. *Alexander, Gordonius, Jason Pratensis, Savanarola, Guianerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *David, Psal.* 37. 5. *I said unto the fools, deal not so madly*, & twas an old *Stoicall* Paradox, *omnes stultos insanire*,[363] all fools are mad, though some madder then others.	For who, indeed, is not foolish, melancholy, or mad? *"Who undertakes nothing foolishly?"* Who is not sick in the mind? Folly, melancholy, and madness are only one disease: *"delirium"* is a name common to them all. Alexander, Gordonius, Jason Pratensis, Savonarola, Guianerius, and Montaltus treat them together as differing *"in degree."*[364] So does David, Psalm 37:5: *"I said to the fools, do not act so madly."* And it was an old Stoic paradox that *"all fools are mad"*—all fools are mad, though some are madder than others.[365]

[362] **Burton.** Printed p. 18, x: "Horatius." Explanation: Horace, Ars poetica 140. There qui is relative, describing Homer as one who attempts nothing ineptly; Burton turns it into a question about humanity.

[363] **Burton.** Printed p. 18, y: "idem Hor. l. 2. Satyra 3. Damasippus Stoicus probat omnes stultos insanire." Translation: "The same author, Horace, book 2, satire 3. Damasippus the Stoic proves that all fools are mad." Explanation: Horace, Satires 2.3, especially 43–48. Damasippus reports the teaching of Stertinius; the satire stages and tests the Stoic equation of folly with madness.

[364] **Editor.** This is Burton's expansive historical use of melancholy and madness, drawing together medical, moral, and religious categories. The names are medical authorities; their precise works and the claimed agreement among them remain to be checked. "Delirium" here means mental derangement broadly, not a single modern diagnosis.

[365] **Editor.** The quotation corresponds to Psalm 75:4 in the King James Version, not the printed 37:5. Burton's references and his wording are preserved in both columns; the notes supply modern locations rather than replacing his quotations with a different Bible translation.

Original text 1651	Modern English
And who is not a fool, who is free from melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they persevere*, saith [366]*Plutarch*, habits either are, or turn to diseases. Tis the same which *Tully* maintains in the second of his *Tusculanes, omnium insipientum animi in morbo sunt, & perturbatorum*, Fools are sick, and all that are troubled in minde:	And who is not a fool? Who is free from melancholy? Who is not affected by it, more or less, as an established condition or a passing disposition? If it is a disposition, *bad dispositions become habits when they persist*, says Plutarch; habits either are diseases or turn into them. Cicero maintains the same thing in the second book of his *Tusculan Disputations*: *"The minds of all the unwise, and of all the disturbed, are diseased."* Fools are sick, and so is everyone troubled in mind;[367]

[366] **Burton.** Printed p. 18, z: "Tom. 2. Sympos. lib. 5. c. 6. Animi affectiones, si diutius inhæreant, pravos generant habitus." Translation: "Volume 2, Table Talk, book 5, chapter 6. Affects of the mind, if they persist too long, produce bad habits." Explanation: Burton attributes the statement to Plutarch's Table Talk, book 5, chapter 6. The exact wording and location remain to be collated.

[367] **Editor.** "Habit" is an established condition; "disposition" can be a less settled state. The Cicero passage is Tusculan Disputations 3.4.9, not book 2. It says that all unwise minds are diseased; Burton adds the formulation about disturbed minds. Cicero subsequently distinguishes broad irrationality from violent frenzy.

Original text 1651	Modern English
for what is sickness, but as [368]*Gregorie Tholosanus* defines it, *A dissolution or perturbation of the bodily league, which health combines:* And who is not sick, or ill disposed? in whom doth not passion, anger, envy, discontent, fear and sorrow raign? Who labours not of this disease? Give me but a little leave, & you shall see by what testimonies, confessions, arguments I wil evince it, that most men are mad, that they had as much need to go a pilgrimage to the *Anticyræ* (as in [369]*Strabos* time they did) as in our daies they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seek for help; that it is like to be as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.	for what is sickness but, as Gregorius of Toulouse defines it, *a breaking or disturbing of the bodily alliance that health holds together?* And who is not sick or unwell? In whom do passion, anger, envy, discontent, fear, and sorrow not rule? Who does not suffer from this disease? Give me a little time and you will see the evidence, admissions, and arguments by which I shall prove that most people are mad. They need to make a pilgrimage to the Anticyras—as people did in Strabo's time—as much as people now hurry to Compostela, Our Lady of Sichem, or Loreto for help. The voyage is likely to be as successful as the voyage to Guiana; and there is far more need for hellebore than for tobacco.[370]

[368] **Burton.** Printed p. 18, a: "Lib. 28 cap. 1. Synt. art. mir. Morbus nihil est aliud quam dissolutio quædam ac perturbatio fœderis in corpore existentis, sicut & sanitas est consentientis bene corporis consummatio quædam." Translation: "Book 28, chapter 1, Syntaxis artis mirabilis. Disease is nothing but a dissolution and disturbance of the alliance existing in the body, just as health is a kind of fulfilment of the body in harmonious agreement." Explanation: Gregorius Tholosanus is Pierre Grégoire of Toulouse; the abbreviated title refers to his Syntaxis artis mirabilis. The exact edition and quotation remain to be collated.

[369] **Burton.** Printed p. 18, b: "Lib. 9. Georg. Plures olim gentes navigabant illuc sanitatis causa." Translation: "Book 9, Geography. Formerly many people sailed there for their health." Explanation: Strabo, Geography 9.3.3, describes visitors seeking purgation and cure at Anticyra and the preparation of hellebore. "Georg." is retained as printed.

[370] **Editor.** The Anticyras were Greek places associated with hellebore. Compostela, Sichem, and Loreto are pilgrimage destinations. The passage compares travel for religious aid, medical purgation, and overseas discovery. "As prosperous" may be ironic; the exact Guiana expedition and force of the tobacco comparison remain to be established.

Original text 1651	Modern English
That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of *Solomon, Eccl.* 2. 12. *And I turned to behold wisdom, madness and folly*, &c. And *ver.* 23. *All his dayes are sorrow, his travel grief, and his heart taketh no rest in the night.* So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madnes, for part, or all, truly, or metaphorically, tis all one. Laughter it self is madnes according to *Solomon*, and as S. *Paul* hath it, *worldly sorrow brings death. The hearts of the sons of men are evil, and madness is in their hearts while they live, Eccl.* 9. 3.	To show that people are so disordered, melancholy, mad, and giddy-headed, hear Solomon's testimony, Ecclesiastes 2:12: *"And I turned to consider wisdom, madness, and folly,"* and so on. And verse 23: *"All his days are sorrow, his labour grief, and his heart takes no rest at night."* So take melancholy in whatever sense you like—strictly or loosely, as a disposition or an established condition, involving pleasure or pain, delusion, discontent, fear, sorrow, or madness; for part of this or all of it, literally or metaphorically—it comes to the same thing. Laughter itself is madness, according to Solomon; and, as Saint Paul says, *"Worldly sorrow brings death." "Human hearts are evil, and madness is in their hearts while they live,"* Ecclesiastes 9:3.[371]
Source page 18–19 *Wise men themselves are no better, Ecc.* 1. 18. *In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow. Cap.* 2. 17. He hated life it self, nothing pleased him, he hated his labor, all, as [372]he concludes, is *sorrow, grief, vanity, vexation of spirit.* And though he were the wisest man in the world, *sanctuarium sapientiæ*, and had wisdom in abundance, he wil not vindicate himself, or justifie his own actions. *Surely I am more foolish then any man, and have not the understanding of a man in me, Pro.* 30. 2. Be they *Solomons* words, or the words of *Agur* the son of *Jakeh*, they are canonicall.	*Wise people themselves are no better:* Ecclesiastes 1:18, *"In much wisdom there is much grief, and whoever increases wisdom increases sorrow."* Chapter 2:17: he hated life itself; nothing pleased him; he hated his labour. Everything, he concludes, is *sorrow, grief, emptiness, and vexation of spirit.* And although he was the wisest man in the world, *"a sanctuary of wisdom,"* possessing wisdom in abundance, he will not defend himself or justify his own actions. *"Surely I am more foolish than anyone, and I do not have a human being's understanding,"* Proverbs 30:2. Whether these are Solomon's words or those of Agur son of Jakeh, they belong to the canon of Scripture.[373]

[371] **Editor.** The unnamed sayings are Ecclesiastes 2:2, on laughter, and 2 Corinthians 7:10, on worldly sorrow. Burton moves between literal illness and figurative folly; "tis all one" asserts the breadth of his argument rather than a careful medical distinction.

[372] **Burton.** Printed p. 18, c: "Eccles. 1. 24." Explanation: Ecclesiastes 1 has no verse 24 in standard modern numbering. The surrounding material corresponds to 1:18 and 2:17–23. The erroneous reference is retained.

[373] **Editor.** Ecclesiastes 2:18 concerns hatred of one's labour; 2:23 supplies sorrow and grief. Proverbs 30:1 names Agur, and 30:2 contains the confession Burton quotes. He acknowledges the difference of speaker but treats scriptural authority as decisive.

Original text 1651	Modern English
Source page 19 *David* a man after Gods own heart, confesseth as much of himself, *Psal.* 37. 21, 22. *So foolish was I and ignorant, I was even as a beast before thee.* And condemns all for fools, *Ps.* 93. & 32. 9. & 49. 20. He compares them to *beasts, horses, and mules, in which there is no understanding*. The Apostle *Paul* accuseth himself in like sort, 2 *Cor.* 11. 21. *I would you would suffer a little my foolishness, I speak foolishly. The whole head is sick* saith *Esay, and the heart is heavy, Cap.* 1. 5. And makes slighter of them then of *Oxen* and *Asses, The ox knows his owner*, &c. reade *Deut.* 32. 6. *Jer.* 4. *Amos* 3. 1. *Ephes.* 5. 6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.	David, a man after God's own heart, admits as much of himself, Psalm 37:21–22: *"I was so foolish and ignorant; I was like a beast before you."* He condemns everyone as foolish in Psalms 93, 32:9, and 49:20, comparing them to *beasts, horses, and mules without understanding*.[374] The apostle Paul accuses himself similarly, 2 Corinthians 11:21: *"I wish you would bear with a little foolishness from me; I speak foolishly."* *"The whole head is sick,"* says Isaiah, *"and the heart is heavy,"* chapter 1:5. He makes less of them than of oxen and donkeys: *"The ox knows its owner,"* and so on. Read Deuteronomy 32:6, Jeremiah 4, Amos 3:1, Ephesians 5:6. *"Do not be mad; do not be deceived. Foolish Galatians, who has bewitched you?"* How often they are branded as mad and foolish! No word occurs more frequently among the Church Fathers and theologians; you can see their opinion of the world and their estimate of human conduct.[375]

[374] **Editor.** "Psalm 37:21–22" should point to Psalm 73:21–22; the confession occurs at verse 22. The "Psalm 93" reference may point to 94:8, which addresses fools, but remains uncertain. Psalms 32:9 and 49:20 contain the animal comparisons. Psalm 73's heading names Asaph; Burton calls its speaker David.

[375] **Editor.** The Pauline quotation combines 2 Corinthians 11:1 with 11:21. Isaiah 1:3 supplies the ox and donkey, and 1:5 the sick head and faint heart. The final appeal includes Galatians 3:1; Ephesians 5:6 concerns deception. Burton's abbreviated chain is retained without pretending that every phrase comes from the immediately preceding reference.

Original text 1651	Modern English
I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, [376]rich men, they are wise men born, all Politicians and State-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgment, we esteem wise and honest men fools. Which *Democritus* wel signified in an *Epistle* of his to *Hyppocrates*: [377]*The Abderites account vertue madnesse*, and so do most men living.	I know we think very differently. We generally consider those in authority—princes, magistrates, rich men—to be wise: they are born wise! All politicians and statesmen must be so, for who dares speak against them? On the other hand, our judgement is so corrupt that we consider wise and honest people fools. Democritus expressed this well in a letter to Hippocrates: *"The people of Abdera consider virtue madness"*—and so do most people alive.[378]

[376] **Burton.** Printed p. 19, d: "Jure hereditario sapere jubentur. Euphormio Satyr." Translation: "They are ordered to be wise by hereditary right. Euphormio, Satire." Explanation: The abbreviated citation points to Euphormio's satire; the precise passage is not yet located.

[377] **Burton.** Printed p. 19, e: "Apud quos virtus, insania & furor esse dicitur." Translation: "Among them virtue is said to be madness and frenzy." Explanation: A quotation attributed in the body to Democritus's letter to Hippocrates; the exact Latin version and letter remain to be located.

[378] **Editor.** The letters between Hippocrates and Democritus belong to the ancient pseudonymous Hippocratic correspondence, rather than secure surviving letters by those historical figures. Burton uses them as part of the literary tradition of the laughing philosopher; the exact letter behind this sentence remains to be established.

Original text 1651	Modern English
Shall I tell you the reason of it? [379]*Fortune* and *Vertue, Wisdom* and *Folly*, their seconds, upon a time contended in the *Olympicks*; Every man thought that *fortune* and *folly* would have the worst, and pitied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without laws, *Andabatarum instar*, &c. *Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisdom* gave [380]place, were hissed out, and exploded by the common people: *folly* and *fortune* admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes & opinions.	Shall I tell you why? Fortune and Virtue once competed at the Olympic Games, with Wisdom and Folly as their seconds. Everyone thought Fortune and Folly would lose, and pitied them. But it turned out otherwise. Fortune was blind and cared neither where nor whom she struck, following no rules, *"like blindfolded gladiators."* Folly, rash and thoughtless, cared as little what she said or did. Virtue and Wisdom gave way; the crowd hissed and jeered them off. Folly and Fortune were admired, as all their followers have been ever since: rogues and fools generally prosper most and, in worldly people's eyes and opinions, deserve most.[381]

[379] **Burton.** Printed p. 19, f: "Calcagninus Apol. omnes mirabantur, putantes illusam iri stultitiam. Sed præter expectatione res evenit, Audax stultitia in eam irruit, &c. illa cedit irrisa, & plures hinc habet sectatores stultitia." Translation: "Calcagnini, Apologues. Everyone marvelled, thinking Folly would be made a laughingstock. But things turned out contrary to expectation: bold Folly rushed upon her, and so on; she withdrew, mocked, and hence Folly has more followers." Explanation: Attributed to Celio Calcagnini's Apologues. The exact apologue remains to be collated; the printed "expectatione" is retained.

[380] **Burton.** Printed p. 19, g: "Non est respondendum stulto secundum stultitiam." Translation: "One should not answer a fool according to his folly." Explanation: Compare Proverbs 26:4. The next verse gives the contrasting instruction to answer a fool according to his folly; Burton uses the first maxim.

[381] **Editor.** The sequence of names is retained as printed; the tale pairs Fortune with Folly and Virtue with Wisdom. "Andabatae" are conventionally described as gladiators fighting without sight. "Exploded" means driven off by noisy disapproval, not blown up. The crowd's acclaim reverses the expected relation between merit and success.

Original text 1651	Modern English
Many good men have no better fate in their ages: *Achish*, 1 *Sam.* 21. 14. held *David* for a mad-man. [382]*Elisha* & the rest were no otherwise esteemed. *David* was derided of the common people, *Ps.* 9. 7. *I am become a monster to many.* And generally we are accounted fools for Christ, 1 *Cor.* 14. *We fools thought his life madnesse, and his end without honour, Wisd.* 5. 4. Christ and his Apostles were censured in like sort, *John* 10. *Mark* 3. *Acts* 26. And so were all christians in [383]*Pliny's* time, *fuerunt & alii similis dementiæ*, &c. And called not long after, [384]*Vesaniæ sectatores, eversores hominum, polluti novatores, fanatici, canes, malefici, venefici, Galilæi homunciones*, &c.	Many good men fare no better in their own times. Achish, 1 Samuel 21:14, took David for a madman. Elisha and the others were regarded in the same way. David was mocked by the common people, Psalm 9:7: *"I have become a monster to many."* Generally, we are considered fools for Christ, 1 Corinthians 14. *"We fools thought his life madness, and his end without honour,"* Wisdom 5:4. Christ and his apostles were judged similarly: John 10, Mark 3, Acts 26.[385] So were all Christians in Pliny's time: *"There were others too with the same madness,"* and so on. Not long afterwards they were called *"followers of madness, destroyers of humankind, polluted innovators, fanatics, dogs, evildoers, poisoners, insignificant Galileans,"* and so on.

[382] **Burton.** Printed p. 19, h: "2 Reg. 7." Explanation: "Reg." abbreviates Kings. The explicit insult "mad fellow" directed at a prophetic messenger occurs at 2 Kings 9:11, not chapter 7. Burton's printed reference is preserved.

[383] **Burton.** Printed p. 19, i: "Lib. 10. ep. 97." Explanation: Pliny's letter to Trajan on Christians is 10.96 in the numbering consulted, with the relevant words at §4: fuerunt alii similis amentiae. Burton prints dementiæ and adds et ("also"). Letter 10.97 is Trajan's reply; earlier numbering may differ.

[384] **Burton.** Printed p. 19, k: "Aug. ep. 178." Explanation: Augustine, Letter 178, as numbered by Burton. The edition, modern correspondence, and source of this catalogue of insults remain unverified. "Venefici" may mean poisoners or sorcerers; the modern column chooses the former.

[385] **Editor.** "Psalm 9:7" corresponds to Psalm 71:7, where the speaker is a wonder to many. "Fools for Christ" is 1 Corinthians 4:10, not chapter 14. Relevant accusations occur at John 10:20, Mark 3:21, and Acts 26:24. "Monster" is preserved as Burton's more strongly charged wording; his citations remain visible as printed.

Original text 1651	Modern English
Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing men, idiots, asses, that cannot, or will not ly and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candide laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage fœlicem reddunt hominem, & vere sapientem apud nos;* That cannot temporize as other men do, [386]hand and take bribes, &c. but fear God, and make a conscience of their doings.	We commonly count honest, devout, orthodox, godly, religious, plain-dealing people as idiots and asses if they cannot or will not lie, dissemble, scheme, flatter, *"adapt themselves to the place where they were born,"* strike good bargains, push others aside, prosper, *"serve patrons, learn the customary ways of rising, duly observe laws, manners, and customs, praise wholeheartedly, defend stoutly, embrace opinions, doubt nothing, believe everything, accept everything, criticize nothing, and do all the other things that bring advancement and security, that unfailingly make a person fortunate and truly wise in our estimation."* They cannot trim their conduct to circumstances as others do, give and take bribes, and so on, but fear God and act conscientiously.[387]
Source page 19–20 But the holy Ghost that knowes better how to judge, he cals them fools. *The fool hath said in his heart, Psal.* 53. 1. *And their wayes utter their folly, Psal.* 49. 14. [388]*For what can be more mad, than for a litle worldly pleasure to procure unto themselves eternall punishment?* As *Gregorie* and others inculcate unto us.	But the Holy Spirit, who knows better how to judge, calls those worldly people fools. *"The fool has said in his heart,"* Psalm 53:1; *"And their ways reveal their folly,"* Psalm 49:14.[389] *For what could be madder than to bring eternal punishment upon themselves for a little worldly pleasure?* As Gregory and others repeatedly teach us.

[386] **Burton.** Printed p. 19, l: "Quis nisi mentis inops, &c." Translation: "Who, unless lacking sense, and so on." Explanation: No author or work is supplied. The fragment gives an ironic rationale for accommodating oneself to worldly advancement.

[387] **Editor.** The catalogue is ironic: society calls accommodating opportunists wise and conscientious people foolish. "Hand and take bribes" is interpreted as giving and receiving bribes. The Latin list is translated in full; its source, if it is a quotation rather than Burton's composition, remains unlocated.

[388] **Burton.** Printed p. 20, m: "Quid insanius quam pro momentanea felicitate æternis te mancipare suppliciis?" Translation: "What could be madder than to give yourself over to eternal punishments for momentary happiness?" Explanation: The body attributes the maxim to Gregory and others, without a work or passage number. The precise source remains unlocated.

[389] **Editor.** "Them" refers back to the worldly people admired for success, not the conscientious people they ridicule. Psalm 53:1 continues by denying God; Burton quotes only its opening. "Their ways utter their folly" corresponds to Psalm 49:13 in modern King James numbering.

Original text 1651	Modern English
Source page 20 Yea even all those great Philosophers, the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventers of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two Scholars [390]*Plato* and [391]*Xenophon* so much extol and magnifie with those honourable titles *best and wisest of all mortal men, the happiest, and most just*; and as [392]*Alcibiades* incomparably commends him; *Achilles* was a worthy man, but *Brasides* and others were as worthy as himself; *Antenor* and *Nestor* were as good as *Pericles*, and so of the rest, but none present, before, or after *Socrates, nemo veterum neque eorum qui nunc sunt*, were ever such, will match, or come neer him.	Yes, even all those great philosophers whom the world has always admired, whose works we value so highly, who gave others rules of wisdom and invented arts and sciences: Socrates, judged by Apollo's oracle the wisest man of his time, whom his two pupils Plato and Xenophon so greatly praise and exalt with such honourable titles as *best and wisest of all mortals, happiest and most just*; whom Alcibiades praises as beyond comparison. Achilles was a worthy man, but Brasidas and others were just as worthy; Antenor and Nestor were as good as Pericles, and so with the rest. But no one now, before, or after Socrates —*"no one among the ancients or those now living"*—ever was, will be, or comes close to his equal.

[390] **Burton.** Printed p. 20, n: "In fine Phædonis. Hic finis fuit amici nostri, ô Eucrates, nostro quidem judicio omnium quos experti sumus optimi, & apprime sapientissimi, & justissimi." Translation: "At the end of the Phaedo. This was the end of our friend, O Eucrates, who in our judgement was the best of all we have known, and supremely wise and just." Explanation: Plato, Phaedo 118a. The addressee is Echecrates, not the printed "Eucrates." The note's Latin is retained.

[391] **Burton.** Printed p. 20, o: "Xenop. l. 4. de dictis Socratis ad finem, talis fuit Socrates quem omnium optimum & felicissimum statuam." Translation: "Xenophon, book 4, On the Sayings of Socrates, at the end: such was Socrates, whom I would judge the best and happiest of all." Explanation: Xenophon, Memorabilia, end of book 4. The exact Latin translator remains to be identified.

[392] **Burton.** Printed p. 20, asterisk: "Lib. 25. Platonis Convivio." Explanation: The comparison is in Alcibiades's speech in Plato's Symposium, 221c–d. "Lib. 25." is retained; its numbering has not been reconciled.

Original text 1651	Modern English
Those seven wise men of *Greece*, those *Britain Druides, Indian Brachmanni, Æthiopian Gymnosophists, Magi* of the *Persians, Apollonius*, of whom *Philostratus, Non doctus sed natus sapiens*, wise from his cradle, *Epicurus* so much admired by his Scholar *Lucretius*; *Qui genus humanum ingenio superavit, & omnes Perstrinxit Stellas exortus ut ætherius Sol.* Whose wit excel'd the wits of men as far, As the Sun rising doth obsure a Star. Or that so much renowned *Empedocles*, [393]*Ut vix humana videatur stirpe creatus.*	Those Seven Sages of Greece, those British Druids, Indian Brahmans, Ethiopian naked philosophers, Persian Magi; Apollonius, of whom Philostratus says, *"Not taught to be wise, but born wise"*—wise from his cradle; Epicurus, so admired by his disciple Lucretius: *Who surpassed humankind in intellect,* *and dazzled all the stars like the rising heavenly sun.* Whose wit surpassed the wits of men as far as the rising sun obscures a star. Or that celebrated Empedocles: *So that he scarcely seems born of human stock.*[394]

[393] **Burton.** Printed p. 20, asterisk: "Lucretius." Explanation: On the Nature of Things 1.733, in praise of Empedocles. The preceding verses praising Epicurus are 3.1043–1044; the consulted Latin reads restinxit ("extinguished"), whereas Burton prints Perstrinxit ("dazzled").

[394] **Editor.** "Gymnosophists" literally means naked philosophers; Burton applies the term to Ethiopian sages. Lucretius lived after Epicurus: "Scholar" here means an intellectual disciple. Both the translated Latin couplet and Burton's following English couplet are retained. The original prints "obsure," understood as "obscure." The Philostratus wording has not yet been collated.

Original text 1651	Modern English
All those, of whom we read such [395]Hyperbolicall elogiums; as of *Aristotle*, that he was wisdom it self in the abstract, a Miracle of nature, breathing libraries, as *Eunapius* of *Longinus*, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, faln from heaven, gods, spirits, lamps of the world, dictators, *Nulla ferant talem secla futura virum:* Monarchs, miracles, superintendents of wit and learning, [396]*Oceanus, Phœnix, Atlas, Monstrum, portentum hominis, orbis universi musæum, ultimus humanæ naturæ conatus, naturæ maritus,* *———merito cui doctior orbis* *Submissis defert fascibus imperium.*	All those of whom we read such extravagant praises: Aristotle, for example, said to be wisdom itself in the abstract, a miracle of nature; breathing libraries, as Eunapius calls Longinus; lights of nature, giants of intellect, the pure essence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators— *May no future age bring forth such a man:* monarchs, miracles, overseers of intellect and learning, *an ocean, a phoenix, an Atlas, a marvel, a prodigy of a man, a treasury of the whole world, human nature's ultimate achievement, nature's husband—* *to whom the learned world rightly yields command,* *lowering its rods of office.*[397]

[395] **Burton.** Printed p. 20, p: "Anaxagoras olim mens dictus ab antiquis." Translation: "Anaxagoras was formerly called Mind by the ancients." Explanation: Anaxagoras's epithet "Mind" is added in the margin to the catalogue of exaggerated praise. No work is cited.

[396] **Burton.** Printed p. 20, q: "Regula naturæ, naturæ miraculum, ipsa eruditio, dæmonium hominis, sol scientiarum, mare, Sophia, antistes literarum & sapientiæ, ut Scioppius olim de Scal. & Hensius, Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis, ocellus Europæ, Scaliger." Translation: "Nature's rule, nature's miracle, learning itself, a prodigy of a man, the sun of the sciences, a sea, Wisdom, high priest of letters and wisdom—as Scioppius once said of Scaliger, and Heinsius—an eagle in the clouds, emperor of scholars, pillar of letters, abyss of learning, Europe's darling: Scaliger." Explanation: An additional catalogue of learned praise, mentioning Scioppius, Scaliger, and Heinsius. The allocation of each epithet and the exact sources remain to be checked; Sophia is Greek for wisdom.

[397] **Editor.** The catalogue mixes classical and Renaissance praise. Atlas bears the heavens; the phoenix is a singular marvellous bird. The fasces were bundles of rods signifying Roman authority; lowering them represents submission. The sources of the two verse passages and the precise Eunapius wording remain to be located.

Original text 1651	Modern English
As *Ælian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were children in respect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their ages, as he censured *Alexander*, I do them, there were 10000 in his army as worthy Captains (had they been in place of command) as valiant as himself; there were Myriades of men wiser in those dayes, & yet all short of what they ought to be.	As Aelian wrote of Protagoras and Gorgias, we may say of them all: *"They were as far from wise men as boys are from grown men."* By comparison they were children, infants; not eagles but kites; beginners, uneducated, *"eunuchs of wisdom."* And although they were the wisest and most admired people of their times, I judge them as he judged Alexander: ten thousand men in his army could have been equally capable commanders, if placed in command, and just as brave. There were countless wiser men in those days, and yet all fell short of what they ought to have been.[398]

[398] **Editor.** "Kites" are birds contrasted disparagingly with eagles. "Eunuchs of wisdom" is an insult suggesting intellectual sterility. Aelian's statements about the sophists and Alexander have not yet been located precisely; the argument is presented as Burton's use of them.

Original text 1651	Modern English
[399]*Lactantius* in his book of wisdom, proves them to be dizards, fools, asses, mad-men, so full of absurd and ridiculous tenents, and brain-sick positions, that to his thinking never any old woman or sick person doted worse. [400]*Democritus* took all from *Leucippus*, and left, saith he, the *inheritance of his folly to Epicurus*, [401]*insanienti dum sapientiæ*, &c. The like he holds of *Plato, Aristippus*, and the rest, making no difference [402]*betwixt them and beasts, saving that they could speak.*	In his book on wisdom, Lactantius proves them to be simpletons, fools, asses, and madmen, so full of absurd and ridiculous doctrines and deranged propositions that, in his view, no old woman or sick person ever wandered further in their thinking. Democritus learned everything from Leucippus and, he says, left *the inheritance of his folly to Epicurus, "while straying into mad philosophy,"* and so on. He thinks the same of Plato, Aristippus, and the rest, finding no difference *between them and beasts, except that they could speak.*[403]

[399] **Burton.** Printed p. 20, r: "Lib. 3. de sap. c. 17. & 20. omnes Philosophi, aut stulti, aut insani; nulla anus, nullus æger ineptius deliravit." Translation: "Book 3, On Wisdom, chapters 17 and 20. All philosophers are either fools or madmen; no old woman or sick person ever raved more foolishly." Explanation: Lactantius, Divine Institutes, book 3, On False Wisdom, chapters 17 and 20. The consulted translation confirms the attack on philosophical systems; exact Latin collation remains outstanding.

[400] **Burton.** Printed p. 20, s: "Democritus à Leucippo doctus, hereditatem stultitiæ reliquit Epic." Translation: "Democritus, taught by Leucippus, left Epicurus the inheritance of his folly." Explanation: Lactantius, Divine Institutes 3.17, explicitly gives this succession in his attack on atomism.

[401] **Burton.** Printed p. 20, t: "Hor. car. lib. 1. od. 34. 1. epicur." Explanation: Horace, Odes 1.34.2–3: insanientis dum sapientiae consultus erro. Burton prints the incomplete and grammatically difficult "insanienti dum sapientiæ." The modern rendering supplies the sense from the fuller line; the original is not silently corrected. The trailing "1. epicur." is preserved without confident expansion.

[402] **Burton.** Printed p. 20, u: "Nihil interest inter hos & bestias nisi quod loquantur. de sal. 26. c. 8." Translation: "There is no difference between these men and beasts except that they speak." Explanation: The Latin repeats the body's comparison. The abbreviated reference is retained as printed and remains unresolved.

[403] **Editor.** Burton adopts the polemical vocabulary of Lactantius's Christian attack on pagan philosophy, then inserts Horace into that argument. "Old woman" and the animal comparison are inherited terms of disparagement, not neutral descriptions of intellectual capacity.

Original text 1651	Modern English
Source page 20–21 [404]*Theodoret* in his tract *De cur. græc. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soon speak evil as of *Christ*, yet *re vera* he was an illiterate idiot, as [405]*Aristophanes* cals him, *irrisor & ambitiosus*, as his Master *Aristotle* terms him, *scurra Atticus*, as *Zeno*, an [406]enemy to all arts & sciences, as *Atheneus*, to Philosophers & Travellers, an opinative asse, a caviller, a kinde of Pedant; for his manners, as *Theod. Cyrensis* describes him, a [407]*Sodomite*, an *Athiest*, (so convict by *Anytus*) *iracundus & ebrius, dicax*, &c. a pot-companion, by **Plato's* own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions.	In his treatise *The Cure of Greek Maladies*, Theodoret plainly demonstrates as much about Socrates. Apollo's oracle declared him the wisest man alive and saved him from the plague; two thousand years have admired him, and some would as readily speak ill of Christ as of him. Yet *"in truth"* he was an uneducated idiot, as Aristophanes calls him; *"a mocker and an ambitious man,"* as his master Aristotle calls him; *"an Attic buffoon,"* according to Zeno; an enemy of all arts and sciences, according to Athenaeus, and of philosophers and travellers; an opinionated ass, a quibbler, a sort of pedant.[408] As for his conduct, Theodoret of Cyrrhus describes him as a sodomite and an atheist—convicted as such by Anytus—*"angry, drunken, sharp-tongued,"* and so on; a drinking companion, a mighty drinker by Plato's own admission; the most foolish of all, thoroughly mad in his actions and opinions.[409]

[404] **Burton.** Printed p. 20, x: "Cap. de virt." Explanation: "Chapter on virtue," referring to Theodoret's Cure of Greek Maladies. The precise section and Burton's Latin edition remain to be collated.

[405] **Burton.** Printed p. 21, y: "Neb. & Ranis" Explanation: Aristophanes, Clouds and Frogs. Burton gives titles but no lines; the exact basis for his characterization remains to be established.

[406] **Burton.** Printed p. 21, z: "Omnium disciplinarum ignarus." Translation: "Ignorant of all branches of learning." Explanation: The marginal wording says "ignorant," whereas the body says "enemy"; both are preserved.

[407] **Burton.** Printed p. 21, asterisk: "Pulchrorum adolescentum caussa frequenter gymnasium obibat, &c." Translation: "He frequently visited the gymnasium for the sake of handsome young men, and so on." Explanation: Attached to the hostile sexual allegation about Socrates. Another asterisk precedes "Plato's own confession" in the body, but no separate marginal entry is visible there; that asterisk is retained in the original column.

[408] **Editor.** The hostile catalogue is retained as Burton's account of other writers. Aristotle was born after Socrates died, so "his Master Aristotle" cannot describe an actual teacher–pupil relationship. The phrase is retained; its intended force still needs clarification.

[409] **Editor.** "Sodomite" and "atheist" are accusations in Burton's polemic. Plato's Symposium 214a and 220a portrays Socrates as able to drink much without becoming drunk; Burton makes this serve a hostile account. The exact Theodoret and other source passages require collation before their assertions can be accepted as biographical evidence.

Original text 1651	Modern English
Source page 21 *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to Christ, I refer you to that learned tract of *Eusebius* against *Hyerocles*, and for them all to *Lucians Piscator, Icaromenippus, Necyomantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate Treatises were full of dotage, which *Tully ad Atticum*, long since observed, *delirant plerumque scriptores in libris suis*, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice.	Pythagoras was part philosopher, part magician —or part witch. If you want to hear more about Apollonius, a great sage whom Julian the Apostate once compared with Christ, I refer you to Eusebius's learned treatise against Hierocles; and for all of them, to Lucian's *The Fisherman*, *Icaromenippus*, and *Necyomancy*.[410] Their actions and the opinions they put forward and defended were generally so monstrous, absurd, and ridiculous; their books and elaborate treatises were full of delusion. Cicero observed this long ago in his letters to Atticus: *"Writers generally rave in their books."* Their lives contradicted their words: they recommended poverty to others while being supremely greedy themselves, praised love and peace, yet persecuted one another with bitter hatred and malice.[411]

[410] **Editor.** Eusebius's Against Hierocles answers Hierocles's comparison of Apollonius with Jesus. That checked connection does not verify Burton's separate attribution of such a comparison to Julian. Lucian's named works ridicule philosophical pretensions; the exact passages intended here remain to be traced.

[411] **Editor.** The precise passage in Cicero's Letters to Atticus remains unlocated. Burton's contrast is between professed ethical principles and the philosophers' alleged conduct; the translation retains his sweeping claim.

Original text 1651	Modern English
They could give precepts for verse and prose, but not a man of them (as [412]*Seneca* tels them home) could moderate his affections. Their musick did shew us *flebiles modos*, &c. how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by Geometrie, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compasse of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vita rectum sit, ignorant*; so that as he said, *Nescio an Anticyram ratio illis destinet omnem*. I think all the *Anticyræ* will not restore them to their wits;	They could give rules for verse and prose, but not one of them—as Seneca tells them bluntly—could control his feelings. Their music taught us *"plaintive melodies,"* and how to rise and fall, yet they could not restrain themselves from striking a lamentable note in adversity. They measure land by geometry, mark boundaries, divide and subdivide, yet cannot determine *"how much is enough for a person,"* or keep within the bounds of reason and judgement. They can square circles, but do not understand the condition of their own souls; draw straight and crooked lines, but do not know what is right in life: *"they do not know what is right in life."* So, as the poet said, *I wonder whether reason would allot them all Anticyra*. I think all the Anticyras will not bring them to their senses;[413]
[414]if these men now, that held [415]*Xenodotus* heart, *Crates* liver, *Epictetus* lanthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonalty? what of the rest?	if these men, who possessed Xenodotus's heart, Crates's liver, and Epictetus's lamp, were so foolish, with no more brains than so many beetles, what should we think of ordinary people? What of everyone else?[416]

[412] **Burton.** Printed p. 21, unlettered: "Seneca. Scis rotunda metiri, sed non tuum animum." Translation: "Seneca. You know how to measure round objects, but not your own mind." Explanation: Seneca, Letters 88.9–13, supplies the music and geometry comparisons. This marginal sentence compresses his discussion rather than reproducing one complete sentence.

[413] **Editor.** Seneca, Letters 88.9–13, contrasts technical accomplishments with the art of living well. The final line is Horace, Satires 2.3.83, assigning all Anticyra's hellebore to the greedy. Burton's own following English strengthens this into the claim that even all the Anticyras would not cure them; both versions are retained.

[414] **Burton.** Printed p. 21, a: "Ab uberibus sapientiæ lactati cæcutire non possunt." Translation: "Those suckled at wisdom's breasts cannot be dim-sighted." Explanation: The claim is used ironically: intellectual nurture is supposed to guarantee sound judgement.

[415] **Burton.** Printed p. 21, b: "Cor Xenodoti & jecur Cratetis." Translation: "Xenodotus's heart and Crates's liver." Explanation: The heart and liver stand for intellectual gifts; Burton gives no source. The exact proverbial reference and the name-form Xenodotus remain to be traced.

[416] **Editor.** The combination imagines possession of proverbial intellectual gifts and a philosopher's equipment. Lucian, The Ignorant Book Collector 13, mocks a buyer who hoped Epictetus's lamp would confer wisdom. This is a relevant parallel, not proof of Burton's exact source for the whole list.

Original text 1651	Modern English
Yea, but will you infer, that is true of heathens, if they be conferred with Christians, 1 *Cor.* 3. 19. *The wisdom of this world is foolishnesse with God, earthly and devillish*, as *James* cals it, 3. 15. *They were vain in their imaginations, and their foolish heart was full of darknesse, Rom.* 1. 21, 22. *When they professed themselves wise, became fools.* Their witty works are admired here on earth, whilest their souls are tormented in hell fire.	Yes, but you will object: that is true of pagans when compared with Christians. First Corinthians 3:19: *"The wisdom of this world is foolishness with God"—"earthly and devilish,"* as James calls it, 3:15. *"Their thinking became futile, and their foolish hearts were filled with darkness,"* Romans 1:21–22. *"Professing themselves wise, they became fools."* Their ingenious works are admired here on earth while their souls are tormented in hellfire.
Source page 21–22 In some sense, *Christiani Crassiani*, Christians are Crassians, & if compared to that wisdom, no better then fools. *Quis est sapiens? Solus Deus*, **Pythagoras* replies, *God is only wise, Rom.* 16. *Paul* determines only good, as [417]*Austine* well contends, *and no man living can be justified in his sight. God looked down from heaven upon the children of men, to see if any did understand, Psalm* 53. 2, 3. but all are corrupt, erre. *Rom.* 3. 12. *None doth good, no not one. Job* aggravates this, 4. 18. *Behold he found no stedfastnesse in his servants, and laid folly upon his angels,* 19. *How much more on them that dwell in houses of clay?* In this sense we are all as fools, and the [418]Scripture alone is *arx Minervæ*, we and our writings are shallow and unperfect.	In one sense, *"Christians are Crassians"*—Christians are dullards—and, compared with that wisdom, no better than fools. *"Who is wise? God alone,"* Pythagoras replies. *"God alone is wise,"* Paul declares in Romans 16; alone good, as Augustine rightly argues; *"and no living person can be justified in his sight."*[419] *"God looked down from heaven upon humankind to see whether anyone understood,"* Psalm 53:2–3; but all are corrupt and go astray. Romans 3:12: *"No one does good, not even one."* Job intensifies this, 4:18: *"Look: he found no constancy in his servants, and charged his angels with folly,"* and verse 19: *"How much more those who dwell in houses of clay?"* In this sense we are all fools, and Scripture alone is *"Minerva's citadel"*; we and our writings are shallow and imperfect.[420]

[417] **Burton.** Printed p. 21, asterisk: "Lib. de nat. boni." Explanation: Augustine, On the Nature of Good, chapter 1, describes God as the highest, unchangeable good and created goods as deriving from him. The printed asterisk stands before Pythagoras, but the title fits the ensuing Augustine reference; its placement is retained on the left and the note attached here for clarity.

[418] **Burton.** Printed p. 22, c: "Hic profundissimæ Sophiæ fodinæ." Translation: "Here are the deepest mines of wisdom." Explanation: Sophia means wisdom; the mining image develops Scripture as its inexhaustible source.

[419] **Editor.** "Crassians" is rendered here as "dullards," taking the wordplay on Christians to evoke Latin crassus, thick or dull; its precise literary source remains unlocated. Romans 16:27 calls God alone wise, and Psalm 143:2 says no living person is justified in God's sight. The Pythagoras saying remains to be traced.

[420] **Editor.** Job 4:18–19 occurs in Eliphaz's speech, not a speech by Job. Burton's "Job" may name the biblical book. "Minerva's citadel" turns the classical goddess of wisdom into an image of scriptural authority. The block ends before Burton insists that folly is universal even in ordinary dealings, not only in comparison with God.

Original text 1651	Modern English
Source page 22 But I do not so mean; even in our ordinary dealings, we are no better then fools. All our actions, as [421]*Pliny* told *Trajan, upbraid us of folly*, our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquity, as [422]*Hugo de Prato Florido* will have it, *semper stultizat; is every day more foolish then other; the more it is whipped, the worse it is, and as a child, will still be crowned with roses and flowers*. We are apish in it, *asini bipedes*, and every place is full *inversorum Apuleiorum*, of metamorphosed and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in ulnâ*.	But that is not all I mean: even in our everyday dealings, we are no better than fools. All our actions, as Pliny told Trajan, *reproach us for our folly*; the whole course of our lives is material for laughter. We lack sober judgement. The world itself, which should at least have grown wise with age, as Hugo de Prato Florido maintains, *"keeps acting foolishly"*: *it grows more foolish every day; the more it is whipped, the worse it becomes, and like a child it still wants a crown of roses and flowers*. We play the ape in it, *"two-legged asses,"* and everywhere is full *"of Apuleiuses turned upside down"*—transformed, two-legged asses—*"of reversed Silenuses,"* childish, *"like a two-year-old child sleeping in his father's rocking arm."*[423]

[421] **Burton.** Printed p. 22, d: "Panegyr. Trajano omnes actiones exprobrare stultitiam videntur." Translation: "All actions seem to reproach us for our folly." Explanation: Pliny, Panegyric to Trajan. The exact passage has not been located in the Latin text consulted; the attribution remains provisional.

[422] **Burton.** Printed p. 22, e: "Ser. 4. in domi Pal. Mundus qui ob antiquitatem deberet esse sapiens, semper stultizat, & nullis flagellis alteratur, sed ut puer vult rosis & floribus coronari." Translation: "The world, which ought to be wise because of its age, always acts foolishly and is changed by no scourging, but like a child wants to be crowned with roses and flowers." Explanation: Hugo de Prato Florido; the abbreviation appears to mean sermon 4 for Palm Sunday. The precise sermon and wording await collation.

[423] **Editor.** Apuleius's Golden Ass transforms its narrator Lucius into an ass; Burton uses the author's name for his creature. The reversed transformation suggests human exteriors with asinine minds. Silenus figures, compared with Socrates in Plato's Symposium 215a–b, conceal divine images inside an unprepossessing exterior; "reversed" figures invert that contrast. The child quotation is Catullus 17.12–13.

Original text 1651	Modern English
Jovianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond; but as he admonisheth there, *Ne mireris mi hospes de hoc sene*, marvel not at him only, for *tota hæc civitas delirium*, all our Town dotes in like sort. [424]we are a company of fools. Ask not with him in the Poet, [425]*Larvæ hunc intemperiæ insaniæque agitant senem?* What madnesse ghosts this old man, but what madnesse ghosts us all? For we are *ad unum omnes*, all mad, *semel insanivimus omnes*, not once, but alway so, *& semel, & simul, & semper*, ever and altogether as bad as he; and not *senex bis puer, delira anus*, but say it of us all, *semper pueri*, yong and old, all dote as *Lactantius* proves out of *Seneca*;	In his dialogue *Antonius*, Giovanni Pontano presents some people laughing at an old man whose age had made him a little foolish. But, as he warns there, *"Do not wonder, my guest, at this old man"*—do not marvel at him alone, for *"this whole city is delirium"*: our whole town is equally deluded. We are a company of fools.[426] Do not ask, with the character in the poet, *"Do ghosts, frenzy, and madness torment this old man?"* What madness haunts this old man? Ask what madness haunts us all. For we are *"every last one of us"* mad; *"we have all been mad once"*—not once, but always, *"once, and together, and always"*, continually and collectively as bad as he is. Do not say *"an old man is twice a child"* or *"a doting old woman,"* but say of us all, *"always children"*: young and old are all deluded, as Lactantius demonstrates from Seneca;[427]

[424] **Burton.** Printed p. 22, f: "Insanum te omnes pueri, clamantque puellæ. Hor." Translation: "All the boys and girls cry that you are mad." Explanation: Horace, Satires 2.3.130; the text consulted has clamentque, where Burton prints clamantque.

[425] **Burton.** Printed p. 22, g: "Plautus Aubular." Explanation: The printed title is retained. The body quotation comes from Plautus, Aulularia, act 4, scene 4, line 642. Burton omits atque after hunc and gives the statement a question mark.

[426] **Editor.** Jovianus Pontanus is Giovanni Pontano. "Fond" means foolish here. The unusual noun delirium in "tota hæc civitas delirium" is retained and translated literally; it is not silently changed to a verb meaning "raves." The precise dialogue passage remains to be checked.

[427] **Editor.** Lactantius, Divine Institutes 2.4, quotes Seneca to argue that adults still play like children, only on a larger scale. Burton extends a proverbial "second childhood" into lifelong folly. "Ghosts" in his English question is a verb: haunts or frightens. The successive Latin phrases and his own restatements are all preserved.

Original text 1651	Modern English
and no difference betwixt us and children, saving that, *majora ludimus, & grandioribus pupis*, they play with babies of clouts & such toyes, we sport with greater babies. We cannot accuse or condemn one another, being faulty our selves, *deliramenta loqueris*, you talk idly, or as [428]*Mitio* upbraided *Demea, insanis, auferte*, for we are as mad our own selves, and it is hard to say which is the worst. Nay tis universally so, [429]*Vitam regit fortuna, non sapientia.*	there is no difference between us and children except that *"we play bigger games, and with bigger dolls."* They play with rag dolls and such toys; we amuse ourselves with larger dolls. We cannot accuse or condemn one another when we are at fault ourselves: *"You talk nonsense"*—you talk foolishly—or, as Micio reproached Demea, *"You are mad; go away."* We are just as mad ourselves, and it is hard to say who is worst. Indeed, this holds everywhere: *"Fortune governs life, not wisdom."*[430]

[428] **Burton.** Printed p. 22, h: "Adelph. act. 5. scen. 8." Explanation: Terence, Adelphoe (The Brothers), act 5, scene 8. See the editorial note on the speakers.

[429] **Burton.** Printed p. 22, i: "Tully Tusc. 5." Explanation: Cicero, Tusculan Disputations 5.9.25: the maxim about fortune occurs in a report of Theophrastus's position, not as a simple endorsement by Cicero.

[430] **Editor.** In Terence's exchange, Micio's "You are mad; go away" follows Aeschinus's appeal that he marry; Demea also participates. Burton compresses the speakers and names Demea as the addressee. The scan's auferte is interpreted as aufer te, "go away," from the underlying dialogue. In Cicero, the fortune maxim illustrates a view associated with Theophrastus and criticized by others.

Original text 1651	Modern English
When [431]*Socrates* had taken great pains to finde out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly professe it. When [432]*Supputius* in *Pontanus* had travelled all over *Europe* to conferre with a wise man, he returned at last without his errand, and could finde none. [433]*Cardan* concurs with him, *Few there are (for ought I can perceive) well in their wits.* So doth [434]*Tully, I see every thing to be done foolishly and unadvisedly.*	After Socrates had taken great pains to find a wise man, consulting philosophers, poets, and craftsmen for that purpose, he concluded that everyone was foolish. Although this provoked anger and much resentment against him, he would openly declare it in every company.[435] In Pontano, Supputius travelled throughout Europe to converse with a wise man, but eventually returned with his mission unfulfilled: he could find none. Cardano agrees with him: *"Few people, as far as I can see, are in their right minds."* So does Cicero: *"I see everything being done foolishly and without proper thought."*

[431] **Burton.** Printed p. 22, k: "Plato Apologia Socratis." Explanation: Plato, Apology 21b–23b. Burton summarizes the inquiry into reputed wisdom; see the editorial qualification.

[432] **Burton.** Printed p. 22, l: "Ant. Dial." Explanation: Pontano, Antonius. The Supputius episode still requires direct comparison with the dialogue.

[433] **Burton.** Printed p. 22, m: "Lib. 3. de sap. pauci ut video sanæ mentis sunt." Translation: "Few, as I see it, are of sound mind." Explanation: Girolamo Cardano, De sapientia (On Wisdom), book 3; exact passage not yet collated.

[434] **Burton.** Printed p. 22, n: "Stultè & incautè omnia agi video." Translation: "I see everything being done foolishly and incautiously." Explanation: Attributed to Cicero in the body; the exact passage has not yet been established.

[435] **Editor.** Plato's Apology 21b–23b gives a more discriminating account: Socrates acknowledges the craftsmen's real expertise but challenges their claim to wisdom beyond it. Burton's sweeping conclusion that everyone is a fool is his summary, rather than a precise statement of Plato's argument.

Original text 1651	Modern English
Ille sinistrorsum, hic dextrorsum, unus utrique Error, sed variis illudit partibus omnes. One reels to this, another to that wall. Tis the same error that deludes them all. [436]They dote all, but not alike, *Μανία οὐ πᾶσιν ὁμοία*, not in the same kinde, *One is covetous, a second lascivious, a third ambitious, a fourth envious, &c.* as *Damasippus* the Stoick hath well illustrated in the poet, [437]*Desipiunt omnes æquè ac tu.*	*One goes left, another right; the same error catches both,* *but plays its tricks on everyone in different ways.* One reels towards this wall, another towards that; the same error deceives them all. They are all deluded, but not alike: *"Madness is not the same in everyone"*—not of the same kind. *One is greedy, a second lustful, a third ambitious, a fourth envious, and so on.* Damasippus the Stoic has illustrated this well in the poet: *They are all just as foolish as you.*[438]

[436] **Burton.** Printed p. 22, o: "Insania non omnibus eadem. Erasm. chil. 3. cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio morbo laboret, hic libidinis, ille avaritiæ, ambitionis, invidiæ." Translation: "Madness is not the same in everyone. No mortal fails to act foolishly in some respect, though different people suffer from different diseases: lust, greed, ambition, envy." Explanation: Erasmus, Adagia 3.10.97, "Madness is not the same in everyone." The heading is verified; Burton's full Latin wording still needs collation against an appropriate edition.

[437] **Burton.** Printed p. 22, p: "Hor. l. 2. sat. 3." Explanation: Horace, Satires 2.3.47. The consulted text has desipiant, "are foolish," in its sentence; Burton prints desipiunt. Damasippus reports the teachings of the Stoic Stertinius.

[438] **Editor.** The opening verse adapts Horace, Satires 2.3.50–51, omitting abit and reshaping the ending. The dialogue of that satire develops the Stoic paradox that all who lack wisdom are mad. Burton's Latin verse, his English couplet, the Greek proverb, and the final Latin line are each rendered separately; their deliberate repetitions remain.

Original text 1651	Modern English
Source page 22–23 Tis an inbred maladie in every one of us, there is *seminarium stultitiæ*, a seminarie of folly, *which if it be stirred up, or get a head, will run* in infinitum, *& infinitely varies, as we our selves are severally addicted*, saith [439]*Balthazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *altæ radices stultitiæ*, [440]so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kinde or other. [441]*Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall finde.	It is an inborn illness in every one of us. There is *"a seedbed of folly"*—a nursery of foolishness—which, *if stirred up or allowed to gain strength, will grow "without limit," and varies endlessly according to our individual inclinations*, says Baldassare Castiglione. It cannot easily be uprooted, for it takes such a firm hold; as Cicero puts it, *"the deep roots of folly."* So we are brought up, and so we remain.[442] Some distinguish two principal defects of understanding, error and ignorance, under which all others fall. Through ignorance we do not know what we need to know; through error we know it falsely. Ignorance is an absence, error a positive act. From ignorance comes vice; from error, heresy, and so on. But make as many kinds as you like, divide and subdivide them: few people escape or avoid falling into one kind or another. *"So ignorance commonly drives fools,"* as anyone who examines his own actions and other people's will find.

[439] **Burton.** Printed p. 23, q: "Lib. 1. de aulico. Est in unoquoque nostrûm seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facile excrescit." Translation: "In each of us there is a seedbed of folly which, if ever stirred up, readily grows without limit." Explanation: Baldassare Castiglione, The Book of the Courtier, book 1. The seed-of-folly comparison is identifiable; this Latin rendering has not been collated with the edition Burton used.

[440] **Burton.** Printed p. 23, r: "Primaque lux vitæ prima furoris erat." Translation: "The first light of life was also the first light of madness." Explanation: No author is supplied here; exact source not yet established.

[441] **Burton.** Printed p. 23, s: "Tibullus, stulti prætereunt dies, their wits are a wool-gathering. So fools commonly dote." Translation: "Fools let their days slip by." Explanation: This takes stulti as "fools" and dies as the object of prætereunt, fitting the adjoining English glosses. "Foolish days go by" is another possible construction. Burton's attribution is retained; the precise sources of the Latin in the body and margin remain unlocated. Wool-gathering means absent-minded wandering of the thoughts.

[442] **Editor.** "Seminary" means a seedbed or nursery, not a theological college. "Wit" here means understanding; "privation" is the absence of something, contrasted with the positive act of judging falsely. Castiglione's image turns folly into something cultivated within everyone. The abbreviated Cicero phrase about deep roots has not yet been securely located.

Original text 1651	Modern English
Source page 23 [443]*Charon* in *Lucian*, as he wittily faigns, was conducted by *Mercury* to such a place, where he might see all the world at once: after he had sufficiently viewed, and looked about, *Mercury* would needs know of him what he had observed: He told him, that he saw a vast multitude, and a promiscuous, their habitations like mole-hils, the men as emmets, *he could discern cities like so many hives of Bees, wherein every Bee had a sting, and they did nought else but sting one another, some domineering like Hornets bigger then the rest,* some like filching Wasps, others as drones. Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were Brawling, some fighting, riding, running, *sollicite ambientes, callide litigantes*, for toyes, and trifles, and such momentanie things.	In Lucian's ingenious fiction, Mercury led Charon to a place where he could see the whole world at once. After Charon had looked around sufficiently, Mercury insisted on hearing what he had noticed. He replied that he saw an immense, jumbled crowd, their homes like molehills and the people like ants. *He could make out cities like so many beehives, where every bee had a sting and did nothing but sting its neighbours; some lorded it over the others like larger hornets*, some were thieving wasps, others drones. Above their heads hovered a confused swarm of disturbing passions—hope, fear, anger, greed, ignorance, and so on—and a multitude of diseases hung over them, which they continually pulled down on their own heads. Some brawled, some fought, rode, or ran, *"anxiously canvassing for advancement, cunningly pursuing lawsuits,"* for toys, trifles, and things that lasted only a moment.[444]
There Towns and Provinces meer factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, idiots, asses, *O stulti, quænam hæc est amentia?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavors, mad actions, mad, mad, mad, [445]*O seclum insipiens & infacetum*, a giddy-headed age.	Their towns and provinces were nothing but factions: rich against poor, poor against rich, nobles against craftsmen, craftsmen against nobles, and so on. In the end, he condemned them all as madmen, fools, idiots, and asses: *"O fools, what madness is this?"* O fools, O madmen, he exclaims; *"mad pursuits, mad labours,"* and so on. Mad efforts, mad actions, mad, mad, mad: *"O foolish and witless age"*—a giddy-headed age.

[443] **Burton.** Printed p. 23, *: "Dial. contemplantes, Tom. 2." Explanation: Lucian, Charon, also called The Inspectors or Contemplantes; especially sections 5, 15–17, and 20. Burton condenses the dialogue and combines observations made by both speakers.

[444] **Editor.** Charon ferries the dead in Greek mythology; Mercury is Hermes. In Lucian's Charon the elevated view reduces human power and ambition to tiny, transient movements. "Emmets" are ants; "perturbations" are disturbing passions. Burton's summary draws together several passages and should not be mistaken for a continuous quotation.

[445] **Burton.** Printed p. 23, t: "Catullus." Explanation: Catullus 43.8. The consulted Latin text has insapiens; Burton prints insipiens. The poem protests a comparison of another woman with Lesbia.

Original text 1651	Modern English
Heraclitus the Philosopher, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madnes, and folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, & he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore Embassadors to *Hyppocrates* the Physitian, that he would exercise his skill upon him. But the story is set down at large by *Hyppocrates*, in his epistle to *Damagetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hyppocrates* himself, with all the circumstances belonging unto it.	The philosopher Heraclitus reflected seriously on human lives, then began to weep, continually lamenting their misery, madness, and folly. Democritus, on the other hand, burst out laughing: their entire lives seemed so ridiculous to him. This mocking emotion carried him so far that the citizens of Abdera thought he was mad and sent envoys to Hippocrates the physician, asking him to treat him. Hippocrates tells the story at length in his letter to Damagetus. Since it is relevant to this discussion, I shall insert it almost *"word for word,"* as Hippocrates himself relates it, with all its accompanying circumstances.[446]

[446] **Editor.** This is the later, pseudonymous correspondence circulated under Hippocrates's name, especially letter 17 to Damagetus, not authenticated correspondence between the historical physician and Democritus. Burton's "verbatim almost" introduces his own English retelling, accompanied by quotations and later authorities in the margins. Identifying the exact Latin edition behind it remains part of the textual work.

Original text 1651	Modern English
Source page 23–24 When *Hyppocrates* was now come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that he would do his best. After some little repast, he went to see *Democritus*, the people following him, whom he found (as before) in his garden in the suburbs all alone, [447]*sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up severall beasts, and busie at his study*. The multitude stood gazing round about to see the congresse. *Hyppocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that he had forgot it.	When Hippocrates reached Abdera, the townspeople flocked around him, some weeping, some begging him to do his best. After a light meal he went to see Democritus, with the people following. As described earlier, he found him alone in his garden outside the town, *sitting on a stone beneath a plane tree, without stockings or shoes, a book on his knees, dissecting several animals and busy with his studies*. The crowd stood around watching the meeting. After a short pause, Hippocrates greeted him by name. Democritus returned the greeting, almost ashamed that he could not address Hippocrates by name in turn, or that he had forgotten it.[448]

[447] **Burton.** Printed p. 23, u: “Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissâ barba, librum super genibus habentem.” Translation: “Sitting alone on a stone beneath a spreading plane tree, barefoot, very pale and thin, with an untrimmed beard and a book on his knees.” Explanation: From the tradition of the pseudonymous Hippocratic letter 17; the exact Latin version used by Burton remains to be identified.

[448] **Editor.** Burton returns to the garden portrait already introduced in Block 001. “Hose” means stockings; “congresse” means the meeting. The crowd’s tears and Democritus’s laughter frame the reversal in which the supposed patient instructs the physician.

Original text 1651	Modern English
Source page 24 *Hyppocrates* demanded of him what he was doing: He told him that he was [449]*busie in cutting up several beasts, to finde out the cause of madness and melancholy*. *Hyppocrates* commended his work, admiring his happinesse and leasure. And why, quoth *Democritus*, have not you that leasure? Because, replied *Hyppocrates*, domesticall affairs hinder, necessary to be done, for our selves, neighbors, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time. At this speech *Democritus* profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madnes.)	Hippocrates asked what he was doing. Democritus told him that he was *busy dissecting several animals to discover the cause of madness and melancholy*. Hippocrates praised his work, admiring his good fortune and leisure. "Why," said Democritus, "do you not have that leisure?" "Because," Hippocrates replied, "household affairs get in the way: things that must be done for ourselves, neighbours, and friends; expenses, illnesses, infirmities, and deaths that occur; wife, children, servants, and the business that takes up our time." At this Democritus laughed abundantly, while his friends and the people standing nearby wept and lamented his madness.[450]

[449] **Burton.** Printed p. 24, x: "De furore, mania melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, cumuletur, minuatur; hæc inquit animalia quæ vides propterea seco, non Dei opera perosus, sed fellis bilisque naturam disquirens." Translation: "I write about frenzy, mania, melancholy, to learn how it arises in people, develops, grows, accumulates, and diminishes. That is why, he says, I dissect these animals you see: not because I hate God's works, but to investigate the nature of gall and bile." Explanation: The Latin describes the investigation summarized in the body. The precise edition behind this quotation awaits collation.

[450] **Editor.** The dissection joins the book's governing metaphor, anatomy, to an inquiry into mental disturbance. The marginal reference to gall and bile belongs to the historical medical account presented in the letter. "Happinesse" here means good fortune or a favourable condition, as well as contentment.

Original text 1651	Modern English
Hyppocrates asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so empty of all vertuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favored of men; to make such deep mines into the earth for gold, and many times to finde nothing, with losse of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many Provinces, [451]and yet themselves will know no obedience. [452]Some to love their wives dearly at first, and after a while to forsake & hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate, [453]to despise, neglect, and leave them naked to the worlds mercy.	Hippocrates asked why he laughed. He said it was at the vanities and follies of the age: to see people so devoid of virtuous actions, searching so far for gold, with no end to their ambition; taking endless trouble for a little glory and human favour; digging so deep into the earth for gold, often finding nothing and losing their lives and fortunes. Some love dogs, others horses; some want obedience throughout many provinces, yet will obey no one themselves. Some love their wives dearly at first, then abandon and hate them. They have children, spend much care and money on their education, yet when they reach adulthood despise and neglect them, leaving them exposed to the world's mercy.

[451] **Burton.** Printed p. 24, y: "Aust. l. 1. in Gen. Jumenti & servi tui obsequium rigide postulas, & tu nullum præstas aliis, nec ipsi Deo." Translation: "You strictly demand obedience from your beast of burden and your servant, yet offer none to others, not even to God himself." Explanation: The abbreviation attributes the saying to Augustine, book 1 on Genesis. The precise work and passage have not yet been established.

[452] **Burton.** Printed p. 24, z: "Uxores ducunt, mox foras ejiciunt." Translation: "They marry wives, then soon cast them out."

[453] **Burton.** Printed p. 24, a: "Pueros amant, mox fastidiunt." Translation: "They love their children, then soon disdain them."

Original text 1651	Modern English
[454]Do not these behaviours expresse their intolerable folly? When men live in peace, they covet war, detesting quietness, [455]deposing Kings, and advancing others in their stead, murdering some men to beget children of ther wives. How many strange humors are in men? When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastfully spend them. O wise *Hyppocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose.	Do these actions not reveal their intolerable folly? When people live in peace, they long for war and hate tranquillity, deposing kings and putting others in their place, murdering men so that they can father children with their wives. How many strange impulses people have! When poor and needy, they seek wealth; when they have it, they do not enjoy it but bury it underground or squander it. O wise Hippocrates, I laugh at these actions, but still more when no good comes of them and when they serve such bad ends.[456]

[454] **Burton.** Printed p. 24, b: “Quid hoc ab insania deest?” Translation: “How does this fall short of madness?”

[455] **Burton.** Printed p. 24, c: “Reges eligunt, deponunt.” Translation: “They choose kings, then depose them.”

[456] **Editor.** “Humors” here denotes changing impulses or dispositions; the passage does not assign each action to one of the four bodily humours. The repeated reversals—peace into war, attachment into rejection, poverty into wealth without enjoyment—supply Democritus’s reasons for laughing.

Original text 1651	Modern English
There is no truth or justice found amongst them, for [457]they daily plead one against another, the son against the father and the mother, brother against brother, kinred & friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they wil defame & kil one another, commit all unlawfull actions, contemning God and men, friends and countrey. They make great account of many senslesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, & so cunningly wrought, as nothing but speech wanteth in them,[458] [459]and yet they hate living persons speaking to them.	There is no truth or justice among them. Every day they sue one another: son against father and mother, brother against brother, relations and friends doing the same—all for riches they cannot possess after death. Yet they slander and kill one another, commit every unlawful act, and show contempt for God and humankind, friends and country. They prize many lifeless things, counting them among their greatest treasures: statues, pictures, and other possessions, bought at great cost and made so skilfully that they lack only speech; yet they hate living people who speak to them.[460]

[457] **Burton.** Printed p. 24, d: “Contra parentes, fratres, cives perpetuo rixantur, & inimicitias agunt.” Translation: “They constantly quarrel with parents, brothers, and fellow citizens, and pursue their enmities.”

[458] **Burton.** Printed p. 24, *: “Credo equidem vivos ducent è marmore vultus.” Translation: “They will, I indeed believe, draw living faces from marble.” Explanation: Virgil, Aeneid 6.848: part of Anchises’s comparison of other peoples’ arts with Rome’s vocation. The unlettered marginal quotation is attached here to the speaking likenesses it illustrates; no distinct corresponding body marker is legible.

[459] **Burton.** Printed p. 24, e: “Idola inanimata amant, animata odio habent, sic pontificii.” Translation: “They love lifeless images and hate living ones; so do adherents of the pope.” Explanation: The final words are Burton’s anti-Catholic application, not a remark attributable to an ancient Greek speaker.

[460] **Editor.** “Senslesse” means without sensation, hence lifeless, and “moveables” means movable possessions. The contrast between affection for images and hatred of people attracts Burton’s anti-Catholic addition in the margin. That application is distinguished from the ancient narrative.

Original text 1651	Modern English
Others affect difficult things; if they dwel on firm Land, they wil remove to an Iland, and thence to land again, being no way constant to their desires. They commend courage & strength in wars, & let themselves be conquered by lust & avarice; they are in brief, as disordered in their minds, as *Thersites* was in his body. And now me thinks, O most worthy *Hyppocrates*, you should not reprehend my laughing, perceiving so many fooleries in men; [461]for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard cals him a glutton, whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much lesse in their lives and actions.	Others seek out difficulties: if they live on the mainland, they move to an island, then back to the mainland, never remaining constant in their desires. They praise courage and strength in war, yet let lust and greed conquer them. In short, their minds are as misshapen as Thersites's body.[462] Surely now, most worthy Hippocrates, you should not blame my laughter when you see so much foolishness in people. No one mocks his own folly, only the folly he sees in someone else; thus they rightly mock one another. A drunkard calls someone a glutton whom he knows to be sober. Many love the sea, others farming: in short, they cannot agree even in their trades and occupations, still less in their lives and actions.

[461] **Burton.** Printed p. 24, f: "Suam stultitiam perspicit nemo, sed alter alterum deridet." Translation: "No one sees his own folly, but each mocks the other." Explanation: The scan abbreviates the final nasal in Suam; it is expanded here.

[462] **Editor.** Thersites is the Greek soldier described as physically misshapen in Iliad 2.211–219. Burton turns that bodily description into a comparison with disordered minds. The judgement is preserved as part of his rhetoric. "Sober" in the following sentence refers to sobriety in drinking, not necessarily moderation in eating.

Original text 1651	Modern English
Source page 25 When *Hyppocrates* heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, & divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertainty of humane affairs; they would not so marry, if they could foretell the causes of their dislike and separation; or parents, if they knew the hour of their childrens death, so tenderly provide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he foresaw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.	When Hippocrates heard this fluent, unpremeditated account of the world's vanity and ridiculous contradictions, he replied that necessity forced people into many such actions, along with the various inclinations arising by divine permission, so that we might not be idle, since nothing is so hateful to them as sloth and negligence.[463] Besides, amid the uncertainty of human affairs, people cannot foresee what will happen. They would not marry as they do if they could foresee the causes of their aversion and separation. Parents would not provide so tenderly for children if they knew the hour of their death; a farmer would not sow if he expected no crop; a merchant would not risk the sea if he foresaw shipwreck; nor would anyone become a magistrate if he were about to be deposed. Alas, worthy Democritus, everyone hopes for the best and acts with that in view; there is therefore no such cause or ridiculous occasion for laughter.

[463] **Editor.** The scan reads "divers wils," retained on the left. "Various inclinations" provisionally interprets wils as wills; the syntax and the antecedent of "them" remain uncertain. The corresponding speech in Littré's French translation of the pseudonymous Hippocratic Letter 17 also defends necessary activity and explains that people cannot foresee failure. That comparison does not establish Burton's "divine permission" or resolve his pronoun. The precise Latin version behind Burton's retelling remains unidentified.

Original text 1651	Modern English
Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquility of the minde. Insomuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities.	Hearing this poor excuse, Democritus laughed aloud again. He saw that Hippocrates had entirely misunderstood him and what he had said about disturbing passions and peace of mind. If people governed their actions with judgement and foresight, they would not show themselves to be fools as they now did, and he would have no cause to laugh. But, he said, they puff themselves up in this life as though they were immortal demigods, because they lack understanding. It would be enough to make them wise if they considered how changeable the world is and how it turns about, with nothing firm or certain. Whoever is on top today is underneath tomorrow; whoever sits on this side today is hurled to the other tomorrow. By ignoring this, they fall into many difficulties and troubles, coveting and thirsting for useless things, tumbling headlong into calamity.

Original text 1651	Modern English
So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, [464]they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest.	If people attempted no more than they could bear, they would lead contented lives. Learning to know themselves, they would set limits to their ambition and see that nature has enough without pursuing excess and useless things that bring only grief and distress. Just as a fat body is more prone to disease, so the rich are prone to absurdities and follies, to many misfortunes and vexing troubles. Many ignore what happens to others through bad conduct and bring themselves down in the same way, through their own fault, failing to foresee obvious dangers.[465]

[464] **Burton.** Printed p. 25, f: “Denique sit finis querendi, cumque habeas plus, pauperiem metuas minus, & finire laborem incipias, partis quod avebas, utere. Hor.” Translation: “At last let there be an end to getting; since you have more, fear poverty less, begin to end your labour, and enjoy the possessions you longed for.” Explanation: Adapted from Horace, Satires 1.1.92–94. The consulted text has parto, and continues ne facias quod rather than Burton’s utere; Burton’s reshaped ending is retained and translated.

[465] **Editor.** “Conversation” means conduct or manner of life; “casualties” means events that happen by chance, here misfortunes. “Molestation” is distress or trouble. The bodily comparison and the claim about the rich belong to Democritus’s argument in Burton’s retelling.

Original text 1651	Modern English
Source page 25–26 These are things (O more then mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides, your [466]dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation; and leave again, fickle and unconstant as they are. When they are yong, they would be old, and old, yong. [467]Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves.	These are the things, he said—O people more than mad—that give me matter for laughter: you suffer the penalties of your own wickedness, your greed, envy, malice, monstrous crimes, rebellions, insatiable desires, conspiracies, and other incurable vices. Add your deceit and hypocrisy: you bear one another deadly hatred, yet conceal it behind a friendly face, breaking out into filthy lusts and violating every law of nature and civil life. After giving things up—farming or seafaring, for example—they return to them, then abandon them again, fickle and changeable as they are. When young, they want to be old; when old, young. Princes praise private life; private people long for honours. A magistrate praises a quiet life; someone living quietly wants his office and the obedience he commands. What causes all this but their failure to know themselves?[468]

[466] **Burton.** Printed p. 25, g: “Astutam vapido servat sub pectore vulpem. Et cum vulpo positus pariter vulpinari. Cretizandum cum Crete.” Translation: “He keeps a cunning fox beneath his stale heart. And, when placed with a fox, to play the fox likewise. One must play the Cretan with a Cretan.” Explanation: The first sentence adapts Persius 5.117, which has servas in rather than servat sub. The following fox and Cretan sayings concern meeting cunning with cunning; their exact intermediary sources remain open. The printed vulpo is retained.

[467] **Burton.** Printed p. 25, h: “Qui fit Mæcenas ut nemo quam sibi sortem, Seu ratio dederit, seu fors adjecerit, illâ contentus vivat, &c. Hor.” Translation: “How is it, Maecenas, that no one lives content with the lot that either choice has given him or chance has brought him, and so on?” Explanation: Horace, Satires 1.1.1–3. The consulted text has obiecerit where Burton prints adjecerit.

[468] **Editor.** The report shifts into direct rebuke—“your” vices—and back into third-person examples. That change is retained. The examples of dissatisfied rulers and private people echo the opening of Horace’s first satire, quoted in the margin.

Original text 1651	Modern English
Source page 26 Some delight to destroy, [469]one to build, another to spoil one countrey to enrich another and himself. [470]In all these things they are like children, in whom is no judgment or councel, and resemble beasts, saving that beasts are better then they, as being contented with nature. [471]When shall you see a Lion hide gold in the ground, or a Bul contend for a better pasture? when a Boar is thirsty, he drinks what will serve him, and no more: and when his belly is ful, he ceaseth to eat: But men are immoderate in both; as in lust, they covet carnal copulation at set times; men always, ruinating thereby the health of their bodies.	Some delight in destruction, another in building, another in plundering one country to enrich a second and himself. In all this they resemble children without judgement or reason, and beasts—except that beasts are better, because they are content with what nature requires. When do you see a lion bury gold, or a bull struggle for a better pasture? A thirsty boar drinks only what he needs, and stops eating when his belly is full. People are immoderate in both. The same holds in lust: animals want sexual intercourse at fixed seasons, people always, thereby ruining their bodily health.[472]

[469] **Burton.** Printed p. 26, i: “Diruit, ædificat, mutat quadrata rotundis. Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus.” Translation: “He tears down, builds, exchanges square things for round. Trajan built a bridge over the Danube, which his successor Hadrian immediately demolished.” Explanation: The verse is Horace, Epistles 1.1.100. Compare Cassius Dio 68.13.5–6: Hadrian removed the bridge’s superstructure from fear of invasion, while its piers remained. Burton’s “at once” is not established by that account.

[470] **Burton.** Printed p. 26, k: “Quâ quid in re ab infantibus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offert volupe est.” Translation: “In this, how do they differ from infants, who have mind and sensation without reason, and find pleasure in whatever presents itself?” Explanation: The awkward opening is retained as printed and rendered according to the comparison in the body.

[471] **Burton.** Printed p. 26, l: “Idem Plut.” Explanation: “The same in Plutarch.” The particular passage behind this abbreviated cross-reference has not yet been securely identified.

[472] **Editor.** “They” in the comparison of sexual seasons refers to animals; the modern version makes that antecedent explicit. The argument idealizes animal appetite as naturally limited, in contrast with human excess; it is part of the speaker’s moral comparison.

Original text 1651	Modern English
And doth it not deserve laughter, to see an amorous fool torment himself for a wench; weep, howl for a mis-shapen slut, a dowdy, sometimes that might have his choice of the finest beauties? Is there any remedy for this in physick? I do anatomize and cut up these poor beasts, [473]to see these distempers, vanities, and follies, yet such proof were better made on mans body, if my kinde nature would indure it: [474]Who from the hour of his birth is most miserable, weak and sickly; when he sucks he is guided by others; [475]when he is grown great practiseth unhappinesse, and is sturdy, and when old, a childe again, and repenteth him of his life past.	Does it not deserve laughter to see a lovesick fool torment himself over a girl, weeping and howling for a misshapen slattern, a dowdy woman—sometimes a man who could choose the finest beauties? Is there any medical remedy for this? I dissect and cut up these poor animals to investigate these disorders, vanities, and follies; yet the investigation would be better made on the human body, if my kindly nature could bear it.[476] A human being is wretched, weak, and sickly from birth: while at the breast, directed by others; when grown, practising mischief and being headstrong; when old, a child again, regretting the life he has lived.

[473] **Burton.** Printed p. 26, m: “Ut insaniæ causam disquiram bruta macto & seco, cum hoc potius in hominibus investigandum esset.” Translation: “To investigate the cause of madness I slaughter and dissect animals, though this should rather be investigated in human beings.”

[474] **Burton.** Printed p. 26, n: “Totus à nativitate morbus est.” Translation: “From birth he is wholly disease.”

[475] **Burton.** Printed p. 26, o: “In vigore furibundus, quum decrescit insanabilis.” Translation: “In his prime he is frenzied; as he declines, incurable.”

[476] **Editor.** “Physick” is medicine; “unhappinesse” here means bad behaviour or mischief, and “sturdy” headstrong or unruly. “Slut” and “dowdy” are disparaging terms for an unkempt woman; their contempt remains visible in the modern version. The proposed human dissection is immediately qualified by the speaker’s professed kindness.

Original text 1651	Modern English
And here being interrupted by one that brought books, he fell to it again, that all were mad, carelesse, stupid. To prove my former speeches, look into courts, or private houses. [477]Judges give judgement according to their own advantage, doing manifest wrong to poor innocents, to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, others counterfeit false weights. Some abuse their parents, yea corrupt their own sisters, others make long libels and pasquils, defaming men of good life, and extol such as are lewd and vicious. Some rob one, some another; [478]Magistrates make laws against theeves, and are the veriest theeves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourn and lament, having neither meat, drink, nor clothes.	Here someone bringing books interrupted him. Then he resumed: everyone was mad, heedless, and senseless. To prove what I have said, look into courts or private houses. Judges decide cases for their own benefit, plainly wronging poor innocent people to please others. Notaries alter judgements and, for money, make their documents disappear. Some counterfeit coins; others falsify weights. Some mistreat their parents, even sexually corrupt their own sisters. Others write lengthy libels and lampoons, slandering people who live well and praising the depraved and vicious. Some rob one person, some another. Magistrates make laws against thieves and are themselves the greatest thieves. Some kill themselves; others despair because they cannot obtain what they want. Some dance, sing, laugh, feast, and banquet while others sigh, waste away, mourn, and lament, without food, drink, or clothing.[479]

[477] **Burton.** Printed p. 26, p: “Cyprian. ad Donatum. Qui sedet crimina judicaturus, &c.” Translation: “He who sits to judge crimes, and so on.” Explanation: Cyprian, To Donatus 10, on judges who commit the crimes they sit to punish.

[478] **Burton.** Printed p. 26, q: “Tu pessimus omnium latro es, as a thief told Alexander in Curtius. damnat foras judex, quod intus operatur, Cyprian.” Translation: “You are the worst robber of all. The judge condemns outside what he practises within.” Explanation: The Curtius attribution remains unverified. A related pirate-and-Alexander anecdote occurs in Augustine, City of God 4.4. The Cyprian parallel is To Donatus 9, condemning public accusers who privately commit the same offences.

[479] **Editor.** Notaries are officials or clerks who authenticate and record legal business; “sentences” means judgements and “Deeds” legal documents. “Libels and pasquils” are defamatory writings and lampoons. The catalogue opposes institutions’ declared purposes to the behaviour of those who operate them.

Original text 1651	Modern English
[480]Some prank up their bodies, and have their mindes full of execrable vices. Some trot about to bear false witnesse, and say any thing for money; [481]and though Judges know of it, yet for a bribe they wink at it, and suffer false Contracts to prevail against Equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom [482]folly seems wisdom, will not be cured, and perceive it not?	Some dress their bodies splendidly while their minds are full of abominable vices. Others run about giving false testimony, ready to say anything for money. Although judges know this, a bribe makes them turn a blind eye and allow fraudulent contracts to defeat justice. Women spend all day dressing to please other men outside the home, then go about untidily at home, taking no care to please their own husbands, as they should. Since people are so fickle, foolish, and unrestrained, why should I not laugh at those to whom folly seems wisdom, who refuse a cure and do not recognize their condition?[483]

[480] **Burton.** Printed p. 26, r: “Vultus magna cura, magna animi incuria. Am. Marcel.” Translation: “Great care for the face, great neglect of the mind.” Explanation: Attributed to Ammianus Marcellinus; precise passage not yet located.

[481] **Burton.** Printed p. 26, s: “Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendam invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8. John. Serm. 1.” Translation: “It is a dreadful thing: scarcely two words are spoken without a lie; and although people are solemnly called upon to tell the truth, they do not hesitate to perjure themselves, so that scarcely one witness in ten speaks the truth.” Explanation: Burton cites Calvin, first sermon on John 8. The precise sermon and Latin wording remain to be collated.

[482] **Burton.** Printed p. 26, t: “Sapientiam insaniam esse dicunt.” Translation: “They say that wisdom is madness.” Explanation: The margin states the converse of the body’s complaint that folly seems wisdom; both are retained.

[483] **Editor.** “Prank up” means adorn or dress splendidly. In the complaint about women, “sluts” emphasizes untidiness; it need not carry the specifically sexual sense common today. The hostile generalization is retained as the speaker’s claim. Burton’s accompanying Calvin citation adds another later voice to the classical scene.

Original text 1651	Modern English
It grew late, *Hyppocrates* left him, and no sooner was he come away, but all the Citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, [484]the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.	It grew late, and Hippocrates left him. As soon as he came away, the townspeople crowded around to ask what he thought of him. He told them briefly that, despite those small neglects of dress, body, and diet, there was no wiser, more learned, or more upright man in the world: they were greatly mistaken in calling him mad.[485]
Source page 27 Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter: and good cause he had. [486]*Olim jure quidem, nunc plus Democrite ride; Quin rides? vita hæc nunc mage ridicula est.* Democritus did well to laugh of old, Good cause he had, but now much more, This life of ours is more ridiculous Then that of his, or long before.	That was Democritus's opinion of the world in his time, and that was why he laughed. And he had good reason. *You laughed with justice then; laugh more now, Democritus.* *Why do you not laugh? Life now is more ridiculous.* Democritus was right to laugh in former times; he had good reason then, but far more now. Our life is more ridiculous than life in his time, or long before.[487]

[484] **Burton.** Printed p. 26, u: "Siquidem sapientiæ suæ admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere." Translation: "Indeed, he filled me with admiration for his wisdom: I encountered a supremely wise man who can restore everyone to health." Explanation: The conclusion of the Hippocratic-letter episode. Salvos reddere can mean making people safe or restoring them to health; its medical sense is kept here.

[485] **Editor.** The reversal is complete: the townspeople's apparent madman becomes the wisest man, and the physician leaves instructed. This is the verdict within the literary letter tradition, not an independently documented medical assessment. The block ends here, before Burton begins applying Democritus's judgement to his own age.

[486] **Burton.** Printed p. 27, x: "E Græc. epig." Translation: "From a Greek epigram." Explanation: Burton identifies a Greek epigram but names neither its author nor his Latin translator; the precise source remains to be established.

[487] **Editor.** Burton follows the Latin couplet with his own English verse. Both are retained and modernized separately, so the repeated thought is intentional. His marginal description, "from a Greek epigram," has not yet yielded a secure identification.

Original text 1651	Modern English
Never so much cause of laughter, as now, never so many fools and mad men. Tis not one [488]*Democritus* wil serve turn to laugh in these days, we have now need of a *Democritus to laugh at Democritus*, one Jester to flout at another, one fool to flear at another. A great *Stentorian Democritus*, as big as that *Rhodian Colossus*.	Never has there been so much to laugh at as now, never so many fools and madmen. One Democritus will not be enough to laugh in these times: we need *a Democritus to laugh at Democritus*, one jester to mock another, one fool to sneer at another. A great, thunder-voiced Democritus, as huge as the Colossus of Rhodes.[489]
For now, as [490]*Salisburiensis* said in his time, *totus mundus histrionem agit*, the whole world playes the fool; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *volupiæ sacra* (as *Calcagninus* wittily feigns in his Apologs) are celebrated all the world over, [491]*where all the actors were mad men and fools, and every hour changed habits, or took that which came next.* He that was a Marriner to day, is an Apothecary to morrow; a smith one while, a philosopher another, *in his volupiæ ludis*; a king now with his crown, robes, scepter, attendants; by and by drove a loaded asse before him like a carter, &c.	For now, as John of Salisbury said in his own time, *"the whole world plays the actor"*—the whole world plays the fool. We have a new theatre, a new scene, a new comedy of errors, a new company of actors playing assumed parts. *"The rites of Pleasure"*, as Calcagnini wittily imagines them in his fables, are celebrated everywhere: *all the actors were madmen and fools, changing costumes every hour or taking whatever came to hand.* Today's sailor is tomorrow's apothecary; at one moment a smith, at another a philosopher, *"in these games of Pleasure"*; now a king with crown, robes, sceptre, and attendants, then driving a loaded donkey before him like a carter, and so on.[492]

[488] **Burton.** Printed p. 27, y: "Plures Democriti nunc non sufficiunt, opus Democrito qui Democritum rideat. Eras. Moria." Translation: "Several Democrituses are now insufficient; we need a Democritus to laugh at Democritus." Explanation: Erasmus, Praise of Folly: the passage imagines a thousand Democrituses, with another to laugh at them.

[489] **Editor.** Stentorian means extraordinarily loud: Homer's Stentor has the voice of fifty men (Iliad 5.785–86). The Colossus of Rhodes was a gigantic statue. Burton magnifies Democritus in voice and body until he can match the world's increased folly.

[490] **Burton.** Printed p. 27, z: "Polycrat. lib. 3. cap. 8. è Petron." Translation: "Policraticus, book 3, chapter 8, from Petronius." Explanation: John of Salisbury, Policraticus, book 3, chapter 8; Burton says the phrase comes from Petronius. The precise transmission has not been collated.

[491] **Burton.** Printed p. 27, *: "Ubi omnes delirabant, omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tiara & sceptro ornatus, nunc vili amictus centiculo, asinum clitellarium impellit." Translation: "Where everyone raved, everyone was mad, and so on: today a sailor, tomorrow a philosopher; today a smith, tomorrow an apothecary. This man lately played a king, with a large retinue, adorned with crown and sceptre; now, wrapped in a shabby garment, he drives a pack-ass." Explanation: The printed centiculo is retained; the sense is a poor or patched garment. The order of professions differs from Burton's English retelling.

[492] **Editor.** Salisburiensis is John of Salisbury. Histrionem agit literally means "plays the actor"; Burton turns acting into fool-playing. Volupia is personified Pleasure. In Calcagnini's allegory, changing costume exposes the instability of the roles people assume; the Latin margin and English body vary the examples.

Original text 1651	Modern English
If *Democritus* were alive now, he should see strange alterations, a new company of counterfeit vizards, whiflers, *Cumane* asses, maskers, mummers, painted Puppets, outsides, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of them are indeed ([493]if all be true that I have read) For when *Jupiter* & *Juno's* wedding was solemnized of old, the gods were all invited to the feast, and many noble men besides: Amongst the rest came *Crysalus a Persian* prince, bravely attended, rich in golden attires, in gay robes, with a majesticall presence, but otherwise an asse.	If Democritus were alive now, he would see strange transformations: a new company of false faces, triflers, asses of Cumae, masked performers, mummers, painted puppets, mere exteriors, fantastic shadows, dupes, monsters, scatterbrains, butterflies. And many of them really are butterflies, if everything I have read is true. For when Jupiter and Juno celebrated their wedding long ago, all the gods were invited to the feast, and many noblemen besides. Among them came Crysalus, a Persian prince, splendidly attended, richly dressed in gold and fine robes, with a majestic bearing—but otherwise an ass.[494]
The gods seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes*; [495]but *Jupiter* perceiving what he was, a light, phantastick, idle fellow, turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrary) roving about in pied-coats, and are called *Chrysalides* by the wiser sort of men: that is, golden outsides, drones, flies, and things of no worth. Multitudes of such, &c. *——ubique invenies* *Stultos avaros, sycophantas prodigos.*	Seeing him arrive in such pomp and state, the gods rose to make room for him, *"judging the man by his dress."* But Jupiter recognized him for what he was—a frivolous, fanciful, worthless fellow—and turned him and his proud followers into butterflies. So they remain, as far as I know, flitting about in many-coloured coats. Wiser people call them *Chrysalides*: golden exteriors, drones, flies, worthless things. There are multitudes of them, and so on.[496] *Everywhere you will find* *fools, misers, swindlers, spendthrifts.*

[493] **Burton.** Printed p. 27, y: "Calcagninus Apol. Crysalus è cæteris auro dives, manicato peplo & tiara conspicuus, levis alioquin & nullius consilii, &c. magno fastu ingredienti assurgunt dii, &c." Translation: "Calcagnini, Fables. Among the others, Crysalus was rich in gold, conspicuous in a sleeved robe and crown, but otherwise frivolous and without judgement, and so on. The gods rise as he enters with great pomp, and so on." Explanation: Celio Calcagnini's fables; exact item not yet collated.

[494] **Editor.** Whiflers are triflers or fickle people; vizards are masks, extended here to false faces; mummers are masked performers. The Cumaean ass is the proverbial ass disguised in a lion's skin. The prince's outward majesty contrasts with his lack of judgement.

[495] **Burton.** Printed p. 27, z: "Sed hominis levitatem Jupiter perspiciens, at tu (inquit) esto bombilio, &c. protinusque vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines." Translation: "But Jupiter, seeing through the man's frivolity, said, "Then become a buzzing insect," and so on. At once that sleeved garment turned into wings, and mortals thereafter call men of this kind Chrysalides." Explanation: The scan reads bombilio, a buzzing insect; Burton's English specifies butterflies.

[496] **Editor.** Crysalus and Chrysalides evoke gold and the chrysalis, continuing the contrast between gilded appearance and inner worth. The transformation is Calcagnini's fable as Burton retells it. The source of the final Latin couplet is not identified in this passage.

Original text 1651	Modern English
Many additions, much increase of madnesse, folly, vanity, should *Democritus* observe, were he now to travel, or could get leave of *Pluto* to come see fashions, as *Charon* did in *Lucian* to visit our cities of *Moronia Pia*, and *Moronia Fælix*, sure I think he would break the rim of his belly with laughing. [497]*Si foret in terris rideret Democritus, seu, &c.* A satyrical *Roman* in his time, thought all vice, folly, and madnesse were all at full sea, [498]*Omne in præcipiti vitium stetit. ——*	Democritus would find many additions and a great increase in madness, folly, and vanity if he travelled now—or could get Pluto's permission to come and see the fashions, as Charon does in Lucian—and visited our cities of Pious Fool-land and Fortunate Fool-land. I am sure he would split his sides laughing.[499] *If Democritus were here on earth, he would laugh, whether, and so on.* A Roman satirist thought in his own time that every vice, folly, and madness had reached high tide: *Every vice stood at the brink.*[500]

[497] **Burton.** Printed p. 27, a: "Juven." Explanation: The attribution to Juvenal is mistaken: the words are Horace, Epistles 2.1.194. Burton breaks off after "whether."

[498] **Burton.** Printed p. 27, b: "Juven." Explanation: Juvenal, Satire 1.149: vice has reached its extreme; the next line says posterity can add nothing further.

[499] **Editor.** Pluto rules the underworld, and Charon ferries the dead. Lucian's Charon brings the ferryman to the living world to inspect human affairs. Moronia suggests Greek mōros, "foolish"; pia and fælix mean "pious" and "fortunate" or "happy." "Break the rim of his belly" means split his sides laughing.

[500] **Editor.** The first quotation is Horace, despite the printed attribution to Juvenal; the second is Juvenal. "At full sea" means at its highest tide. Burton first says folly has increased, then argues that its symptoms remain constant: the tension belongs to his rhetoric and has been preserved.

Original text 1651	Modern English
Source page 28 [501]*Josephus* the historian taxeth his countrey-men *Jews* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them, [502]*Mox daturi progeniem vitiosiorem,* and the latter end (you know whose oracle it is) is like to be worst.	The historian Josephus rebukes his Jewish countrymen for boasting of their vices, advertising their follies, and competing to be the most notorious villains. But our madness rises higher, far beyond theirs: *Soon to produce a still more vicious generation.* And the final state—you know whose pronouncement this is—is likely to be the worst.[503]

[501] **Burton.** Printed p. 28, *: “De bello Jud. l. 8. c. 11. Iniquitates vestræ neminem latent, inque dies singulos certamen habetis quis pejor sit.” Translation: “Your wicked deeds are hidden from no one, and every day you compete to see who can be worse.” Explanation: Josephus, Jewish War, book 8, chapter 11 as cited. This numbering has not been matched to Burton’s edition; the work is usually divided into seven books.

[502] **Burton.** Printed p. 28, c: “Hor.” Explanation: Horace, Odes 3.6.47–48. Burton changes the grammatical form daturos to daturi when extracting the phrase.

[503] **Editor.** The quoted judgement is presented as Josephus’s criticism of his own countrymen, then turned against Burton’s contemporaries. “The latter end” appears to recall Christ’s warning that a person’s last state may be worse than the first (Matthew 12:45; Luke 11:26).

Original text 1651	Modern English
Tis not to be denied, the world alters every day, *Ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as [504]*Petrarch* observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madnesse, they are still the same. And as a River we see, keeps the like name and place, but not water, and yet ever runs, [505]*Labitur & labetur in omne volubilis ævum;* Our times and persons alter, vices are the same, and ever will be; look how Nightingals sang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrows chirped, Dogs barked, so they do still; we keep our madnesse still, play the fools still, *nec dum finitus Orestes*, we are of the same humors and inclinations as our predecessors were, you shall finde us all alike, much at one, we and our sons, *Et nati natorum, & qui nascuntur ab illis,* And so shall our posterity continue to the last. But to speak of times present.	There is no denying that the world changes every day: *"Cities fall, kingdoms change hands, and so on; dress changes, laws are remade,"* as Petrarch observes. We change our language, clothing, laws, customs, and manners, but not our vices or diseases, or the symptoms of folly and madness: those remain the same. A river, as we see, keeps its name and place, though not its water, and still flows: *It flows and will flow, rolling on for all time.* Our times and individual persons change; our vices remain the same and always will. Nightingales sang, cocks crowed, cattle lowed, sheep bleated, sparrows chirped, and dogs barked long ago; they still do. We keep our madness and still play the fool: *"Orestes is not finished yet."* We have the same dispositions and inclinations as our predecessors. You will find us all alike, much the same, ourselves and our sons, *and our sons' sons, and those born of them.* Our descendants will continue so to the end. But let us speak of the present.[506]

[504] **Burton.** Printed p. 28, d: "Lib. 5 Epist. 8." Translation: "Book 5, letter 8." Explanation: Petrarch, book 5, letter 8 as cited; collection and precise wording remain to be established.

[505] **Burton.** Printed p. 28, *: "Hor." Explanation: Horace, Epistles 1.2.43: the river flows without end while a rustic waits for it to run out.

[506] **Editor.** "Orestes is not finished yet" recalls Juvenal, Satire 1.6: an interminable recitation of an Orestes poem. Here folly likewise never ends. The line about descendants adapts Virgil, Aeneid 3.98, where the usual text has nascentur, "will be born," for Burton's nascuntur. Petrarch's Latin and Burton's fuller English restatement are both retained.

Original text 1651	Modern English
If *Democritus* were alive now, and should but see the superstition of our age, our [507]religious madnesse, as [508]*Meteran* cals it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such variety of sects, such have and hold of all sides, ——[509]*obvia signis Signa, &c.* such absurd and ridiculous traditions and ceremonies:	If Democritus were alive now and could see the superstition of our age, our religious madness—as Meteren calls it, *"religious insanity"*—so many professed Christians, yet so few imitators of Christ; so much talk of religion, so much learning, so little conscience, so much knowledge, so many preachers, so little practice; such a variety of sects, such wrangling on every side, *"standards confronting standards,"* and so on; such absurd and ridiculous traditions and ceremonies;[510]

[507] **Burton.** Printed p. 28, e: "Superstitio est insanus error." Translation: "Superstition is a mad error." Explanation: An unattributed definition in this margin; its precise source remains unlocated.

[508] **Burton.** Printed p. 28, f: "Lib. 8. hist. Belg." Translation: "Book 8 of the history of the Low Countries." Explanation: The cited author is Emanuel van Meteren; the exact edition and passage have not been collated.

[509] **Burton.** Printed p. 28, *: "Lucan." Explanation: Civil War 1.6–7: opposing Roman standards and equal eagles confront one another. Burton applies the image of civil war to religious division.

[510] **Editor.** Science here means knowledge or learning, which makes the contrast with conscience sharper. "Have and hold" is rendered as wrangling in this context. Burton's attack first targets Catholic practices, then turns against rigid separatists, opportunistic conformists, and people seeking Church property.

Original text 1651	Modern English
If he should meet a *Capuchin*, a *Franciscan*, a *Pharisaical Jesuite*, a man-serpent, a shave-crowned *Monk* in his robes, a begging Frier, or see their three crown'd Soveraign Lord the Pope, poor *Peters* successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperors necks, make them stand bare foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a [511]Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions; what would he say?	if he met a Capuchin, a Franciscan, a Pharisaical Jesuit, a man-serpent, a tonsured monk in his robes, a begging friar; or saw their sovereign lord the pope, with his triple crown, poor Peter's successor, *"servant of the servants of God,"* deposing kings with his foot, treading on emperors' necks, making them stand barefoot and bare-legged at his gates, hold his bridle and stirrup, and so on—if only Peter and Paul were alive to see it!—if he saw a prince creep up so devoutly to kiss his toe, and those red-capped cardinals, once poor parish priests and now the companions of princes: what would he say?[512]

[511] **Burton.** Printed p. 28, h: "Si cui intueri vacet quæ patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere eos, si cum paucioribus furerent. Senec." Translation: "If anyone has time to observe what the superstitious endure, he will find things so unbecoming to honourable people, so unworthy of the freeborn, so unlike the conduct of the sane, that no one would doubt they were mad, if fewer people shared their madness." Explanation: Seneca's criticism of superstition, preserved by Augustine, City of God 6.10.

[512] **Editor.** Capuchins and Franciscans are religious orders; "shave-crowned" describes the tonsure. The papal triple crown and the Latin title "servant of the servants of God" sharpen the contrast between humility and power. This is a polemical collection of papal humiliations of rulers; the individual episodes are not authenticated here.

Original text 1651	Modern English
Source page 28–29 Had he met some of our devout pilgrims [513]going barefoot to *Jerusalem*, our lady of *Lauretto, Rome, S. Iago, S. Thomas Shrine*, to creep to those counterfeit & Maggot-eaten Reliques. Had he been present at a Masse, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, [514]indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at *Ave-Maries*, bels, with many such; *——jucunda rudi spectacula plebi,* praying in Gibberish, and mumbling of beads. Had he heard an old woman say her prayers in latine, their sprinkling of holy water, and going a Procession, ——[515]*incedunt monachorum agmina mille;* *Quid memorem vexilla, cruces, idolaque culta, &c.*	Suppose he met some of our devout pilgrims walking barefoot to Jerusalem, Our Lady of Loreto, Rome, Santiago, or Saint Thomas's shrine, crawling to those counterfeit, worm-eaten relics. Suppose he attended Mass and saw the kissing of pax tablets and crucifixes, the bows and bobbing heads, their various vestments and ceremonies, pictures of saints, indulgences, pardons, vigils, fasts, feasts, signs of the cross, beating of breasts, kneeling at Hail Marys and bells, and much else: *Delightful spectacles for an untaught crowd;* praying in gibberish and mumbling over beads. Suppose he heard an old woman pray in Latin, or witnessed their sprinkling of holy water and their processions: *A thousand companies of monks march past; why should I recount the banners, crosses, and revered images, and so on?*[516]

[513] **Burton.** Printed p. 28, g: "Father Angelo, the Duke of Joyeux going bare-foot over the Alps to Rome, &c." Explanation: The example names a nobleman turned friar. No corresponding body marker is clearly legible; this note is placed at the reference to barefoot pilgrims.

[514] **Burton.** Printed p. 28, i: "Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, jejuniis, cœnobiis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, mitris, breviariis, bullis, lustralibus aquis, rasuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Baleus de actis Rom. Pont." Translation: "What shall I say of their indulgences, offerings, vows, payments, fasts, monasteries, dreams, canonical hours, organs, songs, bells, images, Masses, purgatories, mitres, breviaries, bulls, purifying waters, tonsures, anointings, candles, chalices, crosses, cloths, wax tapers, censers, incantations, exorcisms, spittings, legends, and so on?" Explanation: John Bale, on the acts of the Roman pontiffs. The entry continues along the foot of the printed page. Its hostile catalogue mixes objects, rites, institutions, and beliefs.

[515] **Burton.** Printed p. 29, *: "Th. Naogeor." Explanation: Thomas Naogeorgus is the cited poet. The precise work and location of these lines have not yet been verified.

[516] **Editor.** S. Iago is Santiago, associated with Saint James; S. Thomas's shrine is the shrine of Thomas Becket at Canterbury. A pax was a tablet or other object kissed in a ritual sign of peace. "Knocking" means beating the breast; beads count prayers. "Gibberish" is Burton's contemptuous description of unfamiliar liturgical language.

Original text 1651	Modern English
Source page 29 Their Breviaries, buls, hallowed beans, exorcisms, pictures, curious crosses, fables, and babies. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jews Talmud*, the *Rabbins Comments*, what would he have thought? How doest thou think he might have been affected?	Their breviaries, papal bulls, blessed beans, exorcisms, pictures, elaborate crosses, fables, and dolls. If he had read the *Golden Legend*, the Turks' Qur'an, the Jews' Talmud, or the rabbis' commentaries, what would he have thought? How do you think he would have reacted?[517]
Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypocrite professe povertie, [518]and yet possess more goods & lands then many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another. [519]Vow virginity, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat.	If he had singled out a Jesuit's life for closer examination, he would have seen a hypocrite professing poverty yet owning more property and land than many princes, possessing limitless treasure and income; teaching others to fast while gorging himself, like boatmen who row one way and look the other. Vowing chastity and talking of holiness, yet in reality a notorious procurer and an infamous fornicator, *"a lustful beast,"* a very goat.[520]

[517] **Editor.** A breviary contains the daily offices; a papal bull is a formal document authenticated by a seal. "Babies" here means dolls or small images. The Golden Legend is Jacobus de Voragine's collection of saints' lives. Burton's grouping of it with the Qur'an, Talmud, and rabbinic commentaries expresses his religious hostility, not an equivalence of their contents.

[518] **Burton.** Printed p. 29, i: "Dum simulant spernere, acquisiverunt sibi 30 annorum spatio bis centena millia librarum annua. Arnold." Translation: "While pretending to despise it, within thirty years they acquired for themselves an annual income of two hundred thousand pounds." Explanation: The abbreviated authority Arnold. and the financial allegation remain unverified.

[519] **Burton.** Printed p. 29, k: "Et quum interdiu de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno, Agrippa." Translation: "And when they have talked of virtue during the day, late in their hiding places they work their buttocks in nocturnal labour." Explanation: Attributed to Agrippa; exact location not yet established. The Latin is a sexual accusation.

[520] **Editor.** These sweeping accusations of wealth, gluttony, and sexual misconduct are Burton's polemic. They have not been established as facts about Jesuits generally. Bawd means a procurer. "Vow virginity" refers here to a vow of chastity; the contrast is between the professed vow and alleged behaviour.

Original text 1651	Modern English
Monks by profession, such as give over the world, and the vanities of it, and yet a *Machivilian* rout [521]interested in all maner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adulta patriæ pestis*, traitors, assassinats, *hâc itur ad astra*, and this is to supererogate, and merit heaven for themselvs and others.[522]	Monks by profession, renouncing the world and its vanities, yet a Machiavellian gang entangled in every kind of state affair; holy men, peacemakers, yet made up of envy, lust, ambition, hatred, and malice; incendiaries, *"a full-grown plague upon their country,"* traitors, assassins. *"This is the way to the stars!"* And this is to perform works beyond duty, earning heaven for themselves and others.[523]

[521] **Burton.** Printed p. 29, m: "Benignitatis sinus solebat esse, nunc litium officina curia Romana. Budæus." Translation: "The Roman Curia used to be the bosom of kindness; now it is a workshop of lawsuits." Explanation: Attributed to Guillaume Budé; precise location unverified.

[522] **Burton.** Printed p. 29, l: "1 Tim. 3.13. But they shall prevail no longer, their madnesse shall be known to all men." Explanation: The reference is misprinted: the saying corresponds to 2 Timothy 3:9. No body marker is clearly legible; placed at the end of the attack on the religious orders. Burton's English wording is retained.

[523] **Editor.** Machivilian invokes the stereotype of calculating, unscrupulous statecraft associated with Machiavelli. To supererogate is to perform good works beyond what duty requires. "This is the way to the stars" sarcastically recasts their alleged crimes as a means of earning heaven.

Original text 1651	Modern English
Had he seen on the adverse side, some of our nice & curious schismaticks in another extream, abhor all ceremonies, and rather lose their lives and livings, then do or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terræ, cum sint omnium insulsissimi.*) Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is, or shall be proposed in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down fall of any: as [524]*Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectator of these things?	Suppose he had seen, on the opposing side, some of our over-scrupulous schismatics at the other extreme, abhorring every ceremony and willing to lose their lives and livelihoods rather than perform or accept anything Catholics had previously used, even in matters neither required nor forbidden by religion. They alone are the true Church, *"the salt of the earth, though they are the most tasteless of all."* Conformists turn like weathercocks out of fear and servile flattery: a gang of opportunists, ready to embrace and defend whatever is or will be proposed, hoping for advancement. Another pleasure-seeking company lies in wait like vultures, looking to seize Church property and profit from anyone's downfall. As Lucian said in a similar case, what do you think Democritus would have done if he had witnessed all this?[525]
Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeal, some for fear, *quò se cunque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their brests, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, devils, in their lives to expresse nothing lesse.	Or suppose he had simply watched ordinary people following like sheep after one of their flock pulled by the horns over a gap: some from zeal, some from fear, *"wherever the storm carries them,"* believing everything, examining nothing, yet ready to die before renouncing any ceremony they are used to. Others hypocritically attend sermons, beat their breasts, turn their eyes heavenwards, profess zeal, and call for reform, yet openly practise usury and extortion—monstrous people, harpies, devils—whose lives express anything but what they profess.[526]

[524] **Burton.** Printed p. 29, n: "Quid tibi videtur facturus Democritus, si horum spectator contigisset?" Translation: "What do you think Democritus would have done if he had happened to witness these things?" Explanation: Attributed to Lucian in the body; the precise passage and Latin intermediary remain unlocated.

[525] **Editor.** Nice and curious mean over-scrupulous or excessively exacting. "Things indifferent" are practices not in themselves religiously obligatory or forbidden. The Latin plays on salt: insulsus means both unsalted and foolish. "Formalists" conform to prescribed forms; "Epicurean" is a hostile label for pleasure-seeking. "Lying at lurch" means lying in wait.

[526] **Editor.** The storm phrase adapts Horace, Epistles 1.1.15, changing "me" to "themselves." Harpies are mythical snatchers of food, hence rapacious people; gripers are extortioners. The final phrase means that their conduct displays the opposite of their professed zeal.

Original text 1651	Modern English
Source page 29–30 What would he have said to see, hear, and reade so many bloudy battels, so many thousands slain at once, such streams of blood able to turn Mils: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, [527]*for vain titles* (saith *Austin*) *precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madnesse*, (goodly causes all, *ob quas universus orbis bellis & cædibus misceatur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompany such proceedings, they feel not, take no notice of it.	What would he have said on seeing, hearing, and reading of so many bloody battles, so many thousands killed at once, streams of blood enough to turn mills, *"because of one man's wrongdoing and fury,"* or for princes' amusement, without any just cause: *for empty titles*, as Augustine says, *precedence, some girl or similar trifle, or from a desire to dominate, vainglory, malice, revenge, folly, or madness*? Fine reasons, all of them, *"for throwing the whole world into warfare and slaughter!"* Meanwhile the statesmen themselves remain safe at home, pampered with every delight and pleasure, taking their ease and indulging their appetites. They give no thought to the unbearable misery of poor soldiers, their repeated wounds, hunger, thirst, and so on. They neither feel nor notice the pitiful anxieties, torments, disasters, and oppression that accompany such proceedings.[528]

[527] **Burton.** Printed p. 29, *: "Ob inanes ditionum titulos, ob prereptum locum, ob interceptam mulierculam, vel quod è stultitia natum, vel è malitia, quod cupido dominandi, libido nocendi, &c." Translation: "For empty titles to dominion, for a place of precedence seized, for some woman taken away, or something born of folly or malice, or a desire to dominate, a lust to do harm, and so on." Explanation: The body attributes the argument to Augustine. The exact source of this composite wording remains unverified.

[528] **Editor.** "Because of one man's wrongdoing and fury" adapts Virgil, Aeneid 1.41, originally about Ajax son of Oileus. "Austin" means Augustine. Burton's catalogue sets rulers' comfort against soldiers' suffering; the precise Augustinian source of the list of motives remains unresolved.

Original text 1651	Modern English
Source page 30 *So wars are begun, by the perswasion of a few deboisthed, hair-brain, poor, dissolute, hungry captains, parasiticall fawners, unquiet hotspurs, restlesse innovators, green heads, to satisfie one mans private spleen, lust, ambition, avarice, &c. tales rapiunt scelerata in prælia causæ. Flos hominum*, Proper men, well proportioned, carefully brought up, able both in body and minde, sound, led like so many [529]beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to *Pluto*, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tollerable, but these wars last alwayes, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.	*So wars begin at the urging of a few debauched, reckless, impoverished, dissolute, hungry captains, parasitic flatterers, turbulent hotheads, restless agitators, and inexperienced youths, to satisfy one man's private spite, lust, ambition, greed, and so on. "Such causes sweep people into criminal battles." "The flower of humankind"*—fine, well-proportioned men, carefully raised, capable in body and mind, healthy—are led like animals to slaughter in the bloom of youth, their prime and full strength, without the least compassion or pity. They are sacrificed to Pluto, killed like sheep, food for devils: forty thousand at once. At once, did I say? That would be tolerable; but these wars go on continually, for generations. Nothing is more familiar than this hacking and hewing, massacres, murders, and devastation.[530]

[529] **Burton.** Printed p. 30, p: "Bellum rem plane belluinam vocat Morus. Utop. lib. 2." Translation: "More calls war an altogether beastly thing. Utopia, book 2." Explanation: Thomas More, Utopia, book 2; bellum (war) is linked with bellua (beast).

[530] **Editor.** Deboisthed means debauched; green heads are inexperienced young people; spleen is spite or anger. Pluto is the ruler of the dead. The forty thousand are part of Burton's denunciatory catalogue, not tied here to a specified battle. The source of tales rapiunt has not yet been established.

Original text 1651	Modern English
——*ignoto cœlum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The [531]siege of *Troy* lasted ten years eight months, there died 870000 *Grecians*, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Cæsar* killed a million, [532]*Mahomet* the second *Turk* 300000 persons:	*"The sky bellows with an unfamiliar clash."* They care nothing for the harm they cause, provided they enrich themselves for the moment. They will keep fanning the embers of conflict until the whole world burns. The siege of Troy lasted ten years and eight months: 870,000 Greeks and 670,000 Trojans died; at the city's capture and afterwards, 276,000 men, women, and children of every kind were killed. Caesar killed a million; the Ottoman ruler Mehmed II, 300,000.[533]

[531] **Burton.** Printed p. 30, a: "Munster. Cosmog. l. 5. c. 3. E Dict. Cretens." Translation: "Münster, Cosmography, book 5, chapter 3, from Dictys of Crete." Explanation: Sebastian Münster, Cosmography, book 5, chapter 3, citing Dictys of Crete. The figures are transmitted literary claims about the Trojan War; Burton's precise source has not been collated.

[532] **Burton.** Printed p. 30, b: "Jovius. vit. ejus." Translation: "Giovio, his life." Explanation: Paolo Giovio's life of Mehmed II is cited; the figure has not been independently verified.

[533] **Editor.** These enormous numbers are Burton's transmitted claims, not independently verified death tolls. The Trojan material belongs to the later literary history of the war. "Turk" here denotes the Ottoman ruler Mehmed II. The source of the opening line about the sky's clash remains unlocated.

Original text 1651	Modern English
Sicinius Dentatus fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scæva* the Centurion I know not how many; every nation hath their *Hectors, Scipio's, Cæsars* and *Alexanders*. Our [534]*Edward* the fourth was in 26 battels afoot: and as they do all, he glories in it, tis related to his honor. At the siege of *Hierusalem* 1100000 died with sword and famine. At the battel of *Cannas*, 70000 men were slain, as [535]*Polibius* records, and as many at battel *Albye* with us; and tis no news to fight from sun to sun, as they did, as *Constantine* and *Licinius*, &c.	Sicinius Dentatus fought in a hundred battles, won eight single combats, received forty wounds on the front of his body, earned 140 crowns, and triumphed nine times for his service. Marcus Sergius suffered thirty-two wounds; the centurion Scaeva, I do not know how many. Every nation has its Hectors, Scipios, Caesars, and Alexanders. Our Edward IV fought on foot in twenty-six battles. Like all of them, he glories in it, and the story is told to his honour. At the siege of Jerusalem, 1,100,000 died by the sword and famine. At Cannae, 70,000 were killed, as Polybius records, and as many at our battle of Albye. Fighting from dawn to dusk is nothing new: Constantine and Licinius did so, and others.[536]

[534] **Burton.** Printed p. 30, c: "Comineus." Explanation: Philippe de Commynes. The body marker is indistinct; placed beside Edward IV's alleged battle record. The claim has not yet been matched to a passage in Commynes.

[535] **Burton.** Printed p. 30, *: "Lib. 3." Translation: "Book 3." Explanation: Polybius, Histories, book 3, as named in the body. This identifies Burton's stated authority without validating the casualty total.

[536] **Editor.** The figures do not consistently agree with the ancient accounts. Pliny, Natural History 7.101–106 (older chapter 29), gives Dentatus 120 battles and 45 frontal wounds, and Sergius 23 wounds; Burton has 100, 40, and 32. Burton's text is retained. "Albye" has not been securely identified, and the Edward IV figure remains unverified.

Original text 1651	Modern English
At the siege of *Ostend* (the devils Academie) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. [537]*Who* (saith mine Author) *can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindnesse, who without any likelyhood of good successe, hazard poor souldiers, and lead them without pitty to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths:*	At the siege of Ostend—the devil's academy—a comparatively insignificant town, a small fort but a great grave, 120,000 men died, besides whole towns, villages, and hospitals full of maimed soldiers. There were siege engines, explosive devices, and every instrument of harm the devil could devise; 2,500,000 iron cannonballs weighing forty pounds were fired, and three or four million in gold spent. *Who*, my author asks, *can be astonished enough at the stony hearts, stubbornness, fury, and blindness of those who risk poor soldiers' lives without any prospect of success and pitilessly lead them to slaughter? This may rightly be called the rage of furious beasts rushing senselessly to their own deaths*.[538]
[539]*quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so devilish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercy, meeknesse, so to rave, rage like beasts, & run on to their own destruction? how may nature expostulate with mankinde, *Ego te divinum animal finxi, &c.* I made thee an harmlesse, quiet, a divine creature: how may God expostulate, and all good men?	*"What evil spirit, what fury, what plague,"* and so on—what plague, what fury first put so devilish and brutish a thing as war into human minds? Who made so gentle and peaceable a creature, born for love, mercy, and meekness, rave and rage like beasts and rush to its own destruction? How nature might reproach humankind: *"I fashioned you a divine creature,"* and so on. I made you harmless, peaceful, divine. How God and every good person might remonstrate![540]

[537] **Burton.** Printed p. 30, d: "Hist. of the siege of Ostend. fol. 23." Explanation: The cited history and edition remain to be established. Figures and quotation are reproduced as Burton's report.

[538] **Editor.** The siege of Ostend lasted from 1601 to 1604. Dorpes means villages; fire-works here are military incendiary or explosive devices. The cannonball weights, numbers, expenditure, and deaths remain Burton's reported figures. The denomination of the "millions of gold" is not specified, so none has been supplied.

[539] **Burton.** Printed p. 30, *: "Erasmus de bello, ut placidum illud animal benevolentiæ natum tam ferina vecordia in mutuam rueret perniciem." Translation: "Erasmus on war: that this gentle creature, born for goodwill, should rush with such beastlike madness to mutual destruction." Explanation: Erasmus's argument against war compares human sociability with the savagery of combat; see Dulce bellum inexpertis. The precise Latin edition is uncollated.

[540] **Editor.** Erasmus argues that war contradicts the sociability nature has given humanity. Burton preserves both the Latin cue and his English expansion. This denunciation will be qualified in the ensuing discussion: he goes on to defend some wars and soldiers, so the present passage should not stand as his complete position.

Original text 1651	Modern English
Source page 30–31 yet, *horum facta* (as [541]one condoles) *tantum admirantur, & heroum numero habent:* these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, piramids, obelisks to their eternal fame, that immortall *Genius* attends on them, *hâc itur ad astra*. When *Rhodes* was besieged, [542]*fossæ urbis cadaveribus repletæ sunt*, the ditches were full of dead carcases; and as when the said *Solyman* great *Turk* beleagred *Vienna*, they lay level with the top of the wals.	Yet, as one writer laments, *"it is only their deeds that people admire, and they count them among the heroes."* These are the brave spirits, the gallants of the world. They alone are admired and triumph; statues, crowns, pyramids, and obelisks perpetuate their fame. The spirit of immortality attends them: *"this is the way to the stars."* When Rhodes was besieged, *"the city's ditches were filled with corpses"*—the ditches were full of dead bodies. And when the same Ottoman ruler Suleiman besieged Vienna, the bodies lay level with the tops of the walls.[543]

[541] **Burton.** Printed p. 30, *: "Rich. Dinoth. præfat. Belli civilis Gal." Translation: "Richard Dinoth, preface to the French Civil War." Explanation: Richard Dinoth, preface to his account of the French civil war; exact edition uncollated.

[542] **Burton.** Printed p. 30, e: "Jovius." Explanation: Paolo Giovio. The reports of corpses filling ditches or reaching wall-height are retained as Burton's claims, not independently established measurements.

[543] **Editor.** Burton's monuments and "way to the stars" are bitterly ironic: violence receives the rewards of heroic virtue. The sieges alluded to are Suleiman's attacks on Rhodes and Vienna. The image of piled corpses is reproduced as his report; its scale has not been historically verified.

Original text 1651	Modern English
Source page 31 This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by trechery or otherwise. ——[544]*dolus an virtus? quis in hoste requirat?* leagues and laws of arms, ([545]*silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt;* Gods and mens laws are trampled under foot; the sword alone determines all; to satisfie their lust and spleen, they care not what they attempt, say, or do, [546]*Rara fides, probitasque viris qui castra sequuntur,*	They make a sport of this, and will inflict it on friends and allies too, violating oaths, vows, and promises, by treachery or otherwise: *"Deceit or courage—who asks which, against an enemy?"* Treaties and the laws of war are broken for their advantage—*"laws fall silent amid arms"*—and *"all laws, divine and human, are generally trampled underfoot."* The laws of God and humankind are trodden down. The sword alone settles everything. To satisfy their lust and spite, they care nothing what they attempt, say, or do: *Loyalty and honesty are rare among men who follow the camp.*[547]

[544] **Burton.** Printed p. 31, z: "Dolus, asperitas, injustitia propria bellorum negotia. Tertul." Translation: "Deceit, harshness, and injustice are the proper business of wars." Explanation: Attributed to Tertullian; precise location not established. The adjacent body quotation about deceit and courage is Virgil, Aeneid 2.390.

[545] **Burton.** Printed p. 31, f: "Tully." Explanation: Cicero, Pro Milone 11; the quoted maxim abbreviates silent enim leges inter arma, "for laws are silent amid arms."

[546] **Burton.** Printed p. 31, g: "Lucan." Explanation: Adapted from Civil War 10.407. The consulted text reads nulla fides pietasque, "no loyalty or piety"; Burton prints rara and probitas, "rare" and "honesty." His wording is retained.

[547] **Editor.** The original syntax leaves "leagues and laws of arms" without an explicit governing verb; "are broken" supplies the sense in modern English. Virgil's deceit-or-courage line and Cicero's maxim about laws in wartime are distinct quotations. The concluding Lucan line is adapted; see the explanation added to Burton's marginal citation.

Original text 1651	Modern English
Nothing so common as to have [548]*father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, christians against christians: à quibus nec unquam cogitatione fuerunt læsi*, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids defloured, *Virgines nondum thalamis jugatæ,* *Et comis nondum positis ephebi;*	Nothing is more common than *father fighting son, brother fighting brother, relation fighting relation, kingdom fighting kingdom, province fighting province, Christians fighting Christians*, *"by whom they have never been harmed even in thought"*—people who have never offended them in thought, word, or deed. Limitless wealth is spent, towns burned, flourishing cities sacked and ruined; and, *"what the mind shudders to recall,"* fine countries are emptied of people and left desolate, their old inhabitants driven out, trade and commerce ruined, young women raped: *maidens not yet joined in marriage,* *and youths whose locks have not yet been cut*.[549]

[548] **Burton.** Printed p. 31, h: "Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur: Populus populo in mutuam perniciem, belluarum instar sanguinolente ruentium." Translation: "Father against son, relation against relation, friend against friend, and so on. Region clashes with region, kingdom with kingdom; people against people, rushing bloodily like beasts to mutual destruction." Explanation: No author is given here. The Latin catalogue differs slightly from the English one.

[549] **Editor.** The mind's shudder recalls Virgil, Aeneid 2.12. The two verse lines are Seneca, Hercules Furens 852–53, describing the young among the dead; uncut hair marks youth. "Defloured" here denotes rape in war.

Original text 1651	Modern English
chast matrons cry out with *Andromache*, [550]*Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to ly with them that erst kil'd their husbands: to see rich, poor, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoever torment, misery, mischief, hell it self, the devill, [551]fury and rage can invent to their own ruin and destruction; so abominable thing is [552]war, as *Gerbelius* concludes, *adeo fœda & abominanda res est bellum, ex quo hominum cædes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sin, and not *tonsura humani generis*, as *Tertullian* cals it, but *ruina*.	Chaste wives cry out with Andromache, *"Soon I shall be forced to submit to the embraces of the man who killed Hector"*: perhaps they will be forced to sleep with those who killed their husbands. To see rich and poor, sick and healthy, masters and servants, *"all stricken by the same calamity,"* destroyed or maimed, and so on; *"and whatever a spirit delighting in crime and a perverted mind dare,"* as Cyprian says; and every torment, misery, and outrage that hell itself, the devil, fury, and rage can devise for their own ruin and destruction! War is so abominable, as Gerbelius concludes: *"War is so foul and detestable a thing, bringing human slaughter, devastation,"* and so on. It is God's scourge, the cause, effect, fruit, and punishment of sin; not *"a pruning of humankind,"* as Tertullian calls it, but *"its ruin."*[553]

[550] **Burton.** Printed p. 31, *: "Libanii declam." Translation: "A declamation of Libanius." Explanation: Libanius's declamations are cited for Andromache's lament. The specific declamation and intermediary have not yet been verified.

[551] **Burton.** Printed p. 31, i: "Ira enim & furor Bellonæ consultores, &c. dementes sacerdotes sunt." Translation: "For anger and rage are Bellona's counsellors, and so on; they are mad priests." Explanation: Bellona is the Roman goddess of war; no author is named in this entry.

[552] **Burton.** Printed p. 31, k: "Bellum quasi bellua & ad omnia scelera furor immissus." Translation: "War is like a beast, a fury let loose upon every crime." Explanation: The wordplay associates bellum, war, with bellua, a beast. The body names Gerbelius; the work and precise passage remain unverified.

[553] **Editor.** Andromache, Hector's widow, represents the captive wife subjected to her conquerors. Burton's attributed wording is translated as printed; its Libanian source remains unverified. Tertullian, On the Soul 30, treats war and other calamities as a pruning of an overcrowded human race; Burton pointedly replaces pruning with ruin. The precise Cyprian and Gerbelius passages remain unlocated.

Original text 1651	Modern English
Had *Democritus* been present at the late civill wars in *France*, those abominable wars, *——bellaque matribus detestata,* [554]*Where in lesse then ten years, ten hundred thousand men were consumed*, saith *Collignius*, 20 thousand Churches overthrown; nay, the whole kingdom subverted (as [555]*Richard Dinoth* adds.) So many myriades of the Commons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it:	Suppose Democritus had witnessed the recent civil wars in France, those abominable wars, *wars hated by mothers,* in which, Coligny says, *a million people perished in less than ten years* and twenty thousand churches were destroyed—indeed, the whole kingdom overturned, as Richard Dinoth adds. So many tens of thousands of ordinary people were butchered by the sword, famine, and war, *"with such hatred on both sides that even barbarians were stunned by the dreadful slaughter"*: such savage hatred that the world stood amazed.[556]

[554] **Burton.** Printed p. 31, l: "Gallorum decies centum millia ceciderunt, Ecclesiarum 20 millia fundamentis excisa." Translation: "A million French people fell; twenty thousand churches were razed to their foundations." Explanation: The body attributes these totals to Coligny. They are reported claims, not verified casualty or destruction counts.

[555] **Burton.** Printed p. 31, m: "Belli civilis gal. l. 1. hoc ferali bello & cædibus omnia repleverunt, & regnum amplissimum a fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt." Translation: "They filled everything with this savage war and slaughter, and almost overthrew that vast kingdom from its foundations; so many tens of thousands of common people perished miserably by sword, war, and famine." Explanation: Richard Dinoth, French Civil War, book 1; precise edition and passage uncollated.

[556] **Editor.** "Recent" is relative to Burton's lifetime: he refers to the sixteenth-century French religious wars. The line about wars hated by mothers is Horace, Odes 1.1.24–25. "Commons" means ordinary people; myriades means tens of thousands. Burton attributes the numerical totals to Coligny and the devastation to Richard Dinoth; the totals remain unverified.

Original text 1651	Modern English
or at our late *Pharsalian* fields, in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *York*, an hundred thousand men slain, [557]one writes, [558]another, ten thousand families were rooted out, *that no man can but marvel*, saith *Comineus*, *at that barbarous immanitie, ferall madnesse, committed betwixt men of the same nation, language and religion.* [559]*Quis furor O cives? Why do the Gentiles so furiously rage*, saith the Prophet *David, Psal.* 2. 1. But we may ask, why do the Christians so furiously rage? [560]*Arma volunt, quare poscunt, rapiuntque juventus?*	Or suppose he had witnessed our own recent fields of Pharsalus, in Henry VI's time, between the houses of Lancaster and York: one writer says a hundred thousand people were killed; another, that ten thousand families were wiped out. *No one can help marvelling*, says Commynes, *at the barbarous brutality and savage madness practised between people of the same nation, language, and religion. "What madness is this, citizens?" "Why do the nations rage so furiously?"* asks the prophet David, Psalm 2:1. But we may ask: why do Christians rage so furiously? *Why do the young men want weapons, demand them, and seize them?*[561]

[557] **Burton.** Printed p. 31, *: "Pont. Huterus." Explanation: Pontus Heuterus is the authority cited for the hundred thousand dead; precise work and location unverified.

[558] **Burton.** Printed p. 31, n: "Comineus. Ut nullus non execretur & admiretur crudelitatem & barbaram insaniam, quæ inter homines eodem sub cœlo natos ejusdem linguæ, sanguinis, religionis exercebatur." Translation: "So that everyone must curse and marvel at the cruelty and barbarous madness practised among people born beneath the same sky, of the same language, blood, and religion." Explanation: Philippe de Commynes. The entry continues across the foot of the printed page; exact source wording uncollated.

[559] **Burton.** Printed p. 31, o: "Lucan." Explanation: Civil War 1.8: Lucan challenges the citizens of Rome about their madness in civil war.

[560] **Burton.** Printed p. 31, *: "Virg." Explanation: An adaptation of Virgil, Aeneid 7.340. Juno there orders the Fury Allecto to make the young men want, demand, and seize weapons. Burton recasts the line as a question.

[561] **Editor.** The English "Pharsalian fields" are a comparison with Roman civil war, applied to the fifteenth-century struggles of Lancaster and York. Immanitie means monstrous cruelty. Psalm 2:1 supplies the challenge about raging nations, which Burton redirects at Christians. His Virgil adaptation turns an order to incite war into a question about its madness.

Original text 1651	Modern English
Source page 31–32 Unfit for Gentiles, much lesse for us so to tyranize, as the *Spaniards* in the *West Indies*, that killed up in 42 years (if we may believe [562]*Bartholomæus à Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I ly (said he) if I said 50 millions. I omit those *French Massacres, Sicilian* Evensongs, [563]the Duke of *Alvas* tyrannies, our gunpowder machinations, and that fourth fury, as [564]one cals it, the *Spanish* inquisition, which quite obscures those ten persecutions, [565]——*sævit toto Mars impius orbe,*	Such tyranny is unfit for non-Christians, still less for us: consider the Spaniards in the Americas, who in forty-two years killed twelve million people with appalling, elaborate tortures, if we may believe their own bishop, Bartolomé de las Casas. Nor would I be lying, he said, if I put the number at fifty million. I pass over the French massacres, the Sicilian Vespers, the Duke of Alba's tyrannies, our Gunpowder Plot, and that fourth Fury, as one writer calls it, the Spanish Inquisition, which quite overshadows those ten persecutions: *Impious Mars rages throughout the world.*[566]

[562] **Burton.** Printed p. 31, p: "Bishop of Cusco an eye-witness." Explanation: Las Casas was bishop of Chiapas, not Cusco. Burton's description of him as an eyewitness does not establish that he personally witnessed every event or validated the totals reported here.

[563] **Burton.** Printed p. 32, q: "Read Meteran of his stupend cruelties." Explanation: Emanuel van Meteren on the Duke of Alba. Stupend means astounding or appalling; exact passage uncollated.

[564] **Burton.** Printed p. 32, r: "Hensius Austriaco." Explanation: Apparently Daniel Heinsius's Austriacus; the abbreviated title and precise passage require collation.

[565] **Burton.** Printed p. 32, s: "Virg. Georg." Explanation: Virgil, Georgics 1.511. Mars, the god of war, stands for warfare.

[566] **Editor.** Burton's fifty million is preserved. The Spanish Brief Account gives twelve million, then more than fifteen; the 1689 English translation available through Project Gutenberg gives fifty, showing a discrepancy in transmission rather than establishing Burton's intermediary. These are historical claims, not audited totals. "Sicilian Evensongs" is the Sicilian Vespers; "gunpowder machinations" is the Gunpowder Plot. The fourth Fury adds the Inquisition to the three mythological Furies; the "ten persecutions" invokes a traditional Christian reckoning.

Original text 1651	Modern English
Source page 32 Is not this [567]*Mundus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as [568]*Scaliger* concludes, *qui in prælio acerbâ morte, insaniæ suæ memoriam pro perpetuo teste relinquunt posteritati;* which leave so frequent battels, as perpetual memorials of their madnesse to all succeeding ages? Would this, think you, have enforced our *Democritus* to laughter, or rather made him turn his tune, alter his tone, and weep with [569]*Heraclitus*, or rather howl, [570]roar, and tear his hair in commiseration, stand amazed; or as the Poets faign, that *Niobe* was for grief quite stupified, and turned to a stone?	Is this not *"a world gone mad"*, as he calls it—a mad world, *"insane war"*? Are these not madmen, as Scaliger concludes, *"who, by a bitter death in battle, leave to posterity the memory of their madness as an everlasting witness"*—who leave so many battles as lasting memorials of their madness to every succeeding age? Would this, do you think, have driven our Democritus to laughter? Or would it have made him change his tune, alter his tone, and weep with Heraclitus—or rather howl, roar, tear his hair in pity, and stand appalled; or, as the poets imagine of Niobe, become utterly numb with grief and turn to stone?[571]

[567] **Burton.** Printed p. 32, t: "Jansenius Gallobelgicus 1596. Mundus furiosus, inscriptio libri." Translation: "Jansenius Gallobelgicus, 1596. A World Gone Mad, the title of the book." Explanation: The author, edition, and relationship of this title to the Gallobelgicus citation remain unresolved.

[568] **Burton.** Printed p. 32, *: "Exercitat. 250. serm. 4." Translation: "Exercise 250, discourse 4." Explanation: Scaliger's Exercises, 250, discourse 4, as cited. The body names Scaliger; the precise edition and wording remain uncollated.

[569] **Burton.** Printed p. 32, u: "Fleat Heraclitus an rideat Democritus." Translation: "Should Heraclitus weep, or Democritus laugh?" Explanation: The traditional contrast is between the weeping Heraclitus and the laughing Democritus.

[570] **Burton.** Printed p. 32, x: "Curæ leves loquuntur, ingentes stupent." Translation: "Small griefs speak; great ones are struck dumb." Explanation: Seneca, Phaedra 607.

[571] **Editor.** The Latin attributed to Scaliger speaks of a bitter death in battle; Burton's English expansion speaks of battles as memorials. Both are retained. Niobe, bereaved of her children, becomes stone in Ovid, Metamorphoses 6.301–312. "Stupified" means numbed or struck senseless by grief. The passage tests whether satirical laughter can survive the spectacle of mass suffering.

Original text 1651	Modern English
I have not yet said the worst, that which is more absurd and [572]mad, In their tumults, seditions, civil & unjust wars, [573]*quod stultè suscipitur, impiè geritur, miserè finitur*, such wars I mean, for all are not to be condemned, as those phantastical *Anabaptists* vainly conceive. Our Christian Tacticks are all out as necessary as the *Roman Acies*, or *Grecian Phalanx*; to be a souldier is a most noble and honorable profession (as the world is) not to be spared, they are our best wals and bulwarks,	I have not yet said the worst, what is more absurd and mad: in their tumults, rebellions, civil and unjust wars—*"what is foolishly undertaken, impiously conducted, and miserably ended."* Those are the wars I mean, for we should not condemn them all, as those deluded Anabaptists foolishly imagine. Our Christian military formations are every bit as necessary as the Roman battle line or the Greek phalanx. Soldiering is a most noble and honourable profession, given the state of the world, and we cannot do without it. Soldiers are our best walls and defences.[574]

[572] **Burton.** P. 32, y: "Arma amens capio, nec sat rationis in armis." Translation: "Madly I take up arms; there is not enough reason in taking arms." Virgil, Aeneid 2.314, where Aeneas reacts to the sack of Troy.

[573] **Burton.** P. 32, z: "Erasmus." This attribution accompanies the three-part judgement on war. The exact passage and wording have not yet been located.

[574] **Editor.** Burton now limits the preceding indictment to unjust warfare and explicitly defends soldiering "as the world is." His reference to Anabaptists targets their rejection of military service; the hostile generalization belongs to his polemic. Acies is a battle line; a phalanx is a close formation of infantry. The opening deliberately resumes the unfinished argument of Block 009.

Original text 1651	Modern English
and I do therefore acknowledg that of [575]*Tully* to be most true. *All our civil affairs, all our studies, all our pleading, industrie and commendation lies under the protection of warlike vertues, and whensoever there is any suspition of tumult, all our arts cease*; wars are most behovefull & *bellatores agricolis civitati sunt utiliores*, as [576]*Tyrius* defends: and valor is much to be commended in a wise man, but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant, &c.* ('Twas *Galgacus* observation in *Tacitus*) they term theft, murder, and rapine, vertue, by a wrong name, rapes, slaughters, massacres, &c. *jocus & ludus*, are pretty pastimes, as *Ludovicus Vives* notes.	I therefore acknowledge the complete truth of Cicero's words: *All our civil affairs, all our studies, all our pleading, industry, and distinction lie under the protection of military courage; whenever there is any fear of unrest, all our arts fall silent.* Wars are most useful, and *"soldiers are more useful to the state than farmers,"* as Maximus of Tyre argues. Courage in a wise man deserves great praise. But people usually get this wrong: *"Stealing, slaughtering, plundering—they give these the false name of virtue,"* and so on. This was Calgacus's observation in Tacitus. They wrongly call theft, murder, and plunder virtue; rapes, slaughters, massacres, and so on become *"fun and games,"* pleasant pastimes, as Juan Luis Vives observes.[577]

[575] **Burton.** P. 32, first *: "Pro Murena. Omnes urbanæ res, omnia studia, omnis forensis laus & industria latet in tutela & præsidio bellicæ virtutis, & simul atque increpuit suspicio tumultus, artes illico nostræ conticescunt." Translation: "All civil affairs, all studies, all distinction and industry in the courts lie under the protection and defence of military courage; as soon as the suspicion of unrest sounds, our arts immediately fall silent." Located in Cicero, Pro Murena 22; Burton abbreviates its wording.

[576] **Burton.** P. 32, second *: "Ser. 13." A reference to a discourse of Maximus of Tyre. Burton's numbering and the precise Latin version remain to be checked; the assertion in the body is translated without treating it as an independently verified quotation.

[577] **Editor.** Tacitus, Agricola 30, gives Calgacus's attack on Roman conquest: the conquerors call plunder and slaughter imperium, "empire" or "dominion." Burton substitutes virtutem, "virtue," adapting the quotation to his argument about false honour. The modern column follows Burton's version. The precise Vives passage remains unlocated.

Original text 1651	Modern English
[578]*They commonly call the most hair-brain blood-suckers, strongest theeves, the most desperate villains, trecherous rogues, inhumane murderers, rash, cruel and dissolute caitiffs, couragious and generous spirits, heroical and worthy Captains*, [579]brave men at arms, valiant and renowned souldiers, possessed with a brute perswasion of false honour, as *Pontus Huter* in his *Burgundian* historie complains.	As Pontus Heuterus complains in his history of Burgundy, *they commonly call the most reckless bloodsuckers, the strongest thieves, the most desperate villains, treacherous rogues, inhuman murderers, rash, cruel, and dissolute scoundrels "courageous and noble spirits," "heroic and worthy commanders"*—brave men-at-arms, valiant and renowned soldiers, possessed by a brutish belief in false honour.
By means of which it comes to passe that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for six pence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, ly sentinel, perdue, give the first onset, stand in the fore-front of the battell, marching bravely on, with a cheerful noise of drums and trumpets, such vigor and alacrity, so many banners streaming in the ayr, glittering armours, motions of plumes, woods of pikes, and swords, variety of colours, cost and magnificence, as if they went in triumph, now victors to the Capitol, and with such pomp, as when *Darius* army marched to meet *Alexander* at *Issus*.	That is why so many volunteers offer themselves every day, leaving their dear wives, children, and friends to sell their lives and limbs for sixpence a day, if they can get it. They long to storm breaches, stand sentry, lie at an exposed outpost, make the first assault, stand in the very front of battle. They march splendidly onward to the cheerful sound of drums and trumpets, with such vigour and eagerness, so many banners streaming in the air, glittering armour, waving plumes, forests of pikes and swords, such varied colours, expense, and magnificence, as though already victorious and marching in triumph to the Capitol, with all the pomp of Darius's army marching to meet Alexander at Issus.[580]

[578] **Burton.** P. 32, a: "Crudelissimos sævissimosque latrones, fortissimos haberi propugnatores, fidissimos duces habent, bruta persuasione donati." Translation: "They regard the cruellest and most savage robbers as the bravest defenders and most trustworthy leaders, endowed with a brutish conviction." The body attributes this complaint to Pontus Heuterus's Burgundian history; its exact location remains unresolved.

[579] **Burton.** P. 32, b: "Eobanus Hessus. Quibus omnis in armis vita placet, non ulla juvat nisi morte, nec ullam esse putant vitam, quæ non assueverit armis." Translation: "Men who delight in a whole life under arms, whom no life pleases except through death, and who think no life worth calling life unless it is accustomed to arms." Attribution to the humanist poet Eobanus Hessus retained; the precise work and the awkward middle clause remain unverified.

[580] **Editor.** "Perdue" denotes a soldier posted in an especially exposed position. A breach is a gap forced in a fortification. The Capitol evokes a Roman triumphal procession; the comparison with Darius's imposing army is pointed because it marched toward defeat at Issus. The sixpence is Burton's stated daily pay, qualified by his doubt that it will be received.

Original text 1651	Modern English
Source page 32–33 Void of all fear they run into eminent dangers, Canons mouth, &c. *ut vulneribus suis ferrum hostium hebetent*, saith [581]*Barletius*, to get a name of valour, honour and applause, which lasts not neither, for it is but a meer flash this fame, and like a rose, *intra diem unum extinguitur*, tis gone in an instant. Of 15000 proletaries slain in a battel, scarce fifteen are recorded in history, or one alone, the General perhaps, and after a while his and their names are likewise blotted out, the whole battel itself is forgotten.	Without a trace of fear they rush into immediate dangers, into the cannon's mouth, and so on, *"to blunt the enemy's swords with their wounds,"* as Barleti says, seeking a reputation for courage, honour, and applause. That does not last either: this fame is only a flash, and, like a rose, *"dies within a single day"*; it is gone in an instant. Of fifteen thousand common soldiers killed in a battle, scarcely fifteen are recorded in history, or perhaps just one, the general. After a while his name and theirs are erased as well, and the whole battle itself is forgotten.[582]
Source page 33 Those *Grecian* Orators, *summa vi ingenii & eloquentiæ*, set out the renowned overthrows at *Thermopylæ, Salamina, Marathro, Micale, Mantinea, Cheronæa, Platæa*: The *Romans* record their battel at *Cannas*, and *Pharsalian* fields, but they do but record, and we scarce hear of them. And yet this supposed honor, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times rashly and unadvisedly, to make away themselves and multitudes of others.	Those Greek orators, *"with all the power of their genius and eloquence,"* describe the famous defeats at Thermopylae, Salamis, Marathon, Mycale, Mantinea, Chaeronea, and Plataea. The Romans record their battles at Cannae and on the fields of Pharsalus. But they merely record them, and we scarcely hear of them. Yet this supposed honour, popular applause, hope of immortality through war, pride, and vainglory often spur men rashly and thoughtlessly to destroy themselves and multitudes of others.[583]

[581] **Burton.** P. 32, c: "Lib. 10. vit. Scanderbeg." Marin Barleti's life of Skanderbeg, book 10. The main-text Latin is translated on the right; its exact passage in Barleti has not been independently collated.

[582] **Editor.** "Proletaries" here means soldiers drawn from the common people, not the later political category "proletariat." The fifteen-thousand-to-fifteen comparison is Burton's rhetorical illustration of anonymity, not a documented casualty calculation. "Eminent" is understood here in the sense of immediately threatening.

[583] **Editor.** "Overthrows" means defeats or routs; Burton does not say that the Greeks won every battle he lists. The modern column regularizes familiar place-names, including printed Marathro as Marathon, Cannas as Cannae, and Pharsalian fields as Pharsalus.

Original text 1651	Modern English
Alexander was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince, but as wise [584]*Seneca* censures him, 'twas *vox inquissima & stultissima*, 'twas spoken like a bedlam fool: and that sentence which the same [585]*Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium quàm inundatio, quàm conflagratio, quibus, &c.* they did as much mischief to mortall men as fire and water, those mercilesse elements when they rage.	Alexander grieved because there were no more worlds for him to conquer, and some admire him for it: *"It seems a spirited and kingly utterance"*; he spoke like a prince. But, as wise Seneca rebukes him, it was *"a most unjust and foolish utterance"*; he spoke like a mad fool. And I apply to them all the judgement that Seneca passes on Alexander and his father Philip: *"They were no less a plague to humanity than a flood or a conflagration, by which,"* and so on. They did as much harm to human beings as fire and water, those merciless elements when they rage.[586]

[584] **Burton.** P. 33, d: "Nulli beatiores habiti, quàm qui in præliis cecidissent. Brisonius de rep. Persarum. l. 3. fol. 3. 44. Idem Lactantius de Romanis & Græcis. Idem Ammianus lib. 23. de Parthis. Judicatur is solus beatus apud eos, qui in prælio fuderit animam. De Benef. lib. 2. c. 1." Translation of the Latin: "None were considered happier than those who had fallen in battle. Brisson, On the Persian Commonwealth, book 3, fol. 3. 44. The same in Lactantius on the Romans and Greeks; likewise Ammianus, book 23, on the Parthians. Among them, only one who has poured out his life in battle is judged blessed." The printed entry combines material about death in battle with a final Seneca reference; its body marker d is beside Seneca. The relevant Alexander passage is On Benefits 2.16, not the printed 2.1. The Brisson folio figures are retained as printed; those cross-references remain uncollated.

[585] **Burton.** P. 33, e: "Nat. quæst. lib. 3." Seneca, Natural Questions 3, preface 5: the comparison of conquerors to flood and fire is located there. Burton compresses the passage.

[586] **Editor.** Burton joins different Alexander anecdotes. Seneca, On Benefits 2.16, calls Alexander's answer about giving away a city foolish: the rebuke is not about having no more worlds to conquer. Burton's printed De Benef. 2.1 and inquissima are retained; the latter is understood as iniquissima, "most unjust." The comparison with destructive elements is separately located in Natural Questions 3, preface 5. "Bedlam" is used as an abusive shorthand for madness, not a diagnosis.

Original text 1651	Modern English
[587]Which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, and that by these bloody wars, as *Persians, Greeks*, and *Romans* of old, as modern *Turks* do now their Commons, to encourage them to fight, *ut cadant infeliciter*, *If they dy in the field, they go directly to heaven, and shall be canonized for saints*, (O diabolical invention!) put in the Chronicles, *in perpetuam rei memoriam*, to their eternal memorie:	More lamentable still, they persuade men that this hellish way of life is holy. They promise heaven to those who risk their lives *"in a holy war"*, and say that through these bloody wars—as the Persians, Greeks, and Romans told their people long ago, and the Turks tell theirs now, to encourage them to fight, *"so that they may fall miserably"—if they die on the battlefield, they go straight to heaven and will be canonized as saints*. What a diabolical invention! They will be entered in the chronicles *"as a perpetual memorial of the event,"* so that they are remembered for ever.[588]

[587] **Burton.** P. 33, f: "Boterus Amphitridion. Busbequius Turc. hist. Per cædes & sanguinem parare hominibus ascensum in cœlum putant, Lactan. de falsa relig. l. 1. cap. 8." Translation of the Latin sentence: "They think that slaughter and bloodshed prepare men an ascent to heaven." The note names Botero, Busbecq's account of the Turks, and Lactantius, On False Religion, book 1, chapter 8. The abbreviated title Amphitridion is retained; the exact passages and transmission remain unresolved.

[588] **Editor.** Burton groups different religious traditions under his Christian language of heaven, sainthood, and canonization. This is his polemical description of incentives to fight, not an editorial account of what all these traditions teach. The grammatical thread is that authorities encourage soldiers with promises of salvation and enduring fame.

Original text 1651	Modern English
when as in truth, as [589]some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal mens peevishnes and folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to maners, or good life. But they will have it thus neverthelesse, & so they put a note of [590]*divinity upon the most cruel, and pernicious plague of humane kinde*, adore such men with grand titles, degrees, statues, images, [591]honor, applaud and highly reward them for their good service, no greater glory then to die in the field.	Yet in truth, as some hold, it would be much better to suppress such brutal histories, since wars are God's scourge for sin, with which he punishes human perversity and folly. For *"they contribute nothing to moral education"*; they do nothing to improve conduct or teach a good life. Nevertheless, people insist on it, and so they place the mark of *divinity on the cruellest and most destructive plague of humanity*. They worship such men with grand titles, ranks, statues, and portraits; honour, applaud, and richly reward them for their good service. There is no greater glory, they say, than to die in battle.

[589] **Burton.** P. 33, g: "Quoniam bella acerbissima dei flagella sunt quibus hominum pertinaciam punit, ea perpetua oblivione sepelienda potius quàm memoriæ mandanda plerique judicant. Rich Dinoth. præf. hist. Gall." Translation: "Because wars are God's bitterest scourges, with which he punishes human obstinacy, many judge that they should be buried in perpetual oblivion rather than committed to memory." Attributed to Richard Dinoth's preface to his history of France; exact wording not independently located.

[590] **Burton.** P. 33, h, continued across the foot of the page: "Cruentam humani generis pestem, & perniciem divinitatis notâ insigniunt." Translation: "They mark the bloody plague and destruction of humankind with the badge of divinity." No separate source is named in this entry.

[591] **Burton.** P. 33, i, at the foot of the page: "Et quod dolendum, applausum habent & occursum viri tales." Translation: "And, lamentably, men of this kind receive applause and welcoming crowds." No separate source is named.

Original text 1651	Modern English
So *Africanus* is extolled by *Ennius*: *Mars*, and [592]*Hercules*, & I know not how many besides of old were deified, went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hel-hounds, feral plagues, devourers, common executioners of human kinde, as *Lactantius* truely proves, & *Cyprian* to *Donat*, such as were desperate in wars, and precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a swords point, or seek to shun a canons shot, are base cowards, & no valiant men.	Thus Ennius praises Scipio Africanus. Mars, Hercules, and I do not know how many others in ancient times were made gods and reached heaven by this route, though they were really bloody butchers, wicked destroyers and disturbers of the world, monstrous prodigies, hellhounds, deadly plagues, devourers, public executioners of humankind, as Lactantius truly demonstrates, and Cyprian in his address to Donatus. Such men were reckless in war and rushed headlong to their deaths, like the Celts described by Nicolaus of Damascus, whose courage was so absurd *"that they thought it disgraceful to get out of the way of a falling wall"*—a disgrace to run from a rotten wall about to fall on their heads. Anyone who will not rush onto a sword's point, or who tries to avoid a cannon shot, is a base coward, they say, and no brave man.[593]

[592] **Burton.** P. 33, k, at the foot of the page: "Herculi eadem porta ad cœlum patuit, qui magnam generis humani partem perdidit." Translation: "The same gate to heaven opened to Hercules, who destroyed a great part of humankind." The exact source of these words remains unlocated.

[593] **Editor.** Africanus is Scipio Africanus; Ennius is the Roman poet. Burton's sentence runs awkwardly from ancient deification to modern accusations of cowardice; "they say" in the modern column makes the latter accusation's reported status clear. Damascen is understood as Nicolaus of Damascus, but the exact passage about the Celts has not been collated.

Original text 1651	Modern English
Source page 33–34 By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, [594]*Sævit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, [595]*and which is no lesse then murder it self, if the same fact be done in publike in wars, it is called manhood, and the party is honored for it.* —— [596]*prosperum & fœlix scelus Virtus vocatur* ——— We measure all as *Turks* do, by the event, and most part, as *Cyprian* notes, in all ages, countreys, places, *sævitiæ magnitudo impunitatem sceleris acquirit*, the foulnesse of the fact vindicates the offender.	As a result, *"the world is drenched in the blood men shed of one another"*; the earth wallows in her own blood. *"Love of the sword rages, and the madness of criminal war."* For an act that would bring a man stern execution if done privately, *and that is nothing less than murder itself, becomes courage when done publicly in war, and its perpetrator is honoured. "Successful and fortunate crime is called virtue."* Like the Turks, we judge everything by the outcome. And generally, as Cyprian observes, in every age, country, and place, *"the enormity of the cruelty secures impunity for the crime"*; the very horror of the act protects the offender.[597]

[594] **Burton.** P. 33, a, at the foot of the page: "Virg. Æneid. 7." Virgil, Aeneid 7.461. The consulted text reads scelerata insania belli, "the criminal madness of war"; Burton prints scelerati insania belli, "the madness of criminal war," which is retained and translated here.

[595] **Burton.** P. 33, b, at the foot of the page: "Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur. Cyprianus." Translation: "When individuals commit homicide it is a crime; when it is done publicly it is called virtue." Located in Cyprian, To Donatus 6, alongside the images of mutual bloodshed and impunity for great cruelty.

[596] **Burton.** P. 34, c: "Seneca." Hercules Furens, in Amphitryon's speech about Lycus's usurpation; the line begins prosperum ac felix scelus in the consulted text. Burton's & is equivalent to "and."

[597] **Editor.** Cyprian, To Donatus 6, supplies the connected sequence of worldwide bloodshed, murder renamed virtue, and cruelty protected by its scale. Burton interweaves it with Virgil and Seneca. His comparison with Turks is part of his own hostile rhetoric; the force of "we" makes the accusation turn back on his own society.

Original text 1651	Modern English
Source page 34 [598]One is crowned for that which another is tormented: *Ille crucem sceleris precium tulit, hic diadema.* made a Knight, a Lord, an Earl, a great Duke, (as [599]*Agrippa* notes) for which another should have hung in gibbets, as a terror to the rest, [600]*& tamen alter,* *Si fecisset idem, caderet sub judice morum.*	One is crowned for what brings another torment: *For his crime one received a cross, another a crown.* One is made a knight, a lord, an earl, a great duke, as Agrippa observes, for a deed that would have left another hanging from a gibbet as a warning to the rest: *And yet another man,* *if he had done the same, would fall before the judge of morals.*[601]
A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving: but a [602]great man in office, may securely rob whole provinces, undo thousands, pill and pole, oppresse *ad libitum*, flea, grinde, tyrannize, enrich himself by spoils of the Commons, be uncontroleable in his actions, and after all, be recompensed with turgent titles, honored for his good service, and no man dare finde fault, or [603]mutter at it.	A poor sheep thief is hanged for stealing food, driven perhaps by intolerable cold, hunger, and thirst to save himself from starvation. But a great man in office may safely rob whole provinces, ruin thousands, pillage and fleece them, oppress *"at will,"* strip, grind down, and tyrannize over people, enrich himself by plundering the common people, and act beyond anyone's control. After all that, he is rewarded with swelling titles and honoured for his good service, and no one dares find fault or even mutter about it.[604]

[598] **Burton.** P. 34, d: "Juven." Juvenal, Satire 13.105. The line contrasts crucifixion and a crown as rewards for the same crime.

[599] **Burton.** P. 34, e: "De vanit. scient. de princip. nobilitatis." Cornelius Agrippa, On the Vanity of the Sciences, the discussion of the origin of nobility. Exact chapter and passage remain to be collated.

[600] **Burton.** P. 34, f: "Juven. Sat. 4." Juvenal, Satire 4.11–12. The judge of morals is the censor; Burton applies the contrast to unequal punishment.

[601] **Editor.** The cross in Juvenal is an instrument of execution; the diadem is a royal crown. A gibbet is a gallows or a structure for displaying an executed body. Burton joins several quotations to show social rank transforming the treatment of the same conduct.

[602] **Burton.** P. 34, g: "Pausa rapit, quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pirat told Alexander in Curtius." Translation: "Pausa steals what Natta left. You are the worst robber of all." The first name is printed Pausa; the familiar line in Juvenal 8.96 reads Pansa. The pirate's rebuke of Alexander also appears in Augustine, City of God 4.4, but that account does not establish Burton's name Demetrius or his Curtius attribution. Those details remain unverified.

[603] **Burton.** P. 34, h: "Non ausi mutire, &c. Æsop." Translation: "Not daring to mutter," and so on. Burton names Aesop; the particular fable and version remain unidentified.

[604] **Editor.** "Pill and pole" means pillage and strip people of their possessions; "flea" here means flay or fleece. The accumulating verbs compare extortion with skinning and grinding. "Turgent" means swollen or inflated.

Original text 1651	Modern English
How would our *Democritus* have been affected, to see a wicked caitiffe, or [605]*fool, a very idiot, a funge, a golden ass, a monster of men, to have many good men, wise men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money*, [606]*and to honour him with divine titles, and bumbast Epithets*, to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a covetous wretch, a beast, &c. because he is rich? To see *sub exuviis leonis onagrum*, a filthy lothsome carcasse, a Gorgons head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an *Egyptian* temple?	How would our Democritus have felt to see a wicked scoundrel or *fool, a complete idiot, a brainless lump, a gilded ass, a human monster, attended with utter submission by many good, wise, and learned men, as though they were accessories to his riches, for the sole reason that he has more wealth and money?* To see them *honour him with divine titles and inflated epithets*, smothering him in clouds of praise, though they know he is a dolt, a fool, a greedy wretch, a beast, and so on, simply because he is rich? To see *"a wild ass under a lion's skin,"* a filthy, loathsome carcass, a Gorgon's head swollen by flatterers, claim these glorious titles for himself, though in worth he is an infant, an ass of Cumae, a painted tomb, an Egyptian temple?[607]

[605] **Burton.** P. 34, i: "Improbum & stultum, si divitem multos bonos viros in servitutem habentem, ob id duntaxat quod ei contingat aureorum numismatum cumulus, ut appendices, & additamenta numismatum. Morus Utopia." Translation of the compressed fragment: "A wicked and foolish man, if rich, holding many good men in servitude, merely because a heap of gold coins happens to belong to him—as appendages and additions to the coins." The passage is located in book 2 of Thomas More's Utopia, in the discussion of gold and social esteem. Burton adapts its wording.

[606] **Burton.** P. 34, k: "Eorumque detestantur Utopienses insaniam, qui divinos honores iis impendunt, quos sordidos & avaros agnoscunt; non alio respectu honorantes, quam quod dites sint. Idem. lib. 2." Translation: "The Utopians detest the madness of those who bestow divine honours on men whom they know to be base and greedy, honouring them for no other reason than that they are rich." Located in the same discussion in Utopia, book 2.

[607] **Editor.** "Funge," literally a fungus or mushroom, is an insult for a dull, worthless person; "dizard" means fool. The ass under a lion's skin and the Cumaean ass expose pretended greatness. A painted tomb suggests outward splendour concealing corruption. The Egyptian-temple comparison likewise contrasts a magnificent exterior with an animal within; compare Clement of Alexandria, The Instructor 3.2. That parallel does not establish Burton's immediate source.

Original text 1651	Modern English
To see a withered face, a diseased, deformed, canckred complexion, a rotten carcass, a viperous minde, and *Epicurean* soul set out with orient pearls, jewels, diadems, perfumes, curious elaborate works, as proud of his clothes, as a childe of his new coats; and a goodly person, of an angelike divine countenance, a saint, an humble minde, a meek spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in clothes, spruce, full of curtesie, empty of grace, wit, talk non-sense?	To see a withered face, a diseased, deformed, ulcerated complexion, a rotten carcass, a venomous mind, and a pleasure-loving soul adorned with lustrous pearls, jewels, crowns, perfumes, and exquisitely intricate workmanship, as proud of his clothes as a child of a new coat; while a fine person with an angelic, divine face, a saint with a humble mind and gentle spirit, goes begging in rags and is close to starvation? To see a poor, despised man, slovenly in dress and ragged in his coat, yet polished in speech, noble in spirit, and wise; and another neatly dressed, smart, full of courtesy, empty of grace and intelligence, talking nonsense?[608]

[608] **Editor.** "Epicurean" is Burton's conventional polemical term for devotion to pleasure, not a balanced account of Epicurus's philosophy. "Orient" means lustrous; "curious" means finely or elaborately worked. "Silly" here suggests a poor, insignificant person rather than lack of intelligence—the man is expressly called wise.

Original text 1651	Modern English
To see so many lawyers, advocates, so many tribunals, so little Justice; so many Magistrates, so little care of common good; so many Laws, yet never more disorders; *Tribunal litium segetem*, the Tribunal a Labyrinth, so many thousand suits in one court sometimes, so violently followed? To see *injustissimum sæpè juri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosum humanitati*? To see a lamb [609]executed, a woolf pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Judge severely punish others, and do worse himself, [610]*eundem furtum facere & punire*, [611]*rapinam plectere, quum sit ipse raptor*?	To see so many lawyers and advocates, so many courts, so little justice; so many magistrates, so little care for the common good; so many laws, yet more disorder than ever? *"The court a crop of lawsuits"*—the court a labyrinth, sometimes with many thousands of cases in a single court, pursued with such fury? To see *"the most unjust man often presiding over justice, the impious over religion, the most ignorant over learning, the idlest over labour, the monstrous over humanity"*? To see a lamb executed and a wolf passing sentence, a *"robber"* arraigned and a *"thief"* sitting on the bench; the judge punishing others severely while doing worse himself, *"committing and punishing the same theft," "punishing robbery while being a robber himself"*?

[609] **Burton.** P. 34, l: "Cyp. 2. ad Donat. ep. Ut reus innocens pereat, fit nocens. Judex damnat foras, quod intus operatur." Translation: "So that an innocent defendant may perish, the judge becomes guilty. The judge condemns publicly what he practises privately." Compare Cyprian, To Donatus 10, on the guilty judge, and 9, on condemning publicly what one practises privately. The printed epistle numbering is preserved.

[610] **Burton.** P. 34, m: "Sidonius Apo." Sidonius Apollinaris; Burton gives no work or passage. The precise attribution of "committing and punishing the same theft" remains unlocated.

[611] **Burton.** P. 34, n: "Salvianus l. 3 de providen." Salvian, book 3 of the work cited as On Providence, generally known as On the Government of God. The exact passage and form of the quotation remain uncollated.

Original text 1651	Modern English
Source page 34–35 Laws altered, misconstrued, interpreted *pro* and *con*, as the [612]Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitrium judicis*, still the same case, [613]*one thrust out of his inheritance, another falsly put in by favor, false forged deeds or wils. Incisæ leges negliguntur*, laws are made and not kept; or if put in execution, [614]they be some silly ones that are punished.	Laws altered, misconstrued, interpreted for or against, according to the way the judge is swayed by friends, bribed, or otherwise influenced—moulded like a nose of wax, valid today, worthless tomorrow. Or he holds firmly to his opinion, while the litigant loses on his. Judgement delayed or changed *"at the judge's discretion,"* though the case remains the same; *one person dispossessed of his inheritance, another wrongfully installed through favour, forged deeds, or wills. "Engraved laws are disregarded"*: laws are made and not observed. And if they are enforced, it is some powerless wretches who are punished.[615]

[612] **Burton.** P. 34, o: "Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges ubi sola pecunia regnat? Idem." Translation: "Judgement, then, is nothing but merchandise sold in public. What can laws do where money alone rules?" Both are located in Petronius, Satyrica 14; Burton reverses their order.

[613] **Burton.** P. 35, p: "Hic arcentur hæreditatibus liberi; hic donatur bonis alienis, falsum consulit, alter testamentum corrumpit, &c. Idem." Translation: "Here children are excluded from their inheritances; here a man is presented with another's goods; one contrives a fraud, another corrupts a will," and so on. Although Idem follows a Petronius note, this catalogue corresponds to Cyprian, To Donatus 10. The compressed and irregular printed wording is retained.

[614] **Burton.** P. 35, q: "Vexat censura columbas." Translation: "Censure harasses the doves." Juvenal, Satire 2.63; the preceding words in Juvenal say that it pardons the ravens. The contrast is between persecuted harmless people and favoured predators.

[615] **Editor.** "A nose of wax" is something moulded at will. The printed phrase "or firm in his opinion, cast in his?" is compressed and uncertain. The modern version provisionally takes the first possessive as the judge's and the second as the litigant's, with "cast" meaning defeated in court; it is an interpretation, not an emendation of the left column. "Incisæ leges" evokes laws publicly engraved, as in Cyprian's description of the courts.

Original text 1651	Modern English
Source page 35 As put case it be fornication, the father will disinherit or abdicate his child, quite casheer him, (out villain be gone, come no more in my sight) a poor man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the [616]poet, *nisi quod faciunt summis nati generibus?* he hath done no more then what Gentlemen usually do. [617]*Neque novum, neque mirum, neque secus quam alii solent.*	Suppose the offence is fornication. A father will disinherit or disown his child and dismiss him outright: "Out, villain! Be gone! Never let me see you again!" A poor man is miserably punished, perhaps losing his estate, possessions, prospects, and good name, disgraced for ever, abandoned, and required to undergo penance to the full. A mortal sin! Yet even at its worst, *"Has he done anything,"* as Tranio says in the play, *"except what men of the highest birth do?"* He has done no more than gentlemen commonly do. *Nothing new, nothing surprising, nothing different from other people's usual practice.*[618]
For in a great person, right worshipfull Sir, a right honorable Grandy, tis not a venial sin, no not a *peccadillo*, tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publike, and peradventure brags of it, [619]*Nam quod turpe bonis, Titio, Seioque, decebat Crispinum ———*	For a great person, a right worshipful sir, a right honourable grandee, it is not even a venial sin, not so much as a peccadillo; it is no offence at all, just an everyday occurrence that no one notices. He defends it publicly and perhaps even boasts of it: *For what disgraced good men, Titius and Seius, became Crispinus well.*[620]

[616] **Burton.** P. 35, r: "Plaut. mostel." Plautus, Mostellaria 1141. Tranio defends the son's drinking, purchase of his mistress's freedom, and borrowing; Burton applies the excuse to sexual misconduct.

[617] **Burton.** P. 35, s: "Idem." The line is adapted from the epilogue of Plautus's Asinaria, rather than from the Mostellaria just cited. The epilogue excuses an old man's indulgence behind his wife's back.

[618] **Editor.** Fornication means sexual intercourse outside marriage. "Abdicate" here is disown, and "casheer" is dismiss. Burton's examples join family sanctions, material loss, shame, and religious penance; the note does not imply that every listed consequence followed automatically from one uniform legal procedure. Tranio is the clever slave in Plautus's Mostellaria.

[619] **Burton.** P. 35, t: "Juven. Sat. 4." Juvenal, Satire 4.13–14. Titius and Seius are conventional names for ordinary people; Crispinus is the object of Juvenal's satire.

[620] **Editor.** A mortal sin is contrasted with a venial, or lesser, sin; "peccadillo" is a small fault. Burton intensifies the irony: the socially powerful person's act is treated as no fault at all. The two lines come immediately after the earlier Juvenal quotation about the judge of morals, though Burton separates them in his own argument.

Original text 1651	Modern English
[621]Many poor men, yonger brothers, &c. by reason of bad policie, and idle education (for they are likely brought up in no calling,) are compelled to beg or steal, and then hanged for theft; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quàm medico multa funera*, tis the governours fault. *Libentius verberant quàm docent*, as School-masters do rather correct their pupils, then teach them when they do amisse: [622]*They had more need provide there should be no more theeves and beggers, as they ought with good policy, and take away the occasions, then let them run on, as they do to their own destruction*: root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites lustrales & seculares*, by some more compendious means.	Many poor men, younger sons, and so on, are driven to beg or steal by bad government and an idle upbringing, since they are generally trained for no occupation, and then hanged for theft. What could be more disgraceful? *"Many executions are no less shameful to a ruler than many funerals to a physician."* The fault lies with the governors. *"They beat more readily than they teach,"* like schoolmasters who would rather punish pupils than teach them when they go wrong. *They should take far greater care, through good government, to prevent theft and begging and remove their causes, instead of letting people continue to their destruction, as they do*. They should likewise root out the causes of wrangling—the multitude of lawyers—and settle disputes, *"lawsuits that last five years or a century,"* by some shorter method.[623]

[621] **Burton.** P. 35, u: "Quod tot sint fures & mendici, magistratuum culpa fit, qui malos imitantur præceptores, qui discipulos libentius verberant quam docent. Morus Utop. lib. 1." Translation: "That there are so many thieves and beggars is the magistrates' fault: they imitate bad teachers, who beat their pupils more readily than they teach them." The argument is located in Raphael Hythloday's account of England in Utopia, book 1; Burton condenses it.

[622] **Burton.** P. 35, x: "Decernuntur furi gravia & horrenda supplicia, quum potius providendum multò foret ne fures fiant, ne cuiquam tam dira furandi aut pereundi sit necessitas. Idem." Translation: "Harsh and terrible punishments are decreed for the thief, when far more care should be taken to prevent people becoming thieves, so that no one is driven to the dreadful necessity of stealing or perishing." The argument is located in Utopia, book 1.

[623] **Editor.** "Policie" means government or public administration; a "calling" is an occupation. Younger sons could lack the family estate inherited by an eldest son. The contrast between prevention and punishment draws on Utopia, book 1. The comparison of executions with funerals is adapted from Seneca, On Clemency 1.24.1. Lustral and secular lawsuits are exaggeratedly long cases: a lustrum is five years, a saeculum an age or century.

Original text 1651	Modern English
Whereas now for every toy and trifle they go to law, [624]*Mugit litibus insanum forum, & sævit invicem discordantium rabies*, they are ready to pull out one anothers throats; and for commodity [625]*to squieze blood*, saith *Hierom*, *out of their brothers heart*, defame, lie, disgrace, backbite, rail, bear false witnesse, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an Harpy advocate, that preys upon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Judg, that like the [626]Kite in *Æsop*, while the mouse & frog fought, carried both away.	As it is, they go to law over every toy and trifle. *"The maddened court bellows with lawsuits, and the fury of the disputants rages against each other."* They are ready to tear one another's throats out, and, for profit, *"to squeeze blood,"* as Jerome says, *"from their brother's heart"*; to slander, lie, disgrace, backbite, abuse, bear false witness, swear oaths and break them, fight and wrangle, spend their possessions, lives, fortunes, and friendships, and ruin one another. All to enrich some harpy of a lawyer who preys on both sides and cries, *"Go on, Socrates! Go on, Xanthippe!"* Or some corrupt judge who, like the kite in Aesop, carries off both the mouse and the frog while they fight.[627]

[624] **Burton.** P. 35, y: "Boterus de augment. urb. lib. 3. cap. 3." Giovanni Botero, On the Greatness of Cities, book 3, chapter 3, as cited by Burton. The courtroom imagery also occurs in Cyprian, To Donatus 10; Botero's role as intermediary remains unverified.

[625] **Burton.** P. 35, z: "E fraterno corde sanguinem eliciunt." Translation: "They draw blood from a brother's heart." Burton attributes the expression to Jerome in the body; its exact location remains unresolved.

[626] **Burton.** P. 35, a: "Milvus rapit ac deglubit." Translation: "The kite seizes and skins them." A version of the Aesopic fable of the mouse and frog, with the predator benefiting from their struggle. Burton's particular version has not been identified.

[627] **Editor.** A harpy is a ravenous mythological creature. The lawyer urges on both Socrates and Xanthippe, his traditionally quarrelsome wife, profiting whichever side wins. The mouse-and-frog story supplies a second image of a third party benefiting from conflict. "Commodity" here means profit or advantage; "forswear" means swear falsely or break an oath.

Original text 1651	Modern English
Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, *no medium, omnes* [628]*hic aut captantur aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant*, either deceive or be deceived; tear others, or be torn in pieces themselves; like so many buckets in a Well, as one riseth another falleth, one's emptie, another's full; his ruine is a ladder to the third; such are our ordinary proceedings.	In general, they prey on one another like ravenous birds, savage beasts, or voracious fish. *"There is no middle course: everyone here is either hunted or a hunter, either a corpse being torn apart or a raven doing the tearing."* Deceive or be deceived; tear others apart or be torn apart yourself. Like buckets in a well: as one rises, another falls; one is empty, another full. One man's ruin is a ladder for a third. Such is our ordinary way of doing things.[629]
Source page 35–36 What's the market? A place according to [630]*Anacharsis*, wherein they cozen one another, a trap; nay, what's the world it self? [631]A vast *Chaos*, a confusion of manners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villanie, the scene of babling, the school of giddinesse, the academie of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard.	What is the marketplace? A place, according to Anacharsis, where people cheat one another—a trap. Indeed, what is the world itself? A vast chaos, a confusion of conduct, as changeable as the air, *"a dwelling place of madmen,"* a disorderly crowd full of corruption, a market of wandering spirits and goblins, a theatre of hypocrisy, a shop of knavery and flattery, a nursery of villainy, a stage for babbling, a school of fickleness, an academy of vice; a war *"in which you must fight, willing or unwilling, and either conquer or succumb"*—kill or be killed; where everyone pursues his own private ends and stands on guard for himself.

[628] **Burton.** P. 35, b: "Petronius de Crotone civit." Petronius on the city of Croton: Satyrica 116. Burton compresses the passage, which describes legacy hunters and the rich, childless people they pursue.

[629] **Editor.** In Petronius's Croton episode, the hunters seek inheritances by cultivating rich people without heirs. Burton broadens that particular satire into a description of society at large. The shifting buckets then give a mechanical image of one person's rise depending on another's fall.

[630] **Burton.** P. 35, c: "Quid forum? locus quo alius alium circumvenit." Translation: "What is the marketplace? A place where one person cheats another." The saying is ascribed to Anacharsis in the body; the precise source used by Burton remains unverified.

[631] **Burton.** P. 35, d: "Vastum chaos, larvarum emporium, theatrum hypocrisios, &c." Translation: "A vast chaos, a marketplace of spectres, a theatre of hypocrisy," and so on. No separate source is named.

Original text 1651	Modern English
Source page 36 No charity, [632]love, friendship, fear of God, alliance, affinitie, consanguinitie, Christianitie can contain them, but if they be any ways offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain, for toyes and small offences, and they that erst were willing to do all mutual offices of love and kindnes, now revile, & persecute one another to death, with more then *Vatinian* hatred, & will not be reconciled.	No charity, love, friendship, fear of God, alliance, marriage tie, blood relationship, or Christian faith can restrain them. If they are offended in any way, or their self-interest is touched, they turn vicious. Old friends suddenly become bitter enemies over trifles and small offences. Those who once willingly performed every mutual act of love and kindness now abuse and persecute one another to death, with more than Vatinian hatred, and refuse reconciliation.[633]

[632] **Burton.** P. 36, e: “Nemo cœlum, nemo jusjurandum, nemo Jovem pluris facit, sed omnes apertis oculis bona sua computant. Petron.” Translation: “No one values heaven, an oath, or Jupiter any more highly; everyone counts his possessions with open eyes.” This adapts Petronius, Satyrica 44. The consulted Latin instead mentions keeping a fast, caring not a hair for Jupiter, and counting with covered eyes. Burton’s wording remains unchanged.

[633] **Editor.** “Vatinian hatred” is a proverbial expression for bitter hatred, found, for example, in Catullus 14.3. “Affinitie” is kinship by marriage; “consanguinitie,” by blood. The “string of commodity” makes self-interest a sensitive string that provokes a response when touched.

Original text 1651	Modern English
So long as they are behoveful, they love, or may bestead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or casheer him: which [634]*Cato* counts a great *indecorum*, to use men like old shoes or broken glasses, which are flung to the dunghil; he could not finde in his heart to sell an old Ox, much lesse to turn away an old servant: but they in stead of recompense, revile him, and when they have made him an instrument of their villany, as [635]*Bajazet* the second Emperor of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of [636]reward, hate him to death, as *Silius* was served by *Tiberius*.	They love one another as long as they are useful, or can serve each other's purposes. But when there is no further benefit to be expected, they hang a man or dismiss him, as they would an old dog. Cato considers it a great *"impropriety"* to treat people like old shoes or broken glasses thrown onto the rubbish heap. He could not bring himself to sell an old ox, much less dismiss an old servant. Yet these men abuse their servant instead of rewarding him; once they have made him an instrument of their wickedness, they kill him, as Bayezid II, emperor of the Turks, did Ahmed Pasha, or repay him with deadly hatred, as Tiberius treated Silius.[637]

[634] **Burton.** P. 36, f: "Plutarch. vit. ejus. Indecorum animatis ut calceis uti aut vitris, quæ ubi fracta abjicimus, nam ut de meipso dicam, nec bovem senem venderem, nedum hominem ætate grandem laboris socium." Translation: "Plutarch, his Life. It is improper to use living creatures like shoes or glass vessels which we throw away when broken; speaking for myself, I would not sell an old ox, much less an elderly person who had shared my labour." Located in Plutarch's Life of Cato the Elder, in his criticism of Cato's treatment of worn-out slaves and animals. The sentiments belong to Plutarch; see the editorial note.

[635] **Burton.** P. 36, g: "Jovius. Cum innumera, illius beneficia rependere non posset aliter, interfici jussit." Translation: "Since he could not otherwise repay his innumerable services, he ordered him killed." Giovio is cited, but the exact passage remains unlocated.

[636] **Burton.** P. 36, h: "Beneficia eo usque læta sunt dum videntur solvi posse, ubi multum antevenere pro gratia odium redditur. Tac." Translation: "Benefits are welcome as long as they seem capable of repayment; when they far exceed that, hatred is returned instead of gratitude." Located in Tacitus, Annals 4.18, on Silius's services to Tiberius.

[637] **Editor.** The humane speech belongs to Plutarch, not Cato. In the Life of Cato the Elder, Plutarch criticizes Cato's willingness to sell aged slaves and discard animals, then says that he himself would not sell an old ox or old servant. Burton reverses the attribution; both columns retain his claim, with the correction here. Acomethes Bassa is understood as Gedik Ahmed Pasha; Burton's exact Giovio source remains unresolved. The Silius example is independently supported by Tacitus, Annals 4.18–19.

Original text 1651	Modern English
In a word, every man for his own ends. Our *summum bonum* is commodity, and the goddesse we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, [638]affections, all: that most powerful goddess, by whom we are reared, depressed, elevated, [639]esteemed, the sole commandresse of our actions, for which we pray, run, ride, go, come, labor, and contend as fishes do for a crum that falleth into the water.	In a word, everyone pursues his own ends. Our *"highest good"* is profit, and the goddess we worship is *"the goddess Money,"* Queen Money, to whom we sacrifice daily. She directs our hearts, hands, affections—everything. This most powerful goddess raises us up, casts us down, promotes us, gives us standing; she alone commands our actions. For money we pray, run, ride, go, come, labour, and compete like fish for a crumb dropped into the water.[640]

[638] **Burton.** P. 36, i: "Paucis charior est fides quam pecunia. Salust." Translation: "Few value good faith more than money." Adapted from Sallust, The Jugurthine War 16, where Jugurtha corrupts the Roman commissioners.

[639] **Burton.** P. 36, k: "Prima fere vota & cunctis &c." Translation: "The first prayers, for almost everyone," and so on. The source is Juvenal, Satire 10.23–25, on the prayer for growing wealth; Burton gives only a fragment.

[640] **Editor.** Summum bonum is the philosophical "highest good," here reduced to personal gain. Dea moneta personifies money as a goddess. Burton develops the image of worship through prayers, sacrifice, and obedience.

Original text 1651	Modern English
Its not worth, vertue, ([641]that's *bonum theatrale*) wisdom, valor, learning, honesty, religion, or any sufficiency for which we are respected, but money, greatnesse, office, honour, authority: honesty is accounted folly; knavery, policie; [642]men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, ploting, counterploting, temporizing, flattering, cozening, dissembling, [643]*that of necessity one must highly offend God if he be conformable to the world*, *Cretizare cum Crete*, *or else live in contempt, disgrace, and misery*.	We are respected for money, greatness, office, rank, and authority, rather than worth, virtue—which is *"a good fit for the stage"*—wisdom, courage, learning, honesty, religion, or any ability. Honesty is counted folly; knavery, shrewdness. People are admired on the strength of reputation, for what they seem rather than what they are. There is such evasion, lying, cheating, plotting, counterplotting, trimming, flattery, fraud, and pretence *that a person who conforms to the world must gravely offend God*, *"playing the Cretan with a Cretan," or else live in contempt, disgrace, and misery*.[644]

[641] **Burton.** P. 36, l: "Et genus & formam regina pecunia donat. Quantum quisque sua nummorum servat in arca, tantum habet & fidei." Translation: "Queen Money bestows both birth and beauty. Each man has as much credit as the money he keeps in his chest." The first sentence is Horace, Epistles 1.6.37; the second, Juvenal, Satire 3.143–144.

[642] **Burton.** P. 36, m: "Non à peritia sed ab ornatu & vulgi vocibus habemur excellentes. Cardan. l. 2. de cons." Translation: "We are held excellent not for our skill but for our adornment and the crowd's acclaim." Girolamo Cardano, book 2 of the work abbreviated de cons., likely On Consolation; exact title and passage remain to be checked.

[643] **Burton.** P. 36, n, continued at the foot of the page: "Perjurata suo postponit numina lucro, Mercator. Ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi." Translation: "The merchant puts divine powers, by whom he has sworn falsely, below his own profit. So that one must either displease God or be despised, harassed, and neglected by people." The verse and the following prose are not attributed here; their precise sources remain unresolved.

[644] **Editor.** Bonum theatrale calls virtue a good admired as a spectacle rather than rewarded in ordinary life. "Policie" here means shrewd calculation, unlike its public-governance sense above. To "Cretize with a Cretan" invokes the proverbial association of Cretans with deception: to meet trickery with trickery. The exact proverbial source used by Burton has not been established.

Original text 1651	Modern English
One takes upon him temperance, holinesse, another austeritie, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are [645]*hypocrites*, ambodexters, [646]out sides, so many turning pictures, a lyon on the one side, a lamb on the other. How would *Democritus* have been affected to see these things?	One assumes an air of temperance and holiness, another of austerity, a third of studied simplicity, when in fact he, and he, and he, and all the rest are *hypocrites*, double-dealers, mere exteriors, so many pictures that change as you turn them: a lion on one side, a lamb on the other. How would Democritus have felt at the sight of these things?[647]
To see a man turn himself into all shapes like a Camelion, or as *Proteus*, *omnia transformans sese in miracula rerum*, to act twenty parts and persons at once, for his advantages temporize & vary like *Mercurie* the Planet, good with good, bad with bad; having a several face, garb, & character for every one he meets; of all religions, humors, inclinations; to fawn like a Spaniel, *mentitis & mimicis obsequiis*, rage like a lion, bark like a Cur, fight like a dragon, sting like a serpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, insult over some, & yet others domineer over him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a fool abroad to make others merry.	To see a man assume every shape like a chameleon, or like Proteus, *"transforming himself into every monstrous form,"* playing twenty roles and persons at once; shifting with circumstances for his own advantage and changing like the planet Mercury, good among the good, bad among the bad; with a different face, manner, and character for everyone he meets, accommodating every religion, temperament, and inclination; fawning like a spaniel *"with false and mimicked deference,"* raging like a lion, barking like a cur, fighting like a dragon, stinging like a serpent; meek as a lamb, then baring his teeth like a tiger, weeping like a crocodile; lording it over some while others lord it over him, commanding here, cringing there, tyrannizing in one place and being humiliated in another; a wise man at home, a fool abroad to make others laugh.[648]

[645] **Burton.** P. 36, a, at the foot of the page: "Qui Curios simulant & Bacchanalia vivunt." Translation: "They pretend to be men like Curius but live lives of Bacchic revelry." Juvenal, Satire 2.3: stern Roman rectitude is contrasted with riotous indulgence.

[646] **Burton.** P. 36, b, at the foot of the page: "Tragelapho similes vel centauris, sursum homines, deorsum equi." Translation: "Like a goat-stag or centaurs: human above, horses below." Hybrid creatures figure the double nature of these pretenders. No separate source is named.

[647] **Editor.** "Ambodexters" are people who serve both sides for advantage. "Turning pictures" makes the same person display opposed faces according to the angle of view; the literal optical device, if any, is unspecified. The goat-stag and centaurs in Burton's margin extend the imagery of incompatible forms combined in one body.

[648] **Editor.** Proteus is the shape-changing sea-god. Burton adapts Virgil, Georgics 4.441, changing transformat to transformans. Chameleon and Mercury likewise figure changeability. "Humors" means dispositions; "insult over" means domineer or exult over another, and "baffled" can mean publicly disgraced. Crocodile tears are feigned sorrow. The precise source, if any, of mentitis et mimicis obsequiis remains unlocated.

Original text 1651	Modern English
Source page 37 To see so much difference betwixt words and deeds, so many parasanges betwixt tongue and heart, men like stage-players act variety of parts, [649]give good precepts to others, sore aloft, whilest they themselves grovel on the ground.	To see such a difference between words and deeds, so many leagues between tongue and heart; men playing all kinds of roles like actors, giving others good advice, soaring aloft while they themselves crawl on the ground.[650]
To see a man protest friendship, kisse his hand, [651]*quem mallet truncatum videre* [652]smile with an intent to do mischief, or cozen him whom he salutes; [653]magnifie his friend unworthy with hyperbolical elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost livor and malice can invent.	To see a man profess friendship and kiss the hand of someone *"he would rather see mutilated"*; smile while intending harm, or cheat the man he greets; heap extravagant praise on an unworthy friend, yet vilify and disgrace an enemy, however good a man, and all his actions, with the worst that envy and malice can invent.

[649] **Burton.** [p. 37, c] Præceptis suis cœlum promittunt, ipsi interim pulveris terreni vilia mancipia. Editor: "With their precepts they promise heaven, while they themselves are worthless slaves of earthly dust." No author is named.

[650] **Editor.** A parasang is an ancient Persian measure of distance, used here figuratively for a vast separation. "Leagues" preserves the image without imposing an exact conversion. Burton continues the satirical catalogue begun earlier; its repeated "To see" is deliberately retained.

[651] **Burton.** [p. 37, d] Æneas Silv. Editor: Aeneas Sylvius Piccolomini, later Pope Pius II. The particular work behind "whom he would rather see mutilated" has not been located.

[652] **Burton.** [p. 37, e] Arridere homines ut sæviant, blandiri ut fallant. Cyp. ad Donatum. Editor: "To smile at people in order to attack them, to flatter in order to deceive." Compare Cyprian, To Donatus 13, on the treachery of powerful men.

[653] **Burton.** [p. 37, first *] Love & hate are like the two ends of a perspective glass, the one multiplies, the other makes less. Editor: A telescope makes things appear larger through one end and smaller through the other. The comparison concerns the distortion of judgement by affection.

Original text 1651	Modern English
To see a [654]servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely forbids, *Epictetus* abhors. An horse that tils the [655]land fed with chaff, an idle jade have provender in abundance; him that makes shoes go bare-foot himself, him that sels meat almost pined; a toiling drudge starve, a drone flourish.	To see a servant rich enough to buy out his master, the mace-bearer worth more than the magistrate—a thing Plato absolutely forbids in book 11 of the Laws, and Epictetus abhors. A horse that tills the land is fed on chaff, while an idle nag has feed in abundance; the shoemaker goes barefoot, the food seller is nearly starved; the labouring drudge wastes away, while the idle drone prospers.[656]
To see men buy smoke for wares, castles built with fools heads, men like apes follow the fashions in tires, gestures, actions: if the King laugh, all laugh; [657]*Rides? majore chachinno* *Concutitur, flet si lachrymas conspexit amici.* [658]*Alexander* stooped, so did his Courtiers; *Alphonsus* turned his head, and so did his parasites. [659]*Sabina Poppea*, *Nero's* wife, wore amber-colour'd hair, so did all the *Roman* Ladies in an instant, her fashion was theirs.	To see men buy smoke instead of goods, castles built from fools' heads, men aping the fashions in dress, gestures, and conduct: if the king laughs, everyone laughs. *You laugh? He shakes with louder laughter;* *he weeps if he sees his friend in tears.* Alexander bent his head; so did his courtiers. Alfonso turned his head; so did his flatterers. Poppaea Sabina, Nero's wife, wore amber-coloured hair; in an instant, so did all the Roman ladies. Her fashion became theirs.[660]

[654] **Burton.** [p. 37, f] Ministri locupletiores iis quibus ministratur, servus majores opes habens quam patronus. Editor: "Servants richer than those they serve; a servant with greater wealth than his master." The exact passages in Plato and Epictetus cited in the body remain unlocated.

[655] **Burton.** [p. 37, g] Qui terram colunt equi paleis pascuntur, qui otiantur caballi avenâ saginantur, discalceatus discurrit qui calceos aliis facit. Editor: "Horses that till the soil are fed on chaff; idle nags are fattened on oats; the man who makes shoes for others runs about barefoot." No author is given.

[656] **Editor.** A mace-bearer carries an emblem of a magistrate's authority. Burton's contrast depends on the servant's supposedly subordinate place: he attacks a world in which work, reward, and rank do not correspond. A drone is the non-working male bee, conventionally an image of the idle consumer.

[657] **Burton.** [p. 37, h] Juven. Editor: Juvenal, Satires 3.100–101: a flatterer outdoes his patron in laughter or tears. The left column retains chachinno, where the consulted Latin text has cachinno.

[658] **Burton.** [p. 37, i] Bodin lib. 4. de repub. cap. 6. Editor: Jean Bodin, Six Books of the Commonwealth 4.6. The two courtly anecdotes have not yet been collated against that work; Burton does not identify which Alfonso he means.

[659] **Burton.** [p. 37, k] Plinius l. 37. cap. 3. capillos habuit succineos, exinde factum ut omnes puellæ Romanæ colorem illum affectarent. Editor: "She had amber-coloured hair; hence all the Roman girls came to desire that colour." Pliny, Natural History 37.50 in modern section numbering, says Nero gave Poppaea's hair its amber designation in a poem, which then made the colour fashionable. Burton's chapter reference is retained.

[660] **Editor.** "Buy smoke" means to buy something worthless or illusory; the castles suggest fortunes built on other people's folly. Tires are dress or adornments. The court anecdotes make imitation an act of flattery; they are presented as Burton tells them, rather than as independently established biography.

Original text 1651	Modern English
To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favor, or commended by some great one, all the world applauds him; [661]if in disgrace, in an instant al hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.	To see people wholly governed by their feelings, admired or condemned on the strength of opinion without judgement; a thoughtless crowd, like the dogs in a village—if one barks, they all bark for no reason. As fortune's fan turns, if a man is in favour or praised by someone powerful, the whole world applauds him. If he falls into disgrace, they all hate him at once. Like people watching an eclipse of the sun, those who previously paid him no attention now gaze and stare.[662]

[661] **Burton.** [p. 37, l] Odit damnatos. Juv. Editor: "It hates those condemned." Juvenal, Satires 10.73–74, describing the crowd's abandonment of Sejanus.

[662] **Editor.** "Affection" means an emotion or partiality; "opinion" here is unexamined reputation. Fortune's turning fan conveys instability. The eclipse comparison makes public disgrace a spectacle watched by people previously indifferent to the victim.

Original text 1651	Modern English
To see a man [663]were his brains in his belly, his guts in is head, an hundred oaks on his back, to devour 100 oxen at a meal, nay more, to devour houses and towns, or as those *Anthropophagi*, [664]to eat one another. To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, injustly to screw himself into honours and offices; another to starve his *genius*, damn his soul to gather wealth which he shall not enjoy, which his prodigall son [665]melts and consumes in an instant.	To see a man wear his brains in his belly, his guts in his head, a hundred oaks on his back; devour a hundred oxen at a meal, or more—devour houses and towns, or, like those *"man-eaters,"* eat other people. To see a man swell like a rolling snowball from abject poverty into worshipful and honourable titles, forcing his way unjustly into honours and offices; another deny himself every pleasure and damn his soul to accumulate wealth he will never enjoy, only for his wasteful son to dissolve and consume it in an instant.[666]
To see the *κακοζηλίαν* of our times, a man bend all his forces, means, time, fortunes, to be a favorites, favorites, favorite, &c. a parasites, parasites, parasite, that may scorn the servile world as having enough already.	To see the *"misguided imitation"* of our times: a man bending all his strength, resources, time, and fortune to become a favourite's favourite's favourite, and so on—a flatterer's flatterer's flatterer—so that, having enough already, he can scorn the servile world.[667]

[663] **Burton.** [p. 37, m] Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis. Editor: "Whose brain is in their belly, whose intelligence is in their dishes." Agrippa, Letters, book 7, letter 28, as Burton cites it; the passage has not been independently located.

[664] **Burton.** [p. 37, n] Psal. They eat up my people as bread. Editor: Compare Psalms 14:4 and 53:4. The biblical image makes social exploitation a form of cannibalism.

[665] **Burton.** [p. 37, o] Absumit hæres cæcuba dignior servata centum clavibus, & mero distinguet pavimentis superbo, pontificum potiore cœnis. Hor. Editor: Horace, Odes 2.14.25–28: an heir more worthy of the Caecuban wine will consume what was kept under a hundred locks and splash the floor with wine finer than that at the pontiffs' banquets. This gives the sense of the Horatian passage; the note's altered and grammatically irregular wording, including Absumit and distinguet pavimentis, is retained above.

[666] **Editor.** The left preserves were for "wear" and the printed "his guts in is head," understood as "his guts in his head"; the second possessive lacks its initial h. The hundred oaks suggest woodland wealth spent on clothing; eating houses and towns turns consumption into ruinous expenditure or exploitation. To "starve his genius" is to deny his own appetite or pleasure. "Worshipful" and "honourable" are ranks of address, not guarantees of virtue.

[667] **Editor.** The Greek κακοζηλίαν (kakozēlian) denotes misguided or perverse emulation. The repeated possessives make a chain of dependence: one hopes to become the favourite of someone who is himself another person's favourite.

Original text 1651	Modern English
To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and satten, bravely mounted, jovial and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.	To see a shaggy beggar's child, who lately lived on scraps, crawled and whined, begged from everyone, and ran errands for an old jacket, now swagger in silk and satin, splendidly mounted, jovial and polished; now scorn his old friends and companions, neglect his relatives, lord it over his betters, and domineer over everyone.[668]
Source page 37–38 To see a scholar crouch and creep to an illiterate pesant for a meals meat; a scrivener better paid for an obligation; a faulkner receive greater wages then a student: a lawyer get more in a day then a philosopher in a year, better reward for an hour, then a scholar for a twelve moneths studie; him that can [669]paint *Thais*, play on a fiddle, curl hair, &c. sooner get preferment then a philologer or a poet.	To see a scholar cringe and crawl to an illiterate peasant for a meal; a clerk paid better for drawing up a bond; a falconer earning more than a scholar; a lawyer making more in a day than a philosopher in a year, better rewarded for an hour than a scholar for twelve months' study; someone who can paint Thais, play the fiddle, curl hair, and so on, advancing sooner than a student of literature or a poet.[670]

[668] **Editor.** Hirsute means hairy or shaggy; a jerkin is a short jacket; to ruffle is to swagger. "Polite" means polished in manners. The ascent from begging to display exposes ingratitude and domination in Burton's account.

[669] **Burton.** [p. 38, first *] Qui Thaidem pingere, inflare tibiam, crispare crines. Editor: "[One who can] paint Thais, blow the flute, curl hair." Thais is a conventional courtesan's name. Burton's body substitutes a fiddle for the flute. No author is named.

[670] **Editor.** An obligation is a written bond or formal acknowledgement of debt. A philologer studies language and literature. "Paint Thais" may refer to portraying or cosmetically adorning a courtesan; the wording does not settle which. The list contrasts useful or fashionable services with poorly rewarded scholarship.

Original text 1651	Modern English
Source page 38 To see a fond mother like *Æsops* ape, hug her child to death, a [671]wittal wink at his wives honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrape unjust sums with one hand, purchase great Mannors by corruption, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Peny wise, pound foolish; Blind men judge of colours; wise men silent, fools talk; [672]finde fault with others, and do worse themselves; [673]denounce that in publike which he doth in secret; and which *Aurelius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guilty himself.	To see a foolishly doting mother, like Aesop's ape, hug her child to death; a willing cuckold turn a blind eye to his wife's chastity while being all too sharp-sighted in everything else; someone stumble over a straw and leap over a block; rob Peter to pay Paul; rake in ill-gotten money with one hand, acquiring great estates through corruption, fraud, and cheating, while giving generously to the poor with the other, setting aside a remnant for pious purposes, and so on. Penny wise, pound foolish; blind men judging colours; wise men silent, fools talking; people finding fault with others while doing worse themselves; publicly denouncing what they do in secret; and, as Aurelius Victor says of Augustus, severely condemning in a third party what they themselves are most guilty of.[674]

[671] **Burton.** [p. 38, s] Doctus spectare lacunar. Editor: "Skilled at looking at the ceiling." Juvenal, Satires 1.56: the man profits by pretending not to see adultery.

[672] **Burton.** [p. 38, t] Tullius. Est enim proprium stultitiæ aliorum cernere vitia, oblivisci suorum. Idem Aristippus Charidemo apud Lucianum. Omnino stultitiæ cujusdam esse puto, &c. Editor: "Cicero: for it is characteristic of folly to see others' faults and forget one's own. Likewise Aristippus to Charidemus in Lucian: I consider it altogether a kind of folly, etc." The first sentence is Cicero, Tusculan Disputations 3.73. The Lucian attribution has not been securely located.

[673] **Burton.** [p. 38, second *] Execrari publice quod occultè agat. Salvianus lib. de pro. acres ulciscendis vitiis quibus ipsi vehementer indulgent. Editor: "To denounce publicly what one does secretly"; "zealous in punishing vices in which they themselves eagerly indulge." Burton cites Salvian with an abbreviated title; the exact passage remains unlocated.

[674] **Editor.** A wittal knows and tolerates his wife's adultery; "honesty" here means sexual fidelity. The doting ape and the proverbial contrasts expose affection or convenience overriding judgement. Burton's particular Aurelius Victor reference about Augustus remains to be located.

Original text 1651	Modern English
To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A country colone toil and moil, till and drudg for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A noble man in a bravado to encounter death, and for a small flash of honor to cast away himself: A worldling tremble at an Executor, and yet not fear hel-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoyd death, a necessary passage to bring him to it.	To see a poor fellow or hired servant risk his life for a new master who will scarcely pay his wages at the year's end; a country tenant toil and sweat, plough and drudge for a wasteful, idle drone who devours all the profit or dissipates it in extravagant pleasures; a nobleman defy death in a show of bravado and throw his life away for a brief flash of honour; a worldly man tremble at an executor, yet have no fear of hellfire; someone wish and hope for immortality and happiness, yet do everything to avoid death, the necessary passage to it.[675]
To see a fool-hardy fellow like those old *Danes*, [676]*qui decollari malunt quam verberari*, die rather then be punished, in a sottish humor imbrace death with alacrity, yet scorn to lament his own sins and miseries, or his dearest friends departures.	To see a reckless fellow, like those Danes of old *"who would rather be beheaded than flogged,"* die rather than be punished, embracing death eagerly in his foolishness, yet disdaining to mourn his own sins and miseries or the deaths of his dearest friends.

[675] **Editor.** Colone means a tenant farmer or cultivator. The worldly man's fear of an executor invokes the prospect of death and the administration of his estate; the capital letter is retained in the original. Burton contrasts immediate worldly fears with professed belief in an afterlife.

[676] **Burton.** [p. 38, u] Adamus eccl. hist. cap. 212. Siquis damnatus fuerit, lætus esse gloria est; nam lachrymas & planctum cæteraque compunctionum genera quæ nos salubria censemus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat. Editor: "If anyone is condemned, it is a glory to be cheerful; for the Danes so abhor tears, lamentation, and the other expressions of contrition we consider wholesome that no one may weep either for sins or for dead friends." Adam of Bremen's ecclesiastical history, chapter 212 in Burton's citation; the edition and passage are uncollated. This is the judgement of the Christian authority Burton invokes.

Original text 1651	Modern English
To see wise men degraded, fools preferred, one govern Towns and Cities, and yet a silly woman over-rules him at home; [677]Command a Province, and yet his own servants or children prescribe laws to him, as *Themistocles* son did in *Greece*; [678]*What I will* (said he) *my mother will, and what my mother will, my father doth.*	To see wise men demoted and fools promoted; a man governing towns and cities, yet ruled at home by an insignificant woman; commanding a province, yet taking orders from his own servants or children, as Themistocles did from his son in Greece: *"What I want,"* said the boy, *"my mother wants, and what my mother wants, my father does."*[679]
To see horses ride in a Coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; [680]sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. *O viveret Democritus.* [681]To insist in every particular were one of *Hercules* labors, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.	To see horses riding in coaches and men pulling them; dogs devouring their masters; towers building masons; children ruling; old men going to school; women wearing the breeches; sheep demolishing towns and devouring people, and so on. In a word, the world turned upside down. *"If only Democritus were alive!"* To dwell on every particular would be one of Hercules' labours: the ridiculous examples are as countless as motes in a sunbeam. *"How much emptiness there is in things!"* Who could speak of them all? *"From one crime, learn what they all are"*: take this as a sample.[682]

[677] **Burton.** [p. 38, third *] Orbi dat leges foras, vix famulum regit sine strepitu domi. Editor: "Abroad he gives laws to the world; at home he can scarcely govern a servant without an uproar." No author is named.

[678] **Burton.** [p. 38, x] Quicquid ego volo hoc vult mater mea, & quod mater vult, facit pater. Editor: "Whatever I want, my mother wants; and what my mother wants, my father does." Burton repeats the saying in the body. Compare Plutarch, Themistocles 18.5; the anecdote there is told by Themistocles about his son.

[679] **Editor.** "Silly" can mean insignificant or contemptible here. The suggestion that being governed by a woman or child reverses the proper order belongs to Burton's patriarchal satire; the modern column retains the judgement.

[680] **Burton.** [p. 38, y] Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c. Morus Utop. lib. 1. Editor: "Sheep, once a gentle animal, now so wild and voracious that they devour people, etc." Thomas More, Utopia, book 1, on people displaced when land is enclosed for sheep pasture.

[681] **Burton.** [p. 38, z] Diversos variis tribuit natura furores. Editor: "Nature assigns different kinds of madness to different people." The source of this line has not been identified.

[682] **Editor.** The sheep that devour people refer to enclosure, through More's Utopia. "If only Democritus were alive" calls back the laughing philosopher. Quantum est in rebus inane opens Persius's first satire; Crimine ab uno disce omnes adapts Virgil, Aeneid 2.65–66, where one Greek's deceit is offered as evidence against all. Hercules' labours supply the image of an impossibly demanding task.

Original text 1651	Modern English
Source page 38–39 But these are obvious to sense, trivial and well known, easie to be discerned. How would *Democritus* have been moved, had he seen [683]the secrets of their hearts? If every man had a window in his brest, which *Momus* would have had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which *Mercurie* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros.* *Spes hominum cæcas, morbos, votumque labores,* *Et passim toto volitantes æthere curas.* Blinde hopes and wishes, their thoughts and affairs, Whispers and rumors, and those flying cares.	But these things are plain to the senses, commonplace, familiar, and easy to see. How would Democritus have felt if he could have seen the secrets of their hearts? If every man had a window in his breast, as Momus wanted in the man Vulcan made; or if, as Cicero so wished, every man had written on his forehead *"what he thought about the commonwealth"*—what he thought; or if what Mercury did for Charon in Lucian could be achieved in an instant, touching his eyes to let him discern *"rumours and whispers, all at once and together"*: *Men's blind hopes, their maladies, the labours of their prayers,* *and cares flying everywhere through all the air.* Blind hopes and wishes, their thoughts and affairs, whispers and rumours, and those flying cares.[684]

[683] **Burton.** [p. 38, fourth *; continued at foot] Democrit. ep. præd. Hos devorantes & potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c. Editor: "Democritus, in the letter mentioned above. He will catch some gorging and drinking, some vomiting, others litigating, laying plots, canvassing, mixing poisons, joining in accusations against friends; some crazed by glory, others by ambition or greed, etc." Burton returns to the purported correspondence of Hippocrates and Democritus used earlier in the preface. These literary letters are not authenticated correspondence of the historical men; this extract's precise location remains to be collated.

[684] **Editor.** Momus is the fault-finding god who wanted a window into a person's thoughts. Burton combines imagined ways of seeing hidden motives. The exact Cicero saying, the wording attributed to Lucian's Charon, and the two Latin verse lines remain unlocated. The Latin couplet is translated before Burton's own English restatement, which is also retained; votum is understood as a contracted genitive plural, "of prayers" or "wishes."

Original text 1651	Modern English
Source page 39 That he could *cubiculorum obductas foras recludere, & secreta cordium penetrare*, which [685]*Cyprian* desired, open doors and locks, shoot bolts, as *Lucians Gallus* did with a feather of his tail: or *Gyges* invisible ring; or some rare perspective glasse, or *Otacousticon*, which would so multiply *species*, that a man might hear and see all at once (as [686]*Martianus Capellas Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth; observe cuckolds horns, forgeries of alcumists, the philosophers stone, new projectors, &c. and all those works of darknesse, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mils in one mans head, an Hornets nest in another.	If he could *"unbar the closed doors of bedrooms and penetrate the secrets of hearts,"* as Cyprian wished; open doors and locks and slide back bolts, as Lucian's cock did with a feather from his tail; or use Gyges' ring of invisibility, or some extraordinary optical glass or listening instrument that so amplified impressions that a man could hear and see everything at once—as Martianus Capella's Jupiter did in a sphere held in his hand, which showed him everything done each day upon the earth; observe cuckolds' horns, alchemists' frauds, the philosophers' stone, new schemers, and so on, and all those deeds of darkness, foolish vows, hopes, fears, and wishes—what laughter it would have afforded! He would have seen windmills in one man's head and a hornets' nest in another.[687]

[685] **Burton.** [p. 39, y] Ad Donat. ep. 2. l. 1. O si posses in specula sublimi constitutus, &c. Editor: "To Donatus, book 1, letter 2. Oh, if you could be stationed on a high watchtower, etc." The elevated survey is in Cyprian, To Donatus 6; the opening of closed bedrooms in 9. Burton's older letter numbering is retained.

[686] **Burton.** [p. 39, z] Lib. 1. de nup. Philol. in qua quid singuli nationum populi quotidianis motibus agitarent, relucebat. Editor: "Book 1, On the Marriage of Philology: in it was reflected what the various peoples of the nations were doing in their daily activities." Martianus Capella, The Marriage of Philology and Mercury; the exact location and wording have not been collated.

[687] **Editor.** The left retains spear, understood here as "sphere." A perspective glass is an optical instrument; an otacousticon is a listening instrument. Species are impressions conveyed to the senses, rather than biological species. Cuckolds' horns signify marital infidelity. Projectors propose schemes, often speculative ones. The invisible ring and the cock's feather allow secret observation; the exact Martianus passage remains uncollated.

Original text 1651	Modern English
Or had he bin present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, [688]*and heard one pray for rain, another for fair weather; one for his wives, another for his fathers death, &c. to ask that at Gods hand which they are abashed any man should hear:* How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits? *Hæc sani esse hominis quis sanus juret Orestes?* Can all the *Hellebor* in the *Anticyræ* cure these men? No sure, [689]*an acre of Hellebor will not do it.*	Or if he had been with Lucian's sky-travelling Menippus at Jupiter's listening place, *hearing one man pray for rain and another for fine weather, one for his wife's death and another for his father's, and so on—asking God for things they would be ashamed to let any human hear—* how bewildered he would have been! Do you think he, or anyone else, would say these men were in their right minds? *"What sane Orestes would swear that this is a sane man's conduct?"* Could all the hellebore in the Anticyras cure these men? Surely not: *an acre of hellebore would not do it.*[690]

[688] **Burton.** [p. 39, a] O Jupiter contingat mihi aurum, hæreditas, &c. Multos da Jupiter annos, Dementia quanta est hominum, turpissima vota diis insusurrant, si quis admoverit aurem, conticescunt; & quod scire homines nolunt, Deo narrant. Seneca ep. 10. l. 1. Editor: "O Jupiter, let gold, an inheritance, etc., fall to me! Give me many years, Jupiter! How great is human madness: people whisper their foulest prayers to the gods; if someone puts an ear near, they fall silent; what they do not want people to know, they tell God." The concluding argument is Seneca, Letters 10.5; the opening examples are not part of that passage.

[689] **Burton.** [p. 39, *] Plautus Menech. non potest hæc res Hellebori jugere obtinerier. Editor: "This business cannot be managed with an acre of hellebore." Plautus, Menaechmi 913, spoken by the doctor. The consulted text marks a difficulty at the word corresponding to Burton's jugere; his wording and acre comparison are retained.

[690] **Editor.** Lucian's Icaromenippus imagines a journey to heaven, where contradictory prayers reach Zeus. Burton recasts Persius, Satires 3.118, where even mad Orestes would swear such conduct was not a sane man's. Burton turns this into a question about a sane Orestes; the 1651 wording is preserved and translated. The Anticyras were proverbial destinations for hellebore treatment, a traditional purge associated with madness.

Original text 1651	Modern English
That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or [691]seek for any cure of it, for *pauci vident morbum suum, omnes amant*, [692]If our leg or arm offend us, we covet by all means possible to redresse it; [693]and if we labor of a bodily disease, we send for a physician; but for the diseases of the minde we take no notice of them:	More lamentable still, they are mad like Seneca's blind woman and will neither acknowledge it nor seek a cure, for *"few see their own disease; everyone loves it."* If a leg or arm troubles us, we do everything possible to relieve it; if we suffer a bodily illness, we send for a physician. But we pay no attention to diseases of the mind.[694]
Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wild horses; one in disposition, another in habit; one is melancholy, another mad; [695]and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him.	Lust harrows us on one side, envy, anger, and ambition on the other. Our passions tear us apart like wild horses. In one person the trouble is a passing disposition, in another an established condition; one is melancholy, another mad. Yet who among us seeks help, admits his error, or knows he is ill? Like the stupid fellow who put out the candle so the biting fleas could not find him, a man hides behind an unfamiliar guise and borrowed titles so that no one will recognize him.[696]

[691] **Burton.** [p. 39, b] Eoque gravior morbus quo ignotior periclitanti. Editor: "The disease is the worse, the less the person in danger recognizes it." No author is named.

[692] **Burton.** [p. 39, c] Quæ lædunt oculos festinas demere; si quid Est animum, differs curandi tempus in annum. Hor. Editor: "You hasten to remove what hurts your eyes; if something eats at your mind, you put off treatment for a year." Horace, Epistles 1.2.38–39. Est here means "eats," not "is." The note's body anchor is indistinct; its position is supplied from the subject.

[693] **Burton.** [p. 39, d] Si caput, crus dolet, brachium &c. Medicum accersimus, rectè & honestè, si par etiam industria in animi morbis poneretur. Joh. Peletius Jesuita. lib. 2. de hum. affec. morborumque cura. Editor: "If the head, leg, arm, etc. hurts, we summon a doctor—rightly and properly, if only equal care were also applied to diseases of the mind." Burton names the Jesuit Joh. Peletius and book 2 of a work on human affections and their cure. The author's identity and passage need verification. The anchor is supplied from the subject.

[694] **Editor.** In Seneca, Letters 50.2–4, Harpaste has lost her sight but blames the darkness of the house; Seneca makes her an image of people who fail to recognize their own faults. Burton's "diseases of the mind" here include moral failings and passions, as well as conditions he calls melancholy or madness.

[695] **Burton.** [p. 39, e; continued at foot] Et quotusquisque tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam priscis exprobrat. Bud. de affec. lib. 5. Editor: "Yet how few seek a physician against so many plagues, or admit that they are ill! Anger boils over, etc. Yet we deny we are sick. Thinking themselves well, they refuse the doctor. The present age reproaches the ancients with folly." The abbreviated attribution Bud. de affec. lib. 5. remains unresolved. The anchor is supplied from the subject.

[696] **Editor.** "Disposition" and "habit" distinguish a passing tendency from a settled condition. "Habit" then changes sense to dress or outward guise in the candle-and-fleas anecdote. The modern English makes both senses explicit.

Original text 1651	Modern English
Every man thinks with himself *Egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And tis a generall fault amongst them all, that which our forefathers have approved, diet, apparel, opinions, humors, customs, manners, we deride and reject in our time as absurd. [697]Old men account Juniors all fools, when they are meer dizards; and as to sailers *—— terræque urbesque recedunt ——* they move, the land stands still, the world hath much more wit, they dote themselves.	Everyone thinks to himself, *"To my own eyes, I am sane"*—I am well, I am wise—and laughs at others. This is a common fault among them all: the food, clothing, opinions, inclinations, customs, and manners our forefathers approved, we now deride and reject as absurd. Old men think all younger people fools, though they themselves are mere dolts. As sailors think *"the lands and cities are receding,"* when it is they who move and the land stands still, so these men are themselves deluded, while the world has much more sense.[698]

[697] **Burton.** [p. 39, f, at foot] Senes pro stultis habent juvenes. Balth. Cast. Editor: "Old men regard the young as fools." Balth. Cast. names Baldassare Castiglione; the precise passage remains unlocated. The anchor is supplied from the subject.

[698] **Editor.** Egomet videor mihi sanus echoes Horace, Satires 2.3.302: "I seem sane to myself." Terræque urbesque recedunt is Virgil, Aeneid 3.72: "lands and cities recede." Sailors seem to see the shore move; similarly, the old men blame the world for a change in themselves.

Original text 1651	Modern English
Turks deride us, we them; *Italians Frenchmen*, accounting them light headed fellows; the *French* scoffe again at *Italians*, and at their several customs; *Greeks* have condemned all the world but themselves of *barbarism*, the world as much vilifies them now; we account *Germans* heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.	The Turks mock us, and we mock them; Italians mock the French, considering them frivolous, and the French in turn scoff at Italians and their various customs. Greeks have condemned everyone but themselves as barbarians; the world now holds them in equal contempt. We think Germans slow and dull, and ridicule many of their customs; they think just as contemptuously of us. Spaniards laugh at everyone, and everyone in turn laughs at them.[699]

[699] **Editor.** "Explode" means to hiss down or reject contemptuously. The national caricatures are Burton's examples of reciprocal prejudice; his point is that every group reserves wisdom for itself.

Original text 1651	Modern English
Source page 40 So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customs and consultations; we [700]scoffe and point one at another, when as in conclusion all are fools, [701]*and they the veriest asses that hide their ears most.* A private man if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is, [702]—— *nil rectum, nisi quod placuit sibi, ducit,* that are not so minded, [703](*quodque volunt homines se bene velle putant*) all fools that think not as he doth: he will not say with *Atticus*, *Suam quisque sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suus amor, &c.*	So we are foolish and ridiculous, absurd in our actions, behaviour, food, clothing, customs, and deliberations. We mock and point at one another, though in the end we are all fools, *and the greatest asses are those who take most care to hide their ears.* An individual, once convinced or fixed in an opinion, counts everyone who does not share his feelings an idiot and an ass: *"He considers nothing right except what pleases him."* Those who think differently are all fools in his eyes, for *"people think whatever they want is right to want."* He will not say with Atticus, *"To each his own bride; to me, mine"*—let everyone enjoy his own spouse. His alone is beautiful, *"his own love,"* and so on.[704]

[700] **Burton.** [p. 40, h] Clodius accusat mæchos. Editor: "Clodius accuses adulterers." Adapted from Juvenal, Satires 2.27: the charge is absurd because the accuser is guilty of the same offence.

[701] **Burton.** [p. 40, first *] Omnium stultissimi qui auriculas studiosè tegunt. Sat. Menip. Editor: "The most foolish of all are those who carefully cover their ears." Asses' ears betray foolishness. The reference to a Menippean satire has not been securely identified.

[702] **Burton.** [p. 40, i] Hor. Epist. 2. Editor: Horace, Epistles 2.1.83. Burton changes the plural ducunt, "they consider," to ducit, "he considers."

[703] **Burton.** [p. 40, k] Prosper. Editor: Burton attributes the saying about people approving their own desires to Prosper. The exact work has not been located.

[704] **Editor.** Consultations are deliberations. The hidden ears reveal an ass beneath a pretence of wisdom. The bride comparison admits that preference need not be universal, whereas Burton's dogmatist insists his own taste must govern everyone. The Atticus saying and the fragment suus amor have not been securely traced.

Original text 1651	Modern English
and scorns all in respect of himself, wil imitate none, [705]hear none but himself, as *Pliny* said, a law and example to himself. And that which *Hippocrates* in his epistle to *Dyonysius*, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a meer foppery in another: like *Æsops* fox, when he had lost his tail, would have all his fellow foxes cut off theirs.	He despises everyone in comparison with himself, will imitate no one and listen to no one but himself: as Pliny said, he is his own law and example. What Hippocrates long ago rebuked in his letter to Dionysius is borne out in our own time: *"Everyone considers superfluous in another what he himself neither possesses nor values."* Whatever he lacks or does not esteem, he calls unnecessary, useless, mere foolishness in someone else—like Aesop's fox, who, after losing his tail, wanted all the other foxes to cut theirs off.[706]

[705] **Burton.** [p. 40, l] Statim sapiunt, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exemplo. Plin. epist. lib. 8. Editor: "At once they are wise, at once they know; they respect no one, imitate no one, and are their own example." Pliny, Letters 8.23.3, contrasts the respectful young Avitus with presumptuous contemporaries. Burton adapts the wording.

[706] **Editor.** The letter attributed to Hippocrates belongs to the literary correspondence discussed earlier in this edition; its exact passage needs collation. The fox without a tail is the Aesopic example of someone making a general rule out of his own disadvantage.

Original text 1651	Modern English
[707]The *Chinezes* say that we *Europeans* have one eye, they themselves two, all the world else is blinde: (though [708]*Scaliger* accounts them Brutes too, *merum pecus*,) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer idiots and asses. Thus not acknowledging our own errors, and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Aliena optimum frui insaniâ*, to make our selves merry with other mens obliquities, when as he himself is more faulty then the rest:	The Chinese say that we Europeans have one eye, they themselves two, and everyone else is blind—though Scaliger counts them beasts too, *"nothing but cattle."* Just so, you and your followers are the only wise people, others are middling, and the rest out of their minds, mere idiots and asses. Failing to acknowledge our own errors and imperfections, we confidently ridicule others, as though we alone were exempt and merely watching everyone else. We think it a fine thing—as indeed it is—*"to enjoy other people's madness,"* amusing ourselves with their crooked ways, though the man who laughs is more at fault than the rest.[709]

[707] **Burton.** [p. 40, m] Nulli alteri sapere concedit, ne desipere videatur. Agrip. Editor: "He allows no one else to be wise, lest he himself seem foolish." Attributed to Agrippa; the exact passage is unlocated. No clear matching anchor is visible in the scan. This note is placed at the transition to the Chinese example, near its marginal position; that attachment is editorial.

[708] **Burton.** [p. 40, second *] Omnis orbis persuasio a persis ad Lusitaniam. Editor: "The belief of the whole world, from Persia to Portugal." The marginal asterisk accompanies Scaliger's name. Burton specifies no work, and the precise connection of this remark to the body has not been established.

[709] **Editor.** "Indifferent" here means middling, between the supposedly wise and the fools. "Securely" means confidently or without fear; "obliquities" are deviations from right conduct. The Chinese saying and Scaliger's contempt are paired instances of competing claims to superiority. Their precise sources remain unresolved.

Original text 1651	Modern English
mutato nomine, de te fabula narratur, he may take himself by the nose for a fool; and which one cals *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* was when he contended with *Apollo*, *non intelligens se deridiculo haberi*, saith [710]*Apuleius*; tis his own cause, he is a convict madman, as [711]*Austin* wel infers, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward.*	*"Change the name, and the story is about you."* He might take himself by the nose for a fool. What one writer calls *"the greatest proof of foolishness"* is to be ridiculous to others without noticing it, as Marsyas was when he competed with Apollo, *"not realizing he was being made a laughing-stock,"* as Apuleius says. The case is his own; he stands convicted of madness. As Augustine aptly concludes, *in the eyes of the wise and of angels, he looks like someone who, to our eyes, walks upside down.*[712]
So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again, [713]*Hei mihi, insanire me aiunt, quum ipsi ultro insaniant.* We accuse others of madnesse, of folly, and are the veriest dizards our selves. For it is a great sign and propertie of a fool (which *Eccl. 10. 3.* points at) out of pride and self-conceit to insult, vilifie, condemn, censure, and call other men fools (*Non videmus manticæ quod à tergo est*) to tax that in others, of which we are most faulty; teach that which we follow not our selves:	So you laugh at me, I at you, and both of us at a third, who turns the poet's words back upon us: *"Alas! They say I am mad, when they themselves are mad."* We accuse others of madness and folly while being the greatest fools ourselves. For it is a chief sign and characteristic of a fool, as Ecclesiastes 10:3 indicates, to domineer, vilify, condemn, criticize, and call others fools out of pride and self-conceit—*"we do not see the part of the knapsack behind our backs"*—to rebuke in others the faults we are most guilty of, and teach what we do not practise ourselves.[714]

[710] **Burton.** [p. 40, third *] 2 Florid. Editor: Apuleius, Florida 3 in the consulted text, not 2. The passage describes Marsyas competing with Apollo; both "the greatest proof of foolishness" and "not realizing he was being made a laughing-stock" come from it. Burton's printed reference is retained.

[711] **Burton.** [p. 40, n] August. Qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum & angelorum qui sibi placet, aut cui passiones dominantur. Editor: "As someone walking upside down appears in human eyes, so in the eyes of the wise and of angels appears someone pleased with himself or ruled by his passions." Burton attributes this to Augustine; the exact work remains unlocated.

[712] **Editor.** "Change the name" is Horace, Satires 1.1.69–70, turning a story back upon its hearer. Marsyas, who challenges Apollo in music, exemplifies self-ignorance. A "convict madman" is one proved to be mad, not necessarily an imprisoned person.

[713] **Burton.** [p. 40, o] Plautus Menechmi. Editor: Menaechmi 843: the supposed madman says his accusers are mad. Burton alters the wording; the line is bracketed in the consulted Latin text.

[714] **Editor.** Ecclesiastes 10:3 describes the fool betraying his own foolishness; Burton draws from it his rebuke to those who call others fools. The knapsack saying adapts Persius, Satires 4.24: people cannot see the faults carried behind their own backs.

Original text 1651	Modern English
For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with *Salust* to rail down right at spoilers of countreys, and yet in [715]office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties indiscretion. [716]*Peccat uter nostrum cruce dignius? Who is the fool now?*	For a fickle man to write about constancy, an irreligious man lay down rules of holiness and piety, a fool write a treatise on wisdom, or, like Sallust, fiercely denounce those who plunder countries while being a most oppressive extortioner in office himself—this betrays weakness and plainly shows such people's lack of judgement. *"Which of us sins in a way more worthy of crucifixion?" Who is the fool now?*[717]
Source page 40–41 Or else peradventure in some places we are all mad for company, and so tis not seen, *Satietas erroris & dementiæ, pariter absurditatem & admirationem tollit*. Tis with us, as it was of old (in [718]*Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is [719]no notice taken of it. *Nimirum insanus paucis videatur, eò quod* *Maxima pars hominum morbo jactatur eodem.* When all are mad, where all are like opprest, Who can discern one mad man from the rest?	Or perhaps in some places we are all mad together, so no one notices: *"A surfeit of error and madness removes both the absurdity and the astonishment."* We are like Gaius Fimbria in ancient Rome, at least in Cicero's judgement: a bold, reckless madman, regarded as such by everyone except those as mad as himself. In such a case, no one takes any notice. *No doubt he will seem mad to few,* *for most people suffer from the same disease.* When all are mad, all equally oppressed, who can tell one madman from the rest?[720]

[715] **Burton.** [p. 40, fourth *] Governor of Africk by Cæsars appointment. Editor: Burton means Sallust's governorship in Africa. The accompanying accusation of extortion is retained as Burton's claim; its historical basis has not been adjudicated here.

[716] **Burton.** [p. 40, p] Nunc sanitatis patrocinium est insanientium turba. Sen. Editor: "Now the crowd of the insane is the defence of sanity." Seneca's lost work Against Superstition, quoted by Augustine, City of God 6.10. The source anchor stands before the Horatian question, although the note's thought anticipates the following discussion of collective madness.

[717] **Editor.** A poler is one who strips others of their possessions or extorts from them. The question about crucifixion is Horace, Satires 2.7.47, where the slave Davus challenges his master's moral superiority. Burton's marginal Seneca quotation belongs to the theme of shared madness rather than being the source of that verse.

[718] **Burton.** [p. 40, a] Pro Roscio Amerino, & quod inter omnes constat insanissimus, nisi inter eos, qui ipsi quoque insaniunt. Editor: "For Roscius of Ameria: and, as everyone agrees, utterly mad—except those who are themselves also mad." Cicero, Pro Sexto Roscio Amerino 33; Burton abbreviates and rearranges the sentence.

[719] **Burton.** [p. 40, b] Necesse est cum insanientibus furere, nisi solus relinquaris. Petronius. Editor: "One must go mad with the mad, unless one is to be left alone." Petronius, Satyrica 3: a teacher must indulge pupils' tastes or lose his audience.

[720] **Editor.** The Latin couplet is Horace, Satires 2.3.120–121. Its translation is followed by Burton's own English verse, preserving his deliberate repetition. The preceding maxim about a "surfeit" of error has not been traced to a secure source.

Original text 1651	Modern English
Source page 41 But put case they do perceive it, and some one be manifestly convict of madnes, [721]he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, jangling, spending, gaming, courting, scribling, prating, for which he is ridiculous to others, [722]on which he dotes, he doth acknowledge as much: yet with all the Rhetorick thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persevere in his dotage.	But suppose they do notice, and someone is plainly shown to be mad. He now recognizes his folly, whether in action, gesture, speech, or some foolish obsession with building, boasting, quarrelling, spending, gambling, courting, scribbling, or babbling, which makes him ridiculous to others and on which he dotes. He admits as much; yet all your eloquence cannot reclaim him. Despite everything said against it, he will persist in his folly.

[721] **Burton.** [p. 41, c] Quoniam non est genus unum stultitiæ qua me insanire putas; Editor: “Since there is more than one kind of folly, by which do you think me mad?” Rearranged from Horace, Satires 2.3.301–302.

[722] **Burton.** [p. 41, d] Stultum me fateor, liceat concedere verum, Atque etiam insanum. Hor. Editor: “I admit I am a fool—let truth be conceded—and mad as well.” Horace, Satires 2.3.305–306, with verum substituted for veris.

Original text 1651	Modern English
Tis *amabilis insania, & mentis gratissimus error*, so pleasing, so delicious, that he [723]cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse; yet [724]*an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly before his welfare.* Tell an Epicure, a covetous man, an ambitious man of his irregular course, wein him from it a little, *pol me occidistis amici*, he cries anon, you have undone him, and as [725]*a dog to his vomit*, he returns to it again:	It is *"a lovable madness, a most welcome delusion of the mind,"* so pleasing, so delicious that he cannot give it up. He knows his error but makes no effort to escape it. Tell him what it will lead to—beggary, sorrow, illness, disgrace, shame, loss, madness—yet *the angry man will prefer revenge, the lustful man his prostitute, the thief his loot, the glutton his belly, to his own welfare.* Warn a pleasure-seeker, a miser, or an ambitious man about his wayward course, wean him from it a little, and immediately he cries, *"By heaven, my friends, you have killed me!"* You have ruined him; and, *like a dog returning to its vomit*, he goes back to it again.[726]

[723] **Burton.** [p. 41, e] Odi nec possum cupiens nec esse quod odi. Ovid. Errore grato libenter omnes insanimus. Editor: Ovid, Amores 2.4.5: "I hate it, yet, though I wish to, I cannot cease to be what I hate." That translation follows Ovid's non esse; Burton prints nec esse, which obscures the sense. The added sentence means "We all willingly go mad in a pleasing error"; its separate source is unestablished.

[724] **Burton.** [p. 41, f] Amator scortum vitæ præponit, iracundus vindictam; fur prædam, parasitus gulam, ambitiosus honores, avarus opes, &c. odimus hæc & accersimus. Cardan. l. 2. de conso. Editor: "The lover puts his prostitute before life; the angry man, revenge; the thief, plunder; the parasite, gluttony; the ambitious man, honours; the miser, riches, etc. We hate these things and summon them." Cardano, On Consolation, book 2, as cited by Burton; the exact passage remains uncollated.

[725] **Burton.** [p. 41, g] Prov. 26. 11. Editor: Proverbs 26:11 compares a fool repeating his folly to a dog returning to its vomit.

[726] **Editor.** The welcome delusion and "you have killed me" evoke Horace, Epistles 2.2.128–140: an Argive enjoys imaginary performances in an empty theatre and resents his cure. Amabilis insania also recalls Horace, Odes 3.4.5–6. An Epicure here is a pleasure-seeker, not a precise description of Epicurean philosophy.

Original text 1651	Modern English
no perswasion will take place, no counsell, say what thou canst, *Clames licet & mare cœlo* —— *Confundas, surdo narras,* demonstrate as *Ulysses* did to [727]*Elpenor* and *Gryllus*, and the rest of his companions *those swinish men*, he is irrefragable in his humor, he will be a hog still; bray him in a morter, he will be the same.	No persuasion, no advice will have any effect. Say what you will: *You may shout and mingle sea with sky—* *you are speaking to the deaf.* Demonstrate your case as Ulysses did to Elpenor, Gryllus, and the rest of his companions, *those swinish men*: he is immovable in his disposition. A hog he will remain; pound him in a mortar, and he will still be the same.[728]
If he be in an heresie, or some perverse opinion, setled as some of our ignorant Papists are, convince his understanding, shew him the several follies, and absurd fopperies of that sect, force him to say, [729]*veris vincor*, make it as clear as the Sun, he will erre still, peevish and obstinate as he is; and as he said [730]*si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will do as I have done, as my predecessors have done, [731]and as my friends now do: I will dote for company.	If he is fixed in a heresy or some perverse opinion, as some of our ignorant Papists are, convince his understanding, show him that sect's various follies and absurdities, force him to say *"I am defeated by the truth,"* make it as clear as the sun: he will persist in error, perverse and obstinate as ever. As the saying goes, *"If I am mistaken in this, I am gladly mistaken, and I do not want this error taken from me."* I will do as I have done, as my predecessors did, and as my friends now do: I will be a fool for company.[732]

[727] **Burton.** [p. 41, h] Plutarch. Gryllo. suilli homines sic. Clem. Alex. vo. Editor: Plutarch, Gryllus (also titled Beasts Are Rational): Gryllus argues against becoming human again. Suilli homines means "pig-like people." The abbreviated Clement of Alexandria reference, including its obscure final vo., is retained and remains unresolved. Elpenor is named by Burton but is not a speaker in Plutarch's dialogue.

[728] **Editor.** Burton presents the refusal to become human as stubborn attachment to a degraded life. Plutarch's Gryllus instead gives the pig an extended argument for animal superiority. "Bray" means pound or crush; compare Proverbs 27:22 on the folly that cannot be pounded out of a fool. The exact source of the Latin lines about speaking to the deaf remains unlocated.

[729] **Burton.** [p. 41, i] Non persuadebis, etiamsi persuaseris. Editor: "You will not persuade me, even if you have persuaded me." Burton names no source for this paradox of wilful refusal.

[730] **Burton.** [p. 41, k] Tully. Editor: Cicero, On Old Age 85. Cato says he would gladly be mistaken in believing the soul immortal. Burton transfers the saying to a defender of what he calls religious error.

[731] **Burton.** [p. 41, l] Malo cum illis insanire, quam cum aliis bene sentire. Editor: "I would rather be mad with them than think rightly with others." No source is specified.

[732] **Editor.** "Papists" is Burton's derogatory Protestant term for Roman Catholics. His polemical example is retained. "Peevish" here means perverse or obstinately contrary. The Cicero quotation originally concerns belief in immortality, not adherence to Catholicism.

Original text 1651	Modern English
Say now, are these men [733]mad or no, [734]*Heus age responde?* are they ridiculous? *cedo quemvis arbitrum*, are they *sanæ mentis*, sober, wise, and discreet? have they common sense? —— [735]*uter est insanior horum?*	Tell me now: are these men mad or not? *"Come, answer!"* Are they ridiculous? *"Name any judge you like."* Are they *"of sound mind,"* sober, wise, and sensible? Have they common sense? *Which of these is the madder?*
I am of *Democritus* opinion for my part, I hold them worthy to be laughed at; a company of brain-sick disards, as mad as [736]*Orestes* and *Athamas*, that they may *go ride the ass*, & all sail along to the *Anticyræ*, in the *ship of fools* for company together. I need not much labor to prove this which I say otherwise then thus, make any solemn protestation, or swear, I think you will beleeve me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and madmen your selves, and I as mad to ask the question; for what said our comical *Mercurie*? [737]*Justum ab injustis petere insipientia est.* Ile stand to your censure yet, what think you?	For my part, I agree with Democritus: I think they deserve to be laughed at, a company of brain-sick fools, as mad as Orestes and Athamas. Let them ride the ass and all sail off together to the Anticyras in the ship of fools. I need take little further trouble to prove what I say, make no solemn declaration or swear to it; I think you will believe me without an oath. In a word, are they fools? I leave it to you, though you too are fools and madmen, and I am just as mad to ask. For what did Mercury say in the comedy? *It is foolish to ask justice of the unjust.* Still, I will accept your judgement: what do you think?[738]

[733] **Burton.** [p. 41, m] Qui inter hos enutriuntur, non magis sapere possunt, quàm qui in culinâ bene olere. Petron. Editor: "Those brought up among these people can no more be wise than someone in a kitchen can smell sweet." Adapted from Petronius, Satyrica 2, where the attack is on the artificial education given by rhetorical schools.

[734] **Burton.** [p. 41, n] Persius. Editor: Persius, Satires 2.17: "Come, answer!"

[735] **Burton.** [p. 41, o] Hor. 2. ser. Editor: Horace, Satires 2.3.102: "Which of these is the madder?"

[736] **Burton.** [p. 41, p] Vesanum exagitant pueri, innuptæque puellæ. Editor: "Boys and unmarried girls torment the madman." No author is printed here. The exact source remains unlocated; Horace's picture of boys pursuing a mad poet in Ars Poetica 455–456 is a parallel, not the same line.

[737] **Burton.** [p. 41, q] Plautus. Editor: Amphitruo, prologue 36, spoken by Mercury. Burton's singular Justum replaces Plautus's plural iusta; the meaning remains that seeking justice from the unjust is foolish.

[738] **Editor.** Orestes and Athamas are familiar figures of madness in classical myth. Riding the ass suggests public ridicule; the ship of fools belongs to a long satirical tradition of collective folly. Burton then implicates both reader and author: even asking who is mad cannot establish the speaker's exemption. "Censure" means judgement.

Original text 1651	Modern English
Source page 41–42 But for as much as I undertook at first, that Kingdoms, Provinces, families, were melancholy as well as private men, I will examin them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief. [739]*Nunc accipe quare desipiant omnes æque ac tu.*	But since I undertook at the outset to show that kingdoms, provinces, and families were melancholy as well as individuals, I will examine them separately. What I have so far discussed at large, in general terms, I will now consider in detail and prove with more specific and evident arguments, testimonies, and illustrations—and do so briefly. Now hear why everyone is as foolish as you.
Source page 42 My first argument is borrowed from *Solomon*, an arrow drawn out of his sententious quiver, *Pro.* 3.7. *Be not wise in thine own eyes.* And 26.12. *Seest thou a man wise in his own conceit? more hope is of a fool then of him. Isay* pronounceth a woe against such men. cap. 5.21. *that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly.[740]	My first argument comes from Solomon, an arrow drawn from his quiver of maxims. Proverbs 3:7: "Do not be wise in your own eyes." And 26:12: "Do you see a man wise in his own opinion? There is more hope for a fool than for him." Isaiah pronounces woe upon such people, in 5:21: those "who are wise in their own eyes, and prudent in their own sight." From this we may gather that self-conceit is a serious fault, and that people who think too well of themselves are badly deceived: a particularly strong argument for proving their folly.

[739] **Burton.** [p. 42, a] Hor. l. 2. sat. 2. Editor: The line is from Horace, Satires 2.3.46–47, rather than 2.2. It introduces the claim that the people who call someone mad are equally foolish.

[740] **Burton.** [p. 42, unlettered] Superbam stultitiam Plinius vocat. 7. epist. 21. quod semel dixi, fixum ratumque sit. Editor: "Pliny calls it arrogant folly: let what I have once said remain fixed and settled." The quotation is actually found in Seneca, On Benefits 4.38.1; the cited Pliny letter concerns his eyesight. No body anchor is visible; the note is attached here by subject.

Original text 1651	Modern English
Many men (saith [741]*Seneca*) *had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way*, too forward, too ripe, *præproperi*, too quick and ready, [742]*cito prudentes, cito pii, cito mariti, cito patres, cito sacerdotes, cito omnis officii capaces & curiosi*,	Many people, says Seneca, would undoubtedly have been wise if they had not imagined they had already reached perfect knowledge before they were even halfway there. Too forward, too ripe, too hasty, too quick and ready: wise too soon, pious too soon, husbands too soon, fathers too soon, priests too soon, too soon qualified for every office and eager to undertake it.
they had too good a conceipt of themselves, and that marred all; of their worth, valour, skil, art, learning, judgement, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarce finde so many fools.	They thought too highly of themselves—of their worth, courage, skill, expertise, learning, judgement, eloquence, and good qualities—and that ruined everything. All their geese are swans; this plainly proves that they are no better than fools. In former times there were only seven wise men; now you can scarcely find as many fools.[743]
Thales sent the golden Tripos, which the Fishermen found, & the oracle commanded to be [744]*given to the wisest*, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise:	Thales sent the golden tripod that the fishermen found, and that the oracle ordered to be "given to the wisest," to Bias; Bias sent it to Solon, and so on. If such a thing were found now, we would all fight over it, as the three goddesses did over the golden apple: we are so wise![745]

[741] **Burton.** [p. 42, b] Multi sapientes proculdubio fuissent, si se non putassent ad sapientiæ summum pervenisse. Editor: "Many would undoubtedly have been wise if they had not thought they had reached the summit of wisdom." Compare Seneca, On Tranquillity of Mind 1.17 (1.16 in some editions), spoken by Serenus to Seneca.

[742] **Burton.** [p. 42, c] Idem. Editor: "The same author": Seneca. The exact source of the ensuing repeated cito ("too soon") has not been located.

[743] **Editor.** "All their geese are swans" means that they overvalue everything belonging to them. The next sentence is ironic: everyone now claims wisdom, so few will admit to being fools. The seven wise men are the traditional Seven Sages of Greece.

[744] **Burton.** [p. 42, *] Plutarchus Solone. Detur sapientiori. Editor: "Plutarch, Solon. Let it be given to the wiser." Life of Solon 4.1–4 tells how the sages repeatedly passed on the tripod, each declining the honour.

[745] **Editor.** The tripod was a valuable three-legged vessel or stand. The golden apple, marked for the fairest, provoked the rivalry of Hera, Athena, and Aphrodite and the judgement of Paris. Burton contrasts the sages' modesty with a contest for precedence.

Original text 1651	Modern English
we have women-politicians, children metaphysitians; every silly fellow can square a circle, make perpetual motions, finde the philosophers stone, interpret *Apocalypsis*, make new Theoricks, a new systeme of the world, new Logick, new Philosophie, &c.	We have women practising statecraft and children practising metaphysics. Every simpleton can square the circle, invent perpetual motion, find the philosopher's stone, interpret Revelation, devise new theories, a new system of the universe, a new logic, a new philosophy, and so on.[746]
Nostra utique regio, saith [747]*Petronius*, *our countrey is so full of deified spirits, divine souls, that you may sooner finde a God than a man amongst us*, we think so well of our selves, and that is an ample testimony of much folly.	"Our country, indeed," says Petronius, "is so full of deified spirits, divine souls, that you may sooner find a god than a man among us." We think so well of ourselves, and that is abundant evidence of great folly.
My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (& by *Plato's* good leave, I may do it, [748]*δὶς τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει*) *Fools* (saith *David*) *by reason of their transgressions, &c.* Psal. 107.17. Hence *Musculus* infers all transgressors must needs be fools.	My second argument rests on a similar passage of Scripture. Although I have already mentioned its substance, there are reasons to repeat it—and, with Plato's permission, I may: "There is no harm in saying a good thing twice." "Fools," says David, "because of their transgressions," and so on, Psalm 107:17. From this Musculus infers that all transgressors must necessarily be fools.[749]

[746] **Editor.** The catalogue mocks claims to knowledge beyond one's competence. It includes mathematical construction, machines that run perpetually, alchemical transformation, biblical prophecy, and new cosmologies. The inclusion of women in statecraft reflects Burton's assumptions about who should exercise intellectual and political authority.

[747] **Burton.** [p. 42, d] Tam præsentibus plena est numinibus, ut facilius possis Deum quam hominem invenire. Editor: "So full of present divinities that you could more easily find a god than a man." Petronius, Satyrica 17. Burton turns Quartilla's claim about local gods into a joke about people who consider themselves divine.

[748] **Burton.** [p. 42, e] Pulchrum bis dicere non nocet. Editor: "It does no harm to say a fine thing twice." This renders the Greek proverb in the body. Compare Plato, Gorgias 498e–499a, on repeating and reconsidering fine things.

[749] **Editor.** Musculus is Wolfgang Musculus, the Protestant biblical commentator. Burton develops a moral argument from Psalm 107:17, whose fools suffer because of wrongdoing; his conclusion concerns the universality of sin.

Original text 1651	Modern English
So we reade Rom. 2. *Tribulation and anguish on the soul of every man that doth evil*; but all do evil. And *Isay* 65.14. *My servants shall sing for joy, and* [750]*ye shall cry for sorrow of heart, and vexation of minde*. Tis ratified by the common consent of all philosophers. *Dishonesty* (saith *Cardan*) *is nothing else but folly and madnesse*. [751]*Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, tis *Fabius* aphorism to the same end. If none honest, none wise, then all fools.	So we read in Romans 2: "Tribulation and anguish upon the soul of everyone who does evil"; but everyone does evil. And Isaiah 65:14: "My servants shall sing for joy, and you shall cry out in sorrow of heart and distress of mind." The common agreement of all philosophers confirms it. "Wickedness," says Cardan, "is nothing but folly and madness." What upright man lives among us? Show me an honest man. "No one is wicked without being foolish": that is Fabius's maxim to the same effect. If none is honest, none is wise; then all are fools.[752]
And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem?* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith [753]*Musculus*) *that prefers momentany pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it? Nequicquam sapit qui sibi non sapit*,	And they may well be considered fools. Who could judge otherwise of someone who prepares to travel west when he should be hurrying east—who goes backwards all his life, westward when he is bound east? Or who could think a man wise, asks Musculus, if he prefers momentary pleasures to eternity, or spends his master's property in his absence, only to be condemned for it at once? Wisdom is useless in someone who cannot be wise for himself.

[750] **Burton.** [p. 42, f] Malefactors. Editor: Burton identifies the people addressed by "ye" in Isaiah 65:14 as wrongdoers.

[751] **Burton.** [p. 42, g] Who can finde a faithful man? Pro. 20.6. Editor: Proverbs 20:6 supplies a biblical parallel to the Latin question.

[752] **Editor.** Romans 2:9 is the first reference. Cardan is Girolamo Cardano; Fabius is Marcus Fabius Quintilian. Their exact sources for these maxims have not been located. "Honest" here means morally upright, not merely truthful. The movement from everyone's sinfulness to everyone's folly is Burton's argument.

[753] **Burton.** [p. 42, h] In Psal. 49. Qui momentanea sempiternis, qui delapidat heri absentis bona, mox in jus vocandus & damnandus. Editor: "On Psalm 49. He who [prefers] passing things to eternal things, who squanders his absent master's goods, soon to be summoned for judgement and condemned." Burton cites Wolfgang Musculus's commentary; the precise passage remains to be checked.

Original text 1651	Modern English
Source page 42–43 Who will say that a sick man is wise, that eats & drinks to overthrow the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? [754]*Theodoret* out of *Plotinus* the *Platonist*, *holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another*: who will say these men are wise?	Who will call a sick man wise when he eats and drinks in ways that upset his body's balance? Can you call someone wise or sensible who wants his health but will do nothing to obtain or preserve it?[755] Theodoret, drawing on the Platonist Plotinus, thinks it ridiculous for a man to live by his own rules, do what offends God, and yet hope that God will save him; or, when he wilfully neglects his own safety and despises the means of securing it, expect someone else to deliver him. Who will call such people wise?
Source page 43 A third argument may be derived from the precedent, [756]all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of reason, so *Chrysostome* contends; *or rather dead and buried alive*, as [757]*Philo Judæus* concludes it for a certainty, *of all such that are carried away with passions, or labour of any disease of the minde.*	A third argument follows from the preceding one. Everyone is carried away by passion, discontent, lust, pleasures, and so forth; people generally hate the virtues they ought to love and love the vices they ought to hate. They are therefore more than melancholy: quite mad, brute beasts, without reason—so Chrysostom argues. Or rather, they are dead and buried alive, as Philo the Jew concludes with certainty of all who are carried away by passions or suffer from any disease of the mind.[758]

[754] **Burton.** [p. 43, i] Perquam ridiculum est homines ex animi sententia vivere, & quæ Diis ingrata sunt exequi, & tamen à solis Diis velle salvos fieri, quum propriæ salutis curam abjecerint. Theod. c. 6. de provid. lib. de curat. græc. affect. Editor: "It is very ridiculous for people to live as they please, do what displeases the gods, and yet expect the gods alone to save them, when they have abandoned care for their own safety." Theodoret, Cure of the Greek Maladies, discourse 6, on providence. Burton's English changes the plural gods to the Christian God. The exact Latin edition has not been identified.

[755] **Editor.** "Temperature" means the balance or constitution of the body, especially its mixture of qualities and humours, rather than its measured heat. Burton uses the pursuit of bodily health as an analogy for care of the soul.

[756] **Burton.** [p. 43, k] Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7. Editor: "The wise man who commands himself," and so on: Horace, Satires 2.7.83. Burton quotes the passage more fully below.

[757] **Burton.** [p. 43, l] Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos. Editor: "At the conclusion of the book On Offering Victims: it is certain that those suffering diseases of the mind should be counted as dead." Burton's abbreviated title refers to a sacrificial treatise of Philo; the precise passage remains unlocated.

[758] **Editor.** "Passion" here means an emotion or desire that carries a person beyond rational self-command. Burton moves among moral failure, spiritual death, melancholy, and madness; these terms do not have one fixed medical meaning throughout the preface.

Original text 1651	Modern English
Where is fear and sorrow, there [759]*Lactantius* stiffely maintains, *wisdom cannot dwell.* *——qui cupiet, metuet quoque porro,* *Qui metuens vivit, liber mihi non erit unquam.* *Seneca* & the rest of the Stoicks are of opinion, that where is any the least perturbation, wisdom may not be found.	Where there is fear and sorrow, Lactantius firmly maintains, wisdom cannot dwell. Whoever desires will also fear; Whoever lives in fear will never, to my mind, be free.[760] Seneca and the other Stoics hold that wisdom cannot be found wherever there is even the slightest disturbance of the emotions.
What more ridiculous, as [761]*Lactantius* urgeth, then to hear how *Xerxes* whipped the *Hellespont*, threatened the Mountain *Athos*, and the like. To speak *ad rem*, who is free from passion? [762]*Mortalis nemo est quem non attingat dolor, morbusve*, as [763]*Tully* determins out of an old Poem, no mortal men can avoid sorrow & sicknes, and sorrow is an unseparable companion of melancholy.	What could be more ridiculous, as Lactantius asks, than to hear how Xerxes whipped the Hellespont, threatened Mount Athos, and so on?[764] To come to the point, who is free from passion? “There is no mortal whom pain or sickness does not touch,” as Cicero declares, quoting an old poem. No mortal can avoid sorrow and sickness, and sorrow is melancholy’s inseparable companion.

[759] **Burton.** [p. 43, m] Lib. de sap. Ubi timor adest, sapientia adesse nequit. Editor: “Book on wisdom. Where fear is present, wisdom cannot be present.” The reference to Lactantius is incomplete; an exact location has not been established.

[760] **Editor.** Horace, Epistles 1.16.65–66. The Latin links desire to fear and therefore to servitude. Burton’s vivit (“lives”) replaces the consulted text’s vivet (“will live”). “Perturbation” is the Stoic term for a disordered passion.

[761] **Burton.** [p. 43, n] Quid insanius Xerxe Hellespontum verberante, &c. Editor: “What could be madder than Xerxes whipping the Hellespont?” The attribution to Lactantius remains unlocated.

[762] **Burton.** [p. 43, o] Eccl. 21.12. Where is bitternesse, there is no understanding. Prov. 12.16. An angry man is a fool. Editor: Eccl. here means Ecclesiasticus (Sirach), not Ecclesiastes, which has only twelve chapters. Sirach 21:12 joins lack of wisdom to bitterness; Proverbs 12:16 describes the fool who immediately shows his anger.

[763] **Burton.** [p. 43, p] 3. Tusc. Iniuria in sapientem non cadit. Editor: “Tusculan Disputations, book 3. Injury does not befall the wise man.” The body’s verses are in Cicero, Tusculan Disputations 3.59, where they are ascribed to Euripides. Burton prints morbusve (“or sickness”) for morbusque (“and sickness”); his reading is retained. The further maxim in the margin is not the quoted verse.

[764] **Editor.** The Hellespont is the strait now called the Dardanelles. Herodotus, Histories 7.35, tells how Xerxes ordered its waters scourged after a storm broke his bridge. Burton’s additional threat to Mount Athos is not verified here.

Original text 1651	Modern English
[765]*Chrysostome* pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense: *For how* (saith he) *shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakest like a wolf, as subtile as a fox, as impudent as a dog? Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likenesse of a man.*	Chrysostom goes further still: they are more than mad, actual beasts, stupefied and without common sense. “How,” he asks, “am I to recognise you as a man when you kick like an ass, neigh after women like a horse, rage with lust like a bull, gorge like a bear, sting like a scorpion, prey like a wolf, and are as cunning as a fox and as shameless as a dog? Shall I call you a man when you show every sign of a beast? How shall I recognise you as a man? By your shape? That frightens me still more, to see a beast in the likeness of a man.”
[766]*Seneca* cals that of *Epicurus*, *magnificam vocem*, an heroical speech, *A fool still begins to live*, and accounts it a filthy lightnesse in men, every day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that busines, and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore yong, old, middle age, all are stupid, and dote.	Seneca calls that saying of Epicurus a magnificent utterance, a heroic speech: “A fool is always beginning to live.” He considers it shameful fickleness to lay new foundations for one’s life every day. But who does otherwise? One travels, another builds; one pursues this business, another that, and old people are as far astray as the rest. “O foolish old age!” Cicero exclaims. Thus young, old, and middle-aged are all senseless and foolish.[767]

[765] **Burton.** [p. 43, q and foot of page] Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulgeas, quum rapias ut lupus, &c. at inquis formam hominis habeo, Id magis terret, quum feram humana specie videre me putem. Editor: “Homily 6 on 2 Corinthians. I cannot recognise you as a man when you kick like an ass, lust like a bull, neigh after women like a horse, indulge your belly like a bear, and prey like a wolf, etc. But, you say, I have a human shape. That frightens me more, since I seem to see a beast in human form.” Compare Chrysostom, Homily 6 on 2 Corinthians, §3; a related animal catalogue appears in Homily 4 on Matthew, §15. Burton adapts the catalogue.

[766] **Burton.** [p. 43, r and foot of page] Epist. lib. 2. 13. Stultus semper incipit vivere, fæda hominum levitas, nova quotidie fundamenta vitæ ponere, novas spes, &c. Editor: “Letters, book 2, 13. A fool is always beginning to live: shameful human fickleness, to lay new foundations of life every day, new hopes, etc.” Seneca, Letter 13.16–17, quoting Epicurus.

[767] **Editor.** “Still” means continually: the fool is forever preparing to live instead of living. The exclamation attributed to Cicero, “O foolish old age,” remains unlocated; it is not silently supplied with a conjectural reference.

Original text 1651	Modern English
[768]*Æneas Sylvius* amongst many other, sets down three special wayes to finde a fool by. He is a fool that seeks that he cannot finde: He is a fool that seeks that, which being found will do him more harm then good: He is a fool, that having variety of wayes to bring him to his jorneys end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shal soon perceive what dizards and mad men the major part are.	Among many others, Aeneas Sylvius sets down three particular ways to recognise a fool. He is a fool who seeks what he cannot find; he is a fool who seeks something that, once found, will do him more harm than good; and he is a fool who, having several routes to his journey's end, chooses the worst. If so, it seems to me that most people are fools. Examine their conduct and you will soon see what simpletons and madmen the greater part of them are.
Source page 44 *Beroaldus* will have drunkards, afternoon men, and such as more then ordinarily delight in drink, to be mad. The first pot quencheth thirst, so *Panyasis* the Poet determins in *Athenæus*, *secunda gratiis, horis & Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, much worse then mad.	Beroaldus considers drunkards, afternoon drinkers, and those who take more than ordinary pleasure in drink to be mad. The first cup quenches thirst, as the poet Panyasis declares in Athenaeus; "the second belongs to the Graces, the Hours, and Dionysus." The second makes people merry, the third is for pleasure, "the fourth for madness": the fourth drives them mad. If this proposition is true, what a catalogue of madmen we shall have! What must we call those who drink four times four? Do they not make themselves utterly mad, beyond every frenzy, beyond all madness? I agree with him: they are more than mad, much worse than mad.[769]

[768] **Burton.** [p. 43, * and foot of page] De curial. miser. Stultus, qui quærit quod nequit invenire, stultus qui quærit quod nocet inventum, stultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, amentes, &c. Editor: "On the Misery of Courtiers. A fool is one who seeks what he cannot find; one who seeks what harms him when found; one who, having several paths, chooses the worse. To me they all seem deluded, mad, etc." Aeneas Sylvius Piccolomini, later Pope Pius II. The exact passage in the cited work remains to be collated.

[769] **Editor.** Beroaldus is Filippo Beroaldo; his precise passage is unlocated. Athenaeus, Deipnosophists 2.36d–f, preserves Panyasis's sequence: the first round for the Graces, Hours, and Dionysus; the second for Aphrodite and Dionysus; the third for Violence and Ruin. Burton's four-stage sequence differs. The Hours are divine personifications of ordered seasons.

Original text 1651	Modern English
The [770]*Abderites* condemned *Democritus* for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hâc Patriâ* (saith *Hyppocrates*) *ob risum furere & insanire dicunt*, his countrey men hold him mad because he laughs; & therefore *he desires him to advise all his friends at* [771]*Rodes, that they do not laugh too much, or be over sad.* Had those *Abderites* been conversant with us, and but seen what fleering and grining there is in this age, [772]they would certainly have concluded, we had been all out of our wits.	The people of Abdera judged Democritus mad because he was sometimes sad and at other times extravagantly merry. "In this country," says Hippocrates, "they say that he raves and is mad because he laughs": his countrymen think him mad because he laughs. He therefore asks his correspondent to warn all his friends at Rhodes neither to laugh too much nor to be excessively sad. Had those Abderites lived among us and merely seen the sneering and grinning of our age, they would certainly have concluded that we were all out of our minds.
Aristotle in his *Ethicks* holds, *fælix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemque sapiens honestus*. Tis *Tullies* paradox, *wise men are free, but fools are slaves*, [773]liberty is a power to live according to his own Laws, as we wil our selves: who hath this liberty? who is free?	Aristotle holds in his Ethics that the happy man is also the wise man: to be wise and to be happy are interchangeable terms; the good man is likewise wise and honourable.[774] Cicero's paradox is that wise men are free, but fools are slaves. Freedom is the power to live by our own laws, as we ourselves wish. Who has this freedom? Who is free?

[770] **Burton.** [p. 44, b] Ep. Demageto. Editor: "Letter to Demagetus [Damagetus]." This belongs to the literary correspondence attributed to Hippocrates about Democritus; it is not secure eyewitness testimony by the historical physician. The particular early edition used by Burton is unresolved.

[771] **Burton.** [p. 44, c] Amicis nostris Rhodi dicito, ne nimium rideant, aut nimium tristes sint. Editor: "Tell our friends at Rhodes not to laugh too much or be excessively sad." This continues the preceding letter reference.

[772] **Burton.** [p. 44, d] Per multum risum poteris cognoscere stultum. Offic. 3. c. 9. Editor: "By much laughter you will be able to recognise a fool." The work behind Offic. 3.9 has not been securely identified. The body anchor is unclear; the note is placed beside the preceding account of excessive laughter.

[773] **Burton.** [p. 44, e] Sapientes liberi, stulti servi, libertas est potestas, &c. Editor: "The wise are free, fools slaves; liberty is the power," etc. Cicero, Stoic Paradoxes 5.33–34: moral self-government, rather than legal freedom, is meant.

[774] **Editor.** Aristotle, Nicomachean Ethics 10.7–8, places the highest happiness in contemplative activity and calls the philosopher especially happy. Burton compresses the relation into an equivalence useful to his argument; this sentence is not a direct quotation from Aristotle.

Original text 1651	Modern English
——[775]*sapiens sibique imperiosus,* *Quem neque pauperies, neque mors, neque vincula terrent,* *Responsare cupidinibus, contemnere honores* *Fortis, & in seipso totus teres atque rotundus.* He is wise that can command his own will, Valiant and constant to himself still, Whom poverty nor death, nor bands can fright, Checks his desires, scorns honours, just and right.	The wise man who commands himself, Whom neither poverty nor death nor chains can frighten, Strong enough to resist desires and scorn honours, Complete in himself, smooth and round. He is wise who can command his own will, Brave and always steadfast in himself, Whom neither poverty, death, nor chains can frighten, Who checks his desires, scorns honours, and is just and upright.[776]
But where shall such a man be found? If no where, then *e diametro*, we all are slaves, senslesse, or worse. *Nemo malus fælix.* But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni——*[777] For one vertue you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei.*	But where is such a man to be found? If nowhere, then, at the opposite extreme, we are all slaves, senseless or worse. “No wicked man is happy.” But no one is happy in this life, no one good; therefore no one is wise. For good people are rare. For one virtue you will find ten vices in the same person: few Prometheuses, many Epimetheuses.[778]

[775] **Burton.** [p. 44, f] Hor. 2. ser. 7. Editor: Horace, Satires 2.7.83–86. The slave Davus applies this Stoic definition of freedom against his master. Burton prints sibique where the consulted text has sibi qui.

[776] **Editor.** The first four lines translate Horace; the next four preserve Burton’s own English restatement. The “smooth and round” wise man is complete in himself, offering fortune no place to catch hold: an image of moral independence.

[777] **Burton.** [p. 44, unlettered] Juven. Editor: Juvenal, Satire 13.26: good people are rare. The preceding Nemo malus fælix (“No wicked man is happy”) is also Juvenalian: Satire 4.8.

[778] **Editor.** Prometheus suggests foresight and Epimetheus afterthought: few think ahead, many understand only after the event. Burton is making a verbal and mythological contrast, not counting literal figures.

Original text 1651	Modern English
We may peradventure usurp the name, or attribute it to others for favor, as *Carolus Sapiens*, *Philippus Bonus*, *Lodovicus Pius*, &c. & describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio* a Courtier, *Galen* Temperament, An aristocrasie is described by Politicians. But where shall such a man be found?	We may perhaps claim the title for ourselves or bestow it upon others as a favour—Charles the Wise, Philip the Good, Louis the Pious, and so on. We may describe the qualities of a wise man, as Cicero describes an orator, Xenophon Cyrus, Castiglione a courtier, or Galen a balanced bodily constitution, and as political writers describe an aristocracy. But where is such a man to be found?[779]
Vir bonus & sapiens, qualem vix repperit unum *Millibus è multis hominum consultus Apollo*. A wise, a good man in a million, Apollo consulted could scarce finde one. A man is a miracle of himself, but *Trismegistus* adds, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thirsigeri, pauci Bacchi.*	A good and wise man, such as Apollo, when consulted, Could scarcely find one among many thousands. A wise and good man in a million: Apollo, when consulted, could scarcely find one.[780] A human being is a marvel in himself, but Trismegistus adds, “The greatest marvel is a wise man”: a wise man is a wonder. Many carry the thyrsus; few are true initiates of Bacchus.[781]

[779] **Editor.** The examples are ideal portraits: the accomplished speaker, ruler, courtier, balanced body, and government by the best. “Temperament” is bodily constitution. Burton asks whether any actual person fulfils the ideal; the honorific royal names need not prove the qualities they proclaim.

[780] **Editor.** The couplet opens De viro bono, transmitted among Ausonius’s poems and also in the Appendix Vergiliana as De institutione viri boni. The consulted text has e cunctis (“out of all”) where Burton prints e multis (“out of many”). His own following couplet heightens “many thousands” to “a million.” Both versions remain.

[781] **Editor.** Trismegistus is Hermes Trismegistus, the legendary authority of the Hermetic writings; the exact source of this maxim is unverified. The following saying occurs in Plato, Phaedo 69c. A thyrsus is the ritual staff of Bacchus’s followers; carrying the emblem does not make someone a true initiate.

Original text 1651	Modern English
Source page 44–45 *Alexander* when he was presented with that rich and costly casket of King *Darius*, and every man advised him what to put in it, he reserved it to keep *Homers* works, as the most precious Jewell of humane wit, and yet [782]*Scaliger* upbraids *Homers* Muse, *Nutricem insanæ sapientiæ*, a nurserie of madnesse, [783]impudent as a Court Lady, that blushes at nothing.	When Alexander was presented with King Darius's rich and costly casket, and everyone advised him what to put in it, he kept it for Homer's works, as the most precious jewel of human genius.[784] Yet Scaliger attacks Homer's Muse as "the nurse of mad wisdom," a nursery of madness, as shameless as a lady at court who blushes at nothing.
Source page 45 *Jacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and cals him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a fool. *Plutarch* extols *Seneca's* wit beyond all the Greeks, *nulli secundus*, yet [785]*Seneca* saith of himself, *when I would solace my self with a fool, I reflect upon my self, and there I have him.*	Jacobus Micyllus, Gilbertus Cognatus, Erasmus, and almost all later generations admire Lucian's exuberant wit. Yet Scaliger rejects him in his critical judgement and calls him the Cerberus of the Muses. Socrates, whom the whole world praised so highly, is condemned as a fool by Lactantius and Theodoret. Plutarch praises Seneca's genius above that of all the Greeks, "second to none"; yet Seneca says of himself, "When I want to amuse myself with a fool, I turn to myself, and there I have him."[786]

[782] **Burton.** [p. 45, a] Hypocrit. Editor: An abbreviated reference to the critical portion of Julius Caesar Scaliger's Poetics, the Hypocriticus. The precise passage has not been collated. Nutricem means "nurse" or "fosterer"; Burton's own English recasts it as a nursery.

[783] **Burton.** [p. 45, b] Ut mulier aulica nullius pudens. Editor: "Like a court woman ashamed of nothing." The comparison belongs to Burton's reported attack on Homer; it also carries a disparaging stereotype of women at court.

[784] **Editor.** Plutarch, Life of Alexander 26.1–2, relates the choice of Darius's coffer to hold the Iliad. Burton makes it the setting for a reversal: the author Alexander treasured is the author Scaliger attacks.

[785] **Burton.** [p. 45, c] Epist. 33. Quando fatuo delectari volo, non est longe quærendus, me video. Editor: "Letter 33. When I wish to amuse myself with a fool, I need not look far: I see myself." The passage is Seneca, Letter 50.2, which ends me rideo ("I laugh at myself"), not me video. Burton's wording and reference are retained.

[786] **Editor.** Cerberus is the monstrous guardian of the underworld: the title is an insult to Lucian. The claimed praise of Seneca by Plutarch is unlocated. Lactantius's criticism of Socrates can be compared with Divine Institutes 3.20; the other judgements in this catalogue require further collation.

Original text 1651	Modern English
Cardan in his 16 book of *Subtilties*, reckons up twelve supereminent, acute Philosophers, for worth, subtletie, & wisdom: *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*, that first inventer of Algebra, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum* far beyond the rest, are *Ptolomæus*, *Plotinus*, *Hyppocrates*.	In the sixteenth book of On Subtlety, Cardan lists twelve outstanding and penetrating philosophers for their merit, subtlety, and wisdom: Archimedes, Galen, Vitruvius, Archytas of Tarentum, Euclid, Geber, the first inventor of algebra, and al-Kindi the mathematician—the last two both Arabs—among others. But his "three rulers of the world," far above the rest, are Ptolemy, Plotinus, and Hippocrates.[787]
Scaliger exercitat. 224. scoffs at this censure of his, cals some of them carpenters, and mechanitians, he makes *Galen fimbriam Hyppocratis*, a skirt of *Hyppocrates*: and the said [788]*Cardan* himself elsewhere condemns both *Galen* and *Hyppocrates* for tediousnesse, obscurity, confusion. *Paracelsus* will have them both meer idiots, infants in physick and philosophie.	In Exercise 224, Scaliger mocks this judgement of Cardan's, calls some of these men carpenters and artisans, and makes Galen "the fringe of Hippocrates," a mere hem of Hippocrates's garment. Elsewhere Cardan himself condemns both Galen and Hippocrates for tediousness, obscurity, and confusion. Paracelsus considers them both utter ignoramuses, infants in medicine and philosophy.

[787] **Editor.** This is Burton's report of Cardan's ranking. The claim that Geber first invented algebra is retained as part of that report, not adopted as an editorial conclusion. The exact wording and identity intended under Geber need further verification.

[788] **Burton.** [p. 45, first d] Primo contradicentium. Editor: "In the first [book] of Contradictions": Cardan's work on medical contradictions. The particular passage behind Burton's summary has not been verified.

Original text 1651	Modern English
Scaliger and *Cardan* admire *Suisset* the *Calculator*, *qui pene modum excessit humani ingenii*, and yet [789]*Lod. Vives* cals them *nugas Suisseticas*: and *Cardan* opposite to himself in another place, contemns those ancients in respect of times present, [790]*Majoresque nostros ad præsentes collatos, juste pueros appellari.*	Scaliger and Cardan admire Suisset the Calculator, "who almost exceeded the limits of human intelligence," yet Luis Vives calls his work "Suisset's trifles." And Cardan contradicts himself elsewhere, disparaging the ancients in comparison with the present age: "Our predecessors, compared with people today, may justly be called children."[791]
In conclusion the said [792]*Cardan*, and Saint *Bernard* will admit none into this Catalogue of wise men, [793]but only Prophets and Apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear Saint [794]*Bernard*, *quanto magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more fool to thy self.	In the end, Cardan and Saint Bernard will admit no one to this catalogue of wise men except prophets and apostles. You have already heard what they think of themselves. We are wise in worldly matters, admire ourselves, and seek applause. But listen to Saint Bernard: "The wiser you are outwardly, the more foolish you become inwardly," and so on; "you are prudent in everything, but foolish about yourself." The wiser you are for others, the greater fool you are for yourself.

[789] **Burton.** [p. 45, second d; body e] Lib. de causis corrupt. artium. Editor: "Book on the causes of the corruption of the arts": Vives's De causis corruptarum artium. The margin repeats the letter d, although the body uses e. The exact passage remains unlocated.

[790] **Burton.** [p. 45, f] Actione ad subtil. in Scal. fol. 1226. Editor: An abbreviated reference to Cardan's response to Scaliger concerning De subtilitate. The printed locator 1226 is retained; its edition and pagination remain unresolved.

[791] **Editor.** Suisset is a form of the name Richard Swineshead, the medieval scholar known as the Calculator. His calculations entered debates about natural philosophy. Burton contrasts celebrated ingenuity with Vives's dismissal of scholastic subtleties.

[792] **Burton.** [p. 45, g] Lib. 1. de sap. Editor: "Book 1, On Wisdom": Cardan's De sapientia. The precise passage has not been collated.

[793] **Burton.** [p. 45, h] Vide miser homo, quia totum est vanitas, totum stultitia, totum dementia, quicquid facis in hoc mundo, præter hoc solum quod propter Deum facis. Ser. de miser. hom. Editor: "See, wretched man, that everything you do in this world is vanity, folly, and madness, except only what you do for God." A sermon On Human Misery, ascribed here to Bernard; the exact source and authorship remain unverified.

[794] **Burton.** [p. 45, i] In 2 Platonis dial. 1. de justo. Editor: "On Plato's second dialogue, first [book?], on justice." This does not readily match the body's attribution to Bernard. It may belong with the neighbouring material on Ficino, but that reassignment has not been established. The printed attachment to Bernard is preserved.

Original text 1651	Modern English
I may not deny but that there is some folly approved, a divine furie, a holy madnesse, even a spiritual drunkennesse in the Saints of God themselves; *Sanctam insaniam Bernard* cals it (though not as blaspheming [795]*Vorstius*, would infer it as a passion incident to God himself, but) familiar to good men, as that of *Paul*, 2 Cor. *he was a fool, &c.* and Rom. 9. he wisheth himself to be *anathematized for them*.	I cannot deny that some folly is approved: a divine frenzy, a holy madness, even a spiritual drunkenness in God's saints themselves. Bernard calls it "holy madness"—not a passion affecting God himself, as the blasphemous Vorstius would infer, but a familiar experience of good people. So Paul, in 2 Corinthians, says that he was a fool, and so on; and in Romans 9 he wishes himself accursed for their sake.[796]
Such is that drunkennesse which *Ficinus* speaks of, when the soul is elevated and ravished with a divine tast of that heavenly Nectar, which poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet [797]*insanire lubet*, as *Austin* exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and [798]drunk. But we commonly mistake, and go beyond our commission, we reel to the opposite part, [799]we are not capable of it,	Such is the drunkenness Ficino speaks of, when the soul is lifted up and transported by a divine taste of that heavenly nectar, which poets represented through the rites of Dionysus. In this sense, with the poet, "I long to run mad"; as Augustine exhorts us, "Let everyone prepare himself for drunkenness." Let us all be mad and drunk. But we commonly misunderstand and overstep our commission; we reel towards the opposite extreme and cannot receive this spiritual intoxication.

[795] **Burton.** [p. 45, k] Dum iram & odium in Deo revera ponit. Editor: "Since he actually attributes anger and hatred to God." Burton's charge against Conrad Vorstius concerns whether passions can be attributed to God. "Blaspheming" is Burton's polemical judgement; Vorstius's precise position has not been independently established here.

[796] **Editor.** Compare 2 Corinthians 12:11 ("I am become a fool") and Romans 9:3, where Paul wishes himself accursed for his fellow Israelites. "Anathematized" means placed under a curse or excluded. Burton distinguishes approved spiritual transport from the folly he condemns, while maintaining his objection to attributing passions to God.

[797] **Burton.** [p. 45, l] Virg. 1. Eccl. 3. Editor: Virgil, Eclogue 3.36: insanire libet quoniam tibi ("since you feel like behaving madly"). Burton takes the phrase out of a quarrel over a singing contest and applies it to spiritual enthusiasm.

[798] **Burton.** [p. 45, m] Ps. inebriabuntur ab ubertate domus. Editor: "Psalm: they will be intoxicated by the abundance of [your] house." Psalm 35:9 in the Vulgate numbering, 36:8 in most English Bibles. The Latin language of intoxication supports the spiritual metaphor.

[799] **Burton.** [p. 45, n] In Psal. 104. Austin. Editor: Augustine, on Psalm 104. This marginal entry sits beside "we are not capable of it"; by subject it also relates to the preceding exhortation attributed to Augustine. The precise passage and numbering remain to be verified.

Original text 1651	Modern English
[800]and as he said of the *Greeks*, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.	And, as he said of the Greeks, "You Greeks are always children"—you Britons, French, Germans, Italians, and the rest: you are a company of fools.
Source page 45–46 Proceed now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or induction. Every multitude is mad, [801]*bellua multorum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. [802]*Roger Bacon* proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men,	Proceed now from the parts to the whole—or from the whole to the parts—and you will find no different result. The parts will be discussed sufficiently in the remainder of this preface. The conclusion about the whole must follow through a chain of reasoning or induction.[803] Every crowd is mad: a many-headed beast, hasty and rash, without judgement, a stupid animal, a roaring mob. Roger Bacon proves it from Aristotle: "The common people are set in opposition to the wise; what seems true to the common people is false." What the common people consider true is mostly false; they are always opposed to the wise.

[800] **Burton.** [p. 45, o] In Platonis Tim. sacerdos Ægyptius. Editor: "An Egyptian priest, in Plato's Timaeus." At Timaeus 22b, the priest tells Solon that Greeks remain children because they lack Egypt's ancient historical memory. Burton extends the rebuke to other nations.

[801] **Burton.** [p. 45, p] Hor. vulgus insanum. Editor: "Horace: the mad crowd." The image of the many-headed beast is in Horace, Epistles 1.1.76. The exact source intended for vulgus insanum remains uncertain.

[802] **Burton.** [pp. 45–46, q] Patet ea diviso probabilis, &c. ex Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. & nat. c. 8. non est judicium in vulgo. Editor: The opening is a compressed reference to a division of probable or accepted opinion; diviso is the apparent printed reading. Burton cites Aristotle's Topics and Roger Bacon's Letter on the Secrets of Art and Nature, chapter 8. Non est judicium in vulgo means "There is no judgement in the crowd." Compare Topics 1.11, which describes disagreement between popular and wise opinion without declaring popular opinion invariably false. Bacon's exact passage remains unverified.

[803] **Editor.** The Latin à partibus ad totum means "from the parts to the whole"; the printed English immediately reverses it. The modernization retains both directions and marks the transition explicitly. A sorites is a chain of linked propositions; induction moves from particular instances to a general conclusion.

Original text 1651	Modern English
Source page 46 but all the world is of this humor (*vulgus*) and thou thy self art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or do, meer idiots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall finde them all alike, *never a barrell better herring*.	But the whole world has this disposition—the crowd—and you yourself belong to it, one of the common people. So does he, and he, and everyone else. Therefore, as Phocion concludes, you deserve approval in nothing you say or do: mere idiots and asses.[804] Begin wherever you please, go backwards or forwards, choose from the whole pack, shut your eyes and choose: you will find them all alike, no barrel with better herrings than another.
Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this hypothesis of his in sober sadnesse, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertigenous and lunatick within this sublunary Maze.	Copernicus, the successor of Atlas, holds that the earth is a planet, moving and shining for others as the moon does for us. Digges, Gilbert, Kepler, Origanus, and others defend his hypothesis in all seriousness, and maintain that the moon is inhabited. If the earth is a moon, then we too are dizzy, spinning, and moonstruck within this maze beneath the moon.[805]
I could produce such arguments till dark night: If you should hear the rest, *Ante diem clauso componet vesper Olympo:* but according to my promise, I will descend to particulars.	I could produce arguments like these until nightfall. If you heard the rest, Evening would close heaven's gates and lay the day to rest first.[806] But, as I promised, I will come down to particulars.

[804] **Editor.** Compare Plutarch, Life of Phocion 8.3, on Phocion's distrust of popular approval. Burton turns this attitude into a general condemnation of the crowd. "Wink" means shut the eyes; the herring proverb says that none of the available choices is better.

[805] **Editor.** Atlas is the mythical bearer of the heavens; Copernicus is called his successor as a describer of the universe. Burton groups Thomas Digges, William Gilbert, Johannes Kepler, and David Origanus under a broad account of new cosmology; their separate commitments are not established by this sentence. "Lunatick" supplies the pun on the moon, while "sublunary" means beneath it.

[806] **Editor.** Virgil, Aeneid 1.374: Aeneas says that evening would arrive before he could finish recounting his troubles. Burton prints componet ("will lay to rest") where the consulted text has componat ("would lay to rest"). The modern rendering follows the conditional sense of the surrounding sentence.

Original text 1651	Modern English
'This melancholy extends it self not to men only, but even to vegetals and sensibles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it self, of which [807]*Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owls, Bats, Nightbirds, but that artificial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date trees, as you may reade at large in *Constantines* husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyl.	'This melancholy extends beyond human beings to plants and creatures with senses. I do not mean those things that belong to Saturn and are melancholy by nature—lead and similar minerals; plants such as rue, cypress, and hellebore itself, of which Agrippa writes; fishes, birds, and beasts, hares, rabbits, dormice, owls, bats, and night birds. I mean the melancholy brought about by circumstances, which is observable in them all.[808] Move a plant and it will waste away. This is particularly noticeable in date palms, as you can read at length in Constantine's book on husbandry; so too is the antagonism between vine and cabbage, or vine and oil.
'Put a bird in a cage, he wil dye for sullennesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it wil cause. But who perceivs not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this maladie, in so much some hold they dream as men do, and through violence of melancholy, run mad; I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their Masters, but they are common in every [809]Author.	'Put a bird in a cage and it will die of despondency; put a beast in a pen, or take away its young or companions, and see what effect this has. Who does not observe these common passions in creatures with senses: fear, sorrow, and so forth? Dogs are more subject to this malady than any others, so much so that some maintain they dream as people do and go mad through the violence of melancholy. I could tell many stories of dogs that have died of grief or wasted away after losing their masters, but such stories are common in every author.

[807] **Burton.** [p. 46, a] De occult. Philosop. l. 1. c. 25 & 19. ejusd. l. Lib 10. cap. 4. Editor: Agrippa, Occult Philosophy 1.25 lists things associated with Saturn; 1.19 discusses properties belonging to species or individuals. The final abbreviated locator "Book 10, chapter 4" cannot refer to this three-book work and may concern the following agricultural reference. Its attachment remains unresolved.

[808] **Editor.** "Vegetals" are plants; "sensibles" are beings capable of sensation. "Saturnine" refers to astrological correspondences, including Saturn's association with melancholy. "Artificial" here contrasts with innate qualities and is rendered as brought about by circumstances. "Constantine's husbandry" denotes the agricultural compilation associated with Constantine VII; its detailed passages remain to be checked.

[809] **Burton.** [p. 46, b] See Lipsius epist. Editor: An unspecified letter of Justus Lipsius; its exact location has not been established.

Original text 1651	Modern English
Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as [810]*Boterus* in his politicks hath proved at large. *As in humane bodies* (saith he) *there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from several distempers*, as you may easily perceive by their particular symptomes.	Kingdoms, provinces, and political bodies likewise have feeling and are subject to this disease, as Botero has argued at length in his political writings. “Just as various changes arise from humours in human bodies,” he says, “so a commonwealth has many diseases, arising in different ways from various disorders.” You can readily recognise them by their particular symptoms.[811]
For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, [812]and flourish, to live in peace, in unity and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old [813]*Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth;	For wherever you see people civil, obedient to God and their rulers, sensible, peaceable and quiet, rich, fortunate, and flourishing; living in peace, unity, and harmony; a country well cultivated, with many handsomely built and populous cities, “where the inhabitants thrive,” as old Cato said—the people neat, polished, and well kept—“where they live well and happily,” which our political writers make the chief end of a commonwealth;

[810] **Burton.** [p. 46, c] De politia illustrium lib. 1. cap. 4. ut in humanis corporibus variæ accidunt mutationes corporis, animique, sic in republica, &c. Editor: Book 1, chapter 4: “As various changes of body and mind occur in human beings, so also in a commonwealth,” etc. Burton attributes this comparison to Botero; the precise work and edition behind his abbreviated title remain uncollated.

[811] **Editor.** A body politick is a community understood as a single organised body. Common-wealth here means a political community, including a monarchy. “Sensible” means capable of feeling: Burton carries the preceding discussion of melancholy in living creatures into political life.

[812] **Burton.** [p. 46, d] Ubi reges philosophantur, Plato. Editor: “Where kings philosophise.” Compare Plato, Republic 5, 473c–e, on the union of political power and philosophy.

[813] **Burton.** [p. 46, e] Lib de re rust. Editor: Cato, On Agriculture 1.2, advises a prospective purchaser to observe how the neighbours thrive. Burton transfers this test of a farm’s surroundings to the health of a country.

Original text 1651	Modern English
Source page 46–47 and which [814]*Aristotle Polit. lib. 3. cap. 4.* calls *Commune bonum, Polybius lib. 6. optabilem & selectum statum*, That countrey is free from melancholy. As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdoms of *Europe*.	and which Aristotle, in his Politics, book 3, chapter 4, calls “the common good,” and Polybius, book 6, “a desirable and choice condition”: that country is free from melancholy. So it was in Italy under Augustus; so it is now in China and in many other flourishing kingdoms of Europe.[815]
Source page 47 But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggery, plagues, wars, rebellions, seditions, mutinies, contentions, idlenesse, riot, epicurism, the land ly untilled, waste, full of bogs, fens, desarts, &c. cities decayed, base and poor towns, villages depopulated, the people squalid, ougly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.	But wherever you see widespread discontent, public grievances, complaints, poverty, barbarism, begging, plagues, wars, rebellions, sedition, mutinies, disputes, idleness, excess, and self-indulgence; land lying untilled and waste, full of bogs, fens, deserts, and so on; decaying cities, mean and impoverished towns, depopulated villages, and people dirty, ugly, and uncivilised: that kingdom, that country, must be discontented and melancholy. Its body is sick and needs reform.[816]

[814] **Burton.** [p. 46, f] Vel publicam utilitatem: salus publica suprema lex esto. Beata civitas non ubi pauci beati, sed tota civitas beata. Plato quarto de republica. Editor: “Or public advantage: let the public welfare be the supreme law. A happy city is not one where a few are happy, but where the whole city is happy. Plato, Republic, book 4.” Compare Cicero, On the Laws 3.8, and Plato, Republic 4, 420b–c. The exact Aristotle and Polybius passages cited in the body remain to be collated.

[815] **Editor.** “Now” belongs to Burton’s historical present and to the reports he uses, not to the reader’s own time. The ideal of a healthy state brings material prosperity, cultivated land, civic order, and religious obedience together.

[816] **Editor.** Epicurism and Epicure are Burton’s usual hostile terms for a life devoted to pleasure. They do not offer a careful account of Epicurus’ philosophy. The judgements “barbarous” and “uncivil” likewise express the standards of Burton and his cited authorities.

Original text 1651	Modern English
Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be site in a bad clime, too far North, steril, in a barren place, as the desart of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayr, as at *Alexandretta, Bantam, Pisa, Durazzo, S. Iohn de Vllua*, &c.	This cannot properly be achieved until the causes of these maladies are removed. They commonly arise from the inhabitants' own failings or from some disadvantage of circumstance: being situated in an unfavourable climate, too far north, infertile, in a barren region such as the desert of Libya or the deserts of Arabia; in places without water, such as those of Lop and Belgian in Asia; or in unhealthy air, as at Alexandretta, Bantam, Pisa, Durazzo, San Juan de Ulúa, and elsewhere.[817]
or in danger of the seas continual inundations, as in many places of the Low-countries and elsewhere, or neer some bad neighbors, as *Hungarians* to *Turks, Podolians* to *Tartars*, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate.	Or they are in danger of repeated flooding by the sea, as in many parts of the Low Countries and elsewhere; or they lie near hostile neighbours, as the Hungarians do beside the Turks, or the Podolians beside the Tatars. Almost any countries sharing such borders live in constant fear and are often left desolate by hostile raids.
So are cities by reason [818]of wars, fires, plagues, inundations, [819]wilde beasts, decay of trades, barred havens, the seas violence, as *Antwerp* may witnes of late, *Syracuse* of old, *Brundusium* in *Italy, Rhye* and *Dover* with us, and many that at this day suspect the seas fury and rage, and labor against it as the *Venetians* to their inestimable charge.	Cities are likewise laid waste by wars, fires, plagues, floods, wild beasts, declining trade, blocked harbours, and the sea's violence. Antwerp can bear witness in recent times, Syracuse in ancient times, Brindisi in Italy, and Rye and Dover here at home; so can many cities that today fear the sea's fury and struggle against it, as the Venetians do, at immense expense.

[817] **Editor.** "Site" means situated; "bad ayr" means air believed unhealthy. The geographical list is retained as Burton gives it. In particular, "Belgian" is printed as an Asian place-name; its intended identification remains unresolved and it has not been silently replaced by Belgium.

[818] **Burton.** [p. 47, a] Mantua væ miseræ nimium vicina Cremonæ. Editor: "Mantua, alas, too close to unhappy Cremona!" Virgil, Eclogue 9.28. The poem connects neighbouring lands with dispossession; Burton applies its lament to cities ruined by war.

[819] **Burton.** [p. 47, b] Interdum à feris, ut olim Mauritania, &c. Editor: "Sometimes by wild beasts, as formerly Mauretania," etc. No authority is supplied for this particular example.

Original text 1651	Modern English
But the most frequent maladies are such as proceed from themselves, as first when religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their prince, where Atheism, Epicurism, Sacriledg, Simony, &c. And all such impieties are freely committed, that countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place.	But the commonest maladies arise from the people themselves: first, when religion and the worship of God are neglected, changed by innovations, or altered; where people neither fear God nor obey their ruler; where atheism, self-indulgence, sacrilege, simony, and all such impieties are freely practised, that country cannot prosper. When Abraham came to Gerar and saw a wicked land, he said that surely there was no fear of God in that place.[820]
[821]*Cyprian Echovius* a *Spanish* Chorographer, above all other Cities of *Spain*, commends *Borcino, in which there was no begger, no man poor, &c. but all rich & in good estate, and he gives the reason, because they were more religious then their neighbors*: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall we expect that have such multitudes of *Achans*, church robbers, simoniacal Patrons, how can they hope to flourish, that neglect divine duties, that live most part like Epicures?	Cyprian Echovius, a Spanish writer on places, praises Borcino above all other Spanish cities: "There was no beggar there, no poor person, and so on, but everyone was rich and prosperous." He gives the reason: "They were more religious than their neighbours." Why was Israel so often plundered by its enemies and carried into captivity, if not for idolatry, neglect of God's word, and sacrilege—even for the fault of a single Achan? What, then, should we expect, with our multitudes of Achans, church robbers, and patrons who sell church appointments? How can people hope to flourish when they neglect their religious duties and live, for the most part, in self-indulgence?[822]

[820] **Editor.** Genesis 20:11 gives Abraham's fear that the inhabitants will kill him for his wife. Burton turns this into a judgement on the land's religious condition. Simony is the buying or selling of spiritual offices or benefits; a patron's sale of a church appointment is the example that follows.

[821] **Burton.** [p. 47, c] Deliciis Hispaniæ Anno 1604. Nemo malus, nemo pauper, optimus quisque atque ditissimus. Pie, sancteque vivebant summaque cum veneratione, & timore divino cultui, sacrisque rebus incumbunt. Editor: "In the Delights of Spain, 1604. No one wicked, no one poor; everyone excellent and very rich. They lived piously and holily, and devote themselves with the greatest reverence and fear to divine worship and sacred matters." The change of tense is in the Latin. The exact Echovius passage remains uncollated.

[822] **Editor.** In Joshua 7, Achan secretly takes forbidden spoils, and Israel's defeat is attributed to the resulting collective guilt. Burton extends this model to those who take church property and profit from the right to nominate clergy. His conclusion about the religious cause of a country's prosperity is part of the argument being translated.

Original text 1651	Modern English
Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, generall oppressions, seditions, &c. observed by [823]*Aristotle, Bodin, Boterus, Iunius, Arniscus*, &c. I will only point at some of the chiefest. [824]*Impotentia gubernandi, ataxia*, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, indiscreet, oppressors, giddy heads, tyrants, not able or unfit to mannage such offices:	Other public grievances harm the political body as a whole: changes in laws and customs, violations of privileges, widespread oppression, sedition, and so on, as Aristotle, Bodin, Botero, Junius, Arniscus, and others observe. I will only touch on the chief ones. “Inability to govern,” “disorder,” confusion, bad government: these arise from unskilled, idle, grasping, greedy, unjust, reckless, or tyrannical magistrates—from fools, ignoramuses, children, the proud, wilful, biased, and imprudent; oppressors, scatterbrains, and tyrants, unable or unfit to administer such offices.
Source page 47–48 [825]many noble cities and flourishing kingdoms by that means are desolate, the whole body grones under such heads, and all the members must needs be misaffected; as at this day those goodly provinces in *Asia Minor*, &c. grone under the burthen of a *Turkish* government; and those vast kingdoms of *Muscovia, Russia*, [826]under a tyrannizing Duke.	Many noble cities and flourishing kingdoms are laid waste in this way. The whole body groans beneath such heads, and all its members must suffer—as those fine provinces in Asia Minor and elsewhere groan today beneath the burden of Turkish government, and the vast kingdoms of Muscovy and Russia beneath a tyrannical duke.[827]

[823] **Burton.** [p. 47, d] Polit. l. 5 c. 3. Editor: Aristotle, Politics 5.3, as numbered in Burton’s reference. The precise edition and passage have not been established.

[824] **Burton.** [p. 47, e] Boterus polit. lib. 1. c. 1. Cum nempe princeps rerum gerendarum imperitus, segnis, oscitans, suique muneris immemor, aut fatuus est. Editor: “Botero, political writings, book 1, chapter 1. When, namely, the ruler is unskilled in conducting affairs, idle, inattentive, forgetful of his duty, or foolish.” Exact edition uncollated.

[825] **Burton.** [p. 47, f] Non viget respublica cujus caput infirmatur. Salisburiensis c. 22. Editor: “A commonwealth cannot flourish when its head is ailing. John of Salisbury, chapter 22.” The work and book needed to locate this chapter are not specified here.

[826] **Burton.** [p. 48, g] See D. Fletchers relation, and Alexander Gagninus historie. Editor: Burton refers to accounts associated with Fletcher and Alessandro Guagnini; neither exact passage has yet been collated.

[827] **Editor.** Muscovy and Russia are overlapping geographical and political names in this passage. Burton’s account of Turkish rule is an accusation within his argument against tyranny; this edition preserves the accusation without treating the sweeping account of regional decline as independently established.

Original text 1651	Modern English
Source page 48 Who ever heard of more civil and rich populous countreys then those of *Greece, Asia Minor*, [828]*abounding with all wealth, multitude of inhabitants, force, power, splendor and magnificence*? and that miracle of countrys, [829]the Holy land, that in so small a compass of ground could maintain so many Towns, Cities, produce so many fighting men? *Egypt* another Paradise, now barbarous and desart, and almost waste, by the despotical government of an imperious *Turk, intolerabili servitutis jugo premitur* ([830]one saith)	Who ever heard of more civilised, wealthy, and populous countries than Greece and Asia Minor, "abounding in every kind of wealth, in inhabitants, strength, power, splendour, and magnificence"? Or that marvel among countries, the Holy Land, which in so small an area could sustain so many towns and cities and supply so many fighting men? Egypt, another paradise, is now barbarous, deserted, and almost waste under the despotic government of an imperious Turk: "It is crushed beneath an intolerable yoke of slavery," as one writer says.
not only fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoyls all wheresoever he comes, insomuch that an [831]Historian complains, *if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them*.	Not only fire and water, goods and lands, "but life itself depends on the nod of a most insolent conqueror." Such is their slavery: their lives and souls depend on his arrogant will and command. He is a tyrant who ruins everything wherever he goes, so that a historian complains: "If a former inhabitant saw these places now, he would not recognise them; if a traveller or stranger saw them, his heart would grieve at the sight."

[828] **Burton.** [p. 48, h] Abundans omni divitiarum affluentia, incolarum multitudine splendore ac potentia. Editor: "Abounding in every abundance of riches, in numbers of inhabitants, splendour, and power." No author is named in this entry.

[829] **Burton.** [p. 48, a] Not above 200. miles in length, 60 in breadth, according to Adricomius. Editor: A measurement attributed to Adrichomius, retained as part of Burton's report; its geographical boundaries and underlying passage have not been verified.

[830] **Burton.** [p. 48, b] Romulus Amasæus. Editor: Romolo Amaseo is the authority named for the preceding Latin description. Burton supplies no title or precise location.

[831] **Burton.** [p. 48, e; body anchor c] Sabellicus. Si quis incola vetus, non agnosceret, si quis peregrinus ingemisceret. Editor: "Sabellicus. If a former inhabitant saw it, he would not recognise it; if a traveller did, he would groan." The marginal letter appears as e although its body anchor is c; a further e occurs below. Exact passage unlocated.

Original text 1651	Modern English
Whereas [832]*Aristotle* notes, *Novæ exactiones, nova onera imposita*, new burdens and exactions daily come upon them, like those of which *Zosimus lib. 2.* so grievous, *ut viri uxores, patres filios prostituerent ut exactoribus è quæstu, &c.* they must needs be discontent, *hinc civitatum gemitus & ploratus*, as [833]*Tully* holds, hence come those complaints and tears of Cities, *poor, miserable, rebellious, and desperate subjects*, as [834]*Hippolitus* adds:	Where, as Aristotle observes, "new exactions, new burdens are imposed," new demands and burdens fall on people every day—like those described by Zosimus in book 2, so grievous "that husbands prostituted their wives and fathers their children to pay the collectors from the earnings," and so on—they must be discontented. "Hence the groans and weeping of cities," as Cicero says: hence those complaints and tears of cities, and "poor, miserable, rebellious, and desperate subjects," as Hippolytus adds.[835]
& as [836]a judicious countrey-man of ours observed not long since in a survay of that great Dutchy of *Tuscany*, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. *That the State was like a sick body which had lately taken physick, whose humors are not yet well setled, and weakened so much by purging, that nothing was left but melancholy.*	And as a discerning countryman of ours observed not long ago in his survey of the great Duchy of Tuscany, the people lived in deep grievance and discontent, as their many open complaints made clear. "The state was like a sick body that had recently taken medicine, whose humours had not yet settled properly, and which had been so weakened by purging that nothing was left but melancholy."

[832] **Burton.** [p. 48, d] Polit. l. 5. c. 6. Crudelitas principum, impunitas scelerum, violatio legum peculatus pecuniæ publicæ, &c. Editor: "Politics 5.6. The cruelty of rulers, impunity for crimes, violation of laws, embezzlement of public money," etc. Exact correspondence with Aristotle's text remains uncollated.

[833] **Burton.** [p. 48, e] Epist. Editor: "Letters." Burton's reference to Cicero is too abbreviated to locate this quotation securely.

[834] **Burton.** [p. 48, f] De increm. urb. cap. 20. subditi miseri, rebelles, desperati, &c. Editor: "On the growth of cities, chapter 20: subjects poor, rebellious, desperate," etc. The precise work and identity intended by the body's "Hippolitus" remain unresolved.

[835] **Editor.** Compare Zosimus, New History, book 2, in the account of Constantine's taxation: mothers part with their children and fathers prostitute their daughters to meet the collectors' demands. Burton's Latin instead speaks of husbands and wives, fathers and children; that wording is translated here without replacing it from Zosimus.

[836] **Burton.** [p. 48, g] R. Dallington, 1596. conclusio libri. Editor: "Robert Dallington, 1596, the conclusion of the book." His Survey of the Great Dukes State of Tuscany was published in 1605 and describes the state in 1596. The date here is therefore not its publication date. The precise wording of Burton's quotation remains uncollated.

Original text 1651	Modern English
Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisi fragilius?* what so brittle and unsure? what sooner subverts their estates then wandring & raging lusts, on their subjects wives, daughters? to say no worse. They that should *facem præferre*, lead the way to all vertuous actions, are the ringleaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued,	Where rulers and potentates are unrestrained in lust, hypocrites, pleasure-seekers, religious only in appearance—"What is more fragile than hypocrisy?" What is so brittle and insecure? What more quickly overthrows their power than their roaming, raging desires for their subjects' wives and daughters, to say nothing worse? Those who should "carry the torch before others," leading the way in every virtuous action, often lead them instead into every kind of wrongdoing and debauchery, bringing calamity upon their countries.
[837]*and they themselves often ruined, banished or murdered by conspiracy of their subjects*, as *Sardanapalus* was, *Dionysius Junior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforsia, Alexander Medices*, &c.	"And they themselves are often ruined, banished, or murdered through a conspiracy of their subjects," as were Sardanapalus, Dionysius the Younger, Elagabalus, Periander, Peisistratus, Tarquin, Timocrates, Childeric, Appius Claudius, Andronicus, Galeazzo Sforza, Alessandro de' Medici, and others.[838]
Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many *Guelfes* and *Gebellines* disturb the quietnesse of it, [839]and with mutuall murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that arise from them.	Where rulers or great men are malicious, envious, factional, ambitious rivals, they tear a commonwealth apart. Like so many Guelphs and Ghibellines, they disturb its peace and, by killing one another, let it bleed to death. Our histories are all too full of such barbarous cruelties and the miseries that follow them.[840]

[837] **Burton.** [p. 48, h] Boterus l. 9. c. 4. Polit. Quo fit ut aut rebus desperatis exulent, aut conjuratione subditorum crudelissime tandem trucidentur. Editor: "Botero, political writings 9.4. Hence, when affairs are desperate, they either go into exile or are at last most cruelly slaughtered through a conspiracy of their subjects." Exact edition uncollated.

[838] **Editor.** The catalogue groups legendary and historical rulers under the broad warning that vice ruins those in power. It should not be read as establishing that every named person met the same fate. Burton's individual identifications and examples remain to be checked in the fuller historical annotation.

[839] **Burton.** [p. 48, i] Mutuis odiis & cædibus exhausti, &c. Editor: "Exhausted by mutual hatreds and slaughter," etc. No author is named.

[840] **Editor.** The Guelphs and Ghibellines supply Burton with names for warring factions. He sustains the bodily metaphor: political rivals tear the community apart and let it bleed to death.

Original text 1651	Modern English
Whereas they be like so many horse-leeches, hungry, griping, corrupt, [841]covetous, *avaritiæ mancipia*, ravenous as wolves, for as *Tully* writes; *qui præest prodest, & qui pecudibus præest, debet eorum utilitati inservire*: or such as prefer their private before the publick good. For as [842]he said long since, *res privatæ publicis semper officere*.	Where they are like so many horse-leeches, hungry, grasping, corrupt, greedy, "slaves to avarice," ravenous as wolves—for, as Cicero writes, "Whoever governs benefits others, and whoever tends cattle should serve their welfare"—or where they put private advantage before the public good. For, as was said long ago, "Private interests always obstruct public ones."[843]
Source page 48–49 Or whereas they be illiterate, ignorant, Empericks in policie, *ubi deest facultas*, [844]*virtus (Aristot. pol. 5. cap. 8.) & scientia*, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, [845]a great defect: because as an [846]old Philosopher affirms, such men are not alwayes fit. *Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places*, it must needs turn to the confusion of a State.	Or where they are uneducated, ignorant, untrained practitioners of politics, "where ability, virtue, and knowledge are lacking" (Aristotle, Politics 5.8), wise only by inheritance and holding authority through birthright, favour, wealth, or titles: there must be something wrong, a grave defect. For, as an ancient philosopher affirms, such men are not always qualified. "Out of countless people only a few are senators; of those few, fewer are good; and of that small number of honourable, good, and noble men, few are learned, wise, sensible, and competent to discharge such offices." The result must be the disorder of the state.

[841] **Burton.** [p. 48, k] Lucra ex malis, sceleratisque causis. Editor: "Profits from evil and criminal causes." No author is named.

[842] **Burton.** [p. 48, l] Salust: Editor: Sallust. The exact source of the maxim about private and public interests has not been securely located.

[843] **Editor.** Horse-leeches are an image of insatiable extraction. The scan reads "qui præest prodest," literally "whoever governs benefits [others]"; the modern text preserves that indicative wording. The maxim describes the ruler's proper purpose, in contrast with the greedy rulers under attack. Its exact Ciceronian source remains unlocated.

[844] **Burton.** [p. 48, m; continuing along the foot] For most part we mistake the name of Politicians, accounting such as reade Machiavel and Tacitus, great statesmen, that can dispute of political precepts, supplant and overthrow their adversaries, enrich themselves, get honours, dissemble; but what is this to the bene esse, or preservation of a Common-wealth? Editor: Bene esse means "well-being." Burton distinguishes the welfare of the community from the political skill of advancing oneself.

[845] **Burton.** [p. 49, n] Imperium suapte sponte corruit. Editor: "Political power collapses of its own accord." No author is named.

[846] **Burton.** [p. 49, o] Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, è consularibus pauci boni, è bonis adhuc pauci eruditi. Editor: "Apuleius, first book of the Florida. Out of countless people, few senators noble by birth; of men of consular rank, few good; of the good, still fewer learned." Compare Florida 8. Burton compresses and adapts its progression through increasingly select groups; his body text expands it again.

Original text 1651	Modern English
Source page 49 For as the [847]Princes are, so are the people: *Qualis Rex, talis grex*: and which [848]*Antigonus* right well said of old, *qui Macedoniæ regem erudit, omnes etiam subditos erudit*, he that teacheth the King of *Macedon*, teacheth all his subjects, is a true saying still. *For Princes are the glass, the school, the book,* *Where subjects eyes do learn, do reade, do look,*	For as the rulers are, so are the people: "As the king, so the flock." What Antigonus rightly said long ago remains true: "Whoever educates the king of Macedon educates all his subjects too." He who teaches the king of Macedon teaches all his subjects. For rulers are the mirror, school, and book Where subjects' eyes learn, read, and look.[849]
[850]——*Velocius & citius nos* *Corrumpunt vitiorum exemplа domestica, magnis* *Cum subeant animos authoribus——* their examples are soonest followed, vices entertained, if they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, unthrifts, prone to lust, drunkards, and therefore poor and needy ([851]ἡ πενία στάσιν ἐμποιεῖ καὶ κακουργίαν, for poverty begets sedition and villany)	Examples of vice at home corrupt us More swiftly and quickly, entering our minds With powerful authorities behind them. Their examples are the first to be followed, their vices the first to be adopted. If rulers are profane, irreligious, lecherous, extravagant pleasure-seekers, factional, greedy, ambitious, and uneducated, most of the common people will be so too: idle, wasteful, lustful, drunken, and therefore poor and needy. ("Poverty produces civil strife and wrongdoing": for poverty breeds sedition and villainy.)

[847] **Burton.** [p. 49, a] Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusque exemplo quam peccato nocent. Cic. 1. de legibus. Editor: "Rulers not only conceive vices themselves but pour them into the community, doing more harm by their example than by their sin." The passage is Cicero, On the Laws 3.32, rather than the printed book 1.

[848] **Burton.** [p. 49, b] Epist. ad Zen. Editor: "Letter to Zeno." Antigonus' invitation to the philosopher is preserved in Diogenes Laertius, Lives of Eminent Philosophers 7.7; educating a king also benefits those he rules.

[849] **Editor.** The couplet adapts Shakespeare's The Rape of Lucrece, lines 615–616. Lucrece appeals to Tarquin by arguing that people learn from their princes. "Glass" means a mirror. Burton supplies no Shakespeare attribution here.

[850] **Burton.** [p. 49, unlettered] Juven. Sat. 4. Editor: Juvenal's lines occur in Satire 14.31–33, not Satire 4. Their immediate subject is the corrupting example of parents; Burton applies the principle to rulers.

[851] **Burton.** [p. 49, unlettered] Paupertas seditionem gignit & maleficium, Arist. pol. 2. c. 7. Editor: "Poverty produces civil strife and wrongdoing. Aristotle, Politics 2.7." The parallel is at 1265b, in book 2, chapter 6 in many modern divisions. The Greek in the body and Burton's following English restatement both remain represented on the right.

Original text 1651	Modern English
upon all occasions ready to mutine and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, *Profligatæ famæ ac vitæ*. It was an old [852]Politicians Aphorism, *They that are poor and bad, envie rich, hate good men, abhor the present government, wish for a new, and would have all turned topsie turvie*. When *Cateline* rebelled in *Rome*, he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, *Jack Cade, Tom Straw, Kette*, & his companions.	They are ready on any occasion to mutiny and rebel; always discontented, complaining, muttering, and resentful; prone to every outrage, theft, treason, murder, and upheaval; in debt, schemers, cheats, outlaws, "ruined in reputation and way of life." An ancient political writer had this maxim: "The poor and wicked envy the rich, hate good men, detest the present government, wish for another, and want everything turned upside down." When Catiline rebelled at Rome, he gathered such a company of debauched rogues: these were his intimates and accomplices. Such, for the most part, have been your rebels in every age—Jack Cade, Tom Straw, Kett and his companions.[853]
Where they be generally riotous and contentious, where there be many discords, many laws, many law-suits, many Lawyers, and many Physitians, it is a manifest sign of a distempered, melancholy state, as [854]*Plato* long since maintained: for where such kinde of men swarm, they will make more work for themselves, and that body politick diseased, which was otherwise sound.	Where people are generally disorderly and quarrelsome, where there are many disputes, many laws, many lawsuits, many lawyers, and many physicians, this clearly signals a disordered, melancholy state, as Plato maintained long ago. For where such men swarm, they will create more work for themselves and make a political body sick that would otherwise have been healthy.

[852] **Burton.** [p. 49, c] Salust. Semper in civitate quibus opes nullæ sunt bonis invident, vetera odere, nova exoptant, odio suarum rerum mutari omnia petunt. Editor: "Sallust. In a community those without resources always envy the prosperous, hate the old order, long for the new, and in hatred of their own circumstances seek to change everything." Adapted from The War with Catiline 37.3; Burton omits a clause and changes some wording.

[853] **Editor.** Burton moves from poverty to criminality and rebellion through Sallust's hostile portrait of Catiline's followers. The English names extend that judgement to domestic rebels. "Tom Straw" is the name printed here and is retained; its intended identification has not been silently corrected.

[854] **Burton.** [p. 49, d] De legibus. Profligatæ in repub. disciplinæ est indicium jurisperitorum numerus, & medicorum copia. Editor: "On the Laws. A sign of ruined discipline in a commonwealth is the number of legal experts and the abundance of physicians." The clear parallel is Plato, Republic 3, 405a–b: proliferating courts and medical practices indicate disorder. Burton adds the claim that practitioners themselves create more work and disease.

Original text 1651	Modern English
A generall mischief in these our times, an unsensible plague, and never so many of them: *which are now multiplyed* (saith *Mat. Geraldus*, [855]a Lawyer himself,) *as so many Locusts, not the parents, but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men*. [856]*Crumenimulga natio*, &c. A purse-milking nation, a clamorous company, gowned vultures, [857]*qui ex injuria vivunt & sanguine civium*, theeves and Seminaries of discord;	It is a general evil in our times, an unnoticed plague; never have there been so many of them. They "have now multiplied like locusts," says Mat. Geraldus, himself a lawyer: "They are not the fathers of their country but its plagues, and mostly an arrogant, wicked, greedy, quarrelsome breed." "A purse-milking nation," and so on: a nation that milks purses, a noisy company, vultures in gowns, "who live on injustice and the blood of citizens"; thieves and breeding grounds of discord.

[855] **Burton.** [p. 49, e] In præf. stud. juris. Multiplicantur nunc in terris ut locustæ non patriæ parentes, sed pestes, pessimi homines, majore ex parta superciliosi, contentiosi &c. licitum latrocinium exercent. Editor: "In the preface to the study of law. They now multiply on earth like locusts: not fathers of their country but its plagues, very wicked men, mostly arrogant and contentious," etc.; "they practise licensed robbery." The printed parta is understood as parte, "part." The work and the identification of "Mat. Geraldus" remain to be established.

[856] **Burton.** [p. 49, f] Dousa epid. loqueleia turba, vultures togati. Editor: "Dousa, epid.; a chattering crowd, vultures in gowns." The abbreviation and precise poem remain unresolved; the unusual printed form loqueleia is retained.

[857] **Burton.** [p. 49, g] Barc. Argen. Editor: Barclay, Argenis. The exact passage behind this reference has not yet been located.

Original text 1651	Modern English
Source page 49–50 worse then any polers by the high way side, *auri accipitres, auri exterebronides, pecuniarum hamiolæ, quadruplatores, Curiæ harpagones, fori tintinabula, monstra hominum, mangones*, &c. that take upon them to make peace, but are indeed the very disturbers of our Peace, a company of irreligious Harpies, scraping, griping catch-poles (I mean our common hungry Pettefoggers, *rabulas forenses*, love and honour in the mean time, all good laws, and worthy Lawyers, that are so many [858]Oracles[859] and Pilots of a well governed common-wealth.)	Worse than any roadside extortioners: hawks for gold, borers after gold, money-hooks, bounty-hunting informers, court-grabbers, courtroom bells, human monsters, fraudulent dealers, and so on. They profess to make peace but are the very disturbers of our peace: a company of irreligious Harpies, scraping, grasping bailiffs. I mean our ordinary hungry pettifoggers, "courtroom ranters"; meanwhile I love and honour all good laws and worthy lawyers, who are so many oracles and pilots of a well-governed commonwealth.[860]

[858] **Burton.** [p. 49, k] Lib. 3. Editor: "Book 3." The printed k stands before "Oracles," but this entry identifies neither an author nor a work. Its reference remains unresolved.

[859] **Burton.** [p. 49, i] Iuris consulti domus oraculum civitatis. Tully. Editor: "The jurist's house is the oracle of the community. Cicero." Compare On the Orator 1.200, where citizens seek a legal expert's authoritative advice. No body i is clearly visible; its attachment to "Oracles" is supplied from the wording of the note.

[860] **Editor.** Pettifoggers are lawyers who wrangle over technicalities or conduct petty, disreputable business. Harpies evoke rapacious mythological creatures. The Latin catalogue piles up images of extracting money; quadruplatores evokes informers seeking a share of penalties. Burton expressly exempts worthy lawyers from his attack.

Original text 1651	Modern English
Source page 50 Without Art, without Judgement, that do more harm, as [861]*Livy* said, *quam bella externa, fames, morbive*, then sicknesse, wars, hunger, diseases; *and cause a most incredible destruction of a Common-wealth*, saith [862]*Sesellius*, a famous civilian sometimes in *Paris*. As Ivie doth by an Oke, imbrace it so long, untill it hath got the heart out of it, so do they by such places they inhabite; no counsel at all, no justice, no speech to be had, *nisi eum præmulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyster without a knife.	Without skill or judgement, they do more harm, as Livy said, “than foreign wars, famine, or disease”—than sickness, wars, hunger, diseases—and “bring almost unbelievable destruction upon a commonwealth,” says Seyssel, a celebrated civil lawyer formerly in Paris. Just as ivy embraces an oak until it has eaten out its heart, so they treat the places where they live. No advice, no justice, no speech is to be had “unless you have first soothed him”: he must constantly be paid, or he is as mute as a fish. You would do better opening an oyster without a knife.
Experto crede (saith [863]*Salisburiensis*) *in manus eorum millies incidi, & Charon immitis qui nulli pepercit unquam, his longè clementior est*; *I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle then they:* [864]*he is contented with his single pay, but they multiply still*, they are never satisfied:	“Believe one who knows,” says John of Salisbury. “I have fallen into their hands a thousand times, and harsh Charon, who never spared anyone, is far more merciful than they.” I speak from experience: I have been among them a thousand times, and Charon himself is gentler than they are. He is content with his single payment, but they keep multiplying theirs; they are never satisfied.

[861] **Burton.** [p. 50, a] Lib. 3. Editor: “Book 3.” The quoted comparison occurs in Livy, History of Rome 4.9, where factional struggles destroy more peoples than foreign wars, famine, or disease. Burton redirects it against bad lawyers; the printed book number is retained.

[862] **Burton.** [p. 50, b] Lib. 1. de rep. Gallorum, incredibilem reipub. perniciem afferunt. Editor: “Book 1 on the commonwealth of the French: they bring unbelievable destruction upon the commonwealth.” Burton names Seyssel in the body; the exact edition and passage remain uncollated. Civilian here means a scholar or practitioner of civil law.

[863] **Burton.** [p. 50, c] Polycrat. lib. Editor: John of Salisbury, Policraticus 5.10. Charon is the mythological ferryman who carries the dead across to the underworld; the comparison makes the lawyers’ charges more pitiless than his.

[864] **Burton.** [p. 50, d] Is stipe contentus, & hi asses integros sibi multiplicari jubent. Editor: “He is content with a small fee, while they order whole coins to be multiplied for themselves.” This continues the Charon comparison in Policraticus 5.10.

Original text 1651	Modern English
besides, they have *damnificas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and [865]get more to hold their peace, then we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, [866]*of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men*.	Besides, they have "harmful tongues," as he calls them, "unless you bind them with silver cords": they must be paid to say nothing, and receive more for keeping quiet than we can for saying our best. They speak pleasantly to their clients and invite them to dine; but, as he goes on to say, "Of all injustice, none is so pernicious as that of people who strive to appear honest precisely when they are most deceitful."
They take upon them to be peace-makers, & *fovere causas humilium*, to help them to their right, *patrocinantur afflictis*, but all is for their own good, [867]*ut loculos pleniorum exhauriant*, they plead for poor men *gratis*, but they are but as a stale to catch others.	They profess to be peacemakers and "to support the cases of the lowly," helping them obtain their rights; "they champion the afflicted." But it is all for their own advantage, "to empty the purses of the wealthier." They plead for poor people without charge, but use them only as decoys to catch others.[868]

[865] **Burton.** [p. 50, *] Plus accipiunt tacere, quàm nos loqui. Editor: "They receive more for keeping silent than we for speaking." The argument continues in Policraticus 5.10.

[866] **Burton.** [p. 50, e] Totius injustitiæ nulla capitalior, quàm eorum qui cùm maxime decipiunt, id agunt, ut boni viri esse videantur. Editor: "Of all injustice, none is more deadly than that of those who, precisely when they deceive most, strive to appear good men." Cicero, On Duties 1.41, quoted by John of Salisbury in Policraticus 5.10.

[867] **Burton.** [p. 50, f] Nam quocunque modo causa procedat, hoc semper agitur, ut loculi impleantur, etsi avaritia nequit satiari. Editor: "For whichever way the case proceeds, the aim is always to fill their purses, although greed cannot be satisfied." The exact source of this wording remains unlocated.

[868] **Editor.** A stale is a decoy. The lawyers' apparently charitable work is represented as bait for wealthier clients. In the earlier comparison with ivy, præmulseris means having first soothed or stroked someone; Burton immediately explains the inducement as a fee.

Original text 1651	Modern English
If there be no jar, [869]they can make a jar, out of the law it self finde still some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many years before the cause is heard, and when tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggered their clients.	If there is no quarrel, they can make one, always finding some quibble in the law itself to set people against each other. They drag cases out so long—"several five-year periods," I do not know how many years—before a hearing; and even after judgement, some manoeuvre or error makes the case as ready to begin again, sometimes after fourteen years, as it was at first. So they stretch out time and delay suits until they have enriched themselves and beggared their clients.
And as [870]*Cato* inveighed against *Isocrates* Scholars, we may justly tax our wrangling Lawyers, they do *consenescere in litibus*, are so litigious and busie here on earth, that I think they will plead their clients causes hereafter, some of them in hell. [871]*Simlerus* complains amongst the *Switzers* of the Advocates in his time, *that when they should make an end, they began controversies, and protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery*.	And just as Cato attacked Isocrates' pupils, we may rightly accuse our wrangling lawyers: they "grow old in lawsuits," and are so quarrelsome and busy here on earth that I think some will go on pleading their clients' cases in hell. Simler complains of the advocates among the Swiss in his day: "When they should end disputes, they begin them and prolong their clients' cases for years, persuading them that their claim is sound until their inherited estates are consumed, and they have spent more pursuing the thing than it is worth or than they will gain by recovering it."

[869] **Burton.** [p. 50, g] Camden in Norfolk: qui si nihil sit litium è juris apicibus lites tamen severe callent. Editor: "Camden, in Norfolk: even if there are no lawsuits, they know well how to sow lawsuits from the fine points of law." The exact Camden passage remains uncollated.

[870] **Burton.** [p. 50, h] Plutarch. vit. Cat. causas apud inferos quas in suam fidem receperunt, patrocinio suo tuebuntur; Editor: "Plutarch, Life of Cato. They will defend in the underworld the cases entrusted to their care." In Cato the Elder 23.2, Cato jokes that Isocrates' pupils will practise before Minos below: they have taken so long to learn. Burton reapplies the joke to lawyers who grow old in litigation.

[871] **Burton.** [p. 50, i; continuing along the foot] Lib. 2. de Helvet. repub. non explicandis, sed moliendis controversiis operam dant, ita ut lites in multos annos extrahantur summa cum molestia utriusque partis & dum interea patrimonia exhauriantur. Editor: "Book 2 on the Swiss commonwealth. They work not to resolve disputes but to contrive them, so that lawsuits are drawn out for many years, with the greatest trouble to both parties, while their estates are drained away." Exact Simler passage uncollated.

Original text 1651	Modern English
So that he that goes to law as the proverb is, [872]holds a wolfe by the ears,[873] or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? they had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*;	So anyone who goes to law, as the proverb says, holds a wolf by the ears, or is like a sheep running to a briar for shelter in a storm. If he pursues his case he is ruined; if he abandons it he loses everything. What difference is there? In former times, says Augustine, people used to settle matters "through arbitrators agreed upon by both sides."[874]
and so in *Switzerland*, (we are informed by [875]*Simlerus*,) *they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man*, and he much wonders at their honest simplicity, *that could keep peace so well, and end such great causes by that means*.	And so in Switzerland, Simler tells us, "they had public arbitrators, or mediators, in every town, who made an amicable settlement between one person and another." He greatly admires their honest simplicity, which could preserve peace so well and settle such substantial cases in this way.

[872] **Burton.** [p. 50, k] Lupum auribus tenent. Editor: "They hold a wolf by the ears." Neither maintaining one's grip nor letting go is safe.

[873] **Burton.** [p. 50, l] Hor. Editor: "Horace." No corresponding body letter is clearly visible. This reference follows the wolf proverb in the margin and is provisionally attached here to the proverbial sequence. The intended Horatian passage remains unresolved.

[874] **Editor.** The wolf and briar images make litigation dangerous whichever course is chosen: holding on or releasing, pursuing a claim or abandoning it. A sheep seeking protection in thorns may lose its wool. Burton's exact source for Augustine's statement about arbitration remains unlocated.

[875] **Burton.** [p. 50, m; continuing along the foot] Lib. de Helvet. repub. Iudices quocunque pago constituunt qui amica aliqua transactione si fieri possit, lites tollant. Ego majorum nostrorum simplicitatem admiror, qui sic causas gravissimas composuerint, &c. Editor: "On the Swiss commonwealth. They appoint judges in every district to end lawsuits by an amicable settlement, if possible. I admire the simplicity of our ancestors, who settled such weighty cases in this way," etc. Exact Simler passage uncollated.

Original text 1651	Modern English
Source page 50–51 At [876]*Fez* in *Africk*, they have neither Lawyers nor Advocates; but if there be any controversies amongst them, both parties plaintiff and defendant come to their *Alfakins* or chief Judge, *and at once without any farther appeals, or pitifull delays, the cause is heard and ended*.	At Fez in Africa they have neither lawyers nor advocates; if a dispute arises, both parties, plaintiff and defendant, come before their Alfakins, or chief judge, “and the case is heard and settled at once, without further appeals or distressing delays.”[877]
Source page 51 Our forefathers, as [878]a worthy Corographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candor & integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor, was *implicite* contained in some twenty lines, or thereabouts;	Our forefathers, as a distinguished writer on our country observes, used to make all transfers of property and guarantees with “a few small golden crosses”—a few golden crosses and lines of verse. Such was the honesty and integrity of succeeding ages that a deed conveying an entire manor—as I have often seen—was comprised in some twenty lines or thereabouts.[879]

[876] **Burton.** [p. 50, n; continuing along the foot] Clenard l. 1. ep. Si quæ controversiæ utraque pars judicem adit, is semel & simul rem transigit, audit: nec quid sit appellatio, lachrymosæque moræ norunt. Editor: “Clenard, Letters, book 1. If any disputes arise, both sides approach the judge; he settles and hears the matter in a single sitting. They do not know what an appeal or distressing delays are.” The inverted order “settles and hears” is retained in translating the note. Exact letter uncollated.

[877] **Editor.** Burton presents Fez as an example of swift settlement through a judge. “Alfakins” and “chief Judge” are his designation and gloss; this brief report has not been independently verified as a full description of the city’s legal institutions.

[878] **Burton.** [p. 51, o] Camden. Editor: The precise Camden passage behind this description of early conveyances remains to be located.

[879] **Editor.** Assurances are instruments securing property or title. “Implicite” is retained in the original and understood here as contained or comprised. The meaning of the “golden crosses” requires collation with Camden; the translation preserves the image without specifying whether it refers to marks, objects, or payments.

Original text 1651	Modern English
like that scede or *Sytala Laconica*, so much renowned of old in all contracts, which [880]*Tully* so earnestly commends to *Atticus. Plutarch* in his *Lysander, Aristotle polit: Thucidides lib. 1.* [881]*Diodorus* and *Suidas* approve and magnifie, for that Laconick brevity in this kind, and well they might, for according to [882]*Tertullian, certa sunt paucis*, there is much more certainty in fewer words.	Like that written slip, or "Laconian scytale," so celebrated of old in agreements, which Cicero so warmly commends to Atticus. Plutarch in his Lysander, Aristotle in his Politics, Thucydides in book 1, Diodorus, and Suidas praise and extol it for its Spartan brevity in such matters; and well they might, for, as Tertullian says, "Certainties lie in few words": there is much greater certainty in fewer words.[883]

[880] **Burton.** [p. 51, p] Lib. 10. epist. ad Atticum, epist. 11. Editor: "Letters to Atticus, book 10, letter 11." The expression "Laconian scytale" occurs at 10.10.3 in the text consulted, after Cicero copies Antony's letter. Burton's printed number and his interpretation as praise of brevity are preserved.

[881] **Burton.** [p. 51, q] Biblioth. l. 3. Editor: Diodorus, Library of History, book 3, as printed. The precise passage intended here, and the other unlocated references in this catalogue, remain unresolved.

[882] **Burton.** [p. 51, r] Lib. de Anim. Editor: Tertullian, On the Soul 2, where certainty expressed in few words is contrasted with the expansiveness of speculation. Burton applies the maxim to the drafting of legal documents.

[883] **Editor.** A scede is a written slip. The printed "Sytala" is rendered by the usual term scytale: a Spartan message associated with a rod. Plutarch, Lysander 19.5–7, describes a strip wound round matching rods to conceal and recover its writing. Burton draws the comparison toward laconic brevity; it is not simply a description of a short property deed.

Original text 1651	Modern English
And so was it of old throughout: but now many skins of parchment will scarce serve turn, he that buys and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we finde by our woful experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavil at, if any one word be misplaced, any little error, all is disannulled.	And that was formerly the practice everywhere. Now many skins of parchment scarcely suffice: anyone buying or selling a house must have a houseful of documents. There are so many qualifications, so many words, such repetitive restatements of every detail—to prevent quibbling, they say. Yet we find to our cost that for ingenious minds this causes far more dispute and disagreement. Hardly any deed is drafted so precisely by one person that another cannot find a flaw or pick a quarrel with it. One misplaced word, one tiny error, and the whole thing is annulled.
That which is law to day, is none to morrow, that which is sound in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another.	What is law today is no law tomorrow; what one person thinks sound another considers deeply flawed. The result is that we have nothing among us but contention and confusion, each taking sides against the other.
And that which long since [884]*Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their gods, to offer Iupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and law suits*. Tis *multitudo perdentium & pereuntium*, a destructive rout, that seek one anothers ruine.	What Plutarch long ago lamented about the people of Asia holds true in our time: “These men assembled here have not come to sacrifice to their gods, offer Jupiter their first fruits, or hold revels for Bacchus. An annual disease tormenting Asia has brought them here to conclude their disputes and lawsuits.” It is “a multitude destroying and being destroyed,” a destructive mob seeking one another’s ruin.

[884] **Burton.** [p. 51, s] Lib. major morb. corp. an animi. Hi non convenerunt ut diis more majorum sacra faciant, non ut Iovi primitias offerant, aut Baccho commessationes, sed anniversarius morbus exasperans Asiam huc eos coegit, ut contentiones hic peragant. Editor: “On whether the diseases of body or soul are worse. These men have not assembled to sacrifice to the gods in ancestral fashion, offer first fruits to Jupiter, or revels to Bacchus; an annual disease tormenting Asia has driven them here to pursue their disputes.” Compare Plutarch, Moralia 501e–502a, chapter 4 of that essay.

Original text 1651	Modern English
Such most part are our ordinary suiters, termers, clients, new stirs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, lawyers, clients, laws, both or all:	Such, for the most part, are our ordinary litigants, court-term attenders, and clients: fresh disturbances every day, mistakes, errors, quibbles, and, at this very moment, I hear, who knows how many thousand cases in a single court. No person is free of it, scarcely any title to property secure. Cases are pursued with such bitterness, so many tricks, postponements, delays, forgeries, such expense—for enormous sums are spent without thought—such violence and malice. Whose fault it is I do not know: the lawyers', the clients', the laws', both parties', or everyone's.[885]
but as *Paul* reprehended the [886]*Corinthians* long since, I may more appositely infer now: *There is a fault amongst you, & I speak it to your shame, Is there not a* [887]*wise man amongst you, to judge between his brethren? but that a brother goes to law with a brother*. And * Christs counsel concerning Law-suits, was never so fit to be inculcated, as in this age: [888]*Agree with thine adversary quickly, &c. Matth 5.25.*	But the rebuke Paul gave the Corinthians long ago applies still more aptly now: "There is a fault among you, and I say it to your shame: is there no wise man among you to judge between his brothers, instead of one brother going to law against another?" And Christ's counsel on lawsuits never needed repeating more than in this age: "Come to terms quickly with your adversary," and so on, Matthew 5:25.

[885] **Editor.** Suiters are litigants; termers attend the courts during legal terms. "Title" here means a claim to property. Burton leaves responsibility divided among the lawyers, their clients, and the laws themselves before turning to Paul's appeal for internal reconciliation.

[886] **Burton.** [p. 51, t] 1 Cor. 6. 5, 6. Editor: Burton's compressed paraphrase also draws on verse 7, with its rebuke of Christians for going to law against one another.

[887] **Burton.** [p. 51, u] Stulti quando demum sapietis? Ps. 49. 8. Editor: "Fools, when at last will you be wise?" Compare Psalm 94:8 in standard English numbering, rather than the printed Psalm 49:8.

[888] **Burton.** [p. 51, x] Of which Text read two learned Sermons, * so intituled, and preached by our Regius Professor, D. Prideaux: printed at London by Fælix Kingston, 1621. Editor: John Prideaux's Christ's Counsell for Ending Law Cases. The star links the title to the body's "Christs counsel." The title is also recorded among Prideaux's collected sermons by Anthony Wood; the particular 1621 printing named here has not yet been collated.

Original text 1651	Modern English
I could repeat many such particular grievances, which must disturb a body politick; To shut up all in brief, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wildernesse.	I could list many more particular grievances that must disturb a political community. To sum it all up briefly: where there is good government and prudent, wise rulers, everything thrives and prospers; that land enjoys peace and happiness. Where it is otherwise, everything is ugly to behold, uncultivated, barbarous, uncivilised: a paradise is turned into a wilderness.
Source page 51–52 This Iland amongst the rest, our next neighbors the *French* and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarism: see but what *Cæsar* reports of us, and *Tacitus* of those old *Germans*, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good laws, they became from barbarous outlaws, [889]to be full of rich and populous cities, as now they are, and most flourishing Kingdoms.	This island, among others, and our near neighbours France and Germany, bear sufficient witness: Roman prudence in government brought them out of barbarism in a short time. Just read what Caesar reports of us, and Tacitus of the ancient Germans: they were once as uncivilised as the people of Virginia. Yet through the establishment of colonies and good laws, they passed from a condition of barbarous lawlessness to countries full of rich and populous cities, as they are now, and became flourishing kingdoms.[890]

[889] **Burton.** p. 52, a: “Sepius bona materia cessat sine artifice. Sabellicus de Germania. Si quis videret Germaniam urbibus hodie excultam, non diceret ut olim tristem cultu, asperam cælo, terram informem.” Editor: “Good material often lies unused without a craftsman. Sabellicus, On Germany. If anyone saw Germany adorned with cities today, he would not call it, as formerly, bleak in its cultivation, harsh in climate, an unshapely land.” Exact passage unlocated; the closing description recalls Tacitus, Germania 2.

[890] **Editor.** Burton applies “barbarous” and “uncivil” within an argument favouring Roman rule and English colonial settlement. These are his judgements. His grouping of Britain, France, and Germany compresses very different histories; Tacitus’s Germania 2 supplies the description echoed in his marginal note, not proof of the whole argument.

Original text 1651	Modern English
Source page 52 Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a [891]discourse, printed *Anno* 1612. *Discovering the true causes, why Ireland was never intirely subdued, or brought under obedience to the Crown of England, untill the beginning of his Majesties happy reign*. Yet if his reasons were throughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turn to the dishonor of our Nation, to suffer it to lye so long waste.	In the same way, Virginia and those wild Irish might have been civilised long ago, if the policy now beginning—of establishing colonies, and so on—had been adopted earlier. I have read a discourse printed in 1612, Discovering the True Causes Why Ireland Was Never Entirely Subdued, or Brought under Obedience to the Crown of England, until the Beginning of His Majesty's Happy Reign. Yet if a discerning political thinker thoroughly examined the author's reasons, I fear they would not meet with complete approval: allowing Ireland to lie waste for so long would instead bring dishonour upon our nation.[892]
Yea, and if some travellers should see (to come neerer home) those rich, united Provinces of *Holland, Zealand*, &c. over against us, those neat cities and populous towns, full of most industrious artificers, [893]so much land recovered from the Sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of *Bemster* in *Holland, ut nihil huic par aut simile invenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it,	Indeed, to come nearer home, if travellers saw those wealthy United Provinces of Holland, Zeeland, and the rest, across the sea from us; their neat cities and populous towns, full of hardworking craftspeople; so much land reclaimed from the sea and maintained with such labour by ingenious devices, so wonderfully successful—as at Beemster in Holland, "so that you could find nothing equal or similar to it in the whole world," says the geographer Bertius: the whole world cannot match it;[894]

[891] **Burton.** p. 52, b: "By his Majesties Attorney General there." Editor: Sir John Davies. The Folger catalogue confirms the title and 1612 publication; Burton paraphrases the title.

[892] **Editor.** "Planting colonies" means establishing settler communities, here in Virginia and Ireland. Burton approves that policy and faults its delay. His objection to Davies's account concerns the honour and effectiveness of English government; it is not a rejection of colonisation.

[893] **Burton.** p. 52, c: "As Zeipland, Bemster in Holland, &c." Editor: Dutch reclaimed lands, including Beemster. The printed c stands before "so much land recovered from the Sea"; the note is attached there. It does not refer to the English fens mentioned later.

[894] **Editor.** Beemster is a Dutch polder, land enclosed by dykes and drained. Lake Beemster was drained in 1612. "Artificial" means produced by human skill; "painfully" means laboriously. The precise Bertius quotation remains unlocated.

Original text 1651	Modern English
[895]so many navigable chanels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficiall use of transportation, wholly neglected, so many Havens voyd of ships and towns, so many Parks and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I think sure he would finde some fault.	so many navigable canals made by human hands from place to place; and, on our side, so many thousands of acres of fenland lying flooded; our cities sparsely populated, and mean, poor, and ugly beside theirs; our trades decayed; our ever-flowing rivers obstructed and their useful role in transport wholly neglected; so many harbours without ships or towns, so many parks and forests kept for pleasure, barren heaths, and depopulated villages—I think such a traveller would certainly find something to criticise.[896]
I may not deny but that this Nation of ours, doth *bene audire apud exteros*, is a most noble, a most flourishing kingdom, by common consent of all [897]Geographers, Historians, Politicians, tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Peloponesus*, may be wel applied to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shels, safely defended by an angry Sea, as a wall on all sides;	I cannot deny that our nation "has a good reputation abroad": by the common consent of geographers, historians, and political writers, it is a most noble and flourishing kingdom, "like a single fortress." What Quinctius says in Livy about the inhabitants of the Peloponnese applies well to us: we are "tortoises enclosed in their own shells," like so many tortoises in our shells, safely defended by an angry sea that forms a wall on every side.[898]

[895] **Burton.** p. 52, d: "From Gaant to Sluce, from Bruges to the Sea, &c." Editor: Ghent to Sluis, and Bruges to the sea.

[896] **Editor.** "Still running" means continually flowing. Burton criticises obstructed navigation, flooded fenland, and land reserved for recreation. His marginal c names Dutch reclamations and is attached at its printed marker before "so much land recovered from the Sea."

[897] **Burton.** p. 52, e: "Ortelius, Boterus, Mercator, Meteranus, &c." Editor: Abraham Ortelius, Giovanni Botero, Gerard Mercator, and Emanuel van Meteren. No precise passages are given.

[898] **Editor.** Livy 36.32.6–8: Titus Quinctius Flamininus likens the Achaeans, safe inside the Peloponnese but exposed beyond it, to a tortoise within its shell. Burton transfers the image to Britain's maritime defences. His Latin is a compressed restatement, not Livy's exact wording.

Original text 1651	Modern English
Our Iland hath many such honorable Elogiums; and as a learned countrey-man of ours right well hath it, [899]*Ever since the Normans first coming into England, this country both for military matters, and all other of civility, hath been parallel'd with the most flourishing kingdoms of Europe, and our Christian world*, a blessed, a rich countrey, and one of the fortunate Isles:	Our island has received many such honourable tributes. As a learned countryman of ours puts it very well: "Ever since the Normans first came into England, this country, in military matters and every other aspect of civil life, has stood alongside the most flourishing kingdoms of Europe and our Christian world." It is a blessed and wealthy country, one of the Fortunate Isles.
and for some things [900]preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bel away from all other Nations, even the *Portugals* and *Hollanders* themselves; [901]*without all fear*, saith *Boterus, furrowing the Ocean Winter and Summer, and two of their Captains, with no lesse valor then fortune, have sailed round about the world*.	In some respects it is ranked above other countries: for skilled seamen, our laborious voyages of discovery, the art of navigation, and genuine merchants. They take the prize over every other nation, even the Portuguese and the Dutch themselves: "Fearlessly," says Botero, "ploughing the ocean in winter and summer; and two of their captains, with as much courage as good fortune, have sailed around the world."[902]

[899] **Burton.** p. 52, f: "Iam inde non belli gloria, quàm humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit. Camden. Brit. de Normannis." Editor: "From then on it flourished among the foremost peoples of the Christian world, no less through military glory than through the cultivation of civil life." William Camden, Britannia (1607), Normanni 18, reads "non minus belli gloria"; Burton's margin omits minus. The translation supplies that comparison, which agrees with Burton's English. The printed Latin is retained; the edition of Camden used by Burton is not established.

[900] **Burton.** p. 52, g: "Geog. Kecker." Editor: Keckermann's geography; the abbreviated reference has not been precisely located.

[901] **Burton.** p. 52, h: "Tam hieme quàm æstate intrepidè sulcant Oceanum, & duo illorum duces non minore audacia quàm fortunâ totius orbem terræ circumnavigarunt. Amphitheatro Boterus." Editor: "In winter as in summer they fearlessly plough the ocean, and two of their captains have sailed around the whole globe with no less daring than good fortune." The printed "totius orbem" is grammatically irregular; Botero's exact passage and the meaning of the bibliographical abbreviation remain unverified.

[902] **Editor.** "Carry the bell away" means take the prize. Botero's two captains are apparently Francis Drake and Thomas Cavendish, who completed circumnavigations in 1580 and 1588 respectively; the identification is inferred from the context.

Original text 1651	Modern English
Source page 52–53 [903]We have besides many particular blessings, which our neighbors want, the Gospel truly preached, Church discipline established, long peace and quietnesse free from exactions, forraign fears, invasions, domesticall seditions, well manured, [904]fortified by Art, and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our forefathers have labored to effect, and desired to see: But in which we excell all others, a wise, learned, Religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Clergy, an obedient Commonalty, &c.	Besides, we have many particular blessings that our neighbours lack: the Gospel rightly preached; church discipline established; long peace and tranquillity, free from oppressive levies, foreign threats, invasions, and civil unrest; a well-cultivated country, fortified by human skill and nature; and now, happiest of all, that fortunate union of England and Scotland which our forefathers worked to achieve and longed to see. But what raises us above everyone else is a wise, learned, religious king—another Numa, a second Augustus, a true Josiah—most worthy councillors, a learned clergy, an obedient people, and so on.[905]
Source page 53 Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.	Yet among the many roses grow some thistles: noxious weeds and abuses that seriously disturb the peace of this political body and dim its honour and glory. They deserve to be rooted out and reformed without delay.

[903] **Burton.** p. 52, i: “A fertile soil, good air, &c. Tin. Lead, Wool, Saffron, &c.” Editor: Both parts of the marginal entry are retained.

[904] **Burton.** p. 52, k: “Tota Britannia unica velut arx. Boter.” Editor: “All Britain is like a single fortress.” Botero; exact passage unlocated.

[905] **Editor.** The king is James VI of Scotland and I of England, and the union is the union of the crowns in 1603, not the parliamentary union of 1707. The praise of peace and monarchy preserves a Jacobean setting in this 1651 printing. Numa, Augustus, and the biblical Josiah offer models of religious order, peace, and reform; “Senators” means leading councillors or statesmen.

Original text 1651	Modern English
The first is idlenesse, by reason of which we have many swarms of rogues and beggers, theeves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub*. the boils of the commonwealth) many poor people in all our Towns, *Civitates ignobiles*, as [906]*Polydore* calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants.	The first is idleness. Because of it, we have swarms of rogues and beggars, thieves, drunkards, and discontented people—whom Lycurgus, in Plutarch, calls "diseases of the commonwealth," the boils of the commonwealth —and many poor people in all our towns: "undistinguished cities," as Polydore calls them, meanly built, inglorious, poor, small, few and far between, dilapidated, and sparsely inhabited.[907]
Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy, France, Germany*, the *Low-countreys*? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our nation. For as [908]*Boterus* justly argues, fertility of a countrey is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c.	We cannot deny that our land is fertile and full of good things. Why, then, does it not abound in cities like Italy, France, Germany, and the Low Countries? Because their policies have been different, and we are not so thrifty, careful, or industrious. Idleness is our nation's "evil spirit." As Botero rightly argues, a country's fertility is not enough unless skill and industry accompany it. According to Aristotle, wealth is either natural or made by human skill: natural wealth consists of good land, rich mines, and so on; wealth made by human skill consists of manufactured goods, coins, and the like.[909]

[906] **Burton.** p. 53, a: "Lib. 1. hist." Editor: Polydore Vergil, English History, book 1. "Civitates ignobiles" means "undistinguished cities"; the precise wording is not independently collated here.

[907] **Editor.** Compare Plutarch, Lycurgus 8.1–2: the "diseases" include insolence, envy, crime, luxury, poverty, and wealth. Burton redirects the medical metaphor towards the groups in his own list. The phrase does not constitute an exact speech by Lycurgus about English beggars.

[908] **Burton.** p. 53, b: "Increment. urb. l. 1. cap. 9." Editor: Botero, On the Causes of the Greatness of Cities, book 1, chapter 9. The printed reference is retained; exact passage uncollated.

[909] **Editor.** "Art" means practical skill; "industry," diligent work. "Artificial" does not mean counterfeit. Aristotle distinguishes natural acquisition from money-making in Politics 1.8–9, but Burton's list of land, mines, manufactures, and coins is not established here as a direct quotation.

Original text 1651	Modern English
Many kingdoms are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corn, Wine, Fruits, &c. yet nothing neer so populous as those which are more barren: [910]*England*, saith he (*London* only excepted) *hath never a populous City, and yet a fruitfull Countrey*.	Many kingdoms are fertile but sparsely inhabited, such as the duchy of Piedmont in Italy, which Leandro Alberti praises so highly for its grain, wine, fruit, and so on; yet they are nowhere near as populous as less fertile countries. "England," he says, "London alone excepted, has not a single populous city, yet it is a fertile country."
I finde 46 cities and walled towns in *Alsatia*, a small Province in *Germany*, 50 castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hils are untilled, as [911]*Munster* informeth us. In [912]*Greichgea* a small territory on the *Necker*, 24 Italian miles over, I reade of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and Noblemens Palaces.	I find 46 cities and walled towns in Alsace, a small province of Germany, 50 castles, and countless villages. No land lies idle: even rocky places and hilltops are cultivated, as Münster tells us. In Kraichgau, a small territory on the Neckar, 24 Italian miles across, I read of 20 walled towns and innumerable villages, most containing 150 houses apiece, besides castles and noblemen's palaces.[913]

[910] **Burton.** p. 53, c: "Anglia, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copia abundet." Editor: "In England, apart from London, there is no noteworthy city, although that nation abounds in everything." Burton's "saith he" does not securely establish which of the preceding authorities supplies this sentence.

[911] **Burton.** p. 53, d: "Cosmog. lib. 3. cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus." Editor: Münster, Cosmography, book 3, chapter 119: "The villages are beyond number; no place lies idle or uncultivated." Exact edition and figures uncollated.

[912] **Burton.** p. 53, e: "Chytræus orat. edit. Francof. 1583." Editor: Chytraeus, orations, Frankfurt edition, 1583; the specific oration remains unidentified.

[913] **Editor.** Burton's figures are retained as reported, not treated as a consistent census. "Cities," "towns," "villages," and "parishes" are different categories, and regional miles differ. "Dutchland" means Germany. The Portuguese name in the next passage means the region between the Douro and Minho rivers.

Original text 1651	Modern English
I observe in [914]*Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144 cities, 2000 villages, 144 towns, 250 castles. In [915]*Bavaria* 34 cities, 46 towns, &c. [916]*Portugallia interamnis*, a small plot of ground hath 1460 parishes, 130 monasteries, 200 bridges. *Malta* a barren Iland, yeelds 20000 inhabitants.	In Thuringia in Germany, twelve miles across by their measure, I find 12 counties containing 144 cities, 2,000 villages, 144 towns, and 250 castles. In Bavaria there are 34 cities, 46 towns, and so on. Entre-Douro-e-Minho in Portugal, a small tract of land, has 1,460 parishes, 130 monasteries, and 200 bridges. Malta, a barren island, supports 20,000 inhabitants.
But of all the rest, I admire *Lues Guicciardines* relations of the *Low-countries*. *Holland* hath 26 cities, 400 great villages: *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 towns, 1154 villages, besides Abbies, castles, &c. The *Low-countries* generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry & excellency in all maner of trades?	But above all these, I admire Lodovico Guicciardini's accounts of the Low Countries. Holland has 26 cities and 400 large villages; Zeeland, 10 cities and 102 parishes; Brabant, 26 cities and 102 parishes; Flanders, 28 cities, 90 towns, and 1,154 villages, besides abbeys, castles, and so forth. The Low Countries generally have at least three cities for every one of ours, and theirs are far more populous and wealthy. What causes this but their industry and excellence in every kind of trade?

[914] **Burton.** p. 53, f: "Maginus Geog." Editor: Magini's geography; exact passage unlocated.

[915] **Burton.** p. 53, g: "Ortelius è Vaseo & Pet. de Medina." Editor: "Ortelius, from Vaseus and Pedro de Medina." The note is printed beside the Bavarian item, but Ortelius's text on Portugal supplies the following Portuguese figures. Ortelius gives approximately 1,460 parishes, more than 130 monasteries, and almost 200 bridges. His author citations name Vaseus and, in later editions, Medina.

[916] **Burton.** p. 53, h: "An hundred families in each." Editor: This qualifying note accompanies Burton's Portuguese parish count.

Original text 1651	Modern English
Source page 53–54 Their commerce, which is maintained by a multitude of Tradesmen, so many excellent chanels made by art, and opportune havens, to which they build their Cities: all which we have in like measure, or at least may have. But their chiefest Lodestone which draws all maner of commerce and merchandize, which maintains their present estate, is not fertility of soyl, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania* may not compare with them.	Their commerce is sustained by a multitude of tradespeople, so many excellent artificial waterways, and conveniently placed harbours beside which they build their cities. We have all these advantages in equal measure, or at least could have them. But the chief magnet drawing every kind of commerce and merchandise, and sustaining their present prosperity, is industry: that, rather than fertile soil, enriches them. The gold mines of Peru or New Spain cannot compare with them.[917]
Source page 54 They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or no Wood, Tin, Lead, Iron, Silk, Wooll, any stuff almost, or Mettle; and yet *Hungary, Transilvania*, that brag of their mines, fertile *England* cannot compare with them.	Those United Provinces have no gold or silver of their own, no wine or oil, scarcely any grain growing there, little or no timber, tin, lead, iron, silk, wool, or almost any other material or metal. Yet Hungary and Transylvania, which boast of their mines, and fertile England cannot compare with them.
I dare boldly say, that neither *France, Tarentum, Apulia, Lombardy*, or any part of *Italy, Valence* in *Spain*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyl, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of wel built cities, so abounding with all things necessary for the use of man. Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce.	I dare say boldly that neither France, Taranto, Apulia, Lombardy, nor any other part of Italy, nor Valencia in Spain, nor pleasant Andalusia—with their excellent fruit, wine, oil, and two harvests—indeed, no part of Europe is so flourishing, so rich, so populous, so full of good ships and well-built cities, or so abundant in everything people need. It is our Indies, a China in miniature, all because of industry, good government, and commerce.

[917] **Editor.** "Lues Guicciardines" is Lodovico Guicciardini, whose account concerns the Low Countries. "Lodestone" is naturally magnetised stone, hence a magnet. New Spain is Spain's American viceroyalty centred on Mexico. Burton's use of "Low Countries" ranges more widely than the United Provinces; the list just given includes Brabant and Flanders.

Original text 1651	Modern English
Industry is a Load-stone to draw all good things; that alone makes countries flourish, cities populous, [918]and will enforce by reason of much manure, which necessarily follows, a barren soyl to be fertile and good, as Sheep, saith [919]*Dion*, mend a bad pasture.	Industry is a magnet that draws every good thing to it. That alone makes countries flourish and cities populous. Through the intensive cultivation that necessarily follows, it will make barren soil fertile and good, just as sheep, says Dio, improve poor pasture.[920]
Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece, Ægypt, Asia Minor*, so much decayed, and (meer carcasses now) faln from that they were? The ground is the same, but the government is altered, the people are grown sloathfull, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effœta humus*, as [921]*Columella* well informs *Sylvinus, sed nostrâ fit inertiâ*, &c.	Tell me, political thinkers: why have fertile Palestine, noble Greece, Egypt, and Asia Minor declined so greatly, fallen so far from what they were, until they are mere carcasses? The soil is the same, but government has changed; the people have become slothful and idle, and their good farming, government, and industry have decayed. “The soil is not worn out or exhausted,” as Columella rightly tells Silvinus; “our idleness causes it,” and so on.

[918] **Burton.** p. 54, a: “Populi multitudo diligenti cultura fœcundat solum. Boter. l. 8. c. 3.” Editor: “A large population makes the soil fertile through diligent cultivation.” Botero, book 8, chapter 3, as printed; work and location unverified.

[919] **Burton.** p. 54, b: “Orat. 35. Terra ubi oves stabulantur optima agricolis ob stercus.” Editor: “Land where sheep are penned is excellent for farmers because of the dung.” Dio Chrysostom, Discourse 35.16, uses dung-enriched pasture as an analogy for a city enriched by crowds of visitors.

[920] **Editor.** “Manure” here carries the older sense of cultivation or improvement of land. The following example of sheep also introduces the narrower sense of fertilisation by dung.

[921] **Burton.** p. 54, c: “De re rust. l. 2. cap. 1.” Editor: Columella, On Agriculture 2.1.1–7 rejects the claim that age has exhausted the soil and ends by blaming human indolence. Burton compresses this argument rather than quoting a continuous sentence.

Original text 1651	Modern English
May a man believe that which *Aristotle* in his politicks, *Pausanias, Stephanus, Sophianus, Gerbelius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* overthrown by *Paulus Æmilius*, a goodly Province in times past, [922]now left desolate of good towns and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*.	Can one believe what Aristotle in his Politics, Pausanias, Stephanus, Sophianus, and Gerbelius relate about ancient Greece? I find that 70 cities in Epirus were once overthrown by Aemilius Paulus: a fine province in former times, now left without good towns and almost without inhabitants. There were 62 cities in Macedonia in Strabo's time. I find 30 in Laconia; now, Gerbelius says, there are scarcely that many villages.[923]
If any man from Mount *Taigetus* should view the countrey round about, and see *tot delicias, tot urbes per Peloponesum dispersas*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in *Peloponesus*, [924]he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu*, &c.	If anyone looked out from Mount Taygetus over the surrounding country and saw "so many delights, so many cities scattered throughout the Peloponnese"—so many delightful, splendidly built cities, created at such cost and with such exquisite skill, so beautifully arranged across the Peloponnese—he would now find them ruined and overthrown, burnt, wasted, desolate, and levelled to the ground. "Incredible to tell," and so on.
And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus*, (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 cities of *Ægypt*, those 100 cities in *Crete*? Are they now come to two?	And, as he laments, "Who, in telling such things, could restrain his tears? Who is so hard, so made of iron"—so he continues—who can adequately mourn and pity these ruins? Where are those 4,000 cities of Egypt, those 100 cities of Crete? Have they now dwindled to two?[925]

[922] **Burton.** p. 54, d: "Hodie urbibus desolatur, & magna ex parte incolis destituitur. Gerbelius desc. Græciæ lib. 6." Editor: "Today it is bereft of towns and largely deprived of inhabitants." Gerbelius, Description of Greece, book 6; exact wording uncollated.

[923] **Editor.** Plutarch, Aemilius Paulus 29.4, reports the destruction of seventy Epirote cities. Burton's other totals and his account of subsequent decline remain the claims of his cited authorities; they have not been independently verified as population history.

[924] **Burton.** p. 54, e: "Videbit eas fere omnes aut eversas, aut solo æquatas, aut in rudera fœdissime dejectas. Gerbelius." Editor: "He will see almost all of them overthrown, levelled to the ground, or most foully reduced to ruins." Gerbelius; exact passage uncollated.

[925] **Editor.** "Who, in telling such things, could restrain his tears?" adapts Virgil, Aeneid 2.6–8, where Aeneas begins the story of Troy's destruction. Burton presents it within Gerbelius's lament. The Latin question and Burton's subsequent English restatement are both preserved.

Original text 1651	Modern English
What saith *Pliny* and *Ælian* of old *Italy*? There were in former ages 1166 cities: *Blondus* and *Machiavel*, both grant them now nothing neer so populous, and full of good towns as in the time of *Augustus* (for now *Leander Albertus* can finde but 300 at most) and if we may give credit to [926]*Livy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the known world will scarce yeeld.*	What do Pliny and Aelian say about ancient Italy? In former ages it had 1,166 cities. Biondo and Machiavelli both allow that it is now nowhere near as populous, or as full of good towns, as it was under Augustus—for now Leandro Alberti can find no more than 300. And if we may trust Livy, even then it was not as strong and powerful as formerly: "They mustered 70 legions in earlier times, a number the known world would now scarcely supply."

[926] **Burton.** p. 54, f: "Lib. 7. Septuaginta olim legiones scriptæ dicuntur: quas vires hodie, &c." Editor: "Book 7. Seventy legions are said to have been enrolled formerly: what forces today, etc." Compare Livy 7.25.8–9: he reports ten legions, not seventy, and contrasts that levy with the difficulty of raising a new army in his own day. Burton's larger number is retained in both text and note.

Original text 1651	Modern English
Source page 54–55 *Alexander* built 70 cities in a short space for his part, our *Sultans* and *Turks* demolish twice as many, and leave all desolate. Many will not beleeve but that our Iland of *Great Britain* is now more populous then ever it was; yet let them read *Bede, Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the Conquerors time was far better inhabited, then at this present. See that *Domesday-Book*, and shew me those thousands of Parishes, which are now decayed, cities ruined, Villages depopulated, &c.	Alexander, for his part, built 70 cities in a short time; the sultans and Turks of our day demolish twice as many and leave everything desolate. Many insist that our island of Great Britain is more populous now than ever. Yet let them read Bede, Leland, and others: they will find that it flourished most under the Saxon Heptarchy and was much more densely inhabited in the Conqueror's time than now. Look at Domesday Book and show me those thousands of parishes now decayed, those ruined cities and depopulated villages.[927]
Source page 55 The lesser the Territory is, commonly the riches it is. *Parvus sed bene cultus ager*. As those *Athenian, Lacedæmonian, Arcadian, Aelian, Sycionian, Messenian*, &c. Common-wealths of *Greece* make ample proof, as those Imperial Cities, and free States of *Germany* may witnesse, those Cantons of *Switzers, Rheti, Grisons, Walloons*, Territories of *Tuscanie, Luke* and *Senes* of old, *Piedmont, Mantua, Venice* in *Italy, Raguse*, &c.	The smaller the territory, generally the richer it is: "a small but well-cultivated field." The Greek commonwealths of Athens, Sparta, Arcadia, Elis, Sicyon, Messenia, and the rest give ample proof. So do Germany's imperial cities and free states; the cantons of the Swiss, Rhaetians, Grisons, and Walloons; the territories of Tuscany, Lucca, and Siena in former times; Piedmont, Mantua, and Venice in Italy; Ragusa, and others.[928]

[927] **Editor.** "Heptarchy" is the conventional grouping of seven early English kingdoms; "the Conqueror" is William I. Domesday Book records the survey made in 1086. Burton's claim that Britain was then more densely inhabited is an argument requiring scrutiny, not a conclusion established by naming that survey.

[928] **Editor.** The printed "riches" is understood as "richest." "Luke" and "Senes" are Lucca and Siena; Ragusa is Dubrovnik. Burton's mixed list of peoples, cities, regions, and states is retained, including the awkward grouping of "Walloons" with cantons; it is not silently regularised into a modern political map.

Original text 1651	Modern English
That Prince therefore as, [929]*Boterus* adviseth, that will have a rich Countrey, and fair Cities, let him get good Trades, Priviledges, painfull inhabitants, Artificers, and suffer no rude Matter unwrought, as tin, Iron, Wool, Lead, &c. to be transported out of his Country. [930]A thing in part seriously attempted amongst us, but not effected.	Therefore, as Botero advises, a prince who wants a wealthy country and fine cities should secure good trades, privileges, hardworking inhabitants, and skilled craftspeople. He should allow no unworked raw material—tin, iron, wool, lead, and so on—to be exported from his country. This has been seriously attempted here in part, but not carried through.
And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; Those ancient [931]*Massilians* would admit no man into their city that had not some Trade. *Selym* the first *Turkish* Emperor procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*.	Because human industry and abundant trade do so much to adorn and enrich a kingdom, the ancient people of Massilia would admit no one into their city who had no trade. Selim I, the Turkish emperor, had a thousand skilled craftspeople brought from Tabriz to Constantinople.[932]

[929] **Burton.** p. 55, g: “Polit. l. 3. c. 8.” Editor: Botero’s political writings, book 3, chapter 8; precise passage uncollated.

[930] **Burton.** p. 55, h: “For dying of cloaths, and dressing, &c.” Editor: Dyeing and finishing cloth. The particular English policy is not named.

[931] **Burton.** p. 55, i: “Valer. l. 2. c. 1.” Editor: Valerius Maximus, book 2, chapter 1, as printed. The closer parallel is 2.6.7, which says Massilia shut its gates to people supporting idleness by a pretence of religion. Burton broadens this into a rule excluding everyone without a trade; the printed chapter reference is retained.

[932] **Editor.** Massilia is Marseille; Tauris is Tabriz. “Selym the first Turkish Emperor” is understood as “Selim I, the Turkish emperor,” not as a claim that Selim founded the Ottoman dynasty. The reported number of transplanted craftspeople remains unverified.

Original text 1651	Modern English
The *Polanders* indented with *Henry* Duke of *Anjou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as [933]*Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gave them great rewards to teach his Subjects their severall Trades. *Edward* the third, our most renowned King to his eternal memory, brought clothing first into this Iland, transporting some families of Artificers from *Gaunt* hither.	The Poles made a contract with Henry, duke of Anjou, their newly elected king, requiring him to bring a hundred families of craftspeople into Poland. James I of Scotland, as Buchanan writes, sent for the best craftspeople he could find in Europe and gave them generous rewards to teach his subjects their various trades. Edward III, our most renowned king—may his memory endure for ever—first brought cloth manufacture to this island by bringing over some families of craftspeople from Ghent.[934]
How many goodly cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular wel by their fingers ends: As *Florence* in *Italy* by making cloth of Gold; great *Millan* by Silke, and all curious Wroks; *Arras* in *Artois* by those fair Hangings; many cities in *Spain*, many in *France, Germany*, have none other maintenance, especially those within the Land.	How many splendid cities I could name that thrive entirely through trade, where thousands of inhabitants make an excellent living by the work of their fingers: Florence in Italy by making cloth of gold; great Milan by silk and all kinds of fine craftsmanship; Arras in Artois by its beautiful tapestries. Many cities in Spain, France, and Germany have no other livelihood, especially those inland.
[935]*Mecha* in *Arabia Petræa*, stands in a most unfruitfull country, that wants water, amongst the Rocks (as *Vertomannus* describes it) and yet it is a most elegant and pleasant city, by reason of the traffick of the East and West. *Ormus* in *Persia* is a most famous Mart-Town, hath nought else but the opportunity of the haven to make it flourish.	Mecca in Arabia Petraea stands among rocks in a most barren country that lacks water, as Varthema describes it; yet it is a beautiful and pleasant city because of trade between East and West. Hormuz in Persia is a celebrated trading town: nothing but its conveniently placed harbour makes it flourish.[936]

[933] **Burton.** p. 55, k: “Hist. Scot. lib. 10. Magnis propositis præmiis, ut Scoti ab iis edocerentur.” Editor: Buchanan, History of Scotland, book 10: “Great rewards were offered so that the Scots might be taught by them.” Exact passage uncollated.

[934] **Editor.** “Indented” means contracted by indenture. This James I is the fifteenth-century Scottish king, distinct from James VI and I praised earlier. “Clothing” means cloth manufacture. Burton credits Edward III with its first introduction; the wording is preserved as his historical claim, not silently turned into a claim merely of expansion.

[935] **Burton.** p. 55, l: “Munst. cosm. l. 5. c. 74. Agro omnium rerum infœcundissimo aqua indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiationes & Occidentis.” Editor: Münster, Cosmography, book 5, chapter 74: “In land barren of everything, lacking water, among rocks, yet a most beautiful city because of the commerce of East and West.” Exact passage uncollated.

[936] **Editor.** Mecca is in the Hejaz; Burton’s “Arabia Petraea” is retained rather than silently corrected. Varthema is the traveller Ludovico di Varthema. “Opportunity” here means a favourable situation, especially access for shipping.

Original text 1651	Modern English
Corinth a noble city (*Lumen Græciæ, Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that traffick of the *Ionian* and *Ægean* seas to it; & yet the country about it was *curva & superciliosa*, as [937]*Strabo* terms it, rugged and harsh. We may say the same of *Athens, Actium, Thebes, Sparta*, and most of those towns in *Greece*.	Corinth, a noble city—Cicero calls it "the light of Greece," the eye of Greece—drew all that traffic of the Ionian and Aegean seas to itself through its excellent ports, Cenchreae and Lechaeum. Yet the surrounding country was "uneven and beetling," as Strabo describes it, rugged and harsh. We may say the same of Athens, Actium, Thebes, Sparta, and most Greek towns.[938]
Noremberg in *Germany* is sited in a most Barren soil, yet a noble Imperial city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as *Salust* long since gave out of the like, *Sedem animæ in extremis digitis habent*, their soul, or *intellectus agens*, was placed in their fingers ends; & so we may say of *Basil, Spire, Cambray, Francfurt*, &c.	Nuremberg in Germany stands on very barren soil, yet it is a noble imperial city. Through the industry of its craftspeople and their skilled trades alone, its people draw the wealth of most countries to themselves. They are so expert in manufacture that, as Sallust said long ago of others like them, "the seat of their soul is in their fingertips": their soul, or "active intellect," was lodged in the ends of their fingers. We may say the same of Basel, Speyer, Cambrai, Frankfurt, and others.[939]

[937] **Burton.** p. 55, m: "Lib. 8. Geogr. ob asperum situm." Editor: "Geography, book 8: because of its rough situation." Strabo 8.6.20 and 23 contrasts Corinth's rocky, uneven territory with the commercial advantages of its two harbours; Burton gives Latin wording rather than Strabo's Greek.

[938] **Editor.** Cicero, On Pompey's Command 11, calls Corinth "the light of all Greece"; Burton renders lumen as "Eye." Both the literal translation and his English restatement appear here. Strabo 8.6.20 and 23 discusses its two ports and uneven, rocky land.

[939] **Editor.** "Intellectus agens" is "active intellect," a philosophical term for the mind's active power of understanding. Burton turns it into a joke about practical skill. His attribution of the fingertip saying to Sallust has not been located and remains unresolved.

Original text 1651	Modern English
Source page 55–56 It is almost incredible to speak what some write of *Mexico*, and the Cities adjoyning to it, no place in the world at their first discovery more populous. [940]*Mat. Riccius* the Jesuite and some others, relate of the industry of the *Chinaes* most populous countreys, not a begger, or an idle person to be seen, and how by that means they prosper and flourish.	What some writers report of Mexico and its neighbouring cities is almost incredible: at the time of their first discovery, no place in the world was more populous. Matteo Ricci the Jesuit and others describe the industry of the Chinese in their densely populated country: not a beggar or an idle person to be seen, and how, by these means, they prosper and flourish.[941]
Source page 56 We have the same means, able bodies, pliant wits, matter of all sorts, Wool, Flax, Iron, Tin, Lead, Wood, &c. many excellent subjects to work upon, only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toyes and bables of the Tails of them, which they sell to us again, at as great a reckoning as they bought the whole.	We have the same resources: able bodies, adaptable minds, and materials of every kind—wool, flax, iron, tin, lead, timber, and so on—plenty of excellent things to work on. Only industry is lacking. We send our best commodities overseas, where people put them to good use for their needs, set to work on them, and improve each in its own way, then send them back to us at high prices. Or they make toys and trinkets from the scraps and sell these back to us for as much as they paid for the whole.
In most of our cities, some few excepted, like [942]*Spanish* loyterers, we live wholly by Tipling-Inns and Ale-houses; Malting are their best ploughs, their greatest traffick to sell ale.	In most of our cities, with a few exceptions, we live entirely by drinking inns and alehouses, like Spanish idlers. Malt-making is their most profitable “plough”; their chief trade is selling ale.[943]

[940] **Burton.** p. 55, n: “Lib. Edit. à Nic. Tregant. Belg. A. 1616. expedit. in Sinas.” Editor: A book issued by Nicolas Trigault, a Belgian, in 1616, on the mission to China: De Christiana expeditione apud Sinas, based on Matteo Ricci’s account. A 1616 Lyon edition is bibliographically confirmed. The printed “Tregant.” is retained; this exact statement on begging has not been collated.

[941] **Editor.** “First discovery” describes European encounter with Mexico, not the beginning of its inhabitants’ knowledge of their own cities. Burton uses reports of Mexico and China to argue for productive labour; the sweeping claim that no beggars could be seen in China remains an attributed report.

[942] **Burton.** p. 56, o: “Ubi nobiles probri loco habent artem aliquam profiteri. Cleonard. ep. l. 1.” Editor: “Where nobles regard practising any trade as a disgrace.” Clenardus, Letters, book 1; exact letter unlocated.

[943] **Editor.** Malting prepares grain for brewing. “Ploughs” figuratively means a means of earning a living: Burton complains that brewing and drinking dominate urban employment. His national generalisations about Spaniards and English workers remain his polemic.

Original text 1651	Modern English
[944]*Meteran* and some other object to us, that we are no whit so industrious as the *Hollanders*: *Manual trades* (saith he) *which are more curious or troublesome, are wholly exercised by strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbors*. Tush [945]*Mare liberum*, they fish under our noses, and sell it to us when they have done, at their own prices.	Meteren and others reproach us for being nowhere near as industrious as the Dutch. "The more intricate or laborious manual trades," he says, "are practised entirely by foreigners. They live in a sea full of fish, yet are so idle that they will not catch enough for their own needs, but buy it from their neighbours." Bah, "the free sea"! They fish under our noses, then sell us the catch at their own prices.
— Pudet hæc opprobria nobis *Et dici potuisse, & non potuisse refelli.* I am ashamed to hear this objected by strangers, and know not how to answer it.	"It shames us that these reproaches could be made And could not be refuted."[946] I am ashamed to hear foreigners bring this charge against us, and I do not know how to answer it.

[944] **Burton.** p. 56, p: "Lib. 13. Belg. Hist. non tam laboriosi ut Belgæ, sed ut Hispani otiatores vitam utplurimum otiosam agentes: artes manuariæ quæ plurimum habent in se laboris & difficultatis, majoremque requirunt industriam, à peregrinis & exteris exercentur; habitant in piscosissimo mari, interea tantum non piscantur quantum insulæ sufficeret sed à vicinis emere coguntur." Editor: Meteren, Belgian History, book 13: "Not as industrious as the Belgians, but idlers like the Spaniards, generally leading an idle life; manual trades involving much labour and difficulty and requiring greater industry are practised by strangers and foreigners. They live in a sea teeming with fish, yet do not catch enough for the island and are obliged to buy from their neighbours." Exact edition and passage uncollated; "Belgians" here refers broadly to the Low Countries.

[945] **Burton.** p. 56, q: "Grotii Liber." Editor: "Grotius's book": Mare liberum, The Free Sea, published in 1609, arguing for freedom of navigation and commerce. Burton invokes its title in his complaint about Dutch fishing.

[946] **Editor.** Ovid, Metamorphoses 1.758–759. Phaethon is ashamed that Epaphus's taunts about his parentage went unanswered. Burton applies the couplet to criticism of England, then supplies his own English restatement; both are retained on the modern side.

Original text 1651	Modern English
Amongst our Towns, there is only [947]London that bears the face of a City, [948]*Epitome Britanniae*, a famous Emporium, second to none beyond Seas, a noble Mart: But *sola crescit, decrescentibus aliis*; and yet in my slender judgement, defective in many things.	Among our towns, London alone has the appearance of a city: "Britain in miniature," a famous centre of commerce, second to none overseas, a noble marketplace. But "she alone grows while the others decline"; and even she, in my humble judgement, is deficient in many things.
The rest ([949]some few excepted) are in mean estate, ruinous most part, poor and full of beggers, by reason of their decayed trades, neglected or bad policy, idlenesse of their Inhabitants, riot, which had rather beg or loyter, and be ready to starve, then work.	The rest, with a few exceptions, are in a sorry condition, mostly dilapidated, poor, and full of beggars. Their trades have declined; their government is neglectful or bad; their inhabitants are idle and dissolute, preferring to beg or loiter, and verge on starvation, rather than work.[950]

[947] **Burton.** p. 56, r: "Urbs animis numeroque potens, & robore gentis. Scaliger." Editor: "A city powerful in spirit, in numbers, and in the strength of its people." Attributed to Scaliger; the precise passage remains unlocated.

[948] **Burton.** p. 56, s: "Camden." Editor: William Camden is cited for the description of London as Britain in miniature; no work or section is specified.

[949] **Burton.** p. 56, t: "York, Bristow, Norwich, Worcester, &c." Editor: "Bristow" is Bristol.

[950] **Editor.** "Riot" here means extravagant or dissolute living, rather than a public disturbance. Burton places blame on government and economic decline as well as on the poor, whom he repeatedly portrays as idle.

Original text 1651	Modern English
I cannot deny but that something may be said in defence of our Cities, [951]that they are not so fair built, (for the sole magnificence of this Kingdom (concerning buildings) hath been of old in those Norman Castles and Religious Houses) so rich, thick sited, populous, as in some other countries; besides the reasons Cardan gives, *Subtil. Lib. 11.* we want Wine and Oyl, their two Harvests, we dwell in a colder Air, and for that cause must a little more liberally [952]feed of Flesh, as all Northern Countries do: Our provision will not therefore extend to the maintenance of so many:	I cannot deny that something can be said in defence of our cities for being less finely built, less wealthy, less closely spaced, and less populous than those in some other countries. For in earlier times this kingdom's architectural splendour was confined to its Norman castles and religious houses. Besides the reasons Cardan gives in On Subtlety, Book 11, we lack wine and oil, their two harvests; we live in a colder climate and must therefore eat somewhat more meat, as all northern countries do. Our food supply will consequently not support so many people.
yet notwithstanding we have matter of all sorts, an open sea for traffick, as well as the rest, goodly Havens. And how can we excuse our negligence, our riot, drunkennesse, &c. and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c. to small purpose it seems, it is not houses will serve, but cities of correction, [953]our trades generally ought to be reformed, wants supplied.	Yet we have raw materials of every kind, an open sea for trade as others do, and fine harbours. How can we excuse our negligence, our excesses and drunkenness, and all the abuses that follow? We have passed excellent laws, you will say: strict statutes, houses of correction, and so forth. To little purpose, it seems. Houses will not be enough: we need cities of correction. Our trades as a whole should be reformed and their deficiencies supplied.[954]

[951] **Burton.** p. 56, u: "M. Gainsfords Argument: Because Gentlemen dwell with us in the Country villages, our Cities are lesse, is nothing to the purpose: put three hundred or four hundred villages in a Shire, and every village yeeld a Gentleman, what is four hundred families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of seven thousand, theirs consists of forty thousand inhabitants." Editor: Burton rejects Gainsford's explanation that English gentlemen's rural residence accounts for smaller cities. The comparative totals remain his claims.

[952] **Burton.** p. 56, x: "Maxima pars victus in carne consistit. Polyd. Lib. 1. Hist." Editor: "The greatest part of their food consists of meat." Polydore Vergil, History, Book 1; the exact passage is not yet collated.

[953] **Burton.** p. 56, y: "Refrænate monopolii licentiam, pauciores alantur otio, redintegretur agricolatio, lanificium instauretur, ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Utop. Lib. 1." Editor: "Restrain the licence of monopoly; let fewer be maintained in idleness; restore farming and revive wool-working, so that the idle multitude may have an honest occupation. Unless they remedy these evils, they administer justice in vain." An abridgement and adaptation of More's Utopia, Book 1, in the discussion of theft and punishment.

[954] **Editor.** Houses of correction combined confinement with compulsory work. The change from houses to whole cities is satirical exaggeration. More's marginal passage stresses the creation of livelihoods before the punishment of theft.

Original text 1651	Modern English
Source page 56–57 In other countries they have the same grievances, I confesse, but that doth not excuse us, [955]wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many Laws made against them to represse those innumerable brawls and Law-suits, excesse in Apparel, Diet, decay of Tillage, Depopulations, [956]especially against Rogues, Beggars, Ægyptian vagabonds (so termed at least) which have [957]swarmed all over Germany, France, Italy, Poland, as you may reade in [958]Munster, Cranzius, and Aventinus; as those Tartars and Arabians at this day do in the Eastern countries:	Other countries have the same grievances, I admit, but that does not excuse us: shortages, defects, abuses, idle drones, riots, discord, disputes, lawsuits. Many laws have been made to suppress those countless brawls and lawsuits, extravagance in dress and food, the decline of tillage, and depopulation; especially laws against rogues, beggars, and “Egyptian” vagabonds—so called, at least—who have swarmed throughout Germany, France, Italy, and Poland, as you may read in Münster, Krantz, and Aventinus, just as those Tartars and Arabs do today in the eastern countries.[959]

[955] **Burton.** p. 56, z: “Mancipiis locuples eget æris Cappadocum rex. Hor.” Editor: “The king of the Cappadocians, rich in slaves, lacks money.” Horace, Epistles 1.6.39. Wealth of one kind may coexist with poverty of another.

[956] **Burton.** p. 57, *: “Regis dignitatis non est exercere imperium in mendicos sed in opulentos. Non est regni secus, sed carceris esse custos. Idem.” Editor: In sense: “Royal dignity consists in ruling prosperous people, not beggars. This is to be a prison’s keeper, not a kingdom’s.” The reference is again to More, Utopia, Book 1. The irregular printed “regni secus” is retained; the translation follows the contrast made in the located passage, which reads “hoc non est regni, sed carceris esse custodem.”

[957] **Burton.** p. 57, a: “Colluvies hominum mirabiles excocti solo, immundi vestes fœdi visu, furti imprimis acres, &c.” Editor: Approximately, allowing for the irregular Latin: “A motley rabble of people, strange, sun-scorched, dirty in dress, foul to look at, particularly eager for theft, and so on.” “Solo” is printed where the sense suggests “sole,” by the sun. This hostile description is preserved as Burton’s marginal quotation; its precise source remains unlocated.

[958] **Burton.** p. 57, b: “Cosmog. l. 3. cap. 5.” Editor: Münster’s Cosmographia, Book 3, chapter 5. The cited edition and passage remain to be checked.

[959] **Editor.** “Egyptians” was an early modern name for Roma, based on an erroneous association with Egypt. The contemptuous generalisations in the text and margin are Burton’s. “Tartars” is his broad historical label for northern and central Asian peoples.

Original text 1651	Modern English
Source page 57 Yet such hath been the iniquity of all ages, as it seems to small purpose. *Nemo in nostrâ civitate mendicus esto*, saith Plato, he will have them purged from a [960]Common-wealth, [961]as a bad humor from the body, that are like so many Ulcers and Boils, and must be cured before the Melancholy body can be eased.	Yet wrongdoing has been so great in every age that these measures seem to achieve little. “Let there be no beggar in our state,” says Plato. He would have them purged from a commonwealth, like a corrupt humour from the body: they are like so many ulcers and boils, which must be cured before the melancholy body can find relief.[962]
What Carolus Magnus, the Chinese, the Spaniards, the Duke of Saxony, and many other states have decreed in this case, reade Arniseus *cap. 19.* Boterus *libro 8. cap. 2.* Osorius *de Rebus gest. Eman. lib. 11.* When a countrey is over-stored with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans, or by employing them at home about some publike buildings, as Bridges, Rode-waies, for which those Romans were famous in this Iland:	For the measures taken in this matter by Charlemagne, the Chinese, the Spaniards, the Duke of Saxony, and many other states, read Arnisaeus, chapter 19; Botero, Book 8, chapter 2; and Osório, The Deeds of King Manuel, Book 11. When a country has too many people, as a pasture often has too many cattle, it used in former times to relieve itself by sending out colonies or by wars, like the ancient Romans; or by employing people at home on public works, such as bridges and roads, for which those Romans were famous on this island.

[960] **Burton.** p. 57, c: “Seneca. Haud minus turpia principi multa supplicia, quàm medico multa funera.” Editor: “Many punishments are no less shameful to a ruler than many funerals to a physician.” Compare Seneca, On Clemency 1.24.1; Burton slightly changes the wording.

[961] **Burton.** p. 57, d: “Ac pituitam & bilem a corpore (11. de leg.) omnes vult exterminari.” Editor: “He wishes them all expelled, like phlegm and bile from the body (Laws, Book 11).” Plato, Laws 936c, orders beggars expelled; the explicit comparison with bodily humours belongs to Burton’s presentation.

[962] **Editor.** Burton extends his medical analogy to the state, representing people who beg as pathological matter to be expelled. Plato’s Laws 936b–c first assumes that a reasonably governed state would not let a virtuous person fall into destitution; Burton compresses that argument into a purge.

Original text 1651	Modern English
As Augustus Cæsar did in Rome, the Spaniards in their Indian Mines, as at Potosa in Peru, where some 30000 men are still at work, 6000 Furnaces ever boyling, &c. [963]Aqueducts, Bridges, Havens, those stupend works of Trajan, Claudius at [964]Ostium, Dioclesiani Thermæ, Fucinus Lacus, that Pireum in Athens, made by Themistocles, Ampitheatrums of curious Marble, as at Verona, Civitas Philippi, and Heraclea in Thrace, those Appian and Flaminian wayes, prodigious works all may witnesse;	as Augustus Caesar did at Rome, and the Spaniards in their mines in the Indies, for example at Potosí in Peru, where some 30,000 men are continually at work and 6,000 furnaces constantly blaze. Aqueducts, bridges, harbours, those astonishing works of Trajan, Claudius's at Ostia, the Baths of Diocletian, Lake Fucinus, the Piraeus at Athens built by Themistocles, amphitheatres of finely worked marble at Verona, Philippi, and Heraclea in Thrace, and the Appian and Flaminian Ways—all these prodigious works bear witness.[965]
And rather then they should be [966]idle, as those [967]Ægyptian Pharaohs, Mæris and Sesostris did, to task their subjects to build unnecessary Pyramides, Obelisks, Labyrinths, Chanels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkennesse, [968]*Quo scilicet alantur, & ne vagando laborare desuescant.*	And rather than let them remain idle, rulers should act as those Egyptian pharaohs, Moeris and Sesostris, did: set their subjects to build unnecessary pyramids, obelisks, labyrinths, canals, and lakes, all gigantic works, to turn them away from rebellion, dissipation, and drunkenness—"so that they may be fed and may not, through wandering about, lose the habit of work."

[963] **Burton.** p. 57, e: "See Lipsius Admiranda." Editor: Justus Lipsius's Admiranda, on the greatness of Rome. No particular passage is specified.

[964] **Burton.** p. 57, f: "De quo Suet. in Claudio, & Plinius c. 36." Editor: "On which, Suetonius in Claudius, and Pliny, c. 36." Suetonius, Claudius 20, describes the harbour at Ostia and the drainage of Lake Fucinus. Burton's Pliny reference is retained in its abbreviated form.

[965] **Editor.** Potosí is in present-day Bolivia, then part of Spanish Peru. Burton presents its mines as a model of employment and does not discuss their coercive labour system. His workforce and furnace totals are reproduced as reported figures. "Fucinus Lacus" refers to the drainage works at Lake Fucinus.

[966] **Burton.** p. 57, g: "Ut egestati simul & ignaviæ occurratur, opificia condiscantur, tenues subleventur. Bodin. l. 6. c. 2. num. 6, 7." Editor: "To counter both poverty and idleness, let trades be learned and the poor supported." Jean Bodin, Book 6, chapter 2, sections 6–7; edition and wording not yet collated.

[967] **Burton.** p. 57, h: "Amasis Ægypti Rex legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent." Editor: "Amasis, king of Egypt, issued a law that every subject should give a yearly account of how he earned his living." Compare Herodotus 2.177. This note introduces Amasis, distinct from the pharaohs named in the body.

[968] **Burton.** p. 57, i: "Buscoldus discursu polit. cap. 2." Editor: A political discourse, chapter 2; the author is probably Christoph Besold. The printed name and abbreviation are retained; the exact work and passage remain unverified.

Original text 1651	Modern English
Another eye-sore is that want of conduct and navigable rivers, a great blemish as [969]Boterus, [970]Hippolitus a Collibus, and other Politicians hold, if it be neglected in a Common wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalf, in the Dutchy of Millan, Territory of Padua in [971]France, Italy, China, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors.	Another eyesore is the lack of water channels and navigable rivers: political writers such as Botero and Hippolytus a Collibus consider neglect of these a serious defect in a commonwealth. Astonishing sums are spent on them in the Low Countries, the Duchy of Milan, the territory of Padua, in France, Italy, and China; likewise on diverting water to irrigate and refresh barren land, and to drain fens, bogs, and marshes.[972]
Massinissa made many inward parts of Barbarie, and Numidia in Africk before his time incult and horrid, fruitful and bearable by this means. Great industry is generally used all over the Eastern Countries in this kinde, especially in Ægypt, about Babylon and Damascus, as Vertomannus and [973]Gotardus Arthus relate; about Barcelona, Segovia, Murtia, and many other places of Spain, Millan in Italy, by reason of which, their Soil is much impoverished, and infinite commodities arise to the Inhabitants.	By these means Masinissa made many inland parts of Barbary and Numidia in Africa fruitful and productive, where before his time they had been uncultivated and forbidding. Great efforts of this kind are made throughout the eastern countries, especially in Egypt, around Babylon and Damascus, as Varthema and Gotthard Arthus report; around Barcelona, Segovia, Murcia, and many other places in Spain, and Milan in Italy. As a result their soil is greatly enriched, and countless benefits accrue to the inhabitants.[974]

[969] **Burton.** p. 57, k: “Lib. 1. de increm. Urb. cap. 6.” Editor: Botero, On the Growth of Cities, Book 1, chapter 6; precise edition and wording uncollated.

[970] **Burton.** p. 57, l: “Cap. 5. de increm urb. Quas flumen, lacus, aut mare alluit.” Editor: “Chapter 5, on the growth of cities: those which a river, lake, or sea washes.” The anchor stands at Hippolytus a Collibus in the body; the abbreviated title resembles the adjacent Botero reference. Its exact attribution needs collation.

[971] **Burton.** p. 57, m: “Incredibilem commoditatem, vecturâ mercium tres fluvii navigabiles, &c. Boterus de Gallia.” Editor: In sense: “Three navigable rivers provide an extraordinary advantage in transporting goods, and so on. Botero on France.” The printed Latin is elliptical.

[972] **Editor.** “Conduct” and “corrivations” concern the channeling and diversion of water. The modern punctuation separates the territory of Padua from France; Burton is listing several regions, not placing Padua in France.

[973] **Burton.** p. 57, n: “Herodotus.” Editor: This anchor is printed at Gotardus Arthus, although the citation more naturally supports the following account of an Egyptian canal. The n and o references appear exchanged; their printed attachments are retained.

[974] **Editor.** The 1651 text plainly reads “impoverished,” although the argument concerns irrigation making land productive. The modern column reads “enriched” as the apparent intended sense; the original reading is preserved for collation. “Bearable” here means capable of bearing crops.

Original text 1651	Modern English
Source page 57–58 The Turks of late attempted to cut that Istmos betwixt Africk and Asia, which [975]Sesostris and Darius, and some Pharaohs of Ægypt had formerly undertaken, but with ill successe, as [976]Diodorus Siculus records, and Pliny, for that Red-sea being three [977]cubits higher then Ægypt, would have drowned all the country, *cœpto destiterant*, they left off; yet as the same [978]Diodorus writes, Ptolomy renewed the work many years after, and absolved it in a more opportune place.	The Turks recently attempted to cut through the isthmus between Africa and Asia. Sesostris, Darius, and some of the pharaohs of Egypt had undertaken this before, but unsuccessfully, as Diodorus Siculus and Pliny record. For the Red Sea, being three cubits higher than Egypt, would have flooded the whole country: “they abandoned the undertaking,” they left off. Yet, as the same Diodorus writes, Ptolemy resumed the work many years later and completed it at a more suitable place.[979]

[975] **Burton.** p. 57, o: “Ind. Orient. cap. 2. Rotam in medio flumine constituunt, cui ex pellibus animalium consutos uteres appendant, hi dum rota movetur, aquam per canales, &c.” Editor: “East Indies, chapter 2. They set a wheel in the middle of the river, to which they hang bags sewn from animal skins; while the wheel turns, these [convey] water through channels, and so on.” Printed at Sesostris; its irrigation apparatus suits the preceding Arthus reference. See the note on n.

[976] **Burton.** p. 57, p: “Centum pedes lata fossa 30. alta.” Editor: “A trench a hundred feet wide and thirty deep.” The scan reads 30. These dimensions are retained as Burton’s report.

[977] **Burton.** p. 58, q: “Contrary to [that] of Archimedes, who holds the superficies of all waters even.” Editor: “Superficies” means surfaces. The faded word “that” is supplied with support from the Penguin transcription of this note. Burton himself questions the claim about unequal water levels; this is not a modern endorsement of the ancient canal account.

[978] **Burton.** p. 58, r: “Lib. 1. cap. 3.” Editor: The relevant account is Diodorus Siculus 1.33.8–12 in modern numbering: a canal from the Nile towards the Red Sea, and Ptolemy II’s completion of it with a device controlling the passage of water.

[979] **Editor.** This is the ancient Nile–Red Sea canal tradition, not the modern Suez Canal. Diodorus 1.33.8–12 attributes its beginning to Necho, its interruption to Darius’s fear of flooding Egypt, and its completion to Ptolemy II. Burton combines authorities; his chronology and water-level figures are historical reports.

Original text 1651	Modern English
Source page 58 That Istmos of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy [980]passage, and lesse dangerous, from the Ionian and Ægean seas; but because it could not be so well effected, the Peloponesians built a wall like our Pict's wall about Schænute, where Neptunes Temple stood, and in the shortest cut over the Istmos, of which Diodorus *lib. 11.* Herodotus *lib. 8. Vran.*	Demetrius, Julius Caesar, Nero, Domitian, and Herodes Atticus likewise attempted to make the Isthmus of Corinth navigable, to provide a quicker and less dangerous passage between the Ionian and Aegean seas. But as this could not readily be done, the Peloponnesians built a wall like our Picts' Wall near Schoenus, where Neptune's temple stood, across the narrowest part of the isthmus. Diodorus mentions it in Book 11, and Herodotus in Book 8, Urania.[981]
Our latter writers call it Hexamilium, which Amurath the Turk demolished, the Venetians anno 1453. repaired in 15 daies with 30000 men. Some, saith Acosta, would have a passage cut from Panama to Nombre de Dios in America, but Thuanus & Serres the French historians speak of a famous Aqueduct in France, intended in Henry the fourths time, from the Loyr to the Seine, and from Rodanus to Loyr.	Our more recent writers call it the Hexamilion. Murad the Turk demolished it; the Venetians repaired it in 1453, in fifteen days, with 30,000 men. Some people, says Acosta, would have a passage cut from Panama to Nombre de Dios in America. The French historians de Thou and de Serres, meanwhile, speak of a remarkable waterway planned in France under Henry IV, from the Loire to the Seine and from the Rhône to the Loire.
The like to which, was formerly assayed by Domitian the Emperor, [982]from Arar to Mosella, which Cornelius Tacitus speaks of in the 13 of his Annals, after by Charls the great and others.	A similar scheme, from the Saône to the Moselle, had previously been attempted by the emperor Domitian, as Cornelius Tacitus relates in Book 13 of his Annals, and afterwards by Charlemagne and others.[983]

[980] **Burton.** p. 58, a: "Dion. Pausanias, & Nic. Gerbelius. Munster. Cosm. lib. 4. cap. 36. Ut brevior foret navigatio & minus periculosa." Editor: "Dio, Pausanias, and Nicolaus Gerbelius. Münster, Cosmographia, Book 4, chapter 36. So that the voyage might be shorter and less dangerous." These abbreviated references remain to be collated.

[981] **Editor.** "Pict's wall" invokes the ancient northern British frontier wall as a comparison. Hexamilion means "six-mile" wall. The proposed Corinthian canal and the defensive wall are different works: Burton's sequence is not a secure chronology of either. His date and labour total in the following passage remain unverified.

[982] **Burton.** p. 58, b: "Charles the great went about to make a chanel from Rhine to Danubius. Bil. Pirki-merus descript. Ger. the ruines are yet seen about Wessenberg, from Red-nich to Alti-mul. Ut navigabilia inter se Occidentis & Septentrionis littora fierent" Editor: The final Latin means "so that the western and northern coasts might become accessible to one another by water." The reference is to Willibald Pirckheimer's description of Germany. Burton's forms of the place names and the hyphenated names are retained.

[983] **Editor.** Tacitus, Annals 13.53, places the Saône–Moselle scheme under Nero and attributes it to Lucius Vetus, not Domitian. Both columns preserve Burton's attribution. "Arar" is the Saône; "Mosella" the Moselle.

Original text 1651	Modern English
Much cost hath in former times been bestowed in either new making or mending chanels of rivers, and their passages, (as Aurelianus did by Tybur to make it navigable to Rome, to convey corn from Ægypt to the city, *vadum alvei tumentis effodit* saith Vopiscus, *& Tyburis ripas extruxit*, he cut fords, made banks, &c.) decayed havens, which Claudius the Emperor with infinite pains and charges attempted at Ostia, as I have said, The Venetians at this day to preserve their City;	In former times great sums were spent on cutting or repairing river channels and passages. Aurelian did this on the Tiber, making it navigable to Rome to bring grain from Egypt to the city: "he dug out the shallows of its rising bed," says Vopiscus, "and built up the banks of the Tiber"; he deepened fords, built banks, and so on. Dilapidated harbours were also restored, as the emperor Claudius attempted at Ostia with immense effort and expense, as I have said, and as the Venetians do today to preserve their city.[984]

[984] **Editor.** Compare the Historia Augusta, Aurelian 47.3, traditionally attributed to Vopiscus. It describes deepening the Tiber's bed and strengthening its banks for the grain supply. "Tybur" and "Tyburis" here refer to the Tiber, not the town of Tibur; the modern column makes the river explicit. Burton's Latin and his English restatement are both retained.

Original text 1651	Modern English
many excellent means to enrich their Territories, have been fostered, invented in most Provinces of Europe, as planting some Indian plants amongst us, Silk-worms, [985]the very Mulberry leaves in the Plaines of Granado, yeeld 30000 crowns per annum to the King of Spains coffers, besides those many trades and artificers that are busied about them in the kingdom of Granado, Murcia, and all over Spain. In France a great benefit is raised by salt, &c.	In most regions of Europe, many excellent ways of enriching their territories have been encouraged and devised: introducing plants from the Indies among us, for example, and silkworms. The mulberry leaves alone on the plains of Granada bring 30,000 crowns a year into the King of Spain's treasury, besides supporting the many trades and craftspeople employed in this work in the kingdom of Granada, Murcia, and throughout Spain. In France, salt brings in a great revenue, and so forth.
whether these things might not be as happily attempted with us, and with like successe, it may be controverted, Silk-worms (I mean) Vines, Fir trees, &c. Cardan exhorts Edward the sixth to plant Olives, and is fully perswaded they would prosper in this Iland.	Whether such things might be undertaken as successfully here is open to debate: silkworms, I mean, vines, fir trees, and so on. Cardan urges Edward VI to plant olives, and is fully persuaded that they would thrive on this island.
With us, navigable rivers are most part neglected; our streams are not great, I confesse, by reason of the narrownesse of the Iland, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foming Rhodanus and Loyre in France, Tygris in Mesopotamia, violent Durius in Spain, with cataracts and whirl-pools, as the Rhine, and Danubius, about [986]Shaphausen, Laufenburgh, Linz, and Cremmes, to endanger navigators; or broad shallow, as Neckar in the Palatinat, Tibris in Italy;	Here, navigable rivers are mostly neglected. Our streams are not large, I admit, because the island is narrow; but they run smoothly and evenly, not headlong, swift, or among rocks and shallows like the foaming Rhône and Loire in France, the Tigris in Mesopotamia, or the violent Douro in Spain. Nor do they have cataracts and whirlpools like the Rhine and Danube around Schaffhausen, Laufenburg, Linz, and Krems, endangering those who sail them; nor are they broad and shallow like the Neckar in the Palatinate or the Tiber in Italy.

[985] **Burton.** p. 58, c: "Maginus Geogr." Editor: Giovanni Antonio Magini's Geography; the precise passage for this revenue claim remains unlocated.

[986] **Burton.** p. 58, unlettered: "Simlerus de rep. Helvet. lib. 1. describit." Editor: "Simler describes it in On the Swiss Commonwealth, Book 1." This entry appears below the Magini note, without a clear body anchor. It is provisionally attached to the Swiss river hazards; the attachment requires collation.

Original text 1651	Modern English
but calm and fair as Arar in France, Hebrus in Macedonia, Eurotes in Laconia, they gently slide along, and might as well be repaired many of them (I mean Wie, Trent, Ouse, Thamisis at Oxford, the defect of which we feel in the mean time) as the river of Lee from Ware to London.	Instead, calm and fair like the Saône in France, the Hebrus in Macedonia, or the Eurotas in Laconia, they glide gently along. Many could be improved as readily as the River Lea from Ware to London: I mean the Wye, Trent, Ouse, and Thames at Oxford, whose shortcomings we suffer meanwhile.[987]
Source page 58–59 B. Atwater of old, or as some will Henry 1. [988]made a channel from Trent to Lincoln, navigable; which now, saith Mr. Camden is decayed, and much mention is made of anchors, & such like monuments found about old [989]Verulamium, good ships have formerly come to Exeter, and many such places, whose Chanels, Havens, Ports are now barred and rejected.	Long ago Bishop Atwater—or, according to some, Henry I—made a navigable channel from the Trent to Lincoln; it is now in decay, says Mr Camden. Much is said of anchors and similar remains found around ancient Verulamium. Substantial ships once reached Exeter and many other places whose channels, harbours, and ports are now blocked and abandoned.
Source page 59 We contemn this benefit of carriage by waters, & are therefore compelled in the inner parts of this Iland, because portage is so dear, to eat up our commodities our selves, & live like so many boars in a sty, for want of vent and utterance.	We disregard the benefit of transport by water, and consequently, in the interior of this island, where carriage is so expensive, we are forced to consume our own produce and live like so many boars in a sty, for want of markets and outlets.
We have many excellent havens, royal havens, Falmouth, Portsmouth, Milford, &c. equivalent, if not to be preferred to that Indian Havana, old Brundusium in Italy, Aulis in Greece, Ambracia in Acarnania, Suda in Crete, which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities, *sed viderint politici*.	We have many excellent, magnificent harbours—Falmouth, Portsmouth, Milford, and others—equal, if not superior, to Havana in the Indies, ancient Brundisium in Italy, Aulis in Greece, Ambracia in Acarnania, or Suda in Crete. Yet they contain few ships and little or no commerce or trade; they scarcely have a village beside them, though they could support great cities. “But let the statesmen see to that.”

[987] **Editor.** “Repaired” means made serviceable or improved for navigation. The Hebrus, now the Maritsa, is conventionally associated with Thrace; Burton’s “Macedonia” is retained. His comparisons of river conditions express the case for improvement, rather than a systematic survey.

[988] **Burton.** p. 58, d: “Camden in Lincolnshire. Fossdike.” Editor: Camden’s Britannia, Lincolnshire; the Foss Dyke between the Trent and Lincoln. Burton’s alternative attribution to Bishop Atwater is retained and not independently resolved here.

[989] **Burton.** p. 58, *: “Near S. Albons.” Editor: Verulamium lay near St Albans.

Original text 1651	Modern English
I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkennesse, &c. & many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, verjuice and oatmeal is good for a Parret.	I could justly censure many other instances of neglect, abuse, error, and deficiency, here and abroad: depopulation, dissipation, drunkenness, and many more, "which I do not now care to whisper in anyone's ear." But I must take care "not to say anything too harsh," not to go too far. "A pig teaching Minerva": perhaps you think I am out of my element. And sometimes "truth breeds hatred." As the saying goes, verjuice and oatmeal are good for a parrot.[990]
For as Lucian said of an Historian, I say of a Politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.	For what Lucian said of a historian I say of a political writer: whoever means to speak and write freely must remain no one's subject, under no prince or law, but set out the matter truthfully as it stands, regardless of what anyone can do, intends, approves, or dislikes.[991]
We have good laws, I deny not, to rectifie such enormities, and so in all other countries, but it seems not alwayes to good purpose. We had need of some general visitor in our age, that should reform what is amisse; a just army of Rosie crosse men, for they wil amend all matters, (they say) religion, policy, maners, with arts, sciences, &c.	We have good laws, I do not deny it, to correct such abuses, as do all other countries; but they do not always seem to achieve much. Our age needs some universal inspector to reform what is wrong: a whole army of Rosicrucians, for they will set everything right, they say—religion, government, morals, arts, sciences, and all the rest.[992]

[990] **Editor.** "Sus Minervam" abbreviates the proverb of a pig presuming to teach Minerva, goddess of wisdom. "Truth breeds hatred" is Terence, The Girl from Andros 68. Verjuice is sour juice from unripe fruit; the parrot saying works here as a warning to a talkative critic. Its precise provenance remains unresolved.

[991] **Editor.** Lucian, How to Write History 41, describes a writer independent of political allegiance who reports events without courting favour. Burton transfers that ideal to political criticism, just after hesitating over the dangers of speaking freely.

[992] **Editor.** The Rosicrucian Fama Fraternitatis, first printed in 1614, announced a brotherhood devoted to reform in learning and religion. "They say" keeps Burton at an ironic distance from its promises. "Visitor" means an inspector with authority to investigate and reform.

Original text 1651	Modern English
Another Attila, Tamberlane, Hercules, to strive with Achelous, *Augeæ stabulum purgare*, to subdue tyrants, as [993]he did Diomedes and Busiris: to expel theeves, as he did Cacus and Lacinius: to vindicate poor captives, as he did Hesione: to passe the Torrid Zone, the deserts of Lybia, and purge the world of monsters and Centaures:	Another Attila, Tamerlane, Hercules: to wrestle with Achelous, "clean out the stable of Augeas," subdue tyrants as Hercules subdued Diomedes and Busiris, drive out thieves as he drove out Cacus and Lacinius, rescue poor captives as he rescued Hesione, cross the torrid zone and the deserts of Libya, and purge the world of monsters and centaurs.[994]
Or another Theban Crates to reform our maners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in Athens. As Hercules [995]purged the world of Monsters, & subdued them, so did he fight against envy, lust, anger, avarice, &c. and al those feral vices and monsters of the minde.	Or another Crates of Thebes, to reform our conduct and settle quarrels and disputes, as he did in his own time, for which he was worshipped as a god at Athens. As Hercules purged the world of monsters and subdued them, so Crates fought envy, lust, anger, greed, and all those savage vices and monsters of the mind.

[993] **Burton.** p. 59, e: "Lilius Girald. Nat. comes." Editor: The mythographers Lilio Gregorio Giraldi and Natale Conti. No work or chapter is specified.

[994] **Editor.** Hercules' feats supply a vocabulary for universal reform: Achelous is the river god he wrestled, the Augean stable a vast cleansing task, and Hesione a captive he rescued. The list begins, disconcertingly, with the conquerors Attila and Tamerlane; the imagined remedy includes overwhelming force.

[995] **Burton.** p. 59, f: "Apuleius lib. 4. Flor. Lar familiaris inter homines ætatis suæ cultus est, litium omnium & jurgiorum inter propinquos arbiter & disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, cæteraque animi humani vitia & monstra. Philosophus iste Hercules fuit. Pestes eas mentibus exegit omnes, &c." Editor: "He was honoured among the people of his age as a household god, an arbiter and judge of every lawsuit and quarrel among relations. Against anger, envy, greed, lust, and the other vices and monsters of the human mind, this philosopher was a Hercules. He drove all those plagues from their minds, and so on." An abridgement of Apuleius, Florida 22 in modern numbering.

Original text 1651	Modern English
It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as Timolaus desired in [996]Lucian, by vertue of which he should be as strong as 10000 men, or an army of gyants, go invisible, open gates & castle doors, have what treasure he would, transport himself in an instant, to what place he desired, alter affections, cure all maner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself.	We might wish for such an inspector; or, if wishing could do it, that someone had a ring or rings like those Timolaus desired in Lucian. They would make him as strong as 10,000 men or an army of giants, enable him to go unseen, open gates and castle doors, possess whatever treasure he wanted, travel instantly wherever he wished, change people's feelings, and cure every kind of disease. Then he could roam the world, reforming every troubled state and person as he pleased.[997]
He might reduce those wandring Tartars in order, that infest China on the one side, Muscovy, Poland on the other; and tame the vagabond Arabians that rob and spoil those Eastern countries, that they should never use more Caravans, or Janisaries to conduct them.	He could bring to order those wandering Tartars who plague China on one side and Muscovy and Poland on the other; and tame the wandering Arabs who rob and plunder those eastern countries, so that travellers would no longer need caravans or Janissaries to escort them.
Source page 59–60 He might root out Barbarism out of America, and fully discover *Terra Australis Incognita*, find out the North-east, and North-west passages, drean those mighty Mæotian fens, cut down those vast Hircinian woods, irrigate those barren Arabian deserts, &c. cure us of our Epidemical diseases, *Scorbutum, Plica, morbus Neapolitanus*, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out athiesm, impiety, heresie, schism and superstition, which now so crucifie the world,	He could root barbarism out of America, fully explore the Unknown Southern Land, discover the Northeast and Northwest Passages, drain the vast Maeotian marshes, cut down the immense Hercynian forests, irrigate the barren Arabian deserts, and so on; cure us of our epidemic diseases—scurvy, plica, the Neapolitan disease, and the rest; end our pointless disputes, cut off our unruly desires and excessive lusts, and root out atheism, impiety, heresy, schism, and superstition, which now so torment the world;[998]

[996] **Burton.** p. 59, g: "Votis Navig." Editor: Lucian, The Ship, or The Wishes, especially sections 42–45. Burton reshapes Timolaus's wish for magical rings into the fantasy of a universal reformer.

[997] **Editor.** Lucian's Timolaus imagines bodily invulnerability, invisibility, immense strength, flight, irresistible attraction, and power to help his friends or punish his enemies. Burton redirects these private fantasies towards public reform, while retaining the wish to make others conform to one man's will.

[998] **Editor.** The Maeotian marshes lie around the Sea of Azov; "Hircinian" points to the Hercynian forests of central Europe. "Plica" is pathological matting of the hair, historically treated as a disease; the "Neapolitan disease" is syphilis. "Unknown Southern Land" names a conjectural continent. Burton's fantasy combines exploration, engineering, coercive "civilisation," and religious uniformity.

Original text 1651	Modern English
Source page 60 catechise grosse ignorance, purge Italy of luxury and riot; Spain of superstition and jealousie, Germany of drunkennesse, all our Northern country of gluttony and intemperance, castigate our heard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigall sons, enforce idle persons to work, drive drunkards off the alehouse, represse theeves, visit corrupt and tyrannizing magistrates, &c.	instruct the grossly ignorant in religion; purge Italy of lust and dissipation, Spain of superstition and jealousy, Germany of drunkenness, and all our northern country of gluttony and excess; chastise our hard-hearted parents, masters, and tutors; whip disobedient children and negligent servants, correct these spendthrifts and prodigal sons, force idle people to work, drive drunkards from the alehouse, suppress thieves, and call corrupt and tyrannical magistrates to account.
But as L. Licinius taxed Timolaus, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, [999]Bocchalinus may cite Common-wealths to come before Apollo, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere quando esse desinent*, so long as they can wag their beards, they will play the knaves and fools.	But you may rebuke us as L. Licinius rebuked Timolaus: these are vain, absurd, ridiculous wishes, with no hope of fulfilment. Everything must remain as it is. Boccalini may summon commonwealths before Apollo and seek to reform the world itself through commissioners, but there is no remedy; it cannot be put right. "People will cease to act foolishly only when they cease to exist": as long as they can wag their beards, they will play the knaves and fools.[1000]
Because therefore it is a thing so difficult, impossible, and far beyond Hercules labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the [1001]Apologist will, *Resp. tussi, & graveolentia laboret, mundus vitio*, let them be barbarous as they are,	Since, then, this is so difficult, impossible to accomplish, and far beyond the labours of Hercules, let them remain rude, stupid, ignorant, uncultivated: "let one stone sit upon another." And, as the writer of fables would have it, "let the commonwealth suffer from a cough and a foul smell, and the world from vice." Let them remain as barbarous as they are.

[999] **Burton.** p. 60, h: "Raggnalios part 2. cap. 2. & part 3. c. 17." Editor: Traiano Boccalini's Reports from Parnassus. The printed references are retained; their relation to the reform commission described in the body remains to be collated.

[1000] **Editor.** The critic in Lucian's The Ship, or The Wishes is Lycinus; Burton prints "L. Licinius," retained in both columns. Boccalini's satirical Apollo presides over the world of learning and politics. The shift from omnipotent reform to despair prepares Burton's turn to an imaginary state.

[1001] **Burton.** p. 60, i: "Velent. Andreæ, Apolog. manip. 604." Editor: Johann Valentin Andreae's apologues, or moral fables. The printed abbreviation and number are retained; the exact passage behind the Latin in the body remains unlocated.

Original text 1651	Modern English
let them [1002]tyrannize, epicurize, oppresse, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with Ulysses companions, *stultos jubeo esse libenter*.	Let them tyrannise, pursue pleasure, oppress, indulge themselves, consume themselves in factions, superstitions, lawsuits, wars, and disputes; live in dissipation, poverty, want, and misery; rebel; and, like Ulysses' companions, wallow like so many pigs in their own dung. "I gladly bid them be fools."[1003]
I wil yet to satisfie and please my self, make an Utopia of mine own, a new Atlantis, a poetical Common-wealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list my self. And why may I not?	Yet, to satisfy and please myself, I will make a Utopia of my own, a new Atlantis, an imagined commonwealth of my own, in which I will rule freely, build cities, and make laws and statutes just as I please. And why should I not?[1004]
— [1005]*Pictoribus atque Poetis*, &c. You know what liberty Poets ever had, and besides, my predecessor Democritus was a Politician, a Recorder of Abdera, a law-maker as some say, and why may not I presume so much as he did? Howsoever I will adventure.	"Painters and poets," and so forth. You know the freedom poets have always enjoyed. Besides, my predecessor Democritus was a political thinker, a recorder of Abdera, a lawgiver, some say. Why should I not presume as much as he did? At any rate, I will venture it.

[1002] **Burton.** p. 60, k: "Qui sordidus est, sordescat adhuc." Editor: "Let whoever is filthy become filthier still." An echo of Revelation 22:11; Burton uses its permissive wording as a bitter dismissal.

[1003] **Editor.** Ulysses' companions were transformed into swine by Circe in the Odyssey, Book 10. "Epicurize" is used in the conventional hostile sense of indulging pleasure, not as a precise account of Epicurus's philosophy. No secure source has yet been assigned to the final Latin sentence.

[1004] **Editor.** "Utopia" invokes Thomas More's invented commonwealth; "Atlantis" evokes the tradition of an imagined island society. "Poetical" means made by imaginative invention. The promise to "domineer" preserves an uneasy overlap between artistic freedom and arbitrary rule.

[1005] **Burton.** p. 60, l: "Hor." Editor: Horace, Art of Poetry 9–10. The abbreviated quotation begins "Painters and poets"; the full sentence asserts their equal freedom to venture anything. Burton invokes artistic licence for his invented commonwealth.

Original text 1651	Modern English
For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is room enough (for of my knowledge neither that hungry Spaniard,[1006] nor Mercurius Britannicus, have yet discovered half of it) or else one of those floting Islands in *Mare del Zur*, which like the Cyanian Isles in the Euxine sea, alter their place, and are accessible only at set times, and to some few persons;	As for its location, if you insist on pressing me, I have not quite decided. It may be in the Unknown Southern Land: there is room enough, for as far as I know neither that hungry Spaniard nor Mercurius Britannicus has yet discovered half of it. Or it may be one of those floating islands in the South Sea, which, like the Cyanean Isles in the Black Sea, change their position and can be reached only at certain times, and by only a few people.[1007]
or one of the Fortunate Isles, for who knows yet where, or which they are? there is room enough in the inner parts of America, and northern coasts of Asia. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the Æquator, that [1008]Paradise of the world, *ubi semper virens laurus*, &c. where is a perpetual Spring: the longitude for some reasons I will conceal.	Or one of the Fortunate Isles, for who yet knows where or which they are? There is room enough in the interior of America and on the northern coasts of Asia. But I will choose a site at 45 degrees latitude—I will not trouble about the minutes—in the middle of the temperate zone; or perhaps on the equator, that paradise of the world, "where the laurel is always green," and so forth, where spring is perpetual. For certain reasons I will conceal the longitude.

[1006] **Burton.** p. 60, unlettered: "Ferdinando Quir. 1612." Editor: Pedro Fernández de Quirós, Portuguese-born and in Spanish service, whose memorials promoted a southern discovery. Markham's bibliography records Amsterdam printings in 1612; Burton does not specify the language. See also Block 006. The note is attached here to "that hungry Spaniard."

[1007] **Editor.** Mercurius Britannicus is the name under which Joseph Hall's satirical Mundus alter et idem appeared. Burton sets its imaginary southern voyage beside Quirós's claimed discovery. "Mare del Zur," the South Sea, is the Pacific; the Cyanean Isles evoke the moving or clashing rocks of Greek legend.

[1008] **Burton.** p. 60, *: "Vide Acosta & Laiet." Editor: "See Acosta and Laet": José de Acosta and Joannes de Laet. The exact passages supporting the praise of the equatorial climate remain unlocated.

Original text 1651	Modern English
Yet be it known to all men by these presents, that if any honest gentleman will send in so much money, as Cardan allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of Utopia, tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shal be the best spokesman;	Yet let all men know by this declaration that if any honest gentleman will send as much money as Cardan allows an astrologer for casting a birth horoscope, he shall have a share: I will acquaint him with my project. Or if any worthy man seeks a civil or ecclesiastical office or dignity—for, as someone said of his archbishopric of Utopia, it is "holy ambition," and may properly be sought—it shall be given freely, without anyone's intercession, bribes, letters of recommendation, or the like. His own merit shall be his best advocate.[1009]
Source page 60–61 & because we shal admit of no deputies or advousons, if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession.	And because we shall allow neither deputies nor rights of patronage over appointments, if he is sufficiently qualified, and as able as he is willing to perform the duties himself, he shall take possession immediately.[1010]
Source page 61 It shall be divided into 12 or 13 Provinces, and those by hils, rivers, rode-wayes, or some more eminent limits exactly bounded. Each province shall have a Metropolis, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some 12 Italian miles asunder, or thereabout,	It shall be divided into twelve or thirteen provinces, precisely bounded by hills, rivers, roads, or other conspicuous landmarks. Each province shall have a capital, placed roughly at the centre of a circle, with the other cities at equal distances, about twelve Italian miles apart,

[1009] **Editor.** More's prefatory letter to Peter Giles describes an unnamed theologian eager to become bishop of Utopia, defending his ambition as pious rather than profitable. Burton makes it an archbishopric. "Sanctus ambitus" is also a marginal heading in More. Cardan's particular fee remains unlocated; Burton's offer parodies the language of a subscription or speculative venture.

[1010] **Editor.** An advowson is a patron's right to present a candidate to a church living. Burton excludes patronage rights and substitutes as he promises appointment by personal merit and actual performance of the duties. "Present" means immediate.

Original text 1651	Modern English
and in them shall be sold all things necessary for the use of man; *statis horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city) except those Emporiums which are by the seaside, generall Staples, Marts, as *Antwerp, Venice, Bergen* of old, *London*, &c.	and in them all the necessities of human life shall be sold at appointed hours and on appointed days. There shall be no market towns, markets, or fairs, since they only impoverish cities; no village shall be more than six, seven, or eight miles from a city. The exceptions shall be the great trading centres by the sea, general depots and marts such as Antwerp, Venice, Bergen in former times, London, and so on.[1011]
cities most part shal be situat upon navigable rivers or lakes, creeks, havens, and for their form, regular, round, square, or long square, [1012] with fair, broad, and strait [1013] streets, houses uniform, built of brick and stone, like *Bruges, Bruxels, Rhegium Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that Venetian *Palma*.	Most cities shall stand on navigable rivers or lakes, creeks, or harbours. Their shape shall be regular: circular, square, or rectangular, with handsome, broad, straight streets and uniform houses of brick and stone, like Bruges, Brussels, Reggio Emilia, Bern in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary as described by Marco Polo, or the Venetian town of Palma.[1014]
I wil admit very few or no suburbs, & those of baser building, wals only to keep out man & horse, except it be in some frontier towns, or by the sea side, and those to be fortified [1015] after the latest maner of fortification, and site upon convenient havens, or opportune places.	I will allow very few suburbs, or none, and any there are shall have humbler buildings, with walls sufficient only to keep out people and horses. The exceptions shall be certain frontier towns and coastal towns, fortified according to the latest methods and situated at suitable harbours or other advantageous places.

[1011] **Editor.** Burton concentrates ordinary trade in the cities and makes exceptions for major seaports. His later provision of urban marketplaces shows that the ban concerns competing markets outside this plan. An Italian mile is retained as his unit, without imposing a single modern conversion.

[1012] **Burton.** p. 61, m: “Vide Patritium lib. 8. tit. 10. de Instit. Reipub.” Editor: “See Patrizi, On the Institution of a Republic, book 8, title 10.” The precise passage remains uncollated.

[1013] **Burton.** p. 61, n: “Sic olim Hippodamus Milesius Arist. polit. cap. 11. & Vitruvius l. 1. c. ult.” Editor: “So formerly Hippodamus of Miletus: Aristotle, Politics, chapter 11; and Vitruvius, book 1, final chapter.” The printed chapter references are retained.

[1014] **Editor.** Rhegium Lepidi is Reggio Emilia; Berna is Bern. Palma refers to Palmanova, the planned Venetian fortress town. Burton’s examples illustrate his preference for regular streets and buildings; the list does not establish that every city had the same plan.

[1015] **Burton.** p. 61, o: “With wals of earth, &c.”

Original text 1651	Modern English
In every so built city, I will have convenient churches, and separate places to bury the dead in, not in churchyards; a *citadella* (in some, not all) to comand it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattel, fuel, fish, &c. commodious courts of Justice, publike hals for all societies, burses, meeting places, armories, [1016] in which shall be kept engines for quenching of fire,	In every city built in this way, I will have suitable churches and separate burial grounds, away from churchyards; a citadel in some cities, though not all, to command them; prisons for offenders; conveniently placed markets of every kind, for grain, meat, livestock, fuel, fish, and so on; well-appointed courts of justice; public halls for all associations; exchanges; meeting places; and armouries in which equipment for putting out fires shall be kept,

[1016] **Burton.** p. 61, p: “De his Plin. epist. 42. lib. 2. & Tacit. Annal. 13. lib.” Editor: “On these matters, Pliny, letter 42, book 2; and Tacitus, Annals, book 13.” The Pliny reference is printed thus. A relevant discussion of firefighting equipment occurs in Letters 10.33–34; this is a located parallel, not a silent correction of the citation.

Original text 1651	Modern English
artillery gardens, publike walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precario*, or by gowty benefactors, who, when by fraud and rapin they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory alms-house, school, or bridge, &c. at their last end, or before perhaps,	grounds for military exercises, public walks, theatres, and spacious fields set aside for physical exercise, sports, and wholesome recreation; institutions of every kind for children, orphans, old people, the sick, the mad, and soldiers; plague hospitals, and so on. These shall not be built by begging, or by gouty benefactors who have spent their lives extorting money by fraud and plunder and oppressing whole provinces and communities, then give something to charitable uses, building an almshouse, school, or bridge to make amends at the end of their lives, or perhaps a little earlier.[1017]
which is no otherwise then to steal a goose, and stick down a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico ærario*, and so still maintained, *non nobis solùm nati sumus*, &c.	This is simply to steal a goose and leave a feather behind, to rob a thousand people to relieve ten. These institutions shall be built and maintained, not by collections, charitable contributions, or gifts for a fixed number of people, as ours are—so many and no more, at a specified allowance—but for everyone in need, however many or few. They shall be funded from the public treasury and continually maintained from it: we are not born for ourselves alone, and so on.[1018]

[1017] **Editor.** Hospitals here include charitable residences and institutions of care, not only medical wards. Precario indicates dependence on entreaty or another's favour; satisfactory means making satisfaction or atonement. Artillery gardens are grounds for practising arms. Burton's gouty benefactor is a satirical figure of wealth and indulgence.

[1018] **Editor.** "We are not born for ourselves alone" is from Cicero, On Duties 1.22, where it introduces obligations to country, friends, and human society. Burton uses it to support continuing public provision according to need.

Original text 1651	Modern English
I will have conduits of sweet and good water, aptly disposed in each town, common [1019] granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremberg*, &c. Colledges of mathematicians, musicians, and actors, as of old at *Labedum* in *Ionia*, [1020] alcumists, physicians, artists, and philosophers; that all arts and sciences may sooner be perfected & better learned;	I will have conduits supplying fresh, wholesome water, suitably placed in every town; public granaries, as at Dresden in Meissen, Stettin in Pomerania, Nuremberg, and elsewhere; and colleges of mathematicians, musicians, and actors, as in ancient times at Lebedus in Ionia, as well as alchemists, physicians, practitioners of the arts, and philosophers, so that every art and science may be brought to perfection sooner and learned more thoroughly;
and publick historiographers, as amongst those ancient [1021] *Persians, qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the state to register all famous acts, & not by each insufficient scribler, partial or parasitical pendants, as in our times.	and public historians, as among the ancient Persians, who entered in their records whatever happened that was worth remembering. They shall be supplied with information and appointed by the state to record all notable deeds, instead of leaving this to every incompetent scribbler and biased or parasitical pedant, as we do today.[1022]

[1019] **Burton.** p. 61, q: “Vide Brisonium de regno Persæ lib. 3. de his & Vegetium lib. 2. cap. 3. de Annona.” Editor: “On these matters see Brisson, On the Persian Kingdom, book 3, and Vegetius, book 2, chapter 3, on the grain supply.” References retained; exact passages uncollated.

[1020] **Burton.** p. 61, r: “Not to make gold, but for matters of physick.” Editor: Physick means medicine. Burton specifies medical alchemy.

[1021] **Burton.** p. 61, s: “Bresonius Iosephus lib. 21. antiquit. Iud. cap. 6. Herod. lib. 3.” Editor: Brisson; Josephus, Jewish Antiquities, book 21, chapter 6; Herodotus, book 3. The printed 21 is retained although Jewish Antiquities has twenty books. The intended Josephus reference remains unresolved.

[1022] **Editor.** The original prints pendants. The modern column reads pedants, the apparent intended word in this attack on incompetent, partisan, and flattering writers; the original reading remains on the left.

Original text 1651	Modern English
Source page 61–62 I will provide publike schools of all kinds, singing, dancing, fencing, &c. especially of Grammar & languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travelers learn abroad, & nurses teach their children:[1023] as I wil have all such places, so will I ordain [1024] publike governors, fit officers to each place, Treasurers, Ædiles, Questors, Overseers of pupils, widows goods, and all publike houses, &c.	I will provide public schools of every kind, for singing, dancing, fencing, and so on, especially for grammar and languages. These shall be taught through practice, example, and conversation, as travellers learn abroad and nurses teach their children, instead of the tedious rules ordinarily used. Just as I will provide all these institutions, I will appoint public administrators and suitable officers for each: treasurers, aediles, quaestors, guardians of wards and widows' property, and overseers of all public establishments, and so on.[1025]
Source page 62 and those once a year to make strict accounts of all receipts, expences, to avoid confusion, *& sic fiet ut non absumant* (as *Pliny* to *Trajan*,) *quod pudeat dicere*. They shall be subordinate to those higher officers, and governors of each City, which shall not be poor Tradesmen and mean Artificers, but Noblemen and Gentlemen, which shal be tied to residence in those towns they dwel next, at such set times and seasons:	Once a year they shall render exact accounts of every receipt and expense, to prevent disorder; and in this way they will not spend sums they would be ashamed to disclose, as Pliny says to Trajan.[1026] They shall answer to the higher officers and governors of each city. These shall be noblemen and gentlemen, rather than poor tradesmen and lowly craftsmen, and shall be required to reside in the towns nearest their homes at specified times and seasons;

[1023] **Burton.** p. 61, t: "So Lod. Vives thinks best, Comminius, and others." Editor: Vives is Juan Luis Vives. Comminius is retained as printed and not securely identified here. No clear t anchor is visible in the body; the note is provisionally attached to the account of language learning beside it.

[1024] **Burton.** p. 62, u: "Plato 3. de leg. Ædiles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Isaacum Pontanum de civ. Amstel. hæc omnia, &c. Gotardum & alios." Editor: "Plato, Laws, book 3, wishes aediles to be appointed to take care of markets, fountains, roads, harbours, streets, and other things of that kind. On all this see Isaac Pontanus on the city of Amsterdam, etc.; Gotardus and others." The references and numbering are retained.

[1025] **Editor.** Colleges can mean organised bodies of practitioners. Aediles are civic officials concerned with public amenities; quaestors are financial officers. Pupils here means minors under guardianship, not schoolchildren. Overseers also protect widows' property.

[1026] **Editor.** The source is Pliny's Panegyric to Trajan 20, where the emperor is urged to publish his expenses: "Ita fiet, ut non absumat, quod pudeat dicere," meaning that he will then not spend what he would be ashamed to disclose. Burton adapts the singular absumat to plural absumant for his public officials and changes the opening to & sic fiet. Letters 10.17–18 supply related material on municipal accounts, but are not the source of this wording.

Original text 1651	Modern English
for I see no reason (which [1027] *Hippolitus* complains of (that it should be more dishonourable for Noblemen to govern the City, then the Country, or unseemly to dwell there now, then of old. [1028] I will have no bogs, fens, marishes, vast woods, desarts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans;	for I see no reason, as Hippolitus also complains, why it should be less honourable for noblemen to govern a city than the countryside, or less fitting for them to live there now than in former times. I will have no bogs, fens, marshes, vast forests, wastelands, heaths, or commons: everything shall be enclosed, though the inhabitants must not be driven out—take care not to misunderstand me here. For what is common property, belonging to everyone, belongs to no one;[1029]
the richest countries are still inclosed, as *Essex, Kent*, with us, &c. *Spain, Italy*; and where inclosures are least in quantity, they are best [1030] husbanded, as about *Florence* in *Italy, Damascus* in *Syria*, &c. which are liker gardens then fields.	the richest regions are always enclosed, as Essex and Kent are with us, and Spain and Italy elsewhere. Where enclosed plots are smallest, they are cultivated best, as around Florence in Italy and Damascus in Syria, where they look more like gardens than fields.

[1027] **Burton.** p. 62, x: “De Increm. urb. cap. 13. Ingenuè fateor me non intelligere cur ignobilius sit urbes bene munitas colere nunc quàm olim, aut casæ rusticæ præesse quam urbi. Idem Ubertus Foliot, de Neapoli.” Editor: “On the Growth of Cities, chapter 13. I frankly confess that I do not understand why it should be less honourable to inhabit well-fortified cities now than formerly, or to preside over a country house than over a city. The same in Ubertus Foliot, on Naples.” The second comparison is awkward in the printed Latin; Burton’s body text makes his intended defence of urban government clear. Exact sources remain uncollated.

[1028] **Burton.** p. 62, y: “Ne tantillum quidem soli incultum relinquitur, ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infœcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ l. 1. c. 3.” Editor: “Not even the smallest bit of soil is left uncultivated, so that it is true that not an inch of land in these regions is found barren or unfruitful.” Marcus Hemingius of Augsburg, On the Kingdom of China, book 1, chapter 3. This is Burton’s cited idealising report.

[1029] **Editor.** Enclosure divides and bounds land previously open or held in common. Burton insists on enclosure while explicitly rejecting the removal of inhabitants. His later limits on consolidation and arbitrary landlord demands qualify the scheme.

[1030] **Burton.** p. 62, z: “M. Carew in his Survey of Cornwall, saith that before that country was inclosed, the husbandmen drank water, did eat little or no bread fol 66. lib. 1. their apparel was course, they went bare-legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 23.) when their fields were common, their wooll was course, Cornish hair; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tusser. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c.” Editor: Husbandmen are farmers; course means coarse; Cotswol refers to Cotswold wool. Carew’s and Tusser’s claims are reproduced, not independently verified here.

Original text 1651	Modern English
I will not have a barren acre in all my Territories, not so much as the tops of mountains: where nature fails, it shall be supplied by art: [1031] lakes and rivers shall not be left desolate. All common high-wayes, bridges, banks, corrivations of waters, aqueducts, chanels, publike works, building, &c. out of a [1032] common stock, curiously maintained and kept in repair;	I will not have a single barren acre in all my territories, even on the mountaintops. Where nature falls short, human skill shall make up the deficiency; lakes and rivers shall not be left unused. All public roads, bridges, embankments, water diversions, aqueducts, channels, public works, buildings, and so on shall be carefully maintained and kept in repair from a common fund;
no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to help it, *Et quid quæque ferat regio, & quid quæque recuset,*[1033] what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every Village, (not one domineering house greedily to swallow up all, which is too common with us) what for Lords, what for tenants:	there shall be no removal of inhabitants, consolidation of holdings, or conversion of woodland or arable land without the consent of supervisors appointed to determine what improvements each place needs, what is wrong, and how to remedy it, *And what each region will produce, and what it will refuse;* what land is best for woods, grain, livestock, gardens, orchards, fishponds, and so on. In every village there shall be a fair and considerate division between lords and tenants, rather than one domineering household greedily swallowing everything, as happens all too often among us.

[1031] **Burton.** p. 62, a: “Incredibilis navigiorum copia, nihilo pauciores in aquis, quàm in continenti commorantur. M. Ricceus expedit. in Sinas, l. 1. c. 3.” Editor: “An incredible abundance of boats: no fewer people live on the waters than on the land.” Matteo Ricci, Expedition into China, book 1, chapter 3. Burton’s abbreviated citation is retained.

[1032] **Burton.** p. 62, b: “To this purpose, Arist. polit. 2. c. 6. allows a third part of their revenews, Hippodamus half.” Editor: The allocations and reference are reproduced as Burton gives them; the precise derivation remains unresolved.

[1033] **Burton.** p. 62, asterisk: “Virg.” Editor: Virgil. The footer note has no clearly visible corresponding asterisk in the body; it is attached here to the otherwise uncredited verse, located in Georgics 1.53. The following English catalogue is Burton’s own elaboration and is retained.

Original text 1651	Modern English
and because they shall be better incouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known rent, and known fine to free them from those intollerable exactions of tyranizing Landlords.	To give tenants a stronger incentive to improve the land they hold—to cultivate it, plant trees, drain it, fence it, and so on—they shall have long leases, a fixed rent, and a fixed lease premium, freeing them from the intolerable demands of tyrannical landlords.[1034]
These supervisors shall likewise appoint what quantity of land in each mannor is fit for the Lords Demesns, [1035] what for holding of Tenants, how it ought to be husbanded, *Vt* [1036] *Magnetis equis, Minyæ gens cognita remis,* how to be manured, tilled, rectified, [1037] *hic segetes veniunt, illic fælicius uvæ, Arborei fætus alibi, atque injussa virescunt Gramina*,	These supervisors shall also determine how much land in each manor is suitable for the lord's own estate, how much for tenants' holdings, and how it ought to be farmed: *As the Magnetes are known for horses, the Minyans for oars;* how it should be cultivated, tilled, and improved: here grain grows, there grapes thrive better; elsewhere trees bear fruit and grass grows green unbidden;

[1034] **Editor.** A fine here is a payment for obtaining or renewing a lease, not a penalty for wrongdoing. Manure can mean cultivate or improve land generally. Demesne is land retained for a lord's own use, as distinct from tenants' holdings.

[1035] **Burton.** p. 62, c: "Ita lex Agraria olim Romæ." Editor: "So the agrarian law formerly at Rome." Burton does not identify a particular enactment.

[1036] **Burton.** p. 62, e: "Lucanus l. 6." Editor: Lucan, book 6. The parallel is Civil War 6.385, which reads et Magnetes equis, Minyae gens cognita remis. Burton's Vt Magnetis is retained on the left; the right gives the apparent intended comparison. The Magnetes and Minyans are peoples associated here with horsemanship and rowing.

[1037] **Burton.** p. 62, d: "Hic segetes, illic veniunt fælicius uvæ, Arborei fætus alibi, atq; injussa virescunt Gramina. Virg. 1. Georg." Editor: "Here grain, there grapes thrive better; elsewhere trees bear fruit and grass grows green unbidden." Virgil, Georgics 1.54–56. Burton repeats the quotation in the margin, with a different placement of veniunt; both versions are retained.

Original text 1651	Modern English
Source page 62–63 and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publike good. *Utopian* parity is a kinde of government, to be wished for, [1038] rather then effected, *Respub. Christianopolitana, Campanella's* city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's* and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence.	and what share is appropriate to each occupation. For private landholders are often ignorant, poor managers, oppressive, or covetous: they do not know how to improve their own property, or else care only for their own advantage and disregard the public good. Utopian equality is a form of government to wish for rather than put into practice. The Christianopolitan Republic, Campanella's City of the Sun, and that New Atlantis are ingenious fictions, but mere chimeras; and Plato's communal arrangements are in many respects impious, absurd, and ridiculous. They take away all splendour and magnificence.[1039]
Source page 63 I will have several orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shal be able to live of themselves. I wil have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*,[1040] he that by riot consumes his patrimony, & ancient demeans, shall forfeit his honours.	I will have different orders and ranks of nobility, and these shall be hereditary. Meanwhile, younger brothers shall not be cast aside: they shall be adequately provided for by pensions, or trained in some honourable occupation so that they can support themselves. A specified amount of land shall belong to every barony: whoever buys the land shall buy the barony. Anyone who squanders his inheritance and ancestral estates through extravagance shall forfeit his honours.

[1038] **Burton.** p. 62, f: "Ioh. Valent. Andreas, Lord Verulam." Editor: Johann Valentin Andreae and Francis Bacon, Lord Verulam; the names connect with Christianopolis and New Atlantis in the following sentence.

[1039] **Editor.** Private professors is retained on the left; the context concerns private landholders, the sense used on the right. Utopian parity alludes to More's commonwealth. The following works are Andreae's Christianopolis, Campanella's City of the Sun, and Bacon's New Atlantis. Burton borrows from utopian writing while rejecting complete equality and defending rank and magnificence. Plato's community refers to communal arrangements in his political philosophy, not a modern municipality.

[1040] **Burton.** p. 62, g: "So is it in the kingdom of Naples and France." Editor: This note is printed at the foot of p. 62 without a clearly visible body anchor. It is provisionally attached to the purchase of the barony with its land on p. 63. Its precise intended placement requires further collation.

Original text 1651	Modern English
As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks, Prebends*, the *Bassa's* palaces in *Turky*, the [1041] *Procurators* houses, & offices in *Venice*, which like the golden Apple, shall be given to the worthiest, & best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, (*honos alit artes*) and encouragements to others.	While some dignities shall be hereditary, others shall be bestowed by election or grant, besides freely bestowed offices, pensions, and annuities: appointments like our bishoprics and prebends, the pashas' palaces in Turkey, and the procurators' houses and offices in Venice. Like the golden apple, these shall go to the worthiest and most deserving, in war and peace alike, rewarding merit and good service and setting goals for everyone to aim at—honour nourishes the arts—and encouraging others.[1042]
For I hate these severe, unnatural, harsh, *German, French*, and *Venetian* Decrees, which exclude Plebeians from honors, be they never so wise, rich, vertuous, valiant, and well qualified, they must not be *Patritians*, but keep their own rank, this is *naturæ bellum inferre*, odious to God and men, I abhor it. My form of government shall be Monarchical. [1043] — *nunquam libertas gratior extat,* *Quam sub Rege pio, &c.* few lawes, but those severely kept, plainly put down, and in the mother tongue, that every man may understand.	For I hate those severe, unnatural, harsh German, French, and Venetian decrees that exclude commoners from honours. However wise, rich, virtuous, courageous, and well qualified they may be, they must not become patricians but must remain in their own rank. This is to wage war on nature, hateful to God and humanity. I abhor it. My form of government shall be monarchical: *Never is liberty more welcome* *Than under a just king, and so on.* There shall be few laws, but they shall be strictly observed, plainly written, and in the mother tongue, so that everyone can understand them.

[1041] **Burton.** p. 63, h: "See Contarenus and Osorius de rebus gestis Emanuelis." Editor: Contarini, and Osório's account of the deeds of King Manuel. The precise passages remain uncollated.

[1042] **Editor.** A prebend is an endowed ecclesiastical position; a pasha an Ottoman dignitary; a procurator a high Venetian officer. The golden apple evokes the prize contested in the judgement of Paris, redirected here toward merit. "Honour nourishes the arts" is Cicero, Tusculan Disputations 1.4.

[1043] **Burton.** p. 63, asterisk: "Claudian l. 7." Editor: Claudian, On Stilicho's Consulship 3.114–115 is the located parallel. Burton's printed reference is retained. Pius describes a ruler who fulfils his moral obligations; "just" conveys the political sense here.

Original text 1651	Modern English
Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: [1044] and Parents shal teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade.	Every city shall have a particular trade or privilege that chiefly supports it. Parents shall teach their children—at least one in three—bringing them up and instructing them in the skills of their own trade.
In each town these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fel-mongers, and such as use water in convenient places by themselves: noysom or fulsome for bad smels, as Butchers slaughter-houses, Chandlers, curriers, in remote places, & some back lanes.	In every town, the different trades shall be so carefully located that the rest of the inhabitants are spared danger or nuisance. Trades that use fire—smiths, forge workers, brewers, bakers, metalworkers, and the like—shall occupy a separate quarter. Dyers, tanners, dealers in hides, and others who use water shall have suitable places of their own. Trades offensive because of their smells—butchers' slaughterhouses, candle makers, and leather dressers—shall be placed out of the way, in back lanes.
Fraternities and companies, I approve of, as Merchants Burses, Colledges of Druggers, Physicians, Musicians, &c. but all trades to be rated in the sale of wares, as our Clerks of the market do Bakers and Brewers: Corn it self, what scarcity soever shall come, not to exceed such a price.	I approve of guilds and companies: merchants' exchanges and colleges of druggists, physicians, musicians, and so on. But the prices charged by every trade shall be regulated, as our market officers regulate those of bakers and brewers. Grain itself shall not exceed a set price, however severe the shortage.

[1044] **Burton.** p. 63, i: "Herodotus Erato lib 6. Cum Ægyptiis Lacedemonii in hoc congruunt, quod eorum Præcones, tibicines, coqui, & reliqui artifices, in paterno artificio succedunt, & coquus à coquo gignitur, & paterno opere perseverat. Idem Marcus polus de Quinzay. Idem Osorius de Emanuele rege Lusitano. Riccius de Sinis." Editor: "Herodotus, Erato, book 6. The Spartans agree with the Egyptians in this: their heralds, flute players, cooks, and other craftsmen succeed to their fathers' trades; a cook is born to a cook and continues his father's work. The same in Marco Polo on Quinzay, Osório on Manuel king of Portugal, and Ricci on the Chinese." Herodotus's relevant passage is 6.60; the other references remain uncollated.

Original text 1651	Modern English
Of such wares as are transported or brought in, [1045] if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c. a greater impost.	Goods exported or imported that are necessary, useful, and closely connected with human subsistence—grain, wood, coal, and other supplies we cannot do without—shall pay little or no customs duty, and no taxes. But goods for pleasure, enjoyment, or adornment—wine, spices, tobacco, silk, velvet, cloth of gold, lace, jewels, and so on—shall bear a heavier duty.
Source page 63–64 I will have certain ships sent out for new discoveries every year, [1046] & some discreet men appointed to travel into all neighbor kingdoms by land, which shall observe what artificial inventions, and good laws are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate as the other.	I will send out a number of ships every year to make new discoveries, and appoint judicious men to travel overland through all neighbouring kingdoms. They shall observe useful inventions, good laws, customs, changes, and anything else in other countries, in war or peace, that may serve the common good. Church discipline shall be in the hands of bishops, with a hierarchy like that of the other officials.
Source page 64 No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No Parish to contain above a thousand Auditors.	There shall be no church revenues appropriated to lay ownership, and no lay patrons or individual private patrons of church livings: patronage shall belong to collective societies, corporations, and the like. Rectors appointed to benefices shall be chosen from the universities, examined and approved like the learned officials of China. No parish shall contain more than a thousand hearers.[1047]

[1045] **Burton.** p. 63, k: “Hippol. à collibus de increm. urb. c. 20. Plato idem 7. de legibus, quæ ad vitam necessaria, & quibus carere non possumus, nullum dependi vectigal, &c.” Editor: “Hippolytus a Collibus, On the Growth of Cities, chapter 20. Plato likewise, Laws, book 7: no duty should be paid on necessities of life and things we cannot do without, etc.” Printed numbering retained; exact passages uncollated.

[1046] **Burton.** p. 63, l: “Plato 12. de legibus, 40. annos natos vult, ut si quid memorabile viderent apud exteros, hoc ipsum in rempub. recipiatur.” Editor: “Plato, Laws, book 12, requires them to be forty years old, so that if they see anything noteworthy abroad, it may be adopted in the commonwealth.” Compare Laws 951a–d on observers sent abroad: that passage specifies men over fifty. The forty-year threshold occurs in the preceding general restriction on travel; Burton appears to combine the provisions.

[1047] **Editor.** A church living or benefice is an ecclesiastical office with its income. Impropriation places church revenues in lay hands; patronage confers a right to nominate a cleric. Burton prefers collective patronage and examined candidates. Auditors means hearers, the congregation.

Original text 1651	Modern English
If it were possible, I would have such priests as should imitate *Christ*, charitable lawyers should love their neighbors as themselvs, temperate and modest Physicians, Politicians should contemn the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is unpossible, I must get such as I may.	If it were possible, I would have priests who imitate Christ; charitable lawyers who love their neighbours as themselves; temperate, modest physicians; statesmen who despise worldly things; philosophers who know themselves; noblemen who live honestly; tradesmen who give up lying and cheating; and magistrates who abandon corruption. But this is impossible. I must take such people as I can get.
I will therefore have [1048] of lawyers, judges, advocates, physicians, chirurgions, &c. a set number, [1049] and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fez* in *Africk, Bantam, Aleppo, Raguse, suam quisque causam dicere tenetur*.	I will therefore allow a fixed number of lawyers, judges, advocates, physicians, surgeons, and so on. Wherever possible, everyone shall plead his own case, telling the judge the story he now tells his advocate, as at Fez in Africa, Bantam, Aleppo, and Ragusa: each person is required to plead his own case.
Those Advocate, Chirurgions and [1050] Physicians, which are allowed to be maintained out of the [1051] common treasure, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the [1052] cause is fully ended.	The advocates, surgeons, and physicians who are authorised to practise shall be maintained from the public treasury. No fees shall be given or accepted, on pain of dismissal; or, if fees are permitted, they shall be very small and payable only when the case is completely finished.

[1048] **Burton.** p. 64, m: “Simlerus in Helvetia.” Editor: Simler on Switzerland. Exact passage uncollated.

[1049] **Burton.** p. 64, n: “Utopienses causidicos excludunt, qui causas callide & vafre tractent & disputent. Iniquissimum censent hominem ullis obligari legibus, quæ aut numerosiores sunt, quàm ut perlegi queant, aut obscuriores quàm ut à quovis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat Judici quam narraturus fuerat patrono, sic minus erit ambagum, & veritas facilius elicitur. Mor. Utop. l. 2.” Editor: “The Utopians exclude lawyers who handle and argue cases craftily and cunningly. They consider it most unjust to bind anyone by laws too numerous to be read through, or too obscure for anyone to understand. They wish each person to plead his own case, telling the judge what he would have told his advocate; thus there will be fewer complications, and the truth is more easily brought out.” More, Utopia, book 2, in the discussion of laws. Burton condenses and rearranges More’s argument.

[1050] **Burton.** p. 64, o: “Medici ex publico victum sumunt. Boter. l. 1. c. 5. de Ægyptiis.” Editor: “Physicians receive their maintenance from public funds.” Botero, book 1, chapter 5, on the Egyptians; exact passage uncollated.

[1051] **Burton.** p. 64, p: “De his lege Patrit. l. 3 tit. 8 de reip. Instit.” Editor: “On these matters read Patrizi, On the Institution of a Republic, book 3, title 8.” Exact passage uncollated.

[1052] **Burton.** p. 64, q: “Nihil à clientibus patroni accipiant, priusquam lis finita est. Barcl. Argen. lib. 3.” Editor: “Advocates should accept nothing from their clients before the suit is finished.” Barclay, Argenis, book 3; exact passage uncollated.

Original text 1651	Modern English
[1053] He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances do not otherwise require.	Anyone who brings a lawsuit shall lodge a deposit, which he shall forfeit if it is proved that he has sued his opponent wrongfully, rashly, or maliciously. Alternatively, before proceedings begin, the plaintiff shall have his complaint approved by a commission appointed for that purpose. If it is substantial, he shall be allowed to proceed as described; otherwise the commissioners shall settle it. All cases shall be pleaded with names suppressed—the parties' names concealed—unless particular circumstances require otherwise.
Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those again to sit by turns or lots, and not to continue still in the same office.	Judges and other officers shall be suitably distributed throughout each province, its villages and cities, serving as public arbitrators to hear cases and settle every dispute. They shall not sit alone: at least three shall sit on the bench together to decide a case or pass sentence. They shall serve in rotation or by lot, and shall not remain permanently in the same office.

[1053] **Burton.** p. 64, r: "It is so in most free cities in Germany." Editor: The anchor precedes the required deposit by a plaintiff; it is retained there.

Original text 1651	Modern English
No controversie to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferior Magistrates, to be chosen [1054] as the *Literati* in *China*, or by those exact suffrages of the [1055] *Venetians*, and such again shall not be eligible, or capable of magistracies, honours, offices, except they be sufficiently [1056] qualified for learning, maners, and that by the strict approbation of deputed examinators:	No dispute shall remain pending for more than a year: without delays or further appeals, it shall be swiftly dealt with and finally settled within that time. These and all other lower magistrates shall be selected like the learned officials of China, or by the Venetians' scrupulous voting procedures. No one shall be eligible for magistracies, honours, or offices without sufficient learning and good character, confirmed by a rigorous examination conducted by appointed examiners;
[1057] first Scholars to take place, then Souldiers; for I am of *Vigetius* his opinion, a Scholar deserves better then a Souldier, because *Vnius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate Reipub. scribuntur, æterna*: a Souldiers work lasts for an age, a Scholars for ever.	scholars shall take precedence, then soldiers. For I share Vegetius's opinion: a scholar deserves more than a soldier, because brave deeds belong to a single age, but writings for the benefit of the commonwealth endure for ever. A soldier's work lasts for an age, a scholar's for ever.[1058]

[1054] **Burton.** p. 64, s: "Mat. Riccius expedit. in Sinas l. 1. c. 5. de examinatione electionum copiosè agit, &c." Editor: "Matteo Ricci, Expedition into China, book 1, chapter 5, treats examinations and selections at length, etc."

[1055] **Burton.** p. 64, t: "Contar. de repub. Venet. l. 1." Editor: Contarini, On the Republic of Venice, book 1; exact passage uncollated.

[1056] **Burton.** p. 64, u: "Osor l. 11. de reb. gest. Eman. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur: secundus honoris gradus militibus assignatur, postremi ordinis mechanicis, doctorum hominum judiciis in altiorem locum quisq; præfectus, & qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos." Editor: "Osório, Deeds of Manuel, book 11. Those who have made the greatest progress in learning receive the highest honours; the second rank is assigned to soldiers, the lowest to artisans. Each is promoted to a higher position by the judgement of learned men, and whoever wins most approval receives higher public dignities. Whoever comes first in this examination is distinguished for life by an eminent rank, like a marquis or duke among us." The report and comparison are Burton's cited account, not an independently established description of Chinese institutions.

[1057] **Burton.** p. 64, x: "Cedant arma togæ." Editor: "Let arms yield to the toga": military force to civil authority. Compare Cicero, On Duties 1.77, quoting his own verse.

[1058] **Editor.** Vegetius, Epitome of Military Science 2.3, contrasts deeds limited to one age with writings of lasting public usefulness. Burton broadens this into a claim for the precedence of scholars. Both the Latin proposition and his English restatement are translated here.

Original text 1651	Modern English
Source page 64–65 If they [1059] misbehave themselves, they shal be deposed, and accordingly punished, & whether their offices be annuall [1060]or otherwise, once a year they shall be called in question, and give an account; for men are partial and passionate, mercilesse, covetous, corrupt, subject to love, hate, fear, favor, &c. *omne sub regno graviore regnum*: like *Solons Areopagites*, or those *Roman* Censors, some shall visit others, and [1061] be visited *invicem* themselves,	If they misconduct themselves, they shall be removed from office and punished accordingly. Whether their appointments are annual or otherwise, they shall be examined and required to render an account once a year. For people are biased and passionate, merciless, covetous, corrupt, swayed by love, hatred, fear, favour, and so on: every sovereignty is subject to a greater sovereignty. Like Solon's Areopagites or the Roman censors, some shall inspect others and in turn be inspected themselves;[1062]

[1059] **Burton.** p. 64, y: "As in Berna, Lucerne, Friburge in Switzerland, a vitious liver is uncapable of any office; if a Senator, instantly deposed. Simlerus." Editor: A vitious liver is a person who lives viciously. The reference to Simler remains uncollated.

[1060] **Burton.** p. 64, z: "Not above three years, Arist. polit. 5. c. 8." Editor: The printed z follows "annuall," before "or otherwise"; the note is attached there. It concerns the length of office, which Burton distinguishes from the annual review that follows. The Aristotle reference is retained; its exact passage remains uncollated.

[1061] **Burton.** p. 64, a: "Nam quis custodiet ipsos custodes?" Editor: "For who will guard the guardians themselves?" Compare Juvenal, Satire 6.347–348. Burton answers with reciprocal inspection.

[1062] **Editor.** "Every sovereignty is subject to a greater sovereignty" is Seneca, Thyestes 612, with the final est omitted by Burton. The Areopagus is the Athenian council invoked as a guardian of conduct; Roman censors also scrutinised public morals. Visit here means inspect, not pay a social call.

Original text 1651	Modern English
Source page 65 [1063] they shall oversee that no proling officer, under colour of authority shall insult over his inferiors, as so many wild beasts, oppresse, domineer, flea, grinde, or trample on, be partial or corrupt, but that there be *æquabile jus*, justice equally done, live as friends & brethren together;	they shall see that no predatory official, using authority as a pretext, treats his subordinates like wild beasts, oppressing them, lording it over them, fleecing, grinding down, or trampling on them, or acts with partiality or corruption. There shall instead be equal justice—justice impartially administered—and people shall live together as friends and brothers;
and which [1064] *Sesellius* would have and so much desires in his kingdom of *France, a diapason and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tied and involved in love, as well as laws and authority, as that they never disagree, insult or incroach one upon another*. If any man deserve well in his office he shall be rewarded. *— quis enim virtutem amplectitur ipsam,* *præmia si tollas? —*	there shall be what Sesellius so earnestly wishes for in his kingdom of France: a full and sweet harmony of kings, princes, nobles, and commoners, so closely bound together by affection as well as by law and authority that they never fall out, lord it over one another, or encroach on one another. Anyone who serves well in office shall be rewarded. *For who embraces virtue for its own sake* *If you take away the rewards?*[1065]

[1063] **Burton.** p. 65, b: “Cytreus in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias conculcent sibi subditos authoritatis nomini confisi, &c.” Editor: “Who should not look down on inferiors from on high, or trample on their subjects as if they were beasts, relying on the name of authority, etc.” The printed citation and the irregular nomini are retained; the work remains unidentified.

[1064] **Burton.** p. 65, c: “Sesellius de rep. Gallorum lib. 1. & 2.” Editor: Claude de Seyssel, on the French commonwealth, books 1 and 2; exact passage uncollated.

[1065] **Editor.** The verse is Juvenal, Satire 10.141–142. Diapason is a complete musical octave, used here for social harmony. Burton combines distinctions of rank with mutual affection and rewards for service.

Original text 1651	Modern English
He that invents any thing for publike good in any Art or Science, writes a Treatise, [1066] or performs any noble exploit, at home or abroad,[1067] shall be accordingly enriched, [1068] honored, and preferred. I say with *Hannibal* in *Ennius, Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.	Anyone who invents something for the public good in any art or science, writes a treatise, or performs a noble exploit at home or abroad shall receive wealth, honour, and advancement accordingly. I say with Hannibal in Ennius: whoever strikes the enemy shall count as a Carthaginian to me. Whatever a person's rank, in every office and undertaking, the most deserving shall receive the best reward.[1069]
Tilianus in *Philomus* out of a charitable minde no doubt, wisht all his books were gold and silver, jewels and precious stones, [1070] to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Cræsus* wealth to bestow, there would be as many more.	Tilianus, in Philomus, wished—out of charity, no doubt—that all his books were gold and silver, jewels and precious stones, so that he could ransom captives, free prisoners, and relieve every poor distressed soul without the means to live. A pious act, I do not deny it; but to what purpose? Suppose this were successfully done: before long, even if a man had Croesus's wealth to distribute, there would be just as many more in need.[1071]

[1066] **Burton.** p. 65, d: "Si quis egregium aut bello aut pace perfecerit. Sesel. l. 1." Editor: "If anyone has accomplished something outstanding in war or peace." Seyssel, book 1; exact passage uncollated.

[1067] **Burton.** p. 65, second c in the margin, e in the body: "Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratia magistratum aut regis indigent, omnia explorata cujusq; scientia & virtute pendent. Riccius lib. 1. cap. 5." Editor: "Only the learned are admitted to govern the commonwealth; for this they do not need the favour of magistrates or king. Everything depends on each person's tested learning and merit." Ricci, book 1, chapter 5. The repeated marginal c and the body's e are recorded rather than silently reconciled.

[1068] **Burton.** p. 65, f: "In defuncti locum eum jussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut cujus victoria magis esset expetenda, non enim inter celeres, celerrimo, non inter robustos robustissimo, &c." Editor: "He ordered the dead man's place to be filled by whoever, among the elders, surpassed the others in virtue. There was no nobler contest among mortals, nor one whose victory was more desirable: for it was not awarded to the swiftest among the swift, or the strongest among the strong, etc." No source is named in this marginal entry. A close parallel is Plutarch, Life of Lycurgus 26.1, on electing the best-qualified elder to fill a vacancy in the senate. Burton's immediate Latin source is not established.

[1069] **Editor.** The Ennius fragment is preserved in Cicero, For Balbus 51, where Hannibal promises Carthaginian status to whoever strikes the enemy. Burton adapts it to advancement by merit, whatever a person's origin or rank.

[1070] **Burton.** p. 65, asterisk: "Nullum videres vel in hac vel in vicinis regionibus pauperem, nullum obæratum, &c." Editor: "You would see no poor person in this or the neighbouring regions, no one burdened with debt, etc." The connection with the Tilianus passage is retained; the source remains unresolved.

[1071] **Editor.** The printed Tilianus in Philomus is preserved; the exact work and passage remain unresolved. Croesus, the wealthy king of Lydia, is proverbial here. Burton's objection is to relief that leaves the causes of recurrent poverty untouched; it leads into his scheme of public maintenance and compulsory work.

Original text 1651	Modern English
Wherefore I will suffer no [1072] Beggers, Rogues, Vagabonds, or idle persons at all, that cannot give an account of their lives how they [1073] maintain themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in several hospitals, built for that purpose;	I will therefore allow no beggars, rogues, vagrants, or idle people who cannot account for how they live and support themselves. If they are unable to work, lame, or blind, and unmarried, they shall be adequately supported in institutions built for that purpose;
if married and infirm, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of [1074] corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work.	if they are married and infirm, past work, or brought into hardship by unavoidable loss or similar misfortune, they shall receive grain, rent-free housing, annual pensions, or money, and be generously rewarded for their past good service. Those who can work shall be compelled to do so.

[1072] **Burton.** p. 65, g: “Nullus mendicus apud Sinas, nemini sano quamvis oculis turbatus sit mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitiis gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. Eman. Heming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr.” Editor: “There are no beggars among the Chinese. No one in health, even if his sight is impaired, is permitted to beg; all are compelled to work according to their strength. Blind people are assigned to turning handmills; only those unfit for work receive institutional lodging.” Osório, Deeds of Manuel, book 11; Hemingius, On China, book 1, chapter 3; Gotardus Arthus, Description of the East Indies. These are Burton’s cited claims, not independently verified facts.

[1073] **Burton.** p. 65, h: “Alex. ab Alex. 3. c. 12.” Editor: Alexander ab Alexandro, book 3, chapter 12; exact passage uncollated.

[1074] **Burton.** p. 65, i: “Sic olim Romæ Isaac. Pontan. de his optimè. Amstol. l. 2. c. 9.” Editor: “So formerly at Rome. Isaac Pontanus treats these matters very well: Amsterdam, book 2, chapter 9.” Exact passage uncollated.

Original text 1651	Modern English
[1075] For I see no reason (as [1076] he said) why an Epicure or idle drone, a rich glutton, a usurer should live at ease, and do nothing, live in honor, in all manner of pleasures, and oppresse others, when as in the mean time a poor laborer, a smith, a carpenter, an husbandman that hath spent his time in continual labour, as an Asse to carry burdens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life worse then a jument.	For I see no reason, as he said, why a pleasure-seeker or idle drone, a rich glutton or moneylender, should live at ease, doing nothing, enjoying honour and every kind of pleasure, and oppressing others, while a poor labourer, smith, carpenter, or farmer, who has spent his life in ceaseless toil, carrying burdens like an ass for the commonwealth's benefit, and without whom we could not live, should be left in old age to beg or starve, leading a miserable life worse than a beast of burden.

[1075] **Burton.** p. 65, k: "Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores nobilium & divitum in voluptatibus & deliciis." Editor: "Likewise Aristotle, Politics, book 5, chapter 8. It is wrong when only the children of the poor are brought up to labour, while those of the noble and rich are brought up in pleasures and luxuries." The printed wording and reference are retained.

[1076] **Burton.** p. 65, l: "Quæ hæc injustitia ut nobilis quispiam, aut fœnerator qui nihil agat, lautam & splendidam vitam agat, otio & deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio? Iniqua resp. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis fame penset & ærumnis Mor. Utop. l. 2." Editor: "What injustice is this, that a nobleman or moneylender who does nothing should live splendidly in leisure and pleasure, while a carter, craftsman, or farmer, whom the commonwealth cannot do without, lives so miserably that his condition is worse than a beast's? An unjust commonwealth lavishes such gifts on parasites, flatterers, providers of empty pleasures, gentlemen, and the idle, yet makes no provision for farmers, charcoal burners, carters, craftsmen, and the like; after using their labour in the prime of life, it repays them with hunger and misery." More, Utopia, book 2, near the conclusion; Burton condenses More's argument. The irregular quæ dat … prodigit is retained.

Original text 1651	Modern English
Source page 65–66 As [1077] all conditions shall be tied to their task, so none shall be overtired, but have their set times of recreations and holidaies, *indulgere genio*, feasts & merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please, like [1078] that *Saccarum festum*, amongst the *Persians*, those Saturnals in *Rome*, as well as his master.	Just as people of every rank shall be bound to their tasks, no one shall be overworked. Everyone shall have appointed times for recreation and holidays, to indulge their inclinations, with feasts and cheerful gatherings. Even the humblest craftsman or lowest servant shall be free once a week to sing or dance—though not all at once—or do whatever he pleases, as at the Persian festival of the Sacaea or the Roman Saturnalia, with as much freedom as his master.
Source page 66 [1079] If any be drunk, he shall drink no more wine or strong drink in a twelve moneth after. A bankrupt shall be [1080] *Catademiatus in Ampitheatro*, publikely shamed, and he that cannot pay his debts, if by riot or negligence he have been impoverished, shal be for a twelve-month imprisoned, if in that space his creditors be not satisfied, [1081] he shall be hanged.	Anyone who gets drunk shall drink no more wine or strong drink for the next twelve months. A bankrupt shall be publicly disgraced in the amphitheatre, publicly shamed. Anyone unable to pay his debts who has impoverished himself through extravagance or negligence shall be imprisoned for twelve months; if his creditors have not been paid within that time, he shall be hanged.[1082]

[1077] **Burton.** p. 65, m: “In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum quærat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Genevæ otiosus, ne septennis puer. Paulus Heuzner Itiner.” Editor: “In Segovia no one is idle, no one begs unless age or illness prevents work; no one lacks a means of earning a living or an occupation. Cyprian Echovius, Delights of Spain. No one in Geneva is idle, not even a boy of seven. Paul Hentzner, Itinerary.” Exact passages remain uncollated.

[1078] **Burton.** p. 66, n: “Atheneus l. 12.” Editor: Athenaeus, book 12, as printed. The relevant account is in The Learned Banqueters 14.44 (639c): a Babylonian festival in which masters temporarily obey slaves. The following section also discusses the Roman Saturnalia. Burton calls the Sacaea Persian.

[1079] **Burton.** p. 66, o: “Simlerus de repub. Helvet.” Editor: Simler, On the Swiss Commonwealth; exact passage uncollated.

[1080] **Burton.** p. 66, p: “Spartian. olim Romæ sic.” Editor: “Spartianus: so formerly at Rome.” The passage is Historia Augusta, Life of Hadrian 18.9, traditionally ascribed to Spartianus. It orders people who squandered their property, if legally independent, to be flogged in the amphitheatre and released; its verb is catomidiari. Burton’s printed Catademiatus in Ampitheatro is retained, and the modern column follows his own gloss, “publikely shamed,” rather than substituting the fuller punishment in the source.

[1081] **Burton.** p. 66, q: “He that provides not for his family, is worse then a thief. Paul.” Editor: Compare 1 Timothy 5:8, which says “worse than an infidel” in the King James Bible, not “thief.” Burton’s wording is retained.

[1082] **Editor.** Riot here means extravagance or dissolute living. Burton’s commonwealth combines public welfare with severe punitive rules; the modern text retains the death penalty he proposes for certain insolvent debtors.

Original text 1651	Modern English
He [1083] that commits sacriledge shall lose his hands: he that bears false-witnesse, or is of perjury convict, shall have his tongue cut out, except he redeem it with his head. Murder, [1084] adultery shall be punished by death, [1085] but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shal be condemned to the gallies, mines, be his slaves whom they offended, during their lives.	Anyone who commits sacrilege shall lose his hands. Anyone who bears false witness or is convicted of perjury shall have his tongue cut out, unless he gives his head to save it. Murder and adultery shall be punished by death, but theft shall not, except in especially serious cases or where the offenders are notorious. Otherwise they shall be condemned for life to the galleys or mines, or to slavery under the person they wronged.[1086]
I hate all hereditary slaves, and that *duram Persarum legem*, as [1087] *Brisonius* cals it; or as [1088] *Ammianus, impendio formidatas & abominandas leges, per quas ob noxam unius, omnis propinquitas perit*, hard law that wife and children, friends and allies should suffer for the fathers offence.	I detest all hereditary slavery, and that harsh law of the Persians, as Brisson calls it; or, in Ammianus's words, those exceedingly terrible and abominable laws by which an entire family perishes for one person's offence: the harsh law that makes a wife and children, friends and relations suffer for the father's crime.

[1083] **Burton.** p. 66, r: "Alfredi lex. utraque manus & lingua præcidatur, nisi eam capite redemerit." Editor: "Alfred's law: let both hands and the tongue be cut off, unless he redeems it with his head." The note is attached where printed, at sacrilege; the body distributes the penalties across sacrilege and perjury. Attribution uncollated.

[1084] **Burton.** p. 66, s: "Si quis nuptam stuprârit, virga virilis ei præciditur; si mulier, nasus & auriculæ præcidatur. Alfredi lex. En leges ipsi Veneri Martique timendas." Editor: "If a man has illicit intercourse with a married woman, his penis is cut off; if a woman, her nose and ears are cut off. Alfred's law. Behold laws to make Venus and Mars themselves afraid." The irregular Latin agreement is retained. Exact legal source uncollated.

[1085] **Burton.** p. 66, t: "Pauperes non peccant, quum extrema necessitate coacti rem alienam capiunt. Maldonat. Summula quæst. 8. art. 3. Ego cum illis sentio qui licere putant à divite clam accipere qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess." Editor: "The poor do not sin when extreme necessity compels them to take another's property. Maldonado, Summula, question 8, article 3. I agree with those who think it lawful to take secretly from a rich man who is obliged to help the poor. Manuel de Sá, Aphorisms for Confessors." Exact passages uncollated.

[1086] **Editor.** To "redeem it with his head" means to save the tongue by accepting execution instead. The following rejection of hereditary slavery does not cancel the lifelong penal slavery proposed here.

[1087] **Burton.** p. 66, u: "Lib. 2. de reg. Persarum." Editor: Brisson, on the Persian kingdom, book 2; exact passage uncollated.

[1088] **Burton.** p. 66, x: "Lib. 24." Editor: The passage is Ammianus Marcellinus 23.6.81, in the description of Persian laws. Burton compresses its account of terrifying laws and laws under which an offender's entire kinship group perishes. His printed book number 24 is retained.

Original text 1651	Modern English
No man shall marry until he [1089] be 25. no woman till she be 20. [1090] *nisi aliter dispensatum fuerit*. If one [1091] die, the other party shall not marry till six months after;	No man shall marry before twenty-five, and no woman before twenty, unless special permission is given. If one spouse dies, the other shall not remarry for six months;
and because many families are compelled to live niggardly, exhaust and undone by great dowers, [1092] none shal be given at all, or very little, and that by supervisors rated, they that are foul shal have a greater portion; if fair, none at all, or very little: [1093] howsoever not to exceed such a rate as those supervisors shal think fit.	and because large dowries exhaust and ruin many families, forcing them to live parsimoniously, no dowries shall be given, or only small ones assessed by appointed supervisors. Women who are unattractive shall have larger portions; those who are beautiful shall have none, or very little. In every case the amount shall stay within the limit the supervisors consider appropriate.[1094]

[1089] **Burton.** p. 66, y: “Aliter Aristoteles, a man at 25. a woman at 20. polit.” Editor: Aliter means “otherwise.” The printed ages match Burton’s body text, despite that opening word. Aristotle, Politics 7.16, instead recommends about eighteen for women and thirty-seven for men. The discrepancy is retained.

[1090] **Burton.** p. 66, z: “Lex olim Licurgi, hodie Chinensium; vide Plutarchum, Riccium, Hemmingium, Arnisæum, Nevisanum, & alios de hac quæstione.” Editor: “Formerly the law of Lycurgus, today that of the Chinese; see Plutarch, Ricci, Hemmingius, Arnisaeus, Nevizanus, and others on this question.” The authorities and exact scope of the comparison remain uncollated.

[1091] **Burton.** p. 66, a: “Alfredus.” Editor: Alfred; exact legal source uncollated.

[1092] **Burton.** p. 66, b: “Apud Lacones olim virgines sine dote nubebant. Boter. l. 3. c. 3.” Editor: “Among the Spartans, maidens formerly married without dowries. Botero, book 3, chapter 3.” Exact passage uncollated.

[1093] **Burton.** p. 66, c: “Lege cautum non ita pridem apud Venetes, ne quis Patritius dotem excederet 1500 coron.” Editor: “Not long ago the Venetians provided by law that no patrician should exceed a dowry of 1,500 crowns.” Burton’s historical claim has not been independently established.

[1094] **Editor.** Dowers here means dowries or marriage portions, not specifically a widow’s dower. Foul and fair refer to perceived physical attractiveness. Burton proposes public control of marriage payments.

Original text 1651	Modern English
And when once they come to those years, poverty shall hinder no man from marriage, or any other respect, [1095] but all shall be rather inforced then hindered, [1096] except they be [1097] dismembred, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulct, [1098] man or woman shall not marry, other order shall be taken for them to their content. If people overabound, they shall be eased by [1099] Colonies.	Once they reach those ages, poverty or any other consideration shall prevent no one from marrying; everyone shall be compelled rather than obstructed. The exceptions are those who have lost limbs, are severely deformed or infirm, or have some grave hereditary disease of body or mind. In such cases neither man nor woman shall marry, on pain of a heavy punishment or fine; other arrangements shall be made to their satisfaction. If the population grows too large, colonies shall relieve it.[1100]

[1095] **Burton.** p. 66, d: “Bux. Synag. Iud. Sic Iudæi. Leo Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cæsar. orat. ad cœlibes Romanos olim edocuit.” Editor: “Buxtorf, Jewish Synagogue. So the Jews. Leo Africanus, Description of Africa: lest they otherwise be unchaste, for the commonwealth’s good, as Augustus Caesar once taught in his address to unmarried Romans.” Exact passages uncollated; the generalisations are Burton’s.

[1096] **Burton.** p. 66, e: “Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fœda contagione lædatur, juventute castratur; mulieres tales procul a consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum moribus.” Editor: “A person suffering from a disease easily transmitted to offspring is castrated in youth, lest humankind be harmed by foul infection; women of that kind are banished far from the company of men, etc. Hector Boece, History, book 1, on the ancient customs of the Scots.” Burton’s cited account, not an independently established description.

[1097] **Burton.** p. 66, f: “Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus.” Editor: “The handsomest young men shall devote themselves to producing children. Plato, Laws, book 5.” Printed attribution retained; exact passage uncollated.

[1098] **Burton.** p. 66, g: “The Saxons exclude dumb, blinde, leprous, and such like persons from all inheritance, as we do fools.” Editor: The historical legal comparison is retained but remains uncollated. Fools here is an old legal and social designation associated with intellectual incapacity.

[1099] **Burton.** p. 66, h: “Ut olim Romani, Hispani hodie, &c.” Editor: “As formerly the Romans, and today the Spaniards, etc.” The comparison concerns colonies as an outlet for population.

[1100] **Editor.** The scheme compels marriage while excluding people on grounds of disability and supposed hereditary disease. The accompanying marginal account includes castration. These are features of Burton’s imagined polity and cited historical claims; the terms and assumptions are preserved for examination.

Original text 1651	Modern English
[1101] No man shall wear weapons in any City. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. [1102] *Luxus funerum* shall be taken away, that intempestive expense moderated, and many others.	No one shall carry weapons in any city. People shall retain a fixed form of dress appropriate to their different occupations, so that these can be distinguished. Extravagance at funerals shall be abolished, that ill-timed expense restrained, along with many others.
Brokers, takers of pawns, biting usurers, I will not admit; yet because *hic cum hominibus non cum diis agitur*, we converse here with men, not with gods, and for the hardnesse of mens hearts I will tolerate some kinde of usury. If we were honest, I confesse, *si probi essemus*, we should have no use of it, but being as it is, we must necessarily admit it.[1103]	I will admit no brokers, pawnbrokers, or extortionate moneylenders. Yet because we are dealing here with human beings, not gods—we have to do with men, not gods—and because people's hearts are hard, I will tolerate some lending at interest. If we were honest, I confess, if we were upright people, we should have no need of it; but as things stand, we must necessarily allow it.[1104]

[1101] **Burton.** p. 66, i: "Riccius lib. 11. cap. 5. de Sinarum. expedit. sic Hispani cogunt Mauros arma deponere. So it is in most Italian cities." Editor: "Ricci, Expedition into China, book 11, chapter 5, as printed; so the Spaniards compel the Moors to lay down their weapons." Printed book number, exact passage, and comparisons uncollated.

[1102] **Burton.** p. 66, k: "Idem Plato 12. de legibus, it hath ever been immoderate vide Guil. Stuckium antiq. convival. lib. 1. cap. 26." Editor: "Likewise Plato, Laws, book 12; see Wilhelm Stucki, Antiquities of Feasting, book 1, chapter 26." Exact passages uncollated.

[1103] **Burton.** p. 66, l: "Plato 9. de legibus." Editor: "Plato, Laws, book 9." No clear l anchor is visible in the body. The note is provisionally attached to the discussion of lending at interest; its placement and printed book number require collation.

[1104] **Editor.** Usury can mean lending at interest generally, whereas biting usurers are extortionate lenders. Burton moves from rejection to a regulated exception, with approved lenders, borrowers, rates, and a common bank. Both the Latin clauses and his English restatements are retained.

Original text 1651	Modern English
Source page 66–67 Howsoever most Divines contradict it, *Dicimus inficias, sed vox ea sola reperta est*. it must be winked at by Politicians. And yet some great Doctors approve of it, *Calvin, Bucer, Zanchius, P. Martyr*, because by so many grand lawyers, decrees of Emperors, Princes Statutes, customs of Common-wealths, churches approbations it is permitted, &c. I wil therefore allow it.	However much most theologians oppose it— *We deny it, but the denial is only words*. Statesmen must turn a blind eye. Some eminent theologians nevertheless approve it: Calvin, Bucer, Zanchi, and Peter Martyr, since it is permitted by so many great jurists, imperial decrees, princely statutes, the customs of commonwealths, and the approval of churches, and so on. I will therefore allow it.[1105]
Source page 67 But to no private persons, not to every man that wil, to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it, and those so approved, not to let it out apart, but to bring their money to a [1106] common bank which shall be allowed in every city, as in *Genua, Geneva, Noremberg, Venice*, at [1107] 5, 6, 7. not above 8 *per centum*, as the supervisors, or *ærarii præfecti* shall think fit.	But I will not permit private individuals to lend simply because they choose to. Permission shall be given only to orphans, unmarried women, widows, or those whose age, sex, education, or ignorance of trade leaves them no other way to employ their money. Even those approved shall not lend separately: they shall bring their money to a common bank authorised in every city, as at Genoa, Geneva, Nuremberg, and Venice, at five, six, or seven per cent, and never above eight, as the supervisors or treasury officials consider appropriate.

[1105] **Editor.** Doctors here are learned theologians. P. Martyr is Peter Martyr Vermigli. The unattributed verse beginning Dicimus inficias remains unlocated; the translation takes its force from Burton's contrast between verbal condemnation and practical toleration.

[1106] **Burton.** p. 67, m: "As those Lombards beyond Seas, though with some reformation, mons pietatis, or bank of charity, as Malines terms it, cap. 33. Lex mercat. part. 2. that lend money upon easie pawns, or take money upon adventure for mens lives." Editor: Lombards here are moneylenders; a mons pietatis is a charitable lending institution. Malynes, Lex Mercatoria, part 2, chapter 33, as printed; exact passage uncollated.

[1107] **Burton.** p. 67, n: "That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament, anno 1621." Editor: The author is not named in this entry; attribution remains unresolved. The claimed effects are Burton's report, not an established economic result.

Original text 1651	Modern English
[1108] And as it shall not be lawful for each man to be an Usurer that will, so shall it not be lawful for all to take up money at use, not to prodigals and spendthrifts, but to merchants, yong tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition the said supervisors shall approve of.	Just as not everyone who wishes shall be allowed to lend at interest, neither shall everyone be allowed to borrow at interest. Permission shall go to merchants, young tradesmen, and those in need or able to employ the money honestly, rather than to prodigals and spendthrifts. The supervisors shall examine and approve their need, purpose, and circumstances.
I wil have no private monopolies, to enrich one man, and begger a multitude, [1109] multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Suns motion, threescore miles to a degree according to observation, 1000. Geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. & from measures known it is an easie matter to rectifie weights &c. to cast up all, and resolve bodies by Algebra, Stereometry.	I will have no private monopolies that enrich one person and impoverish many, no accumulation of offices, and no discharge of their duties through deputies. Weights and measures shall be uniform everywhere, determined by the motion of the outermost celestial sphere and the sun: sixty miles to a degree, according to observation; a thousand geometrical paces to a mile; five feet to a pace; twelve inches to a foot; and so on. Once measures are established, it is easy to standardise weights, calculate everything, and determine the dimensions of solid bodies through algebra and solid geometry.[1110]

[1108] **Burton.** p. 67, o: “Hoc fere Zanchius com. in 4 cap. ad Ephes. æquissimam vocat usuram, & charitati Christianæ consentaneam, modo non exigant, &c. nec omnes dent ad fœnus, sed ii qui in pecuniis bona habent, & ob ætatem, sexum, artis alicujus ignorantiâ, non possunt uti. Nec omnibus, sed mercatoribus & iis qui honestè impendent, &c.” Editor: “Zanchi, commentary on Ephesians chapter 4, calls approximately this form of interest entirely just and consistent with Christian charity, provided they do not exact it, etc.; not everyone should lend, but those whose wealth is in money and who cannot otherwise use it because of age, sex, or ignorance of a trade. Nor should loans go to everyone, but to merchants and those who will spend honestly, etc.” Printed ellipses and irregular construction retained; exact passage uncollated.

[1109] **Burton.** p. 67, p: “Idem apud Persas olim, lege Brisonium.” Editor: “Likewise among the Persians formerly; read Brisson.” Exact passage uncollated.

[1110] **Editor.** Primum mobile is the outermost moving sphere in an older model of the heavens. Burton seeks common units based on astronomical and geometrical measurement; his figures are retained rather than converted into modern miles. Stereometry is the measurement of solids.

Original text 1651	Modern English
I hate wars if they be not *ad populi salutem*, upon urgent occasion, *Odimus accipitrem, quia semper vivit in armis.* [1111] offensive wars, except the cause be very just, I will not allow of.	I detest wars unless they serve the people's safety and arise from urgent necessity. *We hate the hawk because it always lives at war.* I will permit no offensive war unless its cause is entirely just.[1112]
For I do highly magnifie that saying of *Hannibal* to *Scipio*, in [1113] *Livy, It had been a blessed thing for you and us, if God had given that minde to our predecessors, that you had been content with Italy, we with Africk. For neither Sicily, nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous Captains lives.*	For I greatly admire what Hannibal says to Scipio in Livy: it would have been a blessing for both you and us if God had inclined our predecessors to be content, you with Italy and we with Africa. Neither Sicily nor Sardinia is worth such expense and suffering, so many fleets and armies, or the lives of so many famous commanders.
Omnia prius tentanda, fair means shall first be tried. [1114] *Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation: but hear you, *Fabius* my General, not *Minutius, nam* [1115] *qui Consilio nititur plus hostibus nocet, quam qui sine animi ratione, viribus*:	Everything must first be tried: peaceful means shall be tried first. Calm authority achieves what violence cannot. I will have them proceed with the utmost moderation. But listen: Fabius shall be my general, not Minutius, for a man who relies on judgement harms the enemy more than one who relies on strength without using his reason;[1116]

[1111] **Burton.** p. 67, q: "Idem Plato de legibus." Editor: "Likewise Plato, Laws." Exact passage uncollated.

[1112] **Editor.** The hawk verse is Ovid, The Art of Love 2.147. Its original context favours gentleness in love; Burton applies it to warfare.

[1113] **Burton.** p. 67, r: "Lib. 30. Optimum quidem fuerat eam patribus nostris mentem a diis datam esse, ut vos Italiæ, nos Africæ imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c." Editor: "Book 30. It would have been best if the gods had given our fathers such a mind that you were content with dominion over Italy and we over Africa. For Sicily or Sardinia are not a sufficient price for so many fleets, etc." Livy 30.30, Hannibal's appeal to Scipio. Burton's English changes the plural gods to God and expands the abbreviated marginal quotation.

[1114] **Burton.** p. 67, s: "Claudian." Editor: Claudian, Panegyric on the Consulship of Manlius Theodorus 239–240. The maxim is repeated in marginal note x below.

[1115] **Burton.** p. 67, asterisk at qui Consilio: "Thucidides." Editor: Thucydides; the precise source of this Latin formulation remains unlocated.

[1116] **Editor.** Fabius and Minutius represent contrasting approaches to command: caution and rash engagement. Compare Livy, book 22, especially the disputes and rescue described in chapters 23–30. Both the Latin Omnia prius tentanda and Burton's more specific English restatement are translated.

Original text 1651	Modern English
And in such wars to abstain as much as is possible from [1117] depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared Navy, souldiers *in procinctu, & quam* [1118] *Bonfinius apud Hungaros suos vult, virgam ferream*, and money which is *nervus belli*, still in a readinesse,	and in such wars they shall refrain as far as possible from laying waste to inhabited lands, burning towns, massacring infants, and the like. For defensive wars, I will have forces on land and sea always ready at short notice: a fleet prepared, soldiers equipped for action, and that iron rod which Bonfini wishes for among his Hungarians; money too, the sinew of war, shall always be ready;
and a sufficient revenue, a third part as in old [1119][1120] *Rome* and *Egypt*, reserved for the Common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publike defalcations, expences, fees, pensions, reparations, chast sports, feasts, donaries, rewards, and entertainments.	and sufficient revenue shall be reserved for the commonwealth—a third part, as in ancient Rome and Egypt—to avoid heavy taxes and levies. It shall cover the cost of war and every other public disbursement: expenses, fees, pensions, repairs, innocent sports, feasts, gifts, rewards, and hospitality.[1121]

[1117] **Burton.** p. 67, t: “A depopulatione, agrorum incendiis, & ejusmodi factis immanibus. Plato.” Editor: “From depopulation, burning fields, and monstrous acts of this kind. Plato.” Exact passage uncollated.

[1118] **Burton.** p. 67, asterisk at Bonfinius: “Hungar. dec. 1. lib. 9.” Editor: Bonfini, Hungarian History, decade 1, book 9. Virgam ferream means “an iron rod,” an image of coercive force; exact passage uncollated.

[1119] **Burton.** p. 67, u: “Sesellius lib. 2. de repub. Gal. valde enim est indecorum, ubi quod præter opinionem accidit dicere, Non putaram, præsertim si res præcaveri potuerit.” Editor: “Seyssel, on the French commonwealth, book 2. For it is deeply shameful, when something unexpected happens, to say ‘I had not thought of that,’ especially if it could have been prevented.” The u is printed before Rome; the note is restored there. Its subject suits the later “maturely done”; the mismatch is retained. Seyssel’s exact passage remains uncollated.

[1120] **Burton.** p. 67, unlettered entry after u: “Livius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2.” Editor: Livy, book 1; Dionysius, book 2; Diodorus Siculus, book 2. The body u belongs to Seyssel. This unlettered entry is supplied beside Rome and Egypt; its passages, numbers and the expansion of Dion. as Dionysius of Halicarnassus remain uncollated.

[1121] **Editor.** Defalcations here means deductions or disbursements from revenue, not the modern sense of embezzlement. Burton does not specify a modern accounting basis for the “third part”; the numerical proposal is left as he states it.

Original text 1651	Modern English
Source page 67–68 All things in this nature especially I will have maturely done, and with great [1122] deliberation: *ne quid* [1123] *temerè, ne quid remissè ac timidè fiat. Sed quò feror hospes?* To prosecute the rest would require a volume. *Manum de tabella*, I have been overtedious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.	Above all, I will have matters of this kind carried out with due consideration and great deliberation, so that nothing is done rashly, nothing slackly or timidly. But where am I being carried, a stranger here? To pursue the rest would take a whole volume. Take your hand from the picture: I have dwelt too long on this subject. I would gladly have wandered further here, but the narrow limits within which I am confined will not allow it.[1124]
Source page 68 From Common-wealths and cities, I will descend to Families, which have as many corsives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Political and Oeconomical body; they differ only in magnitude and proportion of businesse (so *Scaliger* [1125] writes) as they have both likely the same period, as [1126] *Bodin* and [1127] *Peucer* hold, out of *Plato*, six or seven hundred years, so many times they have the same means of their vexation and overthrows;	From commonwealths and cities I will come down to households, which have as many corrosive troubles and vexations, and discontents as frequent, as the rest. A political body and a household body are closely akin: they differ only in size and the scale of their affairs, as Scaliger writes. Just as both apparently have the same lifespan—six or seven hundred years, according to Bodin and Peucer, drawing on Plato—so they often suffer distress and ruin from the same causes;[1128]

[1122] **Burton.** p. 67, x: “peragit tranquilla potestas, Quod violenta nequit. — Claudian.” Editor: “Calm authority achieves what violence cannot.” Claudian, Panegyric on the Consulship of Manlius Theodorus 239–240. This repeats the maxim cited earlier; both occurrences are retained.

[1123] **Burton.** p. 67, y: “Bellum nec timendum nec provocandum. Plin. Panegyr. Trajano.” Editor: “War should neither be feared nor provoked. Pliny, Panegyric to Trajan.” Exact passage uncollated.

[1124] **Editor.** Manum de tabella, “hand from the picture,” is a proverbial command to stop working at a painting. Burton uses it to end his digression. The formulation Sed quò feror hospes? is retained and translated as an address to himself as a stranger to this field; its precise source remains unlocated.

[1125] **Burton.** p. 68, a: “Lib. 3 poet. cap. 19.” Editor: Scaliger, Poetics, book 3, chapter 19; exact passage uncollated.

[1126] **Burton.** p. 68, b: “Lib. 4. de repub. cap. 2.” Editor: Bodin, On the Commonwealth, book 4, chapter 2; exact passage uncollated.

[1127] **Burton.** p. 68, c: “Peucer. lib. 1. de divinat.” Editor: Peucer, On Divination, book 1; exact passage uncollated.

[1128] **Editor.** Family includes a household and its dependants, as well as a lineage. Oeconomical concerns household government, not economics in its modern disciplinary sense. Corsives are corrosive troubles. The alleged six- or seven-century lifespan is Burton’s report of his authorities, not an established historical law.

Original text 1651	Modern English
as namely, riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kinde soever, it produceth the same effects. A [1129] Corographer of ours speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all,	extravagance, for example, ruins both alike: extravagance in building, lavish expenditure, clothing, and so on. Whatever form it takes, it produces the same effects. One of our writers on regional geography, speaking in passing of old families and asking why they are so numerous and long-lasting in the north, yet so few and so quickly extinguished in the south, gives only this explanation: luxury has squandered everything; extravagance has consumed it all.
fine cloaths and curious buildings came into this Iland, as he notes in his Annals, not so many years since; *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality and that which is commendable in it self well used, hath been mistaken heretofore, is become by his abuse, the bane & utter ruin of many a noble family.	Fine clothes and elaborate buildings came to this island, as he observes in his Annals, not many years ago, at no small cost to hospitality: hospitality declined. Yet that word is often misunderstood. Extravagance and waste shelter under the names of generosity and hospitality; what is commendable in itself when properly practised has long been misconceived, and through its abuse has become the bane and complete ruin of many noble families.

[1129] **Burton.** p. 68, d: “Camden in Cheshire.” Editor: William Camden, his account of Cheshire in Britannia. The body subsequently invokes his Annals. Exact passages uncollated.

Original text 1651	Modern English
For some men live like the rich glutton, consuming themselves and their substance by continual feasting and invitations, with [1130] *Axilon* in *Homer*, keep open house for all comers, giving entertainment to such as visit them, [1131] keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as *Actæon* was by his hounds, devoured by their kinsmen, friends, and multitude of followers.	Some men live like the rich glutton, consuming themselves and their wealth in ceaseless feasting and invitations. Like Axylus in Homer, they keep open house for all comers and entertain everyone who visits. Maintaining a table beyond their means and a retinue of idle servants, though this is less common than formerly, they are suddenly ruined: their relations, friends, and numerous dependants devour them, as Actaeon was devoured by his hounds.[1132]

[1130] **Burton.** p. 68, e: “Iliad. 6. lib.” Editor: Homer, Iliad, book 6. Axylus, son of Teuthras, appears at 6.12–19: he welcomed all travellers, but no guest stood beside him to avert his death. The original Axilon is rendered Axylus on the right.

[1131] **Burton.** p. 68, f: “Vide Puteani Comum, Goclenium de portentosis cœnis nostrorum temporum.” Editor: “See Puteanus’s Comus and Goclenius on the monstrous dinners of our times.” Exact works and passages remain uncollated.

[1132] **Editor.** The rich glutton evokes the rich man in Luke 16:19–31. Actaeon, transformed into a stag and killed by his own hounds, furnishes the image of a host consumed by his dependants; compare Ovid, Metamorphoses 3.138–252. Blown up here means suddenly ruined.

Original text 1651	Modern English
[1133] It is a wonder that *Paulus Jovius* relates of our Northern Countreys, what an infinite deal of meat we consume on our tables: that I may truly say, tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony and prodigality; a meer vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrows the good temperature of their bodies.	Paolo Giovio tells an astonishing story about our northern countries: the immense amount of food consumed at our tables. I can truly say that, as it is so often abused, this is neither generosity nor hospitality, but excessive luxury, gluttony, and waste: sheer vice. It brings debt, want, beggary, and hereditary diseases, consumes people's fortunes, and destroys the healthy balance of their bodies.
To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excesse of pleasure, and that Prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes.	To this I might add their excessive spending on buildings—those fanciful houses, turrets, walks, and parks—on gambling, extravagant pleasures, and that prodigious luxury in clothing. In the end they are forced to dissolve their households and creep into holes.
Sesellius in his common-wealth of [1134] *France*, gives three reasons why the *French* Nobility were so frequently bankrupts: *First because they had so many law-suits and contentions, one upon another, which were tedious and costly: by which means it came to passe, that commonly lawyers bought them out of their possessions.*	Seyssel, in his account of the commonwealth of France, gives three reasons why the French nobility so often went bankrupt. First, they pursued so many lawsuits and disputes, one after another, that the length and expense commonly enabled lawyers to buy them out of their estates.

[1133] **Burton.** p. 68, g: "Mirabile dictu est, quantum opsoniorum una domus singulis diebus absumat, sternuntur mensæ in omnes pene horas calentibus semper edulibus. descript. Britan." Editor: "It is astonishing to say how much food a single household consumes every day; tables are laid at almost every hour, with dishes always hot. Description of Britain." Giovio's exact passage remains uncollated.

[1134] **Burton.** p. 68, h: "Lib. 1. de rep. Gallorum; quod tot lites & causæ forenses, aliæ serantur ex aliis, in immensum producantur, & magnos sumptus requirant unde fit ut juris administri plerunque nobilium possessiones adquirant, tum quod sumptuosè vivant, & à mercatoribus absorbentur & splendidissimè vestiantur, &c." Editor: "Book 1, On the French Commonwealth: so many lawsuits and legal cases spring from one another, extend to enormous lengths, and require great expense that lawyers commonly acquire the nobles' estates; then, because the nobles live expensively, are swallowed up by merchants, and dress with the utmost splendour, etc." Seyssel; exact passage uncollated.

Original text 1651	Modern English
A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants. (*La-Nove* a French writer, yeelds five reasons of his countrey-mens poverty, to the same effect almost, and thinks verily if the Gentry of France were divided into ten parts, eight of them would be found much impaired, by sales, morgages, and debts, or wholly sunk in their estates.)	The second cause was extravagance: they lived beyond their means and were therefore swallowed up by merchants. La Noue, a French writer, gives five reasons for his countrymen's poverty, much to the same effect. He believes that if the French gentry were divided into ten parts, eight would be found to have seriously diminished their estates through sales, mortgages, and debts, or to have lost them entirely.
Source page 68–69 *The last was immoderate excesse in apparel, which consumed their revenues.* How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, hart, stomack, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body.	The last was excessive spending on clothes, which consumed their revenues. You may judge how this bears on our own present condition. But more of that elsewhere. In a person's body, if the head, heart, stomach, liver, spleen, or any other part is diseased, all the rest suffer with it. So it is with this household body.
Source page 69 If the head be naught, a spendthrift, a drunkard, a whore-master, a gamester, how shall the family live at ease? [1135] *Ipsa si capiat salus servare, prorsus non potest hanc familiam*, as *Demea* said in the Comedy, *safety her self cannot save it.*	If its head is worthless—a spendthrift, drunkard, womaniser, or gambler—how can the household live at ease? Even Safety herself, if she wished to save this household, could not possibly do so, as Demea says in the comedy: Safety herself cannot save it.
A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, carelesse woman to his mate, a proud, peevish flirt, a liquorish, prodigal quean, and by that means all goes to ruine:	A good, honest, hardworking man often has a shrew for his wife: a sickly, unchaste, lazy, foolish, careless partner, a proud, ill-tempered hussy, a lustful, extravagant woman; and through her everything goes to ruin;[1136]

[1135] **Burton.** p. 69, i: "Ter." Editor: Terence, The Brothers 761–762. The 1651 body prints capiat; the cited passage has cupiat, "should wish," the sense followed in the modern column. Salus, Safety or Salvation, is personified. Burton's English restatement is also retained.

[1136] **Editor.** Painful means painstaking or hardworking; dishonest here suggests sexual unchastity; liquorish means lustful or appetitive. Quean is an insulting term for a woman. The passage's one-sided catalogue of wives' faults belongs to Burton's satirical rhetoric.

Original text 1651	Modern English
or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft; what agreement can there be? what friendship? Like that of the Thrush and Swallow in *Æsop*, in stead of mutual love, kind compellations, whore and thief is heard, they fling stools at one anothers heads. [1137] *Quæ intemperies vexat hanc familiam?*	or if their natures differ—he is thrifty, she spends everything; he is wise, she is stupid and weak-minded—what harmony can there be, what friendship? Like the thrush and swallow in Aesop, instead of mutual love and affectionate names, there are cries of "whore" and "thief"; they throw stools at each other's heads. What madness torments this household?
All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient & unruly children, that take ill courses to disquiet them, [1138] *their son is a thief, a spend-thrift, their daughter a whore*; a step [1139] mother, or a daughter in law distempers all;	Forced marriages commonly produce such results. Or, if all is well between the couple and they live together in loving harmony, they may have disobedient and unruly children whose bad behaviour torments them: their son is a thief or spendthrift, their daughter a whore; a stepmother or daughter-in-law throws everything into disorder;

[1137] **Burton.** p. 69, k: "Amphitruo. Plaut." Editor: Plautus, Amphitryon. The exact form of Burton's question remains uncollated.

[1138] **Burton.** p. 69, l: "Paling. Filius aut fur." Editor: "Palingenius: a son either a thief …" The abbreviated citation and incomplete Latin are retained; exact passage uncollated.

[1139] **Burton.** p. 69, m: "Catus cum mure, duo galli simul in æde, Et glotes binæ nunquam vivunt sine lite." Editor: "A cat with a mouse, two cocks together in one house, and two gossips never live without a quarrel." The unusual glotes is retained and understood as talkers or tongues. Exact source unlocated.

Original text 1651	Modern English
or else for want of means,[1140] many torturers arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by means of which, they have not wherewithal to maintain themselves in that pomp as their Predecessors have done, bring up or bestow their children to their callings, to their birth and quality, [1141] and will not descend to their present fortunes.	or a lack of money brings many tormentors: debts, dues, fees, dowries, jointures, and legacies to be paid, with annuities draining away their income. These leave them unable to maintain the splendour of their predecessors, or to educate and establish their children in occupations suited to their birth and rank; yet they refuse to bring their way of life down to match their present means.[1142]
Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neigbors, negligent servants [1143] *servi furaces, Versipelles, callidi, occlusa sibi mille clavibus reserant, furtimque raptant, consumunt, liguriunt*;	Other troubles often combine to make the rest worse: ungrateful friends, impoverished friends, bad neighbours, negligent servants—thieving servants, slippery and cunning, who open things locked against them with a thousand keys, secretly pilfer, consume, and gorge themselves;
casualties, taxes, mulcts, chargeable offices, vain expenses, entertainments, losse of stock, enmities, emulations, frequent invitations, losses, suretiship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.	accidents, taxes, fines, costly offices, wasteful expenditure, entertaining, loss of stock, enmities, rivalries, frequent invitations, losses, standing surety, sickness, the death of friends, and that gulf which swallows everything: lack of foresight, bad management, disorder, and confusion. Through these their fortunes suddenly founder, and before they realise it they are plunged into an inescapable labyrinth of debts, cares, sorrows, want, grief, discontent, and melancholy itself.

[1140] **Burton.** p. 69, n: “Res angusta domi.” Editor: “Straitened means at home.” No clear n anchor is visible; provisionally attached to “want of means.” Compare Juvenal, Satire 3.164–165.

[1141] **Burton.** p. 69, o: “When pride and beggery meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies.” Editor: Burton’s comparison invokes a contemporary account of thunder; it is retained as part of his imagery.

[1142] **Editor.** A jointure is property or income settled for a wife, especially for her widowhood. Bestow children means establish or place them, for instance in an occupation or marriage. The financial charges concern maintaining a household and inherited social rank.

[1143] **Burton.** p. 69, p: “Plautus Aulular.” Editor: Plautus, The Pot of Gold. The body’s complaint about servants has not been located in the consulted text. Burton’s attribution is retained without assigning a passage.

Original text 1651	Modern English
I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial and merry in the worlds esteem are Princes and great men, free from melancholy: but for their cares, miseries, suspicions, jealousies, discontents, folly and madnesse, I refer you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject.	I have finished with households, and will now briefly survey a few kinds and conditions of people. The world considers princes and great men the safest, happiest, most cheerful and merry of all, free from melancholy. But for their cares, miseries, suspicions, jealousies, discontents, folly, and madness, I refer you to Xenophon's Tyrant, where King Hiero discusses this subject at length with the poet Simonides.[1144]
Of all others they are most troubled with perpetual fears, anxieties, insomuch, that as he said in [1145] *Valerius*, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up.	More than anyone else, they are troubled by perpetual fears and anxieties, so much so that, as the speaker in Valerius says, if you knew what cares and miseries were packed into this robe, you would not stoop to pick it up.
Or put case they be secure and free from fears and discontents, yet they are void [1146] of reason too oft, and precipitate in their actions; reade all our histories, *quos de stultis prodidere stulti*, Iliades, Æneides, Annales, and what is the subject? *Stultorum regum, & populorum continet æstus.*	Or suppose they are secure and free from fear and discontent: even then they are too often without reason and rash in their actions. Read all our histories, the accounts fools have handed down about fools—our Iliads, Aeneids, and annals—and what is their subject? *The passions of foolish kings and peoples.*[1147]
Source page 69–70 How mad they are, how furious, and upon small occasions, Rash and inconsiderate in their proceedings, how they dote, every page almost will witnesse, — *delirant reges, plectuntur Achivi.*	Almost every page bears witness to their madness and fury, their rash and thoughtless actions over trifles, their folly: kings rave, and the Greeks are punished.

[1144] **Editor.** Xenophon's dialogue is now usually called Hiero, or On Tyranny. Hiero argues that a ruler's apparent advantages are undermined by fear and insecurity; Burton extends that argument to melancholy.

[1145] **Burton.** p. 69, q: "Lib. 7. cap. 6." Editor: Valerius Maximus, book 7, chapter 6, as printed. The reference number and Burton's version of the royal robe anecdote require further collation.

[1146] **Burton.** p. 69, r: "Pellitur in bellis sapientia, vi geritur res. Vetus proverbium, aut regem aut fatuum nasci oportere." Editor: "In wars wisdom is driven out, and affairs are settled by force. An old proverb: one ought to be born either a king or a fool." Exact textual sources uncollated.

[1147] **Editor.** The verse is adapted from Horace, Epistles 1.2.8; æstus means passions or turbulent impulses. The following line, "kings rave, and the Greeks are punished," abbreviates Epistles 1.2.14. Burton makes historical writing a record of rulers' folly and its consequences for others.

Original text 1651	Modern English
Source page 70 Next in place, next in miseries and discontents, in all manner of hair-brain-actions are great men, *procul a Jove, procul a fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favors, *Ingenium vultu statque caditque suo*, now aloft, to morrow down, as [1148] *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for mites, to morrow for thousands; now before all, and anon behinde*.	Next in rank, and next in misery, discontent, and every kind of reckless behaviour, come the great men. Far from Jupiter, far from the thunderbolt: the nearer, the worse. If they live at court, they rise and fall, ebb and flow with their prince's favour. Their talent stands or falls with his expression: up today, down tomorrow. As Polybius describes them, they are like reckoning counters, gold today and silver tomorrow, worth whatever the person calculating chooses: now small coins, tomorrow thousands; now ahead of everyone, and a moment later behind.[1149]
Beside they torment one another with mutual factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigal, over-runs his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, [1150] *Æneas Sylvius* (*libidinis & stultitiæ servos*, he cals them) *Agrippa*, and many others.	They also torment one another with factions and rivalries: one is ambitious, another in love, a third in debt, a prodigal outrunning his fortune, a fourth distracted by cares and gaining nothing, and so on. For their discontents and anxieties, I refer you to Lucian's treatise On Salaried Posts, Aeneas Sylvius, who calls them slaves of desire and folly, Agrippa, and many others.

[1148] **Burton.** p. 70, r: "Lib. 1. hist. Rom. similes abaculorum calculis, secundùm computantis arbitrium, modò ærei sunt, modò aurei; ad nutum regis nunc beati sunt nunc miseri." Editor: "Book 1, Roman History. Like counters on a reckoning board, at the calculator's discretion they are now copper, now gold; at the king's nod they are now fortunate, now miserable." The comparison is in Polybius, Histories 5.26.12–13. The printed book number and the body's differing gold and silver comparison are retained.

[1149] **Editor.** The proverb about Jupiter turns proximity to power into exposure to danger. Ingenium vultu statque caditque suo adapts Ovid, Fasti 1.18, which has tuo, "your," addressing the patron. Burton's context makes the prince's favour decisive. Casting counters are movable reckoning tokens, whose value depends on their assigned position.

[1150] **Burton.** p. 70, s: "Ærumnosique; Solones in Sa. 3 De miser. curialium." Editor: "And wretched Solons … On the Miseries of Courtiers." The abbreviated middle reference, in Sa. 3, is retained without a confident expansion. The body names Aeneas Sylvius; exact passage uncollated.

Original text 1651	Modern English
Of Philosophers and Scholars, *priscæ sapientiæ dictatores*, I have already spoken in general terms, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses, — [1151] *mentemque habere queis bonam* *Et esse* [1152] *a corculis datum est.* —	I have already spoken in general of philosophers and scholars, those arbiters of ancient wisdom, those overseers of intellect and learning, men above other men, those refined souls, the Muses' favourites, *To whom it has been granted to have good minds* *And to rank among the wise.*
[1153] These acute & subtil Sophisters, so much honored, have as much need of Hellebor as others. — [1154] *ô Medici mediam pertundite venam.* Reade *Lucians Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay read their own works, their absurd tenets, prodigious paradoxes, *& risum teneatis amici?*	These much-honoured, sharp and subtle disputants need hellebore as much as anyone else. Physicians, open the middle vein! Read Lucian's Fisherman and see what he thought of them, or Agrippa's treatise on the vanity of the sciences. Better still, read their own works, their absurd doctrines and monstrous paradoxes: can you keep from laughing, friends?[1155]
You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiæ*, they have a worm as well as others; you shall finde a phantastical strain, a fustian, a bumbast, a vainglorious humor, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel throughout their works.	You will find Aristotle's saying true: there is no great intellect without an admixture of madness. They have a worm in the head like everyone else. You will find some fanciful streak, inflated rhetoric, bombast, vanity, or affected style running through their works like a raised thread in unevenly woven cloth.[1156]

[1151] **Burton.** p. 70, t: "F. Dousæ Epid. lib. 1. c. 13." Editor: Printed abbreviated reference retained; its precise work and passage remain unidentified.

[1152] **Burton.** p. 70, u: "Hoc cognomento cohonestati Romæ, qui cæteros mortales sapientiâ præstarent, testis Plin. lib. 7. cap. 34." Editor: "At Rome those who surpassed other mortals in wisdom were honoured with this surname; Pliny, book 7, chapter 34, is witness." Compare Natural History 7.118 on the names Catus and Corculum. Burton's chapter numbering is retained; corculum suggests a wise or keen mind.

[1153] **Burton.** p. 70, x: "Insanire parant certa ratione modoque, mad by the book they." Editor: "They prepare to go mad by a fixed method and rule." Compare Horace, Satires 2.3.271; Burton adapts the saying to scholars.

[1154] **Burton.** p. 70, y: "Juvenal." Editor: Juvenal, Satire 6.46. Burton reads mediam, "middle," of the vein, a reading found in older editions; the consulted Latin text has nimiam. The modern translation follows Burton's reading. The image is bloodletting.

[1155] **Editor.** Hellebore was associated with purging and the treatment of madness. Burton's medical imagery here mocks intellectual pretension. Piscator is Lucian's The Fisherman; "can you keep from laughing, friends?" comes from Horace, The Art of Poetry 5.

[1156] **Editor.** The maxim attributed to Aristotle is transmitted by Seneca, On Tranquillity of Mind 17.10. A worm in the head signifies a strain of folly or eccentricity. Fustian and bombast describe inflated writing as well as recalling coarse fabric and stuffing, which lead into Burton's woven-cloth comparison.

Original text 1651	Modern English
And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairbrains, and most discontent. [1157] *In the multitude of wisdom is grief, and he that encreaseth wisdom, encreaseth sorrow*. I need not quote mine author; they that laugh and contemn others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other.	Those who teach wisdom, patience, and meekness are the greatest fools, scatterbrains, and malcontents. In much wisdom there is grief, and whoever increases wisdom increases sorrow. I need not name my authority. Those who laugh at and despise others, condemning the world for its folly, deserve to be mocked themselves: they are as flighty and as open to attack as anyone.
[1158] *Democritus* that common flouter of folly, was ridiculous himself, barking *Menippus*, scoffing *Lucian*, satyrical *Lucilius, Petronius, Varro, Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Æthiopem albus*.	Democritus, that habitual mocker of folly, was himself ridiculous. Barking Menippus, scoffing Lucian, the satirists Lucilius, Petronius, Varro, Persius, and the rest may all be criticised with the others. Let the straight-legged man mock the cripple, and the white man the Ethiopian.[1159]
Bale, Erasmus, Hospinian, Vives, Kemnisius, explode as a vast Ocean of Obs and Sols, School divinity, [1160] A labyrinth of intricable questions, unprofitable contentions, *incredibilem delirationem*, one cals it.	Bale, Erasmus, Hospinian, Vives, and Chemnitz denounce scholastic theology as a vast ocean of objections and solutions, a labyrinth of tangled questions and fruitless disputes; one calls it incredible delirium.

[1157] **Burton.** p. 70, a: “Salomon.” Editor: Solomon. Ecclesiastes 1:18; Burton repeats wisdom where the King James Bible’s second clause has knowledge.

[1158] **Burton.** p. 70, b: “Communis irrisor stultitiæ.” Editor: “The general mocker of folly.” This gloss describes Democritus.

[1159] **Editor.** Juvenal, Satire 2.23, uses bodily and racial difference as insulting comparisons in an argument about who has standing to mock another. Burton turns the line against satirists who are themselves vulnerable to censure. Its language is retained rather than converted into a neutral modern proverb.

[1160] **Burton.** p. 70, c: “Wit whither wilt?” Editor: An exclamation at intellect wandering without restraint.

Original text 1651	Modern English
If School divinity be so censured, *subtilis* [1161] *Scotus lima veritatis, Occam irrefragabilis, cujus ingenium vetera omnia ingenia subvertit*, &c. *Baconthrope*, Dr. *Resolutus*, and *Corculum Theologiæ, Thomas* himself, Doctor [1162] *Seraphicus, cui dictavit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? what can her followers say for themselves?	If scholastic theology is judged so harshly—subtle Scotus, the file that sharpens truth; irrefutable Ockham, whose intellect overturned all earlier intellects; Baconthorpe, the Resolute Doctor and keen mind of theology; Thomas himself, the Seraphic Doctor, to whom an angel dictated—what will become of humanistic learning? Foolish art, what can she plead? What can her followers say in their defence?[1163]
Source page 70–71 Much learning [1164] *cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor it self can do no good, nor that renowned [1165] Lanthorn of *Epictetus*, by which if any man studied, he should be as wise as he was.	Much learning has broken their brains apart, cracked their skulls, and taken such deep root that the head cannot be cured by three Anticyras. Hellebore itself can do no good, nor even that celebrated lamp of Epictetus, by whose light anyone who studied was supposed to become as wise as he was.[1166]

[1161] **Burton.** p. 70, d: “Scaliger exercitat. 324.” Editor: Scaliger, Exercises, no. 324; exact passage uncollated.

[1162] **Burton.** p. 70, e: “Vit. ejus.” Editor: “His life,” referring to a biography of Thomas. The particular work is unidentified.

[1163] **Editor.** Obs and Sols abbreviates objections and solutions in scholastic disputation. Humanity here means humanistic learning. The catalogue names Duns Scotus, William of Ockham, John Baconthorpe, and Thomas Aquinas. Burton calls Thomas Seraphicus; the usual distinction is Thomas the Angelic Doctor and Bonaventure the Seraphic Doctor. The printed title is retained.

[1164] **Burton.** p. 70, f: “Ennius.” Editor: The body splits cerebrum, “brain,” around diminuit, “diminished” or “broke apart.” Compare the grammatical example saxo cere comminuit brum, traditionally attributed to Ennius. Donatus transmits the split-word example; Burton’s wording and attribution are retained, without treating the attribution as secure.

[1165] **Burton.** p. 70, g: “Lucian. Ter mille drachmis olim empta; studens inde sapientiam adipisceretur.” Editor: “Lucian. Once bought for three thousand drachmas; by studying by it he would acquire wisdom.” The Ignorant Book Collector 13 tells of a purchaser who supposed that reading by Epictetus’s lamp would make him wise. The story satirises that supposition.

[1166] **Editor.** Burton’s broken Latin word cere-diminuit-brum makes the brain appear split on the page; the modern text conveys the sense, and his following skull image is retained. “A head incurable by three Anticyras” is from Horace, The Art of Poetry 300, invoking the place associated with hellebore. The lamp anecdote continues the satire of mistaking the outward signs of learning for wisdom.

Original text 1651	Modern English
Source page 71 But all wil not serve; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubility of tongue, will talk much to no purpose, Orators can perswade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot settle their own brains, what saith *Tully*? *Malo indisertam prudentiam, quam loquacem stultitiam*; and as [1167] *Seneca* seconds him, a wise mans Oration should not be polite or solicitous.	But none of this will do. Rhetoricians discuss all sorts of things to show off their fluency; their nimble tongues talk at length to no purpose. Orators can persuade others of whatever they please, lead them wherever they wish and from wherever they wish, stir them up, calm them down, and so on; yet they cannot settle their own minds. What does Cicero say? I prefer wisdom without eloquence to eloquent folly. Seneca supports him: a wise person's speech should not be elaborately polished or anxiously contrived.[1168]
[1169] *Fabius* esteems no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores*; so doth *Gregory, Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator is a turn-coat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meer voice, as [1170] he said of a Nightingale, *dat sine mente sonum*, an hyperbolical liar, a flatterer, a parasite,	Fabius thinks most of them no better, in speech, performance, or gesture, than men out of their minds: mad declaimers. Gregory agrees: I call wise the person whose wisdom lies in deeds, not words. Make the best of him: a good orator is a turncoat, a bad man; an excellent speaker, a thoroughly wicked man. His tongue is for sale. He is nothing but a voice, as someone said of a nightingale: he makes sounds without thought; an extravagant liar, a flatterer, a parasite;[1171]

[1167] **Burton.** p. 71, h: "Epist. 21. 1. lib. Non oportet orationem sapientis esse politam aut solicitam." Editor: "A wise person's speech ought not to be polished or anxiously contrived." The printed reference is retained. Compare Seneca, Letters 115.2, on over-polished speech; this is a parallel, not a verification of Burton's exact wording.

[1168] **Editor.** Tully is Marcus Tullius Cicero. Compare De oratore 3.142: if forced to choose, the speaker prefers ineloquent wisdom to eloquent folly, though the larger argument seeks wisdom joined with eloquence. Burton extracts the preference for his satire.

[1169] **Burton.** p. 71, i: "Lib. 3. cap. 13. multo anhelitu jactatione furentes pectus, frontem cædentes, &c." Editor: "Raging with much panting and gesticulation, beating their breasts and foreheads, and so on." The matching description is in Quintilian, Institutio oratoria 2.12.9–10; Burton's printed reference is retained.

[1170] **Burton.** p. 71, k: "Lipsius, voces sunt, præterea nihil." Editor: "They are voices, and nothing more." Justus Lipsius is cited without a work or passage; the precise source remains unlocated.

[1171] **Editor.** Fabius is Quintilian, whose full name was Marcus Fabius Quintilianus. "Action" includes an orator's delivery and bodily performance. "A good orator, a very bad man" reverses the ideal union of eloquence and moral character. The Gregory quotation is not securely located; the name is left unexpanded.

Original text 1651	Modern English
and as [1172] *Ammianus Marcellinus* will, a corrupting cosener, one that doth more mischief by his fair speeches, then he that bribes by mony: for a man may with more facility avoid him that circumvents by money, then him that deceives with glosing terms; which made [1173] *Socrates* so much abhor and explode them.	and, as Ammianus Marcellinus has it, a corrupting cheat, who does more harm through fine speeches than another does through bribes. It is easier to avoid someone who traps you with money than someone who deceives you with flattering words. This made Socrates detest and denounce them so strongly.
[1174] *Fracastorius*, a famous Poet, freely grants all Poets to be mad; so doth [1175] *Scaliger*; and who doth not? *Aut insanit homo, aut versus facit, Hor. Sat. 7. l. 2. Insanire lubet, i. versus componere. Virg. 3. Egl.* so *Servius* interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasitical applauders;	Fracastoro, a famous poet, freely admits that all poets are mad; so does Scaliger, and who does not? "The fellow is either mad or writing verses," says Horace, Satires, book 2, satire 7. "I feel like going mad"—that is, composing verses—says Virgil, Eclogue 3, as Servius interprets it. All poets are mad: a company of bitter satirists and slanderers, or else fawning applauders;[1176]

[1172] **Burton.** p. 71, l: "Lib. 30. plus mali facere videtur qui oratione quàm qui precio quemvis corrumpit: nam, &c." Editor: "Someone who corrupts another through speech seems to do more harm than someone who does so for a price; for, etc." Ammianus Marcellinus 30.4.10 quotes Cicero here. His text has iudicem, "a judge," where Burton has the broader quemvis, "anyone."

[1173] **Burton.** p. 71, m: "In Gorg. Platonis." Editor: "In Plato's Gorgias." Burton invokes the dialogue's criticism of rhetoric; he supplies no section number.

[1174] **Burton.** p. 71, n: "In naugerio." Editor: "In Naugerius." Fracastoro's dialogue on poetry is meant; the precise passage has not been collated.

[1175] **Burton.** p. 71, o: "Si furor sit Lyæus, &c. quoties furit, furit, furit, amans, bibens, & Poeta, &c." Editor: "If Lyaeus is madness, etc., how often he rages, rages, rages—as lover, drinker, and poet, etc." Lyaeus is a name of Bacchus, associated here with wine. Burton's excerpt is fragmentary; the Scaliger passage remains unlocated.

[1176] **Editor.** Horace's line is Satires 2.7.117. Virgil, Eclogue 3.36, has "since you feel like going mad" in a competitive singing match; Burton quotes a shortened form. His appeal to Servius's interpretation is preserved but has not been independently collated. "Mad" ranges here between inspired, excessive, foolish, and mentally disordered.

Original text 1651	Modern English
and what is Poetry it self, but as *Austin* holds, *vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in general, which Sir *Thomas Moore* once did of *Germanus Brixius* Poems in particular. *——vehuntur.* *In rate stultitiæ, sylvam habitant Furiæ.*	and what is poetry itself but, as Augustine says, the wine of error poured out by drunken teachers? You may pass on them all the judgement that Sir Thomas More once passed on the poems of Germanus Brixius: *Follies sail aboard the ship;* *The Furies inhabit the wood.*[1177]
Budæus in an Epistle of his to *Lupsetus*, will have civil Law to be the tower of wisdom; another honours physick, the Quintessence of Nature; a third tumbles them both down, and sets up the flag of his own peculiar science.	Budé, in a letter to Lupset, makes civil law the tower of wisdom. Another honours medicine as the quintessence of nature. A third pulls both down and raises the flag of his own particular discipline.[1178]
Your supercilious Criticks, Grammatical triflers, Note-makers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; [1179] *Pro stultis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fools with them that cannot find fault; they correct others, & are hot in a cold cause,	Your haughty critics, grammatical triflers, annotators, and meticulous antiquaries discover every ruined fragment of learning, their cherished absurdities, among the rubbish of old writers. They reckon people fools unless they can find something to blame in another's writing: anyone who cannot find fault is a fool to them. They correct others and grow heated over a cold cause;

[1177] **Editor.** Augustine, Confessions 1.16.22, distinguishes language itself from the intoxicating errors conveyed through it. More, Epigram 267, mocks Germanus Brixius's Chordigera, a poem about a ship, and Antimorus silva, a "wood" attacking More. Thus the ship and wood refer to particular books. Stultitiæ is the plural subject, "follies," sailing in the ship; the Furies occupy the wood.

[1178] **Editor.** Budæus is Guillaume Budé; Lupsetus is Thomas Lupset. "Civil law" means the learned Roman-law tradition; "physick" means medicine. "Quintessence," literally a fifth essence, suggests the purest or most concentrated part. The precise letter has not been identified.

[1179] **Burton.** p. 71, p: "Morus Utop. lib. 11." Editor: More, Utopia; "lib. 11" is retained as printed. The exact passage behind the attack on fault-finding has not been collated.

Original text 1651	Modern English
puzzle themselves to finde out how many streets in *Rome*, houses, gates, towers, *Homers* countrey, *Æneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum* [1180] *prius extiterit an gallina?* &c. *& alia quæ dediscenda essent scire, si scires*, as [1181] *Seneca* holds.	they torment themselves finding out how many streets, houses, gates, and towers Rome had; where Homer came from; who Aeneas's mother was; about Niobe's daughters; whether Sappho was a prostitute; whether the egg or the hen came first; and other things which, as Seneca says, you ought to unlearn if you knew them.[1182]
What clothes the Senators did wear in *Rome*, what shoes, how they sat, where they went to the close-stool, how many dishes in a messe, what sauce; which for the present for an historian to relate, according to [1183] *Lodovic. Vives*, is very ridiculous, is to them most precious elaborate stuff, they admired for it, and as proud, as triumphant in the mean time for this discovery, as if they had won a city, or conquered a province; as rich as if they had found a Mine of Gold ore.	What clothes the Roman senators wore, what shoes, how they sat, where they relieved themselves, how many dishes were served at a meal, and with what sauce: details which, according to Luis Vives, it is thoroughly ridiculous for a historian to recount on such an occasion are to these men precious material for painstaking study. They are admired for it, and feel as proud and triumphant over their discovery as if they had captured a city or conquered a province, as rich as if they had found a gold mine.

[1180] **Burton.** p. 71, q: "Macrob. Satur. 7. 16." Editor: Macrobius, Saturnalia 7.16, on the priority of the egg or the hen; Burton's reference, not a newly collated text.

[1181] **Burton.** p. 71, r: "Epist. 16." Editor: Seneca. The questions about Homer, Aeneas's mother, and Sappho, and the claim that such things should be unlearned, occur in Letters 88.37. The printed "16" is retained.

[1182] **Editor.** These are examples of questions Burton ridicules, not claims that the doubtful premises are true. In particular, the question about Sappho derives from Seneca's attack on antiquarian trivia; it is not biographical evidence that she was a prostitute. Niobe's children belong to Greek myth.

[1183] **Burton.** p. 71, s: "Lib. de causis corrup. artium." Editor: Luis Vives, On the Causes of the Corruption of the Arts. Burton gives no more precise location; the passage remains uncollated.

Original text 1651	Modern English
Source page 71–72 *Quosvis authores absurdis commentis suis percacant & stercorant*, one saith, they bewray and dawb a company of books and good Authors, with their absurd Comments, *correctorum sterquilinia* [1184] *Scaliger* cals them, and shew their wit in censuring others, a company of foolish note-makers, humble-bees, dors or beetles, *inter stercora ut plurimum versantur*,	They shit on and befoul every author with their absurd commentaries, as someone says; they soil and smear a whole company of books and good authors with their ridiculous comments. Scaliger calls these the dungheaps of textual correctors. They show their wit by censuring others, a company of foolish annotators, bumblebees, dor-beetles, or other beetles, spending most of their time among dung;[1185]
Source page 72 they rake over all those rubbish and dunghils, and prefer a manuscript many times before the Gospel it self, [1186] *thesaurum criticum*, before any treasure, and with their *deleatur, alii legunt sic, meus codex sic habet*, with their *postremæ editions*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good,	they rake through all that rubbish and those dungheaps, often valuing a manuscript above the Gospel itself and a treasury of textual criticism above any treasure. With their "delete this," "others read it this way," "my manuscript has this," their latest editions, annotations, corrections, and so on, they make books expensive and themselves ridiculous, and benefit nobody;[1187]

[1184] **Burton.** p. 71, t: "Lib. 2. in Ausonium, cap. 19. & 32." Editor: Scaliger on Ausonius, book 2, chapters 19 and 32, as cited by Burton. The identity of the edition and exact passages remain to be established.

[1185] **Editor.** "Bewray" here means soil or befoul, and "dawb" means smear. A dor is a buzzing beetle. The explicitly scatological Latin supplies the force of the first modern sentence; Burton then repeats it more obliquely in English. Both statements are retained.

[1186] **Burton.** p. 72, z: "Edit. 7. volum. Jano Gutero." Editor: A reference to a seven-volume publication associated with Janus Gruter. The printed name and abbreviated description are retained; the edition has not been bibliographically verified.

[1187] **Editor.** Critics here are textual scholars who compare manuscripts and propose readings. Deleatur is the instruction "let it be deleted"; castigations are corrections. "Dear" means expensive. The attack is self-implicating: Burton's own book depends on manuscripts, editions, quotations, and annotations.

Original text 1651	Modern English
yet if any dare oppose or contradict, they are mad, up in arms on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? [1188] *Epiphillides hæ sunt ut meræ nugæ*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as others.	yet if anyone dares oppose or contradict them, they go mad and spring to arms. How many sheets they write in their defence, what bitter attacks, what apologies! These are mere gleanings, sheer trifles. But I dare say no more about them, for them, with them, or against them, since I am as exposed to their lash as anyone.[1189]
Of these and the rest of our Artists and Philosophers, I wil generally conclude they are a kind of mad men, as [1190] *Seneca* esteems of them, to make doubts & scruples, how to read them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order or rectifie our manners.	Of these men and the rest of our learned practitioners and philosophers, I will conclude in general that they are a kind of madmen, as Seneca judges them. They raise doubts and quibbles over how to read old authors correctly, and amend their texts, yet will not amend their own lives or teach us to heal our minds, remember our duties, and maintain good faith in human affairs: to keep our wits in order or correct our conduct.

[1188] **Burton.** p. 72, a: “Aristophanis Ranis.” Editor: “In Aristophanes’ Frogs.” Compare Frogs 92 and its ancient scholia: epiphyllides are small, leftover bunches of grapes, hence paltry gleanings.

[1189] **Editor.** Epiphillides transliterates a Greek word for small grapes left after harvest; “gleanings” preserves the image of poor scraps. “Apologies” are written defences. Burton’s sudden retreat anticipates the mock exemptions for powerful people at the block’s close.

[1190] **Burton.** p. 72, b: “Lib. de beneficiis.” Editor: Seneca, On Benefits. The phrases about healing minds, good faith, and remembering duties are found in 1.4; Burton rearranges their order.

Original text 1651	Modern English
Nunquid tibi demens videtur, si istis operam impenderit? is not he mad that draws lines with *Archimedes*, whiles his house is ransacked, and his city besieged, when the whole world is in combustion, or we whilst our souls are in danger, *mors sequitur, vita fugit*, to spend our time in toyes, idle questions, and things of no worth?[1191]	Does someone seem mad to you if he devotes his efforts to these things? Is he not mad who draws geometrical figures with Archimedes while his house is being plundered and his city besieged, while the whole world is ablaze? Or are we not mad, while our souls are in danger—death pursues us, life escapes—to waste our time on trifles, idle questions, and worthless things?[1192]
That Lovers are mad, I think no man will deny, *Amare simul & sapere, ipsi Iovi non datur*, Jupiter himself cannot intend both at once, [1193] *Non bene conveniunt, nec in unâ sede morantur* *Majestas & amor.*	That lovers are mad, I think no one will deny. Even Jupiter is not granted the power to love and be wise at once: Jupiter himself cannot attend to both together. *Majesty and love do not agree,* *Nor dwell together in one place.*
Tully when he was invited to a second marriage, replied, he could not *simul amare & sapere*, be wise and love both together. [1194] *Est orcus ille, vis est immedicabilis, est rabies insana*, Love is madnesse, a hell, an incurable disease; *impotentem & insanam libidinem* [1195] *Seneca* cals it, an impotent and raging lust. I shall dilate this subject apart: in the mean time let Lovers sigh out the rest.	When Cicero was urged to marry again, he answered that he could not love and be wise at the same time: be wise and love together. Love is a hell, an incurable force, a mad frenzy; love is madness, a hell, an incurable disease. Seneca calls it ungovernable and insane desire, an uncontrolled and raging lust. I shall discuss this subject separately; meanwhile, let lovers sigh out the rest.[1196]

[1191] **Burton.** p. 72, c: “Delirus & amens dicatur merit. Hor. Seneca.” Editor: “Let him rightly be called deranged and out of his mind. Horace. Seneca.” No clear matching letter is visible in the body. Placed provisionally after the paragraph on futile learning; the exact source of the wording remains unlocated.

[1192] **Editor.** Archimedes is the mathematician traditionally represented as absorbed in geometrical work during the capture of Syracuse. Burton enlarges the anecdote into a warning against attending to scholarly trifles during public crisis or spiritual danger; this wording is not treated as a precise historical account.

[1193] **Burton.** p. 72, d: “Ovid. Met.” Editor: Ovid, Metamorphoses 2.846–847. Jupiter abandons divine majesty and takes the shape of a bull in his pursuit of Europa.

[1194] **Burton.** p. 72, e: “Plutarch. Amatorio est amor insanus.” Editor: “Plutarch, On Love: love is madness.” The wording and its relationship to the following Latin quotation have not been collated.

[1195] **Burton.** p. 72, f: “Epist. 39.” Editor: Seneca, Letter 39, as cited. Impotens here means unable to govern or restrain itself, not sexually impotent; the precise wording remains uncollated.

[1196] **Editor.** Burton announces the later treatment of love melancholy. “Impotent” here means ungoverned or beyond self-control. The repeated Latin proposition and English explanation remain distinct. The particular Cicero remarriage anecdote has not been securely located for this draft.

Original text 1651	Modern English
[1197] *Nevisanus* the Lawyer holds it for an axiome, *most women are fools*, [1198] *consilium fæminis invalidum*; *Seneca* men, be they yong or old; who doubts it, youth is mad as *Elius* in *Tully, Stulti adolescentuli*, old age little better, *deliri senes*, &c.	Nevizanus the jurist treats it as an axiom that most women are fools: women's judgement is weak. Seneca says as much of men, young or old. Who doubts it? Youth is mad, as Elius says in Cicero: foolish young men; old age is scarcely better: doting old men, and so on.[1199]
Theophrastes in the 107. year of his age, said he then began to be wise, *tum sapere cæpit*, and therefore lamented his [1200] departure. If wisdom come so late, where shall we finde a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author, but for the present, let one fool point at another.	Theophrastus, in his hundred and seventh year, said that he was only then beginning to be wise—only then did his wisdom begin—and therefore lamented his departure. If wisdom comes so late, where shall we find a wise man? Our old people dote at seventy. I would cite more proofs and a better authority, but for now let one fool point at another.[1201]

[1197] **Burton.** p. 72, g: "Sylvæ nuptialis l. 1. num. 11. Omnes mulieres ut plurimum stultæ." Editor: "Nuptial Forest, book 1, number 11. All women, for the most part, are foolish." Burton's qualification sits awkwardly with "all"; it is retained. The passage in Nevizanus has not been collated.

[1198] **Burton.** p. 72, h: "Aristotle." Editor: No work or passage is supplied. This marginal attribution stands beside the claim about women's judgement; no precise passage has been established.

[1199] **Editor.** Nevizanus is the jurist Giovanni Nevizzano. The passage assembles misogynistic commonplaces before extending the charge of folly to men and every age. The compressed "Seneca men" is read as "Seneca [holds the same opinion of] men," shifting the charge from women to men. "Elius" is retained without a conjectural identification. "Dote" means lose sound judgement, not show affection.

[1200] **Burton.** p. 72, i: "Dolere se dixit quod tum vita egrederetur." Editor: "He said he regretted having to leave life just then." No additional source is named.

[1201] **Editor.** The age of 107 belongs to a transmitted anecdote, not a verified lifespan. Compare Jerome, Letter 52.3, which tells the same late-wisdom story; the consulted English text names Themistocles, while Burton names Theophrastus. The differing names require further textual collation.

Original text 1651	Modern English
[1202] *Nevisanus* hath as hard an opinion of [1203] rich men, *wealth and wisdom cannot dwell together, stultitiam patiuntur opes*, and they do commonly [1204] *infatuare cor hominis*, besot men; and as we see it, *fools have fortune*:[1205] [1206] *Sapientia non invenitur in terra suaviter viventium.*	Nevizanus has an equally harsh opinion of rich men: wealth and wisdom cannot live together; riches admit folly, and commonly make the human heart foolish, stupefying people. As we see for ourselves, fools are lucky. Wisdom is not found in the land of those who live at ease.
Source page 72–73 For beside a natural contempt of learning, which accompanies such kinde of men, innate idlenesse, (for they will take no pains) and which [1207] *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth and little wit go commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the minde, they have most part some gullish humor or other, by which they are led;	Besides the natural contempt for learning and inborn idleness of such men, who will take no pains, there is Aristotle's observation: where intelligence is greatest, fortune is least; where fortune is greatest, intelligence is very small. Great wealth and little wit commonly go together. Some have as much brain in their heads as in their heels. Besides this ingrained neglect of the liberal sciences and all the arts that should cultivate the mind, polish it, most have some foolish whim or other that governs them;

[1202] **Burton.** p. 72, k: "Lib. 1. num. 11 sapientia & divitiæ vix simul possideri possunt." Editor: "Book 1, number 11: wisdom and riches can scarcely be possessed together." The reference continues the citation of Nevizanus; not independently collated.

[1203] **Burton.** p. 72, l: "They get their wisdom by eating Piecrust some." Editor: A sarcastic suggestion that some acquire their supposed wisdom simply through eating well; the particular proverbial source remains unlocated.

[1204] **Burton.** p. 72, m: "Χρήματα τοῖς θνητοῖς γίνεται ἀφροσύνη. Opes quidem mortalibus sunt amentia. Theognis." Editor: "Wealth becomes folly for mortals"; the Latin restates, "Riches indeed are madness for mortals." Greek accents and letterforms are regularized; the tiny printed article before θνητοῖς is read provisionally as τοῖς. The quotation requires collation with Theognis.

[1205] **Burton.** p. 72, n: "Fortuna nimium quem fovet, stultum facit." Editor: "Fortune makes a fool of the person she favours too much." No source is named. With no clear matching body letter, this is provisionally attached to "fools have fortune."

[1206] **Burton.** p. 72, o: "Job. 28." Editor: Compare Job 28:13. Burton's wording takes wisdom to be absent from the land of those living comfortably; the modern rendering follows his Latin. Biblical editions differ here, and the consulted Nova Vulgata has simply "the land of the living."

[1207] **Burton.** p. 72, p: "Mag. moral. lib. 2. & lib. 1. sat. 4." Editor: Magna Moralia, book 2, attributed to Aristotle; the appended "book 1, satire 4" belongs to a different kind of work and anticipates the Horace reference repeated on p. 73. The composite entry is retained; the Aristotle passage remains uncollated.

Original text 1651	Modern English
Source page 73 one is an Epicure, an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrist to work upon,) ——[1208] *Hic nuptarum insanit amoribus, hic puerorum,* [1209] one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, &c.	one is a sensualist or atheist, a second a gambler, a third a womaniser, all fit subjects for a satirist: *One is mad with desire for married women, another for boys.* One is mad about hawking, hunting, and cockfighting; another about carousing, riding, and spending; a fourth about building or fighting, and so on.[1210]
Insanit veteres statuas Damasippus emendo, Damasippus hath an humor of his own, to be talkt of: [1211] *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statuæ erectæ stultitiæ*, the very statues or pillars of folly.	Damasippus goes mad buying old statues. He has a whim of his own that makes him talked about; Heliodorus the Carthaginian has another. In a word, as Scaliger concludes of them all, they are statues erected to folly, the very statues or pillars of foolishness.[1212]

[1208] **Burton.** p. 73, q: “Hor. ser. 1. sat. 4.” Editor: Horace, Satires 1.4.27, the line contrasting desire for married women and for boys.

[1209] **Burton.** p. 73, r: “Insana gula, insanæ obstructiones, insanum venandi studium discordia demens. Virg. Æn.” Editor: “Mad gluttony, mad obstructions, a mad passion for hunting, demented discord. Virgil, Aeneid.” The printed obstructiones is retained. No book or line is given; the entry gathers several phrases whose individual sources remain uncollated.

[1210] **Editor.** “Epicure” is Burton’s polemical term for a person devoted to sensual pleasure. “Cocking” is cockfighting. The Horace line uses puerorum, “of boys”; the modern version retains its age-specific wording.

[1211] **Burton.** p. 73, s: “Heliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic jussi condier, & ut viderem an quis insanior ad me visendii usq. ad hæc loca penetraret. Ortelius in Gad.” Editor: “I, Heliodorus the Carthaginian, ordered in my will that I be buried here in a sarcophagus at the world’s end, to see whether anyone madder would make his way to these places to visit me.” Ortelius’s Gades map text, on Cadiz, contains the purported inscription; the consulted transcription has visendum. Burton’s doubtful visendii is retained. Locating the literary source does not authenticate the inscription.

[1212] **Editor.** Damasippus’s compulsive statue-buying appears in Horace, Satires 2.3.64. The marginal epitaph makes Heliodorus’s remote burial a challenge to the next fool willing to travel there. The following “statues of folly” turns the collector’s objects into an image of the collectors themselves.

Original text 1651	Modern English
Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as [1213] *Berosus* of *Semiramis; omnes mortales militia, triumphis, divitiis, &c. tum & luxu, cæde, cæterisque vitiis antecessit*, as she had some good, so had she many bad parts.	Choose from all history the most admired person, and you will still find great things to praise and great things to condemn. As Berosus says of Semiramis, she surpassed all mortals in warfare, triumphs, and riches, and also in luxury, slaughter, and other vices. She had some good qualities, and many bad ones.
Alexander, a worthy man, but furious in his anger, overtaken in drink: *Cæsar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: [1214] *Hannibal*, as he had mighty vertues, so had he many vices; *unam virtutem mille vitia comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him.	Alexander was a worthy man, but violent in his anger and overcome by drink. Caesar and Scipio were brave and wise, but vain and ambitious. Vespasian was a worthy ruler, but avaricious. Hannibal had great virtues and many vices: a thousand vices accompany one virtue. As Machiavelli says of Cosimo de' Medici, he had two distinct persons within him.
I will determine of them all, they are like these double or turning pictures, stand before you see a fair maid, on the one side an ape, on the other an owl: look upon them at the first sight all is wel, but farther examine, you shall finde them wise on the one side, and fools on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.	My verdict on them all is that they resemble those changing pictures: stand in front and you see a pretty girl; from one side, an ape; from the other, an owl. At first glance all looks well, but examine them further and you find wisdom on one side and folly on the other, a few things deserving praise and the rest faulty beyond comparison. I will say nothing of their diseases, rivalries, discontents, wants, and similar miseries; let Poverty plead the rest in Aristophanes' Wealth.[1215]

[1213] **Burton.** p. 73, t: "If it be his work, which Gasper Veretus suspects." Editor: Burton himself questions the attribution to Berosus. The identity and passage of "Gasper Veretus" remain unresolved; no authentic work by Berosus is asserted here.

[1214] **Burton.** p. 73, u: "Livy. Ingentes virtutes ingentia vitia." Editor: "Great virtues, great vices." Burton cites Livy for the contrast in Hannibal's character; the precise wording has not been collated.

[1215] **Editor.** The "turning pictures" display different images from different viewing angles; Burton makes their changing appearance a figure for mixed character. In Aristophanes' Plutus, or Wealth, Poverty argues her own case. Burton lets her carry forward the criticism he leaves unfinished.

Original text 1651	Modern English
Covetous men amongst others, are most mad, [1216] they have all the Symptoms of melancholy, fear, sadnesse, suspition, &c. as shall be proved in his proper place, *Danda est Hellebori multo pars maxima avaris.*	Among all these, the avaricious are the maddest. They have all the symptoms of melancholy—fear, sadness, suspicion, and so on—as will be demonstrated in its proper place. *By far the largest dose of hellebore must go to the greedy.*[1217]
And yet me thinks prodigals are much madder then they, be of what condition they will, that bear a publick, or private purse; as a [1218] Dutch writer censured *Richard* the rich Duke of *Cornwal*, suing to be Emperor, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered mony like water;	And yet I think spendthrifts are much madder, whatever their station, whether they manage public money or their own. A German writer censured Richard, the rich Duke of Cornwall, when he sought to become emperor, for his lavish spending: he poured money like water at the feet of the prince-electors; he scattered money like water;[1219]
I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemaniæ, qui nobile jus suum pro pecuniâ vendiderunt*: spend-thrifts, bribers, and bribe takers are fools, and so are [1220] all they that cannot keep, disburse, or spend their moneys well.	I condemn them. “Foolish England,” he says, “which willingly deprived herself of so much money; foolish princes of Germany, who sold their noble right for money.” Spendthrifts, those who offer bribes, and those who take them are fools; so are all who cannot save, disburse, or spend their money properly.

[1216] **Burton.** p. 73, x: “Hor. Quisquis ambitione mala aut argenti pallet amore, Quisquis luxuria, tristitia, superstitione. Per.” Editor: “Whoever grows pale with wicked ambition or love of money; whoever [suffers] from luxury, sadness, superstition.” Compare Horace, Satires 2.3.77–80. Burton’s tristitia turns the source’s adjective tristi, “gloomy,” into a separate noun. The appended “Per.” is retained without assigning the whole entry to Persius.

[1217] **Editor.** The verse is Horace, Satires 2.3.82. Hellebore was associated in ancient medicine and satire with purging madness. Burton applies that inherited medical image to greed; the line belongs to his historical account, not a proposed treatment.

[1218] **Burton.** p. 73, y: “Cronica Slavonica ad annum 1257. de cujus pecunia jam incredibilia dixerunt.” Editor: “Slavonic Chronicle, under the year 1257: of whose money they have already told incredible things.” The chronicle’s exact identity and passage have not been established.

[1219] **Editor.** Richard (1209–1272) was Earl of Cornwall, not duke; Burton’s title is retained in both columns. He was elected King of the Romans in 1257 but did not become Holy Roman Emperor. “Dutch” here has the broader early modern sense encompassing German. The financial accusation remains the quoted chronicler’s claim.

[1220] **Burton.** p. 73, z: “A fool and his money are soon parted.”

Original text 1651	Modern English
I might say the like of angry, peevish, envious, ambitious; [1221] *Anticyras melior sorbere meracas*; Epicures, Atheists, Schismaticks, Hereticks; *omnes habent imaginationem læsam* (saith *Nymannus*) *and their madnesse shall be evident*, 2 Tim. 3.9.	I might say the same of the angry, ill-tempered, envious, and ambitious: better for them to swallow undiluted Anticyra; of sensualists, atheists, schismatics, and heretics. All have disordered imaginations, says Nymannus, and their madness shall be evident, 2 Timothy 3:9.[1222]
Source page 73–74 [1223] *Sabatus* an *Italian*, holds sea-faring men all mad; *the ship is mad, for it never stands still: the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whither they would go: and those men are maddest of all that go to sea; for one fool at home, they finde forty abroad.* He was a mad man that said it, and thou peradventure as mad to reade it.	Sabatus, an Italian, considers all seafarers mad. The ship is mad because it never stands still; the sailors are mad to expose themselves to such immediate dangers; the waters are raging mad, perpetually moving; the winds are as mad as the rest, knowing neither where they come from nor where they want to go; and maddest of all are those who go to sea, for they find forty fools abroad for every one at home. The man who said it was mad, and perhaps you are just as mad to read it.

[1221] **Burton.** p. 73, a: “O ut de imag. mbitiosus & audax naviget Anticyras.” Editor: The opening “O ut de imag.” is an uncertain, abbreviated reading; de imag. may point to the nearby discussion of imagination. The next word appears to lack its initial a; taking it as ambitiosus gives “let the ambitious and bold sail to Anticyra.” Compare Horace, Satires 2.3.165–166, which has ambitiosus and singular Anticyram. The doubtful printed text is preserved.

[1222] **Editor.** “Swallow undiluted Anticyra” comes from Persius 4.16: the place-name stands for its proverbial hellebore. Burton then joins Nymannus’s language of injured imagination to religious polemic and 2 Timothy 3:9. These categories belong to his argument, not to a modern diagnosis of religious disagreement. The exact Nymannus source remains unresolved.

[1223] **Burton.** p. 73, b: “Navis stulta, quæ continuo movetur, nautæ stulti qui se periculis exponunt, aqua insana quæ sic fremit, &c. aër jactatur, &c. qui mari se committit stolidum unum terra fugiens, 40. mari invenit. Gaspar Ens Moros.” Editor: “The ship is foolish, constantly moving; the sailors foolish, exposing themselves to danger; the water mad, roaring so, etc.; the air is tossed about, etc. Whoever entrusts himself to the sea, fleeing one fool on land, finds forty at sea.” Moros. probably abbreviates Caspar Ens’s Morosophia (Cologne, 1620). The work is bibliographically identified; the quoted passage remains uncollated.

Original text 1651	Modern English
Source page 74 [1224] *Felix Platerus* is of opinion all Alchemists are mad, out of their wits; [1225] *Atheneus* saith as much of Fidlers, *& musarum luscinias*, [1226] Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes musick at one ear, out goes wit at another.	Felix Platter thinks all alchemists mad, out of their wits. Athenaeus says as much of fiddlers and the Muses' nightingales, musicians: all pipers go mad; the moment they blow, their minds fly away. Music comes in at one ear and wit goes out at the other.
Proud and vain glorious persons are certainly mad; and so are [1227] lascivious; I can feel their pulses beat hither, horn mad some of them, to let others lie with their wives, and wink at it.	The proud and vain are certainly mad, and so are the lustful. I can feel their pulses beating from here. Some are mad enough to wear cuckolds' horns: they let others sleep with their wives and turn a blind eye.[1228]

[1224] **Burton.** p. 74, d: "Cap. de alien. mentis." Editor: "Chapter on mental derangement." The reference accompanies Felix Platter; the exact edition and passage remain uncollated.

[1225] **Burton.** p. 74, e: "Dipnosophist. lib. 8." Editor: Athenaeus, Deipnosophists, book 8. The name means "the learned diners"; the precise passage remains uncollated.

[1226] **Burton.** p. 74, f: "Tibicines mente capti. Erasm. Chil. 4. cen. 7." Editor: "Pipers out of their minds. Erasmus, fourth thousand, seventh hundred." Burton gives this division of the Adages without an individual adage number; exact text uncollated.

[1227] **Burton.** p. 74, g: "Prov 30. Insana libido, Hic rogo non furor est, non est hæc mentula demens. Mart. ep. 74. l. 3." Editor: "Proverbs 30. Mad lust. Is this not madness, I ask? Is this not an insane prick? Martial, epigram 74, book 3." The crude anatomical joke is retained in translation. Burton's biblical and epigram references have not been reconciled with exact passages.

[1228] **Editor.** "Horn mad" plays on both extreme madness and the proverbial horns of a cuckold. Burton specifically targets husbands who knowingly tolerate their wives' affairs. "Wink at" means deliberately overlook.

Original text 1651	Modern English
To insist in all particulars, were an *Herculean* task, to [1229] reckon up [1230] *insanas substructiones, insanos labores, insanum luxum*, mad labors, mad books, endeavors, cariages, grosse ignorance, ridiculous actions, absurd gestures; *insanam gulam, insaniam villarum, insana jurgia*, as *Tully* terms them, madnesse of villages,	To dwell on every particular would be a Herculean task: to enumerate mad building works, mad exertions, mad luxury; mad labours, mad books, undertakings and conduct, gross ignorance, ridiculous actions, absurd gestures; mad gluttony, the madness of country houses, mad quarrels, as Cicero calls them: the madness of villages;[1231]
stupend structures, as those [1232] *Ægyptian* Pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Architect nor King that made them, or to what use and purpose, are yet known:	astounding structures such as the Egyptian pyramids, labyrinths, and sphinxes, which a company of crowned asses vainly built to display their wealth, though neither the architect nor the king responsible, nor their use or purpose, is yet known;[1233]

[1229] **Burton.** p. 74, h: “Mille puellarum & puerorum mille furores.” Editor: “A thousand frenzies of girls and a thousand of boys.” No source is specified.

[1230] **Burton.** p. 74, i: “Uter est insanior horum. Hor. Ovid. Virg. Plin.” Editor: “Which of these is the madder? Horace. Ovid. Virgil. Pliny.” The entry combines a question and a list of authors; no exact locations are supplied.

[1231] **Editor.** “Herculean” means requiring the enormous labour of Hercules. Substructiones are foundations or supporting works, hence “building works”; “carriages” here are conduct. Insaniam villarum refers to the extravagance of country houses, while Burton’s following English says “madnesse of villages.” Both readings are preserved rather than made artificially identical.

[1232] **Burton.** p. 74, k: “Plin. lib. 36.” Editor: Pliny, Natural History 36, especially 75–83 on Egyptian pyramids and 84 onward on labyrinths. Pliny criticizes royal expenditure and discusses conflicting accounts of pyramid builders.

[1233] **Editor.** Burton’s “yet known” belongs to his own historical viewpoint. Pliny, Natural History 36.75–83, attacks the vanity of pyramid-building and remarks on disagreement over the builders, while also reporting names and measurements. Burton’s sweeping dismissal should not be read as a statement of present archaeological knowledge.

Original text 1651	Modern English
To insist in their hypocrisie, inconstancie, blindnesse, rashnesse, *dementem temeritatem*, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, [1234] *tempora infecta & adulatione sordida*, as in *Tiberius* times, such base flattery, stupend, parasitical fawning and colloguing, &c. brawles, conflicts, desires, contentions, it would ask an expert *Vesalius* to anatomise every member.	to dwell on their hypocrisy, fickleness, blindness, rashness, insane recklessness, fraud, cheating, malice, anger, shamelessness, ingratitude, ambition, gross superstition; an age corrupted and filthy with flattery, as in the time of Tiberius; such base flattery, astonishing, parasitical fawning and wheedling, brawls, conflicts, desires, and disputes: it would take an expert Vesalius to dissect every part.[1235]
Shall I say? *Jupiter* himself, *Apollo, Mars*, &c. doted; and monster-conquering *Hercules* that subdued the world, & helped others, could not relieve himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what Province, City, and not meet whith Signior *Deliro*, or *Hercules Furens, Mænades*, and *Corybantes*?	Shall I say it? Jupiter himself, Apollo, Mars, and the rest were foolish; and Hercules, conqueror of monsters, who subdued the world and helped others, could not help himself in this: he too went mad in the end. Where can anyone walk, whom can he speak with, in what province or city, without meeting Mr Delirious, Hercules Raging, Maenads, and Corybants?[1236]

[1234] **Burton.** p. 74, z: “Tacitus 3. Annal.” Editor: Tacitus, Annals 3.65, on a period corrupted by competitive flattery of Tiberius.

[1235] **Editor.** Andreas Vesalius was an anatomist. Burton invokes anatomical dissection to imagine taking the whole corrupt social body apart, member by member. “Colloguing” means coaxing or wheedling with flattery. Tacitus’s historical setting supplies an analogy for Burton’s much wider indictment.

[1236] **Editor.** Hercules Furens means “Hercules Raging” and is also the title of Seneca’s tragedy about the hero’s madness. Maenads are frenzied followers of Dionysus; Corybants are ecstatic attendants associated with the cult of the Great Mother. Signior Deliro is a comic name, “Mr Delirious.”

Original text 1651	Modern English
Their speeches say no lesse. [1237] *E fungis nati homines*, or else they fetched their pedigree from those that were struck by *Sampson* with the jawbone of an asse. Or from *Deucalion* and *Pyrrha's* stones, for *durum genus sumus*, [1238] *marmorei sumus*, we are stony hearted, and savour too much of the stock,	Their speech tells the same story: people born from mushrooms; or else they trace their ancestry to those whom Samson struck with an ass's jawbone, or to the stones of Deucalion and Pyrrha. For we are a hard race, we are marble; we are stone-hearted and show too much of our parent stock;[1239]
as if they had all heard that inchanted horn of *Astolpho* that English Duke in *Ariosto*, which never sounded but all his auditors were mad, & for fear ready to make away themselves; [1240] or landed in the mad haven in the *Euxine* sea of *Daphnis insana*, which had a secret quality to dementate;	as though they had all heard the enchanted horn of Astolfo, the English duke in Ariosto, whose every blast drove its hearers mad and left them ready to kill themselves from fear; or had landed at the mad harbour in the Black Sea, Mad Daphne, with its hidden power to derange the mind;[1241]

[1237] **Burton.** p. 74, a: "Ovid. 7. met. E fungis nati homines ut olim Corinthi primævi illius loci accolæ, quia stolidi & fatui fungis nati dicebantur, idem & alibi dicens." Editor: "Ovid, Metamorphoses 7. People born from mushrooms, as once at Corinth: the earliest inhabitants of that place were said to have sprung from mushrooms because they were stupid and foolish; he says the same elsewhere." Burton's explanatory claim and unspecific "elsewhere" remain unverified.

[1238] **Burton.** p. 74, b: "Famian. Stradæ de bajulis, de marmore semisculpti." Editor: "Famiano Strada on porters: half-carved from marble." The exact passage remains unlocated.

[1239] **Editor.** Samson kills men with an ass's jawbone in Judges 15:15; Burton's imagined ancestry adds the ass's proverbial stupidity. In Ovid, Metamorphoses 1.399–415, Deucalion and Pyrrha repopulate the earth by throwing stones which become people. "A hard race" becomes a joke about hard hearts and about resembling one's original material.

[1240] **Burton.** p. 74, c: "Arianus periplo maris Euxini portus ejus meminit, & Gillius l. 3. de Bospher. Thracio & laurus insana quæ allata in convivium convivas omnes insania affecit. Guliel. Stucchius comment, &c." Editor: "Arrian mentions this harbour in his Periplus of the Black Sea; and Gillius in book 3 on the Thracian Bosporus; also the mad laurel, which, brought into a banquet, drove all the guests mad. Wilhelm Stucki's commentary, etc." These abbreviated references have not been independently collated.

[1241] **Editor.** Astolfo's horn is introduced in Ariosto's Orlando furioso 15.14–15: its terrible sound makes everyone flee. This locates the central allusion; Burton's added language of madness and self-destruction is not established by those stanzas. "Euxine" means the Black Sea. The harbour name and the marginal "mad laurel" remain unresolved transmitted marvels.

Original text 1651	Modern English
they are a company of giddy-heads, afternoon-men, it is Midsomer moon still, and the Dogdaies last all the year long, they are all mad. Whom shall I then except? *Vlricus Huttenus* [1242] *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus*, &c.	They are a company of scatterbrains and afternoon drunkards; it is always the midsummer moon, and the dog days last all year. They are all mad. Whom, then, shall I except? Ulrich von Hutten's Nobody. For nobody is wise at every hour; nobody is born without faults; nobody is free of guilt; nobody lives content with his lot; nobody is wise in love; nobody is good; nobody is wise; nobody is happy in every respect; and so on.[1243]
and therefore *Nicholas Nemo*, or Monsieur Nobody shall go free, *Quid veleat nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*; [1244] no better way to avoid folly and madnesse, then by taciturnity.	So Nicholas Nobody, or Monsieur Nobody, shall go free. What Nobody can do, nobody can tell. Whom shall I except next? Those who keep silent: the person who says little is wise. There is no better way to avoid folly and madness than keeping quiet.
Whom in a third? all Senators, Magistrates: for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, (some say) we must not speak of them, neither is it fit; *per me sint omnia protinus alba*, I will not think amisse of them.	Whom third? All senators and magistrates; for all fortunate men are wise, and conquerors brave, and so are all great men. It is no good playing with gods. They are wise by authority, good by office and rank; they may be thoroughly wicked with impunity, some say. We must not speak about them; it would not be proper. As far as I am concerned, let everything be white from this moment: I will think no ill of them.[1245]

[1242] **Burton.** p. 74, d: "Lepidum poema sic inscriptum." Editor: "A witty poem with this title"—Nemo, "Nobody," by Ulrich von Hutten. The CAMENA text, pp. 111–113, contains several of Burton's phrases, including Nemo in amore sapit and the closing Quid valeat Nemo, Nemo referre potest. Burton selects and rearranges sayings; his entire sequence is not a continuous quotation from the consulted poem.

[1243] **Editor.** "Afternoon-men" are habitual afternoon drinkers. The midsummer moon and dog days evoke the supposed frenzy of summer heat. The joke repeatedly turns nemo, "nobody," into a person's name: only Nobody qualifies as wise or blameless. "Nicholas Nemo" extends it into a mock personal name. The following veleat is retained as printed; the sense is valeat, "can do" or "has power."

[1244] **Burton.** p. 74, e: "Stultitiam simulare non potes nisi taciturnitate." Editor: Literally, "You cannot feign folly except through silence." This conflicts with the body's advice to avoid folly by keeping silent. Dissimulare, "conceal," would suit that argument, but simulare is the printed reading and is not silently emended.

[1245] **Editor.** These exemptions are ironic: power confers an official appearance of wisdom and makes criticism dangerous. The closing Latin adapts Persius 1.110, where the satirist answers pressure to stop offending the great. "Let everything be white" means to count everything blameless, an ostentatious surrender of judgement rather than an earnest endorsement.

Original text 1651	Modern English
Source page 74–75 Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subject to no perturbations, as [1246] *Plutarch* scoffs at him, he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinckled, sand-blinde, toothlesse and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat.	Whom next? The Stoics? The Stoic sage, and he alone, is subject to no disturbance of mind. As Plutarch mockingly describes him, torture does not trouble him, fire does not burn him, his adversary cannot defeat him, his enemy cannot sell him. Though wrinkled, half-blind, toothless, and deformed, he is supremely beautiful and godlike, a king in his own imagination, though not worth a groat.[1247]
Source page 75 He never dotes, never mad, never sad, drunk, because vertue cannot be taken away, as [1248] *Zeno* holds, by reason of strong apprehension, but he was mad to say so. [1249] *Anticyræ cœlo huic est opus aut dolabrâ*, he had need to be bored, and so had all his fellows, as wise as they would seem to be.	He never loses his judgement, never goes mad, never becomes sad or drunk, because virtue cannot be taken away: so Zeno maintains, on account of the firmness of his understanding. But he was mad to say so. This fellow needs Anticyra's chisel or a pickaxe; he needs a hole bored in his head, and so do all his companions, however wise they would like to seem.[1250]

[1246] **Burton.** p. 75, f: "Extortus non cruciatur, ambustus non læditur, Prostratus in luctâ, non vincitur; non fit captivus ab hoste venundatus. Et si rugosus, senex edentulus, luscus, deformis, formosus tamen, & deo similis, felix, dives, rex nullius egens, et si denario non sit dignus." Editor: "Tortured, he is not tormented; burned, he is not hurt; thrown in wrestling, he is not defeated; sold by an enemy, he does not become a captive. Though wrinkled, old, toothless, one-eyed, deformed, he is nevertheless handsome, godlike, happy, rich, a king needing nothing, though not worth a penny." Burton names Plutarch; the precise passage remains unlocated.

[1247] **Editor.** Burton continues the ironic list of exceptions to universal folly. The Stoic sage is an ideal of perfect wisdom, not every adherent of Stoicism. "Perturbations" are disturbances of mind or passion; "sand-blind" means partly blind. A groat was a coin worth four pence.

[1248] **Burton.** p. 75, g: "Illum contendunt non injuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lips. phys. Stoic. lib. 3. diss. 18." Editor: "They maintain that he is unaffected by injury or madness and does not become drunk, because virtue cannot be taken away, owing to firm apprehensions." Lipsius, Physiology of the Stoics, book 3, dissertation 18, as printed; passage uncollated.

[1249] **Burton.** p. 75, h: "Tarreus Hebus epig. 102. l. 8." Editor: The first name is a doubtful reading of the small print; the author and epigram have not been securely identified. The body's cœlo is interpreted as cælo, "chisel," rather than cælo, "sky"; dolabra is a pickaxe or similar cutting tool. The grotesque surgical image is reinforced by Burton's "bored."

[1250] **Editor.** Anticyra was proverbial for hellebore, a purgative associated with madness. Here the imagery escalates to boring or cutting the head. "Strong apprehension" means secure intellectual grasp. Compare Diogenes Laertius 7.127, which contrasts Chrysippus with Cleanthes, rather than Zeno, over whether virtue can be lost. Burton's Zeno is retained.

Original text 1651	Modern English
Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutem ait per ebrietatem, aut atrabilarium morbum*, it may be lost by drunkennesse or melancholy, he may be sometimes crased as well as the rest: [1251] *ad summum sapiens nisi quum pituita molesta*.	Chrysippus himself freely concedes that at certain times and on certain occasions they are fools like everyone else: he says that virtue can be lost through drunkenness or melancholy. It may be lost through drunkenness or melancholy; the wise man may sometimes be mentally unsettled like the rest: supremely wise, except when troublesome phlegm gets in the way.[1252]
I should here except some Cynicks, *Menippus, Diogenes*, that *Theban Crates*; or to descend to these times, that omniscious, only wise fraternity [1253] of the *Rosie Crosse*, those great Theologues, Politicians, Philosophers, Physitians, Philologers, Artists, &c. of whom *S. Bridget, Abbas Joacchimus, Leicenbergius*, and such divine spirits have prophesied, & made promise to the world,	I ought here to except some Cynics: Menippus, Diogenes, and Crates of Thebes. Or, coming down to our own times, that all-knowing brotherhood of the Rosy Cross, the only people who are wise: those great theologians, statesmen, philosophers, physicians, scholars of language, practitioners of the arts, and so on, whom Saint Bridget, Abbot Joachim, Leicenbergius, and such inspired spirits have prophesied and promised to the world;[1254]

[1251] **Burton.** p. 75, i: "Hor." Editor: Horace, Epistles 1.1.106–108. Burton compresses the passage, which describes the wise man as inferior only to Jupiter and especially healthy, unless troubled by phlegm. Printed summum is retained rather than changed to Horace's summam.

[1252] **Editor.** The Latin literally refers to a disease of black bile. Phlegm and black bile belong to humoral accounts of body and mind. Burton's shortened Horace quotation allows bodily disturbance to puncture the sage's claim to unshakable wisdom. Both the Latin claim and Burton's English repetition are retained in modern English.

[1253] **Burton.** p. 75, k: "Fratres sanct. Roseæ crucis." Editor: "Brothers of the holy Rosy Cross."

[1254] **Editor.** Menippus, Diogenes, and Crates belong to the ancient Cynic tradition. "Artists" here includes practitioners of learned or technical arts. The Rosy Cross passage moves between admiration, extravagant praise, and doubt; it does not establish that a brotherhood possessing this knowledge actually existed. The identities and particular prophecies behind Leicenbergius and the other visionary names remain uncollated.

Original text 1651	Modern English
if at least there be any such (*Hen.* [1255] *Neuhusius* makes a doubt of it, [1256] *Valentinus Andreas* and others) or an *Elias artifex* their *Theophrastian* master; whom though *Libavius* & many deride and carp at, yet some will have to be the [1257] renewer of all arts & sciences, reformer of the world, & now living,	if, that is, any such people exist—Heinrich Neuhusius doubts it, as do Valentinus Andreae and others—or if there is an Elijah the Artificer, their Paracelsian master. Though Libavius and many others ridicule and criticize him, some insist that he is the renewer of all the arts and sciences, the reformer of the world, and alive at this very moment;[1258]
for so *Johannes Montanus Strigoniensis* that great Patron of *Paracelsus* contends, and certainly avers [1259] a most divine man, & the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all [1260] betrothed to wisdom, if we may believe their disciples and followers.	for so Johannes Montanus Strigoniensis, that great champion of Paracelsus, argues and confidently asserts: a supremely godlike man, the very essence of wisdom, wherever he may be. For he, his brotherhood, his friends, and the rest are all betrothed to wisdom, if we may believe their disciples and followers.
I must needs except *Lipsius* & the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of *Dousa*, *A Sole exoriente Mæotidas usque paludes, Nemo est qui justo se æquiparare queat.*	I must of course except Lipsius and the Pope, and strike their names from the catalogue of fools. For besides Dousa's flattering testimony— *From the rising sun to the Maeotian marshes, No one can claim to equal Justus—*[1261]

[1255] **Burton.** p. 75, l: "An sint, quales sint, unde nomen illud asciverint." Editor: "Whether they exist, what sort of people they are, and where they adopted that name from." The reference accompanies Neuhusius; the precise text remains uncollated.

[1256] **Burton.** p. 75, m: "Turris Babel." Editor: "The Tower of Babel," cited here as Andreae's title; this work has not been independently collated.

[1257] **Burton.** p. 75, n: "Omnium artium & scientiarum instaurator." Editor: "Restorer of all the arts and sciences."

[1258] **Editor.** Elias artifex means "Elijah the Artificer," a figure of expected reform in the arts and sciences. "Theophrastian" here points to Paracelsus, also named Theophrastus, rather than to the ancient Greek philosopher. Burton's syntax leaves some uncertainty over the relation between this figure, the brotherhood, and the next endorsement; the modern version retains that uncertainty.

[1259] **Burton.** p. 75, o: "Divinus ille vir author notarum. in epist. Rog. Bacon. ed. Hambur. 1608." Editor: "That divine man, author of the notes on Roger Bacon's letter, Hamburg edition, 1608." The abbreviated bibliographical identification is retained; attribution and exact passage remain unverified.

[1260] **Burton.** p. 75, p: "Sapientiæ desponsati." Editor: "Betrothed to wisdom."

[1261] **Editor.** Dousa is the Latin name used by Jan van der Does; the particular author and occasion of these lines require collation. Justo plays on the first name of Justus Lipsius and can also suggest "the just man." The Maeotian marshes are the region of the Sea of Azov. The geographical sweep is extravagant praise, not a precise measure of Lipsius's influence.

Original text 1651	Modern English
Lipsius saith of himself, that he was [1262] *humani generis quidem pædagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for 13 years he brags, how he sowed wisdom in the Low countries, as *Ammonius* the philosopher sometimes did in *Alexandria*, [1263] *cum humanitate literas & sapientiam cum prudentia: antistes sapientiæ*, he shall be *Sapientum Octavus*.	Lipsius says of himself that he was indeed the teacher of the human race, through speech and writing: a grand lord, a master, a tutor to us all. He boasts of how, for thirteen years, he sowed wisdom in the Low Countries, as the philosopher Ammonius once did in Alexandria: literature together with humane learning, and wisdom with practical judgement. High priest of wisdom, he shall be the eighth sage.[1264]
The Pope is more then a man, as [1265] his parats often make him, a demi-god, and besides his holinesse cannot erre, *in Cathedrâ* belike: and yet some of them have been Magicians, Hereticks, Atheists, children, and as *Platina* saith of *John 22. Etsi vir literatus, multa stoliditatem & lævitatem præ se ferentia egit, stolidi & socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly.	The Pope is more than a man, a demigod, as his parrots often make him out to be; besides, His Holiness cannot err—when speaking from his official chair, presumably. Yet some popes have been magicians, heretics, atheists, or children. As Platina says of John XXII: though a learned man, he did many things that showed stupidity and frivolity, being a man of foolish and sluggish intelligence. A competent scholar, yet he did many things foolishly and frivolously.[1266]

[1262] **Burton.** p. 75, q: “Solus hic est sapiens alii volitant velut umbræ.” Editor: “He alone is wise; the others flit about like shadows.” This marginal praise stands beside Lipsius’s claim to teach humanity.

[1263] **Burton.** p. 75, r: “In ep. ad Balthas. Moretum.” Editor: “In a letter to Balthasar Moretus.” Burton supplies no date or letter number; the passage remains unlocated.

[1264] **Editor.** “Eighth sage” mockingly adds Lipsius to the traditional Seven Sages. “Grand Signior” was a title associated with the Ottoman ruler; here it inflates the scholar’s authority. The particular Ammonius intended and the Lipsius letter remain unlocated. Humanitas can combine humane cultivation and literary learning.

[1265] **Burton.** p. 75, s: “Rejectiunculæ ad Patavum. Felinus cum reliquis.” Editor: Approximately, “Little rebuttals to Patavus. Felinus with the others.” The short titles and names have not been securely resolved; no expanded identification is imposed.

[1266] **Editor.** “His parrots” means those who repeat extravagant claims for papal authority. In cathedra literally means “in the chair,” here the official teaching seat. Burton’s polemic and his attribution to Platina are preserved as claims made by the text; the catalogue and the John XXII passage have not been independently established.

Original text 1651	Modern English
I can say no more then in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Ariosto* faigns *l. 34.* kept in jars above the Moon. *Some lose their wits with love, some with ambition,* *Some following* [1267] *Lords and men of high condition.* *Some in fair jewels rich and costly set,* *Others in Poetry their wits forget.* *Another thinks to be an Alcumist,* *Till all be spent, and that his number's mist.*	I can say no more, then, of particular people; but of the rest I can say in general that they are all mad. Their wits have evaporated and, as Ariosto imagines in book 34, are kept in jars above the moon. *Some lose their wits to love, some to ambition,* *Some serving lords and men of high position;* *Some in fine jewels richly, dearly set,* *Others in poetry their wits forget.* *Another dreams of being an alchemist,* *Until all's spent and his reckoning goes amiss.*[1268]
Source page 75–76 Convict fools they are, mad men upon record; and I am afraid past cure many of them, [1269] *crepunt inguina*, the Symptomes are manifest, they are all of *Gotam* parish: [1270] *Quum furor haud dubius, quum sit manifesta phrenesis,* what remains then [1271] but to send for *Lorarios*, these Officers to carry them all together for company to *Bedlam*, and set *Rablais* to be their physitian.	They are convicted fools, certified madmen, and many of them, I fear, beyond cure. Their groins rumble; the symptoms are obvious. They all belong to Gotham parish: *Since madness is beyond doubt, and frenzy plain to see,* what remains but to send for the lash-bearing attendants, those officers who can take them all off together to Bedlam for company, and appoint Rabelais their physician?[1272]

[1267] **Burton.** p. 75, t: "Magnum virum sequi est sapere, some think; others desipere. Catul." Editor: "To follow a great man is to be wise," some think; others, "to be foolish." The appended Catul. is preserved without claiming a verified Catullus passage.

[1268] **Editor.** The English verse matches John Harington's Orlando furioso, book 34, stanza 84 in the consulted digital transcription. Burton omits two lines and alters wording; that witness ends "and he his number mist." An early printed Harington copy remains to be collated. "His number's mist" is still obscure; "his reckoning goes amiss" remains a provisional rendering.

[1269] **Burton.** p. 75, *: "Plaut. Menec." Editor: Compare Plautus, Menaechmi 925–926, where the physician asks whether the patient's intestines rumble; he answers that they do when he is hungry. Burton prints crepunt inguina, literally a rumbling or cracking of the groins. The modern version preserves that odd anatomy instead of silently substituting Plautus's intestina.

[1270] **Burton.** p. 76, u: "In Sat. 14." Editor: Juvenal, Satire 14.136, on the madness of living in poverty in order to die rich.

[1271] **Burton.** p. 76, x: "Or to send for a cook to the Anticyræ to make Hellebor pottage, settle brain pottage." Editor: Anticyra and hellebore recur as conventional images of purging madness. "Pottage" is a thick soup; the proposed menu is a satirical joke.

[1272] **Editor.** Gotham's inhabitants were proverbial fools; Burton assigns everyone to their parish. Bedlam is Bethlem Hospital in London. Lorarii were attendants associated with lashes or straps. Rabelais, the comic writer and physician, makes the imagined treatment itself part of the satire.

Original text 1651	Modern English
Source page 76 If any man shall ask in the mean time, who I am that so boldly censure others, *tu nullane habes vitia?* have I no faults? [1273] Yes more then thou hast, whatsoever thou art. *Nos numerus sumus*, I confesse it again, I am as foolish, as mad as any one. [1274] *Insanus vobis videor, non deprecor ipse,* *Quo minus insanus,——*	If anyone meanwhile asks who I am to judge others so boldly—do you have no faults yourself? Have I no faults? Yes, more than you have, whoever you are. We are part of the crowd. I confess it again: I am as foolish, as mad, as anyone. *I seem mad to you; I do not myself ask* *To be spared the name of madman.*[1275]
I do not deny it, *demens de populo dematur*. My comfort is, I have more fellows, and those of excellent note. And though I be not so right, or so discreet as I should be, yet not so mad, so bad neither as thou perhaps takest me to be.	I do not deny it: let one madman be taken out of the crowd. My comfort is that I have plenty of companions, including some very distinguished ones. And though I am not as sound in mind or as judicious as I ought to be, I am not as mad, or as bad either, as you perhaps suppose.
To conclude, this being granted, that all the world is melancholy, or mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say; *His sanam mentem Democritus*, I can but wish my self, & them a good Physitian, and all of us a better minde.	To conclude: once it is granted that the whole world, and every member of it, is melancholy, mad, or foolish, I have finished my task and sufficiently illustrated what I first undertook to demonstrate. For now I have no more to say. Democritus wishes them a sound mind. I can only wish myself and them a good physician, and all of us a better state of mind.

[1273] **Burton.** p. 76, y: “Aliquantulum tamen inde me solabor, quod unà cum multis & sapientibus & celeberrimis viris ipse insipiens sim, quod se Menippus Luciani in Necyomantia.” Editor: “Yet I shall take some comfort from being a fool myself in company with many wise and very celebrated men, as Lucian’s Menippus [says of] himself in the Necyomantia.” The printed quod se is compressed or defective; the supplied words clarify the sense. Exact passage uncollated.

[1274] **Burton.** p. 76, z: “Petronius in Catalect.” Editor: A collection of shorter poems attributed to Petronius. The exact poem and its attribution remain unverified; the fragment’s syntax is completed minimally in the modern version.

[1275] **Editor.** Nos numerus sumus is Horace, Epistles 1.2.27: “we make up the numbers,” here rendered as belonging to the crowd. The next demens de populo dematur, “let a madman be taken from the people,” has no source supplied and is left without a conjectural attribution. Burton both includes himself in universal folly and resists the reader’s harshest judgement.

Original text 1651	Modern English
And although for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledg their imperfections, and seek to reform what is amisse; yet I have a more serious intent at this time; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition,	And although the reasons already given justified my taking up this subject and pointing to these particular kinds of folly, so that people might acknowledge their failings and try to correct what is wrong, I now have a more serious purpose. To leave aside all irrelevant digressions, and say no more about those who are melancholy only in a loose sense, mad metaphorically, slightly mad, or merely disposed that way—[1276]
as stupid, angry, drunken, silly, sottish, sullen, proud, vain glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebrain, &c. mad, frantick, foolish, hetoroclites, which no new [1277] Hospitall can hold, no physick help:	the stupid, angry, drunken, silly, brutish, sullen, proud, boastful, ridiculous, bestial, ill-tempered, stubborn, shameless, erratic, barren of wit, foolish, dull, desperate, harebrained, and so on; mad, frantic, foolish, irregular specimens whom no new hospital can hold and no medicine help —[1278]
my purpose and endeavor is, in the following discourse to anatomize this humor of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and severall cures of it, that it may be the better avoyded.	my purpose and endeavour in the following discussion is to dissect this humour of melancholy in all its parts and varieties, as a settled condition or a disease in the usual sense. I shall examine it philosophically and medically, showing its causes, symptoms, and various cures, so that it may be better avoided.

[1276] **Editor.** This is the explicit turn from folly as a moral and satirical metaphor to melancholy as an established illness. “In disposition” indicates a tendency or temporary state; “habit” in the following passage is an enduring condition. “Ordinary disease” means disease properly understood, not necessarily a mild one.

[1277] **Burton.** p. 76, a: “That I mean of Andr. Vale. Apolog. manip. l. 1. & 26. Apol.” Editor: The hospital is connected with this abbreviated literary reference; its author, title, and numbering remain unresolved.

[1278] **Editor.** Heteroclites are irregular forms in grammar, transferred here to irregular people. “Dry” is rendered “barren of wit” in this list of deficiencies, rather than suggesting dry humour. The precise force remains uncertain, and a humoral suggestion is also possible. Burton’s long list is retained without treating its moral insults as modern diagnoses.

Original text 1651	Modern English
Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as [1279] *Mercurialis* observes, in these our dayes; so often happening, (saith [1280] *Laurentius*, in our miserable times, as few there are that feel not the smart of it. Of the same minde is *Ælian Montalus*, [1281] *Melancton*, and others;	I am moved to do this by its widespread presence and by a desire to do good. It is a disease so frequent in our own days, as Mercurialis observes, so often occurring in our miserable times, as Laurentius says, that few escape its pain. Aelian Montalto, Melanchthon, and others are of the same opinion;[1282]
[1283] *Julius Cæsar Claudinus* cals it the fountain of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it: and that Splenetick Hypocondriacal winde especially, which proceeds from the spleen and short ribs.	Giulio Cesare Claudini calls it the source of all other diseases, so common in this disordered age of ours that scarcely one person in a thousand is free of it—especially that splenic, hypochondriacal wind which arises from the spleen and the region beneath the lower ribs.[1284]
Being then it is a disease so grievous, so common, I know not wherein to do a more generall service, and spend my time better, then to prescribe means how to prevent and cure so universall a malady, an Epidemical disease, that so often, so much crucifies the body and minde.	Since it is so grievous and so common a disease, I know no way to serve people more widely or spend my time better than by setting out ways to prevent and cure so universal a malady, so widespread a disease, which so often and so severely torments body and mind.

[1279] **Burton.** p. 76, b: “Hæc affectio nostris temporibus frequentissima.” Editor: “This condition is extremely frequent in our times.”

[1280] **Burton.** p. 76, c: “Cap. 15. de Mel.” Editor: “Chapter 15, on melancholy.” This accompanies Laurentius; the cited chapter has not been independently collated.

[1281] **Burton.** p. 76, d: “De anima, nostro hoc sæculo morbus frequentissimus.” Editor: “On the Soul: a disease extremely frequent in this age of ours.” Burton cites Melanchthon; exact passage uncollated.

[1282] **Editor.** The names are conventionally identified with Girolamo Mercuriale, André du Laurens, Elijah (Aelian) Montalto, and Philipp Melanchthon. Their quoted prevalence claims belong to Burton’s historical argument. The individual editions and passages need further bibliographical collation.

[1283] **Burton.** p. 76, e: “Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab ejus labe immunis reperiatur & omnium fere morborum occasio existat.” Editor: “Consultation 98: it attacks so frequently in our times that almost no one is found free from its taint, and it is the occasion of almost every disease.” Claudini’s wording is preserved as Burton’s quotation, not as a modern prevalence estimate.

[1284] **Editor.** “Hypochondriacal” here refers to the upper abdominal region beneath the ribs, especially in connection with the spleen and supposed wind or vapours. It does not simply mean modern health anxiety. “Short ribs” are the lower ribs. “Epidemical” in the next passage stresses widespread occurrence; Burton is not thereby claiming contagious transmission.

Original text 1651	Modern English
Source page 76–77 If I have overshot my self in this which hath been hitherto said, or that it is, which I am sure some will object, too phantastical, too light and comicall for a Divine, too satyricall for one of my profession, I will presume to answer with [1285] *Erasmus*, in like case, Tis not I, but *Democritus, Democritus dixit*:	If I have gone too far in what I have said so far, or if it is—as some, I am sure, will object—too fanciful, too light and comic for a clergyman, too satirical for someone of my profession, I shall venture to answer as Erasmus did in a similar case: it is not I, but Democritus. Democritus said it.[1286]
Source page 77 you must consider what it is to speak in ones own or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Princes, a Philosophers, a Magistrates, a Fools part, and him that is so indeed; and what liberty those old Satyrists have had, it is a *Cento* collected from others, not I, but they that say it.	You must consider the difference between speaking in one's own person and speaking in another's, wearing an assumed costume and name; between someone who puts on or acts the part of a prince, philosopher, magistrate, or fool, and someone who really is one. Remember, too, the freedom the ancient satirists enjoyed. This is a patchwork collected from other writers: they say it, not I.[1287]
[1288] *Dixero si quid fortè jocosius, hoc mihi juris Cum veniâ dabis——* Take heed you mistake me not. If I do a little forget my self, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?	*If I happen to say something rather too playful, You will pardon me and allow me that liberty.* Take care not to misunderstand me. If I forget myself a little, I hope you will forgive it. And, to tell the truth, why should anyone be offended or object?

[1285] **Burton.** p. 76, f: "Mor. Encom. si quis calumnietur lusus esse quam decet Theologum, aut mordacius quam deceat Christianum." Editor: "Praise of Folly: if anyone objects that the joking exceeds what befits a theologian, or is more biting than befits a Christian." Burton compresses Erasmus's dedicatory letter to Thomas More, which anticipates both objections. Printed lusus esse is retained; Burton's Latin is not a verbatim quotation of the consulted text.

[1286] **Editor.** Burton is an Anglican clergyman; "Divine" means a theologian or cleric. Erasmus's Praise of Folly supplies a precedent for attributing provocative speech to a dramatic speaker. Burton's defence simultaneously invokes his chosen Democritus persona and the authority of earlier writers.

[1287] **Editor.** A cento is a literary patchwork made from other texts. "Habit" here means costume or assumed outward appearance, unlike the medical sense a few paragraphs earlier. The theatre analogy separates an actor's role from the actor, although Burton's own voice repeatedly crosses that boundary.

[1288] **Burton.** p. 77, g: "Hor. Sat. 4. l. 1." Editor: Horace, Satires 1.4.103–105; Burton abbreviates and rearranges the opening.

Original text 1651	Modern English
——Licuit, semperque licebit, *Parcere personis, dicere de vitiis.* It lawfull was of old, and still will be, To speak of vice, but let the name go free: I hate their vices, not their persons.	*It has been allowed, and always will be,* *To spare the people and speak of their vices.* *It was allowed of old, and still will be,* *To speak of vice, but leave the person free:* I hate their vices, not the people themselves.[1289]
If any be displeased, or take ought unto himself, let him not expostulate or cavil with him that said it (so did [1290] *Erasmus* excuse himself to *Dorpius, si parva licet componere magnis*) and so do I, but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself:	If anyone is displeased or takes anything personally, let him not argue or find fault with the person who said it. Erasmus defended himself this way to Dorpius—if small things may be compared with great—and so do I. Let the offended man be angry with himself, for betraying and exposing his own faults by applying the words to himself;
[1291] If he be guilty and deserve it, let him amend whoever he is, and not be angry. He that hateth correction is a fool, Prov. 12. 1. If he be not guilty, it concerns him not; it is not my freenesse of speech, but a guilty conscience, a gauled back of his own that makes him winch.	if he is guilty and deserves it, let him reform, whoever he is, instead of growing angry. Whoever hates correction is a fool: Proverbs 12:1. If he is innocent, it does not concern him. It is not my freedom of speech that makes him flinch, but his guilty conscience, a sore on his own back.[1292]

[1289] **Editor.** The second Latin line appears in Martial, Epigrams 10.33.10. Burton supplies a different lead-in from the consulted Martial text. His following English couplet is retained as a separate restatement rather than silently removed as repetition.

[1290] **Burton.** p. 77, h: “Epi. ad Dorpium de Moria: si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat injuriam, utpote sui proditor, qui declaravit hoc ad se proprie pertinere.” Editor: “Letter to Dorpius on Folly: if someone is offended and claims it applies to him, he has no grounds to protest against the writer; if he wishes, let him take up the injury with himself, having betrayed himself by declaring that it applies particularly to him.” Burton’s wording is retained; the letter has not been collated for this draft.

[1291] **Burton.** p. 77, i: “Si quis se læsum clamabit, aut conscientiam prodit suam, aut certe metum Phædr. lib. 3. Æsop. Fab.” Editor: “If anyone cries out that he is injured, he betrays either his conscience or at least his fear. Phaedrus, book 3 of Aesop’s Fables.” This prose closely matches Erasmus’s dedicatory letter to Thomas More in Praise of Folly. The following verse is Phaedrus’s book 3 prologue. The printed attribution remains; the route by which Burton combined the passages is not established.

[1292] **Editor.** A “gauled back” is a back rubbed sore, like an animal’s under harness. The sufferer flinches because the remark touches an existing fault. This is Burton’s defence of satire: the offended reader supposedly identifies himself by protesting.

Original text 1651	Modern English
Suspitione si quis errabit suâ, *Et rapiet ad se, quod erit commune omnium,* *Stultè nudabit animi conscientiam.* I deny not this which I have said savors a little of *Democritus*; [1293] *Quamvis ridentem dicere verum quid vetat*; one may speak in jest, and yet speak truth.	*If anyone, misled by his own suspicion,* *Takes personally what applies to everyone,* *He foolishly lays bare his guilty conscience.* I do not deny that what I have said has something of Democritus about it. Yet what prevents a laughing man from speaking the truth? One may speak in jest and still speak truth.[1294]
It is somewhat tart, I grant it; *acriora orexim excitant embammata*, as he said, sharp sauces increase appetite, [1295] *Nec cibus ipse juvat morsu fraudatus aceti.* Object then and cavil what thou wilt, I ward all with [1296] *Democritus* buckler, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit, Democritus* will answer it.	It is somewhat sharp, I admit. Pungent sauces stimulate the appetite, as someone said: sharp sauces increase appetite. *Even food gives no pleasure without vinegar's bite.* Object and quibble as you please: I fend it all off with Democritus's shield; his medicine will heal the wound. Strike wherever and whenever you like: Democritus said it, and Democritus will answer for it.
It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dyonisian* feasts, when as he said, *nullum libertati periculum est*, servants in old *Rome* had liberty to say and do what them list.	It was written by an idle fellow in idle hours, around the time of our Saturnalian or Dionysian feasts, when, as someone said, freedom is in no danger: servants in ancient Rome were free to say and do whatever they pleased.[1297]

[1293] **Burton.** p. 77, k: "Hor." Editor: Horace, Satires 1.1.24–25. Burton prints Quamvis, where the consulted Latin text has quamquam.

[1294] **Editor.** Compare Phaedrus, Fables 3, prologue 45–47. Burton changes the second line's construction but preserves the claim that personal application exposes the reader's conscience. His laughing truth-teller then joins the Horatian defence of comic moral instruction.

[1295] **Burton.** p. 77, l: "Mart. l. 7. 22." Editor: The line is Martial, Epigrams 7.25.5 in the consulted numbering. Burton's printed 22 is retained.

[1296] **Burton.** p. 77, m: "Ut lubet feriat, abstergant hos ictus Democriti pharmacos." Editor: Approximately, "Let him strike as he pleases; let Democritus's remedies wipe away these blows." The printed pharmacos does not fit the construction straightforwardly; the rendering follows Burton's adjacent shield-and-medicine explanation. Exact source unresolved.

[1297] **Editor.** The Saturnalia and festivals of Dionysus stand for licensed festivity and temporary freedom of speech. Burton applies their names to "our" celebrations. The passage is a literary excuse for frankness, not a securely dated account of when these pages were composed.

Original text 1651	Modern English
When our countrymen sacrificed to their goddesse [1298] *Vacuna*, and sat tipling by their *Vacunall* fires, I writ this, and published this *οὔτις ἔλεγεν*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my minde freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.	While our countrymen sacrificed to their goddess Vacuna and sat drinking by their Vacunalian fires, I wrote and published this: Nobody was speaking; it is nothing by Nobody. The time, place, people, and every circumstance speak in my defence. Why, then, may I not be idle with the rest and speak my mind freely? If you deny me this liberty, I shall take it on these grounds. I say again: I shall take it.[1299]
[1300] *Si quis est qui dictum in se inclementius Existimavit esse, sic existimet.* If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing (Reader) I look for no favor at thy hands, I am independent, I fear not.	*If anyone thinks that I have spoken* *Too harshly against him, let him think so.* If anyone objects, let him turn his belt buckle around; I do not care. I owe you nothing, reader. I look for no favour from you. I depend on no one. I am not afraid.[1301]
Source page 78 No, I recant, I will not, I care, I fear, I confesse my fault, acknowledg a great offence, ——*motos præstat componere fluctus*, I have overshot my self, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine own folly.	No, I take it back; I will not. I do care, I am afraid. I confess my fault and acknowledge a great offence: better to calm the troubled waves. I have gone too far. I have spoken foolishly, rashly, thoughtlessly, absurdly. I have dissected my own folly.[1302]

[1298] **Burton.** p. 77, n: “Rusticorum dea præesse vacantibus & otiosis putabatur, cui post labores agricolæ sacrificabant. Plin. l. 3. c. 12. Ovid. l. 6. Fast. Jam quoque, cum fiunt antiquæ sacra Vacunæ, Ante Vacunales stantque sedentque focos. Rosinus.” Editor: “A goddess of country people, thought to preside over those at leisure and idle, to whom farmers sacrificed after their labours. Pliny, book 3, chapter 12. Ovid, Fasti 6: Even now, when the rites of ancient Vacuna are performed, they stand and sit before the Vacunalian hearths. Rosinus.” The Ovid lines are 6.307–308; the Pliny and Rosinus passages remain uncollated.

[1299] **Editor.** Vacuna is represented in the margin as a rural goddess of leisure. The Greek οὔτις ἔλεγεν means “Nobody was speaking”; neminis nihil means “nothing of Nobody.” These phrases resume the earlier joke about Nemo, or Nobody, and let the author play at disclaiming authorship. Greek accents are regularized in the transcription.

[1300] **Burton.** p. 77, o: “Ter. prol. Eunuch.” Editor: Terence, Eunuchus, prologue 4–5. Burton stops before the next line, which explains that the supposed attack was a reply to an earlier injury.

[1301] **Editor.** Turning the buckle of one’s girdle is a dismissive expression: the offended person can do as he pleases. The physical image is retained. Burton’s truncated Terence quotation is followed by a declaration of independence that the very next sentence overturns.

[1302] **Editor.** Virgil, Aeneid 1.135: Neptune interrupts his threat against the winds to calm the sea first. Burton borrows the self-interruption for his own sudden retreat. “Anatomized mine own folly” turns his whole examination back upon its author.

Original text 1651	Modern English
And now me thinks upon a sudden I am awaked as it were out of a dream, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kinde of men, abused some, offended others, wronged my self;	And now, suddenly, I seem to have woken from a dream. I have had a raving fit, a fit of wild fancy, wandered up and down, in and out, jeered at most kinds of people, abused some, offended others, and done myself harm;
and now being recovered, and perceiving mine error, cry with [1303] *Orlando, Solvite me*, pardon (*o boni*) that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.	and now, recovered and aware of my error, I cry with Orlando, "Untie me!" Good people, pardon what is past, and I will make amends in what follows. I promise you a more sober discussion in the treatise to come.
If through weaknesse, folly, passion, [1304] discontent, ignorance, I have said amisse, let it be forgotten and forgiven. I acknowledg that of [1305] *Tacitus* to be true, *Asperæ facetiæ ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaves a sting behinde it: and as an honorable man observes, [1306] They fear a Satyrist's wit, he their memories.	If weakness, folly, passion, discontent, or ignorance has made me say anything wrong, let it be forgotten and forgiven. I acknowledge the truth of Tacitus's observation: biting jokes, when they come too close to the truth, leave an acrid memory behind. A bitter jest leaves a sting; and, as an honourable man observes, people fear a satirist's wit, while he fears their memories.[1307]

[1303] **Burton.** p. 78, o: "Ariost. l. 39. Staf. 58." Editor: The abbreviation appears as Staf. Ariosto's Orlando furioso 39.58 compares Orlando's recovery to waking from a nightmare; 39.59 shows him discovering his bonds, and 39.60 gives his request, Solvite me, "Release me." Burton's printed stanza 58 is retained and distinguished from the location of those words.

[1304] **Burton.** p. 78, p: "Ut enim ex studiis gaudium sic studia ex hilaritate proveniunt. Plinius Maximo suo, ep. lib. 8." Editor: "For as joy comes from study, so study comes from cheerfulness." Pliny, Letters 8.19, addressed to Maximus. The final nasal of gaudium is abbreviated in the scan; the expansion is supported by Pliny's text. Burton varies the wording slightly.

[1305] **Burton.** p. 78, q: "Annal. 15." Editor: Tacitus, Annals 15, as printed. The precise passage has not been independently collated for this draft.

[1306] **Burton.** p. 78, r: "Sir Francis Bacon in his Essayes, now Viscount S. Albanes." Editor: Bacon's point is that the people mocked remember and may retaliate; the satirist's cleverness carries this risk. Exact wording uncollated.

[1307] **Editor.** "Their memories" means the offended people's lasting recollection of an injury, with the possibility of revenge. The long Latin quotation and Burton's shorter English explanation are both retained. His apparent confession remains entangled with the wish to avoid retaliation.

Original text 1651	Modern English
I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medeas* words I will crave pardon, *——Illud jam voce extrema peto,* *Ne si qua noster dubius effudit dolor,* *Maneant in animo verba, sed melior tibi* *Memoria nostri subeat, hæc iræ data* *Obliterentur——*	I have good reason to fear the worst. Though I hope I have wronged no one, I shall ask forgiveness in Medea's words: *This I ask in my final words:* *If my troubled grief has poured out anything,* *Do not let those words remain in your mind.* *Let a kinder memory of me take their place;* *Let these words, given to anger, be erased.*[1308]
And in my last words this I do desire, That what in passion I have said, or ire, May be forgotten, and a better minde Be had of us, hereafter as you finde. I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence.	*And in my final words I ask* *That what I said in passion or in anger* *Be forgotten, and that you think better of me* *As you judge what follows.* I earnestly ask every individual reader, as Scaliger asked Cardan, not to take offence.
I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspitionem deprecari oportere.* If thou knewest my [1309] modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived.	I shall conclude with his words: if you knew me, you would not only forgive these jests of mine; you would even think it unworthy that so humane a spirit, so gentle a nature, should have to plead against the slightest suspicion. If you knew my modesty and plain dealing, you would readily pardon and forgive whatever is wrong here, or whatever you have misunderstood.[1310]

[1308] **Editor.** Compare Seneca, Medea 553–557. Burton's Latin differs in several words from the consulted text. In the tragedy Medea's conciliatory speech conceals her intentions, which makes this a pointedly unstable model for an apology. The modern version translates Burton's wording, then preserves his English verse restatement.

[1309] **Burton.** p. 78, *: "Quod Probus Persii βιογράφος virginali verecundia Persium fuisse dicit, ego, &c." Editor: "What Probus, Persius's biographer, says—that Persius possessed a maidenly modesty—I [say of myself], etc." The ellipsis is Burton's. The biographical attribution has not been independently collated.

[1310] **Editor.** Scaliger and Cardan are Julius Caesar Scaliger and Girolamo Cardano. The exact source of the quoted appeal remains unlocated. "Simplicity" means plain or unassuming conduct here; it does not mean lack of intelligence.

Original text 1651	Modern English
If hereafter anatomizing this surly humor, my hand slip, as an unskilfull prentise I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, [1311] pardon a rude hand, an unskilfull knife, tis a most difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out;	If, as I go on dissecting this surly humour, my hand slips—if, like an unskilled apprentice, I make too deep an incision, cut through skin and all unawares, cause pain, or cut crookedly—forgive a clumsy hand and an unskilled knife. It is extremely difficult to keep an even tone, a constant course, without sometimes lashing out;[1312]
difficile est Satyram non scribere, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot: *——opere in longo fas est obrepere somnum.*	It is difficult not to write satire. There are so many things to distract us, so many inner disturbances to trouble us, and even the best may sometimes err: good Homer nods occasionally. In so much writing, some lapses are inevitable: *In a long work, sleep may be allowed to creep in.*[1313]
But what needs all this? I hope there will no such cause of offence be given; if there be, [1314] *Nemo aliquid recognoscat, nos mentimur omnia.* Ile deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse;	But why is all this necessary? I hope no such cause for offence will arise. If it does, let no one recognize anything: we are making it all up. I shall deny everything—my last refuge—take everything back, disown everything I have said if anyone objects, and defend myself as easily as he can accuse me;
but I presume of thy good favor, and gratious acceptance (gentle reader) Out of an assured hope and confidence thereof, I will begin.	but I count on your goodwill and gracious reception, gentle reader. With firm hope and confidence in that, I shall begin.

[1311] **Burton.** p. 78, †: “Quas aut incuria fudit, aut humana parum cavit natura. Hor.” Editor: “[Blemishes] which carelessness has scattered, or against which human nature has insufficiently guarded.” Horace, Art of Poetry 352–353; the antecedent “blemishes” is supplied from the preceding line.

[1312] **Editor.** The dissection metaphor becomes an apology for verbal injury. “Humour” is both the melancholy under examination and, in “surly,” a difficult temperament. Burton presents the book’s possible faults as a novice anatomist’s slips of the knife.

[1313] **Editor.** “It is difficult not to write satire” is Juvenal, Satire 1.30. The last two quotations adapt Horace, Art of Poetry 359–360. Burton writes aliquando for quandoque and opere in longo for operi longo; his forms are preserved on the left. The first names Homer as an example of occasional failure, the second excuses lapses in a long work.

[1314] **Burton.** p. 78, t: “Prol. quer. Plaut.” Editor: An abbreviated reference to the prologue of Querolus, transmitted under Plautus’s name. The passage and attribution require further collation.

Original text 1651	Modern English
Source page 95 **Lectori male feriato.**	**To the reader who misuses his leisure.**[1315]
Tu vero cavesis edico quisquis es, ne temere sugilles Authorem hujusce operis, aut cavillator irrideas. Imo ne vel ex aliorum censura tacite obloquaris (vis dicam verbo) nequid nasutulus inepte improbes, aut falso fingas.	But you, whoever you are, take care, I warn you, not to attack the author of this work rashly or mock him like a fault-finder. Indeed, do not even join silently in other people's condemnation; to put it plainly, do not turn up your nose and foolishly find fault, or invent false charges.
Nam si talis revera sit, qualem præ se fert Junior Democritus, seniori Democrito saltem affinis, aut ejus Genium vel tantillum sapiat; actum de te, censorem æque ac delatorem [1316]aget econtra (petulanti splene cum sit) sufflabit te in jocos, comminuet in sales, addo etiam, & deo risui te sacrificabit.	For if Democritus Junior really is what he claims to be—at least a kinsman of the elder Democritus, or possessed of even a little of his spirit—you are done for. He will turn critic and accuser against you in return. With his mischievous spleen, he will blow you into a jest, grind you into grains of wit, and, I may add, sacrifice you to the god of laughter.[1317]

[1315] **Editor.** Male feriatus suggests leisure spent badly or mischievously. The Latin postscript abruptly renews the confrontation with the reader after the conciliatory ending of the English address.

[1316] **Burton.** Unnumbered postscript, PDF 95, a: "Si me commôrit, melius non tangere clamo. Hor." Editor: "If someone provokes me, I cry, better not touch!" Adapted from Horace, Satires 2.1.45; Horace's text has "qui me conmorit" ("whoever provokes me").

[1317] **Editor.** Spleen carries the associations of laughter and ill temper. Sales literally means "salts" and figuratively "witticisms"; the rendering retains the image of grinding the victim down. The sacrifice to laughter continues the mock threat.

Original text 1651	Modern English
Iterum moneo, ne quid cavillere, ne dum Democritum Juniorem conviciis infames, aut ignominiose vituperes, de te non male sentientem, tu idem audias ab amico cordato, quod olim vulgus Abderitanum ab [1318]Hyppocrate, concivem bene meritum & popularem suum Democritum, pro insano habens. Ne tu Democrite sapis, stulti autem & insani Abderitæ.	Again I warn you: do not carp. If you abuse and disgrace Democritus Junior, who thinks no ill of you, a sensible friend may say to you what Hippocrates once said to the people of Abdera when they took their worthy fellow citizen Democritus for a madman: "You, Democritus, are indeed wise; the Abderites are the fools and madmen."[1319]
[1320]Abderitanæ pectora plebis habes. Hæc te paucis admonitum volo (male feriate Lector) abi.	"You have the wits of the Abderite mob." I wanted to give you this brief warning, reader who misuses his leisure. Be off.
Source page 96 Heraclite fleas, misero sic convenit ævo, Nil nisi turpe vides, nil nisi triste vides. Ride etiam, quantumque lubet, Democrite ride Non nisi vana vides, non nisi stulta vides.	Weep, Heraclitus: it befits this wretched age; You see nothing but shame, nothing but sorrow. Laugh too, Democritus, laugh as much as you please: You see nothing but vanity, nothing but folly.[1321]
Is fletu, hic risu modo gaudeat, unus utrique Sit licet usque labor, sit licet usque dolor.	Let one find pleasure in tears, the other in laughter, Though both share the same endless labour and pain.

[1318] **Burton.** Unnumbered postscript, PDF 95, b: "Hippoc. epist. Damageto, accersitus sum ut Democritum tanquam insanum curarem, sed postquam conveni, non per Jovem desipientiæ negotium, sed rerum omnium receptaculum deprehendi, ejusque ingenium admiratus sum. Abderitanos vero tanquam non sanos accusavi, veratri potione ipsos potius eguisse dicens." Editor: "Hippocrates, letter to Damagetus. I was summoned to treat Democritus as a madman; but when I met him, I found, by Jupiter, not a case of folly but a storehouse of all knowledge, and I admired his intellect. I accused the Abderites themselves of being unsound, saying that they were the ones who needed a draught of hellebore." Burton's Latin wording is transcribed here; its precise relation to a particular edition of the letter remains uncollated.

[1319] **Editor.** This returns to the pseudonymous Hippocratic correspondence discussed in Blocks 001–002. The supposedly mad philosopher proves wiser than the citizens who summoned the doctor. Burton's retelling is preserved; this is not authenticated correspondence between the historical men.

[1320] **Burton.** Unnumbered postscript, PDF 95, c: "Mart." Editor: Martial, Epigrams 10.25.4. The line is translated in the modern column. Abdera supplies the proverbial example of stupidity.

[1321] **Editor.** Heraclitus weeps and Democritus laughs at human conduct, the contrasting responses repeatedly invoked in the address. The ten Latin lines are rendered as ten lines of unrhymed English, divided here only for alignment. No author is identified on this page.

Original text 1651	Modern English
Nunc opus est (nam totus eheu jam desipit orbis) Mille Heraclitis, milleque Democritis. Nunc opus est (tanta est insania) transeat omnis Mundus in Anticyras, gramen in Helleborum.	Now we need—for, alas, the whole world has gone mad— A thousand Heraclituses, a thousand Democrituses. Now, so great is the madness, we need the whole World turned into Anticyras, and all grass into hellebore.[1322]

[1322] **Editor.** Anticyra and hellebore recur in Block 019: the place and its purgative are conventional images of a cure for madness. The plural Anticyras imagines the whole earth transformed into places supplying the remedy. The poem's independent source has not been established.

Original text 1651	Modern English
Source page 97 **THE SYNOPSIS OF THE FIRST PARTITION.**	**Outline of the First Partition.**[1323]
In diseases consider Sect. 1. Memb. 1.	**In considering diseases: Section 1, Member 1.** Sections: 1.1.1.
Their Causes. Subs. 1. Impulsive; sinne, concupiscence, &c. Instrumentall; intemperance, all second causes, &c.	Their causes. Subsection 1. Impelling causes: sin, disordered desire, etc. Instrumental causes: intemperance and all secondary causes, etc.[1324] Sections: 1.1.1.1.
Or Definition, Member, Division, Subsect. 2. Of the body 300. which are Epidemicall; as Plague, Plica, &c. Or Particular; as Gout, Dropsie, &c.	Or their definition, number, and classification. Subsection 2.[1325] Of the body, 300 diseases, which are: Epidemic, such as plague, plica, etc. Or particular, such as gout, dropsy, etc.[1326] Sections: 1.1.1.2.
Or of the head or minde. Subs. 3. In disposition; as all perturbations, evil affection, &c.	Or of the head or mind. Subsection 3. As a passing disposition: all disturbances, harmful affections, etc.[1327] Sections: 1.1.1.3.

[1323] **Editor.** The four-page branching synopsis is reset as an indented outline. The original column preserves its printed references; the modern references follow the corresponding body headings. “Member” is a subdivision below a section. Zodiac signs serve as navigational marks and are replaced on the right by verbal destinations. Subsection numbers omitted from the outline are supplied for species (1.1.3.4), hypochondriacal causes (1.2.5.4) and symptoms in women (1.3.2.4). Locators here give partition, section, member and subsection in that order.

[1324] **Editor.** “Impulsive” names the prompting cause; “instrumental” names the means through which an effect occurs. The distinction links sin to the subsequent account of bodily and environmental causes. Concupiscence is disordered desire, broader than sexual desire alone.

[1325] **Editor.** The synopsis prints “Definition, Member, Division.” The modern “number” is an editorial emendation supported by the corresponding chapter heading, “The Definition Number Division of Diseases,” in Part 1, Section 1, Member 1, Subsection 2 (printed p. 6; PDF p. 106). The left column preserves Member.

[1326] **Editor.** Plica is the disorder associated with matted or felted hair, often called Polish plait. Dropsy names swelling through accumulated fluid. These are historical groupings within Burton’s outline; “300” is his stated count of bodily diseases.

[1327] **Editor.** “Disposition” is contrasted with “habit”: a passing state against an established condition. “Affection” means a state or disturbance affecting body or mind, not specifically fondness.

Original text 1651	Modern English
Or Habits, as Subs. 4. Dotage. Phrensie. Madnesse. Extasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Devils. Melancholy. See ♈	Or as settled conditions. Subsection 4. Mental decay. Frenzy. Madness. Trance. Lycanthropy. St Vitus's dance. Hydrophobia. Possession or harassment by devils. Melancholy: see the outline below.[1328] Sections: 1.1.1.4.

[1328] **Editor.** These historical labels do not map neatly onto current diagnoses. Lycanthropy concerns imagining oneself a wolf; Chorus sancti Viti is St Vitus's dance; hydrophobia literally means fear of water. "Obsession" means an external assault or harassment by devils, distinguished here from possession.

Original text 1651	Modern English
♒ **Melancholy: in which consider Its Æquivocations, in Disposition, Improper, &c. Subsect. 5.**	**Melancholy: consider Its different meanings: as a disposition, in a figurative sense, etc. Subsection 5.** Sections: 1.1.1.5.
Memb. 2. To its explication, a digression of anatomy, in which observe parts of Subs. 1. Body hath parts Subs. 1.	Member 2. To explain it, a digression on anatomy, considering the constituent parts. Subsection 1. The body has parts. Subsection 2. Sections: 1.1.2.1; 1.1.2.2.
contained as Humours, 4. Bloud, Phlegme, &c. Spirits; vitall, naturall, animall.	Parts contained within it: The four humours: blood, phlegm, etc. The spirits: vital, natural, animal.[1329] Sections: 1.1.2.2.
or containing Similar; spermaticall, or flesh, bones, nerves, &c. Dissimilar; braine, heart, liver, &c. Subs. 4.	Or parts that contain them: Uniform parts: those formed from seed, or flesh, bones, nerves, etc. Subsection 3. Composite parts: brain, heart, liver, etc. Subsection 4.[1330] Sections: 1.1.2.3; 1.1.2.4.
Or Soule and his faculties, as Vegetall. Subs. 5. Sensible. Subs. 6, 7, 8. Rationall. Subsect. 9, 10, 11.	Or the soul and its faculties: Nutritive and reproductive. Subsection 5. Sensitive. Subsections 6, 7, 8. Rational. Subsections 9, 10, 11.[1331] Sections: 1.1.2.5; 1.1.2.6; 1.1.2.7; 1.1.2.8; 1.1.2.9; 1.1.2.10; 1.1.2.11.

[1329] **Editor.** The humours are the bodily fluids of humoral physiology: blood, phlegm, yellow bile and black bile. The three kinds of "spirits" are subtle bodily agents associated with life, nutrition, sensation and movement, not the supernatural spirits listed later.

[1330] **Editor.** "Similar" parts are uniform in substance, while "dissimilar" parts are organs composed of differing tissues. "Spermatical" denotes parts thought to originate from generative seed. The synopsis compresses these categories awkwardly; the modern column preserves that compression. The body places parts contained within the body in 1.1.2.2, uniform parts in 1.1.2.3 and composite parts in 1.1.2.4. The modern outline corrects the repeated 1 and supplies the omitted 3 accordingly.

[1331] **Editor.** The traditional hierarchy distinguishes the functions of nutrition, growth and reproduction; sensation and associated powers; and reason. "Animal" spirits above refers to the soul or animate functions, not specifically to nonhuman animals.

Original text 1651	Modern English
Memb. 3. Its definition, name, difference, Sub. 1. The part and parties, affected, affection, &c. Sub. 2. The matter of melancholy, natural, unnaturall, &c. Sub. 4.	Member 3. Its definition, name, and distinguishing characteristics. Subsection 1. The part and persons affected; the condition itself, etc. Subsection 2. The material of melancholy, natural and unnatural, etc. Subsection 3.[1332] Sections: 1.1.3.1; 1.1.3.2; 1.1.3.3.
Species, or kindes, which are Proper to parts, as Of the head alone, Hypocondriacall, or windy melancholy. Of the whole Body with their severall causes, symptomes, prognosticks, cures. Or Indefinite; as Love melancholy, the subject of the third partition.	Its species, or kinds. Subsection 4: Those associated with bodily regions: Melancholy of the head alone; hypochondriacal, or windy, melancholy; melancholy of the whole body. Each has its own causes, symptoms, prognoses, and cures. Or those not restricted in this way, such as love melancholy, the subject of the Third Partition.[1333] Sections: 1.1.3.4; 3.
Its Causes in generall. Sect. 2. A. Its Symptomes or signes. Sect. 3. B. Its Prognosticks or indications. Sect. 4. 4. Its Cures; the subject of the second Partition.	Its causes in general. Section 2: A. Its symptoms or signs. Section 3: B. Its prognoses or indications. Section 4: C. Its cures: the subject of the Second Partition.[1334] Sections: 1.2; 1.3; 1.4; 2.

[1332] **Editor.** The synopsis prints Subsection 4 for "the matter of melancholy"; the body heading is 1.1.3.3, followed by species in 1.1.3.4. The modern outline follows those headings, while the original preserves 4. "Matter" is the bodily substance held to produce the condition.

[1333] **Editor.** Hypochondriacal melancholy concerns the upper abdominal organs beneath the ribs; "windy" refers to wind or vapours. It is not silently converted into the modern meaning of anxiety about illness.

[1334] **Editor.** The source prints "Sect. 4. 4." The second 4 is rendered C, matching the synopsis's final heading "C. Prognosticks of melancholy."

Original text 1651	Modern English
Source page 98 **A** **Sect. 2. Causes of Melancholy are neither**	**A** **Section 2. Causes of melancholy are either:**[1335] Sections: 1.2.
General, as Memb. 1. Supernaturall As from God immediately, or by second causes, Sub. 1. Or from the devil immediately, with a digression of the nature of spirits and devils, Sub. 2. Or mediately by Magicians, Witches, Sub. 3.	General. Member 1. Supernatural: From God directly, or through secondary causes. Subsection 1. Or from the devil directly, with a digression on the nature of spirits and devils. Subsection 2. Or indirectly through magicians and witches. Subsection 3. Sections: 1.2.1.1; 1.2.1.2; 1.2.1.3.
Or Natural Primary as stars, proved by Aphorisms, signs from Physiognomy, Metoposcopy, Cheiromancy, Subs. 4.	Or natural: Primary causes, such as the stars, demonstrated by aphorisms and signs drawn from physiognomy, reading the forehead, and palmistry. Subsection 4.[1336] Sections: 1.2.1.4.
Secondary, as Congenite, inward from Old age, temperament, Sub. 5. Parents, it being an hereditary disease, Sub. 6.	Secondary causes: Inborn, internal causes arising from: Old age and bodily constitution. Subsection 5. Parents, since it is a hereditary disease. Subsection 6. Sections: 1.2.1.5; 1.2.1.6.
or Outward, or adventitious, which are Evident, outward, remote, adventitious, as, Necessary, see ♉	Or external or acquired causes, which are: Evident, external, remote, acquired causes: Necessary causes: see “Necessary causes” below. Sections: 1.2.2; 1.2.3.

[1335] **Editor.** The scan plainly prints “are neither.” The branching division requires “either,” adopted on the right. The left preserves the apparent error.

[1336] **Editor.** Physiognomy interprets bodily appearance; metoposcopy interprets markings of the forehead; cheiromancy reads the hand. The claim of demonstration belongs to Burton’s historical classification.

Original text 1651	Modern English
Not necessary, as M. 4. S. 2. Nurses, Sub. 1. Education, Sub. 2. Terrors, affrights, Sub. 3. Scoffs, calumnies, bitter jests, Sub. 4. Loss of liberty, servitude, imprisonment, Sub. 5. Poverty and want, Sub. 6. An heap of other accidents, death of friends, losse, &c. Sub. 7.	Causes not necessary. Section 2, Member 4. Nurses. Subsection 1. Upbringing. Subsection 2. Terrors and frights. Subsection 3. Mockery, slander, cruel jokes. Subsection 4. Loss of freedom, servitude, imprisonment. Subsection 5. Poverty and deprivation. Subsection 6. A multitude of other misfortunes: the death of friends, loss, etc. Subsection 7. Sections: 1.2.4.1; 1.2.4.2; 1.2.4.3; 1.2.4.4; 1.2.4.5; 1.2.4.6; 1.2.4.7.
Or Contingent inward, antecedent, nearest. Memb. 5. Sect. 2. In which the body works on the mind, and this malady is caused by precedent diseases; as agues, pox, &c. or temperature innate, Sub. 1. Or by particular parts distempered, as brain, heart, spleen, liver, Mesentery, Pylorus, stomack, &c. Sub. 2.	Or incidental internal causes, antecedent and most immediate. Section 2, Member 5. In these, the body acts on the mind, and the malady is caused by previous diseases, such as fevers, pox, etc., or by an innate constitution. Subsection 1. Or by disorders of particular parts: brain, heart, spleen, liver, mesentery, pylorus, stomach, etc. Subsection 2.[1337] Sections: 1.2.5.1; 1.2.5.2.
Particular to the three species. See ♊	Or causes particular to the three species: see the following outline. Sections: 1.2.5.3; 1.2.5.4; 1.2.5.5.

[1337] **Editor.** The mesentery supports and connects the intestines; the pylorus is the stomach's outlet. "Distempered" means disordered in constitution or balance. "Temperature" means bodily constitution, not a thermometer reading. The source groups these internal causes under the acquired branch.

Original text 1651	Modern English
♊ Particular causes. Sect. 2. Memb. 5. Of head-Melancholy are. Sub. 3. Inward Innate humor, or from distemperature adust. A hot braine, corrupted bloud in the braine. Excesse of Venery, or defect. Agues, or some precedent disease. Fumes arising from the stomack, &c.	Particular causes. Section 2, Member 5. Of head melancholy. Subsection 3. Internal: An innate humour, or one scorched by a disordered constitution. A hot brain; corrupted blood in the brain. Excessive or insufficient sexual activity. Fevers or some previous disease. Vapours rising from the stomach, etc.[1338] Sections: 1.2.5.3.
Or Outward Heat of the Sunne immoderate. A blow on the head. Overmuch use of hot wines, spices, garlick, onions, hot baths, overmuch waking, &c. Idlenesse, solitarinesse, or overmuch study. vehement labour, &c. Passions, perturbations, &c.	Or external: Excessive heat from the sun. A blow to the head. Excessive use of heating wines, spices, garlic, onions, hot baths; too much wakefulness, etc. Idleness, solitude, excessive study, strenuous labour, etc. Passions, disturbances, etc. Sections: 1.2.5.3.
Of hypocondriacall, or windie melancholy are, Inward Default of spleen, belly, bowels, stomack, mesentery, miseriack veins, liver, &c. Months, or hemrods stopt, or any other ordinary evacuation. Or Outward Those six non-naturall things abused.	Of hypochondriacal, or windy, melancholy. Subsection 4: Internal: Disorders of the spleen, abdomen, bowels, stomach, mesentery, mesenteric veins, liver, etc. Suppressed menstrual periods, bleeding from haemorrhoids, or any other customary discharge. Or external: Mismanagement of the six non-natural things.[1339] Sections: 1.2.5.4.

[1338] **Editor.** “Adust” means scorched or burnt by excessive internal heat in humoral theory. “Hot” can describe a supposed humoral quality as well as physical heat. Venery means sexual activity. Fumes are bodily vapours thought capable of affecting the brain.

[1339] **Editor.** “Months” means menstrual periods; “hemrods stopt” refers to suppression of haemorrhoidal bleeding. “Miseriack” is mesenteric. The six non-naturals are expanded in the following outline.

Original text 1651	Modern English
Over all the body are, Subs. 5. Inward Liver distempered, stopped, over-hot, apt to ingender melancholy, temperature innate. Or Outward Bad diet, suppression of hemrods, &c. and such evacuations, passions, cares, &c. those six non-naturall things abused.	Of melancholy throughout the body. Subsection 5. Internal: A disordered, obstructed, overheated liver, liable to generate melancholy; an innate constitution. Or external: Bad diet, suppression of bleeding from haemorrhoids and similar discharges, passions, cares, etc.; mismanagement of the six non-natural things. Sections: 1.2.5.5.

Original text 1651	Modern English
Source page 99 ♉ **Necessary causes, as those six non-naturall things which are, Sect. 2. Memb. 2.**	**Necessary causes: the six non-natural things. Section 2, Member 2.**[1340] Sections: 1.2.2.
Diet offending in Sub. 3. Substance Bread; course and black, &c. Drink; thick, thin, sowr, &c. Water unclean, milk, oyl, vineger, wine, spices, &c.	Diet harmful in its: Subsection 1. Substance: Bread: coarse and dark, etc. Drink: thick, thin, sour, etc. Unclean water, milk, oil, vinegar, wine, spices, etc.[1341] Sections: 1.2.2.1.
Flesh Parts; heads, feet, entrals, fat, bacon, blood, &c. Kindes: Beef, Pork, Venision, Hares, Goats, Pigeons, Peacocks, Fen-fowl, &c.	Meat: Parts: heads, feet, entrails, fat, bacon, blood, etc. Kinds: beef, pork, venison, hares, goats, pigeons, peacocks, marsh birds, etc. Sections: 1.2.2.1.
Herbs, Fish, &c. Of fish; all shell-fish, hard and slimy fish, &c. Of herbs; pulse, cabbage, mellons, garlick, onions, &c. All roots, raw fruits, hard and windy meats.	Vegetables, fish, etc. Fish: all shellfish; tough and slimy fish, etc. Vegetables: pulses, cabbage, melons, garlic, onions, etc. All roots, raw fruits, indigestible foods and foods that produce wind. Sections: 1.2.2.1.
Quality, as in Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broyled, or made-dishes &c.	Quality, as in: Preparation and cooking; sharp sauces; salted, hardened, pickled, fried, or broiled foods; elaborate mixed dishes, etc. Sections: 1.2.2.1.

[1340] **Editor.** “Non-natural” is a technical category for factors affecting health: diet, retention and evacuation, air, exercise and rest, sleep and waking, and passions. “Necessary” here denotes unavoidable conditions of life; these are distinguished from incidental circumstances such as poverty or imprisonment.

[1341] **Editor.** The synopsis prints Sub. 3 beside the opening diet entry. The body treats diet in substance at 1.2.2.1, disorder in eating at 1.2.2.2 and altered custom at 1.2.2.3. The modern outline therefore corrects the first number to 1. “Meats” can mean foods generally.

Original text 1651	Modern English
Quantity Disorder in eating, immoderate eating, or at unseasonable times, & Subsec. 2. Custom; delight, appetite, altered, &c. Sub. 3.	Quantity: Irregular or excessive eating, or eating at unsuitable times, etc. Subsection 2. Changes in habit, enjoyment, appetite, etc. Subsection 3. Sections: 1.2.2.2; 1.2.2.3.
Retention and evacuation, Subs. 4. Costivenesse, hot baths, sweating, issues stopped, Venus in excesse, or in defect, phlebotomy, purging, &c.	Retention and evacuation. Subsection 4. Constipation, hot baths, sweating, blocked discharges, excessive or insufficient sexual activity, bloodletting, purging, etc. Sections: 1.2.2.4.
Aire; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. Subs. 5. Exercise, Sub. 6. Unseasonable, excessive or defective of body or minde, solitarinesse, idlenesse, a life out of action, &c. Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c. Subs. 7.	Air: hot, cold, stormy, dark, thick, foggy, marshy, etc. Subsection 5. Exercise. Subsection 6. Ill-timed, excessive or insufficient exercise of body or mind; solitude, idleness, an inactive life, etc. Sleep and wakefulness: ill-timed, irregular, too much, too little, etc. Subsection 7. Sections: 1.2.2.5; 1.2.2.6; 1.2.2.7.
Memb. 3. Sect. 2. Passions and perturbations of the minde, Subs. 2. With a digression of the force of imagination, Su. 2. and division of passions into Sub. 3.	Section 2, Member 3. Passions and disturbances of the mind. Subsection 1. With a digression on the power of imagination, Subsection 2, and a division of the passions into the following kinds, Subsection 3.[1342] Sections: 1.2.3.1; 1.2.3.2; 1.2.3.3.

[1342] **Editor.** The synopsis gives Subsection 2 both for passions and for imagination. The body begins passions at 1.2.3.1 and imagination at 1.2.3.2; the modern outline follows those headings. In the traditional division, irascible passions involve opposition or difficulty, and concupiscible passions involve attraction and desire. Burton's lists and classifications are preserved.

Original text 1651	Modern English
Irascible Sorrow, cause and symptome, Sub. 4. Fear, cause and symptome, Sub. 5. Shame, repulse, disgrace, &c. Sub. 6. Envy and malice, Sub. 7. Emulation, hatred, faction, desire of revenge, Sub. 8. Anger a cause, Sub. 9. Discontents, cares, miseries, &c. Sub. 10.	Irascible passions: Sorrow, as cause and symptom. Subsection 4. Fear, as cause and symptom. Subsection 5. Shame, rejection, disgrace, etc. Subsection 6. Envy and malice. Subsection 7. Rivalry, hatred, faction, desire for revenge. Subsection 8. Anger as a cause. Subsection 9. Discontents, cares, miseries, etc. Subsection 10. Sections: 1.2.3.4; 1.2.3.5; 1.2.3.6; 1.2.3.7; 1.2.3.8; 1.2.3.9; 1.2.3.10.
Or concupiscible Vehement desires, ambition, Sub. 11. Covetousness, φιλαργυρίαν, Sub. 12. Love of pleasures, gaming in excess, &c. Sub. 13. Desire of praise, pride, vain-glory, &c. Sub. 14. Love of learning, study in excesse, with a digression of the misery of Scholars, and why the Muses are melancholy Sub. 15.	Or concupiscible passions: Violent desires, ambition. Subsection 11. Covetousness, the love of money. Subsection 12. Love of pleasure, excessive gambling, etc. Subsection 13. Desire for praise, pride, vainglory, etc. Subsection 14. Love of learning, excessive study, with a digression on the misery of scholars and why the Muses are melancholy. Subsection 15. Sections: 1.2.3.11; 1.2.3.12; 1.2.3.13; 1.2.3.14; 1.2.3.15.
B. Symptomes of melancholy are either Sect. 3. General, as of Memb. 1. Body, as ill digestion, crudity, winde, dry brains, hard belly, thick blood, much waking, heavinesse and palpitation of heart, leaping in many places, &c. Sub. 1.	B. Symptoms of melancholy. Section 3. Either general. Member 1. Bodily symptoms: poor digestion, undigested matter, wind, dryness of the brain, constipation, thick blood, excessive wakefulness, heaviness and palpitation of the heart, twitching in various places, etc. Subsection 1. Sections: 1.3.1.1.
or Minde Common to all or most Fear and sorrow without a just cause, suspition, jealousie, discontent, solitarinesse, irksomnesse, continual cogitations, restlesse thoughts, vain imaginations, &c. Subs. 2.	Or mental symptoms: Common to all or most: Fear and sorrow without sufficient cause, suspicion, jealousy, discontent, solitude, weariness, incessant thinking, restless thoughts, groundless imaginings, etc. Subsection 2. Sections: 1.3.1.2.

Original text 1651	Modern English
Or Particular to private persons, according to Su. 3. 4.	Or peculiar to individuals, varying according to the following factors. Subsections 3 and 4. Sections: 1.3.1.3; 1.3.1.4.
Celestiall influences, as ♄ ♃ ♂ &c. parts of the body, heart, brain, liver, spleen, stomack, &c.	Celestial influences, such as Saturn, Jupiter, Mars, etc.; parts of the body: heart, brain, liver, spleen, stomach, etc. Sections: 1.3.1.3.
Humours Sanguine are merry still, laughing, pleasant, meditating on playes, women, musick, &c. Phlegmatick, slothful, dull, heavie, &c. Cholerick, furious, impatient, subject to hear and see strange apparitions, &c. Black, solitary, sad, they think they are bewitcht, dead, &c. Or mixt of these four humors adust, or not adust, infinitely varied.	Humours: The sanguine are always merry, laughing and cheerful, thinking of plays, women, music, etc. The phlegmatic are idle, dull, sluggish, etc. The choleric are furious, impatient, liable to hear and see strange apparitions, etc. Those with black bile are solitary and sad; they think they are bewitched, dead, etc. Or mixtures of these four humours, scorched or unscorched, in endless variations. Sections: 1.3.1.3.
Their severall customs, conditions, inclinations, discipline, &c. Ambitious thinks himself a King, a Lord; covetous runs on his money, lascivious on his mistris; religious, hath revelations, visions, is a Prophet, or troubled in minde, a scholar on his book, &c.	Their various habits, circumstances, inclinations, training, etc. The ambitious man thinks himself a king or a lord; the covetous man dwells on his money, the lustful man on his mistress. The religious man has revelations and visions, is a prophet, or is troubled in mind; the scholar dwells on his book, etc. Sections: 1.3.1.4.

Original text 1651	Modern English
Continuance of time, as the humor is intended or remitted, &c. Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate. Hence some make three degrees, 1. Falsa cogitatio. 2. Cogitata loqui. 3. Exequi loquutum. By fits, or continuate, as the object varies, pleasing or displeasing.	The passage of time, as the humour grows stronger or weaker, etc. Pleasant at first and scarcely noticed; later harsh and unbearable if deeply established. Hence some distinguish three degrees: 1. False thinking. 2. Saying what one thinks. 3. Carrying out what one has said. In fits or continuously, as the object changes and gives pleasure or displeasure. Sections: 1.3.1.4.
Simple, or as it is mixt with other diseases, Apoplexies, Gout, Caninus appetitus, &c. so the symptomes are various.	Or uncomplicated, or mixed with other diseases—apoplexies, gout, ravenous appetite, etc.—with symptoms varying accordingly.[1343] Sections: 1.3.1.4.

[1343] **Editor.** "Simple" means occurring without admixture of another disease. Apoplexy is a historical label for sudden loss of consciousness or bodily function; Caninus appetitus literally means "dog-like appetite," rendered ravenous appetite.

Original text 1651	Modern English
Source page 100 ♋ **Particular symptomes to the three distinct species. Sect. 3. Memb. 2.**	**Symptoms particular to the three distinct species. Section 3, Member 2.** Sections: 1.3.2.
Head-melancholy. Sub. 1. In body Headach, binding, heavinesse, vertigo, lightnesse, singing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts. Or In mind Continual fear, sorrow, suspition, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toyes they are possessed with, thoughts like dreams, &c.	Head melancholy. Subsection 1. In the body: Headache, constriction,[1344] heaviness, dizziness, light-headedness, ringing in the ears, excessive wakefulness, staring eyes, a flushed complexion, red eyes, constipation, bodily dryness, little sign of melancholy in other parts. Or in the mind: Constant fear, sorrow, suspicion, discontent, unnecessary cares, worry, anxiety, perpetual brooding over the fancies that possess them, thoughts like dreams, etc. Sections: 1.3.2.1.
Hypocondriacal or windie melancholy. Sub. 2. In body Winde, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short winde, sowr and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heavinesse of the heart, singing in the ears, much spittle, and moist, &c.	Hypochondriacal, or windy, melancholy. Subsection 2. In the body: Wind, rumbling in the intestines, abdominal pain, heat in the bowels, convulsions, undigested matter, shortness of breath, sour and acrid belching, cold sweat, pain in the left side, choking, palpitation, heaviness of the heart, ringing in the ears, abundant watery saliva, etc. Sections: 1.3.2.2.
Or In mind Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much winde, troublesome dreams, affected by fits, &c.	Or in the mind: Fearfulness, sadness, suspicion, discontent, anxiety, etc.; lustfulness because of excessive wind; disturbing dreams; symptoms occurring in fits, etc. Sections: 1.3.2.2.

[1344] **Editor.** “Binding” is rendered “constriction.” Compare Burton’s later “a binding heavinesse” among the symptoms of head melancholy (printed p. 179; PDF p. 283). The sense is tightness; the synopsis separately lists “hard belly,” rendered constipation.

Original text 1651	Modern English
Over all the body. Sub. 3. In body Black, most part lean, broad veins, grosse, thick blood, their hemrods commonly stopped, &c. Or In mind Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.	Melancholy throughout the body. Subsection 3. In the body: A dark complexion, generally thin, prominent veins, coarse, thick blood; bleeding from haemorrhoids usually suppressed, etc. Or in the mind: Fearful, sad, solitary; they hate light, avoid company, have frightening dreams, etc. Sections: 1.3.2.3.
Symptoms of Nuns, Maids, and widows melancholy, in body and minde, &c.	Bodily and mental symptoms of melancholy in nuns, unmarried women, and widows, etc. Subsection 4. Sections: 1.3.2.4.
A reason of these symptome. Memb. 3. Why they are so fearful, sad, suspitious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions. Why they prophesie, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heavinesse of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantasies.	An explanation of these symptoms. Member 3. Why they are so fearful, sad, suspicious without cause, and solitary; why melancholy people are intellectually gifted; why they believe they hear strange voices and see visions and apparitions. Why they prophesy and speak unfamiliar languages; what causes their undigested matter, rumbling, convulsions, cold sweat, heaviness of the heart, palpitation, pain at the upper opening of the stomach, frightening dreams, excessive wakefulness, and extraordinary fancies.[1345] Sections: 1.3.3.

[1345] **Editor.** “Witty” here means intellectually gifted or acute. Burton later explains cardiaca passio as pain at the “mouth of the stomack” which makes patients think the heart itself aches (printed p. 200, PDF 304). That explanation guides the rendering here; the historical label is not equated with a modern diagnosis.

Original text 1651	Modern English
C Prognosticks of melancholy. Sect. 4. Tending to good, as Morphew, Scabs, Itch, Breaking out, &c. Black Jandise. If the Hemrods voluntarily open. If varices appear.	C Prognoses of melancholy. Section 4. Favourable signs: Discoloured patches of skin, scabs, itching, eruptions, etc. Black jaundice. If haemorrhoids begin to bleed spontaneously. If varicose veins appear.[1346] Sections: 1.4.1.
Tending to evil, as Leannesse, drinesse, hollow-eyed, &c. Inveterate melancholy is incurable. If cold, it degenerates often into Epilepsie, Apoplexy, dotage, or into blindnesse. If hot, into madnesse, despair, and violent death.	Unfavourable signs: Thinness, dryness, sunken eyes, etc. Deeply established melancholy is incurable. If cold, it often develops into epilepsy, apoplexy, mental decay, or blindness. If hot, into madness, despair, and violent death. Sections: 1.4.1.
Corollaries and questions. The grievousnesse of this above all other diseases. The diseases of the minde are more grievous then those of the body. Whether it be lawful in this case of melancholy, for for a man to offer violence to himself. Neg. How a melancholy or mad man offering violence to himself, is to be censured.	Consequences and questions. The severity of this disease above all others. Diseases of the mind are more grievous than those of the body. Whether a man suffering from melancholy may lawfully do violence to himself. No. How to judge a melancholy or mad person who does violence to himself.[1347] Sections: 1.4.1.

[1346] **Editor.** Morphew denotes discoloured patches of skin; varices are enlarged veins. The signs are favourable within the historical account of humours being diverted or discharged. “Voluntarily” means spontaneously. Burton’s classifications, including black jaundice, are preserved as printed.

[1347] **Editor.** “Censured” means judged or assessed; it need not mean condemned. Neg. abbreviates the negative answer to the preceding question. The original repeats “for”; the modern column removes the duplication. The synopsis announces a later discussion rather than supplying its reasoning here.

Original text 1651	Modern English
Source page 1 **THE FIRST PARTITION.**	**The First Partition.**
The First Section. Member. Subsection.	**Section 1. Member 1. Subsection 1.**
Mans Excellency, Fall, Miseries, Infirmities; The causes of them.	**Human excellence, the Fall, miseries and infirmities; their causes.**[1348]
[1349]MAN, the most excellent and noble creature of the World, the principal and mighty work of God, wonder of Nature, as Zoroastes cals him; *audacis naturæ miraculum*, the [1350]marvail of marvails, as Plato; the [1351]Abridgment and Epitome of the World, as Pliny; Microcosmus, a little world, a model of the world,	MAN, the most excellent and noble creature in the world, God's chief and mighty work, the wonder of nature, as Zoroaster calls him; "the miracle of daring nature," the marvel of marvels, as Plato says; the summary and epitome of the world, as Pliny says; a microcosm, a little world, a model of the world;[1352]

[1348] **Editor.** The First Partition opens with a theological account of disease before turning to its medical classification. "Man" here usually means humanity. Burton's explanation of illness through the Fall and sin is retained as his argument. The printed brace makes "The First" apply to Section, Member and Subsection alike.

[1349] **Burton.** Unlettered marginal heading: "Mans excellency."

[1350] **Burton.** a. "Magnum miraculum." A great miracle.

[1351] **Burton.** b. "Mundi epitome, naturæ delitiæ." The epitome of the world, nature's delight.

[1352] **Editor.** Microcosm means a world in miniature: the human body and soul mirror the larger creation. Burton strings together traditional praises with compressed attributions. His exact sources for Zoroaster, Plato and Pliny in this opening sequence have not been independently established; the names are not silently reassigned.

Original text 1651	Modern English
[1353]Soveraign Lord of the Earth, Viceroy of the World, sole Commander and Governor of all the Creatures in it: to whose Empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul; [1354]*Imaginis Imago*, created to [1355]Gods own [1356]Image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it;	sovereign lord of the earth, viceroy of the world, sole commander and governor of all its creatures, each of which is subject to his rule and yields obedience; far surpassing all the rest, in soul as well as body; "the image of the Image," created in God's own image, in the likeness of that immortal, immaterial being, with all the faculties and powers belonging to it;[1357]
was at first pure, divine, perfect, happy, [1358]Created after God in true holinesse and righteousnesse; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,	was at first pure, divine, perfect and happy, "created after God in true holiness and righteousness"; like God, free from every kind of infirmity, and placed in Paradise to know God, praise and glorify him, and do his will,
Ut diis consimiles parturiat deos.	That, like the gods, he might bring forth gods.

[1353] **Burton.** c. "Finis rerum omnium, cui sublunaria serviunt. Scalig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5." The end for which all things exist, whom things below the moon serve. References to Scaliger, Exercitations 365.3, and Valesius, Sacred Philosophy, chapter 5.

[1354] **Burton.** d. "Ut in numismate Cæsaris imago, sic in homine Dei." As Caesar's image is on a coin, so God's is in a human being.

[1355] **Burton.** e. "Gen. 1." Genesis 1.

[1356] **Burton.** f. "Imago mundi in corpore, Dei in anima. Exemplumque dei quisque est in imagine parva." An image of the world in the body, of God in the soul; each person is a likeness of God in a small image.

[1357] **Editor.** "Imaginis Imago" is literally "image of the image"; its precise theological referent is not specified here. "Created to" means created in the likeness of. The marginal notes distinguish the body's likeness to the world from the soul's likeness to God.

[1358] **Burton.** g. "Eph. 4.24." Ephesians 4:24.

Original text 1651	Modern English
(as an old Poet saith) to propagate the Church. But this most noble creature, *Heu tristis, & lachrymosa commutatio* ([1359]one exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a castaway, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man,	as an old poet says: to increase the Church.[1360] But this most noble creature—"Alas, what a sad and tearful transformation!" someone exclaims; oh, pitiable change!—has fallen from what he was and forfeited his former condition. He has become a wretched little man, an outcast, a miserable wretch, one of the most unhappy creatures in the world, if considered in his own nature, without spiritual rebirth;
Source page 1–2 and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast, [1361]Man in honor that understandeth not, is like unto beasts that perish, so David esteems him: [1362]a monster by stupend Metamorphosis, [1363]a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed: [1364]He must eat his meat in sorrow, subject to death and all manner of infirmities, all kinde of calamities.	and his fall has so darkened him that, apart from a few surviving remnants, he is lower than a beast. "Man in honour who has no understanding is like the beasts that perish": that is David's estimate of him. By an astonishing transformation he has become a monster—a fox, a dog, a pig, what is he not? "How changed from what he was!" Once blessed and happy, now miserable and accursed, he must eat his food in sorrow, subject to death, every kind of infirmity and every sort of calamity.[1365]

[1359] **Burton.** h. "Palanterius." No title or location is supplied.

[1360] **Editor.** Angus Gowland identifies this line with Ludovico Lazzarelli's Crater Hermetis 27.1. Direct collation with that work remains pending. The verse is translated literally; Burton applies its language of divine offspring to the propagation of the Christian Church. The quotation ascribed to "Palanterius" remains unlocated.

[1361] **Burton.** i. "Psal. 49.20." Psalm 49:20.

[1362] **Burton.** Unlettered marginal heading: "Mans fall and misery."

[1363] **Burton.** k. "Lascivia superat equum, impudentia canem, astu vulpem, furore leonem. Chrys. 23. Gen." In lust he surpasses a horse, in shamelessness a dog, in cunning a fox, in fury a lion. Chrysostom, homily 23 on Genesis.

[1364] **Burton.** l. "Gen. 3.13." Genesis 3:13, as printed.

[1365] **Editor.** "Quantum mutatus ab illo" recalls Virgil, Aeneid 2.274, where the dead Hector is changed from his former appearance. "Stupend" means astonishing. The quotation about eating in sorrow belongs to Genesis 3:17, not the marginal 3:13. Burton's Latin and its immediately repeated English gloss are combined here.

Original text 1651	Modern English
Source page 2 [1366]Great travel is created for all men, and an heavy yoke on the sons of Adam, from the day that they go out of their mothers womb, unto that day they return to the mother of all things. Namely their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blue silk, and weareth a Crown, to him that is clothed in simple linnen.	"Great toil is ordained for all people, and a heavy yoke for the children of Adam, from the day they leave their mother's womb until the day they return to the mother of all things: their thoughts, their hearts' fears, their imaginings about what awaits them, and the day of death. From the man who sits on a glorious throne to the man who sits low in earth and ashes; from the man dressed in blue silk and wearing a crown to the man dressed in plain linen."[1367]
[1368]Wrath, envy, trouble, and unquietnesse, and fear of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befals him in this life, and peradventure eternal misery in the life to come.	"Anger, envy, trouble, unrest, fear of death, harshness and strife: such things come to both humans and beasts, but sevenfold to the ungodly." All this befalls him in this life, and perhaps eternal misery in the life to come.

[1366] **Burton.** m. "Ecclus. 4.1. 2,3,4,5,8." Ecclesiasticus, chapter 4, as printed.

[1367] **Editor.** Ecclesiasticus, also called Sirach, 40:1–5 and 8 supplies this passage; the margin prints chapter 4. "Travel" means travail or toil. The "mother of all things" is the earth. The modern text follows Burton's wording, including blue silk, rather than substituting a different Bible translation.

[1368] **Burton.** Unlettered marginal heading: "A description of melancholy."

Original text 1651	Modern English
[1369]The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death & diseases, of al temporal and eternal punishments, was the sin of our first parent Adam, [1370]in eating of the forbidden fruit, by the devils instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins.	The impelling cause of these human miseries, this loss or destruction of God's image, the cause of death and diseases, of all punishments in this world and the next, was the sin of our first parent Adam: eating the forbidden fruit at the devil's instigation and enticement. His disobedience, pride, ambition, intemperance, unbelief and curiosity gave rise to original sin and the general corruption of humankind. From this, as from a spring, flowed all evil inclinations and actual transgressions, which bring upon us the various calamities inflicted for our sins.[1371]
And this belike is that which our fabulous Poets have shadowed unto us in the tale of [1372]Pandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues & miseries upon our heads. For *Ubi peccatum, ibi procella*, as [1373]Chrysostom well observes.	And this, it seems, is what our poets of fable have represented figuratively in the story of Pandora's box, which she opened out of curiosity, filling the world with every kind of disease.[1374] It is not curiosity alone, but our other sins that cry out for punishment, that draw these various plagues and miseries down upon our heads. For "where there is sin, there is a storm," as Chrysostom aptly observes.

[1369] **Burton.** Unlettered marginal heading: "Impulsive cause of mans misery and infirmities."

[1370] **Burton.** n. "Gen. 3.17." Genesis 3:17.

[1371] **Editor.** An "impulsive" cause is an impelling or originating cause, distinguished below from the instruments through which harm occurs. Burton distinguishes inherited original sin from "actual" sins, meaning acts committed by individuals. "Curiosity" here carries the sense of a presumptuous desire for forbidden knowledge.

[1372] **Burton.** o. "Illa cadens tegmen manibus decussit, & una Perniciem immisit miseris mortalibus atram. Hesiod. 1. oper." Literally, with the uncertain printed reading cadens: "Falling, she knocked off the lid with her hands and at once released dark destruction among unhappy mortals." Hesiod, Works and Days, book 1. The scan reads decussit, correcting this edition's earlier declusit.

[1373] **Burton.** p. "Hom. 5. ad pop. Antioch." Chrysostom, homily 5 to the people of Antioch.

[1374] **Editor.** Burton reads the Pandora story as a pagan analogue of the Fall. The traditional "box" is retained. The marginal Latin has the awkward reading cadens; the particular Latin version of Hesiod and that reading still require collation. The verb decussit, "knocked off," has been checked against the scan.

Original text 1651	Modern English
[1375]Fools by reason of their transgression, and because of their iniquities are afflicted. [1376]Fear cometh like sudden desolation, and destruction like a whirlwinde, affliction and anguish, because they did not fear God. [1377]Are you shaken with wars? as Cyprian well urgeth to Demetrius, are you molested with dearth and famine? is your health crushed with raging diseases? is mankinde generally tormented with Epidemicall maladies? tis all for your sins, Hag. 1.9,10. Amos 1. Ier. 7.	"Fools are afflicted for their transgressions and their wickedness." "Fear comes like sudden devastation, and destruction like a whirlwind, with affliction and anguish," because they did not fear God. "Are you shaken by wars?" as Cyprian forcefully asks Demetrius. "Are you troubled by scarcity and famine? Is your health shattered by raging diseases? Is humankind everywhere tormented by epidemics? It is all for your sins." Haggai 1:9–10; Amos 1; Jeremiah 7.[1378]
God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turn unto him. [1379]If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, tis by reason of their sins: which like the blood of Abel cry loud to heaven for vengeance, Lam. 5.15. That we have sinned, therefore our hearts are heavy, Isa. 59.11,12. We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses.	God is angry, punishes and threatens because of their obstinacy and stubbornness: they will not turn to him. "If the earth is barren for lack of rain, if it lies dry and parched and produces no fruit, if your springs dry up, your wine, grain and oil are blighted, if the air is corrupted and people are afflicted with disease, it is because of their sins." Like Abel's blood, those sins cry aloud to heaven for vengeance. Lamentations 5:15: "We have sinned, and therefore our hearts are heavy." Isaiah 59:11–12: "We roar like bears and mourn like doves, and lack deliverance," and so on, "because of our sins and trespasses."[1380]

[1375] **Burton.** q. "Psal. 107.17." Psalm 107:17.

[1376] **Burton.** r. "Pro. 1.27." Proverbs 1:27.

[1377] **Burton.** s. "Quod autem crebrius bella concutiant, quod sterilitas & fames sollicitudinem cumulent, quod sævientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur; ob peccatum omnia. Cypr." That wars shake us more frequently, that barrenness and famine increase our anxiety, that raging diseases shatter our health, that pestilence ravages humankind: all is because of sin. Cyprian.

[1378] **Editor.** Cyprian's Address to Demetrianus, especially §§5–7, underlies this passage. Burton calls the addressee Demetrius and condenses Cyprian's argument that pagan impiety, rather than Christian refusal to worship pagan gods, causes disasters. The translated text retains Burton's name and wording.

[1379] **Burton.** t. "Si raro desuper pluvia descendat, si terra situ pulveris squalleat, si vix jejunas & pallidas herbas sterilis gleba producat, si turbo vineam debilitet, &c. Cypr." If rain seldom falls from above, if the earth lies foul with dust, if the barren soil scarcely produces starved and pallid grass, if a storm damages the vine, etc. Cyprian.

[1380] **Editor.** The Lamentations wording draws on 5:16–17, rather than the printed 5:15. In Isaiah 59:11, "health" means salvation or deliverance; Burton applies the passage within his discussion of bodily illness. Abel's blood crying for vengeance recalls Genesis 4:10.

Original text 1651	Modern English
But this we cannot endure to hear, or to take notice of, Ier. 2.30. We are smitten in vain, & receive no correction; and cap. 5.3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him, Amos 4. [1381]Herod could not abide John Baptist, nor [1382]Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.	But we cannot bear to hear or acknowledge this. Jeremiah 2:30: "We are struck in vain and accept no correction"; and chapter 5:3: "You have struck them, but they have not grieved; they have refused correction and have not returned." He has sent pestilence, but they have not turned to him: Amos 4. Herod could not endure John the Baptist, nor could Domitian bear Apollonius telling him the causes of the plague at Ephesus: his injustice, incest, adultery and the like.[1383]
Source page 3 To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, & principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, Deut. 28.15. If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them.	Thus, alongside our blindness and obstinacy, comes God's just judgement, as a concurrent cause and chief agent, bringing these calamities upon us to punish us, I say, for our sins and to satisfy God's wrath. For the law requires obedience or punishment, as you may read at length in Deuteronomy 28:15: "If they will not obey the Lord and keep his commandments and ordinances, then all these curses shall come upon them."

[1381] **Burton.** u. "Mat. 14.3." Matthew 14:3.

[1382] **Burton.** x. "Philostratus lib. 8. vit. Apollonii: Injustitiam ejus, & sceleratas nuptias, & cætera quæ præter rationem fecerat, morborum causas dixit." Philostratus, Life of Apollonius, book 8: he named the emperor's injustice, wicked marriage and other irrational deeds as causes of diseases.

[1383] **Editor.** Philostratus, Life of Apollonius 8.5, reports Domitian stopping an explanation of plague because he feared that his own offences would be named as causes. Burton's marginal paraphrase makes that anticipated accusation sound as though it had been delivered.

Original text 1651	Modern English
[1384]Cursed in the towne and in the field, &c. [1385]Cursed in the fruit of the body, &c. [1386]The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, [1387]The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed. [1388]With madnesse, blindnesse, and astonishing of heart. This Paul seconds, Rom. 2.9. Tribulation and anguish on the soul of every man that doth evil.	"Cursed in the town and in the field," and so on; "cursed in the fruit of the body," and so on. "The Lord shall send you trouble and shame because of your wickedness." A little later: "The Lord shall strike you with the boils of Egypt, with haemorrhoids, scabs and itching, and you shall not be healed"; "with madness, blindness and bewilderment of heart." Paul confirms this in Romans 2:9: "Tribulation and anguish upon the soul of everyone who does evil."[1389]
[1390]Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us to know God our selves, to informe and teach us wisdome. [1391]Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.	Or these chastisements are inflicted to humble us, to exercise and test our patience here in this life, to bring us home, to make us know God and ourselves, and to instruct us in wisdom. "Therefore my people have gone into captivity, because they had no knowledge; therefore the Lord's wrath is kindled against his people, and he has stretched out his hand against them."[1392]

[1384] **Burton.** y. "16." Deuteronomy 28:16.

[1385] **Burton.** z. "18." Deuteronomy 28:18.

[1386] **Burton.** a. "20." Deuteronomy 28:20.

[1387] **Burton.** b. "Verse 17." Deuteronomy 28:17, as printed.

[1388] **Burton.** c. "28." Deuteronomy 28:28.

[1389] **Editor.** The Egyptian boils, haemorrhoids, scab and itch occur in Deuteronomy 28:27; Burton's margin prints verse 17. "Astonishing of heart" means stupefaction or bewilderment. These are scriptural categories, retained without assigning modern diagnoses.

[1390] **Burton.** Unlettered: "Deus quos diligit, castigat." God chastises those he loves.

[1391] **Burton.** d. "Isa. 5.13. Verse 15." Isaiah 5:13 and 15, as printed.

[1392] **Editor.** The joined quotations are Isaiah 5:13 and 5:25. The margin gives 15 for the second verse. This alternative explanation of suffering—as correction or a trial of patience—qualifies the preceding emphasis on punishment.

Original text 1651	Modern English
He is desirous of our salvation, [1393]*Nostræ salutis avidus*, saith Lemnius, and for that cause puls us by the eare many times, to put us in minde of our duties: That they which erred might have understanding, (as Isay speakes 29.21.) and so to be reformed. I am afflicted, and at the point of death, so David confesseth of himself, Psal. 88.15. v.9. Mine eyes are sorrowfull through mine affliction: And that made him turne unto God.	He desires our salvation—"eager for our salvation," says Lemnius—and therefore often pulls us by the ear to remind us of our duties: "so that those who erred might gain understanding," as Isaiah says, 29:21, and so be reformed. "I am afflicted and at the point of death," David confesses of himself in Psalm 88:15; and in verse 9, "My eyes are sorrowful through my affliction." That made him turn to God.[1394]
Great Alexander in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, [1395]remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as [1396]Pliny well perceived, In sicknesse the minde reflects upon it selfe, with judgement survayes it selfe, and abhorres its former courses; insomuch that he concludes to his friend Marius, [1397]that it were the period of all philosophy, if we could so continue sound, or perform but a part of that which we promised to doe, being sick.	Alexander the Great, at the height of his prosperity, had been deified by a band of flatterers and made a god. But when he saw one of his wounds bleeding, he remembered that he was only a man and abated his pride. "In sickness the mind gathers itself together," as Pliny aptly perceived: in sickness the mind reflects on itself, judges itself and detests its former ways. He therefore concludes to his friend Marius that the consummation of all philosophy would be to remain in health as we were in sickness, or to fulfil even part of what we promised to do when ill.[1398]

[1393] **Burton.** e. "Nostræ salutis avidus, continenter aures vellicat, ac calamitate subinde nos exercet. Levinus Lemn. l. 2. c. 29. de occult. nat. mir." Eager for our salvation, he continually pulls our ears and from time to time exercises us through calamity. Levinus Lemnius, On the Hidden Wonders of Nature, 2.29.

[1394] **Editor.** The passage about those who erred gaining understanding is Isaiah 29:24, not 29:21. Psalm 88:9 and 15 are cited correctly, although the psalm's superscription names Heman the Ezrahite rather than David. Burton's attribution to David is retained.

[1395] **Burton.** Asterisked: "Vexatio dat intellectum. Esay 28.19." Affliction gives understanding. Isaiah 28:19.

[1396] **Burton.** f. "Lib. 7. Cum judicio, mores & facta recognoscit, & se intuetur. Dum fero languorem, fero religionis amorem: Expers languoris non sum memor hujus amoris." Book 7. With judgement it reviews its character and actions and examines itself. "While I endure illness, I harbour love of religion; free of illness, I forget this love."

[1397] **Burton.** g. "Summum esse totius Philosophiæ, ut tales esse perseveremus, quales nos futuros esse infirmi profitemur." The highest point of all philosophy is to remain as we profess, when ill, that we will be.

[1398] **Editor.** Pliny the Younger, Letters 7.26.4, urges us, when well, to remain the people we promise to become while ill. The letter is addressed to Maximus, not Burton's Marius. Burton paraphrases freely; the Latin beginning In morbo and the rhyming lines in his margin are not found in this letter. "Period" means culmination or consummation.

Original text 1651	Modern English
Who so is wise then, will consider these things, as David did (Psal. 144. verse last) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sicknesse, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, [1399]*sic expedit*, as Peter said of his daughters ague. Bodily sicknesse is for his soules health, *periisset nisi periisset*, had he not been visited, he had utterly perished; for [1400]the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth.	Whoever is wise, then, will consider these things, as David did—Psalm 144, last verse—and make use of whatever fortune befalls him.[1401] If he suffers sorrow, poverty, sickness or any other adversity, let him seriously consider why this or that affliction, misery or incurable disease has been inflicted on him. It may be for his good: "It is for the best," as Peter said of his daughter's fever.[1402] Bodily sickness serves the soul's health: "He would have perished had he not perished"—had he not been afflicted, he would have been utterly lost. For "the Lord corrects those he loves, as a father corrects the child in whom he delights."
If he be safe and sound on the other side, and free from all manner of infirmity; [1403]*& cui*	If, on the other hand, he is safe and sound, free from every kind of infirmity, "and has
Gratia, forma, valetudo contingat abunde Et mundus victus, non deficiente crumena.	Favour, beauty and health in abundance, And wholesome fare, with a purse that never fails."[1404]
And that he have grace, beauty, favour, health, A cleanly diet, and abound in wealth.	And has grace, beauty, favour, health, Wholesome food and abundant wealth.

[1399] **Burton.** h. "Petrarch."

[1400] **Burton.** i. "Prov. 3.12." Proverbs 3:12.

[1401] **Editor.** "Who so is wise … will consider these things" is Psalm 107:43. Burton instead prints "Psal. 144. verse last"; that reference remains in the modern column so that the correction is explicit here.

[1402] **Editor.** Burton gives only "Petrarch" for the anecdote of Peter and his daughter; the exact passage has not been located for this draft. "Ague" means a fever, often recurring. The repeated "perished" distinguishes bodily affliction from spiritual ruin.

[1403] **Burton.** k. "Hor. Epist. lib. 1.4." Horace, Epistles 1.4.

[1404] **Editor.** Horace, Epistles 1.4.9–11. Burton prints forma, beauty, where the consulted Latin text has fama, reputation; the modern version follows Burton. His own English couplet follows the new translation of the Latin and is also retained, so the deliberate repetition remains.

Original text 1651	Modern English
Yet in the midst of his prosperity, let him remember that caveat of Moses, [1405]Beware that he do not forget the Lord his God; that he be not [1406]puffed up, but acknowledge them to be his good gifts and benefits, and [1407]the more he hath, to be more thankful, (as Agapetianus adviseth) and use them aright,	Yet in the midst of his prosperity let him remember Moses's warning: "Take care not to forget the Lord your God." Let him not swell with pride, but acknowledge these as God's good gifts and blessings; the more he has, the more thankful he should be, as Agapetianus advises, and he should use them rightly.
Source page 3–4 [1408]Now the instrumental causes of these our infirmities, are as diverse, as the infirmities themselves; Starrs, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, & that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent Adam, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us.	Now the instrumental causes of our infirmities are as varied as the infirmities themselves: stars, heavens, elements and so on.[1409] All the creatures God has made are armed against sinners. They were indeed once good in themselves; that many are now harmful to us is caused by our corruption, not by their nature. For since the fall of our first parent Adam they have changed: the earth has been cursed, the influence of the stars altered, and the four elements, beasts, birds and plants are now ready to hurt us.

[1405] **Burton.** l. "Deut. 8.11." Deuteronomy 8:11.

[1406] **Burton.** Unlettered: "Qui stat videat ne cadat." Let him who stands take care not to fall.

[1407] **Burton.** Asterisked: "Quanto majoribus beneficiis a Deo cumulatur, tanto obligatiorem se debitorem fateatur." The greater the blessings God heaps on someone, the greater the debt he should acknowledge.

[1408] **Burton.** Unlettered marginal heading: "Instrumental causes of our infirmities."

[1409] **Editor.** Instrumental causes are the means through which an effect is brought about. Burton's four elements are earth, water, air and fire; his scheme connects physical agents with the theological cause already given.

Original text 1651	Modern English
Source page 4 The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil, Ecclus. 39.26. Fire, and Haile, and Famine, and Dearth, all these are created for vengeance, Ecclus. 39.29. The Heavens threaten us with their Comets, Stars, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects.	"The chief things for human use are water, fire, iron, salt, meal, wheat, honey, milk, oil, wine and clothing: good for the godly, but turned to evil for sinners." Ecclesiasticus 39:26. "Fire, hail, famine and scarcity: all these are created for vengeance." Ecclesiasticus 39:29.[1410] The heavens threaten us with their comets, stars and planets, their great conjunctions, eclipses, oppositions, quartiles and other hostile aspects.[1411]
The Air with his Meteors, Thunder and Lightning, intemperate heat & cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At Cayro in Egypt, every third year, (as it is related by [1412]Boterus, and others) 300000. dye of the plague; and 200000. in Constantinople, every fift or seventh at the utmost.	The air threatens us with its atmospheric disturbances, thunder and lightning, excessive heat and cold, mighty winds, storms and unseasonable weather. These bring scarcity, famine, plague and every sort of epidemic disease, consuming countless multitudes. In Cairo in Egypt, every third year, as Botero and others report, 300,000 die of plague; and 200,000 in Constantinople every fifth year, or every seventh at the latest.[1413]

[1410] **Editor.** These are condensed quotations from Ecclesiasticus 39:26–30 in the numbering Burton uses. The catalogue of useful things and the claim that they become harmful to sinners span more than the single verse he first cites.

[1411] **Editor.** An astrological aspect is an angular relation between celestial bodies: conjunction, together; opposition, 180 degrees apart; quartile or square, 90 degrees apart. "Meteors" below has the broader older meaning of phenomena in the atmosphere. Burton's account includes astrological and early medical assumptions.

[1412] **Burton.** m. "Boterus de Inst. urbium." Botero; an abbreviated reference to his work on cities.

[1413] **Editor.** The death totals and recurrence intervals are Burton's reports from earlier authorities, not independently verified statistics. Cairo modernizes Cayro; Constantinople is the historical name he uses for present-day Istanbul.

Original text 1651	Modern English
How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in [1414]China, Japan, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging down Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants in [1415]Zeland, Holland, and many parts of the Continent drowned, as the [1416]Lake Erno in Ireland? [1417]*Nihilque præter arcium cadavera Patenti cernimus freto.*	How the earth terrifies and crushes us with dreadful earthquakes, most frequent in China, Japan and those eastern regions, sometimes swallowing six cities at once! How the water rages in floods and incursions, overthrowing towns, cities, villages and bridges, besides causing shipwrecks! Whole islands in Zeeland and Holland are sometimes suddenly overwhelmed with all their inhabitants, and many parts of the mainland drowned, as at Lake Erne in Ireland. “And in the open strait we see nothing but the corpses of citadels.”[1418]

[1414] **Burton.** n. “Lege hist. relationem Lod. Frois de rebus Iaponicis ad annum 1596.” Read the historical account by Luís Fróis of events in Japan, to the year 1596.

[1415] **Burton.** o. “Guicciard. descript. Belg. anno 1421.” Guicciardini, Description of the Low Countries, the year 1421.

[1416] **Burton.** p. “Giraldus Cambrens.” Gerald of Wales.

[1417] **Burton.** q. “Ianus Dousa ep. lib. 1. car. 10.” Janus Dousa, ep., book 1, poem 10. The abbreviated title remains unresolved.

[1418] **Editor.** The flood examples retain Burton’s places, dates and authorities. Lake Erno is Lake Erne. The Latin line attributed to Dousa means that ruined fortifications remain visible in the water. The underlying histories and the precise Dousa passage have not been independently collated.

Original text 1651	Modern English
In the Fennes of Freesland 1230. by reason of tempests, [1419]the Sea drowned *multa hominum millia, & jumenta sine numero*, all the countrey almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not been once, again and again, by the fury of this mercilesse element, defaced, ruinated, and left desolate? In a word,	In the marshes of Friesland in 1230, storms caused the sea to drown “many thousands of people, and beasts beyond number”—almost the whole country, with its people and cattle. How fire rages, that merciless element, consuming entire cities in an instant! What town of any age or importance has not, once and again, been disfigured, ruined and left desolate by its fury? In a word,
[1420]Ignis pepercit, unda mergit, aëris Vis pestilentis æquori ereptum necat, Bello superstes, tabidus morbo perit.	The wave drowns him whom fire has spared; The force of pestilent air kills him snatched from the sea; The survivor of war wastes away and dies of disease.[1421]
Whom Fire spares, Sea doth drowne; whom Sea, Pestilent Ayre doth send to clay, Whom War scapes, sicknesse takes away.	Whom fire spares, the sea drowns; whom the sea spares, Pestilent air sends to the grave; Whom war lets escape, sickness carries away.
To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hoofes, hornes, tuskes, teeth, nailes: How many noxious Serpents and venemous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it self? Some make mention of a thousand several poysons: but these are but trifles in respect.	To come to particulars: how many creatures are at deadly enmity with us—lions, wolves, bears and so on? Some attack with hooves, horns, tusks, teeth or claws. How many harmful serpents and venomous creatures stand ready to hurt us with their sting, breath or gaze, or to kill us outright? How many dangerous fish, plants, gums, fruits, seeds and flowers could I name at once, many of which cause grievous illness, if not death itself, merely through smell, touch or taste? Some speak of a thousand different poisons. Yet these are trifles by comparison.

[1419] **Burton.** r. “Munster l. 3. Cos. cap. 462.” Münster, Cosmography 3.462.

[1420] **Burton.** s. “Buchanan. Baptist.” George Buchanan, Baptistes.

[1421] **Editor.** Burton attributes the Latin triplet to Buchanan’s Baptistes. A new unrhymed translation is followed by a modernization of Burton’s own English triplet. Both are retained; the precise Latin passage remains to be collated in a separate edition of Buchanan.

Original text 1651	Modern English
Source page 4–5 The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief, his own executioner, a Wolfe, a Devil to himself, and others. [1422]We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith David, when wars, plague, famine were offered) into the hands of men, mercilesse, and wicked men:	The greatest enemy of humanity is humanity itself. At the devil's instigation, a person is always ready to do harm: his own executioner, a wolf, a devil to himself and others. We are all brothers in Christ, or at least should be, members of one body, servants of one Lord; yet no fiend can torment, trample on, tyrannize over or harass people as one human being does another. "Do not let me fall," therefore, says David, when offered war, plague or famine, "into human hands"—the hands of merciless, wicked people:[1423]
Source page 5 [1424]——Vix sunt homines hoc nomine digni, Quamque lupi, sævæ plus feritatis habent.	They are scarcely human, scarcely worthy of the name, And have more savage cruelty than wolves.[1425]
We can most part foresee these Epidemicall diseases, and likely avoid them; Dearths, tempests, plagues, our Astrologers foretel us; Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend our selves from theeves and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee. We have so many secret plots and devices to mischief one another.	For the most part we can foresee these epidemic diseases, and probably avoid them. Our astrologers predict scarcity, storms and plagues; earthquakes, floods, collapsing houses and consuming fires come gradually, or give some warning sound beforehand. But no skill can avert human knavery, deceit, injustice and villainy. We can keep avowed enemies out of our cities with gates, walls and towers, and defend ourselves against thieves and robbers with vigilance and weapons. Yet no precaution can turn aside this human malice and its harmful schemes; no watchfulness can foresee them. We have so many secret plots and devices for hurting one another.

[1422] **Burton.** Unlettered: "Homo homini lupus, homo homini dæmon." A human being is a wolf to another human being, a demon to another human being.

[1423] **Editor.** The allusion is to David choosing among famine, defeat by enemies and pestilence in 2 Samuel 24:12–14. Burton's point is that divine mercy may be hoped for more readily than human mercy.

[1424] **Burton.** Unlettered: "Ovid de Trist. l. 5. Eleg. 7." Ovid, Tristia 5.7.

[1425] **Editor.** Ovid, Tristia 5.7.45–46, describing the people among whom he lives in exile. Burton removes the opening conditional phrase and turns the complaint into a general statement about human cruelty.

Original text 1651	Modern English
Sometimes by the Devils help, as Magicians, [1426]Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad internecionem nati*, like Cadmus souldiers borne to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, rackes, wheeles, strappadoes, gunnes, engines, &c. [1427]*Ad unum corpus humanum supplicia plura, quam membra*: We have invented more torturing instruments, then there be severall members in a mans body, as Cyprian well observes.	Sometimes with the devil's help, as magicians and witches do; sometimes through deceptions, potions, poisons, stratagems, duels and wars, we hack and hew as though we were "born for mutual destruction," like Cadmus's soldiers, born to kill one another.[1428] It is commonplace to read of a hundred or two hundred thousand men killed in a battle. Besides these are all kinds of torture: bronze bulls, racks, wheels, strappadoes, guns, devices and so on.[1429] "For one human body there are more tortures than limbs." We have invented more instruments of torture than the body has separate members, as Cyprian aptly observes.

[1426] **Burton.** r. "Miscent aconita novercæ." Stepmothers mix aconite poisons.

[1427] **Burton.** s. "Lib. 2. Epist. 2. ad Donatum." Book 2, letter 2, to Donatus. Burton's numbering is retained.

[1428] **Editor.** Cadmus's soldiers are the warriors who spring from sown dragon's teeth and fight one another. The marginal line on poisoning stepmothers recalls Ovid, Metamorphoses 1.147; it supplies another conventional literary image of domestic treachery.

[1429] **Editor.** A bronze bull was an execution device; racks, breaking wheels and the strappado were instruments or forms of torture. "Engines" means contrivances or machines. Cyprian's comparison of tortures with body parts occurs in To Donatus §10; numbering differs from Burton's cited collection.

Original text 1651	Modern English
To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortall enemies. [1430]The Fathers have eaten sowre grapes, and the childrens teeth are set on edge. They cause our griefe many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are ready to injure our posterity; ——[1431]*mox daturi progeniem vitiosiorem*, and the latter end of the world, as [1432]Paul foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himself.	To come nearer still: through their offences, lack of judgement and intemperance, our own parents are our mortal enemies. “The fathers have eaten sour grapes, and the children’s teeth are set on edge.”[1433] They often cause our suffering, passing on hereditary diseases and inescapable infirmities. They torment us, and we in turn are ready to injure our descendants, “soon to produce a still more vicious generation.”[1434] As Paul foretold, the world’s last days are likely to be the worst. We are thus bad by nature, bad by birth, but far worse through our own contrivance, each person his own greatest enemy.
We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, [1435]*Perditio tua ex te*. As [1436]Iudas Maccabeus killed Apollonius with his owne weapons, we arme our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us.	We often take pains to ruin ourselves, abusing God’s good gifts—health, wealth, strength, intelligence, learning, skill and memory—to bring about our own destruction. “Your destruction comes from yourself.”[1437] As Judas Maccabaeus killed Apollonius with Apollonius’s own weapons, we arm ourselves for our own overthrow, using reason, skill and judgement—all that should help us—as instruments of our ruin.[1438]

[1430] **Burton.** t. “Ezech. 18.2.” Ezekiel 18:2.

[1431] **Burton.** u. “Hor. l. 3. Od. 6.” Horace, Odes 3.6.

[1432] **Burton.** x. “2 Tim. 3.2.” 2 Timothy 3:2.

[1433] **Editor.** Burton quotes the proverb in Ezekiel 18:2 to illustrate inherited harm. The surrounding chapter rejects that proverb as a rule of divine judgement and stresses individual responsibility; Burton does not reproduce that qualification.

[1434] **Editor.** Horace, Odes 3.6.48: mox daturos progeniem vitiosiorem in the consulted text. Burton’s daturi adapts the quotation to his own syntax. “Art” in this paragraph means human skill or deliberate contrivance, not the fine arts.

[1435] **Burton.** y. “Ezec. 18.31.” Ezekiel 18:31.

[1436] **Burton.** z. “1 Macc. 3.12.” 1 Maccabees 3:12.

[1437] **Editor.** The Latin “Perditio tua ex te” corresponds to the Vulgate tradition of Hosea 13:9, rather than being the wording of the cited Ezekiel 18:31. Ezekiel nevertheless supplies a related appeal to abandon transgressions and not die.

[1438] **Editor.** In 1 Maccabees 3:11–12 Judas kills Apollonius and then takes his sword for later use. The text does not say that Judas kills him with his own weapon. Burton’s compressed version is preserved.

Original text 1651	Modern English
Hector gave Ajax a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmlesse creatures with it, turned to his own hurtlesse bowels. Those excellent meanes, God hath bestowed on us, well imployed, cannot but much availe us; but if otherwise perverted, they ruine & confound us: and so by reason of our indiscretion and weaknesse, they commonly do: we have too many instances.	Hector gave Ajax a sword which helped and defended him as long as he fought his enemies; but after he began to harm innocent creatures with it, it turned against his own innocent entrails.[1439] Those excellent resources God has given us, if well employed, cannot fail to benefit us greatly; but if misused, they ruin and destroy us. Through our lack of judgement and weakness, that is what they commonly do: we have all too many examples.
Source page 5–6 This S. Austin acknowledged of himself in his humble confessions, promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory. If you will particularly know how, and by what meanes, consult Physicians, & they will tell you, that it is in offending in some of those six non-natural things, of which I shall after dilate more at large; they are the causes of our infirmities, our surfetting, and drunkennesse, our immoderate insatiable lust, and [1440]prodigious riot.	St Augustine acknowledged this of himself in his humble Confessions: quickness of mind, memory and eloquence were God's good gifts, but he did not use them for God's glory.[1441] If you want to know precisely how and by what means we do this, consult physicians. They will tell you that it comes from mismanaging one or another of the six "non-natural" things, which I shall discuss more fully later. These are the causes of our infirmities: our overeating and drunkenness, our immoderate, insatiable lust and our monstrous excess.[1442]

[1439] **Editor.** Burton alludes to Ajax's madness, his killing of harmless animals and his suicide. "Hurtlesse" means harmless; the modern wording retains its pointed application to Ajax's own body.

[1440] **Burton.** a. "Part. 1. Sec. 2. Memb. 2." A forward reference to the discussion of the six non-natural things.

[1441] **Editor.** Compare Augustine, Confessions 1.20.31, on memory and speech as divine gifts misused in seeking pleasure and honour among created things. Burton gives a summary rather than a literal quotation.

[1442] **Editor.** The six "non-natural" things are conditions requiring regulation: air; food and drink; exercise and rest; sleep and waking; retention and evacuation; and passions of the mind. "Non-natural" is a historical medical term, not a synonym for unnatural. Burton discusses them in First Partition, Section 2, Member 2.

Original text 1651	Modern English
Source page 6 *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens [1443]old age, perverts our temperature, & brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madnesse, (*quos Iupiter perdit, dementat*; by substraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to severall lusts, in giving way to every passion and perturbation of the minde: by which meanes we metamorphize our selves, and degenerate into beasts.	"More by gluttony than by the sword" is a true saying: the table consumes more lives than the sword. It is our intemperance that brings so many different incurable diseases upon us, hastens old age, disrupts our bodily constitution and brings sudden death.[1444] And last of all, what torments us most is our own folly, madness —"those whom Jupiter destroys, he drives mad"; God permits it by withdrawing his assisting grace —weakness, lack of self-control, and readiness to yield to every sort of desire, giving way to every passion and disturbance of the mind. By these means we transform ourselves and degenerate into beasts.
All which that Prince of [1445]Poets observed of Agamemnon, that when he was well pleased, and could moderate his passion, he was—*os oculosque Jovi par*: like Jupiter in feature, Mars in valour, Pallas in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of Jupiter in him;	All this the prince of poets observed in Agamemnon: when content and able to govern his passions, he was "like Jupiter in face and eyes"—Jupiter in appearance, Mars in courage, Pallas in wisdom, another god. But when he grew angry he was a lion, a tiger, a dog and so on: no sign or likeness of Jupiter appeared in him.[1446]

[1443] **Burton.** b. "Nequitia est quæ te non sinet esse senem." It is your wickedness that will not let you be an old man.

[1444] **Editor.** "Temperature" means the balance or constitution of the body. The margin adapts Ovid, Fasti 1.414, changing sinit to sinet. Ovid's line jokes that Silenus's lust prevents him from acting his age; Burton places it beside a warning that vice prevents survival to old age.

[1445] **Burton.** c. "Homer. Iliad." Homer's Iliad.

[1446] **Editor.** Homer, Iliad 2.478–479, compares Agamemnon's head and eyes to Zeus's, his waist to Ares's and his chest to Poseidon's. Burton's comparison to Pallas in wisdom, and his contrast with the angry Agamemnon, are an interpretative expansion rather than a literal rendering of those lines.

Original text 1651	Modern English
so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, [1447]provoke God to anger, and heap upon us this of Melancholy, and all kinds of incurable diseases, as a just and deserved punishment of our sinnes.	So we, as long as we are governed by reason, restrain our disordered appetites and conform to God's word, are like so many living saints. But if we give free rein to lust, anger, ambition and pride, and follow our own ways, we degenerate into beasts, transform ourselves, ruin our constitutions, provoke God to anger, and heap upon ourselves this disease of melancholy and every kind of incurable illness, as the just and deserved punishment of our sins.

[1447] **Burton.** d. "Intemperantia, luxus, ingluvies, & infinita hujusmodi flagitia, quæ divinas pœnas merentur. Crato." Intemperance, extravagance, gluttony and countless offences of this kind, which deserve divine punishments. Crato.

Original text 1651	Modern English
SUBSEC. 2. The Definition Number Division of Diseases.	**Subsection 2. The definition, number and classification of diseases.**
What a Disease is, almost every Physician defines. [1448]Fernelius calleth it an Affection of the body, contrary to Nature. [1449]Fuschius and Crato an hinderance, hurt, or alteration of any action of the body, or part of it. [1450]Tholosanus, a dissolution of that league which is between body and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it. [1451]Labeo in Agellius, an ill habit of the body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.	Almost every physician offers a definition of disease. Fernel calls it a condition of the body contrary to nature. Fuchs and Crato call it an obstruction, impairment or alteration of any function of the body or one of its parts. Tholosanus calls it a dissolution and disturbance of the bond between body and soul, just as health perfects and helps preserve that bond. Labeo, quoted in Aulus Gellius, calls it an unhealthy condition of the body, contrary to nature and hindering its use. Others put it differently, but all mean much the same.[1452]
[1453]How many diseases there are, is a question not yet determined; [1454]Pliny reckons up 300. from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those times, it boots not; in our daies I am sure the number is much augmented:	How many diseases there are remains an unsettled question. Pliny counts 300, from the crown of the head to the sole of the foot; elsewhere he speaks of "an infinite multitude of diseases." Whatever the case in those days, it makes no difference: in our own, I am sure, their number has greatly increased.

[1448] **Burton.** e. "Fern. Path. l. 1. c. 1. Morbus est affectus contra naturam corpori insidēs." Fernel, Pathology 1.1: disease is a condition contrary to nature residing in the body. The final word abbreviates insidens.

[1449] **Burton.** f. "Fusch. Instit. l. 3. Sect. 1. c. 3. à quo primùm vitiatur actio." Fuchs, Institutes 3.1.3: that by which a function is primarily impaired.

[1450] **Burton.** g. "Dissolutio fæderis in corpore, ut sanitas est consummatio." A dissolution of the covenant in the body, as health is its fulfilment.

[1451] **Burton.** h. "Lib. 4. cap. 2. Morbus est habitus contra naturam qui usu ejus, &c." Book 4, chapter 2: disease is a condition contrary to nature which affects its use, etc. The printed Latin is abbreviated; the full definition is discussed in the editorial note.

[1452] **Editor.** "Contrary to nature" means contrary to the body's normal constitution or functioning. "Affection" means a condition, and "habit" a state or disposition, not a repeated custom. The Labeo definition is reported through Caelius Sabinus in Aulus Gellius, Attic Nights 4.2.3; the full Latin ends qui usum eius facit deteriorem, "which makes its use worse."

[1453] **Burton.** Unlettered heading: "Number of diseases."

[1454] **Burton.** i. "Cap. 11. lib. 7." Chapter 11, book 7. The printed reference is retained. Pliny's Natural History 26.6, section 9, says that there were more than three hundred kinds of disease. This locates the numerical claim, but not Burton's description of a catalogue running from head to foot.

Original text 1651	Modern English
[1455]macies, & nova febrium Terris incubuit cohors.	Wasting sickness and a new troop of fevers Have descended upon the earth.[1456]
For besides many Epidemicall diseases unheard of, and altogether unknown to Galen and Hippocrates, as Scorbutum, Small pox, Plica, Sweating sickness, Morbus Gallicus, &c. We have many proper and peculiar almost to every part. [1457]No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse.	For besides many epidemic diseases unheard of and entirely unknown to Galen and Hippocrates —scurvy, smallpox, plica, sweating sickness, the French disease and so on—we have many peculiar to almost every part of the body.[1458] None of us is so sound, or has so good a constitution, as to have no impairment of body or mind. "Each of us suffers his own lot": we all have our infirmities, sooner or later, in greater or lesser measure.[1459]

[1455] **Burton.** Asterisked: "Horat." Horace.

[1456] **Editor.** Horace, Odes 1.3.30–31. The lines follow the theft of fire from heaven by Prometheus; Burton applies them to the multiplication of diseases. Both the Latin here and the later Greek are newly translated; Burton's own following English couplet is also retained in modernized form.

[1457] **Burton.** Unlettered heading: "No man free from some disease or other."

[1458] **Editor.** Scorbutum is scurvy; plica denotes a condition involving severely matted hair; Morbus Gallicus, "the French disease," usually denotes syphilis in this period. Burton's claim that these diseases were unknown to Galen and Hippocrates is his historical judgement, not a statement that their first occurrence has been established.

[1459] **Editor.** Virgil, Aeneid 6.743, in Anchises's explanation of the purification of souls after death. Burton's following gloss applies the line to everyone's individual infirmities; "his own lot" follows that use without substituting a modern psychiatric sense of "demons."

Original text 1651	Modern English
Source page 6–7 There will be peradventure in an age, or one of a thousand, like Zenophilus the Musician in [1460]Pliny, that may happely live 105. yeares without any manner of impediment; A Pollio Romulus, that can preserve himself [1461]with wine and oyle; A man as fortunate as Q. Metellus, of whom Valerius so much braggs; A man as healthful as Otto Herwardus, a Senator of Ausborrow in Germany, whom [1462]Leovitius the Astrologer brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of Saturne and Mars, being a very cold man, [1463]could not remember that ever he was sick.	Perhaps once in an age, or one in a thousand, someone like Zenophilus the musician in Pliny may happen to live for 105 years without any infirmity; or a Pollio Romulus may preserve himself with wine and oil; or someone may be as fortunate as Quintus Metellus, whom Valerius praises so extravagantly.[1464] Or he may be as healthy as Otto Herwardus, a senator of Augsburg in Germany, whom the astrologer Leovitius offers as proof of his art's certainty: because the significators in his birth chart were fortunate and free from the hostile aspects of Saturn and Mars, this man of a very cold constitution could not remember ever having been ill.[1465]

[1460] **Burton.** k. "Cap. 50 lib. 7. Centū et quinq; vixit annos sine ullo incommodo." Chapter 50, book 7. He lived one hundred and five years without any infirmity. The printed abbreviations stand for centum et quinque.

[1461] **Burton.** m. "Intus mulso, foras oleo." Honeyed wine within, oil without.

[1462] **Burton.** n. "Exemplis genitur. præfixis Ephemer. cap. de infirmitat." In the examples of birth charts prefixed to the Ephemerides, chapter on infirmities.

[1463] **Burton.** o. "Qui, quoad pueritiæ ultimam memoriam recordari potest, non meminit se ægrotum decubuisse." As far back as his earliest childhood memories reach, he cannot remember having lain ill.

[1464] **Editor.** Pliny's Natural History 7.50 in Holland's 1601 chapter scheme reports Xenophilus's 105 years without infirmity; Burton prints Zenophilus. At 22.53, section 114, Pliny names Pollio Romilius, over a hundred, and gives his answer to Augustus: intus mulso, foris oleo, honeyed wine within, oil without. Burton's Romulus and foras remain. These locate literary reports, not independent verification of longevity or medical benefit.

[1465] **Editor.** "Geniture" is a nativity or birth chart; "significators" are the celestial factors taken to signify a person or condition. "Cold" describes the man's bodily temperament within historical medicine. The causal link asserted here is astrological. Ausborrow is Augsburg.

Original text 1651	Modern English
Source page 7 [1466]Paracelsus may bragge, that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some Physicians hold, that there is no certaine period of mans life: but it may still by temperance and physick be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of [1467]Hesiod is true:	Paracelsus may boast that he could make a man live for 400 years or more, if he could rear him from infancy and regulate his diet as he pleased. Some physicians hold that human life has no fixed limit, but may continually be prolonged by moderation and medicine. Meanwhile, ordinary experience shows us that no one can escape, and that Hesiod's words are true:
Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα, Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ, ἠδ' ἐπὶ νυκτὶ Αὐτόματοι φοιτῶσι.——	For the earth is full of evils, and the sea is full; Diseases visit humankind by day and by night, Coming of their own accord.[1468]
Th' earth's full of maladies, and full the sea, Which set upon us both by night and day.	The earth is full of maladies, and so the sea, Which fall upon us both by night and day.

[1466] **Burton.** p. "Lib. de vita longa." Book on long life.

[1467] **Burton.** r. "Oper. & dies." Works and Days.

[1468] **Editor.** Hesiod, Works and Days 101–103, cut off after "come of their own accord." Greek ligatures and accents are regularized. The 1651 text has ἠδ', "and," where the consulted Greek edition has αἳ δ', "and others." Burton's English couplet compresses the three quoted lines. The cramped setting of ἀνθρώποισιν merits further collation.

Original text 1651	Modern English
[1469]If you require a more exact division of these ordinary Diseases which are incident to men, I refer you to Physicians; they will tell you of [1470]Acute and Chronick, First and Secundary, Lethales, Salutares, Errant, Fixed, Simple, Compound, Connexed, or Consequent, belonging to parts or the whole, in Habit or in Disposition, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and Minde.	If you want a more precise classification of the ordinary diseases to which people are subject, I refer you to physicians. They will tell you of acute and chronic diseases; primary and secondary; fatal and nonfatal; wandering and fixed; simple, compound, associated or consequent; affecting a part or the whole; established as a habit or present as a disposition, and so on.[1471] For now, the division best suited to my purpose is into diseases of the body and diseases of the mind.
For them of the Body, a briefe Catalogue of which Fuschius hath made, Institut lib. 3. sect. 1. cap. 11. I refer you to the voluminous Tomes of Galen, Areteus, Rhasis, Avicenna, Alexander, Paulus Ætius, Gardonerius: And those exact Neotericks, Savanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Faventinus, Wecker, Piso, &c. that have methodically and elaborately written of them all. Those of the minde and Head I will briefly handle, and apart.	For diseases of the body, briefly catalogued by Fuchs in his Institutes, book 3, section 1, chapter 11, I refer you to the massive volumes of Galen, Aretaeus, Rhazes, Avicenna, Alexander, Paulus, Aetius and Gardonerius; and to those meticulous modern writers Savonarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Faventinus, Wecker, Piso and others, who have treated them all systematically and at length. I shall deal briefly and separately with diseases of the mind and head.[1472]

[1469] **Burton.** Unlettered heading: “Division of Diseases.”

[1470] **Burton.** s. “See Fernelius Path. lib. 1. cap. 9, 10, 11, 12. Fuschius instit. l. 3. sect. 1. c. 7. Wecker. Synt.” See Fernel, Pathology 1.9–12; Fuchs, Institutes 3.1.7; Wecker, Syntaxis.

[1471] **Editor.** “Habit” is an established condition; “disposition” a less settled state. Burton develops this distinction in the next subsection. “Errant” diseases wander or shift their location; “fixed” remain in one place. Salutares here contrasts with lethal diseases and is rendered “nonfatal.” These are historical classifications.

[1472] **Editor.** “Neotericks” means more recent or modern writers, relative to Burton. These names range across ancient, medieval and Renaissance medicine. Familiar forms of names are used selectively in the modern column; the original forms remain available on the left. A missing separator between Paulus and Aetius is supplied in modern English.

Original text 1651	Modern English
SUBSEC. 3. **Division of the diseases of the Head.**	**Subsection 3.** **Classification of diseases of the head.**
These Diseases of the Minde, forasmuch as they have their chief seat and organs in the head, which are commonly repeated amongst the diseases of the head, which are divers, and vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of [1473]Heurnius, (which he takes out of Arculanus) are inward or outward (to omit all others which pertaine to Eyes & Eares, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of haire, furfaire, lice, &c.	These diseases of the mind, because their chief seat and organs are in the head, are commonly listed among diseases of the head, which are various and differ greatly according to their location. Just as the head has several parts, so it has various ailments. According to Heurnius's classification, taken from Arculanus, these are internal or external—leaving aside all those affecting the eyes and ears, nostrils, gums, teeth, mouth, palate, tongue, windpipe, jaws, face and so on. Those belonging specifically to the brain include baldness, loss of hair, dandruff, lice and the like.[1474]

[1473] **Burton.** t. "Præfat de morbis capitis. In capite ut variæ habitant partes, ita variæ querelæ ibi eveniunt." Preface to On Diseases of the Head. Just as different parts are situated in the head, so different complaints occur there.

[1474] **Editor.** "Wesel" is the windpipe; "chops" the jaws; "furfaire" dandruff or scurf. The printed sentence begins awkwardly and calls even baldness and lice ailments belonging to the brain. Its general anatomical classification is preserved rather than silently rewritten to match current anatomy.

Original text 1651	Modern English
Source page 7–8 [1475]Inward belonging to the skins next to the Brain, called dura and pia mater, as all head-aches, &c. or to the Ventricles, Caules, Kels, Tunicles, Creeks, and parts of it, and their passions, as Caro, Vertigo, Incubus, Apoplexie, Falling sickness. The diseases of the Nerves; Crampes, Stupor, Convulsion, Tremor, Palsie: or belonging to the excrements of the brain, Catarrhes, Sneezing, Rheumes, Distillations: or else those that pertaine to the substance of the brain it self, in which are conceived, Frensie, Lethargie, Melancholy, madness, weake memory, Sopor, or Coma Vigilia & vigil Coma.	Internal diseases affect the membranes next to the brain, called the dura mater and pia mater, as do headaches and the like; or its ventricles, coverings, membranes, recesses and other parts, with their disorders, such as profound stupor, vertigo, nightmare oppression, apoplexy and the falling sickness.[1476] Diseases of the nerves include cramps, numbness, convulsions, tremor and paralysis. Others concern the brain's waste matter: catarrhs, sneezing, rheums and dripping discharges.[1477] Still others affect the substance of the brain itself, where frenzy, lethargy, melancholy, madness, weak memory, sopor, coma vigilia and vigil coma are thought to arise.[1478]

[1475] **Burton.** u. "Of which reade Heurnius, Montaltus, Hildesheim, Quercetan, Iason Pratensis, &c."

[1476] **Editor.** The dura mater and pia mater are membranes covering the brain. Caules, kels and tunicles overlap in referring to coverings or membranes; "creeks" are recesses. Caro is a historical term for profound stupor; incubus for oppressive nightmare experiences; apoplexy for sudden disabling collapse; and falling sickness for epilepsy. These labels should not be assumed to map exactly onto present diagnostic categories.

[1477] **Editor.** "Stupor" here can mean numbness or loss of sensation, distinct from its modern dominant sense. "Excrements" means material expelled or left over. Rheums and distillations belong to a theory in which humours drain down from the head; the translation retains that theory as Burton's account.

[1478] **Editor.** Sopor denotes a state of heavy sleep or stupor. Coma vigilia and vigil coma are retained as printed Latin labels for disturbed states of sleeping and waking; the terminology and its relation to later meanings of "coma" require caution. These are not supplied as modern diagnoses.

Original text 1651	Modern English
Source page 8 Out of these again I will single such as properly belong to the Phantasie, or Imagination, or Reason it self, which [1479]Laurentius calls the diseases of the minde, & Hildisheim, morbos Imaginationis, aut Rationis læsæ, which are three or four in number, Frensie, Madness, Melancholy, Dotage & their kindes: as Hydrophobia, Lycanthropia, Chorus sancti viti, morbi dæmoniaci: which I will briefly touch and point at, insisting especially in this of Melancholy, as more eminent then the rest, and that through all his kinds, causes, symptomes, prognosticks, cures: As Lonicerus hath done de Apoplexia, and many other of such particular diseases.	From these I shall select those that specifically affect fantasy or imagination, or reason itself. Laurentius calls them diseases of the mind, and Hildesheim "diseases of impaired imagination or reason." There are three or four: frenzy, madness, melancholy and mental impairment, with their varieties, such as hydrophobia, lycanthropy, St Vitus's dance and demonic disorders.[1480] I shall touch briefly on these, concentrating on melancholy as the most prominent of them, and following all its kinds, causes, symptoms, prognoses and cures, as Lonicerus has done with apoplexy and many others with particular diseases.

[1479] **Burton.** x. "Cap. 2. de melanchol." Chapter 2, on melancholy.

[1480] **Editor.** "Fantasy" and "imagination" name mental faculties. Dotage is rendered according to context as mental impairment or confusion; it is not restricted to old age. "Prognosticks" concerns the anticipated course and outcome of disease. The following subsection explains the named conditions in Burton's own terms.

Original text 1651	Modern English
Not that I finde fault with those which have written of this subject before, as Iason Pratensis, Laurentius, Montaltus, T. Bright, &c. they have done very well in their several kinds & methods; yet that which one omits, another may happely see; that which one contracts, another may inlarge. To conclude with [1481]Scribanius, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good; which is the chief end of my Discourse.	I do not mean to find fault with earlier writers on this subject, such as Jason Pratensis, Laurentius, Montaltus, Timothy Bright and others. They have done very well in their different forms and methods. Yet what one omits another may happen to notice, and what one compresses another may expand. To conclude with Scribanius: what they neglected or treated superficially, we may examine more thoroughly; what they expressed obscurely, we may set out and develop clearly. In this way it may become more familiar and easier for everyone to understand, and serve the common good, which is the chief aim of my discourse.[1482]

[1481] **Burton.** y. "Cap. 2. de Physiologia sagarum; Quod alii minus rectè fortasse dixerint, nos examinare, melius dijudicare, corrigere studeamus." Chapter 2, On the Physiology of Witches. Let us endeavour to examine, judge better and correct what others may have stated less accurately.

[1482] **Editor.** The marginal Latin says, more briefly, that others' less accurate statements should be examined, judged and corrected. Burton's English develops this into a programme of clarification and expansion. The cited edition of Scribanius remains to be collated; the name and abbreviated title are retained.

Original text 1651	Modern English
SUBSEC. 4. **Dotage, Phrensie, Madness, Hydrophobia, Lycanthropia,** **Chorus sancti Viti, Extasis.**	**Subsection 4.** **Mental impairment, frenzy, madness, hydrophobia, lycanthropy,** **St Vitus's dance and ecstasy.**
[1483]Dotage, Fatuity, or Folly, is a common name to all the following Species, as some will have it. [1484]Laurentius and [1485]Altomarus comprehended Madness, Melancholy, and the rest under this name, and call it the summum genus of them all. If it be distinguished from them, it is naturall or ingenite, which comes by some defect of the organs, and over-much brain, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then others: or else it is acquire, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of Melancholy it self.	Mental impairment, fatuity or folly is, according to some, a general name for all the following kinds. Laurentius and Altomarus include madness, melancholy and the rest under this name, calling it their highest genus. If distinguished from them, it is either natural or inborn, arising from some defect in the organs and an excess of brain matter, as we see in ordinary fools; its severity generally varies from person to person, and accordingly some have more understanding than others. Or it is acquired, an accompanying condition or symptom of another disease, which comes and goes; if it persists, it is a sign of melancholy itself.[1486]

[1483] **Burton.** Unlettered heading: "Delirium Dotage." Delirium; mental impairment.

[1484] **Burton.** z. "Cap. 4. de mel." Chapter 4, on melancholy.

[1485] **Burton.** a. "Art. med. c. 7." Medical Art, chapter 7.

[1486] **Editor.** "Highest genus" is the broadest class in a logical classification. "Intended or remitted" means intensified or diminished. "Ingenite" means inborn; "acquire" acquired. Burton's account combines conditions now distinguished from one another; his "fools" is a historical, disparaging term, retained to preserve the character of the passage.

Original text 1651	Modern English
[1487]Phrenitis, which the Greeks derive from the word φρὴν, is a Disease of the Minde, with a continual Madness or Dotage, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth Madness and Dotage. It differs from Melancholy and Madness, because their dotage is without an ague: this continual, with waking, or Memory decayed, &c. Melancholy is most part silent, this clamorous; and many such like differences are assigned by Physicians.	Phrenitis, which the Greeks derive from the word phrēn, is a disease of the mind involving continual madness or mental confusion accompanied by an acute fever; or it is an inflammation of the brain or its membranes, with an acute fever, that causes madness and confusion. It differs from melancholy and madness because their confusion occurs without a fever. In phrenitis it is continual, with sleeplessness, impaired memory and so on. Melancholy is generally silent; this is clamorous. Physicians identify many other such differences.[1488]

[1487] **Burton.** Unlettered heading: “Phrensie.”

[1488] **Editor.** Greek phrēn can mean the diaphragm, heart or mind. Phrenitis is the historical fever-associated disorder Burton describes here; “frenzy” in this edition translates his phrensie or frensie, not simply strong excitement. “Ague” here means fever, and “waking” sleeplessness.

Original text 1651	Modern English
Source page 8–9 [1489]Madness, Frensie, and Melancholy are confounded by Celsus, and many Writers: others leave out Frensie, and make Madness and Melancholy but one disease, which [1490]Iason Pratensis especially labours, and that they differ only secundum majus or minus, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ intenso & remisso gradu, saith [1491]Gordonius, as the humor is intended or remitted. Of the same minde is [1492]Areteus, Alexander Tertullianus, Guianerius, Savanarola, Heurnius; and Galen himself writes promiscuously of them both by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise.	Celsus and many other writers group madness, frenzy and melancholy together. Others leave frenzy aside and make madness and melancholy a single disease—a position Jason Pratensis argues at particular length. They hold that the difference is only one of degree, of more or less, one being a stage of the other and both arising from the same cause. They differ “in a greater or lesser degree,” Gordonius says, as the humour is intensified or diminished. Aretaeus, Alexander Tertullianus, Guianerius, Savonarola and Heurnius hold the same view; Galen himself discusses the two together because of their affinity. But most modern writers treat them separately, and I shall follow them in this treatise.[1493]

[1489] **Burton.** Unlettered heading: “Madnesse.”

[1490] **Burton.** b. “Plerique medici uno complexu perstringunt hos duos morbos, quod ex eadem causa oriantur, quodque magnitudine & modo solùm distent, et alter gradus ad alterum existat. Iason Pratens.” Most physicians treat these two diseases together, because they arise from the same cause, differ only in magnitude and manner, and one forms a step towards the other. Jason Pratensis.

[1491] **Burton.** c. “Lib. Med.” Medical book.

[1492] **Burton.** d. “Pars maniæ mihi videtur.” It seems to me a part of madness.

[1493] **Editor.** Burton reports disagreement over whether melancholy and madness differ in kind or only in degree. “Promiscuously” means together or without strict separation. The printed Alexander Tertullianus appears to mean the physician Alexander of Tralles; the unusual form is retained for later collation. “Madness” here is Burton’s category, not a precise modern diagnosis.

Original text 1651	Modern English
Source page 9 Madness is therefore defined to be a vehement Dotage; or raving without a Fever, far more violent then Melancholy, full of anger and clamor, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and minde; without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them. Differing only in this from Phrensie, that it is without a Fever, and their memory is most part better.	Madness is therefore defined as severe mental derangement, or raving without fever, far more violent than melancholy: full of anger and clamour, with alarming looks, actions and gestures, disturbing patients much more violently in both body and mind, without fear or sorrow, and with such headlong force and boldness that sometimes three or four men cannot restrain them. It differs from frenzy only in lacking fever and in the patients' generally having better memory.
It hath the same causes as the other, as Choler adust, & bloud incensed, Brains inflamed, &c. [1494]Fracastorius addes, a due time, and full age to this definition, to distinguish it from children, and will have it a confirmed Impotency, to separate it from such as accidently come & go again, as by taking Henbane, Nightshade, Wine, &c.	It has the same causes as the other disorders: scorched choler, overheated blood, an inflamed brain and so on. Fracastorius adds an appropriate duration and mature age to this definition, to distinguish it from the condition of children. He requires it to be an established incapacity, to separate it from passing disturbances that arise accidentally and disappear again, as after taking henbane, nightshade, wine and the like.[1495]

[1494] **Burton.** e. "Insanus est, qui ætate debitâ, & tempore debito per se, non momentaneam & fugacem, ut vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. lib. 2. de intellectione." A mad person is one who, at the appropriate age and for the appropriate duration, has in himself an established inability to exercise the understanding properly, rather than a momentary and fleeting one, such as that caused by wine, nightshade or henbane. Book 2, On Understanding.

[1495] **Editor.** Choler is yellow bile in humoral medicine; "adust" means scorched or burnt. "Incensed" means heated. Fracastorius's "impotency" is inability to exercise the understanding, not sexual impotence. Henbane and nightshade are cited as causes of temporary derangement. The translation does not identify a particular nightshade species.

Original text 1651	Modern English
Of this fury there be divers kindes: Extasie, which is familiar with some persons, as Cardan saith of himself, he could be in one when he list; in which the Indian priests deliver their Oracles, & the witches in Lapland, as Olaus Magnus writeth, l. 3. cap. 18. Extasi omnia prædicere, answer all questions in an Extasis you will ask; what your friends do, where they are, how they fare, &c.	This madness has several kinds. One is ecstasy, a familiar state for some people: Cardan says he could enter it whenever he pleased. In this state Indian priests deliver their oracles, and the witches of Lapland, as Olaus Magnus writes in book 3, chapter 18, "foretell everything in ecstasy," answering whatever you ask—what your friends are doing, where they are, how they fare and so on.[1496]
The other [1497]species of this fury are Enthusiasmes, Revelations, and Visions, so often mentioned by Gregory and Beda in their works; Obsession or possession of devils, Sibylline Prophets, and Poetical Furies; such as come by eating noxious Herbs, Tarantulas stinging, &c. which some reduce to this. The most known are these, Lycanthropia, Hydrophobia, Chorus sancti Viti.	Other kinds of this madness are inspired transports, revelations and visions, so often mentioned by Gregory and Bede; demonic harassment or possession; Sibylline prophecy and poetic frenzy; and states produced by eating poisonous herbs, by tarantula stings and so on, which some place in this category. The best known are lycanthropy, hydrophobia and St Vitus's dance.[1498]

[1496] **Editor.** "Ecstasy" means a trance or state of being outside ordinary consciousness, not intense happiness. Cardan is Girolamo Cardano. "When he list" means whenever he wished. The accounts of divination are presented as Burton's reports of his authorities.

[1497] **Burton.** f. "Of which read Felix Plater cap. 3. de mentis alienatione." On mental derangement, chapter 3.

[1498] **Editor.** "Enthusiasm" here means a state claimed to arise from divine inspiration. "Obsession" means harassment or assault by a spirit; it does not carry the modern psychiatric meaning of an intrusive recurring thought. The Sibyls were prophetic figures. "Reduce to" means classify under.

Original text 1651	Modern English
[1499]Lycanthropia, which Avicenna calls Cucubuth, others Lupinam insaniam, or Wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. [1500]Ætius and [1501]Paulus call it a kinde of Melancholy, but I should rather refer it to Madness, as most do.	Lycanthropy, which Avicenna calls cucubuth and others "wolf-madness," occurs when people run howling around graves and fields at night and cannot be persuaded that they are anything but wolves or similar beasts. Aetius and Paulus call it a kind of melancholy, but I would rather place it under madness, as most writers do.[1502]
Some make a doubt of it whether there be any such disease. [1503]Donat ab Altomari saith, that he saw two of them in his time: [1504]Wierus tells a story of such a one at Padua 1541. that would not believe to the contrary, but that he was a Wolf. He hath another instance of a Spaniard, who thought himself a Beare: [1505]Forrestus confirms as much by many examples; one amongst the rest of which he was an eye-witness, at Alcmaer in Holland, a poor Husbandman that still hunted about graves, & kept in Churchyards, of a pale, black, ugly, & fearful look.	Some doubt whether any such disease exists. Donatus Altomarus says that he saw two such patients in his lifetime. Wierus tells of a man at Padua in 1541 who could not be made to believe that he was anything other than a wolf. He gives another example of a Spaniard who thought himself a bear. Forestus supports this with many cases, including one he witnessed at Alkmaar in Holland: a poor farm worker who continually prowled around graves and stayed in churchyards, with a pale, dark, ugly and frightening appearance.

[1499] **Burton.** Unlettered heading: "Lycanthropia." Lycanthropy.

[1500] **Burton.** g. "Lib. 6. cap. 11." Book 6, chapter 11.

[1501] **Burton.** h. "Lia. 3. cap. 16." As printed; evidently book 3, chapter 16.

[1502] **Editor.** Lycanthropy literally concerns the wolf-man; Burton describes a belief that one has become an animal rather than affirming a bodily transformation. Cucubuth is retained as the printed name attributed to Avicenna. The dispute here concerns classification under melancholy or madness.

[1503] **Burton.** i. "Cap. 9. Art. med." Chapter 9, Medical Art.

[1504] **Burton.** k. "De præstig. Dæmonum. l. 3. cap. 21." On the Deceptions of Demons 3.21.

[1505] **Burton.** l. "Observat. lib. 10 de morbis cerebri, cap. 15." Observations, book 10, on diseases of the brain, chapter 15.

Original text 1651	Modern English
Such belike or little better, were King Prætus [1506]daughters, that thought themselves kine. And Nebuchadnezzar in Daniel, as some interpreters hold, was only troubled with this kinde of Madness. This disease perhaps gave occasion to that bold assertion of [1507]Pliny, some men were turned into wolves in his time, and from wolves to men again: and to that fable of Pausanias, of a man that was ten years a Wolf, & afterwards turned to his former shape: to [1508]Ovids tale of Lycaon, &c.	King Proetus's daughters, who thought themselves cows, were probably in much the same condition. According to some interpreters, Nebuchadnezzar in Daniel suffered only from this kind of madness.[1509] This disease may have prompted Pliny's bold assertion that some men in his time were changed into wolves and back into men again; Pausanias's fable of a man who was a wolf for ten years before returning to his former shape; and Ovid's story of Lycaon, among others.[1510]
Source page 9–10 He that is desirous to hear of this Disease, or more examples, let him read Austin in his 18. book de Civitate Dei, cap. 5. Mizaldus cent. 5. 77. Sckenkius lib. 1. Hildesheim spicel. 2. de Mania. Forrestus lib. 10. de morbis cerebri. Olaus Magnus, Vincentius Bellavicensis, spec. met. lib. 31. c. 122. Pierius, Bodine, Zuinger, Zeilger, Peucer, Wierus, Spranger, &c.	Anyone wishing to learn more about this disease or read further examples should consult Augustine's City of God, book 18, chapter 5; Mizaldus, fifth century, item 77; Schenck, book 1; Hildesheim's second collection, on madness; Forestus, book 10, on diseases of the brain; Olaus Magnus; Vincent of Beauvais, spec. met., book 31, chapter 122; Pierius, Bodin, Zwinger, Zeilger, Peucer, Wierus, Spranger and others.[1511]

[1506] **Burton.** m. "Hippocrates lib. de insania." Hippocrates, book on madness.

[1507] **Burton.** n. "Lib. 8. cap. 22 homines interdum lupos fieri; & contra." Book 8, chapter 22: men sometimes become wolves, and vice versa.

[1508] **Burton.** o. "Met. lib. 1." Metamorphoses, book 1.

[1509] **Editor.** Kine means cows. Daniel 4 describes Nebuchadnezzar living away from human society and eating grass like oxen. The interpretation as lycanthropy or a related disorder belongs to the interpreters Burton mentions; it is not a diagnosis supplied by the biblical text.

[1510] **Editor.** Pliny, Natural History 8.34 (22 in Burton's chapter numbering), expressly rejects literal changes between humans and wolves before recounting the stories. Burton reverses that qualification. Pausanias 6.8.2 likewise disbelieves the transformation story about Damarchus; the consulted English translation says nine years, against Burton's ten. Ovid, Metamorphoses 1.209–239, narrates Lycaon's transformation as myth.

[1511] **Editor.** Augustine discusses transformation stories in City of God 18.17–18, not the printed 18.5; the latter concerns Apis. "Century" here means a collection of one hundred items. The abbreviation spec. met. attached to Vincent of Beauvais is retained without conjectural expansion. The remaining abbreviated references await collation.

Original text 1651	Modern English
Source page 10 This malady, saith Avicenna, troubleth men most in Februarie, and is now adaies frequent in Bohemia and Hungary, according to [1512]Heurnius. Schernitzius will have it common in Livonia. They lye hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; [1513]they have usually hollow eyes, scabbed legs and thighes, very dry and pale, [1514]saith Altomarus; he gives a reason there of all the symptomes, and sets down a brief cure of them.	This malady, Avicenna says, troubles people most in February; according to Heurnius, it is now frequent in Bohemia and Hungary. Schernitzius says it is common in Livonia. Those affected usually hide all day and go out at night, barking and howling around graves and deserted places. They generally have sunken eyes, scabbed legs and thighs, and are very dry and pale, Altomarus says. He explains all the symptoms there and gives a brief account of their treatment.[1515]
[1516]Hydrophobia, is a kinde of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith [1517]Aurelianus; touching, or smelling alone sometimes as [1518]Sckenkius proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it.	Hydrophobia is a kind of madness well known in every village. It comes from the bite of a mad dog, or from scratching, Aurelianus says; sometimes merely from touching or smelling, as Schenck demonstrates. It affects many other creatures as well as humans. It takes its name from the sufferers' inability to bear the sight of water or any other liquid, in which they continually imagine they see a mad dog.[1519]

[1512] **Burton.** p. "Cap. de Man." Chapter on madness.

[1513] **Burton.** Asterisked: "Ulcerata crura, sitis ipsis adest immodica, pallidi, lingua sicca." Ulcerated legs; they suffer excessive thirst; they are pale, with a dry tongue.

[1514] **Burton.** q. "Cap. 9. art." Chapter 9 of the Medical Art; continues the Altomarus reference.

[1515] **Editor.** Livonia was a Baltic region. "Deserts" means uninhabited or deserted places. The Latin marginal note specifies excessive thirst, while the prose says "very dry"; this is preserved. The regional reports, clinical observations and proposed cure are Burton's received claims, not independently verified cases.

[1516] **Burton.** Unlettered heading: "Hydrophobia."

[1517] **Burton.** r. "Lib. 3. Cap. 9." Book 3, chapter 9.

[1518] **Burton.** s. "Lib. 7. de Venenis." Book 7, on poisons.

[1519] **Editor.** Hydrophobia here denotes rabies, named from its characteristic difficulty with water. Modern medicine identifies a viral infection transmitted chiefly through infected saliva, usually in bites or scratches; mere smell is not a recognized route. The imagined dog in the water is Burton's reported explanation. See the World Health Organization's rabies account.

Original text 1651	Modern English
And which is more wonderful; though they be very dry, (as in this malady they are) they will rather die then drink: [1520]Cælius Aurelianus, an ancient writer, makes a doubt whether this Hydrophobia be a passion of the body or the minde. The part affected is the Brain: the cause, poyson that comes from the mad dog, which is so hot & dry, that it consumes all the moisture in the body. [1521]Hildesheim relates of some that die so mad; and being cut up, had no water, scarce bloud, or any moisture left in them.	More remarkably, although they are very thirsty, as sufferers from this disease are, they would rather die than drink. The ancient writer Caelius Aurelianus questions whether hydrophobia is a disorder of the body or of the mind. The affected part is the brain; the cause is poison from the mad dog, so hot and dry that it consumes all the body's moisture. Hildesheim tells of people who died in this madness and, when dissected, had no water, scarcely any blood, or any moisture left in them.[1522]
To such as are so affected, the fear of water begins at 14. dayes after they are bitten, to some again not till 40. or 60. dayes after: commonly saith Heurnius, they begin to rave, flye water, and glasses, to look red, and swell in the face, about 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoun, and oftentimes fits of the falling sickness. [1523]Some say, little things like whelps will be seen in their urines. If any of these signes appear, they are past recovery.	In those affected, the fear of water begins fourteen days after the bite, though in some it does not begin until forty or sixty days later. Usually, Heurnius says, about twenty days after the bite—unless some remedy has been taken meanwhile—they begin to rave, avoid water and mirrors, grow red and swollen in the face, lie awake, become troubled and sad, see strange visions, bark and howl, faint, and often have fits of the falling sickness. Some say little things resembling puppies can be seen in their urine. If any of these signs appear, they are beyond recovery.[1524]

[1520] **Burton.** t. "Lib. 3. Cap. 13 de morbis acutis." On Acute Diseases 3.13.

[1521] **Burton.** u. "Spicel. 2." Second collection.

[1522] **Editor.** "Dry" here means thirsty. The idea of a hot, dry poison consuming bodily moisture belongs to historical humoral explanation. Modern accounts connect the difficulty drinking to painful spasms; Burton's dissection report is retained as a report, not accepted as the mechanism of rabies.

[1523] **Burton.** x. "Sckenkius 7. lib. de Venenis." Schenck, book 7, on poisons. The text uses an asterisk at the anchor, while the margin gives x.

[1524] **Editor.** "Glasses" is read here as mirrors. The supposed puppy-shaped objects in urine are an unverified historical claim. The marginal reference has x although the body uses an asterisk. The incubation periods and absolute prognosis in these paragraphs are reproduced as Burton's account, not as present clinical guidance.

Original text 1651	Modern English
Many times these symptoms will not appear till six or seven months after, saith [1525]Codronchus; and some times not till 7. or 8. years, as Guianerius; 12. as Albertus 6. or 8. months after, as Galen holds. Baldus the great lawyer died of it: an Augustin Frier, and a woman in Delph, that were [1526]Forrestus patients, were miserably consumed with it.	Often these symptoms do not appear until six or seven months afterwards, Codronchus says; sometimes not for seven or eight years, according to Guianerius; twelve years, according to Albertus; or six or eight months, as Galen holds. Baldus, the great jurist, died of it. An Augustinian friar and a woman in Delft, both patients of Forestus, were miserably destroyed by it.
The common cure in the country (for such at least as dwell neer the sea side) is to duck them over head and eares in sea water; some use charmes; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will read of them, may consult with Dioscorides lib. 6. c. 37. Heurnius, Hildesheim, Capivaccius, Forrestus, Sckenkius, and before all others Codronchus an Italian, who hath lately written two exquisite books of this subject.	The usual country cure, at least for people living near the coast, is to immerse them completely in seawater. Some use charms; every housewife can prescribe medicines. But the best treatment for such cases comes from the most reputable physicians. Readers who want to learn about these treatments may consult Dioscorides, book 6, chapter 37; Heurnius, Hildesheim, Capivaccius, Forestus and Schenck; and above all the Italian Codronchus, who has recently written two excellent books on the subject.[1527]

[1525] **Burton.** y. “Lib. de Hydrophobia.” Book on hydrophobia.

[1526] **Burton.** z. “Observat. lib. 10. 25.” Observations, book 10, item 25.

[1527] **Editor.** The seawater immersion and charms are historical practices. Modern prevention after exposure relies on prompt medical care and post-exposure prophylaxis; neither immersion nor charms substitutes for it. “Approved” means tried or reputable. “Exquisite” means carefully worked or excellent.

Original text 1651	Modern English
[1528]Chorus sancti Viti, or S. Vitus dance; the lascivious dance, [1529]Paracelsus cals it, because they that are taken from it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to S. Vitus for help, & after they had danced there a while, they were [1530]certainly freed.	Chorus sancti Viti, or St Vitus's dance—Paracelsus calls it the lascivious dance—is so named because those seized by it can do nothing but dance until they die or are cured. The name comes from the sufferers' former custom of going to St Vitus for help; after dancing there for a while, they were certainly relieved.[1531]
Source page 10–11 Tis strange to hear how long they will dance, & in what manner, over stooles, formes, tables, even great bellied women sometimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red clothes they cannot abide. Musick above all things they love, & therefore Magistrates in Germany will hire Musicians to play to them, & some lusty sturdy companions to dance with them.	It is astonishing to hear how long they dance, and in what manner: over stools, benches and tables. Even heavily pregnant women will sometimes dance so long—yet without ever harming their children—that they can move neither hand nor foot and seem quite dead. They cannot bear someone dressed in red. Above all, they love music, so magistrates in Germany hire musicians to play for them and strong, vigorous companions to dance with them.

[1528] **Burton.** Unlettered heading: "Chorus sancti Viti." St Vitus's dance.

[1529] **Burton.** a. "Lascivam Choream. To. 4. de morbis amentium. Tract. 1." Lascivious dance. Volume 4, On Diseases of the Mentally Deranged, treatise 1.

[1530] **Burton.** b. "Eventu ut plurimum rem ipsam comprobante." The outcome usually confirming the fact itself.

[1531] **Editor.** This passage describes reported compulsive or epidemic dancing, rather than establishing a single diagnosis. St Vitus's dance has been used for different conditions. The original "taken from it" is read as "seized by it"; the following account concerns visiting the saint's place of veneration for relief. Burton's "certainly" is qualified by the margin's "usually."

Original text 1651	Modern English
Source page 11 This disease hath been very common in Germany, as appears by those relations of [1532]Sckenkius, & Paracelsus is his book of Madness, who brags how many several persons he hath cured of it. Fælix Platerus de mentis alienat. cap. 3. reports of a woman in Basil whom he saw, that danced a whole month together. The Arabians call it a kinde of Palsie. Bodine in his 5. Book de Repub. cap. 1. speakes of this infirmity; Monavius in his last Epistle to Scoltizius, and in another to Dudithus, where you may read more of it.	This disease has been very common in Germany, as the accounts of Schenck and of Paracelsus in his book on madness show; Paracelsus boasts of the many people he has cured. Felix Plater, in chapter 3 of his work on mental derangement, reports seeing a woman in Basel who danced for a whole month. The Arabian physicians call it a kind of palsy. Bodin discusses the disorder in book 5, chapter 1 of his Republic, as does Monavius in his last letter to Scoltizius and in another to Dudithus, where you may read more about it.
The last kinde of madness or melancholy, is that demoniacal (if I may so call it) obsession or possession of devils, which Platerus & others would have to be preternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for Deacon and Darrel have written large volumes of this subject pro & con.) I voluntarily omit.	The last kind of madness or melancholy is demonic, if I may call it that: harassment or possession by devils, which Plater and others consider beyond nature. Astonishing things are told of those affected—their actions, gestures, contortions, fasting, prophecies, speaking languages they were never taught and so on. Many strange stories are related about them, but since some people reject these accounts—Deacon and Darrel have written substantial volumes on opposing sides of the question—I choose to omit them.[1533]

[1532] **Burton.** c. "Lib. 1. cap. de Mania." Book 1, chapter on madness.

[1533] **Editor.** "Preternatural" means beyond the ordinary course of nature. Burton alludes to the controversy between John Deacon and John Darrel: Deacon and John Walker's Dialogicall Discourses of Spirits and Divels appeared in 1601; Darrel's Survey answering them appeared in 1602. Burton's choice to omit the disputed stories is explicit, although he has just listed their alleged features.

Original text 1651	Modern English
Fuschius institut. lib. 3. sect. 1. cap. 11. [1534]Felix Plater, [1535]Laurentius adde to these another Fury that proceeds from Love, & another from Study, another divine or religious fury; but these more properly belong to Melancholy; of all which I will speak [1536]apart, intending to write a whole book of them.	Fuchs, in his Institutes, book 3, section 1, chapter 11, Felix Plater and Laurentius add another frenzy arising from love, another from study, and another divine or religious frenzy. These, however, belong more properly to melancholy. I shall discuss them separately, intending to devote a whole book to them.[1537]

[1534] **Burton.** d. "Cap. 3. de mentis alienat." Chapter 3, on mental derangement.

[1535] **Burton.** e. "Cap. 4. de mel." Chapter 4, on melancholy.

[1536] **Burton.** Asterisked: "PART 3." The Third Partition.

[1537] **Editor.** The margin points to the Third Partition, whose synopsis includes love melancholy and religious melancholy. The inclusion of study in the preceding list should not be taken to mean that the Third Partition is a separate treatise on scholarly melancholy; Burton discusses its causes earlier as well.

Original text 1651	Modern English
SUBSEC. 5. Melancholy in disposition, improperly so called, *Æ*quivocations.	**Subsection 5. Melancholy as a passing state, loosely so called; the different meanings of the word.**
Melancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory Melancholy which goes and comes upon every smal occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the minde, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal & improper sense, we cal him melancholy, that is dull, sad, sowre, lumpish, ill disposed, solitary, any way moved, or displeased.	Melancholy, the subject of our present discussion, is either a passing state or an established condition. As a passing state, it is the temporary melancholy that comes and goes with every small occasion of sorrow, want, sickness, trouble, fear, grief, passion or disturbance of mind: any sort of care, discontent or anxious thought that causes anguish, dullness, heaviness and distress of spirit, opposing pleasure, mirth, joy and delight, and making us peevish or dissatisfied. In this loose and imprecise sense, we call someone melancholy who is dull, sad, sour, listless, out of sorts, solitary, or in any way upset or displeased.[1538]
And from these Melancholy Dispositions, [1539]no man living is free, no Stoick, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or less, sometime or other he feeles the smart of it. Melancholy in this sense is the character of Mortality. [1540]Man that is borne of a woman, is of short continuance, and full of trouble.	No living person is free from these melancholy states: no Stoic, no one so wise, happy, patient, noble-minded, godly or holy that he can claim exemption; no one so composed that he does not, sooner or later, feel its sting in some degree. Melancholy in this sense is the mark of mortality. “Man born of woman is short-lived and full of trouble.”[1541]

[1538] **Editor.** “Disposition” and “habit” distinguish a temporary state from an enduring condition, not merely a mood from a repeated behaviour. “Equivocations” concerns different senses of the word melancholy, rather than deliberate deception. Burton’s historical category is broader than a modern diagnosis of depression; his moral language and causal account are preserved.

[1539] **Burton.** f. “De quo homine securitas, de quo certũ gaudium? quocunq; se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in psal. 8.5.” From what person comes security, from whom sure joy? Wherever he turns, he will find bitterness of spirit in earthly things. Augustine on the Psalms. The printed reference is discussed in the editorial note.

[1540] **Burton.** Asterisked: “Job 1.14.” The printed numbers are retained; the passage is Job 14:1.

[1541] **Editor.** The biblical passage is Job 14:1; the margin reverses its numbers. The Augustine quotation in the preceding marginal note corresponds to Exposition of Psalm 85.7, commenting on verse 5 (Psalm 86 in most English Bibles). The printed “8.5” is retained. “Character” here means a distinguishing mark; “generous” means noble or high-minded.

Original text 1651	Modern English
Zeno, Cato, Socrates himself, whom [1542]Ælian so highly commends for a moderate temper, that nothing could disturb him, but going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him, (if we may believe Plato his Disciple) was much tormented with it.	Zeno, Cato, even Socrates—whom Aelian praises so highly for a balanced temper that nothing could disturb him, always keeping the same serene expression whether coming in or going out, whatever misfortune befell him—were greatly tormented by it, if we may believe Socrates's disciple Plato.[1543]
Q. Metellus, in whom [1544]Valerius gives instance of all happiness, the most fortunate man then living, borne in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a Senatour, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of Melancholy, he had his share of sorrow.	Quintus Metellus, whom Valerius presents as an example of complete happiness, was the most fortunate man then living: born in the flourishing city of Rome, of noble parentage, handsome, accomplished, healthy, rich and honoured; a senator and consul, fortunate in his wife and children, and so on. Yet even he was not free from melancholy: he had his share of sorrow.[1545]

[1542] **Burton.** g. "Omni tempore Socratẽ eodem vultu videri, sive domũ rediret, sive domo egrederetur." Socrates was always seen with the same expression, whether returning home or going out. Printed abbreviations stand for Socratem and domum.

[1543] **Editor.** Zeno, the Stoic founder, and Cato are conventional examples of self-command. Aelian, Various History 9.7, reports Xanthippe's account of Socrates keeping the same expression when leaving and returning home. Burton's contrasting claim that Socrates suffered distress supports his argument that no one escapes sorrow. Its attribution to Plato remains unverified; it is not an established retrospective diagnosis.

[1544] **Burton.** h. "Lib. 7. cap. 1. Natus in florentissima totius orbis civitate, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus, sequentes triumphos, &c." Book 7, chapter 1. Born in the most flourishing city in the world, of the noblest parents, he possessed bodily strength and exceptional gifts of mind, a distinguished and chaste wife, fortunate children, consular honours and successive triumphs, etc.

[1545] **Editor.** Valerius Maximus 7.1.1 describes Metellus's remarkable good fortune and peaceful death, explicitly presenting his family history as free of bereavement and cause for grief. Burton adds his own insistence that even this exemplary life included sorrow; the addition is not Valerius's conclusion.

Original text 1651	Modern English
Source page 11–12 [1546]Polycrates Samius, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions.	Polycrates of Samos, who threw his ring into the sea so that he might share in other people's unhappiness, and miraculously recovered it soon afterwards in a fish caught while he was angling, was not free from melancholy states.[1547]
Source page 12 No man can cure himself; the very gods had bitter pangs, & frequent passions, as their own [1548]Poets put upon them. In general, [1549]as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showrs: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas, there is a succession of pleasure and paine.	No one can cure himself; even the gods had bitter pangs and frequent passions, as their own poets portray them. In general, our life is like the sky: sometimes fair, sometimes overcast, stormy and calm. As a rose has flowers and thorns, and the year brings a mild summer, a harsh winter, drought and then refreshing showers, so our life is interwoven with joys, hopes, fears, sorrows and slanders. Pleasure and pain follow one another in turn.
[1550]——medio de fonte leporum, Surgit amari aliquid in ipsis floribus angat.	From the very fountain of delights Something bitter rises to sting amid the flowers.[1551]

[1546] **Burton.** i. "Ælian." Aelian; no book or chapter supplied.

[1547] **Editor.** Burton names Aelian without a location. In the familiar account in Herodotus, Histories 3.40–43, a fisherman catches the fish and gives it to Polycrates; Polycrates does not catch it himself. The ring is found when servants prepare the fish. Burton's different version remains in both columns; the exact Aelian source has not been established.

[1548] **Burton.** k. "Homer. Iliad." Homer, Iliad.

[1549] **Burton.** l. "Lipsius cent. 3 ep. 45. ut cælum, sic nos homines sumus: illud ex intervallo nubibus obducitur & obscuratur. In rosario flores spinis intermixti. Vita similis aeri, udum modo, sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudiis, & sequaces curæ." Lipsius, third century of letters, letter 45. We humans are like the sky, which is at intervals covered and darkened by clouds. In a rose garden flowers mingle with thorns. Life is like the weather: now wet, now dry, storm and calm. So things alternate: rewards bring joys, and cares follow.

[1550] **Burton.** m. "Lucretius l. 4. 1124." Lucretius, book 4, line 1124 as printed. See the editorial note for the present line numbering.

[1551] **Editor.** Lucretius, On the Nature of Things 4.1133–34, in a passage on the troubles of erotic desire. The printed margin gives 1124. Burton omits "quod" before "in ipsis floribus"; the original column follows his shorter quotation. The translation is new.

Original text 1651	Modern English
Even in the midst of laughing there is sorrow, (as [1552]Solomon holds:) even in the midst of all our feasting and jollity, as [1553]Austin infers in his Com. on the 41. Psal. there is grief and discontent. Inter delitias semper aliquid sævi nos strangulat, for a pinte of hony thou shalt here likely find a gallon of gaul, for a dram of pleasure a pound of pain, for an inch of mirth an ell of mone; as Ivie doth an Oke, these miseries encompass our life.	"Even in the midst of laughter there is sorrow," as Solomon says. Even amid all our feasting and merriment, as Augustine concludes in his commentary on Psalm 41, there is grief and discontent. "Among our delights, something cruel is always choking us." Here, for a pint of honey you will probably find a gallon of gall; for a dram of pleasure, a pound of pain; for an inch of mirth, an ell of mourning. These miseries wind around our life as ivy winds around an oak.[1554]
And 'tis most absurd & ridiculous, for any mortal man to look for a perpetual tenor of happiness in his life. Nothing so prosperous & pleasant, but it hath [1555]some bitterness in it, some complaining, some grudging; 'tis all γλυκὺπικρον, a mixt passion, and like a Chequer table black and white, men, families, cities, have their falls & wanes, now trines, sextiles, then quartiles and oppositions.	It is utterly absurd and ridiculous for any mortal to expect an uninterrupted course of happiness in life. Nothing is so prosperous and pleasant that it contains no bitterness, no cause for complaint or discontent. Everything is bittersweet, a mixture of feelings, like the black and white squares of a chessboard. People, families and cities have their falls and declines: now trines and sextiles, then squares and oppositions.[1556]

[1552] **Burton.** n. "Prov. 14.3. Extremum gaudii luctus occupat." Proverbs 14:3 as printed: sorrow takes possession of the end of joy. The relevant verse is Proverbs 14:13.

[1553] **Burton.** o. "Natalitia inquit celebrantur, nuptiæ hic sunt; at ibi quid celebratur quod non dolet, quod non transit?" Birthdays, he says, are celebrated; here there are weddings. But there, what is celebrated that does not grieve, that does not pass away? The quotation is compressed and awkward as printed; compare Augustine, Exposition of Psalm 41.9, on earthly festivals and the unending festival in God's house.

[1554] **Editor.** The proverb is Proverbs 14:13, not the printed 14:3. Augustine's Exposition of Psalm 41.9 contrasts passing earthly celebrations with the permanent joy of God's house; Burton abbreviates it. An ell is a cloth measure much longer than an inch. A dram is a small weight. The accumulating mismatched measures exaggerate the excess of pain over pleasure. The source of "Inter delitias…" remains unlocated.

[1555] **Burton.** p. "Apuleius 4. florid. Nihil quicquid homini tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis ut etiam amplissima quaque lætitiâ, subsit quæpiam vel parva querimonia conjugatione quadam mellis, & fellis." Apuleius, Florida, book 4 as cited. Nothing so fortunate is bestowed on a person by divine power that no difficulty is mixed with it; even the greatest joy contains some complaint, however small, in a mingling of honey and gall. The passage appears in Florida 18 in the text consulted.

[1556] **Editor.** The Greek means "bittersweet." A chequer table is a chequered gaming board. Trines and sextiles are astrological aspects conventionally regarded as favourable; squares and oppositions are unfavourable. "Falls & wanes" is the wording of the scan, retained rather than silently changed to a more symmetrical expression.

Original text 1651	Modern English
We are not here as those Angels; celestiall powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, [1557]uncertain, brittle, and so is all that we trust unto.	We are not here like the angels, the celestial powers and heavenly bodies, the sun and moon, completing our course without mishap and continuing steadily for so many ages. We are subject to infirmities and miseries, interrupted, tossed and tumbled up and down, blown about by every little gust, often troubled and unsettled by the slightest occasion: uncertain and fragile, as is everything we trust in.
[1558]And he that knows not this, & is not armed to endure it, is not fit to live in this world (as one condoles our time) he knows not the condition of it, where with a reciprocalty, pleasure and paine are still united, and succeed one another in a ring. Exi è mundo, get thee gone hence if thou canst not brook it;	Anyone who does not know this, and is not prepared to endure it, is unfit to live in this world —as one writer laments of our times. He does not understand its nature: pleasure and pain are always linked, following one another in a circle. Leave the world, then; be gone from here if you cannot bear it.
There is no way to avoid it, but to arme thy self with patience, with magnanimity, to [1559]oppose thy self unto it, to suffer affliction as a good souldier of Christ; as [1560]Paul adviseth constantly to bear it.	There is no escaping it: you must arm yourself with patience and courage, stand firm against it, and endure hardship as a good soldier of Christ, as Paul advises, bearing it steadfastly.[1561]

[1557] **Burton.** q. “Caduca nimirum & fragilia, & puerilibus consentanea crepundiis sunt ista quæ vires & opes humanæ vocantur, affluunt subito, repente delabuntur, nullo in loco, nulla in persona, stabilibus nixa radicibus consistunt, sed incertissimo flatu fortunæ quos in sublime extulerunt improviso recursu destitutos in profundo miseriarum valle miserabiliter immergunt. Valerius lib. 6. cap. 11.” What we call human strength and riches is perishable, fragile, like children’s toys: suddenly it pours in, abruptly slips away, and takes firm root in no place or person. Those it has lifted high on fortune’s most uncertain breath it abandons in an unforeseen reversal, plunging them wretchedly into the deep valley of misery. Valerius, book 6, chapter 11 as printed. The passage corresponds to the concluding paragraph of 6.9 in the consulted Latin text.

[1558] **Burton.** r. “Huic seculo parum aptus es, aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu, &c. Lorchanus Gallobelgicus lib. 3. ad annum 1598.” You are ill suited to this age, or rather you do not know the condition of us all, for whom, by a certain reciprocal bond, etc. Lorchanus Gallobelgicus, book 3, under the year 1598; the exact source remains to be identified.

[1559] **Burton.** s. “Horsum omnia studia dirigi debent, ut humana fortiter feramus.” All our efforts should be directed towards bearing the human condition bravely.

[1560] **Burton.** t. “2 Tim. 2 3.” 2 Timothy 2:3.

[1561] **Editor.** 2 Timothy 2:3 supplies the image of enduring hardship as a soldier of Christ. Burton’s abrupt “Leave the world” is part of his rhetorical demand that readers accept mortal suffering; the paragraph immediately turns to endurance and patience.

Original text 1651	Modern English
But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts, give a way to their passion, voluntary subject & precipitate themselves into a Labyrinth of cares, woes, miseries, & suffer their souls to be overcome by them, cannot arme themselves with that patience as they ought to do, it falleth out oftentimes that these Dispositions become Habits,	But so few can accept this good counsel or put it into practice. Instead, like so many brute beasts, they give way to their passions, willingly subjecting themselves to them and plunging into a labyrinth of cares, woes and miseries. They allow these to overwhelm their souls and cannot arm themselves with the patience they should. It therefore often happens that these passing states become established conditions.
Source page 12–13 and many Affects contemned (as [1562]Seneca notes) make a disease. Even as one Distillation, not yet grown to custome, makes a cough, but continual and inveterate causeth a consumption of the lungs: so do these our melancholy provocations: and according as the humor it self is intended, or remitted in men, as their temperature of body, or Rational soul is better able to make resistance: so are they more or less affected.	As Seneca observes, repeated emotional disturbances, when neglected, become a disease. Just as a single catarrhal discharge, not yet habitual, produces a cough, while a persistent and long-standing one causes a wasting disease of the lungs, so do these provocations to melancholy. People are affected more or less according to the strength or weakness of the humour itself, and the ability of their bodily constitution or rational soul to resist it.[1563]

[1562] **Burton.** u. “Epist. 96. lib. 10. affectus frequentes contemptiq; morbum faciunt. Distillatio una nec adhuc in morem adaucta, tussim facit, assidua & violenta pthisim.” Letter 96, book 10 as printed. Repeated and disregarded passions produce disease. One discharge of rheum, not yet habitual, produces a cough; a persistent and violent one produces consumption. The printed abbreviation expands to contemptique; the underlying passage is Seneca, Letter 75.12.

[1563] **Editor.** The comparison occurs in Seneca, Moral Letters 75.12, where repeated and neglected passions become lasting disorders. Burton’s marginal numbering and some Latin wording differ from the consulted text. “Distillation” means a flow of rheum or catarrhal fluid; “consumption” means wasting illness. “Temperature” is the body’s mixture of qualities, and “intended” means intensified. The analogy belongs to historical medicine.

Original text 1651	Modern English
Source page 13 For that which is but a flea-biting to one, causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, grief, disgrace, loss, cross, rumor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypocondries misaffected; winde, crudity, on a sudden overtake him, and he himself overcome with Melancholy.	What is no more than a flea bite to one person causes unbearable torment to another. What one can readily overcome through exceptional moderation and composure, another cannot endure at all. At the slightest occasion of supposed insult, injury, grief, disgrace, loss, setback, rumour and the like—especially if solitary or idle—he gives way so far to emotion that his bodily constitution changes, his digestion is impaired, his sleep disappears, his spirits grow clouded, his heart heavy, and the regions beneath his ribs become disordered. Wind and indigestion suddenly assail him, and melancholy overwhelms him.[1564]
As it is with a man imprisoned for debt, if once in the goale, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for — qua data porta ruunt) will set upon him, and then like a lame dog or broken winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy it self.	It is like a man imprisoned for debt: once he is in jail, every creditor will bring a claim against him and probably keep him there. If any discontent takes hold of a sufferer, all other disturbances immediately attack him—for “they rush through the opening they are given.” Then, like a lame dog or a goose with a broken wing, he droops and wastes away, until he is brought into that unhealthy established condition, the disease of melancholy itself.[1565]

[1564] **Editor.** “Complexion” means bodily constitution, not facial colour. The hypochondria are the upper abdominal regions beneath the ribs, not the modern condition called hypochondria. “Crudity” means insufficient digestion. “Misconceived abuse” is rendered “supposed insult,” preserving Burton’s suggestion that the perceived offence may have been misunderstood.

[1565] **Editor.** The Latin is from Virgil, Aeneid 1.83: the winds rush through the opening made by Aeolus. Burton applies that image to emotions entering together once a breach has opened. “Habit” again means a settled condition.

Original text 1651	Modern English
So that as the Philosophers make [1566]eight degrees of heat and cold: we may make 88. of Melancholy; as the parts affected are diversly seized with it, or have been plunged more or less into this infernal gulf, or waded deeper into it.	Thus, just as the philosophers distinguish eight degrees of heat and cold, we may distinguish eighty-eight of melancholy, according to the different ways the affected parts are seized by it, or have been plunged more or less deeply into this hellish gulf, or have waded further into it.[1567]
But all these Melancholy fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This Melancholy of which we are to treat, is an habit, morbus sonticus, or Chronicus, a Chronick or continuate disease, a setled humor, as [1568]Aurelianus, and [1569]others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant, or painful) grown to an habit, it will hardly be removed.	But all these melancholy fits—however pleasing at first, or displeasing, violent and tyrannical towards those they seize for a time—are called melancholy only in a loose sense, as are the people affected by them. They do not last, but come and go as particular things provoke them. The melancholy we shall examine is an established condition, a serious or chronic illness: a lasting disease, a settled humour, as Aurelianus and others call it, fixed rather than wandering. Just as it took a long time to develop, so now, whether pleasant or painful, having become established, it will be hard to remove.[1570]

[1566] **Burton.** x. “Calidum ad octo: frigidum ad octo. Una hirundo non facit æstatem.” Hot to the eighth degree; cold to the eighth degree. One swallow does not make a summer.

[1567] **Editor.** The eighty-eight degrees are Burton’s rhetorical multiplication of the philosophers’ eight, not a numbered diagnostic scale. The appended proverb about one swallow reinforces his distinction between a passing occurrence and a lasting state.

[1568] **Burton.** y. “Lib. 1. c. 6.” Book 1, chapter 6.

[1569] **Burton.** z. “Fuschius. l. 3. sec. cap. 7. Hildesheim fol. 130.” Fuchs, book 3, section, chapter 7, as printed; Hildesheim, folio 130.

[1570] **Editor.** “Morbus sonticus” means a serious or disabling disease; “chronicus” means chronic. “Errant” describes a wandering or unfixed condition. Burton allows that melancholy may be experienced as pleasant as well as painful, a qualification retained here.

Original text 1651	Modern English
SECT. 1. **MEMB. 1.** **SUBSEC. 4.** **Digression of Anatomy.**	**Section 1.** **Member 2.** **Subsection 1.** **A digression on anatomy.**[1571]
Before I proceed to define the Disease of Melancholy, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as Myrache, Hypocondries, Hemrods, &c. Imagination, Reason, Humors, Spirits, Vital, Natural, Animal, Nerves, Veines, Arteries, Chylus, Pituita; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve.	Before defining the disease of melancholy or discussing it further, I think it appropriate to make a brief digression on the anatomy of the body and the faculties of the soul, to make what follows easier to understand. Many difficult words will recur: myrache, hypochondria, haemorrhoids, imagination, reason, humours, vital, natural and animal spirits, nerves, veins, arteries, chyle and phlegm. Ordinary readers will not readily understand what these are, where they are situated or what purpose they serve.[1572]

[1571] **Editor.** The heading in the scan reads “Sect. 1. Memb. 1. Subsec. 4.” Its place in the work, the page’s running head “Memb. 2. Subf. 1,” and the following subsections identify it as Member 2, Subsection 1. The original column preserves the printed error; the modern heading corrects it.

[1572] **Editor.** “Myrache” is an old anatomical term for the abdominal covering; “hypochondria” are the regions beneath the ribs. “Hemrods” can refer here to haemorrhoidal veins, named later in the subsection on veins. “Vulgar” means ordinary or unlearned readers. Burton is establishing the vocabulary of his inherited physiology, not offering a modern account of bodily function.

Original text 1651	Modern English
Source page 13–14 And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and thereupon with that Royal [1573]Prophet to praise God, (for a man is fearfully and wonderfully made, and curiously wrought) that have time and leisure enough, & are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and careless, they know not what this Body and Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog.	Besides, this may encourage some people to examine this excellent subject more closely, investigate it further, and, with the royal prophet, praise God—for man is fearfully and wonderfully made, and intricately fashioned. These people have time and leisure enough, and know all about other worldly affairs: how to strike a good bargain, buy and sell, or choose and keep a fine hawk, hound or horse. Yet in matters concerning knowledge of themselves, they are completely ignorant and careless. They do not know what body and soul are, how they are joined, what parts and faculties they possess, or how a human being differs from a dog.[1574]
Source page 14 And what can be more ignominious and filthy (as [1575]Melancthon well inveighes) then for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners?	What could be more shameful and disgraceful, as Melanchthon rightly protests, than not knowing the structure and composition of one's own body, especially when that knowledge contributes so much to preserving health and shaping conduct?

[1573] **Burton.** Asterisked: "Psal. 139.13." Psalm 139:13 as printed; the quoted wording is in verses 14–15.

[1574] **Editor.** The royal prophet is the psalmist David. Burton cites Psalm 139:13, but "fearfully and wonderfully made" and "curiously wrought" occur in verses 14–15. "Curiously" means intricately or skilfully. His contrast is between expertise in worldly pursuits and ignorance of one's own body and soul.

[1575] **Burton.** a. "De Anima. Turpe enim est homini ignorare sui corporis (ut ita dicam) ædificium, præsertim cum ad valetudinem et mores hæc cognitio plurimum conducat." On the Soul. It is shameful for a person to be ignorant of the architecture, so to speak, of his own body, especially since this knowledge contributes greatly to health and conduct.

Original text 1651	Modern English
To stir them up therefore to this study, to peruse those elaborate workes of [1576]Galen, Bauhinus, Plater, Vesalius, Falopius, Laurentius, Remelinus, &c. which have written copiously in Latine; or that which some of our industrious Countrimen have done in our mother tongue, not long since, as that translation of [1577]Columbus, and [1578]Microcosmographia, in 13. bookes, I have made this brief digression.	I have therefore made this brief digression to encourage them to study the subject: to read the extensive works of Galen, Bauhin, Plater, Vesalius, Falloppio, Laurentius, Remmelin and others who have written at length in Latin; or the recent work of some of our industrious countrymen in our own language, such as the translation of Columbus and the thirteen books of Microcosmographia.[1579]
Also because [1580]Wecker, [1581]Melancthon, [1582]Fernelius, [1583]Fuschius, and those tedious Tracts de Animâ (or such have more compendiously handled & written of this matter) are not at all times ready to be had, to give them some small tast, or notice of the rest, let this Epitome suffice.	Moreover, because Wecker, Melanchthon, Fernel, Fuchs and those lengthy treatises on the soul—or writers who have treated this subject more briefly—are not always readily available, let this summary suffice to give readers a small taste or an indication of the rest.

[1576] **Burton.** b. “De usu part.” On the Use of the Parts, Galen’s work on bodily structures and their functions.

[1577] **Burton.** c. “History of man.” See the editorial note on the English anatomical works.

[1578] **Burton.** d. “D. Crooke.” Doctor Crooke.

[1579] **Editor.** “Columbus” is Realdo Colombo. “History of man” probably means John Banister’s The Historie of Man (1578). Its title describes a compilation; in book 1, folio 14, Banister explicitly draws on both Vesalius and Colombo. This supports the identification without establishing Burton’s precise basis for calling it a translation. Crooke’s Microcosmographia (1615) names Bauhin and Laurentius among its chief sources.

[1580] **Burton.** e. “In Syntaxi.” In the Syntaxis.

[1581] **Burton.** f. “De Anima.” On the Soul.

[1582] **Burton.** g. “Instit. lib. 1.” Institutes, book 1.

[1583] **Burton.** h. “Physiol. l. 1, 2.” Physiology, books 1 and 2.

Original text 1651	Modern English
SUBSEC. 2. **Division of the Body, Humours, Spirits.**	**Subsection 2.** **Divisions of the body, humours and spirits.**
Of the parts of the Body, there be many divisions: The most approved is that of [1584]Laurentius, out of Hippocrates: which is, into parts contained, or containing. Contained, are either Humors, or Spirits.	There are many ways of dividing the parts of the body. The most widely accepted is Laurentius's, taken from Hippocrates: into what the body contains and the parts that contain it. What it contains consists of humours or spirits.[1585]
[1586]A humor is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or borne with us, or adventitious and acquisite. The radical or innate, is daily supplied by nourishment, which some call Cambium, and make those secundary humors of Ros and Gluten to maintaine it: or acquisite, to maintain these four first primary Humors, coming and proceeding from the first concoction in the Liver, by which meanes Chylus is excluded.	A humour is a liquid or flowing part of the body, contained within it for its preservation. It is either innate, present from birth, or acquired. The radical, or innate, humour is replenished daily by nourishment, which some call cambium; they hold that the secondary humours ros and gluten sustain it. Acquired humour sustains the four primary humours, which arise from the first digestive processing in the liver, by which chyle is separated out.[1587]

[1584] **Burton.** i. "Anat. l. 1. c. 18." Anatomy, book 1, chapter 18.

[1585] **Editor.** "Contained" parts are the fluids and spirits; "containing" parts are the more solid structures treated next. Humours here are bodily fluids, while spirits are subtle material intermediaries used to explain the body's operations. These words do not carry their usual modern conversational meanings.

[1586] **Burton.** Unlettered heading: "Humors."

[1587] **Editor.** This compressed account of nutrition is syntactically difficult. The modern version separates innate from acquired humour while preserving Burton's stated sequence. Cambium, ros ("dew") and gluten ("glue") are technical names in historical theories of nourishment; gluten here is not the modern food protein. "Concoction" is digestive transformation. The reference to a first concoction in the liver is retained alongside the subsequent description of chyle as the product of stomach digestion. Collation with his medical sources remains pending.

Original text 1651	Modern English
Some divide them into profitable, and excrementitious. But [1588]Crato out of Hippocrates will have all four to be juyces, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of Blood, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or [1589]diseased humors, as Melancthon calls them.	Some divide humours into useful fluids and waste products. But Crato, following Hippocrates, considers all four to be juices rather than waste, indispensable to the life of every creature. Although all four are included in the mass of blood, each has distinct properties by which it is distinguished from the others, and from the acquired, faulty or diseased humours, as Melanchthon calls them.
[1590]Bloud, is a hot, sweet, temperate, red humor, prepared in the Meseraicke veines, and made of the most temperate parts of the Chylus in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veines, through every part of it. And from it Spirits are first begotten in the heart, which afterwards by the Arteries are communicated to the other parts.	Blood is a hot, sweet, temperate, red humour, prepared in the mesenteric veins and made in the liver from the most temperate parts of the chyle. Its function is to nourish the whole body and give it strength and colour, being distributed through every part by the veins. From it, spirits are first generated in the heart and then conveyed through the arteries to the other parts.[1591]
Pituita, or Phlegme, is a cold and moist humor, begotten of the colder part of the Chylus, (or white juyce coming out of the meat digested in the stomack) in the Liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over dry.	Pituita, or phlegm, is a cold, moist humour generated in the liver from the colder part of the chyle—the white juice derived from food digested in the stomach. Its function is to nourish and moisten the moving parts of the body, such as the tongue, so that they do not become too dry.
Choler, is hot and dry, bitter, begotten of the hotter parts of the Chylus, and gathered to the Gall: it helps the natural heat and senses, and serves to the expelling of excrements.	Choler is hot, dry and bitter, generated from the hotter parts of the chyle and collected in the gallbladder. It assists the body's natural heat and senses, and helps expel waste.

[1588] **Burton.** k. "In Micro. succos, sine quibus animal sustentari non potest." In the Micro[...]. Juices without which a living creature cannot be sustained. The work-title abbreviation is left unexpanded.

[1589] **Burton.** l. "Morbosos humores." Diseased humours.

[1590] **Burton.** Unlettered heading: "Bloud."

[1591] **Editor.** The meseraic or mesenteric veins serve the intestinal region. "Temperate" means balanced in qualities. This is a humoral account in which the liver prepares blood and the heart generates spirits; the statement is preserved as historical physiology.

Original text 1651	Modern English
Source page 15 [1592]Melancholy, cold and dry, thick, black, and sowre, begotten of the more fæculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, Bloud and Choler, preserving them in the Bloud, and nourishing the bones. These four humors have some analogy with the four Elements, and to the four ages in man.	Melancholy is cold and dry, thick, black and sour, generated from the more sedimentary part of nourishment and purged from the spleen. It restrains the two hot humours, blood and choler, preserving them within the blood and nourishing the bones. These four humours have certain correspondences with the four elements and the four ages of human life.[1593]
To these humors you may adde [1594]Serum, which is the matter of Urine, and those excrementitious humors of the third Concoction, Sweat, and Teares.	To these humours you may add serum, the substance from which urine is made, and sweat and tears, the waste humours produced by the third stage of digestive processing.[1595]
[1596]Spirit is a most subtile vapour, which is expressed from the Bloud, & the instrument of the soule, to perform all his actions; a common tye or medium betwixt the body and the soul, as some will have it; or as [1597]Paracelsus, a fourth soul of it self. Melancthon holds the fountain of these spirits to be the Heart, begotten there; and afterward convayed to the Brain, they take another nature to them.	Spirit is an extremely fine vapour extracted from the blood, the soul's instrument for carrying out all its actions. Some consider it a shared link or medium between body and soul; Paracelsus considers it a fourth soul in its own right. Melanchthon holds that these spirits originate in the heart: generated there and then conveyed to the brain, they acquire a different nature.[1598]

[1592] **Burton.** Unlettered heading: "Melancholy."

[1593] **Editor.** Here "melancholy" names black bile, one of the four humours, rather than an emotion or disease. "Choler" is yellow bile. The other two are blood and phlegm. "Fæculent" means dreggy or sedimentary. The elements and ages are correspondences within this system, not chemical or biological identities.

[1594] **Burton.** Unlettered heading: "Serum, Sweat, Teares."

[1595] **Editor.** "Serum" here is the watery constituent associated with urine, not a precise equivalent of modern laboratory serum. The third concoction is the final processing of nourishment in the bodily parts. Burton's anatomical vocabulary is retained while its historical sense is explained.

[1596] **Burton.** Unlettered heading: "Spirits."

[1597] **Burton.** a. "Spiritalis anima." A spiritual soul. The printed label returns to a here.

[1598] **Editor.** "Subtile" means exceedingly fine in substance. The spirits are conceived as material vapours mediating between soul and body. Paracelsus's "fourth soul" is reported without a work or passage; its exact reference remains unverified.

Original text 1651	Modern English
Of these spirits there be three kinds, according to the three principall parts, Brain, Heart, Liver; Natural, Vital, Animal. The Natural are begotten in the Liver, and thence dispersed through the Veins, to perform those natural actions. The Vital Spirits are made in the Heart of the Natural, which by the Arteries are transported to all the other parts: if these Spirits cease, then life ceaseth, as in a Syncope or Swouning. The Animal spirits formed of the Vital, brought up to the Brain, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all.	There are three kinds of spirit, corresponding to the three principal organs—the brain, heart and liver: natural, vital and animal. Natural spirits are generated in the liver and distributed through the veins to carry out the natural functions. Vital spirits are made in the heart from the natural spirits and conveyed through the arteries to all the other parts. If these spirits cease, life ceases, as in syncope or fainting. Animal spirits, formed from the vital spirits, are carried up to the brain and distributed through the nerves to the parts under its control, giving sensation and movement to them all.[1599]

[1599] **Editor.** Natural, vital and animal spirits correspond respectively to liver, heart and brain; Burton's opening lists put the organs in a different order. "Animal" concerns the animate soul's powers of sensation and movement, not animals as opposed to humans. The equation between cessation of life and fainting belongs to this historical explanatory model.

Original text 1651	Modern English
SUBSEC. 3. **Similar parts.**	**Subsection 3.** **Uniform parts.**
[1600]Containing parts, by reason of their more solid substance, are either Homogeneal, or Heterogeneal, Similar, or Dissimilar; so Aristotle divides them, lib. 1. cap. 1. de hist. Animal. Laurentius cap. 20. lib. 1. Similar, or Homogeneal, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be Spermatical, some Fleshie, or Carnal.	The containing parts, being more solid in substance, are either homogeneous or heterogeneous, uniform or non-uniform. Aristotle divides them in this way in his History of Animals, book 1, chapter 1, as does Laurentius in book 1, chapter 20. Uniform, or homogeneous, parts are those which, when divided, yield parts of the same nature, as water divides into water. Some of these derive from seed; others are fleshy.[1601]
[1602]Spermatical are such as are immediately begotten of the Seed, which are Bones, Gristles, Ligaments, Membranes, Nerves, Arteries, Veines, Skins, Fibers or strings, Fat.	Parts derived from seed are those generated directly from it: bones, cartilage, ligaments, membranes, nerves, arteries, veins, skin, fibres or strands, and fat.[1603]
The [1604]bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine other parts: some say there be 304. some 307. or 313. in Mans body. They have no Nerves in them, and are therefore without sense.	Bones are dry and hard, generated from the thickest part of the seed to strengthen and support the other parts. Some say there are 304 in the human body, others 307 or 313. They contain no nerves and therefore have no sensation.[1605]

[1600] **Burton.** Unlettered heading: “Similar parts.”

[1601] **Editor.** “Similar” means uniform in composition: a piece remains the same kind of substance. A “dissimilar” part, such as a hand, consists of different substances. This distinction appears at the opening of Aristotle’s History of Animals 1.1. “Uniform” and “non-uniform” make the technical contrast explicit in modern English.

[1602] **Burton.** m. “Laurentius cap. 20. lib. 1. Anat.” Laurentius, Anatomy, book 1, chapter 20.

[1603] **Editor.** “Spermatical” belongs to an older account of generation in which certain tissues derive directly from generative seed. The list is translated without replacing that account with modern embryology.

[1604] **Burton.** Unlettered heading: “Bones.”

[1605] **Editor.** The bone counts and the assertion that bones lack nerves are retained as historical claims. Modern anatomical research demonstrates sensory nerve fibres in bone and its surrounding periosteum; see the study by Castañeda-Corral and colleagues cited in the source record. “Without sense” here means without sensation.

Original text 1651	Modern English
A Gristle, is a substance softer then bone, and harder then the rest, flexible, and serves to maintaine the parts of motion. Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons: Membranes office is to cover the rest.	Cartilage is a flexible substance, softer than bone and harder than the other tissues, which supports the parts used in movement. Ligaments bind the bones together and other parts to the bones, with the tendons that assist them. The function of membranes is to cover the other parts.
Source page 15–16 Nerves or sinews, are Membranes without, and full of marrow within, they proceed from the Brain, & carry the Animal spirits for sense & motion. Of these some be harder, some softer; the softer serve the senses, and there be 7. pair of them. The first be the Optick Nerves, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the Palat; the fift belong to the Ears; the sixt pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue.	Nerves, or sinews, have membranes on the outside and are full of marrow within. They arise from the brain and carry the animal spirits responsible for sensation and movement. Some are harder, some softer. The softer ones serve the senses, and there are seven pairs. The first are the optic nerves, by which we see; the second move the eyes; the third enable the tongue to taste; the fourth serve taste in the palate; the fifth belong to the ears; the sixth pair is very extensive and runs through almost all the internal organs; the seventh moves the tongue.[1606]
Source page 16 The harder sinews serve for the motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations; seven of the Neck, twelve of the Breast, &c.	The harder nerves serve to move the inner parts and arise from the spinal cord. There are thirty pairs of these: seven in the neck, twelve in the chest, and so on.

[1606] **Editor.** Burton's seven pairs of cranial nerves and thirty pairs arising from the spinal cord belong to the classification he is summarizing. "Sinew" is used broadly for nerve, and "marrow" for its supposed inner substance. "Bowels" here means internal organs more broadly than the intestines.

Original text 1651	Modern English
[1607]Arteries are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that Vesalius the Anatomist was wont to cut up men alive. [1608]They arise in the left side of the heart, & are principally two, from which the rest are derived, Aorta, and Venosa; Aorta is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch ayr to refrigerate the Heart.	Arteries are long and hollow, with a double covering, and convey the vital spirits. To observe these more clearly, they say, the anatomist Vesalius used to dissect living people. Arteries arise from the left side of the heart, and there are two principal ones from which the rest branch: the aorta and the venosa. The aorta is the root of all the others that serve the whole body; the other goes to the lungs to draw in air and cool the heart.[1609]
[1610]Veins are hollow and round like pipes, arising from the Liver, carrying bloud and natural spirits, they feed all the parts. Of these there be two chief, Vena porta, and Vena cava, from which the rest are corrivated. That Vena porta is a Vein coming from the concave of the Liver, and receiving those meseraical Veins, by whom he takes the Chylus from the stomack and guts, and conveys it to the Liver.	Veins are hollow and round like pipes. Arising from the liver and carrying blood and natural spirits, they nourish all the parts. There are two principal veins, the portal vein and the vena cava, from which the rest branch. The portal vein comes from the concave surface of the liver and receives the mesenteric veins, through which it takes chyle from the stomach and intestines and conveys it to the liver.
The other derives bloud from the Liver to nourish all the other dispersed Members. The branches of that Vena porta are the Meseraical and Hæmorrhoides. The branches of the Cava are inward or outward. Inward, seminal or emulgent. Outward, in the head, arms, feet, &c. and have several names.	The other carries blood from the liver to nourish all the parts distributed throughout the body. The branches of the portal vein are the mesenteric and haemorrhoidal veins. The branches of the vena cava are internal or external: internally, the seminal or renal veins; externally, those in the head, arms, feet and so on, which have various names.[1611]

[1607] **Burton.** Unlettered heading: “Arteries.”

[1608] **Burton.** n. “In these they observe the beating of the pulse.”

[1609] **Editor.** The allegation about Vesalius is expressly hearsay: “they say.” No supporting source is supplied, and it should not be treated as a verified biographical fact. “Venosa” is the historical arteria venosa, corresponding to the pulmonary vein. The account of drawing air to cool the heart is preserved without converting it into modern circulation physiology.

[1610] **Burton.** Unlettered heading: “Veines.”

[1611] **Editor.** “Corrivated” suggests streams branching from a common source. The haemorrhoidal veins concern the rectal region; seminal veins concern the reproductive organs; “emulgent” means renal. Burton’s description of all veins as arising from the liver belongs to his inherited anatomical system.

Original text 1651	Modern English
[1612]Fibræ are strings, white and solid, dispersed through the whole member, and right, oblique, transvers, all which have their several uses. Fat is a similar part, moyst, without bloud, composed of the most thick and unctious matter of the bloud. The [1613]skin covers the rest, and hath Cuticulam, or a little skin under it. Flesh is soft and ruddy, composed of the congealing of bloud, &c.	Fibres are white, solid strands distributed throughout a bodily part. They run straight, obliquely or across, each direction having its own use. Fat is a uniform part, moist and bloodless, made from the thickest and oiliest matter of the blood. The skin covers the other parts and has a cuticle, or little skin, beneath it. Flesh is soft and reddish, formed from congealed blood, and so on.[1614]

[1612] **Burton.** Unlettered heading: “Fibræ, Fat, Flesh.”

[1613] **Burton.** o. “Cujus est pars similaris à vi cutifica ut interiora muniat. Capivac. Anat. pag. 252.” The skin is a uniform part produced by a skin-forming power to protect the internal parts. Capivaccius, Anatomy, page 252. The elliptical printed Latin is retained; the translation gives its contextual sense.

[1614] **Editor.** “Similar” again means uniform in composition. The claims that fat derives from the thickest blood, flesh from congealed blood, and the cuticle lies beneath the skin remain as printed. They are historical descriptions, not silently corrected modern anatomy. The final Latin marginal note is elliptical and remains a point for collation.

Original text 1651	Modern English
SUBSEC. 4. Dissimilar parts.	**Subsection 4. Composite parts.**
Dissimilar parts, are those which we call Organical, or Instrumental, and they be Inward, or Outward. The chiefest outward parts are situate forward or backward. Forward, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, brest, chest, upper and lower part of the belly, hypocondries, navel, groyn, flank, &c. Backward, the hinder part of the head, back, shoulders, sides, loyns, hipbones, os sacrum, buttocks, &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelesly repeated, eaque præcipua & grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.	Composite parts are those we call organs, or instruments; they are internal or external. The principal external parts lie at the front or back. At the front are the crown and forepart of the head, skull, face, forehead, temples, chin, eyes, ears, nose, and so on; the neck, breast, chest, upper and lower abdomen, regions beneath the ribs, navel, groin, flank, and so on. At the back are the back of the head, back, shoulders, sides, loins, hipbones, sacrum, buttocks, and so on. There are also the joints, arms, hands, feet, legs, thighs and knees, and parts common to both front and back. Because these are obvious and familiar, I have listed them casually, and only the principal and larger ones: anyone who wishes may learn the rest from books on the soul.[1615]

[1615] **Editor.** “Dissimilar” means composed of unlike tissues, as opposed to the uniform parts discussed in Block 023. “Organical” and “instrumental” refer to parts that perform particular functions. Hypochondries are the regions below the ribs; the os sacrum is the sacrum. Books “on the soul” could include anatomy because bodily organs were understood as instruments of the soul’s faculties.

Original text 1651	Modern English
Source page 16–17 Inward Organical parts which cannot be seen, are divers in number, and have several names, functions, & divisions; but that of [1616]Laurentius is most notable, into Noble, or Ignoble parts. Of the Noble there be three principal parts, to which all the rest belong, and whom they serve, Brain, Heart, Liver, According to whose site, three Regions, or a threefold division is made of the whole body. As first of the Head, in which the animal Organs are contained, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellor, and Chancellor to the Heart.	The internal organs, which cannot be seen, are numerous, with various names, functions and classifications. The most notable division is Laurentius's, into noble and lesser parts. Among the noble parts are three principal organs, on which all the rest depend and which they serve: the brain, heart and liver. Their positions determine three regions, or a threefold division of the whole body. First comes the head, containing the organs of sensation and movement and the brain itself. Through its nerves, the brain gives sensation and movement to the other parts, and serves, so to speak, as the heart's privy councillor and chancellor.[1617]
Source page 17 The second Region is the Chest, or middle Belly, in which the Heart as King keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower Belly, in which the Liver resides as a Legat à latere, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements.	The second region is the chest, or middle cavity, where the heart holds court as king and communicates life to the whole body through its arteries. The third region is the lower abdomen, where the liver resides as a specially appointed legate, together with the other organs that perform the natural functions of digestion, nourishment and expelling waste.[1618]

[1616] **Burton.** p. "Anat. lib. 1. c. 19. Celebris est & pervulgata partium divisio in principes & ignobiles partes." Anatomy, book 1, chapter 19. The division of the parts into principal and lesser parts is familiar and widespread.

[1617] **Editor.** Laurentius is André du Laurens. "Animal" here concerns sensation and movement, not a contrast between humans and other animals. The hierarchy of noble and subordinate organs develops into a political analogy: heart as king, brain as councillor, liver as legate.

[1618] **Editor.** A legatus a latere is literally a legate sent "from the side" of the appointing authority, with delegated powers. "Belly" can mean a major bodily cavity, including the chest. Natural functions here mean the nutritive operations assigned to the liver in Burton's inherited physiology.

Original text 1651	Modern English
This lower Region is distinguished from the upper by the Midriffe, or Diaphragma, and is subdivided again by some into three concavities, or Regions, upper, middle, and lower. [1619]The upper of the Hypocondries, in whose right side is the Liver, the left the Spleen: From which is denominated Hypocondriacal Melancholy. The second of the Navel and Flanks, divided from the first by the Rim. The last of the water-course, which is again subdivided into three other parts. The Arabians make two parts of this Region, Epigastrium, and Hypogastrium; upper, or lower. Epigastrium they call Mirach, from whence comes Mirachialis Melancholia, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.	This lower region is separated from the upper by the midriff, or diaphragm. Some subdivide it into three cavities or regions: upper, middle and lower. The upper comprises the regions beneath the ribs, with the liver on the right and spleen on the left; from this region hypochondriacal melancholy takes its name. The second comprises the navel and flanks, separated from the first by the abdominal membrane. The last is the urinary region, itself subdivided into three parts. The Arab writers divide this region into two parts, the epigastrium and hypogastrium, upper and lower. They call the epigastrium mirach, from which comes the term mirachial melancholy, sometimes mentioned by them. I will treat these regions briefly and separately, beginning with the third, which contains the organs of the natural functions.[1620]
But you that are Readers in the mean time, [1621]Suppose you were now brought into some sacred Temple, or Majestical Palace (as [1622]Melancthon saith) to behold not the matter only, but the singular Art, Workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright.	Meanwhile, readers, imagine that you have been brought into a sacred temple or majestic palace, as Melanchthon says, to contemplate not merely the material but the extraordinary art, workmanship and design of our great Creator. Properly considered, this is a pleasant and profitable subject for reflection.[1623]

[1619] **Burton.** q. "D. Crook out of Galen and others." Helkiah Crooke, drawing on Galen and other authorities.

[1620] **Editor.** Hypochondriacal melancholy is a historical bodily classification associated with the upper abdomen; the term does not mean merely anxiety about illness. "Rim" denotes an abdominal membrane or lining. Burton's identifications and divisions of epigastrium, hypogastrium and mirach are retained; these historical usages do not map neatly onto current regional terminology.

[1621] **Burton.** Unlettered source heading: "De anima." On the Soul; it belongs to the adjacent citation of Melanchthon.

[1622] **Burton.** r. "Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, &c. Suavis & utilis cognitio." Imagine that you are being led into a temple and sanctuary, and so on. Pleasant and useful knowledge. The repeated vos is retained.

[1623] **Editor.** The passage frames anatomical inquiry as contemplation of divine workmanship. Melanchthon is cited as its source; the full wording and location in his On the Soul remain to be collated.

Original text 1651	Modern English
[1624]The parts of this Region, which present themselves to your consideration and view, are such as serve to nutrition, or generation. Those of nutrition serve to the first or second concoction: as the æsophagus or gullet, which brings meat and drink into the Stomack. The Ventricle or Stomack, which is seated in the midst of that part of the belly beneath the Midriffe, the kitchin (as it were) of the first concoction, and which turns our meat into Chylus: It hath two mouthes, one above, another beneath. The upper is sometimes taken for the stomack it self; the lower and nether door (as Wecker calls it) is named Pylorus. This stomack is sustained by a large Kell or Kaull, called Omentum; which some will have the same with Peritoneum, or Rim of the belly.	The parts of this region now offered for your consideration serve nutrition or reproduction. Those serving nutrition perform the first or second stage of digestion. They include the oesophagus, or gullet, which carries food and drink into the stomach. The ventricle, or stomach, lies centrally in the part of the abdomen below the diaphragm. It is, so to speak, the kitchen of the first stage of digestion, turning our food into chyle. It has two openings, one above and one below. The upper is sometimes understood as the stomach itself; the lower, its bottom door, as Wecker calls it, is named the pylorus. The stomach is supported by a large caul called the omentum, which some identify with the peritoneum, or lining of the abdomen.[1625]

[1624] **Burton.** Unlettered heading: "The lower Region. Natural Organs."

[1625] **Editor.** "Ventricle" can mean the stomach or another bodily cavity. Chyle retains its historical sense of nourishment processed from food. Burton inconsistently identifies omentum and peritoneum. Crooke, Microcosmographia (1615), book 2, chapter 10, treats the peritoneum or rim; book 3, chapter 2, separately treats the omentum or kall. Burton's compressed terminology is retained.

Original text 1651	Modern English
From the Stomack to the very fundament, are produced the Guts, or Intestina, which serve a little to alter and distribute the Chylus, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is Duodenum, or whole gut, which is next to the stomack, some twelve inches long, (saith [1626]Fuschius.) Jejunum or empty gut, continuate to the other, which hath many Meseraick veines annexed to it, which take part of the Chylus to the Liver from it. Ilion the third, which consists of many crinckles, which serves with the rest to receive, keep, and distribute the chylus from the stomack.	The intestines extend from the stomach to the anus. They help to transform and distribute the chyle and carry away waste. They are divided into small and large according to their position and substance, thinner or thicker. Among the small intestines is the duodenum, or whole gut, next to the stomach and about twelve inches long, according to Fuchs. The jejunum, or empty gut, continues from it and has many mesenteric veins attached, which carry part of the chyle from it to the liver. Third comes the ileum, with its many folds, which joins the others in receiving, holding and distributing chyle from the stomach.[1627]
Source page 17–18 The thick guts are three, the Blinde gut, Colon, and Right gut. The blinde is a thick & short gut, having one mouth, in which the Ilion and Colon meet: it receives the excrements, and conveyes them to the Colon. This Colon hath many windings, that the excrements pass not away too fast: the Right gut is straight, and conveys the excrements to the fundament, whose lower part is bound up with certain Muscles, called Sphincteres, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the Mesenterium or Midriffe, composed of many veins, Arteries, & much fat, serving chiefly to sustain the guts. All these parts serve the first concoction.	There are three large intestines: the blind gut, colon and straight gut. The blind gut is thick and short, with one opening where the ileum and colon meet. It receives waste and passes it to the colon. The colon has many windings so that waste does not pass through too quickly. The straight gut leads the waste to the anus; its lower part is closed by muscles called sphincters, which hold it in until a person wishes to empty his bowels. Amid the intestines lies the mesentery, here called the midriff, composed of many veins and arteries and much fat, chiefly serving to support the intestines. All these parts serve the first stage of digestion.[1628]

[1626] **Burton.** s. “Lib. 1. cap. 12. Sect. 5.” Book 1, chapter 12, section 5; attached to Fuchs.

[1627] **Editor.** “Whole gut” is retained because it is what the 1651 page prints; it is not a translation of duodenum. The name refers to a measure of twelve finger-breadths. Burton instead gives twelve inches. His route of chyle through mesenteric veins to the liver is retained as part of the historical account.

[1628] **Editor.** The blind gut is the caecum; the right or straight gut is the rectum. “Fundament” means the anus. The use of “midriff” for the mesentery is preserved and made explicit, although Burton also uses the word for the diaphragm. His terminology should not be made artificially consistent.

Original text 1651	Modern English
Source page 18 To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the liver, like in colour to congealed bloud, the shop of bloud, situate in the right Hypocondry, in figure like to an halfe Moone, Generosum membrum, Melancthon stiles it, a generous part; it serves to turne the Chylus to bloud, for the nourishment of the Body. The excrements of it are either Cholerick or Watery, which the other subordinate parts convey.	The second stage, concerned with refining useful nourishment or expelling the useless, belongs chiefly to the liver. The colour of congealed blood and shaped like a half-moon, it lies beneath the ribs on the right and is the workshop of blood. Melanchthon calls it a noble organ. It turns chyle into blood to nourish the body. Its waste is either bilious or watery, and is carried away by the subordinate organs.[1629]
The Gall placed in the concave of the Liver, extracts Choler to it: the Spleen, Melancholy; which is situate on the left side, over against the Liver, a spungy matter, that drawes this black Choler to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomack, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veines, and Ureteres. The emulgent draw this superfluous moisture from the bloud; the two Ureteres convey it to the Bladder, which by reason of his site in the lower belly, is apt to receive it, having two parts, necke and bottom: the bottom holds the water, the necke is constringed with a muscle, which as a Porter, keeps the water from running out against our will.	The gallbladder, placed in the hollow of the liver, draws yellow bile into itself; the spleen draws black bile. The spleen lies on the left, opposite the liver. It is a spongy substance that attracts this black bile by a hidden power and feeds on it, sending the rest to the bottom of the stomach to stimulate appetite, or to the intestines as waste. The two kidneys remove the watery matter through the renal veins and ureters. The renal veins draw this surplus moisture from the blood, and the two ureters carry it to the bladder, whose position in the lower abdomen fits it to receive it. The bladder has two parts, the neck and the base. The base holds the urine; a muscle constricts the neck and, like a porter, prevents the urine from escaping against our will.[1630]
Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I do voluntarily omit.	The reproductive organs are either common to both sexes or peculiar to one. Since they are irrelevant to my purpose, I deliberately leave them out.

[1629] **Editor.** The liver as the workshop converting chyle into blood belongs to the humoral physiology described here. "Generous" translates generosum in the sense of noble or eminent, not liberal in giving.

[1630] **Editor.** "Gall" means the gallbladder; choler means yellow bile, while melancholy here means black bile. The account of the spleen feeding on black bile, and of the renal veins extracting watery waste, is Burton's historical explanation. "Secret virtue" means an unseen power of action; "water" in the bladder is urine.

Original text 1651	Modern English
[1631]Next in order is the middle Region, or chest, which comprehends the vital faculties & parts: which (as I have said) is separated from the lower belly, by the Diaphragma or Midriffe, which is a skin consisting of many nerves, membranes: and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called Pleura, the seat of the disease called Pleurisie, when it is inflamed; some adde a third skin, which is termed Mediastinus, which divides the chest into two parts, right & left:	Next comes the middle region, or chest, containing the vital faculties and organs. As I have said, it is separated from the lower abdomen by the diaphragm, or midriff, a sheet consisting of many nerves and membranes, which, among its other functions, is the instrument of laughter. A thin, sinewy membrane called the pleura also lines the whole chest; when inflamed, it is the seat of the disease called pleurisy. Some add a third membrane, called the mediastinum, dividing the chest into right and left parts.[1632]
of this region the principal part is the Heart, which is the seat and fountain of life, of heat, of spirits, of pulse and respiration; the Sun of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. Primum vivens, ultimum moriens, it lives first, and dies last in all creatures: Of a pyramidical forme, and not much unlike to a Pine-apple; a part worthy of admiration, that can yeild such variety of affections, by whose motion it is dilated or contracted, to stir & command the humors in the body: As in [1633]sorrow, melancholy; in anger, choler; in joy, to send the bloud outwardly; in sorrow, to call it in; moving the humors, as Horses do a Chariot.	The principal organ of this region is the heart, the seat and fountain of life, heat, spirits, pulse and breathing; the sun of our body, its king and sole commander, the seat and organ of all passions and feelings. In every creature it is the first to live and the last to die. Pyramidal in shape, rather like a pine cone, it deserves admiration for producing such a variety of feelings. Through their movements it expands or contracts, stirring and directing the body's humours: black bile in sorrow, yellow bile in anger, sending blood outward in joy and drawing it inward in sorrow, moving the humours as horses move a chariot.[1634]

[1631] **Burton.** Unlettered heading: "Middle Region."

[1632] **Editor.** "Skin" is used broadly for a membrane; "sinews" can denote nerves or fibrous structures. The diaphragm as the instrument of laughter and the description of mediastinum as a third membrane are retained without replacing Burton's account with a present-day anatomical one.

[1633] **Burton.** t. "Hæc res est præcipuè digna admiratione, quod tanta affectuum varietate cietur cor, quod omnes res tristes & lætæ statim corda feriunt & movent." This is especially worthy of wonder: that the heart is stirred by so many different feelings, and that all sad and joyful things immediately strike and move our hearts.

[1634] **Editor.** "Pine-apple" is understood in its older sense of pine cone, fitting the comparison with a pyramid. Melancholy and choler here are humours moved by feelings. The claim that the heart lives first and dies last belongs to the physiological tradition being summarized, as does its role as the bodily seat of the passions.

Original text 1651	Modern English
Source page 18–19 This heart, though it be one sole member, yet it may be divided into two creeks right & Left. The right is like the Moone increasing, bigger then the other part, & receives bloud from Vena cava, distributing some of it to the Lungs to nourish them, the rest to the left side, to ingender spirits. The left creeke hath the forme of a Cone, & is the seat of life, which as a torch doth oyl, draws bloud unto it, begetting of it spirits & fire; and as fire in a torch, so are spirits in the bloud, & by that great Artery called Aorta, it sends vital spirits over the body, & takes aire from the Lungs, by that Artery which is called Venosa; So that both Creeks have their Vessels; the Right two Veines; the left two Arteries, besides those two common anfractuous ears, which serve them both; the one to hold bloud, the other aire, for several uses.	Although the heart is a single organ, it can be divided into two chambers, right and left. The right resembles a waxing moon and is larger than the other. It receives blood from the vena cava, sending some to the lungs to nourish them and the rest to the left side to generate spirits. The left chamber is cone-shaped and is the seat of life. It draws blood to itself as a torch draws oil, producing spirits and fire from it. Spirits are in the blood as fire is in a torch. Through the great artery called the aorta, the heart sends vital spirits throughout the body, and through the artery called the venosa it draws air from the lungs. Both chambers therefore have their vessels: the right has two veins, the left two arteries, besides the two folded, ear-like appendages that serve them both, one to hold blood and the other air for their different uses.[1635]

[1635] **Editor.** “Creeks” are cavities or chambers; the “ears” are auricular appendages. Arteria venosa is the historical name for the pulmonary vein, a terminology discussed by Harvey in his introduction to On the Motion of the Heart and Blood. Burton’s allocation of blood and air, and his account of spirits and cooling, are preserved; they are not a description of modern circulatory physiology.

Original text 1651	Modern English
Source page 19 The Lungs is a thin spungy part, like an Oxe hoof, (saith [1636]Fernelius) the Town-Clark, or Cryer ([1637]one termes it) the instrument of voice, as an Orator to a King; annexed to the heart, to express their thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these lights. It is besides the instrument of respiration, or breathing; & its office is to cool the heart, by sending ayre unto it, by the Venosal Artery, which veine comes to the lungs by that aspera arteria, which consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise, exhales the fumes of the Heart.	The lungs are a thin, spongy organ shaped like an ox's hoof, according to Fernel. One writer calls them the town clerk or crier. They are the instrument of voice, joined to the heart like an orator to a king, giving voice to its thoughts. That they are the instrument of voice is evident, since no creature lacking lungs can speak or utter any sound. They are also the instrument of respiration, or breathing, and their function is to cool the heart by sending air to it through the venosal artery. This vein reaches the lungs by way of the windpipe, which consists of many pieces of cartilage, membranes and nerves; it takes in air through the nose and mouth and likewise breathes out the heart's fumes.[1638]

[1636] **Burton.** u. "Physio. l. 1. c. 8." Physiology, book 1, chapter 8; attached to Fernel.

[1637] **Burton.** x. "Ut orator regi: sic pulmo vocis instrumentum annectitur cordi, &c. Melancth." As an orator to a king, so the lung, the instrument of voice, is joined to the heart, and so on. Melanchthon.

[1638] **Editor.** "Lights" means lungs; aspera arteria, "rough artery," means windpipe. Crooke, Microcosmographia (1615), book 6, chapter 18, page 390, says that windpipe branches join mouths with the venal artery to admit air to the heart's left ventricle. This historical account helps explain Burton's compressed connection. The modern column preserves his syntax and his general assertion about voice and lungs.

Original text 1651	Modern English
In the upper Region serving the animal faculties, the chief Organ is the Brain, which is a soft, marrowish, & white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soul, the habitation of wisdom, memory, judgement, reason, & in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called dura mater, or meninx, the other pia mater. The dura mater is next to the skull, above the other, which includes & protects the brain. When this is taken away, the pia mater is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entring into it.	In the upper region, which serves the faculties of sensation and movement, the chief organ is the brain: a soft, white, marrow-like substance generated from the purest part of the seed and spirits, enclosed by several coverings and seated within the skull. It is the noblest organ under heaven, the dwelling and seat of the soul, the home of wisdom, memory, judgement and reason, and the part in which man most resembles God. Nature has therefore covered it with a hard bony skull and two membranes: the dura mater, or meninx, and the pia mater. The dura mater lies next to the skull, above the other membrane, enclosing and protecting the brain. When it is removed, the pia mater appears: a thin membrane immediately covering the brain and also entering into it.[1639]
The Brain it self is divided into two parts, the fore and hinder part; the fore part is much bigger then the other, which is called the little brain in respect of it. This fore part hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to performe the actions of the soul. Of these ventricles there be three, Right, Left, & Middle. The Right & Left answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense.	The brain itself is divided into front and rear parts. The front is much larger than the other, which is accordingly called the little brain. The front part has various cavities arranged into ventricles, receptacles for the spirits brought here from the heart through the arteries. Here the spirits are refined into a more heavenly substance to perform the soul's actions. There are three of these ventricles: right, left and middle. The right and left are named from their positions and generate animal spirits. If they are injured, sensation and movement cease. These ventricles are also held to be the seat of the common sense.[1640]

[1639] **Editor.** The claim that the brain develops from seed and spirits is part of the historical embryology. Dura mater and pia mater name its outer and delicate inner coverings; meninx means a membrane. Burton lists two coverings here. No additional modern structure has been inserted.

[1640] **Editor.** "Common sense" is the faculty that receives and combines the information of the separate senses, not ordinary practical judgement. The account places faculties and animal spirits in the brain's cavities. "Animal spirits" are subtle bodily substances in this system, not moods or supernatural beings.

Original text 1651	Modern English
The Middle ventricle, is a common concourse, & cavity of them both; and hath two passages; the one to receive Pituita, & the other extends it self to the fourth creek: in this they place Imagination and Cogitation, and so the three ventricles of the fore part of the Brain are used. The fourth Creek behind the head, is common to the Cerebel or little brain, and marrow of the back-bone, the last, and most solid of all the rest, which receives the animal spirits from the other ventricles, & conveys them to the marrow in the back, and is the place where they say the memory is seated.	The middle ventricle is a shared cavity where the other two meet. It has two passages: one receives phlegm, while the other extends to the fourth chamber. Here they place imagination and thought. Such are the uses of the three ventricles in the front part of the brain. The fourth chamber, at the back of the head, belongs jointly to the cerebellum, or little brain, and the spinal cord. It is the last and most solid of them all, receiving animal spirits from the other ventricles and conveying them to the spinal cord. Here, they say, memory is seated.[1641]

[1641] **Editor.** Pituita is phlegm. The location of imagination, thought and memory in particular ventricles is a historical theory of the internal senses. “They place” and “they say” retain Burton’s attribution to the writers he is summarizing.

Original text 1651	Modern English
SUBSEC. 2. **Of the Soul and her Faculties.**	**Subsection 5.** **The soul and its faculties.**[1642]
Source page 19–20 According to [1643]Aristotle, the Soul is defined to be ἐντελέχεια, perfectio & actus primus corporis Organici, vitam habentis in potentia: the perfection or first act of an Organical body, having power of life, which most [1644]Philosophers approve. But many doubts arise about the Essence, Subject, Seat, Distinction, and subordinate faculties of it.	Following Aristotle, the soul is defined as the fulfilment or first actuality of an organized body with the capacity for life, a definition most philosophers accept. But many questions arise about its essence, its underlying subject, its seat, its divisions and its subordinate faculties.[1645]

[1642] **Editor.** The heading is printed “Subsec. 2.” It is Subsection 5 in the sequence, as the running heads on printed pages 19–20 also show. The original column preserves the error; the modern heading supplies 5.

[1643] **Burton.** y. “De anim. c. 1.” On the Soul, chapter 1. The definition is in Aristotle, book 2, chapter 1, 412a–b.

[1644] **Burton.** z. “Scalig. exerc. 307. Tolet. in lib. de anima. cap. 1. &c.” Scaliger, Exercise 307; Toledo, commentary on On the Soul, chapter 1, and so on.

[1645] **Editor.** Aristotle, On the Soul 2.1, 412a–b. Entelecheia means actuality or fulfilment. “First actuality” is the possession of the capacity for living activity, even when that activity is not being exercised; Aristotle compares having knowledge with actively using it. “Subject” here means the underlying bearer of the soul, not the topic of discussion. Burton’s Greek and Latin restatements are combined with his English gloss in the modern column.

Original text 1651	Modern English
Source page 20 For the Essence and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discerne, as [1646]Aristotle himself, [1647]Tully, [1648]Picus Mirandula, [1649]Tolet, and other Neoterick Philosophers confess. [1650]We can understand all things by her, but what she is we cannot apprehend. Some therefore make one Soul, divided into three principal faculties; others, three distinct Soules. Which question of late hath been much controverted by Piccolomineus, and Zabarel.	Of all things, the soul's essence and precise nature, whether in humans or animals, are the hardest to discern, as Aristotle himself, Cicero, Pico della Mirandola, Toledo and other more recent philosophers admit. We understand everything through the soul, yet cannot grasp what the soul itself is. Some therefore posit one soul divided into three principal faculties; others posit three distinct souls. Piccolomini and Zabarella have recently debated this question at length.[1651]

[1646] **Burton.** a. "1. De anima. cap. 1." On the Soul, book 1, chapter 1.

[1647] **Burton.** b. "Tuscul. quæst." Tusculan Disputations. Cicero surveys disagreements about the soul in book 1, sections 18–23.

[1648] **Burton.** c. "Lib. 6. Doct. Val. Gentil. c. 13, pag. 1216." Book 6 of Gianfrancesco Pico's Examination of the Vanity of Pagan Learning, chapter 13, page 1216. The full title and author are identifiable; the cited passage and pagination remain to be collated.

[1649] **Burton.** d. "Aristot." Aristotle; a compressed reference attached to Toledo, presumably his Aristotelian commentary.

[1650] **Burton.** e. "Animâ quæq; intelligimus, et tamen quæ sit ipsa intelligere non valemus." Through the soul we understand everything, yet we cannot understand what the soul itself is. The printed abbreviation quæq; is retained.

[1651] **Editor.** Aristotle acknowledges the difficulty of knowing the soul at On the Soul 1.1, 402a; Cicero surveys rival accounts in Tusculan Disputations 1.18–23. "Neoteric" means comparatively recent. Piccolomini and Zabarella are cited for the debate over one soul with several powers or multiple souls; their precise passages, and those of Pico and Toledo, remain to be located.

Original text 1651	Modern English
[1652]Paracelsus will have four Soules, adding to the three granted faculties, a Spiritual soul: which opinion of his, Campanella in his book de [1653]Sensu rerum, much labours to demonstrate and prove, because Carkasses bleed at the sight of the murderer; with many such arguments: And [1654]some again, one soul of all Creatures whatsoever, differing only in Organs; & that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in Zabarel amongst the rest.	Paracelsus maintains that there are four souls, adding a spiritual soul to the three accepted faculties. Campanella, in his book On the Sense of Things, works hard to demonstrate and prove this opinion, arguing that corpses bleed in the murderer's presence, and offering many similar arguments. Others hold that all creatures have the same kind of soul and differ only in their organs; animals possess reason just as humans do, though in a smaller measure because of some deficiency in their organs. Others question whether the soul is wholly present in the whole body and wholly present in every part. Zabarella, among others, discusses this at length.[1655]

[1652] **Burton.** f. "Spiritualem animam a reliquis distinctam tuetur, etiam in cadavere inhærentem post mortem per aliquot menses." He maintains a spiritual soul distinct from the others, remaining even in the corpse for several months after death.

[1653] **Burton.** Asterisked citation: "Lib. 3. cap. 31." The printed reference is retained. In Campanella's De sensu rerum (1620), the murdered body's bleeding is discussed in book 4, chapter 9, page 296; book 3 has only fourteen chapters.

[1654] **Burton.** g. "Cælius lib. 2. c. 31. Plutarch. in Grillo Lips. Cen. 1 ep. 50, Jossius de Risu & Fletu, Averroes, Campanella, &c." Caelius, book 2, chapter 31; Plutarch, Gryllus; Lipsius, first century of letters, letter 50; Jossius, On Laughter and Tears; Averroes; Campanella; and others. A century here is a collection of one hundred letters.

[1655] **Editor.** "At the sight of" is rendered as "in the presence of." Campanella, De sensu rerum 4.9, reports murdered bodies bleeding before their killers and jurists using this as evidence. This locates the historical claim without verifying the phenomenon. "One soul" is read as one kind shared by creatures. Plutarch's Gryllus argues for animal reason; the remaining authorities and the Paracelsian four-soul account still require collation.

Original text 1651	Modern English
The [1656]common division of the Soul, is into three principall faculties, Vegetal, Sensitive, and Rational; which make three distinct kinde of living Creatures: Vegetal Plants, Sensible Beasts, Rational Men. How these three principal faculties are distinguished and connected, Humano ingenio inaccessum videtur, is beyond humane capacity, as [1657]Taurellus, Philip, Flavius & others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so Sensible includes Vegetal, Rational both; which are contained in it (saith Aristotle) ut trigonus in tetragono, as a Triangle in a Quadrangle.	The usual division of the soul is into three principal faculties: vegetative, sensitive and rational, giving three distinct kinds of living creature—vegetative plants, sensitive animals and rational humans. How these three principal faculties are distinguished and connected seems beyond human understanding, as Taurellus, Philip, Flavius and others suppose. The lower faculty can exist alone, but the higher cannot exist without it. Thus the sensitive includes the vegetative, and the rational includes both, which are contained within it, as Aristotle says, like a triangle within a quadrilateral.[1658]

[1656] **Burton.** h. “Philip. de anima. ca. 1. Cælius 20. antiq. cap. 3. Plutarch. de placit. philos.” Philip Melanchthon, On the Soul, chapter 1; Caelius, Antiquities, book 20, chapter 3; the work On the Opinions of the Philosophers transmitted under Plutarch’s name.

[1657] **Burton.** i. “De vit. & mort. part. 2. c. 3. prop. 1. de vit et mort. 2. c. 22.” On Life and Death, part 2, chapter 3, proposition 1; On Life and Death, 2, chapter 22. The abbreviated references remain to be collated.

[1658] **Editor.** “Vegetative” denotes nutrition, growth and reproduction; “sensitive” denotes the capacity for sensation. The geometrical comparison is in Aristotle, On the Soul 2.3, 414b–415a: the earlier capacity is potentially included in the later, as a triangle is contained in a quadrilateral. Philip is Melanchthon; the identification intended by “Flavius” remains unresolved.

Original text 1651	Modern English
[1659]Vegetal, the first of the three distinct faculties, is defined to be a substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self. In which definition, three several operations are specified, Altrix, Auctrix, Procreatrix; the first is [1660]Nutrition, whose object is nourishment, meat, drink, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office it to turne the nutriment into the substance of the body nourished, which he performes by natural heat. This nutritive operation hath four other subordinate functions, or powers belonging to it, Attraction, Retention, Digestion, Expulsion.	The vegetative faculty, the first of the three, is defined as a substantial actuality of an organized body by which it is nourished, grows and produces another like itself. This definition specifies three operations: nourishment, growth and reproduction. The first is nutrition. Its object is nourishment—food, drink and the like—and its organ is the liver in creatures with sensation, or the root or sap in plants. Its function is to turn nutriment into the substance of the body being nourished, which it does through natural heat. Four subordinate functions or powers belong to nutrition: attraction, retention, digestion and expulsion.[1661]
[1662]Attraction[1663] is a ministring facultie, which as a Loadstone doth Iron, drawes meat into the stomack, or as a lamp doth oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as a like stomack. [1664]Retention keeps it, being attracted unto the stomack, untill such time it be concocted; for if it should pass away straight, the body could not be nourished.	Attraction is an assisting faculty that draws food into the stomach as a lodestone draws iron, or a lamp draws oil. This attractive power is essential in plants, which suck moisture through their roots as through a mouth, into the sap as into a stomach. Retention holds the food once it has been drawn into the stomach, until it is digested; if it passed straight through, the body could not be nourished.

[1659] **Burton.** Unlettered heading: “Vegetal soul. Subsect. 2.” The additional subsection designation is printed in the margin, not as a new body heading; it is preserved here.

[1660] **Burton.** k. “Nutritio est alimenti transmutatio, viro naturalis. Scal. exerc. 101. sect. 17.” Nutrition is the transformation of nourishment; Scaliger, Exercise 101, section 17. The printed viro naturalis is problematic, perhaps a corruption of vi naturali, “by natural power”; that reading is conjectural and is not substituted into the Latin.

[1661] **Editor.** “Substantial act” is a scholastic expression for an actuality that constitutes a living being. Altrix, auctrix and procreatrix mean nourishing, increasing and reproducing. The vegetative faculty belongs to animals and humans as well as plants; it is not a claim that plants alone possess these functions.

[1662] **Burton.** Unlettered heading: “Attraction.”

[1663] **Burton.** l. “See more of Attraction in Scal. exer. 343.” Scaliger, Exercise 343.

[1664] **Burton.** Unlettered heading: “Retention.”

Original text 1651	Modern English
[1665]Digestion is performed by natural heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. Indigestion is opposite unto it, for want of natural heat. Of this Digestion there be three differences, Maturation, Elixation, Assation.	Digestion is performed by natural heat: as a torch's flame consumes oil, wax or tallow, so natural heat transforms and digests the nutritive matter. Its opposite is indigestion, caused by insufficient natural heat. There are three kinds of digestion: ripening, boiling and roasting.[1666]
[1667]Maturation, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne again. Cruditie is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stir up natural heat, or else choke it, as too much wood puts out a fire.	Ripening is especially evident in the fruit of trees, which is said to be ripe when its seeds are ready to be sown again. Its opposite is rawness or incomplete digestion, to which gluttons, lovers of luxury and idle people are especially prone. They take no exercise to kindle their natural heat, or else smother it as too much wood puts out a fire.[1668]
Source page 20–21 [1669]Elixation is the seething of meat in the stomack, by the said natural heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. [1670]Assation is a concoction of the inward moisture by heat; his opposite is Semiustulation.	Boiling is the simmering of food in the stomach through this natural heat, as food boils in a pot; its opposite is corruption or putrefaction. Roasting is the processing of internal moisture by heat; its opposite is incomplete roasting.[1671]

[1665] **Burton.** Unlettered heading: "Digestion."

[1666] **Editor.** The threefold division is comparable to Aristotle, Meteorology 4.2–3, where ripening, boiling and roasting are forms of concoction. The kitchen vocabulary is explanatory: natural heat was thought to process and perfect nutritive matter. It should not be read as literal cooking by fire inside the body.

[1667] **Burton.** Unlettered heading: "Maturation." Ripening.

[1668] **Editor.** "Crudity" joins the ideas of rawness, unripeness and incomplete digestion. "Epicures" here means people devoted to bodily pleasure or luxurious eating, without requiring membership in the ancient philosophical school. The judgement about idleness and indulgence is Burton's.

[1669] **Burton.** Unlettered heading: "Elixation." Boiling.

[1670] **Burton.** Unlettered heading: "Assation." Roasting.

[1671] **Editor.** Elixation is boiling; assation is roasting. Semiustulation literally suggests partial burning and here denotes incomplete roasting, the failed counterpart of the process. Compare the account of imperfect roasting in Aristotle, Meteorology 4.3. The terms name a historical theory of transformation by heat.

Original text 1651	Modern English
Source page 21 [1672]Besides these three several operations of Digestion, there is a fourfold order of concoction: Mastication, or chewing in the mouth; Chilification of this so chewed meat in the stomack; the third is in the Liver, to turne this Chylus into bloud, called Sanguification; the last is Assimulation, which is in every part. [1673]Expulsion is a power of Nutrition, by which it expels all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haires, nailes, &c.	Besides these three operations of digestion, there is a fourfold sequence of digestive processing: mastication, or chewing in the mouth; the conversion of chewed food into chyle in the stomach; third, its conversion in the liver from chyle into blood, called sanguification; and last, assimilation, which takes place in every part. Expulsion is the power of nutrition that eliminates all surplus waste and remnants of food and drink through the intestines, bladder and pores: by purging, vomiting, spitting, sweating, urine, hair, nails and so on.[1674]
[1675]As this Nutritive facultie serves to nourish the body, so doth the Augmenting facultie (the second operation or power of the Vegetal facultie) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:	As the nutritive faculty nourishes the body, so the faculty of growth—the second operation or power of the vegetative faculty—increases its size in every dimension, length, breadth and thickness, until it reaches its proper proportions and complete form. It has its appointed period of growth, as it does of decline, and that is certain, as the poet observes:
Stat sua cuique dies, breve & irreparabile tempus Omnibus est vitæ;——	Each has his appointed day; for everyone The time of life is brief and cannot be restored.[1676]
A terme of life is set to every man; Which is but short, and pass it no one can.	A span of life is set for everyone; It is but short, and none can live beyond it.

[1672] **Burton.** Unlettered heading: “Order of concoction four-fold.”

[1673] **Burton.** Unlettered heading: “Expulsion.”

[1674] **Editor.** Chilification produces chyle; sanguification produces blood; assimilation incorporates nourishment into each part. The four stages here include chewing, whereas earlier passages counted stages differently. Hair and nails are listed among products by which excess matter is discharged; the historical classification is preserved.

[1675] **Burton.** Unlettered heading: “Augmentation.” Growth.

[1676] **Editor.** Virgil, Aeneid 10.467–468: Jupiter speaks to Hercules as Pallas faces death. The Latin is translated anew. Burton’s following English couplet is also retained and modernized, since it is a separate authorial verse gloss rather than simply omitted as repetition.

Original text 1651	Modern English
[1677]The last of these Vegetal faculties is Generation, which begets another by meanes of seed, like unto it self, to the perpetual preservation of the Species. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.	The last of these vegetative faculties is reproduction, which through seed produces another like itself, perpetually preserving the species. They assign three subordinate operations to this faculty, the first being to turn nourishment into seed, and so on.[1678]
[1679]Necessary concomitants or affections of this Vegetal facultie, are life, & his privation, death. To the preservation of life the natural heat is most requisite, though siccity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radicall [1680]moisture to preserve it, that it be not consumed; to which preservation our clime, country, temperature, and the good or bad use of those six non-natural things availe much.	Necessary accompaniments or conditions of this vegetative faculty are life and its absence, death. Natural heat is essential to preserving life, though dryness, moisture and the other primary qualities also play a part. This heat exists in plants too, as their growth and fruiting show, although it is harder to perceive. In every body it needs innate moisture to sustain it and prevent its exhaustion. Our climate, country, bodily constitution, and good or bad management of the six non-natural things contribute greatly to its preservation.[1681]
For as this natural heat and moisture decayes, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our own default, is in the end dryed up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyl to maintain it.	For as this natural heat and moisture diminish, so does life itself. Unless cut short beforehand by some violent accident or interrupted through our own fault, it is finally dried up by old age and extinguished in death for want of fuel, like a lamp without oil to sustain it.

[1677] **Burton.** Unlettered heading: “Generation.” Reproduction.

[1678] **Editor.** “Seed” is generative material. Burton announces three subordinate operations but names only the first, ending with “&c.” The modern text preserves that incompleteness rather than supplying the other two.

[1679] **Burton.** Unlettered heading: “Life and death concomitants of the Vegetal faculties.”

[1680] **Burton.** m. “Vita consistit in calido & humido.” Life consists in heat and moisture.

[1681] **Editor.** “Radical” means rooted or innate; the moisture is imagined as sustaining vital heat as oil sustains a lamp. “Temperature” means bodily constitution or the balance of qualities. The six non-natural things are the traditional conditions affecting health: air; food and drink; movement and rest; sleep and waking; retention and evacuation; and the passions. “Non-natural” is a technical classification, not a synonym for unnatural.

Original text 1651	Modern English
SUBSEC. 6. Of the sensible Soul.	**Subsection 6. The sensitive soul.**
Next in order is the Sensible Faculty, which is as far beyond the other in dignity, as a Beast is preferred to a Plant, having those Vegetal powers included in it. 'Tis defined an Act of an organical body by which it lives, hath sense, appetite, judgment, breath and motion. His object in general is a sensible or passible quality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived.	Next in order comes the sensitive faculty, which exceeds the other in dignity as much as an animal ranks above a plant, since it includes those vegetative powers. It is defined as the actuality of an organized body by which that body lives, senses, desires, judges, breathes and moves. Its object in general is a perceptible or "passible" quality, since the sense is affected by it. Its common organ is the brain, from which the operations of sensation principally arise.[1682]
Source page 21–22 This Sensible Soul is divided into two parts, Apprehending or Moving. By the Apprehensive power we perceive the Species of sensible things present, or absent, and retaine them as waxe doth the print of a seale. By the Moving, the Body is outwardly carried from one place to another: or inwardly moved by spirits & pulse.	This sensitive soul is divided into two powers: perception and movement. Through the perceptive power we apprehend the sensory forms of things present or absent, and retain them as wax retains the impression of a seal. Through the moving power, the body is carried externally from one place to another, or moved internally by the spirits and the pulse.[1683]
Source page 22 The Apprehensive faculty is subdivided into two parts, Inward, or Outward. Outward, as the five senses, of Touching, Hearing, Seeing, Smelling, Tasting; to which you may adde Scaligers sixt sense of Titillation, if you please; or that of Speech, which is the sixt external sense, according to Lullius. Inward are three; Common sense, Phantasie, Memory.	The perceptive faculty is subdivided into two parts, internal and external. The external senses are the five of touch, hearing, sight, smell and taste. To these you may add Scaliger's sixth sense of tickling, if you please, or speech, which Lullius considers the sixth external sense. There are three internal senses: common sense, imagination and memory.[1684]

[1682] **Editor.** "Sensible" and "sensitive" mean capable of sensation, not sensible in the modern sense of reasonable. "Act" continues the scholastic use of actuality explained in Block 024. "Passible" is retained as a technical term: Burton explains the object through its effect on a sense. "Organical" means furnished with organs.

[1683] **Editor.** "Species" are the forms or representations through which objects are apprehended, not biological species. "Spirits" are subtle bodily agents in the historical physiology. The wax and seal express the reception and retention of an impression.

[1684] **Editor.** Titillation is tickling or pleasurable tactile stimulation. Lullius is Ramon Llull. "Common sense" is the internal faculty that coordinates sensory information, not practical good judgement. Burton's attributions of additional senses to Scaliger and Llull are retained; their exact source passages remain to be located.

Original text 1651	Modern English
Those five outward senses have their object in outward things only, & such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, Hearing, Sight, and Smell: two of necessity, Touch, and Taste, without which we cannot live.	The five external senses have as their objects only external things that are present: the eye sees no colour unless it is within reach, nor does the ear hear a sound. Three of these senses—hearing, sight and smell—are useful; two—touch and taste—are necessary, and without them we cannot live.
Besides the Sensitive power is Active or Passive. Active in sight, the eye sees the colour; Passive when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, Visibile forte destruit sensum. Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c.	Moreover, the sensitive power is active or passive. It is active in sight when the eye sees a colour; passive when its object harms it, as the sun's rays harm the eye. Hence the axiom: an excessively powerful visible object destroys the sense. Or the object may be unpleasant, as a disagreeable sound is to the ear, a stench to the nose, and so on.[1685]
[1686]Of these five senses, Sight is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learn, & discerne all things, a sense most excellent for use, to the Sight three things are required, the object, the Organ, and the Medium. The object in general is Visible, or that which is to be seen, as colours, and all shining bodies.	Of these five senses, sight is considered the most precious and the best because of its object: it sees the whole body at once. Through it we learn and distinguish all things; it is a sense of outstanding usefulness. Sight requires three things: the object, the organ and the medium. Its object in general is the visible, or whatever can be seen, such as colours and all shining bodies.

[1685] **Editor.** The Latin maxim is translated directly. Compare Aristotle, On the Soul 2.12, on an excessive sensible object damaging the sense organ. Burton's contrast here concerns both the exercise of a sense and its being acted upon, injured or displeased.

[1686] **Burton.** Unlettered heading: "Sight."

Original text 1651	Modern English
The Medium is the illumination of the ayre, which comes from [1687]light, commonly called Diaphanum; for in dark we cannot see. The Organ is the eye, & chiefly the apple of it; which by those Optick Nerves, concurring both in one, conveys the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too near, or too far off.	The medium is the illumination of the air by light, commonly called the transparent medium, for we cannot see in the dark. The organ is the eye, especially its pupil, which conveys sight to the common sense through the two optic nerves, meeting in one. A suitable distance is needed between organ and object: the object must be neither too near nor too far away.[1688]
Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused intra mittendo, vel extra mittendo, &c. by receiving in the visible species, or sending of them out; which [1689]Plato, [1690]Plutarch, [1691]Macrobius, [1692]Lactantius, and others dispute. And besides it is the subject of the Perspectives, of which Alhazen the Arabian, Vitellio, Roger Bacon, Baptista Porta, Guidus Vbaldus, Aquilonius, &c. have written whole volumes.	Philosophers discuss many excellent questions concerning this sense: whether sight is produced by taking in visible forms or sending them out, for instance, a matter debated by Plato, Plutarch, Macrobius, Lactantius and others. It is also the subject of optics, on which the Arab Alhazen, Witelo, Roger Bacon, Giambattista della Porta, Guidobaldo and Aguilonius, among others, have written whole volumes.[1693]

[1687] **Burton.** n. “Lumen est actus perspicui. Lumen a luce provenit, lux est in corpore lucido.” Illumination is the actuality of the transparent. Illumination proceeds from light; light is in the luminous body. The Latin distinguishes lumen, illumination in the medium, from lux, light at its source.

[1688] **Editor.** Diaphanum means the transparent medium. The sentence compresses the distinction between the air, its illumination and light; the marginal note makes the lumen/lux distinction explicit. Compare Aristotle, On the Soul 2.7, 418b, on light as the actuality of the transparent. “Apple” means the pupil. The optic-nerve account is retained as given.

[1689] **Burton.** o. “Satur. 7. c. 14.” Saturnalia, book 7, chapter 14. The marker stands before Plato, although the title is Macrobius’s; the printed attachment is retained.

[1690] **Burton.** p. “In phædon.” In the Phaedo. The marker stands before Plutarch, although Phaedo is a dialogue of Plato; the attachment is retained.

[1691] **Burton.** q. “Lac. cap. 8. de opif. Dei 1.” Lactantius, chapter 8 of On the Workmanship of God; the final printed 1 is retained. The marker stands before Macrobius, although the abbreviation names Lactantius.

[1692] **Burton.** r. “De pract. Philos. 4.” The printed abbreviation and marker before Lactantius are retained. Compare the work transmitted under Plutarch as De placitis philosophorum, book 4, chapter 13, on theories of vision. This is a plausible identification, not an established correction or reassignment of the marker.

[1693] **Editor.** “Perspectives” means the science of optics. The Latin contrasts reception and emission theories of vision. The four printed citation markers do not match the adjacent names consistently: Macrobius, Saturnalia 7.14, and Lactantius, On the Workmanship of God 8, discuss vision, but their references stand by other authors. No silent reassignment is made. The optical writers include Ibn al-Haytham (Alhazen), Witelo, Guidobaldo del Monte and François d’Aguilon (Aguilonius).

Original text 1651	Modern English
[1694]Hearing, a most excellent outward sense, by which we learne and get knowledge. His object is sound, or that which is heard; the Medium, ayre; Organ the ear. To the sound, which is a collision of the ayre, three things are required: a body to strike, as the hand of a musician; the body strucken, which must be solid and able to resist, as a bell, lute-string; not wooll, or spunge; the Medium, the ayre: which is Inward, or Outward;	Hearing is an excellent external sense through which we learn and gain knowledge. Its object is sound, or what is heard; its medium, air; its organ, the ear. Sound, which is a collision of air, requires three things: a body to strike, such as a musician's hand; a body to be struck, which must be solid and offer resistance, such as a bell or lute string, not wool or sponge; and the medium, air, which is internal or external.
the outward being struck or collided by a solid body, still strikes the next ayre, untill it come to that inward natural ayre, which as an exquisite organ is contained in a little skin formed like a drum head, and struck upon by certaine small instruments like drum stickes, conveyes the sound by a pair of Nerves, appropriated to that use, to the common sense, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with Boethius, and other Musicians.	External air, struck or driven together by a solid body, strikes the air next to it in succession until it reaches the natural air within. This internal air is contained, as a finely sensitive instrument, in a small membrane shaped like a drumhead. Struck by certain little instruments like drumsticks, it conveys sound through a pair of nerves assigned to that purpose to the common sense, the judge of sounds. Sounds have great variety and offer much delight; for knowledge of them, consult Boethius and other writers on music.[1695]

[1694] **Burton.** Unlettered heading: "Hearing."

[1695] **Editor.** The drumhead and drumstick analogy belongs to Burton's inherited account of hearing; it has not been replaced with a modern description. Compare Aristotle, On the Soul 2.8, on external air moving the air within the ear. Boethius is invoked as an authority on musical theory, rather than merely a performer.

Original text 1651	Modern English
Source page 22–23 [1696]Smelling, is an outward sense which apprehends by the Nostrils drawing in aire; And of all the rest it is the weakest sense in men. The Organ is the nose, or two small hollow pieces of flesh a little above it: The Medium the ayre to men as water to fish: The object, Smell, arising from a mixt body resolved, which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused.	Smell is an external sense that perceives through the nostrils drawing in air. Of all the senses it is the weakest in human beings. Its organ is the nose, or two small hollow pieces of flesh a little above it; its medium is air for humans, as water is for fish. Its object is odour, arising from a compound body as it breaks down. Whether this is a quality, fume, vapour or exhalation, and how these differ or are produced, I will not now discuss.[1697]
Source page 23 This sense is an Organ of health, as Sight and Hearing, saith [1698]Agellius, are of discipline; and that by avoiding bad smels, as by choosing good, which do as much alter and affect the body many times, as Diet it self.	This sense is an instrument of health, as sight and hearing, says Aulus Gellius, are instruments of learning. It serves health by avoiding bad smells and choosing good ones, which often alter and affect the body as much as diet itself.[1699]

[1696] **Burton.** Unlettered heading: “Smelling.”

[1697] **Editor.** A “mixt body” is matter composed of different constituents; “resolved” means broken down or separated. Burton deliberately leaves open the nature of the emanation that produces smell. The two pieces of flesh are retained without imposing a precise present-day anatomical identification.

[1698] **Burton.** s. “Lib. 19. cap. 2.” Book 19, chapter 2 of Aulus Gellius’s Attic Nights.

[1699] **Editor.** “Discipline” means instruction or learning. Burton cites Attic Nights 19.2, a discussion distinguishing pleasures of the senses and those shared with beasts. His particular formulation about smell as an instrument of health is absent from that chapter; the immediate source remains to be identified.

Original text 1651	Modern English
[1700]Taste, a necessary sense, which perceives all savours by the Tongue and Palat, and that by meanes of a thin spittle, or watery juice. His Organ is the Tongue with his tasting nerves; the Medium, a watery juice; the object Taste, or savor, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of savor, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discerne, by reason of their organs misaffected.	Taste is a necessary sense that perceives all flavours through the tongue and palate, by means of thin saliva or a watery fluid. Its organ is the tongue with its nerves of taste; its medium, a watery fluid; its object, taste or flavour, a quality in the fluid arising from the mixture of things tasted. Some distinguish eight kinds of flavour: bitter, sweet, sharp, salty, and so on. Sick people, as in a fever, cannot distinguish all these because their organs are impaired.[1701]
[1702]Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his object those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thick, thin, &c. Many delightsome questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.	Touch is the last and least noble of the senses, yet as necessary and pleasurable as the other. This sense is finely developed in humans and perceives every tangible quality through its nerves, distributed throughout the body. Its organ is the nerves; its objects are the primary qualities—hot, dry, moist and cold—and the qualities that follow from them, such as hard, soft, thick and thin. Philosophers raise many delightful questions about these five senses, their organs, objects and media, which I omit for brevity.[1703]

[1700] **Burton.** Unlettered heading: “Taste.”

[1701] **Editor.** An “ague” is a fever, often an intermittent fever. Burton announces eight flavours but supplies only four examples and “&c.”; the other four have not been added. “Sharp” retains a broader historical range than a single modern taste category.

[1702] **Burton.** Unlettered heading: “Touching.”

[1703] **Editor.** The primary qualities—hot, cold, moist and dry—belong to the elemental and humoral account underlying this anatomy. “Ignoble” denotes a low rank in the hierarchy of senses; it does not mean touch is unnecessary. The ranking and the claim about necessity are Burton’s.

Original text 1651	Modern English
SUBSEC. 7. Of the Inward Senses.	**Subsection 7. The internal senses.**
[1704]Inner Senses are three in number, so called, because they be within the brain-pan, as Common Sense, Phantasie, Memory. Their objects are not only things present, but they perceive the sensible species of things to Come, Past, Absent, such as were before in the sense. This Common sense is the Judge or Moderator of the rest, by whom we discerne all differences of objects; for by mine eye I do not know that I see, or by mine eare that I hear, but by my Common sense, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Brain is his Organ or seat.	There are three internal senses, so called because they are within the skull: common sense, imagination and memory. Their objects are not merely things present; they also perceive the sensory forms of future, past and absent things, forms previously received through the senses. This common sense is the judge or governor of the others, by which we distinguish all differences between objects. It is not through my eye that I know I see, nor through my ear that I know I hear, but through my common sense, which judges sounds and colours. The others are merely the organs that bring sensory forms to be assessed; all their objects and all their functions therefore belong to it. Its organ or seat is the front of the brain.[1705]

[1704] **Burton.** Unlettered heading: “Common sense.”

[1705] **Editor.** “Brain-pan” means the skull. Common sense is pictured as a judge receiving evidence from the external senses. “Censured” means assessed, not condemned. Future or absent objects are represented through forms previously received, not described here as directly sensed at a distance.

Original text 1651	Modern English
[1706]Phantasie, or Imagination, which some call Æstimative, or Cogitative, (confirmed, saith [1707]Fernelius, by frequent meditation) is an inner sense which doth more fully examine the species perceived by Common sense, of things present or absent, and keeps them longer, recalling them to minde again, or making new of his own. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sick men we commonly observe. His organ is the middle cell of the Brain; his objects all the Species communicated to him by the Common sense, by comparison of which he faines infinite other unto himself.	Fancy, or imagination, which some call the estimative or cogitative faculty, is strengthened, Fernel says, by frequent reflection. It is an internal sense that examines more fully the forms of present or absent things perceived by common sense, and retains them longer, recalling them to mind or inventing new ones of its own. During sleep this faculty is free, and often conceives strange, astonishing and absurd shapes, as we commonly observe in sick people. Its organ is the brain's middle chamber; its objects are all the forms communicated to it by common sense, which it compares to invent countless others for itself.[1708]
Source page 23–24 In Melancholy men this faculty is most powerful and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from Common sense, or Memory. In Poets and Painters Imagination forcibly workes, as appears by their several Fictions, Anticks, Images: as Ovids house of sleep, Psyches palace in Apuleius, &c. In men it is subject and governed by Reason, or at least should be; but in brutes it hath no superiour, and is ratio brutorum, all the reason they have.	In people with melancholy this faculty is especially powerful and strong, and often does harm, producing many monstrous and extraordinary things, particularly when stirred by some terrifying object presented by common sense or memory. Imagination works forcefully in poets and painters, as their various inventions, grotesques and images show: Ovid's house of Sleep, Psyche's palace in Apuleius, and so on. In humans it is subject to reason's government, or at least should be; in other animals it has no superior and is their reason—all the reason they possess.[1709]

[1706] **Burton.** Unlettered heading: "Phantasie."

[1707] **Burton.** t. "Physi. l. 5. c. 8." Jean Fernel, Physiology, book 5, chapter 8.

[1708] **Editor.** "Estimative" and "cogitative" name powers of estimation or thought in the older psychology; Burton groups them under imagination. "Meditation" means sustained reflection. The assignment of faculties to chambers of the brain is the historical ventricular model described in Block 024.

[1709] **Editor.** "Anticks" are grotesque figures or fanciful designs, not simply playful behaviour. Ovid describes the dwelling of Sleep in Metamorphoses 11.592–615; Psyche discovers the marvellous palace in Apuleius, Metamorphoses (The Golden Ass) 5.1–2. These examples connect the dangerous inventions of melancholy with artistic creation. The contrast between human and animal reason is Burton's stated position here.

Original text 1651	Modern English
Source page 24 [1710]Memory layes up all the species which the senses have brought in, and records them as a good Register, that they may be forth-coming when they are called for by Phantasie and Reason. His object is the same with Phantasie, his seat and Organ the back part of the brain.	Memory stores all the forms brought in by the senses and records them like a good clerk, so that they are available when imagination and reason call for them. Its object is the same as imagination's; its seat and organ is the back of the brain.[1711]
[1712]The affections of these senses, are Sleepe and Waking, common to all sensible creatures. Sleep is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul, (as [1713]Scaliger defines it) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his commander, Reason: as appeares by those imaginarie Dreames, which are of divers kinds, Natural, Divine, Dæmoniacall &c. which vary according to humors, diet, actions, objects, &c. of which, Artemidorus, Cardanus, and Sambucus, with their several Interpretors, have written great volumes.	The states of these senses are sleep and waking, common to all creatures capable of sensation. Sleep, as Scaliger defines it, is a rest or suspension of the external senses and common sense, for the preservation of body and soul. When common sense rests, the external senses rest too. Imagination alone is free, together with its commander, reason, as is evident from dreams. These are of various kinds—natural, divine, demonic, and so on—and vary with the humours, diet, actions, objects of perception and other circumstances. Artemidorus, Cardano and Sambucus, with their respective interpreters, have written large volumes about them.[1714]

[1710] **Burton.** Unlettered heading: "Memory."

[1711] **Editor.** "Register" means a recorder or recording officer, fitting the personification of memory as a keeper of records. The placement at the back of the brain belongs to the same ventricular account as the preceding passage.

[1712] **Burton.** Unlettered heading: "Affections of the senses, sleep, and waking."

[1713] **Burton.** u. "Exercit. 280." Julius Caesar Scaliger, Exercise 280.

[1714] **Editor.** Here "affections" are states of the senses, not emotions. The apparent tension between "imagination alone" and the addition of reason is retained. "Divine" and "demonic" identify historical categories of dreams. Cardanus is Girolamo Cardano; the precise works intended by the grouped references, including Sambucus, remain to be collated.

Original text 1651	Modern English
This ligation of senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomack, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that Waking is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.	This suspension of the senses comes from a checking of the spirits, whose passage is blocked. The blockage is caused by vapours rising from the stomach and filling the nerves through which the spirits should travel. When these vapours have dispersed, the passage opens and the spirits perform their usual duties. Waking, then, is the activity and movement of the senses caused by the spirits distributed throughout the body.[1715]

[1715] **Editor.** "Ligation" means binding or suspension. Vapours obstructing the passage of bodily spirits supply the mechanism in this historical explanation of sleep; nerves are treated as passages conveying those spirits. The modern column preserves the theory rather than substituting a present-day account.

Original text 1651	Modern English
SUBSEC. 8. Of the Moving faculty.	**Subsection 8. The moving faculty.**
This Moving Faculty, is the other power of the Sensitive Soul, which causeth all those Inward and Outward animal motions in the body. It is divided into two faculties, the power of Appetite, and of moving from place to place. [1716]This of appetite is threefold, so some will have it; Natural, as it signifies any such inclination, as of a stone to fall downward, and such actions as Retention, Expulsion, which depend not of sense, but are Vegetal, as the Appetite of meat and drink; hunger and thirst. Sensitive is common to men and brutes.	This moving faculty is the other power of the sensitive soul, causing all those internal and external animal movements in the body. It is divided into two faculties: appetite and movement from place to place. Some hold that appetite is threefold. Natural appetite means an inclination such as a stone's to fall downwards, or such actions as retention and expulsion, which depend on vegetative powers rather than sensation; it includes the appetite for food and drink, hunger and thirst. Sensitive appetite is common to humans and other animals.[1717]
Voluntary, the third, or intellective, which commands the other two in men, and is a curb unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reines to their concupiscence and several lusts.	The third is voluntary or intellectual appetite, which commands the other two in humans and restrains them, or at least should do. Yet it is usually held captive and overruled by them, and people are led like beasts by their senses, giving free rein to their cravings and various desires.
For by this Appetite the soul is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he imbraceth, the other he rejecteth: according to that Aphorisme, Omnia appetunt bonum, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain.	Through appetite the soul is led or inclined to pursue what the senses approve as good, or avoid what they consider evil. Its object is good or evil: it embraces one and rejects the other, according to the maxim that all things seek their own good, or at least what appears good. This power is inseparable from sensation, for wherever there is sensation there is also pleasure and pain.

[1716] **Burton.** Unlettered heading: "Appetite."

[1717] **Editor.** "Appetite" covers inclinations and desires far beyond hunger. "Animal" concerns powers of sensation and movement. Burton's natural appetite includes inanimate tendencies and vegetative operations; sensitive and intellectual appetites extend the hierarchy. "Retention" and "expulsion" were discussed among the nutritive functions in Block 024.

Original text 1651	Modern English
Source page 24–25 His Organ is the same with the Common sense, and is divided into two powers, or inclinations, Concupiscible or Irascible: or (as [1718]one translates it) Coveting, Anger invading, or Impugning. Concupiscible covets alwayes pleasant and delightsome things, and abhorres that which is distastful, harsh and unpleasant. Irascible, [1719]quasi aversans per iram & odium, as avoiding it with anger and indignation.	Its organ is the same as that of common sense. It is divided into two powers or inclinations, the concupiscible and the irascible—or, as one writer translates them, coveting, and anger that attacks or resists. The concupiscible always desires pleasant and delightful things and recoils from what is disagreeable, harsh or unpleasant. The irascible turns away through anger and hatred, avoiding the object with anger and indignation.[1720]
Source page 25 All affections and perturbations arise out of these two fountaines, which although the Stoickes make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, & preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The Bad are Simple or mixt: Simple for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear.	All emotions and disturbances arise from these two springs. Although the Stoics make little of them, we regard them as natural and not to be resisted. Good emotions are caused by an object that is itself good. If present, it produces joy, which expands the heart and preserves the body; if absent, it causes hope, love, desire and longing. Bad emotions are simple or mixed. Simple ones concern some evil object present, as sorrow does: it contracts the heart, torments the soul, undermines the body's well-being and hinders all its operations, causing melancholy and often death itself. Or they concern some future evil, as fear does.[1721]

[1718] **Burton.** x. "T. W. Jesuite in his Passions of the Minde." Thomas Wright, The Passions of the Mind in General (1604), book 1, chapter 5, page 19, gives the terms coveting, desiring, wishing, and anger, invading, impugning. He describes one faculty with two inclinations, matching Burton's distinction.

[1719] **Burton.** y. "Velcurio." The cited authority is Johannes Velcurio; no location is supplied here.

[1720] **Editor.** The concupiscible power seeks pleasure and avoids what is unpleasant; the irascible responds through resistance or anger. The old technical names are retained and explained in the text. Concupiscence and lust can mean desire broadly, without an exclusively sexual meaning. The Latin aversans per iram & odium and Burton's English gloss differ slightly: hatred in the Latin becomes indignation in the gloss; both are represented.

[1721] **Editor.** "Affections," "perturbations" and "passions" here concern emotions and their disturbances. The account of expanding or contracting the heart makes feeling a bodily event. Burton's judgement about the Stoics and his phrase "not to be resisted" are preserved; they sit beside his earlier insistence that reason should govern appetite.

Original text 1651	Modern English
Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeal, which is offended with him who hurts that he loves; and ἐπιχαιρεκακία, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envie, Shame, &c. of which elsewhere.	From these two arise the mixed emotions and passions: anger, a desire for revenge; hatred, inveterate anger; zeal, which takes offence at anyone who harms what it loves; and malicious joy, a compound of joy and hatred, when we rejoice in other people's misfortunes and grieve at their prosperity. There are also pride, self-love, rivalry, envy, shame, and others, of which I speak elsewhere.[1722]
Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and go from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved.	Movement from place to place is a faculty that necessarily follows the other. Desire and aversion would otherwise be pointless if we had no power to pursue or avoid their objects by moving the body from place to place. Through this faculty, therefore, we move the body or any of its parts, and go from one place to another. To carry this out properly, three things are required: what causes movement, the means by which it moves, and what is moved.
That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dog to catch a hare, &c. The efficient cause in man is Reason, or his subordinate Phantasie, which apprehends good or bad objects: in brutes Imagination alone, which moves the Appetite, the Appetite this faculty, which by an admirable league of Nature, and by mediation of the spirit commands the Organ by which it moves:	What causes movement is either its efficient cause or its end. The end is the object desired or avoided, as when a dog seeks to catch a hare. The efficient cause in humans is reason, or imagination acting under it, which perceives good or bad objects. In other animals it is imagination alone, which moves appetite; appetite moves this faculty, which, through a wonderful bond established by nature and through the mediation of the spirit, commands the organ by which it acts.[1723]

[1722] **Editor.** The Greek epichairekakia means delight in another's misfortune, rendered "malicious joy." Burton adds grief at another's prosperity to his description; this fuller definition is retained. "Emulation" means competitive rivalry here, not merely copying an example. His "these two" follows the pairing of sorrow and fear.

[1723] **Editor.** An efficient cause is the agent or source that brings an action about; its end is the aim for the sake of which it occurs. Burton traces movement from an apprehended object through reason or imagination, appetite and the bodily organs. The word "spirit" remains a physiological term.

Original text 1651	Modern English
and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or [1724]Nerves in the midst of them, and draw the cord, and so per consequens the joynt, to the place intended. That which is moved, is the body or some member apt to move.	That organ consists of nerves, muscles and tendons distributed throughout the body, contracting and relaxing as the spirits direct. The spirits move the muscles, or the nerves within them, and draw the tendon—and consequently the joint—to the intended position. What is moved is the body or some part capable of movement.[1725]
The motion of the body is divers, as going, running, leaping, dancing, sitting, & such like, referred to the predicament of Situs. Wormes creep, Birds flie, Fishes swim; and so of parts, the chief of which is Respiration or breathing, and is thus performed.	The body's movements are various: walking, running, leaping, dancing, sitting and the like, referred to the category of bodily position. Worms creep, birds fly and fish swim. There are also movements of the parts, the chief being respiration, or breathing, which takes place as follows.[1726]
The outward aire is drawn in by the vocall Artery, and sent by mediation of the Midrife to the Lungs which dilating themselves as a pair of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the Pulse, of which, because many have written whole bookes, I will say nothing.	The outside air is drawn in through the windpipe and sent, through the action of the diaphragm, to the lungs. Expanding like a pair of bellows, they alternately draw it in and send it out to the heart to cool it; then they carry it back from there, now warmed, continually taking in fresh air. The pulse has a similar movement, about which I will say nothing, since many have written whole books on it.[1727]

[1724] **Burton.** z. "Nervi à spiritu moventur, spiritus ab anima. Melanct." The nerves are moved by the spirit; the spirit by the soul. Melanchthon.

[1725] **Editor.** "Cords" are tendons or sinews. Burton's terminology overlaps structures that later anatomy distinguishes more sharply. The directing spirits and Melanchthon's soul–spirit–nerve sequence are retained as the passage's explanation of movement.

[1726] **Editor.** A "predicament" is a logical category; situs is position or posture. Burton includes sitting among movements and refers the group to this category. The classification is preserved rather than made mechanically consistent with modern usage.

[1727] **Editor.** "Vocall artery" means the windpipe, and "midriff" here means the diaphragm. The bellows comparison accompanies a historical account in which air is sent to cool the heart. The reference to cooling, and the return of the heated air, have not been replaced with modern respiratory physiology.

Original text 1651	Modern English
Source page 26 **SUBSEC. 9. Of the Rational Soul.**	**Subsection 9. The Rational Soul**
In the precedent Subsections I have anatomized those inferior faculties of the soul; the Rational remaineth, a pleasant, but a doubtful subject (as [1728]one termes it) and with the like brevity to be discussed. Many erronious opinions are about the essence and original of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart or bloud; mortal or immortal; how it comes into the body.	In the preceding subsections I have dissected the lower faculties of the soul. The rational faculty remains: a pleasant but uncertain subject, as one writer calls it, to be discussed with the same brevity. Many mistaken opinions concern its essence and origin: whether it is fire, as Zeno held; harmony, as Aristoxenus thought; or number, as Xenocrates maintained; whether it depends on bodily organs or is independent of them; whether it is seated in the brain, heart or blood; whether it is mortal or immortal; and how it enters the body.[1729]
Some holde that it is ex traduce, as Phil. 1. de Animâ, Tertullian, Lactantius de opific. Dei cap. 19. Hugo lib. de Spiritu & Animâ, Vincentius Bellavic. spec. natural. lib. 23. cap. 2. & 11. Hippocrates, Avicenna, and many [1730]late writers; that one man begets another, body and soul: or as a candle from a candle, to be produced from the seed:	Some hold that it is propagated from the parent, including Philip in book 1 of On the Soul; Tertullian; Lactantius in chapter 19 of On the Workmanship of God; Hugh in On the Spirit and the Soul; Vincent of Beauvais in the Mirror of Nature, book 23, chapters 2 and 11; Hippocrates; Avicenna; and many recent writers. One person begets another, body and soul: the soul is produced from the seed as one candle is lit from another.[1731]

[1728] **Burton.** a. “Velcurio. Iucundum & anceps subjectum.” Velcurio: a pleasant and doubtful subject.

[1729] **Editor.** “Original” means origin. “Organical” and “inorganical” concern dependence on bodily organs, not the modern distinction between organic and inorganic matter. The ensuing catalogue reports positions as Burton groups them; it is not a verified history of each philosopher’s doctrine.

[1730] **Burton.** b. “Goclenius in Ψυχολ. pag. 302. Bright in Phys. Scrib. l. 1. David Crusius, Melancton, Hippius Hernius, Levinus Lemnius, &c.” Goclenius in his Psychology, p. 302; Bright in his Physics; Scribonius, book 1; and the other named authorities. The printed grouping “Hippius Hernius” is retained without supplying punctuation or resolving the names.

[1731] **Editor.** Ex traduce means by propagation or transmission from the parent, the theory called traducianism. “Phil.” is expanded as Philip, conventionally Melanchthon. Burton’s inherited attribution of On the Spirit and the Soul to Hugh is retained; this and the individual references await collation.

Original text 1651	Modern English
otherwise, say they, a man begets but half a man, and is worse then a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I meane, and may not be well separated in men. [1732]Galen suposeth the soul crasin esse, to be the Temperature it self;	Otherwise, they say, a person begets only half a person and is worse off than a beast, which begets both matter and form. Moreover, all three faculties of the soul would have to be infused together. This they consider utterly absurd, since in beasts the two lower faculties, which I mean here, are begotten, and in human beings they cannot properly be separated. Galen supposes the soul to be the bodily temperament itself.[1733]
Trismegistus, Musæus, Orpheus, Homer, Pindarus, Phærecides Syrus, Epictetus, with the Chaldees and Ægyptians, affirmed the soul to be immortal, as did those Britan [1734]Druides of old. The [1735]Pythagorians defend Metempsychosis, and Palingenesia, that soules go from one body to another, epotâ prius Lethes undâ, as men into Wolves, Beares, Dogs, Hogs, as they were inclined in their lives, or participated in conditions.	Trismegistus, Musaeus, Orpheus, Homer, Pindar, Pherecydes of Syros and Epictetus, along with the Chaldeans and Egyptians, affirmed that the soul is immortal, as did the ancient British Druids. The Pythagoreans defend transmigration and rebirth: souls pass from one body into another after first drinking the water of Lethe. Human beings thus become wolves, bears, dogs or pigs, according to the inclinations they had during their lives or the traits they shared with those animals.[1736]
— [1737]inque ferinas Possumus ire domus, pecudumque in corpora condi.	We may pass into the dwellings of wild beasts And be lodged within the bodies of cattle.[1738]

[1732] **Burton.** c. “Lib. an mores sequantur, &c.” Galen’s work on whether the dispositions of the soul follow the bodily temperament.

[1733] **Editor.** Matter and form name the constituents of a living being in the Aristotelian account. “Infused” means introduced into the body as a separately created soul. Crasin esse means to be the mixture or temperament; “temperature” here is the bodily constitution, not a thermometer reading.

[1734] **Burton.** *. “Cæsar. 6. com.” Caesar, Commentaries, book 6. Compare Gallic War 6.14 on the Druids and the passage of souls into other bodies.

[1735] **Burton.** d. “Read Æneas Gazæus dial. of the immortality of the Soul.” Aeneas of Gaza’s dialogue on the immortality of the soul.

[1736] **Editor.** Metempsychosis is transmigration of souls; palingenesia, rebirth. Lethe is the water of forgetfulness. Burton combines traditions about rebirth, forgetfulness and resemblance between human and animal character. Trismegistus means Hermes Trismegistus.

[1737] **Burton.** *. “Ovid met. 15.” Ovid, Metamorphoses, book 15.

[1738] **Editor.** Ovid, Metamorphoses 15.457–458. Burton prints domus and corpora where the consulted Latin text has domos and pectora. His wording is retained and translated, including “bodies.”

Original text 1651	Modern English
[1739]Lucians Cock was first Euphorbus a Captaine:	Lucian's cock was first Euphorbus, a captain:
Ille ego (nam memini) Trojani tempore belli, Panthoides Euphorbus eram,	I was Euphorbus, son of Panthus, In the days of the Trojan War—for I remember.[1740]
a horse, a man, a spunge. [1741]Julian the Apostata thought Alexanders soul was descended into his body: Plato in Timæo, and in his Phædon (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learnes anew, which he calls reminiscentia, or recalling, and that it was put into the body for a punishment,	Then a horse, a man, a sponge. Julian the Apostate thought Alexander's soul had descended into his body. Plato, in the Timaeus and Phaedo, differs little from this opinion, so far as I can see: the soul came originally from God and knew everything, but once enclosed in the body it forgets and learns anew, which he calls recollection or remembering; and it was placed in the body as a punishment.[1742]
and thence it goes into a beasts or mans, as appeares by his pleasant fiction de sortitione animarum, lib. 10. de rep. and after [1743]10000. yeares is to returne into the former body again,	From there it passes into the body of a beast or a human being, as appears in his delightful fiction about souls drawing lots in book 10 of the Republic; and after ten thousand years it is to return to its former body again.[1744]

[1739] **Burton.** e. "In Gallo. Idem." In The Cock; the same author. The marginal wording is retained.

[1740] **Editor.** The verse is Ovid, Metamorphoses 15.160–161, spoken by Pythagoras about his earlier life as Euphorbus. Burton prints Ille ego where the consulted text has ipse ego. His surrounding reference to Lucian connects two treatments of the transmigration story; it does not make this Latin verse a quotation from Lucian.

[1741] **Burton.** f. "Nicephorus hist. lib. 10. c. 35." Nicephorus, History, book 10, chapter 35.

[1742] **Editor.** The scan reads "spunge," retained as "sponge." Lucian's Cock includes Euphorbus, Pythagoras, Aspasia and Crates, then a king, pauper, satrap, horse, jackdaw and frog. The consulted Fowler translation does not establish Burton's sponge or his shortened sequence; its immediate source remains unresolved. Julian is the emperor called "the Apostate" in Christian tradition. Reminiscentia means recollection.

[1743] **Burton.** g. "Phædro." In the Phaedrus.

[1744] **Editor.** Burton combines Platonic narratives. De sortitione animarum refers to the allotment of lives in Republic 10's myth of Er. Timaeus describes souls allotted to stars and subsequent rebirth according to conduct. Phaedrus 248e–249a, cited for the ten-thousand-year interval, describes return to the soul's place of origin, not specifically its former body. These parallels do not establish every detail of Burton's composite account.

Original text 1651	Modern English
— [1745]post varios annos, per mille figuras, Rursus ad humanæ fertur primordia vitæ.	After many years, through a thousand forms, It is brought back to the beginnings of human life.[1746]
Others deny the immortality of it, which Pomponatus of Padua decided out of Aristotle not long since, Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. epist. ad Lucilium epist. 55. Dicæarchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.	Others deny its immortality, a question Pomponazzi of Padua settled from Aristotle not long ago: Pliny the Elder, book 2, chapter 7, and book 7, chapter 55; Seneca, book 7 of the Letters to Lucilius, letter 55; Dicaearchus in Cicero's Tusculan Disputations; Epicurus, Aratus, Hippocrates, Galen and Lucretius, book 1—[1747]
Source page 27 (Prætereà gigni pariter cum corpore, & unà Crescere sentimus, pariterque senescere mentem)	Moreover, we perceive that the mind is born with the body, Grows with it, and grows old along with it—[1748]

[1745] **Burton.** *. "Claudian lib. 1. de rap. Proserp." Claudian, The Rape of Proserpine, book 1.

[1746] **Editor.** The soul is the understood subject. Burton's verses adapt Claudian, Against Rufinus 2.491–493, rather than The Rape of Proserpine 1 named in the margin. Claudian describes three thousand years of changing forms, purification in Lethe and return to human form. Burton abbreviates and changes the wording; his printed quotation and reference are retained.

[1747] **Editor.** "Plinius Avunculus" distinguishes Pliny the Elder from his nephew. "Neotericks" below means more recent writers. Pomponatus is Pietro Pomponazzi. This polemical list compresses distinct positions about the soul; the edition does not silently turn it into a uniform statement of belief by all the named authors.

[1748] **Editor.** The quotation is from Lucretius, On the Nature of Things 3.445–446, although Burton gives book 1. The source reference is retained on the left and the correction recorded here.

Original text 1651	Modern English
Averroes, and I know not how many Neotericks. [1749]This question of the immortality of the Soul, is diversly and wonderfully impugned and disputed, especially amongst the Italians of late, saith Iab. Colerus lib. de immort. animæ, cap. 1. The Popes themselves have doubted of it, Leo Decimus that Epicurean Pope, as [1750]some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheisticall Moderator, with that verse of Cornelius Gallus,	Averroes, and I do not know how many modern writers. This question of the soul's immortality has been attacked and debated in many extraordinary ways, especially among the Italians of late, says Jacob Colerus in chapter 1 of On the Immortality of the Soul. The popes themselves have doubted it. Leo X, that Epicurean pope, according to some accounts, had the question debated before him on both sides and finally concluded, like an irreligious and atheistical presiding judge, with that line of Cornelius Gallus:[1751]
Et redit in nihilum, quod fuit ante nihil.	And what was nothing before returns to nothing.[1752]
It began of nothing, and in nothing it ends. Zeno and his Stoicks as [1753]Austin quotes him, supposed the Soul so long to continue, till the Body was fully putrified, and resolved into materia prima: but after that, in fumos evanescere; to be extinguished and vanish; and in the meane time, whilst the body was consuming, it wandred all abroad, & è longinquo multa annunciare, and (as that Clazomenian Hermotimus averred) saw pretty visions, and suffered I know not what.	It began from nothing and ends in nothing. Zeno and his Stoics, as Augustine cites him, supposed the soul to last until the body had completely decayed and been dissolved into prime matter. After that it vanished into smoke, extinguished and gone. Meanwhile, as the body wasted away, it wandered far and wide, reporting many things from a distance, and, as Hermotimus of Clazomenae claimed, saw curious visions and underwent I know not what.[1754]

[1749] **Burton.** Unlettered Latin marginalium: "Hæc quæstio multos per annos varie, ac mirabiliter impugnata, &c." This question has for many years been attacked in various and remarkable ways, etc.

[1750] **Burton.** *. "Colerus ibid." Colerus, in the same work.

[1751] **Editor.** Burton expressly presents the Leo X story as a report and cites Colerus. "Epicurean," "prophane" and "atheisticall" are his polemical descriptions. The alleged debate and conclusion have not been independently verified.

[1752] **Editor.** The line occurs in Maximianus, Elegy 1.222, with ad nihilum rather than Burton's in nihilum. Burton's attribution to Cornelius Gallus is retained in the body. His following English gloss is also retained as a separate sentence.

[1753] **Burton.** *. "De eccles. dog. cap. 16." On Ecclesiastical Doctrines, chapter 16. The attribution to Augustine in the body is retained; the cited work and chapter need bibliographical collation.

[1754] **Editor.** "Austin" is Augustine; "materia prima," prime or first matter, the underlying matter remaining when particular forms are lost. The Latin phrases about smoke and reports from afar are incorporated into the modern prose. "Pretty" here means curious or remarkable. Burton's account of Zeno and Hermotimus remains to be collated with its immediate sources.

Original text 1651	Modern English
[1755]Errant exangues sine corpore & ossibus umbræ.	Bloodless shades wander, without bodies or bones.[1756]
Others grant the immortality thereof, but they make many fabulous fictions in the meantime of it, after the departure from the body: like Plato's Elisian fields, and that Turkie Paradise. The soules of good men they deified; the bad (saith [1757]Austin) became devils, as they supposed; with many such absurd tenents, which he hath confuted.	Others grant its immortality, but invent many fabulous stories about it after it leaves the body, such as Plato's Elysian fields and that Turkish paradise. They deified the souls of good people; the souls of the wicked, says Augustine, supposedly became devils. He has refuted these and many similarly absurd doctrines.[1758]
Hierome, Austin, and other Fathers of the church, hold that the Soul is immortal, created of nothing, and so infused into the childe or Embrio in his mothers wombe [1759]six moneths after the Conception; not as those of brutes, which are ex traduce, and dying with them vanish into nothing. To whose divine treaties, and to the Scriptures themselves, I rejourne all such Atheistical spirits, as Tully did Atticus, doubting of this point, to Plato's Phædon.	Jerome, Augustine and other Church Fathers hold that the soul is immortal, created from nothing and then infused into the child or embryo in its mother's womb six months after conception. It differs from the souls of beasts, which are propagated from their parents and vanish into nothing when they die. To those holy treatises and to Scripture itself I refer all such atheistical spirits, just as Cicero referred Atticus, who doubted this point, to Plato's Phaedo.[1760]

[1755] **Burton.** Unlettered reference: "Ovid. 4. Met." Ovid, Metamorphoses, book 4.

[1756] **Editor.** Ovid, Metamorphoses 4.443, describing the underworld. The line serves as a poetic illustration rather than evidence for the particular doctrine Burton has just described.

[1757] **Burton.** h. "Bonorum lares, malorum verò larvas & lemures." The souls of the good became household gods; those of the wicked, spectres and ghosts.

[1758] **Editor.** Elysian fields are a blessed afterlife in classical tradition. "Turkie Paradise" is Burton's dismissive reference to the Muslim paradise. His evaluation is retained as part of the historical argument. The marginal Latin distinguishes benevolent household spirits from frightening ghosts; the body compresses the latter into "devils."

[1759] **Burton.** i. "Some say at 3. dayes, some 6. weekes, others otherwise." The conflicting times are Burton's marginal qualification to the six months stated in the body.

[1760] **Editor.** The infusion and timing of the soul are historical theological claims, not statements of embryology. Burton himself records conflicting dates in the margin. The blanket attribution to the Church Fathers is retained without being endorsed as a precise account of each writer. "Rejourne" here means refer or send back.

Original text 1651	Modern English
Or if they desire Philosophical proofs and demonstrations, I refer them to Niphus, Nic. Faventinus tracts of this subject. To Fran. and John Picus in digress: sup. 3. de Animâ, Tholosanus, Eugubinus, To. Soto, Canas, Thomas, Peresius, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolets 60. reasons, and Lessius 22. arguments, to prove the immortality of the soul.	Or, if they want philosophical proofs and demonstrations, I refer them to the treatises on this subject by Niphus and Nic. Faventinus; to Francis and John Pico, in the digressions on book 3 of On the Soul; to Tholosanus, Eugubinus, To. Soto, Canas, Thomas, Peresius, Dandinus and Colerus; to that elaborate treatise in Zanchius; and to Toletus's sixty reasons and Lessius's twenty-two arguments proving the soul's immortality.[1761]
Campanella lib. de sensu rerum, is large in the same discourse, Albertinus the Schoolman, Iacob. Naclantus, Tom. 2. op. handleth it in four questions, Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others.	Campanella treats the same subject at length in On the Sense of Things; so do Albertinus the schoolman; Jacob Naclantus, who handles it in four questions in volume 2 of his works; Antony Brunus; Aonius Palearius; Marin Mersenne; and many others.
This Reasonable Soul, which Austin calls a spiritual substance moving it self, is defined by Philosophers to be the first substantial act of a Natural, Humane, Organical Body, by which a man lives, perceives, and understands, freely doing all things, and with election. Out of which definition we may gather, that this Rational Soul includes the powers, and performes the duties of the two other, which are contained in it, and all three faculties make one Soul, which is inorganical of it self, although it be in all parts, and incorporeal, using their Organs, and working by them.	This rational soul, which Augustine calls a spiritual substance that moves itself, is defined by philosophers as the first substantial actuality of a natural human body furnished with organs, through which a person lives, perceives and understands, acting freely and by choice. From this definition we may gather that the rational soul includes the powers and performs the functions of the other two, which it contains. All three faculties make one soul. In itself it is independent of organs and incorporeal, although it is present in every part, using the organs and working through them.[1762]

[1761] **Editor.** The compressed catalogue preserves uncertain names and abbreviations rather than replacing them with conjectural identifications. "Tolet" is rendered Toletus; "Marcennus" below is Marin Mersenne. The scan reads twenty-two arguments for Lessius and volume 2 for Naclantus. Verification of the individual treatises and numerical claims remains pending.

[1762] **Editor.** "First substantial act" is rendered "first substantial actuality," continuing the philosophical use of act explained in Block 024. "With election" means by choice. The apparent tension between an incorporeal soul independent of organs and its operation through organs is part of the account, not a textual error.

Original text 1651	Modern English
It is divided into two chief parts, differing in office only, not in essence. The understanding, which is the Rational power apprehending; the will, which is the Rational power moving: to which two, all the other Rational powers are subject and reduced.	It is divided into two principal parts, differing only in function, not in essence: understanding, the rational power of apprehension; and will, the rational power of movement. All the other rational powers are subordinate to these two and fall under them.

Original text 1651	Modern English
Source page 28 **SUBSEC. 10. Of the Vnderstanding.**	**Subsection 10. Understanding**
Understanding is a power of the Soul, [1763]by which we perceive, know, remember, and judge as well singulars, as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition (besides his chief office, which is to apprehend, judge all that he performes, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast.	Understanding is a power of the soul through which we perceive, know, remember and judge both particular and universal things. It possesses certain inborn notions or rudiments of the arts and a reflective activity through which it judges and examines its own operations. Besides identifying its chief function—to apprehend and judge all that it does without the help of instruments or organs—this definition reveals three differences between a human being and a beast.[1764]
As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious works and many other creatures besides; but when they have done, they cannot judge of them. His object is God, Ens, all nature, and whatsoever is to be understood: which successively it apprehends.	First, sense comprehends only particulars, while understanding comprehends universals. Second, sense has no innate notions. Third, beasts cannot reflect upon themselves. Bees and many other creatures do indeed make neat and intricate works, but once they have finished, they cannot judge them. The object of understanding is God, being, all nature and whatever can be understood; it apprehends these successively.

[1763] **Burton.** k. “Melancthon.” Philip Melanchthon.

[1764] **Editor.** “Notices” are notions or elements of knowledge; “arts” includes learned skills and disciplines. The distinction between particulars and universals contrasts an individual perceived thing with a general kind or concept. The claims about animal reflection and organ-independent understanding are Burton’s philosophical account.

Original text 1651	Modern English
The object first moving the Understanding, is some sensible thing; after by discoursing, the minde findes out the corporeal substance, and from thence the spiritual. His actions (some say) are Apprehension, Composition, Division, Discoursing, Reasoning, Memory, which some include in Invention, and Judgment. The common divisions are of the understanding, Agent, and Patient; Speculative, and Practick, in Habit, or in Act; Simple, or Compound.	The object that first stirs understanding is something perceptible to the senses. Afterwards, by reasoning, the mind discovers corporeal substance and proceeds from there to spiritual substance. Its activities, some say, are apprehension, combination, separation, discursive thought, reasoning and memory; some include these under discovery and judgement. Understanding is commonly divided into active and passive, speculative and practical, habitual and actual, simple and compound.[1765]
The Agent is that which is called the Wit of man, acumen or subtilty, sharpness of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passive understanding, [1766]because there is nothing in the understanding, which was not first in the sense.	The active understanding is what we call human wit: acuteness, subtlety or sharpness of discovery, exercised when someone discovers something independently, without a teacher, or learns something new. It abstracts intelligible forms from the imagination and transfers them to the passive understanding, because nothing is in the understanding that was not first in the senses.[1767]
That which the imagination hath taken from the sense, this Agent judgeth of, whether it be true or false; & being so judged he commits it to the Passible to be kept. The Agent is a Doctor or Teacher, the Passive a scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions.	The active understanding judges whether what imagination has taken from the senses is true or false. Having judged it, it entrusts it to the passive understanding for safekeeping. The active understanding is a teacher; the passive is a pupil, whose function is to preserve and further judge what is entrusted to it. At first it is like a blank tablet wiped clean, capable of receiving every form and notion.

[1765] **Editor.** Ens is being, or that which is. “Discoursing” means reasoning through successive steps, not conversation. Composition and division concern combining or separating concepts in judgement. “In habit” means possessed as an enduring capacity; “in act” means being exercised.

[1766] **Burton.** l. “Nihil in intellectu, quod non prius fuerat in sensu.” Nothing is in the understanding that was not previously in the senses.

[1767] **Editor.** Agent and patient/passible understanding are rendered active and passive. “Species” means intelligible forms or representations, not biological species. “Invention” means discovery. The sensory maxim and the ensuing account of innate notions are both retained; the modern text does not attempt to reconcile the different schemes.

Original text 1651	Modern English
Now these Notions are two fold, Actions or Habits: Actions, by which we take Notions of, and perceive things; Habits, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, Sense, Experience, Intelligence, Faith, Suspicion, Error, Opinion, Science; to which are added Art, Prudency, Wisedom: as also [1768]Synteresis, Dictamen rationis, Conscience, so that in all there be 14. species of the understanding[1769], of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use.	These notions are of two kinds: acts and habits. Acts are those through which we form notions of things and perceive them; habits are lasting illuminations and notions that we can use when we choose. Some reckon eight kinds: sense, experience, intelligence, faith, suspicion, error, opinion and certain knowledge. To these are added art, prudence and wisdom, together with synderesis, the dictate of reason and conscience. Thus there are fourteen kinds of understanding in all. Some, such as the last three, are innate; the others are acquired through instruction, learning and practice.[1770]
Source page 28–29 Plato will have all to be innate: Aristotle reckons up but five intellectual habits, two practick, as Prudency, whose end is to practise; to fabricate; Wisedom to comprehend the use and experiments of all notions and habits whatsoever. Which division of Aristotle (if it be considered aright) is all one with the precedent, for three being innate, and five acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will onely point at, as more necessary to my following discourse.	Plato holds that all are innate. Aristotle reckons only five intellectual habits, two of them practical: prudence, whose end is action, and art, whose end is making; wisdom comprehends the use and experience of all notions and habits whatsoever. Properly considered, this division of Aristotle agrees with the preceding one: three are innate and five acquired, while the rest are improperly named or imperfect, and excluded on closer examination. I ought to discuss all these more fully, but my subject will not allow it. I shall touch only on three, which are more necessary to the discussion that follows.[1771]

[1768] **Burton.** m. “The pure part of the conscience.” A gloss on Synteresis.

[1769] **Burton.** Unlettered reference: “Velcurio.” The reference accompanies this enumeration of intellectual powers; no further location is given.

[1770] **Editor.** “Habit” here is an enduring intellectual disposition, not merely repeated behaviour. “Science” means certain or demonstrative knowledge; “prudency,” practical judgement. Synteresis is modernized to synderesis, the innate grasp of moral principles, and Dictamen rationis to the dictate of reason. Burton explains the last three terms in the following paragraph.

[1771] **Editor.** The 1651 text has “Prudency, whose end is to practise; to fabricate.” The 1621 edition, page 42, reads “to practise, Art to fabricate” and also includes two speculative habits omitted here. The modern column’s supplied “art, whose end is” is thus supported by an earlier witness and Aristotle, Nicomachean Ethics 6.3–5. The 1651 wording and its compressed five-habit reconciliation otherwise remain.

Original text 1651	Modern English
Source page 29 Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conservation of the knowledge of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the understanding, then in the will. This makes the major proposition in a practicke Syllogisme. The Dictamen rationis is that which doth admonish us to doe good or evil, and is the minor in the Syllogisme. The Conscience is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the Syllogisme:	Synderesis, or the purer part of conscience, is an innate habit: the preservation of knowledge of the law of God and nature, enabling us to distinguish good from evil. As our theologians hold, it belongs to the understanding rather than the will. It supplies the major proposition in a practical syllogism. The dictate of reason prompts us to do good or evil and supplies the minor proposition. Conscience judges good or evil, justifying or condemning our actions, and supplies the conclusion.[1772]
as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, and suffered to goe to Rome, on that condition he should returne againe, or pay so much for his ransome. The Synteresis proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. [1773]Doe not that to another, which thou wouldest not have done to thy self.	Take the familiar example of the Roman Regulus, captured by the Carthaginians and allowed to go to Rome on condition that he return or pay a stipulated ransom. Synderesis lays down the principle: his word, oath or promise must be scrupulously kept, even when given to an enemy, as the law of nature requires. Do not do to another what you would not want done to yourself.[1774]
Dictamen applies it to him, and dictates this or the like: Regulus, thou wouldst not another man should falsifie his oath, or break promise with thee: Conscience concludes, therefore Regulus, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in Religious Melancholy.	The dictate of reason applies this to him and says something like: “Regulus, you would not want another person to falsify his oath or break a promise made to you.” Conscience concludes: “Therefore, Regulus, you do right to fulfil your promise, and you ought to keep your oath.” More on this in Religious Melancholy.

[1772] **Editor.** A syllogism links a general premise, a particular premise and a conclusion. Burton presents moral judgement in this form. His phrase “admonish us to doe good or evil” is preserved as “prompts us to do good or evil”; it is not silently changed into an instruction always to choose good.

[1773] **Burton.** n. “Quod tibi fieri non vis, alteri ne feceris.” Do not do to another what you do not wish done to yourself.

[1774] **Editor.** Regulus is used as the traditional Roman example of fidelity to an oath given to an enemy. The argument concerns the duty of keeping a promise; this is Burton’s version of the narrative, including the ransom alternative. Religious Melancholy is the later section of the book to which he refers.

Original text 1651	Modern English
SUBSEC. 11. Of the will.	**Subsection 11. The Will**
Will, is the other power of the rationall soul, [1775]which covets or avoids such things as have been before judged, and apprehended by the understanding. If good, it approves; if evill, it abhorres it: so that his object is either good or evill. Aristotle cals this our rationall Appetite; for as in the Sensitive we are moved to good or bad by our Appetite, ruled & directed by Sense; so in this we are carried by Reason. Besides, the Sensitive Appetite hath a particular object, good or bad; this an universall, immateriall: That respects onely things delectable and pleasant, this honest.	Will is the other power of the rational soul. It desires or avoids things that the understanding has already apprehended and judged. If they are good, it approves them; if evil, it rejects them. Its object is therefore good or evil. Aristotle calls it our rational appetite: just as, in the sensitive soul, appetite moves us towards good or bad under the guidance and direction of sense, so here reason moves us. Moreover, sensitive appetite has a particular object, good or bad, while the will has a universal, immaterial object. The former concerns only what is delightful and pleasant; the latter, what is morally honourable.[1776]
Againe, they differ in liberty. The Sensuall appetite seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, [1777]much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free, as to goe, walke, move at his pleasure, and to choose whether it will do, or not do, steale, or not steale. Otherwise in vaine were Laws, Deliberations, Exhortations, Counsels, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin.	They also differ in freedom. When sensitive appetite encounters an object, it cannot help desiring it if it is a good suited to it, or avoiding it if it is evil. The will, however, is free in its essence. Though now greatly corrupted, clouded and fallen from its original perfection, it remains free in some of its operations: to go, walk or move as it pleases; to choose whether to act or refrain, to steal or not to steal. Otherwise laws, deliberations, exhortations, advice, precepts, rewards, promises, threats and punishments would be useless, and God would be the author of sin.[1778]

[1775] **Burton.** o. “Res ab intellectu monstratas recipit, vel rejicit; approbat, vel improbat, Philip. Ignoti nulla cupido.” It accepts or rejects, approves or disapproves, things presented by the understanding. Philip [Melanchthon]. There is no desire for what is unknown.

[1776] **Editor.** “Honest” means morally honourable, not simply truthful. “Appetite” again includes desire generally. “Sensitive” names the faculty governed by sensation; it does not mean emotionally delicate.

[1777] **Burton.** p. “Melancthon. Operationes plerumque feræ, etsi libera sit illa in essentia sua.” Melanchthon: its operations are mostly wild, although it is free in its essence.

[1778] **Editor.** “Convenient” means suitable or fitting. Burton distinguishes the will’s essential freedom from its corruption after the Fall. His appeal to laws, rewards and punishment argues for responsibility in ordinary choices; the next passage limits freedom in spiritual matters.

Original text 1651	Modern English
But in [1779]Spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is ἀταξία, a confusion in our powers; [1780]our whole will is averse from God and his law, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,	But in spiritual matters we will no good and incline to evil, unless we are born again and led by the Spirit. Our natural concupiscence urges us on, and there is disorder—a confusion in our powers. Our whole will turns away from God and his law, not only in natural matters such as eating, drinking and sexual desire, towards which our temperament and unruly appetite drive us headlong:[1781]
[1782]Nec nos obniti contra, nec tendere tantum Sufficimus, —	We have not strength enough to struggle against it Or to exert ourselves so far.[1783]
Source page 29–30 we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by nature, by [1784]ignorance worse, by Art, Discipline, Custom, we get many bad habits: suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction,	We cannot resist. Our concupiscence is bad from its origin; our evil heart, the seat of our emotions, enslaves and compels our will. Thus, in voluntary actions we turn away from God and goodness: bad by nature, worse through ignorance. Through art, training and custom we acquire many bad habits and allow them to dominate and tyrannize over us. The devil is always at hand with his evil suggestions, ready to tempt our corrupted will into some wicked action and plunge us into destruction,

[1779] **Burton.** q. “In civilibus libera, sed non in spiritualibus. Osiander.” Free in civil matters, but not in spiritual ones. Osiander.

[1780] **Burton.** r. “Tota voluntas aversa à Deo: Omnis homo mendax.” The whole will is turned away from God; every human being is a liar.

[1781] **Editor.** Concupiscence is disordered desire in this theological context, broader than sexual appetite alone. The Greek ataxia means disorder. The distinction between civil and spiritual freedom is made explicit in the Osiander marginal note. “Temperature” again means bodily temperament.

[1782] **Burton.** s. “Virg.” Virgil.

[1783] **Editor.** Virgil, Aeneid 5.21–22. Palinurus speaks of being unable to contend against the winds; Burton applies the language of helpless resistance to desire.

[1784] **Burton.** t. “Vel propter ignorantiam, quod bonis studiis non sit instructa mens ut debuit, aut divinis præceptis exculta.” Or through ignorance, because the mind has not been instructed in good studies as it ought, or cultivated by divine precepts.

Original text 1651	Modern English
Source page 30 except our Will be swayed and counterpoised again with some divine precepts, and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So David, corrected himself, when he had Saul at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Fear of God, with-held him on the other.	unless our will is brought back into balance by divine precepts and good impulses from the Spirit. These often restrain, obstruct and check us when we are rushing at full speed along our dissolute course. Thus David checked himself when he had Saul at his mercy. Revenge and malice pressed violently upon him on one side; moral integrity, religion and the fear of God held him back on the other.[1785]
The actions of the Will are Velle and Nolle, to well and nill, which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himself; although the Stoicks absolutely deny it, and will have all things inevitably done by Destiny, imposing a fatal necessity upon us, which we may not resist: yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsel, they are inevitable and necessary.	The will's acts are willing and refusing: these two words cover them all. They are good or bad according to their direction, and some are freely performed by the will itself. The Stoics deny this absolutely, holding that everything occurs inevitably through destiny, which imposes an inescapable necessity upon us. Yet we say that our will is free in relation to ourselves and to contingent things, however inevitable and necessary they may be in relation to God's fixed purpose.[1786]

[1785] **Editor.** Compare the accounts of David sparing Saul in 1 Samuel 24 and 26. Burton does not specify which episode. "Oppugners" are assailants or opponents; "career" evokes a headlong course or charge.

[1786] **Editor.** Velle and nolle mean to will and not to will. The scan's "well and nill" is retained in the original column and rendered by meaning. "Contingent" describes what may happen otherwise, contrasted here with necessity from the standpoint of God's determined counsel. The summary of Stoic determinism is Burton's.

Original text 1651	Modern English
Some other actions of the will are performed by the inferiour powers, which obey him, as the Sensitive and Moving Appetite; as to open our eyes, to go hither and thither, not to touch a book, to speak fair or foule: but this Appetite is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent content and harmony betwixt them, but that is now dissolved, they often jar; Reason is overborne by Passion:	Other acts of the will are performed by the lower powers that obey it, such as sensitive appetite and the appetite that moves the body: opening our eyes, going here and there, not touching a book, speaking courteously or abusively. But this appetite often rebels in us and refuses to stay within the bounds of sobriety and self-restraint. As I said, it once agreed well with reason, and an excellent accord and harmony existed between them. That harmony has now dissolved; they often clash, and passion overpowers reason:
Fertur equis auriga, nec audit currus habenas,	The horses carry the driver away; the chariot ignores the reins.[1787]
as so many wilde horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,	As wild horses run away with a chariot and refuse the curb. We often know what is good but will not do it, as she said:
[1788]Trahit invitum nova vis, aliudque cupido, Mens aliud suadet. —	A new force drags me on against my will; Desire urges one course, reason another.[1789]
Lust counsels one thing, reason another, there is a new reluctancy in men.	Lust advises one thing, reason another; a new struggle arises within us.
[1790]Odi, nec possum, cupiens non esse, quod odi.	I hate what I am, yet cannot cease to be it, though I long to.[1791]

[1787] **Editor.** Virgil, Georgics 1.514. Burton prints nec where the consulted Latin has neque. His following chariot gloss is retained. “Lists” in the preceding paragraph means bounds or limits.

[1788] **Burton.** u. “Medea Ovid.” Medea in Ovid.

[1789] **Editor.** Medea in Ovid, Metamorphoses 7.19–20. Burton’s invitum is masculine; the consulted text has invitam, agreeing with the female speaker. The English preserves the first-person struggle without reproducing that grammatical mismatch. “Reluctancy” in Burton’s gloss means inward resistance or conflict.

[1790] **Burton.** *. “Ovid.” Ovid.

[1791] **Editor.** Ovid, Amores 2.4.5. The speaker hates his own conduct but cannot escape it despite wishing to change. The translation supplies the implicit object of odi from the rest of the line.

Original text 1651	Modern English
We cannot resist, but as Phædra confessed to her Nurse, [1792]Quæ loqueris, vera sunt, sed furor suggerit sequi pejora: she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a lothsome, foule, crying sin adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.	We cannot resist. As Phaedra confessed to her nurse, "What you say is true, but passion urges me to follow the worse course." She acknowledged that the nurse spoke well and truly, yet headstrong passion and frenzy made her do the opposite. So David knew the vileness of his deed and what a loathsome, foul, flagrant sin adultery was. Nevertheless, he would commit murder and take another man's wife, compelled to follow his appetite against reason and religion.[1793]
Those natural and vegetal powers are not commanded by Will at all; for who can adde one cubit to his stature? These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vitious habits, customs, feral diseases; because we give so much way to our Appetite, and follow our inclination, like so many beasts. The principal Habits are two in number, Vertue and Vice, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the Ethicks, and are indeed the subject of Moral Philosophy.	The natural and vegetative powers are not commanded by the will at all—for who can add a cubit to his height? The other powers can be governed, but are not. Hence come all those headstrong passions and violent disturbances of the mind, and often vicious habits, customs and deadly diseases, because we give such free rein to our appetite and follow our inclinations like so many beasts. There are two principal habits, virtue and vice. Their particular definitions, descriptions, distinctions and kinds are discussed at length in ethics and are indeed the subject of moral philosophy.[1794]

[1792] **Burton.** x. "Seneca. Hipp." Seneca, Hippolytus, the tragedy commonly titled Phaedra.

[1793] **Editor.** Burton paraphrases Phaedra's response to her nurse in Seneca, Phaedra 177–179; his Latin is translated as printed. David's adultery with Bathsheba and his arrangement of Uriah's death are narrated in 2 Samuel 11. "Fact" means deed. Burton brings pagan drama and biblical narrative together as examples of knowing the good but following desire.

[1794] **Editor.** The question about adding a cubit to one's stature echoes Matthew 6:27 in the English biblical tradition. The vegetative powers are nutrition and growth, discussed earlier. "Feral" is read in its older death-related sense as deadly; it does not here describe an animal that has escaped domestication. "Ethicks" denotes the study of moral conduct.

Original text 1651	Modern English
Source page 31 **MEMB. 3. SUBSEC. 1. Definition of Melancholy, Name, Difference.**	**Member 3** **Subsection 1. The Definition of Melancholy** **Its Name and Distinctions**
Having thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most mens capacity; and after many ambages, perspicuously define what this Melancholy is, shew his Name, and Differences.	Having thus briefly dissected the human body and soul in preparation for what follows, I may now proceed freely to my intended subject in a way most people can understand. After many digressions, I can clearly define what melancholy is, explain its name and distinguish its forms.
The Name is imposed from the matter, and Disease denominated from the material cause: as Bruel observes, Μελαγχολία, quasi Μελαναχόλη, from black Choler. And whether it be a cause or an effect, a Disease, or symptome, let Donatus Altomarus, and Salvianus decide, I will not contend about it. It hath severall Descriptions, Notations, and Definitions.	Its name comes from its substance: the disease is named after its material cause. As Bruel observes, the Greek word melancholia means, in effect, "black bile." Whether it is a cause or an effect, a disease or a symptom, I leave Donatus Altomarus and Salvianus to decide; I will not argue about it. It has various descriptions, explanations of its name and definitions.[1795]
[1796]Fracastorius in his second book of intellect, calls those Melancholy, whom abundance of that same depraved humor of black Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding.	Fracastorius, in his second book on intellect, calls those people melancholic whom an abundance of this corrupted humour of black bile has so afflicted that it drives them mad and deranges their judgement in most or all matters involving choice, will or other evident operations of the understanding.[1797]

[1795] **Editor.** Melancholy here can mean black bile, the temperament associated with it, or the illness attributed to it. "Material cause" means the substance from which something arises. These distinctions belong to humoral medicine; the term should not simply be replaced by a present-day diagnostic label.

[1796] **Burton.** Margin y: "Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita male habet, ut inde insaniant vel in omnibus, vel in pluribus iisq; manifestis sive ad rectam rationem, voluntatem pertinent, vel electionem, vel intellectus operationes." We call those people melancholic whom excess or corruption of melancholy so afflicts that they lose their reason in all or most evident matters concerning right reason, will, choice or the operations of intellect.

[1797] **Editor.** "Dote" and "dotage" here mean disordered thought or judgement, not specifically the decline associated with old age. "Election" is choice. Burton's categories are kept distinct without imposing modern diagnoses on them.

Original text 1651	Modern English
[1798]Melanelius out of Galen, Ruffus, Ætius, describe it to be a bad and peevish disease, which makes men degenerate into beasts: Galen, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which [1799]Hercules de Saxoniâ approves, lib. 1. cap. 16. calling it a depravation of the principall function: Fuschius lib. 1. cap. 23, Arnoldus Breviar. lib. 1. cap. 18. Guianerius, and others: By reason of black Choler, Paulus addes.	Melanelius, drawing on Galen, Rufus and Aetius, describes it as a bad and obstinate disease that reduces human beings to beasts. Galen calls it a loss of function or an impairment of the head's middle cavity, and so forth, defining it by the part affected. Hercules de Saxonia approves this in book 1, chapter 16, calling it a derangement of the principal function; so do Fuchs in book 1, chapter 23, Arnold in his Breviary, book 1, chapter 18, Guianerius and others. Paulus adds: "caused by black bile."[1800]
Halyabbas simply calls it a commotion of the minde. Areteus, [1801]a perpetual anguish of the soul, fastned on one thing, without an ague; which definition of his, Mercurialis de affect. cap. lib. 1. cap. 10. taxeth: but Ælianus Montaltus defends, lib. de morb. cap. 1. de Melan for sufficient and good.	Haly Abbas simply calls it a disturbance of the mind. Aretaeus calls it a persistent anguish of the soul, fixed on one thing, without fever. Mercurialis criticizes this definition in On Diseases of the Head, book 1, chapter 10; but Aelianus Montalto defends it as sound and sufficient in chapter 1 on melancholy in his book on diseases.[1802]

[1798] **Burton.** Margin z: "Pessimum & pertinacissimum morbum qui homines in bruta degenerare cogit." A very bad and stubborn disease that forces human beings to degenerate into beasts.

[1799] **Burton.** Margin a: "Path. Med." Medical Pathology.

[1800] **Editor.** "Peevish" here conveys troublesome or obstinate. The "middle cell" belongs to the older scheme locating mental faculties in the brain's cavities, discussed in the preceding anatomy. "Infection" can mean impairment or corruption, rather than transmission of a pathogen.

[1801] **Burton.** Margin b: "Angor animi in una contentione, defixus, absq; febre." Anguish of mind fixed on a single preoccupation, without fever.

[1802] **Editor.** Compare Aretaeus, Causes and Symptoms of Chronic Diseases 1.5, "On Melancholy," in Francis Adams's translation: a persistent mental preoccupation without fever. Aretaeus treats melancholy as a beginning or part of mania. Burton's compilation preserves disagreement over precisely this boundary.

Original text 1651	Modern English
The common sort define it to be a kinde of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion. So doth Laurentius cap. 4. Piso, lib. 1. cap. 43. Donatus Altomarus, cap. 7. art. medic. Iacchinus in com. in lib. 9. Rhasis ad Almansor cap. 15. Valesius exerc. 17. Fuschius institut. 3. sec. 1. c. 11. &c.	The usual definition is a kind of mental derangement without fever, ordinarily accompanied by fear and sadness for no apparent reason. Laurentius defines it so in chapter 4; Piso in book 1, chapter 43; Donatus Altomarus in chapter 7 of The Medical Art; Iacchinus in his commentary on book 9 of Rhazes's To Almansor, chapter 15; Valesius in exercise 17; Fuchs in Institutions, book 3, section 1, chapter 11; and others.
which common definition, howsoever approved by most, [1803]Hercules de Saxonia will not allow of, nor David Crusius, Theat. morb. Herm. lib. 2. cap. 6. holds it insufficient: as [1804]rather shewing what it is not, then what it is: as omitting the specifical difference, the Phantasie and Brain: but I descend to particulars.	But however widely this common definition is accepted, Hercules de Saxonia will not admit it, nor will David Crusius, who finds it inadequate in Theatrum morborum Hermetis, book 2, chapter 6. It shows what the disease is not rather than what it is, omitting its distinctive features: imagination and the brain. But let me turn to the details.[1805]

[1803] **Burton.** Margin c: "Cap. 16 l. 1." Chapter 16, book 1.

[1804] **Burton.** Margin d: "Eorum definitio morbus quid non sit potius quam quid sit, explicat." Their definition explains what the disease is not rather than what it is. The printed Latin has morbus where the construction calls for morbum.

[1805] **Editor.** A "specifical difference" is the feature distinguishing a species within its broader genus. Burton's objection is logical as well as medical: excluding fever and naming accompanying emotions does not sufficiently identify the faculty or organ affected. Crusius's abbreviated title is retained in expanded Latin pending bibliographical collation.

Original text 1651	Modern English
The summum genus is Dotage, or Anguish of the minde, saith Areteus, of a principall part; Hercules de Saxonia addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [depraved] [1806]to distinguish it from Folly and Madness (which Montaltus makes angor animi, to separate) in which those functions are not depraved, but rather abolished,	The highest general category is mental derangement—or anguish of mind, as Aretaeus says. Hercules de Saxonia adds "of a principal part" to distinguish it from cramp, palsy and diseases affecting the external senses and movement. "Deranged" distinguishes it from intellectual incapacity and madness—Montalto makes the distinction by using "anguish of mind"—in which those functions are not deranged but rather abolished.[1807]
[without an ague] is added by all, to sever it from Phrensie, and that Melancholy which is in a pestilent Fever. (Fear and Sorrow) make it differ from Madness: [without a cause] is lastly inserted to specifie it from all other ordinary passions of [Fear and Sorrow.]	All add "without fever" to distinguish it from delirium and from the melancholy found in a pestilential fever. "Fear and sorrow" distinguish it from madness. Finally, "without a cause" distinguishes it from all the ordinary emotions of fear and sorrow.[1808]
Source page 31–32 We properly call that Dotage, as [1809]Laurentius interprets it, when some one principal facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons have. It is without a fever, because the humor is most part cold and dry, contrary to putrefaction.	Properly speaking, as Laurentius explains it, we call a condition mental derangement when one of the mind's principal faculties, such as imagination or reason, is impaired—as it is in all melancholic people. It occurs without fever because the humour is usually cold and dry, qualities opposed to putrefaction.

[1806] **Burton.** Starred margin: "Animæ functiones imminuuntur in fatuitate, tolluntur in mania, depravantur solum in melancholia. Herc. de Sax. cap. 1. tract. de Melanch." The soul's functions are diminished in intellectual incapacity, abolished in mania and merely deranged in melancholy. Hercules de Saxonia, Treatise on Melancholy, chapter 1.

[1807] **Editor.** Summum genus is the highest or broadest class in a logical definition. "Folly" in this medical contrast means intellectual incapacity. The marginal distinction is more precise than the body: it says functions are diminished in fatuitas, abolished in mania and deranged in melancholy.

[1808] **Editor.** "Ague" can mean fever generally, not only an intermittent fever. "Phrensie" is the older febrile mental disturbance called phrenitis, here rendered "delirium." The later qualifications show that fear, sadness and absence of an apparent cause are disputed features, not a universally accepted definition.

[1809] **Burton.** Margin e: "Cap. 4. de melanch." On Melancholy, chapter 4.

Original text 1651	Modern English
Source page 32 Fear and Sorrow are the true Characters, and inseparable companions of most Melancholy, not all, as Her. de Saxonia, Tract. posthumo de Melancholia, cap. 2. well excepts; for to some it is most pleasant, as to such as laugh most part; some are bold again, and free from all manner of fear and grief, as hereafter shall be declared.	Fear and sorrow are the defining marks and inseparable companions of most melancholy, though not all, as Hercules de Saxonia rightly points out in chapter 2 of his posthumous Treatise on Melancholy. For some it is very pleasant, as with those who spend most of their time laughing. Others are bold and free from every kind of fear and grief, as I shall explain later.[1810]

[1810] **Editor.** Burton immediately qualifies the definition he has just analysed. Pleasant, laughing or bold cases stretch "melancholy" beyond ordinary sadness. His reference is to Hercules de Saxonia's posthumous treatise, distinct from the earlier work cited above.

Original text 1651	Modern English
SUBSEC. 2. Of the part affected. Affection. Parties affected.	**Subsection 2. The Part Affected The Faculty Affected and the People Affected**
Some difference I finde amongst Writers, about the principal part affected in this disease, whether it be the Brain, or Heart, or some other Member. Most are of opinion that it is the Brain: for being a kinde of Dotage, it cannot otherwise be, but that the Brain must be affected, as a similar part, be it by [1811]consent or essence, not in his ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as [1812]Laurentius well observes,	I find some disagreement among writers about the principal part affected by this disease: whether it is the brain, the heart or some other organ. Most think it is the brain. Since the disease is a kind of mental derangement, the brain must necessarily be affected in its substance, whether secondarily or in itself. The trouble is not in its ventricles or in any blockage within them, for that would produce apoplexy or epilepsy, as Laurentius rightly observes.[1813]
but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this [1814]Hippocrates confirms. Galen, Arabians, and most of our new Writers.	Instead, it lies in a cold, dry imbalance of the brain's substance, which has become impaired and too cold, too dry or else too hot, as in mad people and those inclined to madness. Hippocrates confirms this, as do Galen, the Arab physicians and most of our recent writers.

[1811] **Burton.** Starred margin: "Per consensum sive per essentiam." Through sympathy with another part or in itself.

[1812] **Burton.** Margin f: "Cap. 4. de mel." On Melancholy, chapter 4.

[1813] **Editor.** A "similar part" is bodily substance considered as homogeneous tissue, rather than as an organ's arrangement of different parts. Per essentiam means the disorder originates in the part itself; per consensum means it is affected through another part. "Apoplexy" is retained as a historical category, not equated exactly with a modern stroke diagnosis.

[1814] **Burton.** Margin g: "Sec. 7. de mor. vulgar. lib. 6." Epidemics, book 6, section 7.

Original text 1651	Modern English
Marcus de Oddis (in a consultation of his, quoted by [1815]Hildesheim) and five others there cited are of the contrary part, because fear and sorrow, which are passions, be seated in the Heart. But this objection is sufficiently answered by [1816]Montaltus, who doth not deny that the heart is affected (as [1817]Melanelius, proves out of Galen) by reason of his vicinity; and so is the midriffe and many other parts: They do compati, & have a fellow-feeling by the Law of nature:	Marcus de Oddis, in a consultation quoted by Hildesheim, and five others cited there take the opposite view, because fear and sorrow are emotions seated in the heart. But Montalto adequately answers this objection. He does not deny that the heart is affected through its proximity, as Melanelius proves from Galen; so too are the diaphragm and many other parts. By nature's law, they suffer together and share one another's feelings.
but for as much as this malady is caused by precedent Imagination, with the Appetite, to whom spirits obey, and are subject to those principal parts: the Brain must needs primarily be misaffected, as the seat of Reason; and then the Heart, as the seat of Affection.	But since this disease is caused by an antecedent act of imagination together with appetite, and the spirits obey these powers and are subordinate to the principal organs, the brain must first be affected as the seat of reason, and then the heart as the seat of emotion.[1818]

[1815] **Burton.** Margin h: "Spicel. de melancholia." Spicilegium on melancholy.

[1816] **Burton.** Margin i: "Cap. 3. de mel. pars affecta cerebrum sive per consensum, sive per cerebrum contingat, et procerum auctoritate & ratione stabilitur." On Melancholy, chapter 3: the affected part is the brain, whether the disease occurs through sympathy or through the brain itself; this is established by the authority of eminent writers and by reasoning.

[1817] **Burton.** Margin k: "Lib de Mel. Cor vero vicinitatis ratione unà afficitur, acceptum transversum ac stomachus cum dorsali spina, &c." On Melancholy: the heart is affected along with it through proximity, as are the diaphragm and stomach, with the backbone, etc. The translation conjecturally reads printed acceptum transversum as ac septum transversum, "and the diaphragm"; comparison with the cited medical source has not established this repair.

[1818] **Editor.** Imagination presents an object, appetite responds to it, and the bodily spirits transmit the action. Burton is reasoning within the psychology described earlier. The compressed original leaves the relations among powers, spirits and organs awkward; the modern wording makes that inferred sequence explicit.

Original text 1651	Modern English
[1819]Capivaccius and Mercurialis have copiously discussed this question, and both conclude the subject is the inner Brain, and from thence it is communicated to the Heart, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the Stomack; or myrache, as the Arabians terme it, whole body, Liver, or [1820]Spleen, which are seldome free, Pylorus, Meseraick veines, &c.	Capivaccius and Mercurialis discuss this question at length. Both conclude that the seat of the disease is the interior of the brain. From there it is communicated to the heart and other lower parts, which suffer with it and are greatly disturbed—especially when it arises through the influence of another part: the stomach; the myrach, as the Arab physicians call it; the whole body; the liver or spleen, which are seldom unaffected; the pylorus; the mesenteric veins; and so on.[1821]
For our body is like a Clock, if one wheele be amisse, all the rest are disordered, the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as Lodovicus Vives in his Fable of man hath elegantly declared.	For our body is like a clock: if one wheel goes wrong, all the others are thrown out of order and the whole mechanism suffers. A human being is composed with such admirable workmanship, harmony and exquisite proportion, as Ludovicus Vives elegantly explains in his Fable of Man.[1822]

[1819] **Burton.** Margin l: “Lib. 1. cap. 10. Subjectum est cerebrum interius.” Book 1, chapter 10: the seat is the interior of the brain.

[1820] **Burton.** Margin m: “Rarò quisquam tumorem effugit lienis, qui hoc morbo afficitur. Piso.” Anyone affected by this disease seldom escapes swelling of the spleen. Piso.

[1821] **Editor.** Myrach is an Arabic-derived anatomical term for the abdomen or its containing wall; it is broader than the modern stomach. Burton’s “Stomack; or myrache” is imprecise, so the older term is retained. The pylorus is the stomach’s outlet; “meseraick” means mesenteric, belonging to the supporting tissues and vessels of the intestines. Compare the historical anatomical vocabulary recorded in Encyclopædia Britannica, ninth edition, volume 1, p. 805.

[1822] **Editor.** Vives, Fable of Man §§32–34, describes the human body’s beauty and fitness; §34 says that adding, removing or changing a part destroys its harmony and usefulness. This supports Burton’s account of interdependence. The compared passage does not use a clock or wheels: that illustration belongs to Burton’s presentation of the argument.

Original text 1651	Modern English
As many doubts almost arise about the Affection[1823]: whether it be Imagination or Reason alone, or both. Hercules de Saxonia proves it out of Galen, Ætius, and [1824]Altomarus, that the sole fault is in [1825]Imagination. Bruel is of the same minde: Montaltus in his 2. cap. of Melancholy, confutes this tenent of theirs, and illustrates the contrary by many examples:	Almost as many doubts arise about the faculty affected: whether imagination alone, reason alone or both. Hercules de Saxonia argues from Galen, Aetius and Altomarus that the fault lies entirely in imagination. Bruel agrees. Montalto, in his second chapter on melancholy, refutes their doctrine and illustrates the contrary view with many examples:
Source page 32–33 as of him that thought himself a shel-fish; of a Nun, and of a desperate Monk that would not be perswaded but that he was damned; reason was in fault as well as Imagination, which did not correct this error; they make away themselves oftentimes, and suppose many absurd & ridiculous things. Why doth not Reason detect the Fallacy, settle and perswade, if she be free?	the man who thought himself a shellfish; a nun; and a despairing monk who could not be persuaded that he was not damned. Reason was at fault as well as imagination, since it failed to correct this error. Such people often kill themselves and believe many absurd and ridiculous things. If reason is unimpaired, why does it not expose the error, calm them and persuade them?[1826]

[1823] **Burton.** Unlettered marginal heading: “Quis affectus.” Which faculty is affected.

[1824] **Burton.** Margin n: “See Donat. ab Altomar.” See Donatus Altomarus.

[1825] **Burton.** Margin o: “Facultas imaginandi, non cogitandi, nec memorandi læsa hic.” The faculty of imagination is injured here, not those of thought or memory.

[1826] **Editor.** “Desperate” means despairing; “make away themselves” means kill themselves. Burton uses these reported cases to argue that imagination alone cannot account for persistent false conviction if reason remains fully capable of correcting it. The individual reports in Montalto remain to be checked.

Original text 1651	Modern English
Source page 33 [1827]Avicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by [1828]Areteus, Gorgonius, Guianerius, &c.[1829] To end the controversie, no man doubts of Imagination, but that it is hurt and misaffected here; for the other I determine with [1830]Albertinus Bottonus a Dr of Padua; that it is first in Imagination, and afterwards in reason; if the disease be inveterate, or as it is more or less of continuance:	Avicenna therefore holds that both are impaired, and most Arab physicians agree. Aretaeus, Gorgonius, Guianerius and others maintain the same view. To settle the controversy: no one doubts that imagination is damaged and disordered here. As for reason, I agree with Albertinus Bottonus, a doctor of Padua: the disorder begins in imagination and afterwards reaches reason if the disease becomes established, according to how long it has lasted.
but by accident, as [1831]Herc. de Saxonia adds; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.	But this happens indirectly, as Hercules de Saxonia adds: belief, opinion, discursive thought and reasoning are all impaired as a consequence of the failure of imagination.[1832]

[1827] **Burton.** Margin p: “Lib. 3. Fen. 1. Tract. 4. cap. 8.” Book 3, fen 1, treatise 4, chapter 8.

[1828] **Burton.** Margin q: “Lib. 3. cap. 5.” Book 3, chapter 5.

[1829] **Burton.** Margin r: “Lib. Med. cap. 19 part. 2. Tract. 15 cap. 2.” Book of Medicine, chapter 19, part 2; treatise 15, chapter 2. The margin has no clearly corresponding r anchor in the body; its sequence places it with the preceding list of authorities.

[1830] **Burton.** Margin s: “Hildesheim spicel. 2. de Melanc. fol. 207. et fol. 127. Quandoq; etiam Rationalis si affectus inveteratus sit.” Hildesheim, Spicilegium 2, on melancholy, folios 207 and 127: sometimes the rational faculty too, if the disorder is long established.

[1831] **Burton.** Starred margin: “Lib. posthumo de Melanc. edit. 1620 depravatur fides, discursus, opinio &c. per vitium Imaginationes. ex Accidenti.” Posthumous book on melancholy, published 1620: belief, discursive thought, opinion, etc., are impaired indirectly through a defect of imagination. Imaginationes is retained as printed.

[1832] **Editor.** “By accident” means indirectly or as a secondary consequence, not by chance. “Faith” here is belief, alongside opinion and reasoning. The argument distinguishes the first faculty affected from those subsequently impaired.

Original text 1651	Modern English
To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified.[1833] Such as have the Moone, Saturne, Mercury misaffected in their genitures, such as live in over-cold, or over-hot Climes: such as are born of melancholy parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, [1834]that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomack, have been long sick:	To the part affected I may here add the people affected. There will be a more suitable place to discuss them elsewhere; for now I merely identify them. Those whose birth charts show the Moon, Saturn or Mercury adversely placed; those who live in excessively cold or hot climates; those born to melancholic parents; those who mismanage the six non-natural things; those of a dark or strongly sanguine complexion; those with small heads, a hot heart, a moist brain, a hot liver and a cold stomach; those who have long been ill —[1835]
such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, or most subject to melancholy. Of sexes both, but men more often; yet [1836]women misaffected are far more violent, and grievously troubled. Of seasons of the year, the Autumne is most melancholy.	those who are solitary by nature, study intensely, devote themselves to contemplation and lead inactive lives are most subject to melancholy. It affects both sexes, though men more often; yet affected women are far more violent and severely troubled. Of the seasons, autumn is the most melancholy.[1837]

[1833] **Burton.** Unlettered marginal heading: “Parties affected.”

[1834] **Burton.** Margin t: “Qui parvum caput habent, insensati plerúmq; sunt. Arist. in physiognomia.” Those with small heads are generally senseless. Aristotle, Physiognomonics.

[1835] **Editor.** “Genitures” are astrological birth charts. The six non-natural things are the traditional factors of regimen: air; food and drink; exercise and rest; sleep and waking; evacuation and retention; and the passions. “Complexion” chiefly means bodily constitution, though Burton also invokes visible colouring. These alleged predispositions belong to his inherited theories.

[1836] **Burton.** Margin u: “Areteus lib. 3. cap. 5.” Aretaeus, book 3, chapter 5.

[1837] **Editor.** The source prints “or most subject,” read as “are most subject” in context. Aretaeus, Chronic Diseases 1.5, specifically says women are worse affected by mania; Burton applies the comparison within his discussion of melancholy. His sex and temperament generalizations are retained as historical claims.

Original text 1651	Modern English
Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident; but this artificial Malady is more frequent in such as are of a [1838]middle age. Some assigne 40 years, Gariopontus 30.[1839] Iubertus excepts neither young nor old from this adventitious. Daniel Sennertus[1840] involves all of all sorts, out of common experience, in omnibus omnino Corporibus cujuscunq; constitutionis dominatur.	Of the stages of life, old age has natural melancholy as an almost inseparable accompaniment; but the acquired disease is more frequent in middle age. Some specify forty years, Gariopontus thirty. Joubert exempts neither young nor old from this acquired condition. Daniel Sennertus, drawing on common experience, includes people of every kind: "It prevails in absolutely every body, whatever its constitution."[1841]
Ætius, and Aretius, ascribe into the number not only [1842]discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith Rhasis, [1843]the finest wits, and most generous spirits, are before other obnoxious to it;	Aetius and Aretaeus include not only discontented, emotional and miserable people of dark or swarthy complexion, but also the merriest and most cheerful, mockers and people with ruddy faces. In general, says Rhazes, the keenest minds and noblest spirits are more susceptible to it than others.

[1838] **Burton.** Margin x: "Qui propè statum sunt. Aret. Mediis convenit ætatibus Piso." Those near their prime. Aretaeus. It occurs in middle age. Piso.

[1839] **Burton.** Margin y: "De quartano." On quartan fever. No clear y anchor appears in the body; the reference is placed with the age discussion, near Gariopontus, pending source collation.

[1840] **Burton.** Starred margin: "Lib. 1. part 2. cap. 11." Book 1, part 2, chapter 11.

[1841] **Editor.** "Artificial" and "adventitious" contrast acquired disease with the naturally cold, dry humour or disposition associated with old age; they do not mean pretended illness. The missing marginal anchor for De quartano and the reference behind Gariopontus's age limit remain unresolved.

[1842] **Burton.** Margin z: "Primus ad Melancholiam non tam mæstus sed et hilares, jocosi, cachinnantes, irrisores, et, qui plerumq; præ rubri sunt." Not only the sorrowful, but also the cheerful, playful, loud-laughing and mocking, and those commonly very ruddy. The opening Primus ad Melancholiam is syntactically uncertain; retained here for later collation.

[1843] **Burton.** Margin a: "Qui sunt subtilis ingenii, et multæ perspicacitatis de facili incidunt in Melancholiam lib. 1. cont. Tract 9." Those of subtle intelligence and great discernment readily fall into melancholy. Continens, book 1, treatise 9.

Original text 1651	Modern English
I cannot except any complexion, any condition, sexe, or age, but [1844]fools and Stoicks, which according to [1845]Synesius, are never troubled with any manner of passion, but as Anacreons cicada sine sanguine & dolore, similes ferè diis sunt.	I can exempt no constitution, condition, sex or age, except fools and Stoics, who, according to Synesius, are never disturbed by any emotion. Like Anacreon's cicada, without blood or pain, they are almost like gods.[1846]
Erasmus vindicates fools from this Melancholy Catalogue, because they have most part moist brains, and light hearts, [1847]they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most Subject.	Erasmus releases fools from this melancholy catalogue because they generally have moist brains and light hearts. They are free from ambition, envy, shame and fear, neither troubled in conscience nor worn down by the cares to which our whole life is so subject.[1848]

[1844] **Burton.** Margin b: "Nunquam sanitate mentis excidit, aut dolore capitis. Erasm." Never loses soundness of mind, or [suffers] headache. Erasmus. The second clause is elliptical in print.

[1845] **Burton.** Margin c: "In laud. calvit." In Praise of Baldness.

[1846] **Editor.** The exemption of "fools" and the emotionally untroubled Stoic is a literary and philosophical conceit. The cicada's divine freedom from suffering is the point of the poem traditionally attributed to Anacreon. Burton's exact link to Synesius's Praise of Baldness remains unlocated; it is not presented here as a verified quotation from that work.

[1847] **Burton.** Margin d: "Vacant conscientiæ carnificina, nec pudefiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia est." They are free from the torture of conscience; they feel neither shame nor fear and are not torn apart by the thousands of cares to which the whole of life is exposed.

[1848] **Editor.** In Praise of Folly §35, Erasmus's personified Folly claims that those labelled fools escape fear, remorse, ambition and other torments of the supposedly wise. Burton adapts its wording in margin d. This passage supports the satire behind his medical-sounding exemption, but does not establish the separate elliptical headache clause in margin b.

Original text 1651	Modern English
SUBSEC. 3. Of the matter of Melancholy.	**Subsection 3. The Material of Melancholy**
Of the Matter of Melancholy, there is much question betwixt Avicen & Galen, as you may read in [1849]Cardans Contradictions, [1850]Valesius controversies, Montanus, Prosper Calenus, Capivaccius, [1851]Bright, [1852]Ficinus, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject.	There is much disagreement between Avicenna and Galen about the material of melancholy. You may read about it in Cardan's Contradictions, Valesius's Controversies, Montanus, Prosper Calenus, Capivaccius, Bright and Ficino. They have devoted either whole treatises or extensive discussions to it in their various works on this subject.[1853]
Source page 33–34 [1854]What this humor is, or whence it proceeds, how it is ingendred in the body, neither Galen, nor any old Writer hath sufficiently discussed, as Iacchinus thinks: the Neotericks cannot agree. Montanus in his consultations, holds Melancholy to be materiall or immateriall: and so doth Arculanus: the materiall is one of the four humors before mentioned, and natural.	What this humour is, where it comes from and how it is generated in the body have not been adequately discussed by Galen or any ancient writer, Iacchinus thinks; nor can recent writers agree. Montanus, in his consultations, holds melancholy to be either material or immaterial, and Arculanus agrees. Material melancholy is natural: it is one of the four humours already mentioned.

[1849] **Burton.** Margin e: "Lib. 1. tract. 3. contradic. 18." Book 1, treatise 3, contradiction 18.

[1850] **Burton.** Margin f: "Lib. 1. cont. 21." Book 1, controversy 21.

[1851] **Burton.** Margin g: "Bright ca. 16." Bright, chapter 16.

[1852] **Burton.** Margin h: "Lib. 1. cap. 6. de sanit. tuenda." On Preserving Health, book 1, chapter 6.

[1853] **Editor.** "Matter" means the bodily substance thought to produce the disease, not merely its subject matter. Timothie Bright and Marsilio Ficino appear alongside the medical authorities. Burton's individual chapter references are preserved, not silently harmonized.

[1854] **Burton.** Margin i: "Quisve aut qualis sit humor aut quæ istius differentiæ, et quomodo gignatur in corpore, scrutandum; hic enim re multi veterum laboraverunt, nec facile accipere ex Galeno sententiam ob loquendi varietatem. Leon. Iacch. com. in 9. Rhasis cap 15. cap. 16. in 9. Rhasis." What this humour is, what its qualities and distinctions are, and how it is generated in the body must be investigated. Many ancient writers laboured over this matter, and Galen's meaning is not easily grasped because of his varying expressions. Leon. Iacchinus, commentary on book 9 of Rhazes, chapter 15; chapter 16 on book 9 of Rhazes. The apparent hic enim re is retained as printed.

Original text 1651	Modern English
Source page 34 The immateriall or adventitious, acquisite, redundant, unnatural, artificial: which [1855]Hercules de Saxonia will have reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the Brain and functions of it. Paracelsus wholly rejects and derides this division of four humors and complexions, but our Galenists generally approve of it, subscribing to this opinion of Montanus.	Immaterial melancholy is adventitious, acquired, excessive, unnatural or artificially produced. Hercules de Saxonia places it in the spirits alone and derives it from an imbalance of heat, cold, dryness or moisture that alters the brain and its functions without material substance. Paracelsus entirely rejects and mocks this division into four humours and temperaments, but our Galenists generally approve it and subscribe to Montanus's opinion.[1856]
This materiall Melancholy is either simple, or mixt; offending in Quantity or quality, varying according to his place, where it setleth, as Brain, spleen, Meseriack veins, Heart, Womb, & Stomack: or differing according to the mixture of those natural humors amongst themselves, or four unnatural adust humors, as they are diversly tempered and mingled.	Material melancholy is either simple or mixed. It causes harm through its quantity or quality and varies according to where it settles—the brain, spleen, mesenteric veins, heart, womb or stomach. Or it differs according to the mixture of the natural humours with one another, or of the four unnatural, burnt humours, as these are blended in different proportions.[1857]

[1855] **Burton.** Starred margin: "Tract. posthum. de Melan. edit. Venetiis 1620. cap. 7 & 8. Ab intemperie calida, humida, &c." Posthumous Treatise on Melancholy, Venice, 1620, chapters 7 and 8: from an imbalance of heat, moisture, etc.

[1856] **Editor.** "Immaterial" here locates the disorder in the bodily spirits rather than in a gross humour; it does not simply mean an incorporeal mind. Burton then returns to material melancholy and includes burnt or altered humours within it. The competing schemes do not form one entirely consistent classification.

[1857] **Editor.** Adust means burnt or scorched: an altered humour thought to result from excessive heat. In this scheme it can arise from any of the four humours, although the inclusion of phlegm is disputed below. "Quality" concerns its hot, cold, moist or dry character; "quantity," how much is present.

Original text 1651	Modern English
If natural melancholy abound in the body, which is cold & dry, so that it be more [1858]than the Body is wel able to bear, it must needs be distempered, saith Faventinus, & diseased: & so the other, if it be depraved, whether it arise from that other Melancholy of Choler adust, or from Blood, produceth the like effects, and is, as Montaltus contends, if it come by adustion of humors, most part hot and dry.	If natural melancholy, which is cold and dry, abounds in the body beyond what it can comfortably bear, the body must become disordered and diseased, says Faventinus. The other kind, if corrupted, produces similar effects, whether it arises from that other melancholy of burnt choler or from blood. As Montalto argues, if it comes from the burning of humours, it is usually hot and dry.
Some difference I find, whether this melancholy matter may be ingendred of all four humors, about the colour and temper of it. Galen holds it may be ingendred of three alone, excluding Flegme, or Pituita, whose true assertion, [1859]Valesius and Menardus stiffly maintain, and so doth [1860]Fuchsius, Montaltus, [1861]Montanus. How (say they) can white become black? But Hercules de Saxonia l. post. de mela. c. 8. & Cardan[1862] are of the opposite part	I find some disagreement about whether this melancholy substance can be generated from all four humours, and about its colour and temperament. Galen holds that it can be generated from only three, excluding phlegm. Valesius and Menardus firmly uphold his assertion as true, as do Fuchs, Montalto and Montanus. How, they ask, can white become black? But Hercules de Saxonia, in chapter 8 of his posthumous book on melancholy, and Cardan take the opposite side.

[1858] **Burton.** Margin k: “Secundùm magis aut minus si in corpore fuerit, ad intemperiē plusquam corpus salubriter ferre poterit: inde corpus morbosum efficitur.” If it is present in the body to a greater or lesser degree, producing an imbalance beyond what the body can bear in health, the body becomes diseased.

[1859] **Burton.** Margin l: “Lib. 1. controvers. cap. 21.” Controversies, book 1, chapter 21.

[1860] **Burton.** Margin m: “Lib. 1. sect. 4. cap. 4.” Book 1, section 4, chapter 4.

[1861] **Burton.** Margin n: “Concil. 26.” Consultation 26.

[1862] **Burton.** Margin o: “Lib. 2. contradic. cap. 11.” Contradictions, book 2, chapter 11. The o anchor is not clear in the body; placed with Cardan according to the cited work.

Original text 1651	Modern English
(it may be ingendred of Flegme, etsi rarò contingat, though it seldom come to pass) so is [1863]Guianerius and Laurentius c. 1. with Melanct. in his Book de Anima, and Chap. of humors; he cals it Asininam, dull, swinish Melancholy, and saith that he was an eye witness of it: so is [1864]Wecker.	It can be generated from phlegm, though this rarely happens. Guianerius and Laurentius, chapter 1, agree, as does Melanchthon in the chapter on humours in his book On the Soul. He calls it asinine—dull, swinish melancholy—and says that he has seen it himself. Wecker takes the same view.[1865]
From melancholy adust ariseth one kind, from Choler another, which is most brutish: another from Flegme, which is dull; and the last from blood, which is best. Of these some are cold and dry, others hot and dry, varying according to their [1866]mixtures, as they are intended, & remitted.	One kind arises from burnt black bile; another, the most brutish, from choler; another, dull in character, from phlegm; and the last, the best, from blood. Some are cold and dry, others hot and dry, varying with their mixtures as these are intensified or weakened.
And indeed as Rodericus à Fons. cons. 12. l. determines, ichores & those serous matters being thickned become flegme, and flegme degenerates into choler, choler adust becomes æruginosa melancholia, as vinegar out of pure wine putrified or by exhalation of purer spirits is so made and becomes sowre and sharp: and from the sharpness of this humor proceed much waking, troublesome thoughts & dreams, &c.	Indeed, as Rodericus a Fonseca concludes in his twelfth consultation, ichors and watery fluids become phlegm when thickened; phlegm degenerates into choler, and burnt choler becomes verdigris-coloured melancholy. In the same way, pure wine becomes vinegar through decay or through the evaporation of its finer spirits, turning sour and sharp. From the sharpness of this humour come much sleeplessness, disturbing thoughts and dreams, and so forth.[1867]

[1863] **Burton.** Margin p: “De feb. tract. diff. 2 cap. 1. non est negandum ex hac fieri Melancholicos.” Treatise on Fevers, distinction 2, chapter 1: it must not be denied that people become melancholic from this.

[1864] **Burton.** Margin q: “In Syntax.” In the Syntaxis.

[1865] **Editor.** Asininam literally means “asinine” or “ass-like.” Burton adds “dull, swinish,” preserving the degrading animal comparisons of this medical vocabulary. The alleged eyewitness evidence is Melanchthon’s, as reported by Burton, and has not been independently collated.

[1866] **Burton.** Margin r: “Variè aduritur & miscetur, unde variæ amentium species. Melanct.” It is burnt and mixed in various ways, hence the different kinds of mental derangement. Melanchthon.

[1867] **Editor.** Ichores are thin or watery fluids; serous likewise means watery. Æruginosa means verdigris-coloured or copper-rust-like. “Spirits” in the wine analogy are its finer volatile components. The isolated “l.” after cons. 12 in the source is an incomplete bibliographical cue, left unresolved.

Original text 1651	Modern English
so that I conclude as before. If the humor be cold, it is saith [1868]Faventinus, a cause of dotage, & produceth milder symptomes: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madness follows with violent actions: if cold, fatuity & sottishness, [1869]Capivaccius.	So I conclude as before: if the humour is cold, Faventinus says, it causes mental derangement with milder symptoms; if hot, the sufferers are reckless, raving mad or inclined that way. If the brain is hot, the animal spirits are hot, and great madness follows, with violent actions; if cold, intellectual incapacity and dullness follow, according to Capivaccius.
The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not, [1870]Altomarus. The same [1871]Melanelius proves out of Galen and Hippocrates in his book of Melancholy (if at least it be his) giving instance in a burning coal, which when it's hot, shines; when it is cold, looks black, and so doth the humor.	The colour of this blend likewise varies with its mixture, whether hot or cold: sometimes it is black, sometimes not, says Altomarus. Melanelius proves the same from Galen and from Hippocrates's book on melancholy—if it is indeed his—using the example of a burning coal: when hot, it shines; when cold, it looks black. So does the humour.[1872]

[1868] **Burton.** Margin s: "Humor frigidus delirii causa, furoris calidus &c." A cold humour causes derangement; a hot one, frenzy, etc.

[1869] **Burton.** Margin t: "Lib. 1. cap. 10. de affect. cap." On Diseases of the Head, book 1, chapter 10.

[1870] **Burton.** Margin u: "Nigrescit hic humor, aliquando supercalefactus, aliquando superfrigefactus, ca. 7." This humour turns black, sometimes through excessive heating and sometimes through excessive cooling. Chapter 7.

[1871] **Burton.** Margin x: "Humor hic niger aliquando præter modum calefactus, & alias refrigeratus evadit: nam recentibus carbonibus ei quid simile accidit, qui durante flamma pellucidissime candent, eâ extinctâ prorsus nigrescunt. Hippocrates." This humour sometimes becomes black through excessive heating, at other times through cooling. Something similar happens to fresh coals: while the flame lasts they glow brightly, but when it is extinguished they turn entirely black. Hippocrates.

[1872] **Editor.** Burton himself questions the authorship of the book attributed to Hippocrates. The coal comparison is an explanation within the older theory of black bile, not an observation establishing that theory. The passage is preserved without resolving its disputed attribution.

Original text 1651	Modern English
This diversity of Melancholy matter, produceth diversity of effects. If it be within the body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, severall Maladies, as scurvie, &c. If it trouble the mind, as it is diversly mixt, it produceth severall kinds of Madness and Dotage: of which in their place.[1873]	This variety of melancholy substance produces a variety of effects. If it remains inside the body without putrefying, it causes black jaundice; if it putrefies, a quartan fever. If it breaks out onto the skin, it causes leprosy; if into particular parts, various diseases such as scurvy. If it disturbs the mind, its different mixtures produce different kinds of madness and mental derangement. I shall discuss these in their proper place.[1874]

[1873] **Burton.** Margin y: "Guianerius diff. 2 cap. 7." Guianerius, distinction 2, chapter 7.

[1874] **Editor.** A quartan fever recurs on every fourth day by inclusive counting, about a seventy-two-hour interval. Black jaundice, leprosy and scurvy are historical disease names used within Burton's proposed humoral explanation; they are not being identified with a single modern pathological process.

Original text 1651	Modern English
Source page 35 **SUBSEC. 4. Of the species or kindes of Melancholy.**	**Subsection 4. The Species or Kinds of Melancholy**
When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding Melancholy and Madness, as [1875]Heurnius, Guianerius, Gordonius, Salustius, Salvianus, Iason Pratensis, Savanarola, that will have Madness no other then Melancholy in extent, differing (as I have said) in degrees.	When the material is varied and confused, how could the species be anything but varied and confused too? Many ancient and recent writers have discussed it confusedly, mixing up melancholy and madness. Heurnius, Guianerius, Gordonius, Salustius, Salvianus, Jason Pratensis and Savonarola maintain that madness is simply melancholy carried further, differing, as I have said, only in degree.
Some make two distinct species, as Ruffus Ephesius and old writer, Constantinus Africanus, Areteus, [1876]Aurelianus, Paulus Ægineta: others acknowledge a multitude of kinds, and leave them indefinite, as [1877]Ætius in his Tetrabiblos, [1878]Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arculanus cap. 16. in 9. Rasis. Montanus med. part. 1.	Some make them two distinct species, including Rufus of Ephesus, an ancient writer, Constantine the African, Aretaeus, Aurelianus and Paul of Aegina. Others acknowledge a multitude of kinds and leave their number undefined: Aetius in his Tetrabiblos; Avicenna in book 3, fen 1, treatise 4, chapter 18; Arculanus in chapter 16 of his commentary on book 9 of Rhazes; and Montanus, Medicine, part 1.[1879]

[1875] **Burton.** Margin z: “Non est Mania, nisi extensa melancholia.” Mania is nothing but melancholy extended.

[1876] **Burton.** Margin a: “Cap. 6. lib. 1.” Chapter 6, book 1.

[1877] **Burton.** Margin b: “2. Ser. 2. cap. 9 Morbus hic est omnifarius.” Book 2, discourse 2, chapter 9: this disease takes every form.

[1878] **Burton.** Margin c: “Species indefinitæ sunt.” The species are indefinite.

[1879] **Editor.** The source reads “and old writer” after Rufus of Ephesus; the modern column reads “an ancient writer.” Fen is a subdivision in the Latin Avicennian tradition. “Species” means a medically distinguished kind, and need not correspond to a present-day disease category.

Original text 1651	Modern English
[1880]If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves. [1881]Hercules de Saxonia sets down two kinds, materiall and immateriall; one from spirits alone, the other from humors and spirits.	If natural black bile is burnt, it produces one kind; if blood is burnt, another; if choler, a third, different from the first. There are as many opinions about the kinds as there are men to hold them. Hercules de Saxonia sets out two kinds, material and immaterial: one from spirits alone, the other from humours and spirits.
Savonarola Rub. 11. Tract. 6. cap. 1. de ægritud. capitis, will have the kindes to be infinite; one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomack; another from the liver, heart, wombe, hemrods; [1882]one beginning, another consummate.	Savonarola, rubric 11, treatise 6, chapter 1, On Diseases of the Head, holds that the kinds are infinite: one from the myrach, called myrachial by the Arab physicians; another, gastric, from the stomach; others from the liver, heart, womb or haemorrhoids; one beginning, another fully developed.
Melancthon seconds him, [1883]as the humor is diversly adust and mixt, so are the species divers: but what these men speak of species, I think ought to be understood of symptomes, and so doth [1884]Arculanus interpret himself: infinite species, id est, symptomes; and in that sense, as Io. Gorrheus acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat, Head, Body, and Hypocondries.	Melanchthon supports him: as the humour is burnt and mixed in different ways, so the species differ. But what these writers say about species should, I think, be understood as referring to symptoms. Arculanus interprets his own words that way: infinite species, that is, symptoms. In that sense, as Johannes Gorrheus acknowledges in his Medical Definitions, the species are infinite. Yet according to their location they may be reduced to three kinds: head, body and hypochondria.[1885]

[1880] **Burton.** Margin d: “Si aduratur naturalis melancholia, alia fit species, si sanguis alia, si flava bilis alia, diversa à primis: maxima est inter has differentia, & tot Doctorum sententiæ, quot ipsi numero sunt.” If natural black bile is burnt, it makes one species; if blood, another; if yellow bile, another different from the first. The difference between them is very great, and there are as many opinions as there are doctors.

[1881] **Burton.** Starred margin: “Tract. de mel. cap. 7.” Treatise on Melancholy, chapter 7.

[1882] **Burton.** Margin e: “Quædam incipiens quædam consummata.” Some beginning, some fully developed.

[1883] **Burton.** Margin f: “Cap. de humor. lib. de anima. variè aduritur & miscetur ipsa melancholia, unde variæ amentium species.” On the Soul, chapter on humours: melancholy itself is burnt and mixed in various ways, hence the different kinds of mental derangement.

[1884] **Burton.** Margin g: “Cap. 16. in 9. Rasis.” Chapter 16, on book 9 of Rhazes.

[1885] **Editor.** Burton proposes that some authors’ supposedly innumerable species are really differences of symptoms. Hypochondries are the upper abdominal regions beneath the ribs. The name here describes an anatomical seat, rather than the modern sense of excessive worry about illness.

Original text 1651	Modern English
This threefold division is approved by Hippocrates in his book of Melancholy, (if it be his, which some suspect) by Galen lib. 3. de loc. affectis cap. 6. by Alexander lib. 1. cap. 16. Rasis lib. 1. Continent. Tract. 9. lib. 1. cap. 16. Avicenna, and most of our new writers. Th. Erastus makes two kindes; one perpetual, which is Head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same pass.	This threefold division is approved by Hippocrates in his book on melancholy, if it is his, which some doubt; by Galen in On the Affected Parts, book 3, chapter 6; by Alexander in book 1, chapter 16; by Rhazes in the Continens, book 1, treatise 9, book 1, chapter 16; by Avicenna; and by most of our recent writers. Thomas Erastus makes two kinds: one continuous, which is head melancholy, and the other intermittent, coming and going in attacks. He subdivides the latter into the other two kinds, so that it all amounts to the same thing.[1886]
Some again make four or five kindes with Rodericus à Castro de morbis mulier. lib. 2. cap. 3. and Lod. Mercatus, who in his second book de mulier. affect. cap. 4. will have that melancholy of Nuns, Widowes, and more ancient maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiasts, extaticall and dæmoniacall persons to this rank, adding [1887]Love melancholy to the first, and Lycanthropia.	Others make four or five kinds, with Rodericus a Castro in On the Diseases of Women, book 2, chapter 3, and Ludovicus Mercatus, who in his second book On the Disorders of Women, chapter 4, considers the melancholy of nuns, widows and older unmarried women a distinct species. Some place those who claim divine inspiration, those in ecstatic trances and those possessed by demons in this category, adding love melancholy and lycanthropy to the first kind.[1888]

[1886] **Editor.** The Rhazes citation repeats “lib. 1.” and shifts between treatise and chapter numbers. Both sequences are preserved pending collation. “Interrupt” means intermittent; the episodes are contrasted with a continuous condition.

[1887] **Burton.** Margin h: “Laurentius cap. 4. de mel.” Laurentius, On Melancholy, chapter 4.

[1888] **Editor.** “Enthusiasts” means people claiming divine inspiration, not simply keen or eager people. “Extaticall” refers to trance or rapture; “dæmoniacall” to supposed demonic possession. Lycanthropy is the reported condition of believing oneself a wolf or behaving as one. Burton reports rival classifications without separating them into modern medical categories.

Original text 1651	Modern English
The most received division is into three kindes. The first proceeds from the sole fault of the Brain, and is called Head melancholy: the second sympathetically proceeds from the whole body, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called Mesenterium named Hypocondriacal, or windy Melancholy, which [1889]Laurentius subdivides into three parts, from those three Members, Hepatick, Splenatick, Meseraick.	The most widely accepted division is into three kinds. The first arises solely from a disorder of the brain and is called head melancholy. The second arises through the influence of the whole body, when the entire temperament is melancholic. The third arises from the abdominal organs—the liver, spleen or membrane called the mesentery—and is named hypochondriacal or windy melancholy. Laurentius subdivides it according to those three organs into hepatic, splenic and mesenteric melancholy.[1890]
Source page 35–36 Love melancholy, which Avicenna calls Ilishi: and Lycanthropia, which he cals Cucubuthe, are commonly included in head Melancholy: but of this last, which Gerardus de Solo cals Amoreos, and most Knight melancholy, with that of Religious melancholy, Virginum, & Viduarum, maintained by Rod. a Castro and Mercatus, and the other kinds of Love melancholy, I will speak apart by themselves in my third Partition.	Love melancholy, which Avicenna calls Ilishi, and lycanthropy, which he calls Cucubuthe, are commonly included in head melancholy. But love melancholy, which Gerardus de Solo calls Amoreos and most call knight's melancholy, together with religious melancholy, the melancholy of virgins and widows described by Rodericus a Castro and Mercatus, and the other kinds of love melancholy, I shall discuss separately in my Third Partition.[1891]
Source page 36 The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.	The three preceding species are the subject of my present discussion. I shall dissect them and treat all their causes, symptoms and cures, together and separately, so that everyone affected by this disease in any degree may know how to examine it in himself and apply remedies.

[1889] **Burton.** Margin i: "Cap. 13." Chapter 13.

[1890] **Editor.** The threefold scheme distinguishes a disorder originating in the brain, one affecting the brain through the body's general temperament, and one arising from the abdominal organs. "Windy" refers to wind or vapours. Hepatic, splenic and mesenteric mean associated with the liver, spleen and mesentery respectively.

[1891] **Editor.** Although "this last" follows lycanthropy, Amoreos, "Knight melancholy" and the Third Partition point back to love melancholy; the modern text names it to clarify the antecedent. Compare Part 3, Section 2, Member 1, Subsection 2, printed p. 444, where Burton calls love before marriage "Heroicall melancholy." The medical forms Ilishi, Cucubuthe and Amoreos, and the source history of "Knight melancholy," remain unverified. Virginum et viduarum means "of virgins and widows."

Original text 1651	Modern English
It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptomes, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; & so often intermixt with other diseases, that the best experienced have been plunged.	It is difficult, I confess, to distinguish these three species from one another and describe their respective causes, symptoms and cures. They are so often confused with one another and so closely related that even the most exact physicians can scarcely tell them apart. They are also so often mixed with other diseases that the most experienced physicians have been baffled.
Montanus consil. 26. names a patient that had this disease of Melancholy & Caninus Appetitus both together: And consil. 23. with Vertigo. [1892]Iulius Cæsar Claudinus with Stone, Gout, Jandice. Trincavellius with an Ague, Jandice, Caninus Appetitus, &c. [1893]Paulus Regoline, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde of Melancholy to refer it.	Montanus, in consultation 26, mentions a patient who had melancholy and ravenous hunger together, and in consultation 23, melancholy with vertigo. Julius Caesar Claudinus describes it with stone, gout and jaundice; Trincavellius with fever, jaundice, ravenous hunger and so forth. Paulus Regoline, a distinguished doctor of his day, was consulted about such a case and found the tangle of symptoms so bewildering that he did not know which kind of melancholy it belonged to.[1894]
[1895]Trincavellius, Fallopius, and Francanzanus, famous doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, Trincavellius being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke.	Trincavellius, Fallopius and Francanzanus, famous physicians in Italy, were all consulted about the same patient at the same time and gave three different opinions. Elsewhere, asked for his view of a melancholic young man whom he had been called to see, Trincavellius frankly admitted that the man was indeed melancholic but that he did not know which kind to assign him to. His seventeenth consultation contains a similar disagreement about a melancholic monk.

[1892] **Burton.** Margin l: “480. & 116. consult. consil. 12.” These numerals are clear in the 1651 scan, with the body marker before Julius Caesar Claudinus. Their allocation among the adjacent authors and consultations remains unverified.

[1893] **Burton.** Margin m: “Hildisheim. spicel. 2. fol. 166.” Hildesheim, Spicilegium 2, folio 166.

[1894] **Editor.** Caninus appetitus literally means “dog-like appetite,” rendered “ravenous hunger.” “Stone” denotes calculous disease without specifying a site. These are reported consultation cases; the compressed marginal numerals have not been resolved into reliable source locations.

[1895] **Burton.** Margin n: “Trincavellius tom. 2. consil. 15. & 16.” Trincavellius, volume 2, consultations 15 and 16.

Original text 1651	Modern English
The symptomes, which others ascribe to misaffected parts and humors, [1896]Herc. de Saxonia attributes wholly to distempered spirits, & those immaterial, as I have said. Sometimes they cannot well discerne this Disease from others. In Reinerus Solinanders counsels, Sect. consil. 5. he and Dr. Brande both agreed, that the patients disease was hypocondriacal melancholy. Dr. Matholdus said it was Astma, and nothing else.	The symptoms that others attribute to disordered organs and humours, Hercules de Saxonia attributes entirely to disordered spirits, and those immaterial, as I have said. Sometimes physicians cannot readily distinguish this disease from others. In Reinerus Solenander's consultations, section, consultation 5, he and Dr Brande agreed that a patient had hypochondriacal melancholy. Dr Matholdus said it was asthma and nothing else.[1897]
[1898]Solinander and Guarionius, lately sent for to the melancholy Duke of Cleve, with others could not define what species it was, or agree amongst themselves. The species are so confounded, as in Cæsar Claudinus his 44. consultation for a Polonian Count, in his judgment [1899]he laboured of head melancholy, and that which proceeds from the whole temperature both at once. I could give instance of some that have had all three kindes semel & simul, and some successively.	Solenander and Guarionius, recently called with other physicians to the melancholic Duke of Cleves, could neither determine the species nor agree among themselves. The species are so entangled that in Caesar Claudinus's forty-fourth consultation, concerning a Polish count, he judged that the patient suffered at once from head melancholy and from the kind arising from the whole temperament. I could give examples of people who have had all three kinds at once, and others who have had them successively.

[1896] **Burton.** Starred margin: "cap. 13 tract. posth. de melan." Posthumous Treatise on Melancholy, chapter 13.

[1897] **Editor.** "Sect. consil. 5." lacks a section number in this printing and is not silently completed. The disagreement with Matholdus is retained as Burton reports it; the underlying consultations and the spelling of personal names still need comparison with their editions.

[1898] **Burton.** Margin o: "Guarion. cons. med. 2." Guarionius, Medical Consultations, 2.

[1899] **Burton.** Margin p: "Laboravit per essentiam, & à toto corpore." He suffered from the disease in itself and from the whole body.

Original text 1651	Modern English
So that I conclude of our melancholy species, as [1900]many Politicians do of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so [1901]Polybius enformeth us) as the Lacedæmonian, the Roman of old, German now, and many others.	So I conclude about our species of melancholy as many political writers do about their pure forms of government. Monarchies, aristocracies and democracies are most prominent in theory, but in practice they are modified and usually mixed, as Polybius tells us: the Spartan and ancient Roman states, the German state today, and many others.[1902]
Source page 36–37 What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of several kindes apart; to make any certainty or distinction among so many casualties, distractions, when seldome two men shall be like affected per omnia?	What physicians say in their books about distinct species matters little, since these are usually mixed in their patients' bodies. Amid such obscurity, variety and confused combinations of symptoms and causes, how difficult it is to discuss the several kinds separately, or establish anything certain and distinct among so many contingencies and complications, when scarcely two people are affected alike in every respect!
Source page 37 'Tis hard, I confess, yet nevertheless I will adventure through the midst of these perplexities, & led by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the Causes.	It is hard, I confess. Nevertheless, I shall venture into these perplexities and, guided by the thread supplied by the best writers, find my way out of this labyrinth of doubts and errors and proceed to the causes.[1903]

[1900] **Burton.** Starred margin: "Machiavel, &c. Smithus de rep. Angl. cap. 8. lib. 1. Buscoldus discur. polit. discurs. 5. cap. 7. Arist. l. 3. polit. cap. ult. Keckerm. alii, &c." Machiavelli, etc.; Smith, On the English Commonwealth, book 1, chapter 8; Buscoldus, Political Discourses, discourse 5, chapter 7; Aristotle, Politics, book 3, final chapter; Keckermann and others.

[1901] **Burton.** Starred margin: "Lib. 6." Book 6.

[1902] **Editor.** Compare Polybius, Histories 6.3 and 6.11–18, on the mixed constitutions of Sparta and Rome. Burton extends the comparison to the German polity of his own time. "Temperate" here means modified or blended, not mild in temperament. Pure diagnostic kinds, like pure constitutions, are easier to separate in theory than in practice.

[1903] **Editor.** "Clue" originally means a ball of thread. The phrase evokes the thread used to escape a labyrinth and gives Burton an image for following earlier writers through competing explanations. This completes Section 1 of the First Partition; Section 2 turns to causes.

Original text 1651	Modern English
SECT. II. MEMB. 1. SUBSEC. 1. Causes of Melancholy. God a cause.	**SECTION 2 MEMBER 1 SUBSECTION 1 Causes of melancholy God as a cause**
It is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes, so [1904]Galen prescribes Glauco: and the common experience of others confirms, that those cures must be unperfect, lame, and to no purpose, wherein the causes have not first been searched, as [1905]Prosper Calenius well observes in his tract de atra bile to Cardinal Cæsius.	It is useless to speak of cures or think of remedies until we have considered the causes: this is Galen's advice to Glaucon. The common experience of others confirms that treatments must be incomplete, deficient and ineffective when the causes have not first been investigated, as Prosper Calenius rightly observes in his treatise On Black Bile, addressed to Cardinal Cesi.
Insomuch that [1906]Fernelius puts a kinde of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not throughly root out: sublatâ causâ tollitur effectus, as the saying is, if the cause be removed, the effect is likewise vanquished.	Indeed, Fernel makes knowledge of the causes a kind of necessity: without it, no disease can be cured or prevented. Empirical practitioners may relieve a disease, and sometimes give help, but cannot root it out completely.[1907] As the saying goes, "Remove the cause and the effect disappears": once the cause is removed, the effect is overcome as well.

[1904] **Burton.** Margin q: "Primo artis curativæ." Book 1 of the art of healing; the body identifies Galen's work addressed to Glaucon.

[1905] **Burton.** Margin r: "Nostri primùm sit propositi affectionum causas indagare; res ipsa hortari videtur, nam alioqui earum curatio manca et inutilis esset." Let our first purpose be to investigate the causes of disorders; the subject itself seems to urge this, since otherwise their treatment would be deficient and useless.

[1906] **Burton.** Margin s: "Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet." Pathology 1.11: knowledge of causes is especially necessary for physicians; without it disease can neither be cured nor prevented.

[1907] **Editor.** "Empericks" are practitioners relying on experience or particular remedies rather than a systematic account of causes. Burton's contrast is between schools of medicine, not between modern evidence-based medicine and untested treatment.

Original text 1651	Modern English
It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such [1908]variety to say what the beginning was. [1909]He is happy that can performe it aright. I will adventure to guess as neer as I can, and rip them all up, from the first to the last, generall and particular, to every species, that so they may the better be descried.	I admit that it is extremely difficult to distinguish these causes and their origins, and, amid such variety, to say where the disease began. Happy is the person who can do this correctly. I shall venture to come as close as I can, laying them all open, from first to last, general and particular, for every kind of the disease, so that they may be more clearly understood.
Generall causes, are either supernaturall, or naturall. Supernaturall are from God and his angels, or by Gods permission from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples & testimonies of holy Scriptures make evident unto us, Ps. 107.17. Foolish men are plagued for their offence, and by reason of their wickedness.	General causes are either supernatural or natural. Supernatural causes come from God and his angels, or, with God's permission, from the devil and his servants. Many examples and testimonies in Holy Scripture make it clear to us that God himself causes disease to punish sin and satisfy his justice: Psalm 107:17, "Foolish people are afflicted for their offences and because of their wickedness."[1910]
Gehazi was strucken with leprosie, 2 Reg. 5.27. Iehoram with dysentery and flux, and great diseases of the bowels, 2 Chron. 21.15. David plagued for numbring his people, 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psalme 127.12. He brought down their heart through heaviness. Deut. 28.28. He stroke them with madness, blindness, and astonishment of heart.	Gehazi was struck with leprosy, 2 Kings 5:27; Jehoram with dysentery, diarrhoea and severe bowel disease, 2 Chronicles 21:15; David with a plague for taking a census of his people, 1 Chronicles 21. Sodom and Gomorrah were swallowed up. And this particular disease is expressly mentioned in Psalm 107:12: "He brought their hearts low through distress"; and in Deuteronomy 28:28: "He struck them with madness, blindness and bewilderment of heart."[1911]

[1908] **Burton.** Margin t: "Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit. Melanelius è Galeno." The disease has such variety and diversity that it is not easy to discern where it began. Melanelius, from Galen.

[1909] **Burton.** Margin u: "Felix qui potuit rerum cognoscere causas." Happy is he who has been able to know the causes of things. Virgil, Georgics 2.490.

[1910] **Editor.** This subsection presents Burton's theological explanation of illness. The claim that melancholy punishes sin is part of his historical argument; it is not a medical conclusion of this edition.

[1911] **Editor.** The original prints "Psalme 127.12"; the passage is Psalm 107:12, corrected in the modern column. "2 Reg." means 2 Kings; "1 Par." means 1 Chronicles, from Paralipomenon. "Astonishment" here means bewilderment or terror. Burton groups different biblical afflictions under his broad account of melancholy.

Original text 1651	Modern English
[1912]An evil spirit was sent by the Lord upon Saul, to vex him. [1913]Nebuchadnezzar did eat grass like an oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. Lycurgus, because he cut down the Vines in the country, was by Bacchus driven into madness: so was Pentheus and his mother Agave for neglecting their sacrifice.	An evil spirit was sent upon Saul by the Lord to torment him. Nebuchadnezzar ate grass like an ox, and his mind became like that of the beasts of the field. Pagan stories are full of such punishments. Bacchus drove Lycurgus mad because he cut down the vines in the country; Pentheus and his mother Agave were likewise driven mad for neglecting their sacrifice.
[1914]Censor Fulvius ran mad for untiling Iuno's Temple, to cover a new one of his own, which he had dedicated to Fortune, [1915]and was confounded to death, with grief and sorrow of heart. When Xerxes would have spoiled [1916]Apollo's Temple at Delphos, of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000. men dead, the rest ran mad. [1917]A little after, the like happened to Brennus, lightning, thunder, Earthquakes, upon such a sacrilegious occasion.	The censor Fulvius went mad after taking the roof tiles from Juno's temple to cover a new temple of his own, dedicated to Fortune; grief and anguish overwhelmed him and brought him to his death. When Xerxes tried to plunder Apollo's temple at Delphi of its immense riches, terrible thunder came from heaven and struck four thousand men dead; the rest went mad. A little later, Brennus met with lightning, thunder and earthquakes on a similarly sacrilegious undertaking.[1918]

[1912] **Burton.** Margin x: "1 Sam 16.14." First Samuel 16:14.

[1913] **Burton.** Margin y: "Dan. 5.21." Daniel 5:21.

[1914] **Burton.** Margin z: "Lactant. instit. lib. 2. cap. 8." Lactantius, Divine Institutes 2.8.

[1915] **Burton.** Margin a: "Mente captus, & summo animi mærore consumptus." Deprived of reason and consumed by extreme grief of mind.

[1916] **Burton.** Margin *: "Munster. cosmog. lib. 4. cap. 43. de cœlo substernebantur, tanquam insani de saxis præcipitati &c." Münster, Cosmography 4.43: they were struck down from heaven, hurled from the rocks as if mad, and so on. The compressed Latin is retained as printed; its precise relation to Münster awaits collation.

[1917] **Burton.** Margin b: "Livius lib. 38." Livy, book 38.

[1918] **Editor.** These examples combine myth, sacred history and reported punishment for sacrilege. Lactantius, Divine Institutes 2.8, relates Fulvius's removal of Juno's roof tiles, loss of reason and fatal grief; he also mentions the loss of two sons, which Burton omits. Xerxes and Brennus belong roughly two centuries apart, so "a little later" is loose chronology. Münster's account, the figure of four thousand and the precise support in Livy remain unverified.

Original text 1651	Modern English
Source page 37–38 If we may believe our Pontificiall Writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their Saints. How [1919]Clodoveus sometime King of France, the son of Dogebert, lost his wits for uncovering the body of S. Denis: and how a [1920]sacrilegious Frenchman, that would have stolne away a silver image of S. John, at Birgburge, became frantick on a suddain, raging, and tyrannizing over his own flesh:	If we may believe our papal writers, they tell us of many strange and extraordinary punishments of this kind inflicted by their saints.[1921] They tell how Clovis, once king of France, the son of Dagobert, lost his reason for uncovering the body of Saint Denis; and how a sacrilegious Frenchman who tried to steal a silver image of Saint John at Birgburg suddenly went mad, raging and savaging his own flesh;
Source page 38 Of a [1922]Lord of Rhadnor, that coming from hunting late at night, put his dogs into S. Avans Church, (Llan Avan they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly strucken blinde. Of Tyridates an [1923]Armenian King, for violating some holy Nuns, that was punished in like sort, with loss of his wits.	of a lord of Radnor who, returning late at night from hunting, put his dogs in Saint Avan's church, which they called Llan Avan, and, rising early the next morning as hunters do, found all his dogs mad and himself suddenly struck blind; and of Tiridates, an Armenian king, who was similarly punished with the loss of his reason for violating some holy nuns.[1924]

[1919] **Burton.** Margin b on the new page: "Gaguin. l. 3. c. 4. quod Dionysii corpus discooperuerat, in insaniam incidit." Gaguin 3.4: because he had uncovered the body of Denis, he fell into madness.

[1920] **Burton.** Margin c: "Idem lib. 9. sub. Carol. 6. sacrórum contemptor, templi foribus effractis, dum D. Johannis argenteum simulachrum rapere contendit, simulachrum aversa facie dorsum ei versat, nec mora sacrilegus mentis inops, atque in semet insaniens in proprios artus desævit." The same author, book 9, under Charles VI: a despiser of sacred things broke the temple doors and tried to steal a silver image of Saint John; the image turned its face away and its back towards him. Immediately the sacrilegious man lost his reason and, raging against himself, attacked his own limbs.

[1921] **Editor.** "Pontificiall" and "Papists" refer polemically to Roman Catholic writers and believers. Burton's scepticism about their saints' miracles accompanies his own strong belief in divine punishment; the contrast is part of his Protestant argument.

[1922] **Burton.** Margin d: "Giraldus Cambrensis lib. 1. c. 1. Itinerar. Cambriæ." Gerald of Wales, Journey Through Wales 1.1. The marginal citation is attached here by context; no distinct d anchor is legible beside the Radnor story in this scan.

[1923] **Burton.** Margin e: "Delrio tom. 3. lib. 6. sect. 3. quæst. 3." Del Rio, volume 3, book 6, section 3, question 3.

[1924] **Editor.** Gerald of Wales, Journey Through Wales 1.1, tells the Radnor story and specifies that the lord spent the night in the church with his hounds. "Violating" the nuns can imply sexual assault or profanation; Burton's wording is retained without assigning a more specific act than this passage establishes.

Original text 1651	Modern English
But Poets and Papists may go together for fabulous tales; let them flee their own credits: Howsoever they faine of their Nemesis, and of their Saints, or by the devils means may be deluded; we finde it true, that ultor à tergo Deus, [1925]He is God the avenger, as David stiles him: and that it is our crying sins that pull this and many other maladies on our own heads.	But poets and papists may be classed together as tellers of fables; let them put their own credit at risk.[1926] Whatever stories they invent about their Nemesis and their saints, or however the devil may deceive them, we find it true that "God the avenger follows close behind." "He is God the avenger," as David calls him; and it is our flagrant sins that bring this and many other diseases down upon our own heads.
That he can by his Angels, which are his Ministers, strike and heal (saith [1927]Dionysius) whom he will; that he can plague us by his Creatures, Sun, Moone, and Stars, which he useth as his instruments, as a Husbandman (saith Zanchius) doth an Hatchet: Hail, Snow, Windes, &c.	Through his angels, who are his servants, he can strike and heal whomever he chooses, says Dionysius.[1928] He can afflict us through his creations—the sun, moon and stars—which he uses as tools, as a farmer uses a hatchet, says Zanchi; through hail, snow, winds and so on:
[1929]Et conjurati veniunt in classica venti:	And the winds, sworn allies, answer the battle trumpets:

[1925] **Burton.** Margin f: "Psal. 44.1." The wording about God the avenger points to Psalm 94:1, not 44:1; the printed number is retained here.

[1926] **Editor.** The scan reads "flee their own credits." The modern rendering takes this as an appeal to the narrators' own reputations or credibility; the precise idiom or possible printing error remains unresolved. Nemesis is the personification of divine retribution.

[1927] **Burton.** Margin g: "Lib. 8. cap. de Hierar." The printed reference is retained. It points to the discussion of heavenly powers associated with Dionysius; the numbering requires collation.

[1928] **Editor.** Dionysius is the author conventionally called Pseudo-Dionysius, whose writings on celestial hierarchies circulated under the name of Dionysius the Areopagite. "Husbandman" means farmer; "Ministers" means agents or servants.

[1929] **Burton.** Margin h: "Claudian." The verse is Claudian, On the Third Consulship of Honorius 98. The compared Latin text reads ad classica, "at the trumpet calls," where Burton prints in classica. The original column preserves Burton's variant.

Original text 1651	Modern English
as in Ioshuas time, as in Pharaohs reign in Egypt; they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out with Iulian the Apostate, Vicisti Galilæe: or with Apollo's Priest in [1930]Chrysostome, O cœlum! ô terra! unde hostis hic? What an enemy is this?	as in Joshua's time, as in Pharaoh's reign in Egypt. They are simply so many agents carrying out his justice. He can humble the proudest spirits and make them cry out with Julian the Apostate, "You have conquered, Galilean!" or with Apollo's priest in Chrysostom, "O heaven! O earth! Where has this enemy come from?" What an enemy is this![1931]
And pray with David, acknowledging his power, I am weakned and sore broken, I roar for the grief of mine heart, mine heart panteth, &c. Psal. 38.8. O Lord rebuke me not in thine anger, neither chastise me in thy wrath, Ps. 38.1. Make me to hear joy and gladness, that the bones which thou hast broken, may rejoyce, Psal. 51.8. & verse 12. Restore to me the joy of thy salvation, and stablish me with thy free spirit.	And make them pray with David, acknowledging his power: "I am weak and utterly broken; I cry aloud from the anguish of my heart; my heart pounds," and so on, Psalm 38:8. "O Lord, do not rebuke me in your anger or punish me in your wrath," Psalm 38:1. "Let me hear joy and gladness, so that the bones you have broken may rejoice," Psalm 51:8; and verse 12, "Restore to me the joy of your salvation, and sustain me with your generous spirit."[1932]
For these causes belike [1933]Hippocrates would have a Physician take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by Fran: Valesius de sacr. philos. cap. 8. [1934]Fernelius, and [1935]I. Cæsar Claudinus, to whom I refer you, how this place of Hippocrates is to be understood.	For these reasons, presumably, Hippocrates would have a physician pay particular attention to whether a disease comes from a divine, supernatural cause or follows the course of nature. How this passage in Hippocrates should be understood is discussed further by Francisco Vallés in chapter 8 of his Sacred Philosophy, by Fernel and by Giovanni Cesare Claudini; I refer you to them.

[1930] **Burton.** Margin i: "De babilâ Martyre." On the martyr Babylas; the citation refers to Chrysostom's account of the silencing of Apollo's oracle.

[1931] **Editor.** "Galilean" addresses Christ. Julian's reported dying words belong to the Christian tradition about the emperor, who rejected Christianity; they are not presented here as independently authenticated speech. Burton's following allusion concerns Apollo's oracle and the martyr Babylas.

[1932] **Editor.** The first quotation combines Psalm 38:8 with "my heart panteth" from verse 10. The "free spirit" in Psalm 51:12 is rendered "generous spirit," preserving the older sense of free as willing or liberal, rather than freedom from restraint.

[1933] **Burton.** Margin k: "Lib. cap. 5. prog." The abbreviated reference to the Prognostics is retained as printed; its numbering and Burton's interpretation require collation.

[1934] **Burton.** Margin l: "Lib. 1. de Abditis rerum causis." Book 1 of On the Hidden Causes of Things.

[1935] **Burton.** Margin m: "Respons. med. 12. resp." Medical Responses, response 12.

Original text 1651	Modern English
Paracelsus is of opinion, that such spiritual diseases (for so he cals them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: Non est reluctandum cum Deo. When that monster-taming Hercules overcame all in the olympicks, Iupiter at last in an unknown shape wrestled with him; the victory was uncertain, till at length Iupiter descryed himself, and Hercules yielded. No striving with supreme powers.	Paracelsus believes that such spiritual diseases—for so he calls them—must be cured by spiritual means, and by no others. Ordinary means will do no good in such cases: "There must be no struggling against God." When the monster-taming Hercules defeated everyone at the Olympic games, Jupiter finally wrestled with him in an unfamiliar shape. The outcome was uncertain until Jupiter at last revealed himself, and Hercules yielded. There is no contending with supreme powers.
Nil juvat immensos Cratero promittere montes,	It is no use promising Craterus enormous mountains of wealth,[1936]
Physicians and Physick can do no good, [1937]we must submit our selves under the mighty hand of God, acknowledg our offences, call to him for mercy. If he strike us, una eademque manus vulnus opemque feret, as it is with them that are wounded with the spear of Achilles, he alone must help; otherwise our diseases are incurable, and we not to be relieved.	Physicians and medicine can do no good: we must submit ourselves beneath the mighty hand of God, acknowledge our offences and call on him for mercy. If he strikes us, "one and the same hand will bring the wound and its relief." As with those wounded by Achilles' spear, he alone must help; otherwise our diseases cannot be cured, and we cannot be relieved.[1938]

[1936] **Editor.** An adaptation of Persius, Satire 3.65, whose text asks what use there is in promising Craterus great mountains. Craterus stands for the physician; the mountains are extravagant promised payment. Burton changes the wording to fit his claim about divine causes.

[1937] **Burton.** Margin *: "1 Pet. 5.6." First Peter 5:6.

[1938] **Editor.** Compare Ovid, Remedies for Love 43–48: the teacher who wounded also provides a cure, followed by the spear that healed the wound it had made. Burton adapts this motif to God. In the associated story, Achilles' spear both wounds and cures Telephus.

Original text 1651	Modern English
Source page 39 **SUBSEC. 2.** **A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.**	**SUBSECTION 2** **A digression on the nature of spirits** **Evil angels or devils and how they cause melancholy**
How far the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of Spirits.	How far the power of spirits and devils extends, and whether they can cause this or any other disease, is a serious question worth considering. To make it better understood, I shall briefly digress on the nature of spirits.
And although the question be very obscure, according to [1939]Postellus, full of controversie and ambiguity: beyond the reach of humane capacity, fateor excedere vires intentionis meæ, saith [1940]Austin, I confess I am not able to understand it, finitum de infinito non potest statuere, we can sooner determine with Tully de nat. deorum, quid non sint, quam quid sint,	The question is extremely obscure—full of controversy and uncertainty, according to Postel—and beyond human understanding. "I confess that it exceeds the powers of my inquiry," says Augustine; I admit that I cannot understand it.[1941] The finite cannot pass judgement on the infinite. With Cicero, in On the Nature of the Gods, we can more readily determine what spirits are not than what they are.
our subtle Schoolmen, Cardans, Scaligers, profound Thomists, Fracastoriana & Ferneliana acies, are weak, dry, obscure, defective in these mysteries: and all our quickest wits, as an owles eyes at the Suns light, wax dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point.	Our subtle scholastics, our Cardanos and Scaligers, our profound Thomists, the penetrating intellects of Fracastoro and Fernel, are weak, barren, obscure and inadequate when faced with these mysteries. All our sharpest minds grow dim, like an owl's eyes in sunlight, and cannot grasp them. Yet, as with the other subjects, I shall venture to say something about this one.[1942]

[1939] **Burton.** Margin n: "Lib. 1. c. 7. de orbis concordia. In nulla re major fuit altercatio, major obscuritas, minor opinionum concordia, quàm de dæmonibus & substantiis separatis." On the Concord of the World 1.7: on no subject has there been greater dispute, greater obscurity or less agreement of opinions than on demons and separate substances.

[1940] **Burton.** Margin *: "Lib. 3. de Trinit. cap. 1." On the Trinity 3.1.

[1941] **Editor.** Augustine, On the Trinity 3.1.5, declines to decide precisely how angels assume or transform visible bodies. Burton broadens that local admission of uncertainty into a warning about the limits of inquiry into spirits.

[1942] **Editor.** "Schoolmen" means scholastic theologians and philosophers; Thomists follow Thomas Aquinas. The Latin acies suggests penetrating sight or intellectual sharpness. The plurals "Cardans" and "Scaligers" treat those writers as examples of an intellectual type.

Original text 1651	Modern English
In former times, as we reade Acts. 23. the Sadduces denied that there were any such Spirits, Devils, or Angels. So did Galen the Physitian, the Peripateticks, even Aristotle himself, as Pomponatius stoutly maintains, and Scaliger in some sort grants. Though Dandinus the Jesuit, com. in lib. 2. de anima, stifly denies it;	In former times, as we read in Acts 23, the Sadducees denied the existence of such spirits, devils or angels. So did the physician Galen, the Peripatetics and even Aristotle himself, as Pomponazzi firmly maintains and Scaliger to some extent concedes—although the Jesuit Dandini strongly denies this in his commentary on book 2 of On the Soul.[1943]
substantiæ separatæ and intelligences, are the same which Christians call Angels, and Platonists Devils, for they name all the Spirits, dæmones, be they good or bad Angels, as Iulius Pollux Onomasticon, lib. 1. cap. 1. observes. Epicures and Atheists are of the same minde in generall, because they never saw them.	Separate substances and intelligences are the same beings that Christians call angels and Platonists call demons: they give all spirits the name daimones, whether good or evil angels, as Julius Pollux observes in book 1, chapter 1 of his Onomasticon. Epicureans and atheists generally share the view that they do not exist, because they have never seen them.[1944]
Plato, Plotinus, Porphyrius, Iamblicus, Proclus, insisting in the steps of Trismegistus, Pythagoras and Socrates, make no doubt of it: Nor Stoicks, but that there are such spirits, though much erring from the truth.	Plato, Plotinus, Porphyry, Iamblichus and Proclus, following in the footsteps of Trismegistus, Pythagoras and Socrates, have no doubt that such spirits exist. Neither do the Stoics, although they stray far from the truth.

[1943] **Editor.** The explicit biblical statement is Acts 23:8. Peripatetics are followers of Aristotle. Burton reports a dispute about whether Aristotelian separate intelligences amount to angels; the sentence should not be taken as an uncontested account of Aristotle's beliefs.

[1944] **Editor.** The Greek daimōn can designate a divine or intermediary spirit and need not mean an evil devil. "Separate substances" are beings conceived as existing apart from matter; "intelligences" are intellectual beings. Here "of the same mind" resumes denial of spirits, rather than the immediately preceding classification.

Original text 1651	Modern English
Concerning the first beginning of them, the [1945]Thalmudists say that Adam had a wife called Lilis, before he marryed Eve, and of her he begat nothing but Devils. The Turks [1946]Alcoran is altogether as absurd and ridiculous in this point: but the Scripture informs us Christians; how Lucifer the chief of them with his associates, [1947]fell from heaven for his pride, and ambition;	As for their first origin, the Talmudists say that Adam had a wife called Lilith before he married Eve, and that by her he fathered nothing but devils.[1948] The Turks' Koran is just as absurd and ridiculous on this point.[1949] But Scripture informs us Christians how Lucifer, their chief, fell from heaven with his companions because of his pride and ambition;
created of God, placed in heaven, and sometimes an Angel of light, now cast down into the lower aeriall sublunary parts, or into Hell, and delivered into chains of darkness (2 Pet. 2.4.) to be kept unto damnation.	created by God, placed in heaven and once an angel of light, he is now cast down into the lower regions of air beneath the moon, or into hell, and "handed over to chains of darkness," 2 Peter 2:4, to be held until condemnation.[1950]

[1945] **Burton.** Margin o: "Pererius in Genesin. lib. 4. in cap. 3. v. 23." Pererius on Genesis, book 4, commenting on chapter 3, verse 23.

[1946] **Burton.** Margin p: "See Streozzius Cicogna omnifaria. Mag. lib. 2. c. 15. 10. 14. Aubsanus, Bredenbachius." The sequence of chapter numbers and the name read here as "Aubsanus" are retained provisionally from the scan; this compressed citation needs collation.

[1947] **Burton.** Margin q: "Angelus per superbiam separatus à Deo, qui in veritate non stetit. Austin." An angel separated from God through pride, who did not stand firm in the truth. Augustine.

[1948] **Editor.** "Lilis" is Lilith. A story of Lilith as Adam's first wife appears in the Alphabet of Ben Sira; the Talmud also contains distinct traditions about Adam fathering spirits. Burton's collective label "Thalmudists," mediated through Pererius, compresses these traditions and should not be read as a precise citation.

[1949] **Editor.** "Alcoran" is the Koran, or Qur'an. "The Turks" is Burton's habitual identification of Islam through the Ottoman world. His dismissive comparison is preserved as his own judgement; no particular Qur'anic verse is supplied.

[1950] **Editor.** "Sometimes" means formerly. "Sublunary" means below the moon, the lower, changeable region of the traditional cosmos. Second Peter 2:4 refers to sinning angels held for judgement; Burton joins it to the broader Christian account of Lucifer's fall.

Original text 1651	Modern English
Source page 39–40 There is a foolish opinion which some hold, that they are the [1951]souls of men departed; good and more noble were deified, the baser groveled on the ground, or in the lower parts: and were devils, the which with Tertullian, Porphyrius the Philosopher, M. Tyrius ser. 27. maintaines. These spirits, he [1952]saith, which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as Dido threatned to persecute Æneas:	Some hold the foolish opinion that these spirits are the souls of the dead: the good and nobler souls were made gods, while the baser ones grovelled on the ground or in the lower regions and became devils. Tertullian, the philosopher Porphyry and Maximus of Tyre, in Discourse 27, maintain this. These spirits that we call angels and devils, he says, are nothing but the souls of the dead, who either help and support their surviving friends through love and pity, or persecute the enemies they hated, as Dido threatened to persecute Aeneas:
Source page 40 Omnibus umbra locis adero: dabis improbe pœnas.	Everywhere my ghost will haunt you; you villain, you will pay.[1953]
They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called boni and mali Genii by the Romans. Heroes, Lares, if good, Lemures or Larvæ if bad, by the Stoicks, governours of Countries, Men, Cities, saith [1954]Apuleius,	Others suppose that the higher powers appoint them to watch over people from birth, and to protect or punish them as they see fit. The Romans call them good and evil guardian spirits. The Stoics call the good ones Heroes or Lares, and the bad ones Lemures or Larvae: governors of countries, people and cities, says Apuleius.[1955]

[1951] **Burton.** Unlettered marginal heading at the foot of printed page 39: “Nature of Devils.” Placed here at the beginning of the discussion it labels.

[1952] **Burton.** Margin *: “Nihil aliud sunt Dæmones quàm nudæ animæ quæ corpore deposito priorem miserati vitam, cognatis succurrunt commoti misericordia, &c.” Demons are nothing but disembodied souls which, having laid aside the body and feeling pity for their former life, help their kin, moved by compassion, and so on.

[1953] **Editor.** Virgil, Aeneid 4.386. Dido threatens Aeneas with her continuing presence after death. The rendering is from the Latin printed by Burton.

[1954] **Burton.** Margin *: “De Deo Socratis.” On the God of Socrates.

[1955] **Editor.** Genii are attendant or tutelary spirits. Lares, Lemures and Larvae are Roman terms for classes of spirits or ghosts; their meanings overlap and vary. Burton’s compact classification is preserved without imposing a single uniform system on his several ancient authorities.

Original text 1651	Modern English
Deos appellant qui ex hominum numero juste ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgo admittuntur, ut in Ægypto Osyris, &c. Præstites, Capella calls them, which protected particular men as well as Princes,	"They call gods those who, having lived justly and wisely as human beings, are afterwards generally acknowledged as divinities and honoured by people with temples and ceremonies: Osiris in Egypt, for example." Capella calls them protecting spirits, who guard private individuals as well as princes.
Socrates had his Dæmonium Saturninum & ignium, which of all spirits is best, ad sublimes cogitationes animum erigentem, as the Platonists supposed; Plotinus his; and we Christians our assisting Angel, as Andreas Victorellus, a copious writer of this subject, Lodovicus de La-Cerda the Jesuit in his Voluminous Tract de Angelo Custode, Zanchius, and some Divines think. But this absurd Tenent of Tyreus, Proclus confutes at large in his book de Animâ & dæmone.	Socrates had his Saturnine and fiery spirit, the best of all spirits, which raises the mind to lofty thoughts, as the Platonists supposed;[1956] Plotinus had his; and we Christians have our assisting angel, as Andrea Vittorelli, who writes extensively on this subject, the Jesuit Luis de la Cerda in his lengthy treatise On the Guardian Angel, Zanchi and some theologians believe. But Proclus refutes this absurd doctrine of Maximus of Tyre at length in his book On the Soul and the Daemon.[1957]

[1956] **Editor.** "Saturnine" here belongs to a philosophical and astrological classification of spirits. It does not simply mean gloomy. The source prints ignium, "of fires"; the modern rendering understands it as "fiery," coordinated with Saturninum. The underlying citation needs collation.

[1957] **Editor.** "Tyreus" refers back to Maximus of Tyre. Burton's return to that "absurd doctrine" after a passage about guardian spirits leaves the immediate scope of the rejection ambiguous; it probably points back to spirits understood as departed human souls. The Proclus reference requires collation.

Original text 1651	Modern English
[1958]Psellus a Christian, and sometimes Tutor (saith Cuspinian) to Michael Parapinatus, Emperour of Greece, a great observer of the nature of Devils, holds they are [1959]corporeal, and have aeriall bodies, that they are mortall, live and dye, (which Martianus Capella likewise maintaines, but our Christian Philosophers explode) that they are [1960]nourished and have excrements,	Psellus, a Christian and formerly tutor, according to Cuspinian, to Michael Parapinaces, emperor of the Greeks, was a close observer of the nature of devils. He holds that they are corporeal and have bodies made of air; that they are mortal, live and die—a view Martianus Capella also maintains, but which our Christian philosophers reject—and that they take nourishment and produce excrement.[1961]
that they feele paine if they be hurt (which Cardan confirmes, and Scaliger justly laughs him to scorne for; Si pascantur aere, cur non pugnant ob puriorem aera? &c.) or stricken: and if their bodyes be cut, with admirable celerity they come together again.	They feel pain if injured or struck, a claim Cardano confirms and Scaliger rightly ridicules: “If they feed on air, why do they not fight for purer air?” and so on. If their bodies are cut apart, they join together again with astonishing speed.
Austin in Gen. lib. 3. lib. arbit. approves as much, mutata casu corpora in deteriorem qualitatem aëris spissioris, so doth Hierome, Comment. in epist. ad Ephes. cap. 3. Origen, Tertullian, Lactantius, and many ancient Fathers of the Church: That in their fall their bodyes were changed into a more aerial and gross substance.	Augustine, in On Genesis, book 3, and On Free Choice, supports a similar view: “Their bodies were changed by the fall into the inferior condition of denser air.” So do Jerome, in his commentary on chapter 3 of the Epistle to the Ephesians, Origen, Tertullian, Lactantius and many ancient Fathers of the Church: at their fall, their bodies were changed into a more airy and coarse substance.[1962]

[1958] **Burton.** Margin r: “He lived 500 years since.” Burton’s relative dating of Psellus is preserved; it belongs to the author’s own time.

[1959] **Burton.** Margin s: “Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aëria, tempore sempiterna.” Apuleius: spirits are living beings, subject to passions in soul, rational in mind, airy in body and everlasting in time. The margin has no clearly discernible s anchor; placed by context at “corporeal.” Its everlasting spirits do not agree with the adjacent claim that spirits are mortal.

[1960] **Burton.** Margin t: “Nutriuntur, et excrementa habent quod pulsata doleant solido percussa corpore.” They are nourished and have excrement; they feel pain when struck, being hit by a solid body. The Latin syntax is compressed, and the reading of its connective remains uncertain.

[1961] **Editor.** Psellus is Michael Psellus, the Byzantine writer; Michael VII was known as Parapinaces. “Corporeal” means having a body, even one imagined as made of air. “Explode” means reject or dismiss. Burton’s account moves among conflicting authorities; it does not give a single consistent doctrine of spirits.

[1962] **Editor.** The Latin says “denser air”; the following English says “more aerial and gross.” Both are retained rather than harmonized. “Gross” means coarse or dense. The abbreviated Augustine references and the list of supporting Fathers have not yet been collated.

Original text 1651	Modern English
Bodine lib. 4. Theatri Naturæ, and David Crusius Hermeticæ Philosophiæ lib. 1. cap. 4. by several arguments proves Angels and Spirits to be Corporeal: quicquid continetur in loco Corporeum est: At spiritus continetur in loco, ergo. Si Spiritus sunt quanti, erunt Corporei: At sunt quanti, ergo. Sunt finiti, ergo quanti, &c.	Bodin, in book 4 of his Theatre of Nature, and David Crusius, in book 1, chapter 4 of his Hermetic Philosophy, offer several arguments to prove that angels and spirits have bodies: "Whatever is contained in a place is corporeal. But a spirit is contained in a place; therefore it is corporeal. If spirits have dimensions, they must be corporeal. But they do have dimensions; therefore they are corporeal. They are finite, and therefore have dimensions," and so on.
Source page 40–41 Bodine goes farther yet, and will have these, [1963]Animæ separatæ genii, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moone, because that is the most perfect forme, quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum; therefore all spirits are corporeal he concludes, & in their proper shapes round.	Bodin goes further still. He holds that these disembodied souls, guardian spirits, angels and devils, and likewise the souls of the dead, if corporeal—as he strongly insists they are—must have some shape. That shape must be perfectly round, like the sun and moon, because this is the most perfect form: "It has no roughness, no indenting angles, no winding folds, no projections, but among perfect bodies is the most perfect." He therefore concludes that all spirits are corporeal and round in their natural shapes.

[1963] **Burton.** Unlettered citation beginning with a printed "4.": "4. Lib. 4. Theol. nat. fol. 535." Book 4, folio 535. The title abbreviation appears as "Theol. nat." in the margin; the body identifies Bodin's Theatrum naturæ. Placed at Bodin's argument by context.

Original text 1651	Modern English
Source page 41 That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves, that they are most swift in motion, can pass many miles in an instant, & so likewise [1964]transform bodies of others into what shape they please, and with admirable celerity remove them from place to place;	Most writers on this subject regard it as credible that spirits can assume other bodies made of air and every kind of shape at will; appear in whatever likeness they choose; move with extraordinary speed and cover many miles in an instant; and likewise transform the bodies of others into any shape they please and move them from place to place with astonishing speed;
(as the Angel did Habacuck to Daniel, and as Philip the Deacon was carried away by the Spirit, when he had baptized the Eunuch; so did Pythagoras and Apollonius remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, [1965]cause smels, savors, &c. deceive all the senses; most Writers of this subject credibly believe;	as the angel carried Habakkuk to Daniel, and as Philip the deacon was carried away by the Spirit after baptizing the eunuch. Pythagoras and Apollonius likewise transported themselves and others, among many similar feats.[1966] These writers also believe that spirits can show mortal eyes castles in the air, palaces, armies, apparitions, portents and other strange sights; produce smells, tastes and so on; and deceive all the senses.[1967]

[1964] **Burton.** Margin u: “Cyprianus in Epist. montes etiam et animalia transferri possunt: as the devill did Christ to the top of the Pinacle: and Witches are often translated. See more in Streozzius Cicogna. lib. 3. cap. 4. omnif. mag. Per aëra subducere & in sublime corpora ferre possunt, Biarmanus. Percussi dolent et uruntur, in conspicuos cineres, Agrippa, lib. 3. cap. de occul. Philos.” Cyprian, in an epistle: even mountains and living creatures can be transported; the following English examples mean bodily transport. Cicogna, Universal Magic 3.4; they can carry bodies through the air and raise them aloft, “Biarmanus” (name read provisionally); when struck they feel pain and are burnt into visible ashes, Agrippa, book 3 of Occult Philosophy (chapter number omitted in print).

[1965] **Burton.** Margin *: “Agrippa. de occult. Philos. lib. 3. cap. 18.” Agrippa, Occult Philosophy 3.18.

[1966] **Editor.** Habakkuk’s transportation appears in Bel and the Dragon 33–39, an addition to Daniel; Philip’s is in Acts 8:39. Apollonius is Apollonius of Tyana. Burton places biblical and philosophical wonder stories beside one another as examples of rapid bodily transport.

[1967] **Editor.** “Savors” means tastes or flavours; the long s can resemble f in the scan. “Spectrums” are apparitions, and “prodigies” are extraordinary portents. “Credibly believe” is understood here as accepting these accounts as credible, not as an independent verification of them.

Original text 1651	Modern English
and that they can foretell future events, and do many strange miracles. Iunos image spake to Camillus, and Fortunes statue to the Romane matrons, with many such. Zanchius, Bodine, Spondanus and others are of opinion that they cause a true Metamorphosis, as Nabuchadnezer was really translated into a beast, Lots wife into a pillar of Salt; Vlysses companions into Hogs and Dogs, by Circes charmes;	They believe, too, that spirits can foretell future events and perform many strange miracles. Juno's image spoke to Camillus, and Fortune's statue to the Roman matrons, among many such cases. Zanchi, Bodin, Spondanus and others think that spirits produce real transformations: Nebuchadnezzar was actually changed into a beast, Lot's wife into a pillar of salt, and Ulysses' companions into pigs and dogs by Circe's spells.
Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crowes, &c. Streozzius Cicogna hath many examples lib. 3. omnif. mag. cap. 4. & 5. which he there confutes, as Austin likewise doth de civ. Dei lib. 18.	They change themselves and others, as they turn witches into cats, dogs, hares, crows and so on. Strozzi Cicogna gives many examples in book 3, chapters 4 and 5 of his Universal Magic, and there refutes them; Augustine does the same in book 18 of The City of God.[1968]
That they can be seen when and in what shape, and to whom they will, saith Psellus, Tametsi nil tale viderim, nec optem videre, though he himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall [1969]prove more at large) with women and men.	Psellus says that they can be seen whenever they choose, in whatever form they choose and by whomever they choose—"although I have never seen anything of the kind, nor wish to see it." They sometimes have sexual intercourse with women and men, as I shall demonstrate more fully elsewhere.
Many will not believe they can be seene, and if any man shall say, sweare, and stifly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they accompt him a timorous foole, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they contemn him, laugh him to scorne, and yet Marcus of his credit told Psellus that he had often seen them.	Many people will not believe that spirits can be seen. If anyone says, swears and firmly insists that he has seen them, however sensible, wise, judicious and learned he may be, they consider him a timid fool, a melancholic simpleton, a weak-minded fellow, a dreamer, a sick man or a madman. They despise him and laugh him to scorn; yet Marcus assured Psellus on his word that he had often seen them.

[1968] **Editor.** Augustine, City of God 18.17–18, discusses apparent transformations into animals and denies that demons can truly change a human being's nature into that of a beast. His explanation allows deception of perception; it is not a blanket denial of every supernatural occurrence.

[1969] **Burton.** Margin x: "Part. 3. sect. 2. Mem. 1. Sub. 1. Love Melancholy." The reference agrees with Third Partition, Section 2, Member 1, Subsection 1, on the extent of love. Its discussion of incubi, succubi and intercourse between witches and devils appears at printed pp. 437–438, with objections continuing thereafter. Related passage: 3.2.1.1 (confirmed printed locator).

Original text 1651	Modern English
And Leo Suavius, a Frenchman, §. 8. in Commentar. l. 1. Paracelsi de vita longa, out of some Platonists will have the ayre to be as full of them as snow falling in the skies, and that they may be seen, and withall sets down the means how men may see them; Si irreverberatis oculis sole splendente versus cœlum continuaverint obtutus, &c. and saith moreover he tryed it, præmissorum feci experimentum, & it was true, that the Platonists said.	And the Frenchman Leo Suavius, in section 8 of his commentary on book 1 of Paracelsus's On Long Life, follows certain Platonists in holding that the air is as full of spirits as the sky is of falling snow, and that they can be seen. He also explains how people may see them: "If they keep their eyes steadily fixed upon the sky while the sun is shining," and so on. He adds that he tried it—"I tested the things just described"—and found the Platonists' statement true.[1970]
Paracelsus confesseth that he saw them divers times, and conferred with them, & so doth [1971]Alexander ab Alexandro, that he so found it by experience, when as before he doubted of it. Many deny it, saith Lavater de spectris, part. 1. c. 2. & part. 2. c. 11. because they never saw them themselves;	Paracelsus states that he saw them several times and talked with them; so does Alessandro d'Alessandro, who says that experience established what he had previously doubted. Many deny it, says Lavater in On Apparitions, part 1, chapter 2, and part 2, chapter 11, because they have never seen spirits themselves.
But as he reports at large all over his book, especially c. 19. part. 1. they are often seen and heard, & familiarly converse with men, as Lod. Vives assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and [1972]all travellers besides; in the West Indies and our Northerne climes, Nihil familiarius quam in agris & urbibus spiritus videre, audire qui vetent, jubeant, &c.	But as he reports at length throughout his book, especially in part 1, chapter 19, they are often seen and heard, and associate familiarly with human beings. Vives assures us of this; innumerable records, histories and testimonies demonstrate it in every age, time and place, as do all travellers. In the West Indies and our northern regions, "Nothing is more common than to see spirits in the countryside and towns, and to hear them forbidding and commanding," and so on.

[1970] **Editor.** Leo Suavius is the name used here for the commentator Jacques Gohory. Irreverberatis oculis suggests a steady or undiverted gaze; "steadily fixed" is an interpretive rendering. The report is part of Burton's history of alleged sightings. The printed Latin describing the experiment is read as præmissorum feci experimentum, "I tested the foregoing."

[1971] **Burton.** Margin y: "Genial. dierum. Ita sibi visum et compertum quum prius an essent ambigeret Fidem suam liberet." Miscellaneous Days: he had seen and ascertained this for himself, although previously he doubted their existence. Let him make good his word. Editor: The final clause is read as a jussive, leaving responsibility for the report with its author; liberare fidem means to make good one's word (Lewis and Short, s.v. libero, II.A.b). Its precise relationship to Alessandro's text has not been verified.

[1972] **Burton.** Margin z: "Li. 1. de verit. Fidei. Benzo. &c." Book 1 of On the Truth of the Faith; Benzoni, and others. The Vives citation is printed beside this later part of the sentence.

Original text 1651	Modern English
Hieronymus vita Pauli, Basil ser. 40. Nicephorus, Eusebius, Socrates, Sozomenus, [1973]Iacobus Boissardus in his tract de spirituum apparitionibus, Petrus Loyerus l. de spectris, Wierus l. 1. have infinite varity of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction.	Jerome in his Life of Paul, Basil in Sermon 40, Nicephorus, Eusebius, Socrates, Sozomen, Jean-Jacques Boissard in his treatise On Apparitions of Spirits, Pierre Le Loyer in his book On Apparitions, and Weyer in book 1 offer an endless variety of examples of such appearances of spirits. Anyone who still doubts may read them and find ample satisfaction.[1974]
Source page 41–42 One alone I will briefly insert. A noble man in Germany was sent Embassador to the King of Sueden (for his name, the time, and such circumstances, I refer you to Boissardus mine [1975]Author) after he had done his businesse, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works.	I shall briefly include just one example. A German nobleman was sent as ambassador to the king of Sweden—for his name, the date and similar details, I refer you to Boissard, my source. When his business was finished, he sailed to Livonia expressly to see those familiar spirits that are said to associate with people there and do their menial work.[1976]
Source page 42 Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, & brought him a Ring from her, which at his return non sine omnium admiratione, he found to be true; and so believed that ever after, which before he doubted of.	Among other things, one of them told him where his wife was, which room she was in, what she was wearing and what she was doing, and brought him a ring from her. On his return he found the account true, to everyone's considerable astonishment; and from then on he believed what he had previously doubted.

[1973] **Burton.** Margin *: "Lib. de Divinatione et magia." A book On Divination and Magic. Printed beside the Boissard reference; the relation between the titles still needs collation.

[1974] **Editor.** Socrates in this list is the church historian, not the Greek philosopher mentioned earlier. "Converse" means associate or have dealings with, as well as speak. The long catalogue records Burton's cited witnesses; it does not establish the reported apparitions as facts.

[1975] **Burton.** Margin a: "Cap.8. Transportavit in Livoniam cupiditate videndi, &c." Chapter 8: he crossed to Livonia out of a desire to see them, etc. The reference is to Boissard.

[1976] **Editor.** Livonia was a Baltic region embracing parts of present-day Latvia and Estonia. A "familiar" is an attending or companion spirit. Burton repeats Boissard's report; the narrative is not independent verification of the event.

Original text 1651	Modern English
Cardan l.19. de subtil. relates of his father Facius Cardan, that after the accustomed solemnities, An.1491.13. August, he conjured up 7. Devils in Greek apparel, about 40. years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (7. or 800. [1977]yeares)	Cardano, in book 19 of On Subtlety, relates that his father, Fazio Cardano, after performing the customary rites on 13 August 1491, summoned seven devils in Greek clothing. They appeared to him about forty years old, some ruddy in complexion and some pale. He asked them many questions, and they readily answered that they were spirits of the air, living and dying like humans, except that their lives were much longer —seven or eight hundred years.
they did as much excel men in dignity, as we do juments, and were as far excelled again of those that were above them: our [1978]governors and keepers they are moreover, which [1979]Plato in Critias delivered of old, and subordinate to one another, Ut enim homo homini, sic dæmon dæmoni dominatur, they rule themselves as well as us,	They surpassed humans in rank as much as we surpass beasts of burden, and those above them surpassed them by the same degree. Moreover, they are our rulers and guardians, as Plato taught long ago in the Critias, and they are subordinate to one another: "Just as one human rules another, so one spirit rules another." They govern their own kind as well as us.[1980]
and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-heards, & the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reveal them to men; & ruled and domineered over us, as we do over our horses; the best Kings amongst us, & the most generous spirits, were not comparable to the basest of them.	The lower spirits commonly held the sorts of posts that we assign to grooms, cowherds and the lowest among us, setting them over our livestock. We can no more understand their natures and duties than a horse can understand a human's. They knew everything but were not allowed to reveal it to people, and ruled and exercised authority over us as we do over our horses. Our best kings and noblest minds could not compare with the lowest of them.

[1977] **Burton.** Margin b: "Sic Hesiodus de Nymphis vivere dicit. 10 ætates phœnicum vel 9.7.20". Thus Hesiod says nymphs live ten phoenix lifetimes, or "9.7.20". The figures correspond to 9,720 in Plutarch, On the Failure of Oracles 11–12 (415c–416c). Cleombrotus obtains years by taking a "generation" as one year; Demetrius disputes this. Burton compresses a contested calculation, not an agreed lifespan.

[1978] **Burton.** Asterisked margin: "Custodes hominum & provinciarum, &c tanto meliores hominibus, quanto hi brutis animantibus." Guardians of people and provinces, etc., as much superior to humans as humans are to brute animals.

[1979] **Burton.** Asterisked margin: "Præsides, Pastores, Gubernatores hominum, et illi animalium." Presidents, shepherds and rulers of humans, as humans are of animals.

[1980] **Editor.** "Juments" are beasts of burden; "neat" means cattle. Plato, Critias 109b–c, compares gods tending human communities to shepherds tending flocks. Burton's much fuller hierarchy comes through his later authorities, not solely from that passage.

Original text 1651	Modern English
Sometimes they did instruct men, & communicate their skil, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit. Nihil magis cupientes (saith Lipsius, Phil. Stoicorum:) quam adorationem hominum.	Sometimes they taught people and shared their knowledge, rewarded and fostered them; at other times they frightened and punished them to keep them in awe, as they saw fit: "Desiring nothing more," says Lipsius in his Philosophy of the Stoics, "than human worship."
The same Author Cardan in his Hyperchen, out of the doctrine of Stoicks, wil have some of these Genii (for so he cals them) to be [1981]desirous of mens company, very affable, and familiar with them, as Dogs are; others again to abhor as serpents, and care not for them. The same belike Tritemius cals Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium:	The same author, Cardano, drawing on Stoic teaching in his Hyperchen, maintains that some of these genii, as he calls them, desire human company and are very friendly and familiar with people, like dogs; others, like serpents, loathe people and want nothing to do with them. Presumably these are the same beings Trithemius calls "fiery and sublunary spirits, who never descend to the lower regions, or have scarcely any dealings on earth."[1982]
[1983]Generally they far excel men in worth, as a man the meanest worme; though some of them are inferior to those of their own rank in worth, as the black guard in a Princes Court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.	Generally they far surpass humans in worth, as a human surpasses the humblest worm. Yet some are inferior in worth to others of their own kind, like the lowest servants in a prince's court, and even inferior to humans, just as some degraded, base creatures endowed with reason are surpassed by beasts.[1984]

[1981] **Burton.** Margin a: "Natura familiares ut canes hominibus, multi aversantur & abhorrent." Naturally familiar with humans, like dogs; many turn away from them and loathe them.

[1982] **Editor.** Genii is the plural of genius, a guardian or attendant spirit. Sublunary means below the moon. Burton's wording about "fiery and sublunary" beings that never descend is compressed; its attribution to Trithemius remains to be collated. The original title Hyperchen reappears below as Hipperchen.

[1983] **Burton.** Margin b: "Ab homine plus distant quam homo ab ignobilissimo verme, & tamen quidam ex his ab hominibus superantur ut homines à feris, &c." They are farther removed from humans than a human is from the lowest worm; yet some are surpassed by humans, as humans are by wild beasts, etc.

[1984] **Editor.** "Black guard" here refers to the lowest court or household servants, traditionally associated with kitchen and menial work; it is not the name of a military formation.

Original text 1651	Modern English
That they are mortal, besides these testimonies of Cardan, Martianus, &c. many other Divines & Philosophers hold, post prolixum tempus moriuntur omnes; The [1985]Platonists and some Rabbines, Porphyrius and Plutarch, as appeares by that relation of Thamus: [1986]The great God Pan is dead: Apollo Pythius ceased; & so the rest.	Besides these statements by Cardano, Martianus and others, many other theologians and philosophers hold that spirits are mortal: “After a long time they all die.” So do the Platonists and some rabbis, Porphyry and Plutarch, as appears from the story of Thamus: “The great god Pan is dead.” Pythian Apollo fell silent, and so did the others.[1987]
S. Hierome in the life of Paul the Ermite tels a story how one of them appeared to S. Antony in the wildernesse, and told him as much. [1988]Paracelsus of our late Writers stifly maintaines that they are mortal, live and die, as other creatures do. Zozimus l.2. farther adds, that religion and policy dies and alters with them.	In his Life of Paul the Hermit, Saint Jerome tells how one of them appeared to Saint Antony in the wilderness and told him the same.[1989] Among our recent writers, Paracelsus firmly maintains that they are mortal, living and dying as other creatures do. Zosimus, in book 2, further adds that religion and government die and change with them.

[1985] **Burton.** Margin c: “Cibo & potu uti & venere cum hominibus, ac tandem mori, Cicogna.1.part.lib.2.c.3.” They take food and drink, have sexual intercourse with humans, and finally die. Cicogna, part 1, book 2, chapter 3. Attached to “Platonists” by the printed anchor.

[1986] **Burton.** Margin d: “Plutarch. de defect. oraculorum.” Plutarch, On the Failure of Oracles.

[1987] **Editor.** Plutarch, On the Failure of Oracles 17, tells of Thamus, a ship’s pilot instructed by a mysterious voice to announce Pan’s death. Burton joins this report to the cessation of oracles. “Apollo Pythius” is Apollo of Delphi.

[1988] **Burton.** Margin e: “Lib. de Zilphis & Pigmeis.” Book on Sylphs and Pygmies.

[1989] **Editor.** Jerome, Life of Paul 8, describes a horned, goat-footed creature that calls itself mortal and says pagans worship its kind as fauns, satyrs and incubi. Burton uses the story as evidence within the historical debate about spirits’ mortality.

Original text 1651	Modern English
Source page 42–43 The [1990]Gentiles gods, he saith, were expelled by Constantine, & together with them, Imperii Romani majestas, & fortuna interiit, & profligata est: The Fortune & Majesty of the Roman Empire, decayed and vanished, as that Heathen in [1991]Minutius formerly bragged when the Jews were overcome by the Romans, the Jews god was likewise captivated by that of Rome, and Rabsakeh to the Israelites, no god should deliver them out of the hands of the Assyrians.	The pagan gods, he says, were driven out by Constantine, and with them "the majesty and good fortune of the Roman Empire perished and were overthrown": the empire's fortune and majesty declined and disappeared. Similarly, the pagan in Minucius had earlier boasted that, when the Romans conquered the Jews, the Jews' god was also taken captive by Rome's; and Rabshakeh told the Israelites that no god would deliver them from the Assyrians' hands.[1992]
Source page 43 But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by Zanch. c.10. l.4. Pererius in his comment, and Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom.2. l.2. quæst.29. Sebastian Michaelis, cap.2. de spiritibus, D. Reinolds Lect.47.	But these paradoxical claims about their power, bodily existence, mortality, assumption of shapes, transportation of bodies and sexual intercourse are adequately refuted by Zanchi, book 4, chapter 10; Pererius in his commentary and Tostatus in his questions on Genesis 6; Thomas Aquinas; Saint Augustine; Weyer; Thomas Erastus; Del Rio, volume 2, book 2, question 29; Sébastien Michaëlis, chapter 2 of On Spirits; and Dr Rainolds, lecture 47.

[1990] **Burton.** Margin f: "Dii gentium à Constantino profligati sunt, &c." The gods of the pagans were driven out by Constantine, etc.

[1991] **Burton.** Asterisked margin: "Octavian. dial. Judæorum deum fuisse Romanorum numinibus una cum gente captivum." The dialogue Octavius: the Jews' god had been taken captive by Rome's deities together with his people. "Octavian." is the printed abbreviation.

[1992] **Editor.** "Policy" means political order or government. Minucius Felix's Octavius stages a debate between a pagan and a Christian; Burton identifies this as the pagan speaker's boast. Rabshakeh's challenge is narrated in 2 Kings 18–19 and Isaiah 36–37.

Original text 1651	Modern English
They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as Cicogna proves at large, they are [1993]Illusoriæ & præstigiatrices transformationes, omnif. mag. lib.4. cap.4. meere illusions and cozenings, like that tale of Pasetis obulus in Suidas, or that of Autolicus, Mercuries son that dwelt in Pernasus, who got so much treasure by cozenage and stealth.	They may deceive people's eyes, but cannot assume real bodies or bring about an actual transformation. As Cicogna demonstrates at length in book 4, chapter 4 of his All Kinds of Magic, these are "illusory and deceptive transformations," mere illusions and tricks, like the story in the Suda of Pases' coin, or that of Autolycus, Mercury's son, who lived on Parnassus and acquired so much wealth by fraud and theft.[1994]
His father Mercury, because he could leave him no wealth, taught him many fine tricks to get meanes, [1995]for he could drive away mens cattel, and if any pursued him, turne them into what shapes he would, and so did mightily inrich himself, hoc astu maximam prædam est adsequuntus. This no doubt is as true as the rest;	Since his father Mercury could leave him no money, he taught him many clever tricks for making a living: he could drive people's cattle away and, if anyone pursued him, change them into whatever shapes he pleased. In this way he made himself very rich: "By this trick he acquired an enormous haul." No doubt this is as true as the rest;

[1993] **Burton.** Margin o (as printed): "Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur: paradoxa veterum de quo Cicogna. omnif. mag. l.2.c.3." Everything is full of spirits; from their agreement and disagreement all good and evil effects flow, and all human affairs are governed: paradoxes of the ancients, discussed by Cicogna, All Kinds of Magic 2.3.

[1994] **Editor.** The Suda, formerly often treated as the work of "Suidas," is a Byzantine encyclopaedia. The Suda, entry pi 752, describes Pases' half-obol as a coin that could return to him after he spent it; Burton calls it an obol. Autolycus is the mythic thief and son of Hermes, here called by the Roman name Mercury. Burton treats these as tales of deception.

[1995] **Burton.** Asterisked margin: "Oves quas abacturus erat in quascunque formas vertebat Pausanias, Hyginus." He changed the sheep he was about to drive off into whatever shapes he pleased. Pausanias; Hyginus.

Original text 1651	Modern English
yet thus much in general, Thomas, Durand, and others grant that they have understanding far beyond men, can probably conjecture, and [1996]foretel many things; they can cause and cure most diseases, deceive our senses, they have excellent skil in all Arts and Sciences: and that the most illiterate Divel is quovis homine scientior, as [1997]Cicogna maintaines out of others.	yet Thomas Aquinas, Durand and others generally concede this much: spirits have understanding far beyond ours; they can make likely conjectures and foretell many things; they can cause and cure most diseases and deceive our senses; they are highly skilled in every art and science; and even the least learned devil is "more knowledgeable than any human," as Cicogna maintains on the authority of others.
They know the vertues of Hearbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like:	They know the properties of herbs, plants, stones, minerals and so on, of every creature, birds, beasts, the four elements, stars and planets. They can apply and use them skilfully as they see fit, understanding the causes of all atmospheric phenomena and the like.[1998]
Dant se coloribus (as [1999]Austin hath it) accommodant se figuris, adhærent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam dæmones fallunt, they deceive all our senses, even our understanding it self at once.	"They lend themselves to colours," as Augustine puts it, "adapt themselves to shapes, attach themselves to sounds, place themselves beneath smells, pour themselves into flavours: demons deceive all the senses, even the understanding itself." They deceive all our senses, even our understanding, at the same time.

[1996] **Burton.** Margin h: "Austin in l.2. de Gen. ad literam cap.17. Partim quia subtilioris sensus acumine, partim scientia calidiore vigent et experientia propter magnam longitudinem vitæ, partim ab Angelis discunt, &c." Augustine, Literal Commentary on Genesis 2.17: partly because they excel in keenness of perception, partly through more penetrating knowledge and experience from their great longevity, partly because they learn from angels, etc. The scan reads "calidiore"; "more penetrating" gives the contextual sense without silently replacing the Latin.

[1997] **Burton.** Margin i: "Lib.3. omnif. mag. cap.3." All Kinds of Magic, book 3, chapter 3.

[1998] **Editor.** "Virtues" means effective properties or powers. "Meteors" in this period includes a broad range of phenomena in the atmosphere, not only the shooting stars covered by that word today. The four elements are earth, water, air and fire.

[1999] **Burton.** Asterisked margin: "L.18. quæst." The abbreviated citation is retained; its exact work and division require collation.

Original text 1651	Modern English
[2000]They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, crosse and alter humane attempts and projects (Dei permissu) as they see good themselves. [2001]When Charls the great intended to make a channel betwixt the Rhene and Danubius, look what his workmen did in the day, these spirits flung down in the night, Ut conatu Rex desisteret, pervicere. Such feats can they do.	They can bring about miraculous changes in the air and extraordinary effects, defeat armies, grant victories, help, advance, harm, frustrate and alter human undertakings and plans—with God's permission—as they themselves see fit. When Charlemagne proposed to dig a canal between the Rhine and the Danube, these spirits knocked down at night whatever his workers had done during the day: "They succeeded in making the king abandon the attempt." Such feats they can perform.[2002]
But that which Bodine l.4. Theat. nat. thinks, (following Tyrius belike and the Platonists) they can tell the secrets of a mans heart, aut cogitationes hominum, is most false; his reasons are weak, and sufficiently confuted by Zanch. lib.4. cap.9. Hierom. lib.2. com. in Mat. ad cap.15. Athanasius quæst.27. ad Antiochum Principem, and others.	But Bodin's belief, in book 4 of his Theatre of Nature—following Maximus of Tyre and the Platonists, presumably—that they can discover the secrets of a person's heart or people's thoughts is utterly false. His arguments are weak and adequately refuted by Zanchi, book 4, chapter 9; Jerome, book 2 of his commentary on Matthew, at chapter 15; the Questions to Prince Antiochus attributed to Athanasius, question 27; and others.

[2000] **Burton.** Margin k: "Quum tanti sit et tam profunda spirituum scientia, mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis et temporibus applicare norunt, quam homo, Cicogna". Since spirits' knowledge is so great and deep, it is no wonder that they accomplish so many great and astonishing things, using natural things which they understand far better and know how to apply at the right times and places far more skilfully than a human. Cicogna.

[2001] **Burton.** Asterisked margin, placed low on the page: "Aventinus, quicquid interdiu exhauriebatur, noctu explebatur. Inde pavefacti curatores, &c." Aventinus: whatever was dug out during the day was filled in at night; hence the supervisors were terrified, etc.

[2002] **Editor.** The historical project was the Fossa Carolina, begun in 793 to connect the Rhine and Danube drainage systems. The Royal Frankish Annals describe wet ground and rain causing excavated earth to slip back at night. Burton gives Aventinus' supernatural account; archaeological research confirms the canal works, not the spirits.

Original text 1651	Modern English
[2003]As for those orders of good & bad Devils, which the Platonists hold, is altogether erroneous, and those Ethnicks boni and mali Genii, are to be exploded: these heathen writers agree not in this point among themselves, as Dandinus notes, An sint [2004]mali non conveniunt,	As for the orders of good and evil demons maintained by the Platonists, the idea is entirely mistaken, and the pagans' good and evil genii must be rejected. These pagan writers do not agree among themselves on this point, as Dandini observes: "They do not agree on whether any are evil."[2005]
some wil have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend because he fed him; an Hunter preserves and yet kils his game, and is hated neverthelesse of his game; nec piscatorem piscis amare potest, &c.	Some hold that we mistakenly call spirits good or evil in relation to ourselves. If an ox or horse could reason, it would say that the butcher was its enemy because he killed it, and the grazier its friend because he fed it. A hunter preserves his game yet also kills it, and his game hates him nonetheless; "nor can a fish love the fisherman," and so on.
Source page 43–44 But Iamblicus, Psellus, Plutarch, & most Platonists acknowledg bad, & ab eorum maleficiis cavendum, for they are enemies of man-kinde, & this Plato learned in Ægypt, that they quarelled with Jupiter, and were driven by him [2006]down to hell.	But Iamblichus, Psellus, Plutarch and most Platonists acknowledge evil spirits, "and that we must guard against their harmful acts," since they are enemies of humankind. Plato learned in Egypt, they say, that these spirits quarrelled with Jupiter and were driven down by him into hell.

[2003] **Burton.** Unlettered marginal heading: "Orders." Attached here by context.

[2004] **Burton.** Asterisked margin continuing on page 44: "In lib.2. de Anima text.29 Homerus discriminatim omnes spiritus dæmones vocat." On the Soul, book 2, passage 29: Homer calls all spirits daemons. The printed "discriminatim" means "with distinction"; its force here is unclear and the underlying passage needs checking.

[2005] **Editor.** "Devil" is unstable in this discussion: Burton uses it both for Christian evil spirits and for the broader classical daemon. "Orders" are ranks or classes. "Exploded" means rejected or discredited, not physically blown apart.

[2006] **Burton.** Asterisked margin: "A Jove ad Inferos pulsi, &c." Driven by Jupiter down to the underworld, etc. No clear body asterisk survives here; attached by context.

Original text 1651	Modern English
Source page 44 That which [2007]Apuleius, Xenophon, and Plato contend of Socrates Dæmonium, is most absurd: That which Plotinus of his, that he had likewise Deum pro Dæmonio: and that which Porphiry concludes, of them all in general, if they be neglected in their sacrifice they are angry, nay more, as Cardan in his Hipperchen will, they feed on mens souls,	What Apuleius, Xenophon and Plato maintain about Socrates' divine spirit is utterly absurd; so is the claim about Plotinus' spirit, that he likewise had "a god in place of a daemon"; and so is Porphyry's conclusion about them all in general, that they grow angry if their sacrifices are neglected. Cardano goes further in his Hipperchen, maintaining that they feed on human souls.[2008]
Elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, nimis enim remota est eorum natura à nostra, quapropter dæmonibus: and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight:	"The elements sustain plants, plants sustain animals, and animals sustain humans; humans, too, will sustain other beings—not gods, since their nature is too far removed from ours, but therefore demons." So, presumably, the reason for all the battles fought in every age and country is to provide them with a feast, their sole delight.
but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by Austin l.9. c.8. de Civ. Dei. Euseb. l.4. præpar. Evang. c.6. & others.	But to return to my earlier point: the claim that, when displeased, they fume and rage—for they presumably feed on the souls of beasts as we do on their bodies—and send many plagues among us, but do much good when pleased, is as empty as the rest. It is refuted by Augustine, City of God, book 9, chapter 8; Eusebius, Preparation for the Gospel, book 4, chapter 6; and others.[2009]

[2007] **Burton.** Margin h: "De Deo Socratis adest mihi divina sorte Dæmonium quoddam à prima pueritia me sequutum, sæpe dissuadet, impellit nonnunquam instar ovis, Plato." On the God of Socrates. By divine dispensation a certain spiritual sign is with me, following me from earliest childhood; it often dissuades and sometimes urges, like a voice. Plato. The scan reads "instar ovis," literally "like a sheep"; "like a voice" interprets this as a likely misprint for "instar vocis." The abbreviated heading and attribution are retained.

[2008] **Editor.** Socrates' daimonion is a divine sign or warning. Burton's margin says it sometimes urges action; Plato, Apology 31d, says it restrains him and never urges him on. The Plotinus episode is Porphyry, Life of Plotinus 10: an Egyptian priest at Rome evokes his guardian in the temple of Isis, and a god appears in place of a daemon. Burton abbreviates the story.

[2009] **Editor.** Augustine, City of God 9.8, criticizes demons' passions and moral standing, without describing them eating human souls. Eusebius, Preparation for the Gospel 4.22, quotes Porphyry on spirits nourished by sacrificial vapours from blood and flesh. Burton's printed reference 4.6 introduces Porphyry as a witness but lacks that passage. These texts do not establish his further soul-feeding narrative, whose Cardano reference remains uncollated.

Original text 1651	Modern English
Yet thus much I finde, that our School-men & other [2010]Divines make nine kinds of bad Spirits, as Dionysius hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at Delphos, and elsewhere; whose Prince is Beelzebub.	Yet I find that our scholastics and other theologians distinguish nine kinds of evil spirits, as Dionysius did of angels. In the first rank are the pagans' false gods, formerly worshipped in various idols, which gave oracles at Delphi and elsewhere. Their prince is Beelzebub.[2011]
The second rank is of Lyars, and Æquivocators, as Apollo, Pythius, and the like. The third are those vessels of anger, inventers of all mischief, as that Theutus in Plato; Esay cals them [2012]vessels of fury; their Prince is Belial. The fourth are malicious revenging Devils; & their Prince is Asmodeus.	The second rank consists of liars and equivocators, such as Pythian Apollo and the like. The third comprises those vessels of wrath, the inventors of every evil, such as Theuth in Plato; Isaiah calls them vessels of fury. Their prince is Belial. The fourth consists of malicious, vengeful devils, and their prince is Asmodeus.[2013]
The fift kinde are cozeners, such as belong to Magicians and Witches; their Prince is Satan. The sixt are those aerial devils that [2014]corrupt the aire and cause plagues, thunders, fires, &c; spoken of in the Apocalyps, and Paul to the Ephesians names them the Princes of the ayre; Meresin is their Prince.	The fifth kind are deceivers, those associated with magicians and witches; their prince is Satan. The sixth are the spirits of the air that corrupt it and cause plagues, thunder, fires and so on. They are mentioned in Revelation, and Paul, writing to the Ephesians, calls them the princes of the air. Meresin is their prince.

[2010] **Burton.** Margin i: "Agrippa lib.3 de occul.ph.c.18. Zanch. Pictorius, Pererius Cicogna. l.3.cap.1." Agrippa, Occult Philosophy 3.18; Zanchi; Pictorius; Pererius; Cicogna 3.1.

[2011] **Editor.** Dionysius here is the Christian author conventionally called Pseudo-Dionysius, associated with nine orders of angels. Burton reports a corresponding scheme of evil spirits from a mixed body of later authorities. The list is a historical taxonomy, not a single biblical classification.

[2012] **Burton.** Margin k: "Vasa iræ. c.13." Vessels of wrath, chapter 13; the body names Isaiah.

[2013] **Editor.** Apollo and Pythius designate the same god, so the modern text removes the misleading comma. Theuth is the Egyptian inventor in Plato's Phaedrus; the characterization as an inventor of evil belongs to this later demonological scheme. "Vessels of fury" points to Isaiah 13:5, an image Burton applies to demons.

[2014] **Burton.** Margin l: "Quibus datum est nocere terræ & mari, &c." To whom power was given to harm the earth and sea, etc. Compare Revelation 7:2.

Original text 1651	Modern English
The seventh is a destroyer, Captain of the Furies, causing warres, tumults, combustions, uproares, mentioned in the Apocalyps and called Abaddon. The eight is that accusing or calumniating Devil, whom the Greeks call διάβολος, that drives men to despaire. The ninth are those tempters in several kinds, and their Prince is Mammon.	The seventh is a destroyer, captain of the Furies, causing wars, riots, upheavals and disturbances, mentioned in Revelation and called Abaddon. The eighth is the accusing or slandering devil whom the Greeks call diabolos, who drives people to despair. The ninth consists of tempters of various kinds, and their prince is Mammon.[2015]
Psellus makes six kinds, yet none above the Moon; Wierus in his Pseudomonarchia Dæmonis, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but Gazæus cited by [2016]Lipsius will have all places full of Angels, Spirits, and Devils, above and beneath the Moon, ætherial and aerial, which Austin cites out of Varro l.7. de Civ. Dei c.6.	Psellus distinguishes six kinds, though none above the moon. Weyer, in his False Monarchy of Demons, drawing on an old book, makes many more divisions and subordinate ranks, with their respective names, numbers, offices and so forth. But Gazaeus, quoted by Lipsius, maintains that every region is full of angels, spirits and devils, above and below the moon, in the ether and in the air, as Augustine reports from Varro in book 7, chapter 6 of the City of God.
The cœlestial Devils above, and aerial beneath, or as some will, gods above, Semidei or half gods beneath, Lares, Heroes, Genii, which clime higher, if they lived well, as the Stoicks held; but grovel on the ground as [2017]they were baser in their lives, nearer to the earth: and are Manes, Lemures, Lamiæ, &c.	Celestial spirits are above and aerial spirits below; or, as some have it, gods above and demigods below—lares, heroes and genii—which rise higher if they have lived well, as the Stoics held, but grovel on the ground, nearer the earth, if their lives were more base: these are manes, lemures, lamiae and so on.[2018]

[2015] **Editor.** Abaddon appears in Revelation 9:11 as the name of the angel of the abyss. Greek diabolos means slanderer or accuser. Mammon personifies wealth. Burton's list shifts between classes of beings and their individual rulers; that shift is retained.

[2016] **Burton.** Margin m: "Physiol. Stoicorum è Senec. lib.1.cap.28." Physiology of the Stoics, from Seneca, book 1, chapter 28.

[2017] **Burton.** Margin n: "Usque ad lunam animas esse æthereas vocarique heroas, lares, genios." As far as the moon the souls are ethereal, and are called heroes, lares and genii.

[2018] **Editor.** These names overlap rather than form a stable ancient classification: lares and genii are guardian spirits; heroes are exalted or deceased figures; manes and lemures are spirits of the dead; lamiae are frightening, often devouring female beings. Burton combines traditions and interpreters.

Original text 1651	Modern English
[2019]They will have no place void but all full of Spirits, Devils, or some other inhabitants: Plenum Cœlum, aer, aqua, terra, & omnia sub terra, saith [2020]Gazæus; though Anthony Rusca in his book de Inferno, lib.5. cap.7. would confine them to the middle Region, yet they wil have them every where. Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth.	They insist that no place is empty, but that everywhere is filled with spirits, devils or other inhabitants: "Heaven, air, water, earth and everything beneath the earth are full," says Gazaeus. Although Antonio Rusca, in book 5, chapter 7 of On Hell, would confine them to the middle region of the air, these writers will have them everywhere: not so much as a hair's breadth left empty in heaven, earth or water, above or below the earth.
Source page 44–45 The air is not so full of flies in summer, as it is at all times of invisible devils: this [2021]Paracelsus stiffely maintaines, and that they have every one their several Chaos, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to governe and punish it.	The air is less full of flies in summer than it is of invisible devils at all times. Paracelsus firmly maintains this, and says that each has its own particular elemental realm. Others will have infinitely many worlds, each with its own spirits, gods, angels and devils to govern and punish it.[2022]
Source page 45 Singula [2023]nonnulli credunt quoque sydera posse Dici orbes, terramque appellant sydus opacum, Cui minimus divum præsit ——	Some believe that every star may itself Be called a world; they call the earth a darkened star Over which the least of the gods presides—

[2019] **Burton.** Margin o: "Mart. Capella." Martianus Capella.

[2020] **Burton.** Margin p: "Nihil vacuum ab his ubi vel capillum in aëre vel aqua jaceas." No place is empty of them, wherever you might cast even a hair into air or water.

[2021] **Burton.** Margin q: "Lib. de Zilp." Book on Sylphs.

[2022] **Editor.** "Their several Chaos" means their respective elemental environments or native realms, not personal disorder. The translation follows that contextual sense; a full comparison with Paracelsus' elemental beings remains pending.

[2023] **Burton.** Asterisked margin: "Palingenius." The lines occur in Marcellus Palingenius, Zodiacus vitae, book 7, Libra (1719 edition, p. 158). The inspected page confirms the quotation, with sidera and sidus for Burton's sydera and sydus; Burton stops partway through the third verse. The continuation assigns the lowest god dominion below the clouds, then admits that humans lack certainty about these divine arrangements.

Original text 1651	Modern English
[2024]Gregorius Tholosanus makes seven kindes of ætherial Spirits or Angels, according to the number of the seven Planets; Saturnine, Jovial, Martial, of which Cardan discourseth lib.20. de subtil. he cals them substantias primas, Olympicos dæmones Tritemius, qui præsunt Zodiaco, &c. and will have them to be good Angels above, Devils beneath the Moon,	Grégoire of Toulouse distinguishes seven kinds of ethereal spirits or angels, corresponding to the seven planets: Saturnian, Jovian, Martian and so on. Cardano discusses them in book 20 of On Subtlety, calling them "primary substances"; Trithemius calls them "Olympian spirits, who preside over the zodiac," and so forth, and holds that they are good angels above the moon and devils below it.[2025]
their several names and offices he there sets down, and which Dionysius of Angels, will have several spirits for several countries, men, offices, &c. which live about them, & as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Stars in the Skies.	He sets out their respective names and offices there, and, like Dionysius on angels, assigns different spirits to different countries, people, offices and so forth. They live around them and, as so many assisting powers, bring about their activities. In a word, he makes their number countless, as many as the stars in the sky.[2026]
[2027]Marcilius Ficinus seems to second this opinion, out of Plato, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate)	Marsilio Ficino seems to support this view—whether from Plato or on his own authority, I do not know. These spirits continually rule their inferiors, who in turn rule those beneath them, all in a chain of subordination. Those nearest the earth rule us; we divide them into good and evil angels, call them gods or devils according to whether they help or harm us, and accordingly worship, love or hate them.

[2024] **Burton.** Margin r: "Lib.7.cap.34 et 5. Syntax. art. mirab." Syntaxis of the Wondrous Art, book 7, chapters 34 and 5, as provisionally read. The last figure in the first chapter number is ink-obscured; the citation has not been silently repaired.

[2025] **Editor.** The seven planets of traditional astronomy are the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. "Jovial" and "Martial" here mean belonging to Jupiter and Mars, not cheerful and warlike.

[2026] **Editor.** The source reads "and which Dionysius of Angels," an awkward construction. "Like Dionysius on angels" supplies the comparison required by the sentence. The original wording remains in the left column; the chain of pronouns and attributions is compressed.

[2027] **Burton.** Asterisked margin: "Comment in dial. Plat. de amore cap.5. Ut sphæra quælibet super nos, ita præstantiores habent habitatores suæ sphæræ consortes, ut habet nostra." Commentary on Plato's dialogue on love, chapter 5: as each sphere lies above us, so it has more excellent inhabitants belonging to that sphere, as ours has its own.

Original text 1651	Modern English
but it is most likely from Plato, for he relying wholly on Socrates, quem mori potius quam mentiri voluisse scribit, out of Socrates authority alone, made nine kindes of them: which opinion belike Socrates took from Pythagoras, & he from Trismegistus, he from Zoroaster, first God, secondly Ideæ, 3. Intelligences, 4. Arch-Angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes:	Most likely, though, he takes it from Plato, who, relying entirely on Socrates—"who, he writes, preferred death to falsehood"—distinguished nine kinds on Socrates' authority alone. Presumably Socrates took this view from Pythagoras, Pythagoras from Trismegistus, and Trismegistus from Zoroaster: first God; second, Ideas; third, Intelligences; fourth, Archangels; fifth, Angels; sixth, Demons; seventh, Heroes; eighth, Principalities; ninth, Princes.[2028]
of which some were absolutely good, as Gods, some bad, some indifferent inter deos & homines, as heroes and dæmones, which ruled men, and were called genii, or as [2029]Proclus and Iamblicus will, the middle betwixt God and men, Principalities and Princes, which commanded & swayed Kings & countries; and had several places in the Spheares perhaps, for as every spheare is higher, so hath it more excellent inhabitants:	Some of these were absolutely good, such as gods; some evil; some neither, "between gods and humans," such as heroes and daemons, which governed people and were called genii. Or, as Proclus and Iamblichus maintain, they are intermediaries between God and humans: Principalities and Princes that commanded and ruled kings and countries. Perhaps they had different places in the spheres, since the higher each sphere stands, the more excellent its inhabitants are.

[2028] **Editor.** "Ideas" are intelligible forms and "Intelligences" are incorporeal minds. Burton presents a supposed chain of ancient teaching; it should not be taken as an established history of transmission or as a direct ninefold list extracted from Plato.

[2029] **Burton.** Asterisked margin: "Lib. de Amicâ et dæmone med. inter deos & homines, dico ad nos & nostra æqualiter ad deos ferunt.]" Book on friendship and the daemon intermediate between gods and humans: "I say, they convey [divine things] to us and equally our things to the gods." The title is provisionally read as "Amicâ"; "dico" and the closing bracket are retained; the supplied object in translation is contextual. Citation unresolved.

Original text 1651	Modern English
which belike is that Galilæus à Galileo and Kepler aimes at in his nuncio Syderio, when he will have [2030]Saturnine and Jovial inhabitants: And which Tycho Brahe doth in some sort touch or insinuate in one of his Epistles: but these things [2031]Zanchius justly explodes, cap.3. lib.4. P. Martyr. in 4. Sam.28.	Presumably this is what Galileo Galilei and Kepler are aiming at in the Starry Messenger, with its inhabitants of Saturn and Jupiter; and what Tycho Brahe touches on or hints at in one of his letters. But Zanchi rightly rejects these ideas, in book 4, chapter 3; so does Peter Martyr in his commentary on Samuel 28.[2032]

[2030] **Burton.** Margin t: “Saturninas & Joviales accolas.” Inhabitants of Saturn and Jupiter.

[2031] **Burton.** Asterisked margin: “In loca detrusi sunt infra cœlestes orbes in aërem scilicet & infra ubi Judicio generali reservantur.” They have been thrust into places below the celestial spheres, namely into the air and below, where they are held for the Last Judgement.

[2032] **Editor.** Galileo’s Sidereus nuncius (Starry Messenger, 1610) and Kepler’s Dissertatio cum nuncio sidereo (Conversation with the Starry Messenger, 1610) are distinct works. Burton compresses them into one phrase. Kepler does speculate about inhabitants of Jupiter and Saturn; that does not by itself identify them as Burton’s spirits. The printed “in 4. Sam.28” is corrupt or compressed; “Samuel 28” is a cautious reading, likely referring to 1 Samuel 28.

Original text 1651	Modern English
So that according to these men the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Spear, and should passe every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground,	Thus, according to these men, the number of ethereal spirits must necessarily be infinite. For if what some of our mathematicians say is true—if a stone could fall from the starry heaven, or eighth sphere, travelling a hundred miles every hour, it would take sixty-five years or more to reach the ground,
by reason of the great distance of heaven from earth, which contains as some say 170 Millions 803 miles, besides those other heavens, whether they be Crystalline or watery which Maginus addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this [2033]Thomas, Albertus, and most hold that there be far more Angels then Devils.	because of the great distance between heaven and earth, which some put at 170,000,803 miles —then, besides the further heavens, whether crystalline or watery, which Magini adds and which perhaps contain as much space again, how many such spirits could it hold?[2034] Yet for all this, Thomas Aquinas, Albertus and most others hold that there are far more angels than devils.
[2035]But be they more or lesse, Quod supra nos nihil ad nos. Howsoever as Martianus foolishly supposeth, Ætherii Dæmones non curant res humanas, they care not for us, do not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or businesse to follow.	But whether there are more or fewer, “What is above us is no concern of ours.” However, as Martianus foolishly supposes, “Ethereal spirits do not concern themselves with human affairs”: they do not care about us, attend to our actions or look after us. Presumably those ethereal spirits have other worlds to reign over or business to attend to.

[2033] **Burton.** Margin u: “q.36. art.9.” The figures are printed in this order. The relevant passage is Thomas Aquinas, Summa theologiae I, question 63, article 9, which argues that more angels remained faithful than sinned.

[2034] **Editor.** “Eight Spear” means eighth sphere, the sphere of the fixed stars in the traditional model. The figures are retained, but they do not agree: at 100 miles per hour, 65 years of 365 days gives 56,940,000 miles, not 170,000,803. The crystalline and watery heavens are further cosmological spheres, not modern astronomical distances.

[2035] **Burton.** Unlettered marginal heading: “Sublunary devils, and their kindes.”

Original text 1651	Modern English
Source page 45–46 We are onely now to speak in brief of these sublunary Spirits or Devils: for the rest, our Divines determine that the Devil had no power over stars, or heavens; [2036]Carminibus cœlo possunt deducere lunam. &c. Those are poetical fictions, and that they can [2037]sistere aquam fluviis, & vertere sydera retro, &c. as Canidia in Horace, 'tis all false.	For now we need speak only briefly of the spirits or devils beneath the moon. As for the rest, our theologians conclude that the devil has no power over the stars or heavens. "With spells they can draw the moon down from heaven," and so on: these are poetic fictions. That they can "halt the water in rivers and turn the stars backwards," as Canidia does in Horace—it is all false.[2038]
Source page 46 [2039]They are confined until the day of judgement, to this sublunary world, and can work no farther then the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, Psellus makes six kinds, fiery, aerial, terrestrial, Watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.	They are confined to this world beneath the moon until Judgement Day, and can act only within the four elements and as God permits. Therefore, although others classify these sublunary devils differently according to their respective places and offices, Psellus distinguishes six kinds: fiery, aerial, terrestrial, watery and subterranean devils, besides fairies, satyrs, nymphs and so forth.[2040]
Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or Ignes fatui; which lead men often in flumina, aut præcipitia, saith Bodine, lib.2. Theat. naturæ fol.221.	Fiery spirits or devils commonly act through comets, fiery dragons or will-o'-the-wisps, which often lead people "into rivers or over precipices," says Bodin, book 2 of his Theatre of Nature, folio 221.[2041]

[2036] **Burton.** Margin x: "Virg.8.Eg." Virgil, Eclogue 8.

[2037] **Burton.** Margin y: "Æn.4." Virgil, Aeneid 4.

[2038] **Editor.** The first quotation adapts Virgil, Eclogue 8.69, whose received Latin begins Carmina vel caelo. The second is Aeneid 4.489. Canidia is a witch in Horace; Burton moves from the two Virgil quotations to her as another poetic example. The verse fragments remain inline as they are in the source.

[2039] **Burton.** Margin z: "Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia ubi Solem et Lunam & Stellas Deus ordinavit, et alibi nemo arbitraretur Dæmonem cœlis habitare cum Angelis suis unde lapsum credimus. Idem Zanch. l.4.c.3. de Angel. malis. Pererius in Gen. cap.6. lib.8. in ver.2." Augustine: I said this lest anyone suppose evil demons live where God placed the sun, moon and stars; and elsewhere, let no one suppose the devil lives with his angels in the heavens from which we believe he fell. Likewise Zanchi, On Evil Angels 4.3; Pererius on Genesis 6, book 8, on verse 2.

[2040] **Editor.** Burton says six kinds but explicitly names five elemental or spatial groups before adding fairies, satyrs and nymphs. The modern text preserves that uneven enumeration; it does not silently add a sixth group.

[2041] **Editor.** "Blazing stars" are comets. "Firedrakes" are fiery dragon-like appearances or streaks in the sky. Ignes fatui, literally "foolish fires," are will-o'-the-wisps. Burton groups different reported lights under one supernatural category.

Original text 1651	Modern English
Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c. likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts: In navigiorum summitatibus visuntur; and are called Dioscuri,	"If travellers wish to ward them off," he says, "they must call loudly upon God or worship lying face down with their face touching the ground; and for this protective charm we must give our ancestors credit," and so on. They also counterfeit suns, moons and often stars, and settle on ships' masts: "They are seen at the tops of ships," and are called the Dioscuri.[2042]
as Eusebius l. contra Philosophos c.48. informeth us, out of the authority of Zenophanes; or little Clouds, ad motum nescio quem volantes; which never appear, saith Cardan, but they signify some mischief or other to come unto men, though some again will have them to pretend good, and victory to that side they come towards in Sea fights,	So Eusebius informs us in chapter 48 of his book Against the Philosophers, on Xenophanes' authority; or they are little clouds, "flying with some movement I cannot explain." They never appear, says Cardano, without signifying that some harm or other is coming to people; though others hold that they portend good, and victory for the side towards which they move in sea battles.
St. Elmes fires they commonly call them, & they do likely appear after a Sea storme; [2043]Radzivilius the Polonian Duke cals this apparition, Sancti Germani sydus; and saith moreover that he saw the same after in a storme, as he was sayling, 1582, from Alexandria to Rhodes.	They are commonly called Saint Elmo's fires and usually appear after a storm at sea.[2044] The Polish duke Radziwiłł calls this apparition "Saint Germanus' star," and adds that he afterwards saw the same thing in a storm while sailing from Alexandria to Rhodes in 1582.[2045]

[2042] **Editor.** The Dioscuri are Castor and Pollux, twin protectors of sailors. The sentence offers competing descriptions of mast lights, spirits or little clouds. The precise Eusebius title and chapter reference require collation.

[2043] **Burton.** Asterisked margin: "Perigrin. Hierosol." Pilgrimage to Jerusalem; the travel account cited for Radziwiłł.

[2044] **Editor.** Saint Elmo's fire is now understood as a luminous electrical discharge in strong electric fields around pointed objects, including ships' masts. This explanation concerns that phenomenon; it does not make all the lights in Burton's catalogue one and the same.

[2045] **Editor.** The cited traveller is Mikołaj Krzysztof Radziwiłł. The year 1582 and the awkward "after in a storme" are retained from this printing; the voyage date and exact wording need collation against his pilgrimage account.

Original text 1651	Modern English
Our Stories are full of such apparations in all kinds. Some think they keep their residence in that Hecla, a mountain in Island, Ætna in Sicely, Lypera, Vesuvius, &c. These Devils were worshiped heretofore by that superstitious Πυρομαντεία, and the like.	Our histories are full of such apparitions of every kind. Some think these spirits have their homes in Hekla, a mountain in Iceland, in Etna in Sicily, Lipari, Vesuvius and so on. These devils were formerly worshipped through that superstitious practice of divination by fire, and the like.[2046]
Aerial Spirits or Devils, are such as keep quarter most part in the aire,[2047] cause many tempests, thunder, and lightnings, tear Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in Livies time, wool, Frogs, &c.	Spirits or devils of the air are those that lodge chiefly in the air. They cause many tempests, thunder and lightning, split oaks, set steeples and houses on fire, strike people and animals, and make it rain stones—as in Livy's time—wool, frogs, and so on.
Counterfeit Armies in the air, strange noyses, swords, &c. as at Vienna, before the coming of the Turks, and many times in Rome, as Scheretzius l. de spect. c. 1. part. 1. Lavater de spect. part. 1. c. 17. Julius obsequens, an old Roman, in his book of prodigies, ab urb. cond. 505. Machiavel[2048] hath illustrated by many examples, and Josephus in his book de bello Judaico, before the destruction of Jerusalem.	They produce phantom armies in the air, strange noises, swords, and the like—as at Vienna before the Turks came, and often at Rome. Scheretzius, On Apparitions, part 1, chapter 1; Lavater, On Apparitions, part 1, chapter 17; Julius Obsequens, an ancient Roman, in his Book of Prodigies, under the year 505 from Rome's foundation; and Machiavelli supply many examples. So does Josephus in The Jewish War, describing the time before Jerusalem's destruction.[2049]

[2046] **Editor.** "Island" means Iceland. Hekla, Etna and Vesuvius are volcanoes; Lipari is in the volcanic Aeolian island group. Greek pyromanteia means divination by fire. Burton describes it as worship of these spirits; divination and worship are not synonyms.

[2047] **Burton.** Margin a: "Domus diruunt, muros dejiciunt, immiscent se turbinibus & procellis, & pulverem instar columnæ evehunt. Cicogna l. 5. c. 5." They demolish houses, throw down walls, mingle with whirlwinds and storms, and raise dust like a column. Cicogna, book 5, chapter 5.

[2048] **Burton.** Margin b: "Quæst. in Liv." Questions on Livy; the abbreviated reference is retained.

[2049] **Editor.** Burton assembles prodigy reports from different periods and authors. "Ab urbe condita" dates from the founding of Rome. The crowded list and its numeral 505 are retained; the precise Julius Obsequens reference remains to be checked.

Original text 1651	Modern English
All which Guil. Postellus in his first book c. 7. de orbis concordia useth as an effectual argument (as indeed it is) to perswade them that will not believe there be Spirits or Devils. They cause whirlewindes on a sudden, and tempestuous stormes; which though our Meteorologists generally refer to natural causes, yet I am of Bodines minde Theat. Nat. l. 2. they are more often caused by those aerial devils, in their several quarters;	Guillaume Postel uses all this in On the Harmony of the World, book 1, chapter 7, as an effective argument—as indeed it is—to convince those who refuse to believe that spirits or devils exist. These beings cause sudden whirlwinds and violent storms. Though our writers on atmospheric phenomena generally attribute these to natural causes, I agree with Bodin, Theatre of Nature, book 2, that they are more often caused by these devils of the air in their respective regions.[2050]
for Tempestatibus se ingerunt, saith Rich. Argentine;[2051] as when a desperate man makes away himself, which by hanging or drowning they frequently do, as Kornmannus observes, de mirac. mort. part. 7. c. 76. tripudium agentes, dancing & rejoycing at the death of a sinner.	For "they thrust themselves into storms," says Richard Argentine—for instance, when a desperate person takes his own life, as people often do by hanging or drowning. Then, as Kornmann observes in Wonders of the Dead, part 7, chapter 76, the devils "dance in triumph," dancing and rejoicing at a sinner's death.[2052]
Source page 46–47 These can corrupt the Aire, and cause plagues, sickness, stormes, shipwracks, fires, inundations. At Mons Draconis in Italy, there is a most memorable example in Jovianus Pontanus:[2053] And nothing so familiar (if we may believe those relations of Saxo Grammaticus, Olaus Magnus, Damianus A. Goes) as for Witches & Sorcerers, in Lapland, Lituania, and all over Scandia, to sell windes to Marriners, and cause tempests, which Marcus Paulus the Venetian relates likewise of the Tartars.	They can corrupt the air and cause plagues, sickness, storms, shipwrecks, fires and floods. Jovianus Pontanus records a most memorable example at Mons Draconis in Italy. And nothing is more common—if we may believe the accounts of Saxo Grammaticus, Olaus Magnus and Damião de Góis—than for witches and sorcerers in Lapland, Lithuania and throughout Scandinavia to sell winds to mariners and raise storms. Marco Polo the Venetian tells the same story of the Tartars.

[2050] **Editor.** "Meteorologists" here means writers on atmospheric phenomena within natural philosophy. Burton explicitly chooses a demonic explanation over the natural explanations he reports; this is his historical argument.

[2051] **Burton.** Starred margin: "De præstigiis dæmonum. c. 16. Convelli culmina videmus, prosterni sata, &c." On the Deceptions of Demons, chapter 16: we see roofs torn away and crops laid flat, and so on.

[2052] **Editor.** The grammar moves awkwardly from the desperate person's death to the devils' dancing. The modern rendering makes those subjects explicit, retaining Burton's theological description of the death.

[2053] **Burton.** Margin c: "De bello Neopolitano, lib. 5." On the Neapolitan War, book 5.

Original text 1651	Modern English
Source page 47 These kinde of Devils are much delighted in Sacrifices,[2054] (saith Porphyry) held all the world in awe, and had several names, Idols, Sacrifices, in Rome, Greece, Ægypt, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for gods.[2055]	This kind of devil takes great delight in sacrifices, says Porphyry. They held the whole world in awe and had different names, idols and sacrifices in Rome, Greece and Egypt. They still tyrannize over and deceive those pagans and Indians, who adore and worship them as gods.[2056]
For the Gentiles gods were Devils (as Trismegistus[2057] confesseth in his Asclepius) and he himself could make them come to their Images by Magick spels: and are now as much respected by our Papists, (saith Pictorius)[2058] under the name of Saints.	For the gods of the pagans were devils—as Trismegistus admits in his Asclepius—and he himself could summon them into their images with magic spells. "And now," says Pictorius, "they are just as highly honoured by our papists under the name of saints."[2059]
These are they which Cardan thinks, desire so much carnal copulation with Witches, (Incubi and Succubi) transform bodies, and are so very cold, if they be touched; and that serve Magicians. His father had one of them (as he is not ashamed to relate[2060]) an aerial devil bound to him for twenty and eight years.	These are the beings that Cardan believes so greatly desire sexual intercourse with witches—the incubi and succubi—that transform bodies, feel so very cold to the touch, and serve magicians.[2061] His father had one of them, a devil of the air, bound to him for twenty-eight years, as Cardan is not ashamed to relate.

[2054] **Burton.** Margin d: "Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis." They delight in incense offerings. Justin Martyr says the same in his Apology for the Christians.

[2055] **Burton.** Margin e: "In Dei imitationem, saith Eusebius." In imitation of God, says Eusebius.

[2056] **Editor.** "Ethnicks" means non-Christians or pagans. "Indians" is geographically imprecise here. Burton is grouping diverse non-Christian religions within his demonological argument, not identifying a single people or a shared self-description.

[2057] **Burton.** Starred margin: "Dii gentium Dæmonia &c. ego in eorum statuas pellexi." The gods of the nations are demons, etc.; I drew them into their statues. Burton combines the language of a Christian denunciation with the Hermetic account of animated statues; see the Editor's note.

[2058] **Burton.** Margin f: "Et nunc sub divorum nomine coluntur à Pontificiis." And now they are worshipped by the adherents of the pope under the name of saints.

[2059] **Editor.** The Hermetic Asclepius describes spirits drawn into statues; Augustine discusses and attacks this account in City of God 8.23–24. Burton presents it through Christian polemic. "Papists" is the hostile Protestant term for Roman Catholics; the claim equating saints with demons remains Pictorius's quoted accusation.

[2060] **Burton.** Margin g: "Lib. 11. de rerum ver." Book 11; the title is printed in this abbreviated form, apparently referring to Cardan's De rerum varietate.

[2061] **Editor.** In demonological writing an incubus is a spirit imagined as taking the male sexual role, a succubus the female role. Cardan is Girolamo Cardano. These are reported beliefs, not descriptions endorsed by this edition.

Original text 1651	Modern English
As Agrippa's dog had a devil tyed to his coller; some think that Paracelsus (or else Erastus belies him) had one confined to his sword pummel; others wear them in Rings, &c.	Just as Agrippa's dog had a devil tied to its collar, some believe that Paracelsus had one shut inside the pommel of his sword—unless Erastus is slandering him. Others wear them in rings, and so on.[2062]
Jannes and Jambres did many things of old by their help; Simon Magus, Cinops, Apollonius Tianeus, Jamblicus, and Tritemius of late, that shewed Maximilian the Emperor his wife, after she was dead: Et verrucam in collo ejus (saith Godolman[2063]) so much as the Wart in her neck. Delrio lib. 2. hath divers examples of their feats: Cicogna lib. 3. cap. 3. and Wierus in his book de præstig. dæmonum. Boissardus de magis & veneficis.	Long ago Jannes and Jambres accomplished much with their help; so did Simon Magus, Cinops, Apollonius of Tyana and Iamblichus. More recently, Trithemius showed Emperor Maximilian his wife after her death, "even the wart on her neck," says Godelmann.[2064] Delrio, book 2, gives various examples of their feats, as do Cicogna, book 3, chapter 3; Weyer in On the Deceptions of Demons; and Boissard in On Magicians and Poisoners.
Water-devils are those Naiades or water Nymphs which have been heretofore conversant about waters and rivers. The water (as Paracelsus thinks) is their Chaos, wherein they live; some call them Fairies, and say that Habundia is their Queen;	Water devils are those Naiads or water nymphs that in former times frequented waters and rivers. Water, Paracelsus thinks, is their Chaos—the realm in which they live.[2065] Some call them fairies and say that Habundia is their queen.

[2062] **Editor.** "Belies" means falsely accuses or slanders; the pommel is the knob at the end of a sword's hilt. Burton leaves the truth of Erastus's allegation expressly open.

[2063] **Burton.** Margin h: "Lib. 3. cap. 3. de magis & veneficis. &c. Nereides." Book 3, chapter 3, On Magicians and Poisoners, etc. Nereids. The final word is clearly printed beside the transition to water nymphs, but has no distinct body anchor; its placement is retained here.

[2064] **Editor.** Jannes and Jambres are the opponents of Moses named in 2 Timothy 3:8; Simon the magician appears in Acts 8. Burton then gathers figures from ancient and later magical traditions. His "of late" marks the comparatively recent Trithemius story.

[2065] **Editor.** "Chaos" here denotes an elemental home or medium, not disorder. Burton's water nymphs, fairies and succubi overlap despite his attempt to classify spirits by their habitats.

Original text 1651	Modern English
these cause Inundations, many times shipwracks, and deceive men divers wayes, as Succuba, or otherwise, appearing most part (saith Tritemius) in womens shapes. Paracelsus[2066] hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after upon some dislike, have forsaken them.	They cause floods and often shipwrecks, and deceive men in various ways, as succubi or otherwise, appearing chiefly in women's shapes, says Trithemius. Paracelsus has several stories of them living with mortal men as their wives for a number of years, then abandoning them after some displeasure.
Such a one as Ægeria, with whom Numa was so familiar, Diana, Ceres, &c. Olaus Magnus[2067] hath a long narration of one Hotherus a King of Sweden, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them;	Such beings were Egeria, with whom Numa was so intimate, Diana, Ceres, and others.[2068] Olaus Magnus gives a long account of a certain Hotherus, a king of Sweden, who lost his companions while hunting one day, met these water nymphs or fairies, and was entertained at a feast by them.
and Hector Boethius, or Mackbeth, and Banco, two Scottish Lords, that as they were wandring in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to Sacrifice, by that ὑδρομαντεία, or divination by waters.	And Hector Boece tells of Macbeth and Banquo, two Scottish lords, who had their fortunes told by three strange women as they wandered in the woods.[2069] People formerly used to sacrifice to these beings in the practice of hydromancy, or divination by water.

[2066] **Burton.** Margin i: "Lib. de Zilphis." Book on sylphs.

[2067] **Burton.** Margin k: "Lib. 3." Book 3.

[2068] **Editor.** Egeria was the divine counsellor and companion of Numa, Rome's legendary second king. Burton places her beside Diana and Ceres as analogues within this category, without maintaining their distinct classical identities.

[2069] **Editor.** The source prints "and Hector Boethius, or Mackbeth". The modern reading supplies "and Hector Boece tells of Macbeth", an editorial repair of the syntax. Compare Boece, History of the Scots 12.9: Macbeth and Banquo encounter three female figures while walking through fields and woods. This confirms the episode, not the cause of Burton's awkward wording.

Original text 1651	Modern English
Terrestrial devils, are those Lares, Genii, Faunes, Satyrs,[2070] Wood-nymphs,[2071] Foliots, Fairies, Robin Goodfellowes, Trulli, &c. which as they are most conversant with men, so they do them most harme.	Earthly devils are the Lares, genii, fauns, satyrs, wood nymphs, foliots, fairies, Robin Goodfellows, trulli, and so on. As they associate most closely with human beings, so they do them the most harm.[2072]
Some think it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was Dagon amongst the Philistines, Bell amongst the Babylonians, Astartes amongst the Sydonians, Baal amongst the Samaritans, Isis and Osyres amongst the Ægyptians, &c.	Some think that these alone held the heathen peoples in awe in ancient times, and had so many idols and temples erected in their honour. To this class belonged Dagon among the Philistines, Bel among the Babylonians, Astarte among the Sidonians, Baal among the Samaritans, and Isis and Osiris among the Egyptians, and others.
Source page 47–48 some put our Fairies[2073] into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a pail of cleane water, good victuals, and the like, and then they should not be pinched, but finde money in their shoos, and be fortunate in their enterprizes.	Some put our fairies in this class. In former times people worshipped them with great superstition, sweeping their houses and setting out a pail of clean water, good food, and the like. Then, they believed, they would escape being pinched, find money in their shoes, and enjoy good fortune in their undertakings.

[2070] **Burton.** Margin l: “Pro salute hominum excubare se simulant, sed in eorum perniciem omnia moliuntur. Aust.” They pretend to keep watch for humanity’s safety, but direct all their efforts towards its destruction. Augustine.

[2071] **Burton.** Starred margin: “Dryades, Oriades, Hamadryades.” Dryads, oreads and hamadryads: nymphs of woods, mountains and individual trees respectively.

[2072] **Editor.** Lares are household or local guardian spirits; genii are tutelary spirits. “Foliots”, “Trulli” and “Robin Goodfellows” are names for familiar or goblin-like beings. Burton combines Roman religious terms with regional folklore.

[2073] **Burton.** Starred margin: “Elvas Olaus vocat lib. 3.” Olaus calls them Elvae, book 3.

Original text 1651	Modern English
Source page 48 These are they that dance on Heathes and Greens, as Lavater[2074] thinks with Tritemius, and as Olaus Magnus[2075] addes, leave that green circle, which we commonly finde in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self, they are sometimes seen by old women and children.	These are the beings that dance on heaths and village greens, as Lavater and Trithemius think. Olaus Magnus adds that they leave those green circles we commonly find in open fields. Others attribute the circles to a falling meteor or some chance patch of exceptional fertility in the soil: nature amusing herself in this way. Old women and children sometimes see these beings.[2076]
Hierom. Pauli. in his description to the City of Bercino in Spain, relates how they have been familiarly seen near that town, about fountains and hils; Nonnumquam (saith Tritemius) in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c. Giraldus Cambrensis gives instance in a Monk of Wales that was so deluded.	Jeroni Pau, in his description of the Spanish city of Barcelona, relates how they have often been seen near the town, around springs and hills. "Sometimes," says Trithemius, "they lead simple people into their mountain hiding places, showing the astonished visitors marvellous wonders, ringing bells, spectacles, and the like." Gerald of Wales gives the example of a Welsh monk who was deceived in this way.[2077]

[2074] **Burton.** Margin m: "Part 1. cap. 19." Part 1, chapter 19.

[2075] **Burton.** Margin n: "Lib. 3. cap. 11. Elvarum choreas Olaus lib. 3. vocat saltum adeo profundè in terras imprimunt, ut locus insigni deinceps virore orbicularis sit, et gramen pereat." Book 3, chapter 11. Olaus, book 3, calls them dances of elves; they stamp their dance so deeply into the earth that the place afterwards forms a circle of remarkable greenness, and the grass dies. The apparently conflicting effects are both retained.

[2076] **Editor.** "Rankness" means luxuriant growth or fertility. The passage offers competing explanations of the circles rather than a single settled account. The marginal statement that the grass dies sits awkwardly beside its description of conspicuous greenness.

[2077] **Editor.** Bercino is Barcelona; Hieronymus Pauli is Jeroni Pau. "Ostentes" is retained, with the intended sense "showing". A probable parallel for the Welsh story is Gerald, Journey through Wales 1.8: Elidorus enters an underground country as a boy and later becomes a priest. Burton calls his figure a monk; the identification remains qualified.

Original text 1651	Modern English
Paracelsus[2078] reckons up many places in Germany, where they do usually walk in little coates some two foot long. A bigger kinde there is of them, called with us Hobgoblins, & Robin Goodfellowes, that would in those superstitious times, grinde corne for a mess of milk, cut wood, or do any maner of drudgery work. They would mend old Irons in those Æolian Iles of Lypara, in former ages, and have been often seen and heard.	Paracelsus lists many places in Germany where they commonly walk about in little coats some two feet long. There is a larger kind, which we call hobgoblins and Robin Goodfellows. In those superstitious times they would grind grain for a bowl of milk, cut wood, or do any sort of menial work. In former ages they would repair old ironwork in the Aeolian Islands of Lipari, and they have often been seen and heard.
Tholosanus[2079] cals them Trullos and Getulos, and saith, that in his dayes they were common in many places of France. Dithmarus Bleskenius in his description of Island, reports for a certainty, that almost in every family they have yet some such familiar spirits; & Fælix Malleolus in his book de crudel. dæmon. affirmes as much, that these Trolli, or Telchines, are very common in Norwey, and seen to do drudgery work;[2080] to draw water, saith Wierus lib. 1. cap. 32. dress meat, or any such thing.	Tholosanus calls them Trulli and Getuli, and says that in his day they were common in many parts of France. Dithmar Blefken, in his description of Iceland, reports as a certainty that almost every household still has some such familiar spirit. Felix Malleolus, in On the Cruelty of Demons, similarly affirms that these trolls, or Telchines, are very common in Norway and are seen doing menial work: drawing water, says Weyer, book 1, chapter 32, preparing food, and similar tasks.[2081]

[2078] **Burton.** Margin o: “Lib. de Zilph. et Pigmæis. Olaus lib. 3.” Book on sylphs and pygmies; Olaus, book 3.

[2079] **Burton.** Margin p: “Lib. 7. cap. 14. qui et in famulitio viris et fæminis inserviunt, conclavia scopis purgant, patinas mundant, ligna portant, equos curant, &c.” Book 7, chapter 14: they also serve men and women as domestics, sweep rooms, clean dishes, carry wood, tend horses, and so on.

[2080] **Burton.** Margin q: “Ad ministeria utuntur.” They are employed for services.

[2081] **Editor.** “Dress meat” means prepare food, not specifically butcher or cook flesh. Familiar spirits here are beings attached to a household or individual. The many local names are retained without forcing them into a uniform taxonomy.

Original text 1651	Modern English
Another sort of these there are, which frequent forlorn houses,[2082] which the Italians call Foliots, most part innoxious, Cardan[2083] holds; They will make strange noyses in the night, howle sometimes pittifully, and then laugh again, cause great flame and sudden lights, fling stones, rattle chaines, shave men, open doores, and shut them, fling down platters, stooles, chests, sometime appear in the likeness of Hares, Crowes, black Dogs, &c.	There is another sort that frequents abandoned houses, which the Italians call foliots. Cardan considers them mostly harmless. They make strange noises at night, sometimes howl pitifully and then laugh, produce great flames and sudden lights, throw stones, rattle chains, shave people, open and shut doors, knock down platters, stools and chests, and sometimes appear as hares, crows, black dogs, and the like.[2084]
of which reade Pet. Thyræus[2085] the Jesuite in his Tract, de locis infestis, part 1. & cap. 4. who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease; for such examples peruse Sigismundus Scheretzius[2086] lib. de spectris, part. 1. c. 1. which he saith he took out of Luther most part; there be many instances.	Read about them in the Jesuit Peter Thyraeus's treatise On Haunted Places, part 1, chapter 4. He holds that they are devils, the souls of the damned seeking revenge, or souls from purgatory seeking relief. For examples, consult Sigismund Scherertz's On Apparitions, part 1, chapter 1, which he says he drew chiefly from Luther. There are many instances.[2087]

[2082] **Burton.** Margin r: "Where treasure is hid (as some think) or some murder, or such like villany, committed."

[2083] **Burton.** Starred margin: "Lib. 16. de rerum varietat." On the Variety of Things, book 16.

[2084] **Editor.** "Shave men" is retained literally. Pliny's Letters 7.27.12–14 includes stories of mysterious nocturnal hair cutting, showing that the action belongs to this repertoire of apparition stories.

[2085] **Burton.** Margin s: "Vel spiritus sunt hujusmodi damnatorum, vel è purgatorio, vel ipsi dæmones, c. 4." Spirits of this kind are either of the damned, or from purgatory, or demons themselves. Chapter 4.

[2086] **Burton.** Margin t: "Quidam lemures domesticis instrumentis noctu ludunt: patinas, ollas, cantharas, et alia vasa dejiciunt, et quidam voces emittunt, ejulant, risum emittunt, &c. ut canes nigri, feles, variis formis, &c." Some ghosts play with household utensils at night, throwing down dishes, pots, jugs and other vessels; some make noises, wail, laugh, and so on, in various forms, such as black dogs and cats.

[2087] **Editor.** Purgatory is the state of purification after death in Catholic teaching. Burton preserves the Jesuit Thyraeus's alternatives beside examples attributed to Luther; his anthology draws on authors divided by confessional disputes.

Original text 1651	Modern English
Plinius secundus[2088] remembers such a house at Athens, which Athenodorus the Philosopher hired, which no man durst inhabit for fear of Devils. Austin de Civ. Dei. lib. 22. cap. 8. relates as much of Hesperius the Tribunes house at Zubeda near their City of Hippos, vexed with evil spirits, to his great hinderance, Cum afflictione animalium & servorum suorum.	Pliny the Younger recalls such a house at Athens, which the philosopher Athenodorus rented, although no one dared live in it for fear of devils.[2089] Augustine, City of God, book 22, chapter 8, tells a similar story of the tribune Hesperius's house at Zubeda, near their city of Hippo. It was troubled by evil spirits, to his great loss, "with suffering inflicted on his animals and servants."[2090]
Many such instances are to be read in Niderius Formicar. lib. 5. cap. 12. 3. &c. Whether I may call these Zim and Ophim, which Isay cap. 13. 21. speakes of, I make a doubt. See more of these in the said Scheretz. lib. 1. de spect. cap. 4. he is full of examples.	Many such instances can be read in Nider's Ant-Hill, book 5, chapters 12, 3, and elsewhere. I am uncertain whether I may call these the Zim and Ophim of which Isaiah 13:21 speaks.[2091] For more, see the same Scherertz, On Apparitions, book 1, chapter 4; he is full of examples.

[2088] **Burton.** Margin u: "Epist. lib. 7." Letters, book 7.

[2089] **Editor.** Pliny the Younger, Letters 7.27.5–11. Athenodorus rents the haunted house and follows its chained apparition to a spot where human remains are found; proper burial ends the haunting. Burton gives only the opening of the story.

[2090] **Editor.** City of God 22.8 describes Hesperius as belonging to a tribunitian family and calls his estate Zubedi, in the Fussalian district. Burton simplifies this to "the tribune" and places it near Hippo. His forms are retained.

[2091] **Editor.** Burton retains the names "Zim and Ophim" while doubting their identification as these spirits. They refer to the disputed creatures in Isaiah's description of ruined Babylon. The spellings are not silently replaced; their textual derivation remains for collation.

Original text 1651	Modern English
Source page 48–49 These kinde of Devils many times appear to men, and affright them out of their wits, sometimes walking at noone day,[2092] sometimes at nights, counterfeiting dead mens Ghosts, as that of Caligula, which (saith Suetonius) was seen to walk in Lavinia's garden, where his body was buried, spirits haunted, and the house where he dyed, Nulla nox sine terrore transacta, donec incendio consumpta;[2093] every night this happened, there was no quietness, til the house was burned.	This kind of devil often appears to people and frightens them out of their wits, sometimes walking at midday and sometimes at night, impersonating the ghosts of the dead. Such was Caligula's ghost, which Suetonius says was seen walking in Lavinia's garden. Spirits haunted the place where his body was buried, and in the house where he died "no night passed without terror until it was consumed by fire." This happened every night: there was no peace until the house burned down.[2094]
Source page 49 About Hecla in Island Ghosts commonly walk, animas mortuorum simulantes, saith Joh. Anan. lib. 3. de nat. dæm. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44. such sights are frequently seen circa Sepulchra & Monasteria, saith Lavat. lib. 1. cap. 19. in Monasteries, and about Church-yards, loca paludinosa, ampla ædificia, solitaria, & cæde hominum notata, &c.	Ghosts commonly walk around Hekla in Iceland, "impersonating the souls of the dead," says Johannes Ananias, On the Nature of Demons, book 3; so too Olaus, book 2, chapter 2; Natalis Taillepied, On Apparitions of Spirits; and Kornmann, Wonders of the Dead, part 1, chapter 44. Such sights are frequently seen "around graves and monasteries," says Lavater, book 1, chapter 19—in monasteries and around churchyards, "marshy places, large isolated buildings, and places marked by murder," and so on.

[2092] **Burton.** Margin x: "Meridionales Dæmones Cicogna cals them or Alastores l. 3. cap. 9." Cicogna calls them midday demons, or avenging spirits, book 3, chapter 9.

[2093] **Burton.** Margin y: "Sueton. c. 69. in Caligula." Suetonius, Caligula, chapter 69. The relevant chapter is 59; see the Editor's note.

[2094] **Editor.** The relevant passage is Suetonius, Caligula 59, not the marginal 69. Suetonius names the Lamian gardens, not "Lavinia's garden", and distinguishes the haunting at the burial site from that in the house of death. Burton's wording remains in both columns; these differences are recorded here.

Original text 1651	Modern English
Thyræus adds, ubi gravius peccatum est commissum, impii, pauperum oppressores & nequiter insignes habitant. These spirits often foretell mens deaths, by several signes, as knocking, groanings, &c. though[2095] Rich. Argentine c. 18. de præstigiis dæmonum, will ascribe these predictions to good Angels, out of the authority of Ficinus and others;	Thyraeus adds, "where some grave sin has been committed, where the impious, oppressors of the poor, and people notorious for wickedness live." These spirits often foretell people's deaths by various signs—knocking, groaning, and the like—though Richard Argentine, On the Deceptions of Demons, chapter 18, attributes these predictions to good angels, on the authority of Ficino and others.
prodigia in obitu principum sæpius contingunt, &c. as in the Laterane Church in Rome,[2096] the Popes deaths are foretold by Sylvesters tombe. Near Rupes nova in Finland, in the Kingdome of Sweden, there is a Lake, in which, before the Governor of the Castle dies, a spectrum, in the habit of Arion with his Harp appears, and makes excellent musick,	"Portents occur more frequently at the deaths of princes," and so on. Thus, in the Lateran church in Rome, popes' deaths are foretold by Sylvester's tomb. Near Rupes Nova in Finland, in the kingdom of Sweden, there is a lake where, before the governor of the castle dies, an apparition dressed as Arion with his harp appears and plays exquisite music.[2097]
like those blocks in Cheshire, which (they say) presage death to the Master of the family; or that Oake[2098] in Lanthadran Park in Cornwall, which foreshewes as much. Many families in Europe are so put in minde of their last, by such predictions, and many men are forewarned (if we may believe Paracelsus) by familiar spirits, in divers shapes, as Cocks, Crowes, Owles, which often hover about sick mens chambers,	The same is true of those logs in Cheshire which, they say, foretell the death of the head of the family, or that oak in Lanthadran Park in Cornwall which foretells the same.[2099] Many European families are reminded of their end by such predictions, and many people are forewarned—if we may believe Paracelsus—by familiar spirits in various forms, such as cocks, crows and owls, which often hover around sick people's rooms.

[2095] **Burton.** Starred margin: "Strozzius Cicogna lib. 3. mag. cap. 5." Strozzi Cicogna, Magic, book 3, chapter 5.

[2096] **Burton.** Starred margin: "Idem, c. 18." The same, chapter 18. The antecedent is not entirely clear between the adjoining citations.

[2097] **Editor.** Arion is the legendary musician associated with a lyre; Burton calls the instrument a harp. "Spectrum" here means an apparition. The exact identification of Rupes Nova and the source of this death omen remain for collation.

[2098] **Burton.** Margin z: "M. Cary. Survey of Cornwall. lib. 2. folio 140." Mr Carew's Survey of Cornwall, book 2, folio 140.

[2099] **Editor.** "Blocks" means logs. Carew, Survey of Cornwall, book 2, pp. 140–141, names Lanhadron: its oak normally has white-speckled leaves, but uniformly coloured leaves reportedly foretell the owner's son's death. Carew explicitly leaves that hearsay to others to confirm. Burton compresses the account and prints "Lanthadran". The Cheshire omen remains unlocated.

Original text 1651	Modern English
vel quia morientium fœditatem sentiunt, as Baracellus[2100] conjectures, & ideo super tectum infirmorum crocitant, because they smell a Coarse; or for that (as Bernardinus de Bustis[2101] thinketh) God permits the Devil to appear in the forme of Crows, and such like creatures, to scare such as live wickedly here on earth.	It may be "because they smell the foulness of the dying," as Baracellus conjectures, "and therefore caw above the roofs of the sick"—because they smell a corpse. Or it may be because, as Bernardino de' Busti thinks, God allows the Devil to appear in the form of crows and similar creatures to frighten those who live wickedly here on earth.
A little before Tullies death (saith Plutarch) the Crowes made a mighty noyse about him, tumultuose perstrepentes, they pulled the pillow from under his head. Rob. Gaguinus hist. Franc. lib. 8. telleth such another wonderfull story at the death of Johannes de Monteforti a French Lord, Anno 1345. tanta Corvorum multitudo ædibus morientis insedit, quantam esse in Gallia nemo judicasset.	Shortly before Cicero's death, says Plutarch, crows made a tremendous noise around him, "clamouring tumultuously"; they pulled the pillow from beneath his head.[2102] Robert Gaguin's History of France, book 8, tells another such marvellous story about the death in 1345 of Jean de Montfort, a French lord: "So great a multitude of crows settled on the dying man's house that no one would have believed there were that many in all France."
Such prodigies are very frequent in Authors. See more of these in the said Lavater, Thyræus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9. Negromancers take upon them, to raise and lay them at their pleasures:	Such portents are very common in the authors. See further instances in the same Lavater; Thyraeus, On Haunted Places, part 3, chapter 58; Pictorius; Delrio; and Cicogna, book 3, chapter 9. Necromancers claim to summon and dismiss these spirits at will.

[2100] **Burton.** Margin a: "Horto Geniali folio 137." In Hortus genialis, folio 137.

[2101] **Burton.** Margin b: "Part. 1. c. 19. Abducunt eos à rectâ via, & viam iter facientibus intercludunt." Part 1, chapter 19: they lead people off the right road and block travellers' way. Its body anchor stands at Bernardino de' Busti, while the content fits Lavater's wandering spirits below. Direct collation with Lavater remains pending.

[2102] **Editor.** Tully is Marcus Tullius Cicero. Plutarch, Life of Cicero 47.8–10, describes crows around the ship and house; at 47.9 one pulls at the garment covering Cicero's face. Burton says they pulled out his pillow. That difference is preserved rather than silently corrected.

Original text 1651	Modern English
And so likewise those which Mizaldus cals Ambulones, that walk about midnight on great Heaths and desart places, which (saith Lavater[2103]) draw men out of the way, and lead them all night a by-way, or quite bar them of their way; these have several names in several places; we commonly call them Pucks.	They claim the same power over those whom Mizaldus calls Ambulones, “wanderers,” that walk about at midnight on vast heaths and in deserted places. These, says Lavater, draw people off the road and lead them along a wrong path all night, or entirely block their way. They have different names in different places; we commonly call them Pucks.[2104]
In the Desarts of Lop in Asia, such illusions of walking spirits are often perceived, as you may read in M. Paulus the Venetian his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him.	In the deserts of Lop in Asia, such apparitions of wandering spirits are often perceived, as you may read in the travels of Marco Polo the Venetian. If someone happens to lose his companions, these devils call him by name and imitate his companions’ voices to lead him astray.[2105]
Hieronym. Pauli in his book of the hils of Spaine, relates of a great mount[2106] in Cantabria, where such spectrums are to be seen: Lavater and Cicogna have variety of examples of spirits & walking devils in this kinde.	Jeroni Pau, in his book on the mountains of Spain, tells of a great mountain in Cantabria where such apparitions may be seen. Lavater and Cicogna give a variety of examples of spirits and wandering devils of this kind.

[2103] **Burton.** Margin c: “Lib. 1. cap. 44. Dæmonum cernuntur & audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant. &c.” Book 1, chapter 44: illusions of demons are often seen and heard there; travellers should not separate or lag behind, since voices imitate companions to lure them astray. The anchor stands at Lavater, but the content fits the following Marco Polo account of Lop. This is not resolved by simply exchanging b and c.

[2104] **Editor.** To “lay” a spirit is to quiet or dismiss it. “Negromancers” is an older form of necromancers. Puck here is a type of mischievous spirit, not necessarily one uniquely named individual.

[2105] **Editor.** Marco Polo’s account of the desert of Lop describes spirits imitating companions and calling travellers by name when they become separated. It appears in chapter 39 of the Yule–Cordier volume consulted; Burton’s marginal chapter 44 belongs to a different or unverified numbering.

[2106] **Burton.** Margin d: “Mons sterilis & nivosus, ubi intempesta nocte umbræ apparent.” A barren, snowy mountain where shades appear in the dead of night.

Original text 1651	Modern English
Source page 49–50 Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will believe the relation of that holy man Ketellus in Nubrigensis,[2107] that had an especiall grace to see Devils, Gratiam divinitus collatam, & talk with them, Et impavidus cum spiritibus sermonem miscere, without offence, & if a man curse or spur his horse for stumbling, they do heartily rejoyce at it: with many such pretty feats.	Sometimes they sit beside the highway to make people fall and their horses stumble and shy as they ride—if you believe the account of that holy man Ketell in William of Newburgh. Ketell had received a special, divinely bestowed gift of seeing devils and "conversing fearlessly with spirits," without harm.[2108] If a man curses or spurs his horse for stumbling, they rejoice heartily at it. They play many such pretty tricks.

[2107] **Burton.** Starred margin: "Lib. 2. cap. 21. Offendicula faciunt transeuntibus in via & petulanter rident cum vel hominem vel jumentum ejus pedes atterere faciant, & maximè si homo maledictis & calcaribus sæviat." Book 2, chapter 21: they put stumbling blocks in travellers' paths and laugh impudently when they make a man or his beast strike its feet, especially if the man rages with curses and spurs.

[2108] **Editor.** William of Newburgh, History of English Affairs 2.21, tells of Ketell, a Yorkshire countryman able to see and converse with spirits. His story includes demons tripping travellers or their horses and laughing especially when the riders curse and use their spurs.

Original text 1651	Modern English
Source page 50 Subterranean Devils are as common as the rest, & do as much harme. Olaus Magnus, lib. 6. cap. 19. makes six kindes of them, some bigger, some less. These (saith Munster[2109]) are commonly seen about Mines of metals, and are some of them noxious, some again do no harme. The mettal-men in many places account it good luck, a signe of treasure, & rich ore when they see them.	Underground devils are as common as the rest and do as much harm. Olaus Magnus, book 6, chapter 19, distinguishes six kinds, some larger and some smaller. These, says Münster, are commonly seen around metal mines. Some are harmful; others do no harm. In many places miners consider the sight of them good luck, a sign of treasure and rich ore.
Georgius Agricola, in his book de subterraneis animantibus, cap. 37. reckons two more notable kindes of them, which he cals Getuli and Cobali,[2110] both are cloathed after the manner of Metall-men, and will many times imitate their works. Their office, as Pictorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed;	Georgius Agricola, in On Creatures Living Underground, chapter 37, identifies two especially notable kinds, which he calls Getuli and Cobali. Both dress like miners and often imitate their work. Their task, Pictorius and Paracelsus think, is to guard the treasure in the earth so that it is not all discovered at once.
and besides, Cicogna[2111] averrs, that they are the frequent causes of those horrible Earth-quakes, which often swallow up, not onely houses, but whole Ilands and Cities; in his third book cap. 11. he gives many instances.	Besides this, Cicogna asserts that they frequently cause those terrible earthquakes which often swallow up not only houses but entire islands and cities. He gives many instances in his third book, chapter 11.

[2109] **Burton.** Margin z: “In Cosmogr.” In the Cosmography.

[2110] **Burton.** Margin a: “Vestiti more metallicorum, gestus & opera eorum imitantur.” Dressed like miners, they imitate their movements and work.

[2111] **Burton.** Margin b: “Immisso in terræ carceres vento horribiles terræ motus efficiunt, quibus sæpe non domus modo & turres, sed civitates integræ & insulæ haustæ sunt.” By driving wind into the earth’s prisons, they cause terrible earthquakes which have often swallowed up not only houses and towers but entire cities and islands.

Original text 1651	Modern English
The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgment, their egress and regress some suppose to be about Ætna, Hypara, Mons Hecla in Island, Versuvius, Terra del Fuego, &c. because many shreeks and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.	The last kind inhabits the region around the earth's centre, to torture the souls of the damned until Judgment Day. Some suppose that they enter and leave through places around Etna, Lipari, Mount Hekla in Iceland, Vesuvius, Tierra del Fuego, and the like, because many shrieks and fearful cries are continually heard thereabouts, and apparitions of dead people, ghosts and goblins commonly appear.[2112]
Thus the Devil raigns,[2113] and in a thousand several shapes, As a roaring Lion still seeks whom he may devour, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though some[2114] will have his proper place the ayre, all that space betwixt us and the Moon, for them that trangressed least, and hell for the wickedest of them,	Thus the Devil reigns, and in a thousand different shapes, "like a roaring lion, continually seeks someone to devour," 1 Peter 5.[2115] Through earth, sea, land and air he remains as yet unconfined. Some, however, hold that his proper dwelling is the air—all the space between us and the moon—for those spirits that transgressed least, and hell for the wickedest.
Hic velut in carcere ad finem mundi, tunc in locum funestiorem trudendi, as Austin holds de Civit. Dei c. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himself, as Lactantius[2116] thinks, with other mens fals, he labours all he can to bring them into the same pit of perdition with him.	"Here they are held as if in prison until the end of the world, then to be thrust into a more dreadful place," as Augustine holds in City of God, chapter 22; book 14, chapters 3 and 23.[2117] But wherever he may be, he rages while he can. To comfort himself with other people's falls, as Lactantius thinks, he does all he can to bring them into the same pit of destruction as himself.

[2112] **Editor.** The source's "Hypara" is taken as Lipari, consistently with the earlier Lypara references, and "Versuvius" as Vesuvius. These are disclosed normalizations in the modern column. The association of volcanic regions with entrances to hell belongs to the tradition Burton reports.

[2113] **Burton.** Unlettered marginal heading: "Their offices, operations, study." Their duties, activities and aims.

[2114] **Burton.** Starred margin: "Hieron. in 3. Ephes. Idem Michaelis c. 4. de spiritibus. Idem Thyræus de locis infestis." Jerome on Ephesians 3; Michaelis, On Spirits, chapter 4, and Thyraeus, On Haunted Places, say the same.

[2115] **Editor.** The biblical allusion is 1 Peter 5:8. The unlettered marginal heading marks a shift from kinds and habitats of spirits to their activities; it is preserved among Burton's notes, rather than inserted as an authorial body heading.

[2116] **Burton.** Margin c: "Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis suæ perdendis hominibus operantur." Lactantius, On the Origin of Error, book 2, chapter 15: these malignant spirits wander throughout the earth and seek consolation for their own ruin by ruining human beings.

[2117] **Editor.** The sequence "c. 22. lib. 14. cap. 3. & 23" is ambiguous and is retained. City of God 8.22 provides a clear parallel for the image of the air as the demons' prison; it does not resolve every part of Burton's compressed citation.

Original text 1651	Modern English
For mens miseries, calamities and ruines, are the Devils banqueting dishes.[2118] By many temptations and several Engines, he seeks to captivate our souls. The Lord of lyes, saith Austin,[2119] as he was deceived himself, he seeks to deceive others, the Ring-leader to all naughtiness, as he did by Eve and Cain, Sodome, and Gomorah, so would he do by all the world.	For human misery, calamity and ruin are the Devil's banquet dishes. Through many temptations and various devices he seeks to enslave our souls. The lord of lies, says Augustine, himself deceived, seeks to deceive others. The ringleader of all wickedness, he would treat the whole world as he treated Eve and Cain, Sodom and Gomorrah.
Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. erres, dejects, saves, kils, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction;	Sometimes he tempts through greed, drunkenness, pleasure, pride, and so on; he leads astray, casts down, saves, kills, protects, and rides some people as they ride their horses.[2120] He plans our overthrow and seeks our destruction in every way.

[2118] **Burton.** Margin d: "Mortalium calamitates epulæ sunt malorum dæmonum, Synesius." Mortal calamities are feasts for evil demons. Synesius.

[2119] **Burton.** Margin e, continuing across the foot of page 50: "Dominus mendacii à seipso deceptus, alios decipere cupit, adversarius humani generis, Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, fuit ind: in Dei contumeliam, hominum perniciem: de horum conatibus & operationibus lege Epiphanium. 2. Tom. lib. 2. Dionysium. c. 4. Ambros. Epistol. lib. 10. ep. & 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. c. John. Barthol. de prop. l. 2 c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 8. in c. 6. 2 Origen. sæpe præliis intersunt, itinera & negotia nostra quæcunque dirigunt, clandestinis subsidiis optatos sæpe præbent successus, Pet. Mar. in Sam. &c. Ruscam de Inferno." The lord of lies, himself deceived, desires to deceive others: humanity's adversary, inventor of death, founder of pride, root of malice, head of crimes and chief of all vices, hence bringing dishonour to God and destruction to humanity. For their attempts and operations, read the listed works of Epiphanius, Dionysius, Ambrose, Augustine, Theophylact, Basil, Leo, Theodoret, Chrysostom, Gregory, Bartholomaeus, Zanchi, Pereira and Origen. They often take part in battles, direct our journeys and all our affairs, and by secret assistance often bring about desired successes: Peter Martyr on Samuel, and Rusca on Hell. The compressed and sometimes ambiguous bibliographical numbering is retained for collation.

[2120] **Editor.** The source prints "erres". The modern "leads astray" takes this in the causative sense of making someone err; the reading remains uncertain and requires comparison with other copies or editions. "Naughtiness" in the preceding unit means wickedness, not mild misbehaviour.

Original text 1651	Modern English
Source page 50–51 and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, ægris sanitatem, & cæcis luminis usum restituendo, as Austin declares, lib. 10. de civit. Dei cap. 6. as Apollo, Æsculapius, Isis, of old have done; divert plagues, assist them in wars, pretend their happiness, yet nihil his impurius, scelestius, nihil humano generi infestius, nothing so impure, nothing so pernicious,	Although he often professes to benefit humanity and claims to be a god by curing various diseases, "restoring health to the sick and sight to the blind," as Augustine declares, City of God, book 10, chapter 6—as Apollo, Aesculapius and Isis did in ancient times—though he turns plagues aside, helps people in war and professes to promote their happiness, still "nothing is more impure or criminal, nothing more hostile to the human race": nothing so impure, nothing so pernicious.[2121]
Source page 51 as may wel appear by their tyrannicall, and bloody sacrifices of men to Saturne and Moloch, which are still in use amongst those Barbarous Indians, their severall deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c.	This is plain enough from their tyrannical and bloody human sacrifices to Saturn and Moloch, which are still practised among those barbarous Indians; from their various deceits and frauds to keep people obedient; their false oracles and sacrifices; their superstitious imposition of fasting, poverty, and the like; their heresies; and their superstitious observance of rules about foods and times.[2122]

[2121] **Editor.** "Vindicate himself for a god" means claim or establish divine status; "pretend" here means profess or allege. Burton's reference to City of God 10.6 is retained, but the exact support for this catalogue has not been established; it is recorded for collation.

[2122] **Editor.** Burton's polemic links ancient human sacrifice with his unspecific category of "Indians", then with religious disciplines he condemns as superstition. "Meats" means foods. The modern column preserves his rhetoric and claims without adding a geographical identification.

Original text 1651	Modern English
by which they crucifie[2123] the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. Modico adhuc tempore sinitur malignari, as Bernard[2124] expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darkness, Which is prepared for him and his Angels, Mat. 25.	By these means they crucify mortal souls, as will be shown in our treatise on religious melancholy. "He is permitted to do evil for a little while yet," as Bernard puts it. By God's permission he rages for a time, later to be confined to hell and darkness, "which is prepared for him and his angels," Matthew 25.[2125]
How far their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: Plato in Critias, and after him his followers, gave out that these spirits or Devils, Were mens governors and keepers, our Lords and masters, as we are of our cattle.	How far their power extends is hard to determine. I will briefly show you what the ancients believed about their effects, strength and workings. Plato in the Critias, and his followers after him, declared that these spirits or devils were humanity's rulers and guardians, our lords and masters, as we are of our cattle.[2126]
They govern Provinces & Kingdoms by Oracles, auguries, dreams, rewards & punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits,[2127] they send wars, plagues, peace, sickness, health, dearth, plenty, Adstantes hic jam nobis, spectantes & arbitrantes, &c.[2128]	They govern provinces and kingdoms through oracles, omens, dreams, rewards and punishments, prophecies, inspirations, sacrifices and religious superstitions, which take as many forms as there are kinds of spirits. They send war, plague, peace, sickness, health, scarcity and plenty, "standing here beside us even now, watching and judging," and so on.

[2123] **Burton.** Margin f: "Et velut mancipia circumfert Psellus." And he drives them about like slaves. Psellus.

[2124] **Burton.** Margin g: "Lib. de trans. mut. Malac. ep." The abbreviation is retained. Compare Bernard, First Sermon on the Passing of St Malachy §4: the Devil is not yet consigned to the fire prepared for him, but is allowed a little time to work evil.

[2125] **Editor.** The promised treatment belongs to the Third Partition's religious melancholy. The biblical allusion is Matthew 25:41. Bernard's First Sermon on the Passing of St Malachy §4 supplies the argument that the Devil is permitted to act for a time before punishment; Burton condenses it.

[2126] **Editor.** Critias 109b–c describes gods allotting territories and tending humanity as herdsmen. Burton assimilates these gods to spirits or devils within his Christian demonology; "devils" is his interpretative framing, not Plato's wording.

[2127] **Burton.** Margin h: "Custodes sunt hominum, & eorum, ut nos animalium: tum & provinciis præpositi, regunt auguriis, somniis, oraculis, præmiis, &c." They are guardians of people, as we are of animals; set over provinces, they govern through omens, dreams, oracles, rewards, and so forth.

[2128] **Burton.** Margin i: "Lypsius Physiol. Stoic. lib. 1. cap. 19." Lipsius, The Natural Philosophy of the Stoics, book 1, chapter 19.

Original text 1651	Modern English
as appears by those histories of Thucydides, Livius, Dionysius Halicarnassus, with many others that are full of their wonderfull stratagems, and were therefore by those Roman and Greek common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. In a word, Nihil magis quærunt quam metum & admirationem hominum;[2129] and as another hath it, Dici non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent.	This appears in the histories of Thucydides, Livy and Dionysius of Halicarnassus, and in many others full of their astonishing stratagems. The Roman and Greek states therefore adored and worshipped them as gods, with prayers, sacrifices, and so forth. In a word, "They seek nothing more than human fear and wonder." As another writer puts it, "Words cannot express the ungovernable passion with which evil spirits covet dominion over humanity and divine worship."
Tritemius in his book de septem secundis, assignes names to such Angels, as are Governors of particular Provinces, by what authority I know not, and gives them several jurisdictions. Asclepiades a Grecian, Rabbi Achiba the Jew, Abraham Avenezra, and Rabbi Azariel, Arabians, (as I finde them cited by Cicogna)[2130] farther adde, that they are not our Governors only, Sed ex eorum concordia & discordia, boni & mali affectus promanant,	In his book On the Seven Secondary Intelligences, Trithemius gives names to angels who govern particular provinces—by what authority I do not know—and assigns them separate jurisdictions. Asclepiades, a Greek; Rabbi Akiba, the Jew; Abraham Avenezra and Rabbi Azariel, Arabians, as I find them cited by Cicogna, add that these beings are not merely our governors: "From their harmony and discord flow good and evil dispositions."[2131]

[2129] **Burton.** Margin k: "Leo Suavis. idem & Tritemius." Leo Suavis; Trithemius says the same.

[2130] **Burton.** Margin l: "Omnif. mag. lib. 2. cap. 23." Cicogna, Omnifaria magia, book 2, chapter 23.

[2131] **Editor.** Avenezra is Abraham ibn Ezra; Azariel is a rabbinic name usually associated here with Azriel. Burton's label "Arabians" is retained rather than silently substituting a modern ethnic description. The exact authorities and the mediation through Cicogna remain to be collated.

Original text 1651	Modern English
but as they agree, so do we and our Princes, or disagree, stand or fall. Juno was a bitter enemy to Troy, Apollo a good friend, Jupiter indifferent, Æqua Venus Teucris, Pallas iniqua fuit; some are for us still, some against us, Premente Deo, fert Deus alter opem. Religion, policy, publike and private quarrels, wars are procured by them, and they are delighted[2132] perhaps to see men fight, as men are with Cocks, Buls and Dogs, Bears, &c.	As they agree or disagree, so do we and our princes; as they stand or fall, so do we. Juno was a bitter enemy of Troy, Apollo a good friend, Jupiter neutral: "Venus favoured the Trojans; Pallas was hostile." Some are always for us, others against us: "When one god presses us hard, another brings help."[2133] They bring about religion, statecraft, public and private quarrels, and wars. Perhaps they delight in watching men fight, as men delight in fights between cocks, bulls and dogs, bears, and so on.
plagues, dearths depend on them, our bene and male esse, and almost all our other peculiar actions, (for as Anthony Rusca contends lib. 5. cap. 18. every man hath a good and a bad Angell attending of him in particular, all his life long, which Jamblicus cals dæmonem) preferments, losses, weddings, deaths, rewards & punishments, and as Proclus[2134] will, all offices whatsoever, alii genetricem, alii opificem potestatem habent, &c. & several names they give them according to their offices, as Lares, Indegites, Præstites, &c.	Plagues and shortages depend on them, as do our well-being and misfortune and almost all our individual affairs. For, as Anthony Rusca maintains in book 5, chapter 18, everyone has a good and a bad angel attending personally throughout life—what Iamblichus calls a daemon. These beings oversee promotions, losses, weddings, deaths, rewards and punishments, and, according to Proclus, every kind of function: "Some have generative power, others formative power," and so forth. They are given different names according to their functions: Lares, Indigetes, Praestites, and the like.[2135]

[2132] **Burton.** Margin m: "Ludus deorum sumus." We are the plaything of the gods.

[2133] **Editor.** Both Latin phrases are from Ovid, Tristia 1.2. Teucri are Trojans; Pallas is Athena. Burton uses Ovid's divided divine allegiances to illustrate conflicting supernatural patrons.

[2134] **Burton.** Margin n: "Lib. de animæ & dæmone." The abbreviated title is printed thus; a book concerning the soul and daemon.

[2135] **Editor.** A daemon in ancient philosophy can be a guardian or intermediary spirit, not necessarily an evil being. Lares are protective deities; Indigetes denotes a class of Roman gods or deified figures; Praestites means guardians or protectors. The modern column regularizes the printed Indegites.

Original text 1651	Modern English
Source page 51–52 When the Arcades in that battel at Cheronæa, which was fought against King Philip for the liberty of Greece, had deceitfully carried themselves, long after, in the very same place, Diis Græciæ ultoribus (saith mine Author) they were miserably slain by Metellus the Roman. So likewise, in smaller matters, they will have things fall out, as these boni and mali Genii favour or dislike us: Saturni non conveniunt Jovialibus, &c. He that is Saturninus, shall never likely be preferred.	When the Arcadians acted treacherously at the battle of Chaeronea, fought against King Philip for Greece's liberty, they were, long afterwards, wretchedly slaughtered on the very same spot by the Roman Metellus, "the gods of Greece exacting vengeance," as my author says. In smaller matters too, these writers hold that events turn out according to whether these good and evil guardian spirits favour or dislike us: "Those of Saturn do not agree with those of Jupiter," and so on. A man under Saturn is unlikely ever to gain advancement.[2136]
Source page 52 That base fellowes are often advanced, undeserving Gnathoe's, and vicious parasites, whenas discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate Genii,[2137] as they are inclined, or favour men, so they thrive, are ruled and overcome, for as Libanius[2138] supposeth, in our ordinary conflicts and contentions, Genius Genio cedit & obtemperat, one Genius yields and is overcome by another.	They attribute the frequent promotion of base fellows—undeserving Gnathos and vicious parasites—while prudent, wise, virtuous and worthy men are neglected and unrewarded, to these ruling spirits or subordinate guardian spirits. According to their dispositions and the favour they show, people prosper, are governed or are overpowered. For, as Libanius supposes, in our ordinary conflicts and disputes "one guardian spirit yields and submits to another": one spirit gives way and is overcome by another.[2139]

[2136] **Editor.** Saturn and Jupiter designate astrological dispositions as well as their associated spirits. "Saturnine" here concerns a person's supposed planetary affiliation, not simply a gloomy mood. Burton's compressed account of Arcadian conduct and retribution requires collation with his intermediary source.

[2137] **Burton.** Margin o: "Quoties fit, ut Principes novitium aulicum divitiis & dignitatibus pene obruant, & multorum annorum ministrum, qui non semel pro hero periculum subiit, ne teruntio donent, &c. Idem. Quod Philosophi non remunerentur, cum scurra & ineptus ob insulsum jocum sæpe præmium reportet, inde fit, &c." How often princes almost overwhelm a new courtier with wealth and honours, yet give not a farthing to a servant of many years who has repeatedly risked danger for his master! The same author. Hence philosophers go unrewarded while a buffoon or fool often receives a prize for a tasteless joke, and so on.

[2138] **Burton.** Margin p: "Lib. de cruent. Cadaver." Book on the bleeding corpse.

[2139] **Editor.** Gnatho, the parasite in Terence's Eunuch, supplies a name for a flatterer. "Libanius" here means Andreas Libavius: De cruentatione cadaverum, in Tractatus duo physici (1594), p. 383, §286, reads "genius genio cedat & obtemperet". Burton makes this a direct assertion, "cedit & obtemperat"; Libavius presents it among possible explanations for inhibition in another person's presence.

Original text 1651	Modern English
All particular events almost they refer to these private spirits; & (as Paracelsus addes) they direct, teach, inspire, and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not familiarem dæmonem, to inform him, as Numa, Socrates, and many such, as Cardan illustrates, cap. 128. Arcanis prudentiæ civilis, Speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis cœlestibus instrui, ab iis doceri.[2140]	They attribute almost every individual event to these personal spirits; and, as Paracelsus adds, the spirits direct, teach, inspire and instruct people. No man was ever extraordinarily famous in any art or achievement, or became a great commander, without a familiar spirit to instruct him: Numa, Socrates, and many others, as Cardan illustrates in Secrets of Political Prudence, chapter 128. “Magicians indeed claim that God bestows a special grace upon them, that heavenly spirits instruct and teach them.”[2141]
But these are most erroneous paradoxes, ineptæ & fabulosæ nugæ, rejected by our Divines, and Christian Churches. Tis true, they have by Gods permission, power over us, and we finde by experience, that they can hurt[2142] not our fields only, cattel, goods, but our bodies and mindes. At Hammel in Saxony, An. 1484. 20. Junii, the Devil in likeness of a pied Piper, carried away 130 Children, that were never after seen.	But these are utterly erroneous paradoxes, “foolish, fabulous nonsense,” rejected by our theologians and Christian churches. It is true that, with God’s permission, they have power over us, and experience shows that they can harm not only our fields, cattle and possessions, but also our bodies and minds. At Hamelin in Saxony, on 20 June 1484, the Devil, in the likeness of a piper in multicoloured clothes, carried away 130 children who were never seen again.[2143]

[2140] **Burton.** Margin q: “Boissardus c. 6. magia.” Boissard, Magic, chapter 6.

[2141] **Editor.** A familiar is an attending spirit. Numa is the legendary Roman king associated with Egeria; Socrates described a divine sign that restrained him. Burton groups different traditions under the category of spirit instruction.

[2142] **Burton.** Margin r: “Godelmanus cap. 3. lib. 1. de Magis. idem Zanchius lib. 4. cap. 10. & 11. de malis angelis.” Godelmann, On Magicians, book 1, chapter 3; likewise Zanchi, On Evil Angels, book 4, chapters 10 and 11.

[2143] **Editor.** Burton prints 20 June 1484. The early modern inscription on Hamelin’s Pied Piper house, reproduced by the town museum, instead dates the disappearance of 130 children to 26 June 1284. The source date is preserved in both columns; the discrepancy concerns the legend’s recorded dating, not proof of its supernatural explanation.

Original text 1651	Modern English
Many times men are affrighted[2144] out of their wits, carried away quite, as Sheretzius illustrates, lib. 1. c. 4. and severally molested by his means. Plotinus the Platonist lib. 14. advers. Gnost. laughs them to scorne, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the minde. But experience pronounceth otherwise, that he can work both upon body and minde.	People are often frightened out of their wits, carried off altogether, as Scheretzius illustrates in book 1, chapter 4, and tormented in various ways through his agency. Plotinus the Platonist, in Against the Gnostics, book 14, laughs to scorn those who believe that the Devil or spirits can cause such diseases.[2145] Many think he can act upon the body but not the mind. Experience declares otherwise: he can act upon both body and mind.
Tertullian is of this opinion, c. 22. That he can cause both sickness and health,[2146] & that secretly. Taurellus adds by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not,[2147] closely creeping into them, saith Lipsius,[2148] and so crucifie our souls: Et nociva melancholia furiosos efficit.	Tertullian holds this opinion in chapter 22: he can cause both sickness and health, and do so secretly. Taurellus adds that by hidden poisons he can infect our bodies and obstruct the workings of our internal organs without our perceiving it, "stealthily creeping into them," says Lipsius, and so torment our souls: "And by harmful melancholy he drives people mad."[2149]

[2144] **Burton.** Margin s: "Nociva Melancholia furiosos efficit, & quandoque penitus interficit. G. Picolomineus. Idemque Zanch. cap. 10. lib. 4. si Deus permittat, corpora nostra movere possunt, alterare, quovis morborum & malorum genere afficere, imo & in ipsa penetrare & sævire." Harmful melancholy drives people mad and sometimes kills them outright. G. Piccolomini. Zanchi likewise, book 4, chapter 10: if God permits, they can move and change our bodies, afflict them with every sort of disease and evil, even penetrate them and rage within.

[2145] **Editor.** The identifiable passage is Plotinus, Enneads II.9, Against the Gnostics, section 14. Plotinus criticizes exorcistic accounts of disease and argues for physical causes and remedies. Burton's "lib. 14" appears to misstate a section number as a book.

[2146] **Burton.** Margin t: "Inducere potest morbos & sanitates." He can bring on disease and health.

[2147] **Burton.** Margin u: "Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere." He can secretly obstruct the workings of the internal organs and infect the body with poisons unknown to us.

[2148] **Burton.** Margin x: "Irrepentes corporibus occultò morbos fingunt, mentes terrent, membra distorquent. Lips. Phil. Stoic. l. 1. c. 19." Creeping into bodies unseen, they create diseases, frighten minds and twist limbs. Lipsius, Stoic Philosophy, book 1, chapter 19.

[2149] **Editor.** Tertullian's Apology 22 describes demons injuring bodies and disturbing minds; chapter 23 explains their supposed cures as withdrawal of injuries they themselves caused. "Clancular" means secret or concealed; "bowels" here means internal organs more broadly than intestines.

Original text 1651	Modern English
For being a spirituall body, he struggles with our spirits, saith Rogers, and suggests (according to Cardan,[2150] verba sine voce, species sine visu, envie, lust, anger, &c.) as he sees men inclined.	For, being a spiritual body, he struggles with our spirits, says Rogers, and suggests—as Cardan puts it—"words without a voice, images without sight," envy, lust, anger, and so on, according to the inclinations he sees in people.[2151]
The manner how he performes it, Biarmannus in his Oration against Bodine, sufficiently declares, He begins first with the phantasie, and moves that so strongly, that no reason is able to resist.[2152] Now the Phantasie he moves by mediation of humors; although many Physitians are of opinion, that the Devil can alter the minde, and produce this disease of himself. Quibusdam medicorum visum, saith Avicenna,[2153] quod Melancholia contingat à dæmonio.	Biarmannus explains adequately how he does this in his Oration against Bodin: he begins with the imagination and stirs it so powerfully that reason cannot resist. He acts upon the imagination through the humours, although many physicians think the Devil can alter the mind and produce this disease by himself. "Some physicians have thought," says Avicenna, "that melancholy arises from a demon."[2154]

[2150] **Burton.** Margin y: "De rerum var. l. 16. c. 93." On the Variety of Things, book 16, chapter 93.

[2151] **Editor.** "Spirits" here can mean the subtle bodily agencies of historical physiology as well as supernatural beings. The argument depends on contact between these two kinds of spirit; "spiritual body" should not be reduced to the modern idea of a disembodied mind.

[2152] **Burton.** Margin z, continued across the foot of page 52: "Quum mens immediatè decipi nequit, primùm movit phantasiam, & ita obfirmat vanis conceptibus aut ut ne quem facultati æstimativæ rationi locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conjicit. Austin. de vit. Beat." Since the mind cannot be deceived directly, he first stirs the imagination and so fixes it upon empty notions that he leaves no room for the judging faculty or reason. An evil spirit invades the soul, disturbs the senses and throws it into frenzy. Augustine, On the Happy Life. The awkward "aut ut" and compressed syntax are retained in the Latin.

[2153] **Burton.** Margin a: "Lib. 3. Fen. 1. Tract. 4. c. 18." Book 3, fen 1, treatise 4, chapter 18. Fen is a major division of Avicenna's Canon.

[2154] **Editor.** Phantasy means imagination, an internal mental faculty; bodily "spirits" in this account differ from demons. Augustine, On the Happy Life 3.18, distinguishes an external spirit disturbing the senses from a soul made impure by vice. Burton's final marginal sentence condenses the former. It does not establish Biarmannus's preceding account of imagination, whose malformed Latin remains uncollated.

Original text 1651	Modern English
Of the same minde is Psellus & Rhasis the Arab. lib. 1. Tract. 9. Cont. That this disease proceeds especially from the Devil, and from him alone.[2155] Arculanus cap. 6. in 9. Rhasis, Ælianus Montaltus in his 9. cap. Daniel Sennertus lib. 1. part. 2. cap. 11. confirm as much, that the Devil can cause this disease, by reason many times that the parties affected prophesie, speak strange language,	Psellus and Rhazes the Arab, in the Continens, book 1, treatise 9, share the opinion that this disease proceeds especially from the Devil, and from him alone. Arculanus, chapter 6 of his commentary on Rhazes's ninth book; Elianus Montalto, chapter 9; and Daniel Sennert, book 1, part 2, chapter 11, likewise affirm that the Devil can cause this disease, because those affected often prophesy or speak unfamiliar languages.
Source page 52–53 but non sine interventu humoris, not without the humor, as he interprets himself; no more doth Avicenna, si contingat à dæmonio, sufficit nobis ut convertat complexionem ad choleram nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choler adust, which Pomponatius[2156] likewise labors to make good:	But this is "not without the intervention of a humour," as he himself explains; nor does Avicenna mean otherwise: "If it arises from a demon, it is enough for us that the demon changes the bodily constitution towards black bile, and that its immediate cause is black bile." The immediate cause is burnt choler, a claim that Pomponazzi also labours to establish.[2157]
Source page 53 Galgerandus of Mantua a famous Physitian, so cured a dæmoniacall woman in his time, that spake all languages, by purging black choler, and thereupon belike this humor of Melancholy, is called Balneum Diaboli, the devils Bath; the devil spying his opportunity of such humors drives them many times to despair, fury, rage, &c. mingling himself amongst these humors.	Galgerandus of Mantua, a famous physician, in this way cured a possessed woman of his time who spoke every language: he purged her black bile. Hence, presumably, this humour of melancholy is called "the Devil's bath." Seeing his opportunity in such humours, the Devil often drives people to despair, fury, rage, and so forth, mingling himself among these humours.

[2155] **Burton.** Margin b: "A Dæmone maxime proficisci, & sæpe solo." It proceeds chiefly from a demon, and often from a demon alone.

[2156] **Burton.** Starred margin: "Lib. de incant." Book on incantations.

[2157] **Editor.** Complexion means the body's humoral constitution. Adust choler is choler thought to have been burnt or excessively heated into a harmful residue. Burton distinguishes an alleged remote demonic cause from a bodily immediate cause; he does not discard humoral medicine here.

Original text 1651	Modern English
This is that which Tertullian averres, Corporibus infligunt acerbos casus, animæque repentinos, membra distorquent, occulte repentes, &c. and which Lemnius goes about to prove, Immiscent se mali Genii pravis humoribus, atque atra bili, &c.	This is what Tertullian asserts: “They inflict grievous afflictions on bodies and sudden assaults on the soul; they twist the limbs, creeping in unseen,” and so on. It is also what Lemnius undertakes to prove: “Evil spirits mingle with corrupted humours and black bile,” and so forth.
And Jason Pratensis,[2158] that the devil being a slender incomprehensible spirit, can easily insinuate and winde himself into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our souls with fearful dreams, and shake our minde with furies. And in another place, These unclean spirits setled in our bodies, and now mixt with our melancholy humors, do triumph as it were, and sport themselves, as in another Heaven.	And Jason Pratensis says that the Devil, being a subtle spirit that cannot be grasped, can easily slip and wind his way into human bodies and, cunningly lodged in our internal organs, damage our health, terrify our souls with frightening dreams and shake our minds with fits of frenzy. Elsewhere he says: “These unclean spirits, settled in our bodies and now mixed with our melancholy humours, seem to triumph and play as though in another heaven.”
Thus he argues, and that they goe in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. Agrippa[2159] and Lavater[2160] are perswaded, that this humor invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work upon them.	So he argues, adding that they enter and leave our bodies as bees do a hive, provoking and tempting us according to the natural inclinations of our bodily constitution, wherever it is most susceptible to deception. Agrippa and Lavater are convinced that this humour invites the Devil wherever it exists in excess; that melancholy people are more exposed than anyone else to diabolical temptations and illusions, more ready to receive them, and most easily acted upon by the Devil.

[2158] **Burton.** Margin r: “Cap. de mania lib. de morbis cerebri; Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operti, valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetralibus, intus ibique considunt & deliciantur tanquam in regione clarissimorum siderum, coguntque animum furere.” Chapter on mania in the book On Diseases of the Brain. Demons, being subtle and ungraspable spirits, can enter human bodies and, hidden within the organs, damage health, terrify souls with dreams and shake minds with frenzies. They slip into the innermost parts of melancholy people, settle there, delight as though in the realm of the brightest stars, and force the mind into frenzy.

[2159] **Burton.** Margin s: “Lib. 1. cap. 6. occult. Philos.” Occult Philosophy, book 1, chapter 6.

[2160] **Burton.** Margin t: “Part. 1. cap. 1. de spectris.” On Apparitions, part 1, chapter 1.

Original text 1651	Modern English
But whether by obsession, or possession, or otherwise, I will not determine, tis a difficult question. Delrio the Jesuite, Tom. 3. lib. 6. Springer and his colleague, mall. malef. Pet. Thyreus the Jesuite, lib. de dæmoniacis, de locis infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dæm. and others of that ranke of Pontificiall writers, it seems, by their exorcismes and conjurations approve of it, having forged many stories to that purpose.	But whether this happens through external demonic assault, possession or some other means, I will not decide: it is a difficult question.[2161] Delrio the Jesuit, volume 3, book 6; Sprenger and his colleague in The Hammer of Witches; Peter Thyraeus the Jesuit, in his books On the Possessed, On Haunted Places and On Night Terrors; Girolamo Menghi in The Scourge of Demons; and other papal writers of that sort appear to confirm it by their exorcisms and conjurations, having fabricated many stories for the purpose.[2162]
A Nun did eat a Lettice without Grace, or signing it without the signe of the Cross,[2163] and was instantly possessed. Durand. lib. 6. Rationall. c. 86. num. 8. relates that he saw a wench possessed in Bononia with two devils, by eating an unhallowed Pomegranate, as she did afterwards confess, when she was cured by exorcismes.	A nun ate a lettuce without saying grace or making the sign of the cross over it, and was instantly possessed.[2164] Durandus, Rationale, book 6, chapter 86, section 8, relates that at Bologna he saw a young woman possessed by two devils after eating an unblessed pomegranate, as she afterwards confessed when cured by exorcism.

[2161] **Editor.** "Obsession" in this context means a demon's surrounding or external assault, contrasted with its occupation of the person in possession. It does not carry the modern psychiatric sense of a recurrent intrusive thought.

[2162] **Editor.** The Hammer of Witches is the Malleus maleficarum. Burton's conventional attribution to Sprenger and a colleague is retained. "Pontifical" and "papists" are his polemical terms for Roman Catholics, and the accusation that they fabricated stories is his assertion.

[2163] **Burton.** The margin appears to repeat t, although the body anchor is u: "Sine cruce & sanctificatione sic à dæmone obsessa. dial. Greg. pag. c. 9." Without the cross and blessing she was thus possessed by a demon. Gregory's Dialogues; the closing locator is retained as printed. See the Editor's note for the identifiable passage.

[2164] **Editor.** Gregory the Great's Dialogues 1.4 contains the lettuce story: the nun forgets to bless it with the sign of the cross. The original's "or signing it without the signe" is a malformed expression; the modern column restores the sense indicated by the margin and Gregory. "Wench" in the following sentence means a young woman.

Original text 1651	Modern English
And therefore our Papists do signe themselves so often with the signe of the Cross, Ne dæmon ingredi ausit, and exorcise all manner of meats, as being unclean or accurst otherwise, as Bellarmine defends. Many such Stories I finde amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kinde out of most-approved Physitians.	For this reason our papists so often cross themselves, “lest a demon dare to enter,” and exorcise every kind of food as otherwise unclean or accursed—a practice Bellarmine defends. I find many such stories among papal writers to prove their assertions; let them vindicate their own credibility. I will cite a few of this kind from physicians of the highest reputation.
Cornelius Gemma lib. 2. de nat. mirac. c. 4. relates of a young maid, called Katherine Gualter a Coupers daughter, An. 1571. that had such strange passions and convulsions, three men could not sometimes hold her, she purged a live Eele, which he saw a foot and a half long, and touched himself, but the Eele afterward vanished,	Cornelius Gemma, On the Divine Signs of Nature, book 2, chapter 4, relates that in 1571 a young woman called Katherine Gualter, a cooper’s daughter, suffered such strange attacks and convulsions that sometimes three men could not hold her. She passed a live eel, a foot and a half long, which he saw and touched himself; but afterwards the eel vanished.[2165]
Source page 53–54 she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for 14 dayes; and after that she voided great bals of haire, peeces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brass, &c. besides paroxysmes of laughing, weeping and extasies, &c. Et hoc (inquit) cum horrore vidi, this I saw with horror.	She vomited some twenty-four pounds of foul matter of every colour twice a day for fourteen days. Afterwards she expelled great balls of hair, pieces of wood, pigeon droppings, parchment, goose droppings and coals; then two pounds of pure blood; then coals and stones again, some bearing inscriptions and larger than a walnut, and some pieces of glass, brass, and so on. Besides this she had fits of laughter, weeping and trance. “And this,” he says, “I saw with horror”—I saw it with horror.[2166]

[2165] **Editor.** A cooper makes wooden barrels. “Passions” means attacks or episodes of illness; “purged” here means discharged from the body. These are Burton’s reports of historical case narratives, including their claims of eyewitness testimony, not independently established clinical observations.

[2166] **Editor.** The original’s compressed phrase puts “bigger than a walnut” after “inscriptions.” The modern rendering takes size to describe the stones, while retaining that some bore inscriptions. “Ecstasies” here denotes trance-like states or withdrawal of ordinary awareness.

Original text 1651	Modern English
Source page 54 They could do no good on her by Physick, but left her to the Clergy. Marcellus Donatus lib. 2. c. 1. de med. mirab. hath such another story of a countrey fellow, that had four knives in his belly, Instar serræ dentatos, indented like a Saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, Certè non alio quam dæmonis astutiâ & dolo.	They could do nothing for her with medicine and left her to the clergy. Marcellus Donatus, Medical Wonders, book 2, chapter 1, has a similar story of a countryman who had four knives in his belly, "toothed like a saw"—serrated like a saw—each a span long, and a coil of hair in the shape of a ball, with much similar rubbish, astonishing to see. As for how it entered his guts, he concludes: "Certainly by nothing other than a demon's cunning and deceit."[2167]
Langius Epist. med. lib. 1. Epist. 38. hath many relations to this effect, and so hath Christophorus à Vega: Wierus, Skenkius, Scribonius, all agree that they are done by the subtilty and illusion of the Devill. If you shall ask a reason of this, tis to exercise our patience; for as Tertullian[2168] holds, Virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat,	Lange, Medical Letters, book 1, letter 38, has many accounts of this kind, as does Cristóbal de Vega. Weyer, Schenck and Scribonius all agree that these things are done through the Devil's cunning and illusion. If you ask why, it is to exercise our patience. For, as Tertullian maintains, "Virtue is not virtue unless it has an opponent to overcome and thereby display its strength."[2169]
tis to trie us and our faith, tis for our offences, and for the punishment of our sins, by Gods permission they do it, Carnifices vindictæ justæ Dei, as Tolosanus stiles them,[2170] Executioners of his will; or rather as David, Ps. 78. ver. 49. He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evill Angels:	It is to test us and our faith, because of our offences and as punishment for our sins. They do it with God's permission: "executioners of God's just vengeance," as Tolosanus calls them—executioners of his will. Or rather, as David says in Psalm 78, verse 49: "He unleashed upon them his fierce anger, indignation, wrath and distress, by sending out evil angels."

[2167] **Editor.** A span is the distance across an outstretched hand from thumb to little finger. "Baggage" here means miscellaneous rubbish or material, not luggage. Burton's source attributes the objects to demonic deception.

[2168] **Burton.** Starred margin: "Penult. de opific. Dei." The penultimate chapter of On the Workmanship of God. The author attribution in the body requires further collation.

[2169] **Editor.** The body names Tertullian; the margin cites the penultimate chapter of On the Workmanship of God, associated with Lactantius. Chapter 19 did not establish the quotation. Lactantius, Divine Institutes 3.29.16, offers a thematic parallel: virtue needs an adversary. Its wording differs, so it does not resolve Burton's attribution or title.

[2170] **Burton.** Margin u: "Lib. 28. cap. 26. Tom. 2." Volume 2, book 28, chapter 26. Placed beside the Tolosanus reference without a clear surviving body anchor.

Original text 1651	Modern English
So did he afflict Job, Saul, the Lunaticks and dæmoniacall persons whom Christ cured, Mat. 4. 8. Luk. 4. 11. Luk. 13. Mark 9. Tobit. 8. 3. &c. This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.	So he afflicted Job, Saul, the lunatics and possessed people whom Christ cured: Matthew 4 and 8; Luke 4 and 11; Luke 13; Mark 9; Tobit 8:3; and so forth.[2171] This, I say, happens as punishment for sin, for their lack of faith, unbelief, weakness, distrust, and the like.[2172]

[2171] **Editor.** The compressed sequence "Mat. 4. 8. Luk. 4. 11." is read as lists of chapters, not Matthew 4:8 or Luke 4:11. Tobit 8:3 concerns the binding of the demon Asmodeus. "Lunatics" is the historical designation used in the source; it is not adopted here as a present-day diagnosis.

[2172] **Editor.** The explanation of illness as punishment or defective faith is Burton's theological claim. His categories mix bodily illness, mental disturbance and alleged possession; they do not map directly onto modern diagnoses.

Original text 1651	Modern English
Subsec. 3. **Of Witches and Magicians, how they cause Melancholy.**	**Subsection 3** **Witches and magicians: how they cause melancholy**
You have heard what the Devill can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) then he himself, and to satisfie their revenge and lust, cause more mischief, Multa enim mala non egisset dæmon, nisi provocatus à Sagis, as Erastus[2173] thinks; much harm had never been done, had he not been provoked by Witches to it.	You have heard what the Devil can do by himself. Now you shall hear what he can accomplish through his instruments, who are often worse—if that is possible—than he is, and cause more mischief to satisfy their revenge and desire. "For the demon would not have committed many evils had witches not provoked him," as Erastus thinks: much harm would never have been done if witches had not goaded him into it.
He had not appeared in Samuels shape, if the Witch of Endor had let him alone; or represented those Serpents in Pharos presence, had not the Magicians urged him unto it: Nec morbos vel hominibus, vel brutis infligeret (Erastus maintains) si Sagæ quiescerent; Men and cattle might goe free, if the Witches would let him alone.	He would not have appeared in Samuel's shape if the witch of Endor had left him alone, or displayed those serpents before Pharaoh had the magicians not urged him to it.[2174] "Nor would he inflict diseases on people or animals," Erastus maintains, "if witches kept quiet." People and cattle might escape if witches would leave him alone.
Many deny Witches at all, or if there be any, they can do no harme; of this opinion is Wierus, lib. 3. cap. 53. de præstig. dæm. Austin Lerchemer a Dutch Writer, Biarmanus, Ewichius, Euwaldus, our Countrey-man Scot, with him in Horace,	Many deny that witches exist at all, or believe that, if they do exist, they can do no harm. Of this opinion are Weyer, On the Deceptions of Demons, book 3, chapter 53; Augustin Lercheimer, a German writer; Biarmannus, Ewichius, Euwaldus and our countryman Scot. Like the man in Horace, they greet with laughter —[2175]

[2173] **Burton.** Starred margin: "De Lamiis." On Witches.

[2174] **Editor.** The narratives are 1 Samuel 28 and Exodus 7. Burton interprets the apparition at Endor as the Devil in Samuel's shape and the Egyptian magicians' serpents as demonic displays. Those explanations are his reading of the biblical episodes.

[2175] **Editor.** "Dutch" could mean German, as it does here. Augustin Lercheimer is a name used by Hermann Witekind. Burton groups writers with differing objections to witch prosecution under a broad sceptical category; the list should not be taken as evidence that they all denied spirits or every kind of magic.

Original text 1651	Modern English
Somnia, terrores Magicos, miracula, sagas, Nocturnos Lemures, portentaque Thessala risu Excipiunt ——[2176]	Dreams, magic terrors, marvels, witches, Ghosts abroad at night, and Thessalian wonders— They greet them all with laughter.[2176]
Source page 54–55 They laugh at all such Stories, but on the contrary are most Lawyers, Divines, Physitians, Philosophers, Austin, Hemingius, Danæus, Chytræus, Zanchius, Aretius, &c. Delrio, Springer, Niderius lib. 5. Fornicar.[2177] Cuiatius, Bartolus, consil. 6. tom. 1. Bodine dæmonant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, erbanius, Camerarius, &c.	They laugh at all such stories; but most lawyers, theologians, physicians and philosophers take the opposite view: Augustine, Hemmingsen, Daneau, Chytraeus, Zanchi, Aretius, and so on; Delrio, Sprenger, Nider, book 5 of the Formicarius; Cujas, Bartolus, Legal Opinions, volume 1, opinion 6; Bodin, Demonomania, book 2, chapter 8; Godelmann, Damhouder, and others; Paracelsus, Erastus, Erbanius, Camerarius, and so on.[2178]
Source page 55 The parties by whom the Devil deals, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their book called Arbatell:[2179] dæmones enim advocati præsto sunt, seque exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.	The people through whom the Devil operates may be reduced to two classes. First are those who command him, at least in appearance, such as conjurers and magicians, whose detestable and dreadful mysteries are contained in their book called Arbatel: “For demons appear when summoned and allow themselves to seem compelled by exorcisms and conjurations, so as to keep the wretched race of magicians in impiety.”

[2176] **Editor.** Horace, Epistles 2.2.208–209, supplies the catalogue; Burton changes the second-person question rides, “do you laugh?”, to the plural “they greet with laughter.” Thessaly was conventionally associated with witchcraft in classical literature. The modern verse preserves the list and its concluding gesture of laughter without imposing rhyme.

[2177] **Burton.** Starred margin: “Et quomodo venefici fiant enarrat.” He also explains how people become sorcerers.

[2178] **Editor.** Nider’s title is Formicarius, “The Ant-Hill”; the source prints Fornicar. The name printed “erbanius” is retained provisionally as Erbanius and requires identification. The original’s long sequence names authorities, not additional evidence from each work.

[2179] **Burton.** Starred margin: “De quo plura legas in Boissardo lib. 1. de præstig.” Read more about it in Boissard, On Deceptions, book 1.

Original text 1651	Modern English
Or such as are commanded, as Witches, that deale ex parte implicite, or explicite, as the King[2180] hath well defined; many subdivisions there are, and many several species of Sorcerers, Witches, Inchanters, Charmers, &c.	The second class consists of those who are commanded, such as witches, who act through an implicit or explicit pact, as the King has aptly defined them.[2181] There are many subdivisions and many different kinds of sorcerers, witches, enchanters, charmers, and so forth.
They have been tolerated heretofore some of them; and Magick hath been publikely professed in former times, in Salamanca,[2182] Cracovia,[2183] and other places, though after censured by several Universities,[2184] and now generally contradicted, though practised by some still, maintained and excused, Tanquam res secreta quæ non nisi viris magnis & peculiari beneficio de Cœlo instructis communicatur (I use Boissardus[2185] his words)	Some of them have been tolerated in the past, and magic was publicly taught in former times at Salamanca, Kraków and elsewhere, though later condemned by several universities. It is now generally opposed, although some still practise, defend and excuse it "as a secret art communicated only to great men endowed with a special gift from heaven"—I use Boissard's words.
and so far approved by some Princes, Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio; they consult still with them, and dare indeed do nothing without their advise. Nero and Heliogabalus, Maxentius, and Julianus Apostata, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adayes.	Some princes approve of them so thoroughly "that they dare undertake nothing in politics, religion or counsel without their judgment." They consult them continually and indeed dare do nothing without their advice. Nero and Elagabalus, Maxentius and Julian the Apostate, were never so addicted to magic in ancient times as some of our modern princes and even popes are nowadays.

[2180] **Burton.** Margin y: "Rex Jacobus Dæmonol. l. 1. c. 3." King James, Daemonologie, book 1, chapter 3.

[2181] **Editor.** The print reads "ex parte," literally "in part"; the context calls for ex pacto, "by a pact," and the modern column makes that provisional repair. King James VI and I's Daemonologie 1.3 contrasts magicians, whose spirits seem to serve them, with witches who serve spirits. His authority is part of Burton's argument.

[2182] **Burton.** Margin z: "An University in Spaine in old Castile."

[2183] **Burton.** Starred margin: "The chief Town in Poland."

[2184] **Burton.** Margin a: "Oxford and Paris, see finem P. Lumbardi." See the end of Peter Lombard.

[2185] **Burton.** Starred margin: "Præfat. de magis & veneficis. ib." Preface to On Magicians and Poisoners, in the same work.

Original text 1651	Modern English
Erricus King of Sweden, had an inchanted Cap,[2186] by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the winde stand which way he would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite.	Eric, king of Sweden, had an enchanted cap. Through its power, and through some magical murmuring or whispered words, he could command spirits, disturb the air and make the wind blow whichever way he wished. Whenever there was a great wind or storm, the common people used to say that the king had his conjuring cap on. But such examples are endless.[2187]
That which they can do, is as much almost as the devil himself, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in Norwey, Island, as I have proved. They can make friends enemies, and enemies friends by philters; Turpes amores conciliare,[2188] enforce love,	They can do almost as much as the Devil himself, who is always ready to satisfy their desires and so bind them more firmly to him. They can raise tempests and storms, a familiar practice among witches in Norway and Iceland, as I have shown. By love potions they can turn friends into enemies and enemies into friends, “bring about shameful loves,” and compel affection.
tell any man where his friends are, about what employed, though in the most remote places; and if they will, Bring their sweet hearts to them by night, upon a Goats back flying in the ayre.[2189] Sigismund Scheretzius, part. 1. cap. 9. de spect. reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard Witches themselves confess as much,	They can tell anyone where his friends are and what they are doing, even in the remotest places, and, if they wish, bring their sweethearts to them at night on the back of a goat flying through the air. Sigismund Scheretzius, On Apparitions, part 1, chapter 9, confidently reports that he spoke with several people who had been carried many miles in this way, and heard witches themselves confess as much.

[2186] **Burton.** Starred margin: “Rotatum Pileum habebat, quo ventos violentos cieret, aerem turbaret, & in quam partem, &c.” He had a cap which he turned to stir violent winds, disturb the air, and direct them whichever way, and so on.

[2187] **Editor.** Ericus is regularized as Eric. The enchanted cap belongs to the legendary northern material Burton collects; the narrative is preserved without treating the magical explanation as established history.

[2188] **Burton.** Margin b: “Erastus.”

[2189] **Burton.** Starred margin: “Ministerio hirci nocturni.” Through the service of a nocturnal goat.

Original text 1651	Modern English
hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, barren,[2190] men and women unapt and unable, married and unmarryed, fifty several wayes, saith Bodine lib. 2. c. 2. flie in the ayre, meet when and where they will, as Cicogna proves, & Lavat. de spect. part. 2. c. 17.	They can harm and infect people and animals, vines, grain, cattle and plants; cause women to miscarry, fail to conceive or become barren; and make men and women, married or unmarried, sexually incapable in fifty different ways, says Bodin, book 2, chapter 2. They can fly through the air and meet when and where they please, as Cicogna demonstrates, and Lavater in On Apparitions, part 2, chapter 17.
steale young children out of their cradles, ministerio dæmonum, and put deformed in their roomes, which we call Changelings, saith Scheretzius, part. 1. c. 6.[2191] make men victorious, fortunate, eloquent; & therefore in those ancient Monomachies and combats they were searched of old, they had no Magical charmes;[2192]	They can steal young children from their cradles "through the agency of demons" and put deformed ones in their places, whom we call changelings, says Scheretzius, part 1, chapter 6.[2193] They can make men victorious, fortunate and eloquent. For this reason, in those ancient single combats and duels, men were searched beforehand to make sure they had no magical charms.

[2190] **Burton.** Starred margin: "Steriles nuptos & inhabiles. vide Petrum de Palude lib. 4. distinct. 34. Paulum Guiclandum." Married people made sterile and incapable. See Peter of Palude, book 4, distinction 34; Paolo Grillando, whose name is printed Guiclandum here.

[2191] **Burton.** Starred margin: "Infantes matribus suffurantur, aliis suppositivis in locum verorum conjectis." They steal infants from their mothers, putting substitutes in the place of the true children.

[2192] **Burton.** Margin c: "Milles." The abbreviated author reference is retained.

[2193] **Editor.** The changeling story presents bodily difference through the historical belief that a child had been replaced by a supernatural substitute. The attribution of disability or difference to demonic exchange belongs to that belief, not to this edition.

Original text 1651	Modern English
Source page 55–56 they can make stick frees,[2194] such as shall endure a Rapiers point, Musket shot, and never be wounded: of which reade more in Boissardus cap. 6. de Magia, the manner of the adjuration, and by whom tis made, where and how to be used in expeditionibus bellicis, præliis, duellis, &c. with many peculiar instances and examples;	They can make people proof against stabbing, able to withstand a rapier's point or a musket shot without being wounded.[2195] Read more about this in Boissard, On Magic, chapter 6: the form of the invocation, who makes it, and where and how it is to be used "in military expeditions, battles, duels," and so forth, with many particular instances and examples.
Source page 56 they can walk in fiery furnaces, make men feel no pain on the Wrack, aut alias torturas sentire; they can stanch blood, represent dead mens shapes,[2196] alter and turn themselves and others into severall formes, at their pleasures. Agaberta[2197] a famous Witch in Lapland, would do as much publickly to all spectators, Modò Pusilla, modò anus, modò procera ut quercus, modò vacca, avis, coluber, &c.	They can walk through fiery furnaces, make people feel no pain on the rack or under other tortures, stop bleeding, display the shapes of the dead, and change themselves and others into various forms at will. Agaberta, a famous witch in Lapland, would do as much openly before all spectators: "Now a little girl, now an old woman, now tall as an oak, now a cow, a bird, a snake," and so on.[2198]

[2194] **Burton.** Margin d: "D. Luther, in primum præceptum, & Leon. Varius lib. 1. de Fascino." Dr Luther, on the first commandment; and Leonardo Vairo, On Enchantment, book 1.

[2195] **Editor.** "Stick-free" means protected from stabbing or piercing. "Monomachies" are single combats. The searches in the preceding sentence were intended to detect protective charms before combat.

[2196] **Burton.** Margin e: "Lavat. Cicog." Lavater; Cicogna.

[2197] **Burton.** Starred margin: "Boissardus de Magis." Boissard, On Magicians.

[2198] **Editor.** The Latin "aut alias torturas sentire" literally means "or feel other tortures"; the English negative is carried across it in the modern rendering. Pusilla can mean a little or young girl; Burton's following gloss supplies "young." Both the Latin sequence and his expanded English list are preserved.

Original text 1651	Modern English
Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not? she could represent to others what formes they most desired to see, shew them friends absent, reveal secrets, maxima omnium admiratione, &c. And yet for all this subtilty of theirs, as Lipsius well observes, Physiolog. Stoicor. lib. 1. cap. 17. neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or Crassus Chest, & Clientelis suis largiri,	Now young, now old, tall, short, like a cow, a bird, a snake—what could she not become? She could display whatever forms people most wished to see, show them absent friends and reveal secrets, "to everyone's greatest astonishment," and so forth. Yet, for all their cunning, as Lipsius aptly observes in The Natural Philosophy of the Stoics, book 1, chapter 17, neither these magicians nor the devils themselves can take gold or letters out of my chest or Crassus's and "distribute them to their clients."[2199]
for they are base, poore, contemptible fellows most part; as Bodine[2200] notes, they can do nothing in Judicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros, they cannot give money to their Clients, alter Judges decrees, or Councels of Kings, these minuti Genii cannot do it, altiores Genii hoc sibi adservarunt, the higher powers reserve these things to themselves.	For they are mostly base, poor, contemptible fellows. As Bodin notes, they can do nothing "about judges' decrees or punishments, kings' counsels or secrets, money or treasures." They cannot give their clients money, change judges' decrees or alter kings' counsels. These "lesser spirits" cannot do it: "Higher spirits have reserved this for themselves"—the higher powers keep these matters in their own hands.

[2199] **Editor.** Crassus serves as a type of immense wealth. "Letters" means written communications or documents. Burton's concession limits supernatural power while preparing the distinction between ordinary magicians and exceptional figures.

[2200] **Burton.** Starred margin: "Dæmon. lib. 3. cap. 3." Demonomania, book 3, chapter 3.

Original text 1651	Modern English
Now and then peradventure there may be some more famous Magicians like Simon Magus, Apollonius Tyaneus,[2201] Pasetes,[2202] Jamblicus, Odo de stellis,[2203] that for a time can build Castles in the aire, represent armies, &c.[2204] as they are said[2205] to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden,	Now and then, perhaps, there may be more celebrated magicians—Simon Magus, Apollonius of Tyana, Pasetes, Iamblichus, Odo de Stellis—who can for a time build castles in the air, display armies, and so on, as they are said to have done; command wealth and treasure; suddenly feed thousands with every variety of food;[2206]
protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, &c. and do many such miracles, to the worlds terror, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and rarò aut nunquam such Impostors are to be found.	protect themselves and their followers from every prince's persecution by moving instantly from place to place; reveal secrets and future events; tell what is happening in distant countries; make those long dead appear; and perform many similar miracles, terrifying and astonishing the world and winning a reputation as gods. Yet the Devil abandons them in the end, and they come to evil ends. Such impostors are found "rarely or never."

[2201] **Burton.** Starred margin: "Vide Philostratum vita ejus Boissardum de Magis." See Philostratus's life of him; Boissard, On Magicians.

[2202] **Burton.** Starred margin: "Vide Suidam de Paset." See the Suda on Pasetes. This reference stands lower in the margin without a clear corresponding star at Pasetes in the body; it is attached here by its named subject.

[2203] **Burton.** Starred margin: "Nubrigenses lege lib. 1. c. 19." Read William of Newburgh, book 1, chapter 19; the author's name is printed Nubrigenses.

[2204] **Burton.** An additional starred margin on page 56 reads "De Cruent. Cadaver." On the Bleeding Corpse. No unequivocal body anchor identifies its attachment. It is retained here beside the adjoining authorities rather than silently omitted; its precise reference remains unresolved.

[2205] **Burton.** Margin f: "Erastus. Adolphus Scribanius."

[2206] **Editor.** Odo de Stellis is the figure discussed by William of Newburgh in Historia rerum Anglicarum 1.19, also known as Eon de l'Étoile. Pasetes is accompanied by a Suda reference displaced in the margin. Another displaced reference, On the Bleeding Corpse, is retained separately because its exact anchor is uncertain.

Original text 1651	Modern English
The vulgar sort of them can work no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, & this of Melancholy[2207] amongst the rest. Paracelsus Tom. 4. de morbis amentium, Tract. 1. in express words affirmes; Multi fascinantur in melancholiam, many are bewitched into melancholy, out of his experience.	The ordinary sort can perform no such feats. But to return to my subject: lastly, they can cure and cause most diseases in those they love or hate, and melancholy among the rest. Paracelsus, On the Diseases of the Mentally Disturbed, volume 4, treatise 1, expressly affirms from his own experience: "Many are bewitched into melancholy"—many are driven into melancholy by witchcraft.
The same, saith Danæus lib. 3. de sortiariis, Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt: I have seen those that have caused Melancholy in the most grievous manner, dryed up womens Paps, cured Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick could help, solo tactu, by touch alone.[2208]	Daneau says the same in On Sorcerers, book 3: "I have seen people who brought on the most grievous melancholic diseases." I have seen those who caused melancholy in its gravest form, dried up women's breast milk, cured gout and palsy—these, together with apoplexy and epilepsy, which no medicine could relieve—"by touch alone."[2209]

[2207] **Burton.** Margin g: "Virg. Æneid. 4. Incantatricem describens: Hæc se carminibus promittit solvere mentes / Quas velit, ast aliis duras immittere curas." Virgil, Aeneid 4, describing an enchantress: she promises by her spells to free whatever minds she wishes, but to inflict cruel anxieties on others.

[2208] **Burton.** Margin h: "Godelmannus cap. 7. lib. 1. nutricum mammas præsiccant, solo tactu podagram, Apoplexiam, Paralysin & alios morbos, quos medicina curare non poterat." Godelmann, book 1, chapter 7: they dry up nurses' breasts; by touch alone [cure] gout, apoplexy, paralysis and other diseases which medicine could not cure. The Latin's omitted verb is supplied from the body.

[2209] **Editor.** "Paps" means breasts; drying them up means stopping lactation. "Falling-sickness" is epilepsy. "Palsy" and "apoplexy" are historical symptom categories with wider and shifting meanings; the modern column does not impose an exact retrospective diagnosis.

Original text 1651	Modern English
Ruland in his 3. Cent. Cura 91. gives an instance of one David Helde a young man, who by eating Cakes which a Witch gave him, mox delirare cœpit, began to dote on a sudden, and was instantly mad: F. H. D. in Hildesheim,[2210] consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited pieces of iron and lead, and spake such Languages, as he had never been taught; but such examples are common in Scribanius, Hercules de Saxonia, and others.	Ruland, in his third Hundred Cures, case 91, gives the example of a young man, David Helde, who ate cakes a witch had given him and "soon began to rave": he suddenly lost his reason and immediately went mad. F. H. D., in Hildesheim, consulted about a melancholy man, thought the disease partly magical and partly natural, because the man vomited pieces of iron and lead and spoke languages he had never been taught. Such examples are common in Scribanius, Hercules of Saxony and others.[2211]
Source page 56–57 The means by which they work, are usually Charmes, Images, as that in Hector Boethius of King Duffe; characters stamped of sundry metals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as Monavius[2212] discourseth at large in an Epistle of his to Acolsius, giving instance in a Bohemian Baron that was so troubled by a Philter taken.	They usually work through charms; images, like that of King Duff in Hector Boece; signs stamped on various metals under particular constellations; knots, amulets, words, love potions, and so forth. These generally make the people affected melancholy, as Monavius explains at length in a letter to Acolsius, citing a Bohemian baron so afflicted after taking a love potion.[2213]

[2210] **Burton.** Margin i: "Factus inde Maniacus, spic. 3. fol. 147." Thereupon he became mad. Spicilegium 3, folio 147. The source image reads 3, not the OCR's 2.

[2211] **Editor.** "Dote" here means lose reason or become delirious. The initials F. H. D. are retained without speculative expansion. The printed marginal locator is Spicilegium 3, folio 147. The individual reports and identities remain unverified.

[2212] **Burton.** Margin k: "Omnia Philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 231. Scholtzii." All love potions, however they differ, have this in common: they make a person melancholy. Letter 231 in Scholtz's collection.

[2213] **Editor.** The image of Duff is a magical likeness used to harm the Scottish king in Boece's narrative. "Characters" are magical signs or symbols; "philters" are love potions. The metal signs are made under chosen astrological configurations, not representations of the constellations themselves.

Original text 1651	Modern English
Source page 57 Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devil doth use such meanes to delude them. Ut fideles inde magos (saith Libanius) in officio retineat, tum in consortium malefactorum vocet.[2214]	It is not that these spells, charms, signs and barbarous words have any power in themselves; the Devil uses such means to deceive them, "so that he may thereby keep magicians faithful in his service," says Libanius, "and then draw them into a fellowship of evildoers."[2215]

[2214] **Burton.** Starred margin: "De cruent. Cadaver." On the Bleeding Corpse.

[2215] **Editor.** "Barbarous words" means foreign or unintelligible formulae. Libavius, De cruentatione cadaverum (1594), p. 386, §295, says the Devil makes followers credit ceremonies and materials for his own deeds, keeping them loyal and drawing them into wrongdoing. Burton condenses the passage, adds "inde magos" to its Latin and rearranges the final words. The extra page-56 citation still lacks a secure anchor.

Original text 1651	Modern English
Subsect. 4. Stars a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.	**Subsection 4. The stars as a cause. Signs from physiognomy, metoposcopy and chiromancy.**[2216]
Natural causes, are either Primary and Universal, or Secundary, and more Particular. Primary causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse obiter, whether Stars be causes, or Signes; or to apologize for judicial Astrology.	Natural causes are either primary and universal, or secondary and more particular. Primary causes are the heavens, planets, stars, and so forth, which by their influence—as our astrologers maintain—produce this and similar effects. I will not pause here to discuss in passing whether stars are causes or signs, or to defend judicial astrology.[2217]
If either Sextus Empericus, Picus Mirandula, Sextus ab Heminga, Pererius, Erastus, Chambers, &c. have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sun, or Moon, more then he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrological Aphorismes approved by experience: I refer him to Bellantius, Pirovanus, Marascallerus, Goclenius, Sr Christopher Heidon, &c.	If Sextus Empiricus, Pico della Mirandola, Sixtus ab Hemminga, Pererius, Erastus, Chambers or the others have so persuaded anyone that he attributes no more power to the heavens, sun or moon than to their pictures on an innkeeper's signpost or a tradesman's shop, or indiscriminately condemns all such astrological rules confirmed by experience, I refer him to Bellantius, Pirovanus, Marascallerus, Goclenius, Sir Christopher Heydon, and the rest.
If thou shalt aske me what I think; I must answer, nam & doctis hisce erroribus versatus sum, they do incline, but not compel; no necessity at all: agunt non cogunt:[2218] and so gently incline, that a wise man may resist them; sapiens dominabitur astris: they rule us, but God rules them.	If you ask what I think, I must answer—for I too have been occupied with these learned errors—that they incline us but do not compel us: there is no necessity at all. "They act upon us; they do not force us." Their influence is so gentle that a wise man can resist it: "The wise man will master the stars." They rule us, but God rules them.

[2216] **Editor.** Physiognomy infers character or constitution from bodily appearance; metoposcopy reads the lines of the forehead; chiromancy reads the hand. Burton treats these as related to astrology. Their supposed diagnostic power belongs to the historical argument of this section.

[2217] **Editor.** Judicial astrology judges human dispositions and events from celestial configurations. Apologize means defend; vertue in the next sentence means effective power. Burton's distinction between causes and signs asks whether celestial bodies produce events or merely indicate them.

[2218] **Burton.** Margin m: "Astra regunt homines, & regit astra Deus." The stars govern people, and God governs the stars.

Original text 1651	Modern English
All this (methinks) Joh. de Indagine[2219] hath comprized in brief, Quæris à me quantum in nobis operantur astra? &c. Wilt thou know how far the stars work upon us? I say they do but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better.	John of Indagine, I think, has briefly summed this all up: "You ask me how far the stars act upon us?" and so forth. Do you want to know how far the stars work upon us? I say that they merely incline us, and so gently that, if we let reason rule us, they have no power over us. But if we follow our own nature and let the senses lead us, they act upon us as much as upon brute beasts, and we are no better.
So that, I hope, I may justly conclude with Cajetan,[2220] Cœlum is vehiculum divinæ virtutis, &c. that the heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one cals it) wherein are written many strange things for such as can read, or an excellent harp, made by an eminent workman, on which, he that can but play, will make most admirable musick.[2221] But to the purpose.	So I hope I may rightly conclude with Cajetan that "the heavens are the vehicle of divine power": heaven is God's instrument, through which he governs and orders these bodies composed of the elements. Or it is a great book whose letters are the stars, as one writer calls it, containing many wonders for those who can read; or a fine harp, made by a master craftsman, on which anyone who knows how to play will produce marvellous music. But to the point.

[2219] **Burton.** Margin n: "Chirom. lib. Quæris à me quantum operantur astra? dico, in nos nihil astra urgere, sed animos proclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin vero naturam, id agere quod in brutis fere." Book on chiromancy. You ask how far the stars act? I say they force nothing upon us but draw minds already inclined; these remain so free that, if they follow reason as guide, the stars accomplish nothing, but if they follow nature, the stars act almost as they do upon beasts.

[2220] **Burton.** Margin o: "Cœlum vehiculum divinæ virtutis, cujus mediante motu, lumine & influentia, Deus elementaria corpora ordinat & disponit. Th. de Vio. Cajetanus in Psa. 104." Heaven is the vehicle of divine power, through whose motion, light and influence God orders and disposes bodies composed of the elements. Thomas de Vio, Cajetan, on Psalm 104.

[2221] **Burton.** Margin p: "Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quem qui norit mirabiles eliciet harmonias. J. Dee. Aphorismo 11." This world is like a lyre fashioned by a supreme craftsman; one who understands him will draw forth marvellous harmonies. John Dee, aphorism 11. The printed quem is retained; Burton's English turns the image towards playing the instrument.

Original text 1651	Modern English
Source page 57–58 Paracelsus[2222] is of opinion, that a Physitian without the knowledge of Stars, can neither understand the cause or cure of any disease, either of this, or Gout, not so much as Tooth-ache: except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, he will have the principal and primary cause of it proceed from the Heaven, ascribing more to Stars then humors, & that the constellation alone many times, produceth melancholy, all other causes set apart.[2223] He gives instance in Lunatick persons, that are deprived of their wits by the Moones motion;	Paracelsus believes that a physician who does not know the stars can understand neither the cause nor the cure of any disease—this one, gout, or even toothache—unless he examines the particular birth configuration and astrological chart of the patient. For this specific illness, he insists that the chief and primary cause comes from heaven, giving the stars more weight than the humours: often the constellation alone produces melancholy, apart from every other cause. He cites people with lunacy, deprived of their reason by the moon's motion;[2224]

[2222] **Burton.** Margin q, continuing across the foot of page 57: "Medicus sine cœli peritia nihil est, &c. nisi genesim sciverit, ne tantillum poterit. lib. de podag." A physician without knowledge of the heavens is nothing; unless he knows the nativity, he will not be able to do even the smallest thing. Book on gout.

[2223] **Burton.** Margin r: "Constellatio in causa est: & influentia cœli morbum hunc movet, interdum omnibus aliis amotis. Et alibi. Origo ejus à Cœlo petenda est. Tr. de morbis amentium." The constellation is the cause, and heaven's influence brings on this disease, sometimes with all other causes removed. Elsewhere: its origin must be sought in heaven. Treatise on the diseases of the mentally disturbed.

[2224] **Editor.** Geniture is the celestial configuration at birth; scheme is its chart. Lunatick invokes a supposed link between disturbed reason and the moon, which the sentence explicitly asserts. The term is translated historically, without assigning a present-day diagnosis.

Original text 1651	Modern English
Source page 58 and in another place, referres all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many Galenists and Philosophers, though they not so stifly and peremptorily maintain as much. This variety of Melancholy symptomes, proceeds from the Stars, saith Melancthon:[2225] The most generous melancholy, as that of Augustus, comes from the conjunction of Saturne & Jupiter in Libra: the bad, as that of Catilines, from the meeting of Saturne and the Moon in Scorpio.	and elsewhere he attributes everything to the ascendant and insists that its true and chief cause must be sought in the stars. Nor is this his opinion alone: many Galenists and philosophers share it, though they maintain it less rigidly and dogmatically. This variety of melancholic symptoms comes from the stars, says Melanchthon. The noblest melancholy, such as Augustus's, comes from the conjunction of Saturn and Jupiter in Libra; the bad kind, such as Catiline's, from Saturn meeting the moon in Scorpio.[2226]
Jovianus Pontanus in his 10. book, and 13. Chap. de rebus cœlestibus, discourseth to this purpose at large. Ex atra bile varii generantur morbi, &c. many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as Ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage, &c.[2227]	Giovanni Pontano discusses this at length in On Heavenly Things, book 10, chapter 13. "Various diseases arise from black bile," and so forth: many diseases come from black bile according to whether it is hot or cold. Although naturally cold, it can readily be heated, just as water can be made to boil and burn as fiercely as fire, or be made as cold as ice. Hence the variety of symptoms: some people go mad, some seek solitude, some laugh, some rage, and so on.

[2225] **Burton.** Margin s: "Lib. de anima cap. de humorib. Ea varietas in Melancholia, habet cœlestes causas ☌ ♄ et ♃ in □ ☌ ♂ et ☾ in ♏." On the Soul, chapter on humours. This variety in melancholy has heavenly causes. The printed symbols indicate conjunction, Saturn and Jupiter, then a square, conjunction, Mars and the moon in Scorpio. This compressed formula differs from the body's Saturn–Jupiter in Libra and Saturn–moon in Scorpio; it is not silently reconciled.

[2226] **Editor.** The ascendant is the zodiacal degree rising at the eastern horizon. Augustus supplies an example of noble melancholy, Catiline of its destructive kind. The marginal symbol sequence is inconsistent with the English account; see Burton's note. The body's readings are retained.

[2227] **Burton.** Margin t: "Ex atra bile varii generantur morbi perinde ut ipsa multum calidi aut frigidi in se habuerit, quum utrique suscipiendo quam aptissima sit, tam etsi suapte natura frigida sit. Annon aqua sic afficitur a calore ut ardeat; et a frigore, ut in glaciem concrescat? et hæc varietas distinctionum, alii flent, rident, &c." Various diseases arise from black bile according as it contains much heat or cold, since it readily receives either, although naturally cold. Is not water so affected by heat that it burns, and by cold that it freezes into ice? Hence these different states: some weep, some laugh, and so on.

Original text 1651	Modern English
The cause of all which intemperance, he wil have chiefly & primarily proceed from the Heavens: from the position of Mars, Saturne, and Mercury.[2228] His Aphorismes be these, Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy.[2229]	He maintains that the cause of all this imbalance comes chiefly and primarily from the heavens: from the positions of Mars, Saturn and Mercury. His rules are these: if, in any birth chart, Mercury is found in Virgo or its opposite sign, Pisces, and at the ascendant, receiving the rays of Saturn or Mars in a square aspect, the child will be mad or melancholy.[2230]
Again, He that shall have Saturne or Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them.[2231] If the Moon be in conjunction or opposition at the birth time with the Sun, Saturne or Mars, or in a quartile aspect with them, (è malo cœli loco, Leovitius adds) many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humors, to be melancholy, lunatick, or mad,[2232]	Again: anyone born with Saturn and Mars, one at the midheaven and the other in the fourth house, will be melancholy, but will in time recover if Mercury is in aspect with them.[2233] If at birth the moon is in conjunction or opposition with the sun, Saturn or Mars, or in a square aspect with them—"from an unfavourable place in the heavens," Leovitius adds—many diseases are indicated, especially harmful humours affecting the head and brain, producing melancholy, lunacy or madness.

[2228] **Burton.** Margin u: "Hanc ad intemperantiam gignendam plurimum confert ♂ et ♄ positus, &c." The position of Mars and Saturn contributes greatly to producing this imbalance, and so forth.

[2229] **Burton.** Margin x: "☿ Quoties alicujus genitura in ♍ et ♓ adverso signo positus, horoscopum partiliter tenuerit, atque etiam a ♂ vel ♄ □ radio percussus fuerit, natus ab insania vexabitur." Whenever Mercury in a nativity, placed in Virgo and its opposite sign Pisces, occupies the ascendant by exact degree and is struck by a square ray from Mars or Saturn, the native will be afflicted by madness. The compressed Latin uses et, and, where the English body gives the alternative Virgo or Pisces.

[2230] **Editor.** Here Horoscope means the ascendant, rather than the whole chart. Quartile is a square aspect, an angular separation of 90 degrees; a conjunction is a meeting in zodiacal longitude, an opposition a separation of 180 degrees. Intemperance here means imbalance in qualities, not excessive drinking.

[2231] **Burton.** Margin y: "Qui ♄ et ♂ habet, alterum in culmine, alterum imo cœlo, cum in lucem venerit, melancholicus erit, à qua sanabitur, si ☿ illos irradiavit." Whoever at birth has Saturn and Mars, one at the midheaven and the other at the bottom of the heavens, will be melancholy, from which he will recover if Mercury has cast its rays upon them.

[2232] **Burton.** Margin z, continuing at the foot of page 58: "Hac configuratione natus, Aut Lunaticus, aut mente captus." One born under this configuration will be either lunatic or deprived of reason.

[2233] **Editor.** Culminating means at the upper meridian or midheaven; the fourth house corresponds to the lower angle, opposite it. The body prints Saturne or Mars, though "the one … the other" and the marginal et require the pair. The modern column therefore reads Saturn and Mars. Behold means be in astrological aspect.

Original text 1651	Modern English
Cardan adds, quartâ lunâ natos Eclipses, Earthquakes. Garcæus and Leovitius will have the chief Judgment to be taken from the Lord of the geniture, or when there is an aspect betwixt the Moon and Mercury, and neither behold the Horoscope, or Saturne and Mars shall be Lord of the present conjunction or opposition in Sagittary or Pisces, of the Sun or Moon, such persons are commonly Epileptick, dote, Dæmoniacal, Melancholy:	Cardan adds those born on the fourth day of the moon, eclipses and earthquakes.[2234] Garcaeus and Leovitius hold that the chief judgement must be drawn from the ruler of the birth chart. Or, when the moon and Mercury are in aspect and neither is in aspect with the ascendant, or Saturn and Mars govern the current conjunction or opposition of the sun or moon in Sagittarius or Pisces, such people are commonly epileptic, deranged, demon-possessed or melancholy.[2235]
but see more of these Aphorismes in the above-named Pontanus. Garcæus cap. 23. de Jud. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of Ptolomy,[2236] Albubater, and some other Arabians, Junctine, Ranzovius, Lindhout, Origan, &c. but these men you will reject peradventure, as Astrologers, and therefore partial Judges; then hear the testimony of Physitians, Galenists themselves,	But see more of these rules in the Pontano already mentioned; Garcaeus, On Judging Nativities, chapter 23; Schöner, book 1, chapter 8, which he compiled from Ptolemy, Albubater and other Arab writers; Junctinus, Rantzau, Lindhout, Origanus, and so forth. Perhaps you will reject these men as astrologers and therefore biased judges. Then listen to the testimony of physicians, Galenists themselves.

[2234] **Editor.** This is an elliptical list in the source. Quartâ lunâ natos means those born on the fourth lunar day; eclipses and earthquakes follow without a verb specifying their connection. The modern text preserves the list rather than supplying an unsupported causal claim.

[2235] **Editor.** The Lord of the geniture is the planet judged to govern the nativity. Compare Ptolemy, Tetrabiblos III.14, on the moon, Mercury, the horizon, Saturn and Mars in disorders of the soul. That passage speaks of the moon and Mercury being unrelated; Burton here prints an aspect between them. No silent correction has been made. His historical categories overlap and are not modern diagnoses.

[2236] **Burton.** Margin a: “Ptolomæus centiloquio, & quadripartito tribuit omnium melancholicorum symptomata syderum influentiis.” Ptolemy, in the Centiloquium and Quadripartitum, attributes all melancholic symptoms to stellar influences.

Original text 1651	Modern English
Carto[2237] confesseth the influence of Stars to have a great hand to this peculiar disease, so doth Jason Pratensis, Lonicerius præfat. de Apoplexiâ, Ficinus, Fernelius, &c. P. Cnemander[2238] acknowledgeth the Stars an universal cause, the particular from parents, and the use of the six non-natural things. Baptista Port. mag. l. 1. c. 10, 12, 15. will have them causes to every particular individuum.	Carto acknowledges that the stars' influence plays a major part in this particular disease, as do Jason Pratensis, Lonicerius in his preface to On Apoplexy, Ficino, Fernel, and others. P. Cnemander acknowledges the stars as a universal cause, while particular causes arise from parents and the management of the six non-natural things.[2239] Giambattista Porta, Magic, book 1, chapters 10, 12 and 15, holds that they are causes affecting every single individual.
Source page 58–59 Instances and examples, to evince the truth of those Aphorisms, are common amongst those Astrologian Treatises. Cardan in his 37. geniture, gives instance in Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, & 7. of Daniel Gare, and others; but see Græcus cap. 33. Luc. Gauricus. Tract. 6. de Azemenis, &c.	Cases and examples offered as proof of these rules abound in those astrological treatises. Cardan, in his thirty-seventh nativity, gives the example of Math. Bolognius; Camerarius, in his seventh hundred birth horoscopes, nativities 6 and 7, gives Daniel Gare and others. But see Græcus, chapter 33, and Luca Gaurico, treatise 6, On Bodily Defects, and so forth.[2240]

[2237] **Burton.** Margin b: "Arte Medica. accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentiæ cœlestes. Velcurio lib. 4. cap. 15." Medical Art: the influences of the stars are added to these causes. Heavenly influences greatly stimulate and provoke. Velcurio, book 4, chapter 15. The body prints Carto, retained here without emendation.

[2238] **Burton.** Margin c: "Hildesheim spicel. 2. de mel." Hildesheim, second gleaning, on melancholy.

[2239] **Editor.** The six non-naturals are air; food and drink; exercise and rest; sleep and waking; retention and evacuation; and the emotions. In this medical vocabulary they are conditions of life that can preserve or disturb health, rather than unnatural things. Carto and P. Cnemander remain as printed pending identification.

[2240] **Editor.** A geniture can mean either a birth configuration or its written judgement. Azemeni or azimene are astrological terms associated with bodily defects. The abbreviated names and particular cases in this catalogue still require comparison with the cited editions; Græcus is retained as printed.

Original text 1651	Modern English
Source page 59 the time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of ♄ and ♂ especially, or any fixed Star of their nature, or if ♄ by his revolution, or transitus, shall offend any of those radical promissors in the geniture.	This melancholy occurs when the significators in a birth chart—the ascendant, moon, hyleg, and so forth—are directed according to the art towards hostile rays or terms, especially those of Saturn and Mars, or towards any fixed star of their nature; or when Saturn, by its revolution or transit, adversely affects any of those natal promissors in the chart.[2241]
Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because Joh. de Indagine, and Rotman the Landgrave of Hassia his Mathematician, not longe since in his Chiromancy; Baptista Porta in his celestial Physiognomy, have proved to hold great affinity with Astrology, to satisfie the curious, I am the more willing to insert.	Other signs are drawn from physiognomy, metoposcopy and chiromancy. John of Indagine, Rothmann—the Landgrave of Hesse's mathematician—in his recent Chiromancy, and Giambattista Porta in his Celestial Physiognomy have shown these to be closely related to astrology. I am therefore more willing to include them to satisfy the curious.
The general notions Physiognomers[2242] give, be these; Black colour, argues natural melancholy; so doth leanness, hirsuitness, broad veines, much hair on the browes, saith Gratanarolus[2243] cap. 7. and a little Head, out of Aristotle, high sanguine, red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as Avicenna supposeth) by reason of the drynes of their brains,	The general principles physiognomists give are these: a dark complexion indicates natural melancholy, as do thinness, hairiness, prominent veins and bushy eyebrows, says Gratarolo in chapter 7; and, following Aristotle, a small head. A deep, ruddy complexion indicates melancholy of the head. Those who stutter and are bald will most readily become melancholy, Avicenna supposes, because their brains are dry.[2244]

[2241] **Editor.** Significators are chart points used to represent the matter judged; the hyleg is a planet or point assigned to signify life. Direction is a calculated advance used to time events; promissors are the natal positions or aspects that promise those events. Terms are subdivisions of zodiacal signs assigned to planets. Revolution and transit concern later celestial positions compared with the nativity. Compare Lilly, Christian Astrology, III, p. 527 and chapters on directions. The printed planet symbols are expanded in the modern column.

[2242] **Burton.** Margin d: "Joh. de Indag. cap. 9. Montaltus cap. 22." John of Indagine, chapter 9; Montalto, chapter 22.

[2243] **Burton.** Margin e: "Caput parvum qui habent, cerebrum & spiritus plerumque angustos, facile incident in Melancholiam rubicundi. Ætius Idem Montaltus c. 21. è Galeno." Those with small heads generally have a confined brain and spirits; ruddy people readily fall into melancholy. Aëtius; likewise Montalto, chapter 21, from Galen. The compressed punctuation is retained; the relation of rubicundi to the preceding clause is uncertain.

[2244] **Editor.** Natural melancholy here refers to the ordinary melancholic humour or constitution; head melancholy is a medical category located chiefly in the head. The supposed links with complexion, head size, stuttering and baldness are the physiognomists' claims, reproduced by Burton.

Original text 1651	Modern English
but he that will know more of the several signes of humors and wits out of Physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase upon Aristotles Physiognomy, Baptista Porta's four pleasant books, Michael Scot de secretis naturæ, John de Indagine, Montaltus, Antony Zara. anat. ingeniorum. sect. 1. memb. 13. & lib. 4.	Anyone wishing to learn more about the various signs of humours and mental capacities supplied by physiognomy should consult the ancient Adamantius and Polemon, who comment—or rather paraphrase—upon Aristotle's Physiognomy; Giambattista Porta's four entertaining books; Michael Scot, On the Secrets of Nature; John of Indagine; Montalto; and Antonio Zara's Anatomy of Minds, section 1, member 13, and book 4.
Chiromancy hath these Aphorismes to foretel melancholy. Tasneir. lib. 5. cap. 2. who hath comprehended the sum of John de Indagine: Tricassus, Corvinus, and others in his book, thus hath it; The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy;[2245] so if the vital and natural make an acute angle.	Chiromancy has these rules for predicting melancholy. Taisnier, book 5, chapter 2, who has gathered into his book the substance of John of Indagine, Tricassus, Corvinus and others, puts it thus: the line of Saturn, running from the wrist crease through the hand to the mount of Saturn, and crossed there by certain little lines, indicates melancholy. So does an acute angle between the life line and the natural line.[2246]

[2245] **Burton.** Margin f: "Saturnina à Rascetta per mediam manum decurrens, usque ad radicem montis Saturni, à parvis lineis intersecta, arguit melancholicos. Aphoris. 78." The Saturnine line, running from the wrist crease through the middle of the hand to the root of Saturn's mount, crossed by little lines, indicates melancholy people. Aphorism 78.

[2246] **Editor.** Rascetta is the wrist crease or bracelet line; Saturn's mount is the area below the middle finger. Vital, natural and hepatic are traditional names for lines used in palmistry; hepatic means associated with the liver. The traditional names are retained without imposing a modern palm-reading system on them.

Original text 1651	Modern English
Aphorisme 100. The Saturnine, Epatick and natural lines, making a grosse triangle in the hand, argue as much; which Goclenius cap. 5. Chiros. repeats verbatim out of him. In general they conclude all, that if Saturnes mount be full of many small lines & intersections such men are most part melancholy, miserable and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspitious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes, &c.[2247]	Aphorism 100: the Saturnine, hepatic and natural lines, forming a large triangle in the hand, indicate the same. Goclenius, Chiromancy, chapter 5, repeats this word for word. In general, they all conclude that if the mount of Saturn is covered with many small lines and crossings, such people are mostly melancholy, miserable and full of uneasiness, anxiety and trouble, continually tormented by anxious and bitter thoughts, always sorrowful, fearful and suspicious. They delight in farming, buildings, pools, marshes, springs, woods, walks, and so on.
Thaddæus Haggesius in his Metoposcopia, hath certain Aphorisms derived from Saturnes lines in the fore-head, by which he collects a melancholy disposition; and Baptista Porta[2248] makes observations from those other parts of the body, as if a spot be over the spleen; or in the nailes, if it appear black, it signifieth much care, grief, contention, and Melancholy;[2249]	Thaddeus Hagecius, in his Metoposcopy, gives certain rules drawn from the lines of Saturn in the forehead, from which he infers a melancholic disposition. Giambattista Porta makes observations from other parts of the body: for example, a spot over the spleen, or a black spot appearing in the nails, signifies much anxiety, grief, conflict and melancholy.

[2247] **Burton.** Margin g: “Agitantur miseriis, continuis inquietudinibus, neque unquam à solicitudine liberi sunt, anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspitiosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes, &c. Jo. de Indagine lib. 1.” They are harassed by miseries and continual unrest, never free from anxiety, inwardly tormented by bitter thoughts, always sad, suspicious and fearful. Their thoughts turn to cultivating the land; they love pools and marshes, and so on. John of Indagine, book 1.

[2248] **Burton.** Margin h: “Cœlestis Physiognom. lib. 10.” Celestial Physiognomy, book 10.

[2249] **Burton.** Margin i: “Cap. 14. lib. 5. Idem maculæ in unguibus nigræ, lites, rixas, melancholiam significant, ab humore in corde tali.” Book 5, chapter 14. The same author: black spots in the nails signify lawsuits, quarrels and melancholy, from a humour of this kind in the heart.

Original text 1651	Modern English
The reason he refers to the humors, and gives instance in himself, that for seven years space he had such black spots in his nailes, and all that while was in perpetual Law-sutes, controversies for his inheritance, fear, loss of honor, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. Cardan in his book de libris propriis, tels such a story of his own person, that a little before his sons death, he had a black spot, which appeared in one of his nailes; and dilated it self as he came nearer to his end.	He attributes the cause to the humours and cites himself as an example: for seven years he had such black spots in his nails, and throughout that time was caught in continual lawsuits, disputes over his inheritance, fear, loss of honour, banishment, grief, anxiety, and so forth. When his miseries ended, the black spots vanished. Cardan, in his book On His Own Books, tells a similar story about himself: shortly before his son's death, a black spot appeared in one of his nails and grew larger as his son approached his end.[2250]
Source page 59–60 But I am overtedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.	But I have dwelt too long on these trifles. Though some people, judging too severely, may call them absurd and ridiculous, I include them more boldly because I have borrowed them from the writings of worthy philosophers and physicians—some still alive—and devout professors at famous universities, rather than from roving rogues and Gypsies. These men can defend what they have said and vindicate themselves against all quibblers and ignorant critics.[2251]

[2250] **Editor.** Porta's and Cardan's experiences are offered as corroborating anecdotes. The wording about approaching "his end" refers to Cardan's son; the modern text makes that reference explicit. These particular passages have not yet been collated against the cited works.

[2251] **Editor.** Circumforanean means roaming marketplaces or fairs. Burton's dismissal of "Gipsies" draws on an ethnic stereotype concerning Roma people and fortune-telling. His appeal is to the scholarly and religious status of his sources, despite calling the subject toyes, or trifles.

Original text 1651	Modern English
Source page 60 **Subsect. 5. Old age a cause**	**Subsection 5. Old age as a cause**
Secundary peculiar causes efficient, so called in respect of the other precedent, are either congenitæ, internæ, innatæ as they terme them, inward, innate, inbred; or else outward and adventitious, which happen to us, after we are borne: congenite or borne with us, are either natural, as old age, or præter naturam (as Fernelius[2252] cals it) that distemperature, which we have from our Parents seed, it being an hereditary disease.	Secondary, particular efficient causes—so called in relation to the preceding causes—are either "congenital, internal, innate," as they term them: inward, native, inborn; or else outward and acquired, arising after birth. Those congenital or born with us are either natural, such as old age, or "contrary to nature," as Fernel calls it: the disordered constitution we inherit from our parents' seed, since this is a hereditary disease.[2253]
The first of these, which is natural to all, and which no man living can avoid, is old age,[2254] which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore Melancthon[2255] avers out of Aristotle, as an undoubted truth, Senes plerunque delirasse in senecta, that old men familiarly dote, ob atram bilem, for black choler, which is then superabundant in them:	The first of these, natural to everyone and unavoidable by any living person, is old age. Being cold and dry, and thus of the same quality as melancholy, it must necessarily cause it by diminishing the spirits and bodily substance and increasing the burnt humours. Accordingly, Melanchthon, following Aristotle, asserts as an unquestionable truth that "old people generally lose their reason in old age": they commonly become confused "because of black bile," which is then excessively abundant in them.[2256]

[2252] **Burton.** Margin b: "Lib. 1. Path. cap. 11." Pathology, book 1, chapter 11.

[2253] **Editor.** An efficient cause is an agency that produces an effect. Burton classifies old age as inborn because the capacity to age belongs to our nature, even though old age itself comes later. Præter naturam marks an abnormal condition within this medical scheme; seed is reproductive material.

[2254] **Burton.** Margin c: "Venit enim properata malis inopina senectus: et dolor ætatem jussit inesse meam. Boethius met. 1 de consol. Philos." Unexpected old age has come, hastened by troubles, and grief has bidden my age be in me. Boethius, Consolation of Philosophy, poem 1. The last word is meam in this printing; compare the Editor's note.

[2255] **Burton.** Margin d: "Cap. de humoribus, lib. de Anima." On the Soul, chapter on humours.

[2256] **Editor.** These claims follow humoral medicine: melancholy and old age share the qualities cold and dry, while adust humours have supposedly been overheated or burnt. They are not equivalent to a modern account of ageing. In the Boethius note, Consolation I, poem 1, lines 9–10 has suam, not the printed meam: grief has forced its own age upon the speaker. Burton's divergent marginal reading is preserved.

Original text 1651	Modern English
and Rhasis that Arabian Physitian in his Cont. lib. 1. cap. 9. cals it a necessary and inseparable accident, to all old and decrepit persons.[2257] After 70 years (as the Psalmist saith) all is trouble and sorrow;[2258] and common experience confirmes the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great imployment, much business, much command, and many servants to over-see, and leave off ex abrupto;	Rhazes, that Arab physician, in his Comprehensive Book, book 1, chapter 9, calls it a necessary and inseparable condition of all old and frail people. After seventy years, as the Psalmist says, all is trouble and sorrow.[2259] Common experience confirms this in weak and elderly people, especially those who have led active lives, held important positions, conducted much business, exercised great authority and supervised many servants, and then stop abruptly;
as Charls the fift[2260] did to King Philip, resigne up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (senex bis puer) and are not able to manage their estates through common infirmities incident in their age;	as Charles V did in yielding to King Philip, they suddenly give everything up, and melancholy overwhelms them at once. Or, if they continue in such activities, they eventually lose their reason —"an old man is twice a child"—and can no longer manage their affairs because of the ordinary infirmities of their age.

[2257] **Burton.** Margin e: "Necessarium accidens decrepitis, et inseparabile." A necessary and inseparable condition of the decrepit.

[2258] **Burton.** Starred margin: "Psa. 90. 10." Psalm 90:10.

[2259] **Editor.** Psalm 90:10 gives a lifespan of seventy years, or eighty with strength, and describes its labour and sorrow. Burton compresses this into a claim about the years after seventy. Accident is a condition or attribute, not an unforeseen mishap.

[2260] **Burton.** Margin f: "Meteran. Belg. hist. lib. 1." Van Meteren, History of the Low Countries, book 1.

Original text 1651	Modern English
full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, suspitious of all, wayward, covetous, hard, (saith Tully)[2261] selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves, as Balthasar Castalio[2262] hath truly noted of them.	Full of aches, sorrow and grief, children again, fools, they often behave sullenly as they sit and talk to themselves.[2263] They are angry, irritable, displeased with everything, suspicious of everyone, contrary, greedy and hard, says Cicero;[2264] stubborn, superstitious, conceited, boastful and admiring of themselves, as Baldassare Castiglione has truly observed.
This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that Wierus,[2265] Baptista Porta, Ulricus Molitor, Edwicus, do refer all that witches are said to do, to Imagination alone, and this humor of melancholy.	This natural infirmity is most conspicuous in old women, especially those who are poor, live alone, are held in the lowest esteem and live in beggary, or those who are witches. So much so that Weyer, Giambattista Porta, Ulrich Molitor and Edwicus attribute everything witches are said to do solely to imagination and this humour of melancholy.[2266]

[2261] **Burton.** Margin g: “Sunt morosi, anxii, et iracundi et difficiles senes, si quærimus, etiam avari. Tull de senectute.” Old people are ill-tempered, anxious, irascible and difficult; if we look into it, greedy too. Cicero, On Old Age.

[2262] **Burton.** Margin h: “Lib. 2. de Aulico. Senes avari, morosi, jactabundi, philauti, deliri, superstitiosi, suspitiosi, &c.” The Courtier, book 2. Old people are greedy, ill-tempered, boastful, self-loving, doting, superstitious, suspicious, and so forth. The body repeats anchor g at Castiglione; this h belongs to that citation.

[2263] **Editor.** Carle is used as a verb: to behave like a churl, that is, rudely or sullenly; compare Webster’s 1828 dictionary, carle. The modern column renders it “behave sullenly.” Dizards means fools or simpletons. Burton’s catalogue combines infirmity with hostile moral characterizations of old people.

[2264] **Editor.** Cicero, On Old Age 65, introduces these complaints only to answer that they are faults of character, not of old age. Burton’s quotation stops before that qualification. Tully is Marcus Tullius Cicero.

[2265] **Burton.** Unlettered citation below margin h: “Lib. 3 de Lamiis, cap. 17. et 18.” Literally, On Witches, book 3, chapters 17 and 18. Provisionally assigned to Weyer in the following sentence; the scan gives no matching body letter. The work intended by this abbreviated title, and its chapter numbering, remain unverified.

[2266] **Editor.** The argument returns to the preceding witchcraft debate. Here the writers attribute alleged feats to disordered imagination, linking suspicion of witchcraft with old age, poverty and isolation. This is Burton’s characterization of their positions; the individual references have not all been independently verified. Edwicus remains unidentified.

Original text 1651	Modern English
Source page 60–61 And whereas it is controverted, whether they can bewitch cattle to death, ride in the ayre upon a Coulstaffe out of a Chimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to somniferous potions,[2267] and naturall causes, the Devils policy.	And whereas it is disputed whether they can bewitch cattle to death, ride through the air out of a chimney on a carrying pole, transform themselves into cats, dogs and so on, transport bodies from place to place, meet in groups and dance as they do, or have sexual intercourse with the Devil, these writers attribute it all to the excessive melancholy that rules them, to sleep-inducing potions and natural causes, and to the Devil's cunning.[2268]
Source page 61 Non lædunt omnino (saith Wierus) aut quid mirum faciunt (de Lamiis lib. 3. cap. 36.) ut putatur, solam vitiatam habent phantasiam; they do no such wonders at all, only their Braines are crazed.[2269] They think they are Witches, and can do hurt, but do not.[2270]	"They do no harm at all," says Weyer, On Witches, book 3, chapter 36, "nor perform any wonder, as people suppose; their imagination alone is impaired." They perform no such wonders at all; their minds are merely disordered. They think they are witches and can do harm, but do not.

[2267] **Burton.** Margin k: "Solanum, opium, lupi adeps, lac asini &c. sanguis infantum, &c." Nightshade, opium, wolf's fat, ass's milk, infants' blood, and so on. These are ingredients alleged in the historical account.

[2268] **Editor.** A coulstaff is a pole used for carrying a tub or similar load. Translate here means transport. These explanations still allow the Devil a deceptive role; the contrast is between imagined feats and deeds supposedly performed, not a complete rejection of supernatural agency.

[2269] **Burton.** Margin l: "Corrupta est iis ab humore Melancholico phantasia. Nymanus." Their imagination is corrupted by the melancholic humour. Nyman.

[2270] **Burton.** Margin m: "Putant se lædere quando non lædunt." They think they do harm when they do not.

Original text 1651	Modern English
But this opinion Bodine, Erastus, Danæus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum lib. 4. cap. 9. Dandinus[2271] the Jesuit, lib. 2. de Animâ explode; Cicogna[2272] confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.	But Bodin, Erastus, Daneau, Scribanius, Sébastien Michaëlis, Campanella in On the Sense of Things, book 4, chapter 9, and the Jesuit Dandini in On the Soul, book 2, reject this opinion; Cicogna refutes it at length. They do not deny that witches are melancholy, but deny that an impaired imagination alone can so deceive themselves and others or produce such effects.

[2271] **Burton.** Starred margin: “Qui hæc in Imaginationis vim referre conati sunt, aut atræ bilis, inanem prorsus laborem susceperunt.” Those who have tried to attribute these things to the power of imagination or black bile have undertaken a wholly fruitless labour.

[2272] **Burton.** Margin n: “Lib. 3. cap. 4. omnif. mag.” Omnifaria magia, book 3, chapter 4.

Original text 1651	Modern English
Subsect. 6. Parents a cause by propagation.	**Subsection 6. Parents as a cause through inheritance.**
That other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which Fernelius[2273] cals Præter naturam, or unnatural, it being an hereditary disease; for as he justifies, Quale parentum maxime patris semen obtigerit, tales evadunt similares spermaticæque partes, quocunque etiam morbo Pater quum generat tenetur, cum semine transfert in Prolem:[2274]	The other inward, inborn cause of melancholy is the constitution, wholly or partly, that we receive from our parents. Fernel calls it "contrary to nature," or unnatural, since it is a hereditary disease. As he maintains: "As is the seed of the parents, especially the father, so become the uniform tissues and parts formed from the seed; whatever disease the father suffers when he begets a child, he passes on with the seed to his offspring."[2275]
such as the temperature of the father is, such is the sons, and look what disease the father had when he begot him, his son will have after him, and is as well inheritour of his infirmities, as of his lands.[2276] And where the complexion and constitution of the father is corrupt, there (saith Roger Bacon)[2277] the complexion and constitution of the son must needs be corrupt, and so the corruption is derived from the father to the son.	As the father's constitution is, so is the son's; whatever disease the father had when he fathered him, the son will have after him, inheriting his infirmities as surely as his lands. Where the father's temperament and constitution are corrupt, says Roger Bacon, the son's temperament and constitution must likewise be corrupt, and so the corruption passes from father to son.

[2273] **Burton.** Starred margin: "Lib. 1. cap. 11. path." Pathology, book 1, chapter 11.

[2274] **Burton.** Margin o: "Ut arthritici Epilep. &c." As with the gouty, epileptics, and so forth.

[2275] **Editor.** Temperature means the balance of qualities constituting the body. In Galenic terminology, similar parts are relatively uniform tissues; spermatic parts are those thought to develop from reproductive seed. These are historical accounts of generation, not terms of modern genetics. The sweeping statement that a father transmits whatever disease he has remains Fernel's claim as quoted by Burton.

[2276] **Burton.** Margin p: "Ut filii non tam possessionum quam morborum hæredes sint." So that children are heirs not so much of possessions as of diseases.

[2277] **Burton.** Margin q: "Epist. de secretis artis et naturæ c. 7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis, et filii eorum eadem de causa se corrumpunt, et sic derivatur corruptio à patribus ad filios." Letter on the Secrets of Art and Nature, chapter 7. Because fathers are corrupt, they beget children of corrupt temperament and structure; their children corrupt themselves for the same reason, and thus corruption passes from fathers to children.

Original text 1651	Modern English
Now this doth not so much appear in the composition of the Body, according to that of Hippocrates, in habit, proportion, scarres, and other lineaments;[2278] but in manners and conditions of the Minde,	Now this appears less in the body's structure—according to the saying of Hippocrates—in build, proportions, scars and other features, than in the mind's manners and dispositions:
Et patrum in natos abeunt cum semine mores.	And with the seed, fathers' ways pass to their sons.
Seleucus had an anchor on his thigh, so had his posterity, as Trogus records l. 15. Lepidus in Pliny l. 7. c. 17. was purblinde, so was his son. That famous family of Ænobarbi, were known of old and so surnamed from their red beards, the Austrian lip, and those Indians flat noses are propagated, the Bavarian chin, and goggle eyes amongst the Jews, as Buxtorfius[2279] observes;	Seleucus had an anchor-shaped mark on his thigh, and so did his descendants, as Trogus records in book 15. Lepidus, in Pliny, book 7, chapter 17, had poor eyesight, and so did his son. The famous family of the Ahenobarbi were known in antiquity, and took their surname, from their red beards.[2280] The Austrian lip and those Indians' flat noses are inherited, as are the Bavarian chin and prominent eyes among Jews, as Buxtorf observes.[2281]

[2278] **Burton.** Margin s: "Non tam (inquit Hippocrates) gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum incessum gestus, mores, morbos, &c." You recognize in them, says Hippocrates, not so much humps, facial scars and bodily build as, rather, their gait, gestures, character, diseases, and so forth. The printed sed verum is retained.

[2279] **Burton.** Margin t: "Synagog. Jud." The Jewish Synagogue.

[2280] **Editor.** The Seleucus story is in Justin's epitome of Pompeius Trogus, XV.4.5–9, as part of a legend of descent from Apollo. Suetonius, Nero 1, similarly tells how the bronze-red beard gave the Ahenobarbi their family name and recurred in their descendants. These are ancient exemplary narratives used here as evidence of inheritance.

[2281] **Editor.** Austrian lip alludes to the conspicuous lip or jaw associated with the Habsburg dynasty. Burton places family traits beside broad ethnic stereotypes, including the anti-Jewish claim attributed to Buxtorf. Such generalizations are preserved as part of his historical argument, without treating them as biological descriptions of whole populations.

Original text 1651	Modern English
their voyce, pace, gesture, lookes is likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections Lemnius contends to follow their seed, and the malice & bad conditions of children are many times wholly to be imputed to their parents;[2282] I need not therefore make any doubt of Melancholy, but that it is an hereditary disease.	Their voice, gait, gestures and looks are likewise passed down, with all their other qualities and infirmities: like mother, like daughter. Lemnius maintains that their very emotions follow their seed, and that children's malice and bad dispositions must often be blamed entirely on their parents. I therefore need have no doubt that melancholy is a hereditary disease.
Source page 61–62 Paracelsus[2283] in express words affirmes it lib. de morb. amentium To. 4. Tr. 1. so doth Crato[2284] in an Epistle of his to Monavius. So doth Bruno Seidelius in his book de morbo incurab. Montaltus proves cap. 11. out of Hippocrates and Plutarch, that such hereditary dispositions are frequent, & hanc (inquit) fieri reor ob participatam melancholiam intemperantiam (speaking of a patient) I think he became so by participation of Melancholy.	Paracelsus expressly affirms it in On the Diseases of the Mentally Disturbed, volume 4, treatise 1; so does Crato in a letter to Monavius, and Bruno Seidel in his book On Incurable Disease. Montalto, chapter 11, argues from Hippocrates and Plutarch that such hereditary dispositions are common. Speaking of a patient, he says: "I believe this comes about from an inherited melancholic imbalance." I think he became so by sharing in melancholy.[2285]

[2282] **Burton.** Margin u, continued across the foot of page 61: "Affectus parentum in fœtus transeunt, et puerorum malicia parentibus imputanda, lib. 4. cap. 3. de occult. nat. mirac." Parents' dispositions pass into their offspring, and children's malice is to be blamed on their parents. On the Hidden Wonders of Nature, book 4, chapter 3.

[2283] **Burton.** Margin x: "Ex Pituitosis pituitosi, ex biliosis biliosi, ex Lienosis et melancholicis melancholici." From phlegmatic parents come phlegmatic children; from bilious parents, bilious children; from those with spleen disorders and melancholy, melancholy children.

[2284] **Burton.** Margin y on page 62: "Epist. 174. in Scoltz. nascitur nobiscum illa aliisque & unà cum parentibus habemus malum hunc assem. Jo. Pelesius lib. 2. de cura humanorum affectuum." Letter 174 in Scholtz. It is born with us, and together with our parents and others we possess this bad penny. Jo. Pelesius remains unidentified; the printed reference is retained: book 2, On the Treatment of Human Affections.

[2285] **Editor.** The 1651 scan clearly prints melancholiam intemperantiam. The modern version conjecturally reads melancholicam intemperantiam, "a melancholic imbalance", with participatam referring to an inherited constitution. Burton's English gloss is retained. This grammatical repair is not a verified reading from Montalto; direct collation is still required.

Original text 1651	Modern English
Source page 62 Daniel Sennertus lib. 1. part. 2. cap. 9. will have his melancholy constitution derived not only from the father to the son, but to the whole familie sometimes; Quandoque totis familiis hereditativam. Forestus[2286] in his medicinal observations, illustrates this point, with an example of a merchant his Patient, that had this infirmity by inheritance; so doth Rodericus à Fonseca, Tom. 1. consult. 69. by an instance of a young man that was so affected ex matre melancholica, had a melancholy Mother, & victu melancholico, and bad diet together.	Daniel Sennert, book 1, part 2, chapter 9, maintains that this melancholic constitution passes not only from father to son but sometimes through the whole family: “Sometimes hereditary in entire families.” Forestus, in his Medical Observations, illustrates the point with a merchant, his patient, who had inherited this infirmity. So does Rodrigo de Fonseca, volume 1, consultation 69, with the case of a young man affected “through a melancholy mother”—he had a melancholy mother—“and a melancholy-producing diet,” a bad diet as well.
Lodovicus Mercatus, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases Tom. 2. oper. lib. 5. reckons up Leprosie, as those Gaibots[2287] in Gascony, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madness after a set time comes to many, which he cals a miraculous thing in nature, and sticks for ever to them as an incurable habit.	Luis Mercado, a Spanish physician, in the excellent treatise he has recently written on hereditary diseases, Works, volume 2, book 5, lists leprosy—as among those Gaibots in Gascony, hereditary lepers—pox, stone, gout, epilepsy, and so forth.[2288] Among the rest, melancholy and madness come upon many people after a certain time—something he calls a marvel of nature—and remain with them for ever as an incurable condition.

[2286] **Burton.** Margin z: “Lib. 10. observat. 15.” Book 10, observation 15.

[2287] **Burton.** Margin a: “Maginus Geog.” Maginus, Geography.

[2288] **Editor.** Gaibots is retained as printed for the community Burton describes in Gascony. His label “hereditary lepers” is part of that stigmatizing historical account, not a diagnosis established here. Pox generally denotes the great pox or syphilis in this context; stone denotes urinary calculi. The claimed inheritance of all these diseases reflects the medical theory being reported.

Original text 1651	Modern English
And that which is more to be wondered at, it skips in some families the father, and goes to the son, or takes every other, and sometimes every third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease.[2289] These secundary causes hence derived, are commonly so powerful, that (as Wolphius[2290] holds) sæpe mutant decreta syderum, they do often alter the primary causes, and decrees of the heavens.	More astonishing still, in some families it skips the father and passes to the son, or affects every second and sometimes every third generation in the direct line of descent. It does not always produce the same disease, but a similar or corresponding one. These secondary causes, derived in this way, are commonly so powerful that, as Wolphius holds, "they often change the decrees of the stars": they often alter the primary causes and the decrees of heaven.
For these reasons belike the Church and common-wealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allyed; and as Mercatus adviseth all families, to take such, si fieri possit quæ maximè distant natura, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good.	Presumably for these reasons, Church and state, human and divine law, have united to prevent hereditary diseases by forbidding marriages between people related in any degree. Mercado advises every family to choose partners, "if possible, whose natures differ most": to select those whose constitutions differ most from their own, if they love their families and care about the common good.[2291]

[2289] **Burton.** Margin b: "Sæpe non eundem, sed similem producit effectum, & illæso parente transit in nepotem." It often produces not the same effect but a similar one, and, leaving the parent unaffected, passes to a grandchild.

[2290] **Burton.** Margin c: "Dial. præfix. genituris Leovitii." Dialogue prefixed to Leovitius's nativities.

[2291] **Editor.** Burton proposes a medical rationale for restrictions on marriages between relatives and reports Mercado's preference for spouses of differing bodily constitutions. His description of divine and human law is a historical generalization, not a precise account of any one jurisdiction or a present-day recommendation.

Original text 1651	Modern English
And sure, I think, it hath been ordered by Gods especial providence, that in all ages there should be (as usually there is) once in 600. years,[2292] a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our land; and that there should be as it were an inundation of those Northern Goths and Vandals, and many such like people which came out of that Continent of Scandia, and Sarmatia (as some suppose) and over-ran as a deluge, most part of Europe & Africk,	Indeed, I think God's special providence has ordained that in every age there should be—as there usually is—once in six hundred years, a migration of nations to improve and purify their blood, just as we change the seed sown on our land. Hence the flood, as it were, of those northern Goths and Vandals, and many similar peoples who came from the lands of Scandinavia and Sarmatia, as some suppose, and swept like a deluge over most of Europe and Africa,[2293]
to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day;	to change for the better our constitutions, badly damaged by the hereditary infirmities we had contracted through lust and intemperance. A healthy race of strong, able men was sent among us, such as those northern men generally are: harmless, free from excess and free from disease, to temper us and make us like those poor naked Indians generally are today;

[2292] **Burton.** Margin d: "Bodin. de rep. cap. de periodis reip." Bodin, On the Commonwealth, chapter on the cycles of states.

[2293] **Editor.** Scandia is Scandinavia; Sarmatia is an ancient name for a broad region of eastern Europe and western Asia. Burton interprets migration through providence, bodily constitution and agricultural seed renewal. The six-hundred-year cycle and the imagined purification of peoples belong to that argument, rather than to an established historical or biological pattern.

Original text 1651	Modern English
and those about Brasile as a late Writer observes;[2294] in the Isle of Maragnan, free from all hereditary diseases, or other contagion, whereas without help of Physick they live commonly 120 years or more; as in the orchades and many other places. Such are the common effects of temperance, and intemperance, but I will descend to particulars, and shew by what means, and by whom especially this Infirmity is derived unto us.	and like the people around Brazil, as a recent writer observes, on the island of Maranhão: free from all hereditary diseases and other contagion, commonly living for a hundred and twenty years or more without medicine, as in the Orkneys and many other places.[2295] Such are the usual effects of temperance and intemperance. But I will turn to particulars and show by what means, and especially through whom, this infirmity is passed down to us.
Source page 63 Filii ex senibus nati, raro sunt firmi temperamenti, old mens children are seldom of a good temperament, as Scoltzius supposeth, consult. 177, and therefore most apt to this disease; and as [2296]Levinus Lemnius farther addes, old men beget most part wayward, peevish, sad, melancholy sons, and seldom merry.	"Children born to old men seldom have a sound constitution." Old men's children seldom have a good temperament, as Scoltzius supposes in consultation 177, and are therefore particularly prone to this disease. As Levinus Lemnius further adds, old men generally father wayward, irritable, sad, melancholy sons, and seldom cheerful ones.[2297]

[2294] **Burton.** Margin e: "Claudius Abaville Capuchion in his voyage to Maragnan. 1614. cap. 45. Nemo fere ægrotus, sano omnes & robusto corpore, vivunt annos, 120, 140. sine Medicina. Idem Hector Boethius de insulis Orchad. & Damianus à Goes de Scandia." Claude d'Abbeville, a Capuchin, in his voyage to Maranhão, 1614, chapter 45. Almost no one is ill; all have healthy, robust bodies and live 120 or 140 years without medicine. Likewise Hector Boece on the Orkney Islands, and Damião de Góis on Scandinavia.

[2295] **Editor.** Maranhão is in northeastern Brazil; Orchades are the Orkney Islands. Burton's reports of freedom from disease and lifespans of 120–140 years are preserved as travellers' claims. The cited passages in d'Abbeville, Boece and Góis remain to be collated; the figures have not been independently established.

[2296] **Burton.** Printed f: Lib. 4. c. 3. de occult. nat. mir. Tetricos plerunque filios senes progenerant, & tristes, rarius exhilaratos. "On the Hidden Wonders of Nature, book 4, chapter 3. Old men generally beget gloomy, sad sons, more rarely cheerful ones."

[2297] **Editor.** Temperament here means the body's supposed balance of humours, not simply personality. Burton is continuing the subsection on parental transmission begun in Block 032. The sweeping hereditary judgements in this passage belong to his historical medical framework.

Original text 1651	Modern English
He that begets a childe on a full stomack, will either have a sick childe, or a crazed son (as [2298]Cardan thinks) contradict. med. lib. 1. contradict. 18. or if the parents be sick or have any great pain of the head, or megrim, headach, ([2299]Hieronimus Wolfius doth instance in a childe of Sebastian Castalio's)	A man who fathers a child on a full stomach will have either a sick child or a mentally impaired son, as Cardan thinks in Medical Contradictions, book 1, contradiction 18. The same applies if the parents are ill or have a severe pain in the head, a migraine or headache; Hieronymus Wolf gives the example of a child of Sebastian Castellio.
or if a drunken man get a childe, it will never likely have a good brain, as Gellius argues, lib. 12. cap. 1. Ebrii gignunt Ebrios, one drunkard begets another, saith [2300]Plutarch, symp. lib. 1. quest. 5. whose sentence [2301]Lemnius approves, l. 1. c. 4. Alsarius Crutius Gen. de qui sit med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8 and Aristotle himself sect. 2. prob. 4.	Or if a drunken man fathers a child, the child is unlikely ever to have a sound brain, as Gellius argues in book 12, chapter 1. "Drunkards beget drunkards": one drunkard fathers another, says Plutarch, Table Talk, book 1, question 5.[2302] Lemnius endorses this judgement in book 1, chapter 4; so do Alsarius Crutius, Gen. de qui sit med., century 3, folio 182; Macrobius, book 1; Avicenna, book 3, fen 21, tract 1, chapter 8; and Aristotle himself, section 2, problem 4.
foolish, drunken, or hair-brain women, most part bring forth children like unto themselves, morosos & languidos, and so likewise he that lies with a menstruous woman.	Foolish, drunken or flighty women generally bear children like themselves, "ill-tempered and feeble"; and the same applies to a man who sleeps with a menstruating woman.

[2298] **Burton.** Printed g: Coitus super repletionem pessimus, & filii qui tum gignuntur, aut morbosi sunt, aut stolidi. "Intercourse after repletion is very bad; children conceived then are either sickly or stupid."

[2299] **Burton.** Printed h: Dial. præfix. Leovitio. "Dialogue prefixed to Leovitius."

[2300] **Burton.** Printed i: L. de e. liberis. "Book on the education of children."

[2301] **Burton.** Printed k: De occult. nat. mir. temulentæ & stolidæ mulieres liberos plerunque producunt sibi similes. "On the Hidden Wonders of Nature. Drunken and foolish women generally produce children like themselves."

[2302] **Editor.** The body cites Table Talk 1.5, but the margin points to The Education of Children, now generally treated as pseudo-Plutarch. Its section 3 advises sobriety at conception and gives Diogenes' remark about a youth's drunken father. Gellius, Attic Nights 12.1, discusses breastfeeding and a nurse's character, including drunkenness; that chapter does not directly establish the same claim about paternal drunkenness. Burton's references are retained.

Original text 1651	Modern English
Intemperantia veneris, quam in nautis præsertim insectatur [2303]Lemnius, qui uxores ineunt, nulla menstrui decursus ratione habita, nec observato interlunio, præcipua causa est, noxia, pernitiosa, concubitum hunc exitialem ideò, & pestiferum vocat. Rodoricus à Castro Lusitanus,[2304] detestantur ad unum omnes medici,	Sexual intemperance is a principal cause—harmful and destructive—which Lemnius attacks especially in sailors who have intercourse with their wives without taking account of the menstrual flow or observing the time of the new moon. The Portuguese Roderigo de Castro therefore calls such intercourse deadly and pestilential; all physicians, without exception, condemn it.[2305]
tum & quartâ lunâ concepti, infelices plerunque & amentes, deliri, stolidi, morbosi, impuri, invalidi, tetrâ lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, si seniores, inquit Eustathius, ut Hercules, & alii.	Moreover, those conceived on the fourth day of the moon are generally unfortunate and mad, delirious, stupid, sickly, unclean, weak, tainted with a foul disease, scarcely capable of surviving, and deprived of every good quality of body and mind. If they live to grow older, says Eustathius, they are born to toil, like Hercules and others.[2306]

[2303] **Burton.** Printed l: Lib. 2. c. 8. de occult. nat. mir. Good Master Schoolmaster do not English this. “On the Hidden Wonders of Nature, book 2, chapter 8. Good Master Schoolmaster, do not translate this into English.”

[2304] **Burton.** Printed asterisk: De nat. mul. lib. 3. cap. 4. “On the Nature of Women, book 3, chapter 4.” The margin supplies the reference to Castro; its anchor is not apparent in the body and is placed here beside his name.

[2305] **Editor.** Burton switches into Latin for the discussion of intercourse during menstruation. The modern column translates it in full, including his later refusal to translate it. The wording combines menstrual and lunar timing. Its claims of uncleanness, disease and damaged offspring express the cited historical theories, not an established causal account.

[2306] **Editor.** Quartâ lunâ means the fourth day of the moon. The adage Quarta luna nati in Manuzio’s expurgated Adagia (1603), p. 63, associates an unlucky birth date with Hercules’ laborious life and cites Eustathius on Iliad 2. It concerns birth, not conception. This narrows the source trail without locating Eustathius directly. The rendering of si seniores as surviving to an older age remains provisional.

Original text 1651	Modern English
[2307]Judæi maximè insectantur fœdum hunc & immundum apud Christianos Concubitum, ut illicitum abhorrent, & apud suos prohibent; & quod Christiani toties leprosi, amentes, tot morbidi, impetigines, alphi, psoræ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitum rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hac mensium illuvie concubitum hunc non perhorrescunt.	The Jews particularly attack this foul and unclean intercourse among Christians: they abhor it as unlawful and forbid it among themselves. They blame this unclean intercourse for Christians' frequent leprosy and madness, their many sick people, skin eruptions, white patches, scabs, discolorations of skin and face, and so many widespread, painful and poisonous diseases. They call those men cruel to their offspring who do not recoil from such intercourse on the fourth day of the moon, while this menstrual filth is flowing.[2308]
Damnavit olim divina Lex, & morte mulctavit hujusmodi homines, Lev. 18. 20. & inde nati, siqui deformes aut mutili, pater dilapidatus, quod non contineret ab [2309]immunda muliere.	The divine Law formerly condemned such men and punished them with death—Leviticus 18 and 20. If any children born from such intercourse were deformed or maimed, the father was stoned because he had not kept away from an unclean woman.[2310]

[2307] **Burton.** Printed m: Buxtorphius l. 31. Synag. Jud. Ezek. 18. "Buxtorf, l. 31, Jewish Synagogue; Ezekiel 18." The printed locator l. 31 is retained without correction.

[2308] **Editor.** Burton reports a polemical account of Jewish objections through the Christian writers cited in his margins. It should not be treated as an unmediated statement of Jewish practice. The disease names are broad historical categories: alphi denotes white skin patches and psoræ scabby eruptions; modern diagnoses would be misleading.

[2309] **Burton.** Printed n: Drusius obs. lib. 3. cap. 20. "Drusius, Observations, book 3, chapter 20."

[2310] **Editor.** The printed Lev. 18. 20. is read as chapters 18 and 20. Leviticus 18:19 prohibits intercourse during menstrual uncleanness; 20:18 says both parties are to be cut off from their people. Neither verse specifies stoning a father because a child is born with a deformity. Burton adds the Drusius reference at that claim, which requires separate collation.

Original text 1651	Modern English
Gregorius Magnus, petenti Augustino nunquid apud [2311]Britannos hujusmodi concubitum toleraret, severe prohibuit viris suis tum misceri fæminas in consuetis suis menstruis, &c. I spare to English this which I have said.	When Augustine asked Gregory the Great whether he should tolerate such intercourse among the Britons, Gregory strictly forbade women to have intercourse with their husbands during their customary monthly periods, and so on. I refrain from putting what I have said into English.[2312]
Another cause some give, inordinate Diet, as if a man eat Garlick, Onyons, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearful, &c. their children (saith [2313]Cardan subtil. lib. 18.) will be much subject to madness and melancholy:	Some give another cause: an unregulated diet. If a man eats garlic or onions, fasts too much, studies too hard, is excessively sorrowful, dull, heavy, depressed in spirit, troubled in his thoughts, fearful, and so on, his children, says Cardan in On Subtlety, book 18, will be very prone to madness and melancholy.
for if the spirits of the brain be fusted, or mis-affected by such meanes, at such a time, their children will be fusted in the brain; they will be dull, heavy, timerous, discontented all their lives.	For if the spirits of the brain are tainted or disordered by such means at the time of conception, their children's brains will be tainted too: they will be dull, heavy, timid and discontented all their lives.[2314]

[2311] **Burton.** Printed o: Beda. Eccl. hist. lib. 1. c. 27. respons. 10. "Bede, Ecclesiastical History, book 1, chapter 27, response 10."

[2312] **Editor.** Bede, Ecclesiastical History 1.27, preserves Gregory's answers to Augustine of Canterbury. The consulted edition places the menstruation discussion under Augustine's eighth question, not Burton's response 10. Gregory prohibits intercourse during menstruation but permits church attendance and communion. Burton quotes the prohibition without these latter qualifications; the cause of the numbering difference remains unverified.

[2313] **Burton.** Printed p: Nam spiritus cerebri si tum male afficiantur, tales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristes, ex jucundis jucundi nascuntur, &c. "For if the spirits of the brain are then adversely affected, they produce offspring of that sort; whatever the parents' dispositions were, so are their children's: sad children are born from sad parents, cheerful ones from cheerful parents, and so on."

[2314] **Editor.** Fusted means musty or tainted, applied figuratively to the brain and its spirits; compare Webster's historical entry. The spirits are the subtle bodily substances of older physiology.

Original text 1651	Modern English
Some are of opinion and maintain that paradox, or problem, that wise men beget commonly fools; Suidas gives instance in Aristarchus the Grammarian, duos reliquit filios Aristarchum & Aristachorum, ambos stultos, and which [2315]Erasmus urgeth in his Moria, fools beget wise men.	Some hold and defend the paradox, or proposition, that wise men generally father fools. Suidas gives the example of Aristarchus the grammarian: “He left two sons, Aristarchus and Aristachorus, both fools.” And, as Erasmus argues in his Praise of Folly, fools father wise men.[2316]
Source page 63–64 Card. subt. l. 12. gives this cause, Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde: because their natural spirits are resolved by study, and turned into animal; drawn from the heart, and those other parts to the brain,	Cardan, On Subtlety, book 12, gives this explanation: “Because the spirits of wise men are dissipated by study and carried from the heart into the brain.” Their natural spirits are broken down by study and changed into animal spirits, drawn from the heart and the other parts into the brain.[2317]
Source page 64 Lemnius subscribes to that of Cardan, and assignes this reason, Quod persolvant debitum languide & obscitanter, unde fœtus à parentum generositate desciscit: they pay their debt (as Paul cals it) to their wives remissely, by which meanes their Children are weaklings, and many times ideots and fooles.	Lemnius agrees with Cardan and gives this reason: “Because they discharge the debt listlessly and inattentively, so that their offspring fall away from their parents’ excellence.” They pay their debt to their wives, as Paul calls it, without vigour; consequently their children are weaklings, and often idiots and fools.[2318]

[2315] **Burton.** Printed q: Fol. 129. mor. Socrates Children were fooles. S. b. l. “Folio 129 of the Moria. Socrates’ children were fools.” The final abbreviation S. b. l. is retained as printed; its expansion is unresolved.

[2316] **Editor.** Suidas names the Byzantine lexicon now generally called the Suda. In Erasmus’s Praise of Folly, the personified Folly mocks learned fathers who produce foolish children, citing Cicero and Socrates. This supports that half of Burton’s claim, not by itself the converse that fools beget wise children. Burton turns satire into physiological evidence; the marginal S.b.l. remains unresolved.

[2317] **Editor.** Natural and animal spirits are distinct categories in Galenic physiology. Animal here concerns the functions of sensation and movement, not nonhuman animals. Burton compresses their proposed conversion and diversion during study.

[2318] **Editor.** The marital debt alludes to 1 Corinthians 7:3, which states a reciprocal duty between spouses. The claim about weak offspring is the medical author’s addition. A raised r appears before Lemnius on page 64, but no corresponding r marginal item is visible on that page; no missing note has been invented.

Original text 1651	Modern English
Some other causes are given, which properly pertain, and do proceed from the mother: If she be over-dul, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carries the childe in her wombe (saith Fernelius path. l. 1. 11.) her son wil be so likewise affected, and worse, as [2319]Lemnius adds, l. 4. c. 7.	Other causes are given that belong specifically to the mother and originate in her. If she is excessively dull, heavy, angry, irritable, discontented and melancholy, not only at conception but throughout the time she carries the child in her womb, says Fernel, Pathology, book 1, chapter 11, her son will suffer the same affections, and worse, as Lemnius adds in book 4, chapter 7.
if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some fearful object, heard or seen, she endangers her childe, and spoiles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as Baptista Porta proves Physiog. cœlestis l. 5. c. 2. she leaves a mark upon it, which is most especially seen in such as prodigiously long for such & such meats,[2320] the childe wil love those meates, saith Fernelius, and be addicted to like humors:	If she grieves too much, is troubled, or happens to be frightened and terrified by some fearful thing she hears or sees, she endangers her child and spoils its humoral balance. A woman's extraordinary imagination acts powerfully upon her infant, so that, as Baptista Porta demonstrates in Celestial Physiognomy, book 5, chapter 2, she leaves a mark upon it.[2321] This is particularly apparent in women who have extraordinary cravings for particular foods: the child will love those foods, says Fernel, and be inclined to similar tastes.

[2319] **Burton.** Printed s: De occult. nat. mir. "On the Hidden Wonders of Nature."

[2320] **Burton.** Unlettered marginal item: Pica morbus mulierum. "Pica, a disorder of women."

[2321] **Editor.** This is the historical theory of maternal impressions: a pregnant woman's sights, fears or cravings were thought to imprint corresponding features on her unborn child. The following anecdotes illustrate that theory, rather than establish their alleged causes. Harelip is Burton's term for a cleft upper lip.

Original text 1651	Modern English
[2322]If a great-bellied woman see a Hare, her Childe will often have an Harelip, as we call it. Garcæus de Judiciis geniturarum cap. 33. hath a memorable example of one Thomas Nickell borne in the City of Brandeburge, 1551. [2323]that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street.	If a pregnant woman sees a hare, her child will often have what we call a harelip. Garcæus, On Judgements of Nativities, chapter 33, gives a memorable example: Thomas Nickell, born in the city of Brandenburg in 1551, reeled and staggered all his life as though about to fall to the ground, because his mother, while pregnant, saw a drunken man staggering in the street.
Such an other I finde in Martin Wenrichius com: de ortu monstrorum c. 17. I saw (saith he) at Wittenberge in Germany, a Citizen that looked like a carkass;[2324] I asked him the cause, he replyed, His Mother when she bore him in her wombe, saw a carkasse by chance, and was so sore affrighted with it, that ex eo fœtus ei assimilatus, from a ghastly impression the childe was like it.	I find another such case in Martin Weinrich's Commentary on the Origin of Monstrosities, chapter 17. "I saw," he says, "a citizen at Wittenberg in Germany who looked like a corpse. I asked him why. He replied that his mother, while carrying him in her womb, happened to see a corpse and was so badly frightened that 'as a result the child was made like it.'" That ghastly impression made the child resemble the corpse.

[2322] **Burton.** Printed t: Baptista Porta loco præd. Ex leporum intuitu pleriq. infantes edunt bifido superiore labello. "Baptista Porta, at the place cited. After looking at hares, many produce infants with a divided upper lip." The printed abbreviation pleriq. is retained; the implied subject is not specified.

[2323] **Burton.** Printed u: Quasi mox in terram collapsurus, per omne vitam incedebat cum mater gravida ebrium hominem sic incedentem viderat. "He walked all his life as though about to collapse to the ground, since his pregnant mother had seen a drunken man walking in that way." The apparently printed omne vitam is retained despite its irregular case ending.

[2324] **Burton.** Printed asterisk: Civem facie cadaverosa, qui dixit, &c. "A citizen with a corpse-like face, who said, and so on."

Original text 1651	Modern English
So many several wayes are we plagued and punished for our fathers defaults; in so much that as Fernelius truly saith, [2325]It it is the greatest part of our felicity to be wel-born, and it were happy for humane kinde, if only such parents as are sound of body and minde, should be suffered to marry.	In so many different ways are we afflicted and punished for our fathers' failings, so that, as Fernel truly says, the greatest part of our happiness is to be well born; and it would be fortunate for humankind if only parents sound in body and mind were allowed to marry.[2326]
An husbandman wil sow none but the best & choisest seed upon his land, he wil not rear a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rams for our sheep, reare the neatest Kine, and keep the best dogs. Quanto id diligentius in procreandis liberis observandum? And how careful then should we be in begetting of our children?	A farmer will sow only the best and choicest seed on his land. He will not rear a bull or a horse unless every part is properly formed, or let a horse cover a mare unless he is sure of its breeding. We choose the best rams for our sheep, rear the finest cattle and keep the best dogs. "How much more carefully should this be observed in producing children?" How careful, then, should we be in fathering our children?
In former times some Countries have been so chary in this behalf, so stern, that if a childe were crooked or deformed in body or minde, they made him away;[2327] so did the Indians of old by the relation of Curtius, & many other wel-governed commonwealths, according to the discipline of those times.	In former times some countries were so scrupulous in this matter, so severe, that if a child was crooked or deformed in body or mind, they killed it. The ancient Indians did so, according to Curtius, as did many other well-governed commonwealths, following the discipline of those times.

[2325] **Burton.** Printed x: Optimum bene nasci, maxima pars fælicitatis nostræ bene nasci: quamobrem præclare humano generi consultum videretur, si soli parentes bene habiti et sani, liberis operam darent. "To be well born is best; the greatest part of our happiness is to be well born. Therefore humankind would seem to be admirably provided for if only parents in good condition and health applied themselves to having children."

[2326] **Editor.** Well born here principally means born to parents considered physically and mentally sound. Burton moves from medical inheritance to restricting marriage and reproduction. The original's repeated It is retained in the transcription and removed in the modern column.

[2327] **Burton.** Printed y: Infantes infirmi præcipitio necati. Bohemus lib. 3. c. 3. Apud Lacones olim. Lypsius epist. 85. cent. ad Belgas, Dionysio Villerio, si quos aliqua membrorum parte inutiles notaverint, necari jubent. "Infirm infants killed by being thrown from a height. Boemus, book 3, chapter 3: formerly among the Spartans. Lipsius, letter 85 of the century of letters to the Belgians, to Dionysius Villerius: if they observe anyone disabled in any part of the body, they order them killed."

Original text 1651	Modern English
Source page 64–65 Heretofore in Scotland, saith [2328]Hect. Boethius, if any were visited with the falling sicknesse, madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were found to be with childe, she with her brood were buried alive: And this was done for the common good, lest the whole Nation should be injured or corrupted.	Formerly in Scotland, says Hector Boece, anyone afflicted with the falling sickness, madness, gout, leprosy or another dangerous disease likely to pass from father to son was immediately castrated; a woman was kept away from all company of men. If a woman with such a disease happened to be found pregnant, she and her unborn child were buried alive. This was done for the common good, lest the whole nation be harmed or corrupted.[2329]
Source page 65 A severe doom you will say, and not to be used amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other,	A harsh sentence, you will say, and one that Christians should not employ; yet the matter deserves closer attention than it receives. For now our excessive leniency in this respect—allowing everyone who wishes to marry, giving too much freedom and indulgence to all sorts of people—has produced an immense confusion of hereditary diseases. No family is secure, scarcely anyone free of some grievous infirmity or other.

[2328] **Burton.** Printed z, continued across the page foot: Lib. 1. De veterum Scotorum moribus. Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti factâ indagine, inventos, ne gens fœda contagione læderetur, ex iis nata, castraverunt, mulieres hujusmodi procul à virorum consortio ablegarunt, quod si harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva. “Book 1, on the customs of the ancient Scots. After an extensive search, those found among them suffering from epilepsy, mental derangement, madness, leprosy or a similar affliction easily transmitted to offspring were castrated, lest the nation be harmed by a foul infection arising from them. Such women were banished far from the company of men; if any was found to have conceived, she was buried alive with her unborn child.”

[2329] **Editor.** The falling sickness is epilepsy. Hector Boece’s prefatory On the Ancient Customs of the Scots §6 reports the coercive practices. His list includes epilepsy, mental derangement and mania; Burton adds gout and rearranges the reference to leprosy. This locates Boece’s report, not independent proof of Scottish law. Burton rejects such measures among Christians while advocating closer control of marriage.

Original text 1651	Modern English
when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, [2330]jure hæreditario sapere jubentur; they must be wise and able by inheritance:	There is no selection: the eldest sons must always marry, like so many breeding stallions; or men must marry if they are rich, whether fools or simpletons, lame or maimed, impotent, intemperate, dissolute or worn out by debauchery. As the writer says, “They are commanded to be wise by hereditary right”: they must possess wisdom and ability by inheritance.[2331]
It comes to pass that our generation is corrupt, we have many weak persons, both in body and minde, many feral diseases raging amongst us, crased families, parentes, peremptores; our fathers bad, and we are like to be worse.	The result is that our offspring are corrupted. We have many people weak in body and mind, many deadly diseases raging among us, families in broken health: “parents, destroyers.” Our fathers are bad, and we are likely to be worse.

[2330] **Burton.** Printed a: Euphormio Satyr. “Euphormio’s Satire.”

[2331] **Editor.** Euphormio’s Satire is John Barclay’s Euphormionis Lusinini Satyricon. The remark mocks the idea that wealth or hereditary standing guarantees competence. Parentes, peremptores below plays on the similar sounds of the Latin words for parents and destroyers.

Original text 1651	Modern English
Memb. 2.	**Member 2**
Subsect. 1. **Bad diet a cause. Substance. Quality of meats.**	**Subsection 1** **Bad diet as a cause. Substance. The quality of foods.**
According to my proposed method, having opened hitherto these secondary causes, which are inbred with us: I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Continent causes some call them.	Following my proposed method, having so far explained those secondary causes that are born with us, I must now proceed to the external and acquired causes that affect us after birth. These are either evident and remote, or internal, antecedent and immediate; some call the latter containing causes.[2332]
These outward, remote, precedent causes are subdivided again, into necessary and not necessary. Necessary (because we cannot avoyd them, but they will alter us, as they are used, or abused) are those six non-natural things, so much spoken of amongst Physitians, which are principal causes of this disease.	The external, remote, preceding causes are further divided into necessary and unnecessary. The necessary ones—because we cannot avoid them, and they will change us according to their use or misuse—are the six non-natural things so often discussed by physicians, which are principal causes of this disease.[2333]

[2332] **Editor.** This is a technical classification of causes. Remote or evident causes act externally; antecedent causes prepare an internal condition, and continent or containing causes sustain the disease directly. Burton's compressed sentence groups the categories loosely; the translation retains that sequence.

[2333] **Editor.** The six non-naturals are conditions of life that may support or disturb health. Non-natural does not mean unnatural. Burton's enumeration pairs retention with evacuation and sleeping with waking; exercise stands for the usual pair of motion and rest. These pairings account for his total of six.

Original text 1651	Modern English
For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient; Peccavit circa res sex non naturales: He hath still offended in one of those six. Montanus, consil. 22. consulted about a melancholy Jew, gives that sentence, so did Frisemelica in the same place; and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, [2334]He offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions; and so in the rest.	In almost every consultation, when physicians discuss the causes, they find a fault and usually bring this charge against the patient: "He has offended in the six non-natural things." He has invariably gone wrong in one of the six. Montanus, consulted about a melancholy Jew in consultation 22, pronounces that judgement, as does Frisemelica in the same case. In consultation 244, assessing a melancholy soldier, he assigns this reason for the illness: "He offended in all six non-natural things, which were the external causes from which those internal obstructions arose." The same holds for the other cases.
These six non-natural things, are Dyet, Retention, and Evacuation, which are more material then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other four are, Air, Exercise, Sleeping, Waking, and perturbations of the minde, which onely alter the matter.	Of these six non-natural things, diet and retention and evacuation are more directly material than the others, because they create new matter or concern its retention or expulsion. The other four are air, exercise, sleeping and waking, and disturbances of the mind, which only alter the matter.

[2334] **Burton.** Printed b: Fecit omnia delicta quæ fieri possunt circa res sex non naturales, & eæ fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones. "He committed every fault that can be committed concerning the six non-natural things; these were the external causes from which obstructions subsequently arose."

Original text 1651	Modern English
Source page 65–66 The first of these is Diet, which consists in meat and drink, and causeth melancholy, as it offends in Substance, or Accidents, that is, Quantity, quality, or the like. And well it may be called a material cause, since that as [2335]Fernelius holds, It hath such a power in begetting of diseases, and yields the matter and sustenance of them; for neither air, nor perturbations, nor any of those other evident causes take place, or work this effect, except the constitution of body, and preparation of humors do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone, Melancholy and frequent other maladies arise.	The first is diet, consisting of food and drink. It causes melancholy when it is at fault in substance or in its attributes—that is, quantity, quality or the like. It may well be called a material cause, since, as Fernel holds, it has such power to generate diseases and supply their matter and nourishment. Neither air nor disturbances of the mind nor any other evident causes take effect or produce this result unless the bodily constitution and disposition of the humours cooperate. One may therefore say that diet is the mother of diseases, whoever their father may be; from this alone melancholy and many other illnesses arise.
Source page 66 Many Physitians, I confess, have written copious volumes of this one subject, of the nature and qualities of all maner of meats; as namely, Galen, Isaac the Jew, Halyabbas; Avicenna, Mesue also four Arabians: Gordonius, Villanovanus, Wecker, Johannes Bruerinus sitologia de Esculentis & Poculentis, Michael Savanarola, Tract. 2. c. 8. Anthony Fumanellus, lib. de regimine senum, Curio in his Comment on Schola Salerna,	Many physicians, I admit, have written extensive volumes on this single subject, the nature and qualities of every kind of food: Galen; Isaac the Jew, Haly Abbas, Avicenna and Mesue, four Arab writers; Gordonius; Villanovanus; Wecker; Jean Bruyérin, in his treatise on food and drink; Michele Savonarola, tract 2, chapter 8; Antonio Fumanelli, in his book on the regimen of the elderly; and Curio, in his commentary on the School of Salerno.[2336]

[2335] **Burton.** Printed c: Path. l. 1. c. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamque morbi suggerens: nam nec ab aëre, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis præparatio, & humorum constitutio. Ut semel dicam, una gula est omnium morborum mater, etiamsi alius sit genitor. Ab hac morbi sponte sæpe emanant, nulla alia cogente causa. "Pathology, book 1, chapter 2. It has the greatest power in generating diseases, supplying their nourishment and material; diseases do not arise from air, disturbances or other evident causes unless the body's disposition and the constitution of the humours cooperate. To put it once for all, appetite alone is the mother of every disease, even if another cause is the father. Diseases often arise from it spontaneously, with no other impelling cause."

[2336] **Editor.** Meats means foods, not just animal flesh. Burton groups Isaac Israeli, Haly Abbas, Avicenna and Mesue as four Arabians within the Arabic medical tradition, after naming Galen. The list mixes authorities, compendia and regimens; the abbreviated titles and many chapter references have not been fully identified and checked.

Original text 1651	Modern English
Godefridus Stekius arte med. Marsilius cognatus, Ficinus, Ranzovius, Fonseca, Lessius, Magninus, regim. sanitatis, Frietagius, Hugo Fridevallius, &c. besides many other in [2337]English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy:	There are also Godefridus Stekius, in The Art of Medicine; Marsilius Cognatus; Ficino; Ranzovius; Fonseca; Lessius; Magninus, in his Regimen of Health; Frietagius; Hugo Fridevallius; and others, besides many writers in English. Almost every individual physician discusses particular foods at length in his chapter on melancholy.
Yet because these Books are not at hand to every man, I will briefly touch what kinde of meats ingender this humor, through their several species, and which are to be avoyded. How they alter and change the matter, spirits first, and after humors, by which we are preserved, and the constitution of our body, Fernelius and others will shew you. I hasten to the thing it self: And first of such Diet as offends in substance:	But because these books are not available to everyone, I will briefly indicate which kinds of food, in their several varieties, generate this humour and which should be avoided. Fernel and others will show you how they alter and change the matter—first the spirits and then the humours by which we are sustained—and our bodily constitution. I hurry on to the subject itself, beginning with food that is harmful in its substance.
[2338]Beef, a strong and hearty meat (cold in the first degree, dry in the second saith Gal. l. 3. c. 1. de alim. fac.) is condemned by him, and all succeeding Authors, to breed gross melancholy blood: Good for such as are sound, and of a strong constitution, for laboring men, if ordered aright, corned, young, of an Ox (for all gelded meats in every species are held best) or if old, [2339]such as have been tired out with labor, are preferred.	Beef, a strong and substantial food—cold in the first degree and dry in the second, says Galen in On the Powers of Foods, book 3, chapter 1—is condemned by him and all subsequent authors as producing thick, melancholic blood.[2340] It is good for healthy people with strong constitutions and for labourers, if properly prepared: salted, from a young animal, and from an ox, since in every species the meat of castrated animals is considered best. If the animal is old, those worn out by work are preferred.

[2337] **Burton.** Printed d: Cogan, Eliot, Vaughan, Vener.

[2338] **Burton.** Marginal heading: Beef.

[2339] **Burton.** Printed e: Frietagius.

[2340] **Editor.** Cold and dry in stated degrees describe Galenic qualities and their intensity, not serving temperature or moisture measured in modern terms. Corned means preserved with salt. The dietary judgements that follow belong to this humoral system.

Original text 1651	Modern English
Aubanus and Sabellicus commend Portugal Beef to be the most savory, best, and easiest of digestion: we commend ours: but all is rejected, and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: Tales (Galen thinks) de facile melancholicis ægritudinibus capiuntur.	Aubanus and Sabellicus praise Portuguese beef as the tastiest, best and easiest to digest; we praise our own. But all beef is rejected as unsuitable for those who lead an inactive life, have any inclination towards melancholy or have a dry temperament. “Such people,” Galen thinks, “easily fall prey to melancholic illnesses.”
[2341]Pork, of all meats is most nutritive in his own nature,[2342] but altogether unfit for such as live at ease, are any ways unsound of Body or Minde: Too moyst, full of humors, and therefore noxia delicatis, saith Savanarola, ex earum usu ut dubitetur an febris quartana generetur: Naught for queasie stomacks, in so much, that frequent use of it may breed a quartan ague.	Pork is by nature the most nourishing of all meats, but wholly unsuitable for people who live at ease or are in any way unsound in body or mind. It is too moist, full of humours, and therefore “harmful to the delicate,” says Savonarola, “so that one may suspect that eating it produces a quartan fever.” It is bad for queasy stomachs, so much so that frequent use may produce a quartan ague.[2343]
[2344]Savanarola discommends Goats flesh, and so doth [2345]Bruerinus, l. 13. c. 19. calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, Isaac accepts, Bruerinus and Galen, l. 1. c. 1. de alimentorum facultatibus.	Savonarola advises against goat meat, as does Bruyérin, book 13, chapter 19. He calls the animal filthy and rank-smelling, and therefore supposes its meat will produce rank and filthy matter. Yet Isaac approves young, tender kid, as do Bruyérin and Galen, On the Powers of Foods, book 1, chapter 1.

[2341] **Burton.** Marginal heading: Pork.

[2342] **Burton.** Unlettered marginal reference beneath Pork: Isaac.

[2343] **Editor.** A quartan ague is a recurring fever whose attacks come on the fourth day by inclusive counting, roughly every seventy-two hours. The statement that pork produces it is the historical author’s claim. The Latin’s suspicion is retained rather than strengthened into certainty.

[2344] **Burton.** Marginal heading: Goat.

[2345] **Burton.** Printed f: Non laudatur quia melancholicum præbet alimentum. “It is not commended, because it supplies melancholic nourishment.”

Original text 1651	Modern English
[2346]Hart and Red Deer [2347]hath an evil name, it yields gross nutriment; a strong and great grained meat, next unto a Horse. Which although some Countries eat, as Tartars, and they of China; yet [2348]Galen condemns.	Hart and red deer have a bad reputation: they yield coarse nourishment, a strong and coarsely textured meat, next to horseflesh. Although some peoples eat horse—the Tartars and the Chinese, for example—Galen condemns it.
Young Foals are as commonly eaten in Spain, as Red Deer, and to furnish their Navies, about Malaga especially, often used; but such meats ask long baking or seething to qualifie them, and yet all will not serve.	Young foals are as commonly eaten in Spain as red deer, and are often used to provision their fleets, especially around Málaga. But such meats require long baking or boiling to temper their qualities, and even that will not suffice.
Source page 66–67 [2349]All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteem with us, (for we have more Parks in England, then there are in all Europe besides) in our solemn feasts. 'Tis somewhat better hunted then otherwise, and well prepared by cookery; but generally bad, and seldom to be used.	All venison produces melancholy and bad blood. It is a pleasant food, highly prized at our ceremonial feasts—for we have more deer parks in England than in all the rest of Europe.[2350] It is somewhat better when the animal has been hunted and the meat is well prepared by cooking; but it is generally bad and should seldom be eaten.

[2346] **Burton.** Marginal heading: Hart. A male deer.

[2347] **Burton.** Printed g: Malè alit cervina (inquit Frietagius) crassissimum & atribiliarium suppeditat alimentum. "Venison nourishes badly, says Frietagius; it supplies very coarse nourishment productive of black bile."

[2348] **Burton.** Printed h: Lib. de subtiliss. dieta. Equina caro & asinina equinis danda est hominibus & asininis. "Book on the most refined diet. Horse and ass meat should be given to horse-like and asinine people." The jest is preserved; the abbreviated book title requires final identification.

[2349] **Burton.** Marginal heading: Venison, Fallow Deer.

[2350] **Editor.** Parks here are enclosed deer parks. The comparison with the rest of Europe is Burton's assertion, not a verified count. The marginal label narrows this paragraph's venison to fallow deer, after the preceding discussion of red deer.

Original text 1651	Modern English
Source page 67 [2351]Hare, a black meat, melancholy, and hard of digestion, it breeds Incubus, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physitians. Mizaldus and some others, say, That Hare is a merry meat, and that it will make one fair, as Martials Epigram testifies to Gellia; but this is per accidens, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.	Hare is a dark meat, productive of melancholy and hard to digest. Frequently eaten, it brings on the nightmare and causes terrifying dreams, as does all venison; a whole jury of physicians condemns it.[2352] Mizaldus and some others say that hare is a cheerful food and will make a person good-looking, as Martial's epigram to Gellia attests. But this is incidental: it comes from the good sport it provides, the merry company and the pleasant conversation that usually accompany eating it, and must be understood in no other way.[2353]
[2354]Conies are of the nature of Hares,[2355] Magninus compares them to Beef, Pig, and Goat, Reg. sanit. part. 3. c. 17. yet young Rabbets by all men, are approved to be good.	Conies are similar in nature to hares. Magninus compares them to beef, pork and goat in his Regimen of Health, part 3, chapter 17. Yet everyone approves young rabbits as good.[2356]
Generally, all such meats as are hard of digestion, breed melancholy, Areteus, lib. 7. cap. 5. reckons up heads and feet, [2357]bowels, brains, entrals, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by Isaac, lib. 2. part. 3. Magninus, part 3. cap. 17. Bruerinus, lib. 12. Savanarola, Rub. 32. Tract. 2.	Generally, all foods that are difficult to digest produce melancholy. Aretaeus, book 7, chapter 5, lists heads and feet, bowels, brains, entrails, marrow, fat, blood, skins, and internal organs such as the heart, lungs, liver and spleen. These are rejected by Isaac, book 2, part 3; Magninus, part 3, chapter 17; Bruyérin, book 12; and Savonarola, rubric 32, tract 2.

[2351] **Burton.** Marginal heading: Hare.

[2352] **Editor.** Incubus here denotes the nightmare, understood as an oppressive nocturnal experience. It is translated in that historical sense without assigning a modern diagnosis.

[2353] **Editor.** Martial, Epigrams 5.29, jokes that eating hare makes a person handsome for seven days and concludes that Gellia must never have eaten any. Burton's explanation by the pleasures of the hunt and meal is his own contextual gloss.

[2354] **Burton.** Marginal heading: Conies. Rabbits.

[2355] **Burton.** Printed i: Parum absunt à natura Leporum. Bruerinus, l. 13. cap. 25. pullorum tenera & optima. "They differ little from the nature of hares. Bruyérin, book 13, chapter 25. The flesh of the young is tender and excellent."

[2356] **Editor.** Conies are rabbits; the distinction here is between the grown animal and young rabbits, not between two modern species.

[2357] **Burton.** Printed k: Illaudabilis succi nauseam provocant. "Of unwholesome juice, they provoke nausea."

Original text 1651	Modern English
[2358]Milk, and all that comes of Milk, as Butter and Cheese, Curds, &c. increase melancholy (Whey onely excepted, which is most wholsom:) [2359]some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, [2360]not good for those that have unclean stomacks, are subject to headach, or have green wounds, Stone, &c.	Milk and everything made from it—butter, cheese, curds and so on—increase melancholy. Only whey is excepted, as particularly wholesome; some also except asses' milk. The rest is nourishing and good for healthy people, especially young children, but because it quickly turns corrupt, it is bad for those whose stomachs contain foul matter, who are prone to headaches or who have fresh wounds, urinary stones and the like.[2361]
Of all Cheeses, I take that kinde which we call Banbury cheese to be the best, ex vetustis pessimus, the older, stronger, and harder, the worst, as Langius discourseth in his Epistle to Melancthon, cited by Mizaldus, Isaac, p. 5. Gal. 3. de cibis boni succi, &c.	Of all cheeses, I consider the kind we call Banbury cheese the best. "Of the old cheeses, the worst": the older, stronger and harder a cheese is, the worse it is, as Langius discusses in his letter to Melanchthon, cited by Mizaldus; see also Isaac, part 5, and Galen, book 3, On Foods of Good Juice, and others.[2362]

[2358] **Burton.** Marginal heading: Milk.

[2359] **Burton.** Printed l: Piso, Altomar.

[2360] **Burton.** Printed m: Curio. Frietagius. Magninus. part 3. cap. 17. Mercurialis, de affect. lib. 1. c. 10. Excepts all milk meats in Hypocondriacal Melancholy. "Curio; Frietagius; Magninus, part 3, chapter 17; Mercurialis, On Affections, book 1, chapter 10. Excludes all milk foods in hypochondriacal melancholy."

[2361] **Editor.** Green wounds are fresh or unhealed wounds. Stone refers to urinary calculi. Unclean stomachs belongs to the passage's account of retained or corrupted matter, not to personal hygiene. Milk meats in the margin means dairy foods.

[2362] **Editor.** The printed ex vetustis pessimus is grammatically compressed; its sense is retained without silently replacing the Latin. Burton's following English explains the judgement against old, strong, hard cheese. Good juice is a category of nourishment in the older dietetic vocabulary.

Original text 1651	Modern English
[2363]Amongst Fowl, [2364]Peacocks and Pigeons, all fenny Fowl are forbidden, as Ducks, Geese, Swans, Herns, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Sheldrakes, and peckled Fowls, that come hither in winter out of Scandia, Muscovy, Greenland, Friezland, which half the yeer are covered all over with snow, and frozen up.	Among birds, peacocks and pigeons are forbidden, as are all marsh birds: ducks, geese, swans, herons, cranes, coots, little grebes and moorhens, together with all the teal, curs, shelducks and speckled birds that come here in winter from Scandinavia, Muscovy, Greenland and Friesland, lands entirely covered with snow and frozen over for half the year.[2365]
Though these be fair in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; Gravant & putrefaciunt stomachum, saith Isaac, part 5. de vol. their young ones are more tolerable, but young Pigeons he quite disproves.	Although their feathers are beautiful, their taste pleasant and their outward appearance attractive —like hypocrites, white-plumed and soft—their flesh is tough, dark, unwholesome, dangerous food that produces melancholy. “They burden the stomach and cause putrefaction in it,” says Isaac, part 5, on birds. Their young are more tolerable, but he rejects young pigeons altogether.
[2366]Rhasis and [2367]Magninus discommend all Fish, and say, They breed viscosities, slimy nutriment, little and humorous nourishment. Savanarola addes cold, moyst, and phlegmatick, Isaac; and therefore unwholsom for all cold and melancholy complexions:	Rhazes and Magninus advise against all fish, saying that they produce viscous matter and slimy nourishment, giving little sustenance but many humours. Savonarola adds that they are cold, moist and phlegmatic; so does Isaac. They are therefore unwholesome for all cold and melancholic temperaments.

[2363] **Burton.** Marginal heading: Fowl.

[2364] **Burton.** Printed n: Wecker Syntax. theor. p. 2. Isaac, Bruer. lib. 15. cap. 30. & 31. “Wecker, Theoretical Compendium, part 2; Isaac; Bruyérin, book 15, chapters 30 and 31.”

[2365] **Editor.** Herns are herons, didappers small diving birds or little grebes, and waterhens moorhens. Curs is retained because its precise bird identification has not been securely established. Scandia is Scandinavia; Muscovy denotes the Russian territories. The geographical generalization is Burton’s.

[2366] **Burton.** Marginal heading: Fishes.

[2367] **Burton.** Printed o: Cap. 18. parte 3. “Chapter 18, part 3.”

Original text 1651	Modern English
others make a difference, rejecting onely amongst fresh-water fish, Eel, Tench, Lamprey, Crawfish (which Bright approves, cap. 6.) and such as are bred in muddy and standing waters, and have a taste of mud, as Franciscus Bonsoetus poetically defines, Lib. de aquatilibus.	Others distinguish between them, rejecting only these freshwater kinds: eel, tench, lamprey, crayfish—which Bright approves in chapter 6—and fish bred in muddy, stagnant water that taste of mud, as François Boussuet puts it in verse in his book On Aquatic Creatures:
Nam pisces omnes, qui stagna, lacusque frequentant, Semper plus succi deterioris habent.	For all the fish that dwell in pools and lakes Always contain more juice of poorer quality.
All fish, that standing Pools, and Lakes frequent, Do ever yield bad juyce and nourishment.	All fish that live in stagnant pools and lakes Always yield bad juices and nourishment.
Source page 68 Lampreyes, Paulus Jovius, c. 34. de piscibus fluvial. highly magnifies, and saith, None speak against them, but inepti and scrupulosi, some scrupulous persons; but [2368]Eels, c. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice.	Paolo Giovio, in chapter 34 of On River Fish, highly praises lampreys, and says that no one speaks against them except "fools and over-scrupulous people"—some excessively fussy persons. But in chapter 33 he loathes eels: everywhere, at all times, all physicians detest them, especially around the solstice.[2369]

[2368] **Burton.** p. "Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris." Everywhere and at every time physicians detest eels, especially around the solstice. They are condemned for both the healthy and the sick.

[2369] **Editor.** The debate that follows belongs to humoral dietetics: foods were judged to generate particular bodily humours and to suit or harm particular constitutions. "Melancholy" here retains that wider historical sense, including black bile and bodily as well as mental illness.

Original text 1651	Modern English
Gomesius, lib. 1. c. 22. de sale, doth immoderately extol Sea-fish, which others as much vilifie, and above the rest, dryed, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Schell-fish. [2370]Tim. Bright excepts Lobstar and Crab. Messarius commends Salmon, which Bruerinus contradicts, Lib. 22. c. 17. Magninus rejects Congre, Sturgeon, Turbet, Mackerel, Skate.	Gomesius, in On Salt, book 1, chapter 22, praises sea fish beyond measure, while others disparage it just as much, especially dried, pickled and hardened fish: ling, smoked fish, red herrings, sprats, stockfish, salt cod, dried hake, and all shellfish.[2371] Timothy Bright makes an exception for lobster and crab. Messarius recommends salmon, but Bruyérin contradicts him in book 22, chapter 17. Magninus rejects conger eel, sturgeon, turbot, mackerel and skate.

[2370] **Burton.** q. “Cap. 6. in his Tract of Melancholy.” Timothy Bright, A Treatise of Melancholy, chapter 6.

[2371] **Editor.** Fumados are salted, smoked fish, especially pilchards; haberdine is dried salt cod; Poor-John is cheap dried fish, commonly hake. Stockfish is fish preserved by drying. The list deliberately mixes kinds of fish with forms of preparation. See the historical dictionary entries in the source record.

Original text 1651	Modern English
Carp is a fish, of which, I know not what to determine. Franciscus Bonsoetus accompts it a muddy fish. Hippolitus Salvianus in his Book de Piscium naturâ & præparatione, which was Printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better then a slimy watery meat.	Carp is a fish about which I do not know what to decide. Franciscus Bonsoetus considers it a muddy fish. Hippolytus Salvianus, in his book On the Nature and Preparation of Fish, printed in folio at Rome in 1554 with exceptionally fine illustrations, regards carp as no better than slimy, watery food.
Paulus Jovius on the other side, disallowing Tench, approves of it; so doth Dubravius in his Books of Fish-ponds. Frietagius [2372]extols it for an excellent, wholsom meat, and puts it amongst the Fishes of the best rank; and so do most of our Country Gentlemen, that store their Ponds almost with no other Fish.	Paolo Giovio, on the other hand, rejects tench but approves of carp; so does Dubravius in his books on fishponds. Frietagius praises it as an excellent, wholesome food and ranks it among the best fish. So do most of our country gentlemen, who stock their ponds with scarcely any other species.
But this controversie is easily decided, in my judgment, by Bruerinus, l. 22. c. 13. The difference riseth from the site and nature of Pools, [2373]sometimes muddy, sometimes sweet; they are in taste as the place is, from whence they be taken. In like maner almost we may conclude of other fresh-fish. But see more in Rondeletius, Bellonius, Oribasius, lib. 7. cap. 22. Isaac, l. 1. especially Hippolitus Salvianus, who is instar omnium solus, &c.	But in my judgement Bruyérin, book 22, chapter 13, easily settles this controversy. The difference arises from the position and nature of the ponds, some muddy and some fresh: the fish taste according to the place from which they are taken. We may reach much the same conclusion about other freshwater fish. For more, see Rondeletius, Bellonius, Oribasius, book 7, chapter 22, and Isaac, book 1; especially Hippolytus Salvianus, who "alone is worth them all," and so forth.

[2372] **Burton.** r. "Optimè nutrit omnium judicio inter primæ notæ pisces gustu præstanti." By everyone's judgement it nourishes exceptionally well, among the first-ranked fish, with an excellent flavour.

[2373] **Burton.** s. "Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentiæ, alibi suaviores, alibi lutulentiores." There is no doubt that, according to the situation and nature of the different places, they vary greatly as food: tastier in some, muddier in others. The compressed wording and printed differentiæ are retained; the translation follows the contextual sense.

Original text 1651	Modern English
Howsoever they may be wholsome and approved, much use of them is not good: P. Forestus in his Medicinal observations, [2374]relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy then any other order, and that he found by experience, being sometimes their Physitian ordinary at Delph in Holland.	However wholesome and well regarded fish may be, eating much of it is not good. Pieter van Foreest, in his Medical Observations, relates that Carthusian friars, whose diet is mostly fish, are more subject to melancholy than any other religious order. He discovered this by experience, having formerly been their regular physician at Delft in Holland.[2375]
He exemplifies it with an instance of one Buscodnese, a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.	He illustrates this with the case of one Buscodnese, a Carthusian with a ruddy complexion and a healthy appearance, who became afflicted in this way through solitary living and eating fish.[2376]
[2377]Amongst Herbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapors to the brain. Galen, loc. affect. l. 3. c. 6. of all Herbs condemns Cabbage; and Isaac, lib. 2. c. 1. Animæ gravitatem facit, it brings heavinesse to the soul.	Among edible plants, I find gourds, cucumbers, coleworts and melons disapproved of, but especially cabbage.[2378] It causes disturbing dreams and sends black vapours up to the brain. Of all vegetables, Galen condemns cabbage in On the Affected Parts, book 3, chapter 6; and Isaac, book 2, chapter 1, says, “It makes the soul heavy”—it brings heaviness to the soul.

[2374] **Burton.** t. “Observat. 16. lib. 10.” Forestus, Medical Observations, book 10, observation 16.

[2375] **Editor.** Carthusians are a monastic order. Burton’s “friars” is retained in the translation as his designation; his account links the order’s diet and solitude with the observed illness.

[2376] **Editor.** Buscodnese is the name-like form printed here and is retained without a secure identification. “Well liking” means looking healthy or well nourished, not being well liked.

[2377] **Burton.** Unlettered marginal heading: “Herbs.”

[2378] **Editor.** “Herbs” includes vegetables, not merely seasonings. Coleworts are leafy plants of the cabbage group; Burton distinguishes them from cabbage in this list.

Original text 1651	Modern English
Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. Crato, consil. 21. lib. 2. speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. Magninus, regim. sanitatis, 3. part. cap. 31. Omnes herbæ simpliciter malæ, viâ cibi. All Herbs are simply evil to feed on (as he thinks.) So did that scoffing Cook in [2379]Plautus hold,	Some hold that all raw herbs and salads produce melancholic blood, except bugloss and lettuce. Crato, consultation 21, book 2, speaks against all herbs and vegetables except borage, bugloss, fennel, parsley, dill, balm and chicory.[2380] Magninus, in his Regimen of Health, part 3, chapter 31, says, "All herbs are simply bad when used as food." All herbs are downright bad to eat, as he thinks. So, too, thought that mocking cook in Plautus:
—Non ego cœnam condio ut alii coqui solent, Qui mihi condita prata in patinis proferunt, Boves qui convivas faciunt, herbasque aggerunt.	I do not season dinner as other cooks do, Who serve me seasoned meadows on their platters, Make cattle of their guests and heap up greens.[2381]
Source page 68–69 Like other Cooks I do not Supper dress, That put whole Meadows into a Platter, And make no better of their Guests then Beeves, With Herbs and Grass to feed them fatter.	I do not cook supper like other cooks, Who put whole meadows on a platter, Treat their guests no better than cattle, And fatten them with herbs and grass.
Source page 69 Our Italians and Spaniards do make a whole dinner of Herbs and Sallets (which our said Plautus calls Cœnas Terrestres, Horace, cœnas sine sanguine) by which means, as he follows it,	Our Italians and Spaniards make an entire dinner of herbs and salads—what Plautus calls "dinners from the earth," and Horace "bloodless dinners."[2382] By this means, as the cook goes on:

[2379] **Burton.** u. "Pseudolus, act. 3. scen. 2." Plautus, Pseudolus, act 3, scene 2.

[2380] **Editor.** Borage and bugloss are plants used both as herbs and in historical medicine. Bawm is balm; succory is chicory. These exceptions show that Burton's authorities do not agree on a blanket prohibition.

[2381] **Editor.** Plautus, Pseudolus 810–812: the cook ridicules rivals' vegetable dinners. The consulted Latin has item in the first line and oggerunt in the third; Burton omits item, adds solent and prints aggerunt. The modern column follows Burton's wording and separately modernizes his English verse. His intervening edition remains unidentified.

[2382] **Editor.** Plautus, Captivi 188–190, supplies terrestris cena, a dinner from the earth: the parasite replies that a pig is an earthly animal, then objects to vegetables as food for the sick. The joke supports the vegetable-dinner sense. The exact locus of the attributed Horatian cœnas sine sanguine, "bloodless dinners", remains unlocated.

Original text 1651	Modern English
[2383]Hic homines tam brevem vitam colunt—— Qui herbas hujusmodi in alvum suum congerunt, Formidolosum dictu, non esse modò, Quas herbas pecudes non edunt, homines edunt.	Here men live such short lives— Those who cram such herbs into their bellies, Fearful to speak of, let alone to eat: Men eat the plants that cattle will not eat.[2384]
Their lives that eat such Herbs, must needs be short, And 'tis a fearful thing for to report, That men should feed on such a kinde of meat, Which very Juments would refuse to eat.	Those who eat such herbs must have short lives; It is a fearful thing to have to tell, That men should feed upon the kind of food That even beasts of burden would refuse.
[2385]They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every [2386]Husbandman and Herbalist.	They cause wind and are therefore not suitable for everyone to eat raw, even when tempered with oil; they should be eaten in broth or prepared in some other way. See more about them in any writer on husbandry or herbs.

[2383] **Burton.** x. "Plautus ibid." Plautus, in the same passage.

[2384] **Editor.** Compare Pseudolus 822–825. The consulted text has formidulosas dictu, non essu modo: frightening even to speak of, not merely to eat. Burton's Formidolosum and esse differ, as do his shortened opening and reordered phrase about filling the belly. The modern column renders the apparent intended sense, then his separate English paraphrase. These differences are retained, not assigned to a verified Burton source edition.

[2385] **Burton.** y. "Quare rectius valetudini suæ quisque consulet, qui lapsus priorum parentum memor, eas plane vel omiserit vel parce degustarit. Kersleius cap. 4. de vero usu med." Therefore everyone will better consult his own health if, remembering the fall of our first parents, he either avoids these entirely or tastes them sparingly. Kersleius, On the True Use of Medicine, chapter 4.

[2386] **Burton.** z. "In Mizaldo de Horto P. Crescent. Herbarstein, &c." In Mizaldus, On the Garden; Pietro de' Crescenzi; Herbarstein; and others. The last printed name has not been securely identified.

Original text 1651	Modern English
[2387]Roots, Etsi quorundam gentium opes sint, saith Bruerinus, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlick, Scallions, Turnups, Carrets, Radishes, Parsnips: Crato, lib. 2. consil. 11. disallows all Roots, though [2388]some approve of Parsnips and Potatoes.	Roots, "although they are the wealth of some peoples," as Bruyérin says—the wealth and sole food of some countries—cause wind and are bad for, or troublesome to, the head: onions, garlic, scallions, turnips, carrots, radishes and parsnips. Crato, book 2, consultation 11, disapproves of all roots, although some approve of parsnips and potatoes.[2389]
[2390]Magninus is of Crato's opinion, [2391]They trouble the minde, sending gross fumes to the brain, make men mad, especially Garlick, Onyons, if a man liberally feed on them a yeer together. Guianerius, tract. 15. cap. 2. complains of all maner of Roots, and so doth Bruerinus, even Parsnips themselves, which are the best, Lib. 9. cap. 14. Pastinacarum usus succos gignit improbos.	Magninus agrees with Crato: "They disturb the mind, sending thick fumes to the brain, and make people mad"—especially garlic and onions, if someone eats them freely for a whole year. Guaineri, tract 15, chapter 2, complains of every kind of root; so does Bruyérin, even of parsnips themselves, which are the best, in book 9, chapter 14: "Eating parsnips produces bad humours."

[2387] **Burton.** Unlettered marginal heading: "Roots."

[2388] **Burton.** a. "Cap. 13. part. 3. Bright in his Tract. of Mel." Chapter 13, part 3; Bright in his Treatise of Melancholy. The first locator has no explicit author in the margin.

[2389] **Editor.** "Potatoes" could designate sweet potatoes in early modern usage; the precise plant intended by the cited authorities is not established here.

[2390] **Burton.** b. "Intellectum turbant, producunt insaniam." They disturb the understanding and produce madness.

[2391] **Burton.** c. "Audivi (inquit Magnin.) quod si quis ex iis per annum continuè comedat, in insaniam caderet. cap. 13." I have heard, says Magninus, that anyone who ate these continually for a year would fall into madness. Chapter 13.

Original text 1651	Modern English
[2392]Crato, consil. 21. lib. 1. utterly forbids all maner of fruits, as Pears, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serves, &c. Sanguinem inficiunt, saith Villanovanus, They infest the blood, and putrifie it, Magninus holds,[2393] and must not therefore be taken, Viâ cibi, aut quantitate magna, not to make a meal of, or in any great quantity.	Crato, consultation 21, book 1, absolutely forbids all kinds of fruit: pears, apples, plums, cherries, strawberries, nuts, medlars, service berries and so forth.[2394] "They taint the blood," says Villanovanus; they corrupt the blood and putrefy it, Magninus holds, and must therefore not be taken "as food, or in great quantity"—not made into a meal or eaten in any large amount.
[2395]Cardan makes that a cause of their continual sickness at Fessa in Africk, because they live so much on fruits, eating them thrice a day. Laurentius approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy;	Cardan makes this a cause of the continual sickness at Fez in Africa: people live so largely on fruit, eating it three times a day. In his Treatise on Melancholy, Laurentius approves many fruits that others reject, including apples, which some likewise recommend—sweetings, pearmains and pippins—as good against melancholy.[2396]
but to him that is any way inclined to, or touched with this malady, [2397]Nicholas Piso in his Practicks, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, [2398]Bruerinus out of Galen, excepts Grapes and Figs, but I finde them likewise rejected.	But for anyone at all inclined to or affected by this illness, Nicholas Piso, in his Practice of Medicine, forbids all fruit as wind-producing, or at least directs that it be eaten sparingly and never raw. Among other fruits, Bruyérin, following Galen, makes an exception for grapes and figs, but I find these rejected too.

[2392] **Burton.** Unlettered marginal heading: "Fruits."

[2393] **Burton.** Unlettered marginal reference: "Improbi succi sunt. cap. 12." They produce bad humours. Chapter 12. Placed beside Magninus, to whose nearby opinion it appears to belong.

[2394] **Editor.** Medlars and service berries are fruits now less familiar at table. "Serves" means the fruit of a service tree; the translation avoids assigning an exact modern species.

[2395] **Burton.** d. "De rerum varietat. In Fessa plerumque morbosi, quod fructus comedant ter in die." On the Variety of Things: people in Fez are generally sickly because they eat fruit three times a day.

[2396] **Editor.** Sweetings, pearmains and pippins are names for kinds of apples. Burton is reporting competing judgements about the same foods, not giving one consistent list of permitted and forbidden fruit.

[2397] **Burton.** e. "Cap. de Mel." The chapter on melancholy.

[2398] **Burton.** f. "Lib. 11. 6. 3." Book 11, chapter 3 is the probable intended locator; the printed middle character resembles 6 and is retained here.

Original text 1651	Modern English
[2399]All Pulse are naught, Beans, Pease, Fitches, &c. they fill the Brain (saith Isaac) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which Pythagoras said to his Schollars of old, may be for ever applied to Melancholy men, A fabis abstinete, Eat no Pease, nor Beans;	All pulses are bad: beans, peas, vetches and so forth. They fill the brain, says Isaac, with thick fumes, produce black, thick blood and cause disturbing dreams. Thus what Pythagoras told his pupils long ago may always be applied to melancholy people: “Abstain from beans”—eat no peas or beans.[2400]
yet to such as will needs eat them, I would give this counsel, to prepare them according to those rules that Arnaldus Villanovanus, and Frietagius prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, &c.	Yet to those determined to eat them I would give this advice: prepare them according to the rules that Arnaldus Villanovanus and Frietagius prescribe for eating and preparing fruit, herbs, roots, pulses and the like.
Source page 70 [2401]Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. [2402]Some except Hony, to those that are cold, it may be tolerable, but [2403]Dulcia se in bilem vertunt, they are obstructive.	Spices cause hot melancholy and melancholy of the head, and for that reason our physicians forbid them to people inclined to this illness: pepper, ginger, cinnamon, cloves, mace, dates and so forth; honey and sugar too. Some make an exception for honey, which may be tolerable for those of a cold constitution; but “sweet things turn into bile”—they cause obstructions.[2404]

[2399] **Burton.** Unlettered marginal heading: “Pulse.”

[2400] **Editor.** Pulse means edible legume seeds; fitches are vetches. The Latin injunction literally forbids beans. Burton’s English gloss broadens it to peas as well. Diogenes Laertius 8.34 gives several reported explanations of the traditional Pythagorean rule, beyond Burton’s dietary application.

[2401] **Burton.** Unlettered marginal heading: “Spices.”

[2402] **Burton.** g. “Bright, c. 6. excepts Hony.” Bright, chapter 6, makes an exception for honey.

[2403] **Burton.** h. “Hor. apud Scoltzium consil. 186.” Hor., in Scholtz, consultation 186. The abbreviated name is retained without a firm expansion.

[2404] **Editor.** “Hot” and “cold” describe humoral qualities and bodily constitutions. Burton’s categories overlap: dates and sweeteners appear beside the spices. Both the categorization and the claimed effects are retained.

Original text 1651	Modern English
Crato therefore forbids all Spice, in a consultation of his, for a Melancholy Shoolmaster, Omnia aromatica, & quicquid sanguinem adurit: So doth Fernelius, consil. 45. Guianerius, tract. 15. c. 2. Mercurialis, conf. 189. To these I may adde all sharp and sowre things, luscious, and over-sweet, or fat, as Oyl, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive.	Crato therefore forbids all spices in a consultation for a melancholy schoolmaster: "All aromatics and whatever scorches the blood." So do Fernel, consultation 45; Guaineri, tract 15, chapter 2; and Mercurialis, consultation 189. To these I may add everything sharp and sour, luscious and excessively sweet, or fatty: oil, vinegar, verjuice, mustard and salt.[2405] Just as sweet things cause obstructions, these are corrosive.
Gomesius in his Books, De sale, l. 1. c. 21. highly commends Salt; so doth Codronchus in his Tract, De sale Absinthii; Lemn. l. 3. c. 9. de occult. nat. mir. yet common experience findes Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those Egyptian Priests, abstain'd from salt, even so much, as in their bread, ut sine perturbatione anima esset, saith mine Author, that their souls might be free from perturbations.	Gomesius, in On Salt, book 1, chapter 21, highly recommends salt; so does Codronchus in his treatise On Salt of Wormwood, and Lemnius in On the Hidden Wonders of Nature, book 3, chapter 9. Yet common experience finds salt and salted foods great causes of this disease. Perhaps this was why those Egyptian priests abstained from salt, even in their bread: "so that the soul might be undisturbed," says my author—so that their souls might be free from disturbances.
[2406]Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or [2407]over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. Joh. Mayor in the first Book of his History of Scotland, contends much for the wholsomnes of Oaten Bread:	Bread made from inferior grain, such as peas, beans, oats or rye, or baked too hard, crusty and black, is often condemned for producing melancholic humours and wind. John Mair, in the first book of his History of Scotland, argues vigorously for the wholesomeness of oat bread:

[2405] **Editor.** Verjuice is sour juice, commonly pressed from unripe grapes or sour fruit. "Scorching" the blood invokes adustion, the supposed overheating of humours.

[2406] **Burton.** Unlettered marginal heading: "Bread."

[2407] **Burton.** i. "Ne comedas crustam, choleram quia gignit adustam. Schol. Sal." Do not eat the crust, because it produces burnt bile. The School of Salerno. "Burnt" refers to the humoral alteration called adustion.

Original text 1651	Modern English
It was objected to him then living at Paris in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that kinde of Bread, that it was as wholsom as any grain, and yielded as good nourishment.	While he was living in Paris, France, people reproached him with his countrymen's eating oats and inferior grain, as though it were a disgrace. But he frankly acknowledges that Scotland, Wales and a third of England chiefly used that kind of bread, and maintains that it was as wholesome as any grain and provided just as good nourishment.
And yet Wecker out of Galen, calls it horse-meat, and fitter for juments, then men to feed on. But read Galen himself, Lib. 1. De cibis boni & mali succi, more largely discoursing of Corn and Bread.	Yet Wecker, drawing on Galen, calls it horse feed, more suitable for beasts of burden than for human beings. But read Galen himself, On Foods of Good and Bad Humours, book 1, for a fuller discussion of grain and bread.
[2408]All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsie, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which they have thirty several kindes in Muscovy, all such made drinks are hurtful in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head-melancholy.	All dark wines and excessively hot, compounded, strong, thick drinks—muscadine, malmsey, Alicante, rumney, brown bastard, metheglin and the like, of which they have thirty different kinds in Muscovy—all such prepared drinks are harmful in this case to those who are hot, of a sanguine-choleric temperament, young, or inclined to melancholy of the head.[2409]

[2408] **Burton.** Unlettered marginal heading: "Wine."

[2409] **Editor.** Muscadine, malmsey, Alicante, rumney and brown bastard are historical wine names; metheglin is a drink made by fermenting honey and water. Burton groups them as strong or rich drinks. "Sanguine-choleric" describes a temperament associated with blood and yellow bile; Muscovy denotes Russia in his geographical vocabulary.

Original text 1651	Modern English
For many times the drinking of Wine alone causeth it. Arculanus, c. 16. in 9. Rhasis, puts in [2410]Wine for a great cause, especially if it be immoderately used. Guianerius, Tract. 15. c. 2. tells a story of two Dutchmen, to whom he gave entertainment in his house, That [2411]in one moneths space were both melancholy by drinking of Wine, one did naught but sing, the other sigh.	For often wine drinking alone causes it. Arculanus, chapter 16 of his commentary on book 9 of Rhazes, counts wine among its chief causes, especially when drunk to excess. Guaineri, tract 15, chapter 2, tells of two Germans whom he entertained in his house: within a month both became melancholy from drinking wine; one did nothing but sing, the other sigh.[2412]
Galen, l. de causis, morb. c. 3. Matthiolus on Dioscorides, and above all other Andreas Bachius, l. 3. c. 18, 19, 20. have reckoned upon those inconveniences that come by Wine: Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth Mercurialis grant, consil. 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used.	Galen, On the Causes of Diseases, chapter 3; Mattioli on Dioscorides; and above all Andrea Bacci, book 3, chapters 18, 19 and 20, have listed the harms that wine brings. Yet despite all this, for people with cold or sluggish melancholy a cup of wine is good medicine. Mercurialis concedes as much in consultation 25: in that case, if the temperament is cold, as it is in most melancholy people, wine is highly recommended if used in moderation.
[2413]Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.	Cider and perry are both cold drinks that cause wind, and should therefore be avoided, as should all those hot, spiced, strong drinks.[2414]

[2410] **Burton.** k. “Vinum turbidum.” Cloudy wine.

[2411] **Burton.** l. “Ex vini patentis bibitione, duo Alemani in uno mense melancholici facti sunt.” Through drinking wine, two Germans became melancholy in one month. Patentis is the printed reading; potentis, “strong,” may have been intended, but is not silently substituted.

[2412] **Editor.** “Dutchmen” could mean Germans as well as people of the Netherlands; Burton’s marginal Alemani supports “Germans” here. The contrast between singing and sighing reflects the range of behaviour included under his term melancholy.

[2413] **Burton.** Unlettered marginal heading: “Cider, Perry.”

[2414] **Editor.** Perry is the fermented juice of pears, corresponding to apple cider.

Original text 1651	Modern English
Source page 70–71 [2415]Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowre, is most unwholsom, frets, and gauls, &c. Henricus Ayrerus in a [2416]consultation of his, for one that labored of Hypocondriacal melancholy discommends Beer. So doth [2417]Crato in that excellent counsel of his, Lib. 2. consil. 21. as too windy, because of the Hop.	Beer, if too new or too old, too strong or insufficiently boiled, smelling of the cask, sharp or sour, is most unwholesome: it irritates and inflames, and so forth. Heinrich Ayrer, in a consultation for someone suffering from hypochondriacal melancholy, advises against beer. So does Crato in that excellent consultation of his, book 2, consultation 21, as producing too much wind because of the hops.[2418]
Source page 71 But he means belike that thick black Bohemian Beer used in some other parts of [2419]Germany,	But he probably means that thick, dark Bohemian beer drunk in some other parts of Germany:
——nil spissius illa Dum bibitur, nil clarius est dum mingitur, unde Constat, quod multas fæces in corpore linquat.	Nothing is thicker when it is drunk, Nothing clearer when it is pissed; from which It follows that it leaves much sediment in the body.
Nothing comes in so thick, Nothing goes out so thin, It must needs follow then The dregs are left within.	Nothing comes in so thick, Nothing goes out so thin; It follows, then, the dregs Must all be left within.

[2415] **Burton.** Unlettered marginal heading: “Beer.”

[2416] **Burton.** m. “Hildisheim, spicel. fol. 273.” Hildesheim, Spicilegium, folio 273.

[2417] **Burton.** n. “Crassum generat sanguinem.” It produces thick blood.

[2418] **Editor.** “Sod” means boiled. Hypochondriacal melancholy was associated with the upper abdominal organs beneath the ribs; it does not simply mean modern health anxiety.

[2419] **Burton.** o. “About Danzich in Spruce, Hamburg, Lypsich.” Danzig (Gdańsk) in Prussia; Hamburg; Leipzig. “Spruce” is the old English name for Prussia.

Original text 1651	Modern English
As that old [2420]Poet scoffed, calling it Stygiæ monstrum conforme paludi, a monstrous drink, like the River Styx. But let them say as they list, to such as are accustomed unto it, 'Tis a most wholsom (so [2421]Polydor Virgil calleth it) and a pleasant drink, it is more subtil and better for the Hop that rarifies it, hath an especial vertue against melancholy, as our Herbalists confess, Fuchsius approves, Lib. 2. sect. 2. instit. cap. 11. and many others.	So that old poet mocked it, calling it "a monster resembling the Stygian marsh"—a monstrous drink, like the River Styx.[2422] But let them say what they please: for those accustomed to it, beer is a most wholesome drink, as Polydore Vergil calls it, and a pleasant one. It is finer and better for the hops that thin it, and has a special power against melancholy, as our herbalists acknowledge and Fuchs confirms in his Institutes, book 2, section 2, chapter 11, along with many others.
[2423]Standing Waters, thick and ill coloured, such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsom, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Suns heat, and still standing; they cause foul distemperatures in the body and minde of man, are unfit to make drink of, to dress meat with, or to be [2424]used about men inwardly or outwardly.	Stagnant waters, thick and discoloured, such as those from pools and moats where hemp has been soaked or slimy fish live, are most unwholesome: putrefied and full of mites and crawling creatures, slimy, muddy, unclean, corrupted and impure through the sun's heat and their standing still.[2425] They cause foul imbalances in the human body and mind, and are unfit for making drink, preparing food or any internal or external use on people.

[2420] **Burton.** p. "Henricus Abrincensis." Henry of Avranches. Camden, Britannia, Derbyshire §4, attributes four beer verses to him. Burton moves Camden's first line to the end and gives in corpore linquat where Camden has in ventre relinquit. This locates an attributed parallel, not proof of direct borrowing or collation with Henry's original poem.

[2421] **Burton.** q. "Potus tum salubris tum jucundus, l. 1." A drink both wholesome and pleasant. Polydore Vergil, English History 1.14, describes barley beer as useful and pleasant to accustomed drinkers: potus certe assuetis tum utilis, tum iucundus. Burton's salubris differs from utilis. The cited passage does not itself establish his further claims about hops or melancholy.

[2422] **Editor.** Styx belongs to the classical underworld; the Latin calls it a marsh, while Burton's English gloss calls it a river. Both images are preserved. "Subtil" and "rarifies" mean finer or less dense in the physical and medical vocabulary of the passage.

[2423] **Burton.** Unlettered marginal heading: "Waters."

[2424] **Burton.** r. "Galen, l. 1. de san. tuend. Cavendæ sunt aquæ quæ ex stagnis hauriuntur, & quæ turbidæ & malè olentes, &c." Galen, On Preserving Health, book 1. Waters drawn from stagnant pools, and those that are cloudy and foul-smelling, should be avoided, and so forth.

[2425] **Editor.** Hemp stems were soaked in water to loosen their fibres, a process called retting. "Distemperatures" means disturbances in the body's proper balance of qualities; it does not refer simply to temperature.

Original text 1651	Modern English
They are good for many domestical uses, to wash horses, water cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beer, and that seething doth defecate it, as [2426]Cardan holds, Lib. 13. subtil. It mends the substance, and savor of it, but it is a paradox.	They serve many household uses, washing horses, watering cattle and so forth, or may be used in necessity, but not otherwise. Some think that such thick, stagnant waters make the best beer and that boiling clarifies it, as Cardan holds in On Subtlety, book 13: it improves its substance and flavour. But this runs against received opinion.
Such Beer may be stronger, but not so wholsom as the other, as [2427]Iobertus truly justifieth out of Galen, Paradox dec. 1. Paradox 5. that the seething of such impure waters doth not purge or purifie them, Pliny, lib. 31. c. 3. is of the same Tenent, and P. Crescentius agricult. lib. 1. & lib. 4. c. 11. & c. 45. Pamphilius Herilachus, l. 4. de nat. aquarum, such waters are naught, not to be used,	Such beer may be stronger, but it is less wholesome than other beer. As Joubert rightly establishes from Galen in his Paradoxes, decade 1, paradox 5, boiling such impure waters does not cleanse or purify them. Pliny, book 31, chapter 3, holds the same view, as do Pietro de' Crescenzi, Agriculture, book 1 and book 4, chapters 11 and 45, and Pamphilius Herilachus, On the Nature of Waters, book 4: such waters are bad and should not be used.[2428]
and by the testimony of [2429]Galen, breed Agues, Dropsies, Pleurisies, Splenetick, and melancholy Passions, hurt the Eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour. This Iobertus stiffly maintains, Paradox, lib. 1. part. 5. that it causeth bleer eyes, bad colour, and many loathsome diseases to such as use it:	According to Galen, they produce fevers, dropsies, pleurisies, disorders of the spleen and melancholy, damage the eyes, and cause a bad temperament and an unhealthy condition throughout the body, with a poor complexion. Joubert firmly maintains this in his Paradoxes, book 1, part 5: such water causes bleary eyes, a poor complexion and many loathsome diseases in those who use it.[2430]

[2426] **Burton.** s. "Innoxium reddit & bene olentem." It makes it harmless and sweet-smelling.

[2427] **Burton.** t. "Contendit hæc vitia coctione non emendari." He maintains that these defects are not corrected by boiling.

[2428] **Editor.** The dispute concerns what boiling can remove or alter in water, within the medical and natural-philosophical framework of Burton's authorities. "Defecate" in the preceding passage means clarify or remove dregs; "paradox" means an assertion contrary to received opinion.

[2429] **Burton.** u. "Lib. de bonitate aquæ, hydropem auget, febres putridas, splenem, tusses, nocet oculis, malum habitum corporis & colorem." The book On the Goodness of Water: it aggravates dropsy, putrid fevers, spleen disorders and coughs; harms the eyes; and brings a bad bodily condition and complexion. The compressed final phrases are translated by sense.

[2430] **Editor.** Agues are fevers, often recurring; dropsy denotes abnormal fluid accumulation; pleurisy concerns inflammation around the lungs. "Passions" here means ailments or affections, including those assigned to the spleen.

Original text 1651	Modern English
This which they say, stands with good reason; for as Geographers relate, the water of Astracan breeds worms in such as drink it. [2431]Axius, or as now called Verduri, the fairest River in Macedonia, makes all Cattle black that taste of it. Aleacman now Peleca, another stream in Thessaly, turns Cattle most part white, si potui ducas.	What they say accords with sound reason: for, as geographers relate, the water of Astrakhan breeds worms in those who drink it. The Axius, now called Verduri, the finest river in Macedonia, turns all cattle black if they taste it. The Aleacman, now Peleca, another stream in Thessaly, turns cattle mostly white, "if you lead them there to drink."[2432]
I. Aubanus Bohemus refers that [2433]Struma, or Poke of the Bavarians and Styrians to the nature of their waters, as [2434]Munster doth that of the Valesians in the Alps, and [2435]Bodine supposeth the stuttering of some families in Aquitania about Labden, to proceed from the same cause, and that the filth is derived from the water to their bodies.	Johann Boemus attributes the struma, or swelling of the neck, among the Bavarians and Styrians to the nature of their waters, as Münster does among the people of Valais in the Alps. Bodin supposes that the stuttering of some families in Aquitaine around Labden comes from the same cause, and that the impurity passes from the water into their bodies.[2436]
Source page 71–72 So that they that use filthy, standing, ill-coloured, thick, muddy water, must needs have muddy, ill coloured, impure, and infirm bodies. And because the body works upon the minde, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all maner of infirmities.	Thus those who use filthy, stagnant, discoloured, thick, muddy water must necessarily have muddy, discoloured, impure and weak bodies. And because the body acts upon the mind, they will have coarser understandings and dull, foggy, melancholy spirits, and be truly subject to every kind of infirmity.

[2431] **Burton.** x. "Mag. Nigritatem inducit si pecora biberint." Mag. It induces blackness if cattle drink it. The abbreviated source Mag. remains unidentified.

[2432] **Editor.** Compare Pliny, Natural History 31.10, on the Haliacmon and Axius changing cattle's colour. Burton's Aleacman, Peleca and Verduri are retained as printed rather than silently corrected, as is his placement of the former river in Thessaly. This is a transmitted natural-history claim.

[2433] **Burton.** y. "Aquæ ex nivibus coactæ strumosos faciunt." Waters collected from snow make people suffer from swellings of the neck.

[2434] **Burton.** z. "Cosmog. l. 3. cap. 36." Münster, Cosmography, book 3, chapter 36.

[2435] **Burton.** a. "Method. hist. cap. 5. balbutiunt Labdoni in Aquitania ob aquas, atque hi morbi ab aquis in corpora derivantur." Method of History, chapter 5: the people of Labden in Aquitaine stutter because of their waters, and these illnesses pass from the waters into their bodies.

[2436] **Editor.** Struma and poke describe swellings of the neck, often understood here as goitre. The claims connecting waters with these swellings and with stuttering belong to Burton's sources; the place-name Labden remains unconfirmed. The following bodily-to-mental inference is part of his argument.

Original text 1651	Modern English
Source page 72 To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are [2437]Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed,	To these harmful single ingredients we may add an infinite number of mixed, artificially prepared dishes, of which our cooks supply as great a variety as tailors supply fashions in our clothes. Such are puddings stuffed with blood or otherwise compounded; baked dishes; pickled, hardened, fried and grilled foods; buttered foods, preserved, salted and excessively dried foods;[2438]
[2439]all Cakes, Simnels, Buns, Cracknels made with Butter, Spice, &c. Fritters, Pancakes, Pies, Sausages, and those several sawces, sharp, or over sweet, of which Scientia popinæ, as Seneca calls it, hath served those [2440]Apician tricks, and perfumed dishes, which Adrian the sixt Pope, so much admired in the accounts of his predecessor Leo decimus;[2441] and which prodigious riot, and prodigality, have invented in this age.	all cakes, simnels, buns and crisp biscuits made with butter, spices and so forth; fritters, pancakes, pies, sausages and the various sharp or excessively sweet sauces. With these, the "science of the cookshop," as Seneca calls it, has served up those Apician refinements and perfumed dishes that Pope Adrian VI found so astonishing in the accounts of his predecessor Leo X, and that monstrous excess and extravagance have invented in this age.[2442]

[2437] **Burton.** a. "Edulia ex sanguine & suffocato parta. Hildesheim." Foods made from blood and from animals killed by suffocation. Hildesheim. The letter a begins again on this printed page.

[2438] **Editor.** "Simples" means single ingredients, as opposed to compounds. Puddings can be sausage-like preparations; "baked meats" includes baked dishes or pies. "Condite" means preserved, and "powdred" here means salted.

[2439] **Burton.** b. "Cupedia vero, placentæ, bellaria, commentaque alia curiosa pistorum & coquorum, gustui servientium conciliant morbos tum corpori tum animo insanabiles. Philo Judæus lib. de victimis." Delicacies, cakes, sweetmeats and the other elaborate inventions of bakers and cooks who serve the palate bring incurable diseases upon both body and soul. Philo the Jew, On Sacrifices.

[2440] **Burton.** c. "As Lettice steeped in Wine, Birds fed with Fennel and Sugar, as a Popes Concubine used in Avignion, Stephan." Examples include lettuce soaked in wine and birds fed on fennel and sugar, as used by a pope's concubine at Avignon. Stephan. The abbreviated source is retained.

[2441] **Burton.** Unlettered marginal reference: "P. Jov. vita ejus." Paolo Giovio, his life. Placed with the anecdote about Leo X, whose life is the likely referent; the precise passage remains to be collated.

[2442] **Editor.** Simnels are fine breads or cakes; cracknels are crisp biscuits. Apician means in the manner of Apicius, the proverbial Roman gourmet. Seneca, Consolation to Helvia 10.8, uses the phrase "science of the cookshop" in condemning Apicius's influence. "Admired" means wondered at, not necessarily approved of.

Original text 1651	Modern English
These do generally ingender gross humors, fill the stomack with crudities, and all those inward parts with obstructions. Montanus, consil. 22. gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evil affected. Such examples are familiar and common.	These generally produce thick humours, fill the stomach with undigested matter and all the internal organs with obstructions. Montanus, consultation 22, gives the example of a melancholy Jew who became melancholy and unwell through eating such tart sauces, prepared dishes and salted foods, in which he took excessive pleasure. Such examples are familiar and common.

Original text 1651	Modern English
Subsect. 2. **Quantity of dyet a cause.**	**Subsection 2** **The quantity of food as a cause**
There is not so much harm proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, [2443]intemperance, overmuch, or overlittle taking of it. A true saying it is, Plures crapula quam gladius, This gluttony kills more then the sword, this omnivorantia & homicida gula, this al-devouring and murdering gut.	Less harm comes from the substance and quality of food itself, or from poor cooking and preparation, than from its quantity, irregular times and places, eating at unsuitable hours, lack of moderation, and taking too much or too little. It is a true saying: "Gluttony kills more than the sword." This gluttony kills more than the sword—this "all-devouring appetite and murderous gullet," this all-devouring, murderous gut.
And that of [2444]Pliny is truer, Simple Dyet is the best, heaping up of several meats, is pernicious, and sawces worse, many dishes bring many diseases. [2445]Avicen cryes out, That nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary; from thence proceed our infirmities, and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humors.	And Pliny's saying is truer still: a simple diet is best; piling up different foods is harmful, and sauces are worse; many dishes bring many diseases. Avicenna declares that nothing is worse than eating many dishes or prolonging meals beyond the usual time. From this come our ailments; it is the source of all diseases arising from the conflict of thick humours.

[2443] **Burton.** d. "Animæ negotium illa facessit, & de templo Dei immundum stabulum facit. Peletius, 10. c." It gives the soul trouble and turns God's temple into a filthy stable. Peletius, chapter 10; the printed name is retained.

[2444] **Burton.** e. "Lib. 11. c. 52. Homini cibus utilissimus simplex, acervatio ciborum pestifera, & condimenta perniciosa, multos morbos multa fercula ferunt." Book 11, chapter 52. Simple food is best for people; a piling up of foods is deadly and sauces harmful; many dishes bring many diseases.

[2445] **Burton.** f. "31. Dec. 2. c. Nihil deterius quam si tempus justo longius comedendo protrahatur, & varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur." Nothing is worse than prolonging eating beyond its proper time and combining different kinds of food: hence the spring of diseases arising from the conflict of humours. The compressed locator is retained.

Original text 1651	Modern English
Thence, saith, [2446]Fernelius, come cruelties, wind, oppilations, Cacochymia, Plethora, Cachexia, Bradiopepsia, [2447]Hinc subitæ mortes, atque intestata senectus, sudden death, &c. and what not.	From this, says Fernel, come undigested matter, wind, obstructions, corrupt humours, an excess of humours, a wasted constitution and slow digestion.[2448] "Hence sudden deaths, and old age dying without a will"—sudden death, and so forth, and what else besides![2449]
As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the natural heat with immoderate eating, strangled in the Body. Pernitiosa sentina est abdomen insaturabile: One saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of Body and Minde.	As a lamp is choked with too much oil, or a small fire put out altogether by too much wood, so excessive eating stifles the body's natural heat. "An insatiable belly is a deadly cesspool": as one writer says, an insatiable paunch is a harmful sink and the source of every disease of body and mind.[2450]
Source page 72–73 [2451]Mercurialis will have it a peculiar cause of this private disease; Solenander, consil. 5. sect. 3. illustrates this of Mercurialis, with an example of one so melancholy, ab intempestivis commessationibus, unseasonable feasting. [2452]Crato confirms as much, in that often cited Counsel, 21. lib. 2. putting superfluous eating for a main cause.	Mercurialis regards it as a specific cause of this particular disease. Solenander, in consultation 5, section 3, illustrates Mercurialis's point with the case of someone made melancholy "by ill-timed revels"—feasting at unsuitable hours. Crato confirms this in that often-cited consultation 21, book 2, naming excessive eating as a principal cause.

[2446] **Burton.** g. "Path. l. 1. c. 14." Fernel, Pathology, book 1, chapter 14.

[2447] **Burton.** Asterisk. "Juv. Sat. 5." Juvenal, Satire 5, as printed. The quotation occurs in Satire 1.144.

[2448] **Editor.** The scan clearly prints cruelties. The modern "undigested matter" follows the contextual conjecture crudities; Fernel's cited passage has not yet been collated. The remaining terms are humoral: oppilations, blockages; cacochymia, bad humours; plethora, excessive bodily fullness; cachexia, a disordered or wasted state; bradiopepsia, slow digestion. They do not map exactly onto current diagnoses.

[2449] **Editor.** Juvenal, Satire 1.144. Intestata means without having made a will, not intestinal. Burton's marginal "Sat. 5" is retained as printed. His abbreviated English gloss follows the newly translated Latin.

[2450] **Editor.** Natural heat is the body's innate warmth, understood here to sustain digestion and life. The lamp and fire comparisons belong to that physiological account. "Sink" means a receptacle for filth.

[2451] **Burton.** h. "Nimia repletio ciborum facit melancholicum." Excessive filling with food makes a person melancholy.

[2452] **Burton.** i. "Comestio superflua cibi, & potus quantitas nimia." Excessive eating of food and an excessive quantity of drink.

Original text 1651	Modern English
Source page 73 But what need I seek farther for proofs? Hear Hippocrates himself, Lib. 2. Aphorif. 10. Impure bodies the more they are nourished, the more they are hurt, [2453]for the nourishment is putrified with vicious humors.	But why should I look further for evidence? Listen to Hippocrates himself, book 2, aphorism 10: the more impure bodies are nourished, the more they are harmed, because corrupt humours putrefy their nourishment.[2454]
And yet for all this harm, which apparently follows surfetting and drunkenness, see how we luxuriate and rage in this kinde, read what Johannes Stuckius hath written lately of this subject, in his great Volumn De Antiquorum Conviviis, and of our present age; Quam [2455]portentosæ cænæ, prodigious suppers, [2456]Qui dum invitant ad cænam, efferunt ad sepulchrum, what Fagos, Epicures, Apetios, Heliogables our times afford? Lucullus ghost walks still, and every man desires to sup in Apollo: Æsops costly dish is ordinarily served up.	Yet despite all the harm that plainly follows overeating and drunkenness, see how extravagantly and madly we indulge in them. Read what Johannes Stuckius has lately written on the subject in his great volume On the Banquets of the Ancients, and about our own age: "What monstrous dinners!"—prodigious suppers; "while inviting people to dinner, they carry them out to the grave." What gluttons, Epicures, Apiciuses and Heliogabaluses our age supplies![2457] Lucullus's ghost still walks, and everyone longs to dine in the Apollo room; Aesop's costly dish is served up every day.[2458]
—[2459]Magis illa juvant, quæ pluris emuntur.—	"What costs more gives greater pleasure."

[2453] **Burton.** k. "Impura corpora quanto magis nutris, tanto magis lædis: putrefacit enim alimentum vitiosus humor." The more you nourish impure bodies, the more you harm them, for corrupt humour putrefies the nourishment.

[2454] **Editor.** Hippocrates, Aphorisms 2.10, states the relation between impure bodies, nourishment and harm. The explanation involving putrefaction is added in Burton's presentation; it is not in the consulted aphorism itself.

[2455] **Burton.** l. "Vid. Goclen. de portentosis cœnis, &c. puteani Com" See Goclenius, On Monstrous Dinners, and so forth; Puteani Com. The final abbreviated reference is printed without further expansion and remains unresolved.

[2456] **Burton.** m. "Amb. lib. de Jeju. cap. 14." Ambrose, On Fasting, chapter 14.

[2457] **Editor.** The list turns types and historical names into plural examples of gluttony: Fagos evokes eaters, Epicures luxurious pleasure-seekers, Apetios apparently Apiciuses, and Heliogables the emperor Heliogabalus. The original spelling Apetios is preserved; its contextual identification is made explicit in the modern text.

[2458] **Editor.** Plutarch, Lucullus 41, describes a lavish dining room called the Apollo. Aesop here is the Roman actor Clodius Aesopus, whose costly dish of singing or talking birds is described in Pliny, Natural History 10.141–142, not the fable writer.

[2459] **Burton.** n. "Juvenal." The line is in Juvenal, Satire 11.16.

Original text 1651	Modern English
The dearest Cates are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: Mully-Hamet, King of Fez and Morocco, spent three pound on the sawce of a Capon:[2460] It is nothing in our times, we scorn all that is cheap.	The most expensive delicacies are best. It is commonplace to spend twenty or thirty pounds on one dish and some thousand crowns on a dinner. Mully-Hamet, king of Fez and Morocco, spent three pounds on the sauce for a capon. That is nothing in our day: we scorn everything cheap.
We loathe [2461]the very light (some of us, as Seneca notes) because it comes free, and we are offended with the Suns heat, and those cool blasts, because we buy them not. This air we breathe is so common, we care not for it: nothing pleaseth but what is dear.	Some of us, as Seneca observes, loathe daylight itself because it is free, and resent the sun's warmth and the cool breezes because we do not buy them. The air we breathe is so common that we think nothing of it: nothing pleases us unless it is expensive.[2462]
And if we be [2463]witty in any thing, it is ad gulam: If we study at all, it is erudito luxu, to please the palat, and to satisfie the gut. A Cook of old was a base knave (as [2464]Livy complains) but now a great man in request: Cookery is become an art, a noble science: Cooks are Gentlemen: Venter Deus:	If we show ingenuity in anything, it is "for the gullet." If we study at all, it is "with learned luxury," to please the palate and satisfy the gut. A cook used to be a lowly servant, as Livy complains, but now he is an important man in demand. Cooking has become an art, a noble science; cooks are gentlemen. "The belly is God."

[2460] **Burton.** o. "Guiccardin." Printed alongside the Mully-Hamet anecdote; its letter appears at the start of the following passage in the body. Placed here with the anecdote to distinguish it from Seneca's following note.

[2461] **Burton.** p. "Na. quæst. 4. ca. ult. fastidio est lumen gratuitum, dolet quod sole, quod spiritum emere non possimus, quod hic aër non emptus ex facili, &c. adeo nihil placet, nisi quod carum est." Natural Questions, book 4, last chapter. Free daylight disgusts us; it pains us that we cannot buy the sun, or breath, that this air is readily available without purchase, and so forth: nothing pleases unless expensive. Printed sole is retained; the contextual sense is "the sun."

[2462] **Editor.** On this page the body's o stands by the daylight passage, while the margin has o Guiccardin followed by p on Seneca. The notes are attached to the passages their contents identify: Guiccardin to Mully-Hamet, Seneca to free light and air. Neither marginal item is omitted.

[2463] **Burton.** q. "Ingeniosi ad Gulam." Ingenious in serving the gullet.

[2464] **Burton.** r. "Olim vile mancipium, nunc in omni æstimatione, nunc ars haberi cœpta, &c." Once a lowly slave, now held in the highest esteem; it has now begun to be considered an art, and so forth.

Original text 1651	Modern English
They wear their brains in their bellies, and their guts in their heads; as [2465]Agrippa taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, usque dum rumpantur comedunt: [2466]All day, all night, let the Physitian say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, Edunt ut vomant, vomunt ut edant, saith Seneca;	They carry their brains in their bellies and their guts in their heads, as Agrippa said in reproaching certain parasites of his day.[2467] They rush towards their own destruction like someone running onto a sword's point: "they eat until they burst." All day, all night, whatever the physician may say—though immediate danger and deadly diseases stand ready to seize them—they eat until they vomit. "They eat to vomit, and vomit to eat," says Seneca;
which Dion relates of Vitellius, Solo transitu ciborum nutriri judicatus: His meat did pass through, and away: or till they burst again. [2468]Strage animantium ventrem onerant, and rake over all the world as so many [2469]slaves, belly-gods, and land-serpents, Et totus orbis ventri nimis angustus, the whole world cannot satisfie their appetite. [2470]Sea, Land, Rivers, Lakes, &c. may not give content to their raging guts.	as Dio relates of Vitellius, "he was thought to be nourished by the mere passage of food": his food passed straight through and out. Or they eat until they burst. "They load their bellies with a slaughter of living creatures," and scour the whole world like so many slaves, worshippers of the belly, and land serpents. "The whole world is too narrow for their stomachs": the whole world cannot satisfy their appetite. Sea, land, rivers, lakes and all the rest cannot content their ravenous guts.

[2465] **Burton.** s. "Epist. 28. l. 7. quorum in ventre ingenium, in patinis, &c." Letter 28, book 7: whose wit is in their belly, in their dishes, and so forth. The locator follows Burton's attribution to Agrippa and awaits collation.

[2466] **Burton.** t. "In lucem cœnat. Sertorius." Sertorius dines until daylight. The attribution/name is retained without emendation.

[2467] **Editor.** A parasite in classical comedy is a dependent flatterer who secures meals from a patron. Burton applies the term more widely to self-serving diners. "Feral" here means deadly or fatal, not wild.

[2468] **Burton.** u. "Seneca."

[2469] **Burton.** x. "Mancipia gulæ, dapes non sapore sed sumptu æstimantes. Seneca consol. ad Helvidium." Slaves of the gullet, valuing dishes by their cost rather than their flavour. Seneca, Consolation to Helvidius, as printed; the title probably intends the Consolation to Helvia.

[2470] **Burton.** y. "Sævientia guttura satiare non possunt fluvii & maria. Æneas Sylvius de miser. curial." Rivers and seas cannot satisfy ravenous gullets. Aeneas Sylvius, On the Misery of Courtiers.

Original text 1651	Modern English
To make up the mess, what immoderate drinking in every place? Senem potum pota trahebat anus, how they flock to the Tavern: as if they were fruges consumere nati, born to no other end but to eat and drink, like Ofellius Bibulus, that famous Roman parasite, Qui dum vixit, aut bibit aut minxit; as so many Casks to hold wine, yea worse then a Cask, that marrs wines, and it self is not marred by it, yet these are brave men.	To complete the feast, what excessive drinking everywhere! "A drunken old woman dragged along a drunken old man." How they flock to the tavern, as though "born to consume the fruits of the earth," born for no purpose but eating and drinking, like Ofellius Bibulus, that famous Roman parasite, "who, while he lived, either drank or pissed."[2471] So many casks for holding wine—indeed, worse than a cask, which spoils wines without being spoiled itself by them. Yet these are fine fellows!
Source page 73–74 Silenus Ebrius was no braver. Et quæ fuerunt vitia, mores sunt: tis now the fashion of our times, an honour: Nunc verò res ista eò rediit (as Chrysost. serm. 30. in 5. Ephes. Comments) Ut effeminatæ ridendæque ignaviæ loco habeatur, nolle inebriari; tis now come to that pass, that hee is no Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company;	Drunken Silenus was no finer. "What were once vices are now customs." It is the fashion of our day, an honour. As Chrysostom comments in sermon 30 on Ephesians 5: "Now it has reached the point where refusing to get drunk is treated as effeminate, laughable cowardice."[2472] Things have come to such a pass that anyone unwilling to drink is no gentleman: a milksop, an ill-bred oaf, unfit for any company.

[2471] **Editor.** The verse about the drunken old couple, the identification of Ofellius Bibulus and the epitaph-like Latin require further collation. The coarse bodily joke is preserved: minxit means urinated or pissed. Burton's claim is translated without treating it as independently verified biography.

[2472] **Editor.** Silenus is the drunken companion of the wine god Bacchus. The following quotation carries Burton's gendered language of shame. His locator for Chrysostom is preserved as given and has not yet been reconciled with modern sermon numbering.

Original text 1651	Modern English
Source page 74 he is your onely gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as in like case Epidicus told Thesprio his fellow servant, in the [2473]Poet. Ædipol facinus improbum, one urged, the other replied, At jam alii fecere idem, erit illi illa res honori, 'tis now no fault, there be so many brave examples to bear one out;	The only true gallant is the man who knocks it back best. Staggering through the streets, reeling and raving no longer disgrace him: they add to his fame and renown. Compare what Epidicus said to his fellow servant Thesprio in the poet: "By Pollux, a disgraceful deed!" one protested; the other replied, "But others have done the same before; it will bring him honour."[2474] It is no fault now: so many fine examples will support a man.
'tis a credit to have a strong brain, and carry his liquor well: The sole contention who can drink most, and fox his fellow soonest. 'Tis the summum bonum of our Tradesmen, their felicity, life and soul, Tanta dulcedine affectant, saith Pliny, lib. 14. cap. 12. Ut magna pars non aliud vitæ præmium intelligat, their chief comfort, to be merry together in an Alehouse or Tavern, as our modern Muscovites do in their Mede-Inns, and Turks in their Coffa-houses, which much resemble our Taverns;	It is a credit to have a strong head and hold one's liquor. The only contest is who can drink most and get his companion drunk soonest. It is our tradesmen's "highest good," their happiness, their life and soul. "They pursue it with such delight," says Pliny, book 14, chapter 12, "that many recognise no other reward in life." Their chief comfort is making merry together in an alehouse or tavern, as present-day Muscovites do in their mead inns, and Turks in their coffeehouses, which much resemble our taverns.
they will labor hard all day long to be drunk at night, and spend totius anni labores, as S. Ambrose addes, in a tipling feast; convert day into night, as Seneca taxeth some in his times, Pervertunt officia noctis & lucis; when we rise, they commonly go to bed, like our Antipodes,	They will work hard all day to get drunk at night, and spend "a whole year's labour," as Saint Ambrose adds, on a drinking feast. They turn day into night, as Seneca reproaches some people of his time: "They reverse the duties of night and day." When we get up, they usually go to bed, like people on the opposite side of the earth:
Nosque ubi primus equis oriens afflavit anhelis, Illis sera rubens accendit lumina vesper.	When dawn first breathes on us with panting horses, For them red evening lights its late lamps.[2475]

[2473] **Burton.** z. "Plautus."

[2474] **Editor.** Plautus, Epidicus 32–33. In the comedy the exchange concerns a soldier's loss of his weapons to the enemy. Burton reuses the joke to show how precedent can turn disgrace into supposed honour; his Latin is slightly shortened.

[2475] **Editor.** Virgil, Georgics 1.250–251. Dawn and evening are personified; the horses draw the dawn's chariot. Burton prints Illis where the consulted Virgil text has illic; the translation follows Burton's "for them."

Original text 1651	Modern English
So did Petronius in Tacitus, Heliogabalus in Lampridius,	So did Petronius, according to Tacitus, and Heliogabalus, according to Lampridius:
—[2476]Noctes vigilabat ad ipsum Mane, diem totum stertebat.—	He stayed awake all night until the very dawn, And snored the whole day through.[2477]
Smyndiris the Sybarite, never saw the Sun rise or set, so much as once in twenty yeers. Verres, against whom Tully so much enveighs, in Winter he never was extra tectum, vix extra lectum, never almost out of bed, [2478]still wenching, and drinking; so did he spend his time, and so do Myriads in our days.	Smyndiris the Sybarite never saw the sun rise or set even once in twenty years. Verres, whom Cicero attacks so fiercely, never went "out of doors, scarcely out of bed" in winter—hardly ever out of bed, always womanising and drinking. So he spent his time, and so do myriads in our day.
They have gymnasia bibonum, schools and rendezvous; these Centaures and Lapithæ, toss pots, and bowls, as so many balls, invent new tricks, as Salsages, Anchoves, Tobacco, Caveare, pickled Oysters, Herrings, Fumadoes, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking Antidotes, [2479]to carry their drink the better:	They have "training grounds for drinkers," their schools and meeting places. These Centaurs and Lapiths toss pots and bowls about like balls, invent fresh devices—sausages, anchovies, tobacco, caviar, pickled oysters, herrings, smoked fish and so forth, countless salted foods to increase their appetite—and work out ways to harm themselves by taking antidotes so they can hold their drink better.[2480]

[2476] **Burton.** a. "Hor." Horace.

[2477] **Editor.** Horace, Satires 1.3.17–18, originally about the singer Tigellius. Burton applies the lines after his examples of Petronius and Heliogabalus; they are not a quotation from Tacitus or Lampridius.

[2478] **Burton.** b. "Diei brevitas conviviis, noctis longitudo stupris conterebatur." The short day was spent in banquets, the long night in sexual debauchery.

[2479] **Burton.** c. "Et quo plus capiant, irritamenta excogitantur." Stimulants are devised so that they may take in more.

[2480] **Editor.** The Centaurs and Lapiths recall the mythical battle at a wedding feast. Burton's catalogue of appetite stimulants includes tobacco among foods. Fumadoes are salted, smoked fish. The "antidotes" here are supposed aids to drinking more.

Original text 1651	Modern English
[2481]and when naught else serves, they will go forth, or be conveyed out to empty their gorge, that they may return to drink afresh. They make laws, insanas leges, contra bibendi fallacias, and [2482]brag of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, —[2483]quid ego video? Pl. Cum coronâ Pseudolum ebrium tuum—.	When nothing else works, they go out—or are carried out—to empty their stomachs so that they can come back and drink again. They make rules, "mad laws against cheating at drinking," and boast of their exploits afterwards, crowning whoever gets drunk first, as their drunken predecessors did: "What do I see?"—"Your Pseudolus, drunk and wearing a crown."[2484]
And when they are dead, will have a Can of Wine with [2485]Marons old woman to be engraven on their tombs. So they triumph in villany, and justifie their wickedness; with Rablais that French Lucian, drunkenness is better for the body then Physick, because there be more old drunkards, then old Physitians.	When they die, they will have a wine jug carved on their tombs, like Maron's old woman.[2486] So they glory in vice and justify their wickedness, agreeing with Rabelais, that French Lucian, that drunkenness is better for the body than medicine because there are more old drunkards than old physicians.

[2481] **Burton.** d. "Fores portantur ut ad convivium reportentur, repleri ut exhauriant, & exhauriri ut bibant. Ambros." They are carried outside so they may be carried back to the feast, filled so they may empty themselves, and emptied so they may drink. Ambrose.

[2482] **Burton.** e. "Ingentia vasa velut ad ostentationem, &c." Enormous vessels, as if for display, and so forth.

[2483] **Burton.** f. "Plautus."

[2484] **Editor.** Plautus, Pseudolus 1286–1287: Simo sees his intoxicated slave Pseudolus wearing a festive wreath. Burton slightly rearranges the wording. The printed speech cue Pl. is retained in the original; the modern text gives the exchange without that ambiguous abbreviation.

[2485] **Burton.** g. "Lib. 3. Anthol. c. 20." Anthology, book 3, chapter 20. The edition and numbering require collation.

[2486] **Editor.** "Marons old woman" appears to refer to Maronis, the woman named in Greek Anthology 7.353 (Antipater) and 7.455 (Leonidas). The former describes a wine vessel carved on her tomb; the latter a cup standing there. Both make its emptiness her complaint rather than the loss of family. The modern possessive follows Burton; the early edition behind his Anthology 3.20 numbering remains unidentified.

Original text 1651	Modern English
Many such frothy arguments they have, [2487]inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good-fellowship.) So did Alcibiades in Greece, Nero, Bonosus, Heliogabalus in Rome, or Alegabalus rather, as he was stiled of old, (as [2488]Ignatius proves out of some old Coyns.) So do many great men still, as [2489]Heresbachius observes.	They have many such frothy arguments, inviting and encouraging others to follow their example, and loving them dearly for it: no glue like good fellowship. So did Alcibiades in Greece, and Nero, Bonosus and Heliogabalus in Rome—or rather Alegabalus, as he was formerly called, as Ignatius proves from some old coins.[2490] Many great men still do the same, as Heresbach observes.
Source page 74–75 When a Prince drinks till his eyes stare, like Bitias in the Poet, —([2491]ille impiger hausit Spumantem vino pateram)—and comes off cleerly, sound Trumpets, Fife and Drums, the spectators will applaud him, the [2492]Bishop himself (if he belie them not) with his Chaplain will stand by and do as much, O dignum principe haustum, 'twas done like a Prince.	When a prince drinks until his eyes stare, like Bitias in the poet—"eagerly he drained the bowl foaming with wine"—and gets through it successfully, sound trumpets, fife and drums![2493] The spectators will applaud him; the bishop himself, with his chaplain, will stand by and do as much, if Heresbach is not slandering them. "Oh, a draught worthy of a prince!" It was done like a prince.

[2487] **Burton.** h. "Gratiam conciliant potando." They win favour by drinking.

[2488] **Burton.** i. "Notis ad Cæsares." In notes on the Caesars. Burton's abbreviated title and the attribution to Ignatius are retained.

[2489] **Burton.** k. "Lib. de educandis principum liberis." The book On Educating Princes' Children.

[2490] **Editor.** Alegabalus is preserved as Burton's name variant, which also allows the English sound "ale" to colour this drinking passage. The claimed coin evidence and the printed attribution to Ignatius remain unverified.

[2491] **Burton.** l. "Virg." Virgil.

[2492] **Burton.** m. "Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps." The same: the chaplain of a hard-drinking bishop, when a prince drains an enormous bowl. The compressed marginal wording is preserved, though the body makes the bishop and chaplain both participants.

[2493] **Editor.** Virgil, Aeneid 1.738–739: Bitias drains the bowl at Dido's feast. Burton inserts vino, "with wine," into the quoted wording. The modern translation follows his version.

Original text 1651	Modern English
Source page 75 Our Dutchmen invite all comers with a pail and a dish, Velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu, as [2494]one of their own Countrymen complains: [2495]Quantum liquoris immodestissima gens capiat, &c.	Our Germans invite all comers with a pail and a bowl. “Like funnels, they drain whole jars; monstrous themselves, they drink still more monstrously from monstrous cups,” making barrels of their bellies.[2496] “Incredible to tell,” as one of their own countrymen complains, “how much liquor this utterly immoderate people can hold,” and so on.
How they love a man that will be drunk, crown him and honor him for it, hate him that will not pledg him, stab him, kill him: A most intolerable offence, and not to be forgiven. [2497]He is a mortal enemy that will not drink with him, as Munster relates of the Saxons.	How they love a man willing to get drunk, crown him and honour him for it! How they hate someone who will not drink a toast in return—stab him, kill him! An utterly intolerable offence, never to be forgiven. Anyone who will not drink with a man is his mortal enemy, as Münster relates of the Saxons.
So in Poland, he is the best servitor, and the honestest fellow, saith Alexander Gaguinus, [2498]That drinketh most healths to the honor of his master, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewers horse will bear much more then any sturdy drinker,	So in Poland, says Alexander Gaguinus, the best servant and worthiest fellow is the one who drinks most toasts in his master’s honour. He will be rewarded as a good servant, and the man who holds his liquor best will be considered the finest fellow—although a brewer’s horse will carry far more than any hardened drinker.

[2494] **Burton.** n. “Bohemus in Saxonia. Adeo immoderate & immodeste ab ipsis bibitur, ut in compotationibus suis non cyathis solum & cantharis sat infundere possint, sed impletum mulctrale apponant, & scutella injecta hortantur quemlibet ad libitum potare.” Boemus, on Saxony. They drink so excessively and unrestrainedly that cups and tankards cannot pour in enough at their drinking parties: they set out a full milk pail, put a bowl in it and encourage everyone to drink at will.

[2495] **Burton.** o. “Dictu incredibile, quantum hujusce liquoris immodesta gens capiat, plus potantem amicissimum habent, & serto coronant, inimicissimum è contra qui non vult, & cæde & fustibus expiant.” It is incredible how much of this liquor the immoderate people can hold. They count the greater drinker their dearest friend and crown him with a garland; conversely, whoever refuses is their worst enemy, and they avenge the offence with killing and clubs.

[2496] **Editor.** “Dutchmen” can denote Germans in early modern English. Saxony and the German writer Boemus in the margin establish that sense here. Burton’s national generalisations are part of the satirical argument.

[2497] **Burton.** p. “Qui potare recusat, hostis habetur, & cæde nonnunquam res expiatur.” Whoever refuses to drink is considered an enemy, and sometimes the matter is settled by killing.

[2498] **Burton.** q. “Qui melius bibit prò salute domini, melior habetur minister.” Whoever drinks better to his master’s health is considered the better servant.

Original text 1651	Modern English
yet for his noble exploits in this kinde, he shall be accounted a most valiant man, for [2499]Tam inter epulas fortis vir esse potest ac in bello, as much valor is to be found in feasting, as in fighting, and some of our City Captains, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.	Yet for his noble exploits of this sort he will be considered a most valiant man, for "a man can show as much courage at a feast as in war"—there is as much valour in feasting as in fighting. Some of our city captains and carpet knights will uphold and prove that.[2500] Thus they often wilfully upset the healthy balance of their bodies, stifle their wits, choke nature and sink to the level of beasts.

[2499] **Burton.** r. "Græc. Poeta apud Stobæum, ser. 18." A Greek poet in Stobaeus, discourse 18. The passage is attributed to Panyassis in Stobaeus, Anthology 3.18.21: West, Greek Epic Fragments (2003), fragment 19, line 4, pp. 204–205. Burton's Latin compresses its comparison of vigour at a feast and in battle. His exact Latin intermediary remains unlocated.

[2500] **Editor.** City captains suggests officers of civic troops; carpet knights are knights of the court or ceremony, disparaged for lacking battlefield experience. The brewer's horse literally carries more liquor as cargo. "Temperature" means the balance of bodily qualities.

Original text 1651	Modern English
Some again are in the other extream, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, Cockney-like, and curious in their observation of meats, times, as that Medicina statica prescribes, just so many ounces at dinner, which Lessius enjoyns, so much at supper, not a little more, nor a little less, of such meat, and at such hours,	Others go to the opposite extreme and bring this harm upon themselves through an excessively formal, strict diet. They are over-particular, like pampered weaklings, and fussy about their foods and mealtimes: as that Static Medicine prescribes, exactly so many ounces at dinner, as Lessius commands, so much at supper, neither a little more nor a little less, of such-and-such a food, at such-and-such hours.[2501]
a dyet drink in the morning, Cock-broth, China-broth, at dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton, wing of a Capon, the Merry-thought of a Hen, &c. to sounder bodies this is too nice and most absurd.	A medicinal drink in the morning; broth of cockerel, broth of China root; at dinner, plum broth, a chicken, a rabbit, a rib from a rack of mutton, a capon's wing, a hen's wishbone portion, and so forth. For healthier bodies this is excessively fussy and utterly absurd.[2502]
Others offend in overmuch fasting: Pining adays, saith [2503]Guianerius, and waking anights, as many Moors and Turks in these our times do. Anchorites, Monks, and the rest of that superstitious rank (as the same Guianerius witnesseth, That he hath often seen to have happened in his time) through immoderate fasting, have been frequently mad.	Others err by fasting too much: starving by day, says Guaineri, and staying awake at night, as many Moors and Turks do in our own time. Hermits, monks and the rest of that superstitious order have often gone mad through excessive fasting, as the same Guaineri testifies that he has frequently seen happen in his time.[2504]

[2501] **Editor.** "Cockney-like" here means coddled or over-delicate, rather than a modern London accent or identity. Medicina statica points to Santorio's medicine of bodily weighing and measured intake; Lessius also advocated a regulated, restrained diet. Burton objects to an excessively exact regimen for otherwise healthy people, not only to overeating.

[2502] **Editor.** A diet drink is a medicinal preparation. China-broth contains China root, not simply a Chinese recipe. Plum broth is a rich broth with dried fruit. Merry-thought names the wishbone and, at table, its attached portion of meat; a capon is a castrated male chicken.

[2503] **Burton.** b. "Qui de die jejunant, & nocte vigilant, facile cadunt in melancholiam; & qui naturæ modum excedunt, c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniaci efficiantur, ipse vidi sæpe." Those who fast by day and keep awake by night easily fall into melancholy, as do those who exceed nature's measure. Chapter 5; treatise 15, chapter 2. Prolonged endurance of hunger, as often happens to those who desire so fervently to serve God by fasting that they become mad: I have often seen it myself. The compressed second sentence is translated by its sense.

[2504] **Editor.** Anchorites are religious recluses. The description of monks as a "superstitious rank" expresses Burton's polemical voice. The references to Muslim fasting and religious asceticism are his generalisations, not neutral descriptions of those practices.

Original text 1651	Modern English
Of such men belike Hippocrates speaks, 1. Aphor. 5. when as he saith, [2505]They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.	Perhaps Hippocrates means such people in aphorism 1.5, when he says that those on an over-restricted diet suffer more from lapses and are more badly harmed than those who eat freely and are on the verge of overeating.[2506]

[2505] **Burton.** c in the body; unlettered continuation below the page. “In tenui victu ægri delinquunt, ex quo fit ut majori afficiantur detrimento, majorque sit error tenui quam pleniore victu.” Patients lapse under a scanty diet, with the result that they suffer greater harm, and a lapse is more serious under a scanty diet than a fuller one.

[2506] **Editor.** Hippocrates, Aphorisms 1.5, concerns the greater harm caused by departures from a very restricted diet and the danger of such a regimen for healthy people. “Offend” here involves lapsing from the regimen; it is not simply a moral condemnation of eating little.

Original text 1651	Modern English
Source page 76 **Subsect. 3.** **Custom of Dyet, Delight, Appetite, Necessity, how they cause or hinder.**	**Subsection 3** **Habit in diet, pleasure, appetite and necessity** **How they cause or prevent melancholy**
No rule is so general, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts, and qualifies, according to that of Hippocrates 2. Aphorif. 50. [2507]Such things as we have been long customed to, though they be evill in their own nature; yet they are less offensive.	No rule is so general that it admits no exception. Habit therefore takes something away from, and qualifies, what has been said so far—otherwise I would deprive most people of their meals—and the harms arising from the substance of foods or their excessive or ill-timed use.[2508] As Hippocrates says in aphorism 2.50, things to which we have long been accustomed are less harmful, even if they are bad in themselves.
Otherwise it might well be objected, that it were a meer [2509]tyrannie to live after those strict rules of Physick; for custom [2510]doth alter nature it self, and to such as are used to them it makes bad meats wholsome, and unseasonable times to cause no disorder.	Otherwise one might well object that living by medicine's strict rules would be sheer tyranny. Habit changes nature itself: for people used to them, it makes bad foods wholesome and unsuitable mealtimes harmless.

[2507] **Burton.** d. "Quæ longo tempore consueta sunt, etiamsi deteriora, minus in assuetis molestare solent." Things long accustomed to, even if worse, usually cause less trouble to those accustomed to them. The printed spacing in assuetis is retained.

[2508] **Editor.** "Commons" means allotted or communal meals, familiar in colleges and other institutions. Burton jokes that his prohibitions would leave most people with nothing to eat. Aphorisms 2.50 also allows that habits may need changing; Burton quotes only the concession to accustomed things.

[2509] **Burton.** e. "Qui medicè vivit, miserè vivit." Whoever lives by medical rules lives miserably.

[2510] **Burton.** f. "Consuetudo altera natura." Habit is a second nature.

Original text 1651	Modern English
Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of [2511]England, Normandy in France, Guipuscoa in Spain, tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw hearbs, Camels [2512]milk, and it agrees well with them; which to a stranger will cause much grievance.	Cider and perry produce wind, as all fruits do in themselves, being mostly cold; yet in some English counties, in Normandy in France, and in Guipuzcoa in Spain, these are the usual drinks and cause no harm. In Spain, Italy and Africa, people live chiefly on roots, raw vegetables and camel's milk, which agree with them but would cause a stranger much trouble.[2513]
In Wales, lacticiniis vescuntur, as Humfrey Lluyd confesseth, a Cambro-Brittain himself, in his elegant Epistle to Abraham Ortelius, they live most on white meats: in Holland on Fish, Roots, [2514]Butter; and so at this day in Greece, as [2515]Bellonius observes, they had much rather feed on fish then flesh. With us Maxima pars victus in carne consistit, we feed on flesh most part, saith [2516]Polydor Virgil, as all Northern countries do;	In Wales, "they feed on dairy produce," as Humphrey Llwyd, himself a Welsh Briton, acknowledges in his elegant letter to Abraham Ortelius: they live chiefly on dairy foods. In Holland they live on fish, roots and butter; and in Greece today, as Belon observes, they much prefer fish to meat. With us, "the greater part of the diet consists of meat": we feed chiefly on meat, says Polydore Vergil, as all northern countries do.

[2511] **Burton.** g. "Herefordshire, Glocestershire Worcestershire." Herefordshire, Gloucestershire and Worcestershire.

[2512] **Burton.** h. "Leo Afer. l. 1. solo camelorum lacte contenti, nil præterea deliciarum ambiunt." Leo Africanus, book 1: content with camel's milk alone, they seek no other delicacies.

[2513] **Editor.** "Windy" means producing gas; "cold" belongs to humoral classification. Burton compresses reports from several regions into one sentence. The modern text preserves that grouping without claiming that every listed food was staple throughout each region.

[2514] **Burton.** i. "Flandri vinum butyro dilutum bibunt (nauseo referens) ubique butyrum inter omnia fercula & bellaria locum obtinet. Steph. præfat. Herod." The Flemish drink wine mixed with butter—I feel sick relating it—and butter finds a place among all their dishes and sweetmeats. Stephanus, preface to Herodotus. The raised contraction in ubiq; is expanded.

[2515] **Burton.** Asterisk. "Delectantur Græci piscibus magis quam carnibus." The Greeks take more pleasure in fish than meat. Printed above note i, but linked by its asterisk to Belon in the body.

[2516] **Burton.** k. "Lib. 1. hist. Ang." History of England, book 1.

Original text 1651	Modern English
and it would be very offensive to us to live after their dyet, or they to live after ours: We drink beer, they Wine; they use Oyl, we Butter: we in the North are [2517]great eaters, they most sparing in those hotter Countries: and yet they and we following our own customs, are well pleased.	It would be very harmful for us to follow their diet, or for them to follow ours. We drink beer, they wine; they use oil, we butter. We in the north are great eaters; they are extremely sparing in those hotter countries. Yet both they and we, following our own customs, are content.
An Æthiopian of old seeing an European eat bread, wondred, quomodo stercoribus vescentes viverimus, how we could eat such kinde of meats: so much differed his Country-men from ours in dyet, that as mine [2518]Author infers, si quis illorum victum apud nos æmulari vellet; if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconitum, or Hellebor it self.	An Ethiopian in ancient times, seeing a European eat bread, wondered "how we could live by feeding on dung"—how we could eat such food. So different was his countrymen's diet from ours that, as my source concludes, "if anyone among us wished to imitate their diet," eating that way here would be as nourishing as hemlock, aconite or hellebore itself.[2519]

[2517] **Burton.** l. "P. Jovius descrip. Britonum. they sit, eat and drink all day at dinner in Island, Muscovy, and those Northern parts." Paolo Giovio, Description of the Britons. They sit eating and drinking at dinner all day in Iceland, Muscovy and those northern regions.

[2518] **Burton.** Asterisk. "Suidas vict. Herod. nihilo cum eo melius quam si quis Cicutam, Aconitum, &c." Suidas vict. Herod. He fares no better with it than if someone [ate] hemlock, aconite, and so forth. The compressed references and incomplete construction are retained; the supplying of "ate" follows the body.

[2519] **Editor.** The Latin is sharper than Burton's English gloss: it explicitly says dung. Both are retained in modern English. The point is the claimed force of dietary difference, with poisonous or drastic medicinal plants used as a comparison; the compressed Suidas and Herodotus reference remains to be resolved.

Original text 1651	Modern English
At this day in China the common people live in a maner altogether on roots and herbs, and to the wealthiest, Horse, Ass, Mule, Dogs, Cat-flesh is as delightsom as the rest, so [2520]Mat. Riccius the Jesuit relates, who lived many years amongst them. The Tartars eat raw meat, and most commonly [2521]hors-flesh, drink milk and blood, as the Nomades of old.	In China today the common people live almost entirely on roots and vegetables, and the wealthiest find horse, ass, mule, dog and cat meat as pleasing as other food, according to Matteo Ricci, the Jesuit who lived among them for many years. The Tartars eat raw meat, most commonly horseflesh, and drink milk and blood, as the nomads of old did.
Et lac concretum cum sanguine potat equino.	"And he drinks curdled milk with horses' blood."[2522]
Source page 76–77 They scoff at our Europeans for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet Scaliger accounts them a sound and witty Nation, living an hundred yeers; even in the civilest Countrey of them they do thus, as Benedict the Jesuite observed in his travels, from the great Mogors Court by Land to Paquin, which Riccius contends to be the same with Cambulu in Cataia.	They mock our Europeans for eating bread, which they call the tops of weeds and horse fodder, unfit for human beings. Yet Scaliger considers them a healthy and intelligent nation, living a hundred years. They do this even in their most civilised country, as Benedict the Jesuit observed while travelling overland from the Great Mogul's court to Paquin, which Ricci argues is the same as Cambulu in Cathay.[2523]

[2520] **Burton.** m. "Expedit. in Sinas lib. 1. c. 3. hortensium herbarum & olerum, apud Sinas quam apud nos longe frequentior usus, complures quippe de vulgo reperias nulla alia re vel tenuitatis, vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æquè ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. cap. 12." Expedition into China, book 1, chapter 3. Garden herbs and vegetables are used much more often among the Chinese than among us: many common people eat nothing else, because of poverty or religion. Horse, mule, ass, and so forth are eaten almost like every other food. Matteo Ricci, book 5, chapter 12. The final Latin is irregular; the translation follows Burton's accompanying sense.

[2521] **Burton.** n. "Tartari mulis, equis vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc jumentorum pabulum & boum, non hominum." The Tartars eat mules, horses and raw flesh, and despise grain, saying it is fodder for beasts of burden and oxen, not people.

[2522] **Editor.** Virgil, Georgics 3.463, in a passage on northern peoples and horse blood. Burton places the verse after his account of the Tartars and ancient nomads. It is translated as verse independently of his prose.

[2523] **Editor.** Mogor means the Mughal ruler; Paquin and Cambulu are historical names associated with Beijing, and Cataia is Cathay. Benedict is the Jesuit traveller Bento de Góis. Góis reached Suzhou in Gansu and died there; Burton's wording telescopes the route to China into a journey to Paquin. The precise passage in Ricci still requires collation.

Original text 1651	Modern English
Source page 77 In Scandia their bread is usually dryed fish, and so likewise in the Shetland Iles: and their other fare, as in Island, saith [2524]Dithmarus Bleskenius, Butter, Cheese, and fish; their drink, water, their lodging on the ground. In America in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits.	In Scandinavia dried fish generally takes the place of bread, as it also does in the Shetland Islands. Their other food, as in Iceland, says Dithmarus Bleskenius, is butter, cheese and fish; they drink water and sleep on the ground. In many parts of America roots replace bread, and their food consists of palm hearts, pineapples, potatoes and similar produce.[2525]
There be of them too that familiarly drink [2526]salt Sea-water, all their lives, eat [2527]raw meat, grass, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they [2528]eat mans flesh raw, and rosted, even the Emperor [2529]MetaZuma himself.	Some of them habitually drink salt seawater throughout their lives and eat raw meat and grass with pleasure. Some eat fish, snakes and spiders; in various places they eat human flesh, raw and roasted—even the emperor Montezuma himself.[2530]

[2524] **Burton.** o. “Islandiæ descriptione victus eorum butyro, lacte, caseo consistit: pisces loco panis habent, potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.” In the Description of Iceland: their diet consists of butter, milk and cheese; fish takes the place of bread; their drink is water or whey. In this way many live without medicine to two hundred years. This longevity claim is Burton’s source’s report.

[2525] **Editor.** Scandia denotes Scandinavia and Island means Iceland. Palmitos are edible palm hearts, Pinas pineapples, and Potatos may include sweet potatoes. Burton is listing travellers’ reports of staple foods, not giving a modern dietary survey.

[2526] **Burton.** Asterisk. “Laet. occident. Ind. descrip. lib. 11. cap. 10. Aquam marinam bibere sueti absque noxâ.” De Laet, Description of the West Indies, book 11, chapter 10. Accustomed to drinking seawater without harm.

[2527] **Burton.** Asterisk. “Davies 2. voyage.” Davies’s second voyage; the precise passage remains to be collated.

[2528] **Burton.** p. “Patagones.” Patagonians.

[2529] **Burton.** q. “Benzo & Fer. Cortesius lib. novus orbis inscrip.” Benzoni and Ferdinand Cortés, in the book entitled New World. The compressed bibliographical relationship is retained.

[2530] **Editor.** These are transmitted European travel claims. The marginal Patagones attaches a cannibalism allegation to Patagonians; the following claim names Montezuma. Translation preserves these assertions without endorsing them, just as it preserves the claim about habitual seawater drinking. Each requires assessment against its cited travel source.

Original text 1651	Modern English
In some coasts again, [2531]one tree yields them Coquernuts, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly a hundred yeers, are seldom or never sick; all which dyet our Physitians forbid.	On some coasts, again, a single tree supplies coconuts, food and drink, fire and fuel, clothing from its leaves, oil, vinegar, roofing for houses and so forth. Yet these people, naked and living on coarse fare, commonly live a hundred years and are seldom or never ill—all on a diet our physicians forbid.
In Westphaling they feed most part on fat meats and wourts, knuckle deep, and call it [2532]cerebrum Jovis: in the Low Countries with roots, in Italy Frogs and Snails are used. The Turks, saith Busbequius, delight most in fryed meats. In Muscovy, Garlick and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightsom to others; and all is [2533]because they have been brought up unto it.	In Westphalia they mostly eat rich meats and cabbages, knuckle-deep, calling it "Jupiter's brain."[2534] In the Low Countries they eat roots; in Italy, frogs and snails. The Turks, says Busbecq, delight most in fried foods. In Muscovy garlic and onions are ordinary food and seasoning: harmful to people unaccustomed to them, delightful to others, all because they have been brought up on them.
Husbandmen and such as labor, can eat fat Bacon, salt gross meat, hard cheese, &c. (O dura messorum ilia) course bread at all times, go to bed and labor upon a full stomack, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all.	Farm workers and other labourers can eat fatty bacon, heavy salted meat, hard cheese and so forth—"O tough stomachs of reapers!"—and coarse bread at any time, and can go to bed or work on a full stomach.[2535] This would mean immediate death to some inactive people and is against the rules of medicine. So habit is everything.

[2531] **Burton.** r. "Linscosten, c. 56. palmæ instar, totius orbis arboribus longe præstantior." Linschoten, chapter 56. Like a palm, far surpassing all the trees of the world.

[2532] **Burton.** s. "Lips. epist." Lipsius, letters.

[2533] **Burton.** t. "Teneris assuescere multum." Becoming accustomed while young counts for much.

[2534] **Editor.** Wourts means cabbage or other leafy vegetables. "Jupiter's brain" is a mock-grand name for the food, suggesting something fit for a god; Burton cites Lipsius without specifying the letter.

[2535] **Editor.** Horace, Epode 3.4: an exclamation about the strong stomachs of harvesters, in a poem complaining of garlic. Here it supports Burton's distinction between hard-working and inactive bodies.

Original text 1651	Modern English
Our travellers finde this by common experience when they come in far Countries, and use their diet, they are [2536]suddenly offended, as our Hollanders and Englishmen when they touch upon the coasts of Africk, those Indian Capes and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. [2537]Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre, strange meats, though pleasant, cause notable alterations and distempers.	Our travellers commonly find this when they reach distant countries and adopt the local diet: they are suddenly made ill. Our Dutch and English sailors, for example, when they call at the coasts of Africa and those Indian capes and islands, are often troubled by burning fevers and diarrhoea and made very ill by the fruits.[2538] "Foreign foods, though pleasant, commonly cause serious disturbances in those who eat them": unfamiliar foods, however pleasant, cause marked changes and disorders.
On the other side, use or custom mitigates or makes all good again. Mithridates by often use, which Pliny wonders at, was able to drink poyson; and a maid as Curtius records, sent to Alexander from K. Porus, was brought up with poyson from her infancy. The Turks, saith Bellonius, lib. 3. c. 15. eat Opium familiarly, a dram at once, which we dare not take in grains.	On the other hand, practice or habit lessens the harm or puts everything right again. Through repeated use, Mithridates was able to drink poison, which amazes Pliny; and a girl sent by King Porus to Alexander, as Curtius records, had been brought up on poison from infancy.[2539] The Turks, says Belon, book 3, chapter 15, habitually eat opium, a dram at a time, whereas we dare not take even grains of it.

[2536] **Burton.** u. "Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21. Epist. 6. sect. 3." Sudden changes produce harm. Hippocrates, aphorism 21; Epist. 6, section 3. The printed locator is retained without silently changing Epist. to a different work.

[2537] **Burton.** x. "Bruerinus, l. 1. cap. 23." Bruyérin, book 1, chapter 23.

[2538] **Editor.** Calentures are burning fevers, often discussed in accounts of hot climates; fluxes are bowel discharges, commonly diarrhoea or dysentery. The explanation blaming fruit belongs to Burton's sources.

[2539] **Editor.** Mithridates' resistance to poison and the poison-fed maiden are received stories used as evidence for habituation. Burton's attribution of the second to Curtius and its precise textual source remain unresolved; the claim is retained without modern validation.

Original text 1651	Modern English
[2540]Garcius ab Horto writes of one whom he saw at Goa in the East Indies, that took ten drams of Opium in three days; and yet consultò loquebatur, spake understandingly, so much can custom do. [2541]Theophrastus speaks of a Shepherd that could eat Hellebor in substance.	Garcia de Orta writes of someone he saw at Goa in the East Indies who took ten drams of opium in three days and yet "spoke coherently"—spoke with understanding. Such is the power of habit. Theophrastus speaks of a shepherd who could eat hellebore in its solid form.[2542]
And therefore Cardan concludes out of Galen, Consuetudinem utcunque ferendam, nisi valde malam, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of [2543]Hippocrates himself, Dandum aliquid tempori, ætati, regioni, consuetudini, and therefore to [2544]continue as they began, be it diet, bathe, exercise, &c. or whatsoever else.	Cardan therefore concludes from Galen: "Habit must, in any case, be tolerated unless it is very bad." Habit should be maintained, unless extremely bad. He advises everyone to keep to their old habits, citing Hippocrates himself: "Some allowance must be made for season, age, country and habit." They should therefore continue as they began, whether in diet, bathing, exercise or anything else.[2545]

[2540] **Burton.** y. "Simpl. med. c. 4. l. 1." On Simple Medicines, book 1, chapter 4, as cited.

[2541] **Burton.** z. "Heurnius, l. 3. c. 19. prax. med." Heurnius, Medical Practice, book 3, chapter 19.

[2542] **Editor.** A dram is much larger than a grain in the apothecaries' weight system. These reports illustrate Burton's argument about acquired tolerance; no dose is converted into present-day units. A blemish partly obscures "three days" in this copy; the visible letters and sentence support that reading. Hellebore "in substance" means the plant material itself rather than a prepared extract.

[2543] **Burton.** Asterisk. "Aphorif. 17." Aphorism 17; the book is not specified.

[2544] **Burton.** a. "In dubiis consuetudinem sequatur adolescens, & inceptis perseveret." In doubtful matters, let the young person follow habit and persevere in what has been begun.

[2545] **Editor.** The printed Latin has ferendam, "to be borne" or "tolerated," followed by Burton's stronger English "to be kept." Both formulations are preserved. The qualification "unless very bad" limits this defence of established habit; the final aphorism's exact source remains to be collated.

Original text 1651	Modern English
Source page 77–78 Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as Fuchsius excepts cap. 6. lib. 2. Instit. sect. 2. [2546]The stomack doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distast. Which Hippocrates confirms, Aphorif. 2. 38. Some cannot endure Cheese, out of a secret Antipathy, or to see a rosted Duck, which to others is a delightsom meat.	Another exception is pleasure, or a liking for particular foods. Though they are hard to digest and produce melancholy, Fuchs makes this qualification in his Institutes, book 2, section 2, chapter 6: the stomach readily digests and willingly receives the foods we like best and find pleasant, while rejecting those we dislike. Hippocrates confirms this in Aphorisms 2.38.[2547] Some people cannot bear cheese because of a hidden antipathy, or even the sight of a roast duck, which others find delicious.
Source page 78 The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, or cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves.[2548] Three outlaws in [2549]Hector Boethius, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the Hebrides for some few moneths.	The last exception is necessity: poverty, want and hunger often drive people to do, and gratefully accept, what they would otherwise dislike or could not bear—as with the drink aboard ships, or eating dogs, cats, rats and even human beings during sieges of great cities.[2550] Three outlaws in Hector Boece, left to fend for themselves, ate raw flesh and the flesh of whatever birds they could catch, for a few months on one of the Hebrides.

[2546] **Burton.** b. “Qui cum voluptate assumuntur cibi, ventriculus avidius complectitur, expeditiusque concoquit, & quæ displicent aversatur.” The stomach receives more eagerly and digests more readily foods taken with pleasure, and turns away from those that displease it.

[2547] **Editor.** Hippocrates, Aphorisms 2.38, prefers food or drink that is a little less suitable but more agreeable to something better yet less agreeable. Burton uses it to qualify general prohibitions by personal appetite. “Meats” means foods; “melancholy” applied to food means thought to produce melancholy, not sad in mood.

[2548] **Burton.** c. “Nothing against a good stomack, as the saying is.” The saying is printed beside the passage on necessity; no clear corresponding letter appears in the body. It is attached to that passage here.

[2549] **Burton.** d. “Lib. 7. Hist. Scot.” History of Scotland, book 7.

[2550] **Editor.** “Beverage” names shipboard drink here; the passage does not specify its composition. The marginal saying means that a strong appetite can overcome objections to what is available. The siege examples and Boece anecdote illustrate necessity rather than recommended foods. The anecdote has not been located in the consulted text of Boece’s cited book 7; its attribution remains unverified.

Original text 1651	Modern English
These things do mitigate or disannul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plenteously, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their peril be it. Qui monet amat, Ave & cave.	These considerations qualify or overturn what has been said about foods that cause melancholy, and make such food more tolerable. But those who are wealthy, live in plenty and ease, and can choose what to eat or abstain if they wish, should avoid these foods if they are prone to melancholy or suspect it in themselves, as they value their health. Otherwise, if they eat immoderately or without order, let it be at their peril. “He who warns you loves you. Farewell, and beware.”

Original text 1651	Modern English
Subsect. 4. **Retention and Evacuation a cause, and how.**	**Subsection 4** **Retention and evacuation as causes, and how they act**
Of Retention and Evacuation, there be divers kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [2551]Galen reduceth defect and abundance to this head; others, [2552]All that is separated, or remains. In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular.	There are several kinds of retention and evacuation, which often accompany, assist or alone cause melancholy. Galen places deficiency and excess under this heading; others include everything discharged or retained. Foremost among these I may well put constipation and the retention of our usual bodily waste, which, as it often causes other diseases, causes melancholy in particular.[2553]
[2554]Celsus, lib. 1. cap. 3. saith, It produceth inflammation of the head, dulness, cloudiness, headach, &c. Prosper Calenus, lib. de atra bile, will have it distemper not the organ only, [2555]but the minde it self by troubling of it: And sometimes it is a sole cause of Madness, as you may read in the first Book of [2556]Skenkius his Medicinal Observations.	Celsus, book 1, chapter 3, says that it produces inflammation of the head, dullness, cloudiness, headache and so forth.[2557] Prosper Calenus, in his book On Black Bile, holds that it disorders not only the bodily organ but the mind itself, by disturbing it. Sometimes it is the sole cause of madness, as you may read in the first book of Schenck's Medical Observations.

[2551] **Burton.** e. "30. artis." Chapter 30 of the Art of Medicine; the abbreviated citation is retained.

[2552] **Burton.** f. "Quæ excernuntur aut subsistunt." Things discharged or retained. The following unlettered marginal heading reads "Costiveness."

[2553] **Editor.** Retention and evacuation concern substances kept in or discharged from the body. They belong to the early medical regimen of the "non-naturals," factors whose management could preserve or disturb health. "Defect" means deficiency, and costiveness constipation.

[2554] **Burton.** g. "Ex ventre suppresso, inflationes, capitis dolores, caligines crescunt." From constipation arise swellings, headaches and dimness.

[2555] **Burton.** h. "Excrementa retenta mentis agitationem parere solent." Retained bodily wastes commonly produce agitation of mind.

[2556] **Burton.** i. "Cap. de Mel." Chapter on melancholy.

[2557] **Editor.** Celsus, On Medicine 1.3.25–26, associates constipation with wind, visual disturbance and headache, then cautions against frequent purgatives. Burton's body text says "inflammation"; his Latin margin has inflationes, swellings or distensions. Both readings are preserved rather than silently made identical. The "organ" is the bodily instrument of mental activity.

Original text 1651	Modern English
A young Merchant going to Nordeling Fair in Germany, for ten days space never went to stool; at his return he was [2558]grievously melancholy, thinking that he was robbed, and would not be perswaded, but that all his money was gone: His friends thought he had some Philtrum given him, but Cnelinus a Physitian being sent for, found his [2559]Costiveness alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered.	A young merchant going to the fair at Nördlingen in Germany did not pass a stool for ten days. On his return he was severely melancholy, believing he had been robbed; nothing could persuade him that all his money was not gone. His friends thought someone had given him a love potion, but Cnelinus, a physician who was called in, found constipation alone to be the cause. He gave him an enema, and the merchant soon recovered.[2560]
Trincavellius, consult. 35. lib. 1. saith as much of a melancholy Lawyer, to whom he administred Physick, and Rodericus à Fonseca consult. 85. Tom. 2. [2561]of a Patient of his, that for eight days was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as Fernelius accounts them, Path. lib. 1. cap. 15. as suppression of emrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of Venus; or any other ordinary issues.	Trincavellius, consultation 35, book 1, says the same of a melancholy lawyer whom he treated, and Rodrigo da Fonseca, consultation 85, volume 2, of a patient who was constipated for eight days and consequently affected by melancholy. There are other retentions and evacuations, necessary only at certain times rather than invariably, as Fernel classifies them in his Pathology, book 1, chapter 15: the suppression of haemorrhoidal bleeding, women's monthly periods or nosebleeds; excessive sexual activity or none at all; or other customary discharges.[2562]

[2558] **Burton.** k. "Tam delirus, ut vix se hominem agnosceret." So deranged that he scarcely recognised himself as human.

[2559] **Burton.** l. "Alvus astrictus causa." A constipated bowel was the cause. The printed astrictus is retained.

[2560] **Editor.** A philtrum is a love potion, here suspected of disturbing the mind; a clister is an enema. "Nordeling" is Nördlingen. The reported rapid cure remains Schenck's case as transmitted by Burton; the name Cnelinus has not been independently resolved.

[2561] **Burton.** Asterisk. "Per octo dies alvum siccum habet, & nihil reddit." For eight days he has had a dry bowel and passes nothing. Printed siccum is retained.

[2562] **Editor.** "Emrods" means haemorrhoids; suppression here is principally the stopping of their bleeding. "Monthly issues" means menstrual periods. Venus, the goddess of love, is used as a name for sexual intercourse. "Physick" can mean medicine or medical treatment, often including a purge.

Original text 1651	Modern English
Source page 78–79 [2563]Detention of emrods, or monthly issues, Villanovanus Breviar. lib. 1. cap. 18. Arculanus, cap. 16. in 9. Rasis, Vittorius Faventinus, pract. mag. Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. Fuchsius, l. 2. sect. 5. c. 30. goes farther, and saith, That [2564]many men unseasonably cured of the emrods, have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis.	Villanovanus, Abridgement, book 1, chapter 18; Arculanus, chapter 16 of his commentary on book 9 of Rhazes; Vittorius Faventinus, Great Practice, treatise 2, chapter 15; Bruel and others list the retention of haemorrhoidal bleeding or monthly periods among the usual causes. Fuchs, book 2, section 5, chapter 30, goes further, saying that many people, cured of haemorrhoids at an unsuitable time, have been afflicted with melancholy: seeking to avoid Scylla, they fall into Charybdis.[2565]
Source page 79 Galen, l. de hum. commen. 3. ad text. 26. illustrates this by an example of Lucius Martius, whom he cured of madness, contracted by this means: And [2566]Skenkius hath two other instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as [2567]Villanovanus urgeth: And [2568]Fuchsius, lib. 2. sect. 5. cap. 33. stifly maintains, That without great danger, such an issue may not be stayed.	Galen, On Humours, commentary 3 on text 26, illustrates this with Lucius Martius, whom he cured of madness brought on in this way. Schenck gives two further cases of women made melancholy and mad by the suppression of their periods. The same may be said of a nosebleed that is suddenly stopped when it has previously been customary, as Villanovanus insists. Fuchs, book 2, section 5, chapter 33, firmly maintains that such a discharge cannot be stopped without great danger.

[2563] **Burton.** m. “Sive per nares, sive hæmorrhoides.” Whether through the nose or through haemorrhoids.

[2564] **Burton.** n. “Multi intempestive ab Hæmorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam, &c.” Many cured of haemorrhoids at an unsuitable time have been afflicted with melancholy. He falls into Scylla, and so forth. The abbreviated Latin names Scylla; Burton’s English describes falling into Charybdis.

[2565] **Editor.** Scylla and Charybdis are the paired dangers of classical seafaring: escaping one can mean falling into the other. The medical premise is that stopping an accustomed discharge can divert or retain harmful material elsewhere in the body.

[2566] **Burton.** o. “Lib. 1. de Mania.” Book 1, on madness.

[2567] **Burton.** p. “Breviar. l. 7. c. 18.” Abridgement, book 7, chapter 18, as printed; the surrounding body citations give book 1.

[2568] **Burton.** q. “Non sine magno incommodo ejus, cui sanguis à naribus promanat, noxii sanguinis vacuatio impediri potest.” The discharge of harmful blood cannot be stopped without serious injury to the person whose nose is bleeding.

Original text 1651	Modern English
Venus omitted, produceth like effects. Mathiolus, epist. 5. l. penult. [2569]avoucheth of his knowledg, that some through bashfulness abstained from Venery, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius, med. collect. l. 6. c. 37. speaks of some, [2570]That if they do not use carnal copulation, are continually troubled with heaviness and headach; and some in the same case by intermission of it.	Abstaining from sex produces similar effects. Mattioli, letter 5 of the penultimate book, vouches from his own knowledge that some people abstained through bashfulness and consequently became very sluggish and dull, while others became very fearful, melancholy and immeasurably sad. Oribasius, Medical Collections, book 6, chapter 37, speaks of some who, unless they have sexual intercourse, are continually troubled by heaviness and headache, and of others brought to the same state by interrupting it.
Not use of it hurts many, Arculanus, c. 6. in 9. Rasis, and Magninus, part. 3. cap. 5. think, because it [2571]sends up poysoned vapors to the brain and heart. And so doth Galen himself hold, That if this natural seed be over-long kept (in some parties) it turns to poyson. Hieronymus Mercurialis in his Chapter of Melancholy, cites it for an especial cause of this malady, [2572]Priapismus, Satyriasis, &c. Haliabbas 5. Theor. c. 36. reckons up this and many other diseases.	Arculanus, chapter 6 on book 9 of Rhazes, and Magninus, part 3, chapter 5, think that abstinence harms many people because it sends poisonous vapours up to the brain and heart. Galen himself likewise holds that if natural seed is retained too long, it turns to poison in some people.[2573] Girolamo Mercuriale, in his chapter on melancholy, cites this as a particular cause of the disease, of priapism, satyriasis and so forth. Haly Abbas, Theoretical Medicine, book 5, chapter 36, lists this and many other diseases.[2574]

[2569] **Burton.** r. “Novi quosdam præ pudore à coitu abstinentes, torpidos, pigrosque factos: nonnullos etiam melancholicos, præter modum mæstos, timidosque.” I have known some who abstained from intercourse out of shame become sluggish and listless; others became melancholy, excessively sad and fearful.

[2570] **Burton.** s. “Nonnulli nisi coeant, assiduè capitis gravitate infestantur. Dicit se novisse quosdam tristes, & ita factos ex intermissione Veneris.” Some are continually troubled by heaviness of the head unless they have intercourse. He says he knew some who were sad, having become so from interruption of sexual activity.

[2571] **Burton.** t. “Vapores venenatos mittit sperma ad cor & cerebrum. Sperma plus diu retentum, transit in venenum.” Seed sends poisonous vapours to the heart and brain. Seed retained too long turns to poison. The printed phrase plus diu is retained.

[2572] **Burton.** u. “Graves producit corporis & animi ægritudines.” It produces serious illnesses of body and mind.

[2573] **Editor.** “Natural seed” means generative fluid. Burton’s authorities regard retained seed as capable of corruption and of emitting harmful vapours to the brain and heart. This is a humoral explanation of illness, not a modern account of sexual abstinence.

[2574] **Editor.** Priapism names a prolonged erection; satyriasis here means excessive or uncontrolled male sexual desire. These terms occur in a historical catalogue of supposed effects of retained seed, not as equivalent diagnoses of melancholy.

Original text 1651	Modern English
Villanovanus Breviar. l. 1. c. 18. saith, He knew [2575]many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus l. 2. de mulierum affect. cap. 4. and Rodericus à Castro de morbis mulier. l. 2. c. 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale Maids, Nuns, and Widows, ob suppressionem mensium & venerem omissam, timidæ, mæstæ, anxiæ, verecundæ, suspitiosæ, languentes, consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands.	Villanovanus, Abridgement, book 1, chapter 18, says he knew many monks and widows severely troubled with melancholy from this cause alone. Luis Mercado, On the Disorders of Women, book 2, chapter 4, and Rodrigo de Castro, On the Diseases of Women, book 2, chapter 3, discuss the subject at length. They hold that it produces a special kind of melancholy in ageing unmarried women, nuns and widows: "because of suppressed menstruation and abstinence from sex, they are fearful, sad, anxious, bashful, suspicious, languid and at a loss what to do, utterly despairing of life and any improvement," and so forth. They are melancholy to the highest degree, and all for want of husbands.[2576]
Ælianus Montaltus, cap. 37. de melanchol. confirms as much out of Galen; so doth Wierus, [2577]Christoferus à Vega de art. med. lib. 3. c. 14. relates many such examples, of men, and women, that he had seen so melancholy.	Aelianus Montalto, On Melancholy, chapter 37, confirms as much from Galen, as does Weyer. Cristóbal de Vega, The Art of Medicine, book 3, chapter 14, relates many such examples of men and women whom he had seen in this melancholy state.

[2575] **Burton.** x. "Ex spermate supra modum retento monachos, & viduas melancholicos sæpe fieri vidi." I have often seen monks and widows become melancholy from retaining seed excessively.

[2576] **Editor.** "Stale Maids" is Burton's disparaging phrase for older unmarried women. His conclusion about needing husbands combines inherited reproductive medicine with assumptions about women and marriage. The modern text preserves the assertion in his voice; the Latin description is translated in full.

[2577] **Burton.** y. "Melancholia orta à vasis seminariis in utero." Melancholy arising from the seminal vessels in the womb.

Original text 1651	Modern English
Felix Plater in the first Book of his Observations, [2578]Tells a story of an ancient Gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: But she because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c.	Felix Plater, in the first book of his Observations, tells the story of an elderly gentleman in Alsace who married a young wife and, because of his various ailments, could not pay his conjugal debts for a long time. Deprived of sex, she fell into a terrible frenzy and, with words, looks and gestures, begged everyone who came to see her to have intercourse with her, and so forth.[2579]

[2578] **Burton.** z. “Nobilis senex Alsatus juvenem uxorem duxit, at ille colico dolore, & multis morbis correptus, non potuit præstare officium mariti, vix inito matrimonio ægrotus. Illa in horrendam furorem incidit, ob Venerem cohibitam ut omnium eam invisentium congressum, voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos magno expetiit clamore.” An elderly Alsatian nobleman married a young wife, but, afflicted with colic and many diseases, he could not perform a husband’s duty, being ill almost from the start of the marriage. Through sexual deprivation she fell into a terrible frenzy, asking with her voice, expression and gestures for intercourse with everyone who visited her; when they refused, she loudly called for English mastiffs. The printed horrendam furorem is retained.

[2579] **Editor.** “Pay his debts” is the conventional metaphor of marital sexual obligation. Burton abbreviates the anecdote with “&c.”; his fuller Latin marginal version, including its final claim about mastiffs, is preserved and translated in the Burton note. Neither version is an independently verified case history.

Original text 1651	Modern English
Source page 79–80 [2580]Bernardus Paternus a Physitian, saith, He knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the stews, fell into grievous melancholy fits. Hildesheim, spicel. 2. hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. Jason Pratensis gives instance in a married man, that from his wives death abstaining, [2581]after marriage, became exceeding melancholy, Rodericus à Fonseca in a young man so affected, Tom. 2. consult. 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Poggius Florentinus.	Bernardus Paternus, a physician, says he knew a good, honest, godly priest who, unwilling either to marry or to visit brothels, fell into severe fits of melancholy. Hildesheim, second collection, gives a similar case of a melancholy Italian priest in a consultation of 1580. Jason Pratensis gives the example of a married man who, abstaining after his wife's death, became exceedingly melancholy after married life; Rodrigo da Fonseca gives one of a young man similarly affected, volume 2, consultation 85. To these you may add, if you please, that amusing tale in Poggio of Florence, of a Jew afflicted in the same way and thus cured.[2582]

[2580] **Burton.** a. "Vidi sacerdotem optimum & pium, qui quod nollet uti Venere, in melancholica symptomata incidit." I saw an excellent, devout priest who developed melancholy symptoms because he would not engage in sexual intercourse.

[2581] **Burton.** b. "Ob abstinentiam à concubitu incidit in melancholiam." He fell into melancholy through abstinence from intercourse.

[2582] **Editor.** Stews are brothels; "conceited" here means witty or amusing. The awkward "after marriage" follows the mention of a wife's death: it is rendered as after married life, without inventing a remarriage. The passage blends clinical examples with Poggio's comic storytelling; the exact tale remains to be collated.

Original text 1651	Modern English
Source page 80 Intemperate Venus is all out as bad in the other extream. Galen, l. 6. de morbis popular. sect. 5. text. 26. reckons up melancholy amongst those diseases which are [2583]exasperated by Venery: so doth Avicenna 2, 3. c. 11. Oribasius, loc. citat. Ficinus, lib. 2. de sanitate tuenda, Marsilius Cognatus, [2584]Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2. Magninus, cap. 5. part 3. gives the reason, because [2585]it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoyd it as a mortal enemy.	Excessive sex is just as bad at the opposite extreme. Galen, On Epidemics, book 6, section 5, text 26, lists melancholy among the diseases aggravated by sexual intercourse. So do Avicenna, 2, 3, chapter 11; Oribasius in the passage cited; Ficino, On Preserving Health, book 2; Marsilius Cognatus; Montalto, chapter 27; and Guaineri, treatise 3, chapter 2. Magninus, part 3, chapter 5, gives the reason: it cools and dries the body and consumes the spirits. He therefore advises all those of a cold, dry constitution to beware of it and avoid it as a mortal enemy.[2586]
Jachinus in 9. Rasis cap. 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, [2587]and so dryed himself with chamber-work, that he became in short space from melancholy, mad: he cured him by moystening remedies. The like example I finde in Lælius à Fonte Eugubinus, consult. 129. of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad. Reade in him the story at large.	Jacchinus, chapter 15 on book 9 of Rhazes, assigns the same cause. He gives the example of a patient who married a young wife in a hot summer and dried himself out so much with bedroom work that he passed in a short time from melancholy into madness; Jacchinus cured him with moistening remedies. I find a similar example in Laelius a Fonte Eugubinus, consultation 129, of a Venetian gentleman who, for the same reason, first became melancholy and then mad. Read the full story there.

[2583] **Burton.** c. “Quæ à coitu exacerbantur.” Which are aggravated by intercourse.

[2584] **Burton.** d. “Superfluum coitum causam ponunt.” They identify excessive intercourse as a cause.

[2585] **Burton.** e. “Exsiccat corpus, spiritus consumit, &c. caveant ab hoc sicci, velut inimico mortali.” It dries the body, consumes the spirits, and so forth; those of a dry constitution should beware of it as of a deadly enemy.

[2586] **Editor.** Cooling, drying and consuming the spirits are terms of humoral physiology. The opposite claims about abstinence and excess are consistent with Burton’s recurrent argument that either extreme can be harmful. Avicenna’s compressed “2, 3” locator is retained pending collation.

[2587] **Burton.** f. “Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus.” So dried out that he passed straight from melancholy into madness; he was cured by moistening remedies.

Original text 1651	Modern English
Any other evacuation stopped, will cause it, as well as these above named, be it bile, [2588]ulcer, issue, &c. Hercules de Saxonia, lib. 1. c. 16. and Gordonius, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, Lucida habuit mentis intervalla, was well; but when it was stopped, Rediit melancholia, his melancholy fit seized on him again.	Stopping any other discharge will cause it, just as with those already named, whether from a boil, ulcer, drainage sore or the like. Hercules de Saxonia, book 1, chapter 16, and Bernard of Gordon confirm this from experience.[2589] They saw someone wounded in the head who, while the sore remained open, "had lucid intervals"—was well; but when it was closed, "melancholy returned": his melancholy fit seized him again.
Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. [2590]Baths dry too much, if used in excess, be they natural or artificial, and offend extream hot, or cold; one dries, the other refrigerates overmuch.[2591] Montanus, consil. 137. saith, They over-heat the Liver. Joh. Struthius, Stigmat. artis, l. 4. c 9. contends, [2592]That if one stay longer then ordinary at the Bath, go in too oft, or at unseasonable times, he putrifies the humors in his body.	Artificial evacuations have much the same effect when used at unsuitable times or to excess: sweat baths, bathing, bloodletting and purging. Baths, whether natural or artificial, dry the body too much if used excessively, and do harm when extremely hot or cold: the one dries too much, the other cools too much. Montanus, consultation 137, says they overheat the liver. Johannes Struthius, Stigmat. artis, book 4, chapter 9, argues that staying longer than usual in the bath, bathing too often or at unsuitable times putrefies the body's humours.[2593]

[2588] **Burton.** g. "Ex cauterio & ulcere exsiccato." From a cautery sore and a dried-up ulcer.

[2589] **Editor.** "Bile" here is the older spelling of boil, as the following ulcer and the marginal cautery reference make clear. An "issue" can be an artificially maintained drainage sore. Burton's Latin says "lucid intervals," a more qualified claim than the following English "was well"; both are preserved.

[2590] **Burton.** h. "Gord. c. 10. lib. 1. Discommends cold Baths as noxious." Gordon, book 1, chapter 10: he condemns cold baths as harmful.

[2591] **Burton.** i. "Siccum reddunt corpus." They make the body dry. Its printed body letter is not clear; the note is attached to the drying effect.

[2592] **Burton.** k. "Si quis longius moretur in iis, aut nimis frequenter, aut importune utatur, humores putrefacit." If someone stays in them too long, or uses them too frequently or at an unsuitable time, he putrefies the humours.

[2593] **Editor.** "Hot houses" are heated bathing or sweating rooms. Natural baths may mean mineral or thermal springs, artificial baths prepared ones. The likely reference behind Stigmat. artis is Sphygmicae artis libri V (1555), catalogued under Josephus Struthius, or Józef Struś. The catalogue confirms the title and author, not the bathing passage in book 4, chapter 9. Burton's Joh. and Stigmat. are retained pending direct collation.

Original text 1651	Modern English
To this purpose writes Magninus, l. 3. c. 5. Guianerius, Tract. 15. c. 21. utterly disallows all hot baths in melancholy adust. [2594]I saw (saith he) a man that labored of the Gout, who to be freed of his malady, came to the Bath, and was instantly cured of his disease, but got another worse, and that was Madness. But this judgment varies as the humor doth, in hot or cold: Baths may be good for one melancholy man, bad for another; that which will cure it in this party, may cause it in a second.	Magninus, book 3, chapter 5, writes to the same effect. Guaineri, treatise 15, chapter 21, rejects all hot baths for burnt melancholy. "I saw," he says, "a man suffering from gout who came to the baths to escape his illness and was immediately cured of it, but acquired something worse: madness." This judgement, however, varies with the humour, according to whether it is hot or cold. Baths may benefit one melancholy person and harm another; what cures the condition in one may cause it in someone else.[2595]
Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when the humors heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them:	Neglecting bloodletting can often do much harm to the body when there is an obvious excess of corrupt humours and melancholy blood. When the humours heat and boil, if bloodletting is not used in time, those so inflamed are in great danger of going mad. But when used without judgement, at an unsuitable time or to excess, it does just as much harm by cooling the body and dulling and consuming the spirits.

[2594] **Burton.** l. "Ego anno superiore, quandam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, & de gutta liberatus, maniacus factus est." Last year I saw a gouty person with an overheated constitution who went to the baths to be freed of gout; freed of gout, he became mad. Printed quandam is retained.

[2595] **Editor.** "Adust" means burnt or scorched: melancholy conceived as altered by excessive heat. The cure described as moistening or drying is therefore relative to the patient's presumed humour, not a uniform rule for all melancholy.

Original text 1651	Modern English
Source page 80–81 As Joh. [2596]Curio in his 10. Chapter, well reprehends, such kinde of letting blood doth more hurt then good: [2597]The humors rage much more then they did before, and is so far from avoyding melancholy, that it increaseth it, and weakeneth the sight. [2598]Prosper Calenus observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as [2599]Leonartus Jachinus speaks out of his own experience, [2600]The blood is much blacker to many men after their letting of blood, then it was at first.	As Johannes Curio rightly objects in his tenth chapter, such bloodletting does more harm than good: the humours rage much more than before, and it is so far from preventing melancholy that it increases it and weakens the sight. Prosper Calenus makes the same observation about all bloodletting unless a very good diet is followed afterwards. Indeed, as Leonartus Jacchinus says from his own experience, many people's blood is much blacker after bloodletting than it was at first.

[2596] **Burton.** m. "On Schola Salernitana." On the Salernitan School. The unlettered marginal heading just above reads "Phlebotomy."

[2597] **Burton.** n. "Calefactio & ebullitio per venæ incisionem, magis sæpe incitatur & augetur, majore impetu humores per corpus discurrunt." Heat and boiling are often further provoked and increased by opening a vein; the humours rush through the body with greater force.

[2598] **Burton.** o. "Lib. de flatulenta Melancholia. Frequens sanguinis missio corpus extenuat." On Flatulent Melancholy. Frequent bloodletting wastes the body.

[2599] **Burton.** p. "In 9 Rhasis. atram bilem parit, & visum debilitat." On book 9 of Rhazes. It produces black bile and weakens the sight.

[2600] **Burton.** q. "Multo nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio." After some days the blood appears much blacker than it was at first.

Original text 1651	Modern English
Source page 81 For this cause belike Salust. Salvinianus, l. 2. c. 1. will admit or hear of no blood-letting at all in this Disease, except it be manifest, it proceed from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, [2601]and found by long experience, that this kinde of evacuation, either in head, arm, or any other part, did more harm then good.	For this reason, presumably, Salustius Salvinianus, book 2, chapter 1, will not allow or hear of any bloodletting in this disease unless it plainly proceeds from blood. He was, as appears from his own words there, in charge of a hospital for the insane, and found by long experience that this kind of evacuation, whether from the head, arm or any other part, did more harm than good.[2602]
To this opinion of his, [2603]Felix Plater is quite opposite, Though some wink at, disallow, and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had been twenty, nay, sixty times let blood, and to live happily after it. It was an ordinary thing of old, in Galens time, to take at once from such men six pound of blood, which now we dare scarce take in ounces: sed viderint medici, great Books are written of this subject.	Felix Plater takes the opposite view: “Though some look askance at, reject and entirely oppose all bloodletting for melancholy, I have found through long experience that countless people have been saved by it after being bled twenty, indeed sixty times, and have lived happily afterwards.” In the old days, in Galen’s time, it was usual to take six pounds of blood from such people at once, when now we scarcely dare take ounces. “But let the physicians look to that”: great books have been written on the subject.[2604]

[2601] **Burton.** r. “Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia observavi in proprio Xenodochio, quod desipientes ex Phlebotomia magis læduntur, & magis desipiunt, & melancholici sæpe fiunt inde pejores.” I do not approve of those who teach that the forehead vein should be opened in madness, because this weakens the spirit. Through long experience in my own hospital I have observed that mad people are harmed more by bloodletting and become more deranged, and that melancholics are often made worse by it.

[2602] **Editor.** The printed Salvinianus refers to the physician usually cited as Salvianus. His quoted Latin distinguishes his own hospital observations from the practice he criticises. “From blood” refers to the classification of melancholy by its bodily source, not simply to blood being present.

[2603] **Burton.** Asterisk. “De mentis alienat. cap. 3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesies, sexagies venas tundendo, &c.” On Mental Derangement, chapter 3. Although I know many have disapproved of it, long observation has shown me countless people cured in this way, by opening their veins twenty, sixty times, and so forth. Printed vigesies and sexagies are retained.

[2604] **Editor.** Burton gives incompatible experiential claims from Salvianus and Plater, then leaves the dispute to physicians. The printed “wink at” is contextually oppositional alongside “disallow” and “contradict”; “look askance at” preserves that force. The historical quantities are left in their original units, not converted into modern treatment instructions.

Original text 1651	Modern English
Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it [2605]weakneth their strength, saith Fuchsius, l. 2. sect. 2. c. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.	When corrupt humours abound, omitting purging upwards and downwards may be harmful. Yet, as in the previous case, purging that is excessive, too frequent or too violent weakens their strength, says Fuchs, book 2, section 2, chapter 17. Even if they are strong and can bear the medicine, it still brings them into a bad bodily condition: they make their bodies no better than apothecaries' shops, and this disease and similar infirmities must inevitably follow.[2606]

[2605] **Burton.** s. "Vires debilitat." It weakens the strength.

[2606] **Editor.** Purging "upward and downward" means inducing vomiting and bowel evacuation. An "ill habit" here is an unhealthy bodily constitution, not merely a repeated behaviour. The apothecary-shop image mocks a body continually filled with medicines.

Original text 1651	Modern English
Subsect. 5. **Bad Air a cause of Melancholy.**	**Subsection 5** **Bad air as a cause of melancholy**
Air is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [2607]If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it, Lib. 1. c. 49. Avicenna, lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus, &c.	Air is a very important cause of this or any other disease, since through breathing it is continually drawn into our bodies and their innermost parts. If impure and foggy, it depresses the spirits and causes disease by infecting the heart, as Paulus says, book 1, chapter 49; so do Avicenna, book 1; Galen, On Preserving Health; Mercurialis; Montalto and others.[2608]
[2609]Fernelius saith, A thick air thickneth the blood and humors. [2610]Lemnius reckons up two main things most profitable, and most pernitious to our bodies; Air, and Diet: And this peculiar Disease, nothing sooner causeth ([2611]Jobertus holds) then the air wherein we breathe and live. [2612]Such as is the air, such be our spirits; and as our spirits, such are our humors. It offends commonly if it be too [2613]hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air.	Fernel says that thick air thickens the blood and humours. Lemnius identifies two principal things capable of doing our bodies the greatest good and the greatest harm: air and diet. Nothing, Joubert holds, more readily causes this particular disease than the air in which we breathe and live. As the air is, so are our spirits; as our spirits are, so are our humours. Air commonly harms us if it is too hot and dry, thick, sooty, cloudy, blustering or stormy.

[2607] **Burton.** t. “Impurus aër spiritus dejicit, infecto corde gignit morbos.” Impure air depresses the spirits and, by infecting the heart, produces diseases.

[2608] **Editor.** Air acts in this account through the heart, spirits, blood and humours. “Infection” is used in the older sense of corruption or harmful alteration; the explanation does not assume a modern germ theory. Paulus is Paul of Aegina.

[2609] **Burton.** u. “Sanguinem densat, & humores, P. 1. c. 13.” It thickens the blood and humours. Pathology, book 1, chapter 13.

[2610] **Burton.** x. “Lib. 3. cap. 3.” Book 3, chapter 3.

[2611] **Burton.** y. “Lib. de quartana. Ex aëre ambiente contrahitur humor melancholicus.” On Quartan Fever. Melancholy humour is contracted from the surrounding air.

[2612] **Burton.** Asterisk. “Qualis aër, talis spiritus: & cujusmodi spiritus, humores.” As the air is, so is the spirit; and as the spirit is, so are the humours.

[2613] **Burton.** z. “Ælianus Montaltus, c. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.” Aelianus Montalto, chapter 11: hot and dry; cold and dry; marshy; thick.

Original text 1651	Modern English
Bodine in his fifth Book, De repub. cap. 1, 5. of his Method of History, proves that hot Countries are most troubled with Melancholy, and that there are therefore in Spain, Africk, and Asia minor, great numbers of mad men, insomuch, That they are compelled in all Cities of note, to build peculiar Hospitals for them. Leo [2614]Afer, lib. 3. de Fessa urbe, Ortelius and Zwinger, confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets.	Bodin, in his Republic, book 5, chapter 1, and in chapter 5 of his Method of History, demonstrates that hot countries suffer most from melancholy. Consequently, Spain, Africa and Asia Minor have great numbers of mad people, so many that every important city is obliged to build special hospitals for them. Leo Africanus, book 3 on the city of Fez, Ortelius and Zwinger confirm as much. They are generally so irritable in their speech that scarcely two words of ordinary conversation pass without abuse or scolding, and they frequently quarrel in the streets.[2615]
Source page 81–82 [2616]Gordonius will have every man take notice of it: Note this (saith he) that in hot Countries it is far more familiar then in cold. Although this we have now said be not continually so, for as [2617]Acosta truly saith, under the Æquator it self, is a most temperate habitation, wholsom air, a Paradise of pleasure: The leaves ever green, cooling showres.	Bernard of Gordon wants everyone to take notice: “Observe,” he says, “that it is much more common in hot countries than in cold.” Yet what we have just said is not always so, for, as Acosta truly says, even beneath the equator itself there are places with a most temperate climate and wholesome air, a paradise of delight: leaves always green, cooling showers.[2618]

[2614] **Burton.** a. “Multa hic in Xenodochiis fanaticorum millia quæ strictissime catenata servantur.” Here in hospitals are many thousands of mad people, kept most closely chained. The marginal note continues at the foot of printed page 81.

[2615] **Editor.** Burton’s broad claims about national temperaments follow a climatic theory linking heat to anger and mental disorder. “Peculiar” hospitals means establishments specifically for these patients. His confident “proves” and the reported numbers are retained as assertions of the cited writers; they have not been established as a demographic account.

[2616] **Burton.** b. “Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tardè.” Book of Medicine, part 2, chapter 19. Understand that madness often occurs in hot regions, but rarely in cold ones.

[2617] **Burton.** c. “Lib. 2.” Book 2.

[2618] **Editor.** Acosta, Natural and Moral History of the Indies, book 2, especially chapters 9–14, challenges the belief that the tropical zone must be unbearably hot and explains the moderating effects of rain, winds and local conditions. Burton’s exception matters: latitude alone does not determine his account of harmful heat.

Original text 1651	Modern English
Source page 82 But it holds in such as are intemperately hot, as [2619]Johannes à Meggen, found in Cyprus, others in Malta, Apulia, and the [2620]Holy Land, where at some seasons of the yeer is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed; insomuch, that many Pilgrims going barefoot for devotion sake, from Joppa to Jerusalem upon the hot sands, often run mad, or else quite overwhelmed with sand, profundis arenis, as in many parts of Africk, Arabia Deserta, Bactriana, now Charassan, when the West wind blows [2621]Involuti arenis transeuntes necantur.	But it does hold for places of excessive heat, as Johannes a Meggen found in Cyprus, and others in Malta, Apulia and the Holy Land. At certain seasons there is nothing but dust: the rivers dried up, the air scorching, the earth ablaze. Many pilgrims walking barefoot out of devotion over the hot sands from Joppa to Jerusalem often go mad, or are completely overwhelmed by sand, “in deep sands,” as happens in many parts of Africa, Arabia Deserta and Bactriana, now Charassan: when the west wind blows, “travellers are engulfed in sand and killed.”[2622]
[2623]Hercules de Saxonia a Professor in Venice, gives this cause, why so many Venetian women are melancholy, Quod diù sub sole degant, they tarry too long in the Sun. Montanus, consil. 21. amongst other causes assigns this; Why that Jew his Patient was mad, Quod tam multum exposuit se calori & frigori: He exposed himself so much to heat and cold.	Hercules de Saxonia, a professor in Venice, gives this reason for so many Venetian women being melancholy: “because they spend a long time in the sun”—they remain in the sun too long. Montanus, consultation 21, gives this among the reasons why his Jewish patient was mad: “because he exposed himself so much to heat and cold”—he exposed himself so much to heat and cold.

[2619] **Burton.** d. “Hodopericon, cap. 7.” Journey, chapter 7.

[2620] **Burton.** Asterisk. “Apulia æstivo calore maxime fervet, ita ut ante finem Maii pene exusta sit.” Apulia burns with the greatest summer heat, so that it is almost scorched up before the end of May. The note concerns Apulia although its printed body asterisk precedes Holy Land.

[2621] **Burton.** Asterisk. “Maginus Pers.” Magini, on Persia; the abbreviation is retained.

[2622] **Editor.** Joppa is Jaffa. Arabia Deserta names the Arabian desert interior. “Bactriana, now Charassan” compresses ancient Bactria and the later region of Khorasan; the modern text keeps Charassan rather than silently equating their boundaries. The desert burial report and its geographical grouping require collation with Magini.

[2623] **Burton.** e. “Pantheo seu Pract. med. l. 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.” Pantheon, or Medical Practice, book 1, chapter 16. Venetian women who spend a long time in the sun sometimes become melancholy.

Original text 1651	Modern English
And for that reason in Venice, there is little stirring in those brick paved streets in Summer about noon, they are most part then asleep: As they are likewise in the great Mogors Countries, and all over the East Indies. At Aden in Arabia, as [2624]Lodovicus Vertomannus relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in Ormus, like cattle in a Pasture, people of all sorts lie up to the chin in water all day long.	For that reason there is little movement in Venice's brick-paved streets around noon in summer: most people are then asleep, as they are in the Great Mughal's territories and throughout the East Indies. At Aden in Arabia, as Ludovico di Varthema relates in his travels, markets are held at night to avoid the extreme heat. In Hormuz, people of every sort lie in water up to their chins all day, like cattle in a pasture.[2625]
At Braga in Portugal; Burgos in Castile; Messina in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the Sun beams. The Turks wear great Turbants ad fugandos solis radios, to refract the Sun beams; and much inconvenience, that hot air of Bantam in Java, yields to our men, that sojourn there for traffick; where it is so hot, [2626]that they that are sick of the Pox, lie commonly bleaching in the Sun, to dry up their sores.	At Braga in Portugal, Burgos in Castile and Messina in Sicily, and throughout Spain and Italy, streets are mostly narrow to keep out the sun's rays. The Turks wear large turbans "to ward off the sun's rays"—to deflect the sunlight. The hot air of Bantam in Java causes our men staying there to trade great discomfort. It is so hot that people suffering from the pox commonly lie bleaching in the sun to dry their sores.[2627]

[2624] **Burton.** f. "Navig. lib. 2. cap. 4. commercia nocte, hora secunda ob nimios, qui sæviunt interdiu æstus exercent." Travels, book 2, chapter 4. They conduct trade at the second hour of the night because of the excessive heats that rage during the day.

[2625] **Editor.** The Great Mogor is the Mughal ruler. Ormus is Hormuz. These are travel reports gathered as examples of adapting daily life to heat; their details, including the all-day immersion, remain attributed claims pending collation with Varthema.

[2626] **Burton.** g. "Morbo Gallico laborantes, exponunt ad solem ut morbos exsiccent." Those suffering from the French disease expose themselves to the sun to dry up their ailments.

[2627] **Editor.** The marginal Morbus Gallicus, "French disease," identifies the pox here as syphilis. "Bleaching" suggests lying exposed to the sun; the asserted purpose is to dry sores. "Traffick" means trade. Bantam is the historic trading centre in western Java.

Original text 1651	Modern English
Such a complaint I read of those Isles of Cape Verdo, fourteen degrees from the Æquator, they do malè audire: [2628]One calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardiest men are offended with this heat, and stiffest clowns cannot resist it, as Constantine affirms, Agricult. l. 2. c. 45.	I read a similar complaint about the Cape Verde islands, fourteen degrees from the equator: “they have a bad reputation.” One writer calls them the world’s unhealthiest climate because of the diarrhoea, fevers, frenzies and burning fevers that commonly attack sailors who call there, all attributed to the air’s excessive heat. This heat harms even the hardiest men, and the toughest labourers cannot withstand it, as Constantine affirms, Agriculture, book 2, chapter 45.[2629]
They that are naturally born in such air, may not [2630]endure it, as Niger records of some part of Mesopotamia, now called Diarbecha: Quibusdam in locis sævienti æstui adeo subjecta est, ut pleræque animalia fervore solis & cœli extinguantur, ’tis so hot there in some places, that men of the Country and Cattle are killed with it: And [2631]Adricomius of Arabia felix, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at some times cannot abide it, much less weaklings and strangers.	Even those born in such a climate may be unable to bear it, as Niger records of a part of Mesopotamia now called Diarbecha: “In some places it is so exposed to raging heat that most living creatures are killed by the burning sun and sky.” It is so hot in some places that local people and cattle die of it. Adricomius says of Arabia Felix that, because of the myrrh, frankincense and hot spices growing there, the air is so harmful to the brain that at times even the inhabitants cannot endure it, much less the weak and strangers.[2632]

[2628] **Burton.** Asterisk. “Sir Richard Hawkins in his Observations, sect. 13.”

[2629] **Editor.** Fluxes are discharges from the bowels, commonly diarrhoea or dysentery; calentures are burning fevers described especially in hot-country and maritime accounts. “Clowns” means country labourers. Hawkins, Observations section 13 (1847 reprint, pp. 45–46), reports illness on two visits and places the islands within fourteen degrees of the equator. He calls the climate one of the worst, where Burton makes it the worst; Hawkins also blames the cold breeze meeting bodies heated by the sun. Burton’s compressed claim and latitude are retained.

[2630] **Burton.** h. “Hippocrates, 3. Aphorismorum idem ait.” Hippocrates says the same in book 3 of the Aphorisms; no individual aphorism is specified.

[2631] **Burton.** Asterisk. “Idem Maginus in Persia.” Magini says the same of Persia. This marginal item follows the Mesopotamia passage; the next asterisk in the body is before Adricomius. The sequence is retained without silently assigning a new source.

[2632] **Editor.** Diarbecha denotes the Diyarbakır region in Burton’s geographical vocabulary; Arabia Felix denotes southern Arabia. “Hot” spices are classified by their supposed bodily qualities. The asterisked Magini and Holy Land references are not precisely aligned with their subjects in the body; the Burton notes record the printed sequence.

Original text 1651	Modern English
[2633]Amatus Lusitanus, cent. 1. curat. 45. reports of a young maid, that was one Vincent a Curriers daughter, some thirteen yeers of age, that would wash her hair in the heat of the day (in July) and so let it dry in the Sun, [2634]to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made her self mad.	Amatus Lusitanus, first hundred case histories, case 45, tells of a girl of about thirteen, the daughter of a leather dresser named Vincent, who would wash her hair in the heat of the day in July, then let it dry in the sun to turn it golden. But by staying in the heat too long she inflamed her head and drove herself mad.[2635]
Source page 83 Cold air in the other extream, is almost as bad as hot, and so doth Montaltus esteem of it, c. 11. if it be dry withal. In those Northern Countries, the people are therefore generally dull, heavy, and many witches, which (as I have before quoted) Saxo Grammaticus, Olaus, Baptista Porta ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: For which cause [2636]Mercurius Britannicus belike, puts melancholy men to inhabit just under the Pole.	At the other extreme, cold air is almost as bad as hot, and Montaltus judges it so in chapter 11, if it is dry as well. In those northern countries the people are therefore generally dull and sluggish, and many are witches—a condition that Saxo Grammaticus, Olaus and Giambattista della Porta attribute to melancholy, as I have already quoted.[2637] But these cold climates are more subject to natural melancholy, which is cold and dry, than to this artificial kind. That is presumably why Mercurius Britannicus places melancholy people immediately beneath the Pole.[2638]

[2633] **Burton.** Asterisk. “Descrip. Ter. sanctæ.” Description of the Holy Land. The title belongs with Adricomius in the preceding sentence, though the following body asterisk stands before Amatus Lusitanus. The printed placement is disclosed here.

[2634] **Burton.** i. “Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.” When she stayed a long time in the sun’s rays, with the sun in Leo, to make her hair golden, she fell into madness.

[2635] **Editor.** A currier dresses and finishes leather. Yellow hair means golden or blond hair; the Latin margin adds that the sun was in Leo. Burton presents this as a heat-induced case, but the narrative and causal explanation remain those of his cited medical source. The body’s asterisk before Amatus has no clearly corresponding reference to him in the margin.

[2636] **Burton.** 83 k: Mundus alter & idem, seu Terra Australis incognita. “Another World and Yet the Same, or the Unknown Southern Land.”

[2637] **Editor.** “Natural” melancholy is the cold, dry black bile of the humoral system; the “artificial” kind is altered or burnt humour. Burton’s claims about northern peoples and witchcraft belong to the climatic and medical explanations he is collecting.

[2638] **Editor.** Mercurius Britannicus is the pseudonym used for Joseph Hall’s Mundus alter et idem, a satirical imaginary voyage, catalogued by the Folger as published around 1605. The polar inhabitants belong to literary satire. The precise passage remains to be collated.

Original text 1651	Modern English
The worst of the three is a [2639]thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhils, Draughts, Sinks, where any carkasses, or carrion lies, or from whence any stinking fulsom smell comes: Galen, Avicenna, Mercurialis, new and old Physicians, hold that such air is unwholsom, and ingenders melancholy, plagues, and what not?	The worst of the three is thick, cloudy, misty, foggy air, or air that comes from fens, marshy ground, lakes, dunghills, privies and drains, wherever carcasses or carrion lie, or from any source of a foul, disgusting smell. Galen, Avicenna and Mercurialis, physicians ancient and modern, hold that such air is unhealthy and breeds melancholy, plagues and what not?
[2640]Alexandreta an haven town in the Mediterranean Sea, Saint John de Ullua, an haven in Nova-hispania, are much condemned for a bad air, so as Durazzo in Albania, Lituania, Ditmarsh, Pomptinæ paludes in Italy, the territories about Pisa, Ferrara, &c. Rumny Marsh with us; the Hundreds in Essex, the Fens in Lincolnshire.	Alexandretta, a port on the Mediterranean, and San Juan de Ulúa, a harbour in New Spain, are much condemned for their bad air, as are Durrës in Albania, Lithuania, Dithmarschen, the Pontine Marshes in Italy, the areas around Pisa and Ferrara, and so on; and here, Romney Marsh, the Essex Hundreds and the Lincolnshire Fens.[2641]
Cardan de rerum varietate, l. 17. c. 96. findes fault with the sight of those rich, and most populous Cities in the Low-Countries, as Bruges, Gant, Amsterdam, Leyden, Utrick, &c. the air is bad; and so at Stockholm in Sweden; Regium in Italy, Salisbury with us, Hull and Lin: They may be commodious for navigation, this new kinde of fortification, and many other good necessary uses; but are they so wholsom?	Cardano, On the Variety of Things, book 17, chapter 96, finds fault with the location of those rich and densely populated cities in the Low Countries—Bruges, Ghent, Amsterdam, Leiden, Utrecht and others. The air is bad there, and likewise at Stockholm in Sweden, Regium in Italy, and Salisbury, Hull and Lynn here.[2642] They may be convenient for navigation, this new kind of fortification, and many other useful and necessary purposes; but are they equally healthy?

[2639] **Burton.** 83 l: Crassus & turbidus aër, tristem efficit animam. “Thick and murky air makes the soul sad.”

[2640] **Burton.** 83 m: Commonly called Scandarune in Asia minor.

[2641] **Editor.** Alexandretta is now İskenderun; San Juan de Ulúa is at Veracruz, Mexico, in the former Spanish territory of New Spain. Dithmarschen is a North Sea coastal region. “Hundreds” are territorial divisions; Burton has the low-lying Essex districts in view. His grouping reflects the association of marshes and foul air with disease.

[2642] **Editor.** “Sight” means site or location. Regium is retained because the specific Italian place intended has not been securely established here. Lin is Lynn, now King’s Lynn. Burton contrasts commercial and defensive advantages with the supposed health effects of a site.

Original text 1651	Modern English
Old Rome hath descended from the hills, to the valley, 'tis the site of most of our new Cities, and held best to build in Plains, to take the opportunity of Rivers. Leander Albertus pleads hard for the air, and site of Venice, though the black Moorish Lands appear at every low water, the Sea, Fire, and Smoke (as he thinks) qualifie the air: And [2643]some suppose, that a thick foggy air helps the memory, as in them of Pisa in Italy; and our Cambden out of Plato, commends the site of Cambridg, because it is so neer the Fens.	Old Rome has descended from the hills into the valley. That is where most of our new cities stand, and building on plains is considered best, to take advantage of rivers. Leandro Alberti strongly defends the air and situation of Venice: although black marshland appears at every low tide, the sea, fire and smoke, he thinks, temper the air. Some even suppose that thick, foggy air helps the memory, as among the people of Pisa in Italy; and our Camden, drawing on Plato, commends Cambridge's situation because it is so near the Fens.
But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and sluttishness, immund, and sordid maner of life, suffer their air to putrifie, and themselves to be choked up? Many Cities in Turky do malè audire in this kinde: Constantinople it self, where commonly Carrion lies in the street. Some finde the same fault in Spain, even in Madrit, the Kings seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.	But whatever the situation of such places, how can we excuse people who have a delightful setting, pleasant air and everything nature can provide, yet through their own filth and slovenliness, their foul and sordid way of life, let their air become putrid and themselves be choked? Many Turkish cities "have a bad reputation" in this respect, including Constantinople itself, where carrion commonly lies in the street. Some find the same fault in Spain, even in Madrid, the king's residence: excellent air and a pleasant situation, but slovenly inhabitants and dirty streets.

[2643] **Burton.** 83 n: Atlas Geographicus memoria valent Pisani, quod crassiore fruantur aëre. "Geographical Atlas: the Pisans excel in memory because they enjoy thicker air."

Original text 1651	Modern English
A troublesom tempestuous air, is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, Cœlum visu fœdum, [2644]Polydor calls it a filthy sky, & in quo facile generantur nubes; as Tullies brother Quintus wrote to him in Rome, being then Questor in Britain.	Troublesome, stormy air is as bad as impure air: rough and foul weather, violent winds, cloudy, dark days, as we commonly have here. “A sky foul to look at”—Polydore calls it a filthy sky—“and one in which clouds readily form,” as Cicero’s brother Quintus wrote to him in Rome while serving as quaestor in Britain.[2645]
[2646]In a thick and cloudy air (saith Lemnius) men are tetrick, sad, and peevish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kinde of alacrity in mens mindes; it chears up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was [2647]Virgils experiment of old,	In thick and cloudy air, says Lemnius, people are gloomy, sad and peevish. But if the west winds blow and there is calm or a fine, sunny day, a certain liveliness enters their minds: it cheers people and animals alike. In turbulent, rough, cloudy, stormy weather, however, people are sad, sluggish and deeply dejected, angry, irritable, dull and melancholy. This was Virgil’s observation long ago:
Source page 84 Verum ubi tempestas, & cœli mobilis humor Mutavere vices, & Jupiter humidus Austro, Vertuntur species animorum, & pectore motus Concipiunt alios——	But when the weather and the sky’s shifting moisture Have changed their course, and Jupiter is wet with the south wind, The dispositions of minds change, and in the breast They conceive new impulses…[2648]

[2644] **Burton.** 83 o: Lib. 1. hist. “History, book 1.”

[2645] **Editor.** Polydor is Polydore Vergil; Tully is Marcus Tullius Cicero. Polydore’s English History 1.14 describes thick air in which clouds, rain and winds gather. Compare Cicero, Tusculan Disputations 1.19.43, on the atmosphere generally, not British weather. Neither supplies Burton’s entire quotation or verifies the attributed letter from Quintus. Caesar, Gallic War 5.24, names Quintus Cicero among legion commanders and Marcus Crassus as quaestor; Burton’s designation remains unsupported here. Lemnius’s margin mentions an east wind and Zephyr, while the body gives only western winds.

[2646] **Burton.** 83, unlettered continuation beneath o: lib. 2. cap. 41. Aura densa ac caliginosa tetrici homines existunt, & subtristes, & cap. 3. flante subsolano & Zephyro, maxima in mentibus hominum alacritas existit, mentisque erectio ubi cœlum solis splendore nitescit. Maxima dejectio mœrorque siquando aura caliginosa est. “Book 2, chapter 41: in thick and murky air people become gloomy and somewhat sad; and chapter 3: when the east wind and Zephyr blow, great liveliness and an uplifting of mind arise in people, when the sky shines with sunlight. Great dejection and sadness arise whenever the air is murky.”

[2647] **Burton.** 83 p: Geor. “Georgics.”

[2648] **Editor.** Virgil, Georgics 1.417–422, abridged and altered. Burton has vices, humidus Austro and pectore where the consulted Latin text has vias, uvidus austris and pectora; he also omits intervening material. The translation follows his printed version. Jupiter here figures the sky or weather. Burton’s own English verse follows and is retained separately.

Original text 1651	Modern English
But when the face of Heaven changed is To tempests, rain, from season fair: Our mindes are altered, and in our brests Forthwith some new conceipts appear.	But when the face of heaven turns From fair weather to storms and rain, Our minds are altered, and at once New thoughts appear within our breasts.
And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? [2649]Gelidum contristat Aquarius annum: The time requires, and the Autumn breeds it; Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds, [2650]They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest.	And who does not feel the weather approaching at one conjunction of the planets or another—disturbed in foul weather, dull and heavy in such stormy seasons? "Aquarius saddens the chilly year."[2651] The season calls for it, and autumn breeds it; winter is much the same—ugly, foul, squalid. The air acts on everyone, more or less, but especially on those who are melancholy or inclined to it. As Lemnius holds, they are most affected, and those already mad rave outright during a storm or as one approaches.
Besides, the devil many times takes his opportunity of such storms, and when the humors by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls: as the Sea waves, so are the spirits and humors in our bodies, tossed with tempestuous winds and storms.	Besides, the devil often takes advantage of such storms: when the air stirs the humours, he enters with them, agitates our spirits and torments our souls. Like the sea's waves, the spirits and humours in our bodies are tossed by stormy winds and tempests.[2652]

[2649] **Burton.** 84 q: Hor. "Horace."

[2650] **Burton.** 84 r: Mens quibus vacillat, ab aëre cito offenduntur, & multi insani apud Belgas ante tempestates sæviunt, aliter quieti. Spiritus quoque aëris & mali genii aliquando se tempestatibus ingerunt, & menti humanæ se latenter insinuant, eamque vexant, exagitant, & ut fluctus marini, humanum corpus ventis agitatur. "Those whose minds are unstable are quickly affected by the air, and many mad people among the Netherlanders rage before storms, though otherwise quiet. Spirits of the air and evil demons sometimes enter storms and secretly insinuate themselves into the human mind, tormenting and agitating it; and like the sea's waves, the human body is stirred by the winds."

[2651] **Editor.** Horace, Satires 1.1.36, adapted: the consulted text has inversum, "turned" or "changed," rather than Burton's gelidum, "chilly." Aquarius marks the wintry part of the year.

[2652] **Editor.** The account combines bodily spirits and humours with demons or spirits of the air. These are distinct senses of "spirits," both retained in the passage.

Original text 1651	Modern English
To such as are melancholy therefore, Montanus, consil. 24. will have tempestuous and rough air to be avoided, and consil. 27. all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius, l. 3. c. 3. discommends the South and Eastern winds, commends the North. Montanus, consil. 31. [2653]Will not any windows to be opened in the night. Consil. 229. & consil. 230. he discommends especially the South wind, and nocturnal air:	Montanus therefore advises melancholy people, in consultation 24, to avoid rough and stormy air; in consultation 27, all night air; and to walk outdoors only on a pleasant day. Lemnius, book 3, chapter 3, disapproves of south and east winds and commends the north. Montanus, consultation 31, will have no windows opened at night. In consultations 229 and 230 he particularly disapproves of the south wind and night air.
So doth [2654]Plutarch, The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, Ætius, l. 3. à c. 171. ad 175. Oribasius, à c. 1. ad 22. Avicen. l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123. to the 12, &c.	So does Plutarch: night and darkness make people sad; so do underground vaults and dark dwellings in caves and rocks. Deserted places cause melancholy in an instant, especially in those unused to them. Read further about air in Hippocrates; Aëtius, book 3, chapters 171–175; Oribasius, chapters 1–22; and Avicenna, Canon, book 1, fen 2, doctrine 2, fen 1, "chapter 123 to the 12," and so forth.[2655]

[2653] **Burton.** 84 s: Aër noctu densatur, & cogit mœstitiam. "Air thickens at night and induces sadness."

[2654] **Burton.** 84 t: Lib. de Iside & Osyride. "The book On Isis and Osiris."

[2655] **Editor.** The Avicenna citation is internally unclear as printed: "c. 123. to the 12." It has not been silently repaired. Fen is a major division of the Canon. No book number is supplied for Oribasius in this passage.

Original text 1651	Modern English
Subsect. 6. **Immoderate exercise a cause, and how. Solitariness, Idleness.**	**Subsection 6** **Excessive exercise as a cause, and how it acts. Solitude and idleness.**
Nothing so good, but it may be abused: Nothing better then Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or overmuch. Fernelius out of Galen, Path. lib. 1. c. 16. saith, [2656]That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humors which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so inraged, diversly affect, and trouble the body and minde.	Nothing is so good that it cannot be misused. Nothing is better than exercise, taken at the right time, for preserving the body; nothing worse when it is ill-timed, violent or excessive. Fernel, citing Galen in his Pathology, book 1, chapter 16, says that excessive exercise and exhaustion consume the spirits and bodily substance and chill the body. They stir up and inflame humours that nature would otherwise have processed and expelled; once inflamed, these affect and disturb body and mind in various ways.[2657]

[2656] **Burton.** 84 u: Multa defatigatio, spiritus, viriumque substantiam exhaurit, & corpus refrigerat. Humores corruptos qui aliter à natura concoqui & domari possint, & demum blendè excludi, irritat, & quasi in furorem agit, qui postea mota camerina, tetro vapore corpus variè lacessunt, animumque. "Great exhaustion drains the spirits and the substance of our strength, and chills the body. It excites and, as it were, drives into frenzy corrupted humours that nature could otherwise process and subdue, and finally expel gently; these then, once Camarina has been stirred, assail body and mind in various ways with foul vapour." Printed blendè is retained here; translated as blandè, "gently."

[2657] **Editor.** "Concoction" is the body's processing of food and humours by natural heat. In the marginal quotation, "stirring Camarina" alludes proverbially to disturbing a marsh and thereby releasing harm. The explanation is physiological within Burton's humoral framework.

Original text 1651	Modern English
Source page 84–85 So doth it, if it be unseasonably used, upon a full stomack, or when the body is full of crudities, which Fuchsius so much enveighs against, Lib. 2. instit. sect. 2. c. 4. giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. [2658]Bayerus puts in a caveat against such exercise, because it [2659]corrupts the meat in the stomack, and carries the same juyce raw, and as yet undigested, into the veins (saith Lemnius) which there putrifies, and confounds the animal spirits.	The same happens when exercise is taken at the wrong time, on a full stomach or when the body is full of undigested matter. Fuchs strongly attacks this in Institutes, book 2, section 2, chapter 4, explaining that German schoolboys so often have scabby skin because they exercise immediately after meals. Bayerus warns against such exercise because it spoils the food in the stomach and carries its juice, still raw and undigested, into the veins, says Lemnius, where it putrefies and disrupts the animal spirits.[2660]
Source page 85 Crato, consil. 21. l. 2. [2661]protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth Salust. Salvianus, l. 2. c. 1. and Leonartus Jacchinus in 9. Rhasis. Mercurialis, Arculanus, and many other, set down [2662]immoderate exercise, as a most forcible cause of melancholy.	Crato, consultation 21, book 2, protests against all such exercise after meals as the greatest possible enemy of digestion and a cause of corrupted humours, which produce this and many other diseases. Not without good reason, then, do Sallustius Salvianus, book 2, chapter 1; Leonartus Jacchinus, on book 9 of Rhazes; Mercurialis; Arculanus; and many others list excessive exercise as a most powerful cause of melancholy.

[2658] **Burton.** 84 x: In Veni mecum, Libro sic inscripto. “In the book so entitled, Veni mecum [Come with Me].”

[2659] **Burton.** 85 y: Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic spiritus animales inficiunt. “Instruction for the Christian Life, chapter 44: it sweeps undigested food into the veins, where its putrefaction infects the animal spirits.”

[2660] **Editor.** “Animal spirits” are the subtle bodily agents thought to carry sensation and movement, not the spirits of nonhuman animals. “Crudities” are incompletely digested or processed substances. Bayerus’s identity and the exact work cited as Veni mecum remain to be checked.

[2661] **Burton.** 85 z: Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices. “This abundance of undigested humour advances through the veins, producing many kinds of disease.”

[2662] **Burton.** 85 a: Immodicum exercitium. “Excessive exercise.”

Original text 1651	Modern English
Opposite to Exercise, is Idleness (the badg of gentry) or want of Exercise, the bane of body and minde, the nurse of naughtiness, stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the devils cushion, as [2663]Gualter calls it, his pillow and chief reposal. For the minde can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy.	The opposite of exercise is idleness—the badge of gentility—or lack of exercise: the ruin of body and mind, the nurse of wickedness, the stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a cause sufficient by itself to produce this and many other illnesses. It is the devil's cushion, as Gualter calls it, his pillow and favourite resting place. For the mind can never rest: it is always thinking about something, and unless occupied with some worthwhile business, it rushes of its own accord into melancholy.[2664]
[2665]As too much and violent exercise offends on the one side, so doth an idle life on the other, (saith Crato) it fills the body full of flegm, gross humors, and all maner of obstructions, rheumes, catars, &c. Rhasis, cont. lib. 1. tract. 9. accounts of it as the greatest cause of melancholy. [2666]I have often seen (saith he) that idleness begets this humor more then any thing else. Montaltus, c. 1. seconds him out of his experience, [2667]They that are idle are far more subject to melancholy, then such as are conversant or imployed about any office or business.	Just as excessive and violent exercise does harm at one extreme, says Crato, an idle life does so at the other: it fills the body with phlegm, thick humours, all kinds of blockages, rheums, catarrhs and so on. Rhazes, Continens, book 1, treatise 9, counts it the greatest cause of melancholy. "I have often seen," he says, "that idleness breeds this humour more than anything else." Montaltus, chapter 1, supports him from his own experience: idle people are far more prone to melancholy than those engaged in some duty or business.

[2663] **Burton.** 85 b: Hom. 31. in 1 Cor. 6. Nam quia mens hominis quiescere non possit, sed continuo circa varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad melancholiam sponte delabitur. "Homily 31 on 1 Corinthians 6. Because the human mind cannot rest, but continually runs among various thoughts, unless occupied by some honourable business it slips of its own accord into melancholy."

[2664] **Editor.** "Gentry" identifies the social rank for which freedom from ordinary work could be a mark of status. "Stepmother" personifies hostile or inadequate care; "naughtiness" here means wickedness, not mild misbehaviour. Idleness is associated with the deadly sin of sloth.

[2665] **Burton.** 85 c: Crato concil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita deses, & otiosa: otium, animal pituitosum reddit, viscerum obstructiones & crebras fluxiones, & morbos concitat. "Crato, consultation 21. Just as excessive physical exercise harms bodies, so does an inactive and idle life: idleness makes the living body phlegmatic and produces obstructions of the internal organs, frequent fluxes and diseases."

[2666] **Burton.** 85 d: Et vidi quod una de rebus quæ magis generat melancholiam, est otiositas. "And I have seen that one of the things that most produces melancholy is idleness."

[2667] **Burton.** 85 e: Reponitur otium ab aliis causa, & hoc à nobis observatum eos huic malo magis obnoxios qui plane otiosi sunt, quam eos qui aliquo munere versantur exequendo. "Others list idleness as a cause, and we have observed that those who are wholly idle are more subject to this malady than those engaged in carrying out some duty."

Original text 1651	Modern English
[2668]Plutarch reckons up idleness for a sole cause of the sickness of the soul: There are they (saith he) troubled in minde, that have no other cause but this. Homer, Iliad. 1. brings in Achilles eating of his own heart in his Idleness, because he might not fight. Mercurialis, consil. 86. for a melancholy young man urgeth [2669]it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then idleness.	Plutarch counts idleness a cause sufficient by itself to produce sickness of the soul: some people, he says, are troubled in mind for no other reason. Homer, Iliad, book 1, presents Achilles eating his heart out in idleness because he could not fight. Mercurialis, consultation 86, on a melancholy young man, insists that it is a chief cause. Why was he melancholy? Because he was idle. Nothing breeds it sooner or more often increases and prolongs it than idleness.
A disease familiar to all idle persons, an inseparable companion to such as live at ease, Pingui otio desidiosè agentes, a life out of action, and have no calling or ordinary imployment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness; they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dress themselves, write a Letter, or the like;	It is a disease familiar to all idle people, an inseparable companion to those who live at ease, "passing their days lazily in comfortable leisure," inactive, with no calling or regular occupation to keep them busy, and little demanding their attention. Even when something does, their laziness and sluggishness are such that they will not settle down to do anything. They cannot bear work, however necessary or easy—dressing themselves, writing a letter or the like.[2670]
yet as he that is benummed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they have been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, it crucifies their souls, and seazeth on them in an instant;	Yet, like someone numb with cold who sits shivering although a little movement or exercise would bring relief, they complain but will not use the easy and available means of helping themselves; and so melancholy continues to torment them. Especially when they have been accustomed to business or to much company and suddenly begin a sedentary life, it tortures their souls and seizes them in an instant.

[2668] **Burton.** 85 f: De Tranquil. animæ. Sunt qua ipsum otium in animi conjicit ægritudinem. "On Tranquillity of Mind. There are [those] whom idleness itself casts into sickness of mind." The printed qua is retained; the sense requires a relative referring to people.

[2669] **Burton.** 85 g: Nihil est quod æque melancholiam alat ac augeat, ac otium & abstinentia à corporis & animi exercitationibus. "Nothing nourishes and increases melancholy as much as idleness and abstention from exercises of body and mind."

[2670] **Editor.** Burton's moral term "idleness" ranges across chosen inactivity, lack of an occupation and an inability to undertake ordinary tasks. His account thus describes impaired activity while also reproaching it.

Original text 1651	Modern English
Source page 85–86 for whilst they are any ways imployed, in action, discourse, about any business, sport or recreation, or in company to their liking, they are very well; but if alone or idle, tormented instantly again; one days solitariness, one hours sometimes, doth them more harm, then a weeks physick, labor and company can do good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, Malo mihi malè quam molliter esse, I had rather be sick then idle.[2671]	For while they are occupied in any way—with activity, conversation, business, sport or recreation, or with company they enjoy—they are very well; but once alone or idle, they are immediately tormented again. A day's solitude, sometimes a single hour's, harms them more than a week of medicine, work and company can help them. Melancholy seizes them as soon as they are alone and tortures them so much that, as wise Seneca well says, "I would rather live in hardship than in softness"—I would rather be sick than idle.[2672]
Source page 86 This idleness is either of body or minde. That of body is nothing but a kinde of benumming laziness, intermitting exercise, which if we may beleeve [2673]Fernelius, causeth crudities, obstructions, excremental humors, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever. [2674]Neglectis urenda filix innascitur agris.	This idleness belongs either to the body or to the mind. Bodily idleness is simply a kind of numbing laziness, a cessation of exercise which, if we may believe Fernel, causes undigested matter, blockages and waste humours; extinguishes the natural heat; dulls the spirits; and makes them unfit to do anything whatsoever. "In neglected fields grows fern that must be burned."[2675]

[2671] **Burton.** 85 h, printed at the foot of the page without a clear body anchor: Nihil magis excæcat intellectum, quam otium. Gordonius de observat. vit. hum. lib. 1. "Nothing blinds the understanding more than idleness. Gordon, de observat. vit. hum., book 1 (title abbreviated as printed)." Retained at the end of the passage that crosses pages 85–86.

[2672] **Editor.** Seneca, Letters 82.2. Seneca explains male as living harshly and laboriously, rather than comfortably; Burton recasts this as being sick rather than idle. The modern text preserves both the fresh translation of the Latin and Burton's own gloss. The Gordon marginal note is displaced in the printing and has no clear anchor.

[2673] **Burton.** 86 i: Path. lib. 1. cap. 17. exercitationis intermissio, inertem calorem, languidos spiritus, & ignavos, & ad omnes actiones segniores reddit, cruditates, obstructiones, & excrementorum proventus facit. "Pathology, book 1, chapter 17: cessation of exercise makes the heat inactive and the spirits feeble, sluggish and slower in every action; it produces undigested matter, blockages and accumulations of waste."

[2674] **Burton.** 86 k: Hor. Ser. 1. Sat. 3. "Horace, Satires, book 1, satire 3."

[2675] **Editor.** Horace, Satires 1.3.37. Burton's next sentence applies the image of neglected land to the inactive body.

Original text 1651	Modern English
As Fern grows in untild grounds, and all maner of weeds, so do gross humors in an idle body, Ignavum corrumpunt otia corpus. A horse in a stable that never travels, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape?	As fern and every kind of weed grow on untilled ground, so thick humours grow in an idle body: "Idleness corrupts the inactive body." A horse kept in a stable that never travels, a hawk kept in a mew that seldom flies, are both subject to diseases from which they are largely free when left to themselves. An idle dog will become mangy; how can an idle person expect to escape?[2676]
Idleness of the minde, is much worse then this of the body; wit without employment, is a disease, [2677]Ærugo animi, rubigo ingenii: the rust of the soul, [2678]a plague, a hell it self, Maximum animi nocumentum, Galen calls it. [2679]As in a standing pool, worms and filthy creepers increase, (& vitium capiunt ni moveantur aquæ, the water it self putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person, the soul is contaminated.	Idleness of mind is much worse than bodily idleness. Intelligence without employment is a disease, "corrosion of the mind, rust of the intellect"—the rust of the soul, a plague, a hell in itself. Galen calls it "the greatest injury to the mind." Just as worms and filthy crawling things multiply in a stagnant pool—and "waters become foul unless they are stirred"; the water itself putrefies, and air likewise unless the wind continually stirs it—so evil and corrupt thoughts multiply in an idle person, and the soul is contaminated.
In a Common-wealth, where is no publike enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest.	In a commonwealth with no external enemy, civil wars are likely, and people turn their fury on themselves. So this body of ours, when idle and at a loss how to occupy itself, wastes and torments itself with cares, sorrows, groundless fears, discontents and suspicions. It tortures and preys upon its own entrails and is never at rest.

[2676] **Editor.** A mew is an enclosure where a hawk is kept. The lines about the inactive body and stagnant water adapt Ovid, Letters from the Black Sea 1.5.5–6: corrumpant and capiant become corrumpunt and capiunt. Jerome, Letter 1.1, offers a parallel for an intellect rusting through inactivity, but does not verify Burton's Seneca attribution. The separate pool maxim and the precise Plutarch and Galen wording remain unlocated.

[2677] **Burton.** 86 l: Seneca.

[2678] **Burton.** 86 m: Mœrorem animi, & maciem, Plutarch calls it. "Plutarch calls it grief and wasting of the mind."

[2679] **Burton.** 86 n: Sicut in stagno generantur vermes, sic & otioso malæ cogitationes. Sen. "As worms breed in a stagnant pool, so do evil thoughts in an idle person. Seneca."

Original text 1651	Modern English
Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie or other.	This much I dare say boldly: whoever is idle, whatever their station, however rich, well connected, fortunate or happy, though they possess everything in abundance, every happiness the heart could wish and every satisfaction, as long as they remain idle they will never be content, never sound in body and mind. They will always be weary, always sickly, always troubled, always disgusted—weeping, sighing, grieving, suspecting, offended by the world and everything in it, wishing themselves gone or dead, or carried away by some foolish fancy or other.
And this is the true cause that so many great men, Ladies, and Gentlewomen, labor of this disease in Countrey and City; for idleness is an appendix to nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, and thence their bodies become full of gross humors, wind, crudities, their mindes disquieted, dull, heavy, &c. care, jealousie, fear of some diseases, sullen fits, weeping fits seize too [2680]familiarly on them.	And this is the true reason why so many great men, ladies and gentlewomen suffer from this disease in town and country. Idleness attends nobility: they think work a disgrace, spend their days in sports, recreations and pastimes, and therefore undertake no labour and follow no vocation. They eat plentifully and well, but lack exercise, activity, employment—for, as I say, they cannot bear to work—and company to their taste. Hence their bodies fill with thick humours, wind and undigested matter, and their minds become troubled, dull and heavy. Care, jealousy, fear of illnesses, sulking fits and weeping fits take hold of them all too readily.[2681]

[2680] **Burton.** 86 o: Now this leg, now that arm now their head, heart, &c.

[2681] **Editor.** "Appendix" means something attached to or accompanying another thing. The attack is directed at inherited rank without useful occupation. In this paragraph "want" means lack, not desire.

Original text 1651	Modern English
For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of [2682]Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, they are idle.	For what will fear and imagination not do to an idle body? What disorders will they not cause? When the children of Israel murmured against Pharaoh in Egypt, he ordered his officers to double their task: they were to gather their own straw and still make their full quota of bricks. For the sole reason for their mutiny and discontent was, “They are idle.”[2683]
Source page 86–87 When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fear, suspicions[2684], the best means to redress it, is to set them awork, so to busie their mindes; for the truth is, they are idle. Well they may build castles in the air for a time, and sooth up themselves with phantastical and pleasant humors, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicious, [2685]fearful, jealous, sad, fretting and vexing of themselves;	When everywhere you go you hear and see so many discontented people, so many grievances, needless complaints, fears and suspicions, the best remedy is to set them to work and occupy their minds; for the truth is, they are idle. They may build castles in the air for a while and soothe themselves with fanciful and pleasant imaginings, but these will prove as bitter as gall in the end. They will remain, I say, discontented, suspicious, fearful, jealous and sad, fretting and tormenting themselves.[2686]

[2682] **Burton.** 86, first asterisk: Exod. 5. “Exodus 5.”

[2683] **Editor.** Exodus 5:6–19: Pharaoh withholds straw while demanding the same brick quota, accusing the Israelites of idleness. Burton calls the extra burden a doubling of the task and uses Pharaoh’s accusation as his illustration; it is Pharaoh’s explanation in the biblical narrative.

[2684] **Burton.** 86, second asterisk: (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, &c.

[2685] **Burton.** 87 p: Prov. 18. Pigrum dejiciet timor. Heautontimorumenon. “Proverbs 18. Fear will cast down the idle man. The Self-Tormentor.”

[2686] **Editor.** The marginal saying occurs in the Vulgate text of Proverbs 18:8; Burton’s future dejiciet differs from the consulted present deiicit. The Greek title means The Self-Tormentor, also the title of Terence’s comedy. Its opening (61–91, 135–140) presents Menedemus’s relentless labour as penance for his treatment of his son. This clarifies the title’s association with self-punishment; Burton supplies no line, and a specific passage behind his allusion is not established.

Original text 1651	Modern English
Source page 87 so long as they be idle, it is impossible to please them, Otio qui nescit uti, plus habet negotii quam qui negotium in negotio, as that [2687]Agellius could observe: He that knows not how to spend his time, hath more business, care, grief, anguish of minde, then he that is most busie in the midst of all his business. Otiosus animus nescit quid volet: An idle person (as he follows it) knows not when he is well, what he would have, or whither he would go, Quum illuc ventum est, illinc lubet, he is tired out with every thing, displeased with all, weary of his life: Nec benè domi, nec militiæ, neither at home, nor abroad, errat, & præter vitam vivitur, he wanders, and lives besides himself.	As long as they are idle, it is impossible to please them. “He who does not know how to use leisure has more trouble than someone occupied with business”—as Aulus Gellius observed. Someone who does not know how to spend his time has more business, care, grief and anguish of mind than the busiest person in the thick of his affairs. “The idle mind does not know what it wants”: an idle person, as he goes on, does not know when he is well off, what he wants or where he would go. “Once there, he wants to leave”: he is tired of everything, pleased with nothing, weary of life. “At ease neither at home nor on campaign”—neither at home nor abroad—“he wanders, and life is lived beside itself”: he wanders and lives beside himself.[2688]
In a word, What the mischievous effects of laziness and idleness are, I do not finde any where more accurately expressed, then in these verses of Philolaches in the [2689]Comical Poet, which for their elegancy, I will in part insert.	In a word, nowhere do I find the harmful effects of laziness and idleness more exactly expressed than in these verses spoken by Philolaches in the comic poet. For their elegance, I shall quote part of them.[2690]

[2687] **Burton.** 87 q: Lib. 19. c. 10. “Book 19, chapter 10.”

[2688] **Editor.** Aulus Gellius, Attic Nights 19.10, quoting a chorus from Ennius’s Iphigenia. Burton compresses and alters the wording while expanding it in English. His printed præter vitam differs from the source’s praeterpropter vitam; the modern text retains his image of living beside oneself. The comparison is with the Latin text in the PHI Classical Latin Texts database.

[2689] **Burton.** 87, asterisk: Plautus. Prol. Mostel. “Plautus, prologue to Mostellaria.”

[2690] **Editor.** Plautus, Mostellaria, act 1, scene 2, Philolaches’s house comparison, beginning at line 91 in the consulted text. Burton’s marginal “Prol.” does not match that location. He selects and reshapes lines from the extended comparison, marking omissions with &c. His prose interpretation follows the Latin excerpt; both are preserved.

Original text 1651	Modern English
Novarum ædium esse arbitror similem ego hominem, Quando hic natus est: Ei rei argumenta dicam. Ædes quando sunt ad amussim expolitæ, Quisque laudat fabrum, atque exemplum expetit, &c. At ubi illò migrat nequam homo indiligensque, &c. Tempestas venit, confringit tegulas, imbricesque, Putrifacit aer operam fabri, &c.	I think a human being, when first born, Is like a newly built house. I shall explain why. When a house is finished to exact measure, Everyone praises the builder and wants to copy it, and so on. But when a worthless, careless man moves in, and so on, A storm comes and breaks the roof tiles and gutters; The weather rots the builder's work, and so on.
Dicam ut homines similes esse ædium arbitremini, Fabri parentes fundamentum substruunt liberorum, Expoliunt, docent literas, nec parcunt sumptui, Ego autem sub fabrorum potestate frugi fui, Postquam autem migravi in ingenium meum, Perdidi operam fabrorum illicò, oppidò, Venit ignavia, ea mihi tempestas fuit, Adventuque suo grandinem & imbrem attulit, Illa mihi virtutem deturbavit, &c.	I shall show you why people resemble houses. Parents are the builders who lay their children's foundations, Polish them, teach them letters, and spare no expense. While I was under my builders' authority, I was upright; But once I moved into a mind of my own, I ruined their work at once, utterly. Idleness came: that was my storm, And with it came hail and rain. It swept my virtue away, and so on.
A young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring us up in our youth, in all maner of vertuous education; but when we are left to our selves, Idleness as a tempest drives all vertuous motions out of our mindes, & nihili sumus, on a sudden, by sloath and such bad ways, we come to naught.	A young man is like a fine new house: the carpenter leaves it well built, sound and made of solid materials; but a bad tenant lets the rain in and, through lack of repair, lets it fall into decay, and so forth. Our parents, tutors and friends spare no expense in bringing us up with every kind of virtuous education. But when we are left to ourselves, idleness, like a storm, drives every virtuous impulse from our minds, "and we become worthless": suddenly, through sloth and such bad ways, we come to nothing.

Original text 1651	Modern English
Cozen German to Idleness, and a concomitant cause, which goes hand in hand with it, is [2691]nimia solitudo, too much solitariness, by the testimony of all Physicians, Cause and Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary.	First cousin to idleness, and an accompanying cause that goes hand in hand with it, is "excessive solitude"—too much being alone—which all physicians testify is both cause and symptom. Considered here as a cause, it is either compelled, imposed on us, or voluntary.
Source page 87–88 Enforced solitariness is commonly seen in Students, Monks, Friers, Anchorites, that by their order and course of life, must abandon all company, society of other men, and betake themselves to a private cell: Otio superstitioso seclusi, as Bale and Hospinian well term it, such as are the Carthusians of our time, that eat no flesh (by their order) keep perpetual silence, never go abroad.	Enforced solitude is commonly found among students, monks, friars and anchorites, whose rules and way of life require them to abandon all company and human society and withdraw to a private cell: "secluded in superstitious idleness," as Bale and Hospinian aptly call it. Such are the Carthusians of our time, who eat no meat, as their rule requires, keep perpetual silence and never go out.[2692]
Source page 88 Such as live in prison, or some desert place, and cannot have company, as many of our Countrey Gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferior to them, and of a contrary disposition; or else as some do, to avoid solitariness, spend their time with leud fellows in Taverns, and in Ale-houses, and thence addict themselves to some unlawful disports, or dissolute courses.	Those who live in prison or some deserted place and cannot get company—as many of our country gentlemen do in isolated houses—must either remain alone without companions, or live beyond their means and entertain everyone who comes as though they were innkeepers, or associate with their servants and farm labourers, people unequal and inferior to them in rank and of a different disposition. Or, as some do to avoid solitude, they spend their time with disreputable fellows in taverns and alehouses and so give themselves over to unlawful amusements or dissolute ways.[2693]

[2691] **Burton.** Page 87, r: "Piso, Montaltus, Mercurialis, &c." The physicians are cited without individual locators.

[2692] **Editor.** Anchorites are religious recluses. Burton adopts Bale and Hospinian's hostile phrase for monastic withdrawal; his absolute statements about Carthusian silence and enclosure belong to that polemical account. He later qualifies his criticism by defending religious houses devoted to study.

[2693] **Editor.** Hindes means farm servants or agricultural labourers. "Unequal" expresses Burton's assumption of differences in social rank; desert means deserted or remote, not necessarily arid.

Original text 1651	Modern English
Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobret;	Others are driven onto this rock of solitude by poverty or a strong fear of some infirmity or disgrace; or through shyness, uncouthness or lack of worldly experience they cannot adapt themselves to other people's company. "No place is more welcome to the unhappy than solitude, where there is no one to reproach them with their misery."
this enforced solitariness takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitariness is very irksom to such, most tedious, and a sudden cause of great inconvenience.	This enforced solitude takes hold and produces its effects soonest in those who have spent their time merrily, perhaps in entirely innocent recreation, in good company, in some large household or populous city, and are suddenly confined to a deserted country cottage far away, deprived of their freedom and cut off from their usual companions. Solitude is deeply irksome to such people, unbearably tedious, and a sudden cause of great harm.
Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, [2694]a primary cause Piso calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightsom and pleasant Subject, which shall affect them most; amabilis insania, and mentis gratissimus error:	Voluntary solitude is melancholy's familiar companion. Like a Siren, a lure or some Sphinx, it gently draws us into this gulf from which there is no return; Piso calls it a primary cause. At first it is most pleasant for those inclined to melancholy to lie in bed all day and remain in their rooms; to walk alone in a secluded grove, between wood and water, beside a brook; to meditate on some delightful, pleasant subject that most engages them: "a lovely madness," and "the mind's most welcome delusion."[2695]

[2694] **Burton.** Page 88, s: "A quibus malum, velut à primaria causa, occasionem nactum est." "From these the illness took its occasion, as from a primary cause."

[2695] **Editor.** Shooing-horn means a shoehorn, figuratively something that draws one on; it is rendered "lure." The Siren and Sphinx suggest enticing danger. The two Latin phrases are from Horace, Odes 3.4.5–6 and Epistles 2.2.140 respectively. In the latter, a man resents the cure that removes his happy delusion.

Original text 1651	Modern English
A most incomparable delight it is so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: Blandæ quidem ab initio, saith Lemnius, to conceive and meditate of such pleasant things, sometimes, [2696]Present, past or to come, as Rhasis speaks.	It is an incomparable delight to indulge in melancholy like this, building castles in the air, smiling to oneself, acting an endless variety of parts which one supposes and vividly imagines oneself to be playing, or sees performed in the mind. “Enticing indeed at first,” says Lemnius: to picture and contemplate such pleasant things, sometimes “present, past or yet to come,” as Rhazes says.
So delightsom these toyes are at first, they could spend whole days and nights without sleep, even whole yeers alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business, they cannot address themselves to them, or almost to any study or imployment,	These fancies are so delightful at first that they could spend whole days and nights without sleep, even whole years alone, in such contemplations and fanciful meditations, which are like dreams. They can scarcely be drawn away from them and will not willingly interrupt them. Their empty imaginings are so pleasant that they obstruct ordinary tasks and necessary business; they cannot set themselves to these, or to almost any study or occupation.
these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I say go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an Heath with a Puck in the night,	These fanciful, bewitching thoughts attack them so secretly, so keenly, so insistently, so continually; creep in, insinuate themselves, possess, overcome, distract and hold them. They cannot, I say, attend to their more necessary business, ward the thoughts off or free themselves. They are always musing, indulging in melancholy, carried along like someone who, as the story goes, is led round and round a heath at night by a puck.[2697]

[2696] **Burton.** Page 88, t: “Jucunda rerum præsentium, præteritarum, & futurarum meditatio.” “Pleasant meditation on things present, past and future.”

[2697] **Editor.** A puck is a mischievous spirit credited with leading travellers astray. The image describes compulsive wandering through one’s own thoughts, rather than purposeful reflection.

Original text 1651	Modern English
Source page 88–89 they run earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humors, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distastfull subjects.	They hurry on through this labyrinth of anxious, troubled, melancholy meditations, unable or unwilling to hold back or easily stop, winding and unwinding themselves like so many clocks, still indulging their inclinations. At last some distressing object suddenly changes the scene. By now accustomed to these empty meditations and solitary places, they cannot bear company and can brood on nothing but harsh and unpleasant subjects.
Source page 89 Fear, sorrow, suspicion, subrusticus pudor, discontent, cares, and weariness of life surprize them in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no perswasions they can avoid, hæret lateri lethalis arundo, they may not be rid of it, [2698]they cannot resist.	Fear, sorrow, suspicion, awkward shyness, discontent, cares and weariness of life take them by surprise in a moment. They can think of nothing else and are continually suspicious. No sooner do they open their eyes than this infernal plague of melancholy seizes them and terrifies their souls, presenting some dismal object to their minds which no means, no effort, no persuasion can now avert. “The deadly arrow clings to their side”: they cannot get rid of it; they cannot resist.[2699]

[2698] **Burton.** Page 89, u: “Facilis descensus Averni: Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est. Virg.” “Easy is the descent to Avernus; but to retrace one’s steps and escape to the air above—this is the labour, this the task.” Virgil, Aeneid 6.126–129, with an intervening line omitted and the final clauses reversed.

[2699] **Editor.** “The deadly arrow” recalls Virgil, Aeneid 4.73: Dido is compared to a wounded deer carrying the hunter’s shaft. Burton applies the image to persistent mental suffering. Subrusticus pudor is a somewhat rustic or socially awkward shyness.

Original text 1651	Modern English
I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitariness to be embraced, which the Fathers so highly commended, [2700]Hierom, Chrysostom, Cyprian, Austin, in whole Tracts, which Petrarch, Erasmus, Stella, and others, so much magnifie in their books; a Paradise, an Heaven on Earth, if it be used aright, good for the body, and better for the soul:	I cannot deny that there is a profitable meditation, contemplation and kind of solitude to be embraced: that which the Fathers—Jerome, Chrysostom, Cyprian and Augustine—praised so highly in whole treatises, and which Petrarch, Erasmus, Stella and others extol in their books. Used rightly, it is a paradise, a heaven on earth, good for the body and better for the soul.[2701]
As many of those old Monks used it, to divine contemplations, as Simulus a Courtier in Adrians time, Dioclesian the Emperour retired themselves, &c. in that sense, Vatia solus scit vivere, Vatia lives alone, which the Romans were wont to say, when they commended a Country life. Or to the bettering of their knowledg, as Democritus, Cleanthes, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in Plinies villa Laurentana, Tullies Tusculan, Jovius study, that they might better vacare studiis et Deo, serve God, and follow their studies.	Many monks of old used it for divine contemplation; Simulus, a courtier in Hadrian's time, and the emperor Diocletian withdrew from the world, and so on. In this sense, "Vatia alone knows how to live"—Vatia lives alone—as the Romans used to say in praise of country life.[2702] Or people withdraw to improve their knowledge, as Democritus, Cleanthes and those excellent philosophers have always done, secluding themselves from the tumultuous world; or as at Pliny's Laurentine villa, Cicero's Tusculan retreat or Giovio's study, so that they might better "devote themselves to study and to God," serve God and pursue their studies.

[2700] **Burton.** Page 89, x: "Hieronimus ep. 72. dixit oppida & urbes videri sibi tetros carceres, solitudinem Paradisum: solum scorpionibus infectum, sacco amictus, humi cubans, aqua & herbis victitans, Romanis prætulit deliciis." "Jerome, letter 72, said towns and cities seemed to him foul prisons, solitude a paradise: dressed in sackcloth, lying on the ground, living on water and herbs, he preferred a land infested with scorpions to the delights of Rome." Burton's letter number is retained.

[2701] **Editor.** Jerome, Letter 22.7, supplies the desert, sackcloth, ground and scorpions. Its account includes continuing temptation and treats the desert as a prison, rather than offering an uncomplicated idyll. Letter 14.10 contrasts smoky cities with the desert's pure air and a mental walk in paradise. These passages illuminate parts of Burton's description; the complete marginal paraphrase and the edition behind his epistle 72 remain unidentified. The printed number is retained.

[2702] **Editor.** Seneca, Letters 55.3–4, reports the praise "Vatia, you alone know how to live," then challenges it: withdrawal by itself is not a wise life. Burton's Latin means "Vatia alone knows how to live"; his English "Vatia lives alone" is looser and is retained separately.

Original text 1651	Modern English
Me thinks therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all, they might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses;	It seems to me, therefore, that our overzealous reformers were ill advised in that wholesale destruction of abbeys and religious houses, indiscriminately pulling everything down. They might have removed the gross abuses that had crept in and corrected those evils, without raging so furiously against those beautiful buildings, those enduring monuments to our forefathers' devotion, consecrated to pious uses.[2703]
some Monasteries and Collegiate Cels might have been well spared, and their revenues otherwise imployed, here and there one, in good Towns or Cities at least, for men and women of all sorts & conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry, or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences, common good, and as some truly devoted Monks of old had done, freely and truly to serve God.	Some monasteries and collegiate houses might well have been spared, their revenues put to other uses: one here and there, at least in substantial towns or cities, for men and women of every rank and condition to live in, secluded from the world's cares and turmoil. People who did not wish to marry, or were unsuited to it, or were unwilling to be troubled with ordinary affairs and did not know where to settle, could live apart there for greater convenience, good education and better company; to pursue their studies, I say, advance the arts and sciences, serve the common good and, as some truly devoted monks of old had done, freely and sincerely serve God.

[2703] **Editor.** Burton is criticising the indiscriminate destruction of religious houses during the Reformation. His proposal preserves their buildings and income for communal study, education and devotion, including provision for unmarried women as well as men.

Original text 1651	Modern English
For these men are neither solitary, nor idle, as the Poet made answer to the husbandman in Æsop, that objected idleness to him; he was never so idle as in his company; or that Scipio Africanus in [2704]Tully, Nunquam minus solus, quam cum solus; nunquam minus otiosus, quam quum esset otiosus; never less solitary, then when he was alone, never more busie, then when he seemed to be most idle.	For these people are neither solitary nor idle. As the poet answered the farmer in Aesop who accused him of idleness, he was never so idle as in the farmer's company. Or as Scipio Africanus said in Cicero: "Never less alone than when alone; never less idle than when at leisure"—never less solitary than when he was alone, never busier than when he seemed most idle.[2705]
Source page 89–90 It is reported by Plato in his dialogue de Amore, in that prodigious commendation of Socrates, how a deep meditation coming into Socrates minde by chance, he stood still musing, eodem vestigio cogitabundus, from morning to noon, and when as then he had not yet finished his meditation, perstabat cogitans, he so continued till the evening, the soldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immovable ad exortum solis, till the Sun rose in the morning, and then saluting the Sun, went his wayes.	Plato reports in his dialogue On Love, in that extraordinary tribute to Socrates, how a profound thought happened to enter Socrates' mind and he stood still pondering, "lost in thought on the very same spot," from morning until noon. When he had not yet finished his meditation, "he remained standing in thought," and continued until evening. The soldiers—for he was then on campaign—watched him in amazement and deliberately kept watch all night. He remained motionless "until sunrise," until the sun rose in the morning; then, saluting the sun, he went on his way.[2706]

[2704] **Burton.** Page 89, y: "Offic. 3." Cicero, On Duties, book 3; the saying opens 3.1.

[2705] **Editor.** Cicero, On Duties 3.1, attributes the saying about leisure and solitude to Scipio Africanus, on Cato's authority. Burton reverses the order of its two clauses. The Aesopic poet-and-farmer anecdote has not yet been located.

[2706] **Editor.** Plato, Symposium 220c–d, in Alcibiades' praise of Socrates. De Amore means On Love, an alternative description of the dialogue. Burton's inserted Latin phrases are translated independently of his surrounding paraphrase.

Original text 1651	Modern English
Source page 90 In what humor constant Socrates did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is otiosum otium, it is far otherwise with these men, according to * Seneca, Omnia nobis mala solitudo persuadet; this solitude undoeth us, pugnat cum vitâ sociali; 'tis a destructive solitariness.	I do not know in what frame of mind steadfast Socrates acted thus, or what he felt; but this would be harmful to another man. I cannot easily guess what intricate problem could so thoroughly absorb him. But this is "idle leisure"; it is quite otherwise with these people. As Seneca says, "Solitude persuades us to every evil." This solitude ruins us; "it fights against social life"; it is a destructive solitude.[2707]
These men are Devils alone, as the saying is, Homo solus aut Deus, aut Dæmon: a man alone, is either a Saint or a Devil, mens ejus aut languescit, aut tumescit; and [2708]Væ soli in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, Misanthropi; they do even loath themselves, and hate the company of men, as so many Timons, Nebuchadnezzars; by too much indulging to these pleasing humors, and through their own default.	These people are devils when alone. As the saying goes, "A solitary man is either a god or a demon": a man alone is either a saint or a devil; "his mind either languishes or swells with pride." And "woe to the solitary," in this sense: woe to anyone so alone. These wretches often degenerate from human beings, turning from sociable creatures into beasts, monsters, inhuman and hideous to behold, haters of humankind. They even loathe themselves and hate human company, like so many Timons and Nebuchadnezzars, through indulging these pleasing inclinations too much and through their own fault.[2709]

[2707] **Editor.** Seneca, Letters 25.5. Otiosum otium is literally "idle leisure"; Burton's abrupt turn leaves its attachment awkward, and the modern version preserves that turn without assigning it more firmly to Socrates. No separate marginal source accompanies the asterisk before Seneca.

[2708] **Burton.** Page 90, *: "Eccl. 4." Ecclesiastes 4:10. The page also prints an asterisk before Seneca, without a separate marginal reference; that unmatched marker is retained in the original column.

[2709] **Editor.** Timon is the proverbial misanthrope; Nebuchadnezzar's withdrawal from human society and life among beasts is related in Daniel 4. Burton moves here from describing distress to condemning it as a failure of conduct.

Original text 1651	Modern English
So that which Mercurialis consil. 11. sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. [2710]Natura de te videtur conqueri posse, &c. Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other wayes, thou art a traitour to God and Nature, an enemy to thy self and to the world.	Thus the reproach Mercurialis once addressed to his melancholy patient in consultation 11 may justly be applied to every solitary and idle person individually. “Nature seems entitled to complain of you,” and so on. Nature may justly complain of you: she gave you a good, healthy constitution, a sound body, and God gave you so divine and excellent a soul, so many good abilities and useful gifts; yet you have not only despised and rejected them, but corrupted and polluted them, destroyed their balance and perverted those gifts through dissipation, idleness, solitude and many other ways. You are a traitor to God and nature, an enemy to yourself and the world.
Perditio tua ex te; thou hast lost thy self wilfully, cast away thy self, thou thy self art the efficient cause of thine own misery, by not resisting such vain cogitations, but giving way unto them.	“Your destruction comes from yourself”: you have wilfully lost and cast yourself away. You yourself are the active cause of your own misery, by yielding to such empty thoughts instead of resisting them.[2711]

[2710] **Burton.** Page 90, z: “Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac utile donum, non contempsisti modo, verum corrupisti, fœdasti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c.” “Nature seems entitled to complain of you: although you received from her a most well-balanced body, so splendid and useful a gift from God, you have not merely despised it but corrupted, defiled and betrayed its excellent constitution through idleness, drunken excess and other errors of life, and so on.” Mercurialis, consultation 11, as identified in the body.

[2711] **Editor.** Perditio tua ex te adapts the rebuke in Hosea 13:9; ex te, “from yourself,” is not in the consulted Vulgate text. Efficient cause means the agent that brings something about. The accusation of wilful self-destruction is Burton’s moral judgement, preserved as part of the historical text.

Original text 1651	Modern English
SUBSECT. 7. **Sleeping and waking, causes.**	**Subsection 7** **Sleeping and waking as causes**
What I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; Somnus supra modum prodest, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases sleep may do more harm then good in that flegmatick, swinish, cold, and sluggish melancholy, which Melancton speaks of, that thinkes of waters, sighing most part, &c.	What I said earlier of exercise I may now repeat of sleep. Nothing is better than moderate sleep, nothing worse when taken to extremes or at the wrong time. It is an accepted opinion that a melancholy person cannot sleep too much: "Sleep beyond measure is beneficial," as though it were the sole antidote, and nothing harms them more or causes this illness sooner than wakefulness. Yet in some cases sleep may do more harm than good: in that phlegmatic, swinish, cold and sluggish melancholy of which Melanchthon speaks, which thinks of waters and spends most of its time sighing, and so on.[2712]
[2713]It duls the Spirits, if overmuch, and senses, fils the head full of gross humors, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as [2714]Fuchsius speaks of them, that sleep like so many Dormice.	Too much sleep dulls the spirits and senses, fills the head with thick humours, causes downward flows of fluid and rheums, and a great accumulation of waste matter in the brain and all other parts, as Fuchs says of those who sleep like so many dormice.[2715]

[2712] **Editor.** Phlegmatic describes a constitution associated with phlegm, coldness and sluggishness. Melanchthon's Book on the Soul, in Corpus Reformatorum 13, column 84, connects phlegm with unusual sluggishness and describes a man who slept almost constantly, spoke softly and responded to music. This is a partial parallel: the passage does not supply watery thoughts or sighing. Burton's "thinking of waters" remains unchanged; its exact source and meaning are still uncertain.

[2713] **Burton.** Page 90, a: "Path lib. cap. 17. Fernel. corpus infrigidat, omnes sensus, mentisque vires torpore debilitat." "It chills the body and weakens all the senses and powers of the mind through torpor." Fernel, Pathology, chapter 17; no book number is printed here.

[2714] **Burton.** Page 90, b: "Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & aliis partibus conservat." "It retains a great mass of waste matter in the brain and other parts." Fuchs, book 2, section 2, chapter 4.

[2715] **Editor.** Spirits and humours are components of the historical physiology. Distillations and rheums are flows or accumulations of bodily fluid; excrements here means waste or residual matter generally, not only faeces.

Original text 1651	Modern English
Or if it be used in the day time, upon a full stomack, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, Incubus, night walking, crying out, & much unquietness; such sleep prepares the body, as [2716]one observes, to many perilous diseases.	Or if sleep is taken by day, on a full stomach, when the body is poorly prepared for rest, or after foods that are hard to digest, it increases frightening dreams, nightmare oppression, sleepwalking, cries in the night and great restlessness. Such sleep, as one writer observes, predisposes the body to many dangerous diseases.[2717]
Source page 90–91 But as I have said, waking overmuch, is both a symptome, and an ordinary cause. It causeth driness of the brain, frensie, dotage, & makes the body dry, lean, hard, and ugly to behold, as [2718]Lemnius hath it. The temperature of the Brain is corrupted by it, the humors adust, the eyes made to sink into the head, choler increased, and the whole body inflamed:	But, as I have said, excessive wakefulness is both a symptom and a common cause. It dries the brain, causes frenzy and mental derangement, and makes the body dry, thin, hard and ugly to behold, as Lemnius puts it. It corrupts the brain's balance, burns the humours, makes the eyes sink into the head, increases choler and inflames the whole body.

[2716] **Burton.** Page 90, c: "Io. Ratzius lib. de rebus 6. non naturalibus. Præparat corpus talis somnus ad multas periculosas ægritudines." "Such sleep predisposes the body to many dangerous illnesses." Io. Ratzius, book On the Six Non-natural Things; the printed name is retained pending identification.

[2717] **Editor.** Incubus here names oppressive nightmare experiences; night walking means sleepwalking. Hard meats are foods considered difficult to digest. Burton is classifying these within the older account of sleep and bodily humours.

[2718] **Burton.** Page 90, d: "Instit. ad vitam optimam cap. 26. cerebro siccitatem adfert, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget." "It brings dryness to the brain, frenzy and delirium; makes the body dry, wasted and lean; burns the humours, corrupts the brain's balance, induces emaciation; dries the body, inflames bile, makes the eyes sunken and increases heat." Lemnius, Institutes for the Best Life, chapter 26.

Original text 1651	Modern English
Source page 91 and as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. [2719]it overthrows the natural heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore Crato consil. 21. lib. 2. Hildesheim spicel. 2. de delir. & Mania, Iacchinus, Arculanus on Rhasis, Guianerius and Mercurialis, reckon up this over-much waking, as a principal cause.	And, as may be added from Galen's On the Preservation of Health, book 3, and Avicenna, 3.1, it destroys the natural heat, produces undigested matter, impairs digestion—and what does it not do? With good reason, then, Crato, consultation 21, book 2; Hildesheim, collection 2, On Delirium and Mania; Iacchinus; Arculanus on Rhazes; Guianerius; and Mercurialis list excessive wakefulness among the principal causes.

[2719] **Burton.** Page 91, e: "Naturalem calorem dissipat, læsa concoctione cruditates facit. Attenuant juvenum vigilatæ corpora noctes." "It disperses the natural heat and, by impairing digestion, produces undigested matter. Nights spent awake wear down young men's bodies." The second sentence is Ovid, Art of Love 1.735.

Original text 1651	Modern English
MEMB. 3. **SUBSECT. 1.** **Passions and perturbations of the minde, how they cause Melancholy.**	**Member 3** **Subsection 1** **Passions and disturbances of the mind and how they cause melancholy**
As that Gymnosophist in [2720]Plutarch, made answer to Alexander, (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous then other, and this of Passion the greatest of all.	Just as the gymnosophist in Plutarch answered Alexander, when asked which had spoken best, that each of his companions had spoken better than the next, so I may say of these causes, to anyone who asks which is greatest: each is more grievous than the next, and this one, passion, is the greatest of all.[2721]
A most frequent and ordinary cause of Melancholy, [2722]fulmen perturbationum (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the minde, by his bad humors, troubling the Spirits, sending gross fumes into the Brain; and so per consequens disturbing the Soul, and all the faculties of it,	A most frequent and common cause of melancholy is this “thunderbolt of the passions,” as Piccolomini calls it: this thunder and lightning of emotional disturbance, which causes such violent and rapid changes in our little world, the human being, and often overthrows its healthy condition and balance. For just as the body acts upon the mind through its bad humours, troubling the spirits and sending thick vapours into the brain, and so, as a consequence, disturbing the soul and all its faculties—
[2723]——Corpus onustum, Hesternis vitiis animum quoque prægravat una,	A body burdened with yesterday’s excesses Weighs down the mind along with it—

[2720] **Burton.** Page 91, f: “Vita Alexan.” Plutarch, Life of Alexander; the episode is in chapter 64.

[2721] **Editor.** Gymnosophist, literally “naked sage,” is the Greek designation used here for an Indian ascetic philosopher. Plutarch, Alexander 64.5, gives the paradoxical judgement that each answered worse than the other. Burton’s “better” is retained rather than silently aligned with Plutarch.

[2722] **Burton.** Page 91, g: “Grad. 1. c. 14.” Piccolomini, grade 1, chapter 14.

[2723] **Burton.** Page 91, *: “Hor.” Horace, Satires 2.2.77–78. The original expands the raised abbreviation in quoque.

Original text 1651	Modern English
with fear, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despair, cruel diseases, and sometimes death it self.	with fear, sorrow and so on, the usual symptoms of this disease, so, on the other hand, the mind acts most powerfully upon the body. Through its passions and disturbances it produces extraordinary changes: melancholy, despair, cruel diseases and sometimes death itself.
Insomuch, that it is most true which Plato saith in his Charmides: omnia corporis mala ab animâ procedere; all the [2724]mischiefes of the body, proceed from the soul: and Democritus in [2725]Plutarch urgeth, Damnatam iri animam à corpore, if the Body should in this behalf, bring an action against the Soul, surly the Soul would be cast and convicted, that by her supine negligence, had caused such inconveniences,	So much so that what Plato says in his Charmides is entirely true: “All the body’s evils proceed from the soul”; all bodily misfortunes come from the soul.[2726] And Democritus argues in Plutarch that “the soul would be condemned at the body’s suit”: if the body brought a legal action against the soul on this account, the soul would surely lose its case and be convicted of causing such harm through its gross negligence.

[2724] **Burton.** Page 91, h: “Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Iamb. de mist.” “The passions are nails by which the soul is fastened to the body as to a scaffold of execution.” Iamblichus, On the Mysteries, as cited; precise passage uncollated.

[2725] **Burton.** Page 91, i: “Lib. de sanitat. tuend.” Plutarch, Precepts for Keeping Well.

[2726] **Editor.** Charmides 156e–157a presents this claim within Socrates’ account of a Thracian healer, and includes both good and evil effects arising from the soul. Burton selects its claim about harm. Mind and soul overlap in this passage but have not been made interchangeable throughout.

Original text 1651	Modern English
having authority over the Body, and using it for an instrument, as a Smith doth his hammer (saith [2727]Cyprian) imputing all those vices and maladies to the Minde. Even so doth [2728]Philostratus, non coinquinatur corpus, nisi consensu animæ; the Body is not corrupted, but by the Soul. [2729]Lodovicus Vives will have such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers, impute the miseries of the Body to the Soul, that should have governed it better, by command of reason, and hath not done it.	For the soul has authority over the body and uses it as an instrument, as a smith uses his hammer, says Cyprian, laying all those faults and illnesses at the mind's door. So does Philostratus: "The body is not defiled without the soul's consent"; the body is corrupted only by the soul. Luis Vives holds that such turbulent upheavals proceed from ignorance and lack of judgement. All philosophers blame the body's miseries on the soul, which should have governed it better under reason's command and has failed to do so.
The Stoicks are altogether of opinion (as [2730]Lipsius, and [2731]Piccolomineus record) that a wise man should be ἀπαθὴς, without all maner of passions and perturbations whatsoever, as [2732]Seneca reports of Cato, the [2733]Greeks of Socrates, and [2734]Io. Aubanus of a nation in Africk, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back.	The Stoics are entirely of the opinion, as Lipsius and Piccolomini record, that a wise person should be "unaffected," free of every kind of passion and emotional disturbance. So Seneca reports of Cato, the Greeks of Socrates, and Johannes Boemus of a people in Africa, so free from passion—or rather, so insensible—that if wounded by a sword they merely look round.[2735]

[2727] **Burton.** Page 91, k: "Prolog. de virtute Christi; Quæ utitur corpore, ut faber malleo." "Which uses the body as a smith uses a hammer." Prologue, On the Power of Christ, attributed here to Cyprian; attribution and title require collation.

[2728] **Burton.** Page 91, l: "Vita Apollonij lib. 1." Philostratus, Life of Apollonius, book 1.

[2729] **Burton.** Page 91, m: "Lib. de anim. ab inconsiderantia, et ignorantia omnes animi motus." "All movements of the mind arise from heedlessness and ignorance." Vives, On the Soul.

[2730] **Burton.** Page 91, n: "De Physiol. Stoic." Lipsius, Physiologia of the Stoics.

[2731] **Burton.** Page 91, o: "Grad. 1. c. 32." Piccolomini, grade 1, chapter 32.

[2732] **Burton.** Page 91, p: "Epist. 104." Seneca, letter 104.

[2733] **Burton.** Page 91, q: "Ælianus." Aelian; no work or passage specified.

[2734] **Burton.** Page 91, r: "Lib. 1. cap. 6. si quis ense percusserit eos, tantum respiciunt." "If anyone strikes them with a sword, they only look back." Book 1, chapter 6.

[2735] **Editor.** The Greek ἀπαθὴς denotes freedom from passions, rather than the modern sense of apathy. "Io. Aubanus" is Johannes Boemus, also called Boemus Aubanus. Burton's report about an African people is a received ethnographic claim, not an observation he supplies evidence for here.

Original text 1651	Modern English
Source page 91–92 [2736]Lactantius 2. instit. will exclude fear from a wise man: others except all, some the greatest passions. But let them dispute how they will, set down in Thesi, give precepts to the contrary; we finde that of [2737]Lemnius true by common experience; No mortal man is free from these perturbations: Or if he be so, sure he is either a god, or a block.	Lactantius, in book 2 of the Institutes, would exclude fear from a wise person; others exclude all passions, some only the greatest. But let them dispute as they please, lay down their theses and give instructions to the contrary: common experience proves Lemnius right—no mortal is free from these disturbances. If anyone is, surely he is either a god or a block of wood.
Source page 92 They are born and bred with us, we have them from our parents by inheritance, A parentibus habemus malum hunc assem, saith [2738]Pelezius, Nascitur unâ nobiscum, aliturque, 'tis propagated from Adam, Cain was melancholy, [2739]as Austin hath it, and who is not?	They are born and bred with us; we inherit them from our parents. "We receive this bad penny from our parents," says Pelezius; "it is born and reared along with us." It descends from Adam. Cain was melancholy, as Augustine says—and who is not?[2740]

[2736] **Burton.** Page 91, s: "Terror in sapiente esse non debet." "Terror should have no place in a wise person."

[2737] **Burton.** Page 91, t: "De occult. nat. mir. l. 1. c. 16. Nemo mortalium qui affectibus non ducatur: qui non movetur, aut saxum, aut Deus est." "There is no mortal who is not led by emotions: one who is not moved is either a stone or a god." Lemnius, On the Hidden Wonders of Nature, book 1, chapter 16.

[2738] **Burton.** Page 92, u: "Instit. l. 2. de humanorum affect. morborumque curat." Institutes, book 2, On the Treatment of Human Emotions and Diseases; the abbreviated locator is retained without supplying missing detail.

[2739] **Burton.** Page 92, *: "Epist. 105." Augustine, letter 105, in Burton's numbering; exact correspondence remains unverified.

[2740] **Editor.** The bad penny is a metaphor for the unwelcome inheritance of disturbing emotions. Burton combines hereditary disposition with the theological descent of fallen humanity from Adam. His Augustine reference for Cain remains unverified.

Original text 1651	Modern English
Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain these passions in some few men at some times, but most part they domineer, and are so violent, [2741]that as a torrent, (torrens velut aggere rupto) bears down all before, and overflows his banks, sternit agros, sternit sata, they overwhelm Reason, Judgment, and pervert the temperature of the Body: Fertur [2742]equis auriga, nec audit currus habenas.	Good discipline, education, philosophy and theology may, I cannot deny, soften and restrain these passions in a few people at certain times. But for the most part they rule, and with such violence that, like a torrent—"like a flood when its embankment breaks"—which sweeps away everything before it and overflows its banks, "lays fields flat, lays crops flat," they overwhelm reason and judgement and corrupt the body's balance. "The driver is swept along by his horses, and the chariot does not heed the reins."[2743]
Now such a man (saith [2744]Austin) that is so led, in a wise mans eye, is no better then he that stands upon his head. It is doubted by some, Gravioresne morbi à perturbationibus, an ab humoribus, whether humors or perturbations cause the more grievous maladies. But we finde that of our Saviour, Mat. 26. 41. most true, The spirit is willing, the flesh is weak, we cannot resist:	Now someone led in this way, says Augustine, appears to a wise person no better than a man standing on his head.[2745] Some debate "whether more serious diseases arise from the passions or from the humours"—whether humours or emotional disturbances cause the graver illnesses. But we find our Saviour's words in Matthew 26:41 entirely true: "The spirit is willing, the flesh is weak"; we cannot resist.

[2741] **Burton.** Page 92, x: "Granatensis." No work or passage specified.

[2742] **Burton.** Page 92, y: "Virg." Virgil, Georgics 1.514.

[2743] **Editor.** The flattened fields and crops quote Virgil, Aeneid 2.306; the broken embankment in 2.496–499 is a parallel. Burton's first flood phrase, torrens velut aggere rupto, has not been located in its immediate source; the adjoining margin cites Granatensis. The runaway chariot is Georgics 1.514, with nec replacing neque. The Virgil parallels do not establish that the first phrase is a direct quotation from him. Burton's wording is retained, with fresh translations.

[2744] **Burton.** Page 92, z: "De civit. Dei. l. 14. c. 9. qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum, qui passiones dominantur." "As someone walking with feet upside down appears to ordinary eyes, so to the eyes of the wise appears one whom the passions rule." City of God 14.9 is the printed reference; the quotation's exact source remains unlocated.

[2745] **Editor.** City of God 14.9 discusses emotions and challenges the ideal of complete freedom from feeling, but the precise upside-down comparison has not been located there. The printed Latin also has an awkward relative construction; the translation follows its clear intended contrast.

Original text 1651	Modern English
And this of [2746]Philo Judæus, Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vives compares them to [2747]Winds upon the Sea, some onely move as those great gales, but others turbulent quite overturn the ship.	And so with these words of Philo the Jew: emotional disturbances often harm the body and are very frequent causes of melancholy, wrenching it from the hinges of its health. Vives compares them to winds upon the sea: some, like great gusts, merely rock the ship, while other, tempestuous winds overturn it altogether.
Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, [2748]as the rain (saith Austin) doth a stone, so do these perturbations penetrate the minde: [2749]And (as one observes) produce an habit of Melancholy at the last, which having gotten the mastery in our souls, may well be called diseases.	Those that are slight, mild and infrequent seem to us to do little harm, and we therefore disregard them. Yet if they recur, these disturbances penetrate the mind as rain penetrates a stone, says Augustine. And, as one writer observes, they eventually produce an established disposition to melancholy; once they have gained mastery over our souls, they may rightly be called diseases.

[2746] **Burton.** Page 92, a: “Lib. de Decal. passiones maxime corpus offendunt & animam, & frequentissimæ causæ melancholiæ, dimoventes ab ingenio & sanitate pristina, l. 3. de anima.” “Passions greatly injure body and soul and are very frequent causes of melancholy, dislodging them from their former disposition and health.” The margin begins On the Decalogue and ends On the Soul, book 3; the latter appears to anticipate the following Vives reference.

[2747] **Burton.** Page 92, b: “Fræna & stimuli animi, velut in mari quædam auræ leves, quædam placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita movent, ut de statu judicii depellant.” “The mind’s reins and goads: as at sea some breezes are light, some gentle, some stormy, so in the body some emotions merely arouse us, while others so disturb us that they dislodge judgement from its settled state.”

[2748] **Burton.** Page 92, c: “Ut gutta lapidem, sic paulatim hæ penetrant animum.” “As a drop penetrates stone, so these gradually penetrate the mind.”

[2749] **Burton.** Page 92, d: “Ubi valentes rectè morbi animi vocantur.” “When they grow strong, they are rightly called diseases of the mind.”

Original text 1651	Modern English
How these passions produce this effect, [2750]Agrippa hath handled at large, Occult. Philos. l. 1. c. 63. Cardan, l. 14. subtil. Lemnius, l. 1. c. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez, Met. disput. 18. sect. 1. art. 25. T. Bright, cap 12. Of his Melancholy Treatise. Wright the Jesuite, in his Book of the Passions of the Minde, &c.	How these passions produce this effect has been treated at length by Agrippa in Occult Philosophy, book 1, chapter 63; Cardan, On Subtlety, book 14; Lemnius, On the Hidden Wonders of Nature, book 1, chapter 12, and book 1, chapter 16; Suárez, Metaphysical Disputations, disputation 18, section 1, article 25; Timothy Bright, chapter 12 of his Treatise of Melancholy; Wright the Jesuit, in his book The Passions of the Mind; and others.[2751]
Thus in brief. To our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain) which he misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Brain to the Heart, by certain secret channels, and signifie what good or bad object was presented; [2752]which immediately bends it self to prosecute, or avoid it; and withal, draweth with it other humors to help it: So in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler.	Briefly, it happens like this. Through the external senses or memory, some object to be understood reaches our imagination, which resides in the front part of the brain. Misconceiving or magnifying it, the imagination immediately communicates it to the heart, the seat of all emotions. The pure spirits at once flock from the brain to the heart through certain hidden channels and report what good or bad object has been presented. The heart immediately sets itself to pursue or avoid that object, drawing other humours along to assist it. Thus in pleasure, a great quantity of purer spirits gathers; in sadness, much melancholy blood; in anger, choler.[2753]

[2750] **Burton.** Page 92, e: “Imaginatio movet corpus, ad cujus motum excitantur humores, & Spiritus vitales, quibus alteratur.” “Imagination moves the body; at its motion the humours and vital spirits are stirred, and by these it is altered.”

[2751] **Editor.** The references in Burton’s body text remain part of the modern reading text. Their Latin titles are translated for readability; compressed book and chapter locators are retained without implying that every citation has been independently collated.

[2752] **Burton.** Page 92, f: “Eccles. 13. 26. The heart alters the countenance to good or evil, and distraction of the minde causeth distemperature of the body.” Modernized: “The heart changes the face for good or ill, and disturbance of mind causes disorder of the body.” Compare Ecclesiasticus, also called Sirach, 13:25–26 in the consulted KJV numbering; Burton’s wording is not a verbatim quotation of that version.

[2753] **Editor.** Spirits, humours, choler and temperature belong to the historical physiology: spirits are subtle bodily agents, choler is yellow bile, and temperature means constitution or the balance of qualities, not a thermometer reading. The sentence locates imagination, rather than the perceived object, in the front of the brain.

Original text 1651	Modern English
If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humors in the body be likewise prepared, and the temperature it self ill or well disposed, the passions are longer and stronger: So that the first step and fountain of all our grievances in this kinde, is [2754]læsa Imaginatio, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors.	If the imagination is highly receptive, intent and violent, it sends a great quantity of spirits to or from the heart, making a deeper impression and a greater disturbance. As the bodily humours are correspondingly prepared, and the constitution itself is ill or well disposed, the passions last longer and grow stronger. The first beginning and source of all our troubles of this kind is therefore "impaired imagination," which misinforms the heart and causes all these disorders, this alteration and confusion of spirits and humours.
Source page 92–93 By means of which, so disturbed, concoction is hindred, and the principal parts are much debilitated; as [2755]Dr Navarra well declared, being consulted by Montanus about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humors increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free.	With these so disturbed, digestion is hindered and the principal organs greatly weakened, as Dr Navarra explained well when Montanus consulted him about a Jewish man suffering from melancholy. With the spirits so disordered, nourishment must necessarily diminish, bad humours increase, and undigested matter and thick spirits be generated together with melancholy blood. The other parts, deprived of their spirits by violent passion, cannot perform their functions: sensation and movement fail. Thus we look at something without seeing it, or hear without noticing, although it would otherwise affect us deeply if we were free from that passion.[2756]

[2754] **Burton.** Page 92, g: "Spiritus & sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso." "Spirits and blood are corrupted by impaired imagination, for altered humours change the operations of the mind." Piso.

[2755] **Burton.** Page 92, h: "Montani, concil. 22. Hæ vero quomodo causent melancholiam, clarum; & quod concoctionem impediant, & membra principalia debilitent." "How these cause melancholy is clear, as is the fact that they hinder digestion and weaken the principal organs." Montanus, consultation 22.

[2756] **Editor.** Concoction means digestion; crudities are incompletely digested material. The account explains failures of attention through bodily spirits diverted by emotion.

Original text 1651	Modern English
Source page 93 I may therefore conclude with [2757]Arnoldus, Maxima vis est phantasiæ, & huic uni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda: Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body.	I may therefore conclude with Arnoldus: "The power of imagination is very great, and almost the whole cause of melancholy should be ascribed to this alone, rather than to an imbalance of the body." Great is the force of imagination, and the cause of melancholy should be attributed far more to this alone than to bodily disorder.
Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which maner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of [2758]Beroaldus his opinion, Such Digressions do mightily delight and refresh a weary Reader, they are like sauce to a bad stomack, and I do therefore most willingly use them.	Since imagination has so great a part in producing this illness and is so powerful in itself, it will suit my discourse to make a brief digression on its force and the way it causes this alteration. Although some dislike this kind of digression as frivolous and irrelevant, I share Beroaldus's opinion: such digressions greatly delight and refresh a weary reader; they are like sauce to a poor appetite, and I therefore use them most willingly.[2759]

[2757] **Burton.** Page 93, i: "Breviar. l. 1. cap. 18." Breviarium, book 1, chapter 18, cited under Arnoldus.

[2758] **Burton.** Page 93, asterisk: "Solent hujusmodi egressiones favorabiliter oblectare, & lectorem lassum jucunde refovere, stomachumque nauseantem, quodam quasi condimento reficere, & ego libenter excurro." "Digressions of this kind commonly give agreeable pleasure, pleasantly revive a weary reader and restore a queasy stomach as though with a seasoning; and I gladly digress."

[2759] **Editor.** Stroke means influence or effective part; impertinent means irrelevant. Burton's defence makes digression itself a remedy for readerly weariness, extending the medical imagery to the construction of his book.

Original text 1651	Modern English
Subsect. 2. **Of the force of Imagination.**	**Subsection 2.** **The power of imagination.**
What Imagination is, I have sufficiently declared in my Digression of the Anatomy of the soul. I will onely now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and [2760]strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies.	I have sufficiently explained what imagination is in my Digression on the Anatomy of the Soul. Now I will only point to its extraordinary effects and power. Prominent in everyone, it rages most fiercely in melancholy people, retaining the mental images of objects for so long, misconceiving and magnifying them through continual, intense meditation, until at last it produces real effects in some people, causing this and many other illnesses.[2761]
And although this Phantasie of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindred, and hurt.	Although this imagination of ours is a faculty subordinate to reason and should be governed by it, in many people it too becomes unfit, obstructed and damaged through internal or external disorders, or defects in its organs, which are unfit, obstructed or otherwise impaired.

[2760] **Burton.** Page 93, k: “Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Jo. Sarisbur. Matolog. lib. 4. c. 10.” “From imagination arise the emotions by which the soul is composed or, when disturbed, thrown into disorder.” John of Salisbury, Metalogicon 4.10. Burton adapts the chapter heading, replacing its introductory wording with Ab imaginatione and retaining the ensuing clause. The printed abbreviation Matolog. is preserved.

[2761] **Editor.** Species are the forms or mental images through which objects are represented to the mind. Meditation here includes prolonged, absorbed thinking, without implying a particular religious practice.

Original text 1651	Modern English
This we see verified in sleepers, which by reason of humors, and concourse of vapors troubling the Phantasie, imagine many times absurd and prodigious things, and in such as are troubled with Incubus, or Witch-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humors, which trouble the Phantasie.	We see this confirmed in sleepers, who often imagine absurd and monstrous things because humours and a gathering of vapours trouble their imagination. So too those troubled by incubus, or "witch-ridden," as we call it: if they lie on their backs, they suppose that an old woman rides them, sitting so heavily on them that they are almost suffocated for lack of breath, when nothing is harming them except a gathering of bad humours disturbing their imagination.[2762]
This is likewise evident in such as walk in the night in their sleep, and do strange feats: [2763]These vapors move the Phantasie, the Phantasie the Appetite, which moving the animal spirits, causeth the body to walk up and down, as if they were awake. Fracast. l. 3. de intellect. refers all Extasies to this force of Imagination, such as lie whole days together in a trance: as that Priest whom [2764]Celsus speaks of, that could separate himself from his senses when he list, and lie like a dead man, void of life and sense. Cardan brags of himself, that he could do as much, and that when he list.	This is also evident in those who walk at night in their sleep and perform strange feats. These vapours stir the imagination, the imagination stirs the appetite, and the appetite, moving the animal spirits, causes the body to walk about as though awake. Fracastoro, in On the Intellect, book 3, attributes all trances to this power of imagination: people who lie entranced for whole days together, for example, or that priest mentioned by Celsus who could withdraw from his senses whenever he wished and lie like a dead man, without life or sensation. Cardan boasts that he could do as much himself, whenever he pleased.[2765]

[2762] **Editor.** Incubus here denotes an oppressive nightmare experience, described as being ridden or crushed in sleep. Burton substitutes an explanation through humours and imagination for the supposed old woman. The physiological explanation is his historical account.

[2763] **Burton.** Page 93, l: "Scalig. exercit." Scaliger, Exercitations; no exercise number supplied.

[2764] **Burton.** Page 93, m: "Qui quoties volebat, mortuo similis jacebat auferens se à sensibus, & quum pungeretur dolorem non sensit." "Whenever he wished, he lay like a dead man, withdrawing from his senses; when pricked, he felt no pain."

[2765] **Editor.** Animal spirits are the subtle agents credited with sensation and movement; appetite is the faculty of impulse or desire. Agrippa, Occult Philosophy 1.64, attributes the insensible priest to Celsus. Augustine, City of God 14.24, names Restitutus in a closely related account. Montaigne, "Of the force of imagination," recounts the Celsus and Augustine examples separately. This supplies a further witness to the attribution's circulation, without establishing Burton's immediate source or justifying substitution of Augustine for Celsus.

Original text 1651	Modern English
Source page 93–94 Many times such men when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen; as that Sir Owen in Matthew Paris, that went into St Patricks Purgatory, and the Monk of Evesham in the same Author. Those common apparitions in Bede and Gregory, Saint Brigets revelations, Wier. l. 3. de lamiis c. 11. Cæsar Vanninus in his Dialogues, &c. reduceth, (as I have formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of [2766]Imagination, and the [2767]Devils illusions.	Often, when such people come to themselves, they tell strange things about heaven and hell and the visions they have seen: like Sir Owen in Matthew Paris, who entered St Patrick's Purgatory, and the monk of Evesham in the same author. Those familiar apparitions in Bede and Gregory, St Bridget's revelations, and all those tales of witches' journeys, dancing, riding, transformations and operations, and so on, are attributed, as I have already said, to the power of imagination and the devil's illusions by Weyer in On Witches, book 3, chapter 11, and Cesare Vanini in his Dialogues, among others.[2768]
Source page 94 The like effects almost are to be seen in such as are awake: How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers falshood, before that which is right and good, deluding the Soul with false shews and suppositions.	Almost the same effects can be seen in those who are awake. How many chimeras, grotesques, golden mountains and castles in the air they build for themselves! I appeal to painters, makers of machines and mathematicians. Some attribute all vices—anger, revenge, lust, ambition and greed—to a false and corrupted imagination, which prefers falsehood to what is right and good, deceiving the soul with false appearances and suppositions.[2769]

[2766] **Burton.** Page 94, n: "Idem Nymannus orat. de Imaginat." "Nymannus says the same in his Oration on Imagination."

[2767] **Burton.** Page 94, o: "Verbis & unctionibus se consecrant dæmoni pessimæ mulieres qui iis ad opus suum utitur, & earum phantasiam regit, ducitque ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent, quæ umbra cooperit diabolus, ut nulli sint conspicua, & post, umbra sublata, propriis corporibus eas restituit, l. 3. c. 11. Wier." "Wicked women consecrate themselves to the demon with words and anointings. He uses them for his work, governs their imagination and leads them to the places they desire, while their bodies remain without sensation. The devil covers these with a shadow so no one can see them; afterwards, removing the shadow, he restores the women to their own bodies." Weyer, book 3, chapter 11.

[2768] **Editor.** Burton groups medieval visions of the other world with reported witches' journeys. His explanation combines imagination with demonic deception; it does not simply reject supernatural agency. The precise passages in Matthew Paris, Bede, Gregory, Bridget and Vanini remain to be collated.

[2769] **Editor.** Chimæras and Anticks are fantastic composites and grotesque figures. The reference to artists and technical practitioners allows imagination productive as well as deceptive powers. Mechanicians are practitioners of mechanical arts, not modern vehicle mechanics.

Original text 1651	Modern English
[2770]Bernardus Penotus will have heresie and superstition to proceed from this fountain; as he falsly imagineth, so he believeth; and as he conceiveth of it, so it must be, and it shall be, contra gentes, he will have it so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange formes of Bugbears, Devils, Witches, Goblins? Lavater imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination, (saith [2771]Wierus) and so likewise love, sorrow, joy, &c.	Bernardus Penotus maintains that heresy and superstition spring from this source: as a person falsely imagines, so he believes; as he conceives a thing, so it must be and shall be—"against the whole world," he insists on it. But imagination shows its strange and unmistakable effects most especially in passions and emotions. What will a frightened person not imagine in the dark? What strange shapes of bogeys, devils, witches and goblins! Lavater makes fear the chief cause of spectres and similar apparitions. Above all other passions, fear produces the strongest imagination, says Weyer; so too do love, sorrow, joy and the rest.
Some dye suddenly, as she that saw her son come from the battel at Cannæ, &c. Jacob the Patriark, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. Persina that Æthiopian Queen in Heliodorus, by seeing the picture of Perseus and Andromeda, in stead of a Blackmoor, was brought to bed of a fair white childe.	Some die suddenly, like the woman who saw her son return from the battle of Cannae. The patriarch Jacob, through the force of imagination, produced speckled lambs by laying speckled rods before his sheep.[2772] Persinna, the Ethiopian queen in Heliodorus, looked at a picture of Perseus and Andromeda and gave birth to a beautiful white child instead of a black one.[2773]

[2770] **Burton.** Page 94, p: "Denario medico." In the Medical Denarius, cited under Bernardus Penotus.

[2771] **Burton.** Page 94, q: "Solet timor, præ omnibus affectibus, fortes imaginationes gignere, post amor, &c. l. 3. c. 8." "Fear commonly produces strong imaginings above all other emotions; next comes love, and so forth." Weyer, book 3, chapter 8.

[2772] **Editor.** Livy 22.7.13 tells of two mothers dying when their sons returned after Lake Trasimene, rather than Cannae. Burton's battle name is retained. Jacob's rods occur in Genesis 30:37–43; attributing their effect specifically to imagination is Burton's explanatory reading.

[2773] **Editor.** Heliodorus, Ethiopian Story, book 4, relates Persinna's explanation of her daughter's appearance by the picture seen at conception. This is an episode from a Greek romance. Blackmoor is Burton's period designation; the modern version preserves the contrast in skin colour without retaining that designation.

Original text 1651	Modern English
In imitation of whom belike, * an hard favoured fellow in Greece, because he and his wife were both deformed, to get a good brood of children, Elegantissimas imagines in thalamo collocavit, &c. hung the fairest pictures he could buy for money in his chamber, That his wife by frequent sight of them, might conceive and bear such children. And if we may beleeve Bale, one of Pope Nicholas the thirds Concubines, by seeing of [2774]a Bear, was brought to bed of a monster.	Perhaps in imitation of her, an ugly fellow in Greece, since both he and his wife were ill formed, sought to beget a handsome family: "he placed the most beautiful pictures in his bedchamber," and so on. He hung the finest pictures money could buy in his room so that his wife, frequently seeing them, might conceive and bear children like them. And if we may believe Bale, one of Pope Nicholas III's concubines gave birth to a monster after seeing a bear.[2775]
If a woman (saith [2776]Lemnius) at the time of her conception, think of another man present, or absent, the childe will be like him. Great bellied women, when they long, yeeld us prodigious examples in this kinde, as Moles, Warts, Scars, Harelips, Monsters, especially caused in their children by force of a depraved phantasie in them: Ipsam speciem quam animo effigiat, foetui inducit: She imprints that stamp upon her childe, which she [2777]conceives unto her self.	If a woman, says Lemnius, thinks of another man, present or absent, at the time of conception, her child will resemble him. Pregnant women with cravings give us extraordinary examples of this kind: moles, warts, scars, cleft lips and monstrous births, caused in their children especially by the force of their own disordered imagination. "She impresses upon the foetus the very form she pictures in her mind": she stamps upon her child the image she conceives within herself.[2778]

[2774] **Burton.** Page 94, r: "Ex viso urso, talem peperit." "Having seen a bear, she gave birth to one like it."

[2775] **Editor.** No corresponding marginal source accompanies the asterisk before the Greek husband; it is retained in the original column. The man's Latin action and Burton's English expansion are both translated. The story attributed to Bale is polemical hearsay, signalled by Burton's own qualification; its source awaits collation.

[2776] **Burton.** Page 94, s: "Lib. 1. cap. 4. de occult. nat. mir. si inter amplexus & suavia cogitet de uno, aut alio absente, ejus effigies solet in fœtu elucere." "If amid embraces and kisses she thinks of this or that absent man, his likeness commonly appears in the foetus." Lemnius, On the Hidden Wonders of Nature, book 1, chapter 4.

[2777] **Burton.** Page 94, t: "Quid non fœtui adhuc materno, subita spirituum vibratione per nervos, quibus matrix cerebro conjuncta est, imprimit impregnatæ imaginatio? ut si imaginetur malum granatum, illius notas secum proferet fœtus: Si leporem, infans editur supremo labello bifido, & dissecto: Vehemens cogitatio movet rerum species. Wier. lib. 3. cap. 8." "What does a pregnant woman's imagination not imprint on the foetus still in her womb, through a sudden movement of spirits along the nerves joining womb and brain? If she imagines a pomegranate, the foetus will emerge bearing its marks; if a hare, the infant is born with its upper lip cleft and divided. Intense thought sets the images of things in motion." Weyer, book 3, chapter 8.

[2778] **Editor.** This is the historical theory of maternal impression: an image or craving was supposed to mark or shape the developing child. The claim that a mother's thoughts stamp birthmarks or malformations onto her child is not an established causal explanation. Burton's language of disordered imagination records the period belief, not a finding about maternal responsibility.

Original text 1651	Modern English
And therefore Lodovicus Vives, lib. 2. de Christ. fæm. gives a special caution to great bellied women, [2779]That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles. Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their Imagination.	And therefore Luis Vives, in On the Christian Woman, book 2, particularly warns pregnant women not to admit such absurd fancies and thoughts, but by every means to avoid those horrible things heard or seen, or filthy spectacles. Some people laugh, weep, sigh, groan, blush, tremble or sweat at things suggested to them by their imagination.
Source page 94–95 Avicenna speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: Dagebertus and Saint Francis Scars and Wounds, like to those of Christs (if at the least any such were) [2780]Agrippa supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Asses, Dogs, or any other shapes.	Avicenna speaks of someone who could bring on paralysis whenever he wished; and some can imitate the sounds of birds and beasts so closely that the difference can scarcely be detected. Agrippa supposes that Dagebertus's and St Francis's scars and wounds, resembling Christ's —if indeed there ever were any such—arose through the force of imagination. To the same imagination he attributes people's transformation into wolves, from men into women and women back into men, which is firmly believed, or from men into asses, dogs or any other shapes.[2781]

[2779] **Burton.** Page 94, u: "Ne dum uterum gestent, admittant absurdas cogitationes, sed & visu, audituque fœda & horrenda devitent." "While pregnant, let them admit no absurd thoughts, and also avoid foul and horrible things in sight and hearing."

[2780] **Burton.** Page 94, x: "Occult. Philos. lib. 1. cap. 64." Agrippa, Occult Philosophy, book 1, chapter 64.

[2781] **Editor.** Agrippa 1.64 distinguishes Dagobert's scars, associated with fear of punishment, from Francis's marks, associated with contemplation of Christ's wounds. Montaigne, "Of the force of imagination," also pairs their scars without making both sets resemble Christ's wounds. Burton combines their description more closely. His Dagebertus and reservation "if … any such were" are retained. These parallels do not establish his precise intermediary.

Original text 1651	Modern English
Source page 95 [2782]Wierus ascribes all those famous transformations, to Imagination: that in Hydrophobia they seem to see the picture of a Dog, still in their water, [2783]that melancholy men, and sick men, conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, transparent, great and little, sensless and dead (as shall be shewed more at large, in our [2784]Sections of Symptomes) can be imputed to naught else, but to a corrupt, false, and violent Imagination.	Weyer attributes all those famous transformations to imagination. That sufferers from hydrophobia seem constantly to see the image of a dog in their urine; that melancholy and sick people conceive so many fantastic visions and apparitions, entertaining such absurd images as that they are kings, lords, cocks, bears, apes or owls; that they are heavy, light, transparent, large or small, without sensation or dead, as will be shown more fully in our sections on symptoms: all this can be attributed only to a corrupted, false and violent imagination.[2785]
It works not in sick and melancholy men onely, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and [2786]alters their temperature in an instant. And sometimes a strong conceit or apprehension, as [2787]Valesius proves, will take away Diseases: in both kindes it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kinde, that they will have the same Disease.	It works not only in sick and melancholy people, but sometimes with the greatest force in those who are healthy, suddenly making them ill and altering their constitution in an instant. Sometimes, too, a strong idea or impression will remove diseases, as Valesius demonstrates: in either direction it produces real effects. If people merely see someone else trembling, dizzy or sick with some fearful disease, their apprehension and fear are so strong that they develop that same disease.

[2782] **Burton.** Page 95, y: “Lib. 3. de Lamiis, cap. 10.” Weyer, On Witches, book 3, chapter 10.

[2783] **Burton.** Page 95, z: “Agrippa, lib. 1. cap. 64.” Agrippa, Occult Philosophy, book 1, chapter 64.

[2784] **Burton.** Page 95, asterisk: “Sect. 3. memb. 1. subsect 3.” First Partition, Section 3, Member 1, Subsection 3.

[2785] **Editor.** Water here means urine: Agrippa 1.64–65 explicitly uses urine in the parallel dog-image story. Hydrophobia literally means fear of water and here names the illness associated with a rabid dog’s bite. The alleged image and the transformations belong to Burton’s received examples, not verified observations.

[2786] **Burton.** Page 95, a: “Malleus malefic. fol. 77. corpus mutari potest in diversas ægritudines, ex forti apprehensione.” “The body can be changed into various states of illness by a powerful apprehension.” Malleus maleficarum, folio 77; edition unspecified.

[2787] **Burton.** Page 95, b: “Fr. Vales. l. 5. cont. 6. nonnunquam etiam morbi diuturni consequuntur, quandoque curantur.” “Sometimes even chronic diseases follow; sometimes they are cured.” Francisco Vallés, book 5, controversy 6.

Original text 1651	Modern English
Or if by some South-sayer, Wiseman, Fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it, that they will instantly labor of it. A thing familiar in China, (saith Riccius the Jesuite) [2788]If it be told them they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it.	Or if some soothsayer, wise man, fortune-teller or physician tells them they will have a particular disease, they take the prediction so much to heart that they immediately suffer from it. This is familiar in China, says Ricci the Jesuit: if people are told they will be ill on a certain day, when that day comes they will certainly be ill, and so terribly afflicted that they sometimes die of it.[2789]
Dr Cotta in his Discovery of ignorant Practitioners of Physick, cap. 8. hath two strange stories to this purpose, what phansie is able to do. The one of a Parsons wife in Northamptonshire, An. 1607. that coming to a Physitian, and told by him that she was troubled with the Sciatica, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a Sciatica. And such another example he hath of another good wife, that was so troubled with the cramp, after the same maner she came by it, because her Physitian did but name it.	Dr Cotta, in chapter 8 of his Discovery of Ignorant Practitioners of Medicine, has two strange stories showing what imagination can do. One concerns a parson's wife in Northamptonshire in 1607. She went to a physician, who told her that he thought she was suffering from sciatica, a disease she did not have. That very night, after returning home, she suffered a severe attack of sciatica because of his words. He gives a similar example of another housewife troubled by cramp, which she acquired in the same way merely because her physician named it.[2790]

[2788] **Burton.** Page 95, c: "Expedit. in Sinas, l. 1. c. 9. tantum porro multi prædictoribus hisce tribuunt ut ipse metus fidem faciat: nam si prædictum iis fuerit tali die eos morbo corripiendos, ii ubi dies advenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquando etiam cum morte colluctantur." "Many give such credit to these foretellers that fear itself makes the prediction true: if they are told that illness will seize them on a certain day, when it arrives they fall ill and, stricken by the force of fear, struggle with sickness and sometimes even death." The Christian Expedition to China, book 1, chapter 9.

[2789] **Editor.** Wiseman here includes a diviner or healer credited with special knowledge. The China account is attributed by Burton to Matteo Ricci; the quoted work and passage require further collation. Conceit generally means a mental conception or belief, not vanity.

[2790] **Editor.** John Cotta's A Short Discovery of the Unobserved Dangers of Several Sorts of Ignorant and Inconsiderate Practisers of Physic in England appeared in 1612. Burton shortens its title. The two anecdotes and his chapter number are retained; comparison with the full chapter remains pending.

Original text 1651	Modern English
Sometimes death it self is caused by force of Phantasie. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a sown. Another (saith [2791]Cardan out of Aristotle) fell down dead which is familiar to women at any gastly sight) seeing but a man hanged.	Sometimes the force of imagination causes death itself. I have heard of someone who happened to come into the company of a man thought to have the plague, although he did not, and suddenly fell down dead. Another fell ill with the plague through the mere thought of it. One person faints at the sight of his companion being bled. Another, Cardan says on Aristotle's authority, fell down dead merely from seeing a man hanged—as commonly happens to women at any ghastly sight.[2792]
A Jew in France (saith [2793]Lodovicus Vives) came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not beleeve such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as [2794]Peter Byarus illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground.	A Jewish man in France, says Luis Vives, happened to cross a dangerous passage, a plank laid over a brook, in the dark without coming to harm. The next day, realizing the danger he had been in, he fell down dead. Many will not believe such stories, but usually laugh and scoff when they hear them. Yet let them consider, as Peter Byarus illustrates the point, that if they were made to walk on a plank high above the ground, they would grow dizzy, though they would confidently walk on the same plank at ground level.

[2791] **Burton.** Page 95, d: "Subtil. 18." Cardan, On Subtlety, book 18.

[2792] **Editor.** Burton passes from reported anecdotes to sweeping claims about illness and women. These are preserved as his claims. The original has an unmatched closing parenthesis after "sight"; the modern version expresses the intended aside with a dash.

[2793] **Burton.** Page 95, e: "Lib. 3. de anima, cap. de met." Vives, On the Soul, book 3, chapter on fear; the printed abbreviation is de met.

[2794] **Burton.** Page 95, f: "Lib. de Peste." Book on the Plague, cited under Peter Byarus.

Original text 1651	Modern English
Many (saith Agrippa) [2795]strong hearted men otherwise, tremble at such sights, dazel, and are sick, if they look but down from an high place, and what moves them but conceit? As some are so molested by Phantasie; so some again by Fancy alone, and a good conceit, are as easily recovered.	Many men otherwise stout-hearted, says Agrippa, tremble at such sights, become dizzy and feel sick merely from looking down from a high place. And what affects them except an idea in the mind? Just as some are troubled in this way by imagination, others are as easily restored by imagination alone and a favourable expectation.
Source page 95–96 We see commonly the Tooth-ache, Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many green wounds by that now so much used Unguentum Armarium, magnetically cured, which Crollius and Goclenius in a book of late hath defended, Libavius in a just Tract as stifly contradicts, and most men controvert.	We commonly see toothache, gout, epilepsy, the bite of a mad dog and many such ailments cured by spells, words, written symbols and charms; and many fresh wounds healed magnetically by that “weapon salve” now so widely used, which Crollius and Goclenius have recently defended in print, Libavius just as firmly opposes in a full treatise, and most people dispute.[2796]

[2795] **Burton.** Page 95, g: “Lib. 1. cap. 63. Ex alto despicientes aliqui præ timore contremiscunt, caligant, infirmantur; sic singultus, febres, morbi comitiales quandoque sequuntur; quandoque recedunt.” “Some looking down from a height tremble with fear, grow dizzy and fall ill; thus hiccups, fevers and epileptic fits sometimes follow, and sometimes depart.” Agrippa, Occult Philosophy, book 1, chapter 63.

[2796] **Editor.** Green wounds are fresh wounds; characters are inscribed signs. Unguentum Armarium is weapon salve. Magnetically describes an alleged action at a distance, by sympathy. Burton reports the controversy among Crollius, Goclenius and Libavius; their particular treatises await collation.

Original text 1651	Modern English
Source page 96 All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as [2797]Pomponatius holds, which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected. The like we may say of our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith [2798]Wierus of Charms, Spels, &c.) we finde in our experience, by the same means many are relieved.	Everyone knows that such charms or cures have no power beyond strong imagination and belief alone, which, as Pomponazzi maintains, set the humours, spirits and blood in motion and remove the cause of illness from the affected parts. We may say the same of magical effects, superstitious cures and those performed by quacks and wizards. Just as many people are harmed by wicked disbelief, says Weyer of charms, spells and the like, so we find from experience that many are relieved by the same means.[2799]
An Empirick oftentimes, and a silly Chyrurgian, doth more strange cures, then a rationall Physitian. Nymannus gives a reason, because the Patient puts his confidence in him, [2800]which Avicenna prefers before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith [2801]Cardan) that makes, or marrs Physitians, and he doth the best cures, according to Hippocrates, in whom most trust.	An empiric or a simple surgeon often performs more extraordinary cures than a learned physician. Nymannus gives the reason: the patient places his confidence in him, and Avicenna ranks that confidence above medical skill, rules and every remedy whatsoever. Belief alone, says Cardan, makes or ruins physicians; and according to Hippocrates, the one most trusted performs the best cures.[2802]

[2797] **Burton.** Page 96, h: "Lib. de Incantatione. Imaginatio subitum humorum, & spirituum motum infert, unde vario affectu rapitur sanguis, ac unà morbificas causas partibus affectis eripit." "Imagination causes a sudden movement of humours and spirits; the blood is swept along by the varying emotion, at the same time removing the causes of illness from the affected parts." Pomponazzi, On Incantation.

[2798] **Burton.** Page 96, asterisk: "Lib. 3. c. 18. de præstig. Ut impia credulitate quis læditur, sic & levari eundem credibile est, usuque observatum." "As someone is harmed by impious credulity, so it is credible, and observed in practice, that the same person may also be relieved." Weyer, On the Deceptions of Demons, book 3, chapter 18.

[2799] **Editor.** The 1651 body prints incredulity, "disbelief," while the marginal Latin has credulitate, "credulity" or ready belief. The same disagreement appears in the BSB 1651 copy, at its first printed page 96 (Archive n187). Both readings are retained and translated separately. Agreement between two copies of this edition confirms the reading, but does not resolve its origin; other editions and Weyer's text still require collation.

[2800] **Burton.** Page 96, i: "Ægri persuasio & fiducia, omni arti & consilio & medicinæ præferenda. Avicen." "The patient's conviction and confidence are to be preferred to all skill, counsel and medicine." Avicenna.

[2801] **Burton.** Page 96, k: "Plures sanat in quem plures confidunt. lib. de sapientia." "He cures more people in whom more people trust." Cardan, On Wisdom.

[2802] **Editor.** An empiric practised from experience without the learned physician's theoretical training; silly here means simple or unlearned. Burton's contrast gives the patient's confidence a role in the outcome, while retaining the period's professional hierarchy.

Original text 1651	Modern English
So diversly doth this phantasie of ours affect, turn and winde, so imperiously command our bodies, which as another [2803]Proteus, or a Cameleon, can take all shapes; and is of such force (as Ficinus adds) that it can work upon others, as well as our selves. How can otherwise blear-eyes in one man, cause the like affection in another? Why doth one mans yawning[2804], make another yawn? One mans pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files?	So variously does this imagination of ours affect, twist and turn, so imperiously command our bodies: like another Proteus or a chameleon, it can take every shape. Its power is so great, Ficino adds, that it can work upon others as well as ourselves. How else can sore eyes in one person cause the same complaint in another? Why does one person's yawning make another yawn? Why does one man's pissing often prompt a second to do the same? Why is a third disturbed by the scraping of wooden plates or the rasping of files?[2805]
Why doth a Carkass bleed, when the murtherer is brought before it, some weeks after the murther hath been done? Why do Witches and old women, fascinate and bewitch children: but as Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Cæsar Vanninus, Campanella, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other.	Why does a corpse bleed when the murderer is brought before it, some weeks after the murder? Why do witches and old women cast the evil eye on children and bewitch them? It is because, as Weyer, Paracelsus, Cardan, Mizaldus, Valleriola, Cesare Vanini, Campanella and many philosophers think, one person's forceful imagination moves and alters another's spirits.[2806]

[2803] **Burton.** Page 96, l: "Marsilius Ficinus l. 13. c. 18. de theolog. Platonica. Imaginatio est tanquam Proteus vel Chamæleon, corpus proprium & alienum nonnunquam afficiens." "Imagination is like Proteus or a chameleon, sometimes affecting one's own body and another's." Marsilio Ficino, Platonic Theology, book 13, chapter 18.

[2804] **Burton.** Page 96, m: "Cur oscitantes oscitent, Wierus." "Why yawners yawn." Weyer; no chapter supplied.

[2805] **Editor.** Proteus is the shape-changing figure of classical myth; the chameleon is proverbial for changing colour. Blear-eyes means inflamed or watery eyes, and trenchers are wooden plates. The examples join perceived contagion, imitation and unpleasant sensory responses under imagination.

[2806] **Editor.** The bleeding-corpse story reflects the belief that a murdered body would bleed in its killer's presence. Fascinate means to bewitch, especially through the eyes. Burton presents these alongside ordinary bodily responses as examples needing the same explanation.

Original text 1651	Modern English
Nay more, they can cause and cure not only diseases, maladies, and severall infirmities, by this means, as Avicenna de anim. l. 4. sect. 4. supposeth, in parties remote, but move bodies from their places, cause thunder, lightnings, tempests, which opinion Alkindus, Paracelsus, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is astrum hominis, and the rudder of this our ship, which reason should steer, but overborn by phantasie, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned.	More than this: by such means they can not only cause and cure diseases, illnesses and various infirmities in people far away, as Avicenna supposes in On the Soul, book 4, section 4, but also move bodies from their places and cause thunder, lightning and storms, an opinion approved by al-Kindi, Paracelsus and some others. Thus I may confidently conclude that this strong conception or imagination is "the human being's star," and the rudder of this ship of ours. Reason should steer it, but, overpowered by imagination, cannot control it, and so allows itself and our whole vessel to be overruled and often overturned.[2807]
Read more of this in Wierus l. 3. de Lamiis, c. 8, 9, 10. Franciscus Valesius med. controv. l. 5. cont. 6. Marcellus Donatus l. 2. c. 1. de hist. med. mirabil. Levinus Lemnius de occult. nat. mir. l. 1. c. 12. Cardan l. 18. de rerum var. Corn. Agrippa de occult. Philos. cap. 64, 65. Camerarius 1. Cent. cap. 54. horarum subcis. Nymannus morat. de Imag. Laurentius, and him that is instar omnium, Fienus, a famous Physitian of Antwerp, that wrote three books de viribus imaginationis.	Read more about this in Weyer, On Witches, book 3, chapters 8, 9 and 10; Francisco Vallés, Medical Controversies, book 5, controversy 6; Marcello Donati, On Remarkable Medical Histories, book 2, chapter 1; Levinus Lemnius, On the Hidden Wonders of Nature, book 1, chapter 12; Cardan, On the Variety of Things, book 18; Cornelius Agrippa, Occult Philosophy, chapters 64 and 65; Camerarius, Leisure Hours, first hundred, chapter 54; Nymannus's discourse On Imagination; Laurentius; and the man who "is worth all the rest," Fienus, a famous physician of Antwerp who wrote three books On the Powers of Imagination.[2808]

[2807] **Editor.** Astrum hominis, "the human being's star," compares imagination's command over the body with a star's supposed governing influence. The ship and rudder analogy brings the discussion back to the relation between reason and the passions.

[2808] **Editor.** The printed morat. in the Nymannus citation is obscure; the earlier marginal reference on page 94 has orat., "oration," followed here in the modern rendering as "discourse." Fienus's book count and place-description are Burton's wording and remain for bibliographical verification. Medium deferens in the next sentence means a medium that carries or conveys.

Original text 1651	Modern English
I have thus far digressed, because this imagination is the medium deferens of passions, by whose means they work and produce many times prodigious effects; and as the phantasie is more or less intended or remitted, and their humours disposed, so do perturbations move more or less, and take deeper impression.	I have digressed this far because imagination is the “conveying medium” of the passions: through it they work and often produce extraordinary effects. As imagination is more or less heightened or relaxed, and according to the disposition of the humours, so the passions act with greater or lesser force and make a deeper impression.

Original text 1651	Modern English
Source page 97 [PDF197] **Subsect. 3.** **Division of Perturbations.**	**Subsection 3.** **Classification of the passions.**[2809]
Perturbations and passions, which trouble the phantasie; though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense. They are commonly [2810]reduced into two inclinations, Irascible, and Concupiscible. The Thomists subdivide them into eleven, six in the Coveting, and five in the Invading. Aristotle reduceth all to Pleasure and Pain; Plato to Love and Hatred; [2811]Vives to Good and Bad.	The disturbances and passions that trouble the imagination, though they inhabit the borderland between sense and reason, follow sense rather than reason, because they are immersed in the bodily organs of sense. They are commonly divided between two inclinations, the irascible and the concupiscible. The followers of Thomas Aquinas subdivide them into eleven: six belonging to the desiring faculty and five to the faculty of struggle. Aristotle reduces them all to pleasure and pain; Plato to love and hatred; Vives to good and evil.[2812]

[2809] **Editor.** Textual basis: McGill's 1651 scan, PDF pages 197–200, has the printed sequence 97, 96, 97, 100. The repeated 96–97 are real pagination, not silently renumbered here. Printed pages 98–99 are absent between PDF 199 and 200. Those two pages are supplied from the Bavarian State Library's 1651 copy, 2 Path. 17 k, digitization bsb10330491, images 192–193 (Archive n191–192), and compared visually with the independent 1651 microfilm, Archive n197–198. The supplied body begins "anguish, and vexation" and ends with the first part of "surprized"; all marginalia on those pages are included. McGill resumes at "prized" on page 100. See the consolidated source record for the recovered leaves.

[2810] **Burton.** Page 97, n: "T.W. Jesuit." Thomas Wright, cited as a Jesuit; compare his The Passions of the Minde.

[2811] **Burton.** Page 97, o: "3. de Anima." Vives, On the Soul, book 3.

[2812] **Editor.** "Irascible" concerns struggle against obstacles; "concupiscible," attraction and aversion to good and evil considered simply. Aquinas, Summa theologiae I–II, question 23, articles 1 and 4, supplies the elevenfold division. These are faculties of appetite, not just ordinary anger and sexual desire. "Phantasie" means imagination; "sense" here includes the sensory life and its impulses.

Original text 1651	Modern English
If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evil, we absolutely hate it: if present, it is Sorrow; if to come Fear: These four passions [2813]Bernard compares to the wheeles of a Chariot, by which we are carryed in this world. All other passions are subordinate unto these four, or six, as some will: Love, Joy, Desire, Hatred, Sorrow, Fear: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they [2814]consume the spirits, and melancholy is especially caused by them.	If the object is good, it is either present, and then we simply rejoice in it and love it; or still to come, and then we desire and hope for it. If it is evil, we simply hate it: if present, it brings sorrow; if still to come, fear. Bernard compares these four passions to the wheels of a chariot that carries us through this world. All other passions fall under these four—or six, as some would have it: love, joy, desire, hatred, sorrow and fear. The rest, such as anger, envy, rivalry, pride, jealousy, anxiety, pity, shame, discontent, despair, ambition, greed and so on, can be reduced to these primary passions. When excessive, they consume the spirits and are especially productive of melancholy.[2815]

[2813] **Burton.** Page 97, p: “Scr. 35. Hæ quatuor passiones sunt tanquam rotæ in curru, quibus vehimur hoc mundo.” “These four passions are like the wheels of a chariot, by which we are carried through this world.” Bernard, sermon 35 as cited; precise collection unverified.

[2814] **Burton.** Page 97, q: “Harum quippe immoderatione, spiritus marcescunt. Fernel. l. 1. Path. c. 18.” “Through their excess the spirits wither.” Fernel, Pathology, book 1, chapter 18.

[2815] **Editor.** “Emulation” here is rivalry; “mercy,” pity or compassion. The “spirits” are the subtle bodily agents of early modern physiology. Burton moves between different classifications rather than offering one fixed list: the four traditionally principal passions are joy, desire, sorrow and fear.

Original text 1651	Modern English
Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all incouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, [2816]Custome, Education, and a perverse will of their own, they follow on, wheresoever their unbridled Affections will transport them, and do more out of custome, self-will, than out of Reason.	A few judicious people can govern themselves and curb these unruly emotions through religion, philosophy and divine precepts of meekness, patience and the like. But most, lacking self-control through poor judgement and ignorance, let themselves be led entirely by sense. Far from repressing their rebellious inclinations, they give them every encouragement, dropping the reins and using every stimulus to spur them on. Bad by nature and made worse by artifice, training, habit, education and their own perverse will, they follow wherever their unbridled emotions carry them, acting more from habit and wilfulness than from reason.

[2816] **Burton.** Page 97, r: “Malæ consuetudine depravatur ingenium ne bene faciat. Prosper Calenus. l. de atra bile. Plura faciunt homines è consuetudine, quam è ratione. A teneris assuescere multum est. Video meliora proboque, deteriora sequor. Ovid.” “Bad habit corrupts the disposition so that it fails to act well.” Prosper Calenus, On Black Bile. “People act more from habit than from reason. To become accustomed from childhood matters greatly. I see and approve the better course, but follow the worse.” Ovid. The printed Malæ is retained; the sense requires the ablative mala.

Original text 1651	Modern English
Contumax voluntas, as Melancthon cals it, malum facit: this stubborn will of ours perverts judgment, which sees and knows what should and ought to be done, and yet will not do it. Mancipia gulæ, slaves to their several lusts, and appetite, they precipitate and plunge [2817]themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; [2818]They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in pieces, as Actæon was with his dogs, and [2819]crucifie their own souls.	"A stubborn will," as Melanchthon calls it, "does evil": this obstinate will of ours perverts judgement, which sees and knows what should and ought to be done, yet refuses to do it. "Slaves to the belly," slaves to their various lusts and appetites, they fling and plunge themselves into a labyrinth of cares, blinded by lust, blinded by ambition. They ask God for what they could give themselves, if only they could restrain the cares and disturbances with which they continually wear away their minds. But by yielding to these violent passions of fear, grief, shame, revenge, hatred, malice and so on, they are torn to pieces, as Actaeon was by his dogs, and crucify their own souls.[2820]

[2817] **Burton.** Page 97, s: "Nemo læditur nisi à seipso." "No one is harmed except by himself."

[2818] **Burton.** Page 97, t: "Multi se in inquietudinem præcipitant ambitione & cupiditatibus excæcati, non intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare velint." "Many, blinded by ambition and desires, plunge into unrest. They do not understand that they ask the gods for what they could provide for themselves, if they wished to command the cares and disturbances with which they constantly wear themselves away."

[2819] **Burton.** Page 97, u: "Tanto studio miseriarum causas, & alimenta dolorum quærimus, vitamque, secus felicissimam, tristem & miserabilem efficimus. Petrarch. præfat. de Remediis, &c." "With such zeal we seek the causes of misery and the nourishment of grief, making a life that would otherwise be most happy sad and miserable." Petrarch, preface to Remedies, and so on.

[2820] **Editor.** The classical Actaeon is torn apart by his own hunting dogs. Burton turns this into an image of a person destroyed by passions he has encouraged. "Slaves to the belly" translates mancipia gulæ before Burton's wider English gloss. The argument about responsibility belongs to his moral account of melancholy.

Original text 1651	Modern English
Source page 96 repeated [PDF198] **Subsect. 4.** **Sorrow a cause of Melancholy.**	**Subsection 4.** **Sorrow as a cause of melancholy.**
[2821]In this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by Sorrow. An inseparable companion, [2822]The mother and daughter of melancholy, her Epitome, Symptome, and chief cause: as Hippocrates hath it: They beget one another, and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place.	In this catalogue of passions that so greatly torment the human soul and cause this illness—for I shall speak briefly of them all, in order—sorrow may justly claim first place within the irascible appetite. An inseparable companion, it is melancholy's mother and daughter, its epitome, symptom and principal cause, as Hippocrates puts it. They beget one another and move in a circle, for sorrow is both a cause and a symptom of this disease. How it is a symptom will be shown in its proper place.[2823]

[2821] **Burton.** Repeated page 96, unlettered marginal heading: "Sorrow. Insanus dolor." "Sorrow. Mad grief."

[2822] **Burton.** Repeated page 96, x: "Timor & mœstitia, si diu perseverent, causæ & soboles atri humoris sunt, & in circulum se procreant. Hip. Aphorism. 23. l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. imag." "Fear and sadness, if they persist long, are causes and offspring of black humour, and generate each other in a circle." Hippocrates, Aphorisms 6.23; the same in Montalto, chapter 19, and Vittori of Faenza, Practica, here abbreviated pract. imag.

[2823] **Editor.** Burton puts sorrow within the irascible appetite here, although Aquinas's division in the preceding subsection places it in the concupiscible faculty (I–II, q. 23). The discrepancy is preserved. The reference to Hippocrates concerns prolonged fear and despondency; the elaborate reciprocal "mother and daughter" model is Burton's exposition, not presented here as a literal Hippocratic quotation.

Original text 1651	Modern English
That it is a cause all the world acknowledgeth, Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium, saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, [2824]Lemnius cals it. So doth Rhasis cont. l. 1. tract. 9. Guianerius Tract. 15. c. 5. And if it take root once, it ends in despair, as [2825]Felix Plater observes, and as in a [2826]Cebes table, may well be coupled with it.	That it is a cause, everyone acknowledges. "Grief has caused madness in some people, and other incurable diseases," says Plutarch to Apollonius. A cause of madness, a cause of many other diseases, and a cause sufficient by itself to produce this affliction: so Lemnius calls it. So do Rhazes in the Continens, book 1, treatise 9, and Guianerius in treatise 15, chapter 5. Once it takes root, it ends in despair, as Felix Platter observes, and may well be coupled with despair, as in the Tablet of Cebes.[2827]

[2824] **Burton.** Repeated page 96, y: "Multi ex mœrore & metu huc delapsi sunt. Lem. lib. 1. cap. 16." "Many have fallen into this condition through grief and fear." Lemnius, book 1, chapter 16.

[2825] **Burton.** Repeated page 96, z: "Multa cura & tristitia faciunt accedere melancholiam (cap. 3. de mentis alien.) si diutius radices agat, in veram fixamque degenerat melancholiam & in desperationem desinit." "Much care and sadness bring on melancholy; if it takes root for long, it degenerates into true, fixed melancholy and ends in despair." On Mental Alienation, chapter 3, cited under Platter.

[2826] **Burton.** Repeated page 96, a: "Ille luctus, ejus verò soror desperatio simul ponitur." "That is Grief, and his sister Despair is placed beside him." Cebes's allegorical picture.

[2827] **Editor.** "Table" means a depicted scene: the Tablet attributed to Cebes is an allegorical account of human life, populated by personified conditions and choices. Burton groups Grief with Despair; his exact Latin wording remains uncollated. The preceding saying is located in Consolation to Apollonius 2, 102C, transmitted among Plutarch's works, where it forms part of a quotation from a poet. The Latin version used by Burton remains unidentified.

Original text 1651	Modern English
[2828]Chrysostome in his seventeenth Epistle to Olympia, describes it to be a cruel torture of the soul, a most inexplicable grief, poysoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner, continual night, profound darkness, a whirlewinde, a tempest, an ague not appearing, heating worse then any fire, & a battel that hath no end. It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like unto it.	Chrysostom, in his seventeenth letter to Olympias, describes it as a cruel torture of the soul, a grief beyond expression, a poisonous worm consuming body and soul and gnawing the very heart; a perpetual executioner, unending night, profound darkness, a whirlwind, a tempest, an unseen fever burning more fiercely than any fire, and a battle without end. It tortures more cruelly than any tyrant: no torment, no strappado, no bodily punishment compares with it.[2829]

[2828] **Burton.** Repeated page 96, b: “Animarum crudele tormentum, dolor inexplicabilis, tinea non solum ossa, sed corda pertingens perpetuus carnifex, vires animæ consumens, jugis nox, & tenebræ profundæ, tempestas & turbo & febris non apparens, omni igne validius incendens, longior, & pugnæ finem non habens. — Crucem circumfert dolor, faciemque omni tyranno crudeliorem præ se fert.” “A cruel torture of souls, an inexpressible grief, a worm reaching not only the bones but the heart; a perpetual executioner consuming the soul’s strength, unceasing night and profound darkness, storm and whirlwind and unseen fever, burning more fiercely than any fire, more prolonged and with no end to the battle. Grief carries a cross about and presents a face more cruel than any tyrant’s.”

[2829] **Editor.** Olympias was the recipient of Chrysostom’s letters from exile. The letter number and Burton’s Latin wording remain to be collated. “Ague” means fever here; the strappado was a form of suspension torture. The escalating images preserve Burton’s account of grief as both bodily and spiritual torment.

Original text 1651	Modern English
'Tis the Eagle without question which the Poets fained to gnaw [2830]Prometheus heart, and no heaviness is like unto the heaviness of the heart, Ecclus 25.15,16. [2831]Every perturbation is a misery, but grief a cruel torment, a domineering passion: as in old Rome, when the Dictator was created, all inferior magistracies ceased: when grief appears, all other passions vanish. It dries up the bones, saith Solomon, c. 17. Pro. makes them hollow-ey'd, pale, and lean, furrow faced, to have dead looks, wrinkled browes, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it.	It is unquestionably the eagle that the poets imagined gnawing Prometheus's heart; and no heaviness compares with heaviness of heart, Ecclesiasticus 25:15–16. Every disturbance is a misery, but grief is a cruel torment, a domineering passion. Just as in ancient Rome all lesser magistracies ceased when a dictator was appointed, so when grief appears all other passions vanish. It dries up the bones, says Solomon in Proverbs 17. It makes its sufferers hollow-eyed, pale and thin, furrows their faces, gives them lifeless looks, wrinkled brows, shrivelled cheeks and dried-out bodies, and utterly disorders their constitution.[2832]
As Elenora that exil'd mournful Dutches (in our [2833]English Ovid) laments to her noble husband Humphry Duke of Glocester,	As Eleanor, that sorrowful exiled duchess, laments to her noble husband Humphrey, Duke of Gloucester, in the work of our English Ovid:[2834]
Sawest thou those eyes in whose sweet cheerful look, Duke Humphry once, such joy and pleasure took, Sorrow hath so despoil'd me of all grace, Thou couldst not say this was my Elnors face. Like a foule Gorgon, &c.	If you saw those eyes whose sweet and cheerful look Once gave you, Duke Humphrey, such joy and pleasure, Grief has stripped me of all beauty so completely You could not say, "This was my Eleanor's face." Like a hideous Gorgon, and so on.

[2830] **Burton.** Repeated page 96, c: "Nat. Comes Mythol. l. 4. c. 6." Natale Conti, Mythology, book 4, chapter 6, as printed; locator unverified.

[2831] **Burton.** Repeated page 96, d: "Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor." "Every disturbance is misery, and grief is torture." Cicero, Tusculan Disputations, book 3.

[2832] **Editor.** "Temperature" means the balance or constitution of the humours, not a thermometer reading; "riveled" means shrivelled. Ecclesiasticus is also called Sirach. Burton's biblical numbering is preserved pending version-by-version collation; the proverb about dried bones is Proverbs 17:22. His Prometheus allusion makes the heart the seat of grief.

[2833] **Burton.** Repeated page 96, e: "M. Drayton in his Her. ep". Michael Drayton, England's Heroical Epistles.

[2834] **Editor.** Burton's "English Ovid" is Michael Drayton; the speaker is Eleanor Cobham, Duchess of Gloucester, in a verse epistle to Humphrey. A Gorgon is a terrifying mythological figure. The fifth quoted line, "Like a foule Gorgon, &c.", is visible in the scan and is retained; the precise Drayton edition remains to be collated.

Original text 1651	Modern English
[2835]It hinders concoction, refrigerates the heart, takes away stomack, colour, and sleep, thickens the blood, ([2836]Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits, [2837]Piso) Overthrowes the natural heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roar for very anguish of their soules.	It hinders digestion, chills the heart, takes away appetite, colour and sleep, thickens the blood—Fernel, On the Causes of Diseases, book 1, chapter 18—contaminates the spirits, according to Piso, overthrows the natural heat, destroys the healthy condition of body and mind, and makes people weary of life, crying out, howling and roaring from sheer anguish of soul.[2838]
Source page 96–97 repeated [PDF198–199] David confessed as much, Psal. 38.8. I have roared for the very disquietness of my heart. And Psal. 119.4. part.4.v. My soul melteth away for very heaviness, vers. 38. I am like a bottle in the smoak. Antiochus complained that he could not sleep, and that his heart fainted for grief, [2839]Christ himself, Vir dolorum, out of an apprehension of grief, did sweat blood, Mark 14. His soul was heavy to the death, and no sorrow was like unto his.	David confessed as much in Psalm 38:8: "I have roared because of the very unrest of my heart." And in Psalm 119, part 4, verse 4: "My soul melts away from sheer heaviness"; verse 38: "I am like a wineskin in the smoke." Antiochus complained that he could not sleep and that his heart fainted with grief. Christ himself, "a man of sorrows," sweated blood through the apprehension of grief, Mark 14. His soul was sorrowful to the point of death, and no sorrow equalled his.[2840]

[2835] **Burton.** Repeated page 96, f: "Crato consil. 21. lib. 2. mœstitia universum infrigidat corpus, calorem innatum extinguit, appetitum destruit." "Sadness chills the whole body, extinguishes its innate heat and destroys appetite." Crato, consultation 21, book 2.

[2836] **Burton.** Repeated page 96, g: "Cor refrigerat tristitia, spiritus exsiccat, innatumque calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratque melancholicum succum." "Sadness chills the heart, dries the spirits, overwhelms the innate heat, induces wakefulness, impairs digestion, thickens the blood and increases the melancholy humour."

[2837] **Burton.** Repeated page 96, h: "Spiritus & sanguis hoc contaminatur. Piso." "The spirits and blood are contaminated by this." Piso; the printed Latin's singular verb is retained.

[2838] **Editor.** "Concoction" means digestion, "stomack" appetite, and "natural heat" the innate warmth believed to sustain life. Burton's unmatched closing parenthesis after Piso is retained on the original side and resolved syntactically in modern English.

[2839] **Burton.** Repeated page 97, f: "Marc. 6. 16. 11." Printed beside the Antiochus/Christ passage, with the body marker before Christ. The wording about Antiochus corresponds to 1 Maccabees 6:10–11; the printed abbreviation and numbers are retained.

[2840] **Editor.** Psalm 119, part 4, verse 4 corresponds to verse 28: the psalm's fourth group of eight verses begins at verse 25. The following printed "38" is an apparent reversal of 83, the wineskin passage. Burton's reference is preserved in the body. The sweating of blood belongs to Luke 22:44; Mark 14:34 supplies the sorrow unto death. "Man of sorrows" recalls Isaiah 53:3. The marginal "Marc. 6. 16. 11." is defective; Antiochus's sleepless grief is in 1 Maccabees 6:10–11.

Original text 1651	Modern English
Source page 97 repeated [PDF199] [2841]Crato consil. 21. l. 2. gives instance in one that was so melancholy by reason of grief: and Montanus consil. 30. in a noble Matron, [2842]that had no other cause of this mischief. I. S. D. in Hildesheim, fully cured a patient of his, that was much troubled with melancholy, and for many years, [2843]but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before.	Crato, in consultation 21, book 2, gives an example of someone made melancholy by grief; and Montanus, in consultation 30, of a noblewoman whose illness had no other cause. I. S. D., in Hildesheim, completely cured a patient who had been severely troubled with melancholy for many years. But afterwards a slight occasion for sorrow brought back his former attacks, and he suffered as before.[2844]

[2841] **Burton.** Repeated page 97, g, without a clearly visible body marker: “Mœrore maceror, marcesco & consenesco miser, ossa atque pellis sum misera macritudine. Plaut.” “Grief wastes me; I wither and grow old in misery. I am skin and bone with wretched emaciation.” Plautus. Attached here near its position in the margin. Compare Captivi 133–135: Burton abridges and alters Ergasilus’s lament. The following lines make his lost meals part of the joke; the original context is comic.

[2842] **Burton.** Repeated page 97, h: “Malum inceptum & actum à tristitia sola.” “The illness began and developed from sadness alone.”

[2843] **Burton.** Repeated page 97, i: “Hildesheim. spicel. 2. de melancholia, mœrore animi postea accedente, in priora symptomata incidit.” “When grief of mind subsequently arose, he fell back into his earlier symptoms.” Hildesheim, Spicilegium 2, on melancholy.

[2844] **Editor.** The physicians’ cases illustrate both an onset attributed to grief and a relapse after apparent recovery. I. S. D. remains unidentified; the initials are retained rather than expanded speculatively. The precise Crato, Montanus and Hildesheim cases await source collation.

Original text 1651	Modern English
Examples are common, how it causeth melancholy, [2845]desperation, and sometimes death it self; for (Ecclus. 38.15.) Of heaviness comes death. Worldly sorrow causeth death, 2 Cor. 7.10. Psal. 31.10. My life is wasted with heaviness, and my years with mourning. Why was Hecuba said to be turned to a dog? Niobe into a stone? but that for grief she was sensless and stupid. Severus the Emperor [2846]dyed for grief: and how [2847]many myriads besides?	Examples abound of sorrow causing melancholy, despair and sometimes death itself; for "Death comes from heaviness," Ecclesiasticus 38:15. "Worldly sorrow causes death," 2 Corinthians 7:10. "My life is wasted with heaviness, and my years with mourning," Psalm 31:10. Why was Hecuba said to have been turned into a dog, or Niobe into a stone, except that grief left her numb and senseless? The emperor Severus died of grief—and how many tens of thousands besides?[2848]
Tanta illi est feritas, tanta est insania luctus.	So fierce is his grief, so great its madness.[2849]

[2845] **Burton.** Repeated page 97, k: "Vives 3. de anima. c. de mœrore. Sabin. in Ovid." Vives, On the Soul, book 3, chapter on grief; Sabinus on Ovid.

[2846] **Burton.** Repeated page 97, l: "Herodian. l. 3. mœrore magis quam morbo consumptus est." "He was consumed more by grief than by disease." Herodian, book 3.

[2847] **Burton.** Repeated page 97, m: "Bothwellius atribilarius obiit Brizarrus Genuensis hist. &c." "Bothwell died melancholy." Bizzarri's Genoese history, cited in the printed form Brizarrus; the exact passage remains unlocated.

[2848] **Editor.** The death-from-sorrow wording appears at Sirach 38:18 in the consulted numbering, rather than Burton's 38:15. Hecuba and Niobe illustrate emotional numbness; "stupid" means stupefied. Herodian 3.15.1–2 describes Severus's illness, Caracalla's attempt to hasten his death, and his end chiefly through grief. This supports the substance of Burton's reference, without identifying his Latin version. Bizzarri's Bothwell passage remains unlocated.

[2849] **Editor.** Adapted from Statius, Silvae 5.5.23. The consulted Latin reads "tanta mihi feritas" ("such fierceness in me"); Burton substitutes "illi est," shifting the reference to another person. The modern version follows Burton's altered text.

Original text 1651	Modern English
Melancthon gives a reason of it, [2850]the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the spleen, and diffused under the ribs, on the left side, makes those perilous hypochondriacall convulsions, which happen to them that are troubled with Sorrow.	Melanchthon gives the reason: a great quantity of melancholy blood gathers around the heart, and this accumulation extinguishes the good spirits, or at least dulls them. Sorrow strikes the heart, makes it tremble and waste away in great pain. The black blood drawn from the spleen and spread beneath the ribs on the left side causes those dangerous hypochondriacal convulsions that occur in people troubled by sorrow.[2851]

[2850] **Burton.** Repeated page 97, n: "Mœstitia cor quasi percussum constringitur, tremit & languescit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypochondriacos flatus facit, quod sæpe accidit iis qui diuturna cura & mœstitia conflictantur. Melancthon." "In sadness the heart contracts as if struck, trembles and languishes with a sharp sense of pain. In grief the shrinking heart draws a thick melancholy humour from the spleen; spreading beneath the ribs on the left side, this causes hypochondriacal wind, as often happens to those struggling with prolonged care and sadness." Melanchthon. The Latin says flatus, wind; the body has convulsions.

[2851] **Editor.** "Hypochondriacal" refers to the region beneath the ribs. Melanchthon's Book on the Soul, Corpus Reformatorum 13, columns 126 and 129, supplies the stricken heart and humour drawn from the spleen. Column 129 describes obstructions and dangerous hypochondriacal diseases, rather than Burton's flatus or convulsions. The consulted witness therefore confirms the account's substance, but does not settle Burton's wording or source edition. The English and marginal Latin remain separately translated as printed.

Original text 1651	Modern English
Subsect. 5. **Fear, a Cause.**	**Subsection 5.** **Fear as a cause.**
Cosen german to Sorrow, is Fear, or rather a sister, fidus Achates, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptome as the other. In a word, as [2852]Virgil of the Harpies, I may justly say of them both,	Fear is sorrow's first cousin—or rather its sister, its "faithful Achates" and constant companion, a helper and a principal agent in bringing about this affliction; like sorrow, it is both a cause and a symptom. In a word, I may justly say of them both what Virgil says of the Harpies:[2853]
Tristius haud illis monstrum, nec sævior ulla Pestis & ira Deum stygiis sese extulit undis. A sadder monster, or more cruel plague so fell, Or vengance of the Gods, ne'r came from Styx or Hell.	No more dreadful monster, no fiercer plague Or wrath of the gods ever rose from the waters of Styx. A sadder monster, a more cruel, deadly plague, Or vengeance of the gods never came from Styx or Hell.

[2852] **Burton.** Repeated page 97, o: "Lib. 3. Æn. 4." Virgil's Aeneid, book 3, as cited; the Harpies passage is at 3.214–15.

[2853] **Editor.** "Cosen german" means first cousin. Achates is Aeneas's faithful companion; the Harpies are the monstrous creatures described in Aeneid 3.214–15. Styx is a river of the underworld. The first two modern verse lines translate the Latin afresh; the next two modernize Burton's own English couplet.

Original text 1651	Modern English
Source page 97 repeated–98 [PDF199; supplied] This foule fiend of fear was worshipped heretofore as a God by the Lacedæmonians, and most of those other torturing [2854]affections, and so was sorrow amongst the rest, under the name of Angerona Dea, they stood in such awe of them, as Austin de Civitat. Dei, lib. 4. cap. 8. noteth out of Varro, Fear was commonly [2855]adored and painted in their Temples with a Lions head; and as Macrobius records 1. 10. Saturnalium; [2856]In the Calends of Ianuary Angerona had her holy day, to whom in the Temple of Volupia, or Goddess of pleasure, their Augures and Bishops did yearly sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the minde for that yeer following.	This foul fiend, fear, was formerly worshipped as a god by the Spartans, as were most of those other tormenting emotions. Sorrow was among them, under the name of the goddess Angerona: such was their dread of these passions, as Augustine notes from Varro in The City of God, book 4, chapter 8. Fear was commonly worshipped and depicted in their temples with a lion's head. And as Macrobius records in Saturnalia 1.10, Angerona had her festival on the Kalends of January. In the temple of Volupia, the goddess of pleasure, their augurs and pontiffs offered her an annual sacrifice, so that, favourably disposed towards them, she might banish all cares, anguish and vexation of mind for the coming year.[2857]

[2854] **Burton.** Repeated page 97, p: "Et metum ideo deam sacrarunt ut bonam mentem concederet. Varro, Lactantius, Aug." "And they therefore consecrated Fear as a goddess, so that she might grant a sound mind." Varro, Lactantius, Augustine.

[2855] **Burton.** Repeated page 97, q: "Lilius Girald. Syntag. 1. de diis miscellaniis." Lilio Gregorio Giraldi, Syntagma 1, on miscellaneous gods.

[2856] **Burton.** Repeated page 97, r: "Calendis Jan. feriæ sunt divæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores et animi sollicitudines propitiata propellat." "On the Kalends of January is the festival of the goddess Angerona, to whom the pontiffs offer sacrifices in Volupia's shrine, because, when propitiated, she drives away anguish and mental anxieties." The date differs from Macrobius 1.10.7; see the Editor note.

[2857] **Editor.** The recovered pages begin within this sentence. "Bishops" here renders pagan pontiffs; the modern side uses that term. The Kalends are the first day of a Roman month, but Macrobius, Saturnalia 1.10.7, places Angerona's festival on the twelfth day before the Kalends of January—21 December, by inclusive counting. Burton omits the qualifying date both in the body and in his Latin note; his date is preserved and explained rather than silently replaced.

Original text 1651	Modern English
Source page 98 [supplied] Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, [2858]it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speak, or shew themselves in publike assemblies, or before some great personages, as Tully confessed of himself, that he trembled still at the beginning of his speech; and Demosthenes that great Orator of Greece before Philippus. It confounds voice and memory, as Lucian wittily brings in Iupiter Tragœdus, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use Mercuries help in prompting.	Fear causes many distressing effects: people flush, turn pale, tremble and sweat; sudden cold and heat run through the whole body; the heart palpitates, they faint, and so on. It overwhelms many who must speak or appear in public assemblies or before some great personage. Cicero confessed that he always trembled at the beginning of a speech, and Demosthenes, that great Greek orator, did so before Philip. It confounds voice and memory, as Lucian wittily shows in Jupiter the Tragedian: when Jupiter must address the other gods, he is so afraid of his audience that he cannot get a word out readily and has to enlist Mercury as his prompter.[2859]

[2858] **Burton.** Supplied page 98, s: “Timor inducit frigus, cordis palpitationem, vocis defectum atque pallorem. Agrippa lib. 1. cap. 63. Timidi semper spiritus habent frigidos. Mont.” “Fear produces cold, palpitation of the heart, failure of the voice and pallor.” Agrippa, book 1, chapter 63. “The fearful always have cold spirits.” Mont., left abbreviated.

[2859] **Editor.** “Syncope” is fainting; “amaze” and “astonish” have the stronger sense of overwhelming or stunning. “Still” means always. Tully is Cicero; Philip is the Macedonian king. Jupiter the Tragedian is the title of Lucian’s comic dialogue; Mercury acts as a prompter. The precise Cicero and Demosthenes passages remain for collation.

Original text 1651	Modern English
Many men are so amazed and astonished with fear, [2860]they know not where they are, what they say, what they do, and that which is worst, it tortures them many dayes before with continuall affrights and suspition. It hinders most honourable attempts, & makes their hearts ake, sad and heavy. They that live in fear are never free, [2861]resolute, secure, never merry, but in continual pain: that, as Vives truely said, Nulla est miseria major quam metus, no greater misery, no rack, nor torture like unto it, ever suspicious, anxious, sollicitous, they are childishly drooping without reason, without judgment, [2862]especially if some terrible object be offered, as Plutarch hath it.	Many are so overwhelmed and stunned by fear that they do not know where they are, what they are saying or what they are doing. Worst of all, it tortures them for many days beforehand with continual terrors and suspicions. It obstructs the most honourable undertakings and leaves their hearts aching, sad and heavy. Those who live in fear are never free, resolute or secure, never cheerful, but constantly in pain. As Vives truly said, “No misery is greater than fear”: no greater misery, no rack or torture equals it. Always suspicious, anxious and worried, they droop like children, without reason or judgement, especially when confronted with something terrifying, as Plutarch puts it.

[2860] **Burton.** Supplied page 98, t: “Effusas cernens fugientes agmine turmas, quis mea nunc inflat cornua Faunus ait? Alciat.” “Seeing the scattered troops fleeing in a throng, Faunus said, ‘Who is blowing my horns now?’” Alciato; an allusion to panic.

[2861] **Burton.** Supplied page 98, u: “Metus non solum memoriam consternat, sed et institutum animi omne et laudabilem conatum impedit. Thucidides.” “Fear not only confounds memory but obstructs every purpose of the mind and every praiseworthy effort.” Thucydides.

[2862] **Burton.** Supplied page 98, x: “Lib. de fortitudine & virtute Alexandri, ubi propè res adfuit terribilis.” “In the book On the Fortitude and Virtue of Alexander: when a terrifying thing was close at hand.” Plutarch, as cited; precise passage unverified.

Original text 1651	Modern English
It causeth oftentimes sudden madness, and almost all maner of diseases, as I have sufficiently illustrated in my [2863]Digression of the force of Imagination, and shall do more at large in my section of [2864]Terrors. Fear makes our Imagination conceive what it list, invites the devil to come to us, as [2865]Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the dark. We see this verified in most men, as [2866]Lavater saith, Quæ metuunt, fingunt; what they fear they conceive, and faign unto themselves; they think they see Goblins, Hagges, Devils, and many times become melancholy thereby.	It often causes sudden madness and almost every kind of disease, as I have sufficiently illustrated in my Digression on the Power of Imagination, and shall discuss more fully in my section on Terrors. Fear makes our imagination conceive whatever it pleases, invites the devil to come to us, as Agrippa and Cardan maintain, and tyrannizes over our imagination more than any other emotion, especially in the dark. We see this borne out in most people, as Lavater says: "They imagine what they fear." What they fear, they conceive and invent for themselves. They think they see goblins, hags and devils, and often become melancholy as a result.[2867]
Cardan subtil. lib. 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbear) all his life after. Augustus Cæsar durst not sit in the dark, nisi aliquo assidente, saith [2868]Suetonius, Nunquam tenebris evigilavit. And 'tis strange what women and children will conceive unto themselves, if they go over a Church-yard in the night, lye, or be alone in a dark room, how they sweat and tremble on a sudden.	Cardan, in On Subtlety, book 18, gives an example of someone made melancholy in this way for the rest of his life by the sight of a frightening apparition. Augustus Caesar did not dare sit in the dark "unless someone sat beside him," says Suetonius; "he never lay awake in darkness." And it is strange what women and children will imagine if they cross a churchyard at night, lie down or remain alone in a dark room: how suddenly they sweat and tremble![2869]

[2863] **Burton.** Supplied page 98, a: "Sect. 2. Mem. 3. Subf. 2." Section 2, member 3, subsection 2; the digression completed in Block 039.

[2864] **Burton.** Supplied page 98, b: "Sect. 2. Mem. 4. Subf. 3." Section 2, member 4, subsection 3.

[2865] **Burton.** Supplied page 98, c: "Subtil. 18. lib. timor attrahit ad se Dæmonas, timor et error multum in hominibus possunt." "On Subtlety, book 18: fear draws demons to itself; fear and error have great power over human beings."

[2866] **Burton.** Supplied page 98, d: "Lib. 2. Spectris ca. 3. fortes rarò spectra vident, quia minus timent." "On Spectres, book 2, chapter 3: the brave seldom see apparitions because they fear less." Lavater.

[2867] **Editor.** "What it list" means whatever it pleases. Burton combines an account of frightening mental images with belief in demons and apparitions. The modern text retains both elements. His cross-references remain in the author's notes and will be checked against the completed edition.

[2868] **Burton.** Supplied page 98, e: "Vita ejus." "His life"—Suetonius's Life of Augustus.

[2869] **Editor.** A "bugbear" is a terrifying spectre or imagined bogey. Suetonius, Augustus 78.2, says that Augustus did not remain awake in darkness without a companion beside him; Burton divides and reorders the sentence. His generalization about women and children is retained as part of his historical argument.

Original text 1651	Modern English
Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as Severus the Emperor, Adrian and Domitian, Quod sciret ultimum vitæ diem, saith Suetonius, valde solicitus, much tortured in minde because he foreknow his end; with many such, of which I shall speak more opportunely in another [2870]place. Anxiety, mercy, pity, indignation, &c. and such fearful branches derived from these two stemmes of fear and sorrow, I voluntarily omit; read more of them in [2871]Carolus Paschalius, [2872]Dandinus, &c.	Many people are troubled by future events, by foreknowledge of their fortunes and destinies, as were the emperor Severus, Hadrian and Domitian: "Because he knew the last day of his life," says Suetonius, he was "deeply anxious"—greatly tormented in mind because he foresaw his end. There are many such cases, which I shall discuss more appropriately elsewhere. Anxiety, compassion, pity, indignation and similar fearful branches growing from these two stems of fear and sorrow I deliberately pass over. Read more about them in Charles Paschal, Dandini and others.[2873]

[2870] **Burton.** Supplied page 98, f: "Sect. 2. Memb. 4. Subf. 7." Section 2, member 4, subsection 7.

[2871] **Burton.** Supplied page 98, g: "De virt. et vitiis." On Virtues and Vices.

[2872] **Burton.** Supplied page 98, h: "Com. in Arist. de Anima." Commentary on Aristotle's On the Soul.

[2873] **Editor.** Suetonius, Domitian 14.1, reports a forewarning of the emperor's death; Burton treats knowledge or supposed knowledge of future events as a source of distress. "Adrian" is Hadrian. Charles Paschal and Girolamo Dandini are the authorities named at the end; the specific passages remain unlocated.

Original text 1651	Modern English
Source page 99 [supplied] **Subsect. 6.** **Shame and Disgrace Causes.**	**Subsection 6.** **Shame and disgrace as causes.**
Shame and Disgrace cause most violent passions, and bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum sæpe moventur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous minds are often moved with shame, to despair for some publike disgrace. And he, saith Philo lib. 2. de provid. dei, [2874]That subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual labour, care, and misery.	Shame and disgrace cause the most violent emotions and bitter pangs. “Noble minds are often disturbed by shame and public dishonour, by some fault they have committed”—Felix Platter, On Mental Alienation, book 3. Noble minds are often driven by shame to despair over some public disgrace. And whoever submits himself to fear, grief, ambition and shame, says Philo in On the Providence of God, book 2, is not happy but utterly miserable, tormented by continual toil, care and suffering.[2875]

[2874] **Burton.** Supplied page 99, h: “Qui mentem subjicit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, fœlix non est, sed omnino miser, assiduis laboribus torquetur & miseriâ.” “Whoever subjects his mind to the rule of fear, desire, grief, ambition and shame is not happy but entirely wretched, tormented by ceaseless toil and misery.”

[2875] **Editor.** “Generous” means noble in disposition or birth, rather than willing to give. The Latin from Platter is translated before Burton’s separate English expansion, which adds despair. Philo’s reference is retained in its printed form; the precise source needs collation.

Original text 1651	Modern English
It is as forcible a batterer as any of the rest: [2876]Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offic. l. 1.) they can severely contemn pleasure, bear grief indifferently, but they are quite [2877]battered and broken with reproach and obloquy: (siquidem vita & fama pari passu ambulant) and are so dejected many times for some publique injury, disgrace, as a box on the ear, by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes.	It strikes as hard as any of the other passions. Many people disregard the world's commotions and care nothing for glory, yet fear infamy, rejection and disgrace—Cicero, On Duties, book 1. They can sternly despise pleasure and bear grief with indifference, yet reproach and slander batter and break them completely, "since life and reputation walk hand in hand." Often they are so cast down by some public injury or disgrace—a slap on the ear from someone beneath them, defeat by an adversary, a reverse in battle, losing their way in a speech, some foul deed committed or exposed, and so on—that for the rest of their lives they dare not go out, but brood in corners and hide in holes.[2878]

[2876] **Burton.** Supplied page 99, i: "Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam. Voluptatem severissimè contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamiâ." "Many despise the world's clamour and count glory as nothing, but fear infamy, offence and rejection. They sternly despise pleasure, are softer in bearing pain, disregard glory and are broken by disgrace." The Latin says they are softer in pain; Burton's English says they bear grief indifferently.

[2877] **Burton.** Supplied page 99, k: "Gravius contumeliam ferimus quam detrimentum, ni abjecto nimis animo simus. Plut. in Timol." "We bear insult more painfully than loss, unless we are excessively abject in spirit." Plutarch, Life of Timoleon, as cited.

[2878] **Editor.** "Repulse" is rejection or rebuff; "to be out" in a speech is to lose one's words; a "fact" is a deed. Burton connects social humiliation with withdrawal from public life. His English says people can bear grief indifferently, whereas the marginal Latin says they are less firm under pain; the difference is retained.

Original text 1651	Modern English
The most generous spirits are most subject to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle because he could not understand the motion of Euripus, for grief and shame drowned himself: Cælius Rodiginus antiquar. lec. lib. 29. cap. 8. Homerus pudore consumptus, was swallowed up with this passion of shame, [2879]because he could not unfold the fishermans riddle. Sophocles killed himself, [2880]for that a Tragedie of his was hissed off the stage: Valer. max. lib. 9. cap. 12.	The noblest spirits are most subject to it: "It breaks lofty and noble spirits," says Jerome. Aristotle drowned himself from grief and shame because he could not understand the currents of the Euripus: Caelius Rhodiginus, Ancient Readings, book 29, chapter 8. "Homer was consumed by shame": this passion swallowed him up because he could not solve the fisherman's riddle. Sophocles killed himself because one of his tragedies was hissed off the stage: Valerius Maximus, book 9, chapter 12.[2881]

[2879] **Burton.** Supplied page 99, l: "Quod piscatoris ænigma solvere non posset." "Because he could not solve the fisherman's riddle."

[2880] **Burton.** Supplied page 99, m: "Ob Tragœdiam explosam, mortem sibi gladio conscivit." "Because his tragedy was hissed off, he brought death upon himself with a sword."

[2881] **Editor.** These are received exemplary stories, not established biographies. Euripus is the strait beside Euboea, famous for its changing currents. Valerius Maximus 9.12, external examples 3 and 5, reports Homer's fatal grief over the riddle, but says Sophocles died from joy after a theatrical victory. It does not support Burton's account of Sophocles's suicide after failure; that account and its marginal note are retained as a textual discrepancy.

Original text 1651	Modern English
Lucretia stabbed her self, and so did [2882]Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, [2883]after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame, butchered himself, Plutarch vita ejus. Apollonius Rodius [2884]wilfully banished himself, forsaking his country, and all his dear friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran mad, because his armes were adjudged to Ulysses.	Lucretia stabbed herself, and Cleopatra did the same when she saw that she was being kept for a triumph, to escape the dishonour. After his defeat by the enemy, Mark Antony sat alone for three days in the bow of his ship, avoiding all company, even Cleopatra's; afterwards he butchered himself from sheer shame, Plutarch, Life of Antony. Apollonius of Rhodes voluntarily went into exile, abandoning his country and all his dear friends because he faltered while reciting his poems, Pliny, book 7, chapter 23. Ajax went mad because his arms were awarded to Ulysses.[2885]

[2882] **Burton.** Supplied page 99, n: "cum vidit in triumphum se servari, causa ejus ignominiæ vitandæ mortem sibi conscivit. Plut." "When she saw that she was being kept for a triumph, she took her own life to avoid that dishonour." Plutarch.

[2883] **Burton.** Supplied page 99, o: "Bello victus, per tres dies sedit in prora navis, abstinens ab omni consortio, etiam Cleopatræ, postea se interfecit." "Defeated in war, he sat for three days in the ship's bow, avoiding all company, even Cleopatra's; later he killed himself."

[2884] **Burton.** Supplied page 99, p: "Cum male recitasset Argonautica, ob pudorem exulavit." "After reciting the Argonautica badly, he went into exile from shame."

[2885] **Editor.** A triumph could display defeated rulers as captives. Plutarch, Antony 67.4, records the three days at the prow; 76–77 places Antony's suicide later at Alexandria, following a false report of Cleopatra's death. In 86.1–3 Plutarch gives alternative accounts of her death and admits uncertainty; he does not support Burton's grouping of her with Lucretia's stabbing. "His armes" for Ajax is retained although the contest concerned Achilles's armour. The Apollonius story is not supplied by Pliny 7.23 (§87) in the consulted numbering; Burton's edition or intermediary remains unidentified.

Original text 1651	Modern English
In China 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits, [2886]Mat. Riccius expedit. ad Sinas l. 3. c. 9. Hostratus the Fryer took that book which Reuchlin had writ against him, under the name of Epist. obscurorum virorum, so to heart, that for shame and grief he made away himself, [2887]Iovius in elogiis.	In China it is common for those rejected in their celebrated examinations, or candidates for degrees, to lose their minds from shame and grief: Matteo Ricci, Expedition to China, book 3, chapter 9. The friar Hoogstraten took so deeply to heart the book Reuchlin had written against him, entitled Letters of Obscure Men, that shame and grief drove him to kill himself: Giovio, Eulogies.[2888]

[2886] **Burton.** Supplied page 99, q: "Quidam præ verecundiæ simul & dolore in insaniam incidunt, eo quod à literatorum gradu in examine excludantur." "Some fall into madness through shame and grief together because they are excluded from the degree of the learned in an examination."

[2887] **Burton.** Supplied page 99, r: "Hostratus cucullatus adeo graviter ob Reuclini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, ut seipsum interfecerit." "The hooded Hoogstraten was so grievously wounded by grief and shame over Reuchlin's book entitled Letters of Obscure Men that he killed himself." This is Burton's reported claim; see the Editor note on its attribution and its stronger wording than the consulted Giovio translation.

[2888] **Editor.** Burton cites the account of China associated with Matteo Ricci for distress following examination failure. Hostratus is Jakob van Hoogstraten. Giovio's eulogy of Reuchlin does ascribe the Letters of Obscure Men to Reuchlin's circle and reports Hoogstraten's death from chagrin and anger, but the consulted translation does not explicitly say suicide. Modern attribution gives the principal authorship to Crotus Rubianus and Ulrich von Hutten (C. G. Nauert, New Catholic Encyclopedia). Burton's stronger claim is retained as a claim, with Latin-source collation pending.

Original text 1651	Modern English
Source page 99–100 [supplied; PDF200] A grave and learned Minister, and an ordinary Preacher at Alcmar in Holland, was one (day as he walked in the fields for his recreation) suddenly taken with a lask or looseness, and thereupon compelled to retire to the next ditch; but being surprized at unawares, by some Gentlewomen of his Parish, wandering that way; was [2889]so abashed, that he did never after shew his head in publike; or come into the Pulpit, but pined away with Melancholy: (Pet. Forestus med. observat. lib. 10. observat. 12.) So shame amongst other passions can play his prize.	A grave and learned minister, a regular preacher at Alkmaar in Holland, was one day walking in the fields for recreation when he was suddenly seized with diarrhoea and forced to withdraw to the nearest ditch. Caught unawares by some gentlewomen of his parish who were walking that way, he was so ashamed that he never again appeared in public or entered the pulpit, but wasted away with melancholy: Pieter van Foreest, Medical Observations, book 10, observation 12. Thus shame, too, can show its strength among the passions.[2890]

[2889] **Burton.** Supplied page 99, s, without a visible body marker before the page break: “Propter ruborem confusus, statim cœpit delirare, &c. ob suspicionem, quod vili illum crimine accusarent.” “Confounded by embarrassment, he at once began to rave, and so on, suspecting that they would accuse him of a base offence.” Anchored to his shame in the sentence continuing on page 100.

[2890] **Editor.** Alcmar is Alkmaar. A “lask” is diarrhoea; “ordinary” here means regular. “Play his prize” is a figurative display of skill or power. The marginal note adds fear of an accusation of a base offence, beyond the embarrassment described in the body. Foreest’s exact case remains for collation.

Original text 1651	Modern English
Source page 100 [PDF200] I know there be many base, impudent, brazen-faced rogues, that will [2891]Nullâ pallescere culpâ, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, theeves, traitors, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with [2892]Ballio the Baud in Plautus, they rejoyce at it, Cantores probos; babe and Bombax, what care they? We have too many such in our times,	I know there are many base, shameless, brazen-faced rogues who will "turn pale at no wrongdoing," who are moved by nothing, take no infamy or disgrace to heart and laugh at everything. Let them be proved perjurers, marked and convicted as rogues, thieves and traitors; let their ears be cut off, let them be whipped, branded, paraded in a cart, pointed at, hissed at, abused and mocked like Ballio the pimp in Plautus: they enjoy it. "Fine singers!" "Ha!" and "Bravo!"—what do they care? We have too many such people in our own times.[2893]
— Exclamat Melicerta perisse — Frontem de rebus.	Melicertes cries out that all sense of shame Has vanished from the world.[2894]

[2891] **Burton.** Page 100, t: "Horat." Horace.

[2892] **Burton.** Page 100, u: "Ps. Impudice. B. Ita est. Ps. sceleste. B. dicis vera. Ps. Verbero. B. quippeni. Ps. furcifer. B. factum optime. Ps. soci fraude. B. sunt mea istæc. Ps. parricida B. perge tu. Ps. Sacrilege. B. fateor. Ps. perjure B. vera dicis. Ps. pernicies adolescentum. B. acerrime. Ps. fur. B. babe. Ps. fugitive. B. bombax. Ps. fraus populi. B. Planissime. Ps. impure leno, cænum. B. cantores probos. Pseudolus act. 1. Scen. 3." "Pseudolus: Shameless! Ballio: So I am. P: Villain! B: You speak the truth. P: Scoundrel! B: Why not? P: Gallows-bird! B: Very well done. P: Cheat of your partner! B: Those are my qualities. P: Murderer! B: Go on. P: Sacrilegious wretch! B: I admit it. P: Perjurer! B: You speak the truth. P: Ruin of young men! B: Most keenly said. P: Thief! B: Ha! P: Runaway! B: Bravo! P: Cheat of the people! B: Quite plainly. P: Filthy pimp, slime! B: Fine singers!" Plautus, Pseudolus, act 1, scene 3, as cited. Printed babe retained; the exclamation is commonly babae.

[2893] **Editor.** Burton lists punishments and public humiliations meant to produce shame. "Carted" means paraded publicly in a cart. Ballio is the shameless pimp in Plautus's Pseudolus. His approving interjections turn abuse into applause; the long author's note preserves Burton's comic exchange. The printed babe is retained on the original side. The full exchange has not been directly collated with the play, and the Horace phrase remains unidentified.

[2894] **Editor.** Persius, Satire 5.103–4. Melicertes is invoked as a sea deity in a passage about an unqualified person claiming command of a ship. Burton adapts Persius's exclamet ("would cry out") to exclamat ("cries out"); frons, literally the forehead, signifies modesty or a capacity for shame.

Original text 1651	Modern English
Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, then suffer the least defamation of honor, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, Quæ cantando victa moritur, (saith [2895]Mizaldus,) dies for shame, if another bird sing better, he languisheth and pineth away in the anguish of his spirit.	Yet a modest man, one with a sense of decency, a noble spirit sensitive about his reputation, will be deeply wounded and so grievously affected that he would rather give away tens of thousands of crowns, or lose his life, than suffer the slightest stain on his honour or blemish on his good name. If he cannot avoid it, then, like a nightingale "that dies when defeated in song," as Mizaldus says—dies of shame if another bird sings better—he languishes and wastes away in anguish of spirit.[2896]

[2895] **Burton.** Page 100, x: "Cent. 7. è Plinio." Mizaldus, seventh century of observations, from Pliny.

[2896] **Editor.** "Crowns" are coins, used here for an immense sum. The defeated nightingale is a reported natural-history example, cited through Antoine Mizauld from Pliny, not an observation established by this edition. "Grace" here includes a sense of decency. The subsection closes by contrasting shamelessness with extreme sensitivity to reputation.

Original text 1651	Modern English
Source page 100 **Subsect. 7.** **Envy, Malice, Hatred, Causes.**	**Subsection 7.** **Envy, malice and hatred as causes.**
Envy and Malice, are two linkes of this chain, and both, as Guianerius Tract. 15. cap. 2. proves out of Galen 3. Aphorisme, com. 22. [2897]cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy. 'Tis Valescus de Taranta, and Foelix Platerus observation, [2898]Envy so gnawes many mens hearts, that they become altogether melancholy. And therefore belike Solomon, Prov. 14.13. cals it, the rotting of the bones, Cyprian, vulnus occultum;	Envy and malice are two links in this chain, and both, as Guianerius proves in treatise 15, chapter 2, from Galen's commentary 22 on the third book of Aphorisms, cause this illness by themselves, especially in people whose bodies are otherwise predisposed to melancholy. Valescus of Taranta and Felix Platter observe that envy so gnaws at many people's hearts that they become thoroughly melancholy. That is presumably why Solomon, Proverbs 14:13, calls it "the rotting of the bones," and Cyprian "a hidden wound."[2899]
— [2900]Siculi non invenere tyranni Majus tormentum—	The Sicilian tyrants never devised A greater torment—[2901]

[2897] **Burton.** Page 100, y: "Multos videmus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt." "We see many fall into melancholy through envy and hatred, especially those whose bodies are predisposed to it."

[2898] **Burton.** Page 100, z: "Invidia affligit homines adeo & corrodit, ut hi melancholici penitus fiant." "Envy so afflicts and eats away at people that they become thoroughly melancholy."

[2899] **Editor.** Burton treats envy both as a moral fault and as a bodily cause of melancholy within humoral medicine. The biblical phrase belongs to Proverbs 14:30, rather than 14:13 as printed. Guianerius is Antonio Guainerio; Valescus of Taranta and Felix Platter are medical authorities. Their specific passages have not yet been collated.

[2900] **Burton.** Page 100, a: "Hor." Horace; Epistles 1.2.58–59.

[2901] **Editor.** Horace, Epistles 1.2.58–59: envy is contrasted with the cruelties of Sicilian tyrants. The next prose sentence is Burton's own English gloss and is retained separately from the new translation of the Latin.

Original text 1651	Modern English
The Sicilian tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-ey'd, [2902]pale, lean, and gastly to behold, Cyprian ser. 2. de Zelo & livore. [2903]As a Moth gnawes a garment, so, saith Chrysostome, doth envy consume a man: to be a living Anatomy: a Skeleton, to be a lean and [2904]pale carcass, quickned with a [2905]fiend, Hall in Charact. for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves.	The Sicilian tyrants never invented a torment like it. It crucifies people's souls, withers their bodies, makes them hollow-eyed, pale, thin and ghastly to behold: Cyprian, sermon 2, On Jealousy and Envy. As a moth eats a garment, says Chrysostom, so envy consumes a person, making him a living anatomical specimen, a skeleton, "a lean and pale carcass, brought to life by a fiend"—Hall, Characters. Whenever an envious wretch sees another person prosper, grow rich, thrive and succeed in the world, gain honours, offices or the like, he resents it and grieves.[2906]
Source page 101 — [2907]intabescitque videndo Successus hominum — suppliciumque suum est.	He wastes away at the sight Of others' success—and is his own punishment.[2908]

[2902] **Burton.** Page 100, b: "His vultus minax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, &c." "They have a threatening face, a fierce look, pallor in the countenance, trembling lips, grinding teeth, and so on." Compare Cyprian, On Jealousy and Envy, §8.

[2903] **Burton.** Page 100, c: "Ut tinea corrodit vestimentum, sic invidia eum qui zelatur consumit." "As a moth eats away a garment, so envy consumes the person who envies."

[2904] **Burton.** Page 100, d: "Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livent rubigine dentes." "Pallor sits on her face, wasting throughout her body. Her gaze is never straight; her teeth are discoloured with rust." Ovid, Metamorphoses 2.775–776, describing Envy.

[2905] **Burton.** Page 100, e: "Diaboli expressa Imago, toxicum charitatis, venenum amicitiæ, abyssus mentis, non est ea monstrosius monstrum, damnosius damnum, urit, torret, discruciat macie & squalore conficit. Austin. Domin. prim. Advent." "The devil's exact image, the poison of charity, the venom of friendship, the abyss of the mind; no monster is more monstrous, no ruin more ruinous. It burns, scorches, torments, and destroys through wasting and squalor." Attributed to Augustine, first Sunday in Advent; exact sermon unverified.

[2906] **Editor.** A "living Anatomy" is an emaciated person resembling an anatomical specimen or skeleton. "Quickned" means brought to life. Hall is Joseph Hall, whose Characters is cited without a precise locator. The marginal classical and Christian images are preserved rather than absorbed into the body.

[2907] **Burton.** Page 101, f: "Ovid." Metamorphoses 2.780–782; Burton joins selected phrases.

[2908] **Editor.** Ovid, Metamorphoses 2.780–782, describes personified Envy. Burton joins the wasting at others' success to the statement that Envy is its own punishment, omitting intervening words. The translation follows his excerpt.

Original text 1651	Modern English
He tortures himself if his equal, friend, neighbor be preferred, commended, do well, if he understand of it, it gaules him afresh, and no greater pain can come to him, then to hear of another mans wel-doing, 'tis a dagger at his heart every such object. He lookes at him, as they that fell down in Lucians rock of honor, with an envious eye, and will damage himself, to do another a mischief: Atque cadet subito, dum super hoste cadat. As he did in Æsop, lose one eye willingly, that his fellow might lose both, or that rich man in [2909]Quintilian that poysoned the flowers in his garden, because his neighbors Bees should get no more honey from them.	He tortures himself if his equal, friend or neighbour is promoted, praised or successful. Once he hears of it, it wounds him afresh; no greater pain can come to him than news of another person's good fortune. Every such sight is a dagger at his heart. He looks on with an envious eye, like those who fell from Lucian's rock of honour, and will harm himself to injure someone else: "He will fall headlong, provided he falls upon his enemy." Like the man in Aesop, he would willingly lose one eye so that his companion might lose both; or like the rich man in Quintilian who poisoned the flowers in his garden so that his neighbour's bees could gather no more honey from them.[2910]

[2909] **Burton.** Page 101, *: "Declam. 13. linivit flores maleficis succis in venenum mella convertens." "Declamation 13. He smeared the flowers with harmful juices, turning the honey into poison." Burton cites the declamations under Quintilian's name.

[2910] **Editor.** The stories turn envy into deliberate self-injury. The Latin maxim, the precise Lucian allusion and the route by which the Aesopic tale reached Burton remain unlocated. The poisoned flowers belong to the declamatory example Burton cites as Quintilian, Declamation 13; a full comparison remains pending.

Original text 1651	Modern English
His whole life is sorrow, and every word he speaks a Satyre, nothing fats him but other mens ruines. For to speak in a word, Envy is nought else but Tristitia de bonis alienis, sorrow for other mens good, be it present, past, or to come: & gaudium de adversis, and [2911]joy at their harms, opposite to mercy, [2912]which grieves at other mens mischances, and misaffects the body in another kinde; so Damascen defines it, lib. 2. de orthodox. fid. Thomas 2.2. quæst. 36. art. 1. Aristotle l. 2. Rhet. c. 4. & 10. Plato Philebo. Tully 3. Tusc. Greg. Nic. l. de virt. animæ. c. 12. Basil. de Invidia. Pindarus od. 1. ser. 5. and we finde it true.	His whole life is sorrow, and every word he speaks a satire; nothing fattens him but other people's ruin. In a word, envy is simply "sorrow at another's good fortune"—sorrow for other people's blessings, past, present or future—and "joy at adversity," joy in their suffering. It is the opposite of compassion, which grieves at other people's misfortunes and affects the body adversely in a different way. So John of Damascus defines it in On the Orthodox Faith, book 2; Thomas Aquinas, II–II, question 36, article 1; Aristotle, Rhetoric, book 2, chapters 4 and 10; Plato, Philebus; Cicero, Tusculan Disputations, book 3; Gregory of Nyssa, On the Virtue of the Soul, chapter 12; Basil, On Envy; Pindar, ode 1, series 5. And we find it true.[2913]

[2911] **Burton.** Page 101, g: "Statuis cereis Basilius eos comparat, qui liquefiunt ad præsentiam solis, qua alii gaudent & ornantur. Muscis alii, quæ ulceribus gaudent, amœna prætereunt, sistunt in fœtidis." "Basil compares them to wax statues which melt in the presence of the sun, in which others rejoice and are adorned. Others compare them to flies, which delight in sores, pass pleasant things by and settle on foul ones."

[2912] **Burton.** Page 101, h: "Misericordia etiam quæ tristitia quædam est, sæpe miserantis corpus male afficit Agrippa. l. 1. cap. 63." "Compassion too, which is a kind of sorrow, often adversely affects the body of the person who feels it." Agrippa, book 1, chapter 63.

[2913] **Editor.** "Mercy" here means compassion or pity, rather than remission of punishment. Burton collects related accounts rather than identical definitions: Aquinas, II–II, question 36, article 1, defines envy through sorrow at another's good. "Greg. Nic." is rendered Gregory of Nyssa; the attributed title and chapter, and the compressed Pindar reference, still require bibliographical verification.

Original text 1651	Modern English
'Tis a common disease, and almost natural to us, as [2914]Tacitus holds, to envy another mans prosperity. And 'tis in most men an incurable disease. [2915]I have read, saith Marcus Aurelius, Greek, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happiness, and to be a wretch, and miserable for ever. 'Tis the beginning of hell in this life, and a passion not to be excused. [2916]Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth. Cardan lib. 2. de sap.	It is a common disease, almost natural to us, as Tacitus maintains, to envy another person's prosperity. And in most people it is incurable. "I have read Greek, Hebrew and Chaldean authors," says Marcus Aurelius, "and consulted many wise men for a remedy for envy. I could find none except to renounce all happiness and remain wretched and miserable for ever." It is the beginning of hell in this life, and a passion without excuse. Every other sin has some pleasure attached to it, or admits of an excuse; envy alone lacks both. Other sins last only a while: the belly can be satisfied, anger subsides, hatred comes to an end; envy never ceases. Cardan, On Wisdom, book 2.[2917]

[2914] **Burton.** Page 101, i: "Insitum mortalibus a natura recentem aliorum felicitatem ægris oculis intueri, hist. l. 2. Tacit." "It is implanted in mortals by nature to look with resentful eyes at the recent good fortune of others." Tacitus, Histories, book 2; compare 2.20.

[2915] **Burton.** Page 101, k: "Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ, hoc enim inveni, renunciare felicitati, & perpetuo miser esse." "I have read Chaldean, Greek and Hebrew writers and consulted wise men for a remedy for envy; this is what I found: to renounce happiness and be miserable for ever."

[2916] **Burton.** Page 101, l: "Omne peccatum aut excusationem secum habet, aut voluptatem, sola invidia utraque caret; reliqua vitia finem habent, ira defervescit, gula satiatur, odium finem habet; invidia nunquam quiescit." "Every sin brings either an excuse or pleasure with it; envy alone lacks both. Other vices have an end: anger cools, gluttony is satisfied, hatred ends; envy never rests."

[2917] **Editor.** The saying attributed to Marcus Aurelius has not been securely located in his writings; it should not be treated as an authenticated quotation from the Meditations. Cardan is Girolamo Cardano. The claims of incurability and unending envy are Burton's moral and medical rhetoric.

Original text 1651	Modern English
Divine and humane examples are very familiar, you may runne and read them, as that of Saul and David, Cain and Abel, angebat illum non proprium peccatum, sed fratris prosperitas, saith Theodoret, it was his brothers good fortune gauled him. Rachel envied her sister, being barren, Gen. 30. Iosephs bretheren him, Gen. 37. David had a touch of this vice, as he confesseth [2918]Ps. 37. [2919]Jeremy and [2920]Habbakuk, they repined at others good, but in the end they corrected themselves. Ps. 75. fret not thy self, &c. Domitian spited Agricola for his worth, [2921]that a private man should be so much glorified. [2922]Cecinna was envyed of his fellow Citizens, because he was more richly adorned.	Examples from sacred and secular history are familiar enough to read at a glance: Saul and David, Cain and Abel. “It was not his own sin that distressed him, but his brother’s prosperity,” says Theodoret; his brother’s good fortune was what galled him. Rachel, being barren, envied her sister, Genesis 30; Joseph’s brothers envied him, Genesis 37. David had a touch of this vice, as he confesses in Psalm 37. Jeremiah and Habakkuk resented the prosperity of others, but eventually corrected themselves. Psalm 75: “Do not fret,” and so on. Domitian resented Agricola’s merit—that a private man should receive such glory. Caecina was envied by his fellow citizens because he was more richly dressed.[2923]

[2918] **Burton.** Page 101, m: “Urebat me æmulatio propter stultos.” “Envy burned within me because of fools.” Compare Psalm 73:3; Burton’s body cites Psalm 37.

[2919] **Burton.** Page 101, n: “Hier. 12.1.” Jeremiah 12:1, on the prosperity of the wicked.

[2920] **Burton.** Page 101, o: “Hab. 1.” Habakkuk 1.

[2921] **Burton.** Page 101, p: “Invidit privati nomen supra principis attolli.” “He resented a private man’s name being raised above the prince’s.”

[2922] **Burton.** Page 101, q: “Tacit. Hist. lib. 2. part. 6.” Tacitus, Histories; the Caecina and Salonina episode is at 2.20 in the consulted text.

[2923] **Editor.** The biblical locators are retained as printed. Compare Psalm 73:3 for envy of the foolish and Psalm 37:1 for “Fret not”; Burton’s Psalm 75 is therefore also problematic. Tacitus, Histories 2.20, supplies Caecina’s display of dress, the resentment at Salonina’s finery and the reflection on others’ recent good fortune; Burton’s marginal locator differs.

Original text 1651	Modern English
Source page 101–102 But of all others, [2924]women are most weak, ob pulchritudinem invidæ sunt fœminæ (Musæus) aut amat, aut odit, nihil est tertium (Granatensis.) They love, or hate, no medium amongst them. Implacabiles plerumque læsæ mulieres, Agrippina like, [2925]A woman if she see her neighbor more neat or elegant, richer in tires, Jewels, or apparel, is enraged, and like a Lioness sets upon her husband, railes at her, scoffes at her, and cannot abide her: so the Roman Ladies in Tacitus did at Solonina Cecinna's wife, [2926]because she had a better horse, and better furniture, as if she had hurt them with it; they were much offended: In like sort our gentlewomen do at their usual meetings, one repines or scoffes at anothers bravery and happiness.	But women, above all others, are weakest: "Women are envious over beauty"—Musaeus; "She either loves or hates; there is no third possibility"—Granatensis. They love or hate, with no middle ground. "Women, when injured, are generally implacable," like Agrippina. If a woman sees her neighbour neater or more elegant, with finer headdresses, jewels or clothes, she becomes enraged and attacks her husband like a lioness; she abuses and mocks the other woman and cannot bear her. So the Roman ladies in Tacitus reacted to Salonina, Caecina's wife: because she had a better horse and finer trappings, they were deeply offended, as if she had injured them by possessing them. Our gentlewomen behave in the same way at their usual gatherings: one resents or mocks another's finery and good fortune.[2927]

[2924] **Burton.** Page 101, r: "Perituræ dolore & invidia, si quem viderint ornatiorem se in publicum prodiisse. Platina dial. amorum." "Ready to die of grief and envy if they see anyone appear in public more finely dressed than themselves." Platina, Dialogue on Love.

[2925] **Burton.** Page 101, s: "Ant. Guianerius lib. 2. cap. 8. vita. M. Aurelii fœmina vicinam elegantius se vestitam videns, leænæ instar in virum insurgit, &c." "Ant. Guianerius, book 2, chapter 8, Life of Marcus Aurelius. A woman who sees her neighbour more elegantly dressed than herself attacks her husband like a lioness, and so on." The lioness comparison is found in Antonio de Guevara, Relox de príncipes 2.7, in the consulted Spanish text. Burton's Guianerius and chapter 8 remain as printed; his Latin version or intermediary has not been identified.

[2926] **Burton.** Page 101, t: "Quod insigni equo & ostro veheretur, quamquam nullius cum injuria, ornatum illum tanquam læsæ gravabantur." "Because she rode on a splendid horse and in purple, although harming no one, they resented that finery as if they had been injured." Compare Tacitus, Histories 2.20.

[2927] **Editor.** Burton's generalisation about women is part of his argument and is retained. Tacitus, Histories 2.20, describes offence among the towns and colonies at Caecina's appearance and his wife's finery; he does not restrict that reaction to Roman ladies. "Tires" means headdresses, "furniture" here horse trappings, and "bravery" splendid dress. The marginal lioness comparison matches Antonio de Guevara's Relox de príncipes 2.7. This identifies that passage, but does not authenticate the separate saying attributed to Marcus Aurelius.

Original text 1651	Modern English
Source page 102 Myrsine an Atticke wench, was murthered of her fellows [2928]because she did excel the rest in beauty, Constantine Agricult. l. 11. c. 7. every Village will yeeld such examples.	Myrsine, a girl of Attica, was murdered by her companions because she surpassed all the others in beauty: Constantine, Agriculture, book 11, chapter 7. Every village will supply such examples.[2929]

[2928] **Burton.** Page 102, u: “Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt.” “Because she surpassed them all in beauty, the girls killed her in their resentment.”

[2929] **Editor.** Myrsine is presented through an ancient agricultural compilation cited under Constantine, book 11, chapter 7. This is a received story, not a documented case history; its wording and attribution require collation. “Wench” here simply means a girl or young woman.

Original text 1651	Modern English
Subsect. 8. **Æmulation, Hatred, Faction, Desire of revenge, Causes.**	**Subsection 8.** **Rivalry, hatred, faction and the desire for revenge as causes.**
Out of this root of Envy, [2930]spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are, serræ animæ, the sawes of the soul, [2931]consternationis pleni affectus, affections full of desperate amazement; or as Cyprian describes emulation, it is [2932]a moth of the soule, a consumption, to make another mans happiness his misery, to torture, crucifie and execute himself, to eate his owne heart. Meat and drink can do such men no good, they do alwayes grieve, sigh and groan, day and night without intermission, their brest is torne asunder:	From this root of envy spring those deadly branches—faction, hatred, spite and rivalry—which cause similar distress and are "saws of the soul," the soul's saws; "passions full of consternation," emotions filled with desperate bewilderment. Or, as Cyprian describes rivalry, it is a moth in the soul, a wasting disease: to make another person's happiness one's own misery, to torture, crucify and execute oneself, to eat one's own heart. Food and drink do such people no good. They grieve, sigh and groan continually, day and night without respite; their breast is torn apart.[2933]

[2930] **Burton.** Page 102, x: "Latè patet invidiæ fæcunda pernicies, & livor: radix omnium malorum, fons cladium, inde odium surgit, æmulatio Cyprian ser. 2. de Livore." "The fertile destructiveness of envy and spite spreads widely: the root of all evils, the fountain of calamities; from it arise hatred and rivalry." Cyprian, sermon 2, On Envy; compare On Jealousy and Envy, §6.

[2931] **Burton.** Page 102, *: "Valerius l. 3. cap. 9." Valerius, book 3, chapter 9; the work is not specified.

[2932] **Burton.** Page 102, y: "Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum fælicitatem suam facere miseriam, & velut quosdam pectori suo admovere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent. Non cibus talibus lætus, non potus potest esse jucundus; suspiratur semper et gemitur; & doletur dies & noctes pectus sine intermissione laceratur." "What a moth in the soul, what a wasting of the breast it is to envy another, to make others' happiness one's own misery, and to bring executioners into one's breast, to set torturers upon one's thoughts and feelings, to tear oneself with inward torments. Food cannot be pleasant to such people, nor drink enjoyable; there is continual sighing, groaning and grieving; day and night the breast is torn without respite." Compare Cyprian, On Jealousy and Envy, §7.

[2933] **Editor.** "Ferall" means deadly; livor is spite or envious malice. The passage draws on Cyprian, On Jealousy and Envy, especially §§6–7. Burton's "sermon 2" is his own edition's locator; the consulted collection numbers the work as Treatise 10. The medical imagery of wasting is also a moral image of self-punishment.

Original text 1651	Modern English
and a little after, [2934]Whomsoever he is, whom thou dost emulate and envy, he may avoyd thee, but thou canst neither avoid him, nor thy self; wheresoever thou art, he is with thee, thine enemy is ever in thy brest, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the devils overthrow; and whensoever thou art throughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.	And a little later: Whoever it is you rival and envy, he may escape you, but you can escape neither him nor yourself. Wherever you are, he is with you; your enemy is always in your breast, your destruction within you. You are a captive, bound hand and foot as long as you remain malicious and envious, and you cannot be comforted. This was the devil's downfall; whenever this passion fully possesses you, it will be yours. Yet no disturbance is more frequent, no passion more common.[2935]
[2936]Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ. A Potter emulates a Potter, One Smith envies another: A begger emulates a begger, A singing man his brother.	Potter resents potter, and carpenter carpenter; Beggar envies beggar, and singer singer. A potter rivals a potter, One smith envies another; A beggar rivals a beggar, A singer his fellow singer.[2937]

[2934] **Burton.** Page 102, z: "Quisquis est ille quem æmularis, cui invides is te subterfugere potest, at tu non te ubicunque fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernicies intus inclusa, ligatus es, victus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit. Cyprian ser. 2 de zelo & livore." "Whoever it is you rival and envy can escape you, but you cannot escape yourself. Wherever you flee, your adversary is with you; your enemy is always in your breast, your destruction shut within. You are bound, conquered, a captive under envy's rule, and no comfort comes to your aid. Through this, at the very beginning of the world, the devil was the first both to perish and to bring destruction." Cyprian, sermon 2, On Jealousy and Envy; compare §§9 and 4.

[2935] **Editor.** Compare Cyprian, On Jealousy and Envy, §9. The marginal Latin says the envious person cannot escape himself; Burton's English expands this to escaping neither his rival nor himself. Both forms are retained. The reference to the devil recalls §4 of the same treatise.

[2936] **Burton.** Page 102, a: "Hesiod. op. dies." Hesiod, Works and Days, lines 25–26.

[2937] **Editor.** Hesiod, Works and Days 25–26. The Greek is translated in the first two lines; Burton's four-line English version follows separately in modernised form. Greek tekton means a carpenter or craftsman, whereas Burton's verse says "Smith." The passage belongs to Hesiod's account of productive rivalry, a distinction Burton develops below.

Original text 1651	Modern English
Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation between two of them, some simultas, jarre, private grudge, heartburning in the midst of them.	Every society, corporate body and private family is full of it. It takes hold of almost every kind of person, from prince to ploughman; even among familiar companions it can be seen. Scarcely three people meet without two of them taking sides, forming factions or competing, with some "enmity," quarrel, private grudge or resentment among them.[2938]
Source page 102–103 Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frog in [2939]Æsop, that would swell till she was as big as an Oxe, burst her self at last; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting, fine clothes, to get a few bumbast titles, for ambitiosâ paupertate laboramus omnes, to outbrave one another, they will tire their bodies, macerate their soules, and through contentions or mutual invitations begger themselves.	Scarcely two gentlemen live near one another in the country, unless they are close relatives or connected by marriage, without rivalry between them and their servants; some quarrel or grudge between their wives or children, friends and followers; some dispute over wealth, ancestry, precedence and so on. As a result, like Aesop's frog, which tried to swell to the size of an ox and finally burst, they exceed their means and station, competing until they consume their property in lawsuits—or in hospitality, feasting and fine clothes to acquire a few inflated titles. For "we all suffer from ambitious poverty." To outshine one another, they exhaust their bodies, wear away their souls, and beggar themselves through disputes or competitive entertaining.[2940]

[2938] **Editor.** "Corporation" means an organised corporate body or community. "Gossips" can mean familiar companions and associates, especially women gathered socially; it need not mean people spreading rumours. Simultas is personal enmity or a feud.

[2939] **Burton.** Page 102, b: "Rana cupida æquandi bovem, se distendebat. &c." "The frog, eager to equal the ox, kept swelling herself, and so on."

[2940] **Editor.** "Gentry" concerns family standing or ancestry; "precedency" concerns rank and precedence. "Bumbast" means inflated or padded out. The frog-and-ox fable makes ruinous social competition literal. "Mutual invitations" are reciprocal entertainments, with each host trying to surpass the other.

Original text 1651	Modern English
Source page 103 Scarce two great Scholars in an age, but with bitter invectives they fall foule one on the other, and their adherents; Scotists Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c. it holds in all professions.	Scarcely two great scholars live in the same age without bitterly attacking one another and one another's followers: Scotists and Thomists, Realists and Nominalists, Plato and Aristotle, Galenists and Paracelsians, and so on. It holds true in every profession.[2941]
Honest [2942]emulation in studies, in all callings is not to be disliked, 'tis ingeniorum cos, as one cals it, the whetstone of wit, the nurse of wit and valor, and those noble Romans out of this spirit did brave exploits; There is a modest ambition; as Themistocles was roused up with the glory of Miltiades; Achilles trophies moved Alexander,	Honourable rivalry in study and in every calling is not to be condemned. It is "the whetstone of intelligence," as someone calls it—the whetstone of wit, the nurse of intelligence and courage; that spirit inspired those noble Romans to heroic deeds. There is a restrained ambition: Themistocles was stirred by the glory of Miltiades, and Achilles's trophies moved Alexander.[2943]
[2944]Ambire semper stulta confidentia est, Ambire nunquam deses arrogantia est,	To seek advancement always is foolish presumption; To seek it never is idle arrogance.[2945]

[2941] **Editor.** Scotists and Thomists follow Duns Scotus and Thomas Aquinas. Realists and Nominalists dispute the status of universals; Galenists and Paracelsians represent rival medical traditions. Burton groups unlike intellectual disputes together as instances of professional antagonism, rather than describing their doctrines in detail.

[2942] **Burton.** Page 103, c: "Æmulatio alit ingenia: Paterculus poster. Vol." "Rivalry nourishes intellects." Velleius Paterculus, latter volume, as cited. The maxim is in Roman History 1.17.6 in the consulted division, with the word order Alit aemulatio ingenia. Burton's "latter volume" is retained; his edition remains unidentified.

[2943] **Editor.** "Honest" means honourable; "wit" means intelligence or intellectual ability. Burton explicitly allows useful rivalry and restrained ambition. The qualification is essential: the pathology lies in rivalry's excess, not in every wish to excel.

[2944] **Burton.** Page 103, *: "Grotius, Epig. lib. 1." Hugo Grotius, Epigrams, book 1.

[2945] **Editor.** Grotius is Hugo Grotius. The couplet is the final two lines of "De ambitu," Epigrams, book 1, in the consulted Poemata omnia (1670), page 242. The preceding lines counsel offering oneself for public service without forcing oneself forward. Ambire means canvassing for office or seeking advancement; deses means inactive or idle. This later witness confirms the poem and wording, without identifying Burton's earlier edition.

Original text 1651	Modern English
'Tis a sluggish humor not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honors, offices, through sloth, niggardliness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain.	It is a sluggish disposition never to compete or apply at all: to withdraw, neglect or refrain from positions, honours and offices through laziness, stinginess, fear, shyness or some other reason, when one's birth, standing, means and education call one to them, and one is suited, qualified and well able to undertake them. But when ambition becomes excessive, it is a plague and a miserable torment.
What a deale of money did Henry the 8. & Francis the first King of France, spend at that [2946]famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? [2947]Adrian the Emperor, was so galled with it, that he killed all his equals; so did Nero. This passion made [2948]Dionysius the Tyrant banish Plato and Philoxenus the Poet, because they did excell, and eclips his glory, as he thought; The Romans exile Coriolanus, confine Camillus, murder Scipio; The Greeks by ostracisme to expel Aristides, Nicias, Alcibiades, imprison Theseus, make away Phocion, &c.	How much money Henry VIII and Francis I, King of France, spent at that famous meeting! And how many vain courtiers, each trying to outshine the others, spent their livelihoods and fortunes and died as beggars! The emperor Hadrian was so galled by this passion that he killed all his equals; so did Nero. It made the tyrant Dionysius banish Plato and the poet Philoxenus because they excelled and, he thought, eclipsed his glory. It made the Romans exile Coriolanus, banish Camillus and murder Scipio; and the Greeks expel Aristides, Nicias and Alcibiades by ostracism, imprison Theseus, kill Phocion, and so on.[2949]

[2946] **Burton.** Page 103, d: "Anno 1519. betwixt Ardes and Quine." "In 1519, between Ardres and Guînes." Burton's date is retained; see the editorial note.

[2947] **Burton.** Page 103, e: "Spartian." Spartianus, cited for Hadrian.

[2948] **Burton.** Page 103, f: "Plutarch."

[2949] **Editor.** The royal meeting is the Field of Cloth of Gold, held between Ardres and Guînes in June 1520; the margin prints 1519. Burton's subsequent list compresses very different ancient stories into examples of envy. "All his equals" and the catalogue of exiles, ostracisms and killings are retained as his claims; their individual sources and historical accuracy need further collation.

Original text 1651	Modern English
When Richard the first, and Philip of France, were fellow souldiers together, at the siege of Acon in the Holy land, and Richard had approved himself to be the more valiant man, in so much that all mens eys were upon him, it so gaulled Philip, Francum urebat Regis victoria, saith mine [2950]Author, tam ægre ferebat Richardi gloriam, ut carpere dicta, calumniari facta; that he cavilled at all his proceedings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war.	When Richard I and Philip of France fought alongside one another at the siege of Acre in the Holy Land, Richard proved himself the more valiant, so that everyone's eyes were upon him. This so galled Philip—"the king's victory burned the Frenchman," says my authority; "he bore Richard's glory so badly that he picked at his words and slandered his deeds"—that he found fault with all Richard's proceedings and at last broke into open defiance. Unable to restrain himself any longer, he hurried home, invaded Richard's territories and declared open war.[2951]
Hatred stirs up contention, Prov. 10.12. and they break out at last into immortal enmity, into virulency, and more than Vatinian hate and rage; [2952]they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that Guelf and Gibelline faction in Italy; that of the Adurni and Fregosi in Genoa; that of Cneius Papirius, and Quintus Fabius in Rome: Cæsar and Pompey, Orleans and Burgundy in France; York and Lancaster in England:	"Hatred stirs up contention," Proverbs 10:12. At last they erupt into undying enmity and venom, into hatred and fury surpassing even Vatinius's. They persecute each other, their friends, followers and all their descendants with bitter taunts, hostile wars, foul abuse, defamatory writings, slander, fire, sword and the like, and refuse reconciliation. Witness the Guelf and Ghibelline factions in Italy; the Adorni and Fregosi in Genoa; Gnaeus Papirius and Quintus Fabius in Rome; Caesar and Pompey; Orléans and Burgundy in France; York and Lancaster in England.[2953]

[2950] **Burton.** Page 103, g: "Johannes Heraldus, l. 2. c. 12. de bello sac." "Johannes Heraldus, On the Holy War, book 2, chapter 12."

[2951] **Editor.** "Acon" is Acre; Philip is Philip II of France. Burton attributes the account to Johannes Heraldus, On the Holy War, 2.12. He presents political and military conflict through the single passion of rivalry; the quoted source and chronology have not yet been independently collated.

[2952] **Burton.** Page 103, h: "Nulla dies tantum poterit lenire furorem. Æterna bella pace sublata gerunt. Jurat odium, nec ante invisum esse desinit, quam esse desiit. Paterculus, vol. 1." "No day will be able to soothe such fury. With peace abolished, they wage everlasting wars. Hatred swears an oath; he does not cease to be hated before he ceases to exist." Paterculus, volume 1, as cited. The final clause adapts Roman History 1.12.7 on Rome's hatred of Carthage. That passage has durat within a longer sentence; it does not supply Jurat odium as printed here. Jurat is retained and translated literally. The opening phrases and Burton's source edition remain unlocated; the whole note should not be treated as one verified quotation from Paterculus.

[2953] **Editor.** "Vatinian hate" is a proverbial expression for extreme hatred associated with the Roman Vatinius. The ensuing names range from Italian factions and rival Genoese families to Roman civil conflict, the French Orléans–Burgundy struggle and the English houses of York and Lancaster. The printed Cneius Papirius is retained as Gnaeus Papirius; its identification requires checking.

Original text 1651	Modern English
Source page 103–104 Yea, this passion so rageth [2954]many times, that it subverts not men onely, and families, but even populous Cities, [2955]Carthage and Corinth can witness as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strappadoes, brazen bulls, feral engines, prisons, inquisitions, severe laws to macerate and torment one another.	Indeed, this passion often rages so fiercely that it overthrows not only individuals and families but populous cities—Carthage and Corinth bear witness—and even turns flourishing kingdoms into wilderness. This hatred, malice, faction and desire for revenge first invented all those racks, wheels, strappadoes, bronze bulls, deadly instruments, prisons, inquisitions and harsh laws for wearing down and tormenting one another.[2956]

[2954] **Burton.** Page 103, i: “Ita sævit hæc stygia ministra ut urbes subvertat aliquando, deleat populos, provincias aliquas florentes redigat in solitudines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat.” “This minister of the Styx rages so fiercely that at times she overthrows cities, destroys peoples, turns flourishing provinces into wilderness, and miserably plunges wretched mortals into the deep valley of afflictions.”

[2955] **Burton.** Page 103, *: “Carthago æmula Romani imperii funditus interiit. Salust. Catil.” “Carthage, the rival of Roman dominion, was utterly destroyed.” Sallust, Catiline.

[2956] **Editor.** A strappado suspends a person by bound arms; the bronze bull is a legendary instrument of execution. “Engines” means devices or instruments, and “macerate” means wear down or torment. Burton moves from damage to individuals to the destruction of whole political communities.

Original text 1651	Modern English
Source page 104 How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in [2957]Gods word we are injoyned, compose such final controversies amongst our selves, moderate our passions in this kinde, and think better of others, as [2958]Paul would have us, then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men. But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we do invicem angariare, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.	How happy we might be, ending our lives in blessed days and sweet contentment, if we could restrain ourselves; bear injuries as we ought; learn humility, meekness and patience; forget and forgive as God's word commands; settle such final disputes among ourselves; moderate these passions; and think better of others than of ourselves, as Paul would have us. Be of one mind towards one another; do not avenge yourselves, but live in peace with everyone. Yet because we are so ill-tempered and perverse, insolent and proud, so factious and rebellious, so malicious and envious, we "oppress one another": we batter and vex each other, torment and disturb one another, and plunge ourselves into that gulf of woes and cares. We aggravate our misery and melancholy, and heap hell and eternal damnation upon ourselves.[2959]

[2957] **Burton.** Page 104, k: "Paul. 3. Col." Paul, Colossians 3; compare verses 12–13 on humility, patience and forgiveness.

[2958] **Burton.** Page 104, l: "Rom. 12." Romans 12; compare verses 16–19.

[2959] **Editor.** The scan clearly reads "final controversies," an awkward expression retained provisionally as "final disputes"; an intended alternative has not been established. Colossians 3:12–13 and Romans 12:16–19 underlie the appeal to patience, forgiveness and peace. The preference of others to oneself also recalls Philippians 2:3. Angariare means to press into service or oppress.

Original text 1651	Modern English
Subsect. 9. **Anger a Cause.**	**Subsection 9.** **Anger as a cause.**
Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: Ira furor brevis est, and as [2960]Piccolomineus accounts it, one of the three most violent passions. [2961]Areteus sets it down for an especial cause (so doth Seneca, ep. 18. l. 1.) of this malady. [2962]Magninus gives the reason, Ex frequenti ira supra modum calefiunt; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madness, saith S. Ambrose.	Anger is a disturbance that carries the spirits outwards, predisposing the body to melancholy and even to madness: "Anger is a brief madness." Piccolomini counts it among the three most violent passions. Aretaeus names it as a particular cause of this illness, as does Seneca, letter 18, book 1. Magninus gives the reason: "Frequent anger heats them beyond measure"; it overheats their bodies, and, if too frequent, breaks out into manifest madness, says Saint Ambrose.[2963]
'Tis a known saying, Furor fit læsa sæpius patientia, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a Saint: And therefore Basil (belike) in his Homily de Irâ, cals it tenebras rationis, morbum animæ, & dæmonem pessimum; the darkning of our understanding, and a bad Angel.	It is a familiar saying: "Patience too often injured turns to fury." Even the most patient spirit, repeatedly provoked, will be driven mad with anger; it will make a devil of a saint. Presumably that is why Basil, in his homily On Anger, calls it "the darkness of reason, a disease of the soul, and a most evil demon"—the darkening of our understanding, and an evil angel.

[2960] **Burton.** Page 104, m: "Grad. 1. c. 54." "Degree 1, chapter 54," referring to Piccolomini.

[2961] **Burton.** Page 104, n: "Ira & in mœror & ingens animi consternatio melancholicos facit. Areteus. Ira immodica gignit insaniam." "Anger, sorrow and great consternation of mind make people melancholy. Aretaeus. Excessive anger produces madness." The scan prints an intrusive in before mœror, across the line break; it is retained here but omitted in the sense translation.

[2962] **Burton.** Page 104, o: "Reg. sanit. parte 2. c. 8. in apertam insaniam mox ducitur iratus." "Regimen of Health, part 2, chapter 8. The angry person is soon driven into open madness."

[2963] **Editor.** "Spirits" are the subtle bodily agents of early modern physiology. "Anger is a brief madness" occurs in Horace, Epistles 1.2.62. Seneca, Letter 18.14, quotes Epicurus's maxim that excessive anger produces madness; it appears in book 2 in the consulted division, rather than Burton's book 1. Burton's edition remains unidentified. The Piccolomini, Aretaeus, Magninus and Ambrose passages still require collation. Burton's movement between temporary frenzy and lasting illness does not follow modern diagnostic distinctions.

Original text 1651	Modern English
[2964]Lucian in Abdicato, Tom. 1. will have this passion to work this effect, especially in old men and women, Anger and calumny (saith he) trouble them at first, and after a while break out into open madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady. From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit:	Lucian, in The Disowned Son, volume 1, holds that this passion has that effect especially in old men and women. Anger and slander, he says, disturb them at first and after a while break out into open madness. Many things cause frenzy in women, especially excessive love or hatred, envy, deep grief or anger; these things gradually lead them into this illness. From a disposition they advance to a settled condition, for during his fit there is no difference between a madman and an angry man.[2965]
Anger, as Lactantius describes it, L. de Ira Dei, ad Donatum c. 5. is [2966]sæva animi tempestas, &c. a cruel tempest of the minde, making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?	Anger, as Lactantius describes it in On the Anger of God, addressed to Donatus, chapter 5, is "a savage storm of the mind," and so on—a cruel tempest of the mind, making a man's eyes flash fire and stare, his teeth grind, his tongue stammer, his face turn pale or red. What uglier likeness of a madman could there be?[2967]

[2964] **Burton.** Page 104, p: "Gilberto Cognato interprete. Multis, & præsertim senibus ira impotens insaniam fecit, & importuna calumnia; hæc initio perturbat animum, paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, et in hunc morbum adducunt, præcipue si quæ oderint aut invideant, &c. hæc paulatim in insaniam tandem evadunt." "Gilbert Cousin translating. Uncontrolled anger and persistent slander have driven many, especially old people, mad. These disturb the mind at first and gradually tend towards madness. Moreover, many things trouble women's bodies and bring them into this illness, especially hatred or envy, and so on; these gradually develop into madness at last."

[2965] **Editor.** Lucian's Abdicatus, The Disowned Son, is a rhetorical speech involving a physician and his father. Burton's note names Gilbert Cousin as the Latin translator. "Habit" here means an established condition rather than a routine action. Burton's assertions about age and sex are retained as historical claims; the complete speech and Cousin's wording still require collation.

[2966] **Burton.** Page 104, q: "Sæva animi tempestas tantos excitans fluctus ut statim ardescant oculi, os tremit, lingua titubet, dentes concrepant, &c." "A savage storm of the mind, raising such waves that immediately the eyes blaze, the mouth trembles, the tongue stammers, the teeth chatter, and so on."

[2967] **Editor.** Lactantius, On the Anger of God, chapter 5, sets out the Stoic argument that anger is incompatible with divine blessedness before contesting its conclusion. Burton extracts its vivid account of human anger. It should not be mistaken for Lactantius's final denial that God can be angry.

Original text 1651	Modern English
[2968]Ora tument ira, fervescunt sanguine venæ, Lumina Gorgonio sævius angue micant.	Faces swell with anger, veins boil with blood; Eyes flash more fiercely than a Gorgon's snake.[2969]
They are void of reason, inexorable, blinde, like beasts & monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, [2970]Iracundia non sum apud me, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness.	For the time being they are without reason, unyielding and blind, like beasts and monsters. They say and do they know not what: curse, swear, abuse, fight—what do they not do? How could a madman do more? As the character says in the comedy, "Anger puts me beside myself"—I am not my own man. If these fits are excessive, prolonged or frequent, they undoubtedly bring on madness.[2971]

[2968] **Burton.** Page 104, r: "Ovid." Compare The Art of Love 3.503–504; the wording differs in the consulted text.

[2969] **Editor.** Compare Ovid, The Art of Love 3.503–504. The consulted Latin has nigrescunt, "grow dark," and Gorgoneo … igne, "Gorgonian fire"; Burton prints fervescunt, "boil," and Gorgonio … angue, "a Gorgon's snake." The translation follows Burton's printed wording. Gorgons are mythical figures associated with terrifying faces and snakes.

[2970] **Burton.** Page 104, s: "Terence."

[2971] **Editor.** "I am not mine own man" means that the speaker has lost self-command. Terence is cited without a play or line; the exact locus remains unverified. "Madness" translates Burton's broad term and does not supply a modern diagnosis.

Original text 1651	Modern English
Source page 104–105 Montanus consil. 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: Irascebatur levibus de causis, He was easily moved to anger. Ajax had no other beginning of his madness; and Charls the sixt, that Lunatick French King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, [2972]incensed against the Duke of Britain, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of Iuly, 1392. he became mad upon his horse-back, drawing his sword, striking such as came neer him promiscuously, and so continued all the days of his life, Æmil. lib. 10. Gal. hist.	Montanus, in consultation 21, had a Jewish patient suffering from melancholy, and ascribes his illness principally to this cause: “He became angry over trifles”—he was easily moved to anger. Ajax’s madness had no other beginning. And Charles VI, that mentally deranged French king, fell into this condition through the extremity of his passion, his desire for revenge and his malice. Enraged against the Duke of Brittany, he could neither eat, drink nor sleep for several days together. Finally, about the first of July 1392, he went mad on horseback, drawing his sword and striking indiscriminately at anyone who came near him; and he continued so for the rest of his life. Aemilius, French History, book 10.[2973]
Source page 105 Ægesippus de excid. urbis Hieros. l. 1. c. 37. hath such a story of Herod, That out of an angry fit, became made, [2974]leaping out of his bed, he killed Iosephus, and played many such Bedlam pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, Postquam deferbuit ira, by and by outragious again.	Hegesippus, On the Destruction of Jerusalem, book 1, chapter 37, tells a similar story of Herod: in a fit of anger he went mad, leaped from his bed and killed Josephus, and performed many such mad acts. For a long time afterwards the entire court could not control him. Sometimes, “after his anger had cooled,” he was sorry and repentant, deeply grieved by what he had done; a moment later he was raging again.[2975]

[2972] **Burton.** Page 105, t: “Infensus Britanniæ Duci, & in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Julias 1392. comites occidit.” “Hostile to the Duke of Brittany and bent on revenge, he took neither food nor rest; about the first of July 1392 he killed his companions.”

[2973] **Editor.** “Duke of Britain” means the Duke of Brittany. The Calends are the first day of a month. Burton and his margin give July 1392; the well-known forest episode of Charles VI is dated 5 August 1392 in the historical study listed below. His account of continuing illness is left as written. Ajax is the Greek hero whose rage and madness form a classical literary example.

[2974] **Burton.** Page 105, u: “Indignatione nimia furens, animique impotens, exiliit de lecto, furentem non capiebat aula. &c.” “Frenzied with excessive indignation and unable to control his mind, he leaped from his bed; the court could not contain him in his rage, and so on.”

[2975] **Editor.** In the work now commonly called Pseudo-Hegesippus, On the Destruction of Jerusalem, 1.37, Joseph is Herod’s brother-in-law, married to Salome—not the historian Josephus. The narrative says Herod ordered Joseph and Mariamne killed; Burton compresses this to “he killed Josephus.” The scan’s “became made” is rendered “went mad.” “Bedlam” supplies a conventional image of frenzied behaviour.

Original text 1651	Modern English
In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as Pelesius observes, Cap. 21. l. 1. de hum. affect. causis; Sanguinem imminuit, fel auget: And as [2976]Valesius controverts, Med. controv. lib. 5. contro. 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, [2977]But it ruines and subverts whole Towns, [2978]Cities, Families, and Kingdoms; Nulla pestis humano generi pluris stetit, saith Seneca, de Ira, lib. 1. No plague hath done mankinde so much harm.	In hot, choleric bodies nothing causes madness more quickly than anger, besides many other diseases, as Pelesius observes in On the Causes of Human Emotions, book 1, chapter 21: "It diminishes the blood and increases the bile." And, as Valesius discusses in Medical Controversies, book 5, controversy 8, it often kills people outright. If this were its worst effect, it would be more tolerable. But it ruins and overthrows whole towns, cities, families and kingdoms. "No plague has cost humankind more," says Seneca in On Anger, book 1. No plague has done humanity so much harm.[2979]
Look into our Histories, and you shall almost meet with no other subject, but what a [2980]company of hare-brains have done in their rage. We may do well therefore, to put this in our procession amongst the rest: From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us.	Look into our histories and you will find scarcely any other subject than what a crowd of hotheads have done in their rage. We might therefore do well to include this among the petitions in our litany: From all blindness of heart, from pride, vainglory and hypocrisy, from envy, hatred and malice, anger and all such destructive passions, good Lord, deliver us.[2981]

[2976] **Burton.** Page 105, x: "An ira possit hominem interimere." "Whether anger can kill a person."

[2977] **Burton.** Page 105, y: "Abernethy." A surname without further locator; the exact work and passage remain to be identified.

[2978] **Burton.** Page 105, z: "As Troy, sævæ memorem Junonis ob iram." "As Troy, because of savage Juno's unforgetting anger." The Latin phrase recalls Virgil, Aeneid 1.4.

[2979] **Editor.** "Choleric" refers to a hot constitution associated with bile. The medical claims belong to Burton's humoral explanation; Pelesius's and Valesius's passages remain uncollated. Seneca's statement about anger's cost to humanity is at On Anger 1.2.1, followed by examples of cities and peoples destroyed.

[2980] **Burton.** Page 105, a: "Stultorum regum & populorum continet æstus." "It contains the frenzies of foolish kings and peoples." The phrase recalls Horace, Epistles 1.2.8.

[2981] **Editor.** "Procession" refers here to the litany, a form of public prayer. Burton adapts the Book of Common Prayer's petition against blindness of heart, pride, vainglory, hypocrisy, envy, hatred and malice, adding anger and destructive passions. The movement from histories of violence to communal prayer closes the subsection.

Original text 1651	Modern English
Subsect. 10. **Discontents, Cares, Miseries, &c. causes.**	**Subsection 10.** **Discontents, cares, miseries and the like as causes.**
Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens judgments they may seem) yet in that Aristotle in his [2982]Rhetorick defines these cares, as he doth Envy, Emulation, &c. still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptoms of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain.	Discontents, cares, setbacks, miseries—whatever disturbs the spirits and causes grief, anguish and perplexity—may properly come under this heading. Some may judge them out of place here; yet since Aristotle in his Rhetoric defines these cares, like envy, rivalry and the rest, in terms of grief, I think I may properly place them in this irascible group. Like the others, they are both causes and symptoms of this disease, producing similar troubles and usually accompanied by anguish and pain.[2983]

[2982] **Burton.** Page 105, b: “Lib. 2. Invidia est dolor & ambitio est dolor, &c.” “Book 2. Envy is grief, and ambition is grief, and so on.” Aristotle’s Rhetoric.

[2983] **Editor.** Crosses are setbacks or afflictions; spirits are the bodily spirits of early modern physiology. Irascible refers to the passions concerned with difficulty, resistance and injury. Burton anticipates an objection to his classification: these conditions are both causes and symptoms, and grief links them to the passions already discussed.

Original text 1651	Modern English
Source page 105–106 The common Etymology will evince it, Cura quasi cor uro, Dementes curæ, insomnes curæ, damnosæ curæ, tristes, mordaces, carnifices, &c. biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetrick, miserable, intolerable cares, as the Poets [2984]call them, worldly cares, and are as many in number as the Sea sands. [2985]Galen, Fernelius, Felix Plater, Valescus de Taranta, &c. reckon afflictions, miseries, even all these contentions, and vexations of the minde, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume the substance of it.	The familiar derivation will show it: cura, “care,” as though from cor uro, “I burn the heart.” “Maddening cares, sleepless cares, harmful cares, sad, biting, torturing cares,” and so on: biting, eating, gnawing, cruel, bitter, sick, sad, restless, pale, grim, miserable, intolerable cares, as the poets call them—worldly cares, as countless as the sands of the sea. Galen, Fernel, Felix Platter, Valescus of Taranta and others count afflictions and miseries—all these conflicts and vexations of the mind—among the principal causes, because they take away sleep, impede digestion, dry out the body and consume its substance.[2986]
Source page 106 They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that Ate dea,	Numerous as they are, their causes are just as varied. Not one person in a thousand is free of them or can free himself—no one whom that “goddess Ate,”
[2987]Per hominum capita molliter ambulans, Plantas pedum teneras habens: Over mens heads walking aloft, With tender feet treading so soft.	Walking softly over human heads, With tender soles upon her feet— Walking aloft over people’s heads, Treading so softly with tender feet—[2988]

[2984] **Burton.** Page 105, c: “Insomnes, Claudianus. Tristes, Virg. Mordaces, Luc. Edaces, Hor. mœstæ, amaræ, Ovid. damnosæ, inquietæ, Mart. Urentes, Rodentes. Mant. &c.” “Sleepless”: Claudian; “sad”: Virgil; “biting”: Lucan; “devouring”: Horace; “sorrowful, bitter”: Ovid; “harmful, restless”: Martial; “burning, gnawing”: Mantuan; and so on.

[2985] **Burton.** Page 105, d: “Galen. l. 3. c. 7 de locis affectis, homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi.” “Galen, On the Affected Parts, book 3, chapter 7: people are especially melancholic when beset by much sleeplessness, anxiety, toil and care.”

[2986] **Editor.** Cura from cor uro is a wordplay offered as an etymology. Tetrick means grim or gloomy; concoction means digestion or the bodily processing of nourishment. The drying and consuming effects belong to the humoral account of melancholy. The list of poetic epithets deliberately accumulates near-synonyms; the modern version retains that accumulation.

[2987] **Burton.** Page 106, *: “Lucian. Podag.” Lucian, the work on gout. The abbreviated reference accompanies the Latin verses about Ate.

[2988] **Editor.** Ate personifies ruinous delusion. The image of her tender feet walking on human heads comes from Iliad 19.91–94; Burton’s margin also cites Lucian’s work on gout. The first two modern lines translate the Latin; the next two preserve Burton’s own English verse. The exact Latin intermediary is not yet established. The second 1651 copy at BSB, printed page 106, also gives Lucian. Podag.; this confirms the attribution as printed, not the identity of the Latin translator.

Original text 1651	Modern English
Homers Goddess Ate, hath not involved into this discontented [2989]rank, or plagued with some misery or other. Hyginus, fab. 220. to this purpose hath a pleasant tale. Dame Cura by chance went over a brook, and taking up some of the durty slime, made an Image of it; Jupiter eftsoons coming by, put life to it, but Cura and Jupiter could not agree what name to give him, or who should own him; the matter was referred to Saturn as Judg, he gave this arbitrement, His name shall be Homo ab humo, Cura eum possideat quamdiu vivat, Care shall have him whilst he lives, Iupiter his soul, and Tellus his body when he dies.	Homer's goddess Ate, has not drawn into this discontented company or afflicted with some misery or other. Hyginus, fable 220, tells an entertaining story to this purpose. Lady Cura happened to cross a brook and, picking up some muddy clay, made a figure from it. Jupiter came by soon afterwards and gave it life; but Cura and Jupiter could not agree what to call him or who should possess him. They referred the matter to Saturn as judge, and he gave this ruling: His name shall be homo, "human being," from humus, "earth"; "Let Care possess him as long as he lives." Care shall have him while he lives, Jupiter his soul and Tellus his body when he dies.[2990]
But to leave tales. A general cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution.	But to leave stories aside. Discontent, care and misery are a universal and continuing cause, an inseparable condition of human life. Even if no particular affliction troubled a person in this life —and who is free of such affliction?—the mere thought of this common misery would be enough to wear him down and make him weary of living: the thought that he can never be safe, but remains exposed to danger, sorrow, grief and persecution.[2991]

[2989] **Burton.** Page 106, e: "Omnia imperfecta, confusa, & perturbatione plena, Cardan." "Everything is imperfect, confused and full of disturbance." Cardano.

[2990] **Editor.** Hyginus, Fabulae 220: Care shapes a person from clay, Jupiter supplies spirit, Earth claims the body, and Saturn arbitrates their competing claims. Burton compresses the narrative, omitting Earth's entrance into the dispute. Cura means care or anxiety; Tellus is Earth. The Latin ruling and Burton's English gloss are both preserved.

[2991] **Editor.** Accident here is an accompanying condition, not a mishap; macerate means wear down or waste away. Burton now broadens the medical account into a meditation on the insecurity of human life.

Original text 1651	Modern English
For to begin at the hour of his birth, as [2992]Pliny doth elegantly describe it, He is born naked, and falls [2993]a whining at the very first, he is swadled and bound up like a prisoner, cannot help himself, and so he continues to his lives end. Cujusque feræ pabulum, saith [2994]Seneca, impatient of heat and cold, impatient of labor, impatient of idleness, exposed to Fortunes contumelies. To a naked Marriner, Lucretius compares him, cast on shore by shipwrack, cold and comfortless in an unknown Land:	To begin at the hour of his birth, as Pliny describes it so well: he is born naked and starts crying at once; he is swaddled and bound like a prisoner, unable to help himself, and so he continues to the end of his life. “Food for any wild beast,” says Seneca, unable to bear heat or cold, labour or idleness, exposed to Fortune’s insults. Lucretius compares him to a naked sailor cast ashore by shipwreck, cold and comfortless in an unknown land.[2995]
No estate, age, sex, can secure himself from this common misery. A man that is born of a woman, is of short continuance, and full of trouble, Job 14.1, 22. and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn. All his days are sorrow, and his travels griefs, his heart also taketh not rest in the night, Ecclus. 2.23. And 2. 11. All that is in it, is sorrow and vexation of spirit.	No rank, age or sex can protect anyone from this common misery. “A person born of woman lives only a short time and is full of trouble,” Job 14:1, 22; “while his flesh is upon him, he will suffer, and while his soul is within him, it will mourn.” “All his days are sorrow, and his labours grief; even at night his heart finds no rest,” Ecclesiasticus 2:23. And 2:11: “All that is in it is sorrow and vexation of spirit.”[2996]

[2992] **Burton.** Page 106, f: “Lib. 7. nat. hist. cap. 1. hominem nudum, & ad vagitum edit natura. Flens ab initio, devinctus jacet, &c.” “Natural History, book 7, chapter 1. Nature brings forth the human being naked and ready to cry. Weeping from the outset, he lies bound, and so on.” Pliny.

[2993] **Burton.** Page 106, g: “Δακρυχέων γενόμην, καὶ δακρύσας ἀποθνήσκω, τῶ γένος ἀνθρώπων πολυδάκρυτον, ἀσθενὲς οἰκτρόν.” “I was born weeping, and weeping I die. O tearful human race, weak and pitiable!” The printing has τῶ where the identified Greek source has ὦ, “O”; the translation follows that intelligible reading. Burton then adds Latin: “Lachrymans natus sum, & lachrymans morior, &c.” “Weeping I was born, and weeping I die, and so on.”

[2994] **Burton.** Page 106, *: “Ad Marinum.” “To Marinus.” This is the printed reference beside Seneca; the passage is identifiable in To Marcia 11.3.

[2995] **Editor.** Pliny, Natural History 7, opening; Seneca, To Marcia 11.3; Lucretius, On the Nature of Things 5.222–227. Burton’s Ad Marinum is a faulty locator for the identifiable Seneca passage. The Greek margin excerpts lines 1 and 3 of Palladas, Greek Anthology 10.84; it omits lines 2 and 4. The Latin restatement in the margin is also translated. Cardano, De consolatione 1 (1663 collected edition, p. 590), also quotes the poem and the Latin opening Lachrymans natus sum. This later witness is a possible transmission lead, not proof of Burton’s immediate source. The small initial glyph before γένος remains uncertain after the BSB comparison; τῶ is retained provisionally.

[2996] **Editor.** The Job quotations are 14:1 and 14:22. The abbreviation Ecclus. ordinarily denotes Ecclesiasticus, and is expanded that way in the modern column, but the quoted passages belong to Ecclesiastes 2:23 and 2:11. Travels here means labours. The erroneous book label is documented rather than silently corrected.

Original text 1651	Modern English
[2997]Ingress, progress, regress, egress, much alike: Blindness seizeth on us in the beginning, labor in the middle, grief in the end, error in all. What day ariseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening? One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. Aliquando nervi, aliquando pedes vexant, (Seneca) nunc distillatio, nunc epatis morbus; nunc deest, nunc superest sanguis: Now the Head akes, then the Feet, now the Lungs, then the Liver, &c.	Entering, advancing, retreating, departing—it is much the same. Blindness seizes us at the beginning, labour in the middle, grief at the end, error throughout. What day dawns for us without some grief, care or anguish? What morning have we seen so secure and pleasant that clouds have not gathered before evening? One person is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. "Sometimes the sinews trouble us, sometimes the feet"—Seneca—"now a discharge, now a disease of the liver; now there is too little blood, now too much." Now the head aches, then the feet; now the lungs, then the liver, and so on.[2998]
Huic sensus exuberat, sed est pudori degener sanguis, &c. He is rich, but base born; he is noble, but poor; a third hath means, but he wants health peradventure, or wit to manage his estate: Children vex one, Wife a second, &c. [2999]Nemo facile cum conditione sua concordat, no man is pleased with his fortune,	"This man abounds in understanding, but his low birth shames him," and so on. He is rich, but low-born; another is noble, but poor; a third has means, but perhaps lacks health or the intelligence to manage his estate. Children trouble one, a wife another, and so on. "No one easily comes to terms with his condition": no one is pleased with his fortune.[3000]

[2997] **Burton.** Page 106, h: "Initium cæcitas, progressum labor, exitum dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem agimus? Petrarch." "Blindness possesses the beginning, toil the course, pain the end, error everything. Tell me, what peaceful day do we spend, what day without toil or anxiety?" Petrarch.

[2998] **Editor.** The four rhyming terms describe arrival, progress, retreat and departure. Seneca's catalogue of bodily complaints is adapted from Letter 120.16: Burton changes its wording and follows it with his own freer English summary. Distillatio means a flowing or dripping discharge; it need not denote a single modern diagnosis.

[2999] **Burton.** Page 106, *: "Boethius." This brief marginal citation is placed here with the sayings from The Consolation of Philosophy; its position in the margin is higher than the sayings in the body.

[3000] **Editor.** Boethius, Consolation 2, prose 4.13–15, has census, "wealth," where Burton prints sensus, "understanding" or "sense." The modern version translates the printed Latin, then preserves Burton's "He is rich," which agrees with census. The repeated saying about one's condition also belongs to this passage. This discrepancy remains visible in both columns.

Original text 1651	Modern English
Source page 106–107 a pound of sorrow is familiarly mixt with a dram of content, little or no joy, little comfort, but [3001]every where danger, contention, anxiety in all places: Go where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sickness, diseases, incumbrances, exclamations: If thou look into the Market, there (saith [3002]Chrysostom) is brawling and contention; if to the Court, there knavery and flattery, &c. if to a private mans house, there's cark and care, heaviness, &c. As he said of old,	A pound of sorrow is commonly mixed with a dram of contentment: little or no joy, little comfort, but danger everywhere, conflict and anxiety in every place. Go where you will and you will find discontents, cares, woes, complaints, sickness, diseases, burdens and outcries. Look into the marketplace, says Chrysostom, and there is brawling and conflict; into the court, and there is roguery and flattery; into a private home, and there are worry, care and sadness, and so on. As the ancient poet said,[3003]
Source page 107 [3004]Nil homine in terrâ spirat miserum magis almâ:	Nothing breathing on nurturing earth is more wretched than man.[3005]

[3001] **Burton.** Page 106, i: "Ubique periculum, ubique dolor, ubique naufragium, in hoc ambitu quocunque me vertam. Lipsius." "Danger everywhere, pain everywhere, shipwreck everywhere in this circuit, wherever I turn." Lipsius.

[3002] **Burton.** Page 107, *: "Hom. 10. Si in forum iveris, ibi rixæ, & pugnæ; si in curiâ, ibi fraus, adulatio; si in domum privatam, &c." "Homily 10. If you go into the marketplace, there are quarrels and fights; into the court, fraud and flattery; into a private home, and so on." Chrysostom; the homily collection is not specified.

[3003] **Editor.** A dram is a very small weight compared with a pound: the image makes sorrow overwhelmingly predominant. Cark means anxious worry. Court may include a seat of government or a judicial court. Burton's Chrysostom citation supplies only Homily 10, so the collection and exact passage remain to be identified.

[3004] **Burton.** Page 107, k: "Homer." The Latin verse renders the thought of Iliad 17.446–447.

[3005] **Editor.** Compare Iliad 17.446–447, where Zeus reflects on mortal suffering while looking at Achilles's immortal horses. Burton gives a Latin rendering, translated here afresh; he then repeats the thought in English.

Original text 1651	Modern English
No creature so miserable as man, so generally molested, [3006]in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries wheresoever he turns, as Bernard found, Nunquid tentatio est vita humana super terram? A meer temptation is our life, (Austin. confess. lib. 10. cap. 28.) catena perpetuorum malorum, & quis potest molestias & difficultates pati? Who can endure the miseries of it?	No creature is so miserable as humanity, so universally afflicted: in misery of body, misery of mind, misery of heart; in misery asleep, in misery awake, in misery wherever one turns, as Bernard found. “Is not human life on earth a trial?” Our life is nothing but a trial—Augustine, Confessions, book 10, chapter 28—“a chain of perpetual evils; and who can endure troubles and hardships?” Who can bear its miseries?[3007]

[3006] **Burton.** Page 107, l: “Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunque se vertit. Lususque rerum, temporumque nascimur.” “Man is filled with many miseries, miseries of body and mind, while asleep, while awake, wherever he turns. We are born the playthings of events and times.” The final sentence is also retained, though not repeated in Burton’s English.

[3007] **Editor.** Austin is Augustine. Confessions 10.28.39, drawing on Job 7:1, describes earthly life as trial and asks who would wish for troubles and difficulties. Burton’s wording is adapted; “a chain of perpetual evils” is not part of that passage as consulted. Tentatio here has the broader sense trial, not only temptation to sin. The Bernard passage remains unlocated.

Original text 1651	Modern English
[3008]In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. [3009]In adversity I wish for prosperity, and in prosperity I am afraid of adversity; What mediocrity may be found? where is no temptation? what condition of life is free? [3010]Wisdom hath labor annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery go together: As if a man were therefore born, (as the Platonists hold) to be punished in this life, for some precedent sins.	In prosperity we are arrogant and unbearable, in adversity dejected, in every condition foolish and miserable. In adversity I long for prosperity; in prosperity I fear adversity. What middle state can be found? Where is there no trial? What condition of life is free of it? Wisdom has labour attached to it, glory envy; riches and cares, children and burdens, pleasure and disease, idleness and poverty go together—as though, in the Platonists' view, a person were born in order to be punished in this life for earlier sins.[3011]

[3008] **Burton.** Page 107, *: "In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti & miseri, Cardan." "When Fortune smiles, unbearable; in calamity, mournful; always foolish and miserable." Cardano.

[3009] **Burton.** Page 107, m: "Prospera in adversis desidero, & adversa prosperis timeo, quis inter hæc medius locus, ubi non sit humanæ vitæ tentatio?" "In adversity I long for prosperity, and in prosperity I fear adversity. What middle place is there between them, where human life is not tried?" Compare Augustine, Confessions 10.28.39.

[3010] **Burton.** Page 107, n: "Cardan. consol. Sapientiæ Labor annexus, gloriæ invidia, divitiis curæ, soboli sollicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum scelerum causa nasci hominem possis cum Platonistis agnoscere." "Cardano, Consolation. Labour is attached to wisdom, envy to glory, cares to riches, anxiety to offspring, diseases to pleasure, poverty to rest, so that with the Platonists you might judge that man is born as though for the enjoyment of crimes." The printed fruendorum produces this anomalous last phrase; luendorum, "expiating," would fit Burton's English about punishment. That correction remains conjectural.

[3011] **Editor.** The question about a middle condition continues Augustine, Confessions 10.28.39; mediocrity means a middle state. Cardano, De consolatione 1 (1663 collected edition, p. 593), pairs wisdom with labour, glory with envy, wealth with cares, offspring with anxiety and rest with poverty. He pairs disease with intemperance, where Burton has pleasure. Cardano's p. 590 discusses punishment for earlier wrongdoing but rejects that supposition. Neither passage establishes Burton's exact concluding Latin: fruendorum remains printed, and luendorum, "expiating," remains conjectural. The consulted edition postdates Burton.

Original text 1651	Modern English
Or that, as [3012]Pliny complains, Nature may be rather accounted a step-mother, then a mother unto us, all things considered: No creatures life so brittle, so full of fear, so mad, so furious; onely man is plagued with envy, discontent, griefs, covetousness, ambition, superstition.	Or, as Pliny complains, all things considered, Nature might better be called our stepmother than our mother. No creature's life is so fragile, so fearful, so mad, so furious; only humanity is afflicted by envy, discontent, grief, greed, ambition and superstition.[3013]
Our whole life is an Irish Sea, wherein there is naught to be expected, but tempestuous storms, and troublesom waves, and those infinite,	Our whole life is an Irish Sea, where nothing can be expected but raging storms and troublesome waves without end—
[3014]Tantum malorum pelagus aspicio, Ut non sit inde enatandi copia.	I see so vast a sea of troubles That there is no chance of swimming free.[3015]
no Halcyonian times, wherein a man can hold himself secure, or agree with his present estate: but as Boethius infers, [3016]There is something in every one of us, which before tryal we seek, and having tryed abhor: [3017]We earnestly wish, and eagerly covet, and are eftsoons weary of it.	No halcyon days, when a person can feel safe or be content with his present condition. As Boethius concludes, there is something in each of us that we seek before trying it and abhor once we have tried it. We wish for it earnestly and covet it eagerly, then soon grow tired of it.[3018]

[3012] **Burton.** Page 107, o: "Lib. 7. cap. 1. Non satis æstimare, an melior parens natura homini, an tristior noverca fuerit: Nulli fragilior vita, pavor, confusio, rabies major, uni animantium ambitio data, luctus, avaritia, uni superstitio." "Book 7, chapter 1. One cannot adequately judge whether Nature has been a kinder parent to man or a harsher stepmother. No creature has a more fragile life, greater fear, confusion or frenzy; of living creatures, man alone has been given ambition, grief, greed and superstition." Pliny.

[3013] **Editor.** Pliny, Natural History 7, opening, compares Nature as parent and stepmother and singles out human anxieties. Burton extends and paraphrases the catalogue. The exclusiveness of these claims is part of the ancient and early modern argument, rather than a statement of present-day zoology.

[3014] **Burton.** Page 107, p: "Euripides." No play or passage is supplied for the Latin verses.

[3015] **Editor.** The Irish Sea supplies an image of repeated storms; Burton then reinforces it with Latin verses attributed only to Euripides. Their play and the Latin translator have not yet been securely identified.

[3016] **Burton.** Page 107, q: "De consol. l. 2. Nemo facile cum conditione sua concordat, inest singulis quod imperiti petant, experti horreant." "Consolation, book 2. No one easily agrees with his own condition; everyone has something that the inexperienced seek and those who have experienced it dread." Boethius; compare book 2, prose 4.14–15.

[3017] **Burton.** Page 107, r: "Esse in honore juvat, mox displicet." "It is pleasing to be honoured; soon it displeases." No author is given.

[3018] **Editor.** Halcyon days are calm, secure times, from the tradition of calm weather during the kingfisher's nesting. Boethius, Consolation 2, prose 4.15, says that each condition contains something the inexperienced do not know and the experienced dread. Burton's marginal petant, "seek," and his English recast ignorance as desire. Both are retained.

Original text 1651	Modern English
Thus betwixt hope and fear, suspitions, angers, [3019]Inter spemque metumque, timores inter & iras, betwixt falling in, falling out, &c. we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretel what was to come and it put to our choice, we should rather refuse, then accept of this painful life.	Thus between hope and fear, suspicion and anger —"between hope and dread, amid fears and angers"—between making friends and falling out, and so on, we squander our best days and fritter our time away foolishly. We lead a quarrelsome, discontented, turbulent, melancholy, miserable life; so much so that, if we could foresee what lay ahead and had the choice, we would refuse this painful life rather than accept it.[3020]
In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape Scylla, we fall foul on Charybdis, and so in perpetual fear, labor, anguish, we run from one plague, one mischief, one burden to another, duram servientes servitutem, and you may as soon separate weight from lead, heat from fire, moystness from water, brightness from the Sun, as misery, discontent, care, calamity, danger from a man:	In a word, the world itself is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves and cheats, full of filthy puddles, dreadful rocks and precipices; an ocean of adversity, a heavy yoke. Illnesses and calamities overtake and follow one another like the waves of the sea. If we escape Scylla, we run into Charybdis; and so, in perpetual fear, labour and anguish, we pass from one plague, one misfortune, one burden to another, "serving a harsh servitude." You could as easily separate weight from lead, heat from fire, moisture from water or brightness from the sun as misery, discontent, care, calamity and danger from a human being.[3021]

[3019] **Burton.** Page 107, s: "Hor." Horace, Epistles 1.4.12, with different wording.

[3020] **Editor.** Horace, Epistles 1.4.12, reads Inter spem curamque, "between hope and care," where Burton prints Inter spemque metumque, "between hope and fear." The modern column follows Burton's Latin. Bangle away and befool out mean waste or fritter away; falling in and falling out suggests alternating agreement and quarrels.

[3021] **Editor.** Scylla and Charybdis are the opposing dangers of ancient sea-voyage legend: escaping one exposes the traveller to the other. Precipitiums means precipices. The succession of incompatible images—maze, wilderness, sea, yoke—is deliberate; it makes hardship seem unavoidable from every direction.

Original text 1651	Modern English
Source page 107–108 Our Towns and Cities are but so many dwellings of humane misery. In which grief and sorrow ([3022]as he right well observes out of Solon) innumerable troubles, labors of mortal men, and all maner of vices, are included, as in so many pens. Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of several Sea-cards cut each other in a Globe or Map.	Our towns and cities are so many dwellings of human misery, enclosing grief and sorrow, innumerable troubles, mortal labours and every kind of vice as though in pens—as the writer aptly observes from Solon. Our villages are like molehills, and people like so many ants, busy, forever busy, going to and fro, in and out, thwarting one another's plans as the lines of different sea charts cross on a globe or map.[3023]

[3022] **Burton.** Pages 107–108, t: "Borrheus in 6. Job. Urbes & oppida nihil aliud sunt quam humanarum ærumnarum domicilia, quibus luctus & mœror, & mortalium varii infinitique labores, & omnis generis vitia, quasi septis includuntur." "Borrheus on Job 6. Cities and towns are nothing but dwellings of human distress, in which grief and sorrow, the varied and endless labours of mortals, and vices of every kind are penned up as if within enclosures."

[3023] **Editor.** Emots are ants; sea-cards are nautical charts, whose intersecting lines supply the comparison. The margin cites Borrheus on Job 6, while the body names Solon as the earlier authority. This chain of attribution is retained; its intermediary text still needs collation.

Original text 1651	Modern English
Source page 108 Now light and merry, but ([3024]as one follows it) by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, tomorrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c. Some few amongst the rest, or perhaps one of a thousand, may be Pullus Iovis, in the Worlds esteem, Gallinæ filius albæ, an happy and fortunate man, ad invidiam felix, because rich, fair, well allied, in honor and office; yet peradventure ask himself, and he will say, That of all others [3025]he is most miserable and unhappy. A fair shooe, Hic soccus novus, elegans, as he [3026]said, sed nescis ubi urat, but thou knowest not where it pincheth.	Now light-hearted and merry, but presently—as another writer continues—sorrowful and dejected; now hopeful, then distrustful; patient today, crying out tomorrow; now pale, then red; running, sitting, sweating, trembling, limping, and so on. A few, perhaps one in a thousand, may be "Jupiter's chick" in the world's opinion, "the white hen's son": a happy and fortunate man, "happy enough to be envied," because he is rich, handsome, well connected, honoured and in office. Yet ask the man himself and perhaps he will say that he is the most miserable and unhappy of all. A fine shoe: "This shoe is new and elegant," as the man said, "but you do not know where it chafes"—you do not know where it pinches.[3027]

[3024] **Burton.** Page 108, u: "Nat Chytreus delit. Europæ. Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras ejulans; nunc pallens, rubens, currens, sedens, claudicans, tremens, &c." "Nathan Chytraeus, Delights of Europe. Happy now, soon sad; hopeful now, shortly distrustful; patient today, wailing tomorrow; now pale, blushing, running, sitting, limping, trembling, and so on."

[3025] **Burton.** Page 108, x: "Sua cuique calamitas præcipua." "Each person's own misfortune seems the greatest."

[3026] **Burton.** Page 108, y: "Cn. Græcinus." The name is retained as printed; the attribution of the shoe anecdote needs further collation.

[3027] **Editor.** "Jupiter's chick" and "the white hen's son" are proverbial favourites of fortune; the latter suggests a rare, specially favoured person. The shoe conceals its discomfort from an onlooker. Burton gives the attribution Cn. Græcinus, but its precise source is unsettled. His English explanation of where the shoe pinches follows the freshly translated Latin.

Original text 1651	Modern English
It is not another mans opinion can make me happy; but as [3028]Seneca well hath it, He is a miserable wretch, that doth not account himself happy, though he be Soveraign Lord of a world; he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seem to others, if thou thy self dislike it?	Another person's opinion cannot make me happy. As Seneca aptly puts it, the man who does not consider himself happy is a miserable wretch, even if he rules a world. He is not happy if he thinks himself otherwise: what does it matter what your condition is, or seems to others, if you yourself dislike it?[3029]
A common humor it is of all men to think well of other mens fortunes, and dislike their own: [3030]Cui placet alterius, sua nimirum est odio sors: but [3031]qui fit Mecænas, &c. how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith [3032]Theodoret) neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeer, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without.	It is a common human tendency to think well of other people's fortunes and dislike our own: "Whoever admires another's lot plainly hates his own." But "how does it happen, Maecenas," and so on—how does it come about, what causes it? Many people are so perverse that nothing pleases them, says Theodoret: neither riches nor poverty. They complain when well, and when ill; they grumble at every turn of fortune, in prosperity and adversity. They are troubled in a year of low prices and in a barren year, in plenty or scarcity. Nothing pleases them: war or peace, having children or having none.[3033]

[3028] **Burton.** Page 108, z: "Epist. 9. l. 7. Miser est qui se beatissimum non judicat, licet imperet mundo, non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus." "Letter 9, book 7. Miserable is the man who does not judge himself supremely happy, even if he commands the world. He is not happy who does not think himself so: what does it matter what your condition is, if it seems bad to you?" The material occurs in Seneca's Letter 9.20–21; the printed book number is retained.

[3029] **Editor.** Seneca, Letter 9.20–21, combines a saying of Epicurus, Seneca's own restatement and a comic verse about believing oneself happy. Burton compresses the material into one assertion and cites "book 7," though Letter 9 belongs to book 1 in the consulted text. Estate means condition or circumstances.

[3030] **Burton.** Page 108, a: "Hor. ep. l. 1. 4." The quoted line occurs in Horace, Epistles 1.14.11; the printed locator is retained.

[3031] **Burton.** Page 108, b: "Hor. Ser. 1. Sat. 1." Horace, Satires 1.1.

[3032] **Burton.** Page 108, c: "Lib. de curat. græc. affect. cap. 6. de provident. Multis nihil placet atque adeo & divitias damnant, & paupertatem, de morbis expostulant, bene valentes graviter ferunt, atque ut semel dicam, nihil eos delectat. &c." "Cure of Greek Maladies, chapter 6, on providence. Nothing pleases many people: they condemn both riches and poverty, complain about diseases, resent being healthy, and, to put it once for all, nothing delights them, and so on." Theodoret.

[3033] **Editor.** The first Horatian line is Epistles 1.14.11; the second begins Satires 1.1, addressed to Maecenas, on dissatisfaction with one's own lot. Burton prints 1.4 for the former. A cheap year is a year of plentiful supplies and low prices; a barren year is one of scarcity. The Theodoret wording remains to be collated in its cited chapter.

Original text 1651	Modern English
This for the most part is the humor of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or that ever was otherwise? Quintus Metellus his felicity is infinitely admired amongst the Romans, insomuch, that as [3034]Paterculus mentioneth of him, you can scarce finde of any Nation, order, age, sex, one for happiness to be compared unto him: he had in a word, Bona animi, corporis & fortunæ, goods of minde, body, and fortune, so had P. Mutianus [3035]Crassus.	For the most part this is the disposition of us all: discontented, miserable and profoundly unhappy —at least in our own opinion. Show me someone who is otherwise, or ever was! The Romans endlessly admire Quintus Metellus's good fortune. As Paterculus says, scarcely anyone of any nation, rank, age or sex can be found whose happiness compares with his. In a word, he had "the goods of mind, body and fortune"—goods of mind, body and fortune; so did Publius Mucianus Crassus.[3036]

[3034] **Burton.** Page 108, d: "Vix ullius gentis, ætatis, ordinis hominem invenies cujus felicitatem fortunæ Metelli compares, Vol. 1." "You will scarcely find a person of any nation, age or rank whose happiness you could compare with Metellus's good fortune. Volume 1." Velleius Paterculus.

[3035] **Burton.** Page 108, e: "P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Jurisconsultissimus, Pontifex maximus." "Publius Crassus Mucianus is said to have possessed five of the greatest good things: he was extremely rich, extremely noble, supremely eloquent, deeply learned in law and chief pontiff."

[3036] **Editor.** Felicity here includes favourable outward circumstances, not simply a feeling. The three kinds of goods—mind, body and fortune—are a conventional philosophical division. Burton names the second Roman P. Mutianus Crassus, while the margin orders the name Crassus Mutianus; the modern form regularizes Mutianus to Mucianus without concealing that variation. The Metellus comparison is Velleius Paterculus, Roman History 1.11.5; the following sections describe his distinguished children and family funeral.

Original text 1651	Modern English
Lampsaca that Lacedemonian Lady, was such another in [3037]Plinies conceit, A Kings wife, a Kings mother, a Kings daughter: And all the world esteemed as much of Polycrates of Samos. The Greeks brag of their Socrates, Phocyon, Aristides; the Psophidians in particular of their Aglaus, Omni vitâ felix, ab omni periculo immunis (which by the way Pausanias held impossible) the Romans of their [3038]Cato, Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these was happy, or free from discontent, neither Metellus, Crassus, nor Polycrates, for he died a violent death, and so did Cato: And how much evil doth Lactantius and Theodoret speak of Socrates, a weak man, and so of the rest.	Lampsaca, the Spartan lady, was another such person in Pliny's opinion: a king's wife, a king's mother, a king's daughter. And everyone thought as highly of Polycrates of Samos. The Greeks boast of Socrates, Phocion and Aristides; the people of Psophis especially of their Aglaus, "happy throughout his life, immune to every danger"—which Pausanias, incidentally, held impossible. The Romans boast of Cato, Curius and Fabricius for their settled fortunes, withdrawn ways of life, command of their passions and contempt for worldly things. Yet none of them was happy or free from discontent: neither Metellus, Crassus nor Polycrates, who died violently, as did Cato. And how much evil Lactantius and Theodoret say of Socrates, a weak man—and likewise of the rest.[3039]

[3037] **Burton.** Page 108, f: "Lib. 7. Regis filia, Regis uxor, Regis mater." "Book 7. A king's daughter, a king's wife, a king's mother." Pliny.

[3038] **Burton.** Page 108, g: "Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit." "He who never said, did or thought anything evil, who always did good because he could do no otherwise." The marginal note is attached to Cato.

[3039] **Editor.** Pliny's woman is Lampido, Natural History 7.133; Burton prints Lampsaca. The modern column retains his name. The following catalogue assembles reputedly fortunate or virtuous Greeks and Romans, then disputes their happiness. Burton's dismissal of Socrates invokes Christian polemic. The precise passages in Pausanias, Lactantius and Theodoret, and the particular Cato intended throughout, require further collation.

Original text 1651	Modern English
Source page 108–109 There is no content in this life, but as [3040]he said, All is vanity and vexation of spirit; lame and imperfect. Hadst thou Sampsons hair, Milo's strength, Scanderbegs arme, Solomons wisdome, Absolons beauty, Cræsus his wealth, Pasetis obulum, Cæsars valor, Alexanders spirit, Tullies or Demosthenes eloquence, Gyges ring, Perseus Pegasus, and Gorgons head, Nestors years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,	There is no contentment in this life. As he said, "All is vanity and vexation of spirit"—lame and imperfect. Even if you had Samson's hair, Milo's strength, Skanderbeg's arm, Solomon's wisdom, Absalom's beauty, Croesus's wealth, "Pases's coin," Caesar's courage, Alexander's spirit, Cicero's or Demosthenes's eloquence, Gyges's ring, Perseus's Pegasus and the Gorgon's head, and Nestor's years still to live, none of this would make you complete, give you contentment and true happiness in this life, or preserve them. Even amid all our mirth, merriment and laughter there is sorrow and grief; or, if true happiness exists among us, it lasts only a while—[3041]
Source page 109 [3042]Desinit in piscem mulier formosa supernè:	A woman beautiful above ends in a fish below.[3043]
a fair morning turns to a lowring afternoon. Brutus and Cassius, once renowned, both eminently happy, yet you shall scarce finde two (saith Paterculus) quos fortuna maturius destituit, whom fortune sooner forsook. Hannibal a conquerer all his life, met with his match, and was subdued at last,	A fine morning turns into a gloomy afternoon. Brutus and Cassius were once renowned, both conspicuously fortunate; yet, says Paterculus, you will scarcely find two "whom fortune abandoned sooner"—whom fortune sooner forsook. Hannibal, a conqueror throughout his life, met his match and was defeated at last—

[3040] **Burton.** Page 108, h: "Solomon Eccles. 1.14." Solomon, Ecclesiastes 1:14.

[3041] **Editor.** This catalogue combines biblical, classical and later examples of strength, wisdom, beauty, wealth, courage, eloquence, magical power and longevity. Scanderbeg is Skanderbeg; Tully is Cicero. Gyges's ring confers invisibility; the Gorgon's head petrifies its victims. "Perseus Pegasus" is Burton's conjunction of legendary attributes. Pasetis obulum is rendered literally as "Pases's coin"; its particular legend remains unverified. Absolute means complete or perfect.

[3042] **Burton.** Page 109, i: "Hor. Art. Part." The last word is printed Part.; the quotation is from Horace's Ars Poetica, line 4.

[3043] **Editor.** Horace, Ars Poetica 4, imagines a beautiful upper body ending in an ugly fish as an example of an incoherent work of art. Burton turns that image into a figure for good fortune ending badly. The printed marginal locator Art. Part. is retained.

Original text 1651	Modern English
Occurrit forti, qui magè fortis erit.	The strong man meets one who will prove stronger.[3044]
One is brought in triumph, as Cæsar into Rome, Alcibiades into Athens, coronis aureis donatus, crowned, honored, admired; by-and-by his statutes demolished, he hissed out, massacred, &c. [3045]Magnus Gonsalva that famous Spaniard, was of the Prince and people at first honored, approved; forthwith confined and banished. Admirandas actiones graves plerunque sequuntur invidiæ, & acres calumniæ: 'tis Polybius his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions.	A man is brought home in triumph, like Caesar into Rome or Alcibiades into Athens, "rewarded with golden crowns": crowned, honoured, admired. Soon his statues are demolished, and he is hissed out, massacred, and so on. The great Gonzalo, that famous Spaniard, was at first honoured and approved by prince and people, then confined and banished. "Great envy and bitter slanders commonly follow admirable deeds": it is Polybius's observation; grievous enmities and bitter accusations commonly follow renowned actions.[3046]
One is born rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forragin enemies, robbed by theeves, spoiled, captivated, impoverished, as they of [3047]Rabbah put under iron sawes, and under iron harrowes, and under axes of iron, and cast into the tile kiln,	One is born rich and dies a beggar; healthy today, ill tomorrow; now flourishing, fortunate and happy, then stripped of his property by plundering enemies, robbed by thieves, despoiled, taken captive and impoverished—like the people of Rabbah, put under iron saws, iron harrows and iron axes, and thrown into the brick kiln.[3048]
[3049]Quid me felicem toties jactâstis amici, Qui cecidit, stabili non erat ille gradu.	Why did you so often proclaim me happy, my friends? The man who fell had never stood secure.

[3044] **Editor.** The preceding Brutus and Cassius sentence abbreviates Velleius Paterculus, Roman History 2.69.6, where Fortune first favours them and then, as if tired, abandons them. Burton retains the latter half of that contrast. The following proverbial line says that even the strong meet someone stronger; its precise source remains unidentified.

[3045] **Burton.** Page 109, k: "Jovius. vita ejus." "Giovio, his Life": the life of Gonzalo.

[3046] **Editor.** Statutes here means statues. Gonzalo is Gonzalo Fernández de Córdoba, the Spanish commander commonly called the Great Captain; Burton cites Paolo Giovio's Life. Burton's series gives a general pattern of honour followed by disgrace, rather than a precise biography of every named man. The particular Polybius passage remains unlocated.

[3047] **Burton.** Page 109, l: "2 Sam. 12.31." Second Samuel 12:31.

[3048] **Editor.** Rabbah is the Ammonite city captured by David's forces. Burton quotes 2 Samuel 12:31 in the language of violent punishment current in his biblical tradition. Tile kiln is rendered brick kiln; forragin means plundering or foraging. This example continues his catalogue of abrupt reversals of fortune.

[3049] **Burton.** Page 109, m: "Boethius lib. 1. Met. Met. 1." Boethius, book 1, metre 1; the duplicated Met. is retained.

Original text 1651	Modern English
He that erst marched like Xerxes with innumerable armies, as rich as Cræsus, now shifts for himself in a poor cock-boat, is bound in iron chains, with Bajazet the Turk, and a foot-stool with Aurelian, for a tyrannizing Conqueror to trample on.	The man who once marched like Xerxes with countless armies, as rich as Croesus, now fends for himself in a wretched little boat, is bound in iron chains like Bayezid the Turk, or becomes a footstool like Aurelian for a tyrannical conqueror to trample upon.[3050]
So many casualties there are, that as Seneca said of a City consumed with fire, Una dies interest inter maximam civitatem & nullam, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite, one day betwixt a man and no man.	So many disasters occur that, as Seneca said of a city destroyed by fire, “One day lies between a very great city and no city at all”—one day between a great city and none. So many troubles arise from outward events and from ourselves, our own folly and ungoverned desires: one day between a living man and no man.[3051]
And which is worse, as if discontents and miseries would not come fast enough upon us; homo homini dæmon, we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many [3052]ravenous birds; and as juglers, panders, bawds, cousening one another; or raging as [3053]wolves, tigers, and devils, we take a delight to torment one another;	Worse still, as though discontents and miseries did not come upon us quickly enough, “one person is another’s demon.” We batter and persecute one another, plotting how to sting, wound and trouble each other with mutual hatred, abuse and injuries; we prey upon and devour each other like ravenous birds, cheat one another like tricksters, procurers and pimps, or rage like wolves, tigers and devils, delighting in one another’s torment.[3054]

[3050] **Editor.** The preceding couplet is Boethius, Consolation 1, metre 1.21–22. Xerxes and Bayezid exemplify royal defeat; cock-boat means a small boat. Burton’s Aurelian appears to confuse emperors: Lactantius, Deaths of the Persecutors 5.3, tells of Valerian being used as a mounting-step by the Persian king Shapur. The story is reported as a literary tradition, and Burton’s name is retained.

[3051] **Editor.** Seneca, Letter 91.2, describes the fire at Lugdunum, modern Lyon. His text says that one night separated a great city from no city; Burton’s Latin and English substitute one day. The modern column preserves that difference and his pointed extension from cities to individual lives. Casualties means disasters or unforeseen events.

[3052] **Burton.** Page 109, n: “Omnes hic aut captantur, aut captant: aut cadavera quæ lacerantur, aut corvi qui lacerant. Petron.” “Everyone here is either hunted or hunting: either corpses being torn apart or ravens tearing them apart.” Petronius. Compare Satyricon 116, on legacy-hunters at Croton.

[3053] **Burton.** Page 109, o: “Homo omne monstrum est, ille nam superat feras, luposque & ursos pectore obscuro tegit. Hens.” “Man is every monster: he surpasses wild beasts and hides wolves and bears within his dark breast.” The abbreviated attribution Hens. is retained; the precise source remains unlocated.

[3054] **Editor.** Petronius, Satyricon 116, describes Croton as a place of legacy-hunters and their intended prey, likened to ravens and corpses. Burton broadens the satire into a picture of humanity. Jugglers here are tricksters; cozening means cheating. “One person is another’s demon” reverses the ideal of mutual aid.

Original text 1651	Modern English
men are evil, wicked, malicious, trecherous, and [3055]naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their own ends, hard-hearted, merciless, pitiless, and to benefit themselves, they care not what mischief they procure to others.	People are evil, wicked, malicious, treacherous and vicious. They do not love one another, or love only themselves; they are neither hospitable, charitable nor sociable as they ought to be, but false, deceitful and double-dealing, intent on their own ends, hard-hearted, merciless and pitiless. To benefit themselves, they care nothing for the harm they cause others.[3056]
Source page 109–110 [3057]Praxinoe and Gorgo in the Poet, when they had got in to see those costly sights, they then cryed benè est, and would thrust out all the rest: when they are rich themselves, in honor, preferred, full, and have even that they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed.	Praxinoe and Gorgo, in the poet, once they had got in to see those splendid spectacles, cried “All is well” and wanted to push everyone else out. Once people are rich, honoured, promoted and satisfied, possessing everything they want, they deny others the pleasures that youth calls for and that they themselves once enjoyed.[3058]

[3055] **Burton.** Page 109, p: “Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli præparatio, aut infida pax, idem ego de mundi accolis.” “What Paterculus says of the Roman people during the Punic war, over 115 years—either war among them, preparations for war, or untrustworthy peace—I say of the world’s inhabitants.” Compare Velleius Paterculus, Roman History 1.12.6: the consulted text gives centum et viginti, 120 years, for the sequence of war, preparation and unreliable peace. Burton’s 115 is retained; his source edition remains unidentified.

[3056] **Editor.** Naught means wicked or worthless; ambodexters are double-dealers who serve either side for their own advantage. The awkward phrase “not loving one another, or loving themselves” is interpreted here as a contrast between mutual love and selfish love, supported by the ensuing “all for their own ends.” Its exact punctuation and force remain a collation question.

[3057] **Burton.** Page 109, q: “Theocritus Edyl. 15.” Theocritus, Idyll 15.

[3058] **Editor.** Theocritus, Idyll 15, follows Praxinoe and Gorgo through a crowded festival at the royal palace in Alexandria. After they enter, Praxinoe expresses relief that everyone in her party is inside. Burton gives the moment a harsher moral application, making it an emblem of people excluding others once they themselves are satisfied. Preferred means advanced in rank or office.

Original text 1651	Modern English
Source page 110 He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, an hungry fellow ministers to him full, he is athirst that gives him drink (saith [3059]Epictetus) and is silent whiles he speaks his pleasure: pensive, sad, when he laughs.	A man sits comfortably at table in a cushioned chair, forgetting meanwhile that a tired servant stands behind him. A hungry man attends him when he is full; the man who gives him drink is thirsty, says Epictetus, and keeps silent while he speaks at will, anxious and sad while he laughs.[3060]
Pleno se proluit auro; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart.	"He drenches himself from a full golden cup." He feasts, revels and spends lavishly, has many robes, sweet music, ease and every pleasure the world can offer, while many a starving poor creature wastes away in the street, lacks clothes to cover himself, labours hard all day, runs and rides for a pittance, perhaps fights from dawn until dusk, sick, weary and full of pain and grief, in great distress and sorrow of heart.[3061]
He loathes and scornes his inferior, hates or emulates his equal, envies his superior, insults over all such as are under him, as if he were of another Species, a demi-god, not subject to any fall, or humane infirmities.	He loathes and despises his inferior, hates or rivals his equal, envies his superior, and lords it over everyone beneath him, as though he belonged to another species, a demigod immune to any fall or human weakness.

[3059] **Burton.** Page 110, r: "Qui sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c." "The man sitting at table forgets that busy people serve him in his idleness, hungry people as he eats, thirsty people as he drinks, and so on." Burton attributes the thought to Epictetus in the body.

[3060] **Editor.** Ministers means serves or attends. Burton turns the relation between a comfortable diner and an exhausted servant into a series of bodily opposites: leisure and labour, fullness and hunger, drinking and thirst, speech and silence. The exact Epictetus passage behind his Latin citation remains unlocated.

[3061] **Editor.** Virgil, Aeneid 1.739, describes Bitias drinking from a full golden cup: pleno se proluit auro. Both the McGill and BSB 1651 copies, printed page 110, read Pleno. The earlier Plena transcription and the note calling it Burton's error were mistaken; the original column is corrected explicitly in audit pass 13. The modern rendering is unchanged. From Sun to Sun means throughout the daylight hours; the contrast is between luxury and the deprivation that sustains it.

Original text 1651	Modern English
Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, sibi nati; and are so far many times from putting to their helping hand, that they seek all meanes to depress, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater-waul, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: [3062]so unnatural are they for the most part, so unregardful: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devillishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?	Generally they neither love nor are loved in return. They exhaust other people's bodies with ceaseless labour while living at ease themselves, caring for no one else, "born for themselves alone." Often, far from lending a helping hand, they seek every way to keep others down—even the most worthy and deserving, better people than themselves, whom the laws of nature bind them to relieve and help to the utmost of their power. They will let them wail, starve, beg and hang before offering any assistance or relief, though able to do so. For the most part they are so unnatural and heedless, so hard-hearted, surly, proud, arrogant, stubborn and ill-disposed. Since we behave so brutally and devilishly towards one another, how can we fail to be discontented on every side, full of cares, woes and miseries?[3063]

[3062] **Burton.** Page 110, s: "Quando in adolescentia sua ipsi vixerint, lautius & liberius voluptates suas expleverint, illi gnatis imponunt duriores continentiæ leges." "When they themselves have enjoyed life in their youth and indulged their pleasures more luxuriously and freely, they impose stricter rules of restraint on their children." This note elaborates the earlier charge of denying the young pleasures one has enjoyed oneself, although its marker is later in the paragraph.

[3063] **Editor.** Insults over means lords it over or behaves arrogantly towards; dogged means stubborn or unfeeling; cater-waul means wail. The laws of nature invoke obligations to aid others. Burton closes this stretch by linking discontent to failures of mutual care; the next paragraph examines particular conditions and occupations.

Original text 1651	Modern English
If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall [3064]find them to be most encumbred with cares, in perpetual fear, agony, suspition, jealousie; that as [3065]he said of a Crown, if they knew but the discontents that accompany it, they would not stoop to take it up.	If this is not sufficient proof of their discontent and misery, examine each condition and calling separately. Kings, princes, monarchs and magistrates seem the happiest of all; but look into their situation and you will find them the most burdened with cares, in perpetual fear, anguish, suspicion and jealousy. As was said of a crown, if they only knew the troubles that accompany it, they would not stoop to pick it up.[3066]
Quem mihi regem dabis (saith Chrysostome) non curis plenum? What King canst thou shew me, not full of cares? [3067]Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. Nihil aliud potestas culminis, quam tempestas mentis, as Gregory seconds him; Soveraignty is a tempest of the Soul: Sylla like they have brave titles, but terrible fits: splendorem titulo, cruciatum animo:	"What king can you show me," says Chrysostom, "who is not full of cares?" What king can you show me who is not full of cares? Look beyond his crown and consider his afflictions; take account of the multitude of his troubles, not the number of his servants. "Power at the summit is nothing but a tempest of the mind," as Gregory echoes him: sovereignty is a tempest of the soul. Like Sulla, they have splendid titles but terrible fits: "splendour in the title, torment in the mind."[3068]

[3064] **Burton.** Margin t: "Lugubris Ate luctuque fero Regum tumidas obsidet arces. Res est inquieta fælicitas." "Mournful Ate besieges the proud citadels of kings with savage grief. Happiness is a restless thing." Ate personifies ruin and delusion; the exact poetic source remains to be collated.

[3065] **Burton.** Margin u: "Plus aloes quam mellis habet. Non humi jacentem tolleres. Valer. l.7. c.3." "It contains more aloes than honey. You would not pick it up lying on the ground." Valerius Maximus, book 7, chapter 3. Aloes supplies the bitter half of the comparison.

[3066] **Editor.** "Condition and calling" means social rank and occupation. The crown anecdote is retained without supplying a speaker not named in Burton's body text; the exact Valerius Maximus passage remains to be collated.

[3067] **Burton.** Margin x: "Non diadema aspicias, sed vitam afflictione refertam, non catervas satellitum, sed curarum multitudinem." "Look not at the diadem but at a life filled with affliction; not at the companies of attendants but at the multitude of cares."

[3068] **Editor.** Sylla is the Roman dictator Sulla. Burton sets outward distinction against inward suffering; "fits" means bouts of distress or illness. The precise Chrysostom and Gregory passages remain unlocated. Both the Latin sayings and Burton's own English restatements are translated, preserving his deliberate repetition.

Original text 1651	Modern English
which made [3069]Demosthenes vow, si vel ad tribunal, vel ad interitum duceretur: if to be a Judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their pains are, stulti nesciunt, ipsi sentiunt: they feel, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and go, there is no certainty in them; those whom they elevate, they do as suddenly depress, and leave in a vale of misery.	This made Demosthenes declare that "if he were led either to the tribunal or to his destruction"—if given the choice between being a judge and being condemned—he would choose condemnation. Rich men are in the same position. As for their sufferings, "fools do not know them; they themselves feel them": they feel what fools do not perceive, as I shall show elsewhere. Their wealth is fragile, like children's rattles. Riches come and go; there is no certainty in them. Those whom they raise up they just as suddenly bring down, leaving them in a valley of misery.[3070]
Source page 110–111 The middle sort of men are as so many asses to bear burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poor I reserve for another [3071]place, and their discontents. For particular professions, I hold as of the rest, there's no content or security in any; On what course will you pitch, how resolve?	People of the middle rank are so many asses carrying burdens. Or, if they are free and live at ease, they exhaust themselves and consume their bodies and fortunes in indulgence and excess, conflict, rivalry and the like. I reserve the poor and their discontents for another place. As for particular professions, I hold the same opinion as of the rest: none offers contentment or security. What course will you settle on? What will you decide?

[3069] **Burton.** Margin *: "As Plutarch relateth."

[3070] **Editor.** Plutarch, Demosthenes 26, makes the choice between the political speaker's platform and death, rather than specifically becoming a judge or being condemned. Burton's interpretation remains in the text; the two are not silently substituted. "Predicament" here means category or condition.

[3071] **Burton.** Margin y: "Sect.2. memb.4 subsect.6." Section 2, Member 4, Subsection 6, on poverty and want.

Original text 1651	Modern English
Source page 111 To be a Divine 'tis contemptible in the worlds esteem: To be a Lawyer 'tis to be a wrangler: To be a Physician, [3072]pudet lotii, 'tis loathed: A Philosopher, a mad man: an Alchymist, a begger: a Poet, esurit, an hungry Jack: A Musitian, a player: A School-master, a drudge: An Husband-man, an Emmet: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome.	To be a clergyman is contemptible in the world's estimation; to be a lawyer is to be a wrangler. To be a physician—"one is ashamed of the urine"—is loathsome. A philosopher is a madman; an alchemist, a beggar; a poet—"he goes hungry"—a hungry fellow. A musician is a mere performer; a schoolmaster, a drudge; a farmer, an ant. A merchant's profits are uncertain; a craftsman is lowly; a surgeon, disgusting.[3073]
A Trades-man, a [3074]lyar: A Taylor, a Thief: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Metalman, the pot's never from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himself, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetual slavery, still under that tyrannical government of Masters: young men, and of riper years, subject to labor, and a thousand cares of the world; to treachery, falshood, and cosenage,	A tradesman is a liar; a tailor, a thief; a serving-man, a slave; a soldier, a butcher. A smith or metalworker never takes the drinking pot from his nose; a courtier is a parasite. As the man could find no tree in the wood to hang himself from, I can point to no condition of life that brings contentment. The same may be said of every age. Children live in perpetual slavery, always under their masters' tyrannical rule. Young men and those of mature years are subject to labour and a thousand worldly cares, to treachery, falsehood and cheating:[3075]
[3076]Incedit per ignes, Suppositos cineri doloso,	He walks over fires Hidden beneath deceptive ash.[3077]

[3072] **Burton.** Margin z: "Stercus & urina, medicorum fercula prima." "Excrement and urine, the physicians' first courses." The joke makes the materials they inspect into dishes served at a meal.

[3073] **Editor.** The catalogue gives derisive stereotypes, not neutral definitions. Physicians examined urine diagnostically; "pudet lotii" literally expresses shame or embarrassment about urine. "Divine" means clergyman or theologian; "emmet," ant; "mechanitian," a manual artisan; "fulsome," repulsive. "Esurit" means "he is hungry"; Burton adds his own English gloss.

[3074] **Burton.** Margin a: "Nihil lucrantur, nisi admodum mentiendo. Tull. Offic." "They make no profit except by telling plenty of lies." Tully—that is, Cicero—On Duties; a precise locator remains to be collated.

[3075] **Editor.** "The pot's never from's nose" pictures habitual drinking. The unnamed man unable to choose a tree is a comic comparison for indecision; its source remains unidentified. "Masters" includes those responsible for children's education and discipline.

[3076] **Burton.** Margin b: "Hor. l.2. od.1." Horace, Odes 2.1, lines 7–8.

[3077] **Editor.** Horace addresses Pollio in Odes 2.1.7–8: "incedis," you walk. Burton's "incedit," he walks, adapts the quotation to his account of adult life. The deceitful ash conceals a still-burning fire.

Original text 1651	Modern English
[3078]old are full of aches in their bones, cramps and convulsions, silicernia, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and others, after 70. years, all is sorrow (as David hath it) they do not live but linger. If they be sound, they fear diseases; if sick, weary of their lives: Non est vivere, sed valere vita.	The old are full of aching bones, cramps and convulsions—worn-out old wrecks, hard of hearing, weak-sighted, grey-haired, wrinkled and harsh; so changed that they cannot recognize their own faces in a mirror, burdens to themselves and others. After seventy years, "all is sorrow," as David has it: they do not live but linger. If healthy, they fear disease; if sick, they are weary of life. "Life is being well, not merely being alive."[3079]
One complains of want, a second of servitude, [3080]another of a secret or incurable disease: of some deformity of body, of some loss, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [3081]contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffes, flouts, unfortunate mariage, single life, too many children, no children, false servants, unhappy children, barrenness, banishment, oppression, frustrate hopes and ill success, &c.	One complains of poverty, another of servitude, another of a hidden or incurable disease; of bodily deformity, loss, danger, the death of friends, shipwreck, persecution, imprisonment, disgrace, rejection, insult, slander, abuse, injury, contempt, ingratitude, unkindness, scoffs and taunts; an unhappy marriage, single life, too many children, no children, dishonest servants, unfortunate children, infertility, banishment, oppression, frustrated hopes and failure, and so on.
[3082]Talia de genere hoc adeo sunt multa, loquacem ut Delassare valent Fabium.	Things of this kind are so many That they could exhaust even talkative Fabius.[3083]

[3078] **Burton.** Margin c: "Rarus felix idemque senex. Seneca in Herc. œteo." "Rare is the man both happy and old." Hercules on Oeta, transmitted under Seneca's name.

[3079] **Editor.** "Silicernia" is a contemptuous Latin expression for decrepit old people, translated here as "worn-out old wrecks." The seventy-year allusion is Psalm 90:10, although Burton says David; that psalm's heading names Moses. The concluding Latin is Martial, Epigrams 6.70.15, with the final "est" omitted.

[3080] **Burton.** Margin d: "Omitto ægros, exules, mendicos, quos nemo audet felices dicere. Card. lib.8. c.46. de rer. var." "I leave aside the sick, exiles and beggars, whom no one dares call happy." Cardano, On the Variety of Things, book 8, chapter 46.

[3081] **Burton.** Margin e: "Spretæque injuria formæ." "And the insult to her rejected beauty." The phrase alludes to Juno's resentment in Virgil, Aeneid 1.27; exact collation remains pending.

[3082] **Burton.** Margin f: "Hor." Horace; the passage adapts Satires 1.1.13–14.

[3083] **Editor.** Horace, Satires 1.1.13–14, has "cetera" where Burton has "Talia" and lacks Burton's "ut." The satirist has just contrasted the complaints of soldiers, merchants, lawyers and farmers. Burton's English explanation follows separately.

Original text 1651	Modern English
Talking Fabius will be tyred before he can tell half of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soul of man, [3084]attenuate our bodies, dry them, wither them, rivel them up like old apples, make them as so many Anatomies, ([3085]ossa atque pellis est totus, ita curis macet) they cause tempus fædum & squalidum, cumbersome dayes, ingrataque tempora, slow, dull, and heavy times;	Talkative Fabius will be tired before he can tell half of them. They fill whole volumes, and some will be discussed more fully elsewhere, at a more suitable point. Meanwhile, I may say this much: they generally crucify the human soul, waste our bodies, dry and wither them, shrivel them like old apples, turn them into so many skeletons —"he is all skin and bones, so wasted is he with cares." They produce "a foul and dismal time," burdensome days, "and ungrateful seasons": slow, dull and weary times.[3086]
make us howle, roar, and tear our haire, as Sorrow did in [3087]Cebes table, and groan for the very anguish of our souls. Our hearts faile us, as Davids did, Psal. 40.12. for innumerable troubles that compassed him; and we are ready to confess with Hezekiah, Isay 58.17. behold for felicity I had bitter grief: to weep with Heraclitus, to curse the day of our birth with Jeremy, 20.14. and our stars with Job:	They make us howl, roar and tear our hair, like Sorrow in Cebes' Picture, and groan in the sheer anguish of our souls. Our hearts fail us, as David's did, Psalm 40:12, because of the innumerable troubles surrounding him. We are ready to confess with Hezekiah, Isaiah 58:17, "See, instead of happiness I had bitter grief"; to weep with Heraclitus, to curse the day of our birth with Jeremiah, 20:14, and our stars with Job.[3088]

[3084] **Burton.** Margin g: "Attenuant vigiles corpus miserabile curæ." "Sleepless cares waste the wretched body." Ovid, Metamorphoses 3.396, describing Echo after Narcissus rejects her. The comparison text reads "extenuant" for Burton's "Attenuant"; both mean wasting or thinning.

[3085] **Burton.** Margin h: "Plautus." The exact source of the skin-and-bones quotation has not yet been established.

[3086] **Editor.** "Anatomies" means bodies reduced to skeleton-like thinness; "rivel," shrivel. The Latin skin-and-bones saying is translated as printed, while its attribution to Plautus remains to be verified. "Tempus fædum & squalidum" and "ingrataque tempora" are followed by Burton's expanding English glosses.

[3087] **Burton.** Margin i: "Hæc quæ crines evellit, ærumna." "This woman tearing out her hair is Sorrow."

[3088] **Editor.** Cebes' Picture is an allegorical account of human life, traditionally associated with the Socratic Cebes; this precise personification still needs collation. The printed "Isay 58.17" should be Isaiah 38:17, Hezekiah's lament. Jeremiah 20:14 and Job 3 concern curses on the day of birth. Heraclitus is the conventional weeping philosopher.

Original text 1651	Modern English
to hold that axiome of Silenus, [3089]better never to have been born, and the best next of all, to dye quickly: or if we must live, to abandon the world, as Timon did, creep into caves and holes, as our Anchorites; cast all into the Sea, as Crates Thebanus: or as Theombrotus Ambrociato's 400 auditors, precipitate our selves to be rid of these miseries.	We are ready to accept Silenus's maxim: best never to have been born, and next best to die quickly. Or, if we must live, to abandon the world like Timon, creep into caves and holes like our anchorites, throw everything into the sea like Crates of Thebes, or, like the four hundred listeners of Theombrotus of Ambracia, throw ourselves down from a height to escape these miseries.[3090]

[3089] **Burton.** Margin k: "Optimum non nasci, aut cito mori." "Best not to be born, or to die soon."

[3090] **Editor.** Timon represents withdrawal from society; anchorites are religious recluses, and Crates of Thebes represents renunciation of wealth. Cicero, Tusculan Disputations 1.83–84, first relates Ptolemy's restriction of Hegesias's lectures after listeners killed themselves, then tells of Cleombrotus of Ambracia, who died after reading Plato. He does not make Cleombrotus their teacher or give four hundred listeners. Burton apparently combines these traditions. His printed name and number remain; their immediate source is unresolved.

Original text 1651	Modern English
Source page 112 [122] **Subsect. 11.** **Concupiscible Appetite, as Desires, Ambition, Causes.**	**Subsection 11.** **The concupiscible appetite: desires and ambition as causes.**[3091]
These Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as Austin holds l.14. c.9. de civ. Dei: [3092]if they be moderate: both pernitious if they be exorbitant. This Concupiscible appetite, howsoever it may seem to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side.	These concupiscible and irascible appetites are like the two strands of a rope, intertwined with one another and both winding around the heart. Both are good, as Augustine holds in The City of God, book 14, chapter 9, if moderate; both are harmful if excessive. However much the concupiscible appetite may seem to offer pleasure and delight, and however often our desires please us by presenting an attractive object, when carried to extremes they torture and torment us in their turn.[3093]

[3091] **Editor.** "Concupiscible" describes the appetite directed towards perceived pleasures or goods; "irascible" describes the passions involved in facing difficulties or threats. These are historical divisions of the passions. This leaf is numbered 122 in the source, although it falls between 111 and 113; it is cited here as 112 [122].

[3092] **Burton.** Margin l: "Bonæ si rectâ ratione sequuntur, malæ si exorbitant." "Good if they follow right reason; bad if they stray beyond its bounds." The printed Latin is grammatically compressed; the sense is clear from Burton's English.

[3093] **Editor.** Compare Augustine, City of God 14.9: the moral character and direction of the affections matter, and a rightly directed love can produce rightly directed fear, desire and grief. Burton condenses this into his language of moderation and excess.

Original text 1651	Modern English
A true saying it is, Desire hath no rest: is infinite in it self, endless: and as [3094]one cals it, a perpetual rack, [3095]or horse-mill, according to Austin, still going round as in a ring. They are not so continual, as divers, facilius atomos denumerare possem, saith [3096]Bernard, quam motus cordis; nunc hæc, nunc illa cogito, you may as well reckon up the motes in the Sun, as them.	It is truly said that desire has no rest: it is infinite in itself, endless; as one writer calls it, a perpetual rack, or, according to Augustine, a horse-mill, always going round in a circle. These desires are as varied as they are continual. "I could more easily count the atoms," says Bernard, "than the movements of the heart: now I think of this, now of that." You might as well count the motes in a sunbeam as count them.[3097]
[3098]It extends it self to every thing, as Guianerius will have it, that is superfluously sought after: or to any [3099]fervent desire, as Fernelius interprets it; be it in what kinde soever, it tortures if immoderate, and is (according to [3100]Plater and others) an especial cause of Melancholy. Multuosis concupiscentiis dilaniantur cogitationes meæ, [3101]Austin confessed, that he was torne a pieces with his manifold desires:	It extends to anything sought excessively, according to Guaineri, or to any ardent desire, as Fernel interprets it. Whatever its kind, it tortures us if immoderate and, according to Platter and others, is a particular cause of melancholy. "My thoughts are torn apart by my many desires": Augustine confessed that his manifold desires tore him to pieces.[3102]

[3094] **Burton.** Margin m: "Tho. Buovie. Prob.18." Probably Tommaso Buoni, problem 18; the spelling and exact edition remain to be established.

[3095] **Burton.** Margin n: "Molam asinariam." "A mill turned by an ass." Burton's body text instead says "horse-mill."

[3096] **Burton.** Margin o: "Tract. de Inter. c.92." Treatise on the Interior [House], chapter 92; the abbreviated title and attribution to Bernard have not been independently verified.

[3097] **Editor.** A horse-mill was driven by an animal walking continually in a circle. The marginal Latin specifies an ass rather than a horse. The rack is an instrument of torture. Burton's abbreviated citation to a work attributed to Bernard remains to be fully identified; "atoms" becomes dust motes in his own explanatory gloss.

[3098] **Burton.** Margin p: "Circa quamlibet rem mundi hæc passio fieri potest, quæ superflue diligatur. Tract.15. c.17." "This passion can arise concerning any worldly thing that is loved excessively." Guaineri, treatise 15, chapter 17.

[3099] **Burton.** Margin q: "Ferventius desiderium." "An excessively ardent desire."

[3100] **Burton.** Margin r: "Imprimis verò Appetitus &c. 3. de alien. ment." "Above all, however, appetite," and so on. Platter, On Mental Alienation, book 3.

[3101] **Burton.** Margin s: "Conf. l. c.29." Confessions, book [number omitted], chapter 29. Compare Augustine 11.29.39; see the editorial note on the altered wording.

[3102] **Editor.** Both McGill and BSB 1651 copies print "Multuosis" on the page misnumbered 122 for 112. The modern translation follows Burton's "manifold" provisionally. Augustine, Confessions 11.29.39, instead has tumultuosis varietatibus dilaniantur cogitationes meae: thoughts torn by tumultuous changes. Burton substitutes desires for changes. The agreement between copies confirms the reading, but does not establish how the unusual first word arose. The compressed marginal citation omits the book number.

Original text 1651	Modern English
and so doth [3103]Bernard complain, that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such. 'Tis a hard matter therefore to confine them, being they are so various and many, unpossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and Desire of Honor, which we commonly call Ambition:	Bernard likewise complains that they would not let him rest for a minute: I would have this, and that; then I wish to be this sort of person, then that. It is therefore hard to set limits to desires: they are so various and numerous that it is impossible to grasp them all. I shall dwell only on a few of the chief and most harmful kinds, such as that excessive appetite and desire for honour which we commonly call ambition;
Love of money, which is Covetousness, and that greedy desire of gain: self-love, pride, and inordinate desire of Vain-glory or applause, Love of study in excess: Love of women, (which will require a just volume of it self) of the other I will briefly speak, and in their order.	love of money, which is covetousness, and that greedy desire for gain; self-love, pride and the excessive desire for vain glory or applause; excessive love of study; and love of women, which will require a whole volume to itself. I shall speak briefly of the others in their order.[3104]
Ambition, a proud covetousness, or a dry thirst of Honor, a great torture of the minde, composed of envy, pride, and covetousness, a gallant madness, one defines it, a pleasant poison, [3105]Ambrose, a canker of the soul, an hidden plague: [3106]Bernard, a secret poyson, the father of livor, and mother of hypocrisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of.	Ambition: a proud covetousness, or a parching thirst for honour; a great torture of the mind, composed of envy, pride and greed. One defines it as a splendid madness, a pleasant poison; Ambrose, as a canker of the soul, a hidden plague; Bernard, as a secret poison, the father of spite and mother of hypocrisy, the moth that eats holiness, and a cause of madness, crucifying and disturbing everyone it seizes.[3107]

[3103] **Burton.** Margin t: "Per diversa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atque illud habere desidero." "I wander through different places; I rest at no moment of time. I wish to be this sort of person and that; I desire to have this thing and that."

[3104] **Editor.** The promised extended treatment of love belongs to the Third Partition. "A just volume" means a full-sized or substantial volume, rather than a morally just one.

[3105] **Burton.** Margin u: "Ambros. l.3. super Lucam. ærugo animæ." Ambrose, On Luke, book 3: "rust of the soul."

[3106] **Burton.** Margin x: "Nihil animum cruciat, nihil molestius inquietat, secretum virus, pestis occulta, &c. epist.126." "Nothing tortures the mind [more], nothing troubles it more grievously: a secret poison, a hidden plague," and so on. Letter 126; Burton attributes it to Bernard. The bracketed comparison supplies the apparent sense of the compressed Latin.

[3107] **Editor.** "Gallant" here means splendid or showy; "livor," Latin for envy or spite. "Moth of holiness" means something eating holiness away. The exact Ambrose and Bernard quotations, including the attribution of individual phrases, remain unverified.

Original text 1651	Modern English
[3108]Seneca cals it, rem solicitam, timidam, vanam, ventosam, a windy thing, a vain, solicitous, and fearful thing. For commonly they that like Sysiphus, role this restless stone of Ambition, are in a perpetuall agony, still [3109]perplexed, semper taciti, tristesque recedunt, (Lucretius) doubtful, timorous, suspicious, loath to offend in word or deed,	Seneca calls it “an anxious, fearful, empty, windy thing”: a windy thing, a vain, anxious and fearful thing. For those who, like Sisyphus, roll this restless stone of ambition are commonly in perpetual anguish, always perplexed—“always they withdraw silent and sad,” as Lucretius says —uncertain, timid, suspicious, afraid to give offence in word or deed.[3110]
Source page 112 [122]–113 still cogging and collogueing, embracing, capping, cringing, applauding, flattering, fleering, visiting, waiting at mens doors, with all affability, counterfeit honesty and humility. If that will not serve, if once this humor (as [3111]Cyprian describes it) possess his thirsty soul, ambitionis salsugo ubi bibulam animam possidet, by hooke and by crook he will obtain it, and from his hole he will clime to all honors and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no meanes unassay’d to win all.	They are always lying and wheedling, embracing, doffing their caps, bowing and scraping, applauding, flattering, smiling ingratiatingly, visiting and waiting at people’s doors, all affability, feigned integrity and humility. If that will not do—if once this disposition possesses his thirsty soul, as Cyprian describes it, “when the brine of ambition possesses a soul eager to drink”—he will gain his object by hook or by crook. He will climb from his hole to every honour and office, if he can get up at all: flattering one person, bribing another, leaving no means untried to win everything.[3112]

[3108] **Burton.** Margin y: “Ep.88.” Seneca, Letter 88; the exact wording has not yet been verified against that letter.

[3109] **Burton.** Margin z: “Nihil infelicius his, quantus iis timor, quanta dubitatio, quantus conatus, quanta sollicitudo nulla illis à molestiis vacua hora.” “Nothing is more unhappy than these people: what fear, what uncertainty, what effort, what anxiety! No hour is free from troubles for them.”

[3110] **Editor.** Sisyphus was condemned to push a stone uphill repeatedly, only to have it roll back down. Lucretius applies the story to political ambition in On the Nature of Things 3.995–1002. At 3.997 he has “semper victus tristisque recedit,” always retiring defeated and sad; Burton substitutes silent for defeated and makes the subject plural. The modernization follows Burton’s Latin.

[3111] **Burton.** Bottom note a: “Semper attonitus, semper pavidus quid dicat, faciatve: ne displiceat humilitatem simulat, honestatem mentitur.” “Always bewildered, always afraid of what he may say or do: to avoid displeasing, he puts on humility and feigns integrity.”

[3112] **Editor.** “Cogging and collogueing” means lying and wheedling; “capping,” doffing one’s cap deferentially; “fleering,” smiling ingratiatingly. The salt-water image suggests a drink that increases thirst. The passage is attributed by Burton to Cyprian; the sermon collection and its authorship require verification.

Original text 1651	Modern English
Source page 113 It is a wonder to see how slavishly these kinde of men subject themselves, when they are about a sute, to every inferior person: what pains they will take, run, ride, cast, plot, countermine, protest and swear, vow, promise, what labors undergo, earely up, down late; how obsequious and affable they are, how popular and courteous, how they grin and fliere upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without, as [3113]Cyneas the Orator told Pyrrhus:	It is astonishing how slavishly such men submit to every subordinate when pursuing a petition: the pains they take, running, riding, calculating, plotting, counterplotting, protesting and swearing, vowing and promising; the labours they undergo, up early and down late. How obliging and affable, how friendly and courteous they are; how they grin and smile ingratiatingly at everyone they meet! With all their feasts and invitations, they exhaust themselves and their fortunes in seeking what they would often be much better without, as the orator Cineas told Pyrrhus.[3114]
with what waking nights, painful houres, anxious thoughts, and bitterness of minde, inter spemque metumque, distracted and tired, they consume the interim of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, nihil aliud nisi imperium spirant, their thoughts, actions, endeavors are all for Soveraignty and Honor,	What sleepless nights, painful hours, anxious thoughts and bitterness of mind consume the time they spend waiting, distracted and exhausted “between hope and fear”! There can be no greater present torment. If they do obtain the object of their petition, sought at such expense and with such anxiety, they are still not free. Their anxiety must begin again, for they are never satisfied: “they breathe nothing but power.” Their thoughts, actions and efforts are all directed towards sovereignty and honour.

[3113] **Burton.** Margin b: “Cypr. prolog. ad ser. To.2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequentat curias, visitat, optimates amplexatur, applaudit, adulatur: per fas et nefas è latebris, in omnem gradum ubi aditus patet se ingerit, discurrit.” Cyprian, prologue to the sermons, volume 2. “He honours everyone, bows to all, follows, obliges, frequents courts, pays visits, embraces the great, applauds, flatters. By right or wrong, from his hiding place he thrusts himself into every rank where an entrance opens, and runs to and fro.” The printed b stands before Cineas, although this note belongs to the preceding portrait attributed to Cyprian.

[3114] **Editor.** A “sute” is a petition or pursuit of favour or office. “Popular” here means affable towards ordinary people. In Plutarch, Pyrrhus 14, Cineas asks why the king cannot enjoy his hoped-for leisure already, without first conquering other countries. The printed marginal b actually refers back to Cyprian; it is retained and explained.

Original text 1651	Modern English
like [3115]Lues Sforzia that huffing Duke of Milan, a man of singular wisdom, but profound ambition, borne to his own, and to the destruction of Italy, though it be to their own ruin, and friends undoing, they will contend, they may not cease, but as a dog in a wheele, a bird in a cage, or a squirrel in a chain, so [3116]Budæus compares them; they climbe and climbe still, with much labor, but never make an end, never at the top.	Like Ludovico Sforza, that swaggering Duke of Milan, a man of exceptional wisdom but deep ambition, born to his own destruction and Italy's, they will struggle on even at the cost of their own ruin and their friends' undoing. They cannot stop. Like a dog in a wheel, a bird in a cage or a squirrel on a chain—Budé's comparisons—they climb and climb with great effort, but never finish, never reach the top.[3117]
A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prætor: from Bailiffe, to Maior: first this office, and then that; as Pyrrhus in [3118]Plutarch, they will first have Greece, then Africk, and then Asia, and swell with Æsops frog so long, till in the end they burst, or come down with Sejanus, ad Gemonias scalas, and break their own necks:	A knight would become a baronet, then a lord, then a viscount, then an earl, and so on; a doctor, a dean, then a bishop; from tribune to praetor, from bailiff to mayor: first this office, then that. Like Pyrrhus in Plutarch, they must first have Greece, then Africa, then Asia. They swell like Aesop's frog until at last they burst, or come down with Sejanus "to the Gemonian Steps" and break their own necks.[3119]

[3115] **Burton.** Margin c: "Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit." "Ambition compels a king to serve the crowd, as Homer portrays Agamemnon complaining." Also margin e: "Jovius hist.1. l. vir singulari prudentia, sed profunda ambitione, ad exitium Italiæ natus." "A man of exceptional prudence but profound ambition, born for Italy's destruction." Giovio, History, book 1. Editorial placement: the printed c anchors the first note here; the nearby e quotation about Sforza is also placed here with the passage it supports.

[3116] **Burton.** Margin d: "Plutarchus. Quia convivemur, & in otio nos oblectemus, quoniam in promptu id nobis sit &c." Plutarch: "Because we may feast together and enjoy ourselves at leisure, since this is ready to hand for us," and so on. Also margin g: "Lib.3. de contemptu rerum fortuitarum. Magno conatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt." On Contempt for the Things of Fortune, book 3: "They move with great effort and force, revolving about the same centre; they make no progress and never reach the end." Editorial placement: printed d anchors the Plutarch note here, although its subject is Pyrrhus and Cineas; the nearby g belongs to Budé's revolving creatures and is included here.

[3117] **Editor.** "Lues Sforzia" is modernized as Ludovico Sforza. "Huffing" means swaggering or blustering. A dog turning a wheel and a chained squirrel turn effort into a picture of motion without progress. The marginal c, d, e and g references on this page are displaced or duplicated; the Burton notes preserve every item and state where its subject belongs.

[3118] **Burton.** Bottom note e: "Vita Pyrrhi." Life of Pyrrhus. The page uses e both for this citation and for the Giovio marginal note preserved above.

[3119] **Editor.** The ladder of titles mixes English noble, ecclesiastical, municipal and Roman offices. Plutarch's Pyrrhus 14 proceeds through Italy, Sicily, Libya and Carthage towards Macedonia and Greece; Burton's Greece–Africa–Asia sequence is his own compressed version. The Gemonian Steps at Rome evoke the public degradation of the fallen Sejanus. Aesop's swelling frog represents fatal self-inflation.

Original text 1651	Modern English
or as Evangelus the piper in Lucian, that blew his his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn Heretick, Turk, or Traitor in an instant. Enraged against his enemies, he [3120]railes, swears, fights, slanders, detracts, envies, murders:	Or they are like Evangelus the piper in Lucian, who blew his pipe until he fell down dead. If the ambitious man happens to fail and suffer a rebuff, he finds a hell on the other side: so dejected that he is ready to hang himself, become a heretic, a Muslim or a traitor in an instant. Enraged against his enemies, he rails, swears, fights, slanders, disparages, envies and murders.[3121]
and for his own part, si appetitum explere non potest, furore corripitur; if he cannot satisfie his desire (as [3122]Bodine writes) he runs mad. So that both wayes, hit or miss, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, [3123]madness it self, or violent death in the end.	For his own part, "if he cannot satisfy his appetite, he is seized by madness": if he cannot satisfy his desire, as Bodin writes, he goes mad. So, either way, success or failure, he is distraught for as long as his ambition lasts. He can expect nothing but anxiety and care, discontent and grief in the meantime, and madness itself or a violent death at the end.[3124]

[3120] **Burton.** Margin f: "Ut hedera arbori adhæret, sic ambitio, &c." "As ivy clings to a tree, so ambition," and so on. Bottom note f: "Ambitio in insaniam facile delabitur, si excedat. Patritius l.4. tit.20. de regis instit." "Ambition easily slips into madness if it becomes excessive." Patrizi, On the Education of a King, book 4, title 20. Both notes share the printed f.

[3121] **Editor.** Burton appears to confuse two Lucian stories: Evangelus is the failed lyre-player in The Ignorant Book-Collector 8–10; the flute-player who dies through overexertion is Harmonides, in Harmonides 2–3. The source repeats "his"; this is retained on the left and removed on the right. "A canvas" means a rebuff or rejection. "Turn Turk" is Burton's hostile conventional expression for converting to Islam.

[3122] **Burton.** Bottom note g: "Lib.5. de rep. cap.1." Bodin, On the Commonwealth, book 5, chapter 1. The other g on this page, referring to Budé, is preserved with his comparison above.

[3123] **Burton.** Bottom note h: "Imprimis verò appetitus, seu concupiscentia nimia rei alicujus, honestæ vel inhonestæ, phantasiam lædunt: unde multi ambitiosi, philauti, irati, avari, insani, &c. Felix Plater l.3. de mentis alien." "Above all, appetite, or excessive desire for anything honourable or dishonourable, injures the imagination; hence many ambitious, self-loving, angry and covetous people become mad," and so on. Felix Platter, On Mental Alienation, book 3.

[3124] **Editor.** "Distracted" can mean both mentally tormented and deranged. Burton makes disappointed ambition a medical as well as a moral cause. Bodin's and Platter's exact source contexts remain to be checked; these historical claims are preserved as his argument.

Original text 1651	Modern English
The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtiers life (as Budæus describes it) is a [3125]Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court, a common conventicle of flatterers, time-servers, politicians, &c. or as [3126]Anthony Perez will, the suburbs of hell it self. If you will see such discontented persons, there you shall likely finde them.	The results are commonly seen in populous cities and princes' courts. For a courtier's life, as Budé describes it, is a hotchpotch of ambition, lust, fraud, imposture, deceit, detraction, envy and pride; the court, a common gathering place for flatterers, time-servers, schemers and the like—or, as Antonio Pérez has it, the suburbs of hell itself. If you want to see such discontented people, you are likely to find them there.[3127]
Source page 113–114 [3128]And which he observed of the markets of old Rome, Qui perjurum convenire vult hominem, mitto in Comitium; Qui mendacem & gloriosum, apud Cluasinæ sacrum; Dites, damnosos maritos, sub basilica quærito, &c.	And as the poet observed of the marketplaces of ancient Rome: Whoever wants to meet a perjurer, I send to the Comitium; For a liar and braggart, go to Cloacina's shrine; For rich, spendthrift husbands, look beneath the basilica, and so on.[3129]
Source page 114 Perjur'd knaves, Knights of the Post, liers, crackers, bad husbands, &c. keep their severall stations; they do still, and alwayes did in every commonwealth.	Perjured rogues, hired false witnesses, liars, boasters, spendthrifts and the like each keep to their particular stations. They still do, and always have, in every commonwealth.[3130]

[3125] **Burton.** Bottom note i: "Aulica vita colluvies ambitionis, cupiditatis, simulationis, imposturæ, fraudis, invidiæ, superbiæ Titanicæ diversorium aula, & commune conventiculum assentandi artificum, &c. Budæus de asse. lib.5." "Court life is a filthy mixture of ambition, greed, pretence, imposture, fraud and envy; the court a lodging for Titanic pride and a common meeting place for masters of flattery," and so on. Budé, De asse, book 5.

[3126] **Burton.** Bottom note k: "In his Aphor." In his Aphorisms.

[3127] **Editor.** "Gallimaufry" is a hotchpotch or medley; "conventicle," a gathering place or assembly, here contemptuously used. "Politicians" means calculating schemers. Antonio Pérez's exact aphorism is not yet located.

[3128] **Burton.** Bottom note l: "Plautus Curcul. Act.4. Sce.1." Plautus, Curculio, act 4, scene 1; compare lines 470–472.

[3129] **Editor.** Plautus, Curculio 470–472. The Comitium was a public assembly area; Cloacina's shrine and the basilica are locations in the Roman Forum. The printed "Cluasinæ" is regularized to Cloacina's on the right. Burton's "mitto," I send, differs from the comparison text's "ito," go. His prose restatement follows separately.

[3130] **Editor.** "Knights of the Post" are professional false witnesses, not members of an order of chivalry. "Crackers" means boasters; "bad husbands," bad managers of their resources, hence spendthrifts. The phrase also echoes the literal husbands in Plautus's line.

Original text 1651	Modern English
Subsect. 12. **φιλαργυρία Covetousnesse, a Cause.**	**Subsection 12.** **Love of money. Covetousness as a cause.**[3131]
[3132]Plutarch, in his book whether the diseases of the body be more grievous then those of the soul; is of opinion, if you will examine all the causes of our miseries in this life, you shall finde them most part, to have had their beginning from stubborne anger, that furious desire of contention, or some injust or immoderate affection, as Covetousness, &c.	Plutarch, in his book on whether diseases of the body are more grievous than those of the soul, holds that if you examine all the causes of our miseries in this life, you will find that most began in stubborn anger, that furious desire for conflict, or some unjust or immoderate passion, such as covetousness.
From whence are warres and contentions amongst you? [3133]S. Iames askes: I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that greediness in getting, tenacity in keeping, sordidity in spending; that they are so wicked, [3134]injust against God, their neighbor, themselves, all comes hence.	"Where do the wars and conflicts among you come from?" Saint James asks. I will add usury, fraud, robbery, simony, oppression, lying, swearing, bearing false witness and the rest. Do they not flow from this fountain of covetousness: greed in acquiring, obstinacy in keeping, meanness in spending? Their wickedness and injustice towards God, their neighbours and themselves all come from here.[3135]

[3131] **Editor.** The Greek φιλαργυρία means love of money or avarice. The Greek heading and Burton's English gloss both appear in translation. Greek letterforms and accent placement are regularized in the original column.

[3132] **Burton.** Margin z: "Tom.2. Si examines, omnes miseriæ causas vel a furioso contendendi studio, vel ab injusta cupiditate, originem traxisse scies. Idem fere Chrysostomus com. in c.6. ad Roman. ser.11." Volume 2: "If you examine them, you will know that all causes of misery originate either in a furious desire for conflict or in unjust craving." Much the same in Chrysostom, commentary on Romans 6, sermon 11. Burton's z is retained in this identification.

[3133] **Burton.** Margin *: "Cap.4.1." James 4:1.

[3134] **Burton.** Margin a: "Ut sit iniquus, in deum, in proximum, in seipsum." "So that he is unjust towards God, his neighbour and himself."

[3135] **Editor.** "Simony" means buying or selling spiritual offices or privileges. "Usury" here retains its historical religious and moral sense of lending at interest or oppressive interest-taking; it is not restricted to a modern legal definition. "Sordidity" describes miserly spending.

Original text 1651	Modern English
The desire of money is the root of all evil, and they that lust after it, pierce themselves through with many sorrowes, 1 Tim. 6.10. Hippocrates therefore in his Epistle to Crateva an Herbalist, gives him this good counsel, that if it were possible, [3136]amongst other hearbs, he should cut up that weed of Covetousness by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou mayst quickly cure all the diseases of their minds.	"The desire for money is the root of all evil, and those who crave it pierce themselves with many sorrows," 1 Timothy 6:10. Hippocrates therefore gives this good advice in his letter to the herbalist Crateuas: if possible, among his other herbs he should cut up the weed of covetousness by the roots, leaving none of it behind. Then, know this for certain: along with their bodies, you may quickly cure all the diseases of their minds.[3137]
For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miseries, much discontented care and woe; this inordinate, or immoderate desire of gain, to get or keep money, as [3138]Bonaventure defines it: or, as Austin describes it, a madness of the soul, Gregory a torture; Chrysostome, an insatiable drunkenness; Cyprian, blindness, speciosum supplicium, a plague subverting Kingdomes, families, and incurable disease:	For covetousness is indeed the pattern, image and epitome of all melancholy, the fountain of many miseries, of much discontented care and woe: this inordinate or immoderate desire for gain, to acquire or keep money, as Bonaventure defines it. Or, as Augustine describes it, a madness of the soul; Gregory, a torture; Chrysostom, an insatiable drunkenness; Cyprian, blindness, "a splendid punishment," a plague overthrowing kingdoms and families, an incurable disease.[3139]

[3136] **Burton.** Margin b: "Si vero, Crateva, inter cæteras herbarum radices, avaritiæ radicem secare posses amaram, ut nullæ reliquiæ essent, probe scito, &c." "But if, Crateuas, among the other roots of herbs you could cut away the bitter root of avarice, so that no remnants remained, know assuredly," and so on.

[3137] **Editor.** The correspondence between Hippocrates, the Abderites and Crateuas belongs to the letter tradition surrounding the supposed madness of Democritus, already used earlier in the book. It is not treated here as an authenticated personal letter by the historical Hippocrates. Burton's precise Latin edition remains to be identified.

[3138] **Burton.** Margin e, linked by c in the body: "Cap.6. Dietæ salutis: avaritia est amor immoderatus pecuniæ vel acquirendæ, vel retinendæ." The Diet of Salvation, chapter 6: "Avarice is an immoderate love of money, either to acquire it or to retain it." Burton attributes the work to Bonaventure; authorship and edition remain to be checked.

[3139] **Editor.** "Epitome" means a condensed embodiment. Burton's string of authorities moves between moral fault, bodily disease and mental suffering. "Speciosum supplicium" is a punishment splendid in appearance: wealth disguises its torment. The work cited under Bonaventure's name and the individual patristic phrases remain to be collated.

Original text 1651	Modern English
Budæus, an ill habit, [3140]yielding to no remedies: neither Æsculapius nor Plutus can cure them: a continual plague, saith Solomon, and vexation of spirit, another Hell.[3141] I know there be some of opinion, that covetous men are happy, and worldly wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like unto it.	Budé calls it a bad disposition, yielding to no remedies: neither Asclepius nor Plutus can cure such people. A continual plague, says Solomon, and vexation of spirit; another hell. I know that some think covetous men happy and worldly-wise, that there is more pleasure in acquiring wealth than in spending it, and no delight in the world to equal it.[3142]
'Twas [3143]Bias problem of old, With what art thou not weary? with getting mony. What is most delectable? to gain. What is it, trow you, that makes a poor man labour all his life time, carry such great burdens, fare so hardly, macerate himself, and endure so much misery, undergo such base offices with so great patience, to rise up early, and lye down late, if there were not an extraordinary delight in getting and keeping of mony?	It was Bias's question of old: "What do you never tire of?" "Getting money." "What is most delightful?" "Making a profit." What do you suppose makes a poor man labour all his life, carry such heavy burdens, eat so poorly, wear himself away, endure so much misery, perform such menial tasks with such patience, rise early and lie down late, unless there is an extraordinary delight in getting and keeping money?[3144]

[3140] **Burton.** Margin *: "Ferum profecto dirumque ulcus animi, remediis non cedens: medendo exasperatur." "Truly a savage and dreadful ulcer of the mind, yielding to no remedies: treatment makes it worse." Raised nasal contractions and the -que abbreviation are expanded from the image.

[3141] **Burton.** Margin d, with no corresponding visible d in the body: "Malus est morbus maleque afficit avaritia siquidem censeo, &c. avaritia difficilius curatur quam insania: quoniam hac omnes ferè medici laborant. Hip. ep. Abderit." "Avarice is a bad disease and causes grievous suffering, as I judge," and so on. "Avarice is harder to cure than madness, because almost all physicians suffer from it." Hippocrates, letter to the Abderites. Placed here after the catalogue of descriptions of greed.

[3142] **Editor.** Asclepius is the god of healing; Plutus the god of wealth. Their pairing says that neither medicine nor more riches cures greed. The unanchored marginal d, including the joke that physicians themselves are avaricious, is preserved at this point. The precise saying attributed to Solomon remains unresolved.

[3143] **Burton.** Lower margin *: "Extremos currit mercator ad Indos Hor." "The merchant runs to the remotest Indians." Horace. The printed star is attached to Bias, but this line anticipates the merchant's journey below; the printed linkage is retained here.

[3144] **Editor.** Bias is one of the traditional Seven Sages of Greece. "Problem" here means a question posed for an answer. The printed star and dagger linking the Bias exchange and Horace's merchant line appear reversed; both notes retain the printed anchors and explain the mismatch. Burton is now presenting an apparent defence of acquiring wealth, answered in the ensuing discussion.

Original text 1651	Modern English
What makes a Merchant that hath no need, satis superque domi, to range all over the world, through all those intemperate [3145]Zones of heat & cold, voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable pains?	What makes a merchant who lacks nothing, with "enough and more than enough at home," range all over the world through those intemperate zones of heat and cold, willingly risk his life, and accept such wretched hunger and filthy conditions in a stinking ship, unless the pleasure and hope of getting money give a relish to the rest and soften his unremitting toil?
Source page 114–115 What makes them go into the bowels of the earth, an hundred fathome deep, endangering their dearest lives, enduring damps and filthy smels, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches?	What makes them go into the bowels of the earth, a hundred fathoms deep, risking their precious lives, enduring poisonous vapours and foul smells, when they already have enough if only they could be content, and have no such need to labour—what but the extraordinary delight they take in riches?[3146]
Source page 115 This may seem plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise then he supposeth; it may be haply pleasing at the first, as most part all melancholy is. For such men likely have some lucida intervalla, pleasant symptomes intermixt, but you must note that of [3147]Chrysostome, 'Tis one thing to be rich, another to be covetous;	This may seem plausible at first sight, a persuasive and powerful argument. But let anyone who thinks so consider it more closely, and he will soon see that things are very different from what he supposes. It may perhaps be pleasant at first, as almost all melancholy is. Such men generally have some "lucid intervals," with pleasant symptoms mixed in. But you must remember Chrysostom's distinction: it is one thing to be rich, another to be covetous.[3148]

[3145] **Burton.** Lower margin †: "Qua re non es lassus? lucrum faciendo: quid maxime delectabile? lucrari." "What do you not tire of? Making a profit. What is most delightful? To make a profit." The dagger is printed at "Zones," but this belongs to the earlier exchange attributed to Bias; the printed linkage is retained here.

[3146] **Editor.** A hundred fathoms is about six hundred feet, or 183 metres. Mining "damps" are dangerous gases or vapours, not merely moisture. The block stops at the end of the question; Burton's reply begins immediately afterwards on the same printed page.

[3147] **Burton.** Margin *: "Hom.2. aliud avarus, aliud dives." "Homily 2: a greedy man is one thing, a rich man another." The collection of Chrysostom's homilies is not specified.

[3148] **Editor.** "Lucid intervals" are periods of clarity or relief between disturbances. Burton's claim about initial pleasure belongs to his historical account of melancholy, which encompasses moral passions as well as illness.

Original text 1651	Modern English
generally they are all fooles, dizards, mad-men, [3149]miserable wretches, living besides themselves, sine arte fruendi, in perpetual slavery, fear, suspicion, sorrow, and discontent, plus aloes quam mellis habent; and are indeed, rather possessed by their money, then possessors;	Generally they are all fools, simpletons, madmen, miserable wretches, living out of their senses, "without the art of enjoyment," in perpetual slavery, fear, suspicion, sorrow and discontent: "they have more aloes than honey." Indeed, they are possessed by their money rather than its possessors.[3150]
as [3151]Cyprian hath it, mancipati pecuniis, bound prentise to their goods, as [3152]Pliny; or as Chrysostome, servi divitiarum, slaves and drudges to their substance; and we may conclude of them all, as [3153]Valerius doth of Ptolomæus King of Cyprus, He was in title a King of that Iland, but in his minde, a miserable drudge of money:	As Cyprian puts it, they are "enslaved to money," bound apprentice to their goods, as Pliny says; or, as Chrysostom calls them, "slaves of riches," slaves and drudges to their possessions. We may conclude of them all what Valerius says of Ptolemy, king of Cyprus: in title he was king of that island, but in his mind a miserable drudge to money.
[3154]potiore metallis libertate carens	Lacking freedom, More precious than metals.[3155]

[3149] **Burton.** Margin e: "Divitiæ ut spinæ animum hominis timoribus, sollicitudinibus, angoribus mirifice pungunt, vexant, cruciant. Greg in hom." "Riches, like thorns, prod, harass and torment the human mind terribly with fears, worries and anguish." Gregory, in a homily; precise location pending.

[3150] **Editor.** "Dizards" are fools or simpletons; "besides themselves" means out of their senses. Aloes is bitter, honey sweet. Burton turns ownership into bondage: the miser serves what he supposedly possesses.

[3151] **Burton.** Margin f: "Epist. ad Donat. cap.2." Cyprian, To Donatus, chapter 2 in Burton's citation; the edition and numbering remain to be collated.

[3152] **Burton.** Margin *: "Lib.9. ep.30." Pliny, Letters 9.30.4, says that desire to possess has so seized people that they seem possessed rather than possessing. Burton's being bound as an apprentice to one's goods is a paraphrase of this reversal.

[3153] **Burton.** Margin g: "Lib.9. cap.4. insulæ rex titulo, sed animo pecuniæ miserabile mancipium." "Book 9, chapter 4: king of the island in title, but in spirit a miserable slave to money." Valerius Maximus. The exact locus is 9.4, foreign example 1: Ptolemy cannot bring himself to sink his treasure, even to deny it to his enemies. Burton compresses and rearranges the concluding phrase.

[3154] **Burton.** Margin *: "Hor.10. lib.1." Horace. The compressed reference supplies no work title; the words adapt Epistles 1.10.39–40, with "carens," lacking, for "caret," lacks.

[3155] **Editor.** Horace, Epistles 1.10.39–40. "Metals" stands for precious metal or wealth. Burton's own English gloss follows the fresh translation and is retained separately.

Original text 1651	Modern English
wanting his liberty, which is better then gold. [3156]Damasippus the Stoick in Horace, proves that all mortall men dote by fits, some one way, some another, but that covetous men are madder then the rest: and he that shall truly look into their estates, and examine their symptomes, shall finde no better of them, but that they are all fooles, as Nabal was, Re & nomine (1. Reg.15.)	Lacking his liberty, which is better than gold. Damasippus the Stoic in Horace proves that all mortals have their fits of folly, some in one way, some in another, but that covetous men are madder than the rest. Whoever looks closely into their condition and examines their symptoms will find nothing better to say of them than that they are all fools, as Nabal was, "in fact and in name" (1 Kings 15).[3157]
For what greater folly can there be, or [3158]madness, then to macerate himself when he need not? and when, as Cyprian notes, [3159]he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more, to live besides himself, to starve his Genius, keep back from his wife and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps;	For what greater folly or madness can there be than to wear himself away when he need not? And when, as Cyprian observes, he could free himself from his burden and relieve his pains, he still goes on as his wealth increases: getting more when he has enough, living out of his senses, starving his own appetite for enjoyment, withholding from his wife and children, allowing neither them nor other friends to use or enjoy what is rightfully theirs and perhaps badly needed.[3160]

[3156] **Burton.** Margin h: "Danda est hellebori multo pars maxima avaris." "By far the largest share of hellebore must be given to the greedy." Horace, Satires 2.3.82. Margin i adds: "Luke.12.20. Stulte, hac nocte repetiam animam tuam." "Fool, this night I shall demand your soul back." These two marginal items have no clear matching superscript in the body; both support the following account of the covetous fool. Hellebore was used as a purgative against madness.

[3157] **Editor.** The Damasippus discussion is in Horace, Satires 2.3. Nabal's name and character are linked in 1 Samuel 25:25: his name means "fool." Burton prints "1. Reg.15." The older title First Book of Kings can designate 1 Samuel, but chapter 15 is still wrong; the modern column retains his citation rather than silently repairing it.

[3158] **Burton.** Margin *: "Opes quidem mortalibus sunt dementia. Theog." "Wealth is indeed madness for mortals." Attributed to Theognis; precise source pending.

[3159] **Burton.** Margin k: "Ed.2. lib.2. Exonerare cum se possit & relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare." "Although he could unburden himself and be relieved of the weight, as his fortune grows he persists all the more obstinately in brooding over it." The printed citation reads "Ed.2. lib.2."; its exact expansion remains uncertain.

[3160] **Editor.** To "starve his Genius" is to deny himself the ordinary pleasures of life. Genius here draws on the Roman idea of a person's attendant spirit or nature, not exceptional intellectual ability.

Original text 1651	Modern English
[3161]like a hog, or dog in the manger, he doth only keep it, because it shall do no body else good, hurting himself and others; and for a little momentary pelf, damne his own soul? They are commonly sad and tetrick by nature, as Achabs spirit was because he could not get Naboths Vineyard, (1. Reg.22.) and if he lay out his money at any time, though it be to necessary uses, to his own Childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loath to part from it:	Like a hog, or a dog in the manger, he merely keeps it so that it can do nobody else any good, harming himself and others; and for a little fleeting gain he damns his own soul. Such men are generally sad and sour by nature, as Ahab was in spirit because he could not obtain Naboth's vineyard (1 Kings 22). If he ever spends his money, even on necessities or for his own children's benefit, he brawls and scolds. His heart is heavy; he is deeply troubled and reluctant to part with it.[3162]
Miser abstinet & timet uti, Hor. He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, saith Salomon, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his armes,	"The wretch denies himself and fears to use it," Horace says. He has a sickly, dry, pale constitution and cannot sleep for cares and worldly business—his riches, says Solomon, will not let him sleep—and the unnecessary business he heaps upon himself. Or, if he does sleep, it is a very restless, broken, unpleasant sleep, with his moneybags in his arms:[3163]
congestis undique saccis Indormit inhians,	With sacks heaped all around, He falls asleep gaping over them.[3164]

[3161] **Burton.** Margin m, continuing along the foot of page 115: "Non amicus, non liberis, non ipsi sibi quidquam impertit: possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. Tam deest quod habet quam quod non habet." "He gives nothing to friends, children or even himself; he possesses only so that another may not possess, and so on. Jerome, to Paulinus. He lacks what he has as much as what he does not have." "Amicus" is printed where the construction calls for "amicis," to friends; the translation gives the intended sense. No clear m is visible in the body; the note is attached to the matching description of withholding.

[3162] **Editor.** "Pelf" is contemptuous for money or gain; "tetrick" means sour or morose. Ahab's sullen response to Naboth occurs in 1 Kings 21:4, not chapter 22 as printed. The dog in the manger neither eats the fodder nor allows another animal to do so.

[3163] **Editor.** "Wearish" means sickly or wasted. The Horatian phrase abbreviates Ars Poetica 170, on the old man who acquires possessions but fears to use them. The sleepless rich man is Ecclesiastes 5:12 in the King James numbering.

[3164] **Editor.** Horace, Satires 1.1.70–71. Burton changes "indormis," you sleep, to "Indormit," he sleeps. "Inhians" evokes an open mouth and eager fixation; the miser sleeps over his piled moneybags.

Original text 1651	Modern English
Source page 115–116 And though he be at a banquet, or at some merry feast, he sighes for grief of heart (as [3165]Cyprian hath it) and cannot sleep though it be upon a down bed: his wearish body takes no rest, [3166]troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come. Basil.	And though he is at a banquet or some merry feast, he sighs with grief of heart, as Cyprian says, and cannot sleep even on a bed of down. His sickly body finds no rest: troubled amid abundance and sorrowful amid plenty, unhappy in the present and more unhappy in the life to come, as Basil says.
Source page 116 He is a perpetual drudge, [3167]restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worm, semper quod idolo suo immolet, sedulus observat, Cypr. prolog. ad sermon. still seeking what sacrifice he may offer to his golden god. Per fas & nefas, he cares not how, his trouble is endless, [3168]crescunt divitiæ, tamen curtæ nescio quid semper abest rei: his wealth increaseth, and the more he hath, the more [3169]he wants; like Pharaohs lean Kine, which devoured the fat, and were not satisfied.	He is an unending drudge, restless in his thoughts and never satisfied: a slave, a wretch, a worm of the dust. “He is always diligently watching for something to sacrifice to his idol,” Cyprian, preface to the sermons: always seeking a sacrifice to offer his golden god. “By fair means or foul,” he cares not how; his trouble is endless. “Riches grow, yet something is always missing from the diminished estate”: his wealth increases, and the more he has, the more he lacks, like Pharaoh’s lean cattle, which devoured the fat ones and were not satisfied.[3170]

[3165] **Burton.** Margin n: “Epist.2. lib.2. Suspirat in convivio, bibat licet gemmis & toro molliore marcidum corpus condiderit, vigilat in pluma.” “Letter 2, book 2. He sighs at the banquet; though he drinks from gems and lays his wasted body upon a softer couch, he lies awake on feathers.” Burton’s Cyprian reference; exact edition pending.

[3166] **Burton.** Margin o: “Angustatur ex abundantia, contristatur ex opulentia, infelix præsentibus bonis, infælicitior in futuris.” “He is distressed by abundance, saddened by wealth, unhappy amid present goods, more unhappy in what is to come.” The body attributes this to Basil.

[3167] **Burton.** Margin p: “Illorum cogitatio nunquam cessat qui pecunias supplere diligunt. Guainer. tract.15. c.17.” “The thoughts of those who love to add to their money never cease.” Guaineri, treatise 15, chapter 17; medical source not yet collated.

[3168] **Burton.** Margin q: “Hor.3. Od.24. Quo plus sunt potæ, plus sitiuntur aquæ.” “Horace, Odes 3.24. The more water has been drunk, the more it is thirsted for.” The body quotation is Horace, Odes 3.24.63–64. The appended water verse is Ovid, Fasti 1.216, following a comparison between acquisitiveness and the thirst of dropsy; it is not part of the Horatian ode.

[3169] **Burton.** Margin r: “Hor. l.2. Sat.6. O si angulus ille proximus accedat, qui nunc deformat agellum.” “Horace, Satires, book 2, satire 6. If only that neighbouring corner could be added, which now spoils the shape of my little field!” At 2.6.8–9 the comparison text reads “denormat,” rather than Burton’s “deformat.”

[3170] **Editor.** Horace, Odes 3.24.63–64, pictures growing wealth that still seems insufficient. Pharaoh’s dream of the lean cattle devouring the fat ones is in Genesis 41. The attribution “Cypr. prolog. ad sermon.” is retained but its exact work and authorship remain unverified.

Original text 1651	Modern English
[3171]Austin therefore defines covetousness, quarumlibet rerum inhonestam & insatiabilem cupiditatem, an unhonest and unsatiable desire of gain; and in one of his Epistles compares it to Hell; [3172]which devoures all, and yet never hath enough, a bottomeless pit, an endless misery; in quem scopulum avaritiæ cadaverosi senes ut plurimum impingunt, and that which is their greatest corrosive, they are in continual suspition, fear, and distrust. He thinkes his own wife and children are so many theeves, and go about to cozen him, his servants are all false:	Augustine therefore defines covetousness as "a dishonourable and insatiable desire for things of any kind," a dishonourable and insatiable desire for gain. In one of his letters he compares it to hell, which devours everything and yet never has enough: a bottomless pit, an endless misery, "that reef of avarice upon which cadaverous old men so often run aground." And what eats away at them most is their continual suspicion, fear and distrust. The covetous man thinks his own wife and children are so many thieves, intent on cheating him, and that his servants are all dishonest.
Rem suam periisse, seque eradicarier, Et divum atque hominum clamat continuo fidem, De suo tigillo si qua exit foras.	He cries at once to gods and men to witness That his property is lost and he is ruined, If anything escapes from beneath his roof.[3173]
If his doores creek, then out he cryes anon, His goods are gone, and he is quite undone.	If his doors creak, he cries out straight away: His goods are gone, and he is ruined.

[3171] **Burton.** Margin s: "Lib.3. de lib. arbit. Immoritur studiis, & amore senescit habendi." "Book 3, On Free Choice. He dies over his pursuits, and grows old in the love of possessing." The first locator refers to Augustine and still needs collation. The appended verse is Horace, Epistles 1.7.85, on Volteius Mena exhausting himself as a landowner; it must not be attributed to Augustine merely because it shares the margin.

[3172] **Burton.** Margin t: "Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet." "A greedy man is like hell, and so on: he has no limit, and is the needier the more he has."

[3173] **Editor.** Adapted from Plautus, Aulularia 299–301. Plautus names smoke escaping from the roof-beam; Burton's verse here omits fumus, leaving its last line incomplete. "Anything" supplies the sense in the modern column; the original is preserved. Burton's English couplet instead mentions creaking doors. On printed page 117 he returns to the smoke in both his prose and margin, so the omission here should not be treated as his consistent version of the scene.

Original text 1651	Modern English
Timidus Plutus, an old proverb, As fearful as Plutus: so doth Aristophanes, and Lucian bring him in fearful still, pale, anxious, suspicious, and trusting no man, [3174]They are afraid of tempests for their corne; they are afraid of their friends lest they should ask something of them, beg or borrow; they are afraid of their enemies lest they hurt them, theeves lest they rob them; they are afraid of war and afraid of peace, afraid of rich and afraid of poor; afraid of all.	"Timid Plutus," an old proverb: as fearful as Plutus. So Aristophanes and Lucian portray him, always fearful, pale, anxious, suspicious and trusting nobody. They fear storms for the sake of their grain; they fear their friends, lest they ask something of them, beg or borrow. They fear their enemies, lest they harm them; thieves, lest they rob them. They fear war and fear peace, fear the rich and fear the poor: they fear everyone.[3175]

[3174] **Burton.** Margin u: "Erasm. Adag. chil.3. cent.7. pro.72. Nulli fidentes omnium formidant opes, ideo pavidum malum vocat Euripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, summos, medios, infimos." "Erasmus, Adages, third thousand, seventh hundred, proverb 72. Trusting nobody, they fear everyone's power; therefore Euripides calls it a timid evil. They fear storms for their grain, friends lest they ask, enemies lest they harm, thieves lest they steal; they fear war and peace, the highest, middle and lowest ranks." Full collation pending.

[3175] **Editor.** Plutus personifies wealth. He is not Pluto, ruler of the underworld. Burton brings proverbial and dramatic characterisation into his portrait of the miser.

Original text 1651	Modern English
Last of all, they are afraid of want, that they shall die beggers, which makes them lay up still, and dare not use that they have: what if a dear year come; or dearth, or some loss? and were it not that they are loth to [3176]lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corne and cattle miscarry; though they have abundance left, as [3177]Agellius notes. [3178]Valerius makes mention of one that in a famine, sould a Mouse for 200 pence, and famished himself: Such are their cares, [3179]griefes and perpetual fears.	Last of all, they fear want: that they will die beggars. This makes them keep saving, afraid to use what they have. What if a year of high prices comes, or a shortage, or some loss? Were they not reluctant to spend money on a rope, they would hang themselves at once. Sometimes they die to save expenses, killing themselves if their grain or cattle come to harm, though they have plenty left, as Aulus Gellius observes. Valerius mentions a man who, during a famine, sold a mouse for two hundred pence and himself starved. Such are their cares, griefs and perpetual fears.[3180]

[3176] **Burton.** Margin x: “Hall Char.” Joseph Hall, Characters; the individual sketch and wording remain to be collated.

[3177] **Burton.** Margin y: “Agellius lib.3. cap.1. interdum eo sceleris perveniunt ob lucrum, ut vitam propriam commutent.” “Aulus Gellius, book 3, chapter 1. Sometimes for gain they go so far in wrongdoing as to barter their own life.” In the consulted text, 3.1 discusses avarice’s weakening of body and mind; neither this sentence nor Burton’s failed-harvest suicide example occurs there. The locator or intermediary remains unresolved.

[3178] **Burton.** Margin z: “Lib.7. cap.6.” Valerius Maximus 7.6.3 tells of a man among the Praenestines under siege who sells a mouse for two hundred denarii and then dies of hunger, while the buyer survives. Burton’s “pence” preserves the number but is not a verified conversion of the currency.

[3179] **Burton.** Margin a, continuing at the foot of page 116: “Omnes perpetuo morbo agitantur, suspicatur omnes timidus, sibique ob aurum insidiari putat, nunquam quiescens. Plin. Procem. lib.14.” “All are tormented by a continual disease; fearful, he suspects everyone and thinks they plot against him for his gold, never resting.” The consulted opening of Pliny, Natural History 14.1–7, criticizes greed and the decline of learning but does not contain this wording. Burton’s printed locator remains; the quotation’s source and any intermediary are unresolved.

[3180] **Editor.** A “dear year” is one of high food prices; “dearth” means shortage or famine. The mouse story is Valerius Maximus 7.6.3: two hundred denarii, rendered by Burton as “pence.” The failed-harvest suicide is not found in the cited Gellius 3.1 as consulted. These two anecdotes therefore have different levels of source confirmation.

Original text 1651	Modern English
These symptomes are elegantly expressed by Theophrastus in his Character of a covetous man: [3181]lying in bed, he asked his wife whether she shut the trunkes, and chests fast, the capcase be sealed, and whether the Hall door be bolted; and though she say all is well, he riseth out of his bed in his shirt, bare foot and barelegged, to see whether it be so, with a dark Lanthorne searching every corner, scarce sleeping a wink all night.	Theophrastus elegantly describes these symptoms in his character of a covetous man. Lying in bed, he asks his wife whether she has shut the trunks and chests securely, sealed the small case, and bolted the hall door. Though she says all is well, he gets out of bed in his shirt, barefoot and barelegged, to see whether it is so. With a shuttered lantern he searches every corner, scarcely sleeping a wink all night.[3182]

[3181] **Burton.** Margin b: “Cap.18. in lecto jacens interrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus & absque calceis, accensa lucerna omnia obiens & lustrans, & vix somno indulgens.” “Chapter 18. Lying in bed, he asks his wife whether she has securely closed the chest, whether the small case [is secured], and so on. Rising from bed naked and without shoes, he lights a lamp and goes round inspecting everything, scarcely yielding to sleep.” The compressed Latin is retained; see the Editor note on Theophrastus.

[3182] **Editor.** Theophrastus, Characters 18, portrays Distrustfulness, rather than a character formally entitled Covetousness. “Capcase” is a small case or box; a “dark lantern” has a shutter for concealing its light. Burton’s shirt-clad figure differs from the naked figure in his Latin marginal summary.

Original text 1651	Modern English
Source page 116–117 Lucian in that pleasant and witty dialogue called Gallus, brings in Mycillus the Cobler disputing with his Cocke, sometimes Pythagoras; where after much speech Pro and Con, to prove the happiness of a meane estate, and discontents of a rich man, Pythagoras his Cock in the end, to illustrate by examples that which he had said, brings him to Gnyphon the Usurers house at mid-night, and after that to Eucrates; whom they found both awake, casting up their accounts, and telling of their money, [3183]lean dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in: or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast.	In that delightful and witty dialogue called The Cock, Lucian introduces Micyllus the cobbler disputing with his cock, who was once Pythagoras. After much argument on both sides, to demonstrate the happiness of a modest condition and the discontents of a rich man, the Pythagorean cock finally illustrates his claims with examples. At midnight he takes Micyllus to the moneylender Gniphon's house and then to Eucrates. They find both awake, adding up their accounts and counting their money, lean, dry, pale and anxious, always suspecting that someone will make a hole in the wall and break in; or, if a rat or mouse so much as stirs, starting suddenly and running to the door to see whether everything is secure.[3184]

[3183] **Burton.** Margin c on page 117: "Curis extenuatus, vigilans & secum supputans." "Wasted by cares, keeping awake and reckoning to himself." The superscript c falls immediately before "lean"; it belongs to this description, not to Mycillus on the preceding page.

[3184] **Editor.** In Lucian's The Cock, the bird claims earlier lives, including Pythagoras. Burton compresses and redistributes details: Simon and Gniphon are the anxious money-counters; Eucrates is subsequently found in a sexual encounter with a slave. The translation preserves Burton's account; it does not silently substitute Lucian's sequence.

Original text 1651	Modern English
Source page 117 Plautus in his Aululari a, makes old Euclio, [3185]commanding Staphyla his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, [3186]he was loath to fling away the foul water: complaining that he was undone, because the smoak got out of his roofe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all hast, taking it for malum omen, an ill signe, his mony was digged up:	In his Pot of Gold, Plautus has old Euclio order his wife Staphyla to shut the doors securely and put out the fire, lest anyone use it as an excuse to visit his house. When he washed his hands, he was reluctant to throw away the dirty water, and complained that he was ruined because smoke escaped from his roof. On leaving home, he saw a crow scratching on the dung heap and hurried back, taking it as "a bad omen," an ill sign that his money had been dug up.[3187]
with many such. He that will but observe their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,	There are many such examples. Anyone who observes their actions will find that these and many similar incidents are not invented for amusement but actually happen, borne out in practice by such covetous, miserable wretches, and that it is
[3188]manifesta phrenesis Ut locuples moriaris egenti vivere fato,	Plain madness To live a pauper's life so that you may die rich.[3189]

[3185] **Burton.** Margin d: "Cave quemquam alienum in ædes intromiseris. Ignem extingui volo, ne causæ quidquam sit quod te quisquam quæritet. Si bona fortuna veniat ne intromiseris; Occlude sis fores ambobus pessulis. Discrucior animi quia domo abeundum est mihi: Nimis hercule invitus abeo, nec quid agam scio." "Take care not to admit any stranger into the house. I want the fire put out, so nobody has any reason to seek you out. If Good Fortune comes, do not admit her; please fasten the doors with both bolts. I am tortured in mind because I must leave home. By Hercules, I go most unwillingly, and do not know what to do." A selection from Plautus, Aulularia, especially 90–104, rearranged and slightly altered.

[3186] **Burton.** Margin e: "Plorat aquam profundere, &c. periit dum fumus de tigillo exit foras." "He weeps to pour away water, and so on; he is ruined while smoke escapes from the roof beam." Compare Plautus, Aulularia 299–301 and 308.

[3187] **Editor.** Staphyla is Euclio's elderly slave, not his wife: Plautus, Aulularia 51, has her describe serving him, and at 67 she calls him her master. Burton's mistaken relationship remains in both columns. "Errant" means errand or pretext; "scrat," scratch; "muck-hill," dung heap. Burton combines separate scenes; the complaint about wasting washing-water is at line 308.

[3188] **Burton.** Margin *: "Iuv. Sat.14." Juvenal, Satire 14.136–137. The comparison text has "egentis," of a needy person, where Burton prints "egenti."

[3189] **Editor.** Juvenal, Satire 14.136–137. The Latin means living the lot of a poor person in order to die wealthy. Burton's English sentence follows his quotation and is retained as an additional gloss.

Original text 1651	Modern English
A meer madness, to live like a wretch, and die rich.	Sheer madness, to live like a wretch and die rich.

Original text 1651	Modern English
Subsect. 13. **Love of Gaming, &c. and pleasures immoderate; Causes.**	**Subsection 13.** **Love of gambling and the like, and excessive pleasures, as causes.**
It is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingring out a painful life, in discontent and grief of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their severall pleasures and lusts.	It is astonishing how many poor, distressed, miserable wretches one meets on almost every path and street, begging for alms: people of good family, once prosperous, now ragged, tattered and near starvation, dragging out a painful life in discontent and suffering of body and mind, all through excessive lust, gambling, pleasure and riotous living. This is the usual end of sensual pleasure-seekers and brutish spendthrifts, stupefied and swept headlong away by their various pleasures and desires.[3190]
Cebes in his table, S. Ambrose in his second book of Abel and Cain, and amongst the rest Lucian in his tract de Mercede conductis, hath excellent well deciphered such mens proceedings in his picture of Opulentia, whom he fains to dwell on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by Pleasure and Dalliance, and have all the content that possibly may be given, so long as their mony lasts; but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to Shame, Reproach, Despair.	Cebes in his Tablet, Saint Ambrose in the second book of Abel and Cain, and, among others, Lucian in his treatise On Salaried Posts have portrayed such people's course excellently. Lucian does so in his picture of Wealth, whom he imagines dwelling on a high mountain, eagerly sought by many suitors. On first arriving, they are generally welcomed by Pleasure and Dalliance and given every possible satisfaction as long as their money lasts. But when their means fail, they are contemptuously thrust headlong out of a back door and left there to Shame, Reproach and Despair.[3191]

[3190] **Editor.** "Epicures" here is the conventional polemical term for sensual pleasure-seekers. It does not accurately summarise Epicurus's philosophical account of pleasure. "Riot" means extravagant, dissolute living.

[3191] **Editor.** The Tablet attributed to Cebes is an allegorical picture of human life. Lucian's On Salaried Posts in Great Houses ends with a comparable picture of Wealth and the disappointed dependent. Burton redirects an account of salaried dependence towards prodigality; the exact Latin translation he used remains to be identified.

Original text 1651	Modern English
Source page 117–118 And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayd, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, [3192]pale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but Repentance, Sorrow, Grief, Derision, Beggery, and Contempt, which are his daily attendants to his lives end. As the [3193]prodigall son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end: so have all such vain delights and their followers.	The man who at first had so many attendants, parasites and followers, who was young and vigorous, richly dressed, with every delicacy he could obtain, every welcome and mark of respect, is now suddenly stripped of everything: pale, naked, old, diseased and abandoned, cursing his stars and ready to strangle himself. His only companions are Repentance, Sorrow, Grief, Derision, Beggary and Contempt, his daily attendants for the rest of his life. Just as the prodigal son had exquisite music, merry company and fine food at first, but a sorrowful reckoning at the end, so it is with all such empty delights and those who pursue them.[3194]

[3192] **Burton.** Margin f: “Ventricosus, nudus, pallidus, læva pudorem occultans, dextra seipsum strangulans, occurrit autem exeunti pœnitentia bis miserum conficiens, &c.” “Potbellied, naked, pale, concealing his shame with his left hand and strangling himself with his right; as he goes out, Repentance meets him, finishing off the doubly wretched man, and so on.” Lucian’s concluding allegorical picture in On Salaried Posts; the exact Latin intermediary remains unidentified.

[3193] **Burton.** Margin g: “Luke 15.” The parable of the prodigal son, Luke 15:11–32.

[3194] **Editor.** Burton’s account of Luke 15 rearranges the parable. There the music and feast celebrate the son’s return after his destitution, not the early period of wasteful living. The translation preserves Burton’s sequence and the note records the discrepancy.

Original text 1651	Modern English
Source page 118 [3195]Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget, as bitter as gall and wormwood is their last; grief of mind, madness it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are Cards, Dice, Hawkes, and Hounds, Insanum venandi studium, one cals it, insanæ substructiones: their mad structures, disports, plays, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes.	"The ends of pleasures are sorrowful, as anyone who cares to recall his own pleasures will understand." Their end is as bitter as gall and wormwood: grief of mind, madness itself. The usual rocks against which such men dash and hurl themselves are cards, dice, hawks and hounds—"a mad passion for hunting," as one calls it—and "mad building projects": their extravagant structures, sports, games and the like, when pursued at the wrong time, managed imprudently, and beyond their means.[3196]
Some men are consumed by mad phantastical buildings, by making Galleries, Cloisters, Tarraces, Walkes, Orchards, Gardens, Pools, Rillets, Bowers, and such like places of pleasure; Inutiles domos, [3197]Xenophon calls them, which howsoever they be delightsome things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. Forestus in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unprofitable building, which would afterward yield him no advantage.	Some men are ruined by extravagant, fanciful buildings: galleries, cloisters, terraces, walks, orchards, gardens, pools, little streams, bowers and similar places of pleasure. Xenophon calls them "useless houses." However delightful in themselves and pleasing to everyone who sees them, however ornamental and suitable for some great men, they are unprofitable to others and the sole cause of their financial ruin. In his Observations, Forestus gives an example of a man who became melancholy for this reason, having consumed his wealth on an unprofitable building that afterwards brought him no return.[3198]

[3195] **Burton.** Margin h: "Boethius." The Consolation of Philosophy 3, prose 7; Burton adapts the sentence about recalling the sorrowful consequences of sensual desires.

[3196] **Editor.** Boethius, Consolation of Philosophy 3, prose 7. The comparison text speaks of recalling one's "libidinum," sensual desires; Burton substitutes "voluptatum," pleasures, and changes the sentence's construction. "Substructions" literally suggests supporting structures or building work; here the context is ruinously expensive construction.

[3197] **Burton.** Margin i: "In Oeconom. Quid si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates." "In the Oeconomicus. What if I now show you those who build useless houses at enormous monetary expense, says Socrates." Xenophon, Oeconomicus; exact Latin version and locator await collation.

[3198] **Editor.** Pieter van Foreest, Latinised as Petrus Forestus, is the physician cited. Burton gives no precise observation number. "Rillets" are small streams, often ornamental in this context; "bowers" are sheltered garden retreats.

Original text 1651	Modern English
Others, I say, are [3199]overthrown by those mad sports of Hawking and hunting; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their Faulkoners, dogs, and hunting Nags, their wealth, saith [3200]Salmutze, runs away with hounds, and their fortunes flie away with Hawkes: They persecute beasts so long, till in the end they themselves degenerate into beasts, as [3201]Agrippa taxeth them, [3202]Actæon like, for as he was eaten to death by his own dogs, so do they devoure themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the mean time their more necessary business, and to follow their vocations.	Others, I say, are ruined by those mad sports of hawking and hunting: honourable recreations, suitable for some great men, but not for every person of low or inferior rank. While they insist on keeping their falconers, dogs and hunting horses, their wealth, says Salmuth, runs away with the hounds, and their fortunes fly away with the hawks. They pursue beasts so long that at last they themselves degenerate into beasts, as Agrippa reproaches them: like Actaeon. For as he was eaten to death by his own dogs, so they devour themselves and their inherited estates in such idle and unnecessary sports, meanwhile neglecting their more necessary business and the duties of their callings.[3203]

[3199] **Burton.** Margin k: “Sarisburiensis Polycrat. l.1. c.4. venatores omnes adhuc institutionem redolent centaurorum. Raro invenitur quisquam eorum modestus & gravis; raro continens, & ut credo sobrius unquam.” “John of Salisbury, Policraticus, book 1, chapter 4. All hunters still smack of the training of centaurs. Rarely is any of them found restrained and dignified; rarely self-controlled, and, I believe, ever sober.” The final compressed construction amounts to “never sober.”

[3200] **Burton.** Margin l: “Pancirol. Tit.23. avolant opes cum accipitre.” “Panciroli, title 23. Wealth flies off with the hawk.” Burton cites Heinrich Salmuth’s commentary on Panciroli; precise edition pending.

[3201] **Burton.** Margin m, without a clear matching body marker: “Insignis venatorum stultitia, & supervacania cura eorum, qui dum nimium venationi insistunt, ipsi abjecta omni humanitate in feras degenerant, ut Actæon, &c.” “The remarkable folly of hunters and the needless preoccupation of those who, while devoting themselves excessively to hunting, cast aside all humanity and themselves degenerate into beasts, like Actaeon, and so on.” The printed form “supervacania” is retained; the intended adjective means unnecessary or superfluous.

[3202] **Burton.** Margin n: “Sabin. in Ovid. Metamor.” Georg Sabinus, commentary on Ovid’s Metamorphoses; precise passage remains to be collated.

[3203] **Editor.** The contrast between permissible recreation for the great and folly in lower ranks preserves Burton’s social assumptions. In the Actaeon myth, the hunter becomes a stag and is killed by his own hounds. Burton makes this a figure for hunting expenses consuming a family’s estate.

Original text 1651	Modern English
Over-mad too sometimes are our great men in delighting and doting too much on it: [3204]When they drive poor husbandmen from their tillage, as [3205]Sarisburiensis objects, polycrat. l.1. c.4. fling down countrey Farms, and whole Townes, to make Parkes, and Forests, [3206]starving men to feed beasts, and punishing in the mean time such a man that shall molest their game more severely then him that is otherwise a common hacker, or a notorious thief. But great men are some wayes to be excused, the meaner sort have no evasion why they should not be counted mad.	Our great men, too, are sometimes excessively mad in their delight and obsession with it: when they drive poor farmers from their fields, as John of Salisbury objects in Policraticus, book 1, chapter 4; pull down country farms and whole towns to make parks and forests; starve people to feed beasts; and meanwhile punish anyone who interferes with their game more severely than a common cut-throat or notorious thief. But great men can be excused in some respects; people of lower rank have no defence against being counted mad.[3207]

[3204] **Burton.** Margin o: “Agrippa de vanit. scient. Insanum venandi studium dum à novalibus arcentur agricolæ subtrahunt prædia rusticis, agricolonis præcluduntur sylvæ & prata pastoribus ut augeantur pascua feris. — Majestatis reus agricola si gustarit.” “Agrippa, On the Vanity of the Sciences. A mad passion for hunting: while farmers are driven from arable land, estates are taken from country people, woods are closed to cultivators and meadows to shepherds so that pasture for beasts may increase. A farmer is guilty of treason if he tastes [the game].” The Latin is compressed; punctuation has been supplied in the translation.

[3205] **Burton.** Margin p at the foot of page 118: “A novalibus suis arcentur agricolæ, dum feræ habeant vagandi libertatem: ipsis, ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis.” “Farmers are driven from their own fields so that wild beasts may have freedom to roam; estates are taken from them so that the animals’ pasture may increase, and so on.” John of Salisbury.

[3206] **Burton.** Margin q: “Feris quam hominibus æquiores. Cambd. de Guil. Conq. qui 36 Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.” “Fairer to beasts than to people. Camden, on William the Conqueror, who depopulated thirty-six parish churches for the New Forest. Matthew Paris.” This records Burton’s historical authorities and their allegation; the figure has not been independently established here.

[3207] **Editor.** “Sarisburiensis” is John of Salisbury. A “common hacker” is a violent ruffian or cut-throat. The New Forest allegation is transmitted through Burton’s historical authorities; its scale is not independently confirmed by this edition.

Original text 1651	Modern English
Poggius the Florentine, tels a merry story to this purpose, condemning the folly and impertinent business of such kinde of persons. A physician of Millan, saith he, that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, pro modo insaniæ, as they were more or less affected. One of them by chance that was well recovered, stood in the door, and seeing a gallant ride by with a Hawk on his fist, well mounted, with his Spaniels after him, would needs know to what use all this preparation served;	Poggio the Florentine tells an amusing story to this effect, condemning the folly and pointless occupation of such people. A physician in Milan, he says, who treated madmen, had a pit of water in his house. He kept his patients in it, some up to their knees, some to their waists, some to their chins, “according to the degree of madness,” as they were more or less affected. One who had recovered well happened to stand in the doorway. Seeing a gentleman ride past on a fine horse, with a hawk on his fist and his spaniels following, he insisted on knowing what all this equipment was for.[3208]
Source page 118–119 he made answer, to kill certain fowle: the patient demanded again, what his fowle might be worth which he killed in a year; he replyed, 5 or 10 crownes: and when he urged him farther what his Dogs, Horse, and Hawke stood him in, he told him 400 Crowns: with that the patient bad be gone, as he loved his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men up to the chin: Taxing the madness and folly of such vain men that spend themselves in those idle sports, neglecting their business and necessary affaires.	The gentleman answered that it was to kill certain birds. The patient then asked what the birds he killed in a year might be worth. He replied, five or ten crowns. Pressed further about what his dogs, horse and hawk cost him, he said four hundred crowns. At that, the patient told him to be gone, as he valued his life and well-being: “If our master comes and finds you here, he will put you in the pit among the madmen, up to your chin.” The story rebukes the madness and folly of such vain men, who exhaust their means on idle sports while neglecting their business and necessary affairs.

[3208] **Editor.** Poggio Bracciolini is the Florentine humanist and collector of humorous tales. Burton presents this as an anecdote satirising extravagant hunting. It is not a clinical recommendation or evidence that the described treatment was effective; exact tale and Latin wording remain to be collated.

Original text 1651	Modern English
Source page 119 Leo decimus, that hunting Pope, is much discommended by [3209]Iovius in his life, for his immoderate desire of hauking and hunting, in so much that (as he saith) he would sometimes live about Ostia weeks and months together, leave suiters [3210]unrespected, Buls and pardons unsigned, to his own prejudice, and many private mens losse.	Leo the Tenth, that hunting pope, is severely censured by Giovio in his Life for his excessive passion for hawking and hunting, so much so that, Giovio says, he would sometimes stay near Ostia for weeks and months at a time, leaving petitioners unattended and bulls and pardons unsigned, to his own detriment and the loss of many private individuals.[3211]
[3212]And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times, men of great worth with most bitter taunts, look so sowre, be so angry and waspish, so grieved & molested, that it is incredible to relate it. But if he had good sport, and been well pleased on the other side, incredibili munificentia, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suiter when he was in that mood.	If anything happened to thwart him in his sport, or the hunting was poor, he became so impatient that he often reviled and abused men of great worth with the bitterest taunts. He looked so sour, was so angry and irritable, so grieved and vexed, that the account seems incredible. On the other hand, if he had good sport and was pleased, he would reward all his fellow hunters “with incredible generosity,” with unspeakable bounty and munificence, refusing nothing to any petitioner while he was in that mood.

[3209] **Burton.** Margin r: “Tom.2. de vitis illustrium, l.4. de vit. Leon.10.” Paolo Giovio, Lives of Illustrious Men, volume 2, book 4 of the Life of Leo X; edition pending.

[3210] **Burton.** Margin s: “Venationibus adeo perdite studebat & aucupiis.” “He was so recklessly devoted to hunting and fowling.”

[3211] **Editor.** “Leo decimus” is Pope Leo X; “Iovius” is Paolo Giovio. The source reads “hauking and hunting”: hawking means hunting birds with trained hawks. Papal bulls are formal documents; “pardons” refers to ecclesiastical pardons or indulgences.

[3212] **Burton.** Margin t: “Aut infeliciter venatus tam impatiens inde, ut summos sæpe viros acerbissimis contumeliis oneraret, & incredibile est quali vultus animique habitu dolorem iracundiamque præferret, &c.” “Or, after unsuccessful hunting, he became so impatient that he often heaped the bitterest insults on the greatest men; it is incredible with what expression and temper he displayed grief and anger, and so on.”

Original text 1651	Modern English
To say truth, 'tis the common humor of all gamesters, as Galateus observes, if they win, no man living are so jovial and merry, but [3213]if they lose, though it be but a trifle, two or three games at Tables, or a dealing at Cards for two pence a game, they are so cholerick and testy that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbeseeming speeches, little differing from mad men for the time.	To tell the truth, this is the common disposition of all gamblers, as Galateo observes. If they win, nobody alive is so jovial and merry. But if they lose, even a trifle—two or three games of backgammon, or a deal at cards for twopence a game—they become so angry and touchy that nobody can speak to them. They often break out in violent fits of passion, oaths, curses and improper language, differing little from madmen for the time being.[3214]
Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not Munera fortunæ, sed insidiæ, as that wise Seneca determines, not fortunes gifts, but baits, the common Catastrophe is [3215]beggery, [3216]Ut pestis vitam, sic adimit alea pecuniam, as the plague takes away life, doth gaming goods, for [3217]omnes nudi, inopes & egeni;	Of all gamblers and gambling, when excessive, we may generally conclude this much: whether they win or lose for the moment, their winnings are "not gifts of fortune but snares," as the wise Seneca judges—not fortune's gifts but bait. The usual outcome is beggary. "As plague takes life, so gambling takes money": as the plague takes away life, gambling takes away possessions, for "all are stripped, destitute and needy."[3218]

[3213] **Burton.** Margin u: "Unicuique autem hoc a natura insitum est, ut doleat sicubi erraverit aut deceptus sit." "It is implanted by nature in everyone to feel distress whenever he has made a mistake or been deceived."

[3214] **Editor.** "Galateus" points to the courtesy-book tradition of Giovanni della Casa's Galateo; the precise version remains uncollated. "Tables" denotes a backgammon-type board game. "Cholerick" retains the older association of anger with choler or yellow bile, while also meaning irascible.

[3215] **Burton.** Margin x: "Iuven. Sat.8. Nec enim loculis comitantibus itur, Ad casum tabulæ, posita sed luditur arca. Lemnius instit. ca.44. mendaciorum quidem, & perjuriorum, & paupertatis mater est alea, nullam habens patrimonii reverentiam, quum illud effuderit, sensim in furta delabitur & rapinas. Saris. polycrat. l.1. c.5." "Juvenal, Satire 8. One does not approach the hazard of the gaming board with mere purses attending: the strongbox is set down and put at stake. Lemnius, Institutes, chapter 44. Gambling is the mother of lies, perjuries and poverty; having no respect for inherited wealth, once it has poured that out it gradually slips into theft and robbery. Salisbury, Policraticus, book 1, chapter 5." The verse actually belongs to Juvenal, Satire 1.89–90; the margin's assignment of the following prose between Lemnius and Salisbury needs collation.

[3216] **Burton.** Margin y: "Damhouderus." Joost de Damhouder; work and exact location unspecified.

[3217] **Burton.** Margin z: "Dan. Souter." Daniel Souter; the cited work and precise location remain to be checked.

[3218] **Editor.** Seneca, Letter 8.3, calls apparent gifts of fortune snares and compares them to sticky bait. Burton condenses the wording and applies it to gambling. "Catastrophe" here means the final outcome.

Original text 1651	Modern English
[3219]Alea Scylla vorax, species certissima furti, Non contenta bonis animum quoque perfida mergit, Fœda, furax, infamis, iners, furiosa, ruina.	Gambling, ravenous Scylla, the surest form of theft, Not content with wealth, treacherously drowns the soul as well: A foul, thieving, infamous, idle, frantic ruin.[3220]
For a little pleasure they take, and some small gaines and gettings now and then, their wives and children are wringed in the mean time, & they themselves with losse of body and soul, rue it in the end. I will say nothing of those prodigious prodigals, perdendæ pecuniæ genitos, as he [3221]taxed Anthony, Qui patrimonium sine ulla fori calumnia amittunt, saith [3222]Cyprian, and mad Sybaritical spendthrifts, Quique una comedunt patrimonia cœna;	For the little pleasure they take and the small gains and winnings they make now and then, their wives and children suffer in the meantime, and they themselves rue it in the end, losing body and soul. I will say nothing of those monstrous spendthrifts, “born to squander money,” as the writer reproached Antony; people “who lose their inherited estates without any legal accusation,” as Cyprian says; and mad, Sybaritic squanderers “who eat up estates at a single dinner.”[3223]

[3219] **Burton.** Margin a: “Petrar. dial.27.” Petrarch, dialogue 27; exact work, edition and verse attribution require collation.

[3220] **Editor.** Scylla is the devouring sea-monster of classical myth. The verse moves from financial loss to damage to the soul. Burton’s marginal “Petrar. dial.27.” does not by itself establish the verse’s exact provenance; that remains open.

[3221] **Burton.** Margin b: “Salust.” Sallust, as printed. The attribution of this remark about Antony remains unresolved.

[3222] **Burton.** Margin c: “Tom.3. Ser. de Alea.” “Volume 3, Sermon on Gambling.” Burton attributes it to Cyprian; authorship and the collection he used require collation.

[3223] **Editor.** “Sybaritical” means extravagantly luxurious, from the proverbial wealth and luxury of Sybaris. The Antony quotation is attributed to “Salust.” in the margin, but has not been securely located. “Without any legal accusation” means losing one’s estate without even needing hostile legal proceedings to bring about the loss.

Original text 1651	Modern English
that [3224]eat up all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselves in an instant, as if they had flung it into Tybur, with great wages, vain and idle expences &c. not themselves only, but even all their friends, as a man desperately swimming drowns him that comes to help him, by suretiship and borrowing they will willingly undo all their associates & allies. [3225]Irati pecuniis, as he saith, angry with their mony:	They eat everything up at a breakfast or a supper, or consume their means in an instant among bawds, parasites and players, as though they had thrown it into the Tiber, through high wages and vain, idle expenses. They ruin not only themselves but all their friends. As a desperate swimmer drowns the person who comes to help him, so, through guarantees and borrowing, they willingly ruin all their associates and relations. "Angry with money," as he says: angry with their money.[3226]

[3224] **Burton.** Margin d, continued at the foot of page 119: "Plutus in Aristop. cals all such gamesters mad men. Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, & os, & nares & oculos rivos faciunt furoris & diversoria, Chrys. hom.71." "Plutus in Aristophanes calls all such gamblers madmen. If I come upon a madman. They draw voluntary madness upon themselves and make their mouth, nostrils and eyes streams and lodging places of madness. Chrysostom, homily 71." The Latin and attribution need full collation. Margin e adds "Pascasius Iustus l.1. de alea," Paschasius Justus, On Gambling, book 1; its body marker appears just before "Irati pecuniis," where a separate margin f cites Seneca. Both notes are preserved here and in the next note.

[3225] **Burton.** Margin f: "Seneca." The phrase "Irati pecuniis," angry with money, is attributed to Seneca; precise location pending.

[3226] **Editor.** "Tybur" is understood here as the Tiber, into which money is figuratively thrown; the printed spelling is retained on the left. Suretyship means guaranteeing another person's debt. "Players" are actors or performers; parasites are people living by flattery at another's expense.

Original text 1651	Modern English
Source page 119–120 [3227]What with a wanton eye, a liquorish tongue, and a gamesome hand, when they have undiscreetly impoverished themselves, morgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their dayes in a prison, as many times they do, they repent at leasure; and when all is gone begin to be thrifty: but Sera est in fundo parsimonia, 'tis then too late to look about; their [3228]end is misery, sorrow, shame, and discontent.	What with a lustful eye, a greedy tongue and a gambling hand, once they have foolishly impoverished themselves, mortgaged their wits along with their lands, and buried their ancestors' fine possessions in their bowels, they may spend the rest of their days in prison, as they often do. They repent at leisure, and when everything is gone begin to be thrifty. But "economy comes too late at the bottom": it is then too late to take stock. Their end is misery, sorrow, shame and discontent.[3229]
Source page 120 And well they deserve to be infamous and discontent, [3230]Catamidiari in Amphitheatro, as by Adrian the Emperors edict they were of old, decoctores bonorum suorum, so he cals them, prodigal fools, to be publikely shamed, and hissed out of all Societies, rather then to be pitied or relieved. [3231]The Tuscans and Boëtians brought their bankrups into the market place in a bear with an empty purse carryed before them, all the boyes following, where they sat all day circumstante plebe, to be infamous and ridiculous.	And well they deserve disgrace and discontent: "to be flogged in the amphitheatre," as they were in ancient times by an edict of Emperor Hadrian, "squanderers of their own property," as he calls them, prodigal fools, to be publicly shamed and hissed out of every gathering rather than pitied or relieved. The Tuscans and Boeotians brought their bankrupts into the marketplace on a bier, with an empty purse carried before them and all the boys following. There they sat all day, "with the people standing around," exposed to disgrace and ridicule.[3232]

[3227] **Burton.** Margin g: "Hall." Joseph Hall; the exact source and extent of the borrowing remain to be collated.

[3228] **Burton.** Margin h: "In Sat.11. Sed deficiente crumena: & crescente gula, quis te manet exitus—rebus in ventrem mersis." "In Satire 11. But as your purse dwindles and your appetite grows, what end awaits you—your possessions sunk into your belly?" Juvenal; the quotation is compressed and its full wording remains to be collated.

[3229] **Editor.** "Liquorish" means greedy or fond of rich tastes, not necessarily addicted to liquor. Seneca, Letter 1.5, uses the proverb about thrift coming too late at the bottom of the vessel. Burton's altered word order preserves its sense: begin economising before the store is exhausted.

[3230] **Burton.** Margin i: "Spartian. Adriano." The Life of Hadrian attributed to Aelius Spartianus, in the Historia Augusta, 18.9. The comparison text reads "catomidiari," to be flogged, against Burton's "Catamidiari."

[3231] **Burton.** Margin k: "Alex. ab. Alex. lib.6. c.10. Idem Gerbelius, lib.5. Græ. disc." Alexander ab Alexandro, book 6, chapter 10; likewise Nicolaus Gerbelius, book 5 of his Description of Greece. Full titles and exact passages remain for collation.

[3232] **Editor.** The Historia Augusta, Hadrian 18.9, says that independent squanderers were to be flogged in the amphitheatre and released. Burton's "Catamidiari" corresponds to "catomidiari" in the comparison text. "Bear" is a spelling of "bier," a carrying frame; "Boëtians" means Boeotians.

Original text 1651	Modern English
At [3233]Padua in Italy they have a stone called the stone of Turpitude, near the Senate house, where spendthrifts, and such as disclaime non-payment of debts, do sit with their hinder parts bare, that by that note of disgrace others may be terrified from all such vain expence, or borrowing more then they can tell how to pay. The [3234]Civilians of old set guardians over such brain-sick prodigals, as they did over madmen, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their Families.	At Padua in Italy they have a stone called the Stone of Shame, near the Senate House, where spendthrifts and those who declare themselves unable to pay their debts sit with their backsides bare. This mark of disgrace is meant to frighten others away from such wasteful spending, or from borrowing more than they know how to repay. The civil lawyers of antiquity appointed guardians over such deranged spendthrifts, as they did over madmen, to control their expenses and prevent them from wasting their fortunes so recklessly as to ruin their families utterly.[3235]
I may not here omit those two main plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and besotted Myriades of people: They go commonly together.	I must not omit here those two great plagues and common obsessions of humankind, wine and women, which have made fools of countless people and robbed them of their senses. They commonly go together.[3236]
[3237]Qui Vino indulget, quemque alea decoquit, ille In venerem putris——	The man who indulges in wine, whom gambling ruins, Is rotten with lust—[3238]

[3233] **Burton.** Margin l: “Fines Moris.” Fynes Moryson; work and precise location not supplied. The body has no clear l before “Padua”; the contextual attachment is supplied here.

[3234] **Burton.** Margin m: “Iustinian. in Digestis.” Justinian’s Digest. Compare 27.10.1, opening paragraph (Ulpian), on appointing a curator for a spendthrift as for an insane person. Burton invokes ancient civil-law practice; see the following editorial note.

[3235] **Editor.** “Disclaime non-payment of debts” is confirmed in the McGill scan, but its force remains awkward. The modern column retains the contextual sense of declaring inability to pay. “Civilians” are civil-law jurists. Digest 27.10.1, opening paragraph (Ulpian), describes appointing a curator to restrain a spendthrift, on the model of care for an insane person. This supports the guardianship passage; it does not establish the Stone of Shame ritual. The Moryson and Alexander/Gerbelius references remain uncollated.

[3236] **Editor.** Burton’s “wine and women” is a conventional moralising pairing: the ensuing argument concerns excessive drinking and illicit sexual desire. “Dotages” means foolish infatuations or obsessions, not specifically the decline of old age. His accusatory gendered language is retained.

[3237] **Burton.** Margin n, page 120: “Persius Sat.5.” Adapted from Persius, Satire 5.57–58; see the editorial note.

[3238] **Editor.** Persius, Satire 5.57–58, distinguishes different men: one pursues sport, another gambling, another sexual indulgence. Burton substitutes wine for sport and joins the figures into one man. The modern verse translates Burton’s adaptation, not a restored text of Persius.

Original text 1651	Modern English
To whom is sorrow, saith Salomon, Pro.23.39. to whom is wo, but to such a one as loves drink? it causeth torture, (vino tortus & irâ) and bitterness of minde, Sirac.31.21. Vinum furoris, Jeremy cals it 15. cap. wine of madness, as well he may, for insanire facit sanos, it makes sound men sick and sad, and wise men [3239]mad. To say and do they know not what.	Who has sorrow, says Solomon, Proverbs 23:39? Who has woe, but the man who loves drink? It causes torment—"racked by wine and anger"—and bitterness of mind, Sirach 31:21. Jeremiah calls it "wine of fury," chapter 15: wine of madness, as well he may, for "it makes the sane go mad." It makes healthy men sick and sad, and wise men mad, saying and doing they know not what.[3240]
Accidit hodie terribilis casus (saith S. Austin) hear a miserable accident; Cyrillus son this day in his drink, Matrem prægnantem nequiter oppressit, sororem violare voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit, would have violated his sister, killed his father, &c.	"A terrible event happened today," says Saint Augustine. Hear this dreadful occurrence: Cyrillus's son, drunk today, "wickedly assaulted his pregnant mother, tried to rape his sister, almost killed his father, and mortally wounded two other sisters"; he would have raped his sister, killed his father, and so on.[3241]

[3239] **Burton.** Margin o: "Poculum quasi sinus in quo sæpe naufragium faciunt, jacturam tum pecuniæ tum mentis Erasm. in Prov. calicum remiges. chil.4. cent.7. Pro.41." "The cup is like a gulf in which they often suffer shipwreck, losing both money and mind." Both McGill and BSB 1651 copies, p. 120, read calicum, correcting this draft's calvum in audit pass 14. The Adages index identifies IV.7.41, no. 3641, as Calicum remiges, "rowers of cups." Full collation of Burton's marginal sentence remains pending.

[3240] **Editor.** Proverbs 23:29–30 supplies the sorrow and woe; the printed "23.39" is erroneous. The cup of the wine of fury is Jeremiah 25:15, not chapter 15. Sirach's account of excessive wine and bitterness appears at 31:29 in the NRSV with Apocrypha; numbering differs between traditions, and Burton's "31.21" is retained. The phrase about wine and anger echoes Horace, Epistles 1.18.38.

[3241] **Editor.** The story is found in the sermon collection To the Brothers in the Wilderness transmitted under Augustine's name; attribution to Augustine is not independently affirmed here. Burton's Latin says "almost killed his father," while his following English says "killed." Both are retained. "Oppressit" describes an assault; its precise sexual implication in the tale is left unexpanded.

Original text 1651	Modern English
A true saying it was of him, Vino dari lætitiam & dolorem, drink causeth mirth, and drink causeth sorrow, drink causeth poverty and want (Prov.21.) shame and disgrace. Multi ignobiles evasere ob vini potum, & [3242](Austin) amissis honoribus profugi aberrarunt: Many men have made shipwrack of their fortunes, and go like rogues and beggars, having turned all their substance into aurum potabile, that otherwise might have lived in good worship and happy estate,	His saying was true: "wine brings joy and grief." Drink causes mirth, and drink causes sorrow; drink causes poverty and want (Proverbs 21), shame and disgrace. "Many have fallen into dishonour through drinking wine and, stripped of their honours, have wandered as fugitives," says Augustine. Many men have shipwrecked their fortunes and wander like rogues and beggars, having turned all their property into "drinkable gold," though they might otherwise have lived in good standing and prosperity.[3243]
and for a few hours pleasure, for their Hilary term's but short, or [3244]free madness, as Seneca cals it, purchase unto themselves eternal tediousness and trouble.	For a few hours' pleasure—for their term of merriment is short—or "voluntary madness," as Seneca calls it, they purchase endless weariness and trouble.[3245]

[3242] **Burton.** Margin p: "Ser.33. ad frat. in Eremo." Sermon 33, To the Brothers in the Wilderness, attributed here to Augustine. The reference also supplies the preceding Cyrillus story. The transmitted sermon has "patrem occidit," killed his father; Burton adds "ferè," almost, in his Latin account, though not in his English gloss.

[3243] **Editor.** "Aurum potabile," drinkable gold, also names an alchemical or medicinal preparation. Here it is a joke about drinking away one's wealth. "Good worship" means respectable social standing; the poverty warning corresponds to Proverbs 21:17.

[3244] **Burton.** Margin q: "Liberæ unius horæ insaniam æterno temporis tædio pensant." "They pay for one hour of voluntary madness with an eternity of weariness." Burton connects this with Seneca; the exact passage remains unlocated.

[3245] **Editor.** "Hilary term" names a law or university term and puns on hilarity: their season of merriment is brief. "Free madness" means voluntarily chosen madness. The precise Senecan source remains unlocated.

Original text 1651	Modern English
That other madness is on women, Apostatare facit cor: saith the wise man [3246]Atque homini cerebrum minuit. Pleasant at first she is, like Dioscorides Rhododaphne, that fair plant to the eye, but poyson to the taste, the rest as bitter as wormwood in the end (Prov.5.4.) and sharpe as a two-edged sword 7.21. Her house is the way to hel, & goes down to the Chambers of death:	That other madness centres on women. “It makes the heart turn away,” says the wise man, “and diminishes a man’s brain.” At first she is pleasant, like Dioscorides’ rhododaphne, that plant so beautiful to the eye but poisonous to taste. What follows is as bitter as wormwood in the end (Proverbs 5:4), and sharp as a two-edged sword. At 7:21: “Her house is the way to hell, and goes down to the chambers of death.”[3247]
Source page 120–121 What more sorrowful can be said? they are miserable in this life, mad, beasts, led like [3248]oxen to the slaughter: and that which is worse, whoremasters and drunkards shall be judged, amittunt gratiam, saith Austin, perdunt gloriam, incurrunt damnationem æternam. They lose grace and glory,	What more sorrowful thing could be said? They are miserable in this life: mad, beasts, led like oxen to the slaughter. Worse still, whoremongers and drunkards will be judged: “they forfeit grace,” says Augustine, “lose glory, and incur eternal damnation.” They lose grace and glory,[3249]
Source page 121 ——[3250]brevis illa voluptas Abrogat æternum cœli decus——	That brief pleasure Cancels heaven’s eternal glory—
They gain Hell and eternal damnation.	They gain hell and eternal damnation.

[3246] **Burton.** Margin r: “Menander.” Attached to “Atque homini cerebrum minuit,” “and diminishes a man’s brain.” The fragment and Latin intermediary remain unlocated.

[3247] **Editor.** Rhododaphne is oleander. Burton combines moral and botanical images of attraction followed by poison. The house leading to death is Proverbs 7:27, not 7:21; the bitterness and two-edged sword are at 5:4. “Apostatare facit cor” recalls Sirach 19:2. Burton’s sentence fragments and citations are retained in sense, without substituting corrected references in the body.

[3248] **Burton.** Margin s: “Pro.5.” Proverbs 5, as printed; the ox led to slaughter occurs in Proverbs 7:22.

[3249] **Editor.** The ox led to slaughter is Proverbs 7:22; Burton’s margin says chapter 5. “Whoremasters” means men who pursue illicit sex or prostitutes. The threatened judgment is part of Burton’s religious argument; his Latin formulation has not been securely located.

[3250] **Burton.** Margin t, page 121: “Merlin. Cocc.” Merlin Cocai, the literary name associated with Teofilo Folengo. Exact poem and lines remain unlocated.

Original text 1651	Modern English
SUBSECT. 14. **Philautia, or Self-love, Vain-glory, Praise, Honor, Immoderate applause, Pride, over-much Joy, &c. causes.**	**Subsection 14** **Self-love, vainglory, praise, honour, excessive applause, pride, too much joy, and so on, as causes**
Self-love, Pride, and Vain-glory, [3251]cæcus amor sui, which Chrysostome cals one of the devils three great nets; [3252]Bernard, an arrow which pierceth the soul through, and slayes it; a slie insensible enemy, not perceived, are maine causes.	Self-love, pride and vainglory—"blind love of oneself," which Chrysostom calls one of the devil's three great nets, and Bernard an arrow that pierces the soul and kills it, a stealthy enemy that slips past our awareness—are major causes.[3253]
Where neither anger, lust, covetousness, fear, sorrow, &c. nor any other perturbation can lay hold; this will slily and insensibly pervert us, Quem non gula vicit, Philautia superavit, (saith Cyprian) whom surfetting could not overtake Self-love hath overcome. [3254]He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond Imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honor, captivated by vain-glory. Chrysostom sup. Io. Tu sola animum mentemque peruris, gloria.	Where neither anger, lust, covetousness, fear, sorrow nor any other disturbance can take hold, this will quietly corrupt us without our noticing. "Self-love has conquered the man whom gluttony did not defeat," says Cyprian: self-love has overcome the man whom overindulgence could not overtake. He has scorned all money, bribes and gifts; otherwise upright and sincere, he has given himself to no foolish fancy and has withstood all the body's tyrannical desires, yet he has lost all his honour, taken captive by vainglory. Chrysostom, on John. "Glory, you alone burn up the soul and mind."[3255]

[3251] **Burton.** Margin u: "Hor." Horace; "cæcus amor sui" occurs in Odes 1.18.14.

[3252] **Burton.** Margin x: "Sagitta quæ animam penetrat, leviter penetrat, sed non leve infligit vulnus, sup. cant." "An arrow that penetrates the soul: it enters lightly, but inflicts no light wound." Bernard, on the Song of Songs; exact sermon pending.

[3253] **Editor.** "Philautia" is Greek for self-love. Here it means conceited self-admiration, not modern ideas of healthy self-respect. "Vain-glory" is the excessive desire for praise or reputation. The net and arrow imagery makes this apparently pleasant passion an attack on the soul.

[3254] **Burton.** Margin y: "Qui omnem pecuniarium contemptum habent, et nulli imaginationis totius mundi se immiscuerint, et tyrannicas corporis concupiscentias sustinuerint, hi multoties capti à vana gloria omnia perdiderunt." "Those who have contempt for all monetary things, have involved themselves in no fantasy of the whole world, and have withstood the body's tyrannical desires, have often lost everything when captured by vainglory." The opening construction is awkward as printed; the translation gives its contextual sense. Chrysostom, on John, is named in the body.

[3255] **Editor.** "Inserted himself to" means involved himself in; "sustained" here means withstood. Burton's English changes the marginal Latin from plural to singular and narrows "lost everything" to "lost all his honor." The edition preserves both versions. The final address to Glory remains unlocated.

Original text 1651	Modern English
A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humor, this soft and whispering popular aire, Amabilis insania, this delectable Frensie, most irrefragable passion, Mentis gratissimus error, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffes up our hearts as so many bladders, and that without all feeling, [3256]in so much as those that are misaffected with it, never so much as once perceive it, or think of any cure.	A powerful assault and cause of our present illness: although we generally neglect it and take no notice of it, this violently batters our souls and causes melancholy and folly. This pleasing disposition, this soft, whispering breeze of popular favour—"lovable madness," this delightful frenzy, most irresistible passion, "the mind's most welcome error"—this agreeable disease steals upon us so sweetly, ravishes our senses, lulls our souls to sleep and puffs up our hearts like so many bladders, all without our feeling it, so that those afflicted never once perceive it or think of a cure.[3257]
We commonly love him best in this [3258]malady, that doth us most harm, and are very willing to be hurt; adulationibus nostris libenter favemus (saith [3259]Jerom) we love him, we love him for it: [3260]O Bonciari suave, suave fuit à te tali hæc tribui! 'Twas sweet to hear it.	In this disease we usually love best the man who does us most harm, and are quite willing to be hurt. "We gladly welcome flattery of ourselves," says Jerome: we love him, we love him for it. "O Bonciarius, how sweet, how sweet it was to receive such praise from a man like you!" It was sweet to hear.[3261]

[3256] **Burton.** Margin z: "Hac correpti non cogitant de medela." "Those seized by this do not think of a remedy."

[3257] **Editor.** "Mentis gratissimus error" comes from Horace, Epistles 2.2.140: a man cured of imagining theatrical performances complains that his pleasant delusion has been taken away. "Irrefragable" means irresistible in this context. Inflated bladders supply a physical image of empty self-importance.

[3258] **Burton.** Margin a: "Dii talem à terris avertite pestem." "Gods, avert such a plague from the earth."

[3259] **Burton.** Margin b: "Ep. ad Eustochium, de custod. virgin." Jerome, letter to Eustochium on preserving virginity; full comparison remains pending.

[3260] **Burton.** Margin c: "Lyps. Ep. ad Bonciarium." Justus Lipsius, letter to Bonciarius; exact letter and edition pending.

[3261] **Editor.** Lipsius addresses Marco Antonio Bonciari, Latinised as Bonciarius. "Adulationibus nostris" is rendered in context as flattery directed at us. Burton repeats the pleasure of hearing praise in his own English gloss.

Original text 1651	Modern English
And as [3262]Pliny doth ingenuously confess to his dear friend Augurinus, all thy writings are most acceptable, but those especially that speak of us. Again, a little after to Maximus, [3263]I cannot express how pleasing it is to me to hear my self commended.	And as Pliny candidly confesses to his dear friend Augurinus, all your writings are most welcome, but especially those that speak of me. Again, a little later, to Maximus: I cannot express how pleasing it is to hear myself praised.[3264]
Though we smile to our selves, at least Ironically, when Parasites bedawb us with false Encomions, as many Princes cannot chuse but do, Quum tale quid nihil intra se repererint, when they know they come as far short, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though we seem many times to be angry, [3265]and blush at our own praises, yet our soules inwardly rejoyce, it puffes us up; 'tis fallax suavitas, blandus dæmon, makes us swell beyond our bounds, and forget our selves.	Though we smile to ourselves, at least ironically, when parasites smear us with false encomiums—as many princes cannot help doing, "since they find nothing of the kind within themselves," knowing that they fall as far short of such virtues as a mouse falls short of an elephant—still it gives us pleasure. Though we often seem angry and blush at our own praises, inwardly our souls rejoice. It puffs us up: "a deceptive sweetness," "a coaxing demon," making us swell beyond our proper limits and forget ourselves.[3266]
Her two daughters are lightness of minde, immoderate joy and pride, not excluding those other concomitant vices, which [3267]Iodocus Lorichius reckons up; Bragging, Hypocrisie, Peevishness, and curiosity.	Her two daughters are lightness of mind, excessive joy and pride, not to mention the other attendant vices listed by Jodocus Lorichius: boasting, hypocrisy, perversity and idle curiosity.[3268]

[3262] **Burton.** Margin d: "Ep.lib.9 Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis." "I consider all your writings most beautiful, but especially those about me." Pliny, Letters 9.8.1; Burton varies the order of "scripta tua."

[3263] **Burton.** Margin e: "Exprimere non possum quam sit jucundum &c." "I cannot express how pleasant it is," and so on. Pliny, Letters 9.23.3; he is delighted that his and Tacitus's names are recognised through their literary work.

[3264] **Editor.** Pliny, Letters 9.8 and 9.23. Burton's version of the second letter compresses a specific pleasure—being recognised through one's writings—into the general pleasure of praise. "Ingenuously" means candidly, without concealment.

[3265] **Burton.** Margin f: "Hierom. & licet nos indignos dicimus & calidus rubor ora perfundat, attamen ad laudem suam intrinsecus animæ lætantur." "Jerome. And although we call ourselves unworthy and a hot blush spreads over our faces, yet inwardly souls rejoice at their own praise." Exact wording and location remain for collation.

[3266] **Editor.** "Parasites" are flattering dependants who live at another's expense. "Encomions" are speeches or expressions of praise. "Popular aire" earlier likewise means the breeze of public favour, rather than a tune.

[3267] **Burton.** Margin g: "Thesaur. Theol." Jodocus Lorichius, theological thesaurus; precise passage pending.

[3268] **Editor.** Burton announces "two daughters" but names lightness of mind, excessive joy and pride. The wording is preserved; it may group lightness and excessive joy together. "Peevishness" here includes perversity or foolish ill temper; "curiosity" can mean vain or meddlesome inquisitiveness.

Original text 1651	Modern English
Source page 121–122 Now the common cause of this mischief, ariseth from our selves or others, [3269]we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an over-weening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favor, grace, valor, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledg, wit, science, art, learning, our [3270]excellent gifts and fortunes, for which Narcissus like, we admire, flatter, and applaud our selves, and think all the world esteems so of us; and as deformed women, easily beleeve those that tell them they be fair, we are too credulous of our own good parts and praises, too well perswaded of our selves.	Now the usual cause of this mischief comes from ourselves or from others: we both act and are acted upon. It proceeds inwardly from ourselves when we are the active causes, from an inflated opinion of our good qualities and our own worth —which is really no worth—our generosity, attractiveness, grace, courage, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentle birth, knowledge, intelligence, science, art, learning, our excellent gifts and good fortune. For these, like Narcissus, we admire, flatter and applaud ourselves, and think the whole world values us as highly. Just as unattractive women readily believe those who tell them they are beautiful, we too readily believe in our own good qualities and praises, and are too well satisfied with ourselves.[3271]

[3269] **Burton.** Margin h: “Nec enim mihi cornea fibra est. Per.” “For my heart is not made of horn.” Persius, Satire 1.47: he is not insensible to praise.

[3270] **Burton.** First starred margin, page 122: “E manibus illis, Nascentur violæ. Pers.1. Sat.” “From those shades violets will spring.” Adapted from Persius, Satire 1.38–40: “e manibus illis” refers to the poet’s dead remains or spirit, not his hands.

[3271] **Editor.** Narcissus falls in love with his own reflected image. “Parts” means abilities or qualities; “gentry,” gentle birth. The comparison with women judged unattractive preserves Burton’s social and gender assumptions.

Original text 1651	Modern English
Source page 122 We brag and venditate our [3272]own works, and scorn all others in respect of us: Inflati scientia (saith Paul) our wisdom, [3273]our learning; all our geese are swans, and we as basely esteem and vilifie other mens, as we do over-highly prize and value our own. We will not suffer them to be in secundis, no not in tertiis: what, Mecum confertur Ulisses? they are Mures, Muscæ, culices præ se, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him.	We boast of and advertise our own works, and scorn everyone else's in comparison. "Puffed up with knowledge," as Paul says: our wisdom, our learning! All our geese are swans, and we value other men's works as low and disparage them as much as we overvalue and prize our own. We will not allow them second place, no, not even third. What, "is Ulysses compared with me?" They are "mice, flies and gnats beside him," nits and flies compared with his implacable and haughty, eminent and arrogant worship, though in truth they are far ahead of him.[3274]
Onely wise, onely rich, onely fortunate, valorous, and fair, puffed up with this Timpany of self-conceit; as that proud [3275]Pharisee, they are not (as they suppose) like other men, of a purer and more precious mettal: Soli rei gerendi sunt efficaces, which that wise Periander held of such: [3276]meditantur omne qui prius negotium, &c.	They alone are wise, alone rich, alone fortunate, brave and beautiful, puffed up with this dropsy of self-conceit. Like that proud Pharisee, they suppose they are unlike other men, made of a purer and more precious metal. "They alone are effective in conducting affairs"—what the wise Periander said of those "who first consider every undertaking," and so on.[3277]

[3272] **Burton.** Margin i: "Omnia enim nostra, supra modum placent." "For everything of our own pleases us beyond measure."

[3273] **Burton.** Margin k: "Fab.l.10.c.3. Ridentur mala qui componunt carmina, verum gaudent scribentes, & se venerantur, & ultra. Si taceas laudant, quicquid scripsere beati. Hor.ep.2.l.2." "Fabius, book 10, chapter 3. Those who compose bad poems are laughed at, but they enjoy writing, worship themselves, and, if you keep silent, go further and happily praise whatever they have written." The opening reference is to Quintilian; the verse is Horace, Epistles 2.2.106–108. Burton prints "ultra" where the comparison text has "ultro," and changes its word order.

[3274] **Editor.** "Venditate" means advertise or boast of. "Knowledge puffs up" recalls 1 Corinthians 8:1; Burton prints "Inflati scientia." The challenge about Ulysses echoes Ajax in Ovid, Metamorphoses 13. "His worship" is mock honorific language for the self-important man.

[3275] **Burton.** Margin l: "Luke 18.10." The Pharisee's comparison with other men is at Luke 18:11; verse 10 introduces the two men.

[3276] **Burton.** Margin m: "Auson. sap." Ausonius, on the Seven Sages; Burton's Periander quotation is incomplete and its precise text remains to be collated.

[3277] **Editor.** "Timpany" names an abdominal swelling, here a figure for inflated self-regard. The Pharisee says he is unlike other men in Luke 18:11. Burton's juxtaposition with Periander is syntactically abrupt: a claim to exclusive competence is followed by a fragment about thinking before acting. The translation keeps that fragmentary structure.

Original text 1651	Modern English
[3278]Novi quendam (saith [3279]Erasmus) I knew one so arrogant that he thought himself inferiour to no man living, like [3280]Callisthenes the Philosopher, that neither held Alexanders acts, or any other subject worthy of his Pen, such was his insolency; or Seleucus King of Syria, who thought none fit to contend with him but the Romans, [3281]Eos solos dignos ratus quibuscum de imperio certaret.	"I knew a certain man," says Erasmus: I knew someone so arrogant that he thought himself inferior to no man alive, like Callisthenes the philosopher, whose insolence was such that he thought neither Alexander's deeds nor any other subject worthy of his pen; or Seleucus, king of Syria, who thought nobody fit to contend with him except the Romans, "judging them alone worthy to contest dominion with him."[3282]

[3278] **Burton.** Dagger margin: "De meliore luto finxit præcordia Titan." "Titan fashioned his heart from better clay." Compare Juvenal 14.34–35, on the exceptional young people who resist bad examples at home. Burton abbreviates and begins De instead of et. No clear body dagger is visible in either 1651 copy on p. 122. Placement beside the arrogant man's superior "mettal" remains contextual, not a recovered anchor.

[3279] **Burton.** Second starred margin: "chil.3. cent.10. pro.97. Qui se crederet neminem ulla in re præstantiorem." "Who believed that no one surpassed him in any respect." Erasmus, Adages, chiliad 3, century 10, proverb 97; exact collation pending.

[3280] **Burton.** Margin n: "Tanto fastu scripsit, ut Alexandri gesta inferiora scriptis suis existimaret, Io. Vossius lib.1. cap.9. de hist." "He wrote with such arrogance that he considered Alexander's deeds inferior to his own writings." Vossius, On History, book 1, chapter 9, as cited; exact work and edition remain to be established.

[3281] **Burton.** Margin o: "Plutarch. vit. Catonis." Plutarch, Life of Cato the Elder 12.1, describes Antiochus the Great, who recovered Seleucus Nicator's former dominions and regarded the Romans as his only worthy opponents. Burton names Seleucus instead. That name remains in both columns; the Latin intermediary and the origin of the substitution remain unresolved.

[3282] **Editor.** Callisthenes wrote about Alexander; Burton's marginal account says he regarded his writings as greater than Alexander's deeds, a narrower claim than the body's dismissal of every subject as unworthy. Plutarch, Cato the Elder 12.1, names Antiochus rather than Seleucus. Burton's name is retained; the Latin intermediary and the origin of the substitution remain unresolved.

Original text 1651	Modern English
That which Tully writ to Atticus long since, is still in force, [3283]There was never yet true Poet nor Orator, that thought any other better then himself. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as [3284]Hierom defines; A natural Philosopher is a glorious creature, and a very slave of rumor, fame, and popular opinion, and though they write de contemptu gloriæ, yet as he observes, they will put their names to their books.	What Cicero wrote to Atticus long ago still holds: there has never yet been a true poet or orator who thought anyone else better than himself. Such, for the most part, are your princes, potentates, great philosophers, historians, founders of sects or heresies, and all our great scholars. As Jerome defines him, a natural philosopher is a vainglorious creature, an utter slave to rumour, fame and popular opinion. Though they write "on contempt for glory," as he observes, they still put their names on their books.[3285]

[3283] **Burton.** Margin p: "Nemo unquam Poëta aut Orator, qui quenquam se meliorem arbitraretur." "There was never a poet or orator who considered anyone better than himself." Cicero, Letters to Atticus 14.20.3, discussing Brutus and their differing literary judgments. Burton condenses the Latin. Cicero's following sentence explicitly includes bad poets and orators; Burton's English adds "true."

[3284] **Burton.** Margin q: "Consol. ad Pammachium mundi Philosophus, gloriæ animal, & popularis auræ & rumorum venale mancipium." "Consolation to Pammachius. The worldly philosopher, a creature of glory, a slave for sale to popular favour and rumours." Jerome; the Latin "mundi Philosophus" is not exactly equivalent to Burton's "natural Philosopher."

[3285] **Editor.** "Tully" is Cicero. "Glorious" means boastful or vainglorious here. Jerome's marginal "worldly philosopher" and Burton's "natural philosopher" are not identical terms; both are preserved in their respective places. Cicero, Atticus 14.20.3, supplies the preceding observation about poets' self-esteem; his context includes poor writers as well as accomplished ones.

Original text 1651	Modern English
Vobis & famæ me semper dedi, saith Trebellius Pollio, I have wholly consecrated my self to you and fame: 'Tis all my desire, night and day, 'tis all my study to raise my name. Proud [3286]Pliny seconds him; Quanquam O! &c. and that vain-glorious [3287]Orator, is not ashamed to confess in an Epistle of his to Marcus Lucceius, [3288]Ardeo incredibili cupiditate, &c. I burn with an incredible desire, to have my name registred in thy book. Out of this fountain proceed all those cracks and brags,	"I have always devoted myself to you and to fame," says Trebellius Pollio: I have wholly consecrated myself to you and fame. It is all my desire, night and day; all my study is to raise my name. Proud Pliny supports him: "Although—O!" and so on. And that vainglorious orator is not ashamed to confess, in a letter to Marcus Lucceius, "I burn with an incredible desire," and so on: I burn with an incredible desire to have my name recorded in your book. From this fountain flow all those boasts and brags,[3289]
——[3290]speramus carmina fingi Posse linenda cedro, & leni servanda cupresso ——	We hope that poems can be fashioned To be anointed with cedar oil and kept in smooth cypress. —[3291]

[3286] **Burton.** Margin r, continued at the foot of page 122: "Epist.5. Capitoni suo. Diebus ac noctibus, hoc solum cogito si qua me possim levare humo. Id voto meo sufficit, &c." "Letter 5, to his Capito. Day and night I think only of how I may raise myself from the ground. That satisfies my wish," and so on. Pliny, Letters 5.8.3. Burton compresses and alters a passage in which Pliny quotes Virgil, replacing "tollere" with "levare." The body's "Quanquam O!" also occurs there.

[3287] **Burton.** Margin s: "Tullius." Marcus Tullius Cicero.

[3288] **Burton.** Margin t at the foot of page 122: "Ut nomen meum scriptis tuis illustretur. Inquies animus studio æternitatis, noctes & dies angebatur. Hensius orat. funeb. de Scal." "That my name may be made illustrious by your writings. His restless mind was tormented night and day by the desire for immortality. Heinsius, funeral oration on Scaliger." The margin combines the Cicero phrase and a further example; both are retained.

[3289] **Editor.** Burton prints "Marcus Lucceius"; the letter requesting literary commemoration is Cicero, Letters to Friends 5.12, to Lucius Lucceius. Pliny's "Quanquam O!" in Letters 5.8.3 is itself a broken-off quotation. It is translated as a fragment, with the continuation left unsupplied.

[3290] **Burton.** Margin x at the foot of page 122: "Hor. art. poët." Horace, Ars Poetica 331–332.

[3291] **Editor.** Horace, Ars Poetica 331–332. Cedar oil and cypress storage protect a book physically; Burton uses them to suggest literary survival. Horace asks whether such poetry can be expected from minds absorbed in money. Burton removes that question's framing and presents the words as a boast. The print reads "leni," gentle, where the comparison text has "levi," smooth; the modern version follows the contextual sense of the cypress surface. The BSB 1651 copy, p. 122, also reads leni; the contextual translation is retained as an explicit editorial choice.

Original text 1651	Modern English
[3292]Non usitata nec tenui ferar penna.——nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Aufidus.——Exegi monumentum ære perennius.	“On no ordinary or feeble wing shall I be carried —nor shall I linger longer on earth.” “I speak of nothing small or in a humble manner, nothing mortal.” “I shall be spoken of where the fierce Aufidus roars.” “I have raised a monument more lasting than bronze.”[3293]
[3294]Iamque opus exegi, quod nec Iovis ira, nec ignis, &c. cum venit illa dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum (This of Ovid I have paraphrased in English.)	“And now I have finished a work which neither Jupiter’s anger nor fire,” and so on; “when that day comes,” and so on, “yet in my better part I shall be borne immortal above the lofty stars, and my name shall be indelible.” I have paraphrased this passage of Ovid in English.[3295]
Source page 123 [printed 113] And when I am dead and gone, My corps laid under a stone, My fame shall yet survive, And I shall be alive, In these my works for ever, My glory shall persever, &c.	And when I am dead and gone, My body laid under a stone, My fame shall still survive, And I shall be alive In these my works for ever; My glory shall endure, and so on.
And that of Ennius,	And that passage of Ennius,

[3292] **Burton.** Margin y at the foot of page 122: “Od. ult. l.3.” Last ode of book 3. Burton’s sequence also includes Horace, Odes 2.20.1–3, before the excerpts from 3.25 and 3.30.

[3293] **Editor.** A sequence of Horatian claims to poetic distinction: Odes 2.20.1–3, 3.25.17–18 and 3.30.10, 1. The Aufidus is a river in southern Italy. Burton gathers separate poems into a single catalogue of self-praise and prints “loquor,” I speak, for Horace’s “loquar,” I shall speak.

[3294] **Burton.** Unlettered material at the foot of p. 122: “Iamque opus exegi. Vale liber fœlix Palingen. lib.18.” “And now I have finished my work. Farewell, fortunate book. Palingenius, book 18.” Both McGill and BSB 1651 copies read 18, correcting this draft’s 10 in audit pass 14. Iamque opus exegi repeats the Ovid opening in the body. The precise attachment and intended Palingenius reference remain unresolved; 18 records the print, not a verified book locator.

[3295] **Editor.** Ovid, Metamorphoses 15.871–876. Burton quotes selectively and changes “cum volet, illa dies,” when that day wills, to “cum venit illa dies,” when that day comes. His own English paraphrase follows the fresh translation separately. The next source page is misnumbered 113; its sequence position is 123, PDF page 223.

Original text 1651	Modern English
Nemo me lachrymis decoret, neque funera fletu Faxit, cur? volito docta per ora virum.	Let no one honour me with tears, or weep at my funeral. Why? I fly upon the learned lips of men.[3296]
With many such proud strains, and foolish flashes too common with Writers. Not so much as Democharis on the [3297]Topicks, but he will be immortal: Typotius de fama, shall be famous, and well he deserves, because he writ of fame; and every trivial Poet must be renowned,	With many such proud strains and foolish flourishes, all too common among writers. Even Democharis, writing on the Topics, must be immortal. Typotius, writing On Fame, must be famous, and well he deserves it, since he wrote about fame! And every trivial poet must be renowned,[3298]
——Plausuque petit clarescere vulgi.	And seeks to shine through the applause of the crowd.
This puffing humor it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and Mausolean Tombs, to have their acts eternized, ——Digito monstrari, & dicier hic est; to see their names inscribed, as Phryne on the walls of Thebes, Phryne fecit:	It is this self-inflating disposition that has produced so many great volumes, built such famous monuments, strong castles and tombs like that of Mausolus, to make their deeds eternal: “To be pointed out, and have people say, ‘That is the man!’” To see their names inscribed, as Phryne’s on the walls of Thebes: “Phryne made this.”[3299]

[3296] **Editor.** The epitaph ascribed to Ennius is quoted by Cicero, Tusculan Disputations 1.15.34. Cicero also inserts the question “cur?”, why, but has “vivos,” alive, where Burton prints “docta,” learned. The modern verse translates Burton’s version.

[3297] **Burton.** Dagger margin on the page numbered 113, in sequence 123: “In lib.8.” “In book 8.” Attached to Democharis on the Topics; author identification remains uncertain.

[3298] **Editor.** “Democharis” is the name as printed; the identification of the commentator on the Topics remains uncertain. Typotius is Jacobus Typotius, cited for a work on fame. Burton’s praise of him is pointedly circular and ironic.

[3299] **Editor.** Mausolus’s tomb supplied the word “mausoleum.” The pointing finger echoes Persius, Satire 1.28. The Phryne story concerns an offer to rebuild Thebes’ walls in return for an inscription; Burton compresses it into an accomplished inscription. The full historical source chain remains to be collated.

Original text 1651	Modern English
This causeth so many bloody battles, ——Et noctes cogit vigilare serenas; Long journies, Magnum iter intendo, sed dat mihi gloria vires, gaining honor, a little applause. Pride, self-love, Vain-glory.	This causes so many bloody battles, “And compels us to stay awake through clear nights”; Long journeys, “I set out on a long journey, but glory gives me strength”; Winning honour, a little applause. Pride, self-love, vainglory.[3300]
This is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to [3301]scorn all others; ridiculoso fastu & intolerando contemptu, as [3302]Palæmon the Grammarian contemned Varro, secum & natas & morituras literas jactans, and brings them to that height of insolency, that they cannot indure to be contradicted, [3303]or hear of any thing but their own commendation, which Hierom notes of such kinde of men. And as [3304]Austin well seconds him, ’tis their sole study day and night to be commended and applauded.	This is what makes them take such pains and burst into those ridiculous strains: this high opinion of themselves, making them scorn everyone else “with ridiculous arrogance and intolerable contempt,” as Palaemon the grammarian despised Varro, “boasting that learning had been born with him and would die with him.” It brings them to such a pitch of insolence that they cannot bear contradiction or listen to anything but their own praises, as Jerome observes of such men. Augustine aptly supports him: their only study, day and night, is to be praised and applauded.[3305]

[3300] **Editor.** Burton’s short quotations interrupt the syntax, with “gaining honour” resuming the catalogue of motives. “Et noctes…” echoes Lucretius, On the Nature of Things 1.142; the journey sustained by glory adapts Propertius 4.10.3, changing “ascendo,” I climb, to “intendo,” I set out or direct my course. Exact intermediary texts remain to be checked.

[3301] **Burton.** Margin z: “De ponte dejicere.” “To throw off the bridge.” A proverbial expression of rejection; its exact source here remains unlocated.

[3302] **Burton.** Margin a: “Sueton lib. de gram.” Suetonius, On Grammarians, chapter 23, on Palaemon’s arrogance and contempt for Varro.

[3303] **Burton.** Margin b: “Nihil libenter audiunt, nisi laudes suas.” “They gladly hear nothing but their own praises.” Jerome is named in the body; locator pending.

[3304] **Burton.** Margin c: “Epist.56. Nihil aliud dies noctesque cogitant nisi ut in studiis suis laudentur ab hominibus.” “Letter 56. Day and night they think of nothing else but being praised by men for their pursuits.” Augustine, as cited; edition-specific numbering and wording remain uncollated.

[3305] **Editor.** Suetonius, On Grammarians 23, says Palaemon called Varro a pig and claimed that learning was born and would die with him. Burton compresses the passage. “Scorn” is amplified by the marginal proverb about throwing someone off a bridge.

Original text 1651	Modern English
When as indeed, in all wise mens judgments, quibus cor sapit, they are [3306]mad, empty vessels, funges, beside themselves, derided, & ut Camelus in proverbio quærens cornua, etiam quas habebat aures amisit, their works are toyes, as an Almanack out of date, [3307]authoris pereunt garrulitate sui, they seek fame and immortality, but reap dishonor and infamy, they are a common obloquie, insensati, and come far short of that which they suppose or expect. [3308]O puer ut sis vitalis metuo.	Yet in the judgment of all wise men, "whose hearts have understanding," they are mad, empty vessels, mushrooms, out of their senses, objects of derision. "Like the camel in the proverb, which sought horns and lost even the ears it already had," their works are trifles, like an out-of-date almanac: "they perish through their author's chatter." They seek fame and immortality, but reap dishonour and infamy. They are common objects of abuse, "senseless," and fall far short of what they suppose or expect. "O boy, I fear you will not live long."[3309]
Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as [3310]Eusebius well observes, which have written in former ages, scarce one of a thousands works remaines, nomina & libri simul cum corporibus interierunt, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, as one told Philip of Macedon insulting after a victory, that his shadow was no longer than before, we may say to them,	Of the many thousands of poets, rhetoricians, philosophers and sophists who wrote in former ages, scarcely one in a thousand has works that survive, as Eusebius aptly observes: "their names and books have perished together with their bodies"; their books and bodies have perished together. It is not as they vainly think, that they will certainly be admired and immortal. As someone told Philip of Macedon, exulting after a victory, that his shadow was no longer than before, so we may say to them,

[3306] **Burton.** Margin d: "Quæ major dementia aut dici, aut excogitari potest, quam sic ob gloriam cruciari? Insaniam illam domine longe fac à me. Austin. conf.lib.10.cap.37." "What greater madness can be expressed or imagined than to be so tormented for glory? Lord, keep that madness far from me." Augustine, Confessions 10.37.62 contains the concluding prayer, with "istam" for Burton's "illam"; the preceding question remains unlocated.

[3307] **Burton.** Margin e: "Mart.l.5.51." Martial, book 5, epigram 51, as printed. The exact quotation and locator remain unresolved.

[3308] **Burton.** Margin f: "Hor.Sat.1.l.2." Horace, Satires 2.1.60.

[3309] **Editor.** "Funges," mushrooms, disparages these men as insubstantial or worthless growths. The camel's request for horns loses it the ears it already possessed: ambition causes a loss instead of a gain. The final phrase is Horace, Satires 2.1.60, a warning about the dangers of satirical writing; Burton turns it against hopes of literary survival.

[3310] **Burton.** Final starred margin on the page numbered 113: "Lib. cont. Philos.cap.1." "Book against the philosophers, chapter 1." The body names Eusebius; the exact work and passage remain to be identified. The body marker appears as g, whereas the margin uses a star.

Original text 1651	Modern English
Source page 124 Nos demiramur, sed non cum deside vulgo, Sed velut Harpyas, Gorgonas, & Furias.	We marvel, but not with the idle crowd: Rather as at Harpies, Gorgons and Furies.[3311]
We marvail too, not as the vulgar we, But as we Gorgons, Harpy, or Furies see.	We marvel too, though not as common people do, But as at Gorgons, Harpies or Furies.
Or if we do applaud, honor and admire; quota pars, how small a part in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a Tract, as scant as Alcibiades his land in a Map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City, neither knows nor hears of him:	Or if we do applaud, honour and admire: "what a small part"—how small a part, compared with the whole world, ever so much as hears our names! How few take notice of us; how narrow a region, as tiny as Alcibiades' land on a map! Yet every man must and will be immortal, so he hopes, and spread his fame to the other side of the earth, when half—no, not even a quarter—of his own province or city knows him or hears of him.[3312]
but say they did, whats a City to a Kingdom, a Kingdom to Europe, Europe to the world, the world it self that must have an end, if compared to the least visible Star in the Firmament, eighteen times bigger then it? and then if those Stars be infinite, and every Star there be a Sun, as some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and wher's our glory?	But suppose they did. What is a city beside a kingdom, a kingdom beside Europe, Europe beside the world, or the world itself, which must come to an end, compared with the smallest visible star in the firmament, eighteen times larger than it? Then, if those stars are infinite, and every star is a sun, as some maintain, and each, like our own sun, has its planets around it, all inhabited, what proportion do we bear to them, and where is our glory?[3313]

[3311] **Editor.** Harpies, Gorgons and Furies are terrifying figures of classical myth. The point is astonishment at a monster rather than admiration for achievement. The Latin couplet's author remains unlocated; Burton's English couplet is retained separately.

[3312] **Editor.** Burton prints "never so much as hears," which conflicts with the small minority intended by "quota pars" and the following "how few." The modern column gives "ever," an explicit contextual emendation; the original is unchanged. The Alcibiades allusion makes great private estates too small to find on a map. "Antipodes" means the opposite side of the earth. Audit pass 14 rechecked never against McGill p. 124; this is a retained source reading, not a transcription error.

[3313] **Editor.** The stellar sizes and inhabited planetary systems belong to Burton's historical cosmological argument. His "if" and "as some maintain" matter: he invokes a speculative vastness to diminish human fame, rather than establishing these propositions as fact.

Original text 1651	Modern English
Orbem terrarum victor Romanus habebat, as he crackt in Petronius, all the world was under Augustus: and so in Constantines time, Eusebius brags he governed all the world, universum mundum præclarè admodum administravit,——& omnes orbis gentes Imperatori subjecti: so of Alexander it is given out, the 4. Monarchies. &c. when as neither Greeks nor Romans, ever had the fifteenth part of the now known world, nor half of that which was then described.	"The victorious Roman held the whole world," as he boasted in Petronius: the whole world was under Augustus. So, too, in Constantine's time, Eusebius boasts that he governed the whole world: "he ruled the entire world most splendidly —and all the nations of the earth were subject to the emperor." The same is said of Alexander, the four monarchies, and so on, though neither Greeks nor Romans ever possessed a fifteenth of the world now known, or half of what was then described.[3314]
What Braggadocians are they and we then? quam brevis hic de nobis sermo, as [3315]he said, [3316]pudebit aucti nominis, how short a time; how little a while doth this fame of ours continue? Every private Province, every small territory and City, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, Cadwallader in Wales, Rollo in Normandy, Robbin-hood and Little Iohn, are as much renown'd in Sherwood, as Cæsar in Rome, Alexander in Greece, or his Hephæstion, [3317]Omnis ætas omnisque populus in exemplum & admirationem veniet,	What braggarts they and we are, then! "How brief is this talk of us," as he said; "you will be ashamed of your enlarged renown." How short a time, how little while does this fame of ours last? When all is said and done, every outlying province, every small territory and city will produce spirits as noble, examples as fine in every respect, people as famous as ourselves. Cadwallader in Wales, Rollo in Normandy, Robin Hood and Little John are as renowned in Sherwood as Caesar in Rome, Alexander in Greece, or his Hephaestion. "Every age and every people will furnish examples and objects of admiration."[3318]

[3314] **Editor.** The Roman-world line occurs in Petronius's civil-war poem in the Satyricon. Burton juxtaposes it with Augustus, Constantine, Alexander and the traditional four world monarchies. His fractional estimates of imperial territory are rhetorical and are not independently established here.

[3315] **Burton.** Margin g, page 124: "Tul.som.Scip." Cicero, The Dream of Scipio.

[3316] **Burton.** Margin h: "Boethius." The phrase "pudebit aucti nominis" belongs to Consolation of Philosophy 2, metre 7.

[3317] **Burton.** Margin i: "Putean.cisalp. hist.lib.1." Puteanus, Cisalpine History, book 1; full bibliographic identification and precise passage pending.

[3318] **Editor.** Cadwallader is a Welsh royal name; Rollo is associated with the foundation of Normandy; Hephaestion was Alexander's companion. The point is the local scale of renown, with legendary and historical figures placed side by side. "Braggadocians" means boastful braggarts.

Original text 1651	Modern English
Every town, city, book, is full of brave Souldiers, Senators, Scholars, and though [3319]Bracydas was a worthy Captain, a good man, and as they thought, not to be matched in Lacedæmon, yet as his mother truly said, plures habet Sparta Bracyda meliores, Sparta had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy self.	Every town, city and book is full of fine soldiers, senators and scholars. Though Brasidas was a worthy commander, a good man, and—as they thought—unequalled in Lacedaemon, his mother truly said, "Sparta has many men better than Brasidas": Sparta had many better men than he ever was. However much you admire yourself or your friend, many an obscure fellow the world never noticed, had he held the position or taken part in the action, would have done much better than this man or that, or you yourself.[3320]

[3319] **Burton.** Margin k: "Plutarch. Lycurgo." Plutarch, Life of Lycurgus 25, relating the reply of Brasidas's mother.

[3320] **Editor.** "Bracydas" is Brasidas, the Spartan commander; the modern spelling is regularised. Lacedaemon refers to Sparta. Plutarch's Life of Lycurgus 25 gives his mother's reply: Sparta had many better men than her son.

Original text 1651	Modern English
Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: calcant sed alio fastu: a company of Cynicks, such as are Monkes, Hermites, Anachorites, that contemn the world, contemn themselves, contemn all titles, honors, offices: and yet in that contempt, are more proud than any man living whatsoever.	There is another kind of madman, the opposite of these, mad without knowing it: those who despise all praise and glory, who think themselves most free when they are in fact most mad. “They trample it down, but with a different pride”: a company of Cynics, such as monks, hermits and anchorites, who despise the world, despise themselves, despise all titles, honours and offices, yet in that contempt are prouder than anyone else alive.[3321]
They are proud in humility; proud in that they are not proud, sæpe homo de vanæ gloriæ contemptu, vanius gloriatur, as Austin hath it, confess. lib.10. cap.38. like Diogenes, intus gloriantur, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie.	They are proud in their humility, proud that they are not proud. “Often a man boasts more vainly of his contempt for vainglory,” as Augustine puts it in Confessions, book 10, chapter 38. Like Diogenes, “they glory inwardly”: they boast within themselves and feed themselves fat on a conceit of holiness, which is no better than hypocrisy.[3322]

[3321] **Editor.** “Cynics” recalls the ancient philosophical tradition of conspicuous simplicity; Burton applies it polemically to Christian ascetics. Anchorites are religious recluses. The phrase about trampling pride recalls the story of Diogenes treading on Plato’s furnishings and being accused of doing so with another kind of pride.

[3322] **Editor.** Augustine, Confessions 10.38.63: contempt for vainglory can itself become a source of vainglory. Burton makes the wording more explicitly general by inserting “homo,” a man. Diogenes exemplifies the risk of inward self-congratulation.

Original text 1651	Modern English
Source page 124–125 They go in sheeps russet, many great men that might maintaine themselves in cloth of gold, and seem to be dejected, humble by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, [3323]in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.	Many great men who could afford cloth of gold go about in coarse wool and appear lowly and humble in their outward bearing, while inwardly they are swollen with pride, arrogance and self-conceit. Seneca therefore advises his friend Lucilius, in his dress, bearing and outward actions, especially to avoid anything conspicuous in itself: rough clothing, an unkempt head, a shaggy beard, contempt for money, a coarse bed, and whatever pursues fame by that contrary route.[3324]

[3323] **Burton.** Margin k, page 125: “Epist.13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt, Asperum cultum & vitiosum caput, negligentiorem barbam, indictum argento odium, cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.” “Letter 13. I warn you not to follow those who wish to attract notice rather than improve: avoid conspicuous things in your dress or manner of life, rough dress and an ill-kept head, a neglected beard, declared hatred of silver, a bed on the ground, and whatever pursues praise by a perverse route.” This is adapted from Seneca, Letter 5.1–2, not 13. The comparison text has “intonsum caput,” unshorn hair, rather than Burton’s “vitiosum caput,” and “ambitionem” rather than “ad laudem.”

[3324] **Editor.** “Sheeps russet” is coarse, plain wool; cloth of gold is luxurious fabric woven with gold thread. “Dejected” means lowly or cast down in appearance. Seneca, Letter 5.1–2, warns against conspicuous austerity; Burton’s margin incorrectly says Letter 13. The advice closes the account of pride arising within ourselves, before the next paragraph turns to flattery from others. McGill p. 125 confirms the printed 13. The correction belongs to the annotation; the original marginal number is preserved.

Original text 1651	Modern English
Source page 125 All this madness yet proceeds from our selves, the main engin which batters us, is from others, we are meerly passive in this business: from a company of Parasites and flatterers, that with immoderate praise, & bumbast Epithetes, glosing titles, false elogiums, so bedawbe & applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. Res imprimis violenta est, as Hierom notes, this common applause is a most violent thing, laudum placenta, a drum, fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.	All this madness, however, proceeds from ourselves. The chief engine that batters us comes from others; in this business we are entirely acted upon: by a company of parasites and flatterers who, with excessive praise, inflated epithets, flattering titles and false eulogies, so smear with praise, applaud and gild many a foolish and undeserving man that they clap him clean out of his senses. “It is an exceedingly violent thing,” as Jerome observes: this public applause is most powerful, “a cake of praises.” No drum, fife or trumpet can stir men so; it fattens them, raises them up and casts them down in an instant.[3325]
[3326]Palma negata macrum, donata reducit opimum.	Denied the palm, he returns lean; awarded it, fat.[3327]
It makes them fat and lean, as frost doth Conies.	It makes them fat and lean, as frost does rabbits.

[3325] **Editor.** The “engin” is a siege engine: other people’s praise batters the self. “Bumbast” means inflated or padded language; “glosing,” flattering or deceptive; “guild,” gild. The image of a cake of praise makes applause a kind of rich food. The exact Jerome phrase remains unlocated.

[3326] **Burton.** Margin l, page 125: “Per.” Persius, as printed. The line is Horace, Epistles 2.1.181, where the contest for theatrical success makes the writer lean or fat according to the verdict.

[3327] **Editor.** The palm is the palm branch of victory. Burton makes success and failure in winning praise bodily events, then compares them with seasonal changes in rabbits. The animal comparison is retained without treating it as an established zoological claim.

Original text 1651	Modern English
[3328]And who is that mortal man that can so containe himself, that if he be immoderately commended, and applauded, will not be moved? Let him be what he will, those Parasites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — [3329]edictum Domini Deique nostri: and they will sacrifice unto him, —	And what mortal man can so restrain himself that extravagant praise and applause will not move him? Whatever he may be, those parasites will overthrow him. If he is a king, he is one of the Nine Worthies, more than a man, instantly a god—"the decree of our Lord and God"—and they will sacrifice to him:—[3330]
[3331]divinos si tu patiaris honores, Ultrò ipsi dabimus meritasque sacrabimus aras.	If you will allow divine honours, We shall gladly grant them ourselves and consecrate the altars you deserve.
If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum, &c, and the valour of both Scipio's is too little for him, he is invictissimus, serenissimus, multis trophæis ornatissimus, naturæ dominus, although he be lepus galeatus, indeed a very coward, a milksop, [3332]and as he said of Xerxes, postremus in pugnâ, primus in fugâ, and such a one as never durst look his enemy in the face.	If he is a soldier, then he is Themistocles, Epaminondas, Hector, Achilles, "the two thunderbolts of war," "the world's triumvirs," and so on. The courage of both Scipios is too little for him. He is "most invincible, most serene, most richly adorned with trophies, master of nature," though he is "a hare in a helmet": a complete coward, a milksop. As was said of Xerxes, he is "last in battle, first in flight," a man who never dared look his enemy in the face.[3333]

[3328] **Burton.** Margin m, page 125: "Quis vero tam bene modulo suo metiri se norit, ut eum assiduæ et immodicæ laudationes non moveant? Hen. Steph." "Who knows so well how to measure himself by his own measure that persistent, excessive praise will not move him?" Henri Estienne; precise source unlocated.

[3329] **Burton.** Dagger margin, page 125: "Mart." Martial, Epigrams 5.8.1, on a decree of Domitian.

[3330] **Editor.** "Parasites" are flattering dependants, originally people who dine at another's expense. The Nine Worthies are the conventional nine exemplary heroes of medieval chivalry. Burton describes praise that turns a ruler into a supposed divinity.

[3331] **Burton.** Star margin, page 125: "Stroza." Tito Vespasiano Strozzi, Eroticon 4.14.7–8, an inscription praising Borso d'Este. The modern verse translates the excerpt afresh.

[3332] **Burton.** Second star margin, page 125: "Justin." Justin, Epitome of Pompeius Trogus 2.10, describes Xerxes as first in flight and last in battle. Burton reverses the clauses and substitutes pugnâ for proelio without changing that opposition. This locates the literary characterization, not independent proof of Xerxes's conduct.

[3333] **Editor.** The two Scipios are the Roman military heroes evoked by "two thunderbolts of war"; compare Virgil, Aeneid 6.842–843. "Triumvirs" evokes shared Roman rule. "A hare in a helmet" makes martial display a disguise for cowardice.

Original text 1651	Modern English
If he be a big man, then is he a Sampson, another Hercules: if he pronounce a speech, another Tully or Demosthenes: as of Herod in the Acts, the voice of God and not of man: If he can make a verse, Homer, Virgil, &c. And then my silly weak Patient, takes all these elogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death. Laudatas ostendit avis Iunonia pennas, Peacock-like he will display all his feathers.	If he is a big man, he is a Samson, another Hercules; if he delivers a speech, another Cicero or Demosthenes—as they said of Herod in Acts, "the voice of God and not of man." If he can write a verse, he is Homer, Virgil, and so on. Then my foolish, weak patient takes all these praises to himself. If he is a scholar praised for his extensive reading, excellent style, method, and so on, he will spin out his own entrails like a spider and study himself to death. "Juno's bird displays its praised feathers": like a peacock, he will spread all his feathers.[3334]
If he be a souldier, and so applauded, his valour extoll'd, though it be impar congressus, as that of Troilus, and Achilles, Infelix puer, he will combat with a Giant, run first upon a breach. As another [3335]Philippus, he will ride into the thickest of his enemies. Commend his house keeping, and he will beggar himself: commend his temperance, he will starve himself.	If he is a soldier, so applauded and his courage so exalted, though the encounter is unequal, like that between Troilus and Achilles—"unhappy boy"—he will fight a giant and be first to charge a breach. Like another Philip, he will ride into the thick of his enemies. Praise his hospitality and he will beggar himself; praise his temperance and he will starve himself.[3336]
——laudataque virtus Crescit, & immensum gloria calcar habet.	And virtue grows when praised; Glory has an immense spur.[3337]

[3334] **Editor.** Acts 12:22 supplies the acclaim of Herod. Ovid, Art of Love 1.627, supplies Juno's bird, the peacock. The spider metaphor imagines the scholar spinning his work out of his own body, exhausting himself to sustain praise.

[3335] **Burton.** Margin n, page 125: "Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris, conspici se pugnantem a muro spectantibus, egregium ducebat." "Livy. Carried away by glory alone, not anger, he rushed among the enemy, because, with the walls crowded, he thought it splendid to be seen fighting by the onlookers upon the wall." Compare Livy 31.24: Philip V attacks at Athens, driven not only by anger but also by glory, non ira tantum sed etiam gloria elatus. Burton's compressed margin instead excludes anger. The translation follows Burton, and the difference is retained explicitly.

[3336] **Editor.** "Impar congressus" and "infelix puer" recall Troilus facing Achilles in Virgil, Aeneid 1.475. Housekeeping means maintaining a generous household and entertaining guests; the passage is about ruinous hospitality, not housework.

[3337] **Editor.** Ovid, Letters from Pontus 4.2.35–36. In Ovid, an audience stimulates poetic effort; Burton extends the stimulus of praise to destructive excess.

Original text 1651	Modern English
he is mad, mad, mad, no whoe with him; —— impatiens consortis erit, he will over the [3338]Alpes to be talked of, or to maintain his credit. Commend an ambitious man, some proud Prince or Potentate, Si plus æquo laudetur (saith [3339]Erasmus) cristas erigit, exuit hominem, Deum se putat, he sets up his crest, and will be no longer a man but a God.	He is mad, mad, mad; there is no stopping him. "He will endure no rival": he will cross the Alps to be talked about or to maintain his reputation. Praise an ambitious man, some proud prince or ruler: "If he is praised beyond measure," says Erasmus, "he raises his crest, casts off the man, and thinks himself a god." He raises his crest and will no longer be a man but a god.[3340]
Source page 126 ——[3341]nihil est quod credere de se Non audet quum laudatur diis æqua potestas.	There is nothing that power equal to the gods Does not dare believe of itself when praised.[3342]

[3338] **Burton.** Margin o, page 125: "I demens, & sævas curre per Alpes. Aude aliquid, &c. ut pueris placeas, & declamatio fias. Juv. Sat. 10." "Go, madman, and run through the savage Alps. Dare something, and so on, to please schoolboys and become a declamation." Juvenal 10.166–167; Burton abbreviates and rearranges the second line.

[3339] **Burton.** Margin p, page 125: "In moriæ Encom." Erasmus, In Praise of Folly, section 3, describes a vain patron raising his peacock crest while a hired flatterer equates him with the gods. This supplies cristas erigit and the comparison with divinity. Burton's full sentence is not verbatim in the consulted text; its exact intermediary remains unresolved.

[3340] **Editor.** "No whoe" means no cry of "whoa" will stop him. "Impatiens consortis erit" is Lucan, Civil War 1.92, on power's intolerance of a partner. The Alpine allusion evokes Hannibal's campaign and Juvenal's mockery of its schoolroom afterlife.

[3341] **Burton.** Dagger margin, page 126: "Juvenal. Sat. 4." Juvenal 4.70–71. The comparison text reads "non possit," cannot, where Burton prints "Non audet," does not dare.

[3342] **Editor.** Juvenal's lines concern Domitian's susceptibility to absurd flattery. "Power equal to the gods" describes the ruler's elevated position in the satire; Burton's "does not dare" is preserved in translation.

Original text 1651	Modern English
How did this work with Alexander, that would needs be Jupiters son, and go like Hercules in a Lions skin? Domitian a God, ([3343]Dominus Deus noster sic fieri jubet) like the [3344]Persian Kings, whose Image was adored by all that came into the City of Babylon. Commodus the Emperor was so gulled by his flattering parasites, that he must be called Hercules. [3345]Antonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for Bacchus. Cotys King of Thrace, was married to [3346]Minerva, and sent three severall messengers one after another, to see if she were come to his bed-chamber.	How did this work upon Alexander, who insisted on being Jupiter's son and going about like Hercules in a lion's skin? Domitian became a god —"Our Lord God commands that it be done so"— like the Persian kings, whose image was worshipped by everyone entering Babylon. The emperor Commodus was so deceived by his flattering parasites that he had to be called Hercules. The Roman Antony would be crowned with ivy, carried in a chariot and worshipped as Bacchus. Cotys, king of Thrace, was married to Minerva and sent three separate messengers, one after another, to see whether she had come to his bedchamber.[3347]

[3343] **Burton.** First star margin, page 126: "Sueton. c. 12. in Domitiano." Suetonius, Domitian, chapter 12 as printed; the wording is in chapter 13.2. Suetonius has "Dominus et deus noster hoc fieri iubet," "Our Lord and God commands this to be done." Burton omits "et" and gives "sic" for "hoc."

[3344] **Burton.** Second star margin, page 126: "Brisonius." Barnabé Brisson, on Persian kingship; exact passage unlocated.

[3345] **Burton.** Margin q, page 126: "Antonius ab assentatoribus evectus Librum se patrem appellari jussit, & pro deo se venditavit redimitus hedera & corona velatus aurea, & thyrsum tenens, cothurnisque succinctus curru velut Liber pater vectus est Alexandriæ. Pater. vol. post." "Antony, exalted by flatterers, ordered himself called Father Liber and advertised himself as a god. Wreathed in ivy and crowned with gold, holding a thyrsus and wearing buskins, he rode in a chariot at Alexandria like Father Liber." Velleius Paterculus, latter volume. "Librum" is printed; the divine name intended is Liber, another name for Bacchus. The passage is Roman History 2.82.4. The consulted Latin reads Liberum and crocotaque velatus aurea, clothed in a golden saffron robe, where Burton has Librum and corona velatus aurea, a golden crown. McGill p. 126 confirms Burton's readings. They and their translation are retained; his source edition remains unidentified.

[3346] **Burton.** Margin r, page 126: "Minervæ nuptias ambit, tanto furore percitus, ut satellites mitteret ad videndum num dea in thalamis venisset, &c." "He seeks marriage with Minerva, driven by such frenzy that he sends attendants to see whether the goddess has entered the bedchamber, and so on." No separate source is specified.

[3347] **Editor.** The list turns extravagant praise into claims to divine identity. Antony is Mark Antony; Bacchus is the wine god, and Minerva the goddess identified with Athena. The individual anecdotes are Burton's historical exempla, not independently established events here.

Original text 1651	Modern English
Such a one was [3348]Iupiter Menecrates, Maximinus Iovianus, Dioclesianus Herculeus, Sapor the Persian King, brother of the Sun and Moon, and our modern Turks, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the sea, fetter Neptune, stultâ jactantiâ, and send a challenge to Mount Athos: and such are many sottish Princes, brought into a fools Paradise by their parasites,	Such were Menecrates the Jupiter, Maximinus the Jovian, Diocletian the Herculean, Shapur the Persian king, brother of the sun and moon, and our present-day Turks, who insist on being gods on earth, kings of kings, God's shadow, commanders of everything that can be commanded; so too the kings of China and Tartary in our own age. Such was Xerxes, who would whip the sea, put Neptune in chains "with foolish boasting," and send a challenge to Mount Athos. Such are many foolish princes, led into a fool's paradise by their parasites.[3349]

[3348] **Burton.** Margin s, page 126: "Ælian. li. 12." Aelian, Various History 12.51: the physician Menecrates calls himself Jupiter, and Philip exposes his pretension by serving him incense while other guests eat. This establishes the cited anecdote's location; Burton's Latin intermediary is not identified.

[3349] **Editor.** Burton's imperial names and divine titles are retained as printed; "Maximinus Iovianus" and "Dioclesianus Herculeus" require collation. "Modern" means Burton's own time. His broad claims about Turkish, Chinese and Tartar rulers express his polemical perspective.

Original text 1651	Modern English
'tis a common humor, incident to all men, when they are in great places, or come to the solstice of honor, have done, or deserv'd well, to applaud and flatter themselves. Stultitiam suam produnt, &c. (saith [3350]Platerus) your very tradesmen if they be excellent, will crak and brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies and plaudites, they run at the last quite mad, and lose their wits. [3351]Petrarch, lib. 1. de contemptu mundi, confessed as much of himself,	It is a common disposition in everyone, when they hold high office, reach the height of honour, perform well or deserve well, to applaud and flatter themselves. "They betray their own folly," and so on, says Plater. Even your tradesmen, if they excel, will boast and brag and display their folly to excess. They have ability and know it; you need not tell them. From a conceit of their own worth they go about smiling to themselves. Continually brooding on their trophies and applause, they at last go quite mad and lose their senses. Petrarch, in book 1 of On Contempt for the World, confessed as much of himself.[3352]
and Cardan in his 5 book of wisdom, gives an instance in a Smith of Millan, a fellow Citizen of his, [3353]one Galeus de Rubeis, that being commended for refinding of an instrument of Archimedes, for joy ran mad. Plutarch in the life of Artaxerxes, hath such a like story of one Chamus a souldier, that wounded King Cyrus in battle, and grew thereupon so [3354]arrogant, that in a short space after he lost his wits.	Cardano, in his fifth book of wisdom, gives the example of a smith of Milan, a fellow citizen of his, one Galeus de Rubeis, who went mad with joy when praised for rediscovering an instrument of Archimedes. Plutarch, in the Life of Artaxerxes, tells a similar story of a soldier named Chamus, who wounded King Cyrus in battle and became so arrogant as a result that he soon afterwards lost his senses.[3355]

[3350] **Burton.** Third star margin, page 126: "De mentis alienat. cap. 3." Plater, On Mental Derangement, chapter 3, as cited.

[3351] **Burton.** Margin t, page 126: "Sequiturque superbia formam. Livius li. 11. Oraculum est, vivida sæpe ingenia luxuriari hac & evanescere multosque sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines." "Pride follows beauty. Livy, book 11. It is an oracular saying that lively minds often grow luxuriant and dissipate through this, and that many have entirely lost their reason. They look at human beings as though they themselves were not human." The note has no clear matching t in the body; attached to the preceding account of self-admiration. The first phrase is Ovid, Fasti 1.419; the Livy locator and remaining wording require collation.

[3352] **Editor.** The "solstice" of honour is its highest point; "parts" means abilities, and "plaudites" applause. The movement from kings to tradesmen makes self-congratulation a general human tendency. Petrarch's cited title is commonly associated with his Secretum.

[3353] **Burton.** Margin u, page 126: "Galeus de rubeis, civis noster faber ferrarius, ob inventionem instrumenti Cocleæ olim Archimedis dicti, præ lætitia insanivit." "Galeus de Rubeis, our fellow citizen, an ironworker, went mad with joy at discovering the device called the screw, formerly named for Archimedes." Cardano's example, as cited in the body.

[3354] **Burton.** Margin x, page 126: "Insania postmodum correptus, ob nimiam inde arrogantiam." "Afterwards seized by madness through the excessive arrogance that followed." Burton's condensation; see the editorial note on the Plutarch comparison.

[3355] **Editor.** Plutarch, Artaxerxes 14.3–5, describes a Carian who claimed credit for killing Cyrus and resented the reward. Burton's "Chamus" and subsequent madness do not match that account closely; the naming and adaptation remain unresolved. The Archimedean device is a water screw.

Original text 1651	Modern English
So many men, if any new honor, office, preferment, booty, treasure, possession, or patrimony, ex insperato fall unto them, for immoderate joy, and continual meditation of it, cannot sleep [3356]or tell what they say or do, they are so ravished on a sudden; and with vain conceits transported, there is no rule with them. Epaminondas therefore, the next day after his Leuctrian victory, [3357]came abroad all squalid and submisse, and give no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed.	So it is with many men: if some new honour, office, advancement, spoils, treasure, property or inheritance falls to them unexpectedly, excessive joy and continual thinking about it keep them from sleeping or knowing what they say or do. They are suddenly so enraptured and carried away by vain notions that there is no controlling them. Epaminondas therefore went out shabby and subdued on the day after his victory at Leuctra. He gave his friends no other reason than that he had noticed himself becoming too arrogant and excessively joyful the day before because of his good fortune.[3358]
That wise and vertuous Lady, [3359]Queen Katherin, Dowager of England, in private talke, upon like occasion, said, that [3360]she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other: They could not moderate themselves.	That wise and virtuous lady, Queen Katherine, dowager of England, said in private conversation on a similar occasion that she would not willingly experience the extreme of either fortune. But if necessity forced her to undergo one of them, she would choose adversity, because comfort was never lacking there, whereas good counsel and self-government were always deficient in the other. People could not moderate themselves.[3361]

[3356] **Burton.** Margin y, page 126: “Bene ferre magnam disce fortunam. Hor. Fortunam reverenter habe, quicunque repentè Dives ab exili progrediere loco. Ausonius.” “Learn to bear great fortune well.” Horace, Odes 3.27.74–75. “Treat fortune reverently, whoever you are who will suddenly advance from a humble station to wealth.” Ausonius; exact epigram numbering uncollated.

[3357] **Burton.** Margin z, page 126: “Processit squalidus & submissus, ut hesterni Diei gaudium intemperans hodie castigaret.” “He went out shabby and subdued, to chastise today the unrestrained joy of yesterday.” No separate source is named.

[3358] **Editor.** Burton treats excessive joy as a disturbance that can deprive a person of sleep and self-command. The Epaminondas anecdote supplies an example of deliberate self-correction after success; its precise source remains unlocated.

[3359] **Burton.** Margin a, page 126: “Uxor Hen. 8.” “Wife of Henry VIII.” This identifies Katherine as Catherine of Aragon.

[3360] **Burton.** Margin b, page 126: “Neutrius se fortunæ extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & adversam: quod in hac nulli unquam defuit solatium, in altera multis consilium, &c. Lod. Vives.” “She said she would not willingly experience the extreme of either fortune; but if necessity imposed one or the other, she would choose the difficult and adverse, because in this no one ever lacked consolation, whereas in the other many lacked counsel, and so on.” Juan Luis Vives; exact passage unlocated.

[3361] **Editor.** The marginal identification makes this Catherine of Aragon. Burton’s maxim contrasts consolation in adversity with the lack of restraint in prosperity. “Government” here is chiefly command of oneself.

Original text 1651	Modern English
Source page 127 **SUBSECT. 15.** **Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.**	**Subsection 15** **Love of learning or excessive study** **With a digression on the misery of scholars and why the Muses are melancholy**
Leonartus Fuchsius Instit. lib. 3 sect. 1. cap. 1. Fælix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a [3362]peculiar Fury, which comes by overmuch study. Fernelius lib. 1. cap. 18. [3363]puts Study, contemplation, and continual meditation, as an especial cause of madness: and in his 86. consul. cites the same words. Io. Arculanus in lib. 9. Rhasis ad Almansorem cap. 16. amongst other causes reckons up studium vehemens:	Leonhart Fuchs, Institutes, book 3, section 1, chapter 1; Felix Plater, book 3, On Mental Derangement; and Hercules of Saxony, the later treatise On Melancholy, chapter 3, speak of a particular frenzy caused by excessive study. Fernel, book 1, chapter 18, names study, contemplation and continual meditation as a special cause of madness, and repeats the same words in his eighty-sixth consultation. Giovanni Arcolano, commenting on book 9, chapter 16, of Rhazes' To Almansor, lists "intense study" among the causes.[3364]

[3362] **Burton.** Margin c, page 127: "Peculiaris furor, qui ex literis fit." "A particular frenzy that arises from learning."

[3363] **Burton.** Margin d, page 127: "Nihil magis auget, ac assidua studia, & profundæ cogitationes." "Nothing increases it more than persistent studies and profound thoughts." Fernel, as cited in the body; "ac" is retained as printed.

[3364] **Editor.** These citations introduce a historical medical category of scholarly frenzy. The terms "fury," "madness" and "melancholy" overlap in Burton's discussion and are not interchangeable with a single present-day diagnosis. Exact editions of the medical authorities remain to be collated.

Original text 1651	Modern English
so doth Levinus Lemnius, lib. de occult. nat. mirac. lib. 1. cap. 16. [3365]Many men (saith he) come to this malady by continual [3366]Study, and night-waking, and of all other men, Scholars are most subject to it: and such Rhasis adds, [3367]that have commonly the finest wits. Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst one of those five principal plagues of Students, 'tis a common Maul unto them all, and almost in some measure an inseparable companion.	So does Levinus Lemnius, On the Hidden Wonders of Nature, book 1, chapter 16. "Many men," he says, "come to this illness through continual study and staying awake at night; of all men, scholars are most subject to it"—especially, Rhazes adds, those who generally have the keenest minds, in Continens, book 1, treatise 9. Marsilio Ficino, On Preserving Health, book 1, chapter 7, places melancholy among the five principal afflictions of students. It is a common scourge to them all and, to some degree, almost an inseparable companion.[3368]

[3365] **Burton.** Margin e, page 127: "Non desunt, qui ex jugi studio, & intempestiva lucubratione, huc deveneunt, hi præ cæteris enim plerunque melancholia solent infestari." "There are many who arrive at this through constant study and untimely work by lamplight; for they, more than others, are generally afflicted by melancholy." Lemnius, as cited in the body.

[3366] **Burton.** Star margin, page 127: "Study is a continuall and earnest meditation, applied to some thing with great desire. Tully." Cicero is cited without a work or section; the definition is retained.

[3367] **Burton.** Margin f, page 127: "Et illi qui sunt subtilis ingenii, & multæ præmeditationis, de facili incidunt in melancholiam." "Those of subtle intelligence and much prolonged thought readily fall into melancholy." Rhazes, as cited in the body.

[3368] **Editor.** "Night-waking" is staying awake to study; "maul" is a crushing affliction. "Spirits" in this medical framework are subtle bodily agencies involved in life and thought, not ghosts. Ficino's work circulates under varying titles associated with his books on life.

Original text 1651	Modern English
Varro belike for that cause calls Tristes Philosophos & severos, severe, sad, dry, tetrick are common Epithites to Scholars: And [3369]Patritius therefore in the institution of Princes, would not have them to be great Students. For (as Machiavel holds) Study weakens their bodies, dulls the spirits, abates their strength and courage; and good Scholars are never good Souldiers, which a certain Goth well perceived, for when his Country-men came into Greece, and would have burned all their books, he cried out against it, by all means they should do it, [3370]leave them that plague, which in time will consume all their vigor, and martiall spirits.	Perhaps for that reason Varro calls them "sad and stern philosophers." Stern, sad, dry and sour are common descriptions of scholars. Patritius therefore, in his instruction of princes, would not have them become great students. For, as Machiavelli holds, study weakens their bodies, dulls their spirits and reduces their strength and courage; good scholars are never good soldiers. A certain Goth understood this well. When his countrymen entered Greece and wanted to burn all the books, he protested that they should by no means do it: leave the Greeks that plague, which in time would consume all their vigour and martial spirit.[3371]
The [3372]Turks abdicated Cornutus the next heir, from the Empire, because he was so much given to his book: and 'tis the common Tenent of the world, that Learning duls and diminisheth the spirits, and so per consequens produceth melancholy.	The Turks excluded Cornutus, the next heir, from the empire because he was so devoted to his books. The common opinion of the world is that learning dulls and diminishes the spirits and consequently produces melancholy.[3373]

[3369] **Burton.** Margin g, page 127: "Ob studiorum solicitudinem lib. 5. Tit. 5." "Because of the anxiety of studies, book 5, title 5." Patritius, as cited; precise edition and passage pending.

[3370] **Burton.** Margin h, page 127: "Gaspar Ens Thesaur. Polit. Apoteles. 31. Græcis hanc pestem relinquite, quæ dubium non est, quin brevi omnem iis vigorem ereptura sit; Ut ad arma tractanda plane inhabiles futuri sint." "Caspar Ens, Political Treasury, conclusion 31. Leave the Greeks this plague, which will undoubtedly soon take all their vigour away, so that they will become wholly unfit to bear arms." This Latin supports the negative sense supplied in the modern column.

[3371] **Editor.** The original says "by all means they should do it," although the Goth opposes burning the books. The modern column supplies "by no means," a contextual emendation supported by the Latin margin's "Leave the Greeks this plague." The original is unchanged. The sweeping opposition of scholarship and soldiering remains Burton's claim.

[3372] **Burton.** Margin i, page 127: "Knoles Turk. Hist." Richard Knolles, The General History of the Turks. The name and succession anecdote require collation with Knolles.

[3373] **Editor.** "Abdicated" here means excluded or deprived, not voluntarily resigned. "Cornutus" is left as printed pending comparison with Knolles; no identification or historical correction is silently substituted.

Original text 1651	Modern English
Two main reasons may be given of it, why Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, sibi & musis, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study: too much learning (as [3374]Festus told Paul) hath made thee mad; 'tis that other extreme which effects it.	Two main reasons can be given for students' greater susceptibility to this illness. One is that they lead a sedentary, solitary life, "for themselves and the Muses," without bodily exercise or the ordinary recreations other men enjoy. Often, if discontent and idleness join in—which happens all too frequently—they are suddenly plunged into this gulf. But the common cause is excessive study: "Too much learning has made you mad," as Festus told Paul. It is that other extreme which brings it about.[3375]
So did Trincavelius, lib. 1. consil. 12. & 13. finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So Forestus observat. l. 10. observ. 13. in a young Divine in Lovain, that was mad, and said [3376]he had a Bible in his head: Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16. gives many reasons, [3377]why Students dote more often then others:	Trincavelli found this in his own experience, in book 1, consultations 12 and 13: two of his patients, a young baron and another man, contracted the illness through excessively intense study. So did Forestus, Observations, book 10, observation 13, in the case of a young theologian at Louvain who was mad and said he had a Bible in his head. Marsilio Ficino, On Preserving Health, book 1, chapters 1, 3 and 4, and book 2, chapter 16, gives several reasons why students lose their senses more often than other people.[3378]

[3374] **Burton.** Margin k, page 127: "Act. 26.24." Acts 26:24: Festus's accusation against Paul.

[3375] **Editor.** Burton sets excessive study beside the opposite danger of idleness and isolation. Acts 26:24 records Festus's accusation; Paul rejects it in the following verse. Burton uses the accusation as a familiar saying about overlearning.

[3376] **Burton.** Margin l, page 127: "Nimiis studiis melancholicus evasit, dicens se Biblium in capite habere." "Through excessive studies he became melancholic, saying that he had a Bible in his head." Forestus, as cited; "Biblium" is the printed form.

[3377] **Burton.** Margin m, page 127: "Cur melancholia assidua, crebrisque deliramentis vexentur eorum animi ut desipere cogantur." "Why their minds are troubled by persistent melancholy and frequent derangements, so that they are driven out of their senses." Ficino, as cited.

[3378] **Editor.** A "divine" is a theologian or clergyman. The case reports are transmitted through Burton's medical sources; the statement about a Bible in the head is the reported patient's belief. "Dote" means lose judgement or reason here.

Original text 1651	Modern English
Source page 128 The first is their negligence: [3379]other men look to their Tools, a Painter will wash his Pensils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grinde his Hatchet if it be dull; a Faulkner or Huntsman will have an especial care of his Hawks, Hounds, Horses, Dogs, &c.: A Musitian will string, and unstring his Lute, &c. onely Scholars neglect that Instrument, their brain and spirits (I mean) which they daily use, and by which they range over all the world, which by much study is consumed.	The first is their neglect. Other men care for their tools: a painter washes his brushes; a smith looks after his hammer, anvil and forge; a farmer repairs his plough-irons and sharpens his hatchet when it is blunt. A falconer or huntsman takes particular care of his hawks, hounds, horses, dogs, and so on. A musician strings and unstrings his lute. Only scholars neglect the instrument they use every day—I mean their brain and spirits—with which they range across the whole world, and which much study wears away.[3380]

[3379] **Burton.** Body n and star margin, page 128: “Solers quilibet artifex instrumenta sua diligentissimè curat, penicellos pictor; malleos incudesque faber ferrarius, miles equos, arma venator, auceps aves, & canes, Cytharam Cytharædus, &c. soli musarum mystæ tam negligentes sunt, ut instrumentum illud quo mundum universum metiri solent, spiritum scilicet, penitus negligere videantur.” “Every skilled craftsman cares most diligently for his tools: the painter for brushes, the ironworker for hammers and anvils, the soldier for horses, the hunter for weapons, the fowler for birds and dogs, the musician for his lyre, and so on. Only the initiates of the Muses are so negligent that they seem utterly to neglect the instrument by which they measure the whole world—namely, the spirit.” Ficino is the authority carried forward from the preceding paragraph.

[3380] **Editor.** “Pensils” are paintbrushes, and a husbandman is a farmer. The comparison makes care for the scholar’s bodily instrument as necessary as a craftsman’s maintenance of tools. Burton’s English expands and redistributes the examples in his Latin margin.

Original text 1651	Modern English
Vide (saith Lucian) ne funiculum nimis intendendo, aliquando abrumpas: See thou twist not the rope so hard, till at length it [3381]break. Ficinus in his fourth Chap. gives some other reasons; Saturn and Mercury, the Patrons of Learning, are both dry Planets: and [3382]Origanus assigns the same cause, why Mercurialists are so poor, and most part beggers; for that their President Mercury had no better fortune himself. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are Gemelli, twin-born Brats, inseparable companions:	"Take care," says Lucian, "that by stretching the cord too tightly you do not eventually snap it": see that you do not twist the rope so hard that it finally breaks. Ficino, in his fourth chapter, gives other reasons. Saturn and Mercury, the patrons of learning, are both dry planets. Origanus gives the same reason why Mercury's followers are so poor and mostly beggars: their patron Mercury had no better fortune himself. Long ago the Fates imposed poverty on him as a punishment. Since then, poetry and beggary have been "twins," children born together, inseparable companions.[3383]
* And to this day is every Scholar poor, Gross gold from them runs headlong to the Boor:	And to this day every scholar is poor; Gross gold runs headlong from them to the boor.[3384]

[3381] **Burton.** Margin o, page 128: "Arcus & arma tibi non sunt imitanda Dianæ. Si nunquam cesses tendere mollis erit. Ovid." "Diana's bow and weapons are not to be imitated by you. If you never cease to stretch it, it will grow slack." As printed; Ovid, Heroides 4.91–92, instead begins "Arcus (et arma tuæ tibi sunt imitanda Dianæ)." Burton's added "non" reverses the parenthetical assertion, while both versions warn against constant strain.

[3382] **Burton.** Margin p, page 128: "Ephemer." Origanus's ephemerides, astronomical tables; no precise edition or location specified.

[3383] **Editor.** The cord image warns against overstrain. Saturn's and Mercury's dryness belongs to historical astrology; "Mercurialists" here means learned people under Mercury's patronage. The following myth and verse make scholarly poverty an inherited condition. The Lucian locator remains unresolved.

[3384] **Editor.** Christopher Marlowe, Hero and Leander, first sestiad, lines 471–472: the two quoted lines follow the Fates' punishment that Mercury and Poverty should always be together. "Gross gold" contrasts material wealth with learning; "boor" means an uncultivated person. McGill p. 128 confirms the star beside the couplet but supplies no separate marginal source text for it. The Marlowe match does not establish the preceding Origanus reference.

Original text 1651	Modern English
Mercury, can help them to knowledg but not to money. The second is contemplation, [3385]which dries the brain and extinguisheth natural heat; for whilst the spirits are intent to meditation above in the head, the stomack and liver are left destitute, and thence come black blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c.	Mercury can help them to knowledge, but not to money. The second reason is contemplation, which dries the brain and extinguishes natural heat. While the spirits are occupied with meditation above in the head, the stomach and liver are left without their support. Black blood and undigested matter then arise from defective digestion, and lack of exercise prevents the surplus vapours from escaping, and so on.[3386]
The same reasons are repeated by Gomesius, lib. 4. cap. 1. de sale [3387]Nymannus orat. de Imag. Io. Voschius lib. 2. cap. 5. de peste: and something more they add, that hard Students are commonly troubled with Gouts, Catarrhes, Rhumes, Cacexia, Bradiopepsia, bad Eyes, Stone, and Collick, [3388]Crudities, Oppilations, Vertigo, Windes, Consumptions, and all such diseases as come by overmuch sitting; they are most part lean, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate pains, and extraordinary studies.	The same reasons are repeated by Gomesius, On Salt, book 4, chapter 1; Nymannus, Oration on the Imagination; and Johannes Vossius, On Plague, book 2, chapter 5. They add more: diligent students are commonly afflicted with gout, catarrhs, rheums, wasting ill health, sluggish digestion, bad eyes, stones and colic, undigested matter, obstructions, dizziness, wind, wasting diseases and all the illnesses that arise from too much sitting. They are mostly lean, dry and pallid; they spend their fortunes and lose their senses, and often their lives—all through excessive labour and extraordinary study.[3389]

[3385] **Burton.** Margin q, page 128: “Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordique intenta, stomachum heparque destituit, unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.” “Contemplation dries the brain and extinguishes natural heat, so that the brain becomes cold and dry, which is melancholic. Moreover, in contemplation nature, wholly intent upon the brain and heart, abandons the stomach and liver; from poorly digested food thick, black blood results, while excessive inactivity of the limbs prevents surplus vapours from escaping.”

[3386] **Editor.** This is a humoral explanation: thought draws bodily resources toward the head, weakens digestion and produces black blood. “Concoction” means the body’s processing of food. The account is preserved as historical physiology, not a present-day medical explanation.

[3387] **Burton.** Margin r, page 128: “Cerebrum exsiccatur, corpora sensim gracilescunt.” “The brain dries up; bodies gradually grow thin.” Nymannus, as cited in the body.

[3388] **Burton.** Margin s, page 128: “Studiosi sunt Cacectici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in iis superfluitates. Io. Voschius parte 2. cap. 5. de peste.” “Scholars are cachectic and never of good colour because their digestive faculty is weak; superfluous matter multiplies in them.” Johannes Vossius, On Plague, part 2, chapter 5, as cited.

[3389] **Editor.** “Catarrhs” and “rheums” concern flows or accumulations of bodily fluid; cachexia is a poor bodily condition, bradypepsia slow digestion, and oppilations obstructions. “Consumption” here covers wasting illness rather than necessarily one specific disease. Vossius’s precise bibliography remains unresolved.

Original text 1651	Modern English
If you will not believe the truth of this, look upon great Tostatus and Thomas Aquinas Works, and tell me whether those men took pains? peruse Austin, Hierom, &c. and many thousands besides.	If you will not believe this, look at the works of the great Tostatus and Thomas Aquinas and tell me whether those men worked hard. Read Augustine, Jerome and many thousands more.[3390]
Qui cupit optatam cursu contingere metam, Multa tulit, fecitque puer, sudavit & alsit.	He who longs to reach the hoped-for finish in the race Has endured and done much as a boy, has sweated and shivered.[3391]
He that desires this wished goal to gain, Must sweat and freeze before he can attain,	He who desires to reach this wished-for goal Must sweat and freeze before he can attain it,
and labor hard for it. So did Seneca, by his own confession, ep. 8. [3392]Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbring to their continual task. Hear Tully pro Archia Poeta: whilst others loytered, and took their pleasures, he was continually at his book, so they do that will be Scholars, and that to the hazard (I say) of their healths, fortunes, wits, and lives.	and labour hard for it. So did Seneca, by his own admission in Letter 8: “Not a day do I spend idle. For part of the night I keep my eyes, tired with waking and now drooping into sleep, at their continual task.” Hear Cicero in For the Poet Archias: while others idled and took their pleasure, he was continually at his books. So do those who would be scholars, and at the risk, I say, of their health, fortunes, senses and lives.[3393]

[3390] **Editor.** Tostatus is Alfonso de Madrigal, known for the bulk of his theological writing. Burton appeals to the scale of these authors’ works as evidence of labour, not as proof of a particular illness.

[3391] **Editor.** Horace, Art of Poetry 412–413. Burton follows the Latin with his own compact English version; both are retained, with a fresh translation of the Latin first. The runner’s preparation stands for intellectual training.

[3392] **Burton.** Margin t, page 128: “Nullus mihi per otium dies exit, partem noctis studiis dedico, non vero somno, sed oculos vigilia fatigatos cadentesque, in operam detineo.” “No day passes for me in idleness; I dedicate part of the night to study, not to sleep, but keep my eyes, wearied by waking and drooping, at their work.” Seneca, Letter 8.1. The comparison text has “partem noctium studiis vindico” and “non vaco somno sed succumbo,” “I claim part of the nights for study” and “I do not give myself to sleep but succumb to it”; Burton shortens and alters the wording.

[3393] **Editor.** Seneca, Letter 8.1, supplies the sleepless labour; Cicero, For Archias 12–13, defends time devoted to literature against other people’s leisure. Burton stresses the bodily and financial cost of scholarly effort.

Original text 1651	Modern English
Source page 128–129 How much did Aristotle and Ptolomy spend? unius regni pretium they say, more then a Kings ransom; how many crowns per annum, to perfect arts, the one about his History of Creatures, the other on his Almagest? How much time did Thebet Benchorat employ, to finde out the motion of the eight sphear? forty years and more, some write:	How much did Aristotle and Ptolemy spend? "The price of a kingdom," they say, more than a king's ransom. How many crowns a year did they spend to perfect the sciences, one on his History of Animals, the other on his Almagest? How much time did Thabit ibn Qurra spend discovering the motion of the eighth sphere? Forty years and more, some write.[3394]
Source page 129 how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, esse and bene esse, to gain knowledg? for which, after all their pains in their worlds esteem they are accounted ridiculous and silly Fools, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Look for examples in Hildisheim spicel. 2. de mania & delirio: read Trincavellius l. 3. consil. 36. & c. 17. Montanus consil. 233. [3395]Garceus de Iudic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper [3396]Calenius in his Book de atrâ bile: Go to Bedlam and ask.	How many poor scholars have lost their senses or become fools, neglecting every worldly affair and their own health, wealth, "being and well-being," to gain knowledge? After all their labour, the world's reward is to call them ridiculous, foolish simpletons, idiots and asses; and, as often happens, to reject, despise and mock them as foolish and mad. Look for examples in Hildesheim, Gleanings, part 2, On Mania and Delirium; read Trincavelli, book 3, consultation 36 and chapter 17; Montanus, consultation 233; Garceus, On Judgements of Nativities, chapter 33; Mercurialis, consultation 86, chapter 25; and Prosper Calenius in his book On Black Bile. Go to Bedlam and ask.[3397]

[3394] **Editor.** "Thebet Benchorat" is the Latinized name of Thabit ibn Qurra. The eighth sphere is the sphere of fixed stars in the inherited cosmological model. The expenditure and forty-year figures are Burton's reports, not independently verified here.

[3395] **Burton.** Margin u, page 129: "Johannes Hanuschius Bohemus nat. 1516. eruditus vir, nimiis studiis in Phrenesin incidit. Montanus instances in a Frenchman of Tolosa." "Johannes Hanuschius, a Bohemian born in 1516, a learned man, fell into frenzy through excessive studies." Tolosa is Toulouse. The printed note precedes the reference to Garceus; its name and source chain await collation.

[3396] **Burton.** Margin x, page 129: "Cardinalis Cæcius; ob laborem, vigiliam, & diuturna studia factus Melancholicus." "Cardinal Caecius became melancholic through labour, wakefulness and prolonged studies." The identity and precise Calenius passage remain unresolved.

[3397] **Editor.** "Esse and bene esse" means existence and well-being. Bedlam is the familiar name for Bethlem Hospital in London. Burton's language moves between illness, social ridicule and contempt; its historical insults are retained rather than converted into diagnoses.

Original text 1651	Modern English
Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: after seven years study——[3398]statuâ taciturnius exit, Plerumque & risum populi quatit.——	Or if they keep their senses, they are still thought worthless fellows and fools because of their behaviour. After seven years of study—"he comes out more silent than a statue and usually shakes the people with laughter."[3399]
Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, chringe, and make congies, which every common Swasher can do, [3400]hos populus ridet, &c. they are laughed to scorn, and accompted silly fools by our Gallants. Yea many times, such is their misery, they deserve it: [3401]a meer Scholar, a meer Ass.	Because they cannot ride a horse, which any country fellow can do, greet and court a gentlewoman, carve at table, bow and make polite salutations, which any common swaggerer can do—"the people laugh at them," and so on—our fashionable gentlemen laugh them to scorn and reckon them simple fools. Indeed, such is their misery, they often deserve it: a mere scholar, a mere ass.[3402]

[3398] **Burton.** Displaced margin b, page 129: "Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitque. Libris & curis statua taciturnius exit, Plerumque & risu populum quatit Hor. ep. 1. lib. 2." "A mind that chose empty Athens for itself and gave seven years to studies, growing old with books and cares, comes out more silent than a statue and usually shakes the people with laughter." Horace, Epistles 2.2.81–84, not 2.1. The comparison text has "vacuas," unoccupied, for "vanas." The note is printed beside the later Persius verse; it belongs to this earlier Horatian excerpt.

[3399] **Editor.** Horace, Epistles 2.2.81–84. The main text gives the irregular "risum populi," where Burton's fuller margin and the comparison text give "risu populum": the man makes the people shake with laughter. The modern column follows that clarified sense; the original remains unchanged.

[3400] **Burton.** Body y and first margin a, page 129: "Pers. Sat. 3." Persius 3.86. Burton gives "hos populus ridet," "the people laugh at these men," where the comparison text reads "his populus ridet," "the people laugh at these things."

[3401] **Burton.** Unlettered marginal addition, page 129: "They cannot fiddle? but as Themistocles said, he could make a small town become a great City." Attached here to the account of scholars' missing social accomplishments; no exact source is supplied.

[3402] **Editor.** A clown is a country fellow, a swasher a swaggering braggart, and congies bows or salutations. "Mere" means exclusively: the insult targets learning without other accomplishments. The unlettered Themistocles note offers a counterargument about practical capacity.

Original text 1651	Modern English
[3403]Obstipo capite, & figentes lumine terram, Murmura cùm secum, & rabiosa silentia rodunt, Atque experrecto trutinantur verba labello, Ægroti veteris meditantes somnia, gigni De nihilo nihilum; in nihilum nil posse reverti.	With head bent sideways and eyes fixed upon the ground, They gnaw their mutterings and furious silences alone, Weighing words upon an outstretched lip, Pondering an old sick man's dreams: that nothing comes From nothing, and nothing can return to nothing.[3404]
——who do lean awry [3405]Their heads piercing the earth with a fixt eye: When by themselves they gnaw their murmuring, And furious silence, as 'twere balancing Each word upon their out-stretcht lip, and when They meditate the dreams of old sick men, As, Out of nothing, nothing can be brought, And that which is, can ne're be turn'd to nought.	Who lean their heads awry, Piercing the earth with a fixed eye; Who gnaw their muttering to themselves And furious silence, as if weighing Each word upon an outstretched lip; and who Ponder the dreams of old sick men: "From nothing, nothing can be brought, And what exists can never turn to nought."

[3403] **Burton.** Second margin a, page 129: "Pers. Sat." Persius, Satires 3.80–84. The printed body b at the opening of this verse is misaligned with the Horace note; the attribution is attached by content. "Experrecto" is printed where the comparison text has "exporrecto," stretched out.

[3404] **Editor.** Persius 3.80–84 stages a soldier's ridicule of philosophers; the assertions about nothing arising from or returning to nothing concern natural philosophy. The modern column translates Burton's Latin afresh before separately modernizing the English version he quotes.

[3405] **Burton.** Margin c, page 129: "Translated by M.B. Holi-day." Barten Holyday's English version of Persius. The modern column first translates the Latin afresh, then separately modernizes this English verse.

Original text 1651	Modern English
Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. Fulgosius l. 8. c. 7. makes mention how Th. Aquinas supping with King Lewis of France, upon a sudden knocked his fist upon the table, & cryed, conclusum est contra Manichæos, his wits were a woolgathering, as they say, & his head busied about other matters, when he perceived his error, he was much [3406]abashed.	Thus they commonly go about meditating to themselves; thus they sit; such are their movements and gestures. Fulgosius, book 8, chapter 7, tells how Thomas Aquinas, dining with King Louis of France, suddenly struck the table with his fist and cried, "The argument against the Manichaeans is settled!" His mind was woolgathering, as they say, and his head was occupied with other matters. When he realized his mistake, he was deeply embarrassed.[3407]
Such a story there is of Archimedes in Vitruvius, that having found out the means to know how much gold was mingled with the silver in King Hierons crown, ran naked forth of the bath and cryed εὕρηκα I have found: [3408]and was commonly so intent to his studies, that he never perceived what was done about him: when the City was taken, and the souldiers now ready to rifle his house, he took no notice of it. S. Bernard rode all day long by the Lemnian lake, and asked at last where he was, Marullus lib. 2. cap. 4.	Vitruvius tells such a story of Archimedes: having discovered how to determine how much gold was mixed with the silver in King Hiero's crown, he ran naked from the bath crying "I have found it!"—I have found it. He was habitually so absorbed in his studies that he never noticed what went on around him. When the city was captured and soldiers were about to plunder his house, he took no notice. Saint Bernard rode all day beside the Lemnian lake and at last asked where he was: Marullus, book 2, chapter 4.[3409]

[3406] **Burton.** Margin d, page 129: "Thomas rubore confusus dixit se de argumento cogitasse." "Thomas, overcome with embarrassment, said he had been thinking about an argument." Fulgosius, as cited in the body.

[3407] **Editor.** The Manichaeans are the followers of Mani, against whom Aquinas believes he has completed an argument. The story represents scholarly absorption that forgets its social setting. "Woolgathering" is wandering or distracted thought; Fulgosius's exact text remains uncollated.

[3408] **Burton.** Margin e, page 129: "Plutarch. vitâ Marcelli, Nec sensit urbem captam, nec milites in domum irruentes, adeo intentus studiis, &c." "Plutarch, Life of Marcellus. He noticed neither the capture of the city nor the soldiers bursting into his house, so absorbed was he in his studies, and so on." Compare Marcellus 19.4.

[3409] **Editor.** Vitruvius, On Architecture 9, preface 9–12, has silver fraudulently mixed into a gold crown; Burton reverses the metals. His wording remains in both columns. Plutarch, Marcellus 19.4, describes Archimedes absorbed in a diagram at Syracuse's capture. "Lemnian lake" and the Bernard anecdote remain uncollated.

Original text 1651	Modern English
Source page 129–130 It was Democritus carriage alone that made the Abderites [3410]suppose him to have been mad, and send for Hippocrates to cure him: if he had been in any solemn company, he would upon all occasions fall a laughing. Theophrastus saith as much of Heraclitus, for that he continually wept, and Laertius of Menedemus Lampsacus, because he ran like a mad man, [3411]saying, he came from hell as a Spie, to tell the devils what mortal men did.	It was Democritus's behaviour alone that made the people of Abdera suppose him mad and send for Hippocrates to cure him. In any solemn company, he would burst out laughing at every opportunity. Theophrastus says much the same of Heraclitus, because he wept continually, and Laertius of Menedemus Lampsacus, because he ran about like a madman, saying that he had come from hell as a spy to report to the devils what mortals did.[3412]
Source page 130 Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business; they can measure the heavens, range over the world, teach others wisdom, and yet in bargains and contracts they are circumvented by every base Tradesman. Are not these men fools? and how should they be otherwise, but as so many Sots in Schools, when (as [3413]he well observed) they neither hear nor see such things as are commonly practised abroad? how should they get experience, by what means?	Your greatest students are commonly no better: foolish, ineffectual fellows in their outward behaviour, absurd and ridiculous to others, with no experience of worldly business. They can measure the heavens, range across the world and teach wisdom to others, yet every lowly tradesman outwits them in bargains and contracts. Are these men not fools? How could they be anything but so many school-bred dolts when, as he rightly observed, they neither hear nor see the things commonly done in the world outside? How are they to gain experience? By what means?[3414]

[3410] **Burton.** Margin f, page 129: "Lib. 2. cap. 18." "Book 2, chapter 18." Attached to the Democritus anecdote, where f occurs; the work is not specified afresh and the locator remains unresolved.

[3411] **Burton.** Margin g, page 130: "Sub Furiæ larvâ circumivit urbem, dictitans se exploratorem ab inferis venisse, delaturum dæmonibus mortalium peccata." "In the guise of a Fury he went about the city, saying repeatedly that he had come as a scout from the underworld to report mortals' sins to the spirits below." Diogenes Laertius's Menedemus anecdote; see the editorial note.

[3412] **Editor.** Democritus's laughter returns to the book's opening persona. Diogenes Laertius 6.102 gives the Fury disguise to Menedemus; the account calls Menedemus a pupil of Colotes of Lampsacus; Burton applies "Lampsacus" directly to Menedemus. These anecdotes make unusual behaviour the basis for other people's judgement of madness.

[3413] **Burton.** Star margin, page 130: "Petronius. Ego arbitror in scholis stultissimos fieri, quia nihil eorum quæ in usu habemus aut audiunt aut vident." "Petronius. I think they become complete fools in schools, because they neither hear nor see anything that we use in daily life." Adapted from Satyricon 1.3: Burton compresses the opening and replaces several words.

[3414] **Editor.** Petronius, Satyricon 1, attacks rhetorical schooling detached from ordinary experience. "Circumvented" means outwitted or deceived, and "sots" means fools here, not necessarily drunkards. Burton's criticism concerns practical inexperience despite intellectual range.

Original text 1651	Modern English
[3415]I knew in my time many Scholars, saith Æneas Sylvius (in an Epistle of his to Gasper Scitick Chancellor to the Emperor) excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestick or publike affairs. Paglarensis was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had eleven Pigs, and his Ass had but one Foal.	"I knew many scholars in my time," says Aeneas Sylvius, in a letter to Gaspar Schlick, the emperor's chancellor, "who were exceedingly learned, yet so uncouth and foolish that they lacked ordinary civility and did not know how to manage domestic or public affairs." Paglarensis was astonished, and said that his farmer must have cheated him, when he heard that his sow had eleven piglets but his donkey only one foal.[3416]
To say the best of this Profession, I can give no other testimony of them in general, than that of Pliny of Isæus; [3417]He is yet a Scholer, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmless, honest, upright, innocent, plain dealing men.	To say the best of this profession, I can give no other testimony about them in general than Pliny gives of Isaeus: "He is still a scholar; no kind of men is so simple, so sincere, or better." They are mostly harmless, honest, upright, innocent and plain-dealing men.[3418]

[3415] **Burton.** Margin h, page 130: "Novi meis diebus, plerosque studiis literarum deditos, qui disciplinis admodum abundant, sed si nihil civilitatis habent, nec rem publ. nec domesticam regere norant. Stupuit Paglarensis & furti villicum accusavit, qui suem fœtam undecim porcellos, asinam unum duntaxat pullum enixam retulerat." "I have known in my days many devoted to literary studies who abound in learning, but have no civility and do not know how to govern public or domestic affairs. Paglarensis was astonished and accused his farm steward of theft when the steward reported that the sow had borne eleven piglets and the she-ass only one foal." "Sed si nihil" is retained as printed; the translation follows the evident contrast. Aeneas Sylvius, as cited in the body; exact letter unlocated.

[3416] **Editor.** Aeneas Sylvius Piccolomini later became Pope Pius II; Gaspar Schlick was an imperial chancellor. The tale of the piglets and foal illustrates ignorance of ordinary husbandry. Paglarensis's identity and the exact letter remain unresolved.

[3417] **Burton.** Margin i, page 130: "Lib. 1. Epist. 3. Adhuc scholasticus tantum est: quo genere hominum, nihil aut est simplicius, aut sincerius aut melius." "Book 1, letter 3. He is still only a scholar: no kind of men is simpler, more sincere or better." The passage is Pliny, Letters 2.3.5, not 1.3; Burton varies the order and wording slightly.

[3418] **Editor.** Pliny, Letters 2.3.5–6, praises Isaeus, an elderly rhetorical teacher, and contrasts school life with the cunning learned in real lawsuits. Burton ends this catalogue of scholarly folly with a defence of scholars' innocence and sincerity.

Original text 1651	Modern English
Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, &c. Io. Voschius would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, to have greater [3419]priviledges than the rest, that adventure themselves and abbreviate their lives for the publike good.	Now, because they are commonly subject to such dangers and disadvantages as loss of judgement, madness, simplicity, and so on, Johannes Vossius would have good scholars richly rewarded and held in exceptional esteem above other men. Those who risk themselves and shorten their lives for the public good should enjoy greater privileges than the rest.[3420]
But our Patrons of Learning are so far now adays, from respecting the Muses, and giving that honor to Scholars, or reward which they deserve, and are allowed by those indulgent priviledges of many noble Princes, that after all their pains taken in the Universities, cost and charge, expences, irksom hours, laborious tasks, wearisome days, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like Hawks all their lives) in they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,	But nowadays our patrons of learning are so far from respecting the Muses and giving scholars the honour or reward they deserve—and which the generous privileges granted by many noble princes entitle them to—that, after all their labour at the universities, cost and expense, tedious hours, demanding tasks, weary days, dangers and risks, they end by being rejected and despised. Meanwhile they are denied all the pleasures other men enjoy, shut up like hawks all their lives. If they manage to struggle through these hardships, their greatest misery still awaits them: they are left to fend for themselves, exposed to want, poverty and beggary. Their constant companions are:[3421]

[3419] **Burton.** Margin k, page 130: “Jure privilegiandi qui ob commune bonum abbreviant sibi vitam.” “Those who shorten their lives for the common good rightly deserve privileges.” Vossius is the authority named in the body; exact location remains uncollated.

[3420] **Editor.** The argument moves from scholars’ personal hazards to a claim on public support: their shortened lives are presented as a sacrifice for the common good. Vossius is the medical authority named earlier; the precise bibliography remains unresolved.

[3421] **Editor.** “Mewed” means confined, as hawks are kept in a mews; “interim” means meanwhile, and “shifts” expedients for surviving. The source prints “in they chance”; the modern column supplies “if” as a contextual correction. The long conditional sentence has been divided without dropping its catalogue of burdens.

Original text 1651	Modern English
[3422]Pallentes morbi, luctus, curæque laborque Et metus, & malesuada fames, & turpis egestas, Terribiles visu formæ———	Pale diseases, grief, cares and toil, And fear, hunger that counsels evil, and squalid poverty: Shapes terrible to see.[3423]
Grief, labor, care, pale sickness, miseries, Fear, filthy poverty, hunger that cries, Terrible Monsters to be seen with eyes.	Grief, toil, care, pale sickness, miseries, Fear, filthy poverty, hunger that cries, Terrible monsters for the eyes to see.
Source page 130–131 If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other Trades and Professions after some seven years Prentiship, are enabled by their Craft to live of themselves. A Merchant adventures his goods at sea, and though his hazard be great, yet if one Ship return of four, he likely makes a saving Voyage.	If nothing else troubled them, the thought of this alone would be enough to make them all melancholic. In most other trades and professions, some seven years of apprenticeship give people the skill to support themselves. A merchant risks his goods at sea, and though the risk is great, if one ship out of four returns he will probably recover his costs.[3424]

[3422] **Burton.** Star margin, page 130: “Virg. 6. Æn.” Virgil, Aeneid 6.274–277. Burton compresses and rearranges the figures at the entrance to the underworld, omitting old age and death and moving toil.

[3423] **Editor.** Virgil, Aeneid 6.274–277, supplies a gathering of personified terrors at the entrance to the underworld. Burton makes them the scholar’s companions. A fresh rendering of his Latin is followed by a separate modernization of his English verse.

[3424] **Editor.** A “saving voyage” covers its costs. The one-ship-in-four example is Burton’s rhetorical estimate, not an independently established rate of return. His contrast is between trades that promise a livelihood and scholarship that does not.

Original text 1651	Modern English
Source page 131 An Husbandmans gains are almost certain; quibus ipse Iupiter nocere non potest ('tis [3425]Cato's Hyperbole, a great husband himself;) onely Schollers methinks are most uncertain, unrespected, subject to all casualties, and hazards. For first, not one of a many proves to be a Scholler, all are not capable and docile, [3426]ex omni ligno non fit Mercurius:	A farmer's profits are almost certain: "Jupiter himself cannot harm them"—Cato's exaggeration, and he was a great husbandman himself. Only scholars, it seems to me, face the greatest uncertainty, receive no respect, and are exposed to every accident and risk. First, not one in many becomes a scholar; not everyone has the ability or is teachable: "Not every piece of wood can be made into a Mercury."[3427]
we can make Majors and Officers every year, but not Scholars: Kings can invest Knights and Barons, as Sigismond the Emperor confessed; Universities can give degrees; and Tu quod es, è populo quilibet esse potest: but he nor they, nor all the world can give Learning, make Philosophers, Artists, Orators, Poets;	We can appoint mayors and officials every year, but cannot make scholars. Kings can invest knights and barons, as the Emperor Sigismund admitted; universities can confer degrees; and "anyone from the crowd can become what you are." But neither he nor they, nor all the world together, can bestow learning or create philosophers, masters of the arts, orators and poets.[3428]

[3425] **Burton.** First star margin, page 131: "Plutarch. vita ejus. Certum agricolationis lucrum, &c." "Plutarch, his Life. The certain profit of farming, and so on." Compare Cato the Elder 21.5: there the investments beyond Jupiter's power to harm are ponds, hot springs and fullers' premises, after Cato turns from farming. Burton applies the claim to husbandry.

[3426] **Burton.** First margin l, page 131: "Quotannis fiunt consules, & proconsules. Rex & Poeta quotannis non nascitur." "Consuls and proconsuls are made every year; a king and a poet are not born every year." The note accompanies the distinction between appointments and natural ability; no separate author is named.

[3427] **Editor.** A husbandman is a farmer; here "husband" concerns managing property, not marriage. Plutarch's account differs from Burton's use of it, as the author's note explains. The Mercury proverb means that not every material is fit for every purpose: natural capacity cannot simply be bestowed. Compare Erasmus, Adages II.5.47, no. 1447, Ne e quovis ligno Mercurius fiat, as identified in the Adages index. This locates a proverbial parallel; it does not prove Burton's immediate source.

[3428] **Editor.** "Majors" means mayors here, not military majors. Martial, Epigrams 5.13.10, supplies "Tu quod es": his poet contrasts literary distinction with a rich man's attainable status. "Artists" means people trained in the learned arts, and "invest" confer rank. The Sigismund anecdote remains uncollated.

Original text 1651	Modern English
we can soon say, as Seneca well notes, O virum bonum, ô divitem, point at a rich man, a good, an happy man, a proper man, sumptuosè vestitum, Calamistratum, bene olentem, magno temporis impendio constat hæc laudatio, ô virum literarum, but tis not so easily performed to finde to out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compass it.	We can readily say, as Seneca well observes, "What a good man! What a rich man!" We can point to a rich man, a good man, a fortunate man, a handsome man, "expensively dressed, with curled hair, sweetly scented." But "this praise costs a great expenditure of time: 'What a man of learning!'" Finding a learned man is not so easy. Learning is not quickly acquired. People may be willing to work, adequately instructed for the purpose, and generously supported by their patrons and parents, yet few can attain it.[3429]
Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, vel in puellam impingunt, vel in poculum, and so spend their time to their friends grief and their own undoings.	Or, if they are teachable, their will does not always match their intelligence. They can understand but will not work. They are led astray by bad companions, "or stumble into a girl's arms, or into the wine cup," and so spend their time to the grief of their friends and their own ruin.[343o]
Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labor in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all.	Or suppose they are studious, industrious, mature in judgement and perhaps well endowed with ability: how many diseases of body and mind must they then encounter? No labour in the world compares with study. Their constitution may be unable to bear it; striving to excel and know everything, they lose health, wealth, reason, life and all.[3431]

[3429] **Editor.** Compare Seneca, Letter 88.38: earning the title "learned" costs much time, whereas he would prefer the humbler title "good." Burton adapts the words to emphasize the rarity and cost of learning. The printed "virum literarum" and "finde to out" are retained in the original; the latter is rendered simply "finding." "Proper" means handsome or well-formed. The costly dress, curled hair and scent listed by Burton do not occur in the consulted 88.38. Their source remains separate from the securely located learned/good contrast.

[343o] **Editor.** The paired Latin phrases turn sexual pursuit and drinking into things over which a student stumbles. "Friends" can include the relatives and supporters who have invested in his education.

[3431] **Editor.** "Temperature" means bodily constitution, in the historical humoral sense. Burton's sweeping claim that study is the greatest labour belongs to his defence of scholars, not to a modern medical assessment.

Original text 1651	Modern English
Let him yet happily escape all these hazards, æreis intestinis, with a body of brass, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years standing) at the first day of his coming to the University.	Yet let him escape all these hazards by good fortune, "with bowels of bronze," with a body of brass. Suppose he is now fully accomplished and mature, has benefited from his studies and taken his degrees to general applause. After so much expense, he is ready for advancement—but where will he find it? After twenty years at the university, he is as far from finding it as on the day he first arrived.[3432]
For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulkners wages, ten pound per annum, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they do but a year or two) as inconstant, as [3433]they that cryed Hosanna one day, and Crucifie him the other; Servingman like, he must go look a new Master: if they do, what is his reward?	What course can he take, now that he is qualified and ready? The most readily available and easiest, which employs many, is teaching a school or becoming a lecturer or curate. For that he will receive a falconer's wages: ten pounds a year and his food, or some small stipend, for as long as he can please his patron or the parish. If they cease to approve of him—as they usually do after a year or two, as fickle as those who cried "Hosanna" one day and "Crucify him" the next—he must find a new master, like a serving man. If they remain satisfied, what is his reward?[3434]

[3432] **Editor.** "Æreis intestinis" literally gives the scholar bronze bowels; Burton broadens it immediately to a brass body. "Proceeded" refers to advancement through university degrees. "Preferment" means a remunerated appointment or advancement, often in the Church.

[3433] **Burton.** Star margin, page 131: "Mat. 21." Matthew 21:9 contains "Hosanna"; the cry for crucifixion is at Matthew 27:22–23. Burton compresses the two scenes.

[3434] **Editor.** "Parable" means readily obtainable. A lecturer could be a paid preacher, and a curate an assistant or serving parish minister. "Diet" is food or board. The falconer's wages underscore a comparison with household service; no modern monetary equivalent is imposed.

Original text 1651	Modern English
[3435]Hoc quoque te manet ut pueros elementa docentem Occupet extremis in vicis alba senectus.	This too awaits you: while you teach boys their first lessons, White-haired old age will overtake you in the farthest streets.[3436]
Like an Ass, he wears out his time for provender, and can shew a stum rod, togam tritam & laceram, saith [3437]Hædus, an old torn gown, an ensign of his infelicity, he hath his labor for his pain, a modicum to keep him till he be decrepit, and that is all. Grammaticus non est felix, &c.	Like a donkey, he wears out his life for fodder, and all he can show is a worn-down rod and, as Haedus says, "a threadbare and tattered gown"—an old torn gown, the badge of his misfortune. His labour earns him nothing but more trouble, a pittance to keep him until he is decrepit, and that is all. "A schoolmaster is not fortunate," and so on.[3438]
If he be a trencher Chaplain in a Gentlemans house, as it befel [3439]Euphormio, after some seven years service, he may perchance have a Living to the halves, or some small Rectory with the mother of the maids at length, a poor kindswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistress in the mean time,	If he is a chaplain serving at a gentleman's table, as happened to Euphormio, after some seven years' service he may perhaps obtain a living with only half its income, or eventually a small rectory accompanied by marriage to the woman in charge of the maids, a poor female relative, or a chambermaid whose sexual reputation has been damaged—to have and to hold for the rest of his life. But if in the meantime he offends his good patron or displeases the lady of the house:[3440]

[3435] **Burton.** Second margin l, page 131: "Hor. ep. 20. l. 1." Horace, Epistles 1.20.17–18. The comparison text reads "balba senectus," stammering old age, where Burton prints "alba," white. The modern column retains the printed sense.

[3436] **Editor.** Horace addresses his book in Epistles 1.20: it may end its days teaching children their letters in outlying streets or villages. Burton applies that future to the schoolmaster himself. His "alba" is translated as white-haired rather than silently replaced by Horace's "balba," stammering.

[3437] **Burton.** Star margin, page 131: "Lib. 1. de contem. amor." "Book 1, On Contempt for Love." Haedus, as named in the body; the exact passage and edition remain uncollated.

[3438] **Editor.** "Stum rod" is retained as printed; in context it suggests the worn remnant of the schoolmaster's rod. The exact form awaits comparison with another copy. A "modicum" is a small allowance. The proverbial schoolmaster's unhappiness receives no separate source in the margin.

[3439] **Burton.** Margin m, page 131: "Satyricon." John Barclay's Euphormionis Lusinini Satyricon, the satire whose narrator is Euphormio; the precise episode remains to be collated.

[3440] **Editor.** A "trencher chaplain" depends on a household for his meals and position. "To the halves" implies surrendering half the living's income. The marriage attached to the post makes the patron's favour another form of dependence. "Crackt" disparages a woman's sexual reputation; the insult is Burton's. "To have and to hold" echoes the marriage formula.

Original text 1651	Modern English
Source page 132 [3441]Ducetur Plantâ velut ictus ab Hercule Cacus, Poneturque foras, si quid tentaverit unquam Hiscere——	He will be dragged by the foot like Cacus struck down by Hercules, And thrown outside if he ever dares To open his mouth.[3442]
as Hercules did by Cacus, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be à secretis to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place.	As Hercules treated Cacus, he will be dragged out of doors by the heels: away with him! If he directs his efforts to other studies, intending to become a private secretary to a nobleman or to hold such a post with an ambassador, he will find that these men rise through the ranks like apprentices, one beneath another. In many tradesmen's shops, when the master dies the foreman usually steps into his place.[3443]

[3441] **Burton.** Star margin, page 132: "Iuv. Sat. 5." Juvenal 5.125–127. Burton changes the second-person "duceris" and "ponere" to third-person "ducetur" and "poneturque," fitting the lines to his chaplain, and stops before the next comparison.

[3442] **Editor.** Juvenal's satire concerns the humiliation of a dependent dinner guest; Burton transfers it to the household chaplain. Cacus, slain by Hercules, supplies the image of a body dragged by the foot. The following English explanation is retained separately.

[3443] **Editor.** "À secretis" means a confidential or private secretary. Burton describes advancement through subordinate service and succession within a household or establishment; he does not promise a direct route from university learning to such a post.

Original text 1651	Modern English
Now for Poets, Rhetoricians, Historians, Philosophers, [3444]Mathematicians, Sophisters, &c. they are like Grashoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will believe that pleasant Tale of Socrates, which he told fair Phædrus under a Plane-tree, at the banks of the river Ilissus; about noon when it was hot, and the Grashoppers made a noise, he took that sweet occasion to tell him a Tale, how Grashoppers were once Scholars, Musitians, Poets, &c. before the Muses were born, and lived without meat and drink, and for that cause were turned by Iupiter into Grashoppers.	As for poets, rhetoricians, historians, philosophers, mathematicians, logicians, and so on, they are like grasshoppers: they must sing in summer and waste away in winter, for there is no advancement for them. They were just the same from the beginning, if you believe that delightful tale Socrates told the handsome Phaedrus beneath a plane tree on the banks of the Ilissus. It was about noon, the day was hot, and the grasshoppers were making a noise. He took that pleasant opportunity to tell how grasshoppers had once been scholars, musicians, poets and the like, before the Muses were born. They lived without food or drink, and for that reason Jupiter turned them into grasshoppers.[3445]
And may be turned again, In Tythoni Cicadas, aut Lyciorum ranas, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many [3446]Manucodiatæ those Indian Birds of Paradise, as we commonly call them; those I mean that live with the Air, and dew of Heaven, and need other food:	And they may be turned again "into Tithonus's cicadas or the Lycians' frogs," for all the reward I can see them likely to receive. Or else, meanwhile, I wish they could live as those creatures did, without any provisions, like so many manucodiatae—those Indian birds we commonly call birds of paradise. I mean the ones that live on air and the dew of heaven and need no other food.[3447]

[3444] **Burton.** Margin o, page 132: "Ars colit astra." "Art cultivates the stars." Attached to the mathematicians; the short motto also evokes the elevated reach of learned pursuits.

[3445] **Editor.** Plato, Phaedrus 259b–d, tells how people were so delighted when the Muses and song appeared that they forgot food and drink and died; cicadas arose from them and received their foodless life from the Muses. Burton calls them grasshoppers, compresses the sequence and names Jupiter as transformer. His version is retained. "Sophisters" here means students or practitioners of logic.

[3446] **Burton.** Margin p, page 132: "Aldrovandus de Avibus l. 12. Gesner, &c." Ulisse Aldrovandi, On Birds, book 12; Conrad Gessner and others. Burton gives these as authorities for the birds of paradise; exact passages remain uncollated.

[3447] **Editor.** Tithonus evokes transformation into a cicada; the Lycians recall the peasants changed into frogs after denying Latona water, Ovid, Metamorphoses 6.313–381. "Viaticum" means provisions or support. Air and dew as the birds' sustenance belongs to inherited natural history. The source prints "need other food"; the modern column supplies "no" because the argument requires freedom from the need for provisions. This is an explicit contextual emendation, not a zoological claim. Servius on Aeneid 4.585 explicitly describes Tithonus's conversion into a cicada through length of life. The Latin excerpt supplies a primary parallel, not proof of Burton's immediate source. Aldrovandi and Gessner still require direct collation.

Original text 1651	Modern English
for being as they are, their [3448]Rhetorick onely serves them, to curse their bad fortunes, and many of them for want of means are driven to hard shifts; from Grashoppers they turn Humble-Bees and Wasps, plain Parasites, and make the Muses, Mules, to satisfie their hunger starved panches, and get a meals meat.	As things stand, their rhetoric serves only to curse their bad luck. Many, for lack of money, are driven to desperate expedients. From grasshoppers they turn into bumblebees and wasps, outright parasites; they make the Muses into mules to fill their starving bellies and obtain a meal.[3449]
To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain pittifully, and lay open their wants to their respectless Patrons, as [3450]Cardan doth, as [3451]Xilander, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyperbolical elogiums and commendations, to magnifie and extol an illiterate unworthy Idiot, for his excellent vertues, whom they should rather, as [3452]Machiavel observes, vilifie, and rail at down right for his most notorious villanies and vices.	To tell the truth, the usual lot of most scholars is servility and poverty: they complain pitifully and display their needs to unheeding patrons, as Cardano does, and Xylander, and many others. As happens all too often in dedicatory letters, the hope of gain makes them lie and flatter, magnifying and extolling an unlearned, unworthy fool for his excellent virtues with extravagant praises and compliments. As Machiavelli observes, they should instead denounce and abuse him outright for his notorious crimes and vices.[3453]

[3448] **Burton.** Star margin, page 132: "Literas habent queis sibi & fortunæ suæ maledicant. Sat. Menip." "They have learning with which to curse themselves and their fortune. Menippean Satire." The abbreviated work and exact passage remain unresolved.

[3449] **Editor.** "Humble-bees" are bumblebees. The sequence turns harmless singers into stinging, dependent feeders. "Muses" becoming "mules" is Burton's pun: learning is made to carry burdens for a meal.

[3450] **Burton.** Dagger margin, page 132: "Lib. de libris Propriis fol. 24." "Book On His Own Books, folio 24." Girolamo Cardano, as named in the body; edition and passage pending.

[3451] **Burton.** Star margin, page 132: "Præfat. translat. Plutarch." "Preface to the translation of Plutarch." Wilhelm Xylander, as named in the body; exact edition pending.

[3452] **Burton.** Margin q, page 132: "Polit. disput. laudibus extollunt eos ac si virtutibus pollerent, quos ob infinita scelera potius vituperare oporteret." "Political discourse: they exalt with praises, as though rich in virtues, those whom they ought rather to condemn for countless crimes." Machiavelli, as cited; the abbreviated locator does not securely establish a particular work or chapter.

[3453] **Editor.** Dedicatory letters addressed potential patrons and could solicit support. "Respectless" describes the patrons' lack of regard. Cardano, Xylander and Machiavelli are preserved as Burton's examples; their exact editions and passages remain in the collation record.

Original text 1651	Modern English
So they prostitute themselves as Fidlers, or mercenary Tradesmen, to serve great mens turns for a small reward. They are like [3454]Indians, they have store of gold, but know not the worth of it: for I am of Synesius opinion, [3455]King Hieron got more by Simonides acquaintance, then Simonides did by his: they have their best education, good institution, sole qualification from us, and when they have done well, their honor and immortality from us; we are the living tombs, registers, and as so many trumpetors of their fames: what was Achilles without Homer? Alexander without Arrian and Curtius? who had known the Cæsars, but for Suetonius and Dion?	So they sell themselves like fiddlers or tradesmen working for pay, to serve the purposes of great men for a small reward. They are like Indians: they possess abundant gold but do not know its value. For I share Synesius's opinion that King Hiero gained more from knowing Simonides than Simonides gained from knowing him. Great men receive their best education, sound instruction and all their accomplishments from us; when they do well, their honour and immortality also come from us. We are their living tombs and records, the trumpeters of their fame. What was Achilles without Homer? Alexander without Arrian and Curtius? Who would have known the Caesars but for Suetonius and Dio?[3456]
[3457]Vixerunt fortes ante Agamemnona Multi: sed omnes illachrymabiles Urgentur, ignotique longâ Nocte, carent quia vate sacro.	Many brave men lived before Agamemnon, But all lie unwept and unknown, Pressed beneath the long night, Because they lack a sacred poet.[3458]

[3454] **Burton.** Star margin, page 132: "Or as horses know not their strength they consider not their own worth." An alternative comparison to the "Indians" in the body; the marginal English is retained in full.

[3455] **Burton.** Margin r, page 132, whose printed letter resembles x: "Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides." "Hiero gained more from intimacy with Simonides than Simonides gained from Hiero's." Synesius, letter to Theotimus, numbered 49 in the Fitzgerald translation consulted; numbering varies between editions.

[3456] **Editor.** Synesius's letter to Theotimus compares the poet's preservation of a ruler's fame with the ruler's material support. Burton speaks here as one of the scholars: "from us." His broad comparison with "Indians" reflects a European colonial stereotype, not an account of Indigenous knowledge. "Dion" is Cassius Dio; Curtius is Quintus Curtius Rufus.

[3457] **Burton.** Star margin, page 132: "Hor. lib. 4. od. 9." Horace, Odes 4.9.25–28. Burton prints "Vixerunt" where the comparison text has "Vixere"; the sense is unchanged.

[3458] **Editor.** Horace, Odes 4.9.25–28: heroic deeds without a poet vanish into oblivion. The "sacred poet" is the inspired singer who preserves renown. This supplies the reason patrons owe scholars more than they acknowledge.

Original text 1651	Modern English
Source page 133 they are more beholden to Scholars, then Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that Encyclopædian, all the learning in the world; they must keep it to themselves, [3459]live in base esteem, and starve, except they will submit, as Budæus well hath it, so many good parts, so many ensigns of Arts, vertues, be slavishly obnoxius to some illiterate Potentate, and live under his insolent Worship, or Honor, like Parasites, Qui tanquam mures alienum panem comedunt. For to say truth, artes hæ non sunt Lucrativæ, as Guido Bonat that great Astrologer could fore-see, they be not gainful Arts these, sed esurientes & famelicæ, but poor and hungry.	Great men owe more to scholars than scholars owe to them. But scholars undervalue themselves and so are kept down by those great men. Let them possess the whole circle of knowledge, all the learning in the world: they must keep it to themselves, live despised and starve, unless they submit all their abilities, all their distinctions in arts and virtues, as Budé well puts it, to servile dependence on some unlearned ruler. They must live beneath his insolent Worship or Honour like parasites "who eat another's bread like mice." For, in truth, as that great astrologer Guido Bonatti could foresee, "these arts are not profitable": these are no money-making arts, "but starving and famished"—poor and hungry.[3460]
[3461]Dat Galenus opes, dat Iustinianus honores, Sed genus & species cogitur ire pedes:	Galen gives wealth, Justinian gives honours, But genus and species are forced to go on foot.[3462]
The rich Physitian, honor'd Lawyers ride, Whil'st the poor Scholar foots it by their side.	The rich physician and honoured lawyers ride, While the poor scholar walks beside them.

[3459] **Burton.** First star margin, page 133: "Inter inertes & Plebeios fere jacet, ultimum locum habens, nisi tot artis virtutisque insignia, turpiter, obnoxiè, supparisitando fascibus subjecerit protervæ insolentisque potentiæ. Lib. 1. de contempt. rerum fortuitarum." "He generally lies among the idle and common people, in the lowest place, unless he shamefully and servilely submits so many distinctions of art and virtue, through parasitic flattery, to the insignia of arrogant and insolent power. Book 1, On Contempt for the Things of Fortune." Budé, as named in the body. The printed form "supparisitando" is retained; the sense corresponds to supparasitando. Exact wording awaits collation.

[3460] **Editor.** "Encyclopædian" means the whole circle of learning, not necessarily a particular reference book. "Obnoxius" means subject or dependent. "Worship" and "Honour" are forms of address for socially elevated men. Bonatti's supposed foresight becomes a joke about astrology's inability to make scholarship pay.

[3461] **Burton.** Second star margin, page 133: "Buchanan. eleg. lib." "Buchanan, book of elegies." The printed star is attached to "Dat Galenus"; the securely identifiable Buchanan quotation is the later "Calliope longum" couplet, Elegy 1.97–98. The original attachment is retained and the displacement explained. Buchanan's printed p. 63 has now been checked visually, confirming the later couplet. That verification does not establish authorship of Dat Galenus.

[3462] **Editor.** Galen stands for medicine, Justinian for law; "genus and species," terms of logical classification, stand for academic philosophy. The proverb opposes riding to going on foot. The nearby Buchanan attribution belongs securely to the following Calliope couplet, not demonstrably to these lines; its printed attachment is preserved in the author's note.

Original text 1651	Modern English
Poverty is the Muses Patrimony, and as that Poetical divinity teacheth us, when Iupiters daughters were each of them married to the Gods, the Muses alone were left solitary, Helicon forsaken of all Suters, and I believe it was, because they had no portion.	Poverty is the Muses' inheritance. As poetic theology teaches us, when Jupiter's daughters were each married to the gods, the Muses alone were left unmarried, Helicon abandoned by every suitor. I believe the reason was that they had no dowries.[3463]
Calliope longum cælebs cur vixit in ævum? Nempe nihil dotis, quod numeraret, erat.	Why did Calliope live unmarried for so long? Because she had no dowry to count out.[3464]
Why did Calliope live so long a maid? Because she had no dowry to be paid.	Why did Calliope remain so long a maid? Because she had no dowry to be paid.
Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as [3465]Petronius argues, you shall likely know them by their clothes. There came, saith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded again why he was so ragged, he told me this kinde of learning never made any man rich.	Ever since, all their followers have been poor, abandoned and left to fend for themselves. So much so that, as Petronius argues, you will probably recognize them by their clothes. "A fellow happened to join me," he says, "whose appearance was far from smart. That sign alone told me he was a scholar, one of those whom rich men commonly hate. I asked what he was; he answered, 'A poet.' I then asked why he was so ragged. He told me that this kind of learning had never made anyone rich."[3466]

[3463] **Editor.** Helicon is the mountain associated with the Muses. A "portion" is a marriage portion or dowry. Burton's mythic explanation makes poverty the inherited condition of those devoted to learning.

[3464] **Editor.** George Buchanan, Elegy 1, on the miserable condition of teachers of humane letters in Paris, lines 97–98. The scanned Operum poeticorum witness, printed p. 63, has doti, confirmed visually in audit pass 14; McGill p. 133 reads dotis. Burton's form is retained. Calliope is one of the Muses; the question concerns being unmarried. Burton's separate English couplet follows the fresh Latin rendering. The agreement identifies the quotation, not Burton's particular edition.

[3465] **Burton.** Margin s, page 133: "In Satyricon intrat senex, sed cultu non ita speciosus, ut facile appareret eum hac nota literatum esse, quos divites odisse solent. Ego inquit Poeta sum: Quare ergo tam male vestitus es? Propter hoc ipsum; amor ingenii neminem unquam divitem fecit." "In the Satyricon an old man enters, but not so splendidly dressed; from that sign it was easy to see that he was one of the learned, whom the rich habitually hate. 'I am a poet,' he says. 'Why, then, are you so badly dressed?' 'For that very reason: love of genius has never made anyone rich.'" Adapted and compressed from Petronius 83; Burton's Latin changes several phrases.

[3466] **Editor.** Petronius, Satyricon 83, introduces the poet Eumolpus in an art gallery. Burton compresses the encounter into a dialogue and makes ragged clothing the sign of scholarship. This is a scene in a satirical narrative, not Petronius's own autobiographical encounter.

Original text 1651	Modern English
[3467]Qui Pelago credit, magno se fænore tollit, Qui pugnas & rostra petit, præcingitur auro: Vilis adulator picto jacet ebrius ostro, Sola pruinosis horret facundia pannis.	He who trusts the sea raises himself on great returns; He who seeks battles and the public platform is girded with gold. The worthless flatterer lies drunk in embroidered purple; Eloquence alone shivers in frost-covered rags.[3468]
A Marchants gain is great that goes to Sea, A Souldier embossed all in gold: A Flatterer lyes fox'd in brave array, A Scholar onely ragged to behold.	A merchant earns great profits at sea; A soldier is covered in gold. A flatterer lies drunk in splendid clothes; Only a scholar is ragged to behold.[3469]

[3467] **Burton.** Margin t, page 133: "Petronius Arbiter." Satyricon 83, the verse in Eumolpus's speech. Burton prints "rostra," the public speaking platform, where the comparison text has "castra," military camps, and omits two lines. The modern column follows Burton's printed Latin.

[3468] **Editor.** The Latin "rostra" includes the public platform, whereas Burton's English verse speaks only of a soldier. Petronius's comparison text has "castra," camps. Both of Burton's versions are preserved separately; the modern Latin rendering retains the difference. He also omits a line on profitable adultery and the final line on the neglected arts.

[3469] **Editor.** "Fox'd" means drunk; "brave array" splendid clothing. "Embossed" suggests being richly covered or ornamented. This is Burton's compact English version of the preceding Petronius passage, not a replacement for its fresh translation.

Original text 1651	Modern English
Source page 133–134 All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematical, and Philosophicall Studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, [3470]rejecting these Arts in the mean time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes fitting onely table talk, and to furnish them with discourse.	Our ordinary university students see all this very clearly: how unprofitable poetic, mathematical and philosophical studies are, how little respect they receive, how few patrons they have. They hasten into the three lucrative professions of law, medicine and divinity, dividing themselves among them. Meanwhile they reject these other arts—history, philosophy, philology—or pass lightly over them as amusing trifles fit only for table talk and material for conversation.[3471]
Source page 134 They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometrician, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favor and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment.	They are not so useful: a man who can count his money knows enough arithmetic. A true geometrician can measure out a good fortune for himself; a perfect astrologer can calculate the rise and fall of others and turn their wandering movements to his own advantage. The best optics reflect the rays of great men's favour and grace so that they shine on him. A good engineer needs only to devise a means of gaining advancement.[3472]

[3470] **Burton.** Margin u, page 133: "Oppressus paupertate animus nihil eximium, aut sublime cogitare potest, amœnitates literarum, aut elegantiam, quoniam nihil præsidii in his ad vitæ commodum videt, primò negligere, mox odisse incipit. Hens." "A mind crushed by poverty can conceive nothing outstanding or sublime. Because it sees in literary delights or elegance no help towards a comfortable life, it begins first to neglect them and soon to hate them." "Hens." is retained as the printed attribution; exact work and passage unresolved.

[3471] **Editor.** "Physick" is medicine and "divinity" theology or preparation for clerical work. "Commodious" here means materially advantageous. Philology broadly concerns language and literary learning. Burton treats the turn to these professions as a consequence of inadequate support for other studies.

[3472] **Editor.** "Tell" means count; "behoveful" useful. The list satirically reduces mathematics, astrology, optics and engineering to devices for personal advancement. "Errant motions" recalls wandering planets while also describing the movements of powerful people.

Original text 1651	Modern English
This was the common Tenent and practice of Poland, as Cromerus observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, hoc solum in votis habens, opimum sacerdotium, a good Personage was their aim.	This was the usual opinion and practice in Poland, as Kromer observed not long ago in the first book of his History. Their universities were generally of low standing; no philosopher, mathematician, antiquary or the like of any distinction could be found among them, because no fixed reward or stipend was provided. Instead, everyone took up divinity, "having only this wish: a fat benefice." A good parsonage was their aim.[3473]
This was the practice of some of our neer neighbors, as [3474]Lipsius inveighs, they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum, o pater, o patria? so he complained, and so may others. For even so we finde, to serve a great man, to get an Office in some Bishops Court (to practise in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantagious, the high way to preferment.	Some of our near neighbours followed the same practice, as Lipsius complains: they push their children into the study of law and divinity before they are properly instructed or ready for such studies. "Of course, the hope of profit takes precedence over all the arts, and a heap of gold is more beautiful than anything those raving Greeks and Romans wrote. From this number men then come to steer the state; they sit in and preside over the councils of kings. O father, O fatherland!" So he complained, and others may do the same. For we find just this: serving a great man, obtaining an office in a bishop's court, practising in a prosperous town or securing a benefice is the target we aim at, because it offers such advantages—the highway to advancement.[3475]

[3473] **Editor.** "Cromerus" is Marcin Kromer; the passage presents Burton's report of his judgement, not a verified account of every Polish university. "Personage" here means parsonage or the income-bearing clerical position, not a distinguished person. The exact historical passage remains uncollated.

[3474] **Burton.** Star margin, page 134: "Epistol. quæst. lib. 4. Ep. 21." Lipsius, Epistolary Questions, book 4, letter 21, as cited. Exact edition and wording remain to be collated.

[3475] **Editor.** Lipsius is Justus Lipsius. The praise of gold over Greek and Roman writing is bitter irony. A benefice is a Church office carrying income. The precise letter remains uncollated; Burton's printed "o pater, o patria?" is rendered as an exclamation.

Original text 1651	Modern English
Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, quibus nihil illiteratius, saith [3476]Erasmus, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Scholars, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them.	Yet, as far as I can see, these men often fail in their plans just as frequently as the rest and are just as often disappointed in their hopes. Suppose a man is a doctor of law, an excellent and accomplished civil lawyer: where can he practise and find room to work? His field is so narrow. Here, prohibitions so restrict the civil law, and so few cases remain because of those all-devouring laws of our own country—"than which nothing is more unlearned," says Erasmus, an unlearned and barbarous study—that scarcely any courts are left to the profession. However well versed men may be in that national law, I can hardly grant them the name of scholars unless they have other accomplishments. The offices are so poorly paid, and usually cost so much to obtain, that I do not know how a talented man can prosper among them.[3477]
Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quacksalvers, Paracelsians, as they call themselves, Causifici & sanicidæ, so [3478]Clenard tearmes them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients.	As for physicians, every village has so many mountebanks, empirics, quacks and self-styled Paracelsians—"lawsuit-makers and health-killers," as Clenard calls them—wizards, alchemists, poor vicars, discarded apothecaries, physicians' servants, barbers and housewives, all claiming great skill, that I seriously doubt how they can earn a living or who their patients will be.[3479]

[3476] **Burton.** Margin x, page 134: "Charon. dial." Erasmus, the dialogue Charon. The precise passage supporting Burton's application to the national law remains to be collated.

[3477] **Editor.** A "civilian" is a specialist in Roman-based civil law. "Municipal" means the country's own law, here the English common-law system; prohibitions could restrict the jurisdiction of other courts. Burton's parenthetical attack concerns those trained only in that law. This explains a historical professional rivalry, not present-day legal procedure.

[3478] **Burton.** Star margin, page 134: "Epist. lib. 2." Nicolaus Clenardus, Letters, book 2. The exact letter and the paired satirical terms require collation.

[3479] **Editor.** Mountebanks sold remedies through public performance; empirics claimed practical experience, and Paracelsians followed the medical tradition associated with Paracelsus. Burton's hostile list also includes household and customary practitioners. "Cast" means discarded, and "physicians' men" their servants or assistants. The printed pair "Causifici & sanicidæ" literally combines lawsuit-makers with killers of health; its exact Clenard context remains unresolved.

Original text 1651	Modern English
Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as [3480]he said, litigious Idiots,	Besides, there are so many of both kinds, and some are such harpies—so grasping, so noisy, so shameless—and, as the poet said, litigious fools:[3481]
Quibus loquacis affatim arrogantiæ est, Peritiæ parùm aut nihil, Nec ulla mica literarii salis, Crumenimulga natio: Loquteleia turba, litium strophæ, Maligna litigantium cohors, togati vultures, Lavernæ alumni, Agyrtæ, &c.	With plenty of loud-mouthed arrogance, Little skill or none, And not one grain of literary wit: A purse-milking tribe, A chattering crowd, bundles of legal tricks, A malicious band of litigants, vultures in gowns, Laverna's pupils, charlatans, and so on.[3482]
Source page 135 Which have no skill but prating arrogance, No learning, such a purse-milking nation: Gown'd vultures, theeves, and a litigious rout Of coseners, that haunt this occupation,	With no skill but prating arrogance, No learning—a purse-milking nation: Gowned vultures, thieves, a quarrelsome gang Of cheats who haunt this occupation.

[3480] **Burton.** Margin y, page 134: "Ia. Dousa Epodon. lib. 2. car. 2." Janus Dousa, Epodes, book 2, poem 2, as printed; the full poem has not been collated here.

[3481] **Editor.** "Both sorts" resumes lawyers and physicians. Harpies are mythic creatures associated with snatching and fouling food, hence an image for rapacity. The following attack is attributed to Janus Dousa, the Dutch Latin poet.

[3482] **Editor.** Laverna is the Roman divinity associated with thieves; "Agyrtæ" itinerant impostors or charlatans. "Purse-milking" renders the compound crumenimulga. The Latin's catalogue is fuller than Burton's four English lines, so both are retained. The unusual printed "Loquteleia" is rendered by its context as chattering.

Original text 1651	Modern English
that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, [3483]major pars populi aridâ reptant fame, they are almost starved a great part of them, and ready to devoure their fellowes, [3484]Et noxia calliditate se corripere, such a multitude of pettifoggers and Empericks; such imposters, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam &c.	There are so many that they scarcely know how to make a living alongside one another. As the comic poet joked about clocks, “the greater part of the people crawl about in parching hunger.” A great many are almost starving, ready to devour their fellows “and attack one another with malicious cunning.” Such a multitude of pettifoggers and empirics, such impostors, that an honest man does not know how to conduct himself in their company or maintain his good name in so vile a crowd: “he would be ashamed to profess the title of learning, acquired at such expense and through so many sleepless nights, since”—and so on.[3485]
Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publikely preached at Pauls cross, [3486]by a grave Minister then, and now a reverend Bishop of this land,	Last of all, to come to our clergy: theirs is the noblest profession, worthy of double honour, yet of all people they are the most distressed and miserable. If you will not believe me, hear a brief account publicly preached not many years ago at Paul’s Cross by a minister who was then a respected preacher and is now a reverend bishop of this country:[3487]

[3483] **Burton.** Margin z, page 135: “Plautus.” The passage survives in Aulus Gellius, Attic Nights 3.3.5, in verses about sundials from the Boeotian Woman, a play whose attribution Gellius discusses. Burton’s “Comedy of clocks” describes the subject of the fragment, not a verified title. His “aridâ” qualifies hunger; the comparison text has “aridi,” describing the hungry people as parched.

[3484] **Burton.** Star margin, page 135: “Barc. Argenis lib. 3.” John Barclay, Argenis, book 3; exact passage uncollated. The note accompanies “Et noxia calliditate se corripere,” and may also govern the final fragment about shame in professing learning.

[3485] **Editor.** Aulus Gellius, Attic Nights 3.3.5, quotes a hungry comic speaker blaming the spread of sundials for delayed meals; Burton applies the crowd to professional rivals. “Pettifoggers” are petty, unscrupulous legal practitioners. The last Latin quotation is left unfinished in Burton, and its incompleteness is retained rather than supplied.

[3486] **Burton.** Page 135 a: Ioh. Howson 4 Novembris 1597. the Sermon was printed by Arnold Hartfield. [John Howson, 4 November 1597; sermon printed by Arnold Hartfield. See the date and printer correction in the Editor note.]

[3487] **Editor.** “Divines” means theologians or clergy. “Double honour” echoes 1 Timothy 5:17 on elders who labour in teaching. Paul’s Cross was the outdoor preaching place at St Paul’s, London. Howson’s printed sermon is dated 4 December 1597 and names Arnold Hatfield as printer; Burton’s November and Hartfield are retained in his note. “Now” belongs to an earlier stage of Burton’s text: Howson died in 1632.

Original text 1651	Modern English
We that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer school, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdome; when we come to the University, if we live of the Colleage allowance, as Phalaris objected to the Leontines πάντων ἐνδεεῖς πλὴν λιμοῦ καὶ φόβου, needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundreth pounds, or a thousand marks.	"We who are brought up in learning, and destined for this by our parents, endure our childhood in the grammar school, which Augustine calls 'a great tyranny and a grievous evil', comparing it to the torments of martyrdom. When we come to the university, if we live on the college allowance, we are, as Phalaris reproached the Leontines, 'lacking everything except hunger and fear'—needy of all things but hunger and fear. Or, if our parents bear even part of our costs, we spend five hundred pounds or a thousand marks on unnecessary upkeep, books and degrees before we reach any accomplishment.[3488]
If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor Personage, or a Vicarige of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent and out-worne life) either in annual pension, or above the rate of a coppy-hold, and that with the hazard and loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments, in esse and posse, both present and to come.	If, at this cost in time, in our bodies and spirits, our property and inheritances, we cannot obtain those small rewards that belong to us by law and hereditary right—a poor parsonage, or a vicarage worth fifty pounds a year—but must pay the patron for a lease lasting our lifetime, a spent and worn-out lifetime, either by an annual payment or at more than the rate for a copyhold, and must do so at the risk and loss of our souls through simony and perjury, forfeiting all our church appointments, 'actual and possible', both present and future—[3489]

[3488] **Editor.** A grammar school chiefly taught Latin. A thousand marks was £666 13s. 4d., not £500. McGill p. 135 confirms "unnecessary"; the full Howson passage still needs collation. Compare Augustine, Confessions 1.9.14–15: school beatings were his "great and grievous evil", and he compares children's fear with adults' dread of instruments of torture. This supports Burton's analogy, but not the exact phrase magnam tyrannidem or the mediation through Howson. The Phalaris source remains unlocated.

[3489] **Editor.** A living is an endowed church office. A parsonage or vicarage here means the office and its income; a patron controls presentation to it. A copyhold was land held under manorial custom, evidenced by a copy of the court roll. Simony is buying or selling spiritual office; perjury concerns false oaths in obtaining it. The passage protests that education leads to a further purchase, at both financial and spiritual cost.

Original text 1651	Modern English
What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sin, will entangle him in simony and perjury, when as the Poet saith, Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it.	What father, before long, will be so improvident as to educate his son at great expense for this inevitable beggary? What Christian will be so irreligious as to bring up his son for a life that, in all probability and indeed inevitably, 'compels him to shameful acts'—forces him into sin—and will entangle him in simony and perjury? As the poet says, 'Even someone invited from a bridge would refuse such fare': a beggar's brat taken from the bridge where he sits begging would have reason to refuse it if he knew the hardship involved."[3490]
This being thus, have not we fished fair all this while, that are initiate Divines, to finde no better fruits of our labors, [3491]hoc est cur palles, cur quis non prandeat hoc est? do we macerate our selves for this? Is it for this we rise so early all the year long? [3492]Leaping (as he saith) out of our beds, when we hear the bell ring, as if we had heard a thunderclap.	If this is so, have we who have entered the ministry not had a fine catch all this while, to find no better fruit from our labours? "Is this why you grow pale? Is this a reason for anyone to go without dinner?" Do we wear ourselves away for this? Is this why we rise so early all year long, leaping, as he says, out of bed when we hear the bell ring, as though we had heard a thunderclap?[3493]

[3490] **Editor.** Juvenal, Satire 14.134, originally describes food so wretched that even a beggar from a bridge would refuse it. Burton retains the sermon's enlarged application to the clergy's prospects. "Necessary" means unavoidable; "improvident" means heedless of future consequences.

[3491] **Burton.** Page 135 b: Pers. Sat. 3. [Persius, Satire 3.]

[3492] **Burton.** Page 135 star: E lecto exsilientes, ad subitum tintinnabuli plausum quasi fulmine territi. 1. [Leaping from bed at the sudden ringing of the little bell, as though terrified by a thunderbolt. The final 1. is retained; its reference is unresolved.]

[3493] **Editor.** "Fished fair" is bitterly ironic: what a fine catch their studies have brought. Compare Persius 3.85, which reads hoc est quod palles, where Burton prints cur. "Macerate" means waste away or wear down the body. The source of the bell-and-thunderbolt comparison remains unlocated.

Original text 1651	Modern English
Source page 135–136 If this be all the respect, reward and honor we shall have, [3494]frange leves calamos, & scinde Thalia libellos: let us give over our bookes, and betake our selves to some other course of life? to what end should we study? [3495]Quid me litterulas stulti docuere parentes, what did our parents meane to make us schollers, to be as far to seek of preferment after twenty years study, as we were as first: why do we take such pains? Quid tantum insanis juvat impallescere chartis? If there be no more hope of reward, no better encouragement.	If this is all the respect, reward and honour we are to receive, "break your slender pens, Thalia, and tear up your books." Let us abandon our books and take up some other way of life. Why should we study? "Why did my foolish parents teach me letters?" What did our parents mean by making us scholars, if after twenty years' study we are as far from advancement as at the beginning? Why do we take such pains? "What pleasure is there in growing so pale over these mad pages?" If there is no further hope of reward, no better encouragement—[3496]
Source page 136 I say again; Frange leves calamos, & scinde Thalia libellos, lets turne souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turne our Philosophers gownes, as Cleanthes once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery. [3497]Præstat dentiscalpia radere, quam literariis monumentis magnatum favorem emendicare.	I say again, "break your slender pens, Thalia, and tear up your books." Let us turn soldiers, sell our books and buy swords, guns and pikes, or use the books to stopper bottles. Let us turn our philosophers' gowns into millers' coats, as Cleanthes once did, leave everything and take up any other way of life rather than continue in this misery. "It is better to whittle toothpicks than to beg the favour of the great with literary works."[3498]

[3494] **Burton.** Page 135 c: Mart. [Martial.]

[3495] **Burton.** Page 135 d: Mart. [Martial.]

[3496] **Editor.** The two Martial phrases come from Epigrams 9.73.7–10, on the wealth of a cobbler: Burton changes at me ("but me") to Quid me ("why me"). Thalia is a Muse. The final question recalls Persius 5.62, at te nocturnis iuvat inpallescere chartis, but replaces the praise of night study with a frustrated question about mad pages.

[3497] **Burton.** Page 136 star: Sat. Menip. [Menippean Satire; exact work and passage unlocated.]

[3498] **Editor.** Compare Plutarch, On Avoiding Debt (Moralia 830C–D): Cleanthes tells Antigonus that he still grinds at a mill, supporting himself while continuing philosophy. This verifies a close ancient parallel, not Burton's specific exchange of gowns for millers' coats. That detail and the Menippean toothpick maxim remain unlocated. "Stop bottles" treats books as waste paper. The repeated Martial line is translated again rather than omitted.

Original text 1651	Modern English
Yea, but me thinkes I hear some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it.	Yes, but I seem to hear someone objecting to these words. What I have said about the condition of scholars, and especially the clergy, may be true: they are miserable and distressed at present, the Church's goods are being shipwrecked, and they have just cause to complain. There is a fault—but where does it come from? If the cause were fairly examined, the charge would be turned back upon ourselves. If summoned before that tribunal of truth, we should be found guilty and unable to excuse ourselves.
That there is a fault among us, I confess, and were there not a buyer, there would not be seller: but to him that will consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgment, theirs is the greater fault, more apparant causes & much to be condemned.	I admit that there is fault among us: without a buyer, there would be no seller. But anyone who considers the matter more carefully will see plainly enough that these miseries flow from grasping patrons. In accusing them, I do not wholly excuse us. Both sides are at fault, they and we; yet in my judgement theirs is the greater fault, the more evident cause, and much to be condemned.

Original text 1651	Modern English
For my part, if it be not with me as I would, or as it should, I do ascribe the cause, as [3499]Cardan did in the like case: meo infortunio potius quam illorum sceleri, to [3500]mine own infelicity, rather than their naughtiness: Although I have been baffled in my time by some of them, & have as just cause to complain as another: or rather indeed to mine own negligence;	For my part, if my circumstances are not what I would wish or what they ought to be, I attribute the cause, as Cardano did in a similar case, "to my own misfortune rather than their wrongdoing"—to my own unhappiness rather than their wickedness. Some of them have indeed treated me with contempt in my time, and I have as good a cause to complain as anyone. Or rather, I attribute it to my own negligence.[3501]
for I was ever like that Alexander in [3502]Plutarch, Crassus his tutor in Philosophy, who though he lived many years familiarly with rich Crassus, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with Crassus he borrowed an hat of him, at his returne restored it again.	For I have always been like that Alexander in Plutarch, Crassus's philosophy tutor. Though he lived on familiar terms with wealthy Crassus for many years, he was just as poor when he left him —which astonished many people—as when he first arrived. He never asked; the other never gave him anything. When he travelled with Crassus, he borrowed a hat from him and returned it when they came back.[3503]

[3499] **Burton.** Page 136 e: Lib. 3 de cons. [Cardano, On Consolation, book 3; exact passage unlocated.]

[3500] **Burton.** Page 136 star: I had no money, I wanted impudence, I could not scamble, temporize, dissemble: non pranderet olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum jam senior ut sim talis, & fingi nolo, utcunque male cedat in rem meam & obscurus inde delitescam. [I had no money; I lacked shamelessness; I could not scramble for advantage, suit myself to the times or dissemble. "He would not dine on vegetables", and so on. Shall I say it? Utterly inept at coaxing and flattering, I cannot now, as an older man, be recast into that kind of person; nor do I wish to be moulded, however badly this may affect my interests and however obscurely I may remain hidden as a result.]

[3501] **Editor.** "Naughtiness" here is wickedness; "baffled" can mean treated contemptuously or frustrated. Burton's unusually personal marginal confession expands his refusal to court patrons. Its vegetable-dinner fragment recalls the debate between Diogenes and Aristippus in Horace, Epistles 1.17.13–15, about independence and courtly favour; Burton's words are not an exact quotation of those lines.

[3502] **Burton.** Page 136 star: Vit. Crassi. nec facile judicare potest utrum pauperior cum primo ad Crassum, &c. [Life of Crassus: nor can one easily judge whether he was poorer when he first came to Crassus, and so on.]

[3503] **Editor.** Plutarch, Crassus 3.3–4, describes the tutor's continuing poverty, but gives him a cloak for journeys, reclaimed on his return. Burton says "hat", retained here. His incomplete "when from" is rendered "when he left him". This Alexander should not be confused with the Renaissance author in the following passage.

Original text 1651	Modern English
I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they & I parted as we met, they gave me as much as I requested, & that was —	I have had some such noble friends, acquaintances and pupils; but for the most part, apart from common courtesies and ordinary marks of respect, we parted as we had met. They gave me as much as I asked for, and that was—
And as Alexander ab Alexandro Genial. dier. l. 6. c. 16. made answer to Hieronymus Massainus, that wondred, quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videret, when other men rose, still he was in the same state, eodem tenore & fortuna cui mercedem laborum studiorumque deberi putaret, whom he thought to deserve as well as the rest.	And as Alessandro d'Alessandro answered Girolamo Massaini in his Genial Days, book 6, chapter 16: Massaini wondered, "since he saw many idle and obscure men promoted daily to honours and church offices", why Alessandro remained in the same position while others rose —"in the same condition and circumstances, although he thought a reward was owed to him for his labours and studies"—for he thought Alessandro deserved as much as the rest.[3504]
He made answer, that he was content with his present estate, was not ambitious, and although objurgabundus suam segnitiem accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos &c. he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry Alexanders books) yet by some overweening and wellwishing friends, the like speeches have been used to me; but I replied still with Alexander, that I had enough, and more peradventure than I deserved;	He answered that he was content with his present circumstances and had no ambition. Although Massaini "reproached him, accusing him of laziness, when men of obscure condition had been raised to church offices and bishoprics, and so on"—scolding him for hanging back—he remained unchanged. For my part, though I may not be worthy to carry Alessandro's books, some friends who think too highly of me and wish me well have spoken to me in the same way. But I always answered with Alessandro that I had enough, and perhaps more than I deserved.

[3504] **Editor.** Alexander ab Alexandro is the Italian humanist Alessandro d'Alessandro; Genialium dierum is a collection of learned miscellanies. Burton combines excerpts with overlapping English explanations. The translations retain both. Book 6, chapter 16 and the exchange with Massaini still require full collation.

Original text 1651	Modern English
Source page 136–137 and with Libanius Sophista, that rather chose (when honours and offices by the Emperor were offered unto him) to be talis Sophista, quam talis Magistratus. I had as live be still Democritus junior, and privus privatus, si mihi jam daretur optio, quam talis fortasse Doctor, talis Dominus. — Sed quorsum hæc? For the rest 'tis on both sides facinus detestandum, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it; but in them most, and that from the covetousness and ignorance of such as are interested in this business;	And I agreed with Libanius the sophist, who, when the emperor offered him honours and offices, preferred to be "a sophist of this standing rather than a magistrate of that standing". I would just as soon remain Democritus Junior, "a wholly private man, if I were now given the choice, rather than perhaps such a Doctor, such a Lord". But where is all this leading? For the rest, it is "a detestable crime" on both sides to buy and sell church livings, or to withhold from the Church what divine and human laws have bestowed on it. But the patrons are chiefly to blame, through the greed and ignorance of those involved in this business.[3505]
Source page 137 I name covetousnes in the first place, as the root of all these mischiefes, which Achan like, compels them to commit sacriledge, and to make Simoniacal compacts, (and what not) to their own ends, [3506]that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others.	I name greed first, as the root of all these evils. Like Achan, it drives them to commit sacrilege and make simoniacal bargains—and what else will they not do?—to serve their own ends. This kindles God's wrath, bringing plague, vengeance and grievous punishment upon themselves and others.[3507]

[3505] **Editor.** "Sophist" here means a professional teacher of rhetoric. Democritus Junior is Burton's authorial name. Privus privatus insists on private, untitled status; the emphatic talis contrasts the quality of the teacher with the value of public rank. The Libanius anecdote remains unlocated. Buying and selling livings returns the digression to simony.

[3506] **Burton.** Page 137 f: Deum habent iratum, sibique mortem æternam acquirunt, aliis miserabilem ruinam. Serrarius in Josuam, 7. Euripides. [They have God angry with them, and procure eternal death for themselves and wretched ruin for others. Serrarius on Joshua 7. Euripides. The last name is retained here as printed; it also accompanies the verse below.]

[3507] **Editor.** Joshua 7 tells how Achan secretly took forbidden spoils, bringing disaster upon Israel before his exposure. Burton turns him into a repeated emblem of sacrilegious appropriation. Serrarius is the biblical commentator Nicolas Serarius; his exact passage remains to be collated.

Original text 1651	Modern English
Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it per fas & nefas, hooke or crook, so they have it. And others when they have with riot and prodigality, imbezelled their estates, to recover themselves, make a prey of the Church, robbing it, as [3508]Iulian the Apostate did, spoile Parsons of their revenews (in keeping halfe back) as [3509]a great man amongst us observes: and that maintenance on which they should live: by meanes whereof, Barbarism is increased, and a great decay of Christian Professors:	Some, in their insatiable desire for filthy gain and riches, do not care how they obtain it, “by right or wrong”, by hook or by crook, so long as they have it. Others, having squandered their estates in riotous extravagance, try to recover themselves by making the Church their prey. They rob it, as Julian the Apostate did, stripping parsons of their revenues by keeping back half, as a great man among us observes, and taking the support on which they should live. As a result, ignorance increases and there is a great decline among those who profess Christianity.[3510]
for who will apply himselfe to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?	For who will devote himself, his son or his friend to these theological studies if, after immense labour, they will have nothing to live on? But what comes of these actions?
[3511]Opesque totis viribus venamini, At inde messis accidit miserrima.	You hunt for wealth with all your strength, But the harvest that comes of it is most wretched.[3512]

[3508] **Burton.** Page 137 g: Nicephorus lib. 10. cap. 5. [Nicephorus, book 10, chapter 5; the ecclesiastical history attributed to Nikephoros Kallistos.]

[3509] **Burton.** Page 137 h: Lord Coek in his Reports second part, fol. 44. [Sir Edward Coke, Reports, part 2, folio 44; spelling retained.]

[3510] **Editor.** Julian, the fourth-century Roman emperor called “the Apostate” by Christian writers, is cited as a persecuting precedent. “Imbezelled” means squandered here, not necessarily the modern legal offence. “Christian Professors” means those professing Christianity; it need not denote university teachers. Coke’s legal reference and the Nicephorus passage remain to be checked in full.

[3511] **Burton.** Page 137 star: Euripides. [Exact Greek passage and Latin intermediary unlocated.]

[3512] **Editor.** McGill p. 137 confirms two separate occurrences of Euripides: one at the end of the Serrarius margin and a second, starred citation beside this verse. The body star clearly belongs to the verse. Both marginal occurrences are preserved; the first may be displaced. The English translates Burton’s printed Latin. Its exact Greek source and Latin intermediary remain unverified.

Original text 1651	Modern English
They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, & as common experience evinceth, accursed themselves in all their proceedings. With what face (as [3513]he quotes out of Aust.) can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth?	They toil and drudge, but what do they reap? The families that practise this are commonly unfortunate, cursed in their offspring and, as ordinary experience shows, themselves cursed in all their undertakings. “How can they have the face to expect a blessing or inheritance from Christ in heaven when they defraud Christ of his inheritance here on earth?”—as he quotes from Augustine.[3514]
I would all our Symoniacal Patrons, and such as detain Tithes, would read those judicious Tracts of Sr Henry Spelman, and Sr Iames Sempill Knights; those late elaborate and learned Treatises of Dr Tillslye, and Mr Montague, which they have written of that subject. But though they should read, it would be to small purpose, clames licet & mare cælo Confundas: thunder, lighten, preach hell and damnation, tell them ’tis a sin, they will not believe it:	I wish all our simoniacal patrons, and those who withhold tithes, would read the judicious tracts written on this subject by Sir Henry Spelman and Sir James Sempill, and the recent, painstaking and learned treatises by Dr Tillesley and Mr Montagu. But even if they read them, it would do little good: “You may shout and confound sea with sky.” Thunder, flash lightning, preach hell and damnation, tell them it is a sin: they will not believe it.[3515]

[3513] **Burton.** Page 137 i: Sir Henry Spelman, de non temerandis Ecclesiis. [On Not Violating Churches, commonly titled De non temerandis ecclesiis.]

[3514] **Editor.** Spelman supplies the quotation attributed to Augustine. Its exact patristic source remains unverified. The passage presents family misfortune as divine punishment, an argument within Burton’s polemic rather than an independently established causal explanation.

[3515] **Editor.** Tithes were payments for church support, traditionally a tenth of produce or income. The writers are Henry Spelman, James Sempill, Richard Tillesley and Richard Montagu; their individual passages await collation. The Latin comes from Juvenal 6.283–284, where a defiant speaker dismisses protest. “Late” means recent, not deceased.

Original text 1651	Modern English
denounce and terrifie, they have [3516]cauterized consciences, they do not attend, as the inchanted Adder, they stop their ears. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in Plautus, Euge, optime, they cry and applaud themselves with that Miser, [3517]simulac nummos contemplor in arcâ: say what you will, quocunque modo rem: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money.	Denounce and terrify them: their consciences are seared, and they pay no attention. Like the adder faced with a charm, they stop their ears. Call them base, irreligious, profane, barbarous, pagans, atheists, Epicureans—as some of them surely are—and, like the pimp in Plautus, they cry, “Bravo! Excellent!” They applaud themselves with that miser, “as soon as I gaze at the money in my chest”. Say what you will: “Money, by whatever means.” Like a dog barking at the moon, your words achieve nothing. Keep your heaven; let them have money.[3518]
A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stuffe out their greatness with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse then Heathens.	A base, profane, Epicurean, hypocritical rabble! For my part, let them profess whatever zeal they please, counterfeit religion, blind the world’s eyes, pad themselves out and swell their greatness with the spoils of the Church, and glitter like so many peacocks. My charity is so cold, so deficient in this respect, that I shall never think better of them than that they are rotten at the core, their bones full of Epicurean hypocrisy and atheistical marrow. They are worse than heathens.[3519]

[3516] **Burton.** Page 137 k: 1 Tim. 4.2. [1 Timothy 4:2.]

[3517] **Burton.** Page 137 l: Hor. [Horace.]

[3518] **Editor.** The seared conscience is from 1 Timothy 4:2; the deaf adder recalls Psalm 58:4–5. Horace’s miser applauds himself at home while others hiss (Satires 1.1.65–67); “money, by whatever means” comes from Epistles 1.1.65–66. Burton’s Plautine pimp is not yet securely located. “Epicurean” is used polemically for a self-indulgent unbeliever.

[3519] **Editor.** “Rout” means rabble; “bum[b]ast” evokes stuffing or padding. Burton combines an attack on outward religious display with a pointed admission that his own Christian charity is failing. The fierce religious labels belong to his historical argument.

Original text 1651	Modern English
Source page 137–138 For as Dionysius Halicarnasseus observes antiq. Rom. lib. 7. [3520]Primum locum &c. Greeks and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods; but our Simoniacal contractors, our senseless Achans, our stupified Patrons, fear neither God nor divel, they have evasions for it, it is no sin, or not due jure divino, or if a sin, no great sin, &c.	For, as Dionysius of Halicarnassus observes in Roman Antiquities, book 7, “First place”, and so on: Greeks and non-Greeks observe all their religious rites and dare not break them for fear of offending their gods. But our simoniacal dealers, our senseless Achans, our stupefied patrons fear neither God nor devil. They find evasions: it is no sin; or the payment is not due “by divine law”; or, if it is a sin, it is no great sin, and so on.[3521]
Source page 138 And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends; yet as [3522]Chrysostome followes it Nulla ex pœnâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidie quod puniatur: they are rather worse than better, —— iram atque animos à crimine sumunt, and the more they are corrected, the more they offend:	And though they are punished for it daily and plainly see that, as the saying goes, frost and fraud come to foul ends, yet, as Chrysostom pursues the point, “No correction comes from punishment; as though adversity provoked human wickedness, the thing to be punished grows daily.” They become worse rather than better: “They draw anger and defiance from their crime.” The more they are chastised, the more they offend.[3523]

[3520] **Burton.** Page 137 m: Primum locum apud omnes gentes habet patritius deorum cultus, & geniorum, nam hunc diutissime custodiunt, tam Græci quam Barbari &c. [Among all peoples, ancestral worship of the gods and guardian spirits holds first place; both Greeks and non-Greeks preserve it for the longest time, and so on.]

[3521] **Editor.** Burton’s Latin marginal quotation stresses ancestral worship; his English generalizes it to observance of religious rites. Compare Dionysius, Roman Antiquities 7.70.3, where the endurance of traditional rites supports his argument about a people’s origins; Burton applies it to the honour owed to religion. Jure divino concerns the claim that church dues or tithes are owed by divine authority, not merely human arrangement.

[3522] **Burton.** Page 138 n: Tom. 1. de steril. trium annorum sub Elia sermone. [Volume 1, in the sermon on the three years’ drought under Elijah. Exact edition and attribution remain to be checked.]

[3523] **Editor.** The first Latin passage is attributed to Chrysostom’s sermon on the drought under Elijah; its precise edition and attribution need collation. The printed sit is retained. The second quotation is Juvenal 6.285, immediately following the “sea and sky” lines already used: wrongdoing itself supplies anger and defiance.

Original text 1651	Modern English
but let them take their course, [3524]Rode caper vites, go on still as they begin, 'tis no sin, let them rejoyce secure, Gods vengeance will overtake them in the end, and these ill gotten goods as an Eagles feathers, [3525]will consume the rest of their substance: It is [3526]aurum Tholosanum, and will produce no better effects.	But let them take their course: "Gnaw the vines, goat." Let them go on as they began—it is no sin! Let them rejoice in their security. God's vengeance will overtake them in the end, and these ill-gotten goods, like an eagle's feathers, will consume the rest of their property. It is "the gold of Tolosa", and will produce no better consequences.[3527]
[3528]Let them lay it up safe, and make their conveyances never so close, lock and shut door, saith Chrysostome, yet fraud and Covetousness, two most violent theeves, are still included, and a little gain evill gotten, will subvert the rest of their goods.	"Let them store it safely," says Chrysostom, "make their arrangements as secret as they please, lock and shut the door: fraud and greed, two most violent thieves, are still shut inside, and a little gain dishonestly acquired will overthrow the rest of their goods."
The Eagle in Æsop, seeing a piece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and altogether. Let our Symoniacal Church-chopping Patrons, and sacrilegious Harpyes, look for no better success.	The eagle in Aesop, seeing a piece of meat ready for sacrifice, snatched it up in her claws and carried it to her nest. But a burning coal happened to be stuck to it, and before she knew it, it consumed her, her young, her nest and everything together. Let our simoniacal patrons who trade in church livings, those sacrilegious Harpies, expect no better outcome.[3529]

[3524] **Burton.** Page 138 o: Ovid. Fast. [Ovid, Fasti.]

[3525] **Burton.** Page 138 p: De male quæsitis vix gaudet tertius hæres. [A third heir scarcely enjoys ill-gotten gains.]

[3526] **Burton.** Page 138 q: Strabo lib. 4. Geog. [Strabo, Geography, book 4.]

[3527] **Editor.** Ovid, Fasti 1.357–358: the goat may gnaw the vine, but it will still provide wine for his sacrifice; Burton prints plural vites for singular vitem. Eagle feathers were reputed to destroy other feathers stored with them. The gold of Tolosa, now Toulouse, was proverbial for ruinous plunder; Strabo 4.1.13 recounts Caepio's misfortune and also questions the treasure's supposed Delphic origin.

[3528] **Burton.** Page 138 r: Nihil facilius opes evertet, quam avaritia & fraude parta. Etsi enim serâ addas tali arcæ & exteriore januâ & vecte eam communias, intus tamen fraudem & avaritiam, &c. In 5. Corinth. [Nothing will overthrow wealth more readily than gains acquired through greed and fraud. For even if you add a lock to such a chest and secure it with an outer door and bar, nevertheless inside are fraud and greed, and so on. On Corinthians, 5; the compressed reference is unresolved.]

[3529] **Editor.** Burton's eagle exemplum makes theft recoil on the thief; the precise Aesopic version behind his account remains unidentified. Harpies are the mythological creatures notorious for snatching away or fouling food. "Church-chopping" means dealing or trafficking in church appointments.

Original text 1651	Modern English
A second cause is Ignorance, and from thence contempt, successit odium in literas ab ignorantiâ vulgi; which [3530]Iunius well perceived: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others.[3531]	A second cause is ignorance, and from it contempt: "Hatred of letters has arisen from the ignorance of the multitude," as Junius clearly perceived. This hatred and contempt of learning proceeds from ignorance. Since they themselves are uncultivated, unlearned, dull, illiterate and proud, they judge others accordingly.[3532]
Sint Mæcenates, non deerunt Flacce Marones:	Let there be patrons like Maecenas, Flaccus, and Virgils will not be lacking.[3533]
Let there be bountiful Patrons, and there will be painful Schollers in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or have so much Latine as that Emperor had, [3534]qui nescit dissimulare, nescit vivere, they are unfit to do their country service, to performe or undertake any action or imployment, which may tend to the good of a Common-wealth, except it be to fight, or to do country Justice, with common sense, which every Yeoman can likewise do.	Let there be generous patrons, and there will be hardworking scholars in every branch of knowledge. But when they despise learning and think themselves sufficiently qualified if they can read and write, stumble through a legal document, or know as much Latin as that emperor—"He who does not know how to dissemble does not know how to live"—they are unfit to serve their country or undertake any activity or employment that might benefit the commonwealth, except to fight or administer local justice with common sense, which any yeoman can equally do.[3535]

[3530] **Burton.** Page 138 s: Acad. cap. 7. [Junius, Academiae, chapter 7; exact passage unlocated.]

[3531] **Burton.** Page 138 t: Ars neminem habet inimicum præter ignorantem. [An art has no enemy except the ignorant.]

[3532] **Editor.** "Idiots" here means unlearned people. Junius is cited through Academiae, chapter 7; the passage awaits collation. The margin's t proverb has no clear matching body marker and is attached here by subject, preserving its position alongside the paragraph on ignorance.

[3533] **Editor.** Martial, Epigrams 8.55 (also numbered 8.56), line 5. Maecenas, patron of Virgil and Horace, becomes the name for a generous patron; Maro is Virgil. Flaccus is the person addressed. Burton broadens the saying in his following English gloss to scholars in every field.

[3534] **Burton.** Page 138 u: He that cannot dissemble cannot live.

[3535] **Editor.** "Painful" means painstaking or hardworking. A piece of "evidence" here is a legal document or title deed; "scamble" means cope with it awkwardly. A yeoman was a man of the substantial farming class. "Country justice" means local magisterial duties. Burton does not name the emperor, whose identity remains unresolved.

Original text 1651	Modern English
And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part. [3536]Quis e nostrâ juventute legitimè instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipitant parentes vota sua, &c. 'twas Lipsius complaint to his illiterate country-men, it may be ours.	And so they bring up their children as uncultivated as themselves: unqualified, untaught and, for the most part, ill-mannered. "Who among our young people is properly educated in letters? Who touches the orators or philosophers? Who reads history, which is, as it were, the soul of practical affairs? Parents rush to fulfil their wishes, and so on." This was Lipsius's complaint to his illiterate countrymen; it may also be ours.[3537]
Now shall these men judge of a Schollers worth, that have no worth, that know not what belongs to a students labors, that cannot distinguish between a true scholler and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly Polyanthean helps, steales and gleanes a few notes from other mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, that to speak, [3538]or to run away with an empty Cart; as a grave man said; and thereupon vilifies us, and our paines; scorne us, and all learning.	Are these men to judge a scholar's worth, when they have no worth themselves, know nothing of a student's labour, and cannot distinguish a true scholar from a drone? Or from someone who, with a fluent tongue, a strong voice, a pleasing tone and a few truant's aids from a Polyanthea, steals and gleans a few notes from other people's harvests, and so makes a finer show than someone genuinely learned? They think preaching is no more than talking, or running off with an empty cart, as a respected man said. And so they disparage us and our labour, and scorn us and all learning.[3539]

[3536] **Burton.** Page 138 star: Epist. quæst. lib. 4. epist. 21. Lipsius. [Lipsius, Epistolary Questions, book 4, letter 21; exact wording awaits collation.]

[3537] **Editor.** Justus Lipsius, Epistolary Questions 4.21, as cited. Præcipitant parentes vota sua suggests parents impatiently hastening the fulfilment of their hopes; the surrounding letter has not yet been collated, so the translation avoids specifying a career they intend.

[3538] **Burton.** Page 138 x: Dr. King in his last lecture on Jonah sometimes right reverend L. Bishop of London. [Dr John King, formerly the Right Reverend Lord Bishop of London, in his last lecture on Jonah.]

[3539] **Editor.** Polyanthea names a collection of extracts and commonplaces arranged for convenient borrowing. "Trivantly" is retained from the print and understood as "truantly": borrowed learning substitutes for study. Printed "that to speak" is understood as "than to speak". The empty cart is the image Burton attributes to John King's last lecture on Jonah; its exact context remains to be checked.

Original text 1651	Modern English
Source page 138–139 [3540]Because they are rich, and have other meanes to live, they think it concernes them not to know, or to trouble themselves with it; a fitter taske for younger brothers, or poor mens sons, to be pen and Inkhorne men, pedantical slaves, and no whit beseeming the calling of a Gentleman, as Frenchmen and Germans commonly do, neglect therefore all humane learning, what have they to do with it?	Because they are rich and have other means of support, they think learning is no concern of theirs and not worth their trouble. They think being a pen-and-ink man, a slave to book learning, is a fitter occupation for younger brothers or poor men's sons, entirely unbecoming to a gentleman's station. As Frenchmen and Germans commonly do, they therefore neglect all human learning. What have they to do with it?[3541]
Source page 139 Let Marriners learn Astronomy; Merchants Factors study Arithmetick; Surveiers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig? or they with Learning, that have no use of it? thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperors were the only Schollers, excellent in all faculties.	Let sailors learn astronomy, merchants' agents study arithmetic, surveyors acquire geometry, spectacle-makers optics, wanderers geography, and town clerks rhetoric. What should a man do with a spade when he has no ground to dig, or they with learning when they have no use for it? That is how they reason, unashamed to let sailors, apprentices and the lowliest servants be better qualified than themselves. In former times, kings, princes and emperors were the foremost scholars, accomplished in every field.[3542]
Iulius Cæsar mended the year, and writ his own Commentaries,	Julius Caesar reformed the calendar and wrote his own Commentaries:

[3540] **Burton.** Page 138 y: Quibus opes & otium, hi barbaro fastu literas contemnunt. [Those who possess wealth and leisure despise learning with uncultivated arrogance.]

[3541] **Editor.** Younger sons, less likely to inherit an estate, often needed a profession. An inkhorn is a small ink container; the phrase dismisses professional writers or clerks. Burton's national comparison is his own broad generalization, retained as part of the text.

[3542] **Editor.** A factor is a commercial agent; a landleaper a wanderer or vagrant. "Only scholars" here praises rulers as pre-eminent scholars rather than claiming that nobody else studied. The contrast turns occupational knowledge into a rebuke to the idle gentleman.

Original text 1651	Modern English
—— [3543]media inter prælia semper, Stellarum cælique plagis, superisque vacavit.	Even in the midst of battles he always found time For the regions of the stars and sky, and the powers above.[3544]
[3545]Antonius, Adrian, Nero, Seve. Iul. &c. [3546]Michael the Emperor, and Isacius, were so much given to their studies, that no base fellow would take so much pains: Orion, Perseus, Alphonsus, Ptolomeus, famous Astronomers: Sabor, Mithridates, Lysimachus, admired Physitians: Plato's kings all: Evax that Arabian Prince, a most expert Jueller, and an exquisite Philosopher; the Kings of Ægypt were Priests of old, chosen and from thence, —— Idem rex hominum, Phœbique sacerdos:	Antonius, Hadrian, Nero, Severus, Julian and others, the Emperor Michael and Isaac were so devoted to their studies that no lowly fellow would have taken so much trouble. Orion, Perseus, Alfonso and Ptolemy were famous astronomers; Sabor, Mithridates and Lysimachus admired physicians: Plato's kings, all of them. Evax, that Arabian prince, was an expert in precious stones and an accomplished philosopher. The kings of Egypt in ancient times were priests, chosen from among them: "At once king of men and priest of Phoebus."[3547]

[3543] **Burton.** Page 139 star: Lucan. lib. 8. [Lucan, book 8, as printed; the passage is in book 10.]

[3544] **Editor.** Lucan, Civil War 10.185–186, not book 8 as Burton's margin says. Caesar speaks in the first person, vacavi ("I found time"); Burton changes this to vacavit ("he found time"). The modern verse follows Burton's third person. The calendar reform and the Commentaries support his picture of a ruler engaged in scholarship.

[3545] **Burton.** Page 139 z: Spartian. Solliciti de rebus nimis. [Spartianus. Excessively concerned with matters. The abbreviated citation is retained; no precise passage has been established.]

[3546] **Burton.** Page 139 a: Nicet. 1. Anal. Fumis lucubrationum sordebant. [Nicetas, 1, Annals. They were begrimed by the smoke of their nocturnal studies. The compressed reference and the intended emperors remain to be established.]

[3547] **Editor.** Burton's catalogue blends historical, legendary and ambiguously named figures. Seve. and Iul. are rendered Severus and Julian; "Antonius" is retained without deciding which Antonine emperor is intended. Evax belongs to the lapidary tradition. The priest-king quotation adapts Virgil, Aeneid 3.80, about Anius of Delos, not an Egyptian king. The remaining compressed identifications require collation.

Original text 1651	Modern English
but those heroical times are past; the Muses are now banished in this bastard age, ad sordida tuguriola, to meaner persons, and confined alone almost to Universities. In those daies, Schollers were highly beloved, [3548]honoured, esteemed; as old Ennius by Scipio Africanus, Virgil by Augustus, Horace by Mæcenas: Princes companions; dear to them, as Anacreon to Polycrates; Philoxenus to Dionysius, and highly rewarded.	But those heroic times are past. In this degenerate age the Muses are banished “to squalid little huts”, to people of lower station, and confined almost entirely to universities. In those days scholars were greatly loved, honoured and esteemed: old Ennius by Scipio Africanus, Virgil by Augustus, Horace by Maecenas. They were companions of princes, dear to them, as Anacreon was to Polycrates and Philoxenus to Dionysius, and richly rewarded.[3549]
Alexander sent Xenocrates the Philosopher 50. talents, because he was poor, visu rerum, aut eruditione præstantes viri, mensis olim regum adhibiti, as Philostratus relates of Adrian and Lampridius of Alexander Severus: famous Clarkes came to these Princes Courts, velut in Lycæum, as to an University, and were admitted to their tables, quasi divum epulis accumbentes;	Alexander sent the philosopher Xenocrates fifty talents because he was poor. “Men distinguished by their knowledge of affairs or their learning were once admitted to kings’ tables,” as Philostratus relates of Hadrian and Lampridius of Alexander Severus. Famous scholars came to these princes’ courts “as to a Lyceum”—as to a university—and were admitted to their tables, “as though reclining at the banquets of the gods”.[3550]

[3548] **Burton.** Page 139 b: Grammaticis olim & dialecticis Jurisque Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverunt Imperatores, quibus ornabant heroas. Erasm. ep. Jo. Fabio episc. Vien. [Emperors formerly decreed for grammarians, logicians and professors of law who had demonstrated their learning the same marks of dignity with which they adorned heroes. Erasmus, letter to Johannes Faber, bishop of Vienna; exact letter unlocated.]

[3549] **Editor.** Burton idealizes earlier patronage to rebuke his own age. The Erasmus margin extends honour from poets to grammarians, logicians and jurists. “Bastard” means degenerate or unworthy of its predecessors; “meaner” denotes lower social rank. The anecdotes should be distinguished from a systematic historical account.

[3550] **Editor.** Cicero, Tusculan Disputations 5.32.91, records Alexander’s offer of fifty talents to Xenocrates. Xenocrates says he needs no money and accepts only thirty minas to avoid slighting the king. Burton gives the offer without this qualification. A talent is a weight or sum of money; “clarks” means learned men. McGill p. 139 confirms visu rerum, retained and interpreted as knowledge of affairs. The possible correction usu rerum, “experience of affairs”, and the Philostratus and Lampridius references still need collation. The Lyceum was Aristotle’s school.

Original text 1651	Modern English
Archilaus that Macedonian King would not willingly sup without Euripides, (amongst the rest he drank to him at supper one night and gave him a cup of gold for his pains) delectatus poetæ suavi sermone; and it was fit it should be so: Because as [3551]Plato in his Protagoras well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his country;	Archelaus, the Macedonian king, was reluctant to dine without Euripides. Among his other kindnesses, one evening at supper he drank to him and gave him a golden cup for his pains, "delighted by the poet's charming conversation". And it was fitting that this should be so, because, as Plato says well in his Protagoras, a good philosopher excels other men as much as a great king excels the common people of his country.[3552]
and again, [3553]quoniam illis nihil deest, & minime egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt, they needed not to beg so basely, as they compel [3554]Schollers in our times to complain of poverty, or crouch to a rich chuffe for a meales meat, but could vindicate themselves, & those Arts which they professed. Now they would & cannot:	And again, "because they lack nothing and are least accustomed to want, they alone can rescue the disciplines they profess from contempt". They had no need to beg so abjectly, as scholars in our times are compelled to complain of poverty or cringe before a rich boor for a meal. They could defend themselves and the arts they professed. Now they would do so, but cannot.[3555]

[3551] **Burton.** Page 139 star: Probus vir & Philosophus magis præstat inter alios homines, quam rex inclitus inter plebeios. [An upright man and philosopher stands out more among other men than an illustrious king among commoners.]

[3552] **Editor.** Burton attributes the philosopher-and-king comparison to Plato's Protagoras, but no exact passage has yet been established; the attribution is retained without a conjectural section number. His Latin margin says "more", whereas the English says "as much"; both are preserved. The cup anecdote likewise awaits collation.

[3553] **Burton.** Page 139 c: Heinsius præfat. Poematum. [Heinsius, preface to the Poems; exact edition and passage unlocated.]

[3554] **Burton.** Page 139 d: Servile nomen est Scholaris jam. [The name "scholar" is now a servile one. The printed abbreviations nom. and ē are expanded.]

[3555] **Editor.** Burton's "and again" introduces words attributed in the margin to Heinsius, not another securely identified quotation from Plato. The argument links material independence with the ability to defend learning's standing. A "chuff" is a coarse or miserly fellow. The preface and its exact antecedents remain to be collated.

Original text 1651	Modern English
for it is held by some of them, as an axiome, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered, [3556]Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur: a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, [3557]some want meanes, others will, all want incouragement, as being forsaken almost, & generally contemned.[3558] 'Tis an old saying, Sint Mæcenates non deerunt Flacce Marones, and 'tis a true saying still.	For some of these patrons take it as an axiom that keeping scholars poor will make them study. They must be put on a strict diet like horses before a race, not pampered: "They want them fed, not fattened, lest the little flame of the nobler mind be extinguished." A fat bird will not sing; a fat dog cannot hunt. And so, because scholars are kept down in this way, some lack the means, others the will, and all lack encouragement, being almost abandoned and generally despised. "Let there be patrons like Maecenas, Flaccus, and Virgils will not be lacking" is an old saying, and it remains true.[3559]
Source page 139–140 Yet oftentimes I may not deny it the main fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as [3560]Erasmus well taxeth, or making ill choice of them; negligimus oblatos aut amplectimur parum aptos, or if we get a good one, non studemus mutuis officiis favorem ejus alere, we do not plye and follow him as we should.	Yet often—I cannot deny it—the chief fault lies in ourselves. Our university scholars too frequently go wrong by neglecting patrons, as Erasmus justly reproaches them, or by choosing them badly: "We neglect those who offer themselves, or embrace those who are unsuitable." Or, if we obtain a good one, "we do not take pains to nourish his favour through services in return": we do not attend and follow him as we should.[3561]

[3556] **Burton.** Page 139 e: Seneca. [Exact passage unlocated.]

[3557] **Burton.** Page 139 f: Haud facile emergunt, &c. [They do not easily rise, and so on. Juvenal, Satire 3.164–165: those whose abilities are obstructed by poverty at home.]

[3558] **Burton.** Page 139 g: Media quod noctis ab hora sedisti qua nemo faber, qua nemo sedebat, qui docet obliquo lanam deducere ferro: rara tamen merces. Juv. Sat. 7. [That you have sat from midnight, when no craftsman sat at work, nor one who teaches the drawing out of wool with a slanting iron: yet payment is rare. Juvenal, Satire 7.222–224, 228, excerpted.]

[3559] **Editor.** The remark assigned to Seneca remains unlocated. Juvenal 3.164–165 supplies the marginal fragment about poverty obstructing ability. The further, unanchored margin g excerpts Satire 7.222–224 and 228 on a teacher's early hours and difficulty getting paid; its placement here follows subject and page position. Burton prints Media and sedebat where the compared text has mediae and sederet. Martial's patronage line is repeated to close the appeal.

[3560] **Burton.** Page 140, star: "Chil. 4. Cent. 1. adag. 1." Erasmus, Adages, fourth thousand, first hundred, first adage (3001).

[3561] **Editor.** Burton's printed reference resolves to Adages IV.1.1, no. 3001, Dulce bellum inexpertis, on war's attraction to the inexperienced. The Huygens Latin text consulted does not establish the patronage borrowing at that locus. The earlier note treated the citation too confidently; the reference is retained as Burton's, with its applicability unresolved. To "plye" a patron is to attend him assiduously; patronage involves reciprocal services.

Original text 1651	Modern English
Source page 140 Idem mihi accidit Adolescenti (saith Erasmus) acknowledging his fault, & gravissime peccavi, and so may [3562]I say my self, I have offended in this, and so peradventure have many others. We did not spondere magnatum favoribus, qui cœperunt nos amplecti, apply our selves with that readiness we should: idleness, love of liberty, immodicus amor libertatis effecit ut diu cum perfidis amicis, as he confesseth, & pertinaci paupertate colluctarer, bashfulness, melancholy, timourousness cause many of us to be too backward and remiss.	"The same thing happened to me as a young man," says Erasmus, acknowledging his fault, "and I was very much to blame." I too may say that I have offended in this, as perhaps many others have. We did not "respond to the favours of great men who had begun to embrace us", or apply ourselves as readily as we should. Idleness, love of liberty—"an excessive love of liberty made me struggle long with treacherous friends", as he confesses, "and stubborn poverty"—bashfulness, melancholy and timidity make many of us too hesitant and negligent.[3563]
So some offend in one extream, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complain deesse Mæcenates, want of encouragement, want of meanes, when as the true defect is in our own want of worth, our insufficiency: did Mæcenas take notice of Horace or Virgil till they had shewed themselves first? or had Bavius and Mevius any patrons?	Some therefore err at one extreme, but too many at the other. For the most part we are too forward, too importunate, too ambitious, too shameless. We commonly complain that "Maecenases are lacking", that we lack encouragement and means, when the real defect is our own lack of merit, our inadequacy. Did Maecenas notice Horace or Virgil before they had proved themselves? And did Bavius and Mevius have any patrons?[3564]

[3562] **Burton.** Page 140, dagger: "Had I done as others did, put my self forward, I might have happily been as great a man as many of my equals." Here happily means perhaps or by good fortune.

[3563] **Editor.** McGill p. 140 confirms spondere. Burton's following English calls for "respond to" or "repay", as if respondere were intended. The original remains; the modern sense follows his gloss, not a verified Erasmus reading. The interrupted confession about liberty is joined in meaning without deleting Burton's interruption. Its precise source and the intended Adages reference remain unresolved.

[3564] **Editor.** Maecenas supported Horace and Virgil and became the proverbial generous patron. Bavius and Maevius are the proverbial bad poets paired in Virgil, Eclogues 3.90. Burton invokes them as a challenge to unproven applicants, not as evidence that every gifted scholar found support.

Original text 1651	Modern English
Egregium specimen dent, saith Erasmus, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloging, such hyperbolical elogies they do usually insinuat, that it is a shame to hear and see. Immodicæ laudes conciliant invidiam, potius quam laudem, and vain commendations derogate from truth, and we think in conclusion, non melius de laudato, pejus de laudante, ill of both, the commender and commended.	"Let them give an excellent proof of themselves," says Erasmus. Let them first show themselves worthy, sufficiently qualified in learning and conduct, before they presume to intrude shamelessly and thrust themselves upon great men, as too many do. They usually ingratiate themselves through such abject flattery, such parasitical coaxing, such extravagant praise that it is shameful to hear and see. "Excessive praises win resentment rather than praise." Empty commendations detract from the truth, and in the end we think "no better of the person praised, and worse of the person praising"—ill of both, the praiser and the praised.[3565]
So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was Plato to Dionysius? How dear to Alexander was Aristotle, Demeratus to Philip, Solon to Crœsus, Anexarcus and Trebatius to Augustus, Cassius to Vespasian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron? how honored?	So we are at fault; but the chief fault lies in their harshness, in the failure of patrons. How beloved and respected Plato once was by Dionysius! How dear Aristotle was to Alexander, Demaratus to Philip, Solon to Croesus, Anaxarchus and Trebatius to Augustus, Cassius to Vespasian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron! How honoured![3566]
[3567]Sed hæc prius fuere, nunc recondita Senent quiete,	But these things were long ago; now, laid away, They grow old in quiet.[3568]
those daies are gone:	Those days are gone:

[3565] **Editor.** "Colloging" is coaxing or flattering conversation; "elogies" means praises, not elegies. The final Latin says we think no better of the praised person and worse of the praiser; Burton's own English condemns both. Both statements are retained.

[3566] **Editor.** This catalogue idealizes ancient patronage. Anaxarchus, associated with Alexander the Great, cannot straightforwardly belong to Augustus's circle; Cassius and other compressed names also need checking against Burton's intermediaries. The original claims are retained without treating every pairing as established history.

[3567] **Burton.** Page 140, h: "Catullus, Iuven." Catullus; Juvenal. The two names refer to the successive verse quotations.

[3568] **Editor.** Catullus 4.25–26 describes a retired boat: "these things" are its former exploits, and it now grows old in quiet retirement. Burton prints plural Senent in place of singular senet and transfers the lines to vanished patronage. His following English phrase is retained separately.

Original text 1651	Modern English
Et spes, & ratio studiorum in Cæsare tantum:	Learning's hope and support lie in Caesar alone.[3569]
As he said of old, we may truly say now, he is our Amulet, our [3570]Sun, our sole comfort and refuge, our Ptolomy, our common Mæcenas, Iacobus munificus, Iacobus pacificus, mysta Musarum, Rex Platonicus: Grande decus, columenque nostrum: A famous Scholler himself, and the sole Patron, Pillar, and sustainer of learning:	What he said long ago, we may truly say now. He is our amulet, our sun, our only comfort and refuge, our Ptolemy, our common Maecenas: "James the generous, James the peacemaker, initiate of the Muses, a Platonic king; our great glory and support." A renowned scholar himself, and the sole patron, pillar and sustainer of learning—[3571]
but his worth in this kind is so well known, that as Paterculus of Cato, Jam ipsum laudare nefas sit: and which [3572]Pliny to Trajan. Seria te carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio colet. But he is now gone, the Sun of ours set, and yet no night followes,	but his merit in this respect is so well known that, as Paterculus said of Cato, "it would now be wrong even to praise him"; and as Pliny said to Trajan, "Serious poetry and the everlasting honour of the annals will celebrate you, not this brief and shameful proclamation." But he is now gone. Our sun has set, and yet no night follows:[3573]
—— Sol occubuit, nox nulla sequuta est.	The sun has set; no night has followed.
We have such another in his room	We have another such king in his place:

[3569] **Editor.** Juvenal, Satire 7.1. Caesar means the emperor as patron. Burton turns the line towards the English monarchy in the paragraph that follows.

[3570] **Burton.** Page 140, i: "Nemo est quem non Phœbus hic noster, solo intuitu liberaliorem reddat." There is no one whom this Phoebus of ours does not make more generous by his mere glance.

[3571] **Editor.** The king is James VI and I. Phoebus is Apollo, god of the sun and poetry; Ptolemy and Maecenas stand for royal and private patronage. A "Platonic king" evokes the learned ruler of Plato's political ideal. Grande decus, columenque adapts Horace, Odes 2.17.4, originally addressed to Maecenas.

[3572] **Burton.** Page 140, star: "Penegyr." Pliny's Panegyric.

[3573] **Editor.** Paterculus, Roman History 2.45.5, calls Cato's integrity beyond praise, then criticizes his haughtiness on returning from Cyprus. Burton freely generalizes the praise to Cato himself. Pliny, Panegyric 54, contrasts lasting literary commemoration with theatrical praise; Burton has colet for colit. James died in 1625; the successor is Charles I, executed in 1649. The 1651 text retains the earlier wish for his long reign. The sun-and-night verse and the Phoebus margin remain unlocated.

Original text 1651	Modern English
—— [3574]aureus alter Avulsus, simili frondescit virga metallo,	One golden bough torn away, another Springs into leaf with the same metal.[3575]
and long may he raign and flourish amongst us.	And long may he reign and flourish among us.
Source page 140–141 Let me not be malitious, and lie against my Genius, I may not denie, but that we have a sprinkling of our Gentry, here, and there one, excellently well learned, like those Fuggeri in Germany, Dubartus, Du Plessis, Sadael in France, Picus Mirandula, Schottus, Barotius in Italy;	Let me not be malicious and belie my own disposition. I cannot deny that a sprinkling of our gentry, one here and another there, are exceptionally learned, like the Fuggers in Germany; Du Bartas, Du Plessis and Sadeel in France; Pico della Mirandola, Schottus and Barotius in Italy.[3576]

[3574] **Burton.** Page 140, star: “Virgil.”

[3575] **Editor.** Virgil, Aeneid 6.143–144: when the first golden bough is torn away, another appears. Burton abbreviates and rearranges the lines, printing aureus alter / Avulsus. The modern version follows the succession image and records, rather than silently repairs, the compressed Latin.

[3576] **Editor.** The list includes the German Fugger family, the French writers Guillaume de Saluste Du Bartas, Philippe Duplessis-Mornay and Antoine de la Roche Chandieu (Sadeel), and Giovanni Pico della Mirandola. Schottus and Barotius are retained without forcing uncertain identifications; the exact forms and Burton’s geographical grouping need collation.

Original text 1651	Modern English
Source page 141 Apparent rari nantes in gurgite vasto.	A few scattered swimmers appear in the vast whirlpool.[3577]
But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, (si quod est interim otii à venatu, poculis, alea, scortis) 'tis an English Chronicle, Sr Huon of Bordeaux, Amadis de Gaule, &c. a play-book, or some pamphlet of Newes, and that at such seasons only, when they cannot stir abroad, to drive away time, [3578]their sole discourse is dogs, hawks, horses, and what Newes?	But they are few beside the multitude. Most—again excepting some of middling attainment—are wholly devoted to hawks and hounds, and often carried away by uncontrolled lust, gambling and drinking. If they ever read a book, "if meanwhile there is any leisure from hunting, drinking, dice and prostitutes", it is an English chronicle, Sir Huon of Bordeaux, Amadis of Gaul, a playbook or some news pamphlet, and only when they cannot go out, to pass the time. Their only conversation is about dogs, hawks, horses—and what is the news?[3579]

[3577] **Editor.** Virgil, Aeneid 1.118: scattered survivors in the sea after a shipwreck. Burton uses the image for the rarity of learned gentlemen.

[3578] **Burton.** Sequence page 141, k: "Rarus enim ferme sensus communis in illa Fortuna. Iuv. Sat. 8." For a sense of common humanity is seldom found in that station. Juvenal, Satire 8.

[3579] **Editor.** "Indifferent" means moderate or middling, not unconcerned. Huon of Bordeaux and Amadis of Gaul are chivalric romances. The marginal quotation is Juvenal 8.73–74; sensus communis here suggests fellow-feeling or common humanity, not merely practical common sense.

Original text 1651	Modern English
If some one have been a traveller in Italy, or as far as the Emperors Court, wintered in Orleance, and can court his Mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice Out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: [3580]Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governors too sometimes, statesman, magistrates, noble, great, and wise by inheritance.	If someone has travelled in Italy, or as far as the emperor's court, spent a winter in Orléans, and can court his mistress in broken French, dress neatly in the latest fashion, sing a few choice foreign tunes and talk about lords, ladies, towns, palaces and cities, he is an accomplished gentleman, to be admired. Otherwise he and the rest are much alike: there is no difference between master and servant except their honourable titles. Shut your eyes and choose between the man who sits down to eat and the man who holds the platter behind him—apart from their clothes, there is nothing to choose. Yet these men must be our patrons, and sometimes our governors too: statesmen, magistrates, noble, great and wise by inheritance.[3581]
Mistake me not (I say again) Vos ô Patritius sanguis, you that are worthy Senators, Gentlemen, I honor your names and persons, and with all submissness, prostrate my self to your censure and service. There are amonst you, I do ingeniously confess, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our common-wealth, [3582]whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Schollers, ought to be consecrated to all posterity;	Do not misunderstand me, I say again: "You of patrician blood", you worthy senators and gentlemen, I honour your names and persons, and submit myself most humbly to your judgement and service. Among you, I frankly acknowledge, are many deserving patrons and true patriots whom I know, besides, no doubt, many hundreds I have never seen or heard of: pillars of our commonwealth whose merit, generosity, learning, readiness to help, true religious zeal and esteem for all scholars ought to be honoured by every generation to come.[3583]

[3580] **Burton.** Sequence page 141, l: "Quis enim generosum dixerit hunc qui indignus genere, & præclaro nomine tantum insignis. Iuve. Sat. 8." For who would call a man noble if he is unworthy of his birth and distinguished only by an illustrious name? Juvenal, Satire 8.

[3581] **Editor.** The margin quotes Juvenal 8.30–32 on nobility without merit. A trencher is a plate or platter. "Worshipful" is an honorific indicating social rank; Burton's "wink and choose" insists that rank alone supplies no intellectual distinction.

[3582] **Burton.** Sequence page 141, m: "I have often met with my self, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Academicks."

[3583] **Editor.** The address to "patrician blood" comes from Persius 1.61. "Censure" means judgement, not necessarily condemnation. Printed amonst and ingeniously are retained; the latter is understood in the sense "frankly", as ingenuously. "Forwardness" here is a willingness to help.

Original text 1651	Modern English
but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, no better than stocks, merum pecus (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous Thracians, & quis ille thrax qui hoc neget? a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enemies to learning, confounders of the Church, and the ruin of a common-wealth:	But within your ranks there is also a debauched, corrupt, greedy, unlearned crew, no better than blocks of wood, "mere cattle—I call God to witness that I do not consider them worthy of the name of freeborn men"—barbarous Thracians, "and what Thracian would deny this?" A sordid, profane, pernicious company, irreligious, shameless and stupid: I do not know what names to give them. They are enemies of learning, destroyers of the Church and the ruin of a commonwealth.[3584]
Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, [3585]no Pater Noster, as the saying is.	They are patrons by hereditary right, entrusted to grant such church livings freely for the Church's good. But they prove harsh taskmasters: they take away the straw and compel the men to make their full tally of bricks. They commonly pursue their own ends; profit steers everything they do, and the man they finally nominate as having the greatest gifts is the one who will give most. "No penny, no Our Father," as the saying goes.[3586]

[3584] **Editor.** "Stocks" are blocks of wood. "Thracian" functions as a classical stereotype of uncultivated barbarism, not a factual assessment of a people. The precise intermediaries for the Latin outbursts remain unlocated.

[3585] **Burton.** Sequence page 141, o: "Ipse licet Musis venias comitatus Homere, Nil tamen attuleris, ibis Homere foras." Even if you come accompanied by the Muses, Homer, if you bring nothing, Homer, you will go back outside.

[3586] **Editor.** The straw and bricks recall Exodus 5.7–18. A patron's presentation was the nomination of a candidate to a church living. "Greatest gifts" turns intellectual and spiritual gifts into cash. Pater Noster is the opening of the Lord's Prayer. The margin adapts Ovid, Art of Love 2.279–280, where Homer without presents is turned away.

Original text 1651	Modern English
Nisi preces auro fulcias, amplius irritas: ut Ceberus offa, their attendants and officers must be bribed, feed, and made, as Cerberus is with a sop by him that goes to hell. It was an old saying, Omnia Romæ venalia, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony.	"Unless you back your prayers with gold, you only provoke them further." "As Cerberus with a morsel": their attendants and officers must be bribed, paid and won over, as Cerberus is with a mouthful of food by the traveller going down to hell. The old saying was, "Everything at Rome is for sale." It is a remnant of popery that will never be rooted out: there is no hope, no good to be achieved without money.[3587]
Source page 141–142 A Clark may offer himself, approve his [3588]worth, learning, honesty, religion, zeale, they will commend him for it; but —— [3589]probitas laudatur & alget. If he be a man of extraordinary parts, they will flock afar off to hear him, as they did in Apuleius, to see Psyche:	A clergyman may offer himself and prove his merit, learning, integrity, religion and zeal: they will commend him for it, but "honesty is praised and left out in the cold." If he is a man of exceptional abilities, they will flock from afar to hear him, as people did in Apuleius to see Psyche:[3590]
Source page 142 [printed 128] multi mortales confluebant ad videndum sæculi decus, speculum gloriosum, laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur;	"Many mortals flocked together to see the glory of the age, a glorious mirror. She is praised by everyone, gazed at by everyone; yet no one—not a king, not a prince—comes as a suitor eager to marry her. All indeed admire her divine beauty, but they admire it as they would a skilfully fashioned statue."[3591]

[3587] **Editor.** Printed Ceberus is retained in the first occurrence. Cerberus guards the underworld; the Sibyl quiets him with a drugged morsel in Virgil, Aeneid 6.417–425. "Feed" means paid a fee; "made" means won over. The maxim about Rome recalls Sallust, Jugurthine War 8.1. Burton's anti-Catholic characterization belongs to his polemic.

[3588] **Burton.** Sequence page 141, p: "Et legat historicos authores, noverit omnes Tanquam ungues digitosque suos. Iuv. Sat. 7." And let him read the historical authors and know them all as well as his own fingers and nails. Juvenal, Satire 7.

[3589] **Burton.** Sequence page 141, star: "Iuvenal."

[3590] **Editor.** The first margin adapts Juvenal 7.231–232, turning the original demand to read history and know all authors into reading historical authors. The cold, unrewarded honesty is Juvenal 1.74. "Parts" means abilities; "afar off" concerns the distance travelled by the listeners.

[3591] **Editor.** Apuleius, Metamorphoses 4.28 and 4.32. Burton combines and adapts the account. His printed speculum means "mirror"; it is retained rather than silently replaced by spectaculum, "spectacle". The compared Apuleius text describes admiration for a finely made statue. Burton's following English instead gives a picture.

Original text 1651	Modern English
many mortal men came to see fair Psyche the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, quod indotata, fair Psyche had no money. [3592]So they do by learning;	Many mortal men came to see beautiful Psyche, the glory of her age. They admired her, praised her, desired her for her divine beauty and gazed at her—but as at a picture. None would marry her, "because she had no dowry": beautiful Psyche had no money. So they treat learning.[3593]
—— [3594]didicit jam dives avarus Tantum admirari, tantum laudare disertos, Ut pueri Iunonis avem ——	The rich miser has now learned Only to admire, only to praise the eloquent, As boys admire Juno's bird.[3595]
Your rich men have now learn'd of latter daies T'admire, commend, and come together To hear and see a worthy Scholler speak, As children do a Peacocks feather.	Your rich men have now lately learned To admire, commend and come together To hear and see a worthy scholar speak, As children admire a peacock's feather.

[3592] **Burton.** Sequence page 142, printed 128, q: "Tu vero licet Orpheus sis, saxa sono testudinis emolliens, nisi plumbea eorum corda, auri vel argenti malleo emollias &c. Salisburiensis Policrat. lib. 5. c. 10." Though you are Orpheus, softening rocks with the sound of the lyre, unless you soften their leaden hearts with a hammer of gold or silver, and so on. John of Salisbury, Policraticus 5.10.

[3593] **Editor.** Apuleius does not attribute Psyche's lack of suitors to poverty or a missing dowry; Burton adds that explanation. John of Salisbury, Policraticus 5.10, located in Dickinson's translation, says that even Orpheus or Arion cannot move court officials without a golden or silver hammer to soften their leaden hearts. The surrounding passage also uses Ovid's rejected Homer and Cerberus. This confirms the source context; Burton's abbreviated Latin still needs direct collation against a Latin edition.

[3594] **Burton.** Sequence page 142, printed 128, r: "Iuven. Sat. 7." Juvenal, Satire 7.

[3595] **Editor.** Juvenal 7.30–32. Juno's bird is the peacock. The verse condemns admiration that supplies no money. Burton's own four-line English version follows separately and is modernized without replacing the fresh rendering of the Latin.

Original text 1651	Modern English
He shall have all the good words that may be given, [3596]a proper man, and 'tis pitty he hath no preferment, all good wishes, but inexorable, indurat as he is, he will not prefer him, though it be in his power, because he is indotatus, he hath no mony. Or if he do give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve seven years, as Iacob did for Rachel, before he shall have it.	He will receive every kind word that can be offered: "A fine man! What a pity he has no appointment!" All good wishes—but the patron, unyielding and hard-hearted as he is, will not advance him, though he has the power, because the scholar is "without a dowry": he has no money. Or, if the patron does take him into his household, however well qualified he may be, however he pleads kinship by marriage or blood, or his own competence, he must serve seven years, as Jacob did for Rachel, before he receives the appointment.[3597]
[3598]If he will enter at first, he must yet in at that Simoniacal gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poor scholler, some parson chaff, will offer himself; some Trencher Chaplain, that will take it to the halfes, thirds, or accept of what he will give, he is welcome; be comformable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap:	If he wants to enter at once, he must still come in through that simoniacal gate, pay handsomely and provide sound security that he will fulfil every condition; otherwise the patron will neither deal with him nor admit him. But if some poor scholar, some worthless parson offers himself—some table-fed chaplain who will take the living on halves or thirds, or accept whatever the patron will give—he is welcome. Let him conform and preach as the patron wishes, and he is preferred to a million others: for the best is always the cheapest.[3599]

[3596] **Burton.** Sequence page 142, printed 128, s: "Euge, bene no need Dousa epod. lib. 2. — dos ipsa scientia sibique congiarium est." Bravo, well done; "no need". Dousa, Epodes, book 2. Learning itself is a dowry and its own largesse. The unexplained English words "no need" are retained as printed.

[3597] **Editor.** "Proper" means fine or admirable; "entertainment" means reception into a household or service. Affinity is kinship by marriage, consanguinity by blood. Jacob serves seven years for Rachel in Genesis 29.18–20. McGill's page misprinted 128 confirms "no need" in the Dousa margin and the four-door verse attributed to Holcot. Neither complete source has been collated; the unusual English words and the printed attributions remain.

[3598] **Burton.** Sequence page 142, printed 128, t: "Quatuor ad portas Ecclesias itur ad omnes; sanguinis aut Simonis, præsulis atque Dei. Holcot." Four doors lead to all churches: that of kinship, of Simon, of the bishop and of God. Holcot.

[3599] **Editor.** "Come off soundly" means pay heavily. Simony is the buying or selling of church office, named for Simon Magus (Acts 8.18–24); this explains the door of "Simon" in the Holcot margin. The reference to halves and thirds concerns accepting a share of the living's income. "Parson chaff" dismisses a worthless cleric. Printed comformable is retained.

Original text 1651	Modern English
and then as Hierom said to Cromatius, patellâ dignum operculum, such a Patron, such a Clark; the cure is well supplied, and all parties pleased.	And then, as Jerome said to Chromatius, “a lid worthy of the dish”: such a patron, such a clergyman. The parish is well provided for, and everyone is pleased.[3600]
So that is still verified in our age, which [3601]Chrysostome complained of in his time, Qui opulentiores sunt, in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumque impudentes Ventres iniquarum cœnarum reliquiis differtiunt, iisdem pro arbitro abutentes:	So what Chrysostom complained of in his own time remains true in ours: “The wealthier men force them into the ranks of parasites and keep them at their tables like dogs, stuffing their shameless bellies with the remnants of unjust feasts and using them at will.”[3602]
Rich men keep these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose.	Rich men keep these lecturers and fawning parasites like so many dogs at their tables, fill their hungry guts with scraps from their meals, misuse them at pleasure and make them say whatever they prescribe.

[3600] **Editor.** The lid-and-dish proverb makes patron and dependent fit one another. Burton attributes it to Jerome writing to Chromatius; the exact letter or intermediary has not yet been established. “Cure” means the pastoral charge. The claim that it is well supplied is sarcastic.

[3601] **Burton.** Sequence page 142, printed 128, u: “Lib. contra Gentiles de Babila martyre.” Book against the pagans concerning the martyr Babylas.

[3602] **Editor.** Burton cites Chrysostom’s work on Babylas against the pagans. Its exact passage and Latin intermediary require collation. Printed pro arbitro is retained, with the sense “at will”. The English following the Latin is Burton’s own expanded gloss; “lecturers” here are religious teachers or preachers.

Original text 1651	Modern English
[3603]As children do by a bird or a butterflye in a string, pull in and let him out as they list, do they by their trencher Chaplaines, prescribe, command their wits, let in and out as to them it seems best. If the Patron be precise, so must his Chaplain be, if he be papistical, his Clark must be so too, or else be turned out.	As children treat a bird or butterfly on a string, pulling it in and letting it out as they please, so these men treat their table-fed chaplains: they lay down rules, command their minds, pull them in and let them out as they think best. If the patron is a strict Puritan, his chaplain must be one too; if he is a papist, his clergyman must also be one, or be turned out.[3604]
Source page 142–143 These are those Clarks which serve the turne, whom they commonly entertain, and present to Church livings, whilst in the mean time we that are University men, like so many hide-bound Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, & are never used: or as so many candles, illuminate our selves alone, obscuring one anothers light, & are not discerned here at all, the least of which, translated to a dark room, or to some Country benefice, where it might shine apart, would give a fair light, and be seen over all.	These are the clergymen who serve their purpose, whom they commonly employ and nominate to church livings. Meanwhile we university men, like so many stunted calves in a pasture, wait out our time and wither away like an unpicked flower in a garden, never put to use. Or, like so many candles, we light only ourselves, obscuring one another's light, and are not noticed here at all. Yet the least of us, moved to a dark room or some country living where he could shine on his own, would give a good light, visible everywhere.[3605]

[3603] **Burton.** Sequence page 142, printed 128, x: "Præscribunt, imperant, in ordinem cogunt, ingenium nostrum prout ipsis videbitur, astringunt & relaxant, ut papilionem pueri aut bruchum filo demittunt, aut attrahunt, nos à libidine sua pendere æquum censentes. Heinsius." They prescribe, command and compel obedience; they restrain and relax our minds as they see fit, as boys let out or pull in a butterfly or caterpillar on a thread, thinking it right that we should depend on their whim. Heinsius.

[3604] **Editor.** "Precise" here denotes a Puritan or religious rigorist; "papistical" is Burton's polemical word for Catholic. Heinsius's Latin margin has a butterfly or caterpillar, while Burton's body text has a bird or butterfly. Both are preserved; the precise Heinsius passage remains unlocated.

[3605] **Editor.** "Hide-bound" describes an animal whose tight skin and poor condition prevent thriving; the modern rendering is "stunted". "Translated" means moved to another place. A benefice or church living is an endowed ecclesiastical post and its income.

Original text 1651	Modern English
Source page 143 Whilst we lye waiting here as those sick men did at the poole of [3606]Bethesda, till the Angel stirred the water, expecting a good houre, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a smal Benefice at last: our misery begins afresh, we are suddenly encountred with the flesh, world, and Divel, with a new onset; we change a quiet life for an ocean of troubles,	While we lie waiting here for a favourable hour, as those sick men waited by the pool of Bethesda until the angel stirred the water, they step in between and cheat us of our advancement. I have not yet said this: if, after long waiting, great expense and labour, and earnest appeals by ourselves and our friends, we finally obtain a small living, our misery begins afresh. The flesh, the world and the devil suddenly meet us with a fresh assault. We exchange a quiet life for an ocean of troubles.[3607]
we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet setled, we are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title,	We arrive at a ruined house which must, at great loss to ourselves, be repaired before it is habitable. We are compelled to sue for the cost of the dilapidations, or are sued ourselves. Scarcely settled, we are called upon to pay our predecessor's arrears. First fruits, tenths, subsidies, benevolences, visitation fees and so on must be paid at once. And, worst of all, we may find that our title to the living is defective.[3608]

[3606] **Burton.** Sequence page 143, star: "Joh. 5." John 5.

[3607] **Editor.** John 5.2–9 supplies the pool of Bethesda, the stirring of its water and the invalid who has no one to help him reach it before another person. Burton casts unsuccessful university applicants in that role. "Travel" here is travail or labour; "suit" is an appeal or petition.

[3608] **Editor.** Dilapidations were disrepair for which a holder of church property could be liable. First fruits were a payment based on the first year's income from a living; tenths an annual tenth. Subsidies and benevolences were further levies or contributions; procurations were payments associated with ecclesiastical visitations. A "crackt title" is a defective legal claim to the appointment.

Original text 1651	Modern English
as it befel Clenard of Brabant, for his rectory and charge of his Beginæ; he was no sooner inducted, but instantly sued, cœpimusque, ([3609]saith he) strenuè litigare, & implacabili bello confligere: at length after ten years suit, as long as Troyes siege, when he had tired himself, and spent his mony, he was fain to leave all for quietness sake, and give it up to his adversary.	This happened to Clenardus of Brabant with his rectorship and charge of the Beguines. No sooner was he inducted than he was sued: "And we began," he says, "to litigate fiercely and fight an implacable war." At last, after ten years of litigation—as long as the siege of Troy—when he had exhausted himself and spent his money, he was forced to abandon everything for the sake of peace and surrender it to his opponent.[3610]
Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy Harpyes to get more fees; we stand in fear of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical Epicures, that will not be reformed, or some litigious people, (those wild beasts of Ephesus, must be fought with) that will not pay their dues without much repining, or compelled by long suit;	Or else domineering officials insult us and trample on us; those greedy Harpies fleece us to obtain more fees. We fear some prior lapse of the right of appointment. We find ourselves among stubborn, seditious sectarians, obstinate Puritans, perverse papists, a lustful rabble of atheistical Epicureans who refuse to reform, or litigious people—those wild beasts of Ephesus must be fought—who will not pay their dues without much grumbling, or unless compelled by a long lawsuit.[3611]

[3609] **Burton.** Sequence page 143, star: "Epist. lib. 2. Jam suffectus in locum demortui, protinus exortus est adversarius, &c. post multos labores, sumptus, &c." Letters, book 2. Having just been appointed in place of the deceased, an opponent immediately arose, and so on; after much labour and expense, and so on. The Latin compresses the construction; Clenardus is the person appointed.

[3610] **Editor.** Clenardus is the scholar Nicolas Cleynaerts. Beguines were women living a communal religious life; Burton refers to his charge connected with such a community. The Letters, book 2, passage has not yet been collated. The ten-year comparison invokes the traditional length of the Trojan War, and does not independently verify the lawsuit's duration.

[3611] **Editor.** A lapse could transfer the right to nominate to a living after failure to fill it within the required time, threatening a later appointment. "Peevish" means obstinate or perverse. Burton groups several hostile religious labels together; his "Epicureans" are supposed unbelieving pleasure-seekers. The beasts at Ephesus recall Paul's words in 1 Corinthians 15.32.

Original text 1651	Modern English
for Laici clericis oppido infesti, an old axiome, all they think well gotten that is had from the Church, and by such uncivil, harsh dealings, they make their poor Minister weary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it fals out, from a polite and terse Academick, he must turne rustick, rude, melancholick alone, learne to forget, or else, as many do, become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as Ovid was from Rome to Pontus,) and daily converse with a company of Idiots and Clownes.	For, as the old maxim has it, "laypeople are exceedingly hostile to the clergy." They think anything taken from the Church is a fair gain, and by such uncivil, harsh dealings they make their poor minister weary of his post, if not his life. And suppose they are peaceable, honest people—take the best case, as often happens: from a polished, refined university scholar he must become rustic and uncultivated, melancholy and alone, learning to forget; or else, as many do, turn maltster, grazier, merchant and so on. Banished from the university and all fellowship with the Muses, confined to a country village as Ovid was sent from Rome to Pontus, he must spend his days in the company of unlearned people and country boors.[3612]
Source page 143 [sequence] Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen objici potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quod tam frequentes, fœdæque fiant in Ecclesiâ nundinationes, (templum est vænale, deusque) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit.	As for us, meanwhile—for we are not free of this offence—the same guilt remains; the same charge, if not a much heavier one, can be brought against us. It is through our fault, our negligence, our greed that such frequent and shameful trafficking goes on in the Church—"the temple is for sale, and God too"—that so much filth is brought in, so much impiety and wickedness run rampant, such a mad Euripus of miseries, such a seething tide of troubles. It happens, I say, through the fault of us all, and especially of university men.[3613]

[3612] **Editor.** The maxim about lay hostility to clergy is retained as Burton's claim; its precise intermediary remains unlocated. "Polite" and "terse" mean polished and refined. Maltsters prepare malt, graziers raise livestock, and chapmen trade goods. "Idiots" means unlearned people; "clowns" rustic or uncultivated people. Ovid's exile to Tomis on the Black Sea supplies the final comparison.

[3613] **Editor.** Burton turns from the hardships of scholars to the universities' own responsibility, addressing fellow learned readers in Latin. Euripus, the strait beside Euboea, supplies an image of confused, shifting currents. Nundinationes means trading, here in spiritual offices and appointments. The parenthetical temple-for-sale saying remains unlocated.

Original text 1651	Modern English
Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujuscunque ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,	The commonwealth's many evils have their seedbed in us. We invite this evil ourselves and deserve every insult and every misery that meanwhile befalls us, since we do not do our utmost to resist it. For what can we expect when so many poor students, men of no known parentage and petty fellows of every rank are admitted to degrees each day, indiscriminately and in a rush? If they have learned one or two definitions and distinctions by heart and spent the customary number of years on dialectic, it does not matter what progress they have made or what sort of men they are: ignoramuses, triflers, idlers, gamblers, drinking companions, worthless men, servants of lust and pleasure—[3614]
Source page 144 [sequence] Sponsi Penelopes, nebulones, Alcinoique,	Penelope's suitors, and Alcinous's good-for-nothings—[3615]
modo tot annos in Academiâ insumpserint, & se pro togatis venditarint; lucri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ; & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jacturam proculdubio faciunt.	provided they have spent the required years at the university and passed themselves off as men of the gown, they are presented for degrees, for profit's sake and through their friends' intervention. Sometimes, I would add, they are presented with splendid praises of their conduct and learning. And when they are about to leave, they are honoured with testimonials, written most lavishly in their favour by men who undoubtedly sacrifice their own trustworthiness and reputation in doing so.

[3614] **Editor.** Resp. abbreviates respublica, the commonwealth. Dialectic is formal logic and disputation. Terræ filii, literally sons of the earth, disparages people of unknown or low birth; the contempt for social origin belongs to Burton's polemic. Admission to a degree is distinct from admission as a student.

[3615] **Editor.** Horace, Epistles 1.2.28, comparing idle consumers with Penelope's suitors and the luxurious court of Alcinous in the Odyssey. Burton prints Penelopes where the consulted Latin text has Penelopae.

Original text 1651	Modern English
Doctores enim & Professores (quod ait [3616]ille) id unum curant, ut ex professionibus frequentibus, & tumultuariis potius quam legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum. Id solum in votis habent annui plerumque magistratus, ut ab incipientium numero [3617]pecunias emungant; nec multum interest qui sint, literatores an literati, modo pingues, nitidi, ad aspectum speciosi, & quod verbo dicam, pecuniosi sint.	For doctors and professors, as that author says, care only to advance their own interests through frequent academic ceremonies, hasty rather than properly conducted, and to increase their own wealth at the public's expense. For the most part, the officers appointed for the year want only to squeeze money from the number of candidates taking degrees. It matters little whether these are mere dabblers in letters or learned men, provided they are plump, sleek, handsome to look at and, to put it in one word, wealthy.[3618]
[3619]Philosophastri licentiantur in artibus, artem qui non habent; [3620]Eosque sapientes esse jubent, qui nullâ prædíti sunt sapientiâ, Et nihil ad gradum præterquam velle adferunt. Theologastri (solvant modo) satis superque docti, per omnes honorum gradus evehuntur & ascendunt.	Pretended philosophers are licensed in the arts though they possess no art; men with no wisdom are declared wise, and bring nothing to their degree except the wish to obtain it. Sham theologians—provided they pay—are more than learned enough; they are carried up and climb through every rank of honour.[3621]

[3616] **Burton.** Sequence page 144, y: "Jun. Acad. cap. 6." Junius, Academies, chapter 6; exact work and passage remain to be collated.

[3617] **Burton.** Sequence page 144, z: "Accipiamus pecuniam, demittamus asinum ut apud Patavinos, Italos." Let us take the money and send away the ass, as among the Italians of Padua.

[3618] **Editor.** The passage concerns paid degree conferrals and officers serving annual terms. Professionibus is rendered contextually as academic ceremonies, pending collation of the Junius passage. Incipientes are candidates commencing a degree. Literatores/literati contrasts shallow pretensions with actual learning; emungant, literally wipe their noses, means fleece or squeeze money from.

[3619] **Burton.** Sequence page 144, a: "Hos non ita pridem perstrinxi, in Philosophastro Comœdia latina, in Æde Christi Oxon. publice habita, Anno 1617. Feb. 16." Not long ago I satirized these men in Philosophaster, a Latin comedy publicly performed at Christ Church, Oxford, on 16 February 1617.

[3620] **Burton.** Sequence page 144, star: "Sat. Menip." Menippean Satire; precise passage unlocated.

[3621] **Editor.** Philosophastri and theologastri are contemptuous forms: sham philosophers and theologians. Burton's Philosophaster was performed on 16 February 1617/18, the double year reflecting England's then customary March beginning of the year; the manuscript record is described by the Folger's Catalogue of English Literary Manuscripts. The scan reads adferunt, "bring".

Original text 1651	Modern English
Atque hinc fit quod tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacrosanctos theologiæ aditus, illotis pedibus irrumpant, præter inverecundam frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis.	Hence such vile buffoons, such crowds of ignoramuses, living in the twilight of learning—masks of pastors, market-place charlatans, vagrants, simpletons, blockheads, dullards, asses, nothing but cattle—burst with unwashed feet into theology's holy precincts. They bring nothing but a shameless face, some commonplace rubbish and a few scraps of schoolroom nonsense unworthy even of a place at the crossroads.[3622]
Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius quam ad aras, quod divinas hasce literas turpiter prostituit, hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidiis, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovis modo captantes, non ex sinceritate, quod [3623]Paulus ait, sed cauponantes verbum Dei.	This is that unworthy breed of men, hungry, needy, wandering, enslaved to their bellies, who ought rather to be sent back to the plough, fitter for pigsties than altars, and who shamefully prostitute these divine writings. These are the men who fill the pulpits and creep into noble houses. Lacking other means of livelihood and, through poverty of body and mind, unfit for any other role in the commonwealth, they flee to this sacred anchor, grasping at the priesthood by any means, "not in sincerity", as Paul says, but "peddling the word of God".[3624]

[3622] **Editor.** The catalogue piles up abuse. McGill confirms barbi. The earlier "mere beards" was an unsupported interpretation and is replaced by the contextual "simpletons". A possible intended word is bardi, from bardus, dull: Levins's 1570 dictionary, column 55, line 34, prints bardus, not barbus, for a dullard. That parallel does not prove an error in Burton. Barbi remains in the original and its exact force remains open. Fungi, literally mushrooms, can mean blockheads; unwashed feet evoke unprepared intrusion, and trivium a crossroads, possibly also elementary learning.

[3623] **Burton.** Sequence page 144, b: "2 Cor. 7. 17." The reference is printed thus; see the editorial correction.

[3624] **Editor.** The Latin plays on haras/aras, pigsties/altars. The sacred anchor is a last refuge. The biblical passage is 2 Corinthians 2.17, not the printed 7.17: Paul contrasts trading in God's word with sincere speech. Burton's anchor is to the cleric's livelihood as well as the religious calling.

Original text 1651	Modern English
Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquaque doctissimos, omni virtutum genere suspiciendos, abundè producunt. Et multò plures utraque habitura, multò splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quidam Harpyæ, proletariique bonum hoc nobis non inviderent.	Let no one meanwhile suppose that I mean to detract from good men. The Church of England has very many of them: exceptionally learned, distinguished men of unblemished reputation, perhaps more than any other country in Europe. Nor do I mean to detract from our flourishing universities, which produce in abundance men of the widest learning, admirable for every kind of virtue. Both Church and universities would have many more such men and shine far more brightly if this filth did not darken their splendid light, if corruption did not obstruct them, and if certain trafficking Harpies and low fellows did not begrudge us this good.[3625]

[3625] **Editor.** Burton distinguishes his criticism of corrupt appointments from a condemnation of the Church of England or the universities generally. Harpies are mythological predators; proletarii is a disparaging term for people of the lowest rank, not the modern political category proletariat.

Original text 1651	Modern English
Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollui Theologiam, ac cœlestes Musas quasi prophanum quiddam prostitui. Viles animæ & effrontes (sic enim Lutherus [3626]alicubi vocat) lucelli causâ, ut muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotii, cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.	For no one is so blind in mind as not to see this, so dull as not to understand it, or so obstinate in judgement as not to acknowledge that these ignorant charlatans pollute sacred theology and prostitute the heavenly Muses as though they were something profane. "Vile and shameless souls"—as Luther calls them somewhere—fly to the tables of nobles and great men for a little gain, like flies to milk-pails. In hope of a church appointment, any honour or office, they thrust themselves into any court or city and adapt themselves to any service:
—— Ut nervis alienis mobile lignum —— Ducitur ——	Like a wooden puppet, moved by another's strings, he is led about.[3627]
[3628]offam sequentes, psittacorum more, in prædæ spem quidvis effutiunt: obsecundantes Parasiti ([3629]Erasmus ait) quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam.	Chasing a morsel, like parrots, they blurt out anything in hope of a prize. "Obliging parasites," Erasmus says, "teach, say, write and recommend anything, and approve it against their conscience, not to bring their flock to salvation, but to secure a splendid fortune for themselves."

[3626] **Burton.** Sequence page 144, c: "Comment. in Gal." Commentary on Galatians.

[3627] **Editor.** Adapted from Horace, Satires 2.7.82, where duceris, "you are led", becomes Burton's ducitur, "he is led". The puppet image continues the preceding account of patrons controlling their chaplains.

[3628] **Burton.** Sequence page 144, d: "Heinsius."

[3629] **Burton.** Sequence page 144, e: "Ecclesiast." Erasmus, Ecclesiastes, his work on preaching.

Original text 1651	Modern English
Source page 144–145 [sequence] [3630]Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibique ipsis opes accumulent. Eo etenim plerumque animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum;	They support any opinions and decrees, even against God's word, so as not to offend their patron, but to retain the favour of the great and the people's applause, and heap up riches for themselves. For that is generally the spirit in which they approach theology: to conduct their own business, not God's; to plunder the Church's wealth, not advance its welfare.[3631]
Source page 145 [sequence; printed 141] quærentes, quod Paulus ait, Non quæ Jesu Christi, sed quæ sua, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est; sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.	As Paul says, they seek "their own interests, not those of Jesus Christ": not the Lord's treasure, but treasure for themselves and their families. Nor is this confined to those of poorer fortune and low station. The evil has invaded the middle ranks, the highest, the exalted—not to say the bishops.[3632]
[3633]Dicite pontifices, in sacris quid facit aurum?	Tell me, priests, what business has gold in holy things?[3634]

[3630] **Burton.** Sequence page 144, f: "Luth. in Gal." Luther on Galatians.

[3631] **Editor.** McGill's sequence p. 144, without a printed page number, confirms ne non offendant, literally "lest they not offend". This reverses the surrounding argument. The modern version follows the contextual sense, as though ne offendant were intended; this is an editorial interpretation, not a verified correction from Luther. Rem divinam/rem suam contrasts God's business with private advantage; bonum can suggest welfare or wealth.

[3632] **Editor.** Philippians 2.21, adapted: self-interest displaces the interests of Christ. The progression from the poor to bishops makes the accusation apply across the ecclesiastical hierarchy.

[3633] **Burton.** Sequence page 145, printed 141, g: "Pers. Sat. 2." Persius, Satire 2.

[3634] **Editor.** Persius, Satire 2.69 (line numbering varies in displayed texts), where the consulted Latin reads in sancto, "in the sanctuary", rather than Burton's in sacris. Pontifices addresses priests; Burton applies the ancient satire to Christian clergy.

Original text 1651	Modern English
[3635]summos sæpe viros transversos agit avaritia, & qui reliquis morum probitate prælucerent, hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, maximum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lusit, Emerat ille prius, vendere jure potest.	"Greed often drives the greatest men off course." Men who would outshine others in upright conduct carry the torch before them towards simony. Striking this rock of corruption, they do not shear the flock but skin it; wherever they go, they plunder, drain and scrape everything bare, making a terrible shipwreck of their reputation, if not of their soul. The evil seems to have flowed from the highest to the lowest, rather than from the lowest to the highest, making true that old jest: "He bought it first; he has a right to sell it."[3636]
Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediant, probè sibi conscii, quibus artibus illic pervenerint.	For the simoniac—to speak with Leo—has not received grace; if he does not receive it, he does not have it, and if he does not have it, he cannot enjoy God's favour. Indeed, some of those who sit at the helm are so far from advancing others that they obstruct them altogether, knowing very well the arts by which they themselves arrived there.[3637]
[3638]Nam qui ob literas emersisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat (quod olim revera fuit, hodie promittitur) planissimè insanit. Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis cœpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur.	For anyone who believes that they rose through learning is a fool; anyone who thinks their advancement the reward of ability, scholarship, experience, honesty, piety and the Muses—as it really was once, and is still promised to be—is plainly mad. However or wherever this evil began, I shall enquire no further. From these beginnings arose the flood of vices; every calamity, the whole army of miseries, is brought into the Church.

[3635] **Burton.** Sequence page 145, printed 141, h: "Sallust."

[3636] **Editor.** Simony is the purchase or sale of spiritual office. The flock-to-skinning image makes pastoral care predatory. The exact Sallust wording and the epigram "He bought it first" have not yet been located; Burton's attributions are preserved without supplying a guessed source.

[3637] **Editor.** The argument turns on gratia/gratus, grace and being acceptable or in favour. "Enjoy God's favour" interprets gratus in this theological context; it does not silently substitute "give grace". The precise text attributed to Leo remains unlocated. Those at the helm are the holders of power and patronage.

[3638] **Burton.** Sequence page 145, printed 141, star: "Sat. Menip." Menippean Satire.

Original text 1651	Modern English
Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte derivarunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicœnio laborent, de luxu, de fœdo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica &c.	Hence the frequency of simony; hence complaints, frauds and impostures; from this spring flow all the wicked practices. I say nothing in passing of ambition, of flattery beyond even a courtier's—so that they need not endure the dreariness of dining at home—of luxury, of the sometimes foul example of their lives that causes others to stumble, or of their Sybaritic drinking parties, and so on.[3639]
Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens majestatem quandam ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus.	Hence the university's squalor, hence the sorrow of the Muses in our age: any petty fellow ignorant of the arts may rise by these arts, gain promotion and wealth in this way, dazzle the crowd with high-sounding titles and a multitude of imposing dignities, and live comfortably. He strides along, displaying a certain majesty and grandeur, and a wonderful air of care: venerable in his beard, splendid in his gown, glittering in purple, conspicuous above all for his magnificent furnishings and numerous servants.[3640]
[3641]Quales statuæ (quod ait ille) quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adjuvent firmitatem: Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles revera homunciones, fungi forsan & bardi, nihil à saxo differentes.	They resemble those statues, as that author says, set upon columns in sacred buildings: they appear to bend beneath a load, as though sweating, when in fact they have no feeling and add nothing to the strength of the stone. They want to look like Atlases, though they are stone statues, mere shadows of men in reality, perhaps blockheads and dullards, no different from a rock.[3642]

[3639] **Editor.** Domicœnium is dining at home: flattery secures invitations to better tables. Sybaritic recalls the proverbial luxury of ancient Sybaris. "Cause others to stumble" conveys the religious force of offendunt as well as ordinary offence.

[3640] **Editor.** Camenæ are the Muses. The repeated artibus contrasts scholarly arts with the tricks by which the unlearned gain advancement. Sollicitudinem is rendered as an outward air of care or concern, part of the display of office.

[3641] **Burton.** Sequence page 145, printed 141, i: "Budeus de Asse lib. 5." Guillaume Budé, De asse, book 5.

[3642] **Editor.** Atlantes, plural of Atlas, likens pretended pillars of the institution to figures apparently bearing a weight. Budé's exact passage in De asse 5 remains for collation. Fungi and bardi repeat the charge of dullness beneath imposing appearances.

Original text 1651	Modern English
Quum interim docti viri, & vitæ sanctioris ornamentis prædiți, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, inglorie delitescant.	Meanwhile learned men, endowed with the graces of a holier life, who bear the heat of the day, are unfairly condemned to serve them, perhaps content with the smallest salary, known by their plain names, humble and obscure. Though far more deserving, they live privately in poverty and without honour, buried in a meagre church living, or imprisoned for ever in their colleges, hidden away without renown.[3643]
Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, [3644]hinc ipsa religio (quod cum Secellio dicam) in ludibrium & contemptum adducitur, abjectum sacerdotium (atque hæc ubi fiunt, ausim dicere, & putidum [3645]putidi dicterium de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.	But I will stir this cesspool no longer. Hence those tears, the Muses' mourning dress; hence religion itself—to speak with Seyssel—is brought into ridicule and contempt, and the priesthood debased. Where these things happen, I would venture to apply that foul man's foul taunt to the clergy: "A foul rabble, penniless, uncultivated, filthy, melancholy, miserable, despicable, contemptible."[3646]

[3643] **Editor.** Bearing the heat of the day recalls the labourers in Matthew 20.12. Puris nominibus means plain names, without the grand titles enjoyed by the unworthy. A tenuis sacerdotium is a poorly endowed church appointment.

[3644] **Burton.** Sequence page 145, printed 141, star: "Lib. de rep. Gallorum." Book on the French commonwealth.

[3645] **Burton.** Sequence page 145, printed 141, k: "Campian." Edmund Campion; exact source of the taunt unlocated.

[3646] **Editor.** Secellius is Claude de Seyssel. Campian is Edmund Campion; Burton's scornful putidum putidi repeats "foul" against the author and his taunt. The exact Seyssel and Campion passages have not been independently located. Burton ends the digression by returning to the word melancholy.

Original text 1651	Modern English
Source page 146 [sequence; printed 142] **MEMB. 4.** **SUBSECT. 1.** **Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.**	**Member 4** **Subsection 1** **Non-necessary, remote, external, adventitious or accidental causes: first, the nurse.**
Of those remote, outward, ambient, Necessary causes, I have sufficiently discoursed in the precedent member, the Non-necessary follow: of which, saith [3647]Fuchsius, no art can be made, by reason of their uncertainty, casualty, and multitude; so called not necessary because according to [3648]Fernelius they may be avoided, and used without necessitie. Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but casually happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing unpossible; of some therefore more remarkable of these contingent causes which produce Melancholy, I will briefly speak and in their order.	I have discussed those remote, external, surrounding, necessary causes sufficiently in the preceding member. The non-necessary causes follow. Of these, Fuchs says, no systematic art can be formed because they are uncertain, accidental and so numerous. They are called non-necessary because, according to Fernel, they may be avoided or made use of without necessity. Many of the accidental causes I shall discuss here might well have been placed in the former class, because they cannot be avoided but happen to us by chance, accidentally and unexpectedly, at one time or another. The rest are contingent and unavoidable, and more properly placed in this class of causes. It is impossible to list them all; I shall therefore speak briefly, in order, of some of the more remarkable contingent causes that produce melancholy.[3649]

[3647] **Burton.** Sequence page 146, printed 142, l: “Proem lib. 2. Nulla ars constitui potest.” Preface to book 2: no systematic art can be established.

[3648] **Burton.** Sequence page 146, printed 142, m: “Lib. 1. c. 19. de morborum causis. Quas declinare licet aut nulla necessitate utimur.” Book 1, chapter 19, on the causes of diseases: things we may avoid or use without necessity.

[3649] **Editor.** Non-necessary is a category in Burton’s account of causes, not a claim that these causes are unreal. “Contingent and inevitable” is the source’s wording, despite the preceding distinction between avoidable and unavoidable causes; the translation retains its inconsistency. An intended evitable, “avoidable”, is possible but is not silently substituted.

Original text 1651	Modern English
[3650]From a childs Nativity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose means alone he may be tainted with this malady from his cradle. Aulus Gellius l. 12. c. 1. brings in Phavorinus that eloquent Philosopher, proving this at large, [3651]that there is the same vertue and property in the milk as in the seed, and not in men alone, but in all other creatures:	From a child's birth, the first misfortune of this kind likely to befall him is a bad nurse, through whom alone he may be infected with this malady from his cradle. Aulus Gellius, book 12, chapter 1, introduces that eloquent philosopher Favorinus, proving at length that milk has the same power and properties as seed, not only in human beings but in all other creatures.[3652]

[3650] **Burton.** Sequence page 146, printed 142, n: "Quo semel est imbuta recens servabit odorem Testa diu. Hor." A jar will long retain the scent with which it was first imbued when new. Horace, Epistles 1.2.69–70. The unanchored marginal verse is placed here beside the account of infancy.

[3651] **Burton.** Sequence page 146, printed 142, o: "Sicut valet ad fingendas corporis atque animi similitudines vis & natura seminis, sic quoque, lactis proprietas. Neque id in hominibus solum, sed in pecudibus animadversum. Nam si ovium lacte hædi, aut caprarum agni alerentur, constat fieri in his lanam duriorem, in illis capillum gigni teneriorem." As the power and nature of seed shape the likenesses of body and mind, so too does the property of milk. This has been observed not only in human beings but in cattle: if kids are fed on sheep's milk, or lambs on goats' milk, the lambs' wool becomes harder and the kids' hair softer.

[3652] **Editor.** Nurse here means wet nurse. Seed means reproductive seed, and temperature elsewhere in the passage means humoral constitution. Gellius, Attic Nights 12.1.14–20, reports Favorinus's argument that milk shapes body and character. This is historical physiology and moral speculation, not established evidence that a nurse's character passes through her milk.

Original text 1651	Modern English
he gives instance in a Kid and Lamb, if either of them suck of the others milk; the Lamb of the Goats, or the Kid of the Ewes, the wool of the one will be hard, and the hair of the other soft. Giraldus Cambrensis Itinerar. Cambriæ l. 1. c. 2. confirmes this by a notable example which happened in his time. A sow-pig by chance sucked a Brach, and when he was grown, [3653]would miraculously hunt all manner of Dear, and that as well, or rather better than any ordinary hound. His conclusion is, [3654]that men and beasts participate of her nature and conditions, by whose milk they are fed.	He gives the example of a kid and a lamb: if either drinks the other's milk, the lamb drinking the goat's, or the kid the ewe's, the wool of the one will be hard and the hair of the other soft. Gerald of Wales confirms this in his Journey through Wales, book 1, chapter 2, with a remarkable example from his own time. A female piglet happened to suckle a female hound, and when it grew up it would hunt every kind of deer wonderfully well—as well as, or rather better than, any ordinary hound. His conclusion is that human beings and animals share the nature and disposition of the female whose milk feeds them.[3655]
Phavorinus urgeth it farther, and demonstrates it more evidently, that if a Nurse be [3656]mis-shapen, unchast, unhonest, impudent, drunk, cruel, or the like, the child that sucks upon her brest will be so too; all other affections of the minde and diseases, are almost ingrafed, as it were, and imprinted into the temperature of the Infant by the Nurses milk; as Pox, Leprosie, Melancholy, &c.	Favorinus presses the point further and demonstrates it more clearly: if a nurse is misshapen, unchaste, dishonest, shameless, drunken, cruel or the like, the child who sucks at her breast will be so too. All other affections of the mind and diseases—pox, leprosy, melancholy and so on—are almost grafted, as it were, and imprinted into the infant's constitution by the nurse's milk.

[3653] **Burton.** Sequence page 146, printed 142, p: "Adulta in ferarum persecutione ad miraculum usque sagax." When grown, extraordinarily keen in the pursuit of wild animals.

[3654] **Burton.** Sequence page 146, printed 142, b: "Tam animal quodlibet quam homo, ab illâ cujus lacte nutritur, naturam contrahit." Every animal, as well as a human being, acquires its nature from the female whose milk nourishes it. The marginal marker is printed b in the place where q would be expected.

[3655] **Editor.** Brach means a female hound; Dear means deer. The sow story is present in Gerald of Wales, Journey through Wales 1.2. Its presence in that source confirms Burton's literary example, not its biological claim. Burton calls the pig he after identifying it as a sow; the translation uses it.

[3656] **Burton.** Sequence page 146, printed 142, r: "Improba, informis, impudica, temulenta nutrix &c. quoniam in moribus efformandis magnam sæpe partem ingenii altricis & natura lactis tenet." A wicked, misshapen, unchaste, drunken nurse, and so on: because in forming character the nurse's disposition and the nature of her milk often play a large part. Printed ingenii is retained; the intended sense is the disposition of the nurse.

Original text 1651	Modern English
Cato for some such reason would make his servants children suck upon his wives brest, because by that means they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of Dion, which he relates of Caligula's cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with bloud stil when he sucked which made him such a murderer, and express for cruelty to an hair:	For some such reason Cato used to have his servants' children suck at his wife's breast, because this would make them love him and his family better and, in all likelihood, get along with them. No clearer example that minds are altered by milk could be given than Dion's account of Caligula's cruelty. It could be blamed on neither father nor mother, but solely on his cruel nurse, who always smeared her nipples with blood when he suckled. This made him such a murderer, reproducing her cruelty to a hair.[3657]
Source page 146–147 [sequence; printed 142–143] [3658]and that of Tiberius, who was a common drunkard, because his nurse was such a one. [3659]Et si delira fuerit, (one observes) infantulum delirum faciet, if she be a fool or dolt, the child she nurseth will take after her, or otherwise be misaffected; which Franciscus Barbarus l. 2. c. ult. de re uxoriâ proves at ful, and [3660]Ant. Guivarra lib. 2. de Marco Aurelio: the childe will surely participate.	And there is Tiberius, who was a habitual drunkard because his nurse was one. "And if she is witless," one observer says, "she will make the infant witless." If she is a fool or dullard, the child she nurses will take after her or be harmed in some other way, as Francesco Barbaro proves fully in the last chapter of book 2 of On Marriage, and Antonio de Guevara in book 2 of his Marcus Aurelius: the child will surely share her qualities.[3661]

[3657] **Editor.** Compare Plutarch, Cato the Elder 20.3: Cato's wife nurses enslaved children to encourage affection for her son. "Servants" in Burton's Roman example means enslaved members of the household. The Caligula anecdote is left as Burton's attributed report, not an independently established account; express means an exact likeness.

[3658] **Burton.** Sequence page 146, printed 142, s: "Hircanæque admorunt ubera Tigres, Virg." And Hyrcanian tigresses offered you their breasts. Virgil, Aeneid 4.367; a marginal poetic parallel to the claims about nursing.

[3659] **Burton.** Sequence page 146, printed 142, t: "Lib. 2. de Cæsaribus." Book 2, On the Caesars. Corrected from the draft's 1: both the McGill and BSB copies of 1651 print 2. No author is named; the work and intended passage remain unidentified.

[3660] **Burton.** Sequence page 146, printed 142, u: "Beda c. 27. l. 1. Eccles. hist." Bede, Ecclesiastical History 1.27. In Gregory's answer to Augustine's eighth question, mothers are criticized for giving their infants to other women to nurse. This concerns maternal nursing and continence, not the preceding imperial anecdotes or transmission of mental traits. The citation's precise local attachment remains uncertain.

[3661] **Editor.** Burton's examples treat drunkenness and mental traits as transmissible through nursing. Marcus Aurelius here is mediated by Antonio de Guevara, not a verified quotation from the emperor's Meditations. Delira/delirum is rendered witless; it need not mean clinical delirium. The adjoining Bede reference concerns mothers nursing their own children, not evidence for inherited drunkenness or foolishness. The Dion anecdote and the anonymous De Cæsaribus passage remain unverified.

Original text 1651	Modern English
Source page 147 [sequence; printed 143] For bodily sickness there is no doubt to be made. Titus, Vespasians son was therefore sickly, because the Nurse was so, Lampridius. And if we may believe Physicians, many times children catch the pox from a bad Nurse, Botaldus cap. 61. de lue vener. Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the childe.	As for bodily sickness, there can be no doubt. Titus, Vespasian's son, was sickly because his nurse was so—Lampridius. And, if we may believe physicians, children often catch the pox from a bad nurse: Botallo, chapter 61 of On Venereal Disease. Besides, poor care, negligence and many serious failings to which nurses are prone may expose the child to great danger.[3662]
[3663]For these causes Aristotle Polit. lib. 7. c. 17. Phavorinus and Marcus Aurelius would not have a childe put to Nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her childe to nurse, is naturæ intemperies, so [3664]Guatso cals it, 'tis fit therefore she should be nurse her self: the mother will be more careful, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, convenientissimum est (as Rod. à Castro de nat. mulierum lib. 4. c. 12. in many words confesseth) matrem ipsam lactare infantem, who denies that it should be so?	For these reasons Aristotle, in Politics, book 7, chapter 17, Favorinus and Marcus Aurelius would have no child put out to nurse at all, but every mother bring up her own, whatever her station. For a healthy mother capable of nursing to send her child out to nurse is "a disorder of nature", as Guazzo calls it. She should therefore nurse the child herself. The mother will be more careful, loving and attentive than any serving-woman or such hired creatures: everyone acknowledges this. "It is most fitting"—as Rodrigo de Castro acknowledges at length in On the Nature of Women, book 4, chapter 12—"for the mother herself to suckle the infant." Who denies that it should be so?[3665]

[3662] **Editor.** Pox here is the venereal disease discussed under lues venerea. Burton's attribution of the Titus story to Lampridius is retained but remains unverified; the same attribution occurs in Comenius's School of Infancy, chapter 5.11, showing its circulation as an educational example. This parallel does not establish Burton's direct source.

[3663] **Burton.** Sequence page 147, printed 143, x: "Ne insititio lactis alimento degeneret corpus, & animus corrumpatur." Lest an alien nourishment of milk cause the body to degenerate and the mind to be corrupted.

[3664] **Burton.** Sequence page 147, printed 143, star: "Lib. 3. de civ. convers." Book 3, Civil Conversation.

[3665] **Editor.** These are Burton's recommendations about wet nursing, shaped by the physiology described above and assumptions about women's social rank. Guatso is Stefano Guazzo; Rod. à Castro is Rodrigo de Castro. The exact Aristotle and other medical references remain for collation.

Original text 1651	Modern English
and which some women most curiously observe: amongst the rest, [3666]that Queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till she had made the infant vomit it up again. But she was too jealous.	Some women observe this most scrupulously. Among them was that queen of France, a Spaniard by birth, who was so strict and zealous in this matter that, when another nurse had suckled her child in her absence, she would not rest until she had made the infant vomit the milk up again. But she was too possessive.[3667]
If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as [3668]Plutarch doth in his book de liberis educandis, and [3669]S. Hierome li. 2. epist. 27. Lætæ de institut. fil. Magninus part. 2. Reg. sanit. cap. 7. and the said Rodericus that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases; if it be possible, all passions and perturbations of the minde, as sorrow, fear, grief, [3670]folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being [3671]Udum & molle lutum, is easily seasoned and perverted.	If, as often happens, children must be sent out because the mother is unfit or unable to nurse, I would advise such mothers—as Plutarch does in On the Education of Children, and St Jerome in book 2, letter 27, to Laeta on bringing up her daughter; Magninus in part 2, chapter 7 of his Regimen of Health; and the same Rodrigo—to choose a healthy, honest woman of a good constitution, free from bodily diseases and, if possible, from all passions and disturbances of the mind, such as sorrow, fear, grief, folly and melancholy. For such passions corrupt the milk and alter the child's constitution, which, being as yet "wet and soft clay", readily takes an impression and is distorted.[3672]

[3666] **Burton.** Sequence page 147, printed 143, y: "Stephanus."

[3667] **Editor.** Curiously means scrupulously, not inquisitively; strange means outside the household. Burton supplies neither the queen's name nor a title for Stephanus's work. The identification and historical basis of the anecdote remain open. His own qualification, "too jealous", checks the example's extremity.

[3668] **Burton.** Sequence page 147, printed 143, z: "To. 2. Nutrices non quasvis, sed maxime probas deligamus." Volume 2: let us choose not just any nurses, but the most upright.

[3669] **Burton.** Sequence page 147, printed 143, a: "Nutrix non sit lasciva aut temulenta. Hier." The nurse must not be wanton or drunken. Jerome.

[3670] **Burton.** Sequence page 147, printed 143, b: "Prohibendum ne stolida lactet." A foolish woman must be prevented from nursing.

[3671] **Burton.** Sequence page 147, printed 143, c: "Pers." Persius.

[3672] **Editor.** The work transmitted under Plutarch's name is On the Education of Children, especially chapter 5 on mothers and nurses. Jerome's letter to Laeta is 107 in modern numbering; section 4 discusses the nurse's behaviour. Persius, Satire 3.23, supplies wet and soft clay. Burton combines moral character, illness and humoral temperament within the same model of early formation.

Original text 1651	Modern English
And if such a nurse may be found out, that will be diligent and careful withall, let Phavorinus and M. Aurelius plead how they can against it, I had rather accept of her in some cases then the mother herself, and which Bonacialus the Physician, Nic. Biesius the politician, lib. 4. de repub. cap. 8. approves, [3673]Some nurses are much to be preferred to some mothers.	And if such a nurse can be found, diligent and careful as well, then let Favorinus and Marcus Aurelius argue against it as they will: in some cases I would rather choose her than the mother herself. The physician Bonaccioli and the political writer Nicolas Biesius, in book 4, chapter 8 of On the Commonwealth, approve the same view: some nurses are greatly to be preferred to some mothers.[3674]
For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed peece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers.	For why may not the mother be wicked, a bad-tempered drunken hussy, a waspish, angry slattern, a deranged creature, a fool—as many mothers are—and as unsound as the nurse? There is more choice of nurses than of mothers. Therefore, unless the mother is thoroughly virtuous, steady, a woman of excellent abilities and a healthy constitution, I would have all children in such cases entrusted to sensible women outside the family.
And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as Ludovicus Mercatus contends, Tom. 2. lib. de morb. hæred. to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.	And this is the only way—just as through marriage they are grafted into other families to change the stock—if anything is wrong with the mother, to prevent diseases and future maladies, and to correct and moderate the child's disordered constitution inherited from his parents, as Luis Mercado argues in volume 2, in his book On Hereditary Diseases. This is an excellent remedy if a good choice is made of such a nurse.[3675]

[3673] **Burton.** Sequence page 147, printed 143, dagger: "Nutrices interdum matribus sunt meliores." Nurses are sometimes better than mothers.

[3674] **Editor.** Politician means a writer on government. Bonacialus is generally identified with the physician Ludovico Bonaccioli. Burton now qualifies his earlier preference for maternal nursing: a suitable wet nurse may be better. The reversal is part of his argument and is retained.

[3675] **Editor.** The grafting comparison links marriage, inherited constitution and the supposed formative effect of a nurse's milk. Qualifie means temper or moderate, not make eligible. Burton's assertions about changing hereditary traits through nursing belong to the historical theory under discussion.

Original text 1651	Modern English
Source page 148 [sequence; printed 144] **SUBSECT. 2.** **Education a cause of Melancholy.**	**Subsection 2** **Education as a cause of melancholy.**
Education, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. [3676]Iason Pratensis puts this of Education for a principal cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease.	Among these accidental causes of melancholy, education may justly claim the next place, for someone who escapes a bad nurse may be ruined by a bad upbringing. Jason Pratensis places education among the principal causes. Bad parents, stepmothers, tutors, masters and teachers, too rigorous or severe—or, at the other extreme, too lax or indulgent—often originate and promote this disease.
Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatning, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe.	Parents and others entrusted with the care and supervision of children often go wrong by being too stern, always threatening, scolding, shouting, whipping or hitting. Their poor children become so disheartened and cowed that they never afterwards have any courage, a happy hour in their lives, or pleasure in anything. Great moderation is needed in such matters, which mean so much to the making or ruining of a child.

[3676] **Burton.** Sequence page 148, printed 144, d: “Lib. de morbis capitis, cap. de mania: Haud postrema causa supputatur educatio, inter has mentis abalienationis causas. Injusta noverca.” Book on diseases of the head, chapter on madness: education is reckoned no minor cause among these causes of mental derangement. An unjust stepmother.

Original text 1651	Modern English
Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways unruly: but they are much too blame in it, many times, saith Lavater de spectris, part. 1. cap. 5. ex metu in morbos graves incidunt & noctu dormientes clamant, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, & upon just occasion.	Some frighten their children with beggars, bogeymen and hobgoblins if they cry or are otherwise unruly; but they are much to blame for doing so. Often, says Lavater in On Ghosts, part 1, chapter 5, "through fear they fall into serious diseases and cry out at night in their sleep": fear brings on many diseases, makes them cry out in their sleep and leaves them much the worse for it throughout their lives. These things should not be done at all, or only sparingly and for a good reason.[3677]
Tyrannical, impatient, haire-brain Schoolmasters, aridi magistri, so [3678]Fabius termes them, Ajaces flagelliferi, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde:	Tyrannical, impatient, hare-brained schoolmasters—"barren teachers", as Fabius calls them, "whip-bearing Ajaxes"—are as bad in this respect as hangmen and executioners. They make many children endure a martyrdom throughout their schooldays. With poor food, if the children board in their houses, excessive severity and ill-treatment, they utterly distort their constitution of body and mind.[3679]

[3677] **Editor.** Bugbears and hobgoblins are frightening imaginary beings. Lavater is Ludwig Lavater, author of a work on apparitions. The fresh translation of his Latin and Burton's own English restatement are both retained; the apparent repetition belongs to the original.

[3678] **Burton.** Sequence page 148, printed 144, star: "Lib. 2. cap. 4." Book 2, chapter 4.

[3679] **Editor.** Fabius is Marcus Fabius Quintilianus, Quintilian. Institutio oratoria 2.4.8 compares a dry or barren teacher with soil lacking moisture for young plants. "Whip-bearing Ajax" evokes the raging Ajax of classical tragedy; Burton pluralizes the figure into a class of violent teachers.

Original text 1651	Modern English
still chiding, rayling, frowning, lashing, tasking, keeping, that they are fracti animis, moped many times, weary of their lives, [3680]nimiâ severitate deficiunt & desperant, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. Præceptorum ineptiis discruciantur ingenia puerorum, saith Erasmus, they tremble at his voice, looks, coming in.	Always scolding, railing, frowning, lashing, setting tasks and keeping them in, they leave the children "broken in spirit", often stupefied and weary of life: "through excessive severity they lose heart and despair". They think no slavery in the world—as I once thought myself—equals that of a grammar-school pupil. "Children's minds are tortured by their teachers' foolishness," says Erasmus. They tremble at the teacher's voice, his looks, his entrance.[3681]
S. Austin in the first book of his confess. & 4. ca. cals this schooling meticulosam necessitatem, and elsewhere a martyrdome, and confesseth of himself, how cruelly he was tortured in minde for learning Greek, nulla verba noveram, & sævis terroribus & pœnis, ut nossem, instabatur mihi vehementer, I know nothing and with cruel terrors and punishment I was daily compell'd.	St Augustine, in the first book of his Confessions, chapter 4, calls this schooling "a fearful compulsion", and elsewhere a martyrdom. He confesses how cruelly his mind was tortured in learning Greek: "I knew none of the words, and they pressed me violently, with savage terrors and punishments, to learn them." I knew nothing, and was compelled daily with cruel terrors and punishment.[3682]

[3680] **Burton.** Sequence page 148, printed 144, star: "Idem. Et quod maxime nocet, dum in teneris ita timent nihil conantur." The same author: and what does most harm, while they are so afraid in their tender years, they attempt nothing.

[3681] **Editor.** Quintilian, Institutio oratoria 2.4.10, warns that excessive correction makes children lose heart and attempt nothing. Burton's first-person memory of grammar school interrupts the borrowed authorities. Grammar school centred on the classical languages; keeping is detention, and moped here means stunned or mentally numbed.

[3682] **Editor.** The relevant passage is Augustine, Confessions 1.14.23, not the printed "4. ca." His account contrasts coerced Greek learning with the Latin he acquired through ordinary interaction. Burton's fresh Latin quotation and his shorter English gloss are kept separately. Meticulosam necessitatem is fearful compulsion.

Original text 1651	Modern English
[3683]Beza complains in like case of a rigorous schoolmaster in Paris, that made him by his continual thunder and threats, once in a minde to drown himself, had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. Trincavellius lib. 1. consil. 16. had a Patient nineteen yeers of age, extremely melancholy, ob nimium studium, Tarvitii & præceptoris minas, by reason of overmuch study, and his [3684]Tutors threats.	Beza complains similarly of a harsh schoolmaster in Paris whose continual thunder and threats once made him think of drowning himself. He would have done so had he not met an uncle on the way, who rescued him from that misery for the time by taking him into his house. Trincavelli, in book 1, consultation 16, had a patient nineteen years old, extremely melancholy "because of excessive study, and the threats of Tarvitius and his teacher": because of too much study and his tutor's threats.[3685]
Many Masters are hard hearted, and bitter to their servants, and by that means do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.	Many masters are hard-hearted and bitter towards their servants, and so depress them, so torment them with frightening words and harsh treatment, that they become desperate and can never be brought back.
Source page 148–149 [sequence; printed 144–145] Others again in that opposite extreme, doe as great harm by their too much remisness, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischief themselves.	Others, at the opposite extreme, do just as much harm through excessive laxity. They provide no upbringing, no occupation to keep their charges busy or give them a livelihood, teach them no trade and set them on no good course. As a result, their servants, children and pupils are swept away in the stream of drunkenness, idleness, gambling and many such unruly ways, until in the end they rue it, curse their parents and bring harm upon themselves.

[3683] **Burton.** Sequence page 148, printed 144, e: "Præfat. ad Testam." Preface to the Testament; Burton cites Beza.

[3684] **Burton.** Sequence page 148, printed 144, star: "Plus mentis pædagogico supercilio abstulit, quam unquam præceptis suis sapientiæ instillavit." With a schoolmaster's frown he took away more understanding than he ever instilled wisdom by his lessons. No author is named in this margin.

[3685] **Editor.** Beza is Théodore de Bèze. Burton's account and its cited preface remain to be checked. The Latin in the Trincavelli example explicitly includes Tarvitii, rendered as the name Tarvitius; Burton's following English compresses this to the tutor's threats. The identity and syntax require collation with consultation 1.16.

Original text 1651	Modern English
Source page 149 [sequence; printed 145] Two much indulgence causeth the like, [3686]inepta patris lenitas & facilitas prava, when as Mitio-like, with too much liberty and too great allowance, they feed their childrens humors, let them revel, wench, riot, swagger, and doe what they will themselves, and then punish them with a noise of Musicians;	Too much indulgence has the same effect: "a father's foolish mildness and perverse willingness to give way". Like Micio, with too much freedom and too generous an allowance, they indulge their children's whims, let them revel, chase women, riot, swagger and do whatever they please, and then punish them with a band of musicians.[3687]
[3688]obsonet, potet, oleat unguenta de me; Amat? dabitur à me argentum ubi erit commodum. Fores effregit? restituentur: descidit Vestem? resarcietur. —— faciat quod libet, Sumat, consumat, perdat, decretum est pati.	Let him feast, drink and smell of perfume at my expense. Is he in love? I shall give him money when it suits. Has he broken down doors? They shall be replaced. Has he torn A garment? It shall be mended. Let him do as he likes, Take, spend, squander: I have resolved to put up with it.[3689]
But as Demeo told him, tu illum corrumpi sinis, your lenity will be his undoing, prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum, I foresee his ruine.	But as Demea told him, "You allow him to be corrupted": your leniency will undo him. "I seem already to foresee the day when, destitute, he will run away somewhere to serve as a soldier": I foresee his ruin.[3690]

[3686] **Burton.** Sequence page 149, printed 145, star: "Ter. Adel. 3. 4." Terence, The Brothers, act 3, scene 4.

[3687] **Editor.** Micio and Demea are the indulgent and stern brothers of Terence's Adelphoe. The Latin about foolish leniency occurs in act 3, scene 4, spoken by Syrus. Noise means a band or company of musicians; Burton's punishment is deliberately ironic. The source prints Two for Too.

[3688] **Burton.** Sequence page 149, printed 145, star: "Idem. Ac. 1. sc. 2." The same author, act 1, scene 2. The verse is composite; see the editorial note.

[3689] **Editor.** This is a composite quotation. The perfume, broken doors and torn clothing recall Adelphoe 1.2, especially lines 116–120, but Burton changes the wording and adds material. The final "faciat…Sumat, consumat, perdat" comes from Heauton timorumenos (The Self-Tormentor), 464–465. The "Amat?" line appears in the Parry edition of Adelphi 1.2, though absent from the Latin Library text consulted. Burton's whole composite is translated as printed.

[3690] **Editor.** "Tu illum corrumpi sinis" is Demea's reproach in Adelphoe 1.2. The prediction of destitution and flight into military service occurs in act 3, scene 4; the consulted text has videre videor, not Burton's prævidere videor. Burton joins passages from different scenes and supplies his own short glosses.

Original text 1651	Modern English
So parents often erre, many fond mothers especially, dote so much upon their children, like [3691]Æsops Ape, till in the end they crush them to death, Corporum nutrices animarum novercæ, pampering up their bodies to the undoing of their souls: they will not let them be [3692]corrected or controled, but still soothed up in every thing they do, that in conclusion, they bring sorrow, shame, heaviness to their parents (Ecclus cap. 30. 8, 9. become wanton, stubborn, wilful, and disobedient; rude, naught, head-strong, incorrigible, and graceless;	So parents often err, especially many foolishly fond mothers, who dote on their children like Aesop's ape until in the end they crush them to death: "nurses of their bodies, stepmothers of their souls", pampering their bodies to their souls' undoing. They will not let them be corrected or restrained, but insist that they be indulged in everything they do, until in the end they "bring sorrow, shame and grief to their parents" (Ecclesiasticus, chapter 30, verses 8–9), and become wanton, stubborn, wilful and disobedient: rude, wicked, headstrong, incorrigible and graceless.[3693]
They love them so foolishly, saith [3694]Cardan, that they rather seem to hate them, bringing them not up to vertue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour.	They love them so foolishly, says Cardano, that they seem rather to hate them, bringing them up for wrongdoing instead of virtue, for riotous living instead of learning, for every pleasure and kind of licence instead of a sober life and conduct.

[3691] **Burton.** Sequence page 149, printed 145, star: "Camerarius em 77. cent 2. hath elegantly expressed it in an Embleme perdit amando, &c." Joachim Camerarius, second hundred, emblem 77: it destroys by loving.

[3692] **Burton.** Sequence page 149, printed 145, f: "Prov. 13. 24. He that spareth the rod hates his son."

[3693] **Editor.** Fond means foolishly doting. The ape that kills its young by embracing it too tightly exemplifies destructive affection. Ecclesiasticus is Sirach, distinct from Ecclesiastes. The marginal Proverbs reference expresses Burton's defence of correction alongside his criticism of terror and cruelty; his argument is for a middle course, not an unqualified rejection of discipline.

[3694] **Burton.** Sequence page 149, printed 145, g: "Lib. 2 de consol. Tam Stulte pueros diligimus ut odisse potius videamur, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad luxum, non ad virtutem sed voluptatem educantes." Book 2, On Consolation: we love children so foolishly that we seem rather to hate them, educating them not for virtue but wrongdoing, not for learning but luxury, not for virtue but pleasure.

Original text 1651	Modern English
Who is he of so litle experience that knows not this of Fabius to be true? [3695]Education is another nature altering the minde and will, and I would to God (saith he) we our selves did not spoile our childrens manners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes, that causeth custom, custom nature, &c.	Who has so little experience that he does not know this saying of Fabius to be true? Education is a second nature, altering the mind and will. And would to God, he says, that we ourselves did not spoil our children's characters by excessive coddling and delicate upbringing, weakening the strength of their bodies and minds. This creates habit, and habit becomes nature, and so on.[3696]
For these causes Plutarch in his book de lib. educ. and Hierom. epist. lib. 1. epist. 17. to Læta de institut. filiæ, gives a most special charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence.	For these reasons Plutarch, in On the Education of Children, and Jerome, in book 1, letter 17, to Laeta on bringing up her daughter, give parents a most particular charge and many good cautions about raising children. They must not entrust them to indiscreet, hot-tempered, mad tutors, or to frivolous, giddy or greedy people. They must spare no expense to have them well brought up and taught, since the matter is of such great consequence.[3697]

[3695] **Burton.** Sequence page 149, printed 145, h, continued along the foot: "Lib. 1. c. 3. Educatio altera natura, alterat animos & voluntatem, atque utinam (inquit) liberorum nostrorum mores non ipsi perderemus, quum infantiam statim deliciis solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit; fit ex his consuetudo, inde natura." Book 1, chapter 3: education, a second nature, alters minds and will; would that we did not ourselves spoil our children's characters by immediately enfeebling infancy with luxuries. This over-delicate upbringing, which we call indulgence, breaks all the sinews of mind and body. From these things comes habit, and from habit nature.

[3696] **Editor.** Cockering means coddling or pampering; nice education is an over-delicate upbringing. The quoted material beginning with the wish not to spoil children, and the movement from habit to nature, is in Quintilian, Institutio oratoria 1.2.6–8, rather than the printed 1.3. The opening second-nature maxim is not identified there.

[3697] **Editor.** The Jerome reference varies from the earlier book 2, letter 27 to book 1, letter 17; both point by addressee and subject to the letter to Laeta, modern Letter 107. Bedlam means mad or crazed. The passage from On the Education of Children 7 urges careful choice of tutors rather than appointments through favour or cheapness.

Original text 1651	Modern English
For such parents as do otherwise, Plutarch esteemes of them, [3698]that are more careful of their shooes then of their feet, that rate their wealth above their children. And he, saith Cardan, that leaves his son to a covetous Schoolemaster to be informed, or to a close Abby to fast and learn wisdome together, [3699]doth no other, then that he be a learned fool, or a sickly wise man.	Parents who do otherwise, Plutarch considers, care more for their shoes than for their feet and value their wealth above their children. And the man, says Cardano, who leaves his son with a greedy schoolmaster to be educated, or shuts him in an abbey to fast and learn wisdom together, does nothing but make him a learned fool or a sickly wise man.[3700]

[3698] **Burton.** Sequence page 149, printed 145, i, at the foot: “Perinde agit ac siquis de calceo sit sollicitus, pedem nihil curet. Juven. Nil patri minus est quam filius.” He acts like someone who takes care of his shoe and none of his foot. Juvenal: nothing matters less to a father than his son.

[3699] **Burton.** Sequence page 149, printed 145, k, at the foot: “Lib. 3. de sapient: qui avaris pædagogis pueros alendos dant, vel clausos in cœnobiis jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integrâ valetudine sapientes.” Book 3, On Wisdom: those who give boys to greedy teachers to rear, or shut them in monasteries to fast and acquire wisdom together, achieve nothing except to make them either learned without being free of folly, or wise without sound health.

[3700] **Editor.** The shoe-and-foot comparison is in On the Education of Children 7 (Moralia 3E). The Juvenal margin condenses Satire 7.187–188, where a father spends less on his son’s education than on household luxuries. Burton’s “nothing matters less” broadens Juvenal’s financial comparison. “Informed” means educated; a close abbey is an enclosed monastery. Cardano’s De sapientia 3 still needs direct collation.

Original text 1651	Modern English
Source page 146 **SUBSECT. 3.** **Terrors and Affrights, Causes of Melancholy.**	**SUBSECTION 3** **Terrors and frights as causes of melancholy**
Tully in the 4. of his Tusculans, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth Patritius lib. 5. Tit. 4. de regis institut.	Cicero, in book 4 of his Tusculan Disputations, distinguishes these terrors, arising from the perception of some dreadful thing heard or seen, from other fears. So does Patrizi in book 5, title 4 of On the Education of a King.[3701]
Of all fears they are most pernicious and violent, and so suddainly alter the whole temperature of the body, move the soul, and spirits, strik such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as Felix Plater, c. 3. de mentis alienat.[3702] speakes out of his experience, then any inward cause whatsoever: and imprints it self so forcibly in the spirits, brain, humors, that if all the mass of bloud were let out of the body, it could hardly be extracted. This horrible kinde of Melancholy (for so he tearmes it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts.	Of all fears, these are the most harmful and violent. They change the body's entire constitution so suddenly, stir the soul and spirits, and leave so deep an impression that those affected can never recover. They cause graver and more violent melancholy than any internal cause whatever, as Felix Plater says from experience in chapter 3 of On Mental Alienation: it imprints itself so forcibly on the spirits, brain and humours that, even if all the blood were drained from the body, it could hardly be removed. This horrible kind of melancholy, as he calls it, had often been brought before him, and commonly troubles and terrifies men and women, young and old, of every sort.[3703]

[3701] **Editor.** Tully is Marcus Tullius Cicero. Tusculan Disputations 4.8.19 distinguishes several forms of fear and defines terror as fear that shakes a person, producing pallor, trembling and chattering teeth. Burton develops this distinction through his medical examples. The Patrizi reference remains for exact collation.

[3702] **Burton.** Printed page 146, l: "Terror & metus maxime ex improviso accedentes ita animum commovent, ut spiritus nunquam recuperent, gravioremque melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis in spiritibus humoribusque cerebri, ut extracta tota sanguinea massa ægre exprimatur, & hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercens, viros, juvenes, senes." Terror and fear, especially when they come unexpectedly, so disturb the mind that the spirits never recover; terror produces graver melancholy than that arising from an internal cause. The impression on the spirits and humours of the brain is so strong that, even if the whole mass of blood were removed, it would scarcely be expelled. This dreadful kind of melancholy has often come before me, afflicting everyone: men, youths and old people.

[3703] **Editor.** Temperature means bodily constitution or the balance of qualities, not a thermometer reading. Spirits and humours belong to Burton's inherited physiology. Plater's claim about draining all the blood is an image of the impression's persistence, not an instruction to bleed a patient. Burton attributes the observations and prognosis to Plater.

Original text 1651	Modern English
[3704]Hercules de Saxonia, calls this kinde of Melancholy (ab agitatione spirituum) by a peculiar name; it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terror is most usually caused, as [3705]Plutarch will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, [3706]truely appearing, or in a [3707]dream: and many times the more sudden the accident, it is the more violent.	Hercules de Saxonia gives this kind of melancholy a special name: "from the agitation of the spirits." It comes from the agitation, movement, contraction and expansion of the spirits, rather than any disorder of the humours, and has powerful effects. According to Plutarch, this terror most often arises from some imminent danger, when something dreadful is close at hand, heard, seen or imagined, whether it truly appears or comes in a dream. Often, the more sudden the event, the more violent the terror.[3708]
[3709]Stat terror animis, & cor attonitum salit, Pavidumque trepidis palpitat venis jecur.	Terror holds the mind; the stunned heart leaps, And the frightened liver throbs with trembling veins.[3710]
Their soul's affright, their heart amazed quakes, The trembling Liver pants ith' veines, and akes.	Their soul is frightened; their astonished heart shakes; The trembling liver throbs within the veins and aches.

[3704] **Burton.** Printed page 146, star: "Tract. de melan. cap. 7. & 8. non ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum." Treatise on Melancholy, chapters 7 and 8: not from a disordered constitution, but from the agitation, expansion, contraction and movement of the spirits.

[3705] **Burton.** Printed page 146, m: "Lib. de fort. & virtut. Alex. præsertim incipiente periculo, ubi res prope adsunt terribiles." On the Fortune and Virtue of Alexander: especially when danger begins, when dreadful things are close at hand.

[3706] **Burton.** Printed page 146, n: "Fit a visione horrenda, revera apparente, vel per insomnia, Platerus." It arises from a dreadful vision, appearing in reality or in dreams. Plater.

[3707] **Burton.** Printed page 146, o, continued at the foot: "A painters wife in Basil, 1600. Somniavit filium bello mortuum, inde Melancholica consolari noluit." The Latin says: she dreamed that her son had died in war; becoming melancholy as a result, she refused to be comforted.

[3708] **Editor.** Hercules de Saxonia is the physician Ercole Sassonia. His proposed distinction separates disturbed spirits from disordered humours. Burton then joins physical, imagined and dreamed threats in one account of fright. The marginal dream concerns a painter's wife in Basel and adds an example absent from the body.

[3709] **Burton.** Printed page 146, star, at the foot: "Senec. Herc. Oet." Seneca, Hercules Oetaeus.

[3710] **Editor.** Hercules Oetaeus 708–709, transmitted among Seneca's tragedies: Deianira describes fear still lodged in her body. The fresh translation of the Latin is followed by Burton's own English couplet, modernized separately. The liver belongs to the passage's bodily imagery and has not been replaced by a modern organ or diagnosis.

Original text 1651	Modern English
Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, Laurentius 7. de melan. The Massacre at Lions 1572. in the reign of Charles the 9. was so terrible and fearful, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast.[3711]	Arthemedorus the grammarian lost his reason at the unexpected sight of a crocodile, according to Du Laurens, chapter 7 of On Melancholy. The massacre at Lyon in 1572, during the reign of Charles IX, was so terrible and frightening that many went mad, some died, and heavily pregnant women gave birth before their time; everyone was generally terrified and aghast.[3712]
Many lose their wits [3713]by the sudden sight of some spectrum or divil, a thing very common in all ages, saith Lavater part. 1. cap. 9. as Orestes did at the sight of the Furies, which appeared to him in black (as [3714]Pausanias records) The Greeks call them μορμολύχεια, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,	Many lose their reason at the sudden sight of some ghost or devil, something very common in every age, says Lavater in part 1, chapter 9. Orestes did so at the sight of the Furies, who appeared to him in black, as Pausanias records. The Greeks call such things "bogeys": they terrify people's souls. Even if people are merely frightened by imitation devils as a joke—[3715]
—[3716]ut pueri trepidant, atque omnia cæcis In tenebris metuunt—	As children tremble and fear everything In blind darkness—[3717]

[3711] **Burton.** Printed page 146, p, at the foot: "Quarta pars comment. de Statu religionis in Gallia sub Carolo. 9. 1572." Fourth part of the Commentaries on the State of Religion in France under Charles IX, 1572.

[3712] **Editor.** Great-bellied means heavily pregnant; brought to bed means delivered of a child. Lions is Lyon. Burton's marginal source is a historical account of religion in France; the precise narrative and the grammarian's name remain for collation. These reported effects are preserved as his evidence, not independently confirmed clinical findings.

[3713] **Burton.** Printed page 146, q, at the foot: "Ex occursu dæmonum aliqui furore corripiuntur, & experientia notum est." Some are seized by madness on encountering demons; this is known from experience.

[3714] **Burton.** Printed page 146, star, at the foot: "Lib. 8. in Arcad." Book 8, on Arcadia.

[3715] **Editor.** Spectrum means an apparition or ghost. Pausanias, Description of Greece 8.34.3, says that the Furies appeared black when they were about to drive Orestes mad, then white when he recovered after biting off a finger. Burton gives only the terrifying appearance. The Greek is printed μορμολύχεια, rendered bogeys; the more usual form is μορμολύκεια. The printed form is retained.

[3716] **Burton.** Printed page 146, dagger, at the foot: "Lucret." Lucretius.

[3717] **Editor.** Lucretius, On the Nature of Things 2.55–56; the comparison recurs elsewhere in the poem. Burton quotes the frightened children, then supplies his own English explanation. Both are retained rather than silently collapsing quotation and gloss.

Original text 1651	Modern English
as children in the dark conceive Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismal objects: Themison the Physician fell into an Hydrophobia, by seeing one sick of that disease: (Dioscorides l. 6. c. 33.) or by the sight of a monster, a carcase, they are disquieted many months following, & cannot endure the room where a coarse hath been, for a world would not be alone with a dead man, or lye in that bed many years after in which a man hath died.	as children in the dark imagine hobgoblins and are terribly afraid—they remain the worse for it all their lives. Some are affected by sudden fires, earthquakes, floods or other dreadful sights. Themison the physician fell into hydrophobia through seeing someone ill with that disease (Dioscorides, book 6, chapter 33). Or the sight of a monster or a corpse disturbs them for many months afterwards: they cannot bear the room where a corpse has lain, would not be alone with a dead man for anything in the world, or sleep, even many years later, in a bed in which someone has died.[3718]
Source page 146–147 At [3719]Basil a many little children in the spring time, went to gather flowers in a meddow at the towns end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower then the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, & was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy, died.	At Basel, a number of little children went in spring to gather flowers in a meadow at the edge of town, where an executed criminal hung on a gibbet. As they all stared at it, one happened to throw a stone and made it move. Frightened by this, the children ran away. One girl, slower than the others, looked back, saw the disturbed corpse swing towards her, and cried out that it was coming after her. She was so terribly frightened that for many days she could neither rest, eat nor sleep; she could not be comforted, and died in melancholy.[3720]

[3718] **Editor.** Hydrophobia literally means fear of water; in historical medical writing it is associated with the disease called rabies. Burton's anecdote makes sight the immediate trigger. It should not be read as establishing transmission by looking. Physick elsewhere in this subsection means medicine, and coarse here is corpse. The Dioscorides citation remains uncollated.

[3719] **Burton.** Printed page 146, r, at the foot: "Puellæ extra urbem in prato concurrentes, &c. mæsta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Plater." Girls gathering in a meadow outside the town, and so on; she returned home sorrowful and melancholy, and was afflicted for several days until she died. Plater.

[3720] **Editor.** Basil is Basel. The exposed body of an executed criminal supplies the terrifying object in Plater's reported case. Burton distinguishes the stone's actual movement of the corpse from the child's interpretation that it pursued her.

Original text 1651	Modern English
Source page 147 [3721]In the same town another childe beyond the Rhine, saw a grave opened, & upon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it. Platerus observat. l. 1.	In the same town, across the Rhine, another child saw a grave opened. The sight of the corpse so disturbed her mind that she could not be comforted; she died shortly afterwards and was buried beside it. Plater, Observations, book 1.
A Gentlewoman of the same city saw a fat hog cut up, when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would not longer abide: a Physician in presence, told her, as that hog, so was she, ful of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in minde and boby, that with all his art and perswasions, for some months after, he could not restore her to her self again, she could not forget it, or remove the object out of her sight. Idem.	A gentlewoman of the same city saw a fat pig cut open. When its entrails were exposed and an offensive smell reached her nose, she was disgusted and would stay no longer. A physician who was present told her that, like the pig, she too was full of filthy excrement, and made matters worse with other loathsome examples. This delicate gentlewoman took it so deeply to heart that she immediately began to vomit. Her mind and body were so badly disturbed that, for months afterwards, all his skill and persuasion could not restore her to herself. She could not forget it or get the sight out of her mind. The same author.[3722]

[3721] **Burton.** Printed page 147, s: “Altera trans-Rhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subito reversa putavit eam vocare, post paucos dies obiit, proximo sepulchro collocata. Altera patibulum sero præteriens, metuebat ne urbe exclusa illic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus.” Another, from across the Rhine, entered a newly opened grave and saw a corpse; returning home at once, she thought it was calling her. She died a few days later and was laid in the next grave. Another woman, passing a gibbet late in the day, feared that she might be shut out of the town and spend the night there. She became melancholy from this and suffered for many years. Plater.

[3722] **Editor.** Nice here means delicate or fastidious; savour means smell. The source prints boby for body. The physician’s words intensify the woman’s disgust, and his subsequent inability to calm her makes speech itself part of the causal sequence.

Original text 1651	Modern English
Many cannot endure to see a wound opened, but they are offended; a man executed, or labor of any fearful disease, as possession, Appolexies, one bewitched: [3723]or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves; they are as much disquieted, as if they had seen it: or were so affected themselves. Hecatas sibi videntur somniare, they dream & continually think of it.	Many cannot bear to see a wound opened without distress, or to see a man executed, suffering from some dreadful disease, possessed, struck by apoplexy or bewitched. If they happen to read of something terrible, even just the symptoms of such a disease, or anything they find repellent, their minds are instantly troubled. They are aghast, ready to apply it to themselves, and as disturbed as if they had seen it or were themselves afflicted. "They seem to themselves to dream of Hecates": they dream about it and think of it continually.[3724]
As lamentable effects are caused by such terrible objects heard, read, or seen, auditus maximos motus in corpore facit, as [3725]Plutarch holds, no sense makes greater alteration of body and minde: sudden speech sometimes, unexpected news, be they good or bad, prævisa minus oratio, will move as much, animum obruere, & de sede suâ dejicere, as a [3726]Philosopher observes, will take away our sleep, and appetite, disturbe and quite overturn us.	Equally lamentable effects come from dreadful things heard, read or seen. "Hearing produces the greatest movements in the body," as Plutarch holds: no sense causes greater changes in body and mind. Sudden words or unexpected news, whether good or bad—"speech less foreseen"—can move us just as much, "overwhelm the mind and cast it out of its place," as a philosopher observes. They deprive us of sleep and appetite, disturb us and quite overthrow us.[3727]

[3723] **Burton.** Printed page 147, t: "Subitus occursus, inopinata lectio." An unexpected encounter; an unforeseen reading.

[3724] **Editor.** Apoplexy was a broad historical category involving sudden loss of bodily or mental function, not necessarily one modern diagnosis. Compare Lucian, Philopseudes 39: after hearing frightening stories, Tychiades seems to see monsters, spirits and Hecates. Hecate's plural name denotes apparitions. Burton's Latin changes seeing to dreaming and generalizes the experience. This is a close Greek parallel; his Latin intermediary remains unverified.

[3725] **Burton.** Printed page 147, u: "Lib. de auditione." On Listening.

[3726] **Burton.** Printed page 147, star: "Theod. Prodromus lib. 7. Amorum." Theodore Prodromus, book 7 of the Loves.

[3727] **Editor.** De auditione is Plutarch's On Listening. The marginal Theodore Prodromus reference points to a literary work of love, despite the body's general description "a philosopher." Prævisa minus oratio means speech insufficiently foreseen or unexpected. The two Latin phrases and Burton's English expansions are all retained.

Original text 1651	Modern English
Let them bear witnesse that have heard those Tragical alarums, outcryes, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidental fires, &c. those [3728]panick fears, which often drive men out of their wits, bereave them of sense, understanding and all, some for a time, some for their whole lives, they never recover it.	Let those bear witness who have heard the tragic alarms, outcries and hideous noises that so often break out suddenly in the dead of night, when enemies burst in, fires accidentally start, and so on. Such panics often drive people out of their minds, depriving them of their senses, understanding and everything: some for a time, others for the rest of their lives, never to recover.[3729]
The [3730]Midianites were so affrighted by Gideons souldiers, they breaking but every one a pitcher; and [3731]Hannibals army by such a panick fear was discomfited at the walls of Rome. Augusta Livia hearing a few Tragical verses recited out of Virgil, Tu Marcellus eris, &c. fell down dead in a swone.	The Midianites were terrified in this way by Gideon's soldiers, each doing no more than breaking a pitcher; and Hannibal's army was routed by a similar panic at the walls of Rome. The empress Livia, hearing a few tragic verses recited from Virgil—"You shall be Marcellus," and so on—fell down as though dead in a swoon.[3732]

[3728] **Burton.** Printed page 147, x: "Effuso cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciato embl. 122." Seeing the troops fleeing in a scattered mass, Faunus said: who is blowing my horns now? Alciato, emblem 122.

[3729] **Editor.** Panic recalls Pan or Faunus and his association with sudden collective terror; the marginal Alciato verse makes that connection explicit. Its printed emblem number is 122. The exact edition and wording remain to be collated.

[3730] **Burton.** Printed page 147, y: "Jud. 6. 19." Judges 6:19.

[3731] **Burton.** Printed page 147, z: "Plutarchus vita ejus." Plutarch, his life.

[3732] **Editor.** The breaking of pitchers is in Judges 7:19–22, not the printed 6:19; that passage also includes trumpets and torches. Virgil's words are Aeneid 6.883. The ancient Life of Virgil transmitted through Suetonius and Donatus, section 32, names Octavia, Marcellus's mother, as the woman who fainted, not Livia. Burton's name is retained in the translation. Dead in a swoon means unconscious, not a claim that she died. The Hannibal story and the ambiguous Plutarch reference remain unlocated.

Original text 1651	Modern English
Edinus King of Denmark, by a sudden sound which he heard, [3733]was turned into fury with all his men. Cranzius l. 5. Dan. hist. & Alexander ab Alexandro l. 3. c. 5. Amatus Lusitanus had a patient, that by reason of bad tidings became Epilepticus, cen. 2. cura 90. Cardan subtil. l. 18. saw one that lost his wits by mistaking of an Eccho.	Edinus, king of Denmark, was driven into a frenzy, together with all his men, by a sudden sound he heard: Krantz, Danish History, book 5, and Alessandro Alessandri, book 3, chapter 5. Amatus Lusitanus had a patient who became epileptic on receiving bad news, in his second hundred cases, cure 90. Cardano, On Subtlety, book 18, saw someone who lost his reason through misunderstanding an echo.[3734]
Source page 147–148 If one sense alone can cause such violent commotions of the minde, what may we think when hearing, sight, & those other senses are all troubled at once? as by some Earthquakes, thunder, lighting, tempests, &c. At Bologne in Italy Anno 1504. there was such a fearful earthquake about eleven a clock in the night (as [3735]Beroaldus in his book de terræ motu, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, actum de mortalibus, such a fearful noise, it made such a detestable smel; the inhabitants were infinitely affrighted, and some ran mad.	If one sense alone can cause such violent upheavals of the mind, what must we think when hearing, sight and the other senses are all disturbed at once, as in earthquakes, thunder, lightning, storms and the like? At Bologna in Italy, in 1504, there was so frightening an earthquake at about eleven at night, as Beroaldo has recorded for posterity in his book On the Earthquake, that the whole city shook. People thought the world was ending, “that humankind was finished.” It made such a fearful noise and such a disgusting smell that the inhabitants were utterly terrified, and some went mad.[3736]

[3733] **Burton.** Printed page 147, a: “In furorem cum sociis versus.” Turned to madness along with his companions.

[3734] **Editor.** Cen. 2 denotes the second collection of one hundred medical cases; cura 90 is case or cure 90. Burton groups very different reported outcomes as effects of a sudden sensory impression. Edinus is the printed royal name; its identification and the Krantz, Alessandri, Amatus and Cardano passages remain for collation.

[3735] **Burton.** Printed page 148, star: “Subitarius terræ motus.” The Sudden Earthquake.

[3736] **Editor.** Bologne is Bologna. Lighting means lightning here. Commended to posterity means recorded for later generations. Beroaldo’s earthquake account is cited by title in the margin; its text has not yet been independently collated.

Original text 1651	Modern English
Source page 148 Audi rem atrocem, & annalibus memorandam (mine author addes) hear a strange story, & worthy to be chronicled, I had a servant at the same time called Fulco Argelanus, a bold & proper man, so grievously terrified with it, that he [3737]was first melancholy, after doted, at last mad, and made away himself.	"Hear a dreadful event, worthy to be recorded in the annals," my author adds: hear a strange story, worthy to be chronicled. At that time I had a servant called Fulco Argelanus, a bold and handsome man, who was so grievously frightened by it that he first became melancholy, then lost his judgement, and finally went mad and killed himself.[3738]
At [3739]Fuscinum in Japona there was such an earthquake and darknesse on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were overturned at the same time, and there was such an hideous noyse withall, like thunder, and a filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible unto them, that many were bereft of their senses, and others by that horrible spectacle so much amazed, that they knew not what they did.	At Fuscinum in Japan there was such a sudden earthquake and darkness that many people suffered headaches, and many were overwhelmed by grief and melancholy. At Meacum, whole streets and splendid palaces were overturned at the same time. There was so hideous a noise, like thunder, and so foul a smell, that their hair stood on end with fear and their hearts shook; people and animals were terrified beyond belief. In Sacai, another city, the same earthquake was so dreadful that many lost their senses, while others were so stunned by the horrible spectacle that they did not know what they were doing.[3740]

[3737] **Burton.** Printed page 148, dagger: "Cœpit inde desipere cum dispendio sanitatis, inde adeo demens, ut sibi ipsi mortem inferret." He then began to lose his reason, at the cost of his health, and became so mad that he brought death upon himself.

[3738] **Editor.** The "I" who employed Fulco belongs to Burton's quoted author, not Burton himself. Proper means handsome or well formed; doted here means lost his judgement. Burton's short English introduction follows a fresh translation of the Latin, preserving the original doubling.

[3739] **Burton.** Printed page 148, b, continued at the foot: "Historica relatio de rebus Japonicis Tract. 2. de legat. regis Chinensis, a Lodovico Frois Jesuita. A. 1596. Fuscini derepente tanta acris caligo & terræmotus, ut multi capite dolerent, plurimis cor mærore & melancholia obrueretur. Tantum fremitum edebat, ut tonitru fragorem imitari videretur; tantamque &c. In urbe Sacai tam horrificus fuit, ut homines vix sui compotes essent a sensibus abalienati, mærore oppressi tam horrendo spectaculo. &c." Historical Account of Japanese Affairs, treatise 2, on the embassy of the king of China, by the Jesuit Luís Fróis, 1596. At Fuscini there was suddenly such darkness and earthquake that many had headaches and the hearts of very many were overwhelmed with sorrow and melancholy. It made so great a roar that it seemed to imitate a thunderclap; and so great a …, and so on. In Sacai it was so dreadful that people scarcely possessed themselves, estranged from their senses and overcome with grief at so horrible a spectacle, and so on.

[3740] **Editor.** Japona is Japan. Burton cites a Jesuit account by Luís Fróis dated 1596. The place forms Fuscinum, Meacum and Sacai are retained pending collation with that account. Hair stared means stood on end. The marginal Latin abbreviates the report with &c.; those omissions are Burton's and are not silently filled in.

Original text 1651	Modern English
Blasius a Christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his minde. Many times, some years following they will tremble afresh at the [3741]remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it.	Blasius, a Christian who reported the news, was so frightened himself that, even two months later, he had scarcely recovered his composure and could not drive the memory from his mind. Often, years afterwards, people tremble afresh at the memory or idea of such a dreadful thing, even throughout their lives, whenever it is mentioned.[3742]
Cornelius Agrippa relates out of Guilelmus Parisiensis, a story of one, that after a distastful purge which a Physician had prescribed unto him, was so much moved, [3743]that at the very sight of physick he would be distempered, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it;	Cornelius Agrippa repeats from William of Paris the story of a man so affected by an unpleasant purge prescribed by a physician that the mere sight of medicine upset him, even if he did not so much as smell it. Long afterwards, the medicine box itself would purge his bowels; indeed, the very memory of it had the same effect.[3744]
[3745]like travellers and Sea-men, saith Plutarch, that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.	It is like travellers and sailors, says Plutarch, who, once they have run aground or struck a rock, ever afterwards fear not only that particular misfortune but all dangers of that kind.

[3741] **Burton.** Printed page 148, c, at the foot: “Quum subit illius tristissima noctis Imago.” When the most sorrowful image of that night returns.

[3742] **Editor.** The marginal verse is Ovid, Tristia 1.3.1, recalling the night before his exile. Burton makes the remembered night part of his account of recurring fear; it is a literary quotation, distinct from the reported observations.

[3743] **Burton.** Printed page 148, d, at the foot: “Qui solo aspectu medicinæ movebatur ad purgandum.” Who was moved to evacuation by the sight of medicine alone.

[3744] **Editor.** The story is attributed to Cornelius Agrippa through William of Paris. Its emphasis is the bodily power of a remembered sensation. Sanded in the following comparison means run aground on sand. The Agrippa and Plutarch passages remain for exact collation.

[3745] **Burton.** Printed page 148, e, at the foot: “Sicut viatores si ad saxum impegerint, aut nautæ, memores sui casus, non ista modo quæ offendunt, sed & similia horrent perpetuò & tremunt.” Like travellers who have struck against a rock, or sailors mindful of their misfortune: they forever dread and tremble not only at the things that hurt them, but at similar things too.

Original text 1651	Modern English
SUBSECT. 4. **Scoffs, Calumnies, bitter Jests, how they cause melancholy.**	**SUBSECTION 4** **How mockery, slander and bitter jokes cause melancholy**
It is an old saying, [3746][3747]A blow with a word strikes deeper then a blow with a sword: & many men are as much gauled with a calumny, a scurril and bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any mis-fortune, whatsoever.	It is an old saying: a blow from a word strikes deeper than a blow from a sword. Many people are as deeply wounded by a slander, a coarse and bitter joke, a defamatory writing, a lampoon, satire, fable, epigram, stage play or the like as by any misfortune whatever.[3748]
Princes & Potentates, that are otherwise happy, and have all at command, secure & free, quibus potentia sceleris impunitatem fecit, are grievously vexed with these pasquelling libels, and Satyrs: they fear a rayling [3749]Aretine, more then an enemy in the field, which made most Princes of his time (as some relate) allow him a liberal pension, that he should not taxe them in his Satyres.	Princes and rulers who are otherwise happy, with everything at their command, secure and free, "whose power has given them immunity for their crimes," are grievously troubled by such lampoons and satires. They fear a railing Aretino more than an enemy in the field. This led most princes of his time, according to some accounts, to give him a generous pension so that he would not attack them in his satires.[3750]

[3746] **Burton.** Printed page 148, f: "Leviter volant graviter vulnerant. Bernardus." They fly lightly and wound gravely. Bernard.

[3747] **Burton.** Printed page 148, star: "Ensis sauciat corpus, mentem sermo." A sword wounds the body; speech wounds the mind.

[3748] **Editor.** A pasquil is a lampoon or defamatory satire, from Pasquin, the Roman statue discussed below. Apologe means an instructive fable. Burton's catalogue includes both written and performed attacks; calumny is a false or malicious accusation.

[3749] **Burton.** Printed page 148, dagger: "Sciatis eum esse qui a nemine fere cujusvis magnate, non illustre stipendium habuit, ne mores ipsorum Satyris suis notaret. Gasp. Barthius præfat. parnodid." Know that he is the man who received a splendid stipend from almost every magnate, so that he would not censure their conduct in his satires. Caspar Barth, preface to Parnodid. The abbreviated title is retained.

[3750] **Editor.** Aretine is Pietro Aretino; taxe means censure or attack. Burton gives the pension story as a report, "as some relate," and that qualification is retained. The precise Barth preface and the preceding Latin maxim remain for collation.

Original text 1651	Modern English
The Gods had their Momus, Homer his Zoilus, Achilles his Thirsites, Philip his Demades: The Cæsars themselves in Rome were commonly taunted. There was never wanting a Petronius, a Lucian in those times, nor will be a Rablais, an Euphormio, a Boccalinus in ours.	The gods had their Momus, Homer his Zoilus, Achilles his Thersites, Philip his Demades. The Caesars themselves were regularly taunted in Rome. There was always a Petronius or a Lucian in those days, just as there will always be a Rabelais, an Euphormio or a Boccalini in ours.[3751]
Source page 148–149 Adrian the sixth Pope, [3752]was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river Tiber, and had done it forthwith, had not Lodovicus Suessanus, a facete companion, disswaded him to the contrary, by telling him, that Pasquils ashes would turn to frogs in the bottome of the river, and croak worse and lowder then before.	Pope Adrian VI was so deeply offended and troubled by the lampooners at Rome that he ordered the statue to be demolished and burned, and its ashes thrown into the Tiber. He would have done so immediately if Lodovicus Suessanus, a witty companion, had not dissuaded him by saying that Pasquin's ashes would turn into frogs at the bottom of the river and croak worse and louder than before.[3753]
Source page 149 —genus irritabile vatum, and therefore [3754]Socrates in Plato adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. Hinc quam sit calamus sævior ense patet.	"The touchy tribe of poets": hence Socrates in Plato advises all his friends who care about their reputations to stand in awe of poets. They are formidable fellows, able to praise or blame as they see fit. "This shows how much fiercer the pen is than the sword."[3755]

[3751] **Editor.** Momus personifies fault-finding; Zoilus is proverbial as Homer's detractor. Thersites and Demades extend the catalogue of revilers. Euphormio is the satirical persona of John Barclay's Euphormionis Satyricon. The list joins ancient authors to Rabelais, Barclay and Traiano Boccalini, whom Burton names as contemporaneous kinds of satirist.

[3752] **Burton.** Printed page 149, g: "Iovius in vita ejus, gravissime tulit famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decrevitque ideo statuam demoliri &c." Giovio, in his life: he took it very badly that his name had been torn apart in defamatory writings at Pasquin's statue, and therefore decided to demolish the statue, and so on.

[3753] **Editor.** The statue is Pasquino, used for posting anonymous satires in Rome; pasquillers are writers of those lampoons. Facete means witty. Giovio is Paolo Giovio. The anecdote about Adrian VI and Lodovicus Suessanus remains to be checked against Giovio's life; no literal historical transformation into frogs is implied.

[3754] **Burton.** Printed page 149, star: "Plato lib. 13. de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum." Plato, Laws, book 13. Those who care about their reputation should fear poets, because they have great power to praise and blame.

[3755] **Editor.** Genus irritabile vatum adapts Horace, Epistles 2.2.102. The warning about the power of poets occurs in Minos 320e–321a, transmitted under Plato's name, rather than the printed Laws, book 13. The original citation is preserved. Calamus, literally a reed pen, is contrasted with the sword.

Original text 1651	Modern English
The Prophet David complains, Psal. 123. 4. that his soul was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and Psal. 55. 4. for the voice of the wicked, &c. and their hate; his heart trembled within him, and the terrors of death came upon him: Fear and horrible fear, &c. and Psal. 69. 20. Rebuke hath broken my heart, and I am full of heavinesse.	The prophet David complains in Psalm 123:4 that his soul was filled with the mockery of the wealthy and the contempt of the proud. In Psalm 55:4, because of the voice of the wicked and their hatred, his heart trembled within him and the terrors of death came upon him: fear and horrible fear, and so on. And in Psalm 69:20: "Reproach has broken my heart, and I am full of sorrow."[3756]
Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so [3757]petulant a spleen, and have that figure Sarcasmus so often in their mouths, so bitter, so foolish, as [3758]Baltasar Castilio notes of them, that they cannot speak but they must bite; they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiours, especially over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling [3759]ex stulto insanum: a mope or a noddy, and all to make themselves merry:	Who, falling into the mouths of such people, does not have the same cause to complain, and feel the same distress? Many are so insolently spiteful, with sarcasm so constantly on their tongues, so bitter and so foolish, that, as Baldassare Castiglione observes, they cannot speak without biting. They would rather lose a friend than a joke. Whatever company they enter, they mock and lord it over their inferiors, especially those who depend on them in any way. They play on someone's weakness, mistreat or trick them, until by their manipulation and deceit they have made "a madman out of a fool," a dazed simpleton or idiot, all to amuse themselves.[3760]

[3756] **Editor.** Burton combines and paraphrases biblical passages. The Psalm 55 material extends across verses 3–5, though he gives 4; the other references are Psalm 123:4 and 69:20. The modernization follows Burton's wording, rather than replacing it with the text of a different Bible translation.

[3757] **Burton.** Printed page 149, h: "Petulanti splene cachinno." I guffaw with insolent spleen.

[3758] **Burton.** Printed page 149, i: "Curial. lib. 2. Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent." The Courtier, book 2: some people are so ignorant that they think every occasion to speak permits them to bite.

[3759] **Burton.** Printed page 149, k: "Ter. Eunuch." Terence, The Eunuch.

[3760] **Editor.** Humoring and gulling here mean manipulating a person's weaknesses and making a fool of them; a noddy is an idiot or simpleton. The marginal petulanti splene cachinno echoes Persius, Satire 1.12. Burton's rhetoric connects ridicule with social dependence: inferiors may be unable to escape it. The precise Castiglione and Terence references remain for collation.

Original text 1651	Modern English
—[3761]dummodo risum Excutiat sibi, non hic cuiquam parcit amico,	As long as he can get a laugh for himself, He spares none of his friends.[3762]
Friends, neuters, enemies, all are as one, to make a fool a mad-man, is their sport, & they have no greater felicity then to scoff and deride others; they must sacrifice to the god of laughter, with them in [3763]Apuleius, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their own persons.	Friends, people on neither side, enemies: all are alike to them. Turning a fool into a madman is their sport, and they have no greater happiness than mocking and ridiculing others. Like the people in Apuleius, they must sacrifice to the god of laughter once a day, or become melancholy themselves. They do not care how they torment and mistreat others, provided they can cheer themselves up.[3764]
Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is levissimus ingenii fructus, the froth of wit, as [3765]Tully holds, & for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lies their Genius, in this they alone excel, please themselves and others.	Indeed, their intelligence serves only this purpose: to provide amusement and crack a coarse joke, which is "the lightest fruit of talent," the froth of wit, as Cicero holds. For this they are often applauded. In all other conversation they are dry, barren, straw-like, dull and heavy. Here lies their talent; in this alone they excel and please themselves and others.[3766]

[3761] **Burton.** Printed page 149, dagger: "Hor. ser. lib. 1. Sat. 4." Horace, Satires, book 1, satire 4.

[3762] **Editor.** Horace, Satires 1.4.34–35. Burton prints parcit, "spares," where the consulted Latin text has parcet, "will spare." The translation follows the source as printed.

[3763] **Burton.** Printed page 149, l: "Lib. 2." Book 2.

[3764] **Editor.** Apuleius, Metamorphoses 2.31, announces a festival of the god Laughter. Burton's "once a day" is his own description of compulsive mockery; it is not the frequency of the festival in that passage.

[3765] **Burton.** Printed page 149, star: "De orat." On the Orator.

[3766] **Editor.** Straminious means straw-like, hence empty or worthless. Genius here is characteristic bent or talent. The exact wording levissimus ingenii fructus has not been located in the consulted text of Cicero's De oratore; Burton's attribution is retained as unverified.

Original text 1651	Modern English
Leo Decimus, that scoffing Pope, as Iovius hath registred in the 4. book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, [3767]by commending some, perswading others to this or that; he made ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos; soft fellows, stark noddies, and such as were foolish, quite mad before he left them.	Leo X, that mocking pope, took extraordinary pleasure in playing upon simple people and making fools of them, as Giovio records in book 4 of his life. By praising some and persuading others to do this or that, he made "the dull into utter fools and objects of the greatest ridicule, and fools into madmen": simple fellows became complete idiots, and foolish people quite mad before he had finished with them.[3768]
One memorable example he recites there, of Tarascomus of Parma a Musician that was so humored by Leo Decimus, and Bibiena his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninnie) they [3769]made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arme that played on the Lute, to make him strike a sweeter stroke, [3770]and to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall.	He gives one memorable example: Tarascomus of Parma, a musician, was so manipulated by Leo X and his accomplice Bibbiena that he thought himself a man of exceptional skill, though he was really a ninny. They induced him to compose foolish songs and invent ridiculous new rules, which they praised highly: tying up the arm with which he played the lute to make his stroke sweeter, and taking down the tapestries because the voice would be clearer when it reverberated from the wall.[3771]

[3767] **Burton.** Printed page 149, m: "Laudando, & mira iis persuadendo." By praising them and persuading them of wonderful things.

[3768] **Editor.** Leo Decimus is Pope Leo X. The account is attributed to book 4 of Giovio's life. The paired Latin clauses and Burton's following English gloss are both preserved. Soft here means easily manipulated, rather than physically soft.

[3769] **Burton.** Printed page 149, n: "Et vana inflatus opinione, incredibilia ac ridenda quædam Musices præcepta commentaretur, &c." And, puffed up with a baseless opinion of himself, he would invent some incredible and ridiculous rules of music, and so on.

[3770] **Burton.** Printed page 149, o: "Ut voces nudis parietibus illisæ, suavius ac acutius resilirent." So that voices striking the bare walls might resound more sweetly and clearly.

[3771] **Editor.** Arras hangings are tapestries, named after the town associated with their manufacture. Bibiena is Bibbiena. Burton presents the musical advice as part of a deception; the text does not establish that every acoustic observation is itself false. Tarascomus is retained as printed pending collation with Giovio.

Original text 1651	Modern English
Source page 149–150 In the like manner they perswaded one Baraballius of Caieta, that he was as good a Poet as Petrarch; would have him to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said [3772]they envied his honor and prosperity: It was strange (saith Iovius) to see an old man of 60. yeers, a venerable and grave old man, so gulled.	In the same way, they persuaded a certain Baraballius of Gaeta that he was as good a poet as Petrarch. They wanted him crowned poet laureate and to invite all his friends to the ceremony. They so filled the poor man with the idea of his poetic excellence that, when some of his wiser friends told him how foolish he was being, he became very angry and said they envied his honour and prosperity. It was strange, says Giovio, to see an old man of sixty, venerable and dignified, so thoroughly deceived.[3773]
Source page 150 But what cannot such scoffers do, especially if they finde a soft creature, on whom they may work? nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, Proh Iupiter, tu homo me adigas ad insaniam.	But what can such mockers not do, especially if they find a pliable person to work upon? Indeed, who is so wise or judicious that he cannot be manipulated like this, especially if some exceptionally clever people set upon him? The man who drives others mad, if treated in the same way, would be just as mad himself, just as distressed and tormented. He might cry out with the character in the comedy: “By Jupiter, are you, a mere man, to drive me mad?”[3774]

[3772] **Burton.** Printed page 150, p: “Immortalitati & gloriæ suæ prorsus invidentes.” Thoroughly envious of his immortality and glory.

[3773] **Editor.** Caieta is Gaeta. A laureate’s instalment is a ceremonial crowning. Baraballius is retained as Burton’s name form, rather than silently substituting a modern identification. The marginal Latin promises immortality and glory, a stronger formulation than the body’s honour and prosperity.

[3774] **Editor.** Terence, Adelphoe, act 1, scene 2: Demea protests to Micio. The consulted text reads Pro Iuppiter! tu, homo, adigis me ad insaniam, a statement; Burton has adigas, rendered here as an indignant question. The change is recorded rather than silently correcting the Latin.

Original text 1651	Modern English
For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injury whatsoever; leviter enim volat, as Bernard of an arrow, sed graviter vulnerat, especially if it shall proceed from a virulent tongue, it cuts (saith David) like a two edged sword. They shoot bitter words as arrows, Psal. 64. 3. And they smote with their tongues, Jer. 18. 18. and that so hard, that they leave an incurable wound behinde them.	For in these matters everything depends on how they are taken. If he is a simple soul and does not notice it, all is well: he may happen to amuse others without being troubled himself. But if he recognizes his foolishness and takes it to heart, it torments him worse than any whipping. A bitter joke, slander or calumny pierces deeper than any loss, danger, bodily pain or injury whatever: "it flies lightly," as Bernard says of an arrow, "but wounds gravely." Especially when it comes from a venomous tongue, it cuts, as David says, like a two-edged sword. "They shoot bitter words as arrows," Psalm 64:3; and "they struck with their tongues," Jeremiah 18:18, so hard that they leave an incurable wound.[3775]
Many men are undone by this means, moped, & so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, cholerick, apt to mistake, and impatient of an injury in that kinde: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out.	Many people are ruined in this way, numbed and so cast down that they never recover. Of all living people, those who are already melancholy or inclined to it are most sensitive, being suspicious, irritable, prone to misunderstanding and unable to bear this kind of injury. They magnify it and dwell on it continually, until it becomes a perpetual corrosive that cannot be removed until time wears it away.[3776]

[3775] **Editor.** Bernard is cited for the arrow comparison, without a work or section. Psalm 64:3 likens the tongue to a sword and bitter words to arrows; Jeremiah 18:18 proposes striking the speaker with the tongue. Burton's past tense and expanded imagery are retained.

[3776] **Editor.** Sensible means sensitive; cholerick means irritable or prone to anger. Corrosive is a substance that eats away at something, transferred to persistent mental pain. The opening parenthesis in the source is not closed; the modernization regularizes the punctuation without changing the argument.

Original text 1651	Modern English
Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it optimum alienâ frui insaniâ, an excellent thing to enjoy another mans madnesse; yet they must know, that it is a mortal sin (as [3777]Thomas holds) and as the Prophet [3778]David denounceth, they that use it, shall never dwell in Gods tabernacle.	Even if those who mock do so only for fun and amusement, and consider it "an excellent thing to enjoy another's madness," an excellent thing to enjoy another man's madness, they must know that it is a mortal sin, as Thomas holds. As the prophet David declares, those who practise it shall never dwell in God's tabernacle.[3779]
Such scurrile jests, flouts, & sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, ærumnarum incrementa sunt, they multiply grief, and as [3780]he perceived, In multis pudor, in multis iracundia, &c. many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy.	Such coarse jokes, jeers and sarcasms should therefore never be used, especially against our superiors or those who are miserable or in any way distressed. For them, "they are additions to suffering": they multiply grief. As that author recognized, "in many, shame; in many, anger," and so on: many are ashamed, many vexed and angered, and there is no greater cause or aggravation of melancholy.[3781]

[3777] **Burton.** Printed page 150, q: "2. 2dæ quæst. 75. Irrisio mortale peccatum." Second Part of the Second Part, question 75: derision is a mortal sin.

[3778] **Burton.** Printed page 150, r: "Psal. 15. 3." Psalm 15:3.

[3779] **Editor.** Thomas is Thomas Aquinas, Summa theologiae II–II, question 75, especially article 2. Aquinas distinguishes degrees and intentions of derision; contempt for the person can make it a mortal sin. Burton compresses that distinction. Psalm 15:1–3 joins dwelling in God's tabernacle with refraining from slander and injury. The repeated English phrase preserves Burton's translation after the Latin.

[3780] **Burton.** Printed page 150, s: "Balthasar Castilio lib. 2. de aulico." Baldassare Castiglione, The Courtier, book 2.

[3781] **Editor.** Castilio is Baldassare Castiglione, The Courtier, book 2. Betters means social superiors. Burton's warning also protects people already distressed; the Latin phrases and his English restatements are separately retained. Exact collation of the cited edition remains pending.

Original text 1651	Modern English
Martin Cromerus in the 6. book of his history, hath a pretty story to this purpose, of Vladislaus the second king of Poland, and Peter Dunninus, Earle of Shrine; they had been hunting late, & were enforced to lodge in a poor Cottage. When they went to bed, Vladislaus told the Earle in jest, that his wife lay softer with the Abbot of Shrine; he not able to contain, replied, Et tua cum Dabesso, and yours with Dabessus; a gallant young Gentleman in the Court, whom Christina the Queen loved. Tetigit id dictum Principis animum, these words of his so galled the Prince, that he was long after tristis & cogitabundus, very sad & melancholy for many months: but they were the Earles utter undoing: for when Christina heard of it, she persecuted him to death.	Marcin Kromer, in book 6 of his history, has a telling story about this, concerning Vladislaus II, king of Poland, and Peter Dunninus, earl of Shrine. They had been hunting late and were forced to stay in a poor cottage. As they went to bed, Vladislaus joked that the earl's wife was lying more comfortably with the abbot of Shrine. Unable to restrain himself, the earl replied, "And yours with Dabessus"—and yours with Dabessus, a handsome young gentleman at court whom Queen Christina loved. "The saying struck the prince's mind": these words so wounded him that he remained "sad and brooding," very sad and melancholy, for many months. But they utterly ruined the earl, for when Christina heard of them, she pursued him to his death.[3782]
Source page 150–151 Sophia the Empresse, Justinians wife, broke a bitter jest upon Narsetes the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaffe and to keep women company, then to wield a sword, or to be General of an army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the Lumbards to rebell, and thence procured many miseries to the Common-wealth.	The empress Sophia, Justinian's wife, made a bitter joke at the expense of Narses the eunuch, a famous commander then distressed by a recent defeat: he was better suited to a distaff and women's company than to wielding a sword or commanding an army. But it cost her dearly. He resented it so deeply that, greatly troubled in mind, he immediately went over to the opposing side, caused the Lombards to rebel, and so brought many miseries upon the commonwealth.[3783]

[3782] **Editor.** Cromerus is Marcin Kromer. Burton's names, titles and the place Shrine are retained as printed. The story's identification, including the names Vladislaus, Peter Dunninus, Christina and Dabessus, requires comparison with book 6 of Kromer's history; the translation does not silently repair them from later retellings.

[3783] **Editor.** Paul the Deacon, History of the Lombards 2.5, gives the insult and Narses's alleged retaliation. The consulted Latin itself calls Sophia's husband Iustinianus, though 2.4 has just recorded Justinian's death and Justin the Younger's succession. Sophia was Justin II's wife. Burton's Justinian is retained, with the correction here; the confusion is already present in this historical tradition. A distaff holds fibres for spinning. The account establishes a tradition, not the truth of every alleged event.

Original text 1651	Modern English
Source page 151 Tiberius the Emperor with-held a Legacy from the people of Rome, which his Predecessor Augustus had lately given, and perceiving a fellow round a dead corse in the eare, would needs know wherefore he did so; the fellow replied, that he wished the departed Soul to signifie to Augustus, the commons of Rome were yet unpaid; for this bitter jest the Emperor caused him forthwith to be slaine, and carry the news himselfe.	The emperor Tiberius withheld from the people of Rome a bequest that his predecessor Augustus had recently left them. Seeing a man whisper into a corpse's ear, he insisted on knowing why. The man replied that he was asking the departed soul to tell Augustus that the people of Rome had still not been paid. For this bitter joke, the emperor had him killed immediately, to carry the news himself.[3784]
For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, rumpantur & ilia Codro, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; non jocandum cum iis qui miseri sunt, & ærumnosi, no jesting with a discontented person, 'Tis Castilio's caveat, [3785]Io. Pontanus, and [3786]Galateus, and every good mans.	For this reason, even those who otherwise approve of jokes on some occasions and of witty companions—and who does not? Let them laugh and be merry, "and let Codrus's sides burst"; it is praiseworthy and fitting—even they will by no means allow such jesters among people at all inclined to this malady. "Do not joke with those who are miserable and afflicted": no joking with a discontented person. This is Castiglione's warning, and Pontano's, and Galateo's, and every good person's.[3787]
Play with me, but hurt me not: Jest with me, but shame me not.	Play with me, but do not hurt me; Joke with me, but do not shame me.

[3784] **Editor.** Round in the ear means whisper. Compare Suetonius, Tiberius 57.2: his version has the man call out to a passing corpse; Tiberius pays the man his share, then has him killed to deliver the message. Burton shortens and alters that account.

[3785] **Burton.** Printed page 151, t: "De sermone lib. 4. cap. 3." On Conversation, book 4, chapter 3.

[3786] **Burton.** Printed page 151, u: "Fol. 55. Galateus." Galateo, folio 55.

[3787] **Editor.** Rumpantur & ilia Codro adapts Virgil, Eclogue 7.26, where Codrus is to burst with envy; Burton repurposes it amid laughter. Pontanus is Giovanni Pontano; Galateus refers to Giovanni della Casa's Galateo, a work on manners. The contrast permits sociable humour while refusing harmful jokes at distressed people's expense.

Original text 1651	Modern English
Comitas is a vertue betwixt Rusticity and Scurrility, two extremes, as Affability is betwixt Flattery and Contention, it must not exceed; but be still accompanied with that [3788]ἀβλάβεια or innocency, quæ nemini nocet, omnem injuriæ oblationem abhorrens, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, turpis in reum omnis exprobratio.	Pleasant sociability is a virtue between the two extremes of boorishness and coarse buffoonery, just as affability lies between flattery and quarrelsomeness. It must not go too far, but must always be accompanied by that "harmlessness," or innocence, "which harms no one and recoils from every offer of injury": it hurts no one and abhors all offered injury. Even if someone is open to such a joke or reproach, has behaved foolishly or committed a shameful act, it is neither good manners nor humanity to upbraid him, throw his offence in his face or mock him. As the old maxim says, "Every taunt directed at an accused man is shameful."[3789]
I speak not of such as generally taxe vice, Barclay, Gentilis, Erasmus, Agrippa, Fishcartus, &c. the Varronists and Lucians of our time, Satyrists, Epigrammatists, Comœdians, Apologists, &c. but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;	I do not mean those who attack vice in general—Barclay, Gentilis, Erasmus, Agrippa, Fischart and others, the Varros and Lucians of our time, satirists, epigrammatists, comic dramatists, writers of fables and the like—but those who single people out, rail, mock, slander, attack them by name or insult them to their faces.[3790]
[3791]Ludit qui stolidâ procacitate, Non est Sestius ille sed caballus;	He who jokes with stupid insolence Is no Sestius, but a horse.[3792]

[3788] **Burton.** Printed page 151, star: "Tully Tusc. quæst." Cicero, Tusculan Disputations.

[3789] **Editor.** Comitas is pleasant sociability. Cicero, Tusculan Disputations 3.8.16, proposes ἀβλάβεια for innocentia, a disposition that harms no one. This locates the Greek term and the harmlessness definition; it does not establish Burton's whole following Latin clause. Overseene means having acted foolishly; a foule fact is a shameful deed. Hit him in the teeth means reproach him directly. Reus means an accused or guilty person; the reproach maxim remains unlocated.

[3790] **Editor.** Personate here means direct an attack at particular people; perstringe means assail or censure. Apologists here probably continues the earlier apologe, meaning writers of fables; the word can also mean writers of defences. Burton exempts general satire against vice while condemning personal abuse. Fishcartus is Johann Fischart; the intended Gentilis remains to be established.

[3791] **Burton.** Printed page 151, star: "Mart. lib. 1. epig. 35." Martial, book 1, epigram 35.

[3792] **Editor.** The lines are Martial 1.41.19–20, not the printed 1.35. The consulted text reads Tettius, referring back to Tettius Caballus, with a pun on caballus, horse. Burton prints Sestius; that name is retained in both columns, though it obscures the original pun. His following horseplay supplies an English equivalent of the abuse.

Original text 1651	Modern English
'Tis horse-play this, and those jests (as he [3793]saith) are no better then injuries, biting jests, mordentes & aculeati, they are poysoned jests, leave a sting behinde them, and ought not to be used.	This is horseplay, and those jokes, as he says, are no better than injuries: biting jokes, "biting and barbed." They are poisoned jokes, leave a sting behind them, and should never be used.
[3794]Set not thy foot to make the blinde to fall, Nor wilfully offend thy weaker brother: Nor wound the dead with thy tongues bitter gall, Neither rejoice thou in the fall of other.	Do not put out your foot to trip the blind, Nor knowingly harm your weaker brother; Do not wound the dead with your tongue's bitter venom, Nor rejoice when another falls.[3795]
If these rules could be kept, we should have much more ease and quietnesse then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie [3796]one anothers souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.	If these rules could be observed, we would have far more ease and peace than we do, and less melancholy. Instead, we study how to mistreat one another, how to sting and wound, like two fighting boars, turning all our strength and wit, friends and fortunes, to tormenting one another's souls. As a result, there is little contentment or charity among us, and much venom, hatred, malice and unrest.[3797]

[3793] **Burton.** Printed page 151, x: "Tales joci ab injuriis non possunt discerni. Galateus fo. 55." Such jokes cannot be distinguished from injuries. Galateo, folio 55.

[3794] **Burton.** Printed page 151, y: "Pybrac in his Quadrains 37." Guy du Faur de Pibrac, Quatrains, number 37.

[3795] **Editor.** Burton attributes these English verses to Pibrac's Quatrains, number 37. They are modernized as his English text, without reconstructing an unprinted French original. Exact comparison with the French and the identity of the English translator remain pending.

[3796] **Burton.** Printed page 151, star: "Ego hujus miseræ fatuitate & dementia conflictor. Tull. ad Attic. li. 11." I am tormented by this wretched person's foolishness and madness. Cicero, Letters to Atticus, book 11.

[3797] **Editor.** Bores means boars. Crucifie is metaphorical torment. The final marginal citation adapts Cicero, Letters to Atticus 11.25, whose transmitted text differs and is itself uncertain. Burton adds & dementia; his marginal wording is retained and freshly translated. This subsection closes by making interpersonal cruelty a collective cause of melancholy.

Original text 1651	Modern English
Source page 152 **SUBSECT. 5.** **Loss of liberty, servitude, imprisonment, how they cause Melancholy.**	**SUBSECTION 5** **How loss of liberty, servitude and imprisonment cause melancholy**
To this Catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walks and gardens, delicious bowers, galleries, good fear and diet, & all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure, have, and do what they will, but live [3798]aliena quadra, at another mans table and command.	To this catalogue of causes I may well add loss of liberty, servitude or imprisonment, which for some people is as great a torture as any of the others. Although they have every comfort—splendid houses at their disposal, fine walks and gardens, delightful bowers, galleries, good food and everything to match—they are not content. They are confined: they cannot come and go as they please, have what they want or do as they wish, but live "at another's table," at another person's table and under their command.[3799]
As it is [3800]in meats so is it in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet omnium rerum est satietas, there is a loathing satiety of all things. The children of Israel were tired with Manna, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it.	As with food, so with everything else: places, company and amusements. However pleasant, convenient, wholesome or good they may be, "one grows tired of everything": there is a surfeit of everything that ends in disgust. The children of Israel tired of manna. Such people find this way of living irksome; like a bird in a cage or a dog in its kennel, they grow weary of it.[3801]

[3798] **Burton.** Printed page 152, y: "Miserum est aliena vivere quadra. Juv." It is miserable to live at another's table. Juvenal.

[3799] **Editor.** Convenient means suitable or comfortable; fear is the printed spelling here for fare, food. Galleries are long rooms or passages used for walking. Juvenal, Satire 5.2, supplies aliena vivere quadra, living at another's table or expense; the marginal sentence adds a judgement rather than quoting that line verbatim.

[3800] **Burton.** Printed page 152, z: "Crambe bis cocta. Vitæ me redde priori." Cabbage cooked twice. Restore me to my former life.

[3801] **Editor.** Meats means food. Crambe bis cocta, twice-cooked cabbage, is a proverbial image of tiresome repetition. Vitæ me redde priori recalls Horace, Epistles 1.7.95. The Israelites complain of the unvarying manna in Numbers 11:4–6. Burton's comparison concerns confinement and monotony despite material provision.

Original text 1651	Modern English
They are happy, it is true, and have all things, to another mans judgment, that heart can wish, or that they themselves can desire, bona si sua norint: yet they loath it, and are tired with the present: Est natura hominum novitatis avida; mens nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst.	They are happy, it is true, and in another person's judgement have everything the heart could wish for or they themselves could desire, "if only they knew their own blessings." Yet they loathe it and tire of their present condition. "Human nature is eager for novelty": people's nature always desires new things, variety and pleasures. Our wandering desires are so unruly in this respect that they must have change, even for the worse.[3802]
Batchelors must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, vertuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, & quod modò voverat, odit, one calling long, esse in honore juvat, mox displicet; one place long, [3803]Romæ Tybur amo, ventosus Tybure Romam, that which we earnestly sought, we now contemn.	Bachelors must marry, and married men wish they were bachelors. They do not love their own wives, though otherwise beautiful, wise, virtuous and accomplished, because they are their own. Our present condition is always the worst. We cannot long endure one way of life, "and he hates what he lately prayed for"; one occupation, "it pleases him to hold honour, then displeases him"; or one place, "at Rome I love Tibur; fickle as the wind, at Tibur I love Rome." What we once eagerly sought, we now despise.[3804]

[3802] **Editor.** Bona si sua norint echoes Virgil, Georgics 2.458, sua si bona norint. News means novelty. The maxim Est natura hominum novitatis avida occurs in Pliny, Natural History 12.5.11, in an account of propagating an evergreen plane tree. Burton applies the observation about a taste for novelty to dissatisfaction with one's condition.

[3803] **Burton.** Printed page 152, a: "Hor." Horace.

[3804] **Editor.** Estate is one's condition; calling, an occupation. Ovid, Metamorphoses 11.128, has quae modo voverat, odit: Midas hates his wished-for golden touch. Burton prints quod. Ausonius, Idyll 15, Pythagoricon de ambiguitate eligendae vitae, has Esse in honore placet, mox poenitet; Burton substitutes juvat and displicet. Horace, Epistles 1.8.12, has Romæ Tibur amem, ventosus Tibure Romam; Burton prints amo. His Latin forms remain; the marriage remarks belong to his generalization about discontent.

Original text 1651	Modern English
Hoc quosdam agit ad mortem (saith [3805]Seneca) quod proposita sæpe mutando in eadem revolvuntur, & non relinquunt novitati locum: Fastidio cæpit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum, Quousque eadem?	"This drives some to death," says Seneca: "by often changing their plans they come round to the same things again and leave no room for novelty. Life and the world itself have begun to disgust them, and that cry of their headlong pleasures arises: 'How long must it be the same?'"[3806]
this alone kils many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights. What? still the same? Marcus Aurelius and Solomon, that had experience of all worldly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.	This alone kills many people: they are always tied to the same thing. Like a horse turning a mill or a dog in a wheel, they go round without change or novelty. Their life becomes hateful, the world loathsome, thwarting their frantic pursuit of pleasure. What? Still the same? Marcus Aurelius and Solomon, who had experienced every worldly delight and pleasure, confessed as much of themselves: what they most desired became tedious at last, their desires could never be satisfied, and all was vanity and distress of mind.[3807]

[3805] **Burton.** Printed page 152, b: "De tranquil. animæ." On Tranquillity of Mind.

[3806] **Editor.** Seneca, On Tranquillity of Mind 2.15. Burton's wording differs from the consulted Latin in tense and phrasing, including the printed forms cæpit and ipsus, and rapidissimarum deliciarum where it has tabidarum deliciarum. The translation follows Burton's printed headlong or impetuous pleasures, rather than silently substituting Seneca's text. His following English is retained as a separate, expanded restatement.

[3807] **Editor.** The horse drives a mill by walking in a circle; the dog similarly turns a wheel. Lust here is appetite or desire more broadly than sexual desire. Ecclesiastes 2:10–11 supplies the judgement on pleasure and vanity; the specific Marcus Aurelius passage remains unidentified.

Original text 1651	Modern English
Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery & discontent shall they have, that live in slavery, or in prison it self? Quod tristius morte, in servitute vivendum, as Hermolaus told Alexander in [3808]Curtius, worse then death is bondage: [3809]hoc animo scito omnes fortes, ut mortem servituti anteponant, All brave men at arms (Tully holdes) are so affected. [3810]Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror: I am he (saith Boterus) that accompt servitude, the extremity of misery.	Now, if it is death itself, another hell, to be surfeited with one amusement, fed on one dish and tied to one place, even when people otherwise have everything they could desire and are in heaven in another person's opinion, what misery and discontent must those endure who live in slavery or an actual prison? "To live in bondage is worse than death," as Hermolaus told Alexander in Curtius: bondage is worse than death. "Know that all brave men are of this mind: they prefer death to slavery." All brave soldiers, Cicero holds, feel this way. "For my part, I am one who considers slavery the greatest of all evils": I am one, says Botero, who regards servitude as the extremity of misery.[3811]
Source page 152–153 And what calamity do they endure, that live with those hard taskmasters, in gold mines, (like those 30000 [3812]Indian slaves at Potosa in Peru) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery?	And what suffering do those endure who live under such harsh taskmasters, in gold mines—like those thirty thousand Indigenous slaves at Potosa in Peru—tin mines, lead mines, stone quarries and coal pits, like so many moles underground; or who are condemned to the galleys, to endless drudgery, hunger, thirst and beatings, without any hope of release?[3813]

[3808] **Burton.** Printed page 152, c: "Lib. 8." Book 8.

[3809] **Burton.** Printed page 152, star: "Tull. in Lepido Fam. 10.27." Cicero, to Lepidus, Letters to Friends 10.27.

[3810] **Burton.** Printed page 152, d: "Boterus l. 1. polit. cap. 4." Botero, Politics, book 1, chapter 4.

[3811] **Editor.** Curtius is Quintus Curtius Rufus; Burton locates Hermolaus's speech in book 8. The letter to Lepidus is Cicero, Letters to Friends 10.27.1; a consulted historical Latin edition reads omnes sanos, all sensible people, rather than Burton's omnes fortes, all brave people. Botero is Giovanni Botero. The Latin quotations and Burton's own English glosses are both retained; exact Curtius and Botero collation remains pending.

[3812] **Burton.** Printed page 152, star: "Laet. descrip. Americæ." De Laet, Description of America.

[3813] **Editor.** Mouldwarps are moles; stripes are blows or lashes. Potosa is Burton's form for Potosí, within the historical Spanish viceroyalty of Peru. The number thirty thousand and the classification as slaves are his report, attributed to Johannes de Laet; they have not been independently established here. His reference to gold mines is retained, rather than silently revised from a modern account of Potosí.

Original text 1651	Modern English
Source page 153 How are those women in Turkie affected, that most part of the year come not abroad; those Italian and Spanish Dames, that are mewed up like Hawks, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves half a year together? as in Island, Muscovy, or under the [3814]Pole it self, where they have six moneths perpetuall night.	How do those women in Turkey feel who do not go out for most of the year; or those Italian and Spanish ladies who are shut up like hawks and locked away by their jealous husbands? How wearying is life for those who spend six months at a time in heated rooms and caves, as in Iceland, Muscovy or beneath the Pole itself, where there are six months of continuous night?[3815]
Nay, what misery and discontent do they endure, that are in prison? They want all those six non-naturall things at once, good ayr, good dyet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as [3816]Lucian describes it) must abide that filthy stink, and ratling of chains, howlings, pitifull out-cryes, that prisoners usually make: these things are not only troublesome, but intolerable.	Indeed, what misery and discontent do prisoners endure? They lack all those six non-natural things at once: good air, good food, exercise, company, sleep, rest, comfort and so on. Bound in chains all day and suffering hunger, they must endure, as Lucian describes it, the filthy stench, the rattling of chains, the howling and pitiful cries prisoners usually make. These things are not merely distressing but intolerable.[3817]

[3814] **Burton.** Printed page 153, e: “If there be any inhabitants.” Burton qualifies his reference to the Pole: if anyone inhabits it.

[3815] **Editor.** Mewed means confined, as hawks are kept in a mews. Stoves means heated rooms, not cooking appliances. Island is Iceland; Muscovy is the historical designation used for Russia. Burton’s six months of continuous night belongs to the polar example; the sentence should not be read as an accurate description of every place in his list. His claims about women’s confinement are retained as his generalisations.

[3816] **Burton.** Printed page 153, f: “In Toxari. Interdiu quidem collum vinctum est, & manus constrictæ, noctu verò totum corpus vincitur; ad has miserias accidit corporis fætor, strepitus ejulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.” In Toxaris. By day the neck is bound and the hands fettered; at night the whole body is restrained. Added to these miseries are the body’s stench, the din of lamentation and the shortness of sleep: all these things are plainly distressing and intolerable.

[3817] **Editor.** The six non-naturals are the historical medical categories discussed earlier: air; food and drink; movement and rest; sleep and waking; retention and evacuation; and the passions. Burton here gives an illustrative list rather than enumerating six exact headings. Lucian, Toxaris 29, describes Antiphilus’s confinement, stench and interrupted sleep. Burton’s Latin intermediary and its exact wording remain for collation.

Original text 1651	Modern English
They lie nastily amongst toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as Joseph did, Psal. 105.18. They hurt his feet in the stocks, the iron entred his soul. They live solitary, alone, sequestred from all company but heart-eating melancholy, and for want of meat, must eat that bread of affliction, prey upon themselves.	They lie in filth among toads and frogs in a dark dungeon, in their own excrement, suffering in body and soul, as Joseph did in Psalm 105:18: "They hurt his feet in the stocks; the iron entered his soul." They live in solitude, alone, cut off from every companion except heart-consuming melancholy. For lack of food, they must eat the bread of affliction and feed upon themselves.[3818]
Well might [3819]Arculanus put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were Huniades, Edward, and Richard the second, Valerian the Emperour, Bajazet the Turk.	Arculanus had good reason to count long imprisonment among the causes, especially for those who have lived merrily, indulging every sensual pleasure and desire, and are suddenly cut off and excluded from every kind of pleasure: as were Huniades, Edward and Richard II, the emperor Valerian, and Bayezid the Turk.[3820]
If it be irksome to miss our ordinary companions & repast for once a day, or an hour, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that Spanish Inquisition, to fall from Heaven to Hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him?	If it is painful to miss our usual companions and meal for a day, or an hour, what must it be to lose them for ever? If it is so great a delight to live freely and enjoy the variety the world offers, what misery and discontent must befall someone suddenly thrown headlong into the Spanish Inquisition, falling from heaven to hell, abruptly penned up? How distressed will he be? What will become of him?[3821]

[3818] **Editor.** Psalm 105:18 describes Joseph's fetters. Burton's iron entred his soul reflects a historical translation of the phrase, rather than the wording of every English Bible. Meat means food. Prey upon themselves continues the image of consuming grief.

[3819] **Burton.** Printed page 153, g: "In 9 Rhasis." On book 9 of Rhazes.

[3820] **Editor.** Arculanus is the physician Giovanni Arcolano, commenting on Rhazes. Huniades is retained without silently selecting a member of the Hunyadi family; Edward is likewise left as printed rather than assigned a number. These names and the captivity anecdotes require individual historical collation.

[3821] **Editor.** Repast is a meal. Cubbed up means confined or penned in. The Spanish Inquisition serves as Burton's example of a sudden reversal from freedom and pleasure to imprisonment; his language is forcefully polemical.

Original text 1651	Modern English
[3822]Robert Duke of Normandy, being imprisoned by his youngest brother Henry the first, ab illa die inconsolabili dolore in carcere contabuit, saith Matthew Paris: from that day forward, pined away with grief. [3823]Jugurth that generous Captain, brought to Rome in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed.	Robert, duke of Normandy, imprisoned by his youngest brother, Henry I, "from that day wasted away in prison with inconsolable grief," says Matthew Paris: from that day onwards he pined away with grief. Jugurtha, that noble commander, was brought to Rome in triumph and then imprisoned; through anguish of soul and melancholy, he died.[3824]
[3825]Roger, Bishop of Salisbury, the second man from King Stephen, (he that built that famous Castle of [3826]Devices in Wiltshire) was so tortured in prison with hunger, and all those calamities accompanying such men, [3827]ut vivere noluerit, mori nescierit, he would not live, and could not die, betwixt fear of death, and torments of life. Francis King of France was taken prisoner by Charls the fifth, ad mortem fere melancholicus, saith Guicciardine, melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.	Roger, bishop of Salisbury, second only to King Stephen—the man who built the famous castle at Devizes in Wiltshire—was so tormented in prison by hunger and all the sufferings of such people "that he did not wish to live and did not know how to die": he would not live and could not die, caught between fear of death and the torments of life. Francis, king of France, was taken prisoner by Charles V and became "melancholy almost to death," says Guicciardini: melancholy almost to death, and in an instant. But this is as clear as the sun and needs no further illustration.[3828]

[3822] **Burton.** Printed page 153, h: "William the Conquerors eldest son." William the Conqueror's eldest son.

[3823] **Burton.** Printed page 153, dagger: "Salust. Romam triumpho ductus tandemque in carcerem conjectus, animi dolore periit." Sallust. Led to Rome in triumph and finally thrown into prison, he died of anguish of mind.

[3824] **Editor.** Robert is Robert Curthose, William the Conqueror's eldest son, as Burton's marginal note states. The Matthew Paris passage remains for exact collation. Burton attributes Jugurtha's fate to Sallust, whose surviving Jugurthine War ends with his capture and Marius's consulship; compare Plutarch, Marius 12.3–4, which recounts mental collapse and death after six days of hunger.

[3825] **Burton.** Printed page 153, i: "Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit, inter mortis metum, & vitæ tormenta, &c." Camden, in Wiltshire: he so broke the wretched old man by hunger and suffering in prison, between the fear of death and the torments of life, and so on.

[3826] **Burton.** Printed page 153, k: "Vies hodiè." Called Vies today.

[3827] **Burton.** Printed page 153, l: "Seneca." Seneca.

[3828] **Editor.** Devices and the marginal Vies name Devizes. Camden means William Camden's Britannia; the precise passage and the added Seneca attribution remain for collation. Francis is Francis I of France, and Guicciardine is Francesco Guicciardini. The Latin and Burton's repeated English near the end are deliberately both preserved.

Original text 1651	Modern English
SUBSECT. 6. **Poverty and want, causes of Melancholy.**	**SUBSECTION 6** **Poverty and want as causes of melancholy**
Source page 153–154 Poverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, & contented man) it be donum Dei, a blessed estate, the way to Heaven, as [3829]Chrysostome cals it, Gods gift, the mother of modesty, & much to be preferred before riches (as shall be shewed in his [3830]place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, summum scelus, a most intolerable burthen;	Poverty and want are such violent assailants, such unwelcome guests, so detested by everyone, that I must discuss them separately. Poverty, properly considered by a wise, discerning, truly regenerate and contented person, is “God’s gift”: a blessed condition, the way to heaven, as Chrysostom calls it, God’s gift, the mother of modesty, and much to be preferred to wealth, as will be shown in its proper place. Yet in the world’s judgement it is a most hateful condition, vile and base, a severe torture, “the greatest crime,” a most intolerable burden.[3831]
Source page 154 we [3832]shun it all, cane pejus & angue, we abhor the name of it, [3833]Paupertas fugitur, totoque arcessitur orbe, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever.	We all shun it, “worse than a dog or a snake”; we detest its very name. “Poverty is shunned and arraigned throughout the world”: it is regarded as the source of every other misery, care, sorrow, toil and grievance.[3834]

[3829] **Burton.** Printed page 153, m: “Com. ad Hebræos.” Commentary on Hebrews.

[3830] **Burton.** Printed page 154, n: “Part. 2. Sect. 3. Memb. 3.” Part 2, section 3, member 3.

[3831] **Editor.** Oppugners are assailants or adversaries; regenerate has its Christian sense of spiritually reborn. His place means its appropriate place in the book; the marginal reference points forward to Part 2, section 3, member 3. Burton distinguishes a religious valuation of poverty from the world’s contempt for it. Calling here is a condition or station, not a chosen profession. Chrysostom’s exact passage remains for collation.

[3832] **Burton.** Printed page 154, o: “Quem ut difficilem morbum pueris tradere formidamus. Plut.” Which, like a grievous disease, we fear to pass on to our children. Plutarch.

[3833] **Burton.** Printed page 154, star: “Lucan. l. 1.” Lucan, book 1.

[3834] **Editor.** The dog-and-snake phrase recalls Horace, Epistles 1.17.30. Lucan, Civil War 1.166, supplies the next Latin line. In Lucan, the sentence continues into line 167: people reject poverty and import from everywhere what ruins nations. Burton cuts off that continuation; in his context arcessitur is rendered in its judicial sense, arraigned, fitting the preceding greatest crime. This is an interpretive choice, not a claim that the detached line reproduces Lucan’s full meaning.

Original text 1651	Modern English
To avoid which, we will take any pains, — extremos currit mercator ad Indos, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottome of the sea, to the bowels of the earth, [3835]five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depress us.	To escape it we will undertake any labour: "the merchant runs to the farthest Indians." We will leave no harbour, coast or creek in the world unexplored, even at the risk of our lives. We will dive to the sea's bottom and into the earth's bowels, five, six, seven, eight or nine hundred fathoms deep, travel through all five zones and both extremes of heat and cold. We will become parasites and slaves, sell ourselves, swear and lie, damn our bodies and souls, forsake God, renounce religion, steal, rob and murder rather than endure this unbearable yoke of poverty, which so tyrannises over us, torments us and weighs us all down.[3836]
For look into the world, and you shall see men most part esteemed according to their means, and happy as they are rich: [3837]Ubique tanti quisque, quantum habuit fuit. If he be likely to thrive, & in the way of preferment, who but he?	Look at the world, and you will see people valued mostly according to their means, and considered happy in proportion to their wealth: "Everywhere each person was worth as much as he possessed." If a man is likely to prosper and is on the way to advancement, who matters but him?[3838]

[3835] **Burton.** Printed page 154, star: "As in the silver mines at Friburgh in Germany. Fines Morison." As in the silver mines at Freiberg in Germany. Fynes Moryson.

[3836] **Editor.** The merchant phrase adapts Horace, Epistles 1.1.45. The five zones are the traditional division into one torrid, two temperate and two frigid zones. A fathom is a unit of depth; the extreme mine depths are Burton's transmitted figures, not independently verified measurements. Parasites here are dependants who flatter for support; prostitute our selves means sell or degrade ourselves, not necessarily sexual activity.

[3837] **Burton.** Printed page 154, star: "Euripides." Euripides.

[3838] **Editor.** Means are financial resources; preferment is advancement. The marginal attribution to Euripides has no work or line and remains unresolved. The translation keeps the Latin sentence as printed. Burton's following catalogue satirises the conversion of money into supposed virtue.

Original text 1651	Modern English
In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, [3839]Lucians tyrant, on whom you may look with lesse security, then on the Sun: so that he be rich (and liberall withall) he shall be honoured, admired, adored, reverenced, and highly [3840]magnified.	In common opinion, if a man is wealthy, it does not matter how he acquired it, who his parents were, what abilities he has, what virtues he possesses or what villainies he inclines to. Let him be a procurer, a miser, a usurer, a villain, a pagan, a barbarian, a wretch, Lucian's tyrant, whom it is less safe to look at than the sun: provided he is rich—and generous too—he will be honoured, admired, adored, revered and highly praised.[3841]
The rich is had in reputation because of his goods, Eccl. 10.31. He shall be befriended: for, riches gather many friends, Prov. 19.4. — multos numerabit amicos; all happinesse ebbs and flows with his mony. He shall be accounted a gratious Lord, a Mecænas, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, Pullus Jovis, & gallinæ filius albæ: a hopeful, a good man, a vertuous, honest man.	"The rich man is respected because of his possessions," Ecclesiasticus 10:31. He will be befriended, for "riches gather many friends," Proverbs 19:4; "he will count many friends." All happiness ebbs and flows with his money. He will be considered a gracious lord, a Maecenas, a benefactor, a wise, judicious, handsome, brave and fortunate man of noble spirit; "Jupiter's chick, the son of a white hen": a promising man, a good man, a virtuous and honest man.[3842]

[3839] **Burton.** Printed page 154, dagger: "Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intueri." Volume 4, dialogue: it is less dangerous to gaze steadily at the sun than at this man.

[3840] **Burton.** Printed page 154, p: "Omnis enim res, virtus, fama, decus, divina, humanaque pulchris Divitiis parent. Hor. Ser. l. 2. Sat 3. Clarus erit, fortis, justus, sapiens, etiam rex. Et quicquid volet. Hor." For everything—virtue, reputation, honour, things divine and human—obeys beautiful riches. Horace, Satires 2.3. He will be renowned, brave, just, wise, even a king, and whatever he wishes. Horace.

[3841] **Editor.** A bawd procures sexual partners; a gripe is a grasping miser. Lucian's comparison occurs in The Downward Journey or The Tyrant, section 26: Cyniscus condemns Megapenthes's insolence and cruelty after he grows rich through confiscation. The sun comparison is accusatory, not admiration. Burton's Latin intermediary remains unverified. The Horace quotations are Satires 2.3.94–96 and a compression of 2.3.97–98, satirical valuations recruited for Burton's argument.

[3842] **Editor.** Eccl. means Ecclesiasticus or Sirach, not Ecclesiastes. Burton's 10.31 corresponds to 10:30 in the versions consulted. Proverbs 19:4 follows; multos numerabit amicos adapts Ovid, Tristia 1.9.5. Maecenas's name denotes a patron of learning. The white hen's son is Juvenal 13.141: the satirist mocks a claim to exemption from common misfortunes, contrasting it with ill-fated chicks. Burton uses the image for a rich favourite. Jupiter's chick similarly suggests good fortune; its precise source remains open.

Original text 1651	Modern English
[3843]Quando ego te Junonium puerum, & matris partum verè aureum, as [3844]Tully said of Octavianus, while he was adopted Cæsar, & an [3845]heir apparent of so great a Monarchy, he was a golden child. All [3846]honor, offices, applause, grand titles, and turgent Epithets are put upon him, omnes omnia bona dicere; all mens eyes are upon him, God bless his good worship, his honour; [3847]every man speaks well of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to Themistocles in the Olympicks, if he speak, as of Herod, Vox Dei, non hominis, the voyce of God, not of man.	"When I called you Juno's boy, your mother's truly golden child," as Cicero said of Octavian when he had been adopted by Caesar and was heir apparent to so great a monarchy: he was a golden child. Every honour, office, acclamation, grand title and inflated epithet is bestowed upon him; "everyone said every good thing." Everyone's eyes are on him: God bless his worship, his honour! Everyone speaks well of him, gives him gifts, seeks him out and petitions him for love, favour and protection, to serve him and belong to his household. Everyone rises to honour him, as they did for Themistocles at the Olympic Games. If he speaks, they say, as they did of Herod, "the voice of a god, not of a man": the voice of God, not of man.[3848]

[3843] **Burton.** Printed page 154, q: "Et genus, & formam, regina pecunia donat. Mony adds spirits, courage, &c." Queen Money gives both lineage and beauty. Money adds spirit, courage and so on.

[3844] **Burton.** Printed page 154, r: "Epist. ult. ad Atticum." The last letter to Atticus.

[3845] **Burton.** Printed page 154, s: "Our young Master, a fine towardly gentleman, God bless him, and hopefull; why? he is heir apparent to the right worshipfull, to the right honourable, &c." Our young master, a fine, promising gentleman, God bless him, full of promise. Why? He is heir apparent to the Right Worshipful, the Right Honourable and so on.

[3846] **Burton.** Printed page 154, t, at the foot: "O nummi, nummi: vobis hunc præstat honorem." O money, money: it is to you that he pays this honour.

[3847] **Burton.** Printed page 154, u, at the foot: "Exinde sapere eum omnes dicimus, ac quisque fortunam habet. Plaut. Pseud." We all call a man wise according to the fortune each possesses. Plautus, Pseudolus.

[3848] **Editor.** The adjoining quotations are Horace, Epistles 1.6.37, and Juvenal 5.136. The golden-child phrase belongs to the pseudonymous Letter to Octavian, located in Le Clerc's translation and note 5, which quotes Junonium puerum and partum aureum. His introduction records its rejection as genuine Cicero. Burton's last-letter-to-Atticus citation remains, but should not be taken as authentication; his full Latin and its edition history still need collation. Plautus, Pseudolus 679–682, says good fortune makes a man seem wise; Burton rearranges this and applies it to wealth. Turgent means inflated; worship and honour are titles. Themistocles's acclaim is Plutarch, Themistocles 17.4; Herod's, Acts 12:22.

Original text 1651	Modern English
All the graces, Veneres, pleasures, elegances attend him, [3849]golden Fortune accompanies and lodgeth with him; and as to those Roman Emperours, is placed in his chamber.	All the Graces, the charms of Venus, pleasures and refinements attend him. Golden Fortune accompanies him and lodges with him, placed in his chamber as she was in those Roman emperors' chambers.[3850]
— [3851]Securâ naviget aurâ, Fortunamque suo temperet arbitrio:	Let him sail on a favourable breeze, And shape his fortune as he pleases.[3852]
he may sayl as he will himself, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him:	He may sail wherever he wishes and manage his affairs as he pleases. Merry days, splendour and magnificence, sweet music, delicate food, the good things and abundance of the land, fine clothes, rich dress, soft beds and down pillows are all at his command. The whole world works for him; thousands of craftsmen are his slaves, to toil for him, run, ride and hurry on his errands.[3853]

[3849] **Burton.** Printed page 154, x, at the foot: "Aurea fortuna, principum cubiculis reponi solita. Julius Capitolinus vita Antonini." Golden Fortune, customarily kept in the emperors' bedchambers. Julius Capitolinus, Life of Antoninus.

[3850] **Editor.** Veneres is the plural of Venus, here charms or attractions. The golden Fortune appears in Historia Augusta, Antoninus Pius 12.5, traditionally ascribed to Julius Capitolinus: the dying emperor orders the image, customarily kept in the imperial bedchamber, transferred to Marcus. Burton adapts this sign of imperial succession into an image of the rich man's good fortune.

[3851] **Burton.** Printed page 154, y, at the foot: "Petronius." Petronius.

[3852] **Editor.** Petronius, Satyricon 137.9. This is the beginning of a poem about the power of money, whose later lines recur below. Burton starts after Quisquis habet nummos, whoever has money, and follows the verse with his own English restatement.

[3853] **Editor.** Temper his estate means manage or regulate his condition and resources. Artificers are skilled workers or craftsmen; post means travel or carry messages with speed. The expanded modern wording preserves Burton's catalogue of comforts and service.

Original text 1651	Modern English
Source page 154–155 [3854]Divines (for Pythia Philippisat) Lawyers, Physicians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his [3855]acquaintance, his kindred, to match with him, though he be an aufe, a ninny, a monster, a goos-cap, uxorem ducat Danaen, when, and whom he will, hunc optant generum Rex & Regina — he is an excellent [3856]match for my son, my daughter, my niece, &c.	Clergymen—for "the Pythia takes Philip's side"—lawyers, physicians, philosophers and scholars belong to him, wholly devoted to his service. Everyone wants to know him, be related to him or marry into his family, though he be a fool, a ninny, a monster or a simpleton. "Let him marry Danaë," whenever and whomever he wishes; "the king and queen desire him as a son-in-law." He is an excellent match for my son, daughter, niece and so on.[3857]
Source page 155 Quicquid calcaverit hic, Rosa fiet, let him go whither he will, Trumpets sound, Bels ring, &c. all happinesse attends him, every man is willing to entertain him, he sups in [3858]Apollo wheresoever he comes; what preparation is made for his [3859]entertainment? fish & fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?	"Whatever he treads on will become a rose." Let him go where he wishes: trumpets sound, bells ring and so on. Every happiness attends him, everyone is ready to entertain him, and wherever he goes he dines in Apollo. What preparations are made for his reception! Fish and fowl, spices and perfumes, everything sea and land can supply. What cooking, masques and merriment to cheer him![3860]

[3854] **Burton.** Printed page 154, star, at the foot: "Theologi opulentis adhærent, Jurisperiti pecuniosis, literati nummosis, liberalibus artifices." Theologians attach themselves to the wealthy, lawyers to the moneyed, scholars to those with cash, craftsmen to the generous.

[3855] **Burton.** Printed page 155, z: "Multi illum juvenes, multæ petiere puellæ." Many young men and many girls sought him.

[3856] **Burton.** Printed page 155, a: "Dummodo sit dives barbarus, ille placet." So long as the barbarian is rich, he pleases.

[3857] **Editor.** Divines are theologians or clergymen. Pythia Philippisat means that the Delphic priestess favours Philip; the phrase makes religious authority serve a patron. Aufe and goos-cap are terms for a fool. Danaë is the woman visited by Jupiter as a shower of gold; the phrase is from Petronius, Satyricon 137.9. The royal son-in-law line adapts Persius, Satire 2.38. The margin's Multi illum line adapts Ovid, Metamorphoses 3.353, on Narcissus: Burton prints petiere where the consulted text has cupiere. The second marginal marriage quotation remains for exact collation.

[3858] **Burton.** Printed page 155, b: "Plut. in Lucullo, a rich Chamber so called." Plutarch, Life of Lucullus: a sumptuous room so called.

[3859] **Burton.** Printed page 155, c: "Panis pane melior." One bread better than another.

[3860] **Editor.** Plutarch, Lucullus 41.3–5, describes Apollo as the name of a dining room whose name told the servants the scale of dinner required. Masques were elaborate entertainments with costume, music and performance. The rose wish adapts Persius, Satire 2.38–39, where a nurse prays extravagantly for a child. Panis pane melior remains unassigned to a precise source.

Original text 1651	Modern English
[3861]Da Trebio, pone ad Trebium, vis frater ab illis Ilibus? — What dish will your good worship eat of?	"Give it to Trebius; set it before Trebius. Brother, would you like Some of those choice cuts?" What dish would your worship like?[3862]
[3863]dulcia poma, Et quoscunque feret cultus tibi fundus honores, Ante Larem, gustet venerabilior Lare dives.	Sweet fruit, And whatever bounty your cultivated farm will yield you, Let the rich man taste before the household god, for he is more revered.[3864]
Sweet apples, and what e're thy fields afford, Before thy Gods be serv'd, let serve thy Lord.	Sweet apples, and whatever your fields afford, Before your gods are served, let them serve your lord.
What sport will your honour have? hawking, hunting, fishing, fowling, buls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Fair houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightsom places, they are at hand;	What amusement would your honour like? Falconry, hunting, fishing, fowling, bull-baiting, bear-baiting, cards, dice, cockfighting, actors, acrobats, fiddlers, jesters and so on: all are at your worship's command. Fine houses, gardens, orchards, terraces, galleries, private rooms, pleasant walks and delightful places are ready to hand.[3865]

[3861] **Burton.** Printed page 155, d: "Juv. Sat. 5." Juvenal, Satire 5.

[3862] **Editor.** Juvenal, Satire 5.135–136. The host would speak so generously to Trebius if he suddenly became rich. Burton prints ab illis where the consulted text has ab ipsis. Ilibus means flanks or portions cut from the sides; choice cuts renders the offer of meat. Burton's English question follows his Latin quotation and is separately retained.

[3863] **Burton.** Printed page 155, dagger: "Hor. Sat. 5. lib. 2." Horace, Satires, book 2, satire 5.

[3864] **Editor.** Horace, Satires 2.5.12–14. In this satire on legacy hunting, the rich man is fed before the household god, the Lar. Burton's following English couplet is his separate verse rendering and remains distinct from the fresh translation.

[3865] **Editor.** Buls, bears and cocks refer to animal spectacles or contests. Cabinets are small private rooms, not modern cupboards. Burton moves from a rich man's dinner to the entire apparatus of privileged leisure.

Original text 1651	Modern English
[3866]in aureis lac, vinum in argenteis, adolescentulæ ad nutum speciosæ, wine, wenches, &c. a Turkie Paradise, an heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortunes (as I have said) [3867]jure hæreditario sapere jubetur, he must have honor and office in his course: [3868]Nemo nisi dives honore dignus (Ambros. offic. 21.) none so worthy as himself: He shall have it, atque esto quicquid Servius aut Labeo.	"Milk in golden vessels, wine in silver ones, beautiful young women at a nod": wine, women and so forth, a Turkish paradise, a heaven on earth. Though he is a foolish, feeble fellow with scarcely any common sense, if he is born to wealth, as I have said, "he is commanded to be wise by hereditary right." He must have honour and office in his turn. "No one but a rich man deserves honour," Ambrose, On Duties, chapter 21: no one is as worthy as he is. He shall have it: "be whatever Servius or Labeo was."[3869]

[3866] **Burton.** Printed page 155, e: "Bohemus de Turcis & Bredenbach." Boemus, on the Turks, and Bredenbach.

[3867] **Burton.** Printed page 155, f: "Euphormio." Euphormio.

[3868] **Burton.** Printed page 155, g: "Qui pecuniam habent, elati sunt animis, lofty spirits, brave men at arms, all rich men are generous, couragious, &c." Those who have money are proud in spirit: lofty spirits, brave soldiers; all rich men are noble-hearted, courageous and so on.

[3869] **Editor.** The imagined Turkish paradise is Burton's comparison, attached to Boemus and Bredenbach rather than offered as a neutral account of Islam. Euphormio refers to the satirical work associated with John Barclay. Ambrose's abbreviated citation lacks a book number and remains for exact collation. Servius Sulpicius and Antistius Labeo are Roman jurists; the phrase again comes from Petronius 137.9. Burton prints aut, or, where the consulted poem has et, and.

Original text 1651	Modern English
Get mony enough, & command [3870]Kingdoms, Provinces, Armies, Hearts, Hands, and Affections; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (Tamberlin-like) Kings to draw thy Coach, Queens to be thy Landresses, Emperours thy foot-stools, build more Towns and Cities then great Alexander, Babel Towers, Pyramides & Mausolean Tombs, &c. command heaven and earth, and tell the world it is thy vassal, auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummus jus cogit, obolus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat.	Get enough money and command kingdoms, provinces, armies, hearts, hands and affections. You will have popes and patriarchs as your chaplains and parasites; like Tamerlane, kings to draw your coach, queens to do your washing and emperors as your footstools. Build more towns and cities than Alexander the Great, towers of Babel, pyramids and monumental tombs. Command heaven and earth and tell the world it is your vassal: "Gold buys a crown; silver opens heaven; a denarius hires a philosopher; a coin compels the law; an obol feeds a scholar; metal secures health; bronze binds friends together."[3871]
And therefore not without good cause, John Medices that rich Florentine, when he lay upon his death bed, calling his sons, Cosmus & Laurence before him, amongst other sober sayings, repeated this, Animo quieto digredior, quod vos sanos & divites post me relinquam, It doth me good to think yet, though I be dying, that I shall leave you my children, Sound and Rich: For wealth sways all.	So it was not without good reason that Giovanni de' Medici, that rich Florentine, lying on his deathbed, summoned his sons Cosimo and Lorenzo and, among other sober sayings, repeated this: "I depart with a peaceful mind, because I shall leave you healthy and rich." Though I am dying, it does me good to think that I shall leave you, my children, healthy and rich. For wealth rules everything.[3872]

[3870] **Burton.** Printed page 155, dagger: "Nummus ait pro me nubat Cornubia Romæ." Money says: for my sake let Cornwall marry Rome.

[3871] **Editor.** Tamberlin is Tamerlane or Timur. The royal captives, architectural wonders and dominion over heaven are rhetorical exaggerations; no literal verification of all those claims is implied. A Mausolean tomb evokes the monument of Mausolus. The varied coin names in the Latin create a cumulative joke about what money can purchase; the exact source of this string remains unlocated. Cornubia is Cornwall in the marginal verse.

[3872] **Editor.** John Medices is Giovanni de' Medici, with his sons Cosimo and Lorenzo. The deathbed saying is printed without a source and remains for historical collation. Burton's Latin statement and English restatement are both retained.

Original text 1651	Modern English
It is not with us, as amongst those Lacedemonian Senators of Lycurgus in Plutarch, He preferred that deserved best, was most vertuous and worthy of the place; [3873]not swiftness, or strength, or wealth, or friends carryed it in those days; but inter optimos optimus, inter temperantes temperantissimus, the most temperate & best. We have no Aristocracies but in contemplation, all oligarchies, wherein a few rich men domineer, do what they list and are priviledged by their greatness.	With us it is not as it was with Lycurgus's Spartan senators in Plutarch. The man most deserving, most virtuous and worthy of the position was advanced. Speed, strength, wealth or friends did not win it in those days, but "the best among the best, the most self-controlled among the self-controlled": the most temperate and best. We have aristocracies only in theory; in practice, all are oligarchies, in which a few rich men lord it over others, do as they please and enjoy privileges because of their greatness.[3874]
Source page 155–156 [3875]They may freely trespasse, and do as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own lawes; and for their mony get pardons, indulgences, redeem their souls from Purgatory and Hell it self, — clausum possidet arca Jovem. Let them be Epicures, or Atheists, Libertines, Machiavilians, (as often they are)	They may offend freely and do as they please. No one dares accuse them, or even mutter against them. No notice is taken; they can act with impunity, live by their own laws and, for their money, obtain pardons and indulgences and redeem their souls from purgatory and hell itself: "the money chest holds Jupiter shut within it." Let them be Epicureans or atheists, libertines or Machiavellians, as they often are—[3876]

[3873] **Burton.** Printed page 155, h: "Non fuit apud mortales ullum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c." There was no more excellent contest among mortals: not for the swiftest among the swift, nor the strongest among the strong, and so on.

[3874] **Editor.** Plutarch, Lycurgus 26.1, describes selection of the most deserving elderly Spartan for the council. Burton contrasts aristocracy in its literal sense of rule by the best with oligarchy, rule by the few, here specifically the wealthy. List means please. His generalisation about contemporary government is preserved.

[3875] **Burton.** Printed page 155, i: "Quicquid libet licet." Whatever pleases them is permitted.

[3876] **Editor.** Petronius, Satyricon 137.9, ends with the money chest possessing Jupiter: money seems to command even the gods. The remarks on indulgences and purgatory are Burton's religious polemic. Epicures, libertines and Machiavellians are accusatory labels here; they should not be treated as precise descriptions of every doctrine associated with those names.

Original text 1651	Modern English
Source page 156 [3877]Et quamvis perjuris erit, sine gente, cruentus, they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be [3878]honorably interred in Mausolean tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — è manibus illis — nascentur violæ. —	"And though he be perjured, without ancestry, bloodstained"—they may pass to heaven through the eye of a needle if they wish. They may be canonised as saints, honourably buried in grand tombs, praised by poets, recorded in histories, and have temples and statues erected in their names: "from those departed shades violets will spring."[3879]
If he be bountifull in his life, & liberall at his death, he shall have one to sweare, as he did by Claudius the Emperour in Tacitus, he saw his soul go to Heaven, and be miserably lamented at his funeral. Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius rectâ in cœlum abiit, went right to Heaven: a base quean, [3880]thou wouldest have scorned once in thy misery to have a penny from her; and why? modio nummos metiit, she measured her mony by the bushell.	If he is bountiful in life and generous at death, he will find someone to swear, as a man did for the emperor Claudius in Tacitus, that he saw his soul go to heaven; and he will be mourned with pitiful lamentation at his funeral. "The companies of flute-girls," and so on. In Petronius, "Trimalchio's all-in-all went straight to heaven": she went straight to heaven—a low woman from whom, even in your misery, you would once have scorned to take a penny. And why? "She measured her money by the bushel": she measured her money by the bushel.[3881]

[3877] **Burton.** Printed page 156, star: "Hor. Sat. 5. lib. 2." Horace, Satires, book 2, satire 5.

[3878] **Burton.** Printed page 156, k: "Cum moritur dives concurrunt undique cives: Pauperis ad funus vix est ex millibus unus." When a rich man dies, citizens gather from every side; at a poor man's funeral scarcely one in a thousand is present.

[3879] **Editor.** Horace, Satires 2.5.15, reads qui quamvis periurus erit, sine gente, cruentus. Burton's perjuris is retained in the original column but translated according to the apparent sense. The needle alludes to Matthew 19:24. Persius, Satire 1.39–40, supplies the violets springing from the dead; manibus here means departed spirits, not hands. Both allusions serve Burton's satire of wealth overcoming every obstacle.

[3880] **Burton.** Printed page 156, l: "Et modo quid fuit ignoscat mihi genius tuus, noluisses de manu ejus nummos accipere." And what was she just now? May your guardian spirit forgive me: you would not have wished to take money from her hand.

[3881] **Editor.** The Claudius and Tacitus attribution remains unverified. Ambubaiarum collegia begins Horace, Satires 1.2, where flute-girls and others mourn the generous Tigellius. Petronius, Satyricon 37, describes Fortunata, Trimalchio's wife, as his topanta, his all-in-all; her ascent to heaven is a metaphor for social elevation, not her death. The consulted text has panem, bread, where Burton's margin has nummos, money; his penny and repeated bushel gloss are preserved. Quean is a disparaging word for a woman.

Original text 1651	Modern English
These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good [3882]outside, he carries it, and shall be adored for a God, as [3883]Cyrus was amongst the Persians, ob splendidum apparatum, for his gay tyres; now most men are esteemed according to their cloathes.	These privileges commonly belong to people who merely appear rich, as much as to the rich themselves. Let a man present a fine exterior and he wins the day; he will be worshipped as a god, as Cyrus was among the Persians, "because of his splendid appearance," for his magnificent dress. Nowadays most people are valued according to their clothes.[3884]
In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, beleeve it, if you shall examin his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a Fastidius Brisk, Sir Petronell Flash, a meer out-side. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.	In these gullible times, you may politely give way to someone whose dress deceives you into taking him for a man of great standing. Believe me, if you investigate his circumstances, he will probably turn out to be a servant of little importance, my lady's tailor, his lordship's barber or some such fool: a Fastidious Brisk, a Sir Petronel Flash, a mere show of a man. This much respect, however, is paid him: wherever he goes, he can call for what he wants and claim precedence because of the clothes he wears.[3885]

[3882] **Burton.** Printed page 156, m: "He that wears silk, sattin, velvet, and gold lace, must needs be a gentleman." Anyone who wears silk, satin, velvet and gold lace must surely be a gentleman.

[3883] **Burton.** Printed page 156, dagger, printed below the continuation boundary: "Xenophon Cyropæd. l. 8." Xenophon, Cyropaedia, book 8.

[3884] **Editor.** Burton's do not usually belong … but to such … seeming rich extends the satire to the appearance of wealth; it does not retract the preceding catalogue. Tyres and habit mean dress or attire. The Xenophon reference is printed below the first paragraph of the next portion, but its dagger belongs to Cyrus here. The other nearby dagger note, Est sanguis atque spiritus pecunia mortalibus, belongs to Mony gives life & soul and is attached to that sentence.

[3885] **Editor.** Gullish means gullible or easily deceived; a gull can be a fool or dupe. Take place means claim precedence. Fastidius Brisk is Burton's spelling of Fastidious Brisk, the fashionable courtier in Ben Jonson's Every Man Out of His Humour; Sir Petronell Flash is the pretentious knight in Eastward Ho! The modern column regularises the names, while the original preserves their printed forms.

Original text 1651	Modern English
But on the contrary, if he be poor, Prov. 15.15. all his days are miserable, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; [3886]prout res nobis fluit, ita & animus se habet; [3887]Mony gives life & soul.	But on the contrary, if he is poor, "all his days are miserable," Proverbs 15:15. He is down in the world, dejected, rejected and abandoned, poor in purse and poor in spirit: "as our affairs go, so goes our state of mind." Money gives life and soul.[3888]
Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, Frustra sapit, inter literas esurit, amicus molestus. [3889]If he speak, what babler is this? Ecclus. his nobility without wealth, is [3890]projecta vilior algâ, and he not esteemed: Nos viles pulli nati infelicibus ovis,	Although he is honest, wise, learned, deserving, noble by birth and highly gifted, his poverty and poor prospects of advancement, honour, office or a good income make him despised and neglected. "He is wise to no purpose; he starves among his books, an unwelcome friend." If he speaks: "What babbler is this?" Ecclesiasticus. His nobility without wealth is "worth less than seaweed cast ashore," and he counts for nothing: "we are worthless chicks hatched from unlucky eggs."[3891]

[3886] **Burton.** Printed page 156, star: "Euripides." Euripides.

[3887] **Burton.** Printed page 156, dagger, printed higher in the margin: "Est sanguis atque spiritus pecunia mortalibus." Money is blood and breath to mortals.

[3888] **Editor.** "Under hatches" means brought low or kept in a subordinate position. Proverbs 15:15 describes the afflicted person's days as evil; Burton applies it to material poverty. The money-as-blood marginal note is printed higher on page 156 but belongs here. The nearby Xenophon note belongs to the earlier mention of Cyrus and appears there once.

[3889] **Burton.** Printed page 156, n: "In tenui rara est facundia panno. Juv." Eloquence is rare in a threadbare cloak. Juvenal.

[3890] **Burton.** Printed page 156, o: "Hor." Horace.

[3891] **Editor.** The babbler question is Acts 17:18, not Ecclesiasticus. Juvenal 7.145 supplies the saying about eloquence and shabby clothes. Parts means abilities; means, resources. Horace, Satires 2.5.8, makes birth and virtue without property worth less than seaweed; Burton adds projecta, cast away. Nos viles pulli nati infelicibus ovis is Juvenal 13.142, contrasting the white hen's privileged son with ordinary sufferers. Burton redirects this to rich and poor. The other brief tags remain unlocated.

Original text 1651	Modern English
if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; [3892]for to be poor, is to be a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are borne to labour, to misery, to carry burdens like juments, pistum stercus comedere with Ulysses companions, and as Chremilus objected in Aristophanes, [3893]salem lingere, lick salt, to empty jakes, fay channels, [3894]carry out dirt and dunghils, sweep chimnies, rub horse heels, &c.	Once we become poor, we are transformed in an instant into base slaves, villains and wretched drudges. To be poor is to be a knave, a fool, a wretch, a wicked, hateful fellow, an eyesore to everyone: say “poor” and you have said it all. They are born to toil and misery, to carry burdens like beasts of burden, “to eat pounded dung” with Ulysses’ companions, and, as Chremylus objected in Aristophanes, “to lick salt”—lick salt; to empty privies, clean gutters, carry away dirt and dung, sweep chimneys, groom horses and so on.[3895]

[3892] **Burton.** Printed page 156, dagger: “Egere est offendere, & indigere scelestum esse, sat. Menip.” To be needy is to offend, and to be in want is to be wicked: Menippean satire. The faint est is confirmed in a second 1651 copy, BSB scan n253; the satire itself remains unidentified.

[3893] **Burton.** Printed page 156, dagger: “Plaut. act. 4.” Plautus, act 4.

[3894] **Burton.** Printed page 156, p: “Nullum tam barbarum, tam vile munus est, quod non lubentissimè obire velit gens vilissima.” There is no task so uncivilised or so lowly that this most despised people would not willingly undertake it.

[3895] **Editor.** “Juments” are beasts of burden; “jakes,” privies; “fay channels,” clean gutters or drains. “Pistum stercus” means pounded dung: the degrading image is retained, not softened. The salt-licking reference carries a printed Plautus citation even though the surrounding prose names Aristophanes; its precise source remains to be established.

Original text 1651	Modern English
Source page 156–157 I say nothing of Turks Gally-slaves, which are bought [3896]and sold like juments, or those African Negroes, or poor [3897]Indian drudges, Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. id omne misellis Indis, &c. they are ugly to behold; and though earst spruce, now rusty and squalid, because poor, [3898]immundas fortunas æquum est squalorem sequi, it is ordinarily so.	I say nothing of the Turks' galley slaves, bought and sold like beasts of burden, or those enslaved Black Africans, or the poor Indigenous labourers: "every day they succumb to carrying loads here and there; for everything that oxen and asses carry and draw among us is laid upon these wretched Indians," and so on. They are ugly to look at; though formerly neat, they are now shabby and filthy because they are poor: "squalor naturally follows wretched circumstances." It is generally so.[3899]
Source page 157 [3900]Others eat to live, but they live to drudge, [3901]servilis & misera gens nihil recusare audet, a servile generation, that dare refuse no task.	Others eat to live, but they live to drudge: "an enslaved and wretched people dares refuse nothing," a servile race that dares refuse no task.[3902]

[3896] **Burton.** Printed page 156, star: "Lansius orat. in Hispaniam." Lansius, oration against Spain.

[3897] **Burton.** Printed page 156, dagger: "Laet. descript. Americæ." De Laet, Description of America.

[3898] **Burton.** Printed page 157, star: "Plautus." Plautus.

[3899] **Editor.** The passage moves among Ottoman, African and American examples of coerced labour. "Indian" here refers to Indigenous Americans; the margin cites Johannes de Laet's account of America. These are Burton's compressed reports, not independently verified descriptions. The Lansius title in the margin is regularized from its divided printing, "H. spaniam."

[3900] **Burton.** Printed page 157, q: "Leo Afer ca. ult. l. 1 edunt non ut bene vivant, sed ut fortiter laborent. Heinsius." Leo Africanus, book 1, final chapter. They eat not to live well, but to labour hard. Heinsius.

[3901] **Burton.** Printed page 157, dagger: "Munster de rusticis Germaniæ, Cosmogr. cap. 27. lib. 3." Münster, on the peasants of Germany, Cosmography, book 3, chapter 27.

[3902] **Editor.** The margin invokes Leo Africanus, Heinsius and Münster's account of German peasants. Burton's contrast is between eating to sustain life and being sustained only to work. "Generation" here means a class or race of people, not a group born at one time. Exact passages in these editions remain to be collated.

Original text 1651	Modern English
— [3903]Heus tu Dromo, cape hoc flabellum, ventulum hinc facito dum lavamus, Sirrah blow winde upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run 50 miles a foot to morrow, to carry me a Letter to my mistres, Socia ad pistrinam, Socia shall tarry at home and grinde mault all day long, Tristan thresh.	"Hey, Dromo, take this fan and make a breeze here while we wash." Boy, fan us while we wash, and tell your fellow servant to rise early in the morning. Fair weather or foul, tomorrow he must run fifty miles on foot to carry a letter to my mistress. "Sosia, to the mill!" Sosia must stay home grinding malt all day; Tristan must thresh.[3904]
Thus are they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horse back, or as [3905]wals for them to piss on. They are commonly such people, rude, silly, superstitious Ideots, nasty, unclean, lowsy, poor, dejected, slavishly humble:	Such are their orders. Some of them are treated like footstools for rich men to tread on, mounting blocks to help them onto their horses, or walls for them to piss against. Commonly they are people like this: uncultivated, simple, superstitious fools, filthy, unclean, lousy, poor, downcast and servilely humble.[3906]

[3903] **Burton.** Printed page 157, star: "Ter. Eunuch." Terence, The Eunuch.

[3904] **Editor.** The fan command adapts Terence, The Eunuch, 594–596: the consulted Latin has Dore, rather than Burton's Dromo, and differs in the surrounding words. Dromo and Sosia are conventional comic servant names. Burton expands the ancient scene into commands involving a lover's letter, malt-grinding and threshing. The Tristan allusion remains unlocated.

[3905] **Burton.** Printed page 157, r: "Pauper paries factus, quem caniculæ commingant." The poor man becomes a wall for little dogs to piss against.

[3906] **Editor.** "Silly" means simple or helpless; "lousy" literally means infested with lice. The mounting-block and urinal images expose the treatment of dependants as objects. Burton's denunciation of their treatment coexists with insulting descriptions of the poor themselves; his explicit profession of pity appears in a later marginal note.

Original text 1651	Modern English
and as [3907]Leo Afer observes of the commonalty of Africk, natura viliores sunt, nec apud suos duces majore in precio quam si canes essent: base by nature, and no more esteemed then dogs, [3908]miseram, laboriosam, calamitosam vitam agunt, & inopem, infælicem, rudiores asinis, ut è brutis planè natos dicas: no learning, no knowledg, no civility, scarce common sense, nought but barbarism amongst them;	As Leo Africanus observes of the common people of Africa, “they are base by nature, and their rulers value them no more than if they were dogs”: base by nature and no more valued than dogs. “They lead a miserable, laborious, calamitous, destitute and unhappy life, more ignorant than asses, so that you would say they were plainly born of beasts”: no learning, no knowledge, no refinement, scarcely common sense, nothing but barbarism among them.[3909]
belluino more vivunt, neq; calceos gestant, neq; vestes, like rogues and vagabonds, they go bare-footed and bare-legged, the soals of their feet being as hard as horse hoofs, as [3910]Radzivilus observed at Damiata in Egypt, leading a laborious, miserable, wretched, unhappy life, [3911]like beasts and juments, if not worse: (for a [3912]Spaniard in Iucatan, sold three Indian boyes for a Cheese, and an hundred Negro slaves for an horse) their discourse is scurrility, their summum bonum, a pot of Ale.	“They live like beasts and wear neither shoes nor clothes.” Like rogues and vagabonds, they go barefoot and barelegged, their soles as hard as horses’ hoofs, as Radziwiłł observed at Damietta in Egypt. They lead a laborious, miserable, wretched, unhappy life, like beasts and pack animals, if not worse—for a Spaniard in Yucatán sold three Indigenous boys for a cheese and a hundred enslaved Black people for a horse. Their talk is coarse abuse; their “highest good,” a pot of ale.[3913]

[3907] **Burton.** Printed page 157, s: “Lib. 1. cap. ult.” Book 1, final chapter.

[3908] **Burton.** Printed page 157, t: “Deos omnes illis infensos diceres; tam pannosi, famefracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.” You would say all the gods were hostile to them: so ragged, broken by hunger and continually afflicted by so many evils, like cattle in whom the light of reason has died.

[3909] **Editor.** Leo Afer is Leo Africanus. The assertion that a people is “base by nature” and the comparisons with animals reproduce the prejudices of Burton and his cited authority. They should be read alongside his argument that hardship degrades people, rather than accepted as descriptions of innate character. The precise quoted edition remains uncollated.

[3910] **Burton.** Printed page 157, star: “Peregrin. Hieros.” Pilgrimage to Jerusalem.

[3911] **Burton.** Printed page 157, u: “Nihil omnino meliorem vitam degunt, quam feræ in silvis, jumenta in terris. Leo Afer.” They lead no better life at all than wild beasts in the woods or beasts of burden on the land. Leo Africanus.

[3912] **Burton.** Printed page 157, dagger: “Bartholomæus a Casa.” Bartolomé de las Casas.

[3913] **Editor.** Radzivilus is Mikołaj Krzysztof Radziwiłł, author of a pilgrimage account; Damiata is Damietta. The margin attributes the sale anecdotes to Bartolomé de las Casas. Burton compresses geographically distinct reports into one catalogue of misery. Their quantities and wording have not yet been independently checked. “Summum bonum” means highest good.

Original text 1651	Modern English
There is not any slavery which these villains will not undergo. Inter illos pleriq; latrinas evacuant, alii culinariam curant, alii stabularios agunt, urinatores, & id genus similia exercent, &c. like those people that dwell in the [3914]Alps, Chimney-sweepers, Jakes-fermers, Dirt-daubers, Vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat.	There is no servile task these wretches will not undertake. “Among them many empty privies; others work in kitchens, tend stables, work as divers and pursue similar occupations,” and so on. Like those people who live in the Alps—chimney sweeps, privy cleaners, plasterers, wandering rogues—some labour hard and still cannot obtain clothes to wear or bread to eat.[3915]
For what can filthy poverty give else, but [3916]beggery, fulsom nastiness, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: pediculorum, & pulicum numerum? as [3917]he well followed it in Aristophanes, fleas and lice, pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput, rags for his rayment, and a stone for his pillow, pro cathedra, rupta caput urnæ, he sits in a broken pitcher, or on a block for a chair, & malvæ ramos pro panibus comedit, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog,	For what else can filthy poverty offer but beggary, disgusting filth, squalor, contempt, drudgery, toil, ugliness, hunger and thirst, “a multitude of lice and fleas”? As the speaker in Aristophanes aptly continues: fleas and lice; “a torn garment instead of a cloak, and a good-sized stone under the head instead of a pillow”—rags for clothing and a stone for a pillow; “the broken top of a pot instead of a chair”—he sits in a broken pitcher or on a block for a chair; “and eats mallow stalks instead of bread”—he drinks water and lives on cabbage leaves and pulses like a pig, or scraps like a dog.[3918]

[3914] **Burton.** Printed page 157, x: “Ortelius in Helvetia. Qui habitant in Cæsia valle ut plurimum latomi, in Oscella valle cultrorum fabri fumarii, in Vigetia sordidum genus hominum, quod repurgandis caminis victum parat.” Ortelius, on Switzerland. Those who live in the Cæsia valley are mostly stonemasons; in the Oscella valley, cutlers and chimney workers; in Vigetia, a grimy kind of people earns a living by cleaning chimneys.

[3915] **Editor.** “Jakes-fermers” empty or clean privies; “dirt-daubers” work with mud or plaster. The Latin “urinatores” means divers, not workers concerned with urine. Ortelius’s Alpine place-names are retained in the note rather than assigned uncertain modern equivalents. Burton’s list moves between local trades and a general account of underpaid labour.

[3916] **Burton.** Printed page 157, star: “I write not this any ways to upbraid, or scoffe at, or misuse poor men, but rather to condole and pitty them, by expressing, &c.” I do not write this to reproach, mock or mistreat poor people in any way, but rather to grieve with and pity them by describing their condition, and so on.

[3917] **Burton.** Printed page 157, y: “Chremilus Act. 4. Plaut.” Chremylus, act 4, Plautus.

[3918] **Editor.** Compare Aristophanes, Wealth (Plutus), 535 onward, where Chremylus describes the hardships of poverty. The marginal “Plaut.” is inconsistent with both the speaker and Burton’s attribution to Aristophanes. Burton alternates Latin tags with expanded English glosses; both are retained. “Wort leaves” are cabbage or other vegetable leaves; “pulse,” legumes.

Original text 1651	Modern English
ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;? as Chremilus concludes his speech, as we poor men live now adayes, who will not take our life to be [3919]infelicity, misery and madness?	"As our life now stands, who would not consider it madness and unhappiness?" As Chremylus concludes his speech: given the way we poor people live nowadays, who would not regard our life as unhappiness, misery and madness?

[3919] **Burton.** Printed page 157, z, at the foot: "Paupertas durum onus miseris mortalibus." Poverty is a hard burden for wretched mortals.

Original text 1651	Modern English
Source page 157–158 If they be of little better condition then those base villains, hunger-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges; yet they are commonly so preyed upon by [3920]poling officers for breaking laws, by their tyrannizing Land-lords, so flead and fleeced by perpetuall [3921]exactions, that though they do drudge, fare hard, and starve their Genius, they cannot live in some [3922]countries; but what they have is instantly taken from them, the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety takes away their sleep, Sirac. 31.1. it makes them weary of their lives:	Even if their circumstances are a little better than those of these base wretches, starving beggars, wandering rogues, ordinary slaves and day labourers, they are commonly so preyed upon by extortionate officers for breaking laws, and by tyrannical landlords, so flayed and fleeced by constant demands, that in some countries they cannot make a living, however hard they toil, however poorly they eat and however much they deny themselves. Whatever they have is instantly taken away. Their very struggle to live, to drudge and support their poor families—their trouble and anxiety—"takes away their sleep," Sirach 31:1, and makes them weary of life.[3923]
Source page 158 when they have taken all pains, done their utmost and honest endeavors, if they be cast behinde by sickness, or over-taken with years, no man pities them, hard-hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and [3924]rebell, or else starve.	When they have taken every trouble and done their honest best, if sickness sets them back or age overtakes them, no one pities them. Hardhearted, merciless and uncharitable, people leave them in such distress to beg, steal, complain and rebel, or else starve.[3925]

[3920] **Burton.** Printed page 157, a, at the foot: "Vexat censura columbas." Censure harasses the doves.

[3921] **Burton.** Printed page 157, b, at the foot: "Deux ace non possunt, & six cinq solvere nolunt: Omnibus est notum quater tre solvere totum." Two and ace cannot pay, and six and five will not; everyone knows that four and three pay the whole.

[3922] **Burton.** Printed page 157, c, at the foot: "Scandia, Africa, Lituania." Scandinavia, Africa, Lithuania.

[3923] **Editor.** Poling means extortionate; starve their Genius, deny their own appetites or comforts. Vexat censura columbas is Juvenal 2.63: censure pardons ravens but punishes doves. In context, Laronia attacks men's double standard in judging sexual conduct; Burton applies the fragment to oppression of the poor. The dice proverb makes the middle ranks pay because the lowest cannot and the highest refuse; its source remains open. Sirach 31:1 concerns anxiety over riches, here applied to making a living.

[3924] **Burton.** Printed page 158, d: "Montaign in his Essayes, speaks of certain Indians in France, that being asked how they liked the country, wondred how a few rich men could keep so many poor men in subjection, that they did not cut their throats." Montaigne, in his Essays, speaks of certain Indigenous people in France who, asked how they liked the country, wondered how a few rich men could keep so many poor people subject to them without having their throats cut.

[3925] **Editor.** Montaigne's "Of Cannibals" ends with Indigenous visitors' astonishment that people living in extreme deprivation tolerate their wealthy neighbours. Burton's marginal account condenses this comparison and turns it into an explanation of revolt. It is a literary report mediated through Montaigne, not testimony collected by Burton himself.

Original text 1651	Modern English
The feeling and feare of this miserie compelled those old Romanes, whom Menenius Agrippa pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breakes their hearts, they cannot do as they would.	The experience and fear of this misery drove the ancient Romans whom Menenius Agrippa pacified to resist their rulers, and drives outlaws and rebels in most places to take up arms in revolt. In every age it has caused disturbances, complaints, seditions, rebellions, thefts, murders, mutinies, quarrels and conflicts in every commonwealth, and resentment, repining, complaints and discontent in every household. They lack the means to live according to their station and bring up their children; it breaks their hearts that they cannot do as they wish.[3926]
No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good and flourishing estate, are suddenly distressed, [3927]nobly born, liberally brought up, and by some disaster and casualty, miserably dejected.	There is no greater misery than for a lord to have a knight's income, a gentleman a yeoman's, and be unable to live as his birth and rank require. Poverty and want generally eat away at people of every kind, especially those who once prospered and are suddenly in distress: people nobly born and generously brought up, brought miserably low by some disaster or mischance.[3928]

[3926] **Editor.** Livy 2.32–33 recounts the Roman plebeians' withdrawal and Menenius Agrippa's appeal through the fable of the belly and the limbs. Burton places fear of destitution behind collective revolt as well as private distress. "Calling" here means a person's station or occupation.

[3927] **Burton.** Printed page 158, e: "Augustas animas animoso in pectore versans." Harbouring noble souls within a courageous breast.

[3928] **Editor.** "Living" means income or means of support; a yeoman occupies a social rank below the gentleman in Burton's hierarchy. His measure of deprivation includes the inability to maintain an inherited standard of life. "Liberally brought up" means generously or genteelly raised, not politically liberal.

Original text 1651	Modern English
For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles è stercore orti, è stercore victus, in stercore delicium, as they were obscurely born and bred, so they delight and live in obscenity; they are not so throughly touched with it. Angustas animas angusto in pectore versant.	As for the rest, as their fortunes are lowly, so their minds are correspondingly low, like beetles: "born from dung, fed from dung, delighting in dung." As they were born and bred in obscurity, so they live and take pleasure in filth; it does not affect them so deeply. "They harbour narrow souls within narrow breasts."[3929]
Yea, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor [3930]Terence in Rome was by Scipio, Lælius, and Furius, his great and noble friends.	Indeed, no small part of their torment is that once they fall into distress, their companions abandon them; for the most part they are neglected and left to themselves, as poor Terence in Rome was by his great and noble friends Scipio, Laelius and Furius.[3931]
Nil Publius Scipio profuit, nil ei Lælius, nil Furius, Tres per idem tempus qui agitabant nobiles facillime, Horum ille opera ne domum quidem habuit conductitiam.	Publius Scipio did him no good, nor Laelius, nor Furius, Three men who then lived most comfortably in noble station; Through their help he did not even have a rented house.

[3929] **Editor.** The line adapts Virgil, Georgics 4.83, where bees harbour great spirits in small bodies. Burton makes both souls and breasts narrow, reinforcing his class prejudice. McGill p. 158 confirms Angustas in the body and the contrasting Augustas animas animoso in pectore versans in the margin. Both remain separately; the marginal formulation's precise source is still unlocated.

[3930] **Burton.** Printed page 158, star: "Donatus vita ejus." Donatus, Life of Terence.

[3931] **Editor.** The Life of Terence transmitted with Donatus and attributed to Suetonius quotes these verses from Porcius Licinus. Their attack on Terence's noble patrons is not the biography's settled judgement: the same Life questions the claim of destitution and reports property and a well-married daughter. The verse's apparent "help" is bitterly ironic.

Original text 1651	Modern English
'Tis generally so, Tempora si fuerint nubila, solus eris, he is left cold and comfortless, nullus ad amissas ibit amicus opes, all flee from him as from a rotten wall, now ready to fall on their heads. Prov. 19.4. Poverty separates them from their [3932]neighbours,	It is generally so: "if the times turn cloudy, you will be alone." He is left cold and comfortless; "no friend will come when wealth has been lost." Everyone flees from him as from a rotten wall about to fall on their heads. Proverbs 19:4: "Poverty separates them from their neighbours."[3933]
[3934]Dum fortuna favet, vultum servatis amici, Cum cecidit, turpi vertitis ora fugâ.	While fortune favours me, friends, you keep a friendly face; When it falls, you turn your faces away in shameful flight.
Whil'st fortune favour'd, friends, you smil'd on me. But when she fled, a friend I could not see.	While fortune favoured me, friends, you smiled on me; But when she fled, no friend was there to see.
Which is worse yet, if he be poor [3935]every man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.	Worse still, if he is poor, everyone despises him, lords it over him, oppresses and mocks him, and makes his misery worse.
[3936]Quum cæpit quassata domus subsidere, partes In proclinatas omne recumbit onus.	When a shaken house begins to sink, All the weight bears down upon the leaning parts.[3937]
When once the tottering house begins to shrink, Thither comes all the weight by an instinct.	Once the tottering house begins to sink, All the weight comes there as if by instinct.

[3932] **Burton.** Printed page 158, f: "Prov. 19.7. though he be instant, yet they will not." Proverbs 19:7. Though he presses them, they will not respond.

[3933] **Editor.** The cloudy-times line is Ovid, Tristia 1.9.6. Proverbs 19:4 and 19:7 associate poverty with abandonment. The following couplet appears in Petronius, Satyricon 80, with wording that differs from Burton's. His separate English couplet is also retained, rather than replaced by the fresh Latin translation.

[3934] **Burton.** Printed page 158, star: "Petronius." Petronius.

[3935] **Burton.** Printed page 158, g: "Non est qui doleat vicem, ut Petrus Christum, jurant se hominem non novisse." There is no one to grieve at his fate; like Peter denying Christ, they swear they have not known the man.

[3936] **Burton.** Printed page 158, h: "Ovid. in Trist." Ovid, Tristia.

[3937] **Editor.** Ovid, Tristia 2.83–84. Burton's cæpit is retained; the consulted text reads coepit. The image presents new misfortunes as weight bearing on an already damaged house. Burton's English version adds "by an instinct"; that addition remains in its own paired verse.

Original text 1651	Modern English
Source page 158–159 Nay they are odious to their own brethren, and dearest friends, Pro. 19.7. His brethren hate him if he be poor, [3938]omnes vicini oderunt, his neighbours hate him, Pro. 14.20. [3939]omnes me noti ac ignoti deserunt, as he complained in the Comedy, friends & strangers, all forsake me. Which is most grievous, poverty makes men ridiculous. Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit,	Indeed, they are hateful to their own brothers and dearest friends. Proverbs 19:7: "His brothers hate him if he is poor." "All his neighbours hate him": his neighbours hate him, Proverbs 14:20. "Everyone, known and unknown to me, abandons me," as the man complained in the comedy: friends and strangers all forsake me. Most grievously, poverty makes people ridiculous. "Unhappy poverty has no harder burden than this: it makes people objects of ridicule."[3940]

[3938] **Burton.** Printed page 158, i: "Horat." Horace.

[3939] **Burton.** Printed page 158, k: "Ter. Eunuchus act. 2." Terence, The Eunuch, act 2.

[3940] **Editor.** The hated-neighbours tag comes from Horace, Satires 1.1.84–85, where the object of hatred is a miser, not a poor man. Burton repurposes it. Terence's The Eunuch, 232–241, supplies the complaint of abandonment with different wording. Poverty's power to make people ridiculous is Juvenal 3.152–153; the next marginal note incorrectly prints Satire 2.

Original text 1651	Modern English
Source page 159 they must endure [3941]jests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: [3942]magnum pauperies opprobrium, jubet quidvis & facere & pati. He must turn Parasite, jester, fool, cum desipientibus desipere; saith [3943]Euripides, slave, villain, drudge to get a poor living, apply himself to each mans humors, to win & please, &c. and be buffeted, when he hath all done, as Ulysses was by Melanthius in [3944]Homer, be reviled, bafled, insulted over, for [3945]potentiorum stultitia perferenda est, and may not so much as mutter against it.	They must endure the jokes, taunts, jeers and blows of their superiors, and take it all pleasantly to obtain a meal: “poverty, a great disgrace, commands one to do and endure anything.” He must become a parasite, a jester, a fool, “play the fool with fools,” as Euripides says, a slave, a wretch, a drudge to earn a poor living. He must adapt himself to everyone’s moods, win them over and please them, and still be struck when he has done it all, as Ulysses was by Melanthius in Homer; be abused, humiliated and lorded over, for “the folly of the powerful must be endured,” without so much as muttering against it.[3946]
He must turn rogue, and villain, for as the saying is, Necessitas cogit ad turpia, poverty alone makes men theeves, rebels, murderers, traitors, assassinates, because of poverty we have sinned, Ecclus. 27.1. swear & forswear, bear false witness, lye, dissemble any thing, as I say, to advantage themselves, and to relieve their necessities: [3947]Culpæ scelerisque magistra est, when a man is driven to his shifts, what will he not do?	He must become a rogue and a villain, for, as the saying goes, “necessity drives people to shameful acts.” Poverty alone makes people thieves, rebels, murderers, traitors and assassins: “because of poverty we have sinned,” Ecclesiasticus 27:1. They swear and perjure themselves, bear false witness, lie and practise any deceit, as I say, to gain an advantage and relieve their needs. “It is the teacher of wrongdoing and crime.” When a man is driven to desperate expedients, what will he not do?[3948]

[3941] **Burton.** Printed page 159, l: “Quid quod materiam præbet causamque jocandi: Si toga sordida sit. Juv. Sat. 2.” What of his giving matter and occasion for mockery, if his toga is dirty? Juvenal, Satire 2.

[3942] **Burton.** Printed page 159, m: “Hor.” Horace.

[3943] **Burton.** Printed page 159, star: “In phœniss.” In The Phoenician Women.

[3944] **Burton.** Printed page 159, n: “Odyss. 17.” Odyssey 17.

[3945] **Burton.** Printed page 159, star: “Idem.” The same author.

[3946] **Editor.** Juvenal 3.147 onward supplies the shabby-toga mockery, and Horace, Odes 3.24.42–44, the maxim about poverty making one do and suffer anything. Homer, Odyssey 17, has Melanthius kick the disguised Odysseus. “Bafled” means publicly humiliated or treated contemptuously. The Euripidean tags await precise collation.

[3947] **Burton.** Printed page 159, o: “Mantuan.” Mantuan.

[3948] **Editor.** Ecclesiasticus is Sirach. The poverty wording at 27:1 reflects a historical textual tradition: the Douay version likewise associates poverty with sin, while other versions emphasise gain. “Driven to his shifts” means forced into desperate expedients. Burton’s sweeping connection between poverty and crime belongs to his argument about social pressure.

Original text 1651	Modern English
— si miserum fortuna Sionem Finxit, vanum etiam mendacemq; improba finget.	If fortune has made Sinon wretched, Wicked as she is, she will also make him false and a liar.[3949]
he will betray his father, Prince, and countrey, turn Turk, forsake Religion, abjure God and all, nulla tam horrenda proditio, quam illi lucri causa (saith [3950]Leo Afer) perpetrare nolint. [3951]Plato therefore cals poverty, theevish, sacrilegious, filthy, wicked and mischievous; and well he might.	He will betray his father, his prince and his country, turn Turk, forsake religion, renounce God and everything: “there is no treachery so dreadful that they would be unwilling to commit it for gain,” says Leo Africanus. Plato therefore calls poverty thievish, sacrilegious, filthy, wicked and destructive; and well he might.[3952]

[3949] **Editor.** Virgil, Aeneid 2.79–80. Burton omits nec (“not”), which in Virgil introduces Sinon’s claim that misfortune will not make him dishonest. His excerpt therefore reverses the assertion. The modern column translates the affirmative wording printed here; it does not silently restore Virgil. The printed Sionem is retained on the left and regularized to Sinon on the right.

[3950] **Burton.** Printed page 159, p: “De Africa lib. 1. cap. ult.” On Africa, book 1, final chapter.

[3951] **Burton.** Printed page 159, star: “4. de legibus. furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.” Laws, book 4. Poverty is most thievish, sacrilegious, shameful, wicked, the maker of every evil.

[3952] **Editor.** “Turn Turk” is Burton’s Christian polemical expression for conversion to Islam, here treated as a betrayal. The Leo Africanus and Plato citations are preserved as printed; the precise passage supporting the Laws, book 4, attribution has not yet been identified. These denunciations should not be mistaken for neutral accounts of religion or poverty.

Original text 1651	Modern English
For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men theeves, devout assassinates, great men to prostitute their wives, daughters & themselves, middle sort to repine, commons to mutiny, all to grudge, murmur and complain.	For it makes many a man who would otherwise have been upright, had he not been in want, accept bribes, become corrupt, act against his conscience and sell his tongue, heart and hand; become churlish, hard, merciless and uncivil, and use dishonest means to improve his circumstances. It makes princes extort from their subjects, great men tyrannise and landlords oppress; makes justice mercenary, lawyers vultures, physicians harpies, friends importunate, tradesmen liars, honest men thieves and the devout assassins. It makes great men prostitute their wives, daughters and themselves, the middle ranks repine, the common people mutiny, and everyone resent, grumble and complain.[3953]
A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. Jodocus Damhouderius a Lawyer of Bruges, praxi rerum criminal. c. 112. hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, Abraham men, &c.	A great temptation to every kind of wrongdoing, it compels some miserable people to feign various diseases, mutilate themselves or make themselves blind or lame to have a more convincing reason to beg, losing their limbs to relieve their immediate needs. Joos de Damhouder, a lawyer of Bruges, gives some striking examples of such sham invalids in his Practice of Criminal Matters, chapter 112. Almost every village among us can offer abundant testimony: we have people who pretend to be mute, Abraham men and so on.[3954]

[3953] **Editor.** “Indirect means” means dishonest methods. Harpies are the rapacious creatures of classical mythology; “importunate” means persistently demanding. The catalogue ranges from rulers and professionals to ordinary workers, making want a threat to conscience and social order at every rank.

[3954] **Editor.** “Counterfeit cranks” are alleged sham invalids; “dummerers,” people accused of feigning muteness; “Abraham men,” beggars accused of feigning mental illness. These are hostile categories of early modern writing about vagrancy. Burton’s allegations of deception and deliberate injury, including the citation to Damhouder’s chapter 112, remain claims requiring source collation.

Original text 1651	Modern English
And that which is the extent of misery, it enforceth them through anguish and wearisomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. then to live without means.	And, at the furthest extreme of misery, anguish and weariness with life drive them to kill themselves. They would rather be hanged or drowned, and so on, than live without means.[3955]
[3956]In mare cætiferum, ne te premat aspera egestas, Desili, & à celsis corrue Cerne jugis.	Into the whale-filled sea, lest harsh poverty crush you, Leap, Cyrnus, and fall from the lofty heights.
Much better 'tis to break thy neck, Or drowne thy self i'th' Sea, Then suffer irksome poverty, Goe make thy self away.	Far better to break your neck Or drown yourself in the sea Than endure distressing poverty: Go and put an end to yourself.
Source page 159–160 A Sybarite of old, as I finde it registred in [3957]Athenæus, supping in Phiditijs in Sparta, & observing their hard fare, said it was no marvel if the Lacedæmonians were valiant men; for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life. In [3958]Japonia 'tis a common thing to stifle their children if they be poor, or to make an abort, which Aristotle commends.	An ancient Sybarite, as I find recorded in Athenaeus, was dining at the common messes in Sparta. Seeing their meagre fare, he said it was no wonder the Spartans were brave: for his part, he would rather run onto a sword point—as would anyone in his right mind—than live on such poor food or lead so wretched a life. In Japan, it is common to suffocate their children if they are poor, or procure an abortion, which Aristotle commends.[3959]

[3955] **Editor.** "Make away themselves" means kill themselves. The following Latin couplet is attributed in the margin to Theognis and addresses Cyrnus; Burton then adds a much-expanded English verse. Both voices are retained as historical expressions of despair, not instructions from this edition. The precise intermediary Latin version remains to be identified.

[3956] **Burton.** Printed page 159, q: "Theognis." Theognis.

[3957] **Burton.** Printed page 159, star: "Dipnosophist. lib. 12. Millies potius moriturum (si quis sibi mente constaret) quam tam vilis & ærumnosi victus communionem habere." Deipnosophists, book 12. Anyone in his right mind would rather die a thousand times than share so poor and miserable a way of life.

[3958] **Burton.** Printed page 159, r: "Gasper Vilela Jesuita epist. Japon. lib." Gaspar Vilela, Jesuit, in the book of letters from Japan.

[3959] **Editor.** Athenaeus, Deipnosophists 12, recounts the Sybarite's joke about Spartan food. Burton attributes the Japanese report to the Jesuit Gaspar Vilela; its exact passage remains unchecked. Aristotle, Politics 7.16, permits abortion within a particular population policy and before life and sensation: Burton's bare "commends" suppresses those qualifications.

Original text 1651	Modern English
Source page 160 In that civil commonwealth of China, [3960]the mother strangles her childe, if she be not able to bring it up, and had rather lose, then sell it, or have it endure such misery as poor men do. Arnobius lib. 7. adversus gentes, [3961]Lactantius lib. 5. cap. 9. objects as much to those ancient Greeks and Romans, they did expose their children to wilde beasts, strangle, or knock out their brains against a stone, in such cases.	In that civilised commonwealth of China, a mother strangles her child if she cannot afford to bring it up, preferring to lose it rather than sell it or let it endure the misery of the poor. Arnobius, Against the Nations, book 7, and Lactantius, book 5, chapter 9, level the same accusation against the ancient Greeks and Romans: in such circumstances they exposed their children to wild beasts, strangled them or dashed their brains out against a stone.[3962]
If we may give credit to [3963]Munster, amongst us Christians in Lituania, they voluntarily mancipate, and sell themselves, their wives and children to rich men, to avoid hunger and beggery; many make [3964]away themselves in this extremity. Apicius the Roman, when he cast up his accounts, and found but 100000 Crownes left, murdered himself for fear he should be famished to death.	If we may believe Münster, among us Christians in Lithuania people voluntarily enslave themselves, selling themselves, their wives and children to the rich to escape hunger and beggary. Many kill themselves in this extremity. When the Roman Apicius reckoned his accounts and found only a hundred thousand crowns remaining, he killed himself for fear of starving to death.[3965]

[3960] **Burton.** Printed page 160, s: “Mat. Riccius expedit. in Sinas lib. 1. c. 3.” Matteo Ricci, Expedition to China, book 1, chapter 3.

[3961] **Burton.** Printed page 160, star: “Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum eliditis, &c.” You Romans expose your children to wild beasts and dogs, sometimes strangle them or dash them against a rock, and so on.

[3962] **Editor.** The China report is attributed to Matteo Ricci, book 1, chapter 3; it remains to be checked against the cited account. Lactantius, Divine Institutes 5.9, does accuse Romans of exposing and killing infants. That establishes his accusation, not the prevalence Burton implies. The Arnobius reference also awaits exact collation.

[3963] **Burton.** Printed page 160, dagger: “Cosmog. 4. lib. cap. 22. vendunt liberos victu carentes tanquam pecora interdum & seipsos, ut apud divites saturentur cibis.” Cosmography, book 4, chapter 22. Lacking food, they sell their children like cattle, sometimes themselves too, so that they may eat their fill among the rich.

[3964] **Burton.** Printed page 160, t: “Vel bonorum desperatione vel malorum perpessione fracti & fatigati, plures violentas manus sibi inferunt.” Broken and exhausted by despair of good things or by enduring evils, many lay violent hands upon themselves.

[3965] **Editor.** “Mancipate” means put into bondage. Münster’s Lithuanian report remains to be collated. Seneca, Consolation to Helvia 10.8–10, tells the Apicius story, reporting ten million sesterces remaining. Burton’s hundred thousand crowns is an early modern restatement of the sum, retained here without treating it as a verified conversion.

Original text 1651	Modern English
P. Forestus in his medicinal observations, hath a memorable example, of two brothers of Lovain, that being destitute of means, became both melancholy, & in a discontented humor massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at Seas, would not be perswaded but as [3966]Ventidius in the Poet, he should die a begger.	Pieter van Foreest, in his medical observations, gives a memorable example of two brothers of Leuven who, having no means, both became melancholy and, in a state of despair, killed themselves. He gives another of a merchant, learned and otherwise wise and judicious, who was so deeply afraid of a loss at sea that, like Ventidius in the poet, he could not be persuaded that he would not die a beggar.[3967]
In a word thus much I may conclude of poor men, that though they have good [3968]parts, they cannot shew or make use of them: [3969]ab inopiâ ad virtutem obsepta est via, 'tis hard for a poor man to [3970]rise, haud facile emergunt, quorum virtutibus obstat res angusta domi: the wisdom of the poor is despised, and his words are not heard. Eccles. 6.19. his works are rejected, contemned, for the baseness and obscurity of the author, though laudable and good in themselves, they will not likely take.	In a word, I may conclude this much about the poor: although they have abilities, they cannot display or use them. "Poverty blocks the road to excellence." It is hard for a poor man to rise: "those whose abilities are hindered by straitened circumstances at home do not easily emerge." "The wisdom of the poor is despised, and his words are not heard," Ecclesiastes 6:19. His works are rejected and despised because of their author's lowly and obscure condition; however praiseworthy and good in themselves, they are unlikely to gain acceptance.[3971]
Nulla placere diu, neque vivere carmina possunt, Quæ scribuntur aquæ potoribus.	No poems can long give pleasure or live on That are written by drinkers of water.[3972]

[3966] **Burton.** Printed page 160, u: "Hor." Horace.

[3967] **Editor.** P. Forestus is Pieter van Foreest; Lovain is Leuven. Burton cites medical case reports about distress and feared impoverishment, not a modern diagnostic category. The two Foreest cases and the Horatian attribution beside Ventidius remain unlocated. They should not be treated as independently established events.

[3968] **Burton.** Printed page 160, x: "Ingenio poteram superas volitare per arces: Ut me pluma levat, sic grave mergit onus." Through talent I could soar through the heights above; as the feather lifts me, so a heavy burden drags me down.

[3969] **Burton.** Printed page 160, y: "Terent." Terence.

[3970] **Burton.** Printed page 160, z: "Hor. Sat. 3. lib. 1." Horace, Satires, book 1, satire 3.

[3971] **Editor.** The "hard to rise" lines are Juvenal 3.164–165, although the margin cites Horace, Satires 1.3. The biblical sentence is Ecclesiastes 9:16, not the printed 6.19. Both inaccurate references remain visible. "Take" means gain acceptance or succeed. The verse on talent in the margin and the Terence tag still require exact identification.

[3972] **Editor.** Horace, Epistles 1.19.2–3. In its original setting the joke associates poetic inspiration with wine. Burton recruits it into a discussion of poverty, where drinking water implies being unable to afford wine. The Latin is freshly translated.

Original text 1651	Modern English
Poor men cannot please, their actions, counsels, consultations, projects, are vilified in the worlds esteem, amittunt consilium in re, which Gnatho long since observed. [3973]Sapiens crepidas sibi nunquam nec soleas fecit, a wise man never cobled shoes; as he said of old, but how doth he prove it? I am sure we finde it otherwise in our daies, [3974]pruinosis horret facundia pannis.	Poor people cannot please. Their actions, advice, deliberations and plans are held in contempt by the world: "they lose their judgement in their affairs," as Gnatho observed long ago. "The wise man never made himself slippers or sandals": a wise man never cobbled shoes, as the old saying goes. But how does he prove it? I am sure we find otherwise in our own day: "eloquence shivers in frost-covered rags."[3975]
Homer himself must beg if he want means, and as by report sometimes he did, [3976]go from door to door, and sing ballads, with a company of boyes about him. This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peevish, like a weary travailer, for	Homer himself must beg if he lacks means, going from door to door and singing ballads with a group of boys around him, as he reportedly once did. This general misery of theirs must surely distress them and make them discontented and melancholy, as they usually are: irritable and peevish, like a weary traveller, for—[3977]

[3973] **Burton.** Printed page 160, star: "Paschalius." Paschalius.

[3974] **Burton.** Printed page 160, a: "Petronius." Petronius.

[3975] **Editor.** The Eunuch 241 has Gnatho say that his acquaintance lost judgement along with property; Burton changes the wording. The wise shoemaker is Horace, Satires 1.3.127–128, a satire on the Stoic claim that the sage possesses every skill. This may explain the Horace reference printed earlier beside Juvenal. The final tag adapts Petronius, Satyricon 83.

[3976] **Burton.** Printed page 160, b: "Herodotus vita ejus. Scaliger in poet. Potentiorum ædes ostiatim adiens, aliquid accipiebat, canens carmina sua, concomitante eum puerorum choro." Herodotus, Life of Homer; Scaliger, Poetics. Going from door to door at the houses of the powerful, he received something for singing his verses, accompanied by a chorus of boys.

[3977] **Editor.** The ancient Life of Homer transmitted under Herodotus's name is a biographical tradition, not secure testimony by the historian. Burton also cites Scaliger's Poetics. The precise versions behind this summary remain to be checked. "Distract" means disturb or unsettle; "travailer" here means traveller.

Original text 1651	Modern English
[3978]Fames & mora bilem in nares conciunt,	"Hunger and delay stir bile into the nostrils."
still murmuring and repining: ob inopiam morosi sunt, quibus est male, as Plutarch quotes out of Euripides, and that comical Poet well seconds,	They are always grumbling and repining: "those who fare badly are ill-tempered because of their want," as Plutarch quotes from Euripides. The comic poet aptly seconds him:
[3979]Omnes quibus res sunt minus secundæ, nescio quomodo Suspiciosi, ad contumeliam omnia accipiunt magis, Propter suam impotentiam se credunt negligi.	All whose fortunes are less prosperous are somehow More suspicious, more inclined to take everything as an insult; They think themselves neglected because of their powerlessness.[3980]
If they be in adversity, they are more suspicious and apt to mistake; they think themselves scorned by reason of their misery; And therefore many generous spirits in such cases, withdraw themselves from all company, as that Comedian [3981]Terence is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself, to Stymphalus a base town in Arcadia, and there miserably died.	In adversity they are more suspicious and prone to misunderstanding; they think themselves scorned because of their misery. Many noble spirits in such circumstances therefore withdraw from all company, as the comic playwright Terence is said to have done. When he saw himself abandoned and poor, he went voluntarily into exile at Stymphalus, an insignificant town in Arcadia, and died there in misery.[3982]
— ad summam inopiam redactus, Itaque è conspectu omnium abijt Græciæ in terram ultimam.	Reduced to utter destitution, He therefore went out of everyone's sight, to the remotest land of Greece.

[3978] **Burton.** Printed page 160, star: "Plautus Amph." Plautus, Amphitryon.

[3979] **Burton.** Printed page 160, c: "Ter. Act. 4. Scen. 3. Adelph. Hegio." Terence, The Brothers, act 4, scene 3; Hegio.

[3980] **Editor.** Terence, The Brothers, act 4, scene 3: Hegio explains the suspiciousness of people in reduced circumstances. Burton abridges and changes the passage, ending with a belief that they are neglected rather than made fools of. The earlier hunger-and-bile proverb is also transmitted in Erasmus's Adages with an attribution to Plautus, Amphitryon; Burton's wording is retained.

[3981] **Burton.** Printed page 160, star: "Donat. vita ejus." Donatus, Life of Terence.

[3982] **Editor.** The Life of Terence quotes the story of poverty and withdrawal in Porcius Licinus's hostile verse, but also preserves competing accounts of Terence's departure and death. Burton selects the version suited to his argument. "Comedian" means a writer of comedies; "base town," an insignificant place. The historical circumstances remain disputed in the source itself.

Original text 1651	Modern English
Source page 161 Neither is it without cause, for we see men commonly respected according to their means, ([3983]an dives sit omnes quærunt, nemo an bonus) and vilified if they be in bad clothes. [3984]Philophæmen the Orator was set to cut wood, because he was so homely attired. [3985]Terentius was placed at lower end of Cecilius table, because of his homely outside. [3986]Dantes that famous Italian Poet by reason his clothes were but mean, could not be admitted to sit down at a feast.	Nor is this without reason, for we see people commonly respected according to their means —"everyone asks whether he is rich; no one whether he is good"—and despised if they are badly dressed. Philopoemen the orator was put to chopping wood because he was so plainly dressed. Terence was placed at the lower end of Caecilius's table because of his shabby appearance. Dante, the famous Italian poet, was refused a seat at a feast because his clothes were so poor.[3987]
Gnatho scorned his old familiar friend because of his apparel, [3988]Hominem video pannis, annisq; obsitum, hic ego illum contempsi præ me. King Persius overcome sent a letter to [3989]Paulus Æmilius the Roman General; Persius P. Consuli S. but he scorned him any answer, tacitè exprobrans fortunam suam (saith mine author) upbraiding him with a present fortune.	Gnatho scorned an old close friend because of his clothes: "I see a man covered in rags and years; at this I despised him in comparison with myself." After his defeat, King Perseus sent a letter to the Roman general Paulus Aemilius: "Perseus to Paulus, consul, greetings." But Paulus disdained to answer him, "silently reproaching him with his fortune," as my author says: taunting him with his present condition.[3990]

[3983] **Burton.** Printed page 161, star: "Euripides." Euripides.

[3984] **Burton.** Printed page 161, d: "Plutarch. vita ejus." Plutarch, Life of Philopoemen.

[3985] **Burton.** Printed page 161, e: "Vita Ter." Life of Terence.

[3986] **Burton.** Printed page 161, f: "Genesius lib. 3 c. 21. de sale." Genesius, On Wit, book 3, chapter 21.

[3987] **Editor.** Plutarch, Philopoemen 2.2, tells the wood-chopping story about the general Philopoemen, not an orator. The Life of Terence describes an initially lowly seat for his reading to Caecilius, followed by an invitation to dine once his talent was heard. Burton compresses that reversal. The Dante anecdote's Genesius reference remains uncollated.

[3988] **Burton.** Printed page 161, g: "Ter. Eunuch. Act. 2. Scen. 2." Terence, The Eunuch, act 2, scene 2.

[3989] **Burton.** Printed page 161, star: "Liv. dec. 5. l. 2." Livy, fifth decade, book 2.

[3990] **Editor.** The Eunuch, act 2, scene 2, supplies Gnatho's encounter with his ragged acquaintance. The royal letter is in Livy 45.4, not book 42 as the marginal decade reference implies. Livy says Paulus objected to Perseus still styling himself "king"; Burton omits that word from the salutation. His account is retained, with Persius regularized to Perseus in modern English.

Original text 1651	Modern English
[3991]Carolus Pugnax, that great Duke of Burgundy, made H. Holland, late Duke of Exeter, exil'd, run after his horse like a lackey, and would take no notice of him: [3992]'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with [3993]Solomon, Give me O Lord neither riches nor poverty, feed me with food convenient for me.	Charles the Bold, that great duke of Burgundy, made Henry Holland, the exiled former duke of Exeter, run after his horse like a lackey, and would take no notice of him. Such is the world's usual way. Poor people may therefore justly feel discontented and melancholy and complain of their present misery; and everyone may pray with Solomon: "Give me, O Lord, neither riches nor poverty; feed me with the food I need."[3994]

[3991] **Burton.** Printed page 161, star: "Comineus." Commynes.

[3992] **Burton.** Printed page 161, h: "He that hath 5l per annum coming in more then others, scornes him that hath less, and is a better man." A man with five pounds a year more income than another scorns the poorer man, though he is the better man.

[3993] **Burton.** Printed page 161, i: "Prov. 30.8." Proverbs 30:8.

[3994] **Editor.** The Commynes anecdote concerns Henry Holland, duke of Exeter, and Charles the Bold; its precise passage remains unchecked. "Convenient" means suitable or sufficient. The closing prayer is Proverbs 30:8. Burton names Solomon, but Proverbs 30:1 introduces these sayings as the words of Agur.

Original text 1651	Modern English
SUBSECT. 7. An heap of other Accidents causing Melancholy, Death of Friends, losses, &c.	**Subsection 7. A collection of other events that cause melancholy: the death of friends, losses, and so on.**
IN this Labyrinth of accidental causes, the farther I wander, the more intricate I finde the passage, multæ ambages, & new causes as so many by-paths offer themselves to be discussed: to search out all, where an Herculean work, and fitter for Theseus: I will follow mine intended thred; and point only at some few of the chiefest.	In this labyrinth of incidental causes, the farther I wander, the more intricate I find the passage: "many windings"; and new causes, like so many side paths, offer themselves for discussion. To explore them all would be a Herculean task, fitter for Theseus. I shall follow my intended thread and point out only a few of the chief ones.[3995]
Amongst which, [3996]loss and death of friends may challenge a first place, multi tristantur, as [3997]Vives well observes, post delicias, convivia, dies festos, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howle, and look after them as a Cow lowes after her calf, or a child takes on that goes to school after holidayes.	Among these, the loss and death of friends may claim first place. "Many grow sad," as Vives aptly observes, "after pleasures, banquets and holidays." Many become melancholy after a feast, holiday, merry gathering or enjoyable pastime if they happen to be alone, left to themselves without occupation or amusement, or without their usual companions. Some, merely at the departure of friends whom they will soon see again, weep and howl and gaze after them, as a cow lows after her calf or a child cries when returning to school after the holidays.[3998]
Ut me levarat tuus adventus, sic discessus afflixit, (which [3999]Tully writ to Atticus) thy coming was not so welcome to me, as thy departure was harsh.	"As your arrival had cheered me, so your departure distressed me," as Cicero wrote to Atticus: your coming was less welcome to me than your departure was painful.[4000]

[3995] **Editor.** Accidental means contingent or arising from circumstances. The printed where is understood as were. Multæ ambages means many windings or circuitous paths. Theseus escaped the Cretan labyrinth by following Ariadne's thread; Burton combines that image with the labours of Hercules.

[3996] **Burton.** Printed page 161, unlettered marginal heading: "Death of friends." The topic heading is retained as a marginal note.

[3997] **Burton.** Printed page 161, star: "De anima cap. de mœrore." On the Soul, chapter on sorrow; Juan Luis Vives.

[3998] **Editor.** Friends includes close relations as well as companions. Burton passes from the let-down after pleasure, through separation, to bereavement. Vives's exact wording in On the Soul remains to be collated.

[3999] **Burton.** Printed page 161, star: "Lib.12.epist." Letters, book 12; Cicero's letters to Atticus.

[4000] **Editor.** Cicero, Letters to Atticus 12.50. Burton's own English intensifies the comparison after the Latin; both are retained.

Original text 1651	Modern English
Montanus consil.132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and Trallianus of another, so caused for the absence of her husband.	Montanus, consultation 132, mentions a countrywoman who, on leaving her friends and birthplace, became grievously melancholy for many years; and Alexander of Tralles mentions another whose condition arose from her husband's absence.[4001]
Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer then his appointed time, or break his houre, they take on presently with sighs and tears, he is either robed or dead, some mischance or other is surely befaln him, they cannot eat, drinke, sleep, or be quiet in minde, till they see him again.	This is a common feeling among our good wives. If a husband stays away a day longer than arranged, or misses his appointed hour, they immediately fall to sighing and weeping: he has either been robbed or is dead; some misfortune or other must surely have befallen him. They cannot eat, drink, sleep or have peace of mind until they see him again.[4002]
Source page 161–162 If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,	If friends' parting—mere absence—can have such violent effects, what will death do, when they must be separated for ever, never to meet again in this world? For the time being this is so grievous a torment that it takes away their appetite and desire to live, extinguishes every pleasure, and causes deep sighs and groans, tears and cries:
Source page 162 (O dulce germen matris, ô sanguis meus, Eheu tepentes, &c. —— ô flos tener)	(O a mother's sweet offspring, O my own blood, Alas, still warm … O tender flower.)[4003]

[4001] **Editor.** Giovanni Battista da Monte, called Montanus, and the late antique physician Alexander of Tralles. The scan reads consultation 132; the navigation OCR misreads it as 122. These case reports await independent collation.

[4002] **Editor.** Robed means robbed here. Takes on means shows distress or makes a lament. The generalisation about wives belongs to Burton's account.

[4003] **Editor.** A fragmentary Latin lament, with omissions already in Burton. Tepentes, still warm, lacks its noun in the excerpt; no missing noun has been supplied. The exact source has not yet been established.

Original text 1651	Modern English
howling, roaring, many bitter pangs, ([4004]lamentis gemituque & fæmineo ululatu Tecta fremunt) and by frequent meditation extends so far sometimes, [4005]they think they see their dead friends continually in their eyes, observantes imagines, as Conciliator confesseth he saw his mothers ghost presenting her self still before him.	Howling, roaring and many bitter pangs—"the halls resound with lamentation, groaning and the wailing of women." Through constant dwelling on it, grief sometimes goes so far that they think they continually see their dead friends before their eyes, "watching images," as the Conciliator confesses that he saw his mother's ghost continually appearing before him.[4006]
Quod nimis miseri volunt, hoc facile credunt, still, still, still, that good father, that good son, that good wife, that dear friend runs in their mindes: Totus animus hâc unâ cogitatione defixus est, all the year long, as [4007]Pliny complains to Romanus, me thinks I see Virginius, I hear Virginius, I talk with Virginius, &c.	"What the unhappy long for intensely, they readily believe." Again, again, again, that good father, that good son, that good wife, that dear friend occupies their thoughts: "the whole mind is fixed on this one thought," all year long, as Pliny laments to Romanus: I seem to see Verginius, hear Verginius, talk with Verginius, and so on.[4008]
[4009]Te sine, væ misero mihi, lilia nigra videntur, Pallentesque rosæ, nec dulce rubens hyacinthus, Nullos nec myrtus, nec laurus spirat odores.	Without you, alas for wretched me, the lilies seem black, The roses pale; the hyacinth has no lovely blush, And neither myrtle nor laurel breathes any fragrance.[4010]

[4004] **Burton.** Printed page 162, star: "Virg.4.Æn." Virgil, Aeneid, book 4.

[4005] **Burton.** Printed page 162, k: "Patres mortuos coram astantes & filios, &c. Marcellus Donatus." "Dead fathers and sons standing before them," and so on. Marcello Donati.

[4006] **Editor.** Virgil, Aeneid 4.667–668, the mourning after Dido's death. Conciliator is a name for Pietro d'Abano derived from his medical work of that title. The base prints observantes imagines, literally watching images, where images continually before the eyes seems intended; the unusual Latin is retained.

[4007] **Burton.** Printed page 162, star: "Epist.lib.2. Virginium video audio, defunctum cogito, alloquor." Letters, book 2. "I see Verginius, hear him, think of him now dead, speak to him."

[4008] **Editor.** The maxim is spoken by Megara in Seneca, Hercules Furens 313–314. Pliny, Letters 2.1.12, remembers Verginius Rufus in a letter to Romanus. Pliny's text has contemplatione, contemplation, where Burton has cogitatione, thought, and the marginal quotation rearranges the wording.

[4009] **Burton.** Printed page 162, star: "Calphurnius Græcus." "Calphurnius the Greek"; the printed attribution is retained. See the editorial note on the verse.

[4010] **Editor.** Nemesianus, Eclogue 2.44–46, where a lover laments Donace's absence. The consulted text has fusca, dark, instead of Burton's nigra, black. These eclogues formerly circulated with those of Calpurnius; the margin's Græcus is left as printed. The hyacinth is the poetic flower, not necessarily the modern botanical species.

Original text 1651	Modern English
They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many months together, as [4011]if that they to water would, and will not be comforted. They are gone, they are gone.	Even the steadiest and most patient are swept headlong so violently by grief in such a case that men otherwise brave and sensible often forget themselves and weep like children for months together, as though they would dissolve into water, and refuse to be comforted. They are gone, they are gone.[4012]
Abstulit atra dies & funere mersit acerbo, What shall I do?	"A black day carried them off and plunged them into an untimely grave." What shall I do?[4013]
Quis dabit in lachrymas fontem mihi? quis satis altos Accendet gemitus, & acerbo verba dolori? Exhaurit pietas oculos, & hiantia frangit Pectora, nec plenos avido sinit edere questus, Magna adeò jactura premit, &c.	Who will give me a fountain for tears? Who will stir Groans deep enough, and words for bitter grief? Filial love drains my eyes and breaks my gaping Breast, nor lets me pour out all the lament I crave: So great a loss weighs upon me, and so on.[4014]
Fountains of tears who gives, who lends me groans, Deep sighs sufficient to express my moans? Mine eyes are dry, my breast in pieces torn, My loss so great, I cannot enough mourn.	Who gives me fountains of tears, who lends me groans, Deep sighs enough to express my sorrow? My eyes are dry, my breast is torn apart; My loss is so great, I cannot mourn enough.
So Stroza Filius that elegant Italian Poet in his Epicedium, bewailes his fathers death, he could moderate his passions in other matters (as he confesseth) but not in this, he yeelds wholly to sorrow,	So Strozzi the younger, that elegant Italian poet, bewails his father's death in his funeral lament. He could moderate his feelings in other matters, as he admits, but not in this: he yields himself wholly to sorrow.

[4011] **Burton.** Printed page 162, star: "Chaucer." Geoffrey Chaucer.

[4012] **Editor.** Compare Chaucer, The Squire's Tale, line 496: the image is of weeping oneself into water. Burton adapts a Chaucerian expression rather than providing a full line. Staid means steady or composed.

[4013] **Editor.** Virgil, Aeneid 6.429, originally concerning infants who died before their time. Burton applies the line to the dead more generally.

[4014] **Editor.** Ercole Strozzi's Epicedium, or funeral lament, for his father Tito Vespasiano: the linked CAMENA scan is the Paris 1530 collection, not 1545. Folio 39b has avidum where Burton prints avido; folio 40a has meus ille where he prints mens illa. Both excerpts have now been compared with those pages. Burton's readings and his separate English verse are retained; his immediate edition remains unidentified.

Original text 1651	Modern English
Nunc fateor do terga malis, mens illa fatiscit, Indomitus quondam vigor & constantia mentis.	Now, I confess, I turn my back before misfortune; that spirit fails, That once unconquerable strength and firmness of mind.
How doth [4015]Quintilian complain for the loss of his son, to despair almost: Cardan lament his only childe in his book de libris propriis, and elsewhere in many other of his tracts,	How Quintilian laments the loss of his son, almost to the point of despair! How Cardano mourns his only child in his book On His Own Books and elsewhere in many of his other writings![4016]
[4017]S. Ambrose his brothers death? an ego possum non cogitare de te, aut sine lachrymis cogitare? O amari dies, ô flebiles noctes, &c. Gregory Nazianzen that noble Pulcheria? O decorem, &c. flos recens, pullulans, &c.	How Saint Ambrose mourns his brother's death! "Can I fail to think of you, or think of you without tears? O bitter days, O nights of weeping," and so on. How Gregory of Nazianzus mourns that noble Pulcheria! "O beauty," and so on; "a fresh flower, just budding," and so on.[4018]
Alexander, a man of a most invincible courage, after Ephestions death, as Curtius relates, triduum jacuit ad moriendum obstinatus, lay three daies together upon the ground, obstinate, to dye with him, & would neither eat, drink, nor sleep.	Alexander, a man of utterly indomitable courage, after Hephaestion's death, as Curtius relates, "lay for three days, determined to die." He lay on the ground for three days together, resolved to die with him, and would neither eat nor drink nor sleep.[4019]

[4015] **Burton.** Printed page 162, l: "Præfat.lib.6." Preface to book 6; Quintilian's Education of the Orator.

[4016] **Editor.** Quintilian's preface to book 6 mourns family bereavements, including both sons. Cardano's only childe is preserved as Burton's claim; he had other children. This reference concerns his grief for his son Giovanni Battista. The cited autobiographical passages await exact collation.

[4017] **Burton.** Printed page 162, star: "Lib.de obitu Satyri fratris." Book on the death of his brother Satyrus; Ambrose.

[4018] **Editor.** Ambrose, On the Death of His Brother Satyrus 1.21 and 1.74: Burton abbreviates and joins phrases from two separate sections. The oration on Pulcheria belongs to Gregory of Nyssa, rather than Gregory of Nazianzus. Burton's attribution is retained; the precise Latin version of the Pulcheria oration remains uncollated.

[4019] **Editor.** Curtius, History of Alexander 8.2.10–11, places the three days of attempted self-starvation after Alexander killed Cleitus. Burton transfers the passage to Hephaestion's death. The translation follows Burton, with the discrepancy recorded here.

Original text 1651	Modern English
The woman that communed with Esdras (lib.2.cap.10.) when her son fell down dead, fled into the field, and would not return into the city, but there resolved to remain, neither to eat nor drink, but mourn and fast untill she died. Rachel wept for her children, and would not be comforted because they were not, Mat.2.18.	When her son fell down dead, the woman who spoke with Ezra, 2 Esdras, chapter 10, fled into the field and would not return to the city. She resolved to remain there, neither eating nor drinking, but mourning and fasting until she died. "Rachel wept for her children and would not be comforted, because they were no more," Matthew 2:18.[4020]
Source page 162–163 So did Adrian the Emperor bewaile his Antinous; Hercules, Hylas; Orpheus, Euridice; David, Absolon; (O my dear son Absolon) Austin his mother Monica, Niobe her children, insomuch, that the [4021]Poets faigned her to be turned into a stone, as being stupified through the extremity of grief.	So the emperor Hadrian bewailed his Antinous; Hercules, Hylas; Orpheus, Eurydice; David, Absalom—"O my dear son Absalom!"—Augustine, his mother Monica; and Niobe, her children, so intensely that the poets imagined her turned to stone, as though numbed by the extremity of grief.[4022]
Source page 163 [4023]Ægeus, signo lugubri filii consternatus, in mare se præcipitem dedit, impatient of sorrow for his sonnes death, drowned himself.	"Aegeus, appalled by the mournful signal of his son, threw himself headlong into the sea." Unable to endure grief at his son's death, he drowned himself.[4024]

[4020] **Editor.** 2 Esdras 10:1–4 describes the woman's mourning; later in the chapter she is interpreted as Zion. Matthew 2:18 invokes Rachel's lament from Jeremiah 31:15. Burton's abbreviated book reference has been expanded.

[4021] **Burton.** Printed page 163, m: "Ovid.Met." Ovid, Metamorphoses.

[4022] **Editor.** The list joins historical, biblical and mythological mourners: Hadrian for Antinous, Hercules for Hylas, Orpheus for Eurydice, David for Absalom, and Augustine for Monica. Niobe's transformation is told in Ovid, Metamorphoses 6.301–312. Stupified means numbed or rendered insensible.

[4023] **Burton.** Printed page 163, n: "Plut.vita ejus." Plutarch, his Life; the incident appears in the Life of Theseus.

[4024] **Editor.** Plutarch, Theseus 22: Aegeus mistakes his returning son's unchanged sail for a signal of death. Theseus is alive; Burton compresses the story into sorrow for his sonnes death.

Original text 1651	Modern English
Our late Physicians are full of such examples. Montanus consil.242. [4025]had a patient troubled with this infirmitie, by reason of her husbands death many years together: Trincavelius l.1.c.14. hath such another, almost in despair, after his [4026]mothers departure, ut se fermè præcipitem daret; and ready through distraction to make away himself:	Our recent physicians abound in such examples. Montanus, consultation 242, had a patient troubled by this disorder for many years following her husband's death. Trincavelli, book 1, consultation 14, has another such patient, almost in despair after his mother's death, "so that he nearly threw himself headlong," and ready in his distraction to kill himself.[4027]
and in his 15. counsel, tels a story of one fifty years of age, that grew desperate upon his mothers death, and cured by Phalopius, fell many years after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered.	In his fifteenth consultation, he tells of a man aged fifty who fell into despair on his mother's death. Cured by Falloppio, he relapsed many years later after the sudden death of a daughter and could never afterwards be restored to health.
The fury of this passion is so violent sometimes, that it daunts whole kingdoms and cities. Vespasians death was pittifully lamented all over the Roman Empire, totus orbis lugebat, saith Aurelius Victor. Alexander commanded the battlements of houses to be pulled down, Mules and Horses to have their manes shorne off, and many common souldiers to be slain, to accompany his dear Ephestions death.	The force of this passion is sometimes so violent that it overwhelms whole kingdoms and cities. Vespasian's death was piteously lamented throughout the Roman Empire: "the whole world mourned," says Aurelius Victor. Alexander ordered the battlements of houses pulled down, mules' and horses' manes cut off, and many common soldiers killed to accompany his dear Hephaestion in death.[4028]

[4025] **Burton.** Printed page 163, o: "Nobilis matrona melancholica ob mortem mariti." "A noblewoman melancholy because of her husband's death."

[4026] **Burton.** Printed page 163, p: "Ex matris obitu in desperationem incidit." "He fell into despair after his mother's death."

[4027] **Editor.** Trincavelius is Vittore Trincavelli; Phalopius is Gabriele Falloppio. Counsel means a written medical consultation. These are Burton's reported cases, not diagnoses independently established for this edition.

[4028] **Editor.** The specific Aurelius Victor passage and Burton's Vespasian identification require collation; the name was also borne by Titus. His list of Alexander's acts of mourning likewise remains attributed to Burton, without treating all its details as independently verified.

Original text 1651	Modern English
Which is now practised amongst the Tartars, when [4029]a great Cham dieth, 10. or 12. thousand must be slain, men and horses, all they meet; and among those [4030]Pagan Indians, their wives and servants voluntarily dye with them.	This is now practised among the Tartars: when a great khan dies, ten or twelve thousand must be killed—men and horses, everyone they encounter. Among those pagan Indians, their wives and servants voluntarily die with them.[4031]
Leo Decimus was so much bewailed in Rome after his departure, that as Jovius gives out, [4032]communis salus, publica hilaritas, the common safety, all good fellowship, peace, mirth, and plenty died with him, tanquam eodem sepulchro cum Leone condita lugebantur; for it was a golden age whilst he lived, [4033]but after his decease an iron season succeeded, barbara vis & fæda vastitas, & dira malorum omnium incommoda, wars, plagues, vastity, discontent.	Leo X was so deeply mourned in Rome after his death that, as Giovio reports, “the common welfare and public happiness”—the common safety, all good fellowship, peace, mirth and plenty—died with him: “they were mourned as though buried in the same grave with Leo.” For his lifetime was a golden age, but after his death an iron age followed: “barbarous violence, foul devastation and the dreadful sufferings of every kind of evil”—wars, plagues, devastation and discontent.[4034]

[4029] **Burton.** Printed page 163, q: “Mathias à Michou. Boter. Amphitheat.” Maciej of Miechów; Botero; Amphitheatre. Burton’s compressed list of authorities is preserved.

[4030] **Burton.** Printed page 163, r: “Lo. Vertoman. M. Polus Venetus.lib.1.cap.54. perimunt eos quos in via obvios habent, dicentes, Ite, & domino nostro regi servite in alia vita. Nec tam in homines insaniunt, sed in equos, &c.” Ludovico di Varthema; Marco Polo the Venetian, book 1, chapter 54. “They kill those whom they encounter on the road, saying, ‘Go and serve our lord the king in the next life.’ Nor does their rage fall only upon people, but upon horses,” and so on. The two authorities occupy one marginal container.

[4031] **Editor.** Cham is khan. Tartars is Burton’s broad historical designation. His margin combines Varthema and Marco Polo under one marker and spans the adjacent accounts; the killing of those met on the road belongs to the latter account. These reports require source and context verification.

[4032] **Burton.** Printed page 163, s: “Vita ejus.” His Life; Giovio’s Life of Leo X.

[4033] **Burton.** Printed page 163, star: “Lib.4.vitæ ejus, auream ætatem condiderat ad humani generis salutem quum nos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c.” Book 4 of his Life. “He had established a golden age for the welfare of humankind, whereas immediately after the excellent prince’s death we suffered a truly iron age: famine, plague,” and so on.

[4034] **Editor.** Paolo Giovio’s Life of Pope Leo X supplies Burton’s encomiastic contrast between a golden and an iron age. The following book 4 margin continues that reference; it does not belong to Pliny or Paterculus. Vastity means devastation.

Original text 1651	Modern English
When Augustus Cæsar died, saith Paterculus, orbis ruinam timueramus, we were all afraid, as if heaven had fallen upon our heads. [4035]Budæus records, how that at Lewes the 12th his death, tam subita mutatio, ut qui prius digito cœlum attingere videbantur, nunc humi derepente serpere, sideratos esse diceres, they that were erst in heaven, upon a sudden, as if they had been planet strucken, lay groveling on the ground;	When Augustus Caesar died, says Paterculus, "we had feared the ruin of the world": we were all afraid, as though heaven had fallen upon our heads. Budé records that at Louis XII's death there was "so sudden a change that those who previously seemed to touch heaven with a finger were now suddenly crawling on the ground; you would have said they had been struck by the stars." Those who were formerly in heaven suddenly lay grovelling on the ground, as if struck down by a planet.[4036]
[4037]Concussis cecidere animis, seu frondibus ingens Sylva dolet lapsis —— they look't like cropt trees.	Their spirits shaken, they sank down, as a vast Wood grieves when its leaves have fallen— They looked like lopped trees.[4038]

[4035] **Burton.** Printed page 163, t: "Lib.5.de asse." Book 5 of On the As; Guillaume Budé's study of ancient coinage and measures.

[4036] **Editor.** Velleius Paterculus, Roman History 2.124.1, describes the fear following Augustus's death, then says the expected upheaval did not occur, praising Tiberius. Burton quotes only the fear. Budæus is Guillaume Budé; his De asse passage remains uncollated. Planet strucken means struck down by an allegedly harmful celestial influence, an image retained in the modern column.

[4037] **Burton.** Printed page 163, dagger: "Maph." Maffeo; abbreviated attribution, probably Maffeo Vegio. Exact passage awaits collation.

[4038] **Editor.** The short marginal Maph. probably indicates Maffeo Vegio. The precise poem and wording are not yet securely located. Cropt trees are cut or lopped trees; this is Burton's English gloss, following the translated Latin image of fallen leaves.

Original text 1651	Modern English
[4039]At Nancy in Lorain, when Claudia Valesia, Henry the second French kings sister, and the Dukes wife deceased, the temples for fourty dayes were all shut up, no Prayers nor Masses, but in that room where she was. The Senators all seen in black, and for a twelve months space throughout the city, they were forbid to sing or dance.	At Nancy in Lorraine, when Claude of Valois, sister of Henry II, king of France, and wife of the duke, died, all the churches were closed for forty days: no prayers or masses except in the room where she lay. All the civic councillors appeared in black, and for twelve months singing and dancing were forbidden throughout the city.[4040]
[4041]Non ulli pastos illis egere diebus Frigida (Daphne) boves ad flumina, nulla nec amnem Libavit quadrupes, nec graminis attigit herbam.	In those days, Daphnis, no one drove the grazing cattle To the cool streams; no four-footed creature tasted The river's water or touched a blade of grass.[4042]
How were we affected here in England for our Titus, deliciæ humani generis, Prince Henries immature death, as if all our dearest friends lives had exhaled with his? [4043]Scanderbegs death was not so much lamented in Epirus.	How deeply were we affected here in England by the untimely death of Prince Henry, our Titus, "the delight of humankind," as though the lives of all our dearest friends had breathed their last with his! Scanderbeg's death was not mourned so deeply in Epirus.[4044]

[4039] **Burton.** Printed page 163, star: "Ortelius Itinerario: ob annum integrum à cantu, tripudiis, & saltationibus tota civitas abstinere jubetur." Ortelius, Itinerary: "For an entire year the whole city is ordered to abstain from singing, revelry and dancing."

[4040] **Editor.** Claude of France, also called Claude of Valois, was Henry II's daughter, not his sister; the Bibliothèque nationale de France identifies her accordingly. Burton's sister is preserved. The funeral customs reported from Ortelius still await independent collation.

[4041] **Burton.** Printed page 163, star: "Virg." Virgil.

[4042] **Editor.** Virgil, Eclogue 5.24–26, on the mourning for Daphnis. The base prints Daphne; the modern column gives Daphnis. The pastoral quotation extends public mourning to animals and landscape.

[4043] **Burton.** Printed page 163, dagger: "See Barletius de vita & ob. Scanderbeg. lib.13.hist." See Marin Barleti, on the life and death of Scanderbeg, book 13 of the History.

[4044] **Editor.** Prince Henry Frederick, the elder son of James I, died in 1612 before succeeding to the throne. Burton likens him to the Roman emperor Titus. Scanderbeg is Gjergj Kastrioti, the Albanian ruler; Epirus is Burton's geographical designation.

Original text 1651	Modern English
In a word, as [4045]he saith of Edward the first at the news of Edward of Caernervan his sonnes birth, immortaliter gavisus, he was immortally glad, may we say on the contrary of friends deaths, immortaliter gementes, we are divers of us as so many turtles, eternally dejected with it.	In a word, as the historian says of Edward I at the news of his son Edward of Caernarfon's birth, "he rejoiced beyond measure"—he was eternally glad —so we may say the reverse of friends' deaths: "mourning for ever." Many of us, like so many turtledoves, are for ever cast down by it.[4046]
Source page 164 There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honor, office, of good name, of labor, frustrate hopes, will much torment; but in my judgment, there in no torture like unto it, or that sooner procureth this malady and mischief:	There is another sorrow, arising from the loss of worldly goods and wealth, which afflicts us equally and may go hand in hand with the preceding one. Loss of time, honour, office, reputation or labour, and disappointed hopes, will torment us greatly; but in my judgement no torture equals this loss, or more quickly brings about this illness and calamity.[4047]
[4048]Ploratur lachrymis amissa pecunia veris:	Lost money is mourned with genuine tears.[4049]

[4045] **Burton.** Printed page 163, u: "Mat.Paris." Matthew Paris.

[4046] **Editor.** Turtles means turtledoves, proverbial mourning birds. Immortaliter can intensify rejoicing, beyond measure, but Burton develops its literal association with immortality into unending grief. Matthew Paris died before Edward of Caernarfon's birth; the precise chronicle or continuation intended by the margin requires identification.

[4047] **Editor.** Temporal means worldly rather than eternal. The base prints there in no torture, understood as there is no torture. Precedent means preceding.

[4048] **Burton.** Printed page 164, x: "Juvenalis." Juvenal.

[4049] **Editor.** Juvenal, Satire 13.134. The satire contrasts grief for lost money with other forms of mourning. Burton develops the one-line quotation in the prose following it.

Original text 1651	Modern English
it wrings true tears from our eyes, many sighes, much sorrow from our hearts, and often causeth habitual melancholy it self, Guianerius tract.15.5. repeats this for an especial cause: [4050]Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things.	It wrings real tears from our eyes, many sighs and much sorrow from our hearts, and often causes settled melancholy itself. Guaineri, treatise 15, chapter 5, repeats this as a particular cause: “Loss of friends and loss of goods make many people melancholy, as I have often seen, through continually dwelling on such things.”[4051]
The same causes Arnoldus Villanovanus inculcates, Breviar, l.1.c.18. ex rerum amissione, damno, amicorum morte, &c. Want alone will make a man mad, to be Sans argent, will cause a deep and grievous melancholy.	Arnald of Villanova stresses the same causes, Breviary, book 1, chapter 18: “from loss of possessions, damage, the death of friends,” and so on. Want alone will drive a man mad: being “without money” will cause deep and grievous melancholy.
Many persons are affected like [4052]Irishmen in this behalf, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the grief that cometh hence, continueth long (saith [4053]Plater) and out of many dispositions, procureth an habit.	Many people feel about this as Irishmen do, who, if they have a good scimitar, would rather take a blow on the arm than have their weapon damaged. They would sooner lose their lives than their possessions. The grief that follows lasts a long time, says Platter, and repeated dispositions produce an established condition.[4054]

[4050] **Burton.** Printed page 164, y: “Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem melancholici fiunt, ut ipse vidi.” “Many who have lost what they loved, such as children or wealth, and have no hope of recovering it, become melancholy by continually dwelling on such things, as I myself have seen.”

[4051] **Editor.** Guianerius is Antonio Guaineri. Habitual melancholy is an established or lasting condition, as opposed to a passing disposition. Burton’s English paraphrase mentions friends, while the marginal Latin gives children as its example; both are preserved.

[4052] **Burton.** Printed page 164, z: “Stanihurstus Hib.Hist.” Richard Stanihurst, History of Ireland.

[4053] **Burton.** Printed page 164, dagger: “Cap.3. Melancholia semper venit ab jacturam pecuniæ, victoriæ, repulsam, mortem liberorum, quibus longo post tempore animus torquetur, & à dispositione fit habitus.” Chapter 3. “Melancholy always comes from loss of money or victory, rejection or the death of children; these torment the mind for a long time afterwards, and a disposition becomes an established condition.” The printed grammar after ab is irregular; semper, “always,” is retained.

[4054] **Editor.** Burton repeats an ethnic generalisation drawn from Stanihurst. Plater is Felix Platter. Disposition and habit distinguish a passing state or tendency from an established condition; habit here does not mean a routine action. The margin prints semper, always, although the English makes no such universal claim.

Original text 1651	Modern English
[4055]Montanus and Frisemelica cured a young man of 22. years of age; that so became melancholy, ab amissam pecuniam, for a summe of money which he had unhappily lost. Schenkius hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building.	Montanus and Frigimelica cured a young man of twenty-two who became melancholy in this way, "because of lost money": a sum he had unfortunately lost. Schenck has another such story of a man made melancholy because he had overreached himself and spent his capital on unnecessary building.[4056]
[4057]Roger that rich Bishop of Salisbury, exutus opibus & castris à Rege Stephano, spoiled of his goods by King Stephan, vi doloris absorptus, atque in amentiam versus, indecentia fecit, through grief ran mad, spake and did he knew not what.	Roger, that rich bishop of Salisbury, "stripped of wealth and castles by King Stephen"—deprived of his goods by King Stephen—"overwhelmed by the force of grief and driven mad, behaved disgracefully." He went mad with grief, speaking and acting without knowing what he did.[4058]
Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poor fellow went to hang himself, (which Ausonius hath elegantly expressed in a neat [4059]Epigram) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humor.	Nothing is more common than for people in such circumstances to kill themselves through anguish of mind. A poor fellow went to hang himself, as Ausonius elegantly tells in a neat epigram; but happening to find a pot of money, he threw away the rope and went home cheerfully. The man who had hidden the gold, however, on finding it missing, hanged himself in despair with the rope the other man had left.[4060]
At qui condiderat, postquam non reperit aurum, Aptavit collo, quem reperit laqueum.	But the man who had hidden it, when he failed to find his gold, Fitted to his neck the noose that he did find.

[4055] **Burton.** Printed page 164, a: "Consil.26." Consultation 26; Montanus.

[4056] **Editor.** Frisemelica represents Francesco Frigimelica; Schenkius is Johannes Schenck von Grafenberg. The base has ungrammatical ab amissam pecuniam, rendered by its evident sense. Stock means capital; overshot himself means spent beyond his means.

[4057] **Burton.** Printed page 164, b: "Nubrigensis." William of Newburgh.

[4058] **Editor.** Nubrigensis is William of Newburgh. Roger was bishop of Salisbury under Henry I and Stephen. Burton translates the Latin freely, omitting castles in his English gloss and expanding the account of his behaviour; both layers remain visible. Exact source collation is pending.

[4059] **Burton.** Printed page 164, dagger: "Epig22." Epigram 22; Ausonius. Numbering varies by edition.

[4060] **Editor.** Ausonius's epigram tells an ironic reversal of fortune. Burton's number 22 is retained without assuming it matches every modern edition. The verse that follows repeats the conclusion of his prose account.

Original text 1651	Modern English
Such feral accidents can want and penury produce. Be it by suretiship, shipwrack, fire, spoile and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The Romans were miserably dejected after the battle of Cannas, the men amazed for fear, the stupid women tore their hair and cryed. The Hungarians when their King Ladislaus, & bravest souldiers were slain by the Turks, Luctus publicus, &c.	Such deadly events can want and poverty produce. Whether through standing surety, shipwreck, fire, soldiers' plunder and pillage, or any other loss, it makes no difference: it will produce the same effect, the same desolation in provinces and cities as in private individuals. The Romans were miserably cast down after the battle of Cannae, the men stunned with fear, the stupefied women tearing their hair and crying. So were the Hungarians when their King Ladislaus and their bravest soldiers were killed by the Turks: "public mourning," and so on.[4061]
The Venetians when their forces were overcome by the French King Lewis, the French & Spanish Kings, Pope, Emperor, all conspired against them, at Cambray, the French Herald denounced open war in the Senate: Lauredane Venetorum dux, &c. and they had lost Padua, Brixia, Verona, Forum Julij, their territories in the continent, and had now nothing left but the City of Venice it self, & urbi quoque ipsi (saith [4062]Bembus) timendum putarent, and the loss of that was likewise to be feared, tantus repente dolor omnes tenuit, ut nunquam alias, &c. they were pittifully plunged, never before in such lamentable distress.	So were the Venetians when their forces were defeated by Louis, king of France. The kings of France and Spain, the pope and the emperor had all conspired against them at Cambrai, and the French herald declared open war in the Senate: "Loredan, doge of the Venetians," and so on. They had lost Padua, Brescia, Verona, Friuli and their mainland territories, and now had nothing left but the city of Venice itself; "and they thought they must fear for the city itself," says Bembo. The loss of that too was to be feared: "so great a grief suddenly seized them all as never before," and so on. They were plunged into pitiful misery, never before in such lamentable distress.[4063]

[4061] **Editor.** Feral means deadly or disastrous, from Latin feralis. Suretiship is liability incurred by guaranteeing another person's debt. It boots not means it makes no difference; stupid here means stunned. Burton shifts from personal loss to collective military disaster.

[4062] **Burton.** Printed page 164, star: "Lib.8.Venet.hist." Book 8 of the History of Venice; Pietro Bembo.

[4063] **Editor.** The passage concerns the League of Cambrai and Venice's crisis under Doge Leonardo Loredan. Brixia is Brescia; Forum Julij designates Friuli here. Burton gives fragments rather than continuous quotation from Pietro Bembo, History of Venice, book 8; the precise text awaits collation.

Original text 1651	Modern English
Source page 164–165 Anno 1527, when Rome was sacked by Burbonius, the common souldiers made such spoile, that fair [4064]Churches were turned to stables, old monuments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced, altars demolished, rich hangings, carpets, &c. trampled in the dirt.	In 1527, when Rome was sacked by Bourbon, the common soldiers made such havoc that beautiful churches were turned into stables, ancient records and books used as bedding for horses or burned like straw; relics and costly pictures were defaced, altars demolished, rich hangings, carpets and so on trampled into the dirt.[4065]
Source page 165 [4066]Their wives & loveliest daughters constuprated by every base culion, as Sejanus daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines;	Their wives and loveliest daughters were raped by every base scoundrel, as Sejanus's daughter was by the executioner, publicly, before their fathers' and husbands' eyes. The daughters of noblemen and the wealthiest citizens, intended for princes' beds, were handed over to any common soldier and kept as concubines.[4067]

[4064] **Burton.** Printed page 165, star: "Templa ornamentis nudata, spoliata, in stabula equorum & asinorum versa, &c. Insulæ humi conculcatæ, peditæ, &c." "Churches stripped of their ornaments, plundered, turned into stables for horses and asses," and so on. "Mitres trodden underfoot on the ground," and so on. The word transcribed Insulæ is interpreted as infulæ, ecclesiastical headgear. The letterform is difficult in the scan, so a printing error is not established; the final peditæ also remains uncertain.

[4065] **Editor.** Burbonius is Charles, duke of Bourbon, associated with the imperial army's sack of Rome in 1527. Monuments here includes written records or memorial documents, given their use as litter. The Latin marginal word is provisionally transcribed Insulæ and interpreted as infulæ, mitres; the letterform and final peditæ remain uncertain.

[4066] **Burton.** Printed page 165, star: "In oculis maritorum dilectissimæ conjuges ab Hispanorum lixis constupratæ sunt. Filiæ magnatum thoris destinatæ, &c." "Before their husbands' eyes, their dearest wives were raped by Spanish camp followers. Daughters intended for the beds of great men," and so on.

[4067] **Editor.** Constuprated means raped; culion is an abusive term for a contemptible man. The ancient comparison concerns the reported assault on Sejanus's daughter before her execution, not an event of the 1527 sack. Burton's rhetoric presents the women through family status and intended marriage.

Original text 1651	Modern English
Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confess where there money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich citizens sent a begging to Venice, Naples, Ancona, &c. that erst lived in all maner of delights.	Senators and cardinals themselves were dragged through the streets and subjected to agonising torture to make them reveal where their money was hidden. The rest, murdered in heaps, lay stinking in the streets; infants' brains were dashed out before their mothers' eyes. It was a lamentable sight to see so splendid a city so suddenly ruined, and rich citizens who had formerly lived amid every pleasure sent begging to Venice, Naples, Ancona and elsewhere.[4068]
[4069]Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as hell in an instant. Whom will not such misery make discontent?	Those proud palaces that just now boasted their summits up to heaven were cast down as low as hell in an instant. Whom would such misery not make discontented?
Terence the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be?	Terence the poet drowned himself, some say, because of the loss of his comedies in a shipwreck. When a poor man has gone hungry through many meals and scraped together a small sum, only to lose it in an instant; when a scholar has spent many hours studying to no purpose, his labours lost, and so on—how could it be otherwise?[4070]

[4068] **Editor.** Exquisite torments means extreme or acutely painful torture, without the favourable sense of modern exquisite. The printed there money is understood as their money. The account remains Burton's historical report.

[4069] **Burton.** Printed page 165, star: "Ita fastu ante unum mensem turgida civitas, & cacuminibus cœlum pulsare visa, ad inferos usque paucis diebus dejecta." "Thus the city, swollen with pride one month before and seeming to strike heaven with its summits, was cast down to the underworld in a few days."

[4070] **Editor.** Burton marks this version of Terence's death as hearsay. The ancient Life attributed to Suetonius offers conflicting accounts, including shipwreck and death from grief at lost plays; deliberate drowning is not securely established. Compare the Terence note in Block 053.

Original text 1651	Modern English
I may conclude with Gregory, temporalium amor, quantum afficit, cùm hæret possessio, tantum quum subtrahitur, urit dolor: riches do not so much exhilarate us with their possession, as they torment us with their loss.	I may conclude with Gregory: "As deeply as love of worldly things moves us while possession lasts, so fiercely does grief burn when it is taken away." Riches do not give us as much joy in possessing them as they torment us when they are lost.[4071]
Next to Sorrow still I may annex such accidents as procure [4072]Fear; for besides those Terrors which I have [4073]before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in Aristotle, commonly caused by prodigies & dismal accidents, which much trouble many of us. (Nescio quid animus mihi præsagit mali.)	Next to sorrow I may also place those events that bring on fear. Besides the terrors I have already touched on, and many other fears, which are infinite, there is superstitious fear, one of the three great causes of fear in Aristotle, commonly aroused by portents and ominous events, which greatly trouble many of us. ("My mind forebodes some evil, I know not what.")[4074]
As if a Hare cross the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt fals towards them, a black spot apear in their nails, &c. with many such, which Delrio Tom.2.l.3.sect.4. Austin Niphus in his book de Augurijs. Polydore Virg. l.3. de Prodigijs. Sarisburiensis Polycrat. l.1.c.13. discuss at large.	For example, if a hare crosses our path as we set out, or a mouse gnaws our clothes; if three drops of blood fall from someone's nose, the salt falls towards them, or a black spot appears on their nails, and so on. These and many similar things are discussed at length by Delrio, volume 2, book 3, section 4; Agostino Nifo in his book On Auguries; Polydore Vergil, On Prodigies, book 3; and John of Salisbury, Policraticus, book 1, chapter 13.[4075]

[4071] **Editor.** Gregory is cited without a work or location. The exact source of the maxim remains to be established. Its Latin balances the strength of attachment and grief; Burton's English makes the stronger claim that loss torments more than possession delights. Both have been retained.

[4072] **Burton.** Printed page 165, unlettered heading: "fear from ominous accidents, destinies fore-told." Fear arising from ominous events and foretold destinies.

[4073] **Burton.** Printed page 165, c: "Sect.2.Memb.4.Subs.3." Section 2, Member 4, Subsection 3: the preceding discussion of fear.

[4074] **Editor.** The Latin adapts Terence, The Self-Tormentor 236: Clinia fears trouble in his love affair. Burton applies it to foreboding. His Aristotelian threefold classification has not been securely located. Prodigies means portents, not exceptionally gifted people.

[4075] **Editor.** Delrio is Martín del Río; Austin Niphus is Agostino Nifo; Sarisburiensis means John of Salisbury. Burton's editions and precise passages have not yet been collated. These are examples of beliefs Burton describes, not evidence that the omens predict events.

Original text 1651	Modern English
They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, [4076]they pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them, as Salomon fortelleth, Prov.10.24. and Isay denounceth, 66.4. which If [4077]they could neglect and contemn, would not come to pass, Eorum vires nostrâ resident opinione, ut morbi gravitas ægrotantium cogitatione, they are intended and remitted, as our opinion is fixed, more or less.	They are so deeply affected that, through the sheer force of imagination, fear and the Devil's cunning, they bring the misfortunes they suspect down upon their own heads. What they fear shall come upon them, as Solomon foretells in Proverbs 10:24 and Isaiah declares in 66:4. If they could disregard and despise these things, they would not happen: "Their power rests in our belief, as the severity of an illness does in the thoughts of the sick." They grow stronger or weaker according to the greater or lesser firmness of our belief.[4078]
N.N. dat pænas, saith [4079]Crato of such a one, utinam non attraheret: he is punished, and is the cause of it [4080]himself:	"So-and-so pays the penalty," says Crato of one such person; "if only he did not draw it upon himself!" He is punished, and is himself the cause of it.[4081]
[4082]Dum fata fugimus, fata stulti incurrimus, the thing that I feared, saith Job, is faln upon me.	"While we flee our fate, we fools run straight into it." The thing I feared, says Job, has fallen upon me.[4083]

[4076] **Burton.** Printed page 165, d: "Accersunt sibi malum." They summon evil upon themselves.

[4077] **Burton.** Printed page 165, e: "Si non observemus, nihil valent. Polidor." If we pay them no attention, they have no power. Polydore.

[4078] **Editor.** Intended means intensified; remitted means lessened. Burton combines belief in imagination's bodily effects with Christian claims about demons and providence. Proverbs 10:24 speaks of the fear of the wicked; Isaiah 66:4 of God bringing people's fears upon them. Burton broadens their application here.

[4079] **Burton.** Printed page 165, f: "Consil.26.l.2." Crato, consultation 26, book 2; exact edition and case remain to be collated.

[4080] **Burton.** Printed page 165, g: "Harme watch harme catch" A proverb: watch for harm and catch harm.

[4081] **Editor.** N.N. is a placeholder for an unnamed person. Dat pænas is the base spelling; the usual Latin expression is dat poenas, "pays the penalty." Crato is Johann Crato von Krafftheim. Burton's English gives the general sense rather than a literal rendering of utinam.

[4082] **Burton.** Printed page 165, dagger: "Geor. Buchan." George Buchanan; the final raised contraction is expanded as Buchan. The precise work has not been established.

[4083] **Editor.** Job 3:25. The Latin verse is attributed in the margin to George Buchanan; no precise dramatic source has yet been verified.

Original text 1651	Modern English
Source page 165–166 As much we may say of them that are troubled with their fortunes; or ill destinies fore-seen; multos angit præscientia malorum: The fore-knowledg of what shall come to pass, crucifies many men; fore-told by Astrologers, or Wisards, iratum ob cœlum, be it ill accident, or death it self: which often fals out by Gods permission; quia dæmonem timent (saith Chrysostome) Deus ideo permittit accidere. Severus, Adrian, Domitian, can testifie as much, of whose fear and suspicion, Sueton, Herodian, and the rest of those writers, tell strange stories in this behalf.	We may say the same of those troubled by their fortunes, or by evil destinies foreseen: "Foreknowledge of misfortunes torments many." Foreknowledge of what is to come tortures many people, when astrologers or sorcerers predict it "because of an angry heaven," whether it is a misfortune or death itself. This often happens by God's permission: "Because they fear the demon," says Chrysostom, "God therefore allows it to happen." Severus, Hadrian and Domitian can testify to this; Suetonius, Herodian and the other historians tell strange stories about their fear and suspicion in such matters.[4084]
Source page 166 [4085]Montanus consil.31. hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and jugling Priests,	Montanus, consultation 31, gives an example of a young man made exceedingly melancholy in this way. Such fears have always tormented mortals, in every age, because of lying oracles and deceitful priests.[4086]

[4084] **Editor.** Iratum ob cœlum means "because of an angry heaven," here the hostile sky of astrology. Severus, Hadrian and Domitian are Roman emperors. Burton's general appeal to historians and his Chrysostom quotation remain to be collated in their exact sources.

[4085] **Burton.** Printed page 166, h: "Juvenis solicitus de futuris frustrà, factus melancholicus." A young man, needlessly anxious about the future, became melancholy.

[4086] **Editor.** Giovanni Battista da Monte, Latinized Montanus, was a physician whose consultations Burton frequently cites. Jugling means practising deception or trickery.

Original text 1651	Modern English
[4087]There was a fountain in Greece, neer Ceres Temple in Achaia, where the event of such diseases was to be known; A glass let down by a thred, &c. Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixeus Apollo, where all fortunes were fore-told, sickness, health, or what they would besides: so common people have been alwayes deluded with future events.	There was a spring in Greece, near Ceres' temple in Achaea, where the outcome of such diseases could be learned: a mirror was lowered on a thread, and so on. Among the Cyanean rocks at the springs of Lycia was the oracle of Apollo Thyrxeus, where every fortune was foretold—sickness, health or anything else they wished. Thus ordinary people have always been deceived about future events.[4088]
At this day, Metus futurorum maximè torquet Sinas, this foolish fear, mightily crucifies them in China: as [4089]Matthew Riccius the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, ut ipse metus fidem faciat, that fear it self and conceipt, cause it to [4090]fall out:	Even today, "Fear of future events torments the Chinese exceedingly." This foolish fear grievously tortures them in China, as Matteo Ricci the Jesuit tells us in his account of those countries. Of all nations, they are the most superstitious and most tormented in this way, placing such trust in their diviners "that fear itself makes the prediction credible": fear itself, and imagination, cause it to come true.[4091]

[4087] **Burton.** Printed page 166, first star: "Pausanius in Achaicis lib.7. Ubi omnium eventus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras, ad Lyciæ fontes, &c." Pausanias, Achaea, book 7. Where the outcomes of all things are discerned. They lower a mirror suspended on a thin cord; and at the Cyanean rocks, at the springs of Lycia, and so on.

[4088] **Editor.** Pausanias 7.21.12–13 describes the mirror oracle at Patrae, near a sanctuary of Demeter (Burton's Ceres), then the spring by Cyaneae in Lycia. Glass means mirror. The base prints Thrixeus; the modern column uses Thyrxeus, the form in the Greek text. The claim concerns divination, not a medical test.

[4089] **Burton.** Printed page 166, i: "Expedit. in Sinas, lib.1.c.3." Expedition into China, book 1, chapter 3. Burton's citation is retained; the exact passage and numbering require collation.

[4090] **Burton.** Printed page 166, k: "Timendo præoccupat, quod vitat, ultro provocatque quod fugit, gaudetque mœrens & lubens miser fuit. Heinsius Austriac." By fearing, he anticipates what he avoids, and of his own accord provokes what he flees; he rejoices in mourning and willingly became miserable. Heinsius, Austriacus. The printed change of tense is retained in translation.

[4091] **Editor.** This sweeping judgement about China belongs to Burton's use of a Jesuit account. Ricci's reports were published in Latin through Nicolas Trigault; Burton's exact passage is not yet collated. Conceipt here means imagination. Fidem faciat literally concerns making something credible; Burton's following English strengthens it into making it happen.

Original text 1651	Modern English
If he foretell sickness such a day, that very time they will be sick, vi metus afflicti in ægritudinem cadunt; and many times die as it is fore-told. A true saying, Timor mortis, morte pejor, the fear of death, is worse then death it self; and the memory of that sad hour, to some fortunate and rich men, is as bitter as gaule, Eccl.41.1.	If the diviner predicts sickness on a particular day, they will be sick at that very time: "Stricken by the force of fear, they fall ill"; and often they die as foretold. A true saying: "Fear of death is worse than death." The fear of death is worse than death itself; and to some prosperous and wealthy people the thought of that sad hour is as bitter as gall, Ecclesiasticus 41:1.[4092]
Inquietam nobis vitam facit mortis metus, a worse plague cannot happen to a man, then to be so troubled in his minde; 'tis triste divortium, an heavy separation, to leave their goods, with so much labor got, pleasures of the world, which they have so delitiously enjoyed, friends and companions whom they so dearly loved, all at once.	"Fear of death makes our life unquiet." No worse affliction can befall a person than such turmoil of mind. It is "a sorrowful parting," a grievous separation: to leave, all at once, possessions won with so much labour, the worldly pleasures they have enjoyed so deliciously, and friends and companions they have loved so dearly.
Axiochus the Philosopher was bold and couragious all his life, and gave good precepts de contemnenda morte, and against the vanity of the world to others; but being now ready to die himself, he was mightily dejected, hâc luce privabor? his orbabor bonis? he lamented like a childe, &c. And though Socrates himself was there to comfort him, ubi pristina virtutum jactatio O Axioche? yet he was very timorous and impatient of death, much troubled in his minde, Imbellis pavor & impatientia, &c.	Axiochus the philosopher was bold and courageous throughout his life, and gave others sound advice "on despising death" and against the vanity of the world. But when he himself was about to die, he became deeply dejected: "Shall I be deprived of this light? Bereft of these good things?" He lamented like a child, and so on. Though Socrates himself was there to comfort him—"Where is your former boasting of virtue, Axiochus?"—he was still very fearful, unable to bear death, and deeply troubled in mind: "unmanly fear and lack of fortitude," and so on.[4093]

[4092] **Editor.** Eccl.41.1 refers here to Ecclesiasticus, also called Sirach, not Ecclesiastes. The passage addresses the bitterness of remembering death for someone at peace among possessions. Gall signifies intense bitterness. Burton presents the illness and death reports as effects of fearful expectation; they are not independently verified here.

[4093] **Editor.** Axiochus 365a–c, a dialogue transmitted under Plato's name but not accepted as his work. The Latin version attributed to Marsilio Ficino supplies close parallels for losing the light and good things of life, and for Socrates' rebuke. Burton condenses the exchange; it is a literary scene, not a documented deathbed report.

Original text 1651	Modern English
O Clotho, Megapetus the tyrant in Lucian exclaimes, now ready to depart, let me live a while longer. [4094]I will give thee a thousand talents of gold, and two boles besides, which I took from Cleocritus, worth an hundred talents apiece:	"O Clotho," cries the tyrant Megapenthes in Lucian, as he is about to depart, "let me live a little longer. I will give you a thousand talents of gold, and two bowls besides, which I took from Cleocritus, worth a hundred talents apiece."[4095]
Woe's me, [4096]saith another, what goodly manners shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well setled? Leave all, so richly and well provided? Woe's me, what shall I do?	"Alas for me," says another, "what fine estates I shall leave! What fertile fields! What a beautiful house! What lovely children! How many servants! Who will gather my grapes, my grain? Must I die now, so well settled? Leave everything, when I am so richly and well provided for? Alas for me, what shall I do?"[4097]

[4094] **Burton.** Printed page 166, star at the offer: "Tom.4.dial.8.Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto, &c." Volume 4, dialogue 8, Cataplus. I promise that I shall give you a thousand talents of pure gold today, and so on. The compressed printed me is read in its infinitive construction.

[4095] **Editor.** Lucian, The Downward Journey (Cataplus), especially section 9. The base prints Megapetus; the modern column uses Megapenthes. Clotho is one of the Fates. A talent is a large ancient unit of weight and money; boles means bowls. Lucian says each bowl weighs a hundred talents; Burton gives their worth instead.

[4096] **Burton.** Printed page 166, star at saith another: "Ibidem. Hei mihi quæ relinquenda prædia? quam fertilis ager! &c." In the same place. Alas for me, what estates must be left behind! How fertile a field! And so on.

[4097] **Editor.** Manners here means manors or landed estates. Burton's margin assigns the lament to the same Lucian dialogue, but its exact wording has not been located in the version consulted. Corne means grain generally.

Original text 1651	Modern English
[4098]Animula vagula, blandula, quæ nunc abibis in loca?	Little soul, wandering, gentle, to what places will you now depart?[4099]
To these tortures of Fear and Sorrow, may well be annexed Curiosity, that irksome, that tyrannizing care, nimia solicitudo, [4100]superfluous industry about unprofitable things, and their qualities, as Thomas defines it: an itching humor or a kinde of longing to see that which is not to be seen, to do that which ought not to be done: to know that [4101]secret, which should not be known, to eat of the forbidden fruit.	To these torments of fear and sorrow we may well add curiosity: that wearisome, tyrannical preoccupation, "excessive anxiety," or unnecessary effort over useless things and their qualities, as Thomas defines it. It is an itching impulse, a kind of longing to see what is not to be seen, to do what ought not to be done, to know a secret that should not be known, to eat the forbidden fruit.[4102]
We commonly molest and tire our selves about things unfit and unnecessary, as Martha troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policie, any action or study, 'tis a needless trouble, a mear torment.	We commonly distress and exhaust ourselves over things inappropriate and unnecessary, as Martha troubled herself to little purpose. Whether in religion, classical learning, magic, philosophy, politics, or any undertaking or study, it is needless trouble, sheer torment.[4103]

[4098] **Burton.** Printed page 166, star: "Adrian." Hadrian.

[4099] **Editor.** History of the Emperors (Historia Augusta), Life of Hadrian 25.9, preserves the short poem ascribed to Hadrian. Burton joins its first and third lines, omitting "guest and companion of the body." The diminutives create an intimate, tender address to the departing soul.

[4100] **Burton.** Printed page 166, star: "Industria superflua circa res inutiles." Superfluous effort about useless things.

[4101] **Burton.** Printed page 166, star: "Flavæ secreta Minervæ ut viderat Aglauros. Ov. Met.2." How Aglauros had seen the secrets of golden-haired Minerva. Ovid, Metamorphoses 2. Burton quotes the phrase out of its surrounding sentence.

[4102] **Editor.** Curiosity here is excessive, misdirected or forbidden inquiry, not simply a desire to learn. Thomas is Thomas Aquinas: compare Summa theologiae II–II, question 167, on disordered pursuit of knowledge. The Ovidian reference concerns Aglauros opening Minerva's forbidden basket, Metamorphoses 2.748–757; Burton's compressed definition has not been matched word for word to Aquinas.

[4103] **Editor.** Luke 10:40–42: Martha is distracted by much serving. Humanity means the study of classical literature; policie here means political affairs or statecraft.

Original text 1651	Modern English
Source page 166–167 For what else is school divinity, how many doth it pussle? what fruitless questions about the Trinity, Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions?	For what else is scholastic theology? How many people it perplexes! What fruitless questions about the Trinity, resurrection, election, predestination, reprobation, hellfire and so on: how many will be saved, how many damned? What else is all superstition but an endless observance of idle ceremonies and traditions?[4104]
Source page 167 What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearmes? Socrates therefore held all philosophers, cavillers & mad men, circa subtilia Cavillatores pro insanis habuit, palam eos arguens, saith [4105]Eusebius, because they commonly sought after such things quæ nec percipi à nobis neque comprehendi posset, or put case they did understand, yet they were altogether unprofitable.	What is most of our philosophy but a labyrinth of opinions, idle questions, propositions and metaphysical terms? Socrates therefore considered all philosophers quibblers and madmen: “He regarded those who quibbled over subtleties as insane, openly reproving them,” says Eusebius, because they commonly pursued things “which we could neither perceive nor comprehend”; or, supposing they did understand them, they were still altogether useless.[4106]
For what matter is it for us to know how high the Pleiades are, how far distant Persius and Cassiopea from us, how deep the sea, &c. we are neither wiser, as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. Quod supra nos nihil ad nos,	For what does it matter to us to know how high the Pleiades are, how far Perseus and Cassiopeia lie from us, how deep the sea is, and so on? As he goes on to say, knowing these things makes us neither wiser, more temperate, better, richer nor stronger. “What is above us is no concern of ours.”[4107]

[4104] **Editor.** School divinity is scholastic theology, pursued through formal distinctions and disputation. Election concerns God’s choice of those to be saved; reprobation, exclusion from salvation. Burton’s sweeping attack continues his satire of inquiry without practical benefit.

[4105] **Burton.** Printed page 167, dagger: “Contra Philos. cap.61.” Against the Philosophers, chapter 61. Compare Eusebius, Preparation for the Gospel 15.61–62; the latter quotes Xenophon on Socrates.

[4106] **Editor.** Eusebius, Preparation for the Gospel 15.61–62, criticizes speculative natural philosophy and quotes Xenophon’s Memorabilia on Socrates. Burton compresses this into a general charge against all philosophers; that breadth is his wording. Posset in the base is grammatically awkward after the plural quæ and is retained.

[4107] **Editor.** The Pleiades are a star cluster; Perseus and Cassiopeia are constellations. The base prints Persius, ordinarily the Roman poet’s name, and Cassiopea. The context establishes the celestial sense. Eusebius’s ensuing discussion connects useful knowledge with moral and practical improvement.

Original text 1651	Modern English
I may say the same of those Genethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious foppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticisms? Logick, needless Sophismes? Metaphysicks themselves, but intricate subtilties, & fruitless abstractions? Alcumy, but a bundle of errors?	I may say the same of those studies of birth horoscopes. What is astrology but futile choices of auspicious times and predictions? All magic but a troubling error, a pernicious absurdity? Medicine but intricate rules and prescriptions? Philology but vain textual criticisms? Logic but needless sophisms? Metaphysics itself but intricate subtleties and fruitless abstractions? Alchemy but a bundle of errors?[4108]
to what end are such great Tomes? why do we spend so many yeers in their studies? Much better to know nothing at all, as those barbarous Indians are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: stultus labor est ineptiarum, to build an house without pins, make a rope of sand, to what end? cui bono?	What purpose do such enormous books serve? Why do we spend so many years studying them? Far better to know nothing at all, as those barbarous Indians are wholly ignorant, than to be, as some of us are, so grievously vexed over useless trifles: “Labour spent on trifles is foolish”—building a house without pegs, making a rope of sand. To what end? “What good does it do?”[4109]
He studies on, but as the boy told St. Austin, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; and as [4110]Conradus the Emperor would not touch his new Bride, till an Astrologer had told him a masculine hour, but with what success?	He studies on; but, as the boy told Saint Augustine, “When I have emptied the sea, you shall understand the mystery of the Trinity.” He makes observations, attends to times and seasons; and, like the emperor Conrad, who would not touch his new bride until an astrologer had told him an hour favourable to conceiving a boy—but with what success?[4111]

[4108] **Editor.** Genethliacal refers to astrological judgements based on births. Elections are the choice of supposedly favourable times. Physick means medicine; sophisms are deceptive or excessively subtle arguments. Burton includes disciplines central to his own heavily learned book in this satirical catalogue.

[4109] **Editor.** Indians is an imprecise early modern designation; Burton does not identify a people here. His claim of their complete ignorance expresses his own prejudice. Pins means the pegs securing timber construction. Stultus labor est ineptiarum is Martial, Epigrams 2.86.10, where it attacks empty displays of poetic ingenuity.

[4110] **Burton.** Printed page 167, star: “Mat. Paris.” Matthew Paris; the Conrad anecdote remains uncollated.

[4111] **Editor.** The boy and Augustine belong to a traditional exemplum about the limits of human understanding, not an episode in Augustine’s own account of his life. A masculine hour is an astrologically selected time intended to produce a male child. Burton’s identification of the emperor as Conrad and the reference to Matthew Paris remain unverified.

Original text 1651	Modern English
He travels into Europe, Africk, Asia, searcheth every creek, Sea, City, Mountain, Gulf, to what end? See one promontory (said Socrates of old) one Mountain, one Sea, one River, & see all.	He travels through Europe, Africa and Asia, explores every inlet, sea, city, mountain and gulf —to what end? See one headland, said Socrates long ago, one mountain, one sea, one river, and you have seen them all.[4112]
An Alchimist spends his fortunes to find out the philosophers stone forsooth, cure al diseases, make men long-lived victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold;	An alchemist spends his fortune to discover the philosopher's stone, forsooth—to cure every disease, make men long-lived, victorious, fortunate and invisible—and reduces himself to beggary, misled by those beguiling impostors, in the hope of making gold, which he will never achieve.[4113]
an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in Athens, Rome, what lodging, diet, houses they had, and have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c. quid Juno in aurem insusurret Jovi, whats now decreed in France, what in Italy: who was he, whence comes he, which way, whether goes he, &c.	An antiquary consumes his money and time scraping together a collection of old coins, statues, rolls, edicts, manuscripts and so on. He must know what happened long ago in Athens and Rome, what lodgings, food and houses they had; and he must have all the latest news, however distant, before anyone else—what schemes, counsels, deliberations, and so on; "what Juno whispers into Jupiter's ear"; what is now decreed in France, what in Italy; who that man was, where he comes from, which way he is going, where he is bound, and so on.[4114]

[4112] **Editor.** The maxim is attributed here to Socrates; its precise source remains unresolved. Creek means an inlet or small coastal recess.

[4113] **Editor.** The philosopher's stone was the hoped-for agent of alchemical transmutation. Burton's parenthesis is syntactically displaced; the modern column attaches his denial to the hoped-for making of gold while retaining the catalogue of extravagant promises.

[4114] **Editor.** An antiquary studies or collects remains of the past. Roles means rolls or written records; whether here means whither. Juno and Jupiter supply a comic image of prying even into the gods' private deliberations; the exact source of the phrase remains unlocated.

Original text 1651	Modern English
Aristotle must find out the motion of Euripus; Pliny must needs see Vesuvius, but how sped they? One loseth goods, another his life; Pyrrhus will conquer Africk first, and then Asia:	Aristotle must discover the movement of the Euripus; Pliny must see Vesuvius—but how did they fare? One loses his possessions, another his life. Pyrrhus will conquer Africa first, and then Asia.[4115]
He will be a sole Monarch, a second immortal, a third rich, a fourth commands. [4116]'Turbine magno spes solicitæ in urbibus errant: we run, ride, take indefatigable paines, all up early, down late, striving to get that, which we had better be without, (Ardelion's busie-bodies as we are) it were much fitter for us to be quiet, sit still, and take our ease.	One will be sole monarch, another immortal, a third rich, a fourth gives orders. "In a great whirlwind, anxious hopes wander through the cities." We run, ride, labour tirelessly, all rising early and lying down late, striving to obtain what we would be better without. Meddlers and busybodies as we are, it would be far better for us to be quiet, sit still and take our ease.[4117]
His sole study is for words, that they be	His only concern is with words, that they should be
—— Lepidæ lexeis compostæ ut tesserulæ omnes,	Lovely phrases, all arranged like little mosaic tiles,[4118]

[4115] **Editor.** The Euripus is the strait by Chalcis, famous for its changing currents. The alleged fatal puzzle for Aristotle belongs to legend. Pliny the Elder's death during the eruption is described in his nephew's Letters 6.16, which also records a rescue mission: Burton selects curiosity for his argument. Compare Plutarch, Pyrrhus 14, for the projected conquests and Cineas's question about eventual rest. The sequence in Plutarch runs through Italy, Sicily, Libya and Carthage, then Macedonia and Greece; Burton's reference to Asia differs.

[4116] **Burton.** Printed page 167, dagger: "Seneca." Seneca; see the editorial note on the textual history of this line.

[4117] **Editor.** The quotation belongs to the first chorus of Seneca's Hercules Furens. Turbine magno spes sollicitae is an interpolated line, traditionally numbered 162, omitted by modern editions; Burton's wording also adds in before urbibus. Ardelion means a meddler or officious busybody. A fourth commands is preserved as a statement of what the fourth person does.

[4118] **Editor.** Lucilius, quoted by Cicero, Orator 149. The comparison is to carefully fitted mosaic cubes. Cicero's text has quam lepide lexis compostae; Burton changes the opening to Lepidæ lexeis, retained in the original column and translated as printed.

Original text 1651	Modern English
Source page 167–168 not a syllable misplaced, to set out a stramineous subject: as thine is about apparel, to follow the fashion, to be terse and polite, 'tis thy sole busines: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models & plots, another is wholly ceremonious about titles, degrees, inscriptions:	Without a syllable out of place, to dress up a subject worth a straw; just as your only concern is with clothes—to follow fashion, to be trim and polished: both with equal profit. Another's sole delight is building; he exhausts his resources acquiring exquisite pictures, elaborate models and plans. Another is wholly punctilious about titles, ranks and inscriptions.[4119]
Source page 168 A third is over-solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so far fetched, peregrini aeris volucres, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomack useth all with delight and is never offended.	A third is excessively anxious about his diet. He must have this or that exquisite sauce, food prepared just so, brought from far away—"birds from foreign skies"—cooked in just this way, and so on; something to excite his thirst, then something else to quench it. Thus he buys back his appetite at extraordinary expense, yet is seldom pleased with any meal, while an ordinary stomach enjoys everything and takes offence at nothing.[4120]
Another must have roses in winter, alieni temporis flores, snow water in summer, fruits before they can be or are usually ripe, artificial gardens and fish-ponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth.	Another must have roses in winter, "flowers of another season," snow-water in summer, fruit before it can be, or usually is, ripe; artificial gardens and fishponds on the roofs of houses; everything unlike what ordinary people have, elaborate and rare, or else it is worthless.[4121]

[4119] **Editor.** Stramineous literally means made of straw, hence flimsy or worthless. Terse and polite here describe a neat, polished appearance. Curious pictures are finely wrought or choice works; plots are plans; degrees are ranks or dignities.

[4120] **Editor.** Triviall means ordinary or commonplace, without the modern implication of worthlessness. Compare Pacatus, Panegyric to Theodosius 13–14: exotic birds and out-of-season flowers contrast earlier luxury with the emperor's restraint. His singular volucrem and florem become plural in Burton. Burton's immediate source remains unidentified.

[4121] **Editor.** Compare Seneca, Moral Letters 122.8, for roses out of season and orchards on towers and roofs. Burton's full catalogue and its Latin phrase have not been collated to a single passage. Snow-water is water chilled or supplied by snow.

Original text 1651	Modern English
So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornfully neglect. Thus through our foolish curiosity do we macerate our selves, tire our souls, and run headlong, through our indiscretion, perverse will, & want of government, into many needless cares, and troubles, vain expences, tedious journies, painful houres, and when all is done, quorsum hæc? cui bono? to what end?	Thus restless, fastidious, over-inquisitive minds make things unbearable in every calling, trade, action and occupation which do not trouble duller understandings. They eagerly pursue what others just as scornfully disregard. Through our foolish curiosity we wear ourselves away, exhaust our souls, and rush headlong, through lack of judgement, perversity of will and lack of self-control, into countless needless cares and troubles, useless expenses, tedious journeys and laborious hours. And when all is done, "What is the point of all this? What good does it do?" To what end?[4122]
[4123]Nescire velle quæ Magister maximus Docere non vult, erudita inscitia est.	To wish not to know what the greatest Teacher Does not wish to teach is learned ignorance.[4124]

[4122] **Editor.** Nice means fastidious or over-particular; macerate means wear away or waste. Want of government means lack of self-control. The point is the burden created by compulsive refinement or inquiry.

[4123] **Burton.** Printed page 168, dagger: "Jos. Scaliger in Gnomit." Joseph Scaliger, in his maxims. Gnomit. is the apparent printed abbreviation; exact collection and text remain uncollated.

[4124] **Editor.** Burton attributes the maxim to Joseph Scaliger. The greatest Teacher is understood here as God; learned ignorance means knowingly accepting the limits of what can be learned. The exact source remains to be established.

Original text 1651	Modern English
Amongst these passions and irksome Accidents, [4125]unfortunate marriage may be ranked: a condition of life appointed by God himself in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, [4126]if the parties can agree as they ought, and live as [4127]Seneca lived with his Paulina: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a fool, a fury or a fiend, there can be no such plague.	Among these passions and distressing circumstances we may rank an unhappy marriage. Marriage is a condition of life ordained by God himself in Paradise, an honourable and happy state, and as great a blessing as can befall a man in this world, if the partners can agree as they should and live as Seneca lived with his Paulina. But if they are ill matched or at odds, no greater misery can be imagined: to have a shrew, a slattern, a whore, a fool, a fury or a fiend—there can be no affliction like it.[4128]
Eccles.26.14. He that hath her is as if he held a Scorpion, &26.25. a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keep house with such a wife. Her [4129]properties Jovianus Pontanus hath described at large, Ant.dial.Tom.2. under the name of Euphorbia.	Ecclesiasticus 26:14: “He who has her is as though he held a scorpion”; and 26:25: “A wicked wife makes a sorrowful face and a heavy heart”; and he would rather live with a lion than keep house with such a wife. Giovanni Pontano has described her characteristics at length, under the name Euphorbia, in his dialogue Antonius, volume 2.[4130]

[4125] **Burton.** Printed page 168, unlettered heading: “Unfortunate marriage.” Unhappy marriage.

[4126] **Burton.** Printed page 168, l: “A vertuous woman is the crown of her husband. Prov.12.4. but she &c.” A virtuous woman is her husband’s crown, Proverbs 12:4; the verse continues by contrasting a wife who brings shame.

[4127] **Burton.** Printed page 168, m: “Lib.17.epist.105.” Book 17, letter 105. The loving account of Paulina is in Seneca, Moral Letters 104.1–5 in the numbering consulted; the printed reference is retained.

[4128] **Editor.** Burton frames marriage through Genesis 2 and Proverbs 12:4, then gives a conventional hostile catalogue of wives before turning to women’s suffering. Slut here chiefly means a slovenly woman; harlot carries the sexual accusation separately. Compare Seneca, Moral Letters 104.1–5, for his loving concern for Paulina; the margin prints 105.

[4129] **Burton.** Printed page 168, n: “Tittonatur, candelabratur. &c.” Tittonatur remains a provisional reading of this scan. Pontano’s corresponding comic verbs are reported as titionatur and candelabratur; see the Editor’s note for their context. The marginal spelling has not been silently emended.

[4130] **Editor.** The Ecclesiasticus passages are 26:7, 25:23 and 25:16 in King James numbering, differing from Burton’s references. Pontano’s Antonius depicts Euphorbia attacking household utensils. Shephard’s study locates it at Opera (1501), signature i ii v, and explains the verbs as using pokers and throwing candlesticks. Sabbadini prints titionatur, candelabratur. These establish context through later witnesses; Burton’s exact edition and the provisional marginal spelling still need direct collation.

Original text 1651	Modern English
Or if they be not equal in years, the like mischief happens. Cecilius in Agellius lib.2.cap.23. complains much of an old wife, dum ejus morti inhio, egomet mortuus vivo inter vivos, whilest I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,	Or, if they are unequal in age, the same trouble arises. Caecilius, in Aulus Gellius, book 2, chapter 23, complains bitterly of an old wife: "While I long for her death, I myself live dead among the living." While I eagerly await her death, I live a dead man among the living. Or if they take a dislike to each other for any reason:[4131]
[4132]Judge who that are unfortunately wed What 'tis to come into a loathed bed.	Judge, you who are unhappily married, What it is to come to a bed you loathe.[4133]
The same inconvenience befals women.	The same misfortune befalls women.
[4134]At vos ô duri miseram lugete parentes, Si ferro aut laqueo læva hac me exsolvere sorte Sustineo: ——	But you, hard-hearted parents, mourn your wretched daughter, If I bring myself, by the blade or the noose, to release myself From this unhappy fate.[4135]
Hard hearted parents both lament my fate, If self I kill or hang, to ease my state.	Hard-hearted parents, both lament my fate, If I kill or hang myself to ease my plight.

[4131] **Editor.** Aulus Gellius, Attic Nights 2.23, compares Caecilius Statius with Menander. Burton's Latin slightly recasts the husband's complaint in Caecilius's Plocium (2.23.10), changing mortem to morti and rearranging vivo mortuus. Agellius is an older form for Aulus Gellius; affect later in the passage means love.

[4132] **Burton.** Printed page 168, dagger: "Daniel in Rosamund." Samuel Daniel, The Complaint of Rosamond.

[4133] **Editor.** Samuel Daniel, The Complaint of Rosamond, lines 440–441 in the 1592 transcription consulted: "Iudge they who are vnfortunately wed" and "What tis to come vnto a loathed bed." Burton varies both lines slightly. Rosamond speaks of unwanted sexual intimacy; the comparison to unhappy marriage comes from her complaint.

[4134] **Burton.** Printed page 168, dagger: "Chalinorus lib.9.de repub. Angl." Thomas Chaloner, On the English Commonwealth, book 9; precise passage remains uncollated.

[4135] **Editor.** Thomas Chaloner's Latin verse, as attributed by Burton. The construction means "if I bring myself to release myself from this adverse fate," with by the blade or noose specifying the means. Burton's own English couplet follows separately; it is not replaced by the fresh translation.

Original text 1651	Modern English
Source page 168–169 [4136]A young Gentlewoman in Basil, was married, saith Felix Plater, observat. l.1. to an ancient man against her will, whom she could not affect, she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humor at length she hanged her self. Many other stories he relates in this kinde.	A young gentlewoman in Basel, says Felix Platter in Observations, book 1, was married against her will to an elderly man whom she could not love. She was continually melancholy and wasted away with grief; and although her husband did everything he possibly could to please her, in her unhappiness she eventually hanged herself. He relates many other stories of this kind.[4137]
Source page 169 [4138]Thus men are plagued with women; they again with men, when they are of divers humors and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. [4139]A foolish son is an heaviness to his mother. Injusta noverca:	Thus men are afflicted by women, and women in turn by men, when their temperaments and characters differ: he a spendthrift, she thrifty; one honest, the other dishonest, and so on. Parents often distress their children, and children their parents. “A foolish son is a grief to his mother.” “The unjust stepmother”:[4140]

[4136] **Burton.** Printed page 168, o: “Elegans virgo invita cuidam è nostratibus nupsit, &c.” A beautiful young woman unwillingly married one of our countrymen, and so on.

[4137] **Editor.** Felix Platter’s Observations, book 1, as cited by Burton; the case has not yet been checked in Platter’s original edition. Basil is Basel; ancient means elderly. The report illustrates coerced marriage and distress; Burton’s assertion of the husband’s efforts is part of the reported narrative.

[4138] **Burton.** Printed page 169, p in the body: “p” The body has a reference mark p before Thus; no corresponding marginal text is visible on this page. The orphaned marker is recorded here without supplying missing words.

[4139] **Burton.** Printed page 169, q: “Prov.” Proverbs; the quotation is from 10:1.

[4140] **Editor.** Humors and conditions here means dispositions and characters. Proverbs 10:1 contrasts a wise son with a foolish one. Injusta noverca invokes the conventional hostile stepmother of ancient literature; it is not a neutral generalization about families. The orphaned p marker is retained in a Burton note.

Original text 1651	Modern English
A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention, which made Cato's son expostulate with his father, why he should offer to marry his client Solinius daughter, a young wench, Cujus causa novercam induceret; what offence had he done, that he should marry again?	A stepmother often troubles an entire family, provides grounds for regret, tests patience and fuels discord. This made Cato's son remonstrate with his father when he proposed to marry the young daughter of his client Salonius: "For what reason was he bringing in a stepmother?" What offence had the son committed, that his father should marry again?[4141]

[4141] **Editor.** Plutarch, Life of Cato the Elder 24.2–5: Cato proposes to the daughter of Salonius, his former secretary and client, and his son asks whether he has given offence. The base prints Solinius; the modern column uses Salonius. Wench here simply means a young woman. Burton omits Cato's affectionate answer.

Original text 1651	Modern English
Unkinde, unnatural friends, evil neighbors, bad servants, debts and debates, &c. 'twas Chilons sentence, comes æris alieni & litis est miseria, misery and usury do commonly together; suretiship is the bane of many families, Sponde, præstò noxa est: he shall be sore vexed that is surety for a stranger, Prov.11.15. and he that hateth suretiship is sure.	Unkind, unnatural friends, wicked neighbours, bad servants, debts and disputes, and so on. It was Chilon's saying: "Misery is the companion of debt and litigation." Misery and moneylending at interest commonly go together. Standing surety is the ruin of many families: "Give a guarantee, and harm is at hand." He who stands surety for a stranger will suffer sorely, Proverbs 11:15; and he who hates giving guarantees is safe.[4142]
Contention, brawling, law-sutes, falling out of neighbors and friends. —— discordia demens (Virg.Æn.6.) are equal to the first, grieve many a man and vex his soul. Nihil sanè miserabilius eorum mentibus (as [4143]Boter holds) nothing so miserable as such men, ful of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions.	Contention, brawling, lawsuits, quarrels between neighbours and friends—"maddened Discord" (Virgil, Aeneid 6)—are equal to the former troubles: they grieve many a man and torment his soul. "Surely nothing is more wretched than their minds," as Botero maintains. Nothing is so miserable as such men, full of cares, griefs and anxieties, as though stabbed with a sharp sword; fear, suspicion, despair and sorrow are their constant companions.[4144]

[4142] **Editor.** Debates means disputes; surety means assuming responsibility for another person's debt. Usury here covers lending at interest. Burton's Latin mentions both debt and litigation, while his English gloss concentrates on lending. The original appears to omit a verb after do commonly; go is supplied in the modern text. The precise source of his first attribution to Chilon remains to be collated.

[4143] **Burton.** Printed page 169, r: "De increm. urb.lib.3.c.3. tanquam diro mucrone confossi, his nulla requies, nulla delectatio, solicitudine, gemitu, furore, desperatione, timore, tanquam ad perpetuam ærumnam infeliciter rapti." On the Growth of Cities, book 3, chapter 3: "As though pierced by a dreadful blade, they have no rest, no pleasure; through anxiety, groaning, fury, despair and fear they are unhappily swept away, as it were, to endless misery."

[4144] **Editor.** Boter is Giovanni Botero. Discordia demens is Virgil's personification of Discord in Aeneid 6.280. Burton turns it into a phrase for ordinary quarrelling. His Latin and his English expansion are both retained.

Original text 1651	Modern English
Our Welchmen are noted by some of their [4145]own writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptomes, especially if they be convict or overcome, [4146]cast in a suit. Arius put out of a Bishoprick by Eustathius, turned Heretick, and lived after discontented all his life.	Some of their own writers remark that our Welshmen ruin one another in this way. But whoever engages in it, these are their usual symptoms, especially when found guilty or defeated—when they lose a lawsuit. Arius, deprived of a bishopric by Eustathius, became a heretic and afterwards lived discontentedly all his life.[4147]
[4148]Every repulse is of like nature; heu quanta de spe decidi! Disgrace, infamy, detraction, will almost effect as much, and that a long time after. Hipponax a Satyrical Poet, so vilified and lashed two painters in his Iambicks, ut ambo laqueo se suffocarent, [4149]Pliny saith, both hanged themselves.	Every rejection has the same effect: “Alas, from what great hopes have I fallen!” Disgrace, dishonour and slander will do almost as much, and their effects last long afterwards. Hipponax, a satirical poet, so vilified and scourged two painters in his iambic verses “that both strangled themselves with a noose,” Pliny says: both hanged themselves.[4150]

[4145] **Burton.** Printed page 169, s: “Humfredus Lluyd epist. ad Abrahamum Ortelium. M. Vaughan in his golden Fleece. Litibus & controversiis usque ad omnium bonorum consumptionem contendunt.” Humphrey Llwyd, letter to Abraham Ortelius; Mr Vaughan, The Golden Fleece. “They contend in lawsuits and disputes until all their possessions are consumed.”

[4146] **Burton.** Printed page 169, t: “Spretæque injuria formæ.” “And the affront to beauty spurned.”

[4147] **Editor.** Cast in a suit means losing a lawsuit; disabled here means disparaged, as later in this passage. Burton’s national generalization is attributed to Humphrey Llwyd and William Vaughan, not endorsed by this edition. His Arius appears to confuse the better-known Arius with Aerius, whose rivalry with Eustathius of Sebaste is described by Epiphanius, Panarion 75; the summary of Epiphanius consulted says that Aerius failed to become bishop in Eustathius’s place. The name is retained pending fuller collation. The marginal Virgil phrase, from Aeneid 1.27, originally concerns Juno’s resentment at the rejection of her beauty.

[4148] **Burton.** Printed page 169, u: “Quæque repulsa gravis.” “And every rejection is grievous.”

[4149] **Burton.** Printed page 169, x: “Lib.36.c.5.” Pliny, Natural History, book 36, chapter 5 in Burton’s numbering.

[4150] **Editor.** Pliny, Natural History 36.11–12 (chapter 4, with older subsection 5 in the edition consulted), identifies the artists as the sculptors Bupalus and Athenis. He reports the suicide story but expressly rejects it, citing their later works. Burton calls them painters and omits Pliny’s rejection. Both differences are preserved rather than silently repaired. Repulse means rejection or rebuff; the two short Latin exclamations still require exact source identification.

Original text 1651	Modern English
All oppositions, dangers, perplexities, discontents, [4151]to live in any suspense, are of the same rank: potes hoc sub casu ducere somnos? Who can be secure in such cases. Ill bestowed benefits, ingratitude, unthankful friends much disquiet and molest some.	All opposition, dangers, perplexities, discontents, and living in any uncertainty belong to the same class: “Can you sleep in such a crisis?” Who can feel secure in such circumstances? Benefits bestowed on the undeserving, ingratitude and unthankful friends greatly disturb and distress some people.[4152]
Unkinde speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaul, and not to be digested. A [4153]Glass-mans wife in Basil became melancholy because her husband said he would marry again if she died.	Unkind words trouble just as many. Rude behaviour or surly answers—especially for frail women, when these come from their ill-tempered husbands—are as bitter as gall and cannot be digested. A glassworker’s wife in Basel became melancholy because her husband said he would marry again if she died.[4154]
No cut to unkindness, as the saying is, a frown and hard speech, ill respect, a brow-beating, or bad look, especially to Courtiers, or such as attend upon great persons, is present death:	No wound cuts like unkindness, as the saying goes. A frown or harsh word, discourtesy, browbeating or an angry look is instant death, especially to courtiers or those who serve the great.
Ingenium vultu statque caditque suo,	Talent rises and falls with his expression.[4155]

[4151] **Burton.** Printed page 169, y: “Nihil æque amarum, quam diu pendere: quidam æquiore animo ferunt præcidi spem suam quam trahi. Seneca cap.3. lib.2. de Den.” “Nothing is so bitter as long suspense: some bear the cutting off of their hope more calmly than its being drawn out.” Seneca, chapter 3, book 2; the final abbreviation is provisionally transcribed as printed. See the editorial note.

[4152] **Editor.** The question about sleep is from Virgil, Aeneid 4.560: Mercury rebukes Aeneas for sleeping while danger threatens. Seneca’s maxim in the margin is from On Benefits 2.5.1, on the cruelty of delaying a promised gift. Burton gives chapter 3 and changes the word order. The scan’s final abbreviation looks like de Den.; the intended title is De beneficiis.

[4153] **Burton.** Printed page 169, unlettered references: “Virg. Plater observat.lib.1.” Virgil; Platter, Observations, book 1. The adjacent unlettered references are retained together here; Virgil relates to the preceding question about sleep, Platter to the glassworker’s wife.

[4154] **Editor.** Glass-man means a worker or dealer in glass; Basil is Basel. Burton cites Felix Platter’s Observations, book 1, but the exact case has not yet been collated. His claim about weak women belongs to his own gendered account of susceptibility.

[4155] **Editor.** Ovid, Fasti 1.18, addresses Germanicus: the poet’s talent rises or falls with the patron’s expression. Ovid has tuo, your; Burton prints suo, his own. The modern rendering follows Burton’s application to masters and dependants, while the original retains his altered pronoun.

Original text 1651	Modern English
they ebbe and flow with their masters favors. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed.	They ebb and flow with their masters' favour. Some people are at their wits' end if they happen to go too far in their ordinary words or actions, in a way that may later bring them disadvantage or disgrace, or if some secret of theirs is revealed.
Source page 169–170 Ronseus epist. miscel.3. reports of a Gentlewoman 25. years old; that falling foule with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in publike and so much grieved with it, that shee did thereupon solitudines quærere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere, forsake all company, quite moped, and in a melancholy humor pine away.	Ronsse, Miscellaneous Letters 3, reports the case of a gentlewoman of twenty-five who quarrelled with one of her female friends and was publicly reproached with a secret infirmity—no matter what. She was so distressed by it that she began "to seek solitude, send everyone away from her, and at last, falling into the deepest melancholy, waste away": she forsook all company, became utterly withdrawn, and pined away in a melancholy state.[4156]
Source page 170 Others are as much tortured to see themselve rejected, contemned, scorned, disabled, dis-famed, detracted, undervalued, or [4157] [4158]left behind their fellow's. Lucian brings in Ætamacles a Philosopher in his Lapith.convivio, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with Aristenetus their Host.	Others are just as tormented to find themselves rejected, despised, scorned, disparaged, defamed, slandered, undervalued, or left behind their fellows. In his Symposium, or The Lapiths, Lucian introduces the philosopher Aetamacles, deeply displeased at not being invited with the others, protesting about it in a long letter to their host Aristaenetus.[4159]

[4156] **Editor.** Gossip here means a familiar female companion, originally a fellow godparent, not necessarily a person spreading rumours. Moped describes withdrawal and dejection. Boudewijn Ronsse's Miscellaneous Letters 3 is Burton's cited source; the report's exact wording remains uncollated.

[4157] **Burton.** Printed page 169, z: "Turpe relinqui est, Hor." "It is shameful to be left behind." Horace. This note anticipates the phrase on the next printed page and is repeated there.

[4158] **Burton.** Printed page 170, z, repeated: "Turpe relinqui est, Hor." "It is shameful to be left behind." Horace. Both printed occurrences are retained.

[4159] **Editor.** Both z notes quote Horace, Art of Poetry 417. Lucian, Symposium 21–24, names the excluded Stoic Hetoimocles (Ετοιμοκλῆς): his letter to Aristaenetus denies concern for food while bitterly protesting the slight. Ætamacles is Burton's form, retained here; its origin in his intermediary edition remains uncollated.

Original text 1651	Modern English
Prætextatus a robed Gentleman in Plutarch, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toyes in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us.	Praetextatus, a gentleman in a robe in Plutarch, would not sit down at a feast because he could not take the highest place, but went away in a fury. We see the everyday quarrels among us over taking the wall, precedence and the like: although trifles in themselves and matters of no importance, they cause many disturbances and much resentment among us.[4160]
Nothing pierceth deeper then a contempt or disgrace, [4161]especially if they be generous spirits, scarce anything affects them more, then to be despised or vilified. Crato consil.16.l.2. exemplifies it, and common experience confirmes it.	Nothing cuts deeper than contempt or disgrace, especially in people of noble spirit; scarcely anything affects them more than being despised or vilified. Crato, consultation 16, book 2, gives an example, and common experience confirms it.[4162]
Of the same nature is oppression, Ecclus,77. surely oppression makes a man mad, loss of liberty, which made Brutus venture his life, Cato kill himself, & [4163]Tully complain, Omnem hilaritatem in perpetuum amisi, mine heart's broken, I shall never look up, or be merry again, [4164]hæc jactura intolerabilis, to some parties 'tis a most intolerable loss.	Of the same nature is oppression—Ecclesiastes 7:7, "Surely oppression makes a man mad"—and loss of liberty, which made Brutus risk his life, Cato kill himself, and Cicero lament, "I have lost all cheerfulness for ever": my heart is broken; I shall never lift my head or be merry again. "This loss is unbearable": to some people it is a most intolerable loss.[4165]

[4160] **Editor.** Plutarch, Table Talk 1.2.1, describes an unnamed, richly dressed stranger leaving Timon's feast because no place suits his rank. Praetextatus is Latin for wearing a bordered robe; the Greek passage supplies no such personal name. Burton's Latin intermediary remains uncollated. Taking the wall means claiming precedence beside the buildings; highest means the seat of honour, in a chafe in a rage, and heart-burning resentment.

[4161] **Burton.** Printed page 170, b: "Scimus enim generosas naturas, nulla re citius moveri, aut gravius affici quam contemptu ac despicientia." "For we know that noble natures are moved by nothing more quickly, or affected by nothing more deeply, than contempt and disdain."

[4162] **Editor.** Generous here means noble in birth, disposition or self-conception, rather than liberal in giving. Crato is Johannes Crato von Krafftheim; the consultation is retained with Burton's book and number.

[4163] **Burton.** Printed page 170, †: "An Atticum epist.lib.12." Letters to Atticus, book 12. The printed An is retained; the intended title is Ad Atticum.

[4164] **Burton.** Printed page 170, *: "Epist.ad Brutum." Letters to Brutus.

[4165] **Editor.** Ecclus,77. points to Ecclesiastes 7:7. Cicero, To Atticus 12.40.3, says his former cheerfulness is lost, but immediately insists that his firmness remains. Burton abbreviates the Latin and expands it into despair in his English gloss; both are retained. The second phrase, attributed to a letter to Brutus, remains unlocated.

Original text 1651	Modern English
Banishment a great misery, as Tyrteus describes it in an Epigram of his,	Banishment is a great misery, as Tyrtaeus describes it in a poem of his:
Nam miserum est patriâ amissa, laribusque vagari Mendicum, & timidâ voce rogare cibos: Omnibus invisus, quocunque accesserit exul Semper erit, semper spretus egensque jacet, &c.	For it is wretched, country and home lost, to wander A beggar, and ask for food in a timid voice. Wherever the exile goes, he will always be hated By all; always despised, he lies in want, and so on.[4166]
A miserable thing 'tis so to wander, And like a begger for to whine at door, Contemn'd of all the world, an exile is, Hated, rejected, needy still and poor.	A miserable thing it is to wander so, And like a beggar whine from door to door; Despised by all the world, an exile is Hated, rejected, always needy, poor.
Polynices in his conference with Iocasta in [4167]Euripides, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or minde, will rivel us up: as if we be long sick:	In his conversation with Jocasta in Euripides, Polynices lists five miseries of a banished man, the least of which alone would be enough to cast down some faint-hearted creatures. Often an excessive awareness of our own infirmities or imperfections of body or mind will shrivel us up, as when we are ill for a long time.[4168]
O beata sanitas, te præsente, amœnum Ver florit gratiis, absque te nemo beatus:	O blessed health, in your presence pleasant Spring blooms with charms; without you no one is happy.[4169]

[4166] **Editor.** Tyrtaeus is a Greek elegiac poet. The passage is given here in Burton's Latin version, translated afresh, followed separately by a modernization of his English verse. The precise Latin intermediary has not been identified; no claim is made that these are Tyrtaeus's original words.

[4167] **Burton.** Printed page 170, c: "In Phœniss." In The Phoenician Women.

[4168] **Editor.** Euripides, The Phoenician Women: the exchange between Polynices and Jocasta concerns exile and its humiliations. Burton's count of five miseries and his immediate edition remain to be collated. Pusillanimous means faint-hearted; rivel means shrivel or wrinkle.

[4169] **Editor.** Compare the close parallel in Ariphron's hymn to Health, preserved in Athenaeus, Deipnosophists 15.63 (702a–b): pleasures flourish with Health, and no one is happy without her. This identifies the Greek parallel, not Burton's precise Latin intermediary. His separate English appeal and biblical reference are retained.

Original text 1651	Modern English
O blessed health! thou art above all gold and treasure, Ecclus.30.15. the poor mans riches, the rich mans bliss, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves: as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss or want of hair, &c.	O blessed health! You are above all gold and treasure, Ecclesiasticus 30:15: the poor man's riches, the rich man's bliss; without you there can be no happiness. Or we may be afflicted with some loathsome disease, offensive to others or troublesome to ourselves: bad breath, misshapen limbs, bodily crookedness, the loss of an eye, leg or hand, pallor, thinness, redness, baldness, the loss or lack of hair, and so on.[4170]
hic ubi fluere cœpit, diros ictus cordi infert, saith [4171]Synesius, he himself troubled not a little ob comæ defectum, the loss of hair alone, strikes a cruel stroke to the heart. Acco an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most Gentlewomen do) animi dolore in insaniam delapsa est, (Cælius Rhodiginus l.17.c.2.) ran mad.	"When it begins to fall out, it deals dreadful blows to the heart," says Synesius, himself not a little troubled "by the loss of his hair." Hair loss alone strikes a cruel blow to the heart. Acco, an old woman, happened to see her face in a truthful mirror—for, apparently, she used false, flattering mirrors at other times, as most gentlewomen do—and "through anguish of mind fell into madness" (Caelius Rhodiginus, book 17, chapter 2): she went mad.[4172]

[4170] **Editor.** Ecclesiasticus, also called Sirach, 30:15 values health above gold and bodily well-being above wealth. Burton follows this with his own fuller appeal. His following catalogue records historical language about appearance, illness and disability, rather than adopting it as an editorial judgment.

[4171] **Burton.** Printed page 170, d: "In laudem calvit." In Praise of Baldness.

[4172] **Editor.** Synesius's Eulogy of Baldness, chapter 1, describes the pain of finding his hair falling out. The humorous defence of baldness is the setting for Burton's example; Burton's Latin wording itself remains to be collated with his Latin edition. Acco is another learned anecdote attributed to Caelius Rhodiginus, not an independently verified case.

Original text 1651	Modern English
[4173]Brotheus the son of Vulcan, because he was ridiculous for his imperfections, flung himself into the fire. Lais of Corinth now grown old, gave up her glass to Venus, for she could not abide to look upon it. [4174]Qualis sum nolo, qualis eram nequeo. Generally to fair nice peeces, old age and foul linen are two most odious things, a torment of torments, they may not abide the thought of it.	Brotheus, the son of Vulcan, threw himself into the fire because his imperfections made him an object of ridicule. Lais of Corinth, now grown old, gave her mirror to Venus because she could not bear to look into it: “As I am, I will not see myself; as I was, I cannot.” Generally, to these beautiful, fastidious creatures, old age and dirty linen are the two most hateful things, a torment of torments; they cannot endure even the thought of them.[4175]
Source page 171 —— [4176]ô deorum Quisquis hæc audis, utinam inter errem Nuda leones, Antequam turpis macies decentes Occupet malas, teneræque succus Defluat prædæ, speciosa quæro pascere tygres	O god, whoever you are Who hear these words, would that I might wander Naked among lions! Before hideous wasting possesses My lovely cheeks, and the life’s sap drains From this tender prey, I seek, still beautiful, To feed the tigers.[4177]

[4173] **Burton.** Printed page 170, e: “Ovid.” Ovid.

[4174] **Burton.** Printed page 170, †: “E Cret.” The abbreviation is transcribed provisionally; its intended expansion has not been established.

[4175] **Editor.** Ovid, Ibis 517–518 in the consulted text, mentions Broteas giving himself to a funeral pyre, but does not state his parentage or disfigurement; those details remain unverified here. The Lais mirror epigram is Greek Anthology 6.1, traditionally ascribed to Plato; Burton’s Latin intermediary and E Cret. remain unresolved. Fair nice peeces dismissively describes beautiful, fastidious women.

[4176] **Burton.** Printed page 171, *: “Hor.3.Car.Ode.3.” Horace, Odes, book 3, ode 3, as printed. The passage is from ode 27; see the editorial note.

[4177] **Editor.** Horace, Odes 3.27.50–56, spoken by Europa after her arrival in Crete. The margin incorrectly specifies ode 3. Burton has Quisquis where the text consulted has si quis. Europa’s despair over her situation becomes, in Burton’s setting, an illustration of horror at losing beauty. The modern verse translates Burton’s Latin, not a borrowed English version.

Original text 1651	Modern English
To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gaules them. Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness, 1.Sam.1. and Gen.30. Rachel said in the anguish of her soul, give me a child, or I shall die: another hath too many: one was never married, and that's his hell, another is, and that's his plague.	To be foul, ugly and deformed—far better to be buried alive. Some are beautiful but barren, and that torments them. Hannah wept bitterly, did not eat, and was troubled in spirit, all because she was barren, 1 Samuel 1. And in Genesis 30, Rachel said in the anguish of her soul, "Give me a child, or I shall die." Another has too many. One has never married, and that is his hell; another is married, and that is his plague.[4178]
Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: minimè miror eos (as he said) qui insanire occipiunt ex injuriâ, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence Aristotle reckons them up, which for brevities sake I must omit.	Some are troubled because they are obscure; others because they are maligned, slandered, abused, disgraced, vilified or injured in any way: "I am not at all surprised at those," as he said, "who begin to go mad through being wronged." I do not wonder at all if injuries make men mad. Aristotle lists seventeen particular causes of anger and offence, which for brevity's sake I must omit.[4179]

[4178] **Editor.** Hannah's distress is described in 1 Samuel 1:7–10; Rachel's appeal is in Genesis 30:1. Burton gives child in the singular where the familiar biblical wording gives children. The extreme preference for burial belongs to the rhetoric of the preceding discussion, not to advice from this edition.

[4179] **Editor.** Traduced means maligned. Burton does not name the speaker of the Latin maxim. Aristotle's account of anger is relevant, but Burton's specific enumeration of seventeen and its source have not been established.

Original text 1651	Modern English
No tydings troubles one; ill reports, rumors, bad tydings or news, hard hap, ill success, cast in a sute, vain hopes, or hope deferred, another: expectation, adeo omnibus in rebus molesta semper est expectatio, as [4180]Polibius observes; one is too too eminent, another too base borne, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous business. But what [4181]tongue can suffice to speak of all?	No news troubles one person; ill reports, rumours, bad news, hard fortune, failure, losing a lawsuit, vain hopes or hope deferred trouble another. Then there is waiting: “So burdensome is waiting, always and in every matter,” as Polybius observes. One is far too prominent, another too low-born, and that alone tortures him as much as the rest. One has no activity, company or employment; another is overwhelmed and tormented by worldly cares and burdensome business. But what tongue could suffice to tell them all?[4182]
Many men catch this malady by eating certain meats, hearbs, roots, at unawares; as henbane, nightshade, cicuta, mandrakes, &c. [4183]A company of young men at Agrigentum in Sicily, came into a Taverne; where they had freely taken their liquor, whether it were the wine it self, or something mixt with it ’tis not yet known,	Many people acquire this malady by unknowingly eating certain foods, herbs or roots, such as henbane, nightshade, hemlock, mandrakes and so on. A group of young men in Agrigentum in Sicily entered a tavern, where they drank freely. Whether it was the wine itself or something mixed with it is still unknown.[4184]

[4180] **Burton.** Printed page 171, *: “Hist.lib.6.” Histories, book 6.

[4181] **Burton.** Printed page 171, f: “Non mihi si centum linguæ sint, oraque centum, Omnia causarum percurrere nomina possem.” “Not if I had a hundred tongues and a hundred mouths could I run through the names of all the causes.”

[4182] **Editor.** Hard hap means bad fortune. Polybius’s book number is preserved, but the precise passage remains unlocated. The marginal hundred-tongues formula adapts a classical commonplace found in Virgil, Aeneid 6.625–627 and Georgics 2.43–44; Burton substitutes his catalogue of causes.

[4183] **Burton.** Printed page 171, *: “Celius l.17.cap.2.” Caelius Rhodiginus, book 17, chapter 2.

[4184] **Editor.** Meats means foods; cicuta is hemlock. This list belongs to Burton’s historical account of poisoning and disturbed perception. Agrigentum is modern Agrigento in Sicily. Athenaeus, Deipnosophists 2.37b–e, preserves a closely corresponding story attributed to Timaeus: drunken youths mistake a house for a storm-tossed ship. Burton cites Caelius Rhodiginus rather than Athenaeus directly; the intermediary still requires collation.

Original text 1651	Modern English
[4185]but upon a sudden they began to be so troubled in their brains, that their phantasie so crased, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed;	But suddenly their brains became so disturbed, their imagination so deranged, that they thought they were in a ship at sea, about to be wrecked in a storm. To avoid shipwreck and immediate drowning, they therefore threw all the goods in the house out of the windows into the street—or into the sea, as they supposed.
thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madness) that what was done they did for fear of death, and to avoid eminent danger:	They remained mad in this way for quite some time. When brought before the magistrate to account for their actions, they told him, still not recovered from their madness, that they had done it out of fear of death and to avoid imminent danger.
the spectators were all amazed at this their stupidity and gazed on them still, whilst one of the ancientest of the company, in a grave tone excused himself to the Magistrate upon his knees, O viri Tritones, ego in imo jacui, I beseech your deities, &c. for I was in the bottom of the ship all the while:	The onlookers were all astonished at their stupefaction and kept staring at them, while one of the oldest of the company knelt before the magistrate and solemnly excused himself: “O Tritons, I lay in the lowest part.” I beseech your divine majesties, and so on, for I was in the bottom of the ship all the time.[4186]
another besought them as so many sea Gods, to be good unto them, and if ever he and his fellows came to land again; [4187]he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, upon these unknown occasions.	Another begged them, as so many sea gods, to be kind to them, and promised that if he and his companions ever reached land again, he would build an altar for their worship. The magistrate could not laugh enough at their madness; he told them to sleep it off and went on his way. Many such incidents often happen from these unknown causes.

[4185] **Burton.** Printed page 171, *: “Ita mente exagitati sunt, ut in triremi se constitutos putarent, marique vadabundo tempestate jactatos, proinde naufragium veriti, ejectis undique rebus vasa omnia in viam è fenestris, seu in mare præcipitarunt: postridie &c.” “Their minds were so disturbed that they thought themselves aboard a trireme, tossed by a storm on a shifting sea. Fearing shipwreck, they therefore threw things out on every side, hurling all the household vessels from the windows into the street, or rather into the sea. The following day, and so on.” The unusual vadabundo is retained.

[4186] **Editor.** Fact means deed; eminent here is rendered imminent. Stupidity denotes stupefaction or mental insensibility. Tritons are sea divinities. The Latin address and Burton’s fuller English speech remain separately visible. Athenaeus likewise has the eldest youth claiming to have lain low in the hold.

[4187] **Burton.** Printed page 171, †: “Aram vobis servatoribus diis erigemus.” “We shall raise an altar to you, our saving gods.”

Original text 1651	Modern English
Source page 171–172 Some are so caused by philters, wandring in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called Tarantula, an ordinary thing if we may believe Skenck.l.6.de Venenis, in Calabria and Apulia in Italy, Cardan.subtil.l.9. Scaliger exercitat.185. Their Symptomes are merrily described by Jovianus Pontanus Ant.dial. how they dance altogether, & are cured by Musick.	Some cases are caused by love potions, wandering in the sun, the bite of a mad dog, a blow on the head, or the sting of the spider called the tarantula—a common thing in Calabria and Apulia in Italy, if we may believe Schenck, book 6, On Poisons; Cardano, On Subtlety, book 9; and Scaliger, exercise 185. Giovanni Pontano amusingly describes their symptoms in his dialogue Antonius: how they all dance together and are cured by music.[4188]
Source page 172 [4189]Cardan speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he cals them unhappy, as an [4190]Adamant, Selenites, &c. which dry up the body, increase cares, diminish sleep: Ctesias in Persicis, makes mention of a Well in those parts, of which if any man drink, [4191]he is mad for 24. houres.	Cardano speaks of certain stones which, if carried on one's person, cause melancholy and madness. He calls them unlucky, such as adamant, selenites and so on, which dry out the body, increase cares and lessen sleep. In his Persian History, Ctesias mentions a well in those regions: anyone who drinks from it is mad for twenty-four hours.[4192]

[4188] **Editor.** Philters are love potions; mad dog refers to a rabid dog. Burton reports the belief that tarantula bites produced a dancing disorder relieved by music. These claims are part of the historical account, not present-day treatment guidance. Schenck is Johann Schenck von Grafenberg; Cardan is Girolamo Cardano; Pontanus is Giovanni Pontano. The individual passages remain to be collated.

[4189] **Burton.** Printed page 172, g: "Lib.de gemmis." Book On Gems.

[4190] **Burton.** Printed page 172, h: "Quæ gestatæ infelicem & tristem reddunt, curas augent, corpus siccant, somnum minuunt." "Carried on the person, they make one unhappy and sad, increase cares, dry out the body and lessen sleep."

[4191] **Burton.** Printed page 172, i: "Ad unum diem mente alienatus." "Out of his mind for one day."

[4192] **Editor.** Adamant commonly denotes diamond or an exceptionally hard stone; selenites is a traditional moon-associated stone name and is not securely equated here with a single modern mineral. Burton reports supposed powers of carried stones. The precise Cardano and Ctesias passages remain unresolved.

Original text 1651	Modern English
Some lose their wits by terrible objects (as elsewhere I have more [4193]copiously dilated) and life it self many times, as Hippolitus affrighted by Neptune's sea-horses, Athamas by Juno's Furies: but these relations are common in all Writers.	Some lose their wits at terrifying sights, as I have discussed more fully elsewhere, and often life itself: Hippolytus, frightened by Neptune's sea-horses; Athamas, by Juno's Furies. But these stories are common in all writers.[4194]

[4193] **Burton.** Printed page 172, †: "Part.1.Sect.2.Subsect.3." Part 1, Section 2, Subsection 3. No member number is supplied in the printed reference. The subject points to Member 4, Subsection 3, "Terrors and frights as causes of melancholy" (1.2.4.3, printed p. 146 onward). Member 4 is supplied editorially from that correspondence. Related passage: 1.2.4.3 (member supplied editorially from subject).

[4194] **Editor.** Objects here means things perceived, especially terrifying sights. The abbreviated cross-reference lacks a member number; 1.2.4.3 supplies the matching discussion of terrifying sights. The myths of Hippolytus and Athamas are cited loosely; Burton's sea-horses is retained without substituting another version of the Hippolytus story.

Original text 1651	Modern English
[4195]Hic alias poteram, & plures subnectere causas, Sed jumenta vocant, & Sol inclinat, Eundum est.	Here I could add other causes, and many more; But the beasts call, the sun declines: I must go.[4196]
Many such causes, much more could I say, But that for provender my cattle stay: The sun declines, and I must needs away.	Many such causes—much more could I say, But my cattle wait for their fodder; The sun declines, and I must be away.
These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old oke is not felled at a blow) though many times they are all sufficient every one:	Considered separately and occurring alone, these causes, I readily grant, can do little by themselves when rare or isolated—an old oak is not felled with a single blow—although often each one is fully sufficient.
yet if they concurre, as often they do, vis unita fortior; Et quæ non obsunt singula, multa nocent, they may batter a strong constitution; as [4197]Austin said, many grains and small sands sink a ship, many small drops make a floud, &c. often reiterated; many dispositions produce an habit.	Yet when they combine, as they often do, “United force is stronger,” and “Things harmless singly do harm in numbers.” They may batter a strong constitution. As Augustine said, many tiny grains of sand sink a ship; many small drops make a flood, and so on. Repeated often, many passing dispositions produce an established habit.[4198]

[4195] **Burton.** Printed page 172, k: “Juven.Sat.3.” Juvenal, Satire 3.

[4196] **Editor.** Juvenal, Satire 3.315–316. The text consulted begins His, “to these,” where Burton has Hic, “here.” In Juvenal, Umbricius is ending his account of why he leaves Rome. Burton’s English verse adds fodder as the reason his beasts are waiting; the fresh Latin translation and his own verse are kept separate.

[4197] **Burton.** Printed page 172, l: “Intus bestiæ minutæ multæ necant. Numquid minutissima sunt grana arenæ? sed si arena amplius in navem mittatur, mergit illam: quam minutæ guttæ, pluviæ? & tamen implent flumina, domus ejiciunt, timenda ergo ruina multitudinis, si non magnitudinis.” “Many tiny creatures within kill. Are not grains of sand exceedingly small? Yet if too much sand is put into a ship, it sinks her. How small are drops of rain! Yet they fill rivers and sweep houses away. Ruin through multitude, then, is to be feared, if not through magnitude.”

[4198] **Editor.** Habit here means an established condition formed by repeated dispositions, not simply a customary action. Burton’s accumulation of small causes is illustrated by the Augustine passage quoted in his margin. Its exact Augustinian location remains to be established; the unusual opening Intus is retained.

Original text 1651	Modern English
MEMB. 5. **SUBSECT. 1.** **Continent, inward, antecedent, next causes, and how the body works on the Minde.**	**MEMBER 5** **SUBSECTION 1** **Immediate, internal, antecedent and proximate causes, and how the body acts upon the mind.**[4199]
AS a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventious causes. I will now break into the inner rooms, and rip up the antecedent immediate causes which are there to be found.	Like a hunter in the purlieus, I have so far beaten about the outskirts of the forest of this microcosm, following only those external, adventitious causes. I shall now break into its inner chambers and lay open the antecedent, immediate causes to be found there.[4200]
For as the distraction of the minde, amongst other outward causes & perturbations, alters the temperature of the body, so the distraction & distemper of the body will cause a distemperature of the soul, and 'tis hard to decide which of these two do more harme to the other.	For just as disturbance of the mind, among other external causes and perturbations, alters the bodily temperament, so bodily disturbance and disorder will cause disorder in the soul; and it is hard to decide which of these two does more harm to the other.[4201]

[4199] **Editor.** Continent is a medical term for a cause immediately maintaining the disease; next means nearest or proximate. Antecedent causes precede and prepare that condition. The heading gathers related categories rather than providing a rigorously separated classification. This begins First Partition, Section 2, Member 5.

[4200] **Editor.** Purly means purlieu: land at the edge of a forest, with a particular history in forest law. Microcosm, "little world," is the human being. Burton moves from a hunting metaphor to rooms and dissection. Adventious means arising from outside or added from without.

[4201] **Editor.** Temperature here means temperament: the balance of bodily qualities and humours, not a thermometer reading. Distemper and distemperature mean a disorder of that balance. Mind and soul overlap in Burton's vocabulary but have not been mechanically reduced to one modern term. His humoral explanations are historical, not current medical conclusions.

Original text 1651	Modern English
Plato, Cyprian, and some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excuse the soul, as a principal agent. Their reasons are, because [4202]the manners do follow the temperature of the body, as Galen proves in his book of that subject, Prosper Calenus de Atra bile, Jason Pratensis c.de Mania, Lemnius l.4.c.16. and many others.	Plato, Cyprian and some others, as I have said before, place the greatest blame on the soul and excuse the body. Others, in turn, accuse the body and excuse the soul from being the chief agent. Their reason is that character follows the bodily temperament, as Galen proves in his book on that subject, and as do Prospero Calano in On Black Bile, Jason Pratensis in his chapter On Madness, Lemnius in book 4, chapter 16, and many others.[4203]
And that which Gualter hath commented hom.10.in epist.Johannis, is most true: concupiscence and original sin, inclinations, & bad humors, are [4204]radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul.	And what Gwalther says in homily 10 on John's epistle is most true: concupiscence and original sin, inclinations and bad humours, are rooted in every one of us, causing these disturbances, passions and various disorders, and often doing violence to the soul.[4205]
Every man is tempted by his own concupiscence (James 1.14) the spirit is willing but the flesh is weak, and rebelleth against the spirit, as our [4206]Apostle teacheth us: that me thinks the soul hath the better plea against the body, which so forcibly inclines us, that we cannot resist,	Everyone is tempted by his own concupiscence, James 1:14. The spirit is willing, but the flesh is weak and rebels against the spirit, as our Apostle teaches us. So it seems to me that the soul has the better case against the body, which inclines us so powerfully that we cannot resist.[4207]

[4202] **Burton.** Printed page 172, m: "Mores sequuntur temperaturam corporis." "Character follows the bodily temperament."

[4203] **Editor.** Galen's relevant work is commonly known as The Faculties of the Soul Follow the Mixtures of the Body. Manners means character or dispositions. The clause as a principal agent is compressed: the modern rendering understands the second group to excuse the soul from chief responsibility and assign it to the body. The cited early modern editions remain uncollated.

[4204] **Burton.** Printed page 172, n: "Scintillæ latent in corporibus." "Sparks lie hidden in bodies."

[4205] **Editor.** Gualter is Rudolf Gwalther. Concupiscence means disordered or sinful desire, not exclusively sexual desire. Radical means rooted or fundamental. Burton brings inherited sin and bodily humours into the same causal account; the marginal sparks image reinforces their latent presence.

[4206] **Burton.** Printed page 172, o: "Gal.5." Galatians 5.

[4207] **Editor.** James 1:14 supplies the account of temptation by one's own desire. The willing spirit and weak flesh are from Matthew 26:41 (also Mark 14:38); the conflict of flesh and spirit is in Galatians 5:17, the chapter cited in the margin. Burton combines the passages.

Original text 1651	Modern English
Nec nos obniti contra, nec tendere tantum Sufficimus.	We have not strength to struggle against it, Nor to strive so hard.[4208]
Source page 172–173 How the body being material, worketh upon the immaterial soul, by mediation of humors and spirits, which participate of both, and ill disposed organs, Cornelius Agrippa hath discoursed lib.1.de occult.Philos.cap.63,64,65. Levinus Lemnius lib.1.de occult.nat.mir.cap.12.&16.&21. institut.ad opt.vit. Perkins lib.1.Cases of Cons.cap.12. T.Bright c.10,11,12. in his Treatise of melancholy.	How the material body acts upon the immaterial soul, through the mediation of humours and spirits, which partake of both, and through disordered organs, is discussed by Cornelius Agrippa, On Occult Philosophy, book 1, chapters 63–65; Levinus Lemnius, On the Hidden Wonders of Nature, book 1, chapters 12 and 16, and chapter 21 of his Rules for the Best Life; Perkins, Cases of Conscience, book 1, chapter 12; and Timothy Bright, A Treatise of Melancholy, chapters 10–12.[4209]
Source page 173 For as [4210]anger, fear, sorrow, obtrectation, emulation, &c. si mentis intimos recessus occuparint, saith [4211]Lemnius, corpori quoque infesta sunt, & illi teterrimos morbos inferunt, cause grievous diseases in the body, so bodily diseases affect the soul by consent.	For just as anger, fear, sorrow, disparagement, rivalry and so on, “if they occupy the innermost recesses of the mind,” says Lemnius, “are also harmful to the body and inflict the most dreadful diseases upon it”—cause grievous bodily diseases—so bodily diseases affect the soul through their mutual sympathy.[4212]

[4208] **Editor.** Virgil, Aeneid 5.21–22: the helmsman Palinurus says that the Trojans cannot force their course against the weather. Burton applies the image of irresistible adverse conditions to bodily influences upon the soul.

[4209] **Editor.** Spirits here are subtle bodily agencies in historical physiology, not ghosts. Agrippa’s chapters 63–65 discuss passions and imagination acting upon bodies; the reference is broader than Burton’s immediate question about the body acting on the soul. Lemnius’s compressed list is provisionally divided between his two named works; its punctuation and numbering require collation. The Perkins and Bright chapter references are retained without claiming exact verification.

[4210] **Burton.** Printed page 173, p: “Sicut ex animi affectionibus corpus languescit: sic ex corporis vitiis, & morborum plerisque cruciatibus animum videmus hebetari, Galenus.” “As the body languishes from the passions of the mind, so we see the mind dulled by bodily disorders and by many of the torments of disease.” Galen.

[4211] **Burton.** Printed page 173, q: “Lib.1.c.16.” Book 1, chapter 16.

[4212] **Editor.** Obtrectation is disparagement or detraction; emulation here is jealous rivalry. Consent is physiological sympathy or shared responsiveness, not conscious agreement. Burton explicitly argues for influence in both directions between bodily and mental states.

Original text 1651	Modern English
Now the chiefest causes proceed from the [4213]Heart, humors, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry,	Now the principal causes proceed from the heart, humours and spirits: as they are purer or more impure, so is the mind, and it suffers correspondingly. As with a lute out of tune, if one string or one organ is disordered, all the rest go wrong.
[4214]Corpus onustum Hesternis vitiis, animum quoque prægravat unà.	A body burdened with yesterday's excesses weighs down the mind as well.[4215]
The Body is domicilium animæ, her house, abode, and stay; and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine savours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works.	The body is "the soul's dwelling," her house, abode and support. Just as a torch gives a better light and a sweeter smell according to the material from which it is made, so our soul performs all her actions better or worse according to the condition of her organs. Or, as wine takes on the flavour of the cask in which it is kept, the soul receives a tinge from the body through which she works.
We see this in old men, children, Europeans; Asians, hot and cold Climes; Sanguin are merry, Melancholy sad, Phlegmatick dull, by reason of abundance of those humors, and they cannot resist such passions which are inflicted by them.	We see this in old men, children, Europeans, Asians, and hot and cold climates. Sanguine people are merry, melancholic people sad, phlegmatic people dull, because of the abundance of those humours; and they cannot resist the passions these impose upon them.[4216]

[4213] **Burton.** Printed page 173, r: "Corporis itidem morbi animam per consensum, a lege consortii afficiunt, & quanquam objecta multos motus turbulentos in homine concitent, præcipua tamen causa in corde & humoribus spiritibusque consistit &c." "Bodily diseases likewise affect the soul through mutual sympathy, under the law of their partnership. Although external objects stir many turbulent motions in a person, the principal cause nevertheless lies in the heart, humours and spirits, and so on."

[4214] **Burton.** Printed page 173, s: "Hor." Horace.

[4215] **Editor.** Horace, Satires 2.2.77–78: bodily excess from the previous day weighs down the mind. Burton omits the introductory quin. The immediate context is a discussion of food and restrained living.

[4216] **Editor.** The sanguine, melancholic and phlegmatic temperaments were associated with predominance of blood, black bile and phlegm respectively. Burton extends this explanatory scheme to ages, populations and climates; these are claims within his historical physiology.

Original text 1651	Modern English
For in this infirmity of humane nature, as Melancthon declares, the Understanding is so tied to, and captivated by his inferior senses, that without their help he cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her self to be overruled by them;	For, in this weakness of human nature, as Melanchthon declares, the understanding is so bound to and held captive by its lower senses that it cannot perform its functions without their help. The weakened will has little power to restrain those outward parts, but allows herself to be overruled by them.[4217]
that I must needs conclude with Lemnius, spiritus & humores maximum nocumentum obtinent, spirits and humors do most harme in [4218]troubling the soul. How should a man choose but be cholerick and angry, that hath his body so clogged with abundance of gross humors? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madness, Apoplexies, Lethargies, &c. it may not be denied.	So I must conclude with Lemnius that "spirits and humours hold the greatest power to harm": spirits and humours do the greatest harm in disturbing the soul. How can a man help being choleric and angry when his body is so clogged with an abundance of thick humours? Or melancholy when he is so disposed within? That this malady, madness, apoplexies, lethargies and so on arise from this cannot, then, be denied.[4219]
Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs & instruments, and so per consequens cause melancholy, according to the consent of the most approved Physicians:	Now this body of ours is generally disordered by some preceding diseases, which trouble its internal organs and instruments, and so, as a consequence, cause melancholy, according to the agreement of the most highly regarded physicians.

[4217] **Editor.** Melancthon is Philipp Melanchthon. Understanding and will are treated as distinct faculties, with the lower senses supplying the understanding and potentially overpowering the will. Burton supplies no precise work or location for this attribution.

[4218] **Burton.** Printed page 173, *: "Humores pravi mentem obnubilant." "Corrupt humours cloud the mind."

[4219] **Editor.** Gross means thick or coarse. Choleric links anger to choler, or yellow bile. Apoplexy and lethargy are historical disease categories, involving sudden loss of sense or movement and pathological sleep or stupor; they should not be assigned one modern diagnosis automatically.

Original text 1651	Modern English
[4220]This humor (as Avicenna l.3.Fen.1.Tract.4.c.18. Arnoldus breviar.l.1.c.18. Jacchinus comment.in 9.Rhasis.c.15. Montaltus c.10. Nicholas Piso c.de Melan.&c. suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the bloud after an [4221]ague, or some other malignant disease.	This humour—as Avicenna, book 3, fen 1, treatise 4, chapter 18; Arnoldus, Breviary, book 1, chapter 18; Jacchinus, commentary on book 9 of Rhazes, chapter 15; Montalto, chapter 10; Nicolas Le Pois, chapter On Melancholy; and others suppose—is generated by a disorder of some internal part, either inborn or remaining after an inflammation, or else is contained in the blood after a fever or some other malignant disease.[4222]
This opinion of theirs concurres with that of Galen.l.3.c.6.de locis affect. Guianerius gives an instance in one so caused by a quartan ague, and Montanus consil.32. in a young man of 28. years of age, so distempered after a quartan, which had molested him five years together.	This opinion agrees with Galen's, On the Affected Parts, book 3, chapter 6. Guaineri gives an example of someone whose condition was caused by a quartan fever; and Montanus, consultation 32, describes a young man of twenty-eight who became disordered in this way after a quartan fever that had troubled him for five years.[4223]

[4220] **Burton.** Printed page 173, t: "Hic humor vel à partis intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus vel torpidus malignam qualitatem contrahit." "This humour is either generated by a part's disordered temperament or left behind after inflammations, or, becoming thicker while enclosed in the veins or stagnant, acquires a malignant quality."

[4221] **Burton.** Printed page 173, u: "Sæpe constat in febre hominem Melancholicum vel post febrem reddi, aut alium morbum. Calida intemperies innata, vel à febre contracta." "It is often found that a person becomes melancholy during a fever, or after a fever or another disease. A hot disordered temperament, either inborn or acquired from a fever."

[4222] **Editor.** This humor means the melancholy humour or black bile. Fen is a major division of Avicenna's Canon. Jacchinus is Leonardo Giacchini; Nicholas Piso is Nicolas Le Pois. Burton's main sentence and its marginal Latin do not coincide exactly: the latter also describes thickening and stagnation in the veins. Both are retained.

[4223] **Editor.** A quartan ague is an intermittent fever recurring on every fourth day by inclusive counting, roughly every seventy-two hours. Burton's five-year case is attributed to Montanus's consultation 32; neither it nor Guaineri's example has yet been independently collated.

Original text 1651	Modern English
Hildisheim spicel.2.de Mania, relates of a Dutch Baron, grievously tormented with melancholy after a long [4224]ague: Galen.l.de atra bile c.4. puts the plague a cause. Botaldus in his book de lue vener.c.2. the French pox for a cause, others, Phrensie, Epilepsie, Apoplexie, because those diseases do often degenerate into this.	Hildesheim, gleaning 2, On Madness, tells of a German baron grievously tormented with melancholy after a long fever. Galen, On Black Bile, chapter 4, gives plague as a cause; Botaldus, On Venereal Disease, chapter 2, gives the French pox; others give frenzy, epilepsy and apoplexy, because those diseases often develop into this one.[4225]
Source page 173–174 Of suppression of Hæmrods, Hæmorogia, or bleeding at nose, menstruous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by Rodericus à Castro, and Mercatus, as I have elsewhere signified,) or any other evacuation stopped, I have already spoken.	I have already spoken of the suppression of haemorrhoidal bleeding, haemorrhage or nosebleeds, the retention of menstrual flow—though these deserve fuller explanation, as the sole cause of a distinct kind of melancholy in older unmarried women, nuns and widows, treated separately by Rodrigo de Castro and Mercado, as I have indicated elsewhere—or any other discharge being stopped.[4226]
Source page 174 Only this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion, according to Laurentius, as coming from a more inevitable cause.	I shall add only this: melancholy caused by such infirmities deserves everyone's pity and should be regarded with a more tender compassion, according to Du Laurens, because it arises from a cause harder to avoid.[4227]

[4224] **Burton.** Printed page 173, x: "Raro quis diuturno morbo laborat, qui non sit melancholicus, Mercurialis de affect. capitis lib.1.c.10.de Melanc." "Rarely does anyone suffer a prolonged disease without becoming melancholy." Mercuriale, On Affections of the Head, book 1, chapter 10, On Melancholy.

[4225] **Editor.** Dutch could mean German in seventeenth-century English; German is the contextual rendering here. The French pox means syphilis. Phrensie commonly denotes delirium with fever; degenerate into means develop into or change into. Botaldus is left in Burton's form pending secure identification of the cited edition.

[4226] **Editor.** Suppression refers to the stopping of discharges thought to remove harmful matter, including bleeding from haemorrhoids and the nose. Proper means distinct or particular; ancient means older. Burton's reproductive explanation is preserved as historical doctrine. His named authorities are Rodrigo de Castro and Luis de Mercado.

[4227] **Editor.** Laurentius is André Du Laurens. Burton closes the subsection by linking a cause harder to avoid with a greater claim on compassion. The exact passage in Du Laurens remains to be collated.

Original text 1651	Modern English
SUBSECT. 2. **Distemperature of particular Parts, causes.**	**Subsection 2.** **Disorders of particular parts as causes.**
There is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomack, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseraick veines; and in a word, saith [4228]Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment.	There is almost no part of the body which, when disordered, does not cause this malady: the brain and its parts, heart, liver, spleen, stomach, matrix or womb, pylorus, mirach, mesentery, hypochondria, mesenteric veins. In a word, says Arculanus, no part fails to cause melancholy, either because it is scorched or because it does not expel the surplus waste from nourishment.[4229]
Savonarola Pract. major. rubric. 11. Tract. 6. cap. 1. is of the same opinion, that melancholy is ingendred in each particular part, and [4230]Crato in consil. 17. lib. 2. Gordonius, who is instar omnium, lib. med. partic. 2. cap. 19. confirmes as much, putting the [4231]matter of Melancholy, sometimes in the Stomack, Liver, Heart, Brain, Spleen, Mirach, Hypocondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy bloud.	Savonarola, in his *Greater Practice*, rubric 11, treatise 6, chapter 1, holds the same opinion: melancholy is generated in each particular part. So does Crato, in consultation 17, book 2. Gordonius, who is "a match for them all," confirms as much in part 2, chapter 19 of his medical work. He places the material of melancholy sometimes in the stomach, liver, heart, brain, spleen, mirach or hypochondria, when the melancholic humour lodges there or the liver is not properly cleared of melancholic blood.[4232]

[4228] **Burton.** Printed page 174, y: "Ad nonum lib. Rhasis ad Almansor. c. 16. Universaliter à quacunque parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi." On book 9 of Rhazes to Almansor, chapter 16. In general, a person can become melancholic from any part, either because it is scorched or because it does not expel the excess waste.

[4229] **Editor.** "Distemperature" is a disordered balance of heat, cold, moisture and dryness in humoral medicine; "adust" means burnt or scorched. Pylorus is the stomach's outlet; mirach, the abdominal wall or region; mesentery, the tissue supporting the intestines; hypochondria, the upper abdominal regions beneath the ribs; meseraic veins, the veins of the mesentery. These names explain Burton's anatomical map, not a modern diagnosis.

[4230] **Burton.** Printed page 174, z: "A Liene, jecinore, utero, & aliis partibus oritur." It arises from the spleen, liver, womb and other parts.

[4231] **Burton.** Printed page 174, a: "Materia Melancholiæ aliquando in corde, in stomacho, hepate, ab hypocondriis, myrache, splene, cum ibi remanet humor melancholicus." The material of melancholy is sometimes in the heart, stomach or liver, or comes from the hypochondria, mirach or spleen, when melancholic humour remains there.

[4232] **Editor.** Melancholy can name the disease, its associated temperament, or the black bile thought to cause it. "Matter" here is the bodily material. Instar omnium praises Gordonius as having the authority of all the other writers together. Burton's compressed bibliographical references are retained; they have not all been checked against the cited editions.

Original text 1651	Modern English
The Brain is a familiar and frequent cause, too hot, or too cold, [4233]through adust bloud so caused, as Mercurialis will have it, within or without the head, the brain it self being distempered. Those are most apt to this disease, [4234]that have a hot heart and moist Brain, which Montaltus cap. 11. de Melanch. approves out of Halyabbas, Rhasis, and Avicenna.	The brain, being too hot or too cold, is a familiar and frequent cause: through blood scorched in this way, as Mercurialis maintains, within or outside the head, the brain itself being disordered. Those with a hot heart and a moist brain are most susceptible to this disease, a view Montaltus endorses in chapter 11 of his work on melancholy, citing Haly Abbas, Rhazes and Avicenna.[4235]
Mercurialis consil. 11. assignes the coldness of the brain a cause, and Salustius Salvianus med. lect. l. 2. c. 1 [4236]will have it arise from a cold and dry distemperature of the brain. Piso, Benedictus Victorius Faventinus, will have it proceed from a [4237]hot distemperature of the Brain; and [4238]Montaltus cap. 10. from the Brains heat, scorching the bloud.	Mercurialis, in consultation 11, names coldness of the brain as a cause; Sallustius Salvianus, in his medical lectures, book 2, chapter 1, holds that it arises from a cold and dry disorder of the brain. Piso and Benedictus Victorius Faventinus hold that it proceeds from a hot disorder of the brain; Montaltus, in chapter 10, from the brain's heat scorching the blood.[4239]

[4233] **Burton.** Printed page 174, b: "Ex sanguine adusto, intra vel extra caput." From scorched blood, within or outside the head.

[4234] **Burton.** Printed page 174, c: "Qui calidum cor habent, cerebrum humidum, facile melancholici." Those who have a hot heart and a moist brain readily become melancholic.

[4235] **Editor.** Haly Abbas, Rhazes and Avicenna are the Latinized names under which these Arabic-language medical authorities circulated. "Approves out of" means supports by citing. Heat and moisture here are the qualitative properties assigned to organs in the older physiological system.

[4236] **Burton.** Printed page 174, d: "Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri." Melancholy follows an unhealthy cold and dry imbalance of the brain itself.

[4237] **Burton.** Printed page 174, e: "Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam. Piso." It often arises from an excessively hot brain, or from a body accumulating melancholic humour. Piso.

[4238] **Burton.** Printed page 174, f: "Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14." Either through its own disorder or through sympathy, when vapours rise into the brain. Montaltus, chapter 14.

[4239] **Editor.** Burton sets incompatible explanations beside one another: the brain may be blamed for excessive cold or excessive heat. The printed body cites Montaltus chapter 10, while marginal f cites chapter 14 and discusses direct disorder and sympathy. Both references remain as printed.

Original text 1651	Modern English
The brain is still distempered by himself, or by consent: by himself or his proper affection, as Faventinus cals it, [4240]or by vapors which arise from the other parts, and fume up into the head, altering the animal faculties.	The brain is always disordered either in itself or through its connection with other parts: in itself, through its own particular disorder, as Faventinus calls it; or through vapours rising from the other parts and steaming up into the head, altering the animal faculties.[4241]
Hildesheim spicel. 2. de Mania, thinks it may be caused from a [4242]distemperature of the heart; sometimes hot; sometimes cold. A hot Liver, and a cold Stomack, are put for usual causes of Melancholy: Mercurialis consil. 11. & consil. 6. consil. 86. assignes a hot Liver, and cold Stomack for ordinary causes.	Hildesheim, in his second collection, on mania, thinks it may be caused by a disorder of the heart, sometimes hot, sometimes cold. A hot liver and a cold stomach are listed as usual causes of melancholy: Mercurialis names them as ordinary causes in consultations 11, 6 and 86.
[4243]Monavius in an Epistle of his to Crato in Scoltzius, is of opinion, that Hypocondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault; [4244]The Liver is the shop of humors, and especially causeth melancholy by his hot and dry distemperature.	In a letter to Crato in Scholtz's collection, Monavius holds that hypochondriacal melancholy may proceed from a cold liver; the question is discussed there. Most agree that a hot liver is at fault. The liver is the workshop of the humours, and particularly causes melancholy through its hot and dry disorder.[4245]

[4240] **Burton.** Printed page 174, g: "Aut ubi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates." Either where melancholic vapour is generated, or it is carried from elsewhere, altering the animal faculties.

[4241] **Editor.** "By consent" means through physiological sympathy with another part. The "animal faculties" are powers associated with the brain and nerves, including sensation, mental activity and voluntary movement; animal derives from anima, soul. Vapours and spirits belong to this historical explanation of bodily and mental activity.

[4242] **Burton.** Printed page 174, h: "Ab intemperie cordis, modo calidioris, modo frigidioris." From an imbalance of the heart, sometimes too hot, sometimes too cold.

[4243] **Burton.** Printed page 174, i: "Epist. 209. Scoltzii." Letter 209 in Scholtz's collection.

[4244] **Burton.** Printed page 174, k: "Officina humorum hepar concurrit, &c." The liver, the workshop of the humours, contributes, etc.

[4245] **Editor.** "Shop" means workshop: the liver was held to prepare blood and the humours from nourishment. Hypochondriacal melancholy was located in abdominal organs; the term does not mean simply fear of being ill. The marginal letter number is read as 209 in the scan, although OCR has also rendered it 109; collation with Scholtz remains pending.

Original text 1651	Modern English
[4246]The Stomack, and Meseraick veines do often concurre, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypocondriacal melancholy. Guianerius c. 2. Tract. 15. holds the Meseraick veines to be a sufficient [4247]cause alone.	The stomach and mesenteric veins often contribute because of blockages, which make overheating inevitable; often the material in those parts is so scorched and inflamed that it degenerates into hypochondriacal melancholy. Guianerius, in chapter 2 of treatise 15, holds that the mesenteric veins alone are a sufficient cause.[4248]
Source page 174–175 The spleen concurres to this malady, by all their consents, and suppression of Hæmrods, dum non expurgat altera causa lien, saith Montaltus, if it be [4249]too cold and dry, and do not purge the other parts as it ought, Consil. 23. Montanus puts the [4250]spleen stopped for a great cause.	The spleen contributes to this malady, as they all agree, as does the suppression of haemorrhoidal bleeding. “The spleen is another cause when it fails to purge,” says Montaltus—if it is too cold and dry and does not cleanse the other parts as it should. In consultation 23, Montanus names a blocked spleen as a major cause.[4251]

[4246] **Burton.** Printed page 174, l: “Ventriculus & venæ meseraicæ concurrunt, quod hæ partes obstructæ sunt, &c.” The stomach and mesenteric veins contribute because these parts are obstructed, etc.

[4247] **Burton.** Printed page 174, m: “Per se sanguinem adurentes.” Scorching the blood by themselves.

[4248] **Editor.** “Concur” means contribute together. Burton describes obstruction, overheating and scorching as a chain of causes, with darkened humoral material and vapours affecting the brain. Guianerius is then cited for the stronger claim that the mesenteric veins can suffice by themselves.

[4249] **Burton.** Printed page 175, n: “Lien frigidus & siccus c. 13.” A cold and dry spleen; chapter 13.

[4250] **Burton.** Printed page 175, o: “Splen obstructus.” A blocked spleen.

[4251] **Editor.** “By all their consents” here means agreement among the authorities, unlike the technical “by consent” above. Haemorrhoids were treated as a possible route of evacuating surplus blood; “suppression” means the stopping of that bleeding. Burton’s Latin sentence is compressed; the translation supplies the implied verb without changing the claim.

Original text 1651	Modern English
Source page 175 [4252]Christopherus à Vega reports of his knowledg, that he hath known Melancholy caused from putrefied bloud in those Seed-veins and womb: [4253]Arculanus from that menstruous bloud turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.	Christophorus à Vega reports from his own knowledge that he has seen melancholy caused by putrefied blood in the seminal vessels and womb; Arculanus, by menstrual blood turned into melancholic humour, and by semen retained too long, through putrefaction or scorching, as I have already explained.[4254]
The Mesenterium, or Midriffe, Diaphragma, is a cause which the [4255]Greeks called φρένας: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous & black spirits.	The mesentery, or midriff, the diaphragm, is a cause—the part the Greeks called *phrenas*—because its inflammation greatly disturbs the mind with convulsions and derangement. In this unnatural melancholy, most of these parts do harm through inflammation, corrupting the humours and spirits, for from them soot-laden and black spirits are generated.[4256]

[4252] **Burton.** Printed page 175, p: “De arte med. lib. 3. cap. 24.” On the Medical Art, book 3, chapter 24.

[4253] **Burton.** Printed page 175, q: “A sanguinis putredine in vasis seminariis & utero, & quandoque à spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.” From putrefaction of blood in the seminal vessels and womb; and sometimes from semen long retained, or menstrual blood turned into melancholic humour through putrefaction or scorching.

[4254] **Editor.** “Seed” means semen; “seed-veins” are the seminal vessels in the older anatomical terminology. The passage extends the theory of retained bodily matter to menstrual blood and semen. “Melancholy” in “turned into melancholy” denotes the supposed morbid humour.

[4255] **Burton.** Printed page 175, r: “Magirus.” Magirus.

[4256] **Editor.** Burton equates mesentery, midriff and diaphragm here and repeats mesentery or midriff on printed page 177. The mesentery attaches abdominal organs to the abdominal wall; the diaphragm is the muscle separating chest and abdomen. Both occurrences are retained in the modern column. Greek phrenas is a form of phrēn, used for the midriff and mental activity; Magirus’s exact passage remains uncollated. “Fuliginous” means sooty. “Non-natural” here means an altered, morbid humour, distinct from the six non-natural factors of regimen.

Original text 1651	Modern English
And for that reason [4257]Montaltus cap. 10. de causis melan. will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, rosting the bloud, immoderate heat of the liver and bowels, and inflammation of the Pylorus.	For that reason Montaltus, in chapter 10 on the causes of melancholy, holds that its active cause is a hot and dry disorder, not a cold and dry one, as some maintain: the heat of the brain roasting the blood, excessive heat of the liver and bowels, and inflammation of the pylorus.[4258]
And so much the rather, because that, as Galen holds, all spices inflame the bloud, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry.	All the more so because, as Galen holds, all spices inflame the blood, as do solitude, sleeplessness, fevers, study and meditation, all of which produce heat. He therefore concludes that this disorder causing acquired melancholy is not cold and dry, but hot and dry.
But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion Geraldus de Solo maintains in his comment upon Rhasis.	But I have discussed this sufficiently in treating the material of melancholy. I hold that it may be true of unnatural melancholy, which produces madness, but not of natural melancholy, which is colder and, when excessive, produces a milder derangement. Geraldus de Solo maintains this opinion in his commentary on Rhazes.[4259]

[4257] **Burton.** Printed page 175, s: “Ergo efficiens causa melancholiæ est calida & sicca intemperies, non frigida & sicca, quod multi opinati sunt, oritur enim à calore cerebri assante sanguinem, &c. tum quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c. lib. 1. cap. 13. de Melanch.” Therefore the active cause of melancholy is a hot and dry imbalance, not a cold and dry one, as many have thought. For it arises from the brain’s heat roasting the blood, etc.; also because spices inflame the blood, as do solitude, sleeplessness, a preceding fever, meditation and study. All these produce heat, so let the point be established, etc. Book 1, chapter 13, on melancholy.

[4258] **Editor.** An “efficient cause” actively brings about a condition, distinguished from the material out of which it arises. “Pylorus” is the outlet from the stomach. The long marginal note cites book 1, chapter 13, whereas the body gives Montaltus chapter 10; the discrepancy is retained.

[4259] **Editor.** Burton has discussed natural and burnt or acquired melancholy earlier, in the account of its material and varieties. “Dotage” means impaired or disordered thought, not specifically senility. A small t appears before “Which opinion” in the 1651 body; no corresponding t entry is visible on this page. It is preserved as [t] in the original column. The separate dagger reference below is attached to Hercules de Saxonia.

Original text 1651	Modern English
SUBSECT. 3. **Causes of Head-Melancholy.**	**Subsection 3.** **Causes of head melancholy.**
After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest.	After a tedious discussion of the general causes of melancholy, I have now returned at last to deal briefly with its three particular kinds and the causes that properly belong to them. Although these causes combine indiscriminately in each particular kind, commonly producing their effects in the part that is weakest, most disordered and least able to resist, and so cause all three kinds, many are nevertheless peculiar to one kind and seldom found in the others.[4260]
As for example, Head-Melancholy is commonly caused by a cold or hot distemperature of the Brain, according to Laurentius cap. 5. de melan. but as [4261]Hercules de Saxoniâ contends, from that agitation or distemperature of the animall spirits alone.	For example, head melancholy is commonly caused by a cold or hot disorder of the brain, according to Laurentius, chapter 5 on melancholy; but Hercules de Saxonia contends that it comes from that disturbance or disorder of the animal spirits alone.[4262]

[4260] **Editor.** The three kinds distinguish melancholy originating in the brain, arising through abdominal organs, and arising from the whole body. Burton admits that the causes overlap and tend to act where resistance is weakest; his classification is not a set of exclusive mechanisms.

[4261] **Burton.** Printed page 175, dagger: “Lib. 3. Tract. posthum. de melan.” Book 3, Posthumous Treatise on Melancholy.

[4262] **Editor.** The animal spirits are the subtle bodily agents associated with the brain’s sensory and motor functions. Hercules locates the disturbance in them alone. The dagger note gives book 3 of the posthumous treatise; its exact passage remains to be collated.

Original text 1651	Modern English
Salust. Salvianus before mentioned lib. 2. cap. 3. de re med. will have it proceed from cold: but that I take of naturall melancholy, such as are fools and dote; for as Galen writes lib. 4. de puls. 8. and Avicenna, [4263]a cold and moist Brain is an unseparable companion of folly.	Sallustius Salvianus, mentioned before, holds in his medical work, book 2, chapter 3, that it proceeds from cold; but I take that to mean natural melancholy, in people who are foolish and mentally impaired. For, as Galen writes in book 4, chapter 8 on the pulse, and as Avicenna also says, a cold and moist brain is an inseparable companion of folly.[4264]
But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as [4265]Damascen the Arabian lib. 3. cap. 22. thinks, and most writers; Altomarus and Piso call it [4266]an innate burning untemperatenesse, turning bloud and choler into melancholy.	But this acquired melancholy, which is meant here, is caused by a hot and dry disorder, as Damascenus the Arabian thinks in book 3, chapter 22, along with most writers. Altomarus and Piso call it an inborn, burning imbalance that turns blood and yellow bile into melancholic humour.[4267]
Source page 175–176 Both these opinions may stand good, as Bruel maintains, and Capivaccius, si cerebrum sit calidius, [4268]if the brain be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly.	Both opinions may hold good, as Bruel and Capivaccius maintain: “if the brain is hotter”—if the brain is hot, the animal spirits will be hot, and from this comes madness; if cold, folly.[4269]

[4263] **Burton.** Printed page 175, u: “A fatuitate inseparabilis cerebri frigiditas.” Coldness of the brain is inseparable from intellectual incapacity.

[4264] **Editor.** “Fools,” “folly” and “dote” are Burton’s historical categories for impaired understanding, kept distinct from the more violent “madness” he contrasts with them. They do not map neatly onto present-day diagnostic categories. The marginal Latin mentions coldness alone, while the English body adds moisture.

[4265] **Burton.** Printed page 175, x: “Ab interno calore assatur.” It is roasted by internal heat.

[4266] **Burton.** Printed page 175, y: “Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.” An inborn, scorching imbalance, turning yellow bile and blood into melancholic humour.

[4267] **Editor.** “Adventitious” means acquired or arising from an added cause. The neighbouring “innate” describes a burning imbalance within the body; Burton does not fully reconcile these labels. Choler is yellow bile, distinguished here from the melancholic humour into which it is said to turn.

[4268] **Burton.** Printed page 176, z: “Si cerebrum sit calidius, fiet spiritus animalis calidior, & delirium maniacum; si frigidior, fiet fatuitas.” If the brain is hotter, the animal spirit will become hotter, and manic derangement will follow; if colder, intellectual incapacity will result.

[4269] **Editor.** The short Latin clause is translated before Burton’s fuller English gloss. His description of hotter spirits producing madness and colder ones producing folly repeats the distinction in his earlier discussion of the material of melancholy.

Original text 1651	Modern English
Source page 176 David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atra bile, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: calida per accidens, frigida per se, hot by accident only; I am of Capivaccius minde for my part.	David Crusius, in his *Hermetic Theatre of Diseases*, book 2, chapter 6 on black bile, allows that melancholy is a disease of an inflamed brain, though cold in itself: "hot through an incidental condition, cold in its own nature"—hot only incidentally. For my part, I agree with Capivaccius.[4270]
Now this humour, according to Salvianus, is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunicles that cover the Brain, sometimes in the passages of the Ventricles of the brain, or veins of those ventricles.	Now this humour, according to Salvianus, is sometimes in the substance of the brain, sometimes contained in the membranes and coverings around it, sometimes in the passages of the brain's ventricles or the veins of those ventricles.[4271]
It followes many times [4272]a Phrensie, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head, as Rhasis informeth us: Piso addes solitarines, waking, inflammations of the head, proceeding most part [4273]from much use of spices, hot wines, hot meats; all which Montanus reckons up consil. 22. for a Melancholy Jew; and Heurnius repeats cap. 12. de Mania:	It often follows delirium, long illnesses, fevers, a long stay in hot places or under the sun, or a blow to the head, as Rhazes tells us. Piso adds solitude, sleeplessness and inflammations of the head, proceeding mostly from heavy use of spices, heating wines and heating foods—all of which Montanus lists in consultation 22 for a melancholic Jew, and Heurnius repeats in chapter 12 on mania.[4274]

[4270] **Editor.** Per accidens and per se distinguish a secondary or incidental property from the thing's own nature, rather than chance from intention. Burton reports Crusius's qualification but then states his own preference for Capivaccius. The abbreviated title Theat. morb. Hermet. is expanded descriptively; its edition and exact passage remain uncollated.

[4271] **Editor.** "Tunicles" are thin coverings or membranes. The ventricles are the cavities within the brain, already discussed in Burton's anatomy. This list preserves the alternative locations proposed for the humour; it does not reconcile them.

[4272] **Burton.** Printed page 176, a: "Melancholia capitis accedit post phrenesim, aut longam moram sub sole, aut percussionem in capite, cap. 13. lib. 1." Head melancholy follows delirium, a long stay under the sun or a blow to the head. Chapter 13, book 1.

[4273] **Burton.** Printed page 176, b: "Qui bibunt vina potentia, & sæpè sunt sub sole." Those who drink strong wines and are often under the sun.

[4274] **Editor.** "Phrensie" is the historical delirium associated with fever. "Hot" wines and foods have heating qualities within the humoral system, not necessarily a high serving temperature. The cited patient's Jewish identity belongs to Burton's case description; the passage gives no reason to treat it as a cause.

Original text 1651	Modern English
Hot bathes, Garlick, Onions, saith Guianerius, bad ayr, corrupt, much [4275]waking, &c. retention of seed or abundance, stopping of hæmorrogiâ, the Midriffe misaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things.	Hot baths, garlic and onions, says Guianerius; bad, corrupt air; much sleeplessness, and so on; retention or excess of semen, suppression of bleeding, a disordered midriff; and, according to Trallianus, book 1, chapter 16, excessive worries, troubles, griefs, discontent, study and meditation —in a word, the misuse of all those six non-natural things.[4276]
Hercules de Saxonia, cap. 16. lib. 1. will have it caused from a [4277]cautery, or boyl dried up, or any issue. Amatus Lusitanus cent. 2. cura. 67. gives instance in a fellow, that had a hole in his arm, [4278]after that was healed, ran mad, and when the wound was open, he was cured again.	Hercules de Saxonia, in chapter 16 of book 1, holds that it can be caused when a cautery wound, boil or any draining sore dries up. Amatus Lusitanus, in case 67 of his second hundred, gives the example of a man who had a hole in his arm: after it healed, he went mad; when the wound was open, he was cured again.[4279]

[4275] **Burton.** Printed page 176, c: “Curæ validæ, largioris vini, & aromatum usus.” Severe cares, and generous use of wine and spices.

[4276] **Editor.** The six non-natural things are air; food and drink; exercise and rest; sleep and waking; evacuation and retention; and the passions. They were external or manageable conditions of health. The marginal c lists cares, wine and spices, although its body anchor stands by “waking”; the mismatch is preserved.

[4277] **Burton.** Printed page 176, d: “A cauterio & ulcere exsiccato.” From a cautery wound and a dried-up sore.

[4278] **Burton.** Printed page 176, e: “Ab ulcere curato incidit in insaniam, aperto vulnere curatur.” Once the sore was healed, he fell into madness; with the wound open, he is cured.

[4279] **Editor.** A cautery could create an artificial draining wound; an “issue” could be such an opening or its discharge. The case illustrates the older belief that closing an outlet might retain harmful matter. The narrative and claimed cure are Burton’s report; the original clinical account has not been collated.

Original text 1651	Modern English
Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venery, and immoderate exercise: And in his cons. 49. lib. 3. from an [4280]headpiece overheated, which caused head-melancholy. Prosper Calenus brings in Cardinall Cæsius for a pattern of such as are so melancholy by long study: but examples are infinite.	Trincavelius, in consultation 13 of book 1, has an example of a man whose melancholy was caused by staying too long in the sun, frequent sexual intercourse and excessive exercise; and in consultation 49 of book 3, an instance of head melancholy caused by an overheated helmet. Prosper Calenus offers Cardinal Caesius as an example of those made melancholic by prolonged study. But the examples are endless.[4281]

[4280] **Burton.** Printed page 176, f: “A galea nimis calefacta.” From a helmet heated too much.

[4281] **Editor.** “Venery” means sexual intercourse. “Headpiece” here is a helmet, confirmed by the marginal galea, not the head itself. The printed Cæsius is retained, modernized typographically to Caesius; the individual case and identification remain unverified.

Original text 1651	Modern English
SUBSECT. 4. **Causes of Hypocondriacall, or windie Melancholy.**	**Subsection 4.** **Causes of hypochondriacal, or windy, melancholy.**
In repeating of these causes, I must crambe bis coctam apponere, say that again which I have formerly said, in applying them to their proper Species. Hypocondriacall or flatuous Melancholy, is that which the Arabians call Myrachiall, and is in my judgement the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be known or cured.	In repeating these causes, I must "serve up twice-cooked cabbage"—say again what I have said before as I apply them to their proper kinds. Hypochondriacal, or flatulent, melancholy is what the Arabians call myrachial. In my judgment it is the most distressing and frequent kind, though Bruel and Laurentius consider it the least dangerous and less difficult to recognize or cure.[4282]
His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleen, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c.	Its causes are internal or external. Internal causes arise from various parts or organs: midriff, spleen, stomach, liver, pylorus, womb, diaphragm, mesenteric veins, the stopping of discharges, and so on.[4283]
Montaltus cap. 15. out of Galen recites [4284]heat and obstruction of those meseraicke veins, as an immediate cause, by which means the passage of the Chilus to the liver is detained, stopped or corrupted, and turned into rumbling & winde.	Montaltus, in chapter 15, cites Galen in naming heat and blockage of those mesenteric veins as an immediate cause: in this way the passage of chyle to the liver is delayed or stopped, or the chyle is corrupted and turned into rumbling and wind.[4285]

[4282] **Editor.** The cabbage proverb admits tiresome repetition. Compare Erasmus, Adages I.5.38 (438), and Juvenal, Satire 7.154. Burton's Latin is translated before his own English explanation. Myrachial is derived from mirach, the abdomen or its containing wall; "windy" and "flatuous" refer to wind or vapours in this historical kind of melancholy.

[4283] **Editor.** Midriff and diaphragm both appear in Burton's list and are retained. "Issues" is broad here, covering bodily discharges rather than naming one specific outlet. The distinction between internal and external causes organizes the discussion that follows.

[4284] **Burton.** Printed page 176, g: "Exuritur sanguis & venæ obstruuntur, quibus obstructis prohibetur transitus Chili ad jecur, corrumpitur & in rugitus & flatus vertitur." The blood is scorched and the veins are blocked; their blockage prevents the passage of chyle to the liver. It is corrupted and turns into rumblings and wind.

[4285] **Editor.** Chyle is the milky product of digestion, thought in this model to pass through the mesenteric veins to the liver for further preparation. Burton's grammar blurs the passage of chyle with the chyle itself; the modern wording makes the implied subject of "corrupted" explicit.

Original text 1651	Modern English
Montanus consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, observat. lib. 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: quoniam inter ventriculum & jecur venæ effervescunt, the veins are inflamed about the Liver and Stomack.	Montanus gives a clear example in consultation 233, Trincavelius another in book 1, chapter 12, and Plater a third in book 1 of his observations: a doctor of law afflicted with this illness from the same blockage and heat of the mesenteric veins and bowels, "because the veins between the stomach and liver grow hot"—the veins are inflamed around the liver and stomach.[4286]
Source page 176–177 Sometimes those other parts are together misaffected; and concurre to the production of this malady: A hot liver and cold stomack or cold belly: look for instances in Hollerius, Victor Trincavelius, consil. 35. l. 3. Hildesheim Spicel. 2. fol. 132. Solenander consil. 9. pro cive Lugdunensi, Montanus consil. 229. for the Earl of Monfort in Germany, 1549. and Frisimelica in the 233 consultation of the said Montanus.	Sometimes those other parts are disordered together and combine to produce this malady: a hot liver and a cold stomach or cold abdomen. Look for examples in Hollerius; Victor Trincavelius, consultation 35, book 3; Hildesheim, collection 2, folio 132; Solenander, consultation 9, "for a citizen of Lyons"; Montanus, consultation 229, for the Earl of Montfort in Germany in 1549; and Frisimelica, in consultation 233 of the same Montanus.
Source page 177 I. Cæsar Claudinus gives instance of a cold stomack & over-hot liver, almost in every consultation, con. 89. for a certain Count: & con. 106. for a Polonian Baron, by reason of heat the bloud is inflamed, and grosse vapours sent to the heart and brain.	J. Caesar Claudinus gives examples of a cold stomach and an overheated liver in almost every consultation: in consultation 89, for a certain count, and 106, for a Polish baron. The heat inflames the blood and sends thick vapours to the heart and brain.[4287]

[4286] **Editor.** A "demonstration" here is an illustrative case. Burton's English gloss gives a looser location than the Latin "between the stomach and liver"; both are retained, with a fresh translation of the Latin first.

[4287] **Editor.** The initial I in I. Cæsar Claudinus is represented as J in the modern column. "Grosse" means thick or coarse, not disgusting. The compressed consultation references, names and 1549 date are retained as Burton prints them; the underlying cases remain to be collated.

Original text 1651	Modern English
Mercurialis subscribes to them cons. 89. [4288]the stomack being misaffected, which he cals the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstructions, winde, rumbling, griping, &c.	Mercurialis agrees with them in consultation 89: the stomach is disordered, which he calls the king of the abdomen, because if it is disordered all the rest suffer with it, being deprived of nourishment or fed with bad nourishment. This brings about undigested matter, blockages, wind, rumbling, cramps, and so on.[4289]
Hercules de Saxonia besides heat, will have the weaknesse of the liver and his obstruction a cause, facultatem debilem jecinoris, which he calls the minerall of melancholy. Laurentius assignes his reason, because the liver over-hot draws the meat undigested out of the stomack, and burneth the humours. Montanus cons. 244. proves that sometimes a cold liver may be a cause.	Besides heat, Hercules de Saxonia considers weakness and blockage of the liver a cause—"a weakened power of the liver," which he calls the mine of melancholy. Laurentius gives this reason: the overheated liver draws food out of the stomach undigested and burns the humours. Montanus, in consultation 244, proves that a cold liver may sometimes be a cause.[4290]
Laurentius c. 12. Trincavelius Lib. 12. consil. and Gualter Bruel seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much bloud sometimes to it, and not expelling it, as P. Cnemiandrus in a [4291]consultation of his noted, tumorem lienis, he names it, and the fountain of melancholy.	Laurentius, chapter 12, Trincavelius, "book 12, consultation," and Gualter Bruel seem to place the greatest blame on the spleen. Too large or too small, it fails in its duty to cleanse the liver as it should, sometimes drawing too much blood to itself without expelling it, as P. Cnemiandrus noted in one of his consultations. He calls it "a swelling of the spleen" and the fountain of melancholy.[4292]

[4288] **Burton.** Printed page 177, h: "Stomacho læso robur corporis imminuitur, & reliqua membra alimento orbata, &c." When the stomach is impaired, the body's strength is diminished and the other parts are deprived of nourishment, etc.

[4289] **Editor.** "Crudities" are incompletely digested materials or humours; "griping" means abdominal cramps. The king image makes the other organs dependent on the stomach's provision of nourishment.

[4290] **Editor.** "Minerall" here is a mine or source from which melancholy is produced, rather than an inorganic substance in the modern sense. Facultatem debilem jecinoris means a weakened power or function of the liver. Burton again allows rival hot and cold explanations.

[4291] **Burton.** Printed page 177, i: "Hildesheim." Hildesheim.

[4292] **Editor.** The printed "Trincavelius Lib. 12. consil." is an incomplete or displaced reference. It is retained literally in the modern column rather than silently changed to a particular consultation. The margin names Hildesheim as the intermediary for Cnemiandrus; the exact account remains uncollated.

Original text 1651	Modern English
Diocles supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the Pylorus, which is the neather mouth of the Ventricle. Others assign the Mesenterium or Midriffe distempered by heat, the womb misaffected, stopping of Hemrods, with many such.	Diocles supposed this kind of melancholy to have its origin in inflammation of the pylorus, which is the lower opening of the stomach. Others name the mesentery or midriff disordered by heat, a disordered womb, suppression of haemorrhoidal bleeding, and many similar causes.[4293]
All which Laurentius cap. 12. reduceth to three, Mesentery, Liver, and Spleen, from whence he denominates Hepatick, Splenitick, and Meseraick Melancholy. Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as Montanus found by his experience, consil. 244.	Laurentius, in chapter 12, reduces all these to three: mesentery, liver and spleen, from which he names hepatic, splenic and mesenteric melancholy. External causes are bad diet, worry, griefs, discontents—in a word, all those six non-natural things, as Montanus found from experience, consultation 244.[4294]
Solenander consil. 9. for a Citizen of Lyons in France, gives his reader to understand, that he knew this mischief procured by a medicine of Cantharides, which an unskilfull Physician ministred his patient to drink ad venerem excitandam.	Solenander, in consultation 9 for a citizen of Lyons in France, tells his reader that he knew this affliction to be caused by a medicine made from cantharides, which an unskilful physician gave his patient to drink “to arouse sexual desire.”[4295]

[4293] **Editor.** “Ventricle” here means the stomach, whereas it meant a brain cavity earlier. “Neather mouth” is the lower outlet. Mesentery or midriff repeats the anatomical conflation on printed page 175, explained there in the Editor’s note. This wording and the theory of suppressed haemorrhoidal bleeding are retained.

[4294] **Editor.** Hepatic, splenic and mesenteric mean associated with the liver, spleen and mesentery. Burton lists the organs in one order and the named forms in another; the translation preserves both sequences.

[4295] **Editor.** Cantharides are blister beetles used in historical medicines, including supposed aphrodisiacs. Here Burton cites a case in which their administration produced illness. The statement remains a reported case, not an endorsement of the remedy.

Original text 1651	Modern English
But most commonly fear, grief, and some sudden commotion, or perturbation of the minde begin it, in such bodies especially as are ill disposed. Melancthon. tract. 14. cap. 2. de animâ, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent.	But most commonly it begins with fear, grief or some sudden disturbance or agitation of the mind, especially in bodies already poorly disposed. Melanchthon, in treatise 14, chapter 2 on the soul, holds that it is as common in men as the disorder called “the mother” is in women, arising from some grievous trouble, aversion, passion or discontent.[4296]
For as Camerarius records in his life, Melancthon himself was much troubled with it, and therefore could speak out of experience. Montanus consil. 22. pro delirante Iudæo, confirms it, [4297]grievous symptomes of the minde brought him to it.	For, as Camerarius records in his life of him, Melanchthon himself suffered greatly from it and could therefore speak from experience. Montanus, in consultation 22, “for a delirious Jew,” confirms it: grievous symptoms of the mind brought the patient to it.[4298]
Randolotius relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormwood, and was freed.	Randolotius relates that one day, while deeply intent on copying out a physician’s notes, he was troubled by some incident and fell into a hypochondriacal attack. To escape it he drank a decoction of wormwood and was relieved.[4299]

[4296] **Editor.** “The mother” is the historical disorder attributed to the womb, often called the suffocation of the mother. The analogy reflects the sex-based physiology of Burton’s sources. The printed “tract. 14. cap. 2. de animâ” remains unresolved; it is not silently converted into a different reference.

[4297] **Burton.** Printed page 177, k: “Habuit sæva animi symptomata quæ impediunt concoctionem, &c.” He had severe symptoms of the mind which impede digestion, etc.

[4298] **Editor.** The pronoun in “brought him to it” refers to the patient in Montanus’s case. The margin adds a detail absent from the body: mental symptoms impede digestion, reinforcing the reciprocal influence of mind and abdominal organs.

[4299] **Editor.** A decoction is a preparation made by boiling material in liquid. “An occasion” leaves the disturbing incident unspecified. The reported relief belongs to Randolotius’s account; the precise source and case remain to be checked.

Original text 1651	Modern English
[4300]Melancthon (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.	Melanchthon, since the disease is so troublesome and frequent, considers it most necessary and useful for everyone to study its manifestations, and dangerous to be ignorant of them. He would therefore have everyone understand its causes, symptoms and cures to some degree.[4301]

[4300] **Burton.** Printed page 177, l: "Usitatissimus morbus cum sit, utile est hujus visceris accidentia considerare, nec leve periculum hujus causas morbi ignorantibus." Since this is a very common disease, it is useful to consider the disorders of this internal organ; nor is the danger slight for those ignorant of the causes of this disease.

[4301] **Editor.** "Accidents" here means the disease's manifestations or attendant disorders. The margin speaks specifically of "this internal organ" without naming it; the body broadens the point into a recommendation that everyone learn something of melancholy.

Original text 1651	Modern English
Source page 178 **SUBSECT. 5.** **Causes of Melancholy from the whole Body.**	**Subsection 5.** **Causes of melancholy arising from the whole body.**
As before, the cause of this kind of Melancholy is inward or outward. Inward, [4302]when the liver is apt to ingender such an humour, or the spleen weak by nature, and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it.	As before, the cause of this kind of melancholy is internal or external. Internal: when the liver is prone to generate such a humour, or the spleen is naturally weak and unable to perform its function. A melancholic temperament, suppression of haemorrhoidal bleeding, menstrual flow and nosebleeds, long illnesses, fevers and all those six non-natural things increase it.[4303]
But especially [4304]bad dyet, as Piso thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. Mercurialis out of Averroes and Avicenna condemns all herbs: Galen. lib. 3. de loc. affect. cap. 7. especially Cabbage. So likewise fear, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.	But especially bad diet, as Piso thinks: pulses, salted meat, shellfish, cheese, dark wine, and so on. Mercurialis, citing Averroes and Avicenna, condemns all herbs; Galen, in book 3, chapter 7 on affected parts, especially cabbage. So likewise fear, sorrow, discontents and so on—but these have been discussed before. Thus, in brief, you have had the general and particular causes of melancholy.[4305]

[4302] **Burton.** Printed page 178, n: “Jecur aptum ad generandum talem humorem, splen natura imbecillior. Piso, Altomarus, Guianerius.” A liver prone to generate such a humour, a spleen naturally rather weak. Piso, Altomarus, Guianerius.

[4303] **Editor.** “Retention” governs haemorrhoidal bleeding, monthly discharges and nosebleeds: their suppression is intended, rather than the bleeding itself. “Temperature” means bodily temperament. This third kind is attributed to the body’s overall humoral state.

[4304] **Burton.** Printed page 178, o: “Melancholiam, quæ fit à redundantia humoris in toto corpore, victus imprimis generat qui eum humorem parit.” Melancholy arising from an excess of the humour throughout the whole body is generated above all by a diet that produces that humour.

[4305] **Editor.** “Pulse” means peas, beans, lentils and similar edible seeds; “salt meat,” preserved meat; “black wine,” dark-coloured wine. “Herbs” is broader than modern culinary seasonings and can include green vegetables. Burton reports the dietary judgements of his authorities.

Original text 1651	Modern English
Now go and brag of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, & boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weak and silly a creature thou art.	Now go and brag of your present happiness, whoever you are! Brag of your constitution, of your good qualities; exult, triumph and boast! You see how fragile your condition is, how soon you may be brought low, in how many different ways: by bad diet, bad air, a small loss, a little sorrow or discontent, a fever, and so on. How many sudden events may bring about your ruin, how slight your hold on happiness in this life, how weak and helpless a creature you are![4306]
Humble thy self therefore under the mighty hand of God · 1 Pet. 5.6. know thy self, acknowledge thy present misery, and make right use of it. Qui stat videat ne cadat.	"Humble yourself therefore under the mighty hand of God," 1 Peter 5:6. Know yourself, acknowledge your present misery and put that knowledge to proper use. "Let whoever stands take care not to fall."[4307]
Thou dost now flourish, and hast bona animi, corporis, & fortunæ, goods of body, mind and fortune, nescis quid serus secum vesper ferat, thou knowest not what storms and tempests the late evening may bring with it.	You flourish now and possess "the goods of mind, body and fortune"—goods of body, mind and fortune. "You do not know what late evening may bring with it": you do not know what storms and tempests the late evening may bring.[4308]
Be not secure then, be sober and watch, [4309]fortunam reverenter habe, if fortunate and rich: if sick and poor, moderate thy self. I have said.	Do not be complacent, then; "be sober and watch." "Treat fortune with respect," if you are fortunate and rich; if sick and poor, govern yourself with moderation. I have said my say.[4310]

[4306] **Editor.** "Insult" here means exult or vaunt oneself; "good parts" means good qualities or abilities; "silly" means weak or helpless in this context. The medical catalogue turns into direct moral address, exposing the precariousness of the reader's apparent good fortune.

[4307] **Editor.** The first quotation is 1 Peter 5:6. Qui stat videat ne cadat abbreviates 1 Corinthians 10:12, which warns the person who thinks he stands to take care lest he fall. Burton applies the scriptural warning to confidence in health and worldly success.

[4308] **Editor.** The Latin lists mind, body and fortune; Burton's English reverses the first two, and both orders are preserved. The evening proverb resembles the title of Varro's Menippean satire quoted in Aulus Gellius, Attic Nights 13.11.1, Nescis quid vesper serus vehat. Burton adds storms and tempests in his English expansion.

[4309] **Burton.** Printed page 178, p: "Ausonius." Ausonius.

[4310] **Editor.** "Be sober and watch" recalls 1 Peter 5:8. Ausonius, Epigrams 2.7–8 in Evelyn-White's numbering, advises respect for fortune after recounting how King Agathocles remembered his humble origin. "Secure" means overconfident or complacent. "I have said" closes the section on causes, before Section 3 turns to symptoms.

Original text 1651	Modern English
SECT. 3. **MEMB. 1. SUBSECT. 1.** **Symptomes, or signs of Melancholy in the Body.**	**Section 3.** **Member 1. Subsection 1.** **Symptoms or signs of melancholy in the body.**
Parrhasius a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, [4311]bought one very old man; and when he had him at Athens, put him to extreme torture and torment, the better by his example, to express the pains and passions of his Prometheus, whom he was then about to paint.	Parrhasius, a painter of Athens, bought a very old man from among the Olynthian captives whom Philip of Macedon brought home to sell. Once he had him in Athens, he subjected him to extreme torture and torment, so that his example would help him portray the pain and suffering of the Prometheus he was about to paint.[4312]
I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily betray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.	For my purpose I need not be so barbarous, inhuman, painstaking or cruel as to torture any poor melancholic person. Their symptoms are plain, obvious and familiar; no such minute observation or far-fetched subject is needed. They draw their own portraits; they reveal themselves of their own accord. They are all too common everywhere; I meet them constantly as I go. They cannot hide their condition; their sufferings are too well known. I need not look far to describe them.[4313]

[4311] **Burton.** Printed page 178, star: “Seneca cont. lib. 10. cont. 5.” Seneca the Elder, Controversiae, book 10, exercise 5.

[4312] **Editor.** The story comes from Seneca the Elder’s Controversiae 10.5, a rhetorical exercise built around a charge against the painter. It should be read as Burton’s literary exemplum, not an independently established event. Prometheus provides the figure of suffering the painter wants to reproduce; “passions” here means sufferings.

[4313] **Editor.** “Curious” means painstaking or minutely inquisitive, and “accurate” exceptionally careful. “Object” is the person or subject observed. The painter’s act of delineation becomes Burton’s metaphor for describing the sufferers he encounters.

Original text 1651	Modern English
Source page 179 Symptomes therefore are either [4314]universall or particular, saith Gordonius, lib. med. cap. 19. part. 2. to persons, to species; some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Capivaccius; or from stars according to Jovianus Pontanus, de reb. cœlest. lib. 10. cap. 13. and cœlestiall influences, or from the humours diversly mixt, Ficinus li. 1. cap. 4. de sanit. tuendâ:	Symptoms, then, are either universal or peculiar to individuals or kinds of the disease, says Gordonius in part 2, chapter 19 of his medical work. Some signs are hidden, some apparent; some belong to the body, some to the mind. They vary in different ways according to the internal or external causes, says Capivaccius; or arise from the stars and celestial influences, according to Jovianus Pontanus, *On Celestial Things*, book 10, chapter 13; or from the various mixtures of the humours, says Ficino, book 1, chapter 4 of his work on preserving health.[4315]
as they are hot, cold, naturall, unnaturall, intended or remitted, so will Aëtius have melancholica deliria multiformia, diversity of melancholy signs. Laurentius ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, Altomarus cap. 7. art. med.	As they are hot or cold, natural or unnatural, intensified or lessened, so Aëtius holds that "melancholic derangements take many forms": a diversity of melancholic signs. Laurentius attributes them to people's different temperaments, pleasures, natures and inclinations, to the length of time the condition has lasted, and to whether it occurs alone or is mixed with other diseases. As the causes differ, so must the signs, almost without number: Altomarus, chapter 7 of his *Art of Medicine*.[4316]

[4314] **Burton.** Printed page 179, q: "Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus, quæ ut vinum corpus variè disponit, &c. Diversa phantasmata pro varietate causæ externæ, internæ." Some are universal, others particular; some apparent, some in the body, some in thought and mind; some arise from the stars, some from the humours, which, like wine, affect the body in different ways, etc. Different imagined appearances correspond to the variety of external and internal causes. The printed Latin has a singular verb after quæ; the translation follows the evident sense.

[4315] **Editor.** The distinction is between signs common to melancholy generally and those peculiar to a person or a particular kind. Stars, humours and bodily or mental signs belong to the competing explanatory systems Burton is assembling.

[4316] **Editor.** "Temperature" means the mixture or balance of bodily qualities; "intended" means intensified. The translation keeps the literal sense of melancholica deliria multiformia before Burton's own looser English gloss, "diversity of melancholy signs."

Original text 1651	Modern English
And as wine produceth divers effects, or that herb Tortocolla in [4317]Laurentius, which makes some laugh, some weep, some sleep, some dance, some sing, some howle, some drinke, &c. so doth this our melancholy humour, work severall signes in severall parties.	And just as wine produces different effects, or that herb Tortocolla in Laurentius, which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drink, and so on, so this melancholic humour of ours produces different signs in different people.[4318]
But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those usuall signs appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humor is more or lesse adust. From [4319]these first qualities arise many other second, as that of [4320]colour, black, swarty, pale, ruddy, &c. some are impensè rubri, as Montaltus cap. 16. observes out of Galen li. 3. de locis affectis, very red and high coloured.	But to bring them within bounds, these general symptoms may be grouped as those of the body or of the mind. The usual signs appearing in the bodies of melancholic people are these: they are cold and dry, or hot and dry, according to how far the humour has been scorched. From these primary qualities arise many secondary ones, such as colour: black, dark, pale, ruddy, and so on. Some are “intensely red,” as Montaltus observes in chapter 16, citing Galen’s *On the Affected Parts*, book 3—very red and highly coloured.[4321]

[4317] **Burton.** Printed page 179, r: “Lib. 1. de visu. fol. 17. Ad ejus usum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.” Book 1 on sight, folio 17. When it is used, some sweat; others vomit, weep, drink or dance; others laugh, tremble or sleep, etc.

[4318] **Editor.** Tortocolla is retained as the printed plant name. Its botanical identity and the precise passage in Laurentius require collation; it has not been silently identified with a modern plant. The marginal list differs from the body, adding sweating, vomiting and trembling.

[4319] **Burton.** Printed page 179, s: “T. Bright. cap. 20.” Timothie Bright, chapter 20.

[4320] **Burton.** Printed page 179, t: “Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus. Melancl. è Gal.” This humour becomes black, sometimes through excessive heating, sometimes through excessive cooling. “Melancl.” from Galen; the abbreviation is retained as printed, beside the body’s Melanelius.

[4321] **Editor.** “Adust” means burnt or scorched. Heat, coldness, dryness and moisture are primary humoral qualities; complexion and other visible features are secondary effects. “Black” and “swarty” here describe colour within that medical scheme.

Original text 1651	Modern English
Hippocrates in his book [4322]de insania & melan. reckons up these signes, that they are [4323]lean, withered, hollow-eyed, looke old, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, shaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames, [4324]Anna soror, quæ me suspensam insomnia terrent?	Hippocrates, in his book *On Madness and Melancholy*, lists these signs: they are lean, withered, hollow-eyed, old-looking, wrinkled and rough; much troubled with wind and abdominal cramps or bellyache; frequently belching; with dry, hard bowels, dejected looks and shaggy beards; ringing in the ears, vertigo and light-headedness; little or no sleep, and that interrupted; terrible and frightening dreams. "Anna, my sister, what dreams terrify me in my anxious state?"[4325]

[4322] **Burton.** Printed page 179, u: "Interprete F. Calvo." In the translation of F. Calvus.

[4323] **Burton.** Printed page 179, x: "Oculi his excavantur, venti gignuntur circum præcordia, & acidi ructus, sicci ferè ventres, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta." Their eyes grow hollow; wind forms around the upper abdomen, with sour belching; the bowels are usually dry; vertigo, ringing in the ears, scanty sleep, terrifying and interrupted dreams.

[4324] **Burton.** Printed page 179, star: "Virg. Æn." Virgil, Aeneid.

[4325] **Editor.** "Dry bellies" refers to dry or constipated bowels; "singing" is ringing in the ears. The quotation is Aeneid 4.9: Dido speaks to Anna while troubled by her attachment to Aeneas. The Hippocratic work is given under Burton's printed title and Calvus translation; the exact text has not yet been identified independently.

Original text 1651	Modern English
These same Symptomes are repeated by Melanelius in his booke of Melancholy collected out of Galen, Ruffus, Aëtius, by Rhasis, Gordonius, & all the Juniors, [4326]continuall, sharp, & stinking belchings, as if their meat in their stomack were putrefied, or that they had eaten fish, dry bellies, absurd & interrupt dreames, & many phantasticall visions about their eys, vertiginous, apt to tremble, & prone to Venery.	These same symptoms are repeated by Melanelius in his book on melancholy, compiled from Galen, Rufus and Aëtius; by Rhazes, Gordonius and all the later writers: continual sour and foul-smelling belching, as though the food in their stomachs had putrefied or they had eaten fish; dry bowels, absurd and interrupted dreams, and many imaginary visions before their eyes; dizziness, a tendency to tremble, and an inclination to sexual activity.[4327]
[4328]Some adde palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, saltum in multis corporis partibus, a kinde of itching, saith Laurentius, on the superficies of the skin, like a flea-biting sometimes.	Some add palpitations of the heart and cold sweat as usual symptoms, and a jumping in many parts of the body—"a twitching in many parts of the body"—a kind of itching, says Laurentius, on the surface of the skin, sometimes like a flea-bite.
[4329]Montaltus cap. 21. puts fixed eyes and much twinkling of their eyes for a sign, and so doth Avicenna, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18. They stut most part, which he took out of Hippocrates Aphorisms.	Montaltus, chapter 21, lists staring eyes and much blinking as signs, as does Avicenna: "with fluttering eyes, stammering, intensely red," and so on, book 3, fen 1, treatise 4, chapter 18. They mostly stammer, a point he took from Hippocrates' *Aphorisms*.[4330]

[4326] **Burton.** Printed page 179, y, continuing across the bottom margin: "Assiduæ eæque acidæ ructationes quæ cibum virulentum culentumque nidorem, etsi nil tale ingessum sit, referant ob cruditatem. Ventres hisce aridi, somnus plerumque parcus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures & visiones ante oculos, ad venerem prodigi." Continual sour belchings, suggesting poisonous food and an odour [culentumque: meaning uncertain] even though nothing of the kind has been swallowed, owing to indigestion. Their bowels are dry; sleep generally scanty and interrupted; dreams utterly absurd and disturbed; trembling of the body, heaviness of the head, noises in the ears and visions before the eyes; excessive indulgence in sex. The unclear adjective culentumque is retained in the translation rather than conjecturally repaired; see the Editor note.

[4327] **Editor.** "Juniors" means later medical writers; "venery" means sexual activity. In the marginal Latin, culentumque is an unclear reading left untranslated within the otherwise translated note. The wording, its relation to virulentum and Burton's reference to fish remain unresolved; the English body has not been altered to agree with the note.

[4328] **Burton.** Printed page 179, z: "Altomarus, Bruel, Piso, Montaltus." The four medical authorities are listed without particular works or passages.

[4329] **Burton.** Printed page 179, a: "Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumque sunt." They blink their eyes frequently; some, however, usually have a fixed stare.

[4330] **Editor.** "Twinkling" here is blinking; "stut" means stammer. Fen is a division of Avicenna's Canon. The Latin describes fluttering eyes, stammering and a deeply reddened complexion; Burton singles out stammering in his next sentence.

Original text 1651	Modern English
[4331]Rhasis makes head-ach and a binding heavinesse for a principall token, much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eys, grosse veines, & broad lips. To some too, if they be far gone mimicall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes & faces, inarticulate voices, exclamations, &c.	Rhazes makes headache and a constricting heaviness a principal sign, with much movement of wind under the skin, as well as stammering or stumbling in speech, and so on; hollow eyes, swollen veins and broad lips. Some, too, if their condition is far advanced, are all too prone to theatrical gestures: laughing, grinning, smirking, muttering, talking to themselves, making strange movements of the mouth and face, uttering inarticulate sounds and exclamations, and so on.[4332]
Source page 179–180 And although they be commonly leane, hirsute, unchearfull in countenance, withered, and not so pleasant to behold, by reason of those continuall fears, griefs, and vexations, dull, heavie, lazie, restlesse, unapt to go about any businesse; yet their memories are most part good, they have happy wits, and excellent apprehensions.	And although they are commonly lean, hairy, cheerless in expression, withered and not very pleasant to look at because of those continual fears, griefs and troubles—dull, heavy, sluggish, restless and unable to set about any business—yet their memories are mostly good; they have gifted minds and excellent powers of understanding.[4333]

[4331] **Burton.** Printed page 179, b: “Cent. lib. 1. Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat; oculi excavantur, &c.” Continens, book 1, treatise 9. Signs of this disease are much twitching, noises in the ears, heaviness of the head; the tongue stammers, the eyes grow hollow, etc. The abbreviated title is printed Cent. in this margin; it is expanded here as the reference to Rhazes indicates.

[4332] **Editor.** “Mimicall” means like an actor’s gestures; “fleering” means grinning or smirking. The moving “wind” is part of the period’s bodily explanation of these sensations, not a metaphor added by the modern version.

[4333] **Editor.** “Happy wits” means gifted minds, and “apprehensions” powers of understanding. Burton sets this intellectual capacity beside the outward dullness and incapacity he has just described.

Original text 1651	Modern English
Source page 180 Their hot and dry brains make them they cannot sleep, Ingentes habent & crebras vigilias (Areteus) Mighty and often watchings, sometimes waking for a month, a year together. [4334]Hercules de Saxoniâ faithfully averreth, that he hath heard his mother swear, she slept not for seven moneths together: Trincavelius Tom. 2. cons. 16. speaks of one that waked 50. dayes, and Skenkius hath examples of two years, and all without offence.	Their hot and dry brains prevent them from sleeping: “They suffer great and frequent bouts of sleeplessness” (Aretaeus)—long and frequent periods of wakefulness, sometimes staying awake for a month or a year at a time. Hercules de Saxonia solemnly affirms that he heard his mother swear she had not slept for seven months together. Trincavelius, volume 2, consultation 16, speaks of someone who stayed awake for fifty days, and Schenck gives examples of two years, all without harm.[4335]
In naturall actions their appetite is greater then their concoction, multa appetunt, pauca digerunt, as Rhasis hath it, they covet to eat, but cannot digest. And although they [4336]do eat much, yet they are lean, ill liking, saith Areteus, withered and hard, much troubled with costivenesse, crudities, oppilations, spitting, belching, &c.	In their nutritive functions, their appetite exceeds their digestion: “They crave much but digest little,” as Rhazes puts it—they long to eat but cannot digest. And although they eat much, they are nevertheless lean and in poor bodily condition, says Aretaeus, withered and hard, much troubled with constipation, undigested matter, obstructions, spitting, belching, and so on.[4337]

[4334] **Burton.** Printed page 180, c: “In Pantheon cap. de Melancholia.” In the Pantheon, chapter on melancholy.

[4335] **Editor.** “Watchings” are periods without sleep; “without offence” means without harm. These extraordinary durations are reported claims from Burton’s authorities. They have been preserved as claims, and the cited cases still require independent collation.

[4336] **Burton.** Printed page 180, d: “Alvus arida nihil dejiciens cibi capaces, nihilominus tamen extenuati sunt.” The bowels are dry and discharge nothing; they can take food, yet nevertheless they are wasted.

[4337] **Editor.** “Natural actions” are chiefly nutritive bodily functions in this medical vocabulary. “Concoction” means digestion, “ill liking” poor bodily condition, “costiveness” constipation and “oppilations” obstructions. “Crudities” are incompletely digested substances.

Original text 1651	Modern English
Their pulse is rare & slow, except it be of the [4338]Carotides which is very strong; but that varies according to their intended passions or perturbations, as Struthius hath proved at large, Spigmaticæ artis l. 4. c. 13.	Their pulse is infrequent and slow, except in the carotid arteries, where it is very strong; but this varies with the intensity of their passions or emotional disturbances, as Struthius has demonstrated at length in his *Art of the Pulse*, book 4, chapter 13.[4339]
To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as [4340]Crato notes, and so many differences in Galen, that he dares say they may not be observed, or understood of any man.	To tell the truth, in such chronic diseases the pulse deserves little attention, since there is so much superstition about it, as Crato notes, and Galen makes so many distinctions that he ventures to say no one can observe or understand them.[4341]
Their urine is most part pale, and low coloured, urina pauca, acris, biliosa, (Areteus) Not much in quantity: But this in my judgement, is all out as uncertain as the other, varying so often according to severall persons, habits, & other occasions not to be respected in Chronick diseases.	Their urine is mostly pale and faintly coloured: "urine scanty, acrid and bilious" (Aretaeus)—not much in quantity. But in my judgement this is quite as uncertain as the other sign, varying so often with different individuals, bodily constitutions and other circumstances that it deserves no attention in chronic diseases.[4342]

[4338] **Burton.** Printed page 180, e: "Nic Piso Inflatio carotidum, &c." Nicolaus Piso: swelling of the carotids, etc.

[4339] **Editor.** "Rare" describes widely separated beats; "intended passions" intensified emotions. The carotids are the neck arteries. Burton's title Spigmaticæ artis is retained in the original column; the modern title states its subject without silently repairing the Latin spelling.

[4340] **Burton.** Printed page 180, f: "Andreas Dudith Rahamo. ep. lib. 3. Crat. epist. multa in pulsibus superstitio, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neque intelligi à quoquam nec observari posse." Andreas Dudith to Rahamus, a letter in book 3 of Crato's letters. There is much superstition in matters of the pulse; I would even venture to say that the many distinctions described by Galen can neither be understood nor observed by anyone.

[4341] **Editor.** The body attributes the observation to Crato, while the margin describes a letter from Andreas Dudith to Rahamus in Crato's letter collection. The difference is preserved. "Respected" means taken into account as a diagnostic sign.

[4342] **Editor.** Burton's own gloss translates only pauca, "scanty"; the modern version first gives all three Latin adjectives. "Habits" means bodily constitutions. His rejection of urine and pulse as reliable chronic signs is his judgement within the argument.

Original text 1651	Modern English
[4343]Their Melancholy excrements in some very much, in others little, as the spleen plays his part, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomack, heavines of heart & heartake, & intolerable stupidity and dulnes of spirits. Their excrements or stool hard, black to some & little.	Their melancholic waste matter is plentiful in some, scanty in others, according to how the spleen performs its part. From this come wind, palpitations of the heart, shortness of breath, abundant moisture in the stomach, heaviness and pain at the heart, and intolerable numbness and dullness of spirits. Their excrement or stool is hard, in some cases black and scanty.[4344]
If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, [4345]Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, [4346]intempestive laughing, weeping, sighing, sobbing, bashfulnesse, blushing, trembling, sweating, swouning, &c. [4347]All their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.	If the heart, brain, liver and spleen are disordered, as they usually are, many troubles arise from them and many diseases accompany them: the nightmare, apoplexy, epilepsy, vertigo, those frequent spells of wakefulness and terrible dreams; untimely laughing, weeping, sighing, sobbing, shyness, blushing, trembling, sweating, fainting, and so on. All their senses are disturbed: they think they see, hear, smell and touch things they do not, as will be shown in the following discussion.[4348]

[4343] **Burton.** Printed page 180, g: “T. Bright. cap. 20.” Timothie Bright, chapter 20.

[4344] **Editor.** “Excrements” can mean waste matter more broadly than stool, which Burton then names specifically. “Stupidity” here means insensibility or numbness; “spirits” belongs to the historical account of the body’s vital and mental powers.

[4345] **Burton.** Printed page 180, h: “Post 40. ætat. annum, saith Jacchinus in 15. 9. Rhasis. Idem Mercurialis consil. 86. Trincavellius. Tom. 2. consil. 17.” After the fortieth year of life, says Jacchinus on chapter 15 of book 9 of Rhazes. The same in Mercurialis, consultation 86, and Trincavellius, volume 2, consultation 17.

[4346] **Burton.** Printed page 180, i, continuing across the bottom margin: “Gordonius. modò rident, modò flent, silent, &c.” Gordonius: now they laugh, now they weep, fall silent, etc.

[4347] **Burton.** Printed page 180, k: “Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib. 3. cap. 6.” Fernel, consultations 43 and 45; Montanus, consultation 230; Galen, On the Affected Parts, book 3, chapter 6.

[4348] **Editor.** Incubus is the oppressive nightmare or night-time sense of a weight on the sleeper. “Apoplexy” is the historical category of a sudden loss of consciousness or bodily power. “Intempestive” means occurring at an inappropriate time. These names retain Burton’s categories rather than implying exact modern diagnoses.

Original text 1651	Modern English
SUBSECT. 2. **Symptomes or Signes in the Minde.**	**Subsection 2.** **Symptoms or signs in the mind.**
[4349]Arculanus in 9. Rhasis ad Almansor. cap. 16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, [4350]Laurentius c. 16.	Arculanus, in his commentary on book 9 of Rhazes' work for Almansor, chapter 16, holds these symptoms to be infinite, as indeed they are, varying with the individual: scarcely one in a thousand is deranged in the same way, says Laurentius, chapter 16.[4351]
Source page 180–181 Some few of greater note I will point at; and amongst the rest, Fear and Sorrow, which as they are frequent causes, so if they persever long, according to Hippocrates [4352]and Galen's Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, saith Montaltus cap. 11. and common to them all, as the said Hippocrates, Galen, Avicenna, and all Neotericks hold.	I will point out a few of the more notable ones, and among them fear and sorrow. Just as these are frequent causes, so, if they persist for a long time, according to Hippocrates and Galen's aphorisms, they are the surest signs, inseparable companions and distinguishing marks of melancholy: of melancholy as a present condition and as an established habit, says Montaltus, chapter 11, and common to all sufferers, as Hippocrates, Galen, Avicenna and all the more recent writers maintain.[4353]

[4349] **Burton.** Printed page 180, unlettered topical label: "Fear." The marginal topic heading accompanies the opening discussion of mental symptoms; it is preserved here rather than inserted as a new heading in the body.

[4350] **Burton.** Printed page 180, l: "Aphorism. & lib. de Melan." Aphorisms and the book on melancholy. The marker is printed before Laurentius; its apparent displacement is discussed in the Editor note.

[4351] **Editor.** "Dotes" means suffers derangement, not fond affection. The marginal l is visibly anchored before Laurentius, although its abbreviated wording ("Aphorisms and the book on melancholy") appears more suited to the ensuing Hippocratic reference. The printed attachment is preserved rather than silently moved.

[4352] **Burton.** Printed page 180, m: "Lib. 2. cap. 6. de locis affect. timor & mæstitia, si diutius perseverent, &c." On the Affected Parts, book 2, chapter 6: fear and sadness, if they persist for a long time, etc. The book and chapter are retained as printed.

[4353] **Editor.** The maxim about prolonged fear or despondency is Hippocrates, Aphorisms 6.23. Burton's adjoining Galenic citation prints book 2, chapter 6 of On the Affected Parts; it is not harmonized with the different Galenic references elsewhere in this block. "Neotericks" means more recent writers.

Original text 1651	Modern English
Source page 181 But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For Diocles of old, (whom Galen confutes) & amongst the Juniors, [4354]Hercules de Saxoniâ, with Lod. Mercatus cap. 17. l. 1. de melan. take just exceptions at this Aphorisme of Hippocrates, 'tis not alwayes true, or so generally to be understood, Fear and Sorrow are no common Symptomes to all melancholy;	But just as hounds often run off baying on a false scent, never realizing they have lost the trail, so do these writers. For Diocles in antiquity, whom Galen refutes, and among the later writers Hercules de Saxonia, with Ludovicus Mercatus, book 1, chapter 17 on melancholy, raise reasonable objections to this aphorism of Hippocrates. It is not always true, or to be understood so universally: fear and sorrow are not symptoms common to every melancholic person.[4355]
upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearfull; some fearfull and not sad; some neither fearfull, nor sad; some both. Four kindes he excepts, fanaticall persons, such as were Cassandra, Manto, Nicostrata, Mopsus, Proteus, the Sybills, whom [4356]Aristotle confesseth to have been deeply melancholy.	"On more serious consideration," he says, "I find some who are not like this at all. Some are indeed sad but not fearful; some fearful but not sad; some neither fearful nor sad; some both." He excepts four kinds: people seized by prophetic frenzy, such as Cassandra, Manto, Nicostrata, Mopsus, Proteus and the Sibyls, whom Aristotle acknowledges to have been deeply melancholic.[4357]

[4354] **Burton.** Printed page 181, n: "Tract. posthumo de Melan. edit. Venetiis 1620. per Bolzettam Bibliop. Mihi diligentius hanc rem consideranti, patet quosdam esse, qui non laborant mærore & timore." In the posthumous treatise on melancholy, published at Venice in 1620 by the bookseller Bolzetta. On considering this matter more carefully, I see that some do not suffer from grief and fear.

[4355] **Editor.** Hounds are "at a fault" when they lose the scent. The hunting comparison turns a disagreement among medical authorities into an example of writers following one another without noticing an error.

[4356] **Burton.** Printed page 181, dagger: "Prob. lib. 3." Problems, book 3. Retained as printed; the relevant discussion is in Problems 30.1.

[4357] **Editor.** The names are examples of prophetic or inspired figures in Burton's catalogue. "Fanaticall" here denotes prophetic frenzy. The relevant discussion of inspired melancholy and Sibyls is in the Aristotelian Problems 30.1; the margin's "lib. 3" is retained. Burton's full list is not presented as a verbatim list from that passage.

Original text 1651	Modern English
Baptista Porta seconds him, Physiog. lib. 1. cap. 8. they were atrâ bile perciti: dæmoniacall persons, & such as speak strange languages, are of this ranke: some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue.	Baptista Porta supports him, *Physiognomy*, book 1, chapter 8: they were "stirred by black bile." People possessed by demons, and those who speak unfamiliar languages, belong to this class; some poets; and those who laugh all the time and imagine themselves kings, cardinals, and so on. They are sanguine, usually cheerful in disposition, and remain so.[4358]
[4359]Baptista Porta confines Fear and Sorrow to them that are cold; but Lovers, Sybills, Enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearfull, but usually so: and that [4360]without a cause, timent de non timendis, (Gordonius:) quæque, momenti non sunt, although not all alike (saith Altomarus) [4361]yet all likely fear, [4362]some with an extraordinary and a mighty fear, Areteus.	Baptista Porta restricts fear and sorrow to those whose temperament is cold; he excludes lovers, Sibyls and people seized by inspiration altogether. So I think I may rightly conclude that they are not always sad and fearful, but usually are, and that without a cause: "they fear things that need not be feared" (Gordonius), "and things of no importance." Although not all in the same way, says Altomarus, yet all tend to fear, some with an extraordinary and overwhelming fear: Aretaeus.[4363]

[4358] **Editor.** The loosely punctuated list gives four exceptions: prophetic people, the possessed, poets, and those with continual mirth or grandiose beliefs. "Sanguine" refers to a blood-dominant temperament associated with cheerfulness. The modern punctuation makes the enumeration readable without changing its claims.

[4359] **Burton.** Printed page 181, star: "Physiog. lib. 1. c. 8. Quibus multa frigida bilis atra, stolidi & timidi, at qui calidi, ingeniosi, amasii, divinosi, spiritu instigati, &c." Physiognomy, book 1, chapter 8. Those with much cold black bile are dull and timid, but those who are hot are gifted, amorous, prophetic, impelled by a spirit, etc.

[4360] **Burton.** Printed page 181, o: "Omnes exercet metus & tristitia, & sine causa." Fear and sadness trouble them all, and without a cause.

[4361] **Burton.** Printed page 181, p: "Omnes timent licet non omnibus idem timendi modus Aëtius Tetrab. lib. 2. sect. c. 9." All are afraid, although their manner of fearing is not the same in every case. Aëtius, Tetrabiblos, book 2, section, chapter 9. The section number is not supplied in the printed citation.

[4362] **Burton.** Printed page 181, q: "Ingenti pavore trepidant." They tremble with immense fear.

[4363] **Editor.** "Enthusiasts" means people understood as divinely inspired or possessed, rather than merely eager people. The cold/hot distinction is physiological. The printed "yet all likely fear" is retained and rendered "all tend to fear"; the exact early medical wording remains to be checked.

Original text 1651	Modern English
[4364]Many fear death, and yet in a contrary humour, make away themselves, Galen. lib. 3. de loc. affect. cap. 7. Some are afraid the heaven will fall on their heads: some they are damned, or shall be. [4365]They are troubled with scruples of conscience, distrusting Gods mercies, think they shall goe certainly to Hell, the Devill will have them, & make great lamentation, Jason Pratensis.	Many fear death and yet, in a contrary mood, take their own lives: Galen, *On the Affected Parts*, book 3, chapter 7. Some fear the heavens will fall on their heads; some that they are damned or will be. They are troubled by scruples of conscience, distrust God's mercies, think they will certainly go to hell and the Devil will have them, and lament greatly: Jason Pratensis.[4366]
Fear of Devils, death, that they shalbe so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead: imminent danger, losse, disgrace still torment others, &c.	Fear of devils, death, becoming terribly ill with this or that disease; ready to tremble at everything they encounter; certain that they themselves will die immediately, or that some dear friend or close relative is already dead. Imminent danger, loss and disgrace continually torment others, and so on.
that they are all glasse, and therefore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. [4367]Montanus consil. 23. speaks of one that durst not walk alone from home, for fear he should swoon, or die. A second [4368]fears every man he meets will rob him, quarrell with him, or kill him.	They believe they are made entirely of glass and therefore let no one come near them; or entirely of cork, as light as feathers; others, as heavy as lead. Some fear their heads will fall from their shoulders, or that they have frogs in their bellies, and so on. Montanus, consultation 23, speaks of someone who dared not walk away from home alone for fear of fainting or dying. A second fears that everyone he meets will rob him, quarrel with him or kill him.

[4364] **Burton.** Printed page 181, r: "Multi mortem timent, & tamen sibi ipsis mortem consciscunt, alii cœli ruinam timent." Many fear death, yet take their own lives; others fear the heavens falling.

[4365] **Burton.** Printed page 181, star: "Affligit eos plena scrupulis conscientia, divinæ misericordiæ diffidentes, Orco se destinant fœda lamentatione deplorantes." A conscience full of scruples afflicts them; distrusting divine mercy, they consign themselves to hell and bewail their fate with dreadful lamentation.

[4366] **Editor.** "Scruples" are persistent religious or moral doubts. Burton describes fear of damnation through the sufferers' beliefs and through Jason Pratensis's account. The marginal Orcus, the classical underworld, is used here for hell.

[4367] **Burton.** Printed page 181, dagger: "Non ausus egredi domo ne deficeret." He did not dare leave home for fear he might faint.

[4368] **Burton.** Printed page 181, s: "Multi dæmones timent, latrones, insidias," Many fear demons, robbers and ambushes. The printed comma leads into the separate Avicenna citation below.

Original text 1651	Modern English
[4369]A third dares not venture to walk alone, for fear he should meet the Devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruine:	A third dares not venture out alone for fear of meeting the Devil or a thief, or becoming ill; he fears all old women as witches, and suspects every black dog or cat he sees of being a devil. Every person who comes near him is bewitched, every creature too: all intend to hurt him and seek his ruin.[4370]
another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beams are, for fear he be tempted to hang, drown or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some thing undecent, unfit to be said.	Another dares not cross a bridge, come near a pool, a rock or a steep hill, or sleep in a room with crossbeams, for fear he may be tempted to hang or drown himself, or throw himself down. If he is among a silent audience, as at a sermon, he fears he may unintentionally speak aloud, saying something indecent or unfit to be said.
Source page 181–182 If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquavitæ, or some strong waters about him, for fear of deliquiums, or being sick; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he be at ease, he is so misaffected. He will freely promise, undertake any businesse beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c.	If he is locked in a confined room, he fears suffocating for lack of air, and always carries biscuit, aqua vitae or some strong spirits for fear of fainting or becoming ill. Or if he is in a crowd, in the middle of a church or gathering where he cannot easily get out, even though physically comfortable, he suffers in this way. He will readily promise and undertake any business in advance, but when it comes to carrying it out, he dares not attempt it, fearing an infinite number of dangers, disasters, and so on.[4371]

[4369] **Burton.** Printed page 181, dagger before Avicenna, without a corresponding body marker visible: “Avicenna.” Avicenna. This marginal citation follows the note about demons, robbers and ambushes. Its editorial anchor is placed at the adjoining example of the third sufferer; the uncertain printed linkage is retained in the textual record.

[4370] **Editor.** “Malificiated” means affected by witchcraft or sorcery; Burton’s wording presents the surrounding people and creatures as bewitched. The separate Avicenna citation has no clearly corresponding body marker; its new footnote anchor at this sentence is editorial and recorded as such.

[4371] **Editor.** “Bisket” is dry biscuit; aqua vitae and “strong waters” are distilled spirits. Deliquiums are fainting fits. The list moves between fear of enclosed spaces, of crowds and of undertaking promised actions, without imposing later diagnostic categories.

Original text 1651	Modern English
Source page 182 Some are [4372]afraid to be burned, [4373]or that the ground will sink under them, or [4374]swallow them quick, or that the King will call them in question for some fact they never did (Rhasis cont.) and that they shall surely be executed. The terror of such a death troubles them, and they fear as much, and are equally tormented in minde, [4375]as they that have committed a murder, and are pensive without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis alienat.	Some fear being burned, or that the ground will give way beneath them or swallow them alive, or that the king will call them to account for some deed they never committed (Rhazes, *Continens*), and that they will certainly be executed. The terror of such a death troubles them. They fear as much and are as tormented in mind as people who have committed murder, and are distressed without cause, as if they were about to be put to death that very moment: Plater, chapter 3 on mental derangement.[4376]
They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. Trincavelius consil. 13. lib. 1. had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. Plater. observat. lib. 1. hath two other examples of such as feared to be executed without a cause.	They fear some loss or danger: they will certainly lose their lives, their possessions and everything they have, though they do not know why. Trincavelius, consultation 13, book 1, had a patient determined to take his own life for fear of being hanged, who for three whole years could not be persuaded that he had not killed a man. Plater's *Observations*, book 1, gives two other examples of people who feared execution without cause.

[4372] **Burton.** Printed page 182, t: "Alii comburi, alii de Rege, Rhasis." Some fear being burned; others fear the king. Rhazes.

[4373] **Burton.** Printed page 182, u: "Ne terra absorbeantur. Forestus." Lest they be swallowed by the earth. Forestus.

[4374] **Burton.** Printed page 182, x: "Ne terra dehiscat. Gordon." Lest the earth split open. Gordonius.

[4375] **Burton.** Printed page 182, y: "Alii timore mortis timentur & mala gratia principum putant se aliquid commisisse, & ad supplicium requiri." Others are frightened by fear of death and the ill will of rulers; they think they have committed some offence and are being sought for punishment. The printed timentur is retained; the translation follows the sense of the passage.

[4376] **Editor.** "Quick" means alive; "fact" means deed, here an alleged offence. "Call in question" means call to account or interrogate. The marginal quotations about the earth swallowing or opening are both retained, even though their order does not exactly match the English images.

Original text 1651	Modern English
If they come in a place where a robbery, theft, or any such offence hath bin done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis the 11th the French King, suspected every man a traitour that came about him, durst trust no officer.	If they enter a place where a robbery, theft or similar offence has been committed, they immediately fear they are under suspicion, and often give themselves away without cause. Louis XI, the French king, suspected everyone around him of being a traitor and dared trust no officer.[4377]
Alii formidolosi omnium, alii quorundam (Fracastorius lib. 2. de Intellect.) [4378]some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect [4379]treason still, others are afraid of their [4380]dearest and nearest friends. (Melanelius è Galeno, Ruffo, Aëtio,)	"Some are afraid of everyone, others of particular people" (Fracastorius, *On the Understanding*, book 2): some fear everyone alike, some particular men, and cannot bear their company, becoming ill in it or when away from home. Some continually suspect treachery; others fear their nearest and dearest friends (Melanelius, from Galen, Rufus and Aëtius).[4381]
and dare not be alone in the dark, for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a Devil, or enchanted; and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.	And they dare not be alone in the dark for fear of hobgoblins and devils. He suspects everything he hears or sees of being a devil or enchanted; imagines a thousand chimeras and visions, which he is convinced he actually sees, terrifying apparitions; talks with dark figures, ghosts, goblins, and so on.[4382]

[4377] **Editor.** The statement about Louis XI is retained as Burton's historical example. This passage supplies no particular authority for it; its documentary basis remains uncollated.

[4378] **Burton.** Printed page 182, z: "Alius domesticos timet, alius omnes, Aëtius." One fears his household, another everyone. Aëtius.

[4379] **Burton.** Printed page 182, a: "Alii timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6." Some fear plots. Aurelianus, On Chronic Diseases, book 1, chapter 6.

[4380] **Burton.** Printed page 182, b: "Ille charissimos, hic omnes homines citra discrimen timet." That man fears his dearest friends; this one fears everyone without distinction.

[4381] **Editor.** The fresh translation of Fracastorius's Latin precedes Burton's English restatement. "Company" means people's presence or society. The marginal Aurelianus is a different authority from the Aretaeus cited elsewhere.

[4382] **Editor.** "Chimeras" are fantastic imagined creatures or forms, and "bugbears" frightening apparitions. "Black men" occurs among ghosts and goblins and is rendered "dark figures" in that supernatural context; the printed phrase remains visible in the original column. Burton shifts from plural sufferers to an illustrative singular, which the translation retains.

Original text 1651	Modern English
[4383]Omnes se terrent auræ, sonus excitat omnis.	Every breeze terrifies him; every sound makes him start.[4384]
Another through bashfulnesse, suspicion & timorousnesse will not be seen abroad, [4385]loves darknesse as life, and cannot endure the light, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seen by his good will, Hippocrates lib. de Insania & Melancholia.	Another, through shyness, suspicion and timidity, will not be seen outside; he loves darkness as dearly as life and cannot endure the light or sit in well-lit places. With his hat always pulled down over his eyes, he would willingly neither see nor be seen: Hippocrates, *On Madness and Melancholy*.
He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part [4386]they are afraid they are bewitched, possessed, or poysoned by their enemies, and sometimes they suspect their neerest friends: he thinks something speaks or talks within him, or to him, and he belcheth of the poyson.	He dares not enter company for fear of being mistreated or disgraced, making some mistake in his gestures or speech, or becoming ill. He thinks everyone watches him, singles him out, mocks him and bears him malice. For the most part they fear being bewitched, possessed or poisoned by their enemies, and sometimes suspect their closest friends. He thinks something speaks or talks inside him, or to him, and that he belches up the poison.[4387]

[4383] **Burton.** Printed page 182, star: “Virgil.” Virgil.

[4384] **Editor.** Compare Aeneid 2.728, where every breeze alarms Aeneas as he escapes Troy with his family. Burton prints se rather than Virgil’s wording nunc omnes terrent auræ; the modern version applies the line to the sufferer as its context suggests. Whether se is an intentional alteration or a printing error remains to be collated; the original column does not silently restore Virgil’s text.

[4385] **Burton.** Printed page 182, c: “Hic in lucem prodire timet, tenebrasque quærit, contrà, ille caliginosa fugit.” This one fears coming into the light and seeks darkness; that one, on the contrary, shuns dark places.

[4386] **Burton.** Printed page 182, d: “Quidam larvas, & malos spiritus ab inimicis veneficiis & incantationibus sibi putant objectari, Hippocrates, potionem se veneficam sumpsisse putant, & de hac ructare sibi crebrò videtur. Idem Montaltus cap. 21. Aëtius lib. 2. & alii. Trallianus l. 1. cap. 16.” Some think ghosts and evil spirits are sent against them by their enemies through sorcery and incantations: Hippocrates. They think they have taken a poisonous potion, and seem to themselves to belch it up frequently. The same in Montaltus, chapter 21; Aëtius, book 2, and others; Trallianus, book 1, chapter 16.

[4387] **Editor.** “Overshoot himself” means make a blunder or go beyond proper bounds; “owes him malice” means bears him ill will. The Latin marginal note makes explicit that the poisoned belching is something the sufferer imagines.

Original text 1651	Modern English
Cristopherus à Vega lib. 2. cap. 1. had a patient so troubled, that by no perswasion or physick, he could be reclaimed. Some are afraid that they shall have every fearfull disease they see others have, hear of, or read, & dare not therefore hear or read of any such subject, no not of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate & increase it.	Christophorus à Vega, book 2, chapter 1, had a patient so troubled that no persuasion or medicine could bring him out of it. Some fear they will develop every dreadful disease they see in others, hear of or read about, and therefore dare not hear or read about any such subject, not even melancholy itself, lest by applying what they hear or read to themselves they should aggravate and increase it.
If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runs in their minds, they are afraid they shall be so too, they are in like danger, as Perk. c. 12. se. 2. wel observes in his Cases of Consc. and many times by violence of imagination they produce it.	If they see someone possessed or bewitched, an epileptic seizure, a man shaking with palsy or dizzy, staggering or standing in a dangerous place, and so on, it runs through their minds for many days afterwards. They fear the same will happen to them, that they are in similar danger, as Perkins rightly observes in his *Cases of Conscience*, chapter 12, section 2; and often, through the force of imagination, they bring it about.[4388]
Source page 182–183 They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, hear the devil named, or any tragicall relation seen, but they quake for fear, Hecatas somniare sibi videntur (Lucian) they dream of Hobgoblins, and may not get it out of their minds a long time after:	They cannot bear the sight of anything terrifying —a monster, a man being executed, a corpse—or to hear the Devil named, or encounter any tragic account, without quaking with fear. “They seem to themselves to dream of Hecates” (Lucian)— they dream of hobgoblins—and may be unable to put it out of their minds for a long time afterwards.[4389]

[4388] **Editor.** A “paroxysm” is an acute attack or fit. Burton cites William Perkins’s Cases of Conscience in the abbreviated form c. 12. se. 2.; this locator remains to be collated. The claim that imagination produces the symptoms is preserved as Burton’s explanation.

[4389] **Editor.** Lucian, Lover of Lies (Philopseudes) 39: after hearing Eucrates’s stories, Tychiades says he seems to see apparitions, demons and Hecates. The Greek verb means seeing; Burton’s Latin has dreaming, and changes the first person to the third-person plural. The fresh translation follows Burton’s Latin, including plural Hecates, followed separately by his gloss “hobgoblins.” His Latin intermediary remains unidentified.

Original text 1651	Modern English
Source page 183 they apply (as I have said) all they hear, see, read, to themselves; as [4390]Felix Plater notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their own persons.	They apply everything they hear, see or read to themselves, as I have said. Felix Plater notes this of some young physicians who study to cure diseases, catch them themselves, become ill, and apply to their own persons every symptom they find described in others.[4391]
And therefore (quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari) I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himself for a time worse, and more melancholy then he was before.	And therefore—"I give this warning again, though it may disgust the reader: I would rather have ten words too many, even repeated ten times, than one word missing"—I would advise anyone who is presently melancholic not to read this account of symptoms, lest he unsettle himself or become temporarily worse and more melancholic than before.[4392]
Generally, of them all take this, de inanibus semper conqueruntur, & timent, saith Aretius, they complain of toyes, & fear [4393]without a cause, and still think their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort.	Take this as a general statement about them all: "They are always complaining and frightened over empty things," says Aretius. They complain of trifles and fear without a cause, always thinking their own melancholy the most grievous, and no one so badly afflicted as they are. Though it may be nothing by comparison, surely no one was ever so troubled, or troubled in this particular way.[4394]

[4390] **Burton.** Printed page 183, e: "Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis." Observations, book 1. When nothing harms them except what harms melancholic women. The clause's precise connection to the cited case remains to be checked in Plater.

[4391] **Editor.** The assertion that the young physicians "catch" the diseases is retained alongside their applying reported symptoms to themselves. Plater's marginal clause about melancholic women is obscure without its original setting and remains unresolved; it has not been used to supply a further explanation in the body.

[4392] **Editor.** This warning is Burton's own address to the reader and therefore belongs in the modern-English body, including the notes-free EPUB. His parenthesis defends deliberate repetition as a precaution against leaving something unsaid.

[4393] **Burton.** Printed page 183, f: "—timeo tamen metusque causæ nescius, causa est metus Heinsius Austriaco." —Yet I fear, and fear that knows no cause is itself a cause of fear. Heinsius, "Austriaco," as printed; the passage is in his Auriacus.

[4394] **Editor.** "Toyes" means trifles. Aretaeus, Chronic Diseases 1.5, describes unreasonable fears and, as illness worsens, groundless lamentation and complaints about life. This supports a contextual comparison, but does not establish Burton's exact Latin or prove that printed Aretius should be emended. Heinsius's verse is confirmed in Auriacus, Louise's speech before the closing chorus of Act 2; Burton's margin prints Austriaco. Fear becomes its own cause in the line.

Original text 1651	Modern English
As really tormented and perplexed in as great an agony for toyes and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other fear; alwayes afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be;	They are as truly tormented and distressed, in as great an agony over trifles and trivialities—things they will afterwards laugh at themselves for—as if these were matters of the greatest substance and importance, genuinely to be feared; and they cannot be reassured. Settle one fear, and they are instantly troubled by another, always afraid of something they foolishly imagine or conceive for themselves, which perhaps never existed, can never exist, is never likely to exist.
troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forrain fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss, now their head akes, heart, stomack, splen, &c. is misaffected, they shall surely have this or that disease;	The slightest occasion troubles their minds. They are restless, always complaining, grieving, fretting, suspecting, resenting, dissatisfied, and cannot be freed while melancholy continues. Or if their minds are quieter for the moment and free from fears of external things and events, their bodies are still out of tune. They suspect some part or other is wrong: now their head aches, or their heart, stomach, spleen or some other organ is disordered; they will certainly develop this or that disease.[4395]
still troubled in body, minde, or both; and through winde, corrupt phantasie, some accidentall distemper, continually molested. Yet for all this as [4396]Jacchinus notes, in all other things they are wise, staid, discreet, and do nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted;	Always troubled in body, mind or both, and continually afflicted by wind, a disordered imagination or some incidental bodily disturbance. Yet for all this, as Jacchinus notes, in every other respect they are wise, steady and judicious, and do nothing unbecoming to their dignity, character or position, except for this foolish, ridiculous and childish fear.

[4395] **Editor.** “Forrain fears” are fears concerning things outside oneself; “outward accidents” external events or circumstances. “Phantasie” in the next sentence is the faculty of imagination, and “accidental distemper” an incidental bodily disorder. The closing account distinguishes this fear from the sufferer’s otherwise sound judgement and conduct.

[4396] **Burton.** Printed page 183, g: “Cap. 15. in 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optimè se gerunt, neque aliquid præter dignitatem committunt.” Chapter 15 on book 9 of Rhazes. I have seen this in many: they are always afraid of something without reason, yet in other matters behave excellently and do nothing beneath their dignity.

Original text 1651	Modern English
which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldome bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.	It tortures and torments their souls so greatly and so continually. Like a barking dog that always yelps but seldom bites, this fear constantly troubles them and, as long as melancholy lasts, cannot be escaped.

Original text 1651	Modern English
Sorrow is the other Character, and inseparable companion, as individuall as Saint Cosmus and Damian, fidus Achates, as all writers witness, a common symptome, a continuall, and still without any evident cause, [4397]mærent omnes, & si roges eos reddere causam, non possunt: grieving still, but why they cannot tell: Agelasti, mæsti, cogitabundi, they look as if they had newly come forth of Trophonius den.	Sorrow is the other distinguishing mark and inseparable companion, as inseparable as Saints Cosmas and Damian, a "faithful Achates," as all writers testify: a common symptom, a continual one, and always without any evident cause. "They all grieve, and if you ask them to give a reason, they cannot": always grieving, but unable to say why. "Unsmiling, sad, deep in thought," they look as though they had just come out of Trophonius's cave.[4398]
And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy, semel & simul, merry and sad, but most part sad: [4399]Si qua placent, abeunt; inimica tenacius hærent: sorrow sticks by them still continually, gnawing as the vulture did [4400]Titius bowels, & they cannot avoid it.	And although they often laugh and seem extraordinarily merry, as they will in spells, in an instant they are extremely downcast again, dull and heavy, "at one and the same time" merry and sad, but mostly sad. "Whatever pleases passes away; unwelcome things cling more firmly." Sorrow stays with them continually, gnawing as the vulture did at Tityos's entrails, and they cannot escape it.[4401]

[4397] **Burton.** Printed page 183, h: "Altomarus cap. 7. Areteus, triste, sunt." Altomarus, chapter 7; Aretaeus: "they are sad." The margin prints triste, sunt; the anomalous form is retained, with the intended sense translated.

[4398] **Editor.** "Character" is a distinguishing sign; "individuall" means inseparable. Cosmas and Damian are the paired physician saints; Achates is Aeneas's faithful companion. Agelasti is Greek-derived, "people who do not laugh." Pausanias, Description of Greece 9.39.13–14, describes the terrified return from Trophonius's oracle and the eventual recovery of laughter. The marginal triste is retained rather than corrected to tristes.

[4399] **Burton.** Printed page 183, i: "Mant. Egl. 1." Mantuan, Eclogue 1.

[4400] **Burton.** Printed page 183, k: "Ovid. Met. 4." Ovid, Metamorphoses, book 4.

[4401] **Editor.** The line is from the close of Baptista Mantuanus's first Eclogue. Titius is Burton's form of Tityos; Ovid, Metamorphoses 4.457–58, places his tormented entrails among the punishments of the underworld. The changing moods and the continuing sorrow are both retained; the passage is not assigned a modern diagnosis.

Original text 1651	Modern English
Source page 183–184 No sooner are their eyes open, but after terrible & troublesome dreams their heavy hearts began to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, Heautontimorumenoi, [4402]vexing themselves, disquieted in minde, with restless, unquiet thoughts, discontent, either for their own, other mens, or publike affaires, such as concerne them not, things past, present or to come, the remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle afresh, as if it were new done;	No sooner are their eyes open after terrible and troubling dreams than their heavy hearts begin to sigh. They are always fretting, fuming, sighing, grieving, complaining, finding fault, repining, resenting, weeping—"self-tormentors," vexing themselves, disturbed in mind by restless, unsettled thoughts; discontented over their own affairs, other people's, or public affairs that do not concern them, things past, present or to come. The memory of some disgrace, loss, injury, insult or the like troubles them afresh now that they are idle, as though it had just happened.[4403]
Source page 184 they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. Lugubris Ate frowns upon them, insomuch that Areteus well calls it, angorem animi, a vexation of the minde, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,	Or they are distressed by some danger, loss, poverty, shame or misery that, as they fear and suspect, will certainly come. "Mournful Ate" frowns upon them, so that Aretaeus aptly calls it "anguish of mind," a torment of the mind, a perpetual agony. They can scarcely be pleased or relieved, although other people consider them most fortunate: whether they go, stay, run or ride,[4404]
——[4405]post equitem sedet atra cura:	——"behind the rider sits black care."[4406]

[4402] **Burton.** Printed page 183, l: "Inquies animus." An unquiet mind. The label is placed beside the self-tormenting description, without a clearly visible matching letter in the body; its footnote anchor is editorial.

[4403] **Editor.** Heautontimorumenoi means "self-tormentors," recalling the Greek title of Terence's comedy, from which Burton shortly quotes. "Chafing" means fuming with irritation. The printed began is rendered in the present tense to match the surrounding description; the original retains it.

[4404] **Editor.** Ate is the personification of ruin or destructive delusion. "Want" means poverty or deprivation; "happy" means fortunate. Burton distinguishes renewed distress over remembered events from fear of events still to come.

[4405] **Burton.** Printed page 184, m: "Hor. l. 3. Od. 1." Horace, Odes, book 3, ode 1.

[4406] **Editor.** Horace, Odes 3.1.40. Care rides behind the horseman: a change of place does not free the sufferer from it.

Original text 1651	Modern English
they cannot avoid this ferall plague, let them come in what company they will, [4407]hæret lateri læthalis arundo, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousie, suspicion, &c. continues, and they cannot be relieved. So [4408]he complained in the Poet,	They cannot escape this deadly affliction, whatever company they enter. "The fatal arrow clings to the side," as with a deer that has been struck: whether it runs, walks or rests, with the herd or alone, this grief remains. Indecision, inconstancy, emptiness of mind, their fear, torment, anxiety, jealousy, suspicion and the rest continue, and they find no relief. So the man complained in the poet:[4409]
Domum revortor mæstus, atque animo ferè Perturbato, atque incerto præ ægritudine, Assido: accurrunt servi: soccos detrahunt, Video alios festinare, lectos sternere, Cænam apparare, pro se quisque sedulo Faciebant, quo illam mihi lenirent miseriam.	"I return home sorrowful, my mind almost Distracted, bewildered by distress. I sit down: servants hurry up and take my slippers off; I see others hastening to spread the couches And prepare the meal; each did his utmost To soften that misery for me."[4410]
He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one puld off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief; and exhilarate his person, he was profoundly melancholy, he had lost his son, illud angebat, that was his Cordolium, his pain, his agony which could not be removed.	He came home sorrowful and troubled in mind. His servants did everything they could to please him: one pulled off his socks, another prepared his bed, a third his supper. All did their utmost to ease his grief and cheer him. He was profoundly melancholy; he had lost his son: "that tormented him." That was his heartache, his pain, his agony, which could not be removed.[4411]

[4407] **Burton.** Printed page 184, n: "Virg." Virgil.

[4408] **Burton.** Printed page 184, o: "Mened. Heautont. Act. 1. sc. 1." Menedemus in The Self-Tormentor, act 1, scene 1.

[4409] **Editor.** Virgil, Aeneid 4.73, in the simile comparing Dido to a wounded deer. "Ferall" means deadly or fatal. The next marginal citation identifies Menedemus, the father in Terence's The Self-Tormentor.

[4410] **Editor.** Terence, Heauton Timorumenos 122–27. The Latin is translated independently; Burton's following prose paraphrase is also retained. Socci are slippers, and lecti are couches or beds; the dining context supports "couches" here, while Burton writes "socks" and "bed."

[4411] **Editor.** Menedemus has driven his son abroad by opposing his love affair; the son is absent, not reported dead. Burton's "lost" is retained in that sense. Cordolium is literally heart-pain or heartache.

Original text 1651	Modern English
Hence it proceeds many times, that they are weary of their lives, and ferall thoughts to offer violence to their own persons, come into their minds, [4412]tædium vitæ is a common symptome, tarda fluunt, ingrataque tempora, they are soon tired with all things, they will now tarrie, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, sequitur nunc vivendi, nunc moriendi cupido, saith Aurelianus lib. 1. cap. 6.	This often makes them weary of their lives, and deadly thoughts of doing violence to themselves enter their minds. “Weariness of life” is a common symptom. “Slowly and joylessly the hours pass.” They soon tire of everything: now they will stay, now leave; now, in bed, they will get up; now up, they will go to bed; now pleased, then displeased again; now they like everything, soon dislike it all, weary of all. “There follows now a desire to live, now a desire to die,” says Aurelianus, book 1, chapter 6.[4413]
but most part [4414]vitam damnant, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: [4415]Vivere nolunt, mori nesciunt: they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every begger that comes to the door is happier then they are,	But for the most part “they condemn life,” discontented, disturbed and distressed by every slight occasion or object, or by none at all: often tempted, I say, to do away with themselves. “They do not wish to live; they do not know how to die”: they cannot die, they will not live. They complain, weep and lament, and think they lead a most miserable life. No one was ever so badly off or in such a state before; every poor person they see is most fortunate compared with them; every beggar who comes to the door is happier than they are.[4416]

[4412] **Burton.** Printed page 184, unlettered topical label: “Tædium vitæ.” Weariness of life.

[4413] **Editor.** Tædium vitæ means weariness or disgust with life. The unattributed phrase about slow, joyless time recalls Horace, Epistles 1.1.23–24. Burton’s Aurelianus citation is preserved as given; its particular edition remains to be checked.

[4414] **Burton.** Printed page 184, p: “Altomarus.” Altomarus.

[4415] **Burton.** Printed page 184, q: “Seneca.” Seneca.

[4416] **Editor.** Seneca, Letters 4.5, supplies vivere nolunt, mori nesciunt. The fresh translation precedes Burton’s compressed English gloss.

Original text 1651	Modern English
they could be contented to change lives with them, especially if they be alone, idle, & parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomeness, laziness, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, suam sententiam rursus damnant, & vitæ solatio delectantur, as Octavius Horatianus observes, lib. 2. cap. 5. they condemn their former mislike, and are well pleased to live.	They would willingly exchange lives with them, especially if they are alone, idle and separated from their usual companions, troubled, displeased or provoked: grief, fear, agony, discontent, weariness, sluggishness, suspicion or some such passion takes forceful hold of them. Yet soon afterwards, when they return to company they like or are pleased, "they condemn their judgement in turn, and delight in the comfort of life," as Octavius Horatianus observes, book 2, chapter 5: they condemn their former dissatisfaction and are quite content to live.[4417]
Source page 184–185 And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. Claudius the Emperour as [4418]Sueton describes him, had a spice of this disease, for when he was tormented with the pain of his stomack, he had a conceit to make away himselfe.	And so they continue until some fresh discontent troubles them again, and then they are weary of their lives, weary of everything; they wish to die and show a necessity to live rather than a desire. The emperor Claudius, as Suetonius describes him, had a touch of this disease: when tormented by stomach pain, he thought of taking his own life.[4419]

[4417] **Editor.** "Passion" means an emotional state or disturbance. Burton follows the same people through changes of feeling; his account does not claim that a return of pleasure permanently ends the difficulty. The attribution to Octavius Horatianus remains in Burton's printed form pending collation.

[4418] **Burton.** Printed page 184, star: "Cap. 31. Quo stomachi dolore correptum se, etiam de consciscenda morte cogitasse dixit." Chapter 31. He said that, seized by this stomach pain, he had even thought of taking his own life.

[4419] **Editor.** "A spice" means a touch or trace. Suetonius, Claudius 31, reports the emperor's statement about stomach pain and thoughts of death. Burton's classification of it as this disease is his own interpretation of the biographical report.

Original text 1651	Modern English
Source page 185 Jul. Cæsar Claudinus, consil. 84. had a Polonian to his Patient, so affected, that through [4420]fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. Mercurialis another, and another that was often minded to dispatch himselfe, and so continued for many years.	Julius Caesar Claudinus, consultation 84, had a Polish patient so affected that, through the fear and sorrow that continually disturbed him, he hated his own life and wished every moment for death and release from his misery. Mercurialis had another, and another who often thought of killing himself; this continued for many years.[4421]
[4422]Suspition, and [4423]jealousie, are generall Symptomes: they are commonly distrustfull, timorous, apt to mistake, and amplifie, facilè irascibiles, [4424]testy, pettish, peevish, and ready to snarl upon every [4425]small occasion, cum amicissimis, and without a cause, datum vel non datum, it will be [4426]scandalum acceptum.	Suspicion and jealousy are general symptoms. They are commonly distrustful, fearful, apt to misunderstand and exaggerate, “easily angered,” irritable, petulant, ill-tempered and ready to snap at the slightest occasion, “at their dearest friends,” and without a cause: “whether given or not,” there will be “offence taken.”[4427]

[4420] **Burton.** Printed page 185, r: “Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.” He grieves and is always sad, loves solitude, prays for his own death and hates his own life.

[4421] **Editor.** “Polonian” means Polish. The consultation reference belongs to Giulio Cesare Claudini; Mercurialis is Girolamo Mercuriale. The brief case reports are transmitted on Burton’s authority and have not yet been checked in those medical editions.

[4422] **Burton.** Printed page 185, unlettered topical label: “Suspicion.” Suspicion.

[4423] **Burton.** Printed page 185, unlettered topical label: “Jealousie.” Jealousy.

[4424] **Burton.** Printed page 185, s: “Facile in iram incidunt. Aret.” They easily fall into anger. Aretaeus.

[4425] **Burton.** Printed page 185, t: “Ira sine causa, velocitas iræ. Savanarola. pract. major. velocitas iræ signum. Avicenna. l. 3. Fen. 1. Tract. 4. cap. 18.” Anger without a cause, quickness to anger. Savonarola, the larger Practice. Quickness to anger is a sign. Avicenna, book 3, fen 1, treatise 4, chapter 18.

[4426] **Burton.** Printed page 185, unlettered topical label: “Anger sine causa.” Anger without a cause. The topical label is anchored at the end of the sentence on taking offence.

[4427] **Editor.** Jealousy here includes suspicious watchfulness, not only sexual jealousy. Datum vel non datum and scandalum acceptum distinguish an occasion actually given from offence nevertheless taken. The three topical labels in the margin remain in Burton footnotes rather than becoming added body headings.

Original text 1651	Modern English
If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremonie be omitted, they think themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinks presently they mean him, applies all to himself, de se putat omnia dici.	If people speak in jest, he takes it in earnest. If they are not greeted, invited, consulted, called to give advice, and so on, or if any mark of respect, small courtesy or ceremony is omitted, they think themselves neglected and despised; for a time this tortures them. If two people talk together, converse, whisper, joke or tell a story in general terms, he immediately thinks they mean him and applies everything to himself: "he thinks it is all said about him."[4428]
Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. [4429]He thinkes they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him, every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him.	Or if they talk to him, he is ready to misconstrue every word and give it the worst meaning. He cannot bear anyone to look steadily at him, scarcely even to speak to him, to laugh, joke, act familiarly, clear the throat, point, cough, spit or sometimes make any noise at all. He thinks they are laughing or pointing at him, doing it to shame him, plotting against him or despising him. Everyone is looking at him; he turns pale, turns red, sweats with fear and anger lest someone notice him.
He works upon it, and long after, this false conceipt of an abuse, troubles him. Montanus consil. 22. gives instance in a melancholy Jew, that was Iracundior Adria, so waspish and suspitious, tam facilè iratus, that no man could tell how to carry himself in his companie.	He broods over it, and long afterwards this mistaken idea of an insult troubles him. Montanus, consultation 22, gives the example of a melancholic Jew who was "angrier than the Adriatic," so waspish and suspicious, "so easily angered," that no one knew how to behave in his company.[4430]

[4428] **Editor.** Burton moves between plural sufferers and a singular illustrative "he"; the translation preserves that movement. "Complement" is a courtesy or formal observance, not praise. His example concerns the interpretation of omitted social gestures.

[4429] **Burton.** Printed page 185, u: "Suspicio, diffidentia, symptomata, Crato Ep. Julio Alexandrino cons. 185. Scoltzii." Suspicion and distrust are symptoms. Crato, letter to Julius Alexandrinus, consultation 185 in Scoltzii, as printed. The collected source and locator require collation.

[4430] **Editor.** "Waspish" means irritable and quick to sting in speech. Iracundior Adria echoes Horace, Odes 3.9.23, where the Adriatic is stormy. The patient's identity is retained as Burton gives it; the reported behaviour is an individual example, not evidence about a people.

Original text 1651	Modern English
[4431]Inconstant they are in all their actions, vertiginous, restlesse, unapt to resolve of any business, they will and will not, perswaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once setled, though to the better by oddes, by no counsel or perswasion to be removed.	They are inconstant in all their actions, giddy, restless, unable to decide on any business. They will and will not, swayed back and forth by every slight occasion or spoken word. Yet once they have made up their minds, they are obstinate and hard to reconcile. If they abhor, dislike or take offence, once fixed in it they cannot be moved by any advice or persuasion, even towards something far better.[4432]
Yet in most things wavering, irresolute, unable to deliberate, through fear, faciunt, & mox facti pænitent (Areteus) avari, et paulo post prodigi. Now prodigall, and then covetous, they do, and by-and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soon weary, and still seeking change, restlesse, I say, fickle, fugitive, they may not abide to tarrie in one place long.	Yet in most things they waver, cannot decide or think matters through, because of fear. “They act, and soon regret their action” (Aretaeus), “miserly, and shortly afterwards extravagant.” Now extravagant and then covetous, they act and soon repent of what they have done, so that they are troubled either way: whether they act or do not, lack or possess, succeed or fail. Disturbed on every side, soon tired and always seeking change —restless, I say, fickle, forever fleeing—they cannot bear to stay long in one place.[4433]
[4434]Romæ rus optans, absentem rusticus urbem Tollit ad astra ——	“At Rome, longing for the country; in the country, He praises the distant city to the skies——”[4435]
no companie long, or to persever in any action or businesse.	Nor can they bear any company for long, or persevere in any action or business.

[4431] **Burton.** Printed page 185, unlettered topical label: “Inconstancy.” Inconstancy.

[4432] **Editor.** “Vertiginous” here suggests giddiness or changeability. The wording about an aversion once settled is compressed: the translation makes explicit that advice cannot dislodge it, even when the proposed alternative is much better.

[4433] **Editor.** Burton’s English changes the order of the Latin: avari … prodigi is “miserly … extravagant,” while his gloss has “prodigall … covetous.” Both sequences are preserved. “Want or have” means lack or possess, and “hit or miss” succeed or fail.

[4434] **Burton.** Printed page 185, star: “Hor.” Horace.

[4435] **Editor.** Horace, Satires 2.7.28–29. Burton turns the source’s second-person verbs optas and tollis into optans and tollit to fit his account of the restless sufferer. The translation follows Burton’s form.

Original text 1651	Modern English
[4436]Et similis regum pueris, pappare minutum Poscit, & iratus mammæ lallare recusat,	"And like the children of the rich, he asks For finely chopped pap, and angrily refuses his nurse's lullaby."[4437]
eftsoons pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleep, turnes to and fro in his bed, their restless minds are tossed & vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.	Pleased one moment, displeased the next: as someone bitten by fleas, or unable to sleep, turns back and forth in bed, so their restless minds are tossed about and change. They have no patience to read a book through, finish a game or two, walk a mile, sit for an hour, and so on; elated and cast down in an instant, encouraged to undertake something and discouraged again by a spoken word.[4438]
Source page 185–186 Extreme [4439]Passionate, Quicquid volunt valdè volunt; and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustfull and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, injuriarum tenaces, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; cogitabundi still, very intent,	Extremely passionate: "whatever they wish, they wish intensely," and they pursue what they desire most furiously. Always anxious and deeply concerned, distrustful and fearful, envious, malicious, extravagant at one time, sparing at another, but mostly covetous; muttering, repining, discontented and always complaining, resentful, ill-tempered, "holding fast to injuries," prone to revenge, quickly troubled and most violent in all their imaginings; unfriendly in speech and disinclined to ordinary courtesies, but surly, dull, sad and stern; always "absorbed in thought," deeply intent.[4440]

[4436] **Burton.** Printed page 185, star: "Pers. Sat. 3." Persius, Satire 3.

[4437] **Editor.** Persius, Satire 3.17–18. Burton likewise changes the source's poscis and recusas to third-person poscit and recusat. Pappare and lallare imitate nursery speech; "pap" is soft infant food, and mamma here is the nurse. Regum can literally mean kings, but the satirical context points to privileged or wealthy households.

[4438] **Editor.** "Eftsoons" and "anon" mean soon or presently; "erected" means raised in spirits and "animated" encouraged. The simile compares restless thought to a body unable to settle comfortably in bed.

[4439] **Burton.** Printed page 185, unlettered topical label: "Passionate." Passionate.

[4440] **Editor.** "Passionate" means governed by strong emotions. "Solicitous" is anxiously concerned, "profuse" extravagant, and "vulgar complement" ordinary social courtesy. "Imaginations" encompasses thoughts and ideas as well as images.

Original text 1651	Modern English
Source page 186 and as [4441]Albertus Durer paints melancholy, like a sad woman leaning on her arm with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the Abderites esteemed of Democritus: and yet of a deep reach, excellent apprehension, judicious, wise and wittie: for I am of that [4442]Noblemans minde, Melancholy advanceth mens conceits, more then any humor whatsoever, improves their meditations more then any strong drink or sack.	And, as Albrecht Dürer depicts Melancholy, like a sad woman leaning on her arm, with a fixed stare and neglected dress, and so on. Some therefore consider them proud, feeble, foolish or half mad, as the people of Abdera thought Democritus; yet they have deep understanding, excellent powers of perception, sound judgement, wisdom and intelligence. For I agree with that nobleman: melancholy advances people's thoughts more than any other humour, and improves their meditations more than any strong drink or sack.[4443]
They are of profound judgement in some things, although in others non rectè judicant inquieti, saith Fracastorius, lib. 2. de Intell. And as Arculanus, c. 16 in 9. Rhasis, termes it, Judicium plerumque perversum, corrupti, cum judicant honesta inhonesta, & amicitiam habent pro inimicitia: They count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies.	They judge some things profoundly, although in others, "being troubled, they do not judge rightly," says Fracastorius, book 2, *On Understanding*. And as Arculanus, chapter 16 on book 9 of Rhazes, puts it: "Judgement is generally perverse; they are corrupted when they judge honourable things dishonourable, and take friendship for hostility." They count honesty dishonesty, friends enemies; they will abuse their best friends and dare not offend their enemies.[4444]

[4441] **Burton.** Printed page 186, star: "In his dutch work picture." In his German picture. "Dutch" here has the older broader sense that includes German.

[4442] **Burton.** Printed page 186, star: "Howard cap. 7. differ." Howard, chapter 7, "differ." The abbreviated work or division has not been established from this citation.

[4443] **Editor.** The picture is Dürer's engraving Melencolia I (1514), with its seated winged figure resting her head on her hand. Burton's "paints" means depicts, not a claim about the medium. "Habit" is clothing; "deep reach" intellectual depth; "sack" a strong imported white wine. The Howard citation requires identification and collation; the printed abbreviation is not silently expanded.

[4444] **Editor.** Burton allows profound judgement in some matters alongside disordered judgement in others. The Latin Judicium … corrupti is syntactically abrupt as printed; the translation follows its available sense without repairing the original. Fracastorius's abbreviated title is expanded only at the level given by Burton.

Original text 1651	Modern English
Cowards most part, & ad inferendam injuriam timidissimi, saith Cardan, lib. 8. cap. 4. de rerum varietate: Loth to offend, and if they chance overshoot themselves in word or deed, or any small business or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves, ex musca elephantem, if once they conceit it:	Mostly cowards, "and exceedingly fearful of inflicting injury," says Cardan, book 8, chapter 4, *On the Variety of Things*: reluctant to offend; and if they happen to overstep the mark in word or deed, or any small business or detail is omitted or forgotten, they are miserably tormented and picture a thousand dangers and difficulties for themselves, "an elephant out of a fly," once they get the idea into their heads.[4445]
overjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every small loss again, bad news, misconceived injurie, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone: fearfull, suspicious of all. Yet again, many of them desperate hairbraines, rash, careless, fit to be Assassinates, as being void of all fear and sorrow; according to [4446]Hercules de Saxonia, Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none.	Overjoyed by every favourable report, story or fortunate event, they are carried beyond themselves; then, at every small loss, bad news, imagined injury, loss or danger, they are afflicted beyond measure, in great agony, perplexed, dejected, stunned, unable to bear it, utterly undone; fearful, suspicious of everyone. Yet again, many are desperate, reckless people, rash and careless, fit to be assassins, being free of all fear and sorrow; according to Hercules de Saxonia, extremely bold, daring to walk alone at night through wildernesses and dangerous places, fearing no one.[4447]

[4445] **Editor.** Ex musca elephantem is literally "an elephant out of a fly," a proverb for magnifying a trifle. "Overshoot themselves" means exceed proper bounds or make a blunder; "conceit" here means take an idea into the mind.

[4446] **Burton.** Printed page 186, star: "Tract. de mel. cap. 2. Noctu ambulant per sylvas, & loca periculosa, neminem timent." Treatise on Melancholy, chapter 2. They walk at night through woods and dangerous places, fearing no one.

[4447] **Editor.** "Hairbraines" are reckless or scatterbrained people; "Assassinates" means assassins. Burton juxtaposes contradictory traits and cites Hercules de Saxonia for an exception to fear and sorrow. The contrast belongs to his deliberately varied catalogue.

Original text 1651	Modern English
They are prone to love, and [4448]easie to be taken: Propensi ad amorem & excandescentiam (Montaltus cap. 21.) quickly [4449]inamored, and dote upon all, love one dearly: till they see another, and then dote on her, Et hanc, & hanc, & illam, & omnes, the present moves most, and the last commonly they love best. Yet some again Anterotes, cannot endure the sight of a woman, abhorre the sex, as that same melancholy [4450]Duke of Muscovy, that was instantly sick, if he came but in sight of them: and that [4451]Anchorite, that fell into a cold palsie, when a woman was brought before him.	They are prone to love and easily captivated: "inclined to love and to bursts of anger" (Montaltus, chapter 21), quickly enamoured and doting on everyone. They love one woman dearly until they see another, then dote on her: "this one, and this one, and that one, and all." The one present moves them most, and they usually love the latest best. Yet others, opponents of love, cannot bear the sight of a woman and abhor the sex, like that melancholic Duke of Muscovy who became sick immediately if he so much as saw them; and that hermit who fell into a cold palsy when a woman was brought before him.[4452]

[4448] **Burton.** Printed page 186, x: "Facile amant Altom." They fall in love easily. Altomarus.

[4449] **Burton.** Printed page 186, unlettered topical label: "Amorous." Amorous.

[4450] **Burton.** Printed page 186, y: "Bodine." Bodin.

[4451] **Burton.** Printed page 186, z: "Io. Maior vitis patrum fol. 202. Paulus Abbas Eremita tanta solitudine perseverat, ut nec vestem, nec vultum mulieris ferre possit, &c." Joannes Major, Lives of the Fathers, folio 202. Paul, abbot and hermit, persists in such solitude that he cannot bear either a woman's clothing or her face, etc.

[4452] **Editor.** Excandescentia denotes flaring up, especially in anger; it has not been silently reduced to sexual ardour to match the adjoining English. Anterotes here denotes people opposed to love. "Anchorite" is a religious recluse; "palsy" is retained as the historical term. The Duke of Muscovy and Paul's reported physical reaction need collation in the cited sources.

Original text 1651	Modern English
[4453]Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then again weeping without a cause, (which is familiar with many Gentlewomen) groaning, sighing, pensive, sad, almost distracted, multa absurda fingunt, & à ratione aliena (saith [4454]Frambesarius) they feign many absurdities, vain, void of reason: one supposeth himself to be a Dog, Cock, Bear, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c.	They are changeable beyond all measure: sometimes laughing immoderately, extraordinarily merry, then weeping without a cause—which is common among many gentlewomen—groaning, sighing, pensive, sad, almost beside themselves. "They imagine many absurd things, foreign to reason," says Frambesarius: they invent many absurdities, vain and unreasonable. One supposes himself a dog, cock, bear, horse, glass, butter, and so on. He is a giant, a dwarf, as strong as a hundred men, a lord, duke, prince, and so on.[4455]
Source page 186–187 And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeves it eftsoons, and peradventure by force of imagination, will work it out. Many of them are immoveable, and fixed in their conceipts, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear Musick, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for armes.	And if he is told that his breath stinks, that he has a large nose, that he is sick or prone to this or that disease, he believes it at once, and perhaps by the force of imagination will bring it about. Many are immovable and fixed in their ideas; others change with every object they hear or see. If they see a stage play, they dwell on it for a week afterwards; if they hear music or see dancing, they have nothing but bagpipes in their brains; if they see a fight, they are all for arms.[4456]

[4453] **Burton.** Printed page 186, unlettered topical label: "Humorous." Changeable in mood or disposition.

[4454] **Burton.** Printed page 186, star: "Consult. lib. 1. 17. Cons." Consultations, book 1, consultation 17.

[4455] **Editor.** "Humorous" means variable in mood or disposition, associated with humours; it does not mean funny. "Gentlewomen" marks social status. The examples include imagined transformation, bodily fragility and greatness; they are retained in Burton's own heterogeneous grouping.

[4456] **Editor.** "Eftsoons" here means immediately. The suggestion that imagination can bring bodily effects about belongs to Burton's account of that faculty. "Run upon" means dwell on; the bagpipes are his comic image of a tune occupying the mind.

Original text 1651	Modern English
Source page 187 [4457]If abused, an abuse troubles them long after; if crossed, that cross, &c. Restlesse in their thoughts and actions, continually meditating, Velut ægri somnia, vanæ finguntur species; More like dreames, then men awake, they fain a company of Antick, phantasticall conceipts, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasms or goblins, they fear, suspect, or conceive, they still talk with, and follow them.	If insulted, the insult troubles them long afterwards; if thwarted, the disappointment, and so on. Restless in thought and action, continually brooding, "like a sick person's dreams, unreal forms are fashioned." More like dreamers than waking people, they invent a host of grotesque, fantastic ideas; their thoughts are utterly frivolous, impossible to put into effect. Sometimes they firmly believe that they hear and see before their eyes the very phantoms or goblins they fear, suspect or imagine; they continually talk with them and follow them.[4458]
In fine, cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi; Still, saith Avicenna, they wake, as others dreame, and such for the most part are their imaginations and conceipts, [4459]absurd, vain, foolish toies, yet they are most [4460]curious and sollicitous, continual, & supra modum, Rhasis cont. lib. 1. cap. 9. præmeditantur de aliqua re. As serious in a toy, as if it were a most necessary businesse, of great moment, importance, and still, still, still thinking of it: sæviunt in se, macerating themselves.	In short, "their thoughts are like those of dreamers; absorbed in thought, they experience awake what others dream." Always, says Avicenna, they are awake as others dream, and such for the most part are their imaginings and ideas: absurd, empty, foolish trifles. Yet they are exceedingly absorbed and anxious, continually and "beyond measure," Rhazes, *Continens*, book 1, chapter 9: "they ponder some matter beforehand." As serious over a trifle as though it were essential business of great weight and importance, and still, still, still thinking about it: "they rage against themselves," wearing themselves away.[4461]

[4457] **Burton.** Printed page 187, a: "Generally as they are pleased or displeased, so are their continuall cogitations pleasing, or displeasing." Their continual thoughts are generally pleasant or unpleasant according to whether they themselves are pleased or displeased.

[4458] **Editor.** The Latin echoes Horace, Ars Poetica 7–8, where incoherent forms resemble a sick person's dreams. Burton has finguntur where the comparison text has fingentur. The body prints dreames, retained on the left; "dreamers" on the right follows the contrast with waking people. "Antick" means grotesque or fantastic; "fain" means invent or imagine. The phantoms are presented as the sufferer's perceived experiences.

[4459] **Burton.** Printed page 187, b: "Omnes exercent vanæ intensæque animi cogitationes, (N. Piso. Bruel.) & assiduæ." Empty, intense and unceasing thoughts of the mind trouble them all. Nicolaus Piso; Bruel. The raised contraction is expanded.

[4460] **Burton.** Printed page 187, c: "Curiosi de rebus minimis. Areteus." Preoccupied with the smallest things. Aretaeus.

[4461] **Editor.** "Curious" here means closely preoccupied, and "macerating" wearing down or wasting. The repeated "still, still, still" enacts the persistence of the thought. Continens is the conventional expansion of the abbreviated work attributed to Rhazes; these precise medical passages remain to be collated.

Original text 1651	Modern English
Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busie, still that toy runs in their minde, that fear, that suspicion, that abuse, that jealousie, that agony, that vexation, that crosse, that castle in the ayr, that crochet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. Nec interrogant (saith [4462]Fracastorius) nec interrogatis rectè respondent,	Although they talk with you and seem otherwise occupied, and to your mind deeply intent and busy, still that trifle runs in their minds: that fear, that suspicion, that insult, that jealousy, that agony, that vexation, that disappointment, that castle in the air, that crotchet, that whim, that fiction, that pleasant waking dream, whatever it may be. "They neither ask questions," says Fracastorius, "nor answer questions properly."[4463]
They do not much heed what you say, their minde is on another matter; ask what you will, they do not attend, or much intend that business they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frownes, calls, his lips go still, he acts with his hand, as he walks, &c.	They pay little attention to what you say; their minds are on something else. Ask what you will, they do not listen or give much attention to the business before them, but forget what they are saying, doing, or should be saying or doing, and where they are going, distracted by their own melancholic thoughts. One suddenly laughs, another smiles to himself, a third frowns, calls out, keeps moving his lips, gestures with his hand as he walks, and so on.

[4462] **Burton.** Printed page 187, d: "Lib. 2. de Intell." On Understanding, book 2.

[4463] **Editor.** A "crochet," now normally "crotchet," is an eccentric or fixed notion. The chain of "that" phrases preserves Burton's movement between distressing thoughts and pleasurable fantasy: the persistence of attention is common to both.

Original text 1651	Modern English
'Tis proper to all melancholy men, saith Mercurialis, con. 11. What conceit they have once entertained, to be most [4464]intent, violent, and continually about it. Invitis occurrit, do what they may, they cannot be rid of it, against their wills they must think of it a thousand times over, Perpetuò molestantur, nec oblivisci possunt, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places,	It is characteristic of all melancholic people, says Mercurialis, consultation 11, to be deeply, violently and continually occupied with whatever idea they have once entertained. "It presents itself against their will": do what they may, they cannot get rid of it; against their will they must think of it a thousand times over. "They are perpetually troubled and cannot forget." It troubles them continually, in company or alone, at meals, at exercise, at all times and in all places.[4465]
[4466]non desinunt ea, quæ minime volunt, cogitare, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, Sysiphi saxum volvunt sibi ipsis, as [4467]Brunner observes, Perpetua calamitas & miserabile flagellum.	"They never stop thinking about the things they least wish to." Especially if it is distressing, they cannot forget it; they cannot rest or sleep because of it, but keep tormenting themselves. "They roll Sisyphus's stone for themselves," as Brunner observes: "a perpetual calamity and a miserable scourge."[4468]

[4464] **Burton.** Printed page 187, e: "Hoc melancholicis omnibus proprium, ut quas semel imaginationes valdè receperint, non facile rejiciant, sed hæ etiam vel invitis semper occurrant." This is characteristic of all melancholic people: once they have strongly taken in certain imaginings, they do not readily cast them off; these keep recurring even against their will.

[4465] **Editor.** "Proper" means characteristic, and "conceit" an idea entertained by the mind. The separate Latin quotations and Burton's English explanations are retained rather than merged, preserving the accumulating emphasis on involuntary recurrence.

[4466] **Burton.** Printed page 187, dagger: "Tullius de Sen." Cicero, On Old Age. The attribution is retained as printed; the precise passage has not been matched.

[4467] **Burton.** Printed page 187, star: "Consil. med. pro Hypocondriaco." Medical consultation for a hypochondriac patient.

[4468] **Editor.** Sisyphus's repeatedly returning stone provides the image of endless labour and self-torment; compare Ovid, Metamorphoses 4.460. The marginal Tullius de Sen. points to Cicero's On Old Age, but this wording was not matched in the consulted text. The attribution and Brunner's medical reference remain open for collation.

Original text 1651	Modern English
Source page 187–188 [4469]Crato, [4470]Laurentius, & Fernelius, put [4471]bashfulness for an ordinary Symptome, subrusticus pudor, or vitiosus pudor, is a thing which much haunts & torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so far troubles them, that they become quite moped many times, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can look no man in the face; some are more disquieted in this kinde, some less, longer some, others shorter, by fits, &c. though some on the other side (according to [4472]Fracastorius) be inverecundi & pertinaces, impudent and peevish.	Crato, Laurentius and Fernel list bashfulness as a common symptom. “Somewhat rustic shyness,” or “faulty shyness,” is something that greatly haunts and torments them. If they have been ill-treated, mocked, disgraced, scolded or the like, or upset by any disturbance of mind, it troubles them so deeply that they often become quite stupefied, so disheartened and dejected that they dare not go out, especially among unfamiliar people, or manage their ordinary affairs. So childish, fearful and bashful are they that they cannot look anyone in the face. Some are more disturbed in this way, some less; some for longer, others for shorter spells, and so on; though others, on the contrary, according to Fracastorius, are “shameless and obstinate”—impudent and ill-tempered.[4473]
Source page 188 But most part they are very shamefac’d, and that makes them with Pet. Blesensis, Christopher Urswick, & many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, timor hos, pudor impedit illos, timorousness & bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise.	But for the most part they are very shy, and that makes them, like Peter of Blois, Christopher Urswick and many others, refuse honours, offices and promotions that sometimes fall into their laps. They cannot speak or put themselves forward as others can: “fear holds these back, shyness those.” Fearfulness and bashfulness hinder their progress; they are content with their present condition, unwilling to undertake any office, and therefore unlikely ever to rise.[4474]

[4469] **Burton.** Printed page 187, f: “Consil. 43.” Consultation 43.

[4470] **Burton.** Printed page 187, g: “Cap. 5.” Chapter 5.

[4471] **Burton.** Printed page 187, unlettered topical label: “Bashfulness.” Bashfulness.

[4472] **Burton.** Printed page 188, h: “Lib. 2. de Intell.” On Understanding, book 2.

[4473] **Editor.** “Moped” here means stupefied or sunk in dejection. The Latin labels characterize shyness as awkward or faulty in Burton’s authorities’ vocabulary; they are not modern diagnoses. Burton again allows the contrary disposition within the same broad account.

[4474] **Editor.** “Shamefac’d” means bashful or shy; “preferments” are promotions or appointments. Peter of Blois and Christopher Urswick are Burton’s named examples, but the particular refusals alluded to here have not been independently traced. “Fall into their mouths” suggests opportunities offered without effort.

Original text 1651	Modern English
For that cause they seldom visit their friends, except some familiars: pauciloqui, of few words, and oftentimes wholly silent. [4475]Frambesarius a Frenchman had two such patients, omnino taciturnos, their friends could not get them to speak: Rodericus à Fonseca consult. Tom. 2. 85. consil. gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat, or sleep, and yet again by fits, apt to be angry, &c.	For that reason they seldom visit their friends, except a few intimates: “speaking little,” of few words, and often wholly silent. Frambesarius, a Frenchman, had two such patients, “altogether silent,” whom their friends could not get to speak. Rodrigo da Fonseca, *Consultations*, volume 2, consultation 85, gives the example of a young man aged twenty-seven who was frequently silent, bashful, stupefied and solitary, would neither eat his food nor sleep, and yet at other times was prone to anger, and so on.[4476]
Most part they are, as Plater notes, desides, taciturni, ægrè impulsi, nec nisi coacti procedunt, &c. they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds, then speak, and above all things love [4477]Solitariness. Ob voluptatem, an ob timorem soli sunt? Are they so solitary for pleasure (one asks) or pain? for both: yet I rather think for fear and sorrow, &c.	For the most part they are, as Plater notes, “inactive, silent, hard to stir, and will not go forward unless compelled,” and so on. They can scarcely be forced to do what concerns them, even for their own good: so distrustful, so sluggish, showing little or no courtesy, unsociable, hard to get to know, especially for strangers. They would rather write their thoughts than speak, and above all things love solitude. “Are they alone for pleasure or from fear?” Are they so solitary for pleasure, someone asks, or pain? For both; yet I think it is rather from fear and sorrow, and so on.[4478]

[4475] **Burton.** Printed page 188, star: “Consult. 15. & 16. lib. 1.” Consultations 15 and 16, book 1.

[4476] **Editor.** The Latin description of the two silent patients is retained separately from Burton’s explanation. The references to Frambesarius and Fonseca are explicit but their individual case texts remain to be checked; no further clinical details are inferred.

[4477] **Burton.** Printed page 188, unlettered topical label: “Solitariness.” Solitude.

[4478] **Editor.** “Diffident” can mean distrustful as well as lacking confidence. The Latin question asks about pleasure or fear; Burton’s following English asks about pleasure or pain. Both are retained, followed by his preference for fear and sorrow as the explanation.

Original text 1651	Modern English
[4479]Hinc metuunt, cupiuntque, dolent, fugiuntque, nec auras Respiciunt clausi tenebris, & carcere cæco.	“Hence they fear, desire, grieve and flee; they do not Look towards the daylight, shut in darkness and a blind prison.”[4480]
Hence ’tis they grieve and fear, avoiding light, And shut themselves in prison dark from sight.	Hence they grieve and fear, avoiding light, And shut themselves in a dark prison, out of sight.
As Bellerophon in [4481]Homer,	Like Bellerophon in Homer,[4482]
Qui miser in sylvis mærens errabat opacis, Ipse suum cor edens, hominum vestigia vitans.	“Who wandered wretched and grieving in shadowy woods, Devouring his own heart, shunning the paths of men.”
That wandred in the woods sad all alone, Forsaking mens society, making great moan.	Who wandered sadly in the woods alone, Forsaking human company, lamenting greatly.

[4479] **Burton.** Printed page 188, i: “Virg. Æn. 6.” Virgil, Aeneid, book 6.

[4480] **Editor.** The passage adapts Aeneid 6.733–34. Burton prints fugiuntque (“and flee”) where the comparison text has gaudentque (“and rejoice”), and Respiciunt clausi rather than dispiciunt clausae, with nec for neque. The translation follows the 1651 reading; the following English couplet is Burton’s distinct paraphrase.

[4481] **Burton.** Printed page 188, k: “Iliad. 3.” Iliad, book 3. The locator is retained as printed; the corresponding passage is in book 6.

[4482] **Editor.** The episode is Iliad 6.200–202, not the marginal book 3. Cicero, Tusculan Disputations 3.26.63, supplies a close Latin version: in campis … Aleis, on the Aleian plain, becomes in sylvis … opacis, in shadowy woods, in Burton. The second line agrees apart from spelling. This identifies a Latin precursor, not Burton’s immediate edition or intermediary. His Latin and separate English couplet are retained.

Original text 1651	Modern English
They delight in flouds & waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as Diogenes in his tub, or Timon Misanthropus, [4483]they abhor all companions at last, even their neerest acquaintance, & most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining of themselves therefore wholly to their private houses or chambers, fugiunt homines sine causa (saith Rhasis) & odio habent, cont. l. 1. c. 9. they will dye themselves, feed and live alone.	They delight in rivers and waters, deserted places, walking alone in orchards, gardens, secluded walks and back lanes, averse to company like Diogenes in his tub or Timon the Misanthrope. At last they abhor all companions, even their closest acquaintances and most intimate friends, for they imagine, I say, that everyone watches them and will mock, scorn or ill-treat them. They therefore confine themselves entirely to their own houses or rooms. “They flee people without a cause,” says Rhazes, “and hate them,” *Continens*, book 1, chapter 9: they will die by themselves, eat and live alone.[4484]
It was one of the chiefest reasons, why the Citizens of Abdera suspected Democritus to be melancholy and mad; because that as Hippocrates related in his Epistle to Philopœmenes; [4485]he forsook the City, lived in groves & hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all night. Quæ quidem (saith he) plurimum atra bile vexatis & melancholicis eveniunt, deserta frequentant, hominumque congressum aversantur.	It was one of the chief reasons why the citizens of Abdera suspected Democritus of melancholy and madness: because, as Hippocrates related in his letter to Philopoemen, he left the city and lived in groves and hollow trees, on a green bank beside a brook or meeting of waters, all day and all night. “These things,” he says, “happen especially to those afflicted with black bile and melancholy: they frequent deserted places and shun human company.”[4486]

[4483] **Burton.** Printed page 188, l: “Si malum exasperantur, homines odio habent & solitaria petunt.” If the illness grows worse, they hate people and seek solitary places. The printed exasperantur is grammatically anomalous after malum; the intended sense is translated without altering the transcription.

[4484] **Editor.** “Flouds” here means rivers or flowing waters. Diogenes and Timon serve as familiar figures of withdrawal from society. “They will dye themselves” is read contextually as dying by themselves, in the sequence “feed and live alone”; it is not silently made another statement of self-killing. The grammatical difficulty exasperantur in the marginal Latin is retained.

[4485] **Burton.** Printed page 188, m: “Democritus solet noctes & dies apud se degere, plerumque autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra & quieta fluenta, &c.” Democritus habitually spends nights and days by himself, generally in caves, beneath the pleasant shade of trees or in darkness, and on soft grass, or beside plentiful, quietly flowing waters, etc.

[4486] **Editor.** The Democritus–Hippocrates correspondence is part of the literary tradition attributed to Hippocrates, rather than secure eyewitness testimony by the historical physician. Burton’s body and marginal descriptions differ—hollow trees in the body, caves and shade in the margin—and both are preserved. The precise Latin edition and passage require collation.

Original text 1651	Modern English
Source page 188–190 [4487]Which is an ordinary thing with melancholy men. The Ægyptians therefore in their Hieroglyph. expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, Pierius Hieroglyph. l. 12. But this, and all precedent symptomes, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others.	This is common among melancholic people. The Egyptians therefore, in their hieroglyphics, represented a melancholic person by a hare sitting in its form, as an exceedingly fearful and solitary creature: Pierius, *Hieroglyphics*, book 12. But this and all the preceding symptoms are more or less apparent as the humour is intensified or lessened: scarcely perceptible in some, or not at all, and most evident in others.[4488]
Source page 190 Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and howsoever these symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men.	Childish in some, terrible in others; to be laughed at in one, pitied or wondered at in another; occurring in spells in one, continually in a second. And although these symptoms are common and may affect everyone, they are more conspicuous, frequent, furious and violent in melancholic people.[4489]

[4487] **Burton.** Printed page 188, n: “Gaudet tenebris, aliturque dolor. Ps. 62. Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in templo.” Grief delights in darkness and is nourished by it. Psalm 62. I kept watch and became like a night bird in a dwelling, a solitary sparrow in a temple. The printed psalm number and final wording are retained; see the Editor note.

[4488] **Editor.** A hare’s “form” is its shallow resting place, not a burrow. Burton presents Pierius’s account of Egyptian symbolism; it has not been independently verified here as ancient Egyptian usage. The margin prints Ps. 62 and combines wording resembling Vulgate Psalm 101.7–8 (Psalm 102.6–7 in usual English numbering), with templo, “temple,” where the Vulgate has tecto, “roof.” The initial sentence about grief remains unidentified. The scan moves directly from printed 188 to 190; the divided word others continues across that boundary.

[4489] **Editor.** “Admired” means wondered at; “continuate” continuous. The qualification extends symptoms beyond melancholic people while claiming a difference in frequency and intensity. It prepares for the difficulty of classifying them.

Original text 1651	Modern English
To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chimæra, so prodigious and strange, [4490]such as Painters and Poets durst not attempt, which they will not really fear, fain, suspect & imagine unto themselves: And that which [4491]Lod. Viv. said in jest of a silly country fellow, that killd his Ass for drinking up the Moon, ut lunam mundo redderet, you may truly say of them in earnest.	To put it in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible or incredible, no chimera so monstrous, so prodigious and strange that painters and poets would not dare attempt it, which they will not truly fear, invent, suspect and imagine for themselves. And what Ludovicus Vives said in jest of a foolish countryman who killed his donkey for drinking up the moon, "so that he might restore the moon to the world," you may truly say of them in earnest.[4492]
They will act, conceive all extreams, contrarieties, and contradictions, and that in infinite varieties. Melancholici planè incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idem imaginati sint (Erastus de Lamiis) scarce two of 2000. that concur in the same symptomes.	They will act out and conceive every extreme, opposition and contradiction, in endless varieties. "Melancholic people persuade themselves of utterly incredible things, so that in all the ages scarcely two have been found who imagined the same thing" (Erastus, *On Witches*): scarcely two in two thousand agree in the same symptoms.[4493]

[4490] **Burton.** Printed page 190, o: "Et quæ vix audet fabula, monstra parit." And brings forth monsters that fable scarcely dares imagine. The source of this verse remains unidentified.

[4491] **Burton.** Printed page 190, star: "In cap. 18. l. 10. de civ. dei, Lunam ab Asino epotam videns." On chapter 18, book 10 of The City of God: seeing that the moon had been drunk up by a donkey. Burton cites Vives's commentary; the exact intermediary passage remains to be collated.

[4492] **Editor.** "Fain" means imagine or invent; a chimera is a fantastic composite creature or impossible invention. Vives's commentary on City of God 10.16, note m, in John Healey's 1610 English translation, page 384, tells of people who try and kill an ass after a cloud hides the moon while it drinks. Burton gives one country fellow and cites 10.18; both differences are retained. His exact Latin edition and the marginal monster verse remain uncollated.

[4493] **Editor.** The Latin says scarcely two people in all the ages; Burton's English changes this to scarcely two in two thousand. Both are retained. The Erastus quotation is transmitted under Burton's abbreviated title and has not been independently collated.

Original text 1651	Modern English
The Tower of Babel never yielded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy similitudo dissimilis, like mens faces, a disagreeing likeness still; And as in a river we swim in the same place, though not in the same numericall water; as the same instrument affords severall lessons, so the same disease yields diversity of symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order; and so descend to particulars.	The Tower of Babel never produced such confusion of tongues as this chaos of melancholy produces variety of symptoms. In all melancholy there is "a dissimilar likeness," as in people's faces: always a likeness with differences. And as we swim in the same place in a river, though not in the very same water, and as the same instrument provides different tunes, so the same disease yields different symptoms. However various, intricate and hard to contain they may be, I will still venture, amid such vast confusion and breadth, to bring them into some order, and so descend to particulars.[4494]

[4494] **Editor.** "Numericall" means numerically identical: the water is not the very same water. "Lessons" are musical pieces or tunes. The likeness-with-differences, river and instrument comparisons support Burton's transition from general symptoms to particular forms; they do not resolve the contradictions he has catalogued.

Original text 1651	Modern English
Source page 190 [first occurrence] **SUBSECT. 3.** **Particular Symptomes from the influence of Stars, parts of the body, & humors.**	**Subsection 3** **Particular symptoms from the influence of stars, parts of the body and humours**
Some men have peculiar Symptomes, according to their temperament and Crasis, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as Anthony Zara contends, Anat. ingen. sect. 1. memb. 11, 12, 13, 14. plurimum irritant influentiæ cælestes, unde cientur animi ægritudines & morbi corporum. [4495]One saith, diverse diseases of the body and minde proceed from their influences, [4496]as I have already proved out of Ptolomy, Pontanus, Lemnius, Cardan, and others, as they are principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c.	Some people have particular symptoms according to their temperament and bodily constitution, which they received from the stars and their celestial influences: varieties of intellect and disposition, as Anthony Zara maintains in *Anatomy of Wits*, section 1, members 11, 12, 13 and 14. “Celestial influences greatly excite disturbances, from which arise disorders of the mind and diseases of the body.” One writer says that various diseases of body and mind proceed from their influences, as I have already demonstrated from Ptolemy, Pontanus, Lemnius, Cardan and others, inasmuch as they are the chief astrological indicators of character and disease, acting through their mutual aspects or as rulers of the nativity, and so on.[4497]

[4495] **Burton.** Printed page 190 [first occurrence], p: “Velc. l. 4. c. 5.” Velcurio, book 4, chapter 5; the abbreviated reference awaits collation.

[4496] **Burton.** Printed page 190 [first occurrence], r: “Sect. 2. Memb. 1. Subs. 4.” Section 2, Member 1, Subsection 4. Burton’s earlier discussion of the stars as causes.

[4497] **Editor.** Crasis and temperament concern the mixture of the humours. “Wits” means intellectual capacities; “manners” means character or conduct. “Mutually irradiated” describes planetary aspects, and “Lords of the geniture” the planets ruling a birth chart. The argument is Burton’s historical account of astrology. Both this source page (PDF 293) and the next (PDF 294) are numbered 190; the continuous text is distinguished by scan position.

Original text 1651	Modern English
Ptolomeus in his centiloquie, Hermes, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestial influences: which opinion Mercurialis de affect. lib. 1. cap. 10. rejects; but as I say, [4498]Iovianus Pontanus, and others stiffly defend. That some are solitary, dull, heavy, churlish; some again blith, buxome, light, and merry, they ascribe wholly to the Stars.	Ptolemy in his *Centiloquy*—Hermes, or whoever else wrote that tract—attributes all these symptoms in melancholic people to celestial influences. Mercurialis rejects that opinion in *On Disorders*, book 1, chapter 10; but, as I say, Jovianus Pontanus and others staunchly defend it. That some are solitary, dull, heavy and surly, while others are cheerful, lively, light-hearted and merry, they attribute entirely to the stars.[4499]
As if Saturn be predominant in his nativity, and cause melancholy in his temperature, then [4500]he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, ful of cares, miseries, and discontents, sad and fearfull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walks and close: Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c. To catch Birds, Fishes, &c. still contriving and musing of such matters.	Thus, if Saturn predominates in a person's nativity and causes melancholy in his constitution, he will be very austere, sullen, surly, dark in complexion, deep in thought, full of cares, miseries and discontents, sad and fearful, always silent and solitary; continually delighting in farming, woods, orchards, gardens, rivers, ponds, pools, and dark, secluded walks. "Their thoughts are of wanting to build, wanting to plant trees, to cultivate fields, and so on." To catch birds, fish and the like: always devising and pondering such matters.[4501]

[4498] **Burton.** Printed page 190 [first occurrence], s: "De reb. cælest. lib. 10. c. 13." On Celestial Things, book 10, chapter 13.

[4499] **Editor.** Burton himself leaves the Centiloquy's authorship uncertain: "Hermes, or whosoever else." That uncertainty is preserved. "Buxome" here means lively or yielding in disposition, not a bodily shape. Mercurialis's dissent is part of the argument, not a modern editorial correction.

[4500] **Burton.** Printed page 190 [first occurrence], t: "1. de Indagine Goclenius." Goclenius, book 1 of On Investigation; exact title and passage to be collated.

[4501] **Editor.** "Nativity" means the astrological configuration at birth; "temperature" means constitution or balance of qualities. "Husbandry" means farming. "Close" describes a secluded or enclosed walk. The repeated activities retain the connection Burton draws between planetary influence and habitual thoughts.

Original text 1651	Modern English
Source page 190 [both occurrences] If Jupiter domineers, they are more ambitious, still meditating of Kingdomes, Magistracies, Offices, Honours, or that they are Princes, Potentates, and how they would carry themselves, &c. If Mars, they are all for wars, brave combats, Monomachies, testy, cholerick, harebrain, rash, furious, and violent in their actions. They will fain themselves Victors, Commanders, are passionate & satyricall in their speeches, great braggers, ruddy of colour. And though they be poor in shew, vile and base, yet like Telephus and Peleus in the [4502]Poet,	If Jupiter rules, they are more ambitious, always thinking about kingdoms, magistracies, offices and honours, or imagining themselves princes and potentates and considering how they would conduct themselves. If Mars rules, they are all for wars, heroic combats and single combat: irritable, hot-tempered, reckless, rash, furious and violent in their actions. They imagine themselves victors and commanders, speak passionately and satirically, boast greatly, and have ruddy complexions. And although they appear poor, mean and lowly, yet, like Telephus and Peleus in the poet,[4503]
Source page 190 [second occurrence] Ampullas jactant & sesquipedalia verba,	"They bandy about bombast and words a foot and a half long."[4504]
their mouthes are full of Myriades, and tetrarchs at their tongues end. If the Sun, they will be Lords, Emperors, in conceipt at least, and Monarchs, give Offices, Honors, &c. If Venus they are still courting of their mistresses, and most apt to love, amorously given, they seem to hear musick, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see.	Their mouths are full of myriads, and tetrarchs are at their tongues' ends. If the Sun rules, they will be lords, emperors—at least in their imagination—and monarchs, bestowing offices, honours and so forth. If Venus rules, they are always courting their mistresses and are especially susceptible to love, amorously inclined; they seem to hear music and plays, to see fine pictures, dancers, entertainments and the like. Always in love, they dote on everyone they see.[4505]

[4502] **Burton.** Printed page 190 [second occurrence], star: "Hor. de art. poet." Horace, The Art of Poetry.

[4503] **Editor.** "Monomachies" are single combats or duels; "fain" means imagine. Burton assigns grandiose thoughts and bellicose behaviour to planetary dominance. "Satyrical" here suggests biting or mocking speech.

[4504] **Editor.** Horace, Ars Poetica 95–98, has proicit ampullas et sesquipedalia verba: Telephus and Peleus in poverty throw off inflated language to move an audience. Burton instead prints jactant, "bandy about," reversing the action to suit his boastful examples. The left column and translation retain Burton's wording. Sesquipedalia literally means a foot and a half long.

[4505] **Editor.** "Myriades" literally denotes tens of thousands; here it contributes to the language of extravagant power and numbers. A tetrarch is a ruler, literally of a fourth part of a territory. "Conceipt" means imagination. The sequence changes planetary rulers without repeating the governing verb in the original.

Original text 1651	Modern English
Mercurialists are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the Moon have a hand, they are all for peregrinations, sea-voyages, much affected with travels, to discourse, read, meditate of such things; wandring in their thoughts, divers, much delighting in waters, to fish, fowl, &c.	Those governed by Mercury are solitary, much given to contemplation, subtle, poets and philosophers, and spend most of their time pondering such matters. If the Moon has a hand, they are all for journeys and sea voyages, greatly taken with travel and with discussing, reading and thinking about such things; wandering in their thoughts, changeable, greatly delighting in water, fishing, fowling and the like.[4506]
But the most immediate symptomes proceed from the Temperature it self, and the Organicall parts, as Head, Liver, Spleen, Meseraick veines, Heart, Womb, Stomack, &c. and most especially from distemperature of Spirits (which as [4507]Hercules de Saxonia contends, are wholy immaterial) or from the four humors in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixt,	But the most immediate symptoms arise from the constitution itself and the organs—the head, liver, spleen, mesenteric veins, heart, womb, stomach and so on—and especially from a disordered balance of the spirits, which Hercules de Saxonia maintains are wholly immaterial; or from the four humours in those locations, whether hot or cold, natural or unnatural, innate or acquired, intensified or diminished, unmixed or mixed.[4508]

[4506] **Editor.** “Mercurialists” here are people governed by Mercury. “Peregrinations” are journeys; “divers” means various or changeable in this sequence, rather than underwater divers. “Fowling” is catching or hunting birds.

[4507] **Burton.** Printed page 190 [second occurrence], t: “Tract 7. de Melan.” Treatise 7, On Melancholy. The printed form of the locator is retained.

[4508] **Editor.** “Organicall parts” are bodily organs; the meseraic veins are the mesenteric veins. “Spirits” are the physiological agents of the period’s accounts of sensation and bodily activity. Burton expressly reports Saxonia’s claim that they are immaterial. “Intended” and “remitted” mean intensified and diminished; “adventitious” means acquired.

Original text 1651	Modern English
their diverse mixtures, and severall additions, combinations, which may be as diversly varied, as those [4509]four first qualities in [4510]Clavius, and produce as many severall Symptomes and monstrous fictions as wine doth effects, which as Andreas Bachius observes, lib. 3. de vino, cap. 20. are infinite. Of greater note be these.	Their various mixtures, additions and combinations may vary as widely as those four primary qualities in Clavius, and produce as many different symptoms and monstrous imaginings as wine produces effects—which, as Andreas Bachius observes in *On Wine*, book 3, chapter 20, are infinite. The more notable are these.[4511]
If it be natural Melancholy, as Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright c. 16. hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humor, as Montanus affirmes consil. 26. the parties are sad, timorous & fearful. Prosper Calenus in his book de atra bile, will have them to be more stupid then ordinary, cold, heavie, dull, solitary, sluggish, Si multam atram bilem & frigidam habent: Hercules de Saxonia c. 19. l. 7. [4512]holds these that are naturally melancholy, to be of a leaden colour or black, and so doth Guianerius c. 3. tract. 15. and such as think themselves dead many times, or that they see, talk with black men, dead men, spirits and goblins frequently, if it be in excess.	If it is natural melancholy, as Lodovicus Mercatus in *On Melancholy*, book 1, chapter 17, and Timothy Bright, chapter 16, have described at length, whether in the spleen or the veins, defective through excessive quantity or thickness of substance, it is a cold and dry humour, as Montanus affirms in consultation 26. Those affected are sad, timid and fearful. Prosper Calenus, in his book *On Black Bile*, considers them more stupefied than usual, cold, heavy, dull, solitary and sluggish, “if they have much black and cold bile.” Hercules de Saxonia, chapter 19, book 7, holds that those who are naturally melancholic have a leaden or dark complexion; so does Guianerius, chapter 3, treatise 15. When it is excessive, they often think themselves dead, or frequently imagine that they see and speak with black men, dead people, spirits and goblins.[4513]

[4509] **Burton.** Printed page 190 [second occurrence], u: “Humidum, calidum, frigidum, siccum.” Moist, hot, cold, dry.

[4510] **Burton.** Printed page 190 [second occurrence], x: “Com. in 1. c. Johannis de Sacrobosco.” Commentary on chapter 1 of Johannes de Sacrobosco.

[4511] **Editor.** The four primary qualities are spelled out in the margin: moist, hot, cold and dry. Clavius’s commentary and Bachius’s account of wine are cited as analogies for combinations and effects; their exact passages have not yet been independently collated.

[4512] **Burton.** Printed page 190 [second occurrence], y: “Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarij.” If natural melancholy is lodged in them, such people are leaden-coloured or dark, stupefied and solitary.

[4513] **Editor.** “Natural melancholy” here is black bile as a bodily humour, capable of becoming harmful through quantity or consistency. “Stupid” can mean stupefied or insensible, not merely unintelligent. “Black men” is retained from Burton’s description of perceived figures among spirits and the dead; the passage does not specify an ethnicity. The case claims remain Burton’s transmitted reports.

Original text 1651	Modern English
These Symptomes vary according to the mixture of those four humors adust, which is unnatural melancholy. For as Trallianus hath written cap. 16. l. 7. [4514]There is not one cause of this melancholy, nor one humor which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes: And those varying again as they are hot or cold, [4515]Cold melancholy (saith Benedic. Vittorius Faventinus pract. mag.) is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, and furies.	These symptoms vary according to the mixture of the four scorched humours, which constitutes unnatural melancholy. For, as Trallianus writes in chapter 16, book 7, there is no single cause of this melancholy, nor one humour that produces it, but several, variously intermixed, from which this variety of symptoms arises. And these vary again according to whether they are hot or cold. Cold melancholy, says Benedictus Victorius Faventinus in his *Great Practice*, causes mental derangement and milder symptoms; if hot or more thoroughly scorched, it causes more violent passions and frenzies.[4516]

[4514] **Burton.** Printed page 190 [second occurrence], z: “Non una melancholiæ causa est, nec unus humor vitii parens, sed plures, & alius aliter mutatus, unde non omnes eadem sentiunt symptomata.” There is no single cause of melancholy, nor one humour that fathers the disorder, but several, each differently altered; hence not everyone experiences the same symptoms.

[4515] **Burton.** Printed page 190 [second occurrence], a: “Humor frigidus delirii causa, humor calidus furoris.” Cold humour causes delirium; hot humour causes frenzy.

[4516] **Editor.** Adust means scorched or burnt. Adustion is the supposed alteration of a humour by excessive heat. “Dotage” here is mental derangement and does not necessarily mean old age. Cold, heat and dryness belong to this humoral explanation, not to modern clinical measurements.

Original text 1651	Modern English
Source page 190 [second occurrence]–191 Fracastorius l. 2. de intellect. will have us to consider well of it, [4517]with what kinde of Melancholy every one is troubled, for it much availes to know it; one is inraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefast; the other impudent and bold; As Ajax, Arma rapit superosque furens in prælia poscit: quite mad or tending to madnesse: Nunc hos, nunc impetit illos. Bellerophon on the other side, solis errat malè sanus in agris, wanders alone in the woods; one despairs, weeps and is weary of his life, another laughs, &c.	Fracastorius, in *On the Intellect*, book 2, would have us consider carefully what kind of melancholy troubles each person, for it is very useful to know: one is enraged by burning heat, another possessed by sadness and cold; one is fearful and bashful, the other shameless and bold. Like Ajax: “He snatches up his weapons and, raging, challenges the gods to battle”—quite mad, or tending towards madness: “Now he attacks these, now those.” Bellerophon, on the other hand, “wanders deranged in lonely fields”: he wanders alone in the woods. One despairs, weeps and is weary of life; another laughs, and so on.[4518]
Source page 191 All which varietie is produced from the severall degrees of heat and cold, which [4519]Hercules de Saxonia will have wholy to proceed from the distemperature of spirits alone, animal especially, and those immateriall, the next and immediate causes of Melancholy as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which he reckons up, in the [4520]13. chap. of his Tract of Melancholy, and that largely through every part.	All this variety is produced by the different degrees of heat and cold. Hercules de Saxonia holds that it proceeds entirely from the disordered balance of the spirits alone—especially the animal spirits, which are immaterial—the nearest and immediate causes of melancholy, according to whether they are hot, cold, dry or moist. Their agitation produces the diversity of symptoms that he enumerates in chapter 13 of his *Treatise on Melancholy*, discussing it at length in every part.[4521]

[4517] **Burton.** Printed page 190 [second occurrence], b: “Multum refert quâ quisque melancholia teneatur, hunc fervens & accensa agitat, illum tristis & frigens occupat: hi timidi, illi inverecundi, intrepidi, &c.” It matters greatly what kind of melancholy grips each person: burning, inflamed melancholy agitates one, while gloomy, chilling melancholy seizes another; these are timid, those shameless and fearless, etc.

[4518] **Editor.** The Latin fragments are freshly translated before Burton’s English continues. The Bellerophon phrase says lonely fields, while Burton’s gloss says woods; both are retained. The precise intermediaries for these Ajax and Bellerophon quotations remain unidentified. “Shamefast” means bashful.

[4519] **Burton.** Printed page 191, dagger: “Cap. 7. & 8. Tract. de Mel.” Chapters 7 and 8, Treatise on Melancholy.

[4520] **Burton.** Printed page 191, star [upper margin]: “Signa melancholiæ ex intemperie & agitatione Spirituum sine materiâ.” Signs of melancholy arising from the disordered balance and agitation of the spirits without matter.

[4521] **Editor.** “Animal spirits” are associated with the functions of the soul, especially sensation and movement; animal does not mean nonhuman here. “Next” means nearest in the chain of causes. Burton juxtaposes a theory of immaterial spirits with the following explanation through altered humours.

Original text 1651	Modern English
Others will have them come from the divers adustion of the four humours, which in this unnatural melancholy, by corruption of bloud, adust choler, or melancholy natural, [4522]by excessive distemper of heat turned, in comparison of the naturall, into a sharp lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptomes, which T. Bright reckons up in his following chapter. So doth [4523]Arculanus, according to the four principall humors adust, and many others.	Others hold that they arise from the differing degrees to which the four humours are scorched. In this unnatural melancholy, corrupted blood, scorched choler or natural melancholy—transformed by excessive heat and scorching into something like a caustic lye compared with its natural state—produce, according to the diversity of their substance, various strange symptoms. Timothy Bright enumerates these in his following chapter; so does Arculanus, according to the four principal scorched humours, as do many others.[4524]

[4522] **Burton.** Printed page 191, c: “T. Bright cap. 16. Tract. Mel.” Timothy Bright, chapter 16, Treatise of Melancholy.

[4523] **Burton.** Printed page 191, d: “Cap. 16. in 9. Rhasis.” Chapter 16, on book 9 of Rhazes.

[4524] **Editor.** “Lye” is an alkaline liquid, here imagined as caustic after the humour has been scorched. The syntax follows a list of altered humours; the modern wording makes the comparison with their natural condition explicit. Bright’s citation and the exact account attributed to Arculanus await full collation.

Original text 1651	Modern English
For example, if it proceed from fleagme, (which is seldome and not so frequent as the rest) [4525]it stirres up dull Symptomes, and a kinde of stupiditie, or impassionate hurt: they are sleepy, saith [4526]Savonarola, dull, slow, cold, blockish, ass-like, Asininam melancholiam, [4527]Melancthon calls it, they are much given to weeping, and delight in waters, ponds, pooles, rivers, fishing, fowling, &c. (Arnoldus breviar. 1. cap. 18.) They are [4528]pale of colour, slothfull, apt to sleep, heavie; [4529]much troubled with head-ach, continual meditation, and muttering to themselves;	For example, if it proceeds from phlegm—which is rare and less frequent than the other kinds—it produces sluggish symptoms and a kind of stupor, or impairment without strong emotion. They are sleepy, says Savonarola, dull, slow, cold, dull-witted and ass-like. “Asinine melancholy,” Melanchthon calls it. They are much given to weeping and delight in waters, ponds, pools, rivers, fishing, fowling and the like (Arnoldus, *Breviary*, book 1, chapter 18). They are pale, slothful, inclined to sleep and heavy; much troubled by headache, continual brooding and muttering to themselves.[4530]

[4525] **Burton.** Printed page 191, e: “Bright. c. 16.” Bright, chapter 16.

[4526] **Burton.** Printed page 191, f: “Pract. major. Somnians, piger, frigidus.” Great Practice. Dreaming, sluggish, cold.

[4527] **Burton.** Printed page 191, g: “De anima cap. de humor: si à Phlegmate semper in aquis fere sunt, & circa fluvios, plorant multum, &c.” On the Soul, chapter on the humours: if it comes from phlegm, they are almost always in water and around rivers; they weep much, etc.

[4528] **Burton.** Printed page 191, h: “Pigra nascitur ex colore pallido & albo, Her. de Saxon.” The sluggish kind arises from a pale and white colour. Hercules de Saxonia. The printed colore is retained, although the statement is compressed; this marginal note has no clearly legible body anchor and is attached editorially at pale of colour.

[4529] **Burton.** Printed page 191, i: “Savonarola.” Savonarola.

[4530] **Editor.** “Impassionate hurt” denotes impairment without strong passion in this contrast with fiery symptoms. “Asinine” means ass-like, Burton’s authority’s disparaging comparison. The pale-colour marginal note h has an editorial anchor because no matching body letter is clearly legible in the scan. Its unusual colore and the later segnitiæ are retained.

Original text 1651	Modern English
they dream of waters, [4531]that they are in danger of drowning, and fear such things, Rhasis. They are fatter then others that are melancholy, of a muddy complexion, apter to spit, [4532]sleep, more troubled with rheume then the rest, and have their eyes still fixed on the ground. Such a patient had Hercules de Saxonia, a widow in Venice, that was fat and very sleepy still; Christophorus à Vega another affected in the same sort.	They dream of water and of being in danger of drowning, and fear such things, says Rhazes. They are fatter than other melancholic people, have muddy complexions, are more inclined to spit and sleep, are more troubled by rheum than the rest, and always keep their eyes fixed on the ground. Hercules de Saxonia had such a patient, a widow in Venice, who was fat and continually very sleepy; Christophorus à Vega had another affected in the same way.[4533]
If it be inveterate or violent, the Symptomes are more evident, they plainly dote and are ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in Christophorus à Vega, that thought he was a tun of Wine, [4534]and that Siennois, that resolved with himself not to pisse, for fear he should drown all the town.	If it is long-established or violent, the symptoms are more apparent. They are plainly deranged and seem ridiculous to others in all their gestures, actions and speech, imagining impossibilities, like the man in Christophorus à Vega who thought he was a cask of wine, and that man of Siena who resolved not to piss for fear of drowning the whole town.[4535]

[4531] **Burton.** Printed page 191, k: “Muros cadere in se, aut submergi timent, cum torpore & segnitiæ, & fluvios amant tales, Alexand. c. 16. in lib. 7.” They fear walls falling on them or being submerged, with torpor and sluggishness; such people love rivers. Alexander, chapter 16 in book 7. The printed segnitiæ is retained.

[4532] **Burton.** Printed page 191, l: “Semper fere dormit somnolenta c. 16. l. 7.” Sleepy, she sleeps almost always; chapter 16, book 7. The feminine somnolenta is retained, although the body at this point speaks generally.

[4533] **Editor.** “Rheum” denotes a bodily discharge, especially mucus or catarrhal fluid. The widow is an individual reported case. The marginal somnolenta is feminine, though placed before that case; no identity beyond Burton’s text is inferred.

[4534] **Burton.** Printed page 191, m: “Laurentius.” Laurentius.

[4535] **Editor.** “Inveterate” means long-established. A tun is a large wine cask. “Siennois” means a person from Siena. “Pisse” is modernized to piss, retaining the original’s directness. These reported beliefs are not assigned retrospective diagnoses.

Original text 1651	Modern English
If it proceed from bloud adust, or that there be a mixture of bloud in it, [4536]such are commonly ruddy of complexion, and high-coloured, according to Salust Salvianus, and Hercules de Saxonia. And as Savonarola, Vittorius Faventinus Emper. farther adde, [4537]the veins of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company.	If it proceeds from scorched blood, or if blood is mixed into it, such people commonly have ruddy complexions and high colour, according to Salust Salvianus and Hercules de Saxonia. And, as Savonarola and Victorius Faventinus in his *Empirics* add, the veins of their eyes are red, as well as their faces. They are much inclined to laughter, witty and merry, imaginative in conversation, agreeable if the condition is not far advanced, and much given to music, dancing and women's company.[4538]
Source page 191–192 They meditate wholly on such things, and think [4539]they see or hear playes, dancing, and such like sports (free from all fear and sorrow, as Hercules de Saxonia [4540]supposeth.) If they be more strongly possessed with this kinde of melancholy, Arnoldus addes, Breviar. lib. 1. cap. 18. Like him of Argos in the Poet, that sate laughing [4541]all day long, as if he had been at a Theatre.	They think entirely about such things and imagine that they see or hear plays, dancing and similar entertainments, free from all fear and sorrow, as Hercules de Saxonia supposes. If they are more strongly affected by this kind of melancholy, Arnoldus adds in his *Breviary*, book 1, chapter 18, they are like the man of Argos in the poet, who sat laughing all day long as though he had been at a theatre.[4542]

[4536] **Burton.** Printed page 191, n: "Ca. 6. de mel. Si à sanguine, venit rubedo oculorum & faciei, plurimus risus." Chapter 6 of On Melancholy. If it comes from blood, there is redness of the eyes and face, and very much laughter.

[4537] **Burton.** Printed page 191, o [continued at foot of page]: "Venæ oculorum sunt rubræ, vide an præcesserit vini & aromatum usus, & frequens balneum, Trallian. lib. 1. 16. an præcesserit mora sub sole." The veins of the eyes are red; see whether the use of wine and spices and frequent bathing preceded it. Trallianus, book 1, 16. Whether prolonged exposure to the sun preceded it. The irregular locator is retained.

[4538] **Editor.** "Conceited" here means ingenious or imaginative in speech, not vain. "Sanguine" refers to blood in the humoral classification. The irregular Trallianus locator in the margin is transcribed as printed rather than silently corrected.

[4539] **Burton.** Printed page 191, p [foot of page]: "Ridet patiens si à sanguine, putat se videre choreas, musicam audire, ludos, &c." If it comes from blood, the patient laughs; he thinks he sees dances, hears music, entertainments, etc.

[4540] **Burton.** Printed page 191, star [foot of page]: "Cap. 2. Tract. de Melan." Chapter 2, Treatise on Melancholy.

[4541] **Burton.** Printed page 192, q: "Hor. ep. lib. 2. quidam haud ignobilis Argis, &c." Horace, Epistles, book 2: a certain man of no mean standing at Argos, etc.

[4542] **Editor.** Horace, Epistles 2.2.128–40, describes a man at Argos who believed he heard actors while sitting in an empty theatre and later regretted losing that pleasure when cured. The body's conditional sentence is completed in modern English by "they are like"; the separate Arnoldus and Horace references remain.

Original text 1651	Modern English
Source page 192 Such another is mentioned by [4543]Aristotle, living at Abydos a towne of Asia minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself, now clap his hands, and laugh, as if he had been well pleased with the sight. Wolfius relates of a country fellow called Brunsellius, subject to this humour, [4544]That being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse a long time following.	Another such man is mentioned by Aristotle, living at Abydos, a town in Asia Minor. He would sit in the same way, as though he were on a stage, and sometimes act himself, then clap his hands and laugh as though greatly pleased by the spectacle. Wolfius tells of a countryman called Brunsellius, subject to this humour, who happened to be at a sermon and saw a half-asleep woman fall off a bench. Most of the congregation laughed at the sight, but he was so moved that for three whole days afterwards he did nothing but laugh, which greatly weakened him and left him worse for a long time afterwards.[4545]

[4543] **Burton.** Printed page 192, r: “Lib. de reb. mir.” Book of Marvellous Things.

[4544] **Burton.** Printed page 192, t: “Cum inter concionandum mulier dormiens è subsellio caderet, & omnes reliqui qui id viderent, riderent, tribus post diebus, &c.” When, during the sermon, a sleeping woman fell from a bench, and all the others who saw it laughed, for three days afterwards, etc. The marginal account is compressed and continues only with etc.

[4545] **Editor.** The scan reads Abydos; the earlier transcription Abdyos has been corrected. On Marvellous Things Heard 31 (832b), transmitted among Aristotle’s works, describes a man watching imagined actors and showing approval; after recovering, he calls it his happiest time. Burton adds or transmits the detail of acting himself. The complete chapter was compared in the 1936 Loeb translation. A “form” is a bench. Wolfius’s Brunsellius story remains uncollated.

Original text 1651	Modern English
Such a one was old Sophocles, and Democritus himself had hilare delirium, much in this vain. Laurentius cap. 3. de melan. thinks this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which Aristotle meant, when he said Melancholy men of all other are most witty, which causeth many times a divine ravishment, & a kinde of Enthusiasmus, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. Mercurialis, consil. 110. gives instance in a young man his patient, sanguine melancholy, [4546]of a great wit, and excellently learned.	Old Sophocles was such a man, and Democritus himself had "cheerful delirium," very much in this vein. Laurentius, chapter 3 of *On Melancholy*, thinks that this kind of melancholy, slightly scorched and with some admixture of blood, is what Aristotle meant when he said that melancholic people are the most intellectually gifted of all. It often causes a divine rapture and a kind of inspired possession, stirring them to become outstanding philosophers, poets, prophets and so forth. Mercurialis, consultation 110, gives the example of a young patient of his with sanguine melancholy, a man of great intellectual ability and exceptional learning.[4547]
If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell and think of such things, battles, combats, and their manhood, furious, impatient in discourse, stiff, irrefragable and prodigious in their tenents, and if they be moved, most violent, outragious, [4548]ready to disgrace, provoke any, to kill themselves and others; Arnoldus addes, stark mad by fits, [4549]they sleep little, their urine is subtile and fiery. (Guianerius) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before.	If it arises from scorched choler, they are bold and shameless, more reckless in disposition, inclined to quarrel and think about such things—battles, combats and their own prowess—furious, impatient in conversation, stubborn, unyielding and extravagant in their opinions. If stirred up, they become extremely violent and outrageous, ready to shame or provoke anyone, to kill themselves and others. Arnoldus adds that they are stark mad in fits; they sleep little, and their urine is thin and fiery (Guianerius). During their fits you will hear them speak every sort of language—Hebrew, Greek and Latin—though they were never taught them and never knew them before.[4550]

[4546] **Burton.** Printed page 192, u: "Juvenis & non vulgaris eruditionis." A young man of uncommon learning.

[4547] **Editor.** "Witty" here means intellectually gifted. The claim recalls Problems 30.1 in the Aristotelian corpus, on exceptional ability and melancholy; Burton presents Laurentius's interpretation of it. Enthusiasmus means inspired or divine possession, stronger than present-day enthusiasm. The Sophocles claim and Mercurialis's individual case await collation.

[4548] **Burton.** Printed page 192, x: "Si à cholera, furibundi, interficiunt se & alios, putant se videre pugnas." If from choler, they are frenzied, kill themselves and others, and think they see battles.

[4549] **Burton.** Printed page 192, y: "Urina subtilis & ignea, parum dormiunt." The urine is thin and fiery; they sleep little.

[4550] **Editor.** "Manhood" means prowess or courage; "irrefragable" describes an unyielding disposition in argument. Burton reports unlearned languages among the alleged effects of this kind of melancholy. The reports are preserved without treating them as independently verified abilities.

Original text 1651	Modern English
Apponensis in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine; and Rhasis knew another, that could prophesie in her fit, and foretell things truly to come. [4551]Guianerius had a patient could make Latine verses when the moon was combust, otherwise illiterate. Avicenna and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather dæmoniaci, possessed, then mad or melancholie, or both together, as Jason Pratensis thinkes, Immiscent se mali genii, &c.	Apponensis, in his commentary on section 30 of the *Problems*, speaks of a mad woman who spoke excellent Latin; and Rhazes knew another who could prophesy during her fit and truly foretell future events. Guianerius had a patient who could compose Latin verses when the Moon was combust, though otherwise unlettered. Avicenna and some of his followers hold that, when these symptoms occur, they come from the devil, and that such people are "demon-possessed"—possessed rather than mad or melancholic, or both together, as Jason Pratensis thinks: "Evil spirits intrude," and so on.[4552]
but most ascribe it to the humour, which opinion Montaltus cap. 21 stiffly maintains, confuting Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan de rerum var. lib. 8. cap. 10. holds these men of all others to be assassinates, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust.	But most attribute it to the humour, an opinion Montaltus firmly maintains in chapter 21, refuting Avicenna and the rest and referring it entirely to the quality and disposition of the humour and the person affected. Cardan, in *On the Variety of Things*, book 8, chapter 10, holds that these people above all others are assassins: bold, hardy, fierce and adventurous, ready to undertake anything because of their scorched choler.[4553]

[4551] **Burton.** Printed page 192, z: "Tract. 15. c. 4." Treatise 15, chapter 4.

[4552] **Editor.** Apponensis is Pietro d'Abano; the abbreviation points to a commentary on the Problems. In astrology a planet is "combust" when sufficiently close to the Sun to have its influence obscured. Burton records competing bodily and demonic explanations of the reported phenomena. He does not merge the two into a single agreed account.

[4553] **Editor.** "Subject" means the person in whom the humour acts. "Assassinates" means assassins. Burton's author attributes violent behaviour to this particular humour; the passage is preserved as a historical claim, not generalized to people with mental illness today.

Original text 1651	Modern English
[4554]This humor, saith he, prepares them to endure death it self, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturam res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humor so adust and hot, degenerates into madnesse.	This humour, he says, prepares them to endure death itself and every kind of torment with unconquerable courage; it is astonishing to see how readily they undergo such tortures, "so that the thing seems beyond nature." He attributes this nobility of spirit, frenzy—or rather insensibility—to this scorching of choler and melancholy. But I consider these people mad or desperate rather than properly melancholic, for this humour, so scorched and hot, commonly degenerates into madness.[4555]
Source page 192–193 If it come from melancholy it self adust, those men, saith Avicenna, [4556]are usually sad and solitary, and that continually, and in excess, more then ordinary suspicious, more fearfull, and have long, sore, and most corrupt imaginations; cold and black, bashfull, and so solitary, that as [4557]Arnoldus writes, they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead:	If it comes from melancholy itself scorched, these people, says Avicenna, are usually sad and solitary, continually and excessively so, unusually suspicious, more fearful, and troubled by prolonged, distressing and deeply disordered imaginings; cold and dark in complexion, bashful, and so solitary that, as Arnoldus writes, they will tolerate no company. They constantly dream of graves and dead people and think themselves bewitched or dead.[4558]

[4554] **Burton.** Printed page 192, a: "Ad hæc perpetranda furore rapti ducuntur, cruciatus quosvis tolerant, & mortem, & furore exacerbato audent & ad supplicia plus irritantur; mirum est quantam habeant in tormentis patientiam." They are driven to perpetrate these things, swept away by frenzy; they endure every torment and death, and, with their frenzy intensified, dare to act and are further provoked by punishments. It is astonishing how much endurance they show under torture.

[4555] **Editor.** "Generosity" means nobility or greatness of spirit, rather than giving freely. "Stupidity" here is insensibility. Burton's "but I take" marks his own intervention: he distinguishes madness or desperation from melancholy properly so called.

[4556] **Burton.** Printed page 192, b: "Tales plus cæteris timent, & continuè tristantur, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c." Such people fear more than others and grieve continually; they are very suspicious, love solitude and have deeply disordered imaginings, etc.

[4557] **Burton.** Printed page 192, c: "Si à melancholia adusta, tristes, de sepulchris somniant, timent ne fascinentur, putant se mortuos, aspici nolunt." If from scorched melancholy, they are sad, dream of tombs, fear being bewitched, think themselves dead and do not wish to be looked at.

[4558] **Editor.** The last of the four scorched humours is black bile itself. Burton's language joins bodily appearance, emotion and imagined experiences within one classification. The margin's aspici nolunt adds that they do not wish to be looked at, a detail absent from the body.

Original text 1651	Modern English
Source page 193 if it be extream, they think they hear hideous noyses, see and talk [4559]with black men, and converse familiarly with devils, and such strange Chimera's and visions, (Gordonius) or that they are possessed by them, that some body talks to them, or within them. Tales melancholici plerumque dæmoniaci, Montaltus consil. 26. ex Avicenna. Valescus de Taranta, had such a woman in cure, that thought she had to do with the devil: and Gentilis Fulgosius quæst. 55. writes that he had a melancholy friend, that[4560] [4561]had a black man in the likenesse of a Souldier, still following him wheresoever he was.	If it is extreme, they think they hear hideous noises, see and speak with black men, and converse intimately with devils and such strange phantoms and visions (Gordonius); or that they are possessed by them, that someone speaks to them or within them. "Such melancholic people are generally demon-possessed," says Montaltus, consultation 26, citing Avicenna. Valescus de Taranta treated such a woman, who thought she had sexual dealings with the devil; and Gentilis Fulgosius, question 55, writes that he had a melancholic friend who saw a black man in the likeness of a soldier continually following him wherever he went.[4562]
Laurentius cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. [4563]Anno 1550. an Advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of Bourges did eate before him, dressed like a corse. The storie saith Serres, was acted in a Comedy before Charles the ninth.	Laurentius, chapter 7, has many stories of people who thought themselves bewitched by their enemies, and some who would eat no food because they believed themselves dead. In 1550, a Paris lawyer fell into such a melancholic fit that he firmly believed he was dead. He could not be persuaded otherwise, or to eat or drink, until a relative of his, a student at Bourges, ate before him dressed as a corpse. The story, says Serres, was performed in a comedy before Charles IX.[4564]

[4559] **Burton.** Printed page 193, d: "Videntur sibi videre monachos nigros & dæmones, & suspensos & mortuos." They seem to themselves to see black monks and demons, and people hanged and dead.

[4560] **Burton.** Printed page 193, e: "Quavis nocte se cum dæmone coire putavit." She thought that every night she had intercourse with a demon. This note appears to concern the preceding woman, although its printed body marker is displaced into the account of the friend.

[4561] **Burton.** Printed page 193, f: "Semper fere vidisse militem nigrum præsentem." That he had almost always seen a black soldier present.

[4562] **Editor.** The margin makes "had to do with" explicitly sexual. Its e reference mark follows that in the account of the male friend; the sexual content appears to refer back to the preceding woman. The black soldier is presented as the friend's perceived apparition. The margin also specifies black monks and hanged people where the body is less particular.

[4563] **Burton.** Printed page 193, g: "Anthony de Verdeur." Anthony de Verdeur. This name is retained as printed; its identification requires collation.

[4564] **Editor.** "Meat" means food in general; an advocate is a lawyer and a scholar here a student. Burton separates the reported incident in 1550 from the later theatrical performance before Charles IX; he gives no date for the performance. The printed name Anthony de Verdeur and the Serres account require identification and collation.

Original text 1651	Modern English
Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King Prætus daughters. [4565]Hildesheim spicel. 2. de maniâ, hath an example of a Dutch Baron so affected, and Trincavelius lib. 1. consil. 11. another of a noble man in his country, [4566]that thought he was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly be reduced to this kinde.	Some think they are beasts, wolves or pigs, and cry like dogs or foxes, bray like asses and low like cattle, as King Proetus's daughters did. Hildesheim, in the second collection, *On Mania*, gives an example of a German baron affected in this way; and Trincavelius, book 1, consultation 11, gives another of a nobleman in his own country who firmly believed himself a beast and would imitate most of their cries, along with many similar symptoms that may properly be assigned to this kind.[4567]

[4565] **Burton.** Printed page 193, h: "Quidam mugitus boum æmulantur, & pecora se putant, ut Præti filiæ." Some imitate the lowing of oxen and think themselves cattle, like the daughters of Proetus.

[4566] **Burton.** Printed page 193, i: "Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit." A certain baron imitates the lowing of oxen, the braying of asses and the cries of other animals. The margin describes a baron beside the second example in the body; the attribution is not silently reassigned.

[4567] **Editor.** "Kine" means cattle. "Dutch" here is rendered German in the account attributed to Hildesheim; the baron's identity remains unresolved. "Reduced to" means classified under. The marginal baron is not silently transferred from one reported case to another. Burton's reference to Proetus's daughters belongs to the classical story of women believing themselves cows.

Original text 1651	Modern English
If it proceede from the severall combinations of the four humours, or spirits, Herc. de Saxon. addes hot, cold, dry, moist, dark, confused, setled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinks himself a giant, another a dwarfe; one is heavie as lead, another is as light as a feather.	If it proceeds from the various combinations of the four humours or spirits—Hercules de Saxonia adds hot, cold, dry, moist, dark, confused, settled, constricted, according to whether it shares in matter or is without matter—the symptoms are likewise mixed. One thinks himself a giant, another a dwarf; one is as heavy as lead, another as light as a feather.[4568]
Marcellus Donatus l. 2. cap. 41. makes mention out of Seneca, of one Seneccio a rich man, [4569]that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shooes bigger then his feet. Like her in [4570]Trallianus, that supposed she could shake all the world with her finger, and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces:	Marcellus Donatus, book 2, chapter 41, mentions from Seneca a rich man named Seneccio who thought himself and everything he possessed great: a great wife, great horses. He could not bear little things, but wanted great drinking vessels, great hose and great shoes larger than his feet. Like the woman in Trallianus who supposed she could shake the whole world with her finger and feared to clench her fist lest she crush the world to pieces like an apple.[4571]

[4568] **Editor.** “Constringed” means constricted or drawn together. Burton resumes the contrast between material humours and spirits described as immaterial, now explaining mixed symptoms by mixed causes.

[4569] **Burton.** Printed page 193, k: “Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora.” He thought everything great: a great wife, great horses; he abhorred everything small; great cups and footwear larger than his feet.

[4570] **Burton.** Printed page 193, l: “Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere.” Book 1, chapter 16. She thought she could crush the whole world with one finger.

[4571] **Editor.** “Hose” denotes leg garments. Seneca the Elder, Suasoriae 2.17, describes a man wanting large servants, silver vessels, shoes, figs and a tall concubine. The consulted Latin calls him Seneca Grandio; Burton’s Seneccio, wife and horses are retained. This locates a precursor; his stated intermediary, Donatus 2.41, remains uncollated. The following body and margin differ: shaking the world with a finger and crushing it with a fist, versus crushing it with one finger.

Original text 1651	Modern English
or him in Galen, that thought he was [4572]Atlas, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mousehole: one fears heaven will fall on his head: a second is a cock; and such a one [4573]Guianerius saith he saw at Padua, that would clap his hands together and crow. [4574]Another thinks he is a Nightingal, and therefore sings all the night long: another he is all glass, a pitcher, and will therefore let no bodie come near him, and such a one [4575]Laurentius gives upon his credit, that he knew in France.	Or the man in Galen who thought himself Atlas, supporting heaven on his shoulders. Another thinks himself so small that he can creep into a mousehole; one fears heaven will fall on his head; a second is a cock—and Guianerius says he saw such a man at Padua, who would clap his hands together and crow. Another thinks he is a nightingale and therefore sings all night long; another that he is entirely glass, a pitcher, and so lets no one come near him. Laurentius vouches for such a man whom he knew in France.[4576]
Christophorus à Vega cap. 3. lib. 14. Skenkius and Marcellus Donatus l. 2. cap. 1. have many such examples, and one amongst the rest of a Baker in Ferrara, that thought he was composed of butter, & durst not sit in the Sun, or come neer the fire for fear of being melted: of another that thought he was a case of leather, stuffed with winde. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continuate, &c.	Christophorus à Vega, chapter 3, book 14, Skenkius and Marcellus Donatus, book 2, chapter 1, give many such examples, including a baker at Ferrara who thought he was made of butter and dared not sit in the sun or come near a fire for fear of melting; and another who thought he was a leather case filled with air. Some laugh or weep; some are mad, others dejected, stupefied or in great agony; some in fits, others continuously, and so forth.[4577]

[4572] **Burton.** Printed page 193, m: “Sustinet humeris cælum cum Atlante. Alii cæli ruinam timent.” He supports heaven on his shoulders with Atlas. Others fear the collapse of heaven.

[4573] **Burton.** Printed page 193, n: “Cap. 1. Tract. 15. alius se gallum putat, alius lusciniam.” Chapter 1, treatise 15. One thinks himself a cock, another a nightingale.

[4574] **Burton.** Printed page 193, o: “Trallianus.” Trallianus.

[4575] **Burton.** Printed page 193, star: “Cap. 7. de mel.” Chapter 7, On Melancholy.

[4576] **Editor.** Atlas supports the heavens in classical mythology. “Upon his credit” means that Laurentius vouches personally for the report. The glass body, cock and nightingale remain Burton’s examples of imagined transformation; no later diagnostic labels are substituted.

[4577] **Editor.** “Winde” here means air; “moped” means stupefied or sunk in dejection; “continuate” means continuous. The variety of reported experiences is integral to Burton’s account, including his contrast between intermittent and continuing symptoms.

Original text 1651	Modern English
Source page 193–194 Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceivs, corrupt eyes, some smelling: some one sense, some another. [4578]Lewis the eleventh had a conceit every thing did stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthie stink.	Some have disordered hearing: they think they hear music or some hideous noise, as their imagination conceives it; others have disordered sight, others smell—one sense in some people, another in others. Louis XI imagined that everything around him stank. All the fragrant perfumes they could obtain failed to relieve him; he still smelled a foul stench.[4579]
Source page 194 A melancholy French Poet in [4580]Laurentius, being sick of a fever, and troubled with waking, by his Physicians was appointed to use unguentum populeum to anoint his temples: but he so distasted the smell of it, that for many years after, all that came near him he imagined to sent of it, and would let no man talk with him but aloof off, or wear any new cloathes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this.	A melancholic French poet in Laurentius, ill with a fever and troubled by sleeplessness, was directed by his physicians to anoint his temples with poplar ointment. But he so disliked its smell that for many years afterwards he imagined everyone who came near him smelled of it. He would let no one speak with him except from a distance, or wear any new clothes, because he kept thinking they smelled of it. Wise and judicious in all other matters, he would speak sensibly except on this one subject.[4581]

[4578] **Burton.** Printed page 193, unlettered lower margin: “Anthony de Verdeur.” Anthony de Verdeur. Editorially anchored at Lewis the eleventh, the adjoining example; the precise passage remains to be identified.

[4579] **Editor.** “Corrupt” here means disordered or impaired, and “phantasie” imagination. The name is Louis XI of France; the anecdote is transmitted under the marginal Anthony de Verdeur citation and has not been independently verified.

[4580] **Burton.** Printed page 194, q: “Cap. 7. de mel.” Chapter 7, On Melancholy.

[4581] **Editor.** “Waking” means inability to sleep. Unguentum populeum is poplar ointment, a compound preparation named for poplar buds; its historical use is reported here, not recommended. “Sent” means smell. The clause about new clothes is compressed: the translation follows Burton’s wording without adding whose clothes they were.

Original text 1651	Modern English
A Gentleman in Limosin, saith Anthony Verdeur, was perswaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was sound (in all other things well) untill two Franciscans by chance coming that way, fully removed him from the conceipt. Sed abunde fabularum audivimus.	A gentleman in Limousin, says Anthony Verdeur, was convinced that he had only one leg after being frightened by a wild boar that happened to strike him on the leg. Though well in all other respects, he could not be persuaded that his leg was sound until two Franciscans happened to pass that way and completely freed him from the idea. “But we have heard more than enough stories.”[4582]

[4582] **Editor.** Limosin is Limousin. Franciscans are members of the religious order. The two different spellings Verdeur and de Verdeur are retained in the source record. Burton supplies no account of how the friars dispelled the belief. The final Latin sentence closes Subsection 3 and signals his impatience with the accumulating stories.

Original text 1651	Modern English
SUBSECT. 4. **Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.**	**Subsection 4** **Symptoms arising from education, custom, duration, our circumstances, mingled with other diseases, occurring in fits, from inclination, and so on**
Another great occasion of the varietie of these symptomes, proceeds from custom, discipline, education, and severall inclinations, [4583]This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings.	Another major cause of the variety of these symptoms lies in custom, training, education and differing inclinations. This humour will impress upon melancholic people the objects most closely corresponding to their condition in life and ordinary activities, and shape their dispositions according to their various studies and occupations.[4584]
If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks big, &c. Francisco Sansovino records of a melancholy man in Cremona, that would not be induced to beleeve, but that he was Pope, gave pardons, made Cardinals, &c. [4585]Christophorus à Vega makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate.	If an ambitious man becomes melancholic, he immediately thinks he is a king, an emperor, a monarch, and walks alone, pleasing himself with an empty hope of future advancement—or advancement already achieved, as he supposes. At the same time he plays the lord, assumes the role of some statesman or grandee, makes bows, receives visitors and looks important. Francisco Sansovino records a melancholic man in Cremona who could not be persuaded that he was anything but the pope: he granted pardons, made cardinals, and so on. Christophorus à Vega mentions another man he knew who thought he was a king driven from his kingdom and was very anxious to recover his position.[4586]

[4583] **Burton.** Printed page 194, r: “Laurentius cap. 6.” Laurentius, chapter 6.

[4584] **Editor.** “Discipline” includes training and upbringing; “callings” means occupations or vocations. Burton now adds learned habits and circumstances to the bodily and planetary explanations of the preceding subsection. “Humour” retains its historical physiological sense.

[4585] **Burton.** Printed page 194, s: “Lib. 3 cap. 14. qui se regem putavit regno expulsum.” Book 3, chapter 14: who thought himself a king expelled from his kingdom.

[4586] **Editor.** “Preferment” is advancement in rank or office; a magnifico is a grandee; “congies” are formal bows or courtesies. “Gives entertainment” here means receiving people. The Cremona and royal-exile stories remain reports transmitted by Burton, not independently verified cases.

Original text 1651	Modern English
A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compasse such and such Manors, as if he were already Lord of, and able to go through with it; all he sees is his, re or spe, he hath devoured it in hope, or else in conceit esteems it his own; like him in [4587]Athenæus, that thought all the ships in the haven to be his own.	A covetous person is always occupied with buying lands and properties, scheming in his mind how to acquire this or that manor, as if he were already its lord and able to carry the purchase through. Everything he sees is his, "in reality or in hope": he has swallowed it up in anticipation, or in imagination counts it his own, like the man in Athenaeus who thought all the ships in the harbour belonged to him.[4588]
A lascivious innamorato plots all the day long to please his mistresse, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as Pamphilus of his Glycerium, or as some do in their morning sleep. [4589]Marcellus Donatus knew such a Gentlewoman in Mantua, called Elionora Meliorina, that constantly beleeved she was married to a King, and [4590]would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a piece of glass in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.	A lustful lover spends the whole day planning how to please his mistress, posing and strutting and conducting himself as though she were present, continually dreaming of her, as Pamphilus dreams of his Glycerium, or as some people do in their morning sleep. Marcellus Donatus knew such a gentlewoman in Mantua, called Elionora Meliorina, who firmly believed that she was married to a king. She would kneel and talk with him as though he were there with his companions; and if she happened to find a piece of glass on a dung heap or in the street, she would say that it was a jewel sent by her lord and husband.[4591]

[4587] **Burton.** Printed page 194, t: "Dipnosophist. lib. Thrasylaus putavit omnes naves in Piræum portum appellantes suas esse." Deipnosophists, book [not specified]. Thrasylaus thought all ships putting into the harbour of Piraeus were his.

[4588] **Editor.** "Conversant about" means occupied with; "tenements" means held property. Re or spe contrasts actual possession with expectation. Athenaeus, Deipnosophists 12, 554e–f, quoting Heracleides of Pontus On Pleasure, tells of Thrasylaus imagining the ships at Piraeus his own and regretting his cure. This supplies the missing book number, but does not identify Burton's edition. The printed name Thrasylaus is retained.

[4589] **Burton.** Printed page 194, u: "De hist. Med. mirab. lib. 2. cap. 1." On Marvellous Medical Histories, book 2, chapter 1.

[4590] **Burton.** Printed page 194, x: "Genibus flexis loqui cum illo voluit, & adstare jam tum maritum, &c." With knees bent she wished to speak with him, and [believed] her husband already stood beside her, etc. The printed Latin is compressed.

[4591] **Editor.** Innamorato is Italian for a lover. Pamphilus and Glycerium are the lovers in Terence's Andria; this identifies the allusion without claiming a particular dream passage. "Constantly" here means firmly. The Latin marginal account and Burton's fuller English narrative are retained separately.

Original text 1651	Modern English
Source page 194–195 If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, [4592]he is inspired by the holy Ghost, full of the spirit: one while he is saved, another while damned, or still troubled in minde for his sinnes, the divell will surely have him, &c. more of these in the third Partition of love-Melancholy.	If devout and religious, he is wholly taken up with fasting, prayer, ceremonies, alms, interpretations, visions, prophecies and revelations. He is inspired by the Holy Ghost, full of the spirit: at one moment he is saved, at another damned, or continually troubled in mind over his sins—the devil will certainly have him, and so on. More about these matters in the Third Partition, on love melancholy.[4593]
Source page 195 [4594]A Scholars minde is busied about his studies, he applaudes himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures, envies one, emulates another; or else with indefatigable paines and meditation, consumes himself. So of the rest, all which vary according to the more remiss, and violent impression of the object, or as the humor it self is intended or remitted.	A scholar's mind is occupied with his studies. He applauds himself for what he has done or hopes to do, at one moment fearing that he will fail in his next academic exercise, at another scorning all criticism; he envies one person and rivals another, or else wears himself out with unremitting labour and study. So it is with the rest: all vary according to the weaker or stronger impression made by the object of thought, or as the humour itself is intensified or diminished.[4595]

[4592] **Burton.** Printed page 194, y: "Gordonius, quod sit propheta, & inflatus à spiritu sancto." Gordonius: that he is a prophet, and filled with the Holy Spirit.

[4593] **Editor.** The assertions of inspiration, salvation and damnation are presented within Burton's account of the person's changing thoughts. "Interpretations" is left broad, since the passage does not specify their objects. Burton points forward to the religious material in his Third Partition.

[4594] **Burton.** Printed page 195, z: "Qui forensibus causis insudat, nil nisi arresta cogitat, & supplices libellos, alius non nisi versus facit. P. Forestus." He who labours over legal cases thinks of nothing but judicial decisions and petitions; another does nothing but compose verses. P. Forestus.

[4595] **Editor.** An "exercise" is an academic performance or assignment; "to be out" means to falter or go wrong. "Censures" means judgments or criticisms. "Intended" and "remitted" mean intensified and diminished. Forestus's marginal examples add legal work and verse-writing to the scholar in the body.

Original text 1651	Modern English
For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. [4596]Quædam occulta, quædam manifesta, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keep their own counsell, none will take notice or suspect them.	For some are so mildly melancholic that it can scarcely be detected in their behaviour or by anyone observing them, yet to them it is an intolerable burden, impossible to endure. “Some things are hidden, some evident”: some signs are plain and obvious to everyone at all times, some to only a few, or seldom, or barely perceived. If they keep their own counsel, no one will notice or suspect them.[4597]
They doe not expresse in outward shew their depraved imaginations, as [4598]Hercules de Saxonia observes, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some doe not fear at all, as such as think themselves kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise.	They do not outwardly display their disordered imaginings, as Hercules de Saxonia observes, but keep them entirely to themselves, and are very wise people, as I have often seen. Some are afraid; some feel no fear at all, such as those who think themselves kings or dead. Some have more signs, some fewer; some severe, some less so. Some are troubled, fret, constantly fear, grieve, lament, suspect, laugh, sing, weep or rage, in fits —as I have said—or for longer, continuing periods. Some are deluded about one thing, are utterly childish and ridiculous in that respect and provoke astonishment, yet in everything else are very judicious and wise.[4599]

[4596] **Burton.** Printed page 195, a: “Gordonius.” Gordonius.

[4597] **Editor.** The Latin distinction is translated in its own right before Burton’s explanatory English. A condition that appears mild to observers can nevertheless be intolerable to the person experiencing it: the contrast is Burton’s explicit point.

[4598] **Burton.** Printed page 195, star: “Verbo non exprimunt, nec opere, sed alta mente recondunt, & sunt viri prudentissimi, quos ego sæpe novi; cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora, majora, minora.” They express it neither in word nor deed, but hide it deep in their minds, and are very wise men, whom I have often known; many are without fear, such as those who think themselves kings or dead; some have more signs, fewer, greater, smaller.

[4599] **Editor.** “Depraved” here means disordered; “dote” means to be mentally deranged or deluded, not necessarily through old age. “During” means lasting. Burton stresses that a particular mistaken belief may coexist with judgment and wisdom in other matters.

Original text 1651	Modern English
To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad octo, a second two degrees less, a third half way. 'Tis super-particular, sesquialtera, sesquitertia, and superbipartiens tertias, quintas Melancholiæ, &c. all those Geometricall proportions are too little to expresse it.	In some it is a disposition, in another an established habit; and, as writers describe degrees of heat and cold, we may say of this humour that one person is "melancholic to the eighth degree," a second two degrees less, a third halfway. There are superparticular proportions of melancholy, one and a half and one and a third, and proportions exceeding unity by two thirds or two fifths, and so on. All those geometrical proportions are insufficient to express it.[4600]

[4600] **Editor.** The comparison borrows graduated degrees of qualities and the language of ratios. A superparticular ratio exceeds one by a single aliquot part: sesquialtera is 3:2, sesquitertia 4:3. Superbipartiens tertias and quintas give 5:3 and 7:5. Burton's point is that even such fine divisions cannot capture the variety; "ad octo" is a historical degree, not a modern clinical scale. "Habit" means an established condition, contrasted with a less settled disposition.

Original text 1651	Modern English
[4601]It comes to many by fits, and goes; to others it is continuate: many (saith [4602]Faventinus) in Spring and fall only are molested, some once a year, as that Roman [4603]Galen speaks of: one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides, to some women when they be with child, as [4604]Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that [4605]ignis fatuus of phantasie, like an arthritis or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other; or if the body be free, in a myriad of forms exercising the minde.	For many it comes and goes in fits; for others it is continuous. Many, says Faventinus, are troubled only in spring and autumn, some once a year, like the Roman Galen mentions; one only at the conjunction of the Moon, or at certain unfavourable planetary aspects, at particular fixed hours and times, like the tides of the sea. Some women experience it only when pregnant, as Plater notes, and never otherwise. In others it is settled and fixed; in one person it is continually led astray and shifted about by that will-o'-the-wisp, imagination. Like arthritis or wandering gout, it is here and there and in every joint, always troubling one part or another; or, if the body is free, tormenting the mind in a myriad forms.[4606]

[4601] **Burton.** Printed page 195, b: "Trallianus, lib. 1. 16. alii intervalla quædam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c." Trallianus, book 1, 16: some have intervals in which they can even attend to their customary affairs; others are in continual delirium, etc.

[4602] **Burton.** Printed page 195, c: "Prac. mag. Vere tantum & autumno." Great Practice: only in spring and autumn.

[4603] **Burton.** Printed page 195, d: "Lib. de humoribus." Book On the Humours.

[4604] **Burton.** Printed page 195, star beside Plater: "De mentis alienat. cap. 3." On Mental Derangement, chapter 3. The starred note appears below marginal e on this page.

[4605] **Burton.** Printed page 195, e: "Guianerius." Guianerius.

[4606] **Editor.** A lunar conjunction and planetary "aspects" belong to the astrological account. Ignis fatuus means will-o'-the-wisp, a misleading light; Burton uses it for imagination's shifting course. "Running gout" is pain thought to migrate through the body. Plater's starred reference is printed below Guianerius's e in the margin, although its body anchor comes earlier.

Original text 1651	Modern English
A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madness, death, or dotage, and that upon some ferall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or four years.	A second person has a most grievous fit perhaps once in his life, once in seven years or once in five, reaching the extremity of madness, death or mental derangement, brought on by some dreadful event or disturbance or terrifying sight. It lasts for a time, perhaps never experienced before and never afterwards. A third is affected by all such distressing things, adverse fortune, disaster and violent passions, but is otherwise free, troubled once in three or four years.[4607]
A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, à la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,	A fourth, if things are to his liking, or he is active, contented and in good company, is very cheerful and in good bodily condition. If idle or alone, he is utterly dejected or wholly carried away by pleasant dreams and fantasies; but once thwarted and displeased,
Pectore concipiet nil nisi triste suo.	"He will conceive nothing but sorrow in his heart."[4608]
Source page 195–196 his countenance is altered on a sudden, his hart heavie, irksome thoughts crucifie his soul, and in an instant he is moped or wearie of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.	His expression changes suddenly, his heart grows heavy, distressing thoughts torment his soul, and in an instant he is sunk in dejection or weary of life; he will kill himself. A fifth suffers in youth, a sixth in middle age, the last in old age.

[4607] **Editor.** "Ferall" here means dreadful or deadly, not wild in the modern animal sense. "Dotage" again means mental derangement. Burton describes different timing and triggers rather than one universal course.

[4608] **Editor.** À la mort conveys extreme dejection. The verse adapts Ovid, Ex Ponto 2.7.16: pectore concipio nil nisi triste meo, "I conceive nothing but sorrow in my heart." Burton changes concipio and meo to concipiet and suo: "he will conceive" and "his." The modern column follows Burton. "Complexion" here concerns bodily constitution or condition, rather than simply facial colour.

Original text 1651	Modern English
Source page 196 Generally thus much we may conclude of melancholy: That it is [4609]most pleasant at first, I say, mentis gratissimus error, a most delightsome humor, to be alone, dwell alone, walk alone, meditate, lye in bed whole daies, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,	In general we may conclude this much about melancholy: that it is most pleasant at first, I say, "the mind's most welcome delusion," a most delightful disposition—to be alone, live alone, walk alone, meditate, lie in bed for whole days, dreaming awake, as it were, and fashion a thousand fantastic imaginings for themselves. They are never happier than when doing this; for the time they are in paradise and can scarcely bear to be interrupted, like the man in the poet,[4610]
—— [4611]pol me occidistis amici, Non servastis ait! ——	"By heaven, my friends, you have killed me, not saved me," he says.

[4609] **Burton.** Printed page 196, f: "Levinus Lemnius, Jason Pratensis, blanda ab initio." Levinus Lemnius, Jason Pratensis: pleasant at the beginning.

[4610] **Editor.** Mentis gratissimus error comes from Horace, Epistles 2.2.140. The following quotation is from lines 138–39, where the man cured of imagined theatrical pleasures protests at their loss. Burton has already used that story in Subsection 3. The Latin phrase is translated before his own English gloss continues.

[4611] **Burton.** Printed page 196, g: "Hor." Horace.

Original text 1651	Modern English
you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, canis ad vomitum, [4612]'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last læsa Imaginatio, his phantasie is crased, & now habituated to such toyes, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places;	You have undone him, he complains, if you disturb him. Tell him what harm will follow, what the outcome will be: it makes no difference. "The dog returns to its vomit"; it is so pleasant that he cannot refrain. He may perhaps continue like this for many years because he has a strong constitution, or because some business intervenes to divert his thoughts. But at last, "the imagination is injured": his fancy is impaired and, now accustomed to such trifles, cannot stop working on, like fate. The scene changes suddenly: Fear and Sorrow displace those pleasing thoughts, and suspicion, discontent and perpetual anxiety take their places.[4613]
so by little and little, by that shooing horn of idleness, and voluntary solitariness, Melancholy this ferall fiend is drawn on, [4614]& quantum vertice ad auras Æthereas, tantum radice in Tartara tendit, it was not so delicious at first, as now it is bitter and harsh: a cankerd soul macerated with cares and discontents, tædium vitæ, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries.	Thus, little by little, with idleness and voluntary solitude as the shoehorn, Melancholy, that deadly fiend, is drawn on: "As far as its crown reaches into the heavenly air, so far its root stretches into Tartarus." It was not so delicious at first as it is bitter and harsh now. A cankered soul wasted by cares and discontents, weariness of life, impatience, agony, inconstancy and indecision plunge them into unspeakable miseries.[4615]

[4612] **Burton.** Printed page 196, dagger: "Facilis descensus averni." Easy is the descent to Avernus.

[4613] **Editor.** Canis ad vomitum alludes to the dog returning to its vomit, as in Proverbs 26:11 and 2 Peter 2:22. The marginal Facilis descensus averni adapts Virgil, Aeneid 6.126, on the easy descent to the underworld; the comparison text has Averno. "Temperature" is constitution; "crased" means impaired, and "toyes" fanciful trifles. The printed "like a fate" is retained in translation rather than conjecturally replaced.

[4614] **Burton.** Printed page 196, h: "Virg." Virgil.

[4615] **Editor.** The shoehorn draws on the fiend as it would a shoe. The Latin comes from Virgil, Georgics 2.291–92: the tree extends down into Tartarus as far as its crown rises into the air. Burton transfers the image to the depth of suffering that succeeds pleasure. Tædium vitæ means weariness of life. "Macerated" means wasted or worn away.

Original text 1651	Modern English
They cannot endure company, light, or life it self, some of them; unfit for action, and the like. [4616]Their bodies are lean and dryed up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.	Some of them cannot endure company, light or life itself; they are unfit for action, and so on. Their bodies are lean and dried up, withered and ugly, their looks harsh and very dull, and their souls tormented, according to how deeply they are entangled, how much the humour has intensified, or how long they have been troubled.[4617]
To discern all which symptomes the better, [4618]Rhasis the Arabian makes three degrees of them. The first is, falsa cogitatio, false conceits and idle thoughts: to misconstrue and amplifie, aggravating every thing they conceive or fear: the second is, falsò cogitata loqui, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak.	To distinguish all these symptoms more clearly, Rhasis the Arabian divides them into three degrees. The first is “false thinking”: false notions and idle thoughts, misconstruing and magnifying, making everything they imagine or fear worse. The second is “speaking what has been falsely conceived”: talking to themselves, making inarticulate, disordered sounds and speeches and strange gestures, and openly expressing their minds and inward notions through words and actions—laughing, weeping, being silent, not sleeping or eating their food, and so on. The third is putting into practice what they think or say.[4619]

[4616] **Burton.** Printed page 196, i: “Corpus cadaverosum. Psa. 67. cariosa est facies mea præ ægritudine animæ.” A corpse-like body. Psalm 67: my face is wasted by the sickness of my soul. The printed psalm locator is retained; the exact source of the wording remains unverified.

[4617] **Editor.** Burton’s harsh description of bodily appearance is preserved as part of his historical account. The margin adds the corpse-like comparison and a supposed psalm quotation. Its printed “Psa. 67” has not been silently corrected or treated as a verified scriptural locator.

[4618] **Burton.** Printed page 196, k: “Lib. 9. ad Almansorem.” Book 9, To Almansor.

[4619] **Editor.** Rhasis is the Latinized name used here for the Arabic medical author al-Razi. “Incondite” means unarranged or disordered; “obsolete” gestures here suggests strange or unusual gestures. “Meat” means food. The translation takes “not” to govern both sleeping and eating in the compressed list. These are Burton’s transmitted historical categories.

Original text 1651	Modern English
[4620]Savonarola Rub. 11. tract. 8. cap. 1. de ægritudine, confirms as much [4621]when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another, which [4622]Gordonius cals nec caput habentia, nec caudam, he is in the middle way: [4623]but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madness it self.	Savonarola, rubric 11, treatise 8, chapter 1, on illness, confirms as much: when he begins to express in words what he conceives in his heart, talks idly, or jumps from one thing to another—what Gordonius calls things "having neither head nor tail"—he is at the middle stage. But when he also begins to act upon it and put his follies into effect, he has reached the furthest extent of melancholy, or madness itself.[4624]

[4620] **Burton.** Printed page 196, l: "Practica majore." In the Greater Practice. Editorially anchored at Savonarola; no corresponding body letter is clearly visible.

[4621] **Burton.** Printed page 196, m: "Quum ore loquitur quæ corde concepit, quum subito de una re ad aliud transit, neque rationem de aliquo reddit, tunc est in medio, at quum incipit operari quæ loquitur, in summo gradu est." When he speaks aloud what he has conceived in his heart, when he suddenly passes from one thing to another and gives no reason for anything, then he is at the middle stage; but when he begins to do what he speaks of, he is at the highest degree.

[4622] **Burton.** Printed page 196, n: "Cap. 19. Partic. 2. Loquitur secum & ad alios, ac si vere præsentes. Aug. cap. 11. li. de cura pro mortuis gerenda. Rhasis." Chapter 19, part 2. He talks to himself and to others as though they were really present. Augustine, chapter 11, book On the Care to Be Taken for the Dead. Rhasis. The adjacent references are retained together as printed.

[4623] **Burton.** Printed page 196, o: "Quum res ad hoc devenit, ut ea quæ cogitare cœperit, ore promat, atque acta permisceat, tum perfecta melancholia est." When it has reached the point that he utters what he has begun to think and mingles actions with it, then melancholy is fully developed.

[4624] **Editor.** The Savonarola reference is retained in Burton's printed order and abbreviations. The marginal l has an editorial anchor at Savonarola because no body marker is clearly legible. The adjacent Augustine and Rhasis references under n remain together; their precise relation to the Gordonius passage needs collation.

Original text 1651	Modern English
Source page 196–197 This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end he mutters to himself, as old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, [4625]Devils, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end:	You will easily observe this progression of melancholy in those who have been affected by it. At first they go about smiling to themselves; eventually they laugh aloud. At first solitary, in the end they can endure no company; or, if they do, they have now become fools, beyond sense and shame, utterly stupefied, caring nothing for what they say or do: all their actions, words and gestures are frenzied or ridiculous. At first his mind is troubled and he does not attend to what is said. If you tell him a story, he finally cries, "What did you say?" But in the end he mutters to himself, as old women often do, or old men when they sit alone. Suddenly they laugh, whoop, shout or run away, and swear that they see or hear actors, devils, hobgoblins and ghosts; they strike out or strut about, and so on, becoming capricious in the end.[4626]
Source page 197 Like him in the Poet, sæpe ducentos, sæpe decem servos, he will dress himself, and undress, careless at last, growes insensible, stupid or mad. [4627]He howles like a wolf, barks like a dog, and raves like Ajax and Orestes, hears Musick and outcries, which no man else hears.	Like the man in the poet, with "often two hundred slaves, often ten," he will dress and undress himself, grow careless at last, become insensible, stupefied or mad. He howls like a wolf, barks like a dog, and raves like Ajax and Orestes, hearing music and cries that no one else hears.[4628]

[4625] **Burton.** Printed page 197, p: "Melancholicus se videre & audire putat dæmones. Lavater de Spectris part. 3. cap. 2." The melancholic person thinks he sees and hears demons. Lavater, On Spectres, part 3, chapter 2.

[4626] **Editor.** "Dizards" means fools; "moped" here means stupefied or sunk in dejection; "humorous" means capricious or governed by changing humours. The passage's disparaging comparisons and claims about progression belong to Burton's historical description; they are not supplied as present-day diagnostic language.

[4627] **Burton.** Printed page 197, q: "Wierus lib. 3. cap. 31." Wierus, book 3, chapter 31.

[4628] **Editor.** Horace, Satires 1.3.11–12, describes the inconsistent Tigellius, who kept now two hundred slaves, now ten. Burton quotes only the numbers and slaves; the modern sentence supplies the linking "with." Ajax and Orestes are classical figures associated with madness. "Stupid" here means stupefied or insensible.

Original text 1651	Modern English
As he did whom [4629]Amatus Lusitanus mentioneth cent. 3. cura. 55. or that woman in [4630]Springer, that spake many languages, and said she was possessed: That Farmer in [4631]Prosper Calenius, that disputed and discoursed learnedly in Philosophy and Astronomy, with Alexander Achilles his master, at Boloigne in Italy. But of these I have already spoken.	So did the man whom Amatus Lusitanus mentions in century 3, case 55; or the woman in Springer who spoke many languages and said she was possessed; or the farmer in Prosper Calenius who disputed and discoursed learnedly on philosophy and astronomy with his master Alexander Achilles at Bologna in Italy. But I have already spoken of these.[4632]
Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? as Echo to the painter in Ausonius, vane quid affectas &c. foolish fellow, what wilt? if you must needs paint me, paint a voice, & similem si vis pingere, pinge sonum; if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vain thoughts and different, which who can do?	Who can adequately describe these symptoms, or lay down rules that encompass them? As Echo says to the painter in Ausonius, “Fool, what are you attempting?” and so on. Foolish fellow, what do you want? If you must paint me, paint a voice: “And if you wish to paint a likeness, paint sound.” If you wish to describe melancholy, describe a fantastic notion, a disordered imagination, vain and differing thoughts—and who can do that?[4633]

[4629] **Burton.** Printed page 197, r: “Michael à musian.” Michael à musian. Editorially anchored at the Amatus Lusitanus example; no matching body letter is clearly visible. The name or reference remains to be identified.

[4630] **Burton.** Printed page 197, s: “Malleo malef.” In the Hammer of Witches.

[4631] **Burton.** Printed page 197, t: “Lib. de atra bile.” Book On Black Bile.

[4632] **Editor.** A medical “century” is a collection of a hundred cases; cura is rendered case here. The unexplained marginal “Michael à musian” is retained and editorially anchored to the adjacent Amatus report. Boloigne in Italy is Bologna. The language and possession claims remain reported stories; their sources have not been fully collated.

[4633] **Editor.** Ausonius, Echo to the Painter, numbered XI in the comparison text. Burton abbreviates the opening and rearranges the final line. Both Latin fragments are freshly translated; his intervening English gloss remains distinct. Echo’s demand to paint sound becomes an image for the difficulty of depicting inner experience.

Original text 1651	Modern English
The four and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, Proteus himself is not so divers, you may aswell make the Moon a new coat, as a true charecter of a melancholy man; as soon finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases.	The twenty-four letters make no greater variety of words in different languages than melancholic notions produce diversity of symptoms in different people. They are irregular, obscure, varied and so innumerable that Proteus himself is not so changeable. You might as well make the Moon a new coat as produce a true portrait of a melancholic person; you could as easily trace a bird's movement through the air as discover a person's heart—a melancholic person's heart. They are so confused, I say, so varied and intermingled with other diseases.[4634]
As the species be confounded (which [4635]I have shewed) so are the symptomes; Sometimes with headache, Cacexia, dropsie, stone; as you may perceive by those severall examples and illustrations, collected by [4636]Hildesheim spicel. 2. Mercurialis consil. 118. cap. 6 & 11. with head-ach, Epilepsie, Priapismus. Trincavelius consil. 12. lib. 1. consil. 49. with gout: caninus appetitus. Montanus consil. 26. &c. 23. 234. 249. with falling sickness, headach, Vertigo, Lycanthropia, &c. 1. Cæsar Claudinus consult. 4. consult. 89. & 116. with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method?	As the types are mingled, as I have shown, so are the symptoms: sometimes with headache, a wasted bodily condition, dropsy or stones, as you can see from the various examples and illustrations collected by Hildesheim, *Spicilegium* 2. Mercurialis, consultation 118, chapters 6 and 11: with headache, epilepsy and priapism. Trincavelius, consultation 12, book 1, consultation 49: with gout; ravenous appetite. Montanus, consultation 26, etc., 23, 234, 249: with epilepsy, headache, vertigo, lycanthropy, and so on. 1. Caesar Claudinus, consultation 4, consultations 89 and 116: with gout, fevers, haemorrhoids, stones, and so on. Who can distinguish these melancholic symptoms, so intermingled with others, assign them to their various kinds, or contain them within a system?[4637]

[4634] **Editor.** "Four and twenty letters" counts I/J and U/V as single letters. Proteus is the shape-changing mythical figure. Plutarch, Dinner of the Seven Wise Men 14 (Moralia 157A–B), tells of the Moon asking her mother for a garment that her changing shape prevents fitting. Proverbs 30:18–19, the eagle's path in the sky, offers a possible parallel to Burton's bird image. Neither comparison establishes his immediate intermediary.

[4635] **Burton.** Printed page 197, u: "Part. 1. Subs. 2. Memb. 2." Partition 1, subsection 2, member 2. The locator is retained in its printed order.

[4636] **Burton.** Printed page 197, x: "De delirio, melancholia & mania." On Delirium, Melancholy and Mania.

[4637] **Editor.** Cacexia denotes a poor or wasted bodily condition; dropsy denotes swelling; "stone" means bodily calculi; priapism a persistent erection; caninus appetitus, literally canine appetite, ravenous hunger. Falling sickness is epilepsy; lycanthropy here concerns imagined animal identity; agues are fevers, often intermittent; hemrods are haemorrhoids. The compressed consultation numbers and isolated "1." before Caesar Claudinus are retained, pending collation.

Original text 1651	Modern English
'Tis hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or terms, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimæra, not a man; but some in one, some in another, and that successively or at severall times.	It is difficult, I admit; yet I have arranged them as best I could, and will now proceed to specify them according to their types. So far I have ranged within broader boundaries or terms, speaking without distinction of the ordinary signs that occur among writers. They are not all to be found in one person, for that would be to paint a monster or Chimera, not a person: some occur in one, some in another, and those successively or at different times.[4638]
Source page 197–198 Which I have been the more curious to expresse and report, not to upbraid any miserable man, or by way of derision (I rather pitty them) but the better to discern, to apply remedies unto them; and to shew that the best and soundest of us all, is in great danger, how much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth, doth not shine continually upon us: and by our discretion to moderate our selves, to be more circumspect and wary in the midst of these dangers.	I have taken all the more care to express and report these things, not to reproach anyone in misery or to ridicule them—I pity them instead—but to distinguish their troubles more clearly and apply remedies to them. And to show that even the best and soundest among us is in great danger; how much we ought to fear for our own unstable condition, remember our miseries and vanities, examine and humble ourselves, turn to God and call upon him for mercy. We need not look for rods with which to scourge ourselves, since we carry them in our own bowels; and our souls are in miserable captivity unless the light of grace and heavenly truth shines continually upon us. We should therefore use our judgment to govern ourselves and be more watchful and cautious amid these dangers.[4639]

[4638] **Editor.** "Lists" here means boundaries or limits; "promiscuously" means without distinction. A Chimera is a composite monster. Burton expressly rejects assembling every listed symptom into one supposed individual and acknowledges variation between people and over time.

[4639] **Editor.** "Curious" means careful or painstaking; "estates" means conditions; "humiliate" means humble. "Bowels" denotes the body's internal organs and preserves the force of Burton's image: people carry sources of suffering within themselves. The closing appeal combines compassion, medical purpose, shared vulnerability and religious self-examination.

Original text 1651	Modern English
Source page 198 **MEMB. 2. SUBSECT. 1.** **Symptomes of Head-Melancholy.**	**Member 2, Subsection 1** **Symptoms of head melancholy**
IF [4640]no Symptomes appear about the stomack, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the Brain it self is troubled, by reason of a melancholy juyce bred in it, or otherways conveyed into it; & that evill juyce is from the distemperature of the part, or left after some inflammation, Thus far Piso. But this is not always true, for blood and hypocondries both are often affected even in head-melancholy.	If no symptoms appear around the stomach, and the blood is not disordered, yet fear and sorrow continue, we must suppose that the brain itself is troubled by a melancholic fluid generated in it or otherwise conveyed into it; and that this harmful fluid comes from the disordered constitution of the part, or remains after an inflammation. So far Piso. But this is not always true, for both the blood and the hypochondria are often affected even in head melancholy.[4641]
[4642]Hercules de Saxonia differs here from the common current of Writers, putting peculiar signs of head-melancholy, from the sole distemperature of spirits in the Brain, as they are hot, cold, dry, moist, all without matter, from the motion alone, and tenebrosity of spirits; of melancholy which proceeds from humors by adustion, he treats apart, with their several symptomes and cures.	Hercules de Saxonia differs here from the general run of writers, assigning distinctive signs of head melancholy to the disordered condition of the spirits in the brain alone, according as they are hot, cold, dry or moist: all without humoral matter, arising solely from the motion and darkness of the spirits. He treats separately the melancholy that proceeds from humours through scorching, with its respective symptoms and cures.[4643]

[4640] **Burton.** Printed page 198, y: “Nicholas Piso. Si signa circa ventriculum non apparent, nec sanguis male affectus, & adsunt timor & mœstitia, cerebrum ipsum existimandum est, &c.” Nicholas Piso. If signs do not appear around the stomach, and the blood is not disordered, but fear and sorrow are present, the brain itself must be considered [affected], etc.

[4641] **Editor.** The hypochondria are the upper abdominal regions beneath the ribs. “Hypochondriacal” in this classification concerns a supposed bodily origin there, rather than the modern meaning of anxiety about illness. “Juice” means a bodily fluid or humour. Burton immediately qualifies Piso’s diagnostic distinction.

[4642] **Burton.** Printed page 198, star: “Tract. de mel. cap. 13. &c. Ex intemperie spirituum, & cerebri motu, tenebrositate.” Treatise On Melancholy, chapter 13, etc. From the disordered condition of the spirits, and the movement and darkness of the brain. The margin and body phrase this explanation differently.

[4643] **Editor.** “Spirits” are the physiological agents of sensation and other bodily functions in this account. “Without matter” distinguishes this explanation from the humour-based account that follows. Adustion is scorching, the supposed transformation of humours by heat. The margin speaks of the brain’s movement and darkness, while the body assigns motion and darkness to the spirits; both wordings are preserved.

Original text 1651	Modern English
The common signs, if it be by essence in the head, are ruddiness of face, high sanguine complexion, most part rubore saturato, [4644]one cals it a blewish, and sometimes full of pimples, with red eyes. Avicenna l. 3. Fen. 2. Tract. 4. c. 18. Duretus and others out of Galen. de affect. l. 3. c. 6. [4645]Hercules de Saxonia to this of redness of face, adds heaviness of the head, fixed and hollow eyes.	The common signs, if it originates in the head itself, are a ruddy face and a strongly sanguine complexion, usually "with a deep flush." One writer calls it bluish, and sometimes covered with pimples, with red eyes: Avicenna, book 3, fen 2, treatise 4, chapter 18; Duretus and others, from Galen, *On Affected Parts*, book 3, chapter 6. To this redness of the face Hercules de Saxonia adds heaviness of the head and fixed, sunken eyes.[4646]
[4647]If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, & to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of drynes, Montaltus adds c. 17. If it proceed from moisture; dulness, drowziness, headache follows; and as Salust. Salvianus, c. 1. l. 2. out of his own experience found, Epileptical, with a multitude of humors in the head. They are very bashfull, ruddy, apt to blush, and to be red upon all occasions, præsertim si metus accesserit.	If it proceeds from dryness of the brain, their heads will feel light and dizzy, and they will be especially prone to wakefulness, remaining without sleep for whole months together. Montaltus adds, in chapter 17, that they have few discharges from the eyes and nostrils and are often bald through excessive dryness. If it proceeds from moisture, dullness, drowsiness and headache follow; and, as Salustius Salvianus found from his own experience, in book 2, chapter 1, epileptic symptoms, with an abundance of humours in the head. They are very bashful, ruddy, ready to blush and turn red on every occasion, "especially if fear comes upon them."[4648]

[4644] **Burton.** Printed page 198, z: "Facie sunt rubente & livescente, quibus etiam aliquando adsunt pustulæ." Their faces are red and livid; sometimes pimples are also present.

[4645] **Burton.** Printed page 198, a: "Jo Pantheon cap. de Mel. Si cerebrum primario afficiatur adsunt capitis gravitas, fixi oculi, &c." Jo Pantheon, chapter On Melancholy. If the brain is primarily affected, there are heaviness of the head, fixed eyes, etc. The printed opening locator is retained pending identification.

[4646] **Editor.** "By essence" means originating in the part itself, contrasted later with an effect transmitted from elsewhere. "Sanguine" concerns blood as a humour. Fen is a division in Avicenna's work. The name or locator "Jo Pantheon" in marginal a remains unexpanded pending collation. "Hollow eyes" means sunken eyes.

[4647] **Burton.** Printed page 198, b: "Laurent. cap. 5. si à cerebro ex siccitate, tum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis & naribus." Laurentius, chapter 5. If it comes from dryness in the brain, there will be lightness of the head, thirst, wakefulness and few discharges from the eyes and nostrils.

[4648] **Editor.** "To wake" means to remain awake, and "excrements" here means discharges or secretions, not faeces. The claim of whole months without sleep is retained as Burton's transmitted account. The compressed "Epileptical" is made explicit as epileptic symptoms in the modern column.

Original text 1651	Modern English
But the chiefest symptome to discern this species, as I have said, is this, that there be no notable signs in the stomack, Hypocondries, or elswhere, digna, as [4649]Montaltus terms them, or of greater note, because oftentimes the passions of the stomack concur with it. Wind is common to all three species, and is not excluded, only that of the Hypocondries is [4650]more windy then the rest, saith Hollerius. Ætius tetrab. l. 2. se. 2. c. 9. & 10. maintains the same, [4651]if there be more signs, and more evident in the head then elswhere, the Brain is primarily affected, & prescribes head-melancholy to be cured by meats amongst the rest, void of wind, & good juyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, & so are their symptomes, as I have already proved.	But the chief sign by which to distinguish this type, as I have said, is the absence of notable signs in the stomach, hypochondria or elsewhere —"significant," as Montaltus calls them, or of greater importance—because disorders of the stomach often occur along with it. Wind is common to all three types and is not excluded; only the type arising from the hypochondria is windier than the rest, says Hollerius. Aetius, *Tetrabiblos*, book 2, section 2, chapters 9 and 10, maintains the same: if the signs are more numerous and evident in the head than elsewhere, the brain is primarily affected. Among other treatments, he prescribes foods that produce no wind and yield good bodily fluid. He does not exclude wind or corrupted blood even from head melancholy itself. But these types are often mingled, and so are their symptoms, as I have already shown.[4652]

[4649] **Burton.** Printed page 198, c: "Si nulla digna læsio, ventriculo, quoniam in hac melancholia capitis, exigua nonnunquam ventriculi pathemata coeunt, duo enim hæc membra sibi invicem affectionem transmittunt." If there is no significant injury in the stomach, since in this head melancholy slight disorders of the stomach sometimes accompany it: these two organs transmit their affection to one another.

[4650] **Burton.** Printed page 198, d: "Postrema magis flatuosa." The last is more flatulent.

[4651] **Burton.** Printed page 198, e, lower margin: "Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatus exortes, & bonæ concoctionis, &c. raro cerebrum afficitur sine ventriculo." If there is less trouble around the stomach or belly, in these people the brain is primarily affected, and this disorder should be treated with foods free from wind and easy to digest, etc. The brain is rarely affected without the stomach.

[4652] **Editor.** The three types here are melancholy located primarily in the head, the hypochondria, or the whole body. "Passions" of the stomach are disorders or sufferings. "Good juice" refers to the bodily nourishment or fluid that food was thought to produce. The Latin marginal advice instead stresses easy digestion; the two formulations remain distinct.

Original text 1651	Modern English
Source page 198–199 The symptomes of the minde are superfluous and continuall cogitations; [4653]for when the head is heated, it scorcheth the blood, and from thence proceed melancholy fumes, which trouble the minde, Avicenna. They are very cholerick, and soon hot, solitary, sad, often silent, watchfull, discontent, Montaltus cap. 24. If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out.	The symptoms of the mind are excessive and continual thoughts; for when the head is heated it scorches the blood, and melancholic fumes arise from it and trouble the mind: Avicenna. They are very irritable and quickly angered, solitary, sad, often silent, sleepless and discontented: Montaltus, chapter 24. If anything troubles them, they cannot sleep but keep fretting until something else eases the distress or time wears it away.[4654]
Source page 199 They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continuate, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority of [4655]Galen himself, by a reason of mixture of blood, prærubri jocosis delectantur & irrisores plerumque sunt, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceipted; and as Rhodericus à Vega comments on that place of Galen, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: omnia discunt sine doctore, saith Areteus, they learn without a teacher:	They have grievous passions and excessive disturbances of mind—fear, sorrow and the like—yet these are not so continuous that they are never cheerful. Sometimes they are prone to unrestrained laughter, which is all the more surprising; and this is explained, on Galen's own authority, by an admixture of blood. "The very ruddy delight in jokes and are generally mockers": if ruddy, they enjoy jests and are often witty scoffers themselves; and, as Rhodericus à Vega comments on that passage of Galen, they are merry, witty and pleasant in disposition, yet deeply melancholic soon afterwards. "They learn everything without a teacher," says Aretaeus: they learn without a teacher.[4656]

[4653] **Burton.** Printed page 198, f, lower margin: "Sanguinem adurit caput calidius, & inde fumi melancholici adusti, animum exagitant." An over-hot head scorches the blood, and the scorched melancholic fumes arising from it disturb the mind.

[4654] **Editor.** "Watchfull" here means sleepless; "cholerick" describes an irritable, hot-tempered disposition within humoral language. "Superfluous" thoughts are excessive thoughts. Heating, scorching and fumes belong to Burton's historical physiological explanation.

[4655] **Burton.** Printed page 199, g: "Lib. de loc. affect. cap. 6." Book On Affected Parts, chapter 6.

[4656] **Editor.** "Conceipted" means witty or ingenious, not self-important. The Latin is translated before Burton's own gloss. Omnia adds "everything," which his shorter English gloss omits. The exact Galen, Vega and Aretaeus passages and Burton's intermediaries await collation.

Original text 1651	Modern English
and as [4657]Laurentius supposeth, those ferall passions and Symptomes of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed a calore cerebri (if it be in excess) from the brains distempered heat.	And, as Laurentius supposes, those dreadful passions and symptoms in people who think themselves glass, pitchers, feathers, and so on, or speak unfamiliar languages, proceed "from the heat of the brain," if excessive—from its disordered heat.[4658]

[4657] **Burton.** Printed page 199, h: "cap. 6." Chapter 6.

[4658] **Editor.** "Ferall" means dreadful or deadly. "Strange languages" means unfamiliar or foreign languages. These transformed-body beliefs and reported language abilities continue examples from the preceding subsection; no retrospective diagnoses or independently verified abilities are asserted.

Original text 1651	Modern English
SUBSECT. 2. **Symptomes of windy Hypocondriacall Melancholy.**	**Subsection 2** **Symptoms of windy hypochondriacal melancholy**
IN this Hypocondriacall or flatuous melancholy, the symptomes are so ambiguous saith [4659]Crato in a counsell of his for a Noblewoman, that the most exquisite Physicians cannot determine of the part affected. Matthew Flaccius consulted about a Noble matron, confessed as much, that in this malady he with Hollerius, Fracastorius, Falopius, and others, being to give their sentence of a party labouring of Hypocondriacall melancholy, could not find out by the symptomes, which part was most especially affected; some said the womb, some heart, some stomack, &c. and therefore Crato, consil. 24. lib. 1. boldly avers, that in this diversity of symptomes, which commonly accompany this disease, [4660]no physician can truely say what part is affected.	In this hypochondriacal or flatulent melancholy, the symptoms are so ambiguous, says Crato in a consultation concerning a noblewoman, that the most accomplished physicians cannot determine which part is affected. Matthew Flaccius, consulted about a noble matron, admitted as much. In this disorder, he, Hollerius, Fracastorius, Fallopius and others, called upon to give their judgment on someone suffering from hypochondriacal melancholy, could not discover from the symptoms which part was chiefly affected. Some said the womb, some the heart, some the stomach, and so on. Crato therefore boldly declares, in book 1, consultation 24, that amid the variety of symptoms commonly accompanying this disease, no physician can truly say which part is affected.[4661]

[4659] **Burton.** Printed page 199, i: “Hildesheim spicel. 1. de mel. In Hypocondriaca melancholia adeo ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint.” Hildesheim, Spicilegium 1, On Melancholy. In hypochondriacal melancholy the symptoms are so ambiguous that even the most experienced physicians cannot determine the affected site.

[4660] **Burton.** Printed page 199, k: “Medici de loco affecto nequeunt statuere.” Physicians cannot determine the affected site.

[4661] **Editor.** “Counsell” here is a medical consultation; “exquisite” means exceptionally accomplished; “sentence” means judgment. Burton preserves the disagreement among practitioners over the affected organ. The printed name Matthew Flaccius is retained rather than identified by conjecture.

Original text 1651	Modern English
Galen lib. 3. de loc. affect. reckons up the ordinary symptomes, which all the Neotericks repeat of Diocles; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signs. Trincavellius excuseth Diocles, lib. 3. consil. 35. because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appear not, by reason of his valour and courage. [4662]Hercules de Saxonia (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not generall Symptomes; some fear and are not sad; some be sad and fear not; some neither fear nor grieve.	Galen, in book 3 of *On Affected Parts*, lists the ordinary symptoms which all the modern writers repeat from Diocles. His only objection is that Diocles does not include Fear and Sorrow among the other signs. Trincavellius defends Diocles in book 3, consultation 35, because in someone with a strong head and constitution, a noble and valiant spirit, these symptoms often do not appear, owing to his courage. Hercules de Saxonia, with whom I agree, holds the same opinion, which I have mentioned before: Fear and Sorrow are not universal symptoms. Some are afraid without being sad; some are sad without fear; some neither fear nor grieve.[4663]
The rest are these, beside Fear and Sorrow, [4664]sharp belchings, fullsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomack sometimes, after meat that is hard of concoction, much watering of the stomack, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body, as Octavius Horatianus lib. 2. cap. 5. cals it. cold joynts, indigestion,	The remaining signs, besides Fear and Sorrow, are these: sour belching, foul undigested matter, heat in the bowels, wind and rumbling in the guts, violent cramps, and sometimes pain in the belly and stomach after food that is hard to digest; much watery fluid rising from the stomach, abundant saliva, cold sweat —"troublesome sweating," or, as Octavius Horatianus calls it in book 2, chapter 5, unseasonable sweat over the whole body—cold joints and indigestion.[4665]

[4662] **Burton.** Printed page 199, star: "Tract. posthumo de mel. Patavii edit. 1620. per Bozettum Bibliop. cap. 2." Posthumous treatise On Melancholy, published at Padua in 1620 by the bookseller Bozettus, chapter 2.

[4663] **Editor.** "Neotericks" means more recent or modern writers relative to ancient authorities. "Generous" means noble in spirit. Burton's "to whom I subscribe" marks his own assent: he expressly denies that fear and sorrow are universal symptoms. The Padua 1620 publication reference is retained from his margin, not independently collated.

[4664] **Burton.** Printed page 199, l: "Acidi ructus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vehementes, sumptoque cibo concoctu difficili, Sputum humidum idque multum sequitur, &c. Hip. lib. de mel. Galenus, Melanelius è Ruffo & Ætio, Altomarus, Piso, Montaltus, Bruel, Wecker, &c." Sour belches, undigested matter, heat in the parts beneath the heart, wind, sometimes severe stomach pains; after food difficult to digest, abundant moist saliva follows, etc. Hippocrates, book On Melancholy; Galen; Melanelius from Rufus and Aetius; Altomarus, Piso, Montaltus, Bruel, Wecker, etc.

[4665] **Editor.** "Crudities" are insufficiently digested substances; "concoction" means digestion. "Fullsome" means foul or offensive here. Importunus sudor is translated separately from Burton's gloss "unseasonable sweat." These physical details are part of his anatomical category, not a modern definition of hypochondria.

Original text 1651	Modern English
Source page 199–200 [4666]they cannot endure their own fulsom belchings, continuall wind about their Hypocondries, heat and griping in their bowels, præcordia sursum convelluntur, midriffe and bowels are pulled up, the veins about their eyes look red, and swell from vapours and winde. Their ears sing now and then, Vertigo and giddiness come by fits, turbulent dreams, driness, leanness, apt they are to sweat upon all occasions, of all colours and complexions.	They cannot bear their own foul belching; there is continual wind about the hypochondria, heat and cramping in the bowels; “the parts beneath the heart are drawn upwards”—the midriff and bowels are pulled up; the veins around the eyes look red and swell from vapours and wind. Their ears ring from time to time; vertigo and dizziness come in fits, with troubled dreams, dryness and thinness. They are prone to sweat on every occasion and may be of any colour or complexion.[4667]

[4666] **Burton.** Printed page 199, m, lower margin: “Circa præcordia de assidua inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent.” They complain of persistent swelling in the parts beneath the heart and, along with troublesome sweating over the whole body, often suffer cold joints; they labour under indigestion, recoil from their own unpleasant belches, and have pain in the internal organs.

[4667] **Editor.** Præcordia is a historically variable term for the parts beneath or around the heart, including the upper abdomen; Burton himself glosses it as midriff and bowels here. The fresh Latin translation and his English gloss are kept distinct. “Ears sing” means ringing in the ears.

Original text 1651	Modern English
Source page 200 Many of them are high-coloured especially after meales, which symptome Cardinal Cæcius was much troubled with, & of which he complained to Prosper Calenus his physician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maiors feast. That Symptom alone vexeth many. [4668]Some again are black, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that cardiaca passio, grief in the mouth of the stomack, which maketh the patient think his hart it self aketh, and sometimes suffocation, difficultas anhelitus, short breath, hard wind, strong pulse, swooning.	Many have a heightened colour, especially after meals. Cardinal Caecius was much troubled by this symptom and complained of it to his physician Prosper Calenus: he could not eat or drink a cup of wine without becoming as red in the face as if he had been at a mayor's feast. That symptom alone troubles many. Others are dark, pale or ruddy. Sometimes their shoulders and shoulder blades ache; there is twitching throughout the body, sudden trembling, palpitation of the heart, and that "cardiac affection," pain at the mouth of the stomach that makes the patient think the heart itself aches; sometimes suffocation, "difficulty in breathing," shortness of breath, laboured breathing, a strong pulse and fainting.[4669]
Montanus consil. 55. Trincavelius li. 3. consil. 36. & 37. Fernelius cons. 43. Frambesarius consult. lib. 1. consil. 17. Hildesheim, Claudinus &c. give instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomack, saith [4670]Savanarola, 'tis full of pain, wind. Guianerius addes, vertigo, nausea, much spitting, &c. If from the myrache, a swelling and wind in the Hypocondries, a lothing, and appetite to vomit, pulling upward.	Montanus, consultation 55; Trincavelius, book 3, consultations 36 and 37; Fernelius, consultation 43; Frambesarius, book 1 of consultations, consultation 17; Hildesheim, Claudinus and others provide examples of every particular. The distinctive symptoms belonging to each part are these. If it proceeds from the stomach, says Savanarola, the stomach is full of pain and wind. Guianerius adds vertigo, nausea, much spitting, and so on. If from the abdominal wall, there is swelling and wind in the hypochondria, nausea, an urge to vomit and an upward pulling.[4671]

[4668] **Burton.** Printed page 200, n: "Montaltus c. 13. wecker, Fuchsius c. 13. Altomarus c. 7. Laurentius c. 73. Bruel, Gordon." Montaltus, chapter 13; Wecker; Fuchsius, chapter 13; Altomarus, chapter 7; Laurentius, chapter 73; Bruel; Gordon. The Laurentius locator is retained as printed.

[4669] **Editor.** "High-coloured" means flushed. The mayor's feast evokes rich eating and drinking. "Black" here describes a dark complexion, one among the listed colours. Cardiaca passio names an affection associated with pain near the stomach's upper opening; Burton explicitly distinguishes perceived heart pain from that site. "Hard wind" is laboured breathing in this list. Cardinal Cæcius's identity remains unverified.

[4670] **Burton.** Printed page 200, o: "Pract. major: dolor in eo et ventositas, nausea." Greater Practice: pain in it, wind and nausea.

[4671] **Editor.** Myrache is rendered abdominal wall; the historical term mirach could refer broadly to the anterior belly wall and its coverings. A contemporary lexical comparison is Furetière's 1690 abdomen entry, which gives mirach as an Arabic name for that region. "Appetite to vomit" means an urge to vomit. The printed Savanarola and the consultation locators are retained on the left.

Original text 1651	Modern English
If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right Hypocondrie. If from the spleen, hardness and grief in the left Hypocondrie, a rumbling, much appetite and small digestion, Avicenna. If from the Meseraicke veins and liver on the other side, little or no appetite, Herc. de Saxoniâ. If from the Hypocondries, a rumbling inflation, concoction is hindred, often belching, &c.	If from the heart, there is aching and trembling of that organ, with much heaviness. If from the liver, there is usually pain in the right hypochondrium. If from the spleen, hardness and pain in the left hypochondrium, rumbling, a strong appetite and poor digestion: Avicenna. If, on the other hand, from the mesenteric veins and liver, there is little or no appetite: Hercules de Saxonia. If from the hypochondria, there is swelling with rumbling, impaired digestion, frequent belching, and so on.[4672]
And from these crudities, windy vapors ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible conceipts and Chimæra's, as Lemnius well observes, l. 1. c. 16. as [4673]a black and thick cloud covers the Sun, and intercepts his beams, and light, so doth this melancholy vapour obnubilate the minde, inforce it to many absurd thoughts and imaginations, and compell good, wise, honest, discreet men (arising to the Brain from the [4674]lower parts, as smoke out of a chimney) to dote, speak, and doe that which becomes them not, their persons, callings, wisdoms.	From this undigested matter, windy vapours rise to the brain, disturbing the imagination and causing fear, sorrow, dullness, heaviness and many terrifying notions and chimeras. As Lemnius aptly observes in book 1, chapter 16, just as a thick black cloud covers the Sun and intercepts its beams and light, so this melancholic vapour clouds the mind and forces it into many absurd thoughts and imaginings. Rising to the brain from the lower parts like smoke from a chimney, it compels good, wise, honest and judicious people to become deluded, and to say and do things unworthy of their persons, occupations and wisdom.[4675]

[4672] **Editor.** The meseraic veins are mesenteric veins. "On the other side" means on the other hand, contrasting appetite patterns; it does not identify the liver as anatomically left-sided. "Concoction" again means digestion.

[4673] **Burton.** Printed page 200, p: "Ut atra densaque nubes soli effusa, radios et lumen ejus intercipit et offuscat: sic etc." As a dark, thick cloud spread before the Sun intercepts and obscures its rays and light, so, etc.

[4674] **Burton.** Printed page 200, q: "Ut fumus è camino." Like smoke from a chimney.

[4675] **Editor.** "Obnubilate" means cloud or darken. Burton's smoke and cloud comparisons give visible form to the supposed passage of vapours from the abdomen to the brain. "Chimeras" are fantastic imaginings; "callings" means occupations or stations in life.

Original text 1651	Modern English
One by reason of those ascending vapours & gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. Trallianus relates a storie of a woman, that imagined she had swallowed an Eele, or a Serpent; and Felix Platerus, observat. lib. 1. hath a most memorable example of a countreyman of his, that by chance falling into a pit where frogs & frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn, and with that conceipt and fear, his phantasie wrought so far, that he verily thought he had young live frogs in his belly, qui vivebant ex alimento suo, that lived by his nourishment, and was so certainly perswaded of it, that for many years following, he could not be rectified in his conceipt:	Because of those rising vapours, cramps and rumblings below, one person cannot be persuaded that he does not have a serpent—a viper—in his guts; another believes he has frogs. Trallianus tells of a woman who imagined that she had swallowed an eel or a serpent. Felix Platerus, in book 1 of his *Observations*, gives a most memorable example of a fellow countryman who happened to fall into a pit containing frogs and frogspawn. Having swallowed a little of the water, he began to suspect that he had also swallowed frogspawn. With that notion and fear, his imagination worked so strongly that he truly thought he had young live frogs in his belly, "which lived on his own food"—which lived by his nourishment. He was so firmly convinced that for many years afterwards his belief could not be corrected.[4676]

[4676] **Editor.** The frog and eel stories are transmitted medical anecdotes. "Countryman" means a fellow countryman of Platerus, not necessarily a farmer. His Golden Practice, English translation (1664), page 28, describes imagined swallowed serpents and frogs; this later contextual parallel does not verify the patient in Observations 1, the chronology or the cure. Qui vivebant ex alimento suo is translated independently before Burton's English gloss.

Original text 1651	Modern English
Source page 200–201 He studied Physick seven years together to cure himself, travelled into Italy, France and Germany to confer with the best physicians about it, and A° 1609. asked his counsell amongst the rest, he told him it was wind, his conceipt, &c. but mordicus contradicere, & ore, & scriptis probare nitebatur: no saying would serve, it was no wind, but reall frogs: and doe you not heare them croake? Platerus would have deceived him, by putting live frogs into his excrements: but he being a physician himself, would not be deceived, vir prudens aliàs, & doctus, a wise and learned man otherwise, a Doctor of physick, and after seven years dotage in this kind, à phantasia liberatus est, he was cured. Laurentius and Goulart have many such examples, if you be desirous to read them.	He studied medicine for seven years to cure himself, travelled to Italy, France and Germany to consult the best physicians about it, and in 1609 sought Platerus's advice among the rest. Platerus told him it was wind, a notion of his, and so on; but "he stubbornly contradicted him and tried to prove it both orally and in writing." Nothing anyone said would do: it was no wind, but real frogs. "And do you not hear them croak?" Platerus would have tricked him by putting live frogs into his excrement; but, being a physician himself, he would not be deceived. He was "otherwise a prudent and learned man," a wise and learned man otherwise, a doctor of medicine; and after seven years of this delusion, "he was freed from the fantasy": he was cured. Laurentius and Goulart provide many such examples, if you wish to read them.[4677]

[4677] **Editor.** "Physick" means medicine, and "dotage" mental derangement or delusion, not necessarily old age. The text reports two seven-year periods without clearly relating them; they are not silently combined into a fourteen-year chronology. The proposed deception and eventual cure are reported without a mechanism for the cure. Latin phrases and Burton's glosses remain distinct.

Original text 1651	Modern English
Source page 201 One commoditie above the rest which are melancholy, these windy flatuous have, lucida intervalla, their symptomes and pains are not usually so continuate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, [4678]they are luxurious, incontinent, and prone to Venerie, by reason of wind, & facile amant, & quamlibet ferè amant. (Jason Pratensis) Rhasis is of opinion, that Venus doth many of them much good; [4679]the other symptomes of the minde be common with the rest.	Those with this windy, flatulent melancholy have one advantage over other melancholic people: "lucid intervals." Their symptoms and pains—fear, sorrow and the rest—are usually less continuous, coming instead in fits. Yet in another respect they exceed all others: they are lustful, sexually unrestrained and inclined to intercourse because of wind, "and they readily fall in love, and love almost any woman"—Jason Pratensis. Rhasis holds that sexual intercourse does many of them much good. The other symptoms of the mind are shared with the remaining types.[4680]

[4678] **Burton.** Printed page 201, s: "Hypocondriaci maxime affectant coire, & multiplicatur coitus in ipsis, eo quod ventositates multiplicantur in hypocondriis, & coitus sæpe allevat has ventositates." Those with hypochondriacal melancholy particularly desire intercourse, and intercourse is frequent among them because wind increases in the hypochondria; intercourse often relieves this wind.

[4679] **Burton.** Printed page 201, t: "Cont. lib. 1. tract. 9." Continens, book 1, treatise 9. The printed body marker stands at the following clause, rather than beside Rhasis's name.

[4680] **Editor.** "Commoditie" means advantage. "Luxurious" here means lustful; "incontinent" means sexually unrestrained; "Venus" and "Venerie" refer to sexual intercourse. Burton's wind-based explanation and attributed benefit are historical claims. Marginal t, apparently supplying Rhasis's locator, remains at its printed body position in the next clause.

Original text 1651	Modern English
SUBSECT. 3. **Symptomes of Melancholy abounding in the whole bodie.**	**Subsection 3** **Symptoms of melancholy abounding throughout the body**
Their bodies that are affected with this universall melancholy, are most part black, [4681]the melancholy juice is redundant all over, hirsute they are, and lean, they have broad veins, their bloud is gross and thick. [4682]Their Spleen is weak, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmrods, or moneths in women, which [4683]Trallianus in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red.	The bodies of those affected by this universal melancholy are generally dark in complexion. The melancholic fluid is excessive throughout; they are hairy and lean, with broad veins and dense, thick blood. Their spleen is weak and their liver prone to generate the humour. They have followed a bad diet, or some bodily discharge has been stopped, such as haemorrhoidal bleeding or women's menstruation. Trallianus would have this carefully investigated in treatment, together with the person's complexion, whether dark or red.[4684]

[4681] **Burton.** Printed page 201, u: "Wecker, Melancholicus succus toto corpore redundans." Wecker: melancholic fluid excessive throughout the body.

[4682] **Burton.** Printed page 201, x: "Splen natura imbecillior. Montaltus cap. 22." The spleen is naturally weaker. Montaltus, chapter 22.

[4683] **Burton.** Printed page 201, y: "Lib. 1 cap. 16. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmorrhoid. mulierum menstruis, & vide faciem similiter an sit rubicunda." Book 1, chapter 16. It is proper to ask whether any suppression of a discharge has occurred—in a man, haemorrhoidal bleeding; in women, menstruation—and likewise see whether the face is ruddy.

[4684] **Editor.** "Universall" means throughout the body. "Redundant" means excessive; "hirsute" hairy; "gross" dense or coarse. "Moneths" means menstrual periods. In the humoral account, a stopped discharge could retain harmful matter. "Black" is a complexion term here.

Original text 1651	Modern English
For as Forrestus and Hollerius contend, if [4685]they be black, it proceeds from abundance of naturall melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole bloud corrupt: prærubri colore sæpe sunt tales, sæpe flavi, (saith [4686]Montaltus cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy à toto corpore.	For, as Forrestus and Hollerius maintain, if they are dark, it proceeds from an abundance of natural black bile. If it proceeds from cares, agony, discontents, diet, exercise and the like, they may just as well be any other colour—red, yellow or pale—as dark, and yet all their blood may be corrupted. "Such people are often very red in colour, often yellow," says Montaltus, chapter 22. The best way to distinguish this type is to let them bleed: if the blood is corrupted, thick and black, and they are also free of those hypochondriacal symptoms, or less severely troubled by them or those of the head, it indicates melancholy "arising from the whole body."[4687]

[4685] **Burton.** Printed page 201, z: "Naturales nigri acquisiti à toto corpore, sæpe rubicundi." Those with natural melancholy are dark; those with acquired melancholy from the whole body are often ruddy.

[4686] **Burton.** Printed page 201, a: "Montaltus cap. 22. Piso. Ex colore sanguinis si minuas venam, si fluat niger, &c." Montaltus, chapter 22. Piso. From the colour of the blood, if you open a vein, if it flows black, etc.

[4687] **Editor.** "Natural melancholy" here means black bile as a humour. The passage describes bloodletting as a means of distinguishing the type; it is Burton's historical prescription. The syntax moves from being free of the other symptoms to being less troubled by them, a qualification retained in the translation.

Original text 1651	Modern English
The fumes which rise from this corrupt blood, disturb the mind, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them; [4688]Dead mens bones, hobgoblins, ghosts are ever in their minds, & meet them still in every turn: all the bugbears of the night, and terrors, fairy-babes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone.	The fumes rising from this corrupted blood disturb the mind and make them fearful and sorrowful, heavy-hearted like the rest, dejected, discontented, solitary, silent, weary of life, dull and heavy—or merry, and so on. If far gone, what Apuleius wished upon his enemy as a curse becomes true of them: dead men's bones, hobgoblins and ghosts are always in their minds and meet them at every turn; all the night's bogeys and terrors, the fairy creatures of tombs and graves, are before their eyes and in their thoughts, as with women and children alone in the dark.[4689]
If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.	If they hear, read or see anything tragic, it stays with them. They are afraid of death, yet weary of life. In their discontented moods they quarrel with the whole world, rail bitterly and criticize satirically; and because they cannot otherwise vent their passions or put right what they think is wrong, they will in the end take revenge upon themselves by a violent death.[4690]

[4688] **Burton.** Printed page 201, b and continuation across lower margin: "Apul. lib. 1. semper obviæ species mortuorum quicquid umbrarum est uspiam, quicquid lemurum et larvarum oculis suis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta." Apuleius, book 1. Forms of the dead are always in their path; whatever shades exist anywhere, whatever ghosts and spectres there are, they heap before their own eyes; they picture to themselves all the apparitions of the night, all the terrors of funeral pyres, all the horrors of tombs. Burton adapts the person and syntax of Apuleius's curse.

[4689] **Editor.** The marginal passage adapts Apuleius, Apologia 64.1–2, a curse against Aemilianus. Apuleius asks for spectres to be heaped before "your" eyes; Burton makes sufferers heap them before their own eyes and adds their imagining them. His body paraphrase includes bones and fairy-babes, absent from that Latin passage. "Fairy-babes" is rendered fairy creatures; the comparison with women and children remains Burton's.

[4690] **Editor.** "Taxe" means criticize or censure; "as they mean" indicates what they themselves believe to be wrong. Burton's closing claim about self-inflicted death belongs to this historical account, not an assertion that people with melancholy necessarily follow such a course.

Original text 1651	Modern English
Source page 202 **SUBSECT. 4.** **Symptomes of Maids, Nunnes, and Widows Melancholy.**	**Subsection 4** **Symptoms of melancholy in unmarried women, nuns and widows**
BEcause Lodovicus Mercatus in his second book de mulier. affect. cap. 4. and Rodericus à Castro de morb. mulier. cap. 3. lib. 2. two famous Physicians in Spain, Daniel Sennertus of Wittenberg lib. 1. part. 2. cap. 13. with others, have vouchsafed in their works not long since published, to write two just Treatises de Melancholia virginum, Monialium & Viduarum, as a peculiar species of melancholy (which I have already specified) distinct from the rest: [4691]for it much differs from that which commonly befals men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set down the particular signs of such parties so mis-affected.	Because Lodovicus Mercatus, in his second book *On the Disorders of Women*, chapter 4, and Rodericus à Castro, *On the Diseases of Women*, book 2, chapter 3—two famous physicians in Spain—and Daniel Sennertus of Wittenberg, book 1, part 2, chapter 13, with others, have thought fit in their recently published works to write two full treatises "on the melancholy of virgins, nuns and widows," treating it as a particular type of melancholy, already specified by me, distinct from the rest—for it differs greatly from that which commonly affects men and other women, having a single cause peculiar to women alone—I must not omit, in this general survey of melancholic symptoms, the particular signs in people so affected.[4692]

[4691] **Burton.** Printed page 202, a: "Differt enim ab ea quæ viris & reliquis feminis communiter contingit, propriam habens causam." For it differs from that which commonly affects men and other women, having a cause of its own.

[4692] **Editor.** "Maids" here means unmarried women, not servants; "ancient" in the following paragraph means older. Just treatises are full or substantial treatises. Burton's syntax adds Sennertus and other writers to two named treatises; that count is retained. His unmatched closing parenthesis is retained on the left and the sentence repunctuated on the right. Claims about the physicians and publication history await bibliographical collation.

Original text 1651	Modern English
The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old Gynæciorum Scriptores, of this ferall malady, in more ancient Maids, Widows, and barren Women, ob septum transversum violatum saith Mercatus, by reason of the midriffe or Diaphragma, heart and brain offended with those vicious vapours which come from menstruous bloud, inflammationem arteriæ circa dorsum, Rodericus adds, an inflammation of the back, which with the rest is offended by [4693]that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind;	The causes of this dreadful malady in older unmarried women, widows and barren women are drawn from Hippocrates, Cleopatra, Moschion and those ancient writers on women's diseases. "Because the diaphragm is impaired," says Mercatus: because the midriff or diaphragm, heart and brain are affected by harmful vapours arising from menstrual blood. "An inflammation of the artery near the back," Rodericus adds—an inflammation of the back, which, with the other parts, is affected by that sooty exhalation of corrupted seed, disturbing the brain, heart and mind.[4694]
the brain I say, not in essence, but by consent, Universa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; si amatorius accesserit ardor, or any other violent object or perturbation of mind.	The brain, I say, is affected through sympathy with another part, rather than through a disorder originating in itself: "For the whole cause of this affection depends upon the womb and the harmful condition of the menstrual blood." In a word, the entire malady proceeds from that inflammation, putrefaction, black smoky vapours and the like. From these come care, sorrow, anxiety, a darkening of the spirits, agony, despair and similar troubles, which are intensified or diminished "if the ardour of love comes upon them," or through any other powerful object of thought or disturbance of mind.[4695]

[4693] **Burton.** Printed page 202, b: "Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum. Animus mœrens & anxius inde malum trahit, & spiritus cerebrum obfuscantur, quæ cuncta augentur, &c." From the foul exhalation of menstrual blood towards the heart and brain, corrupted seed disturbs the mind, etc.; not through its own essence, but through sympathy. The grieving and anxious mind draws harm from this, and the spirits [and] brain are darkened; all these things are intensified, etc. The compressed printed spiritus cerebrum is retained.

[4694] **Editor.** Gynæciorum Scriptores means writers on women's diseases. Cleopatra is a name transmitted in that medical tradition; a New York Academy of Medicine catalogue record for the 1586 Gynaeciorum lists Cleopatra as a contributor, but it does not establish the historical identity intended by Burton. "Seed" refers to reproductive material in this physiology. The Latin specifies an artery near the back, whereas Burton's English gloss says simply the back; both are preserved.

[4695] **Editor.** "By consent" means through sympathy or communication between bodily parts, not permission. "Not in essence" means that the disorder does not originate in the brain itself. "Spirits" retains its historical physiological meaning; "intended" and "remitted" mean intensified and diminished. The causal theory linking the womb, retained fluids and mental suffering is preserved as Burton's attributed explanation.

Original text 1651	Modern English
This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in childe-bed ob suppressam purgationem; but to Nunnes and more ancient Maids, and some barren Women for the causes abovesaid, 'tis more familiar, crebriùs his quam reliquis accidit, inquit Rodericus, the rest are not altogether excluded.	This melancholy may befall widows, with much care and sorrow, as it frequently does, because of a sudden change in their accustomed way of life, and so on. It may befall women lying in after childbirth "because the bodily discharge has been suppressed." But for the causes already given, it is more common among nuns, older unmarried women and some barren women: "It happens to these more often than to the rest," says Rodericus. The others are not altogether excluded.[4696]
Out of these causes Rodericus defines it with Areteus, to be angorem animi, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, [4697]with a kind of still dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.	From these causes Rodericus, following Aretaeus, defines it as "anguish of mind," a vexation of the mind, a sudden sorrow arising from a small, slight or no occasion, with a kind of quiet mental derangement and pain in one part or another—the head, heart, breasts, sides, back or belly—and much solitude, weeping, distraction and the like. They are sometimes suddenly relieved of it, because it comes and goes in fits and is less continuous than other melancholy.[4698]

[4696] **Editor.** "Lie in child-bed" means the period of recovery after childbirth. Suppressed purgation here is an obstructed bodily discharge after childbirth, rather than a modern cleansing procedure. Burton also recognizes a widow's changed circumstances, care and sorrow. "Familiar" means common.

[4697] **Burton.** Printed page 202, c: "Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypocondrii, cordis regionem & universam mammam interdum occupantis, &c. Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, & digitorum articulis, præcordia ingenti sæpe terrore æstuant & pulsant, cumque vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c." With quiet delirium and pain in some internal part, the back or hypochondrium, sometimes occupying the region of the heart and the whole breast, etc. The skin is sometimes dry, rough and wrinkled, especially at the elbows, knees and finger joints; the parts beneath the heart often burn and throb with great terror, and when the stirred-up vapour rises, the heart palpitates or is oppressed, and consciousness fails, etc. The whole marginal container is retained here; some details recur in the body text that follows in Block 063.

[4698] **Editor.** "Still dotage" means quiet mental derangement; "grief" here includes bodily pain. Burton's definition emphasizes intermittent symptoms. The full marginal c belongs at this anchor, including details elaborated in the next body paragraph; it is not truncated at the block boundary.

Original text 1651	Modern English
Source page 202–203 But to leave this brief description, the most ordinary symptomes be these, pulsatio juxta dorsum, a beating about the back, which is almost perpetuall, the skin is many times rough, squalid, especially as Areteus observes, about the arms, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, fauces siccitate prægluduntur, ut difficulter possit ab uteri strangulatione decerni, like fits of the mother, Alvus plerisque nil reddit, aliis exiguum, acre, biliosum, lotium flavum.	But to leave this brief description, the most usual symptoms are these: “a throbbing near the back,” a beating about the back that is almost constant. The skin is often rough and dry, especially, as Aretaeus observes, around the arms, knees and knuckles. The midriff and heartstrings burn and throb alarmingly; and when this vapour or fume is stirred and flies upwards, the heart itself beats, suffers severe pain and faints. “The throat is closed by dryness, so that the condition can scarcely be distinguished from suffocation of the womb”: like fits of the womb. “In most, the bowels discharge nothing; in others, a little acrid, bilious matter; the urine is yellow.”[4699]

[4699] **Editor.** This continues Subsection 4. Pulsatio means throbbing or pulsation. “Mother” means womb: fits or suffocation of the womb belong to historical uterine pathology, not a modern diagnosis. The Latin supplies dry throat, bowel and urine details not fully repeated in Burton’s English; all are translated. The full marginal c on printed 202 appears once with its preceding defining sentence.

Original text 1651	Modern English
Source page 203 They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypocondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with winde, cannot sleep, &c. And from hence proceed ferina deliramenta, a brutish kind of dotage, troublesome sleep, terrible dreams in the night, subrusticus pudor & verecundia ignava, a foolish kinde of bashfulness to some, perverse conceipts and opinions, [4700]dejection of mind, much discontent, preposterous judgement.	They often complain, says Mercatus, of great pain in their heads, around their hearts and hypochondria, and likewise in their breasts, which are frequently sore. They sometimes feel ready to faint; their faces are inflamed and red; they are dry, thirsty, suddenly hot, much troubled by wind, unable to sleep, and so on. From this arise “wild delirious imaginings,” a brutish kind of mental derangement; troubled sleep; terrible dreams at night; “a somewhat rustic shame and timid diffidence,” a foolish kind of bashfulness in some; distorted notions and opinions; dejection of mind; much discontent; and perverse judgment.[4701]
They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the malady be inveterate, and then ’tis more frequent, vehement and continuate.	They are prone to loathe, dislike and disdain, to grow weary of every object, and so on. Almost everything is tiresome to them; they waste away, unable to decide what to do, prone to weep and tremble, timid, fearful, sad and without any hope of better fortune. For the time they delight in nothing, but love to be alone and solitary, though this does them more harm. They remain in this state as long as the vapour lasts; but soon they are as pleasant and cheerful as ever in their lives, singing, talking and laughing in good company whenever occasion offers. Thus it takes them in fits from time to time, unless the disorder is long established, when it is more frequent, violent and continuous.[4702]

[4700] **Burton.** Printed page 203, dagger: “Animi dejectio, perversa rerum existimatio, præposterum judicium. Fastidiosæ, languentes, tædiosæ, consilii inopes, lachrymosæ, timentes, mœstæ, cum summa rerum meliorum desperatione, nulla re delectantur, solitudinem amant, &c.” Dejection of mind, distorted estimation of things, perverse judgment. Disgusted, languishing, weary, unable to decide, tearful, fearful and sad, utterly despairing of anything better, they delight in nothing and love solitude, etc.

[4701] **Editor.** “Dotage” means mental derangement; “conceipts” means notions; “preposterous” means disordered or perverse. The two Latin descriptions are freshly translated before Burton’s own, sometimes freer, glosses. The hypochondria are the regions beneath the ribs.

[4702] **Editor.** “Void of counsell” and the marginal consilii inopes describe being at a loss what to do. “Inveterate” means long established or deeply rooted. Burton contrasts recurring distress with intervals of cheerful social activity, while allowing a more continuous form.

Original text 1651	Modern English
Many of them cannot tell how to express themselves in words, or how it holds them, what ailes them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair, aptæ ad fletum, desperationem, dolores mammis & hypocondriis. Mercatus therefore adds, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are weary of all; [4703]and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, and frequently complain, grieving, sighing, weeping and discontented still, sine causâ manifestâ, most part,	Many cannot find words to express themselves, or say how it affects them or what ails them; you cannot understand them or tell clearly what to make of their words. Sometimes they are so far gone, so stupefied and distraught, that they think themselves bewitched and fall into despair: "prone to weeping and despair, with pains in the breasts and hypochondria." Mercatus therefore adds that now their breasts ache, now their hypochondria, belly and sides, then their heart and head; now heat troubles them, then wind, now this, now that. They are weary of it all; yet they will not, or again cannot, say how, where or what troubles them, though they are in great pain and agony and complain frequently, always grieving, sighing, weeping and discontented, usually "without an evident cause."[4704]

[4703] **Burton.** Printed page 203, first star and its continuation: "Nolunt aperire molestiam quam patiuntur, sed conqueruntur tamen de capite, corde, mammis, &c. In puteos fere maniaci prosilire, ac strangulari cupiunt, nulla orationis suavitate ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent. &c. & hæc graviora, si, &c." They will not disclose the trouble they suffer, but nevertheless complain of the head, heart, breasts, etc. Almost mad, they wish to leap into wells and to be strangled; no gentleness of speech [can] raise them to the hope of recovering their health, etc. They take no notice of those close to them, do not speak, do not answer, etc.; and these things are more severe if, etc. The abrupt final condition is printed without completion.

[4704] **Editor.** "How it holds them" means how the disorder affects them. The passage alternates inability and unwillingness to describe pain; both remain in the translation. Sine causa manifesta says that no cause is evident, not that the suffering is unreal. Marginal material following the first star continues without new body markers and is kept together.

Original text 1651	Modern English
yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evill spirit, which is frequent in Germany, saith Rodericus, amongst the common sort: and to such as are most grievously affected, (for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched, and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, imminent danger, & the like, they will not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.	Yet, I say, they will complain, murmur and lament, and cannot be persuaded that they are not troubled by an evil spirit—a belief frequent among the common people in Germany, says Rodericus. Those most severely affected, for he distinguishes three degrees of this disease in women, are in despair, convinced that they have been cursed or bewitched; and in the extremity of their derangement, weary of life, some attempt to kill themselves. Some think they see visions and converse with spirits and devils, or that they will surely be damned. They fear treachery, imminent danger and the like; they will not speak or answer any question, but are almost distracted, mad or insensible for the time, in fits. This continues according to the severity of their condition, as the internal humour is intensified or diminished, or as it is aggravated by external objects and disturbances, solitude, idleness and the like.[4705]

[4705] **Editor.** “Forespoken” means cursed or bewitched; “stupid” here means stupefied or insensible. “Intended” and “remitted” mean intensified and diminished. The beliefs about spirits and damnation are reported as experiences within Burton’s category, not verified supernatural events. His three-degree scheme is attributed to Rodericus and remains uncollated.

Original text 1651	Modern English
Source page 203–204 Many other maladies there are incident to young women, out of that one and only cause above specified, may ferall diseases. I will not so much as mention their names, malancholy alone is the subject of my present discourse, from which I will not swerve. The severall cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Physick, internall, externall remedies, are at large in great variety in [4706]Rodericus à Castro, Sennertus, and Mercatus, which who so will, as occasion serves, may make use of.	Many other maladies befall young women from that single cause specified above: many dreadful diseases. I will not so much as mention their names. Melancholy alone is the subject of my present discussion, from which I will not depart. The various treatments for this infirmity—diet, which must be very sparing, bloodletting, medicines, internal and external remedies—are set out at length and in great variety by Rodericus à Castro, Sennertus and Mercatus, for anyone who wishes to make use of them as occasion requires.[4707]
Source page 204 But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, hinc illæ lachrymæ, that's the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and judgment.	But the best and surest remedy of all is to see them suitably settled and married to good husbands in due time: "hence those tears." That is the primary cause, and this the ready cure: to satisfy their desires. I do not write this to defend any wanton, idle flirt, any lustful or frivolous women, who are often too forward, unruly and ready to throw themselves away on the next man who comes along, without care, deliberation, caution or judgment.[4708]

[4706] **Burton.** Printed page 203, second star: "Clisteres & Helleborismum Mathioli summè laudat." He highly praises enemas and Mattioli's treatment with hellebore.

[4707] **Editor.** The scan prints "may ferall diseases," apparently for "many ferall diseases"; the left column retains may, while the right supplies the evident sense. It also retains the printed malancholy. "Phlebotomy" is bloodletting. The marginal remedy is treatment with hellebore, not a reference to a separate condition called helleborism. The prescriptions are part of the historical account.

[4708] **Editor.** Hinc illae lacrimae echoes Terence, Andria 126, where tears reveal an attachment to a woman. Burton applies it to the desires he identifies here. "Patronize" means defend; "huswives" is disparaging here, not a neutral description of married homemakers. His recommendation of marriage is retained as his own.

Original text 1651	Modern English
If religion, good discipline, honest education, wholesome exhortation, fair promises, fame and loss of good name cannot inhibit and deterre such, (which to chast and sober maids cannot chuse but avail much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert ill disposed temperament.	If religion, sound discipline, decent upbringing, wholesome exhortation, fair promises, reputation and the loss of a good name cannot restrain and deter such women—things that must have great influence on chaste and sober unmarried women—labour and exercise, a strict diet, severity and threats may be more appropriately used, and can themselves moderate and redirect an ill-disposed temperament.[4709]
For seldom shall you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a course country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgment, able bodies, and subject to passions (grandiores virgines, saith Mercatus, steriles & viduæ plerumque melancholicæ) such for the most part are misaffected, and prone to this disease.	For you will seldom see a hired servant or poor maid, even an older one, who is kept hard at work and bodily labour, or a rough country girl, troubled in this way. Rather, it is unmarried women of noble birth, delicate gentlewomen, those who are solitary and idle, live at ease without activity or employment, and eat well in great houses and convivial company; perhaps ill-disposed by nature and unwilling to resist, discontented in other ways, weak in judgment, strong in body and subject to passions. “Older unmarried women,” says Mercatus, “barren women and widows are generally melancholic.” These, for the most part, are the people affected and prone to this disease.[4710]

[4709] **Editor.** “Discipline” and “education” concern training and upbringing; “qualifie” means moderate. Burton recommends coercive measures for women he judges unwilling to restrain themselves. This belongs to his moral and physiological argument, rather than a present-day treatment proposal.

[4710] **Editor.** “Ancient” means older, “nice” delicate or fastidious, “fare well” eat well, and “able bodies” physically strong bodies. The contrast between labouring women and women of leisure is Burton’s class-based generalization. The Latin statement is translated in full within the sentence.

Original text 1651	Modern English
I do not so much pity them that may be otherwise eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well-given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not otherwise be helped.	I do not so much pity those who may be relieved in other ways, but those alone who, through a powerful temperament and inborn constitution, are violently swept away by this torrent of internal humours. Though personally very modest, sober, religious, virtuous and well disposed—as many unmarried women in such distress are—they cannot resist. These troubles will appear; this disorder will take hold and show itself plainly, and cannot otherwise be helped.[4711]
But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledg, næ ego sane ineptus qui hæc dixerim, I confess 'tis an indecorum, and as Pallas a Virgin blushed, when Jupiter by chance spake of Love matters in her presence, and turn'd away her face; me reprimam, though my subject necessarily require it, I will say no more.	But where am I? Into what subject have I rushed? What have I to do with nuns, unmarried women, virgins and widows? I am a bachelor myself and lead a monastic life in a college: "I am certainly a fool to have said these things." I confess it is improper; and as the virgin Pallas blushed and turned her face away when Jupiter happened to speak of love in her presence, "I will restrain myself." Though my subject necessarily requires it, I will say no more.[4712]

[4711] **Editor.** Burton distinguishes those he blames for failing to resist from those whose inborn constitution, in his account, overcomes their intentions. "Well-given" means well disposed. This qualification complicates the blame expressed in the preceding paragraph without withdrawing it.

[4712] **Editor.** Burton presents himself as a bachelor living in a college. Pallas is Athena, the virgin goddess; Jupiter is Zeus. The specific narrative source for the blushing scene and the source of the Latin self-rebuke remain unidentified. Indecorum is a breach of propriety. The promised silence is immediately broken in the next paragraph.

Original text 1651	Modern English
And yet I must and will say something more, add a word or two in gratiam Virginum & Viduarum, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vows, hard-hearted parents, guardians, unnaturall friends, allies (call them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (cum sibi sit interim benè) can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitie, the tears, sighs, groans, and grievous miseries of such poor Souls committed to their charge.	And yet I must and will say something more, add a word or two "on behalf of virgins and widows," in favour of all such distressed people, out of compassion for their present condition. As I cannot help grieving for the misfortune of those who suffer from this infirmity and have no help, so I must denounce those at fault, its all-too-obvious causes. I must bitterly condemn those tyrannical sham statesmen, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends and relatives—call them what you will—those careless and unfeeling overseers who, from worldly considerations, greed, utter negligence and their own private interests, "while all goes well with them meanwhile," can so harshly reject, stubbornly neglect and impiously despise, without remorse or pity, the tears, sighs, groans and grievous miseries of the poor souls committed to their care.[4713]

[4713] **Editor.** "Estate" means condition; "allies" includes relatives; "tax" means censure; "Pseudopolititians" are sham or false statesmen. The list mingles institutions, obligations and the people responsible for them. Burton's sympathy now turns into an attack on those who prevent relief or marriage.

Original text 1651	Modern English
Source page 204–205 How odious and abominable are these superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginitie, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence, to suppress the vigor of youth, by rigorous statutes, severe laws, vaine perswasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their souls health, and good estate of body and mind: And all for base and private respects, to maintain their gross superstition, to inrich themselves and their territories as they falsly suppose, by hindering some marriages, that the world be not full of beggers, and their parishes pestered with Orphanes; stupid politicians, hæccine fieri flagitia? ought these things so to be carried?	How odious and abominable are these superstitious and rash vows of papist monasteries: to bind and force men and women to vow virginity and lead a single life against the laws of nature, contrary to religion, good government and humanity; to starve them, do violence to them and suppress the vigour of youth through rigorous statutes, severe laws and empty arguments; to deny them that towards which their inborn constitution so fiercely inclines and urgently drives them, sometimes hurling them headlong and leading them irresistibly, to the harm of their souls' welfare and the sound condition of body and mind. All this for base and private interests: to maintain their gross superstition and enrich themselves and their territories, as they falsely suppose, by preventing certain marriages, so that the world may not fill with beggars or their parishes be burdened with orphans. Stupid politicians! "Can such outrages be committed?" Ought matters to be handled in this way?[4714]

[4714] **Editor.** "Popish" is Burton's hostile Protestant term for Roman Catholic; "papist" retains that force. "Policie" means public order; "temperature," bodily constitution. The starvation and violence concern enforced abstinence. His claims about institutional motives remain allegations. The Latin exclamation is translated before his gloss. Haeccine fieri flagitia also appears as an example of an independent infinitive in Lily's grammar, 1641, Latin part, page 92. This later witness establishes the schoolroom formula, not Burton's immediate source.

Original text 1651	Modern English
Source page 205 better marry then burn, saith the Apostle, but they are otherwise perswaded. They will by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and bloud shall so rage and burn, and they will not see it: miserum est, saith Austin, seipsum non miserescere, & they are miserable in the meane time, that cannot pity themselves, the common good of all, and per consequens their own estates.	"Better to marry than to burn," says the Apostle, but they think otherwise. They will use every means to put out a fire in their neighbour's house, yet will take no notice of the fire of lust that breaks out in such lamentable flames. Often their own flesh and blood, their very children, will rage and burn in this way, and they refuse to see it. "It is wretched," says Augustine, "not to pity oneself"; and meanwhile they are wretched who cannot take pity on themselves, care for the common good of all, and "consequently" their own welfare.[4715]

[4715] **Editor.** The Apostle is Paul: compare 1 Corinthians 7:9. "Bowels" can mean one's own children or intimate kin, hence the rendering "their very children." The Augustinian maxim is not verbatim in the passage compared: Confessions 1.13.21 asks what is more miserable than a wretched person who does not pity himself, in a discussion of weeping for Dido. Burton applies a compressed form to the present argument.

Original text 1651	Modern English
For let them but consider what fearfull maladies, ferall diseases, gross inconveniences come to both sexes by this inforced temperance, it troubles me to think of, much more to relate those frequent aborts and murdring of infants in their Nunneries (read [4716]Kemnitius and others) their notorious fornications, those Spintrias, Tribadas, Ambubeias, &c. those rapes, incests, adulteries, masturbations, Sodomies, buggeries of Monkes and Friers. See Bales visitation of Abbies, [4717]Mercurialis, Rodericus à Castro, Peter Forestus, and divers physicians; I know their ordinarie Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them [4718]elsewhere.	Let them consider what fearful maladies, dreadful diseases and grave harms come to both sexes through this enforced continence. It troubles me to think of, much more to recount, those frequent abortions and murders of infants in their nunneries—read Chemnitz and others—their notorious fornications, those sexual libertines, women who have sex with women, flute girls and the like; those rapes, incests, adulteries, masturbations, sodomies and buggeries of monks and friars. See Bale's visitation of abbeys, Mercurialis, Rodericus à Castro, Peter Forestus and various physicians. I know their usual defences and excuses for these things; "but let statesmen, physicians and theologians look to them." I shall deal with them more suitably elsewhere.[4719]
Illius viduæ, aut patronum Virginis hujus, Ne me forte putes, verbum non amplius addam.	Lest you should happen to think me the champion of that widow or this virgin, I shall add no further word.[4720]

[4716] **Burton.** Printed page 205, dagger: "Examen conc. Trident. de cælibatu sacerd." Examination of the Council of Trent, on the celibacy of priests.

[4717] **Burton.** Printed page 205, first star: "cap. de Satyr. et Priapis." Chapter on satyriasis and priapism.

[4718] **Burton.** Printed page 205, second star: "Part. 3. sect. 2. Memb. 5. Sub. 5." Part 3, section 2, member 5, subsection 5: Burton's internal cross-reference.

[4719] **Editor.** This is anti-monastic polemic, including allegations of sexual violence and infanticide, not independently verified reporting. Spintrias, Tribadas and Ambubeias are learned terms of sexual or social disparagement; the renderings preserve their force without assigning modern identities. Ambubeias evokes the classical flute girl, used contemptuously here. "Sodomy" and "buggery" are overlapping historical terms; neither supplies a precise modern classification. Kemnitius is Chemnitz; the printed medical locators and the Bale reference await bibliographical collation.

[4720] **Editor.** The couplet means that Burton will stop lest he be taken as a particular woman's advocate. Its closing words adapt Horace, Satires 1.1.120–21, where the speaker ends lest he seem to have plundered Crispinus's writings. The widow-and-virgin wording is not in those Horatian lines; its immediate source is unresolved. The modern version preserves two lines without forcing rhyme.

Original text 1651	Modern English
MEMB. 3. **Immediate cause of these precedent Symptomes.**	**Member 3** **Immediate cause of the preceding symptoms**
TO give some satisfaction to melancholy men, that are troubled with these symptomes, a better means in my judgement cannot be taken, then to shew them the causes whence they proceed, not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them think, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience.	To give some reassurance to melancholic people troubled by these symptoms, no better course, in my judgment, can be taken than to show them the causes from which the symptoms proceed. They do not come from devils, as they suppose, nor mean that they are bewitched or forsaken by God, or that what they hear or see is as many of them believe, but arise from natural, internal causes. By knowing these, they may better avoid the effects, or at least endure them more patiently.[4721]
The most grievous and common symptomes and Fear are Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so Ætius discusseth at large, Tetrabib. 2.2. in his first probleme out of Galen, lib. 2. de causis sympt. 1. For Galen imputeth all to the cold that is black, and thinks that the spirits being darkned, and the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the [4722]minde it self, by those dark, obscure, gross fumes, ascending from black humours, is in continuall darkness, fear and sorrow; divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed.	The most grievous and common symptoms are Fear and Sorrow, without a cause, which even the wisest and most judicious people cannot avoid in this disorder. Aetius discusses at length why this is so in *Tetrabiblos* 2.2, in his first problem, drawing on Galen, book 2, *On the Causes of Symptoms*, 1. Galen attributes everything to the cold that is black. He thinks that when the spirits are darkened and the substance of the brain is cloudy and dark, all its objects appear terrible. The mind itself, through those dark, obscure, dense fumes rising from black humours, remains in continual darkness, fear and sorrow. Terrible, monstrous fictions occur in a thousand shapes and apparitions, with violent passions that disturb and eclipse the brain and imagination.[4723]

[4721] **Editor.** "Satisfaction" means reassurance or an explanation that answers a doubt. Burton's compressed "hear or see, &c." is expanded syntactically on the right. His stated purpose is to replace fears of demonic or divine abandonment with an account of natural internal causes, so that knowledge may aid avoidance or endurance.

[4722] **Burton.** Printed page 205, c: "Vapores crassi et nigri, à ventriculo in cerebrum exhalant. Fel. Platerus." Thick, black vapours rise from the stomach into the brain. Felix Platerus.

[4723] **Editor.** The scan prints "symptomes and Fear are Sorrow," an apparent transposition. It is retained on the left and reordered as "symptoms are Fear and Sorrow" on the right. "Without a cause" is soon qualified by Burton's distinction between an external object and an internal cause. "The cold that is black" remains literal rather than silently repaired. The compressed Aetius and Galen locators await collation.

Original text 1651	Modern English
Source page 205–206 [4724]Fracastorius lib. 2. de intellect. will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitarie, silent; and not for any inward darkness (as Physicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it: solum frigidi timidi: if they be hot, they are merry; and the more hot, the more furious, and void of fear, as we see in madmen: but this reason holds not, for then no melancholy, proceeding from choler adust, should fear.	Fracastorius, in book 2 *On Understanding*, would have cold be the cause of Fear and Sorrow. Those who are cold are indisposed to mirth, dull and heavy, naturally solitary and silent; this is not because of any internal darkness, as physicians think, for many melancholic people boldly remain and walk in the dark, and delight in it: "only the cold are timid." If they are hot, they are merry; and the hotter they are, the more furious and fearless, as we see in madmen. But this reasoning does not hold, for then no melancholic person whose condition proceeds from scorched choler should be afraid.[4725]

[4724] **Burton.** Printed page 205, d: "Calidi hilares, frigidi indispositi ad lætitiam, et ideo solitarii, taciturni, non ob tenebras internas, ut medici volunt, sed ob frigus: multi melancholici nocte ambulant intrepidi." The hot are cheerful, the cold indisposed to joy and therefore solitary and silent, not because of internal darkness, as physicians would have it, but because of cold: many melancholic people walk at night without fear.

[4725] **Editor.** Cold and heat are bodily qualities in the humoral system. Adust choler is yellow bile supposedly altered by scorching. Burton presents Fracastorius's explanation and immediately objects that it fails to account for fear in a hot, scorched-humour condition. The Latin solum frigidi timidi is translated in place.

Original text 1651	Modern English
Source page 206 Averroes scoffs at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxoniâ, Tract. de melanch. cap. 3. assigning other causes, which are copiously censured and confuted by Ælianus Montaltus, cap. 5. & 6. Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. c. 1. Bright cap. 17. Laurentius cap. 5. Valesius med. cont. lib. 5. con. 1.[4726] [4727]Distemperature they conclude, makes black juice, blackness obscures the spirits, the spirits obscured, cause fear and sorrow.	Averroes mocks Galen's reasons and offers five arguments to refute them. So does Hercules de Saxonia, in his *Treatise on Melancholy*, chapter 3, assigning other causes. These are extensively criticized and refuted by Aelianus Montaltus, chapters 5 and 6; Lodovicus Mercatus, *On the Treatment of Internal Diseases*, book 1, chapter 17; Altomarus, *On Melancholy*, chapter 7; Guianerius, treatise 15, chapter 1; Bright, chapter 17; Laurentius, chapter 5; and Valesius, *Medical Controversies*, book 5, controversy 1. They conclude that a disordered constitution produces black fluid; blackness obscures the spirits; and the obscured spirits cause fear and sorrow.[4728]

[4726] **Burton.** Printed page 206, unlettered marginal paragraph above e: "Vapores melancholici, spiritibus misti, tenebrarum causæ sunt, cap. 1." Melancholic vapours mixed with the spirits are the causes of darkness, chapter 1. No matching body marker is clear; this paragraph has an editorial anchor before the following summary of the darkened spirits. Its attribution remains unresolved.

[4727] **Burton.** Printed page 206, e: "Intemperies facit succum nigrum, nigrities obscurat spiritum, obscuratio spiritus facit metum & tristitiam." A disordered constitution produces black fluid; blackness obscures the spirit; the obscuring of the spirit produces fear and sorrow.

[4728] **Editor.** "Refell" means refute; "censured" means critically examined. The unlettered marginal paragraph on printed 206 is retained with an editorial anchor next to the ensuing account of blackness and spirits; its specific author and chapter remain unresolved. The following e has a visible printed body marker. No consensus among the named authorities is independently established beyond Burton's report.

Original text 1651	Modern English
Laurentius cap. 13. supposeth these black fumes offend especially the Diaphragma or Midriffe, and so per consequens the mind, which is obscured as [4729]the Sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old, internæ tenebræ offuscant animum, ut externæ nocent pueris, as children are affrighted in the dark, so are melancholy men at all times, [4730]as having the inward cause with them, & still carrying it about.	Laurentius, chapter 13, supposes these black fumes especially affect the diaphragm or midriff, and so "consequently" the mind, which is obscured as the Sun is by a cloud. Almost all the Greeks and Arabs, and Latin writers ancient and modern, subscribe to this opinion of Galen: "internal darkness obscures the mind, as external darkness harms children." Just as children are frightened in the dark, melancholic people are frightened at all times, having the internal cause within them and always carrying it about.[4731]
Which black vapors, whether they proceed from the black bloud about the heart, as T. W. Jes. thinks in his Treatise of the passions of the mind, or stomack, spleen, midriffe, or all the misaffected parts together, it boots not, they keep the mind in a perpetuall dungeon, and oppress it with continuall fears, anxieties, sorrows, &c.	Whether these black vapours proceed from the black blood around the heart, as T. W., the Jesuit, thinks in his *Treatise of the Passions of the Mind*, or from the stomach, spleen, midriff or all the disordered parts together, makes no difference. They keep the mind in a perpetual dungeon and oppress it with continual fears, anxieties, sorrows and the like.[4732]

[4729] **Burton.** Printed page 206, f: "Ut nubecula Solem offuscat. Constantinus lib. de melanch." As a little cloud obscures the Sun. Constantinus, book On Melancholy.

[4730] **Burton.** Printed page 206, g: "Altomarus c. 7. Causam timoris circumfert ater humor passionis materia, & atri spiritus perpetuam animæ domicilio offundunt noctem." Altomarus, chapter 7. Black humour, the material of the disorder, carries about the cause of fear, and dark spirits spread perpetual night over the dwelling of the soul.

[4731] **Editor.** The body names Laurentius, while the marginal cloud comparison cites Constantinus; both are retained. "Spirits" denotes physiological agents in this account. The Latin darkness comparison is translated before Burton's expanded analogy with frightened children.

[4732] **Editor.** "It boots not" means it makes no difference. T. W. Jes. denotes Thomas Wright, author of The Passions of the Minde in Generall. In the 1604 edition, book 2, chapter 3, pages 61–62, Wright explains sadness through melancholy blood collecting around the heart, weakening the spirits and drying the body. This verifies the cited physiological account, without establishing which edition Burton used. The perpetual dungeon is Burton's metaphor for inescapable suffering.

Original text 1651	Modern English
It is an ordinarie thing for such as are sound, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especial friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for fear, and his head be giddy.	It is common for those who are well to laugh at this dejected faint-heartedness and the other symptoms of melancholy, to amuse themselves with them, and to marvel at such things as fancies and trifles that people could resist and withstand if only they chose. But let anyone who marvels in this way consider: if someone suddenly told him that some of his closest friends were dead, could he help grieving? Or if he were placed on a steep rock where he was in danger of falling, could he feel safe? His heart would tremble with fear and his head would be dizzy.[4733]
P. Byarus Tract. de pest. gives instance (as I have said) [4734]and put case (saith he) in one that walks upon a plank, if it lye on the ground, he can safely do it: but if the same plank be laid over some deep water, in stead of a bridge, he is vehemently moved, and 'tis nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey.	P. Byarus, in his *Treatise on Plague*, gives an example, as I have mentioned: suppose, he says, someone walks along a plank. If it lies on the ground, he can do so safely; but if the same plank is laid over deep water as a bridge, he is powerfully disturbed. It is nothing but his imagination, "the impression of falling," which his other bodily parts and faculties obey.[4735]

[4733] **Editor.** "Sound" means well or healthy; "pusillanimity" faint-heartedness; "toys" fanciful trifles. Burton challenges ridicule and the assumption that sufferers can simply choose to resist. The grief and cliff examples ask the reader to imagine emotions that cannot be dismissed at will.

[4734] **Burton.** Printed page 206, h: "Pone exemplum, quod quis potest ambulare super trabem quæ est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo & timet vehementer, forma cadendi impressa, cui obediunt membra omnia, & facultates reliquæ." Take the example that someone can walk along a beam lying in the road; but if it is above deep water in place of a bridge, he will not walk along it, because he pictures it in his mind and fears greatly, the image of falling being impressed upon him, which all his bodily parts and remaining faculties obey.

[4735] **Editor.** The name P. Byarus and the abbreviated treatise title remain as printed pending collation. Forma cadendi impressa means an impressed image or representation of falling. The margin says that the person will not cross the elevated beam; the body instead describes powerful disturbance. Both versions are retained.

Original text 1651	Modern English
Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholy men an inward cause, a perpetuall fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a bodie, and who can expell, or over-run his shadow? remove heat of the liver, a cold stomack, weak spleen: remove those adust humours and vapours arising from them, black bloud from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavie, dull, lumpish, otherwise counsell can do little good; you may as well bid him that is sick of an ague, not to be adry; or him that is wounded, not to feel pain.	Yes, but you argue that such people have a just cause for fear, a real object of fear. So too do melancholic people have an internal cause: a perpetual fume and darkness producing fear, grief and suspicion, which they carry with them. It is an object that cannot be removed, but clings as closely and inseparably as a shadow to a body —and who can drive away or outrun his shadow? Remove the heat of the liver, the cold stomach, the weak spleen; remove those scorched humours and the vapours rising from them, the black blood from the heart and all external disturbances. Take away the cause, and then tell them not to grieve or fear, or be heavy, dull and sluggish. Otherwise advice can do little good. You might as well tell someone suffering from an ague not to be thirsty, or someone wounded not to feel pain.[4736]

[4736] **Editor.** “Counsell” means advice, not a modern therapeutic discipline; “adry” means thirsty; “lumpish” sluggish or dejected. An ague is a fever, often intermittent. Burton’s humoral causes are historical, while the structure of his argument is that suffering has causes and cannot be removed merely by commanding it to stop.

Original text 1651	Modern English
Source page 206–207 Suspicion follows Fear and Sorrow at heels, arising out of the same fountaine, so thinks [4737]Fracastorius, that Fear is the cause of Suspicion, and still they suspect some treachery, or some secret machination to be framed against them, still they distrust. Restlesnes proceeds from the same spring, variety of fumes makes them like & dislike. Solitarines, avoiding of light; that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which still they suspect.	Suspicion follows close on the heels of fear and sorrow, arising from the same source. So Fracastorius thinks: fear causes suspicion, and they constantly suspect that some treachery or secret plot is being contrived against them; they always distrust. Restlessness proceeds from the same source; a variety of fumes makes them like and dislike things. Solitude, avoidance of light, weariness of life and hatred of the world arise from the same causes, for their spirits and humours are opposed to light. Fear makes them avoid company and keep away, lest they be mistreated or hissed at, or go too far themselves, as they constantly fear.[4738]
Source page 207 They are prone to venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearfull dreams, and violent perturbations to them, both sleeping & waking: That they suppose they have no heads, flie, sink, they are pots, glasses, &c. is wind in their heads. [4739]Herc. de Saxonia doth ascribe this to the severall motions in the animall spirits, their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature, excluding all materiall humors.	They are prone to sexual desire because of wind. An abundance of choler makes them angry, irritable and continually fretting, causing frightening dreams and violent disturbances both asleep and awake. Their supposition that they have no heads, that they fly or sink, that they are pots or glasses, and so on, comes from wind in their heads. Hercules de Saxonia ascribes this to the various movements of the animal spirits: their expansion, contraction, confusion, alteration, darkness, and disordered heat or cold, excluding all material humours.[4740]

[4737] **Burton.** Printed page 206, i: “Lib. 2. de intellectione. Suspiciosi ob timorem & obliquum discursum, & semper inde putant sibi fieri insidias. Lauren. 5.” Book 2, On Understanding. Suspicious because of fear and distorted reasoning, they therefore always think plots are being laid against them. Laurentius, chapter 5.

[4738] **Editor.** “Overshoot themselves” means go too far or commit an indiscretion. “Spirits” here are physiological agents in the historical account. The opening sentence crosses printed pages 206–207; marginal i is attached to that sentence in full.

[4739] **Burton.** Printed page 207, star: “Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida, frigida intemperie, &c.” Treatise on Melancholy, chapter 7. From expansion, contraction, confusion and darkness of the spirits, and a disordered hot or cold constitution, and so on.

[4740] **Editor.** “Venery” is sexual activity or desire; “waspish” means irritable. “Animal spirits” are agents of sensation and movement in the historical physiology, not animal ghosts. “Glasses” means glass vessels. The left column retains Burton’s compressed sequence of imagined bodily states; the right supplies its syntax.

Original text 1651	Modern English
[4741]Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceipts, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves kings, lords, cardinals. For the first, [4742]Fracastorius gives two reasons: One is the disposition of the body: the other, the occasion of the phantasy, as if their eyes be purblind, their ears sing, by reason of some cold & rheume, &c. To the second, Laurentius answers, the imagination inwardly or outwardly moved, represents to the understanding, not incitements only; to favor the passion, or dislike, but a very intensive pleasure follows the passion, or displeasure, & the will & reason are captivated by delighting in it.	Fracastorius considers it worth investigating why they entertain such false notions as having horns or great noses, or being birds or beasts, and why they think themselves kings, lords or cardinals. For the first, Fracastorius gives two reasons: the disposition of the body and the occasion that prompts the imagination, as when their eyesight is dim or their ears ring because of some cold or rheum. To the second, Laurentius answers that imagination, stirred from within or without, presents the understanding with more than inducements to favour the passion or to dislike: intense pleasure follows the passion, or displeasure does, and will and reason are taken captive by delighting in it.[4743]
Why students and lovers are so often melancholy & mad, the Philosopher of [4744]Conimbra assigns this reason, because by a vehement and continuall meditation of that, wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought.	The philosopher of Coimbra gives this reason why students and lovers are so often melancholy and mad: by intense and continual meditation on whatever affects them, they draw the spirits up into the brain; and with the heat these bring, they inflame it beyond measure. The chambers of the internal senses lose their balanced constitution, and once that is lost, they cannot perform their functions as they should.[4745]

[4741] **Burton.** Printed page 207, k: “Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c.” It deserves investigation why they accept such false things: that they have horns, are dead, have great noses, are birds, and so on.

[4742] **Burton.** Printed page 207, l: “1. Dispositio corporis. 2. Occasio Imaginationis.” 1. The disposition of the body. 2. The occasion that prompts the imagination.

[4743] **Editor.** “Conceipts” are notions; “purblind” means dim-sighted; “rheum” is a bodily discharge associated here with a cold. The first explanation concerns altered bodily perceptions, the second imagined rank. Laurentius’s compressed account moves between pleasure and displeasure; the translation retains this difficulty rather than supplying a new theory.

[4744] **Burton.** Printed page 207, m: “In pro. li. de cœlo. Vehemens & assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat.” In the proem to the book On the Heavens. Intense and continual thought about the object of one’s feeling draws the spirits into the brain.

[4745] **Editor.** The Coimbra reference belongs to the philosophical commentary tradition cited as Conimbricenses. The “cells” are imagined chambers of the internal senses, and “temperature” means the balance of bodily qualities. The exact proem and On Sleep locators await collation.

Original text 1651	Modern English
Why melancholy men are witty, which Aristotle hath long since maintained in his problems: and that [4746]all learned men, famous Philosophers, and Law-givers, ad unum ferè omnes Melancholici, have still been melancholy is a probleme much controverted. Jason Pratensis will have it understood of naturall melancholy, which opinion Melancthon inclines to, in his book de Anima, and Marcilius Ficinus de san. tuend. lib. 1. cap. 5. but not of the simple, for that makes men stupid, heavy, dull, being cold and dry, fearfull, fools, and solitary, but mixt with the other humors, flegme only excepted: and they not adust, [4747]but so mixt, as that blood be half, with little or no adustion, that they be neither too hot nor too cold.	Why melancholy people are intellectually gifted, as Aristotle long ago maintained in his Problems, and why learned men, famous philosophers and lawgivers have always been melancholy—"almost all, to a man, melancholic"—is a much-disputed question. Jason Pratensis takes this to mean natural melancholy, an opinion to which Melanchthon inclines in his book On the Soul, as does Marsilio Ficino in On Preserving Health, book 1, chapter 5. But not the unmixed humour: being cold and dry, that makes people stupefied, heavy, dull, fearful, foolish and solitary. It must be mixed with the other humours, except phlegm, and these must not be scorched; rather, blood should make up half the mixture, with little or no scorching, so that they are neither too hot nor too cold.[4748]

[4746] **Burton.** Printed page 207, n: "Melancholici ingeniosi omnes, summi viri in artibus & disciplinis, sive circum imperatoriam aut reip. disciplinam omnes ferè melancholici, Aristoteles." All melancholics are intellectually gifted; distinguished men in the arts and disciplines, or in military command or government, are almost all melancholic. Aristotle.

[4747] **Burton.** Printed page 207, o: "Adeo misceantur, ut sit duplum sanguinis ad reliqua duo." Let them be mixed so that there is twice as much blood as the other two.

[4748] **Editor.** "Witty" and "wit" mean intellectually gifted and intellectual capacity here. Compare Problems 30.1, opening at 953a, in the collection attributed to Aristotle: it asks why people distinguished in philosophy, politics, poetry and the arts are melancholic. Natural melancholy is constitutional black bile; "simple" means unmixed and "adust" scorched. The body's half-blood mixture and the margin's double proportion remain distinct. The Pratensis, Melanchthon, Ficino and Abano passages still require collation.

Original text 1651	Modern English
Aponensis cited by Melancthon, thinks it proceeds from melancholy adust, excluding all naturall melancholy as too cold. Laurentius condemnes his Tenent, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with blood, & somewhat adust, and so that old Aphorisme of Aristotle may be verified, Nullum magnum ingenium sine mixturâ dementiæ, no excellent wit without a mixture of madnes.	Aponensis, cited by Melanchthon, thinks it proceeds from scorched melancholy, excluding all natural melancholy as too cold. Laurentius rejects this doctrine because scorching the humours makes people mad, just as lime burns when water is thrown on it. It must be mixed with blood and somewhat scorched; and so that old aphorism of Aristotle may be confirmed: "No great intellect without an admixture of madness"—no excellent mind without a mixture of madness.[4749]
Source page 207–208 Fracastorius shal decide the controversy, [4750]Phlegmatick are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: Cholerick are too swift in motion, & furious, impatient of contemplation, deceitfull wits: Melancholy men have the most excellent wits, but not all, this humour may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extreme of heat, then cold.	Let Fracastorius decide the controversy. Phlegmatic people are dull; sanguine people lively, pleasant, agreeable and merry, but not intellectually gifted. Choleric people are too quick in their movements and furious, unable to endure contemplation, with deceptive minds. Melancholy people have the finest minds, but not all of them: this humour may be hot or cold, thick or thin. If too hot, they are furious and mad; if too cold, dull, stupefied, timid and sad; if temperate, excellent, tending towards the extreme of heat rather than cold.[4751]

[4749] **Editor.** Aponensis is Peter of Abano. The Latin maxim is attested in Seneca, On Tranquillity of Mind 17.10, where Seneca attributes it to Aristotle; Burton omits its final fuit. The modern column gives a fresh rendering followed by Burton's English gloss. The comparison with lime belongs to the account of scorched humours, not a present-day explanation of mental illness.

[4750] **Burton.** Printed page 207, p: "Lib. 2. de intellectione. Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici solum excellentes, &c." Book 2, On Understanding. Phlegmatic people are dull-witted; sanguine people lovable, agreeable and cheerful, but not intellectually gifted; choleric people quick in movement and therefore unable to endure contemplation; only melancholic people excel, and so on.

[4751] **Editor.** These are the four humoral temperaments, and the claims about intelligence are those Burton reports. Fracastorius qualifies the praise of melancholy by the humour's temperature. "Deceitfull wits" is retained as "deceptive minds"; it is not silently replaced by a diagnosis or a modern personality category.

Original text 1651	Modern English
Source page 208 This sentence of his will agree with that of Heraclitus, a dry light makes a wise mind, temperate heat & drines, are the chief causes of a good wit; therefore saith Ælian, an Elephant is the wisest of all bruit beasts, because his brain is driest, & ob atræ bilis copiam: this reason Cardan approves subtil. l. 12. Io. Baptista Silvaticus, a physician of Milan, in his first controversy, hath copiously handled this question: Rulandus in his problems, Cælius Rhodiginus lib. 17. Valleriola 6to narrat. med. Herc. de Saxonia. Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiog. lib. 1. c. 13. and many others.	This judgment agrees with that of Heraclitus: a dry light makes a wise mind. Moderate heat and dryness are the chief causes of a good intellect. Therefore, says Aelian, the elephant is the wisest of all brute beasts, because its brain is driest, and "because of its abundance of black bile"; Cardan approves this explanation in On Subtlety, book 12. Giovanni Battista Silvatico, a physician of Milan, has discussed this question extensively in his first controversy; so have Rulandus in his Problems; Caelius Rhodiginus, book 17; Valleriola, sixth Medical Narrative; Hercules de Saxonia, posthumous Treatise on Melancholy, chapter 3; Lodovicus Mercatus, On the Treatment of Internal Diseases, book unspecified, chapter 17; Baptista Porta, Physiognomy, book 1, chapter 13; and many others.[4752]

[4752] **Editor.** "Sentence" means judgment; "bruit beasts," nonhuman animals. Compare Heraclitus, fragment B118, transmitted by Stobaeus 3.5.8, on the wise dry soul. The "dry light" wording belongs to its textual tradition, discussed in Burnet's note; Burton's intermediary remains unidentified. Aelian's precise elephant passage remains unlocated. The Mercatus reference prints lib. without a book number; none is supplied. Valleriola's 6to means sixth. The remaining medical citations await collation.

Original text 1651	Modern English
Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing & seeing strange noyses, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind: Neither are tears, affections, but actions (as Scaliger holds) [4753]the voice of such as are afraid, trembles, because the heart is shaken (Conimb. prob. 6. sec. 3. de som.) why they stut or faulter in their speech, Mercurialis and Montaltus cap. 17. give like reasons out of Hippocrates, [4754]drines, which makes the nerves of the tongue torpid. Fast speaking, (which is a symptome of some few) Ætius will have caused [4755]from abundance of wind, and swiftness of imagination: [4756]baldness comes from excess of drines, hirsuteness from a dry temperature.	Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing strange noises and seeing visions, wind and indigestion are bodily movements depending on these preceding movements of the mind. Tears are not affections but actions, as Scaliger holds. The voice of those who are afraid trembles because the heart is shaken (the Coimbra commentary, problem 6, section 3, On Sleep). Mercurialis and Montaltus, chapter 17, give similar explanations from Hippocrates for stuttering or faltering in speech: dryness makes the nerves of the tongue torpid. Rapid speech, a symptom in a few, Aetius attributes to abundant wind and quickness of imagination. Baldness comes from excessive dryness, hairiness from a dry constitution.[4757]

[4753] **Burton.** Printed page 208, q: “Trepidantium vox tremula, quia cor quatitur.” The voice of the frightened trembles because the heart is shaken.

[4754] **Burton.** Printed page 208, r: “Ob ariditatem quæ reddit nervos linguæ torpidos.” Because of dryness that makes the nerves of the tongue torpid.

[4755] **Burton.** Printed page 208, s: “Incontinentia linguæ ex copia flatuum, & velocitate imaginationis.” Incontinence of the tongue comes from abundant wind and quickness of imagination.

[4756] **Burton.** Printed page 208, t: “Calvities ob siccitatis excessum.” Baldness from an excess of dryness.

[4757] **Editor.** The compressed “hearing & seeing strange noyses, visions” is clarified as hearing noises and seeing visions. “Affections” and “actions” distinguish states undergone from activities. “Stut” means stutter; “crudity” is imperfect digestion. The causes given for speech, baldness and hairiness are historical physiological claims.

Original text 1651	Modern English
The cause of much waking in a dry brain, continuall meditation, discontent, fears & cares, that suffer not the mind to be at rest, incontinency is from wind, and an hot liver, Montanus cons. 26. Rumbling in the guts, is caused from wind, and wind from ill concoction, weakness of naturall heat, or a distempered heat and cold; [4758]Palpitation of the heart from vapours, heaviness and aking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Rednes of the face, & itching, as if they were flea-bitten, or stung with pis-mires, from a sharp subtile wind. [4759]Cold sweat from vapours arising from the Hypocondries, which pitch upon the skin; leanness for want of good nourishment.	The cause of prolonged wakefulness is a dry brain, continual thought, discontent, fears and cares that give the mind no rest. Sexual incontinence comes from wind and a hot liver: Montanus, consultation 26. Rumbling in the bowels is caused by wind, and wind by poor digestion, weakness of natural heat, or disordered heat and cold. Palpitation of the heart comes from vapours, and heaviness and aching from the same cause. Wind causes the hardness of the belly and the jumping sensations in various parts. Redness of the face and itching, as though bitten by fleas or stung by ants, come from a sharp, subtle wind. Cold sweat comes from vapours rising from the hypochondria and settling on the skin; leanness, from lack of good nourishment.[4760]
Why their appetite is so great, [4761]Ætius answers: Os ventris frigescit, cold in those inner parts, cold belly, & hot liver, causeth crudity, and intention proceeds from perturbations, [4762]our soul for want of spirits cannot attend exactly to so many intentive operations, being exhaust, & oversway'd by passion, she cannot consider the reasons which may disswade her from such affections.	Why their appetite is so great, Aetius answers: "The mouth of the stomach grows cold." Cold in those internal parts, a cold belly and hot liver, causes indigestion; and tension proceeds from disturbances. Our soul, lacking spirits, cannot attend precisely to so many operations requiring concentration. Exhausted and overmastered by passion, she cannot consider the reasons that might dissuade her from such affections.[4763]

[4758] **Burton.** Printed page 208, u: "Ætius." Aetius.

[4759] **Burton.** Printed page 208, x: "Lauren. c. 13." Laurentius, chapter 13.

[4760] **Editor.** The left retains "The cause of much waking in a dry brain"; the right reads the evident sense as "is a dry brain." "Incontinency" here is sexual lack of restraint, distinguished from the preceding incontinence of the tongue. "Concoction" means digestion; "leaping" describes twitching or jumping sensations; "pis-mires" are ants. The hypochondria are the regions beneath the ribs.

[4761] **Burton.** Printed page 208, y: "Tetrab. 2. ser. 2. cap. 10." Tetrabiblos, book 2, division 2, chapter 10.

[4762] **Burton.** Printed page 208, z: "Ant. Lodovicus prob. lib. 1. sect. 5. de atrabiliariis." Antonius Lodovicus, Problems, book 1, section 5, on melancholics.

[4763] **Editor.** Os ventris is the mouth or opening of the stomach. "Intention" here means tension or strain; this passage illustrates that obsolete sense in Wiktionary's intention entry. It does not mean purpose. "Intentive" describes operations requiring concentrated attention. The original's feminine personification of the soul is retained.

Original text 1651	Modern English
[4764]Bashfulness and blushing, is a passion proper to men alone, and is not only caused for [4765]some shame and ignominy, or that they are guilty unto themselves of some fowle fact committed, but as [4766]Fracastorius will determines, ob defectum proprium, & timorem, from fear, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat draws the subtilest bloud, and so we blush. They that are bold, arrogant, & careless, seldome or never blush, but such as are fearfull.	Bashfulness and blushing are a passion peculiar to human beings. They are not caused only by shame and disgrace, or by consciousness of some foul deed committed, but, as Fracastorius determines, “because of one’s own deficiency and fear”: from fear and an awareness of our defects. The face struggles and is troubled in the presence of someone who sees our defects; nature, seeking to help, sends heat there; heat draws the finest blood, and so we blush. The bold, arrogant and careless seldom or never blush; the fearful do.[4767]

[4764] **Burton.** Printed page 208, a: “Subrusticus pudor vitiosus pudor.” Somewhat rustic bashfulness is a faulty bashfulness.

[4765] **Burton.** Printed page 208, b: “Ob ignominiam aut turpitudinem facti, &c.” Because of disgrace or the shamefulness of a deed, and so on.

[4766] **Burton.** Printed page 208, c: “De Symp. & Antip. cap. 12. laborat facies ob præsentiam ejus qui defectum nostrum videt, & natura quasi opem latura calorem illuc mittit, calor sanguinem trahit, unde rubor; audaces non rubent, &c.” On Sympathy and Antipathy, chapter 12. The face struggles in the presence of someone who sees our deficiency; nature, as though bringing help, sends heat there; heat draws blood, hence redness. The bold do not blush, and so on.

[4767] **Editor.** “Proper to men alone” means peculiar to human beings. “Fact” means deed; “conceit” awareness or conception. The left retains the printed grammatical fault “will determines,” corrected to “determines” on the right. The passage distinguishes blushing from proof of moral guilt.

Original text 1651	Modern English
Source page 208–209 Anthonius Lodovicus, in his book de pudore, will have this subtil bloud to arise in the face, not so much for the reverence of our betters in presence, [4768]but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, occurse, or meeting: (which Disarius in [4769]Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus observes, the night & darkness make men impudent. Or that we be staid before our betters, or in company we like not, or if any thing molest and offend us, erubescentia turnes to rubor, blushing to a continuate redness.	Antonius Lodovicus, in his book On Shame, holds that this fine blood rises in the face not so much from reverence in the presence of our superiors, but from joy and pleasure, or if something escapes us unawares, or at a sudden accident, encounter or meeting—as Disarius in Macrobius confirms—or at anything heard or seen. For blind people never blush, as Dandinus observes; night and darkness make people shameless. Or if we are detained before our superiors, or in company we dislike, or something troubles and offends us, "the act of blushing turns to redness": blushing becomes a lasting flush.[4770]

[4768] **Burton.** Printed page 208, d: "Ob gaudium & voluptatem foras exit sanguis, aut ob melioris reverentiam, aut ob subitum occursum, aut si quid incautius exciderit." Blood comes outward because of joy and pleasure, or reverence for a superior, or a sudden encounter, or if something has slipped out unguardedly.

[4769] **Burton.** Printed page 208, dagger: "Com. in Arist. de anima. Cæci ut plurimum impudentes, nox facit impudentes." Commentary on Aristotle's On the Soul. Blind people are for the most part shameless; night makes people shameless.

[4770] **Editor.** "Betters" are social superiors; "occurse" is an encounter; "staid" means detained. The marginal commentary citation belongs to the discussion of blindness and darkness, although its printed body anchor is at Macrobius. Burton's absolute statement about blindness and blushing is retained as a historical claim. Erubescentia and rubor contrast the act of blushing with settled redness.

Original text 1651	Modern English
Source page 209 [4771]Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, Etsi nihil vitiosum commiseris, as Lodovicus holds: though Aristotle is of opinion, omnis pudor ex vitio commisso, All shame for some offence. But we finde otherwise, it may as well proceed from fear, from force and inexperience, (so [4772]Dandinus holds) as vice; a hot liver, saith Duretus (notis in Hollerium): [4773]From a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, &c.	Sometimes the tips of the ears tingle and redden, sometimes the whole face, "even if you have done nothing wrong," as Lodovicus holds; although Aristotle's opinion is that "all shame comes from a fault committed": all shame from some offence. But we find otherwise. It may come as readily from fear, force and inexperience, as Dandinus holds, as from wrongdoing; from a hot liver, says Duretus in his notes on Hollerius; from a hot brain, wind, heated lungs, or after drinking wine or strong drink, from emotional disturbances, and so on.[4774]

[4771] **Burton.** Printed page 209, e: "Alexander Aphrodisiensis, makes all bashfulness a vertue, eamque se refert in seipso experiri solitum, etsi esset admodum senex." Alexander of Aphrodisias makes all bashfulness a virtue, "and reports that he was accustomed to experience it in himself, although he was very old."

[4772] **Burton.** Printed page 209, star: "Com. in Arist. de anima, tam à vi & inexperientia quam à vitio." Commentary on Aristotle's On the Soul: as much from force and inexperience as from wrongdoing.

[4773] **Burton.** Printed page 209, f (dagger in the body): "Sæpe post cibum apti ad ruborem, ex potu vini, ex timore sæpe & ab hepate calido, cerebro calido, &c." Often prone to redness after food, from drinking wine, often from fear, and from a hot liver, a hot brain, and so on.

[4774] **Editor.** The marginal e includes both Burton's English and Latin; the English is preserved verbatim and the Latin translated. Dandinus's vis is rendered "force," matching Burton's English; its specific sense awaits collation. The margin marked f corresponds to a dagger in the body. The disagreement over whether shame presupposes an offence remains explicit.

Original text 1651	Modern English
Laughter what it is, saith [4775]Tully, how caused where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stirre our face, veines, eyes, countenance, mouth, sides, let Democritus determine. The cause that it often affects melancholy men so much, is given by Gomesius lib. 3. de sale genial. cap. 18. abundance of pleasant vapours, which in sanguine melancholy especially, break from the heart, [4776]and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, vaines, countenance, eyes. See more in Jossius de risu & fletu, Vives 3 de Animâ. Tears, as Scaliger defines, proceed from grief and pity, [4777]or from the heating of a moist brain, for a dry cannot weep.	What laughter is, says Cicero, how and where it is caused, and how it bursts out so suddenly that we cannot stop it though we wish to; how it comes to seize and stir our face, veins, eyes, countenance, mouth and sides—let Democritus determine. Gomesius, On Festive Wit, book 3, chapter 18, explains why it often affects melancholy people so strongly: an abundance of pleasant vapours, especially in sanguine melancholy, breaks out from the heart and tickles the diaphragm because it lies across the body and is full of nerves. This tickling moves the sense and stretches or pulls the arteries; the spirits then move into and take possession of the sides, veins, face and eyes. See further Jossius, On Laughter and Weeping, and Vives, On the Soul, book 3. Tears, as Scaliger defines them, proceed from grief and pity, or from the heating of a moist brain, for a dry one cannot weep.[4778]

[4775] **Burton.** Printed page 209, g: “2. De oratore, quid ipse risus, quo pacto concitatur, ubi sit, &c.” On the Orator, book 2: what laughter itself is, how it is aroused, where it is, and so on.

[4776] **Burton.** Printed page 209, h: “Diaphragma titillant, quia transversum & nervosum, quia titillatione moto sensu atque arteriis distentis, spiritus inde latera, venas, os, oculos occupant.” They tickle the diaphragm because it is transverse and full of nerves; because the sense is moved by tickling and the arteries stretched, the spirits then occupy the sides, veins, mouth and eyes.

[4777] **Burton.** Printed page 209, i: “Ex calefactione humidi cerebri: nam ex sicco lachrymæ non fluunt.” From the heating of a moist brain: tears do not flow from a dry one.

[4778] **Editor.** “Tully” is Cicero. Compare On the Orator 2.235, where the physical explanation of laughter is left to Democritus. “Midriffe” is the diaphragm; “titillation” tickling. De sale geniali is rendered descriptively as On Festive Wit, not as a verified published English title. The accounts of laughter and tears attributed to Gomesius, Jossius, Vives and Scaliger remain uncollated.

Original text 1651	Modern English
That they see and hear so many phantasmes, chimeræs, noyses, visions, &c. as Fienus hath discoursed at large in his book of imagination, & [4779]Lavater de spectris part. 1. cap. 2. 3. 4. their corrupt phantasie makes them see & hear that which indeed is neither heard nor seen, Qui multum jejunant, aut noctes ducunt insomnes, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. Sabini quod volunt somniant, as the saying is, they dream of that they desire.	As Fienus discusses at length in his book on imagination, and Lavater in On Spectres, part 1, chapters 2, 3 and 4, their disordered imagination makes them see and hear so many phantasms, chimeras, noises, visions and the like: things that in reality are neither heard nor seen. “Those who fast much or pass sleepless nights”—those who fast a great deal or lack sleep, as melancholy or sick people commonly do—see visions; so do people with weak eyesight, those very timid by nature, mad, distracted, or searching eagerly. “The Sabines dream what they wish”: as the saying goes, they dream of what they desire.[4780]
Like Sarmiento the Spaniard, who when he was sent to discover the Streights of Magellan, and Confine places, by the Prorex of Peru, standing on the top of an Hill, Amænissimam planitiem despicere sibi visus fuit, ædificia magnifica, quamplurimos Pagos, altas Turres, splendida Templa, and brave Cities, built like ours in Europe, not saith mine [4781]Author, that there was any such thing, but that he was vanissimus & nimis credulus, and would fain have had it so.	Like Sarmiento the Spaniard, who was sent by the viceroy of Peru to explore the Straits of Magellan and neighbouring places. Standing on a hilltop, “he thought he looked down upon a most delightful plain, magnificent buildings, very many villages, lofty towers and splendid temples,” and fine cities built like ours in Europe. Not, says my author, that any such things existed, but that he was “utterly fanciful and excessively credulous” and very much wanted it to be so.[4782]

[4779] **Burton.** Printed page 209, k: “Res mirandas imaginantur: & putant se videre quæ nec vident, nec audiunt.” They imagine extraordinary things and think they see what they neither see nor hear.

[4780] **Editor.** “Phantasms” and “chimeras” are imagined appearances. Sabini quod volunt somniant is translated literally before Burton’s general gloss. Compare Festus, De Verborum Significatione, under Sabini: the fragmentary entry partly restores the proverb and names Sinnius Capito. Piccart, Observationes historico-politicae 3.7, gives the full wording and attributes it to Festus. Neither comparison identifies Burton’s intermediary. The object of “earnestly seek” remains unstated.

[4781] **Burton.** Printed page 209, dagger: “Laet. lib. 13. cap. 2. descript. Indiæ Occident.” Laet, Description of the West Indies, book 13, chapter 2.

[4782] **Editor.** “Confine places” means neighbouring regions; “Prorex” viceroy; “brave” splendid. The Latin visual catalogue is translated in full, then Burton’s English continuation retained. The report and judgment about Sarmiento come through the cited Laet, not independent verification of the voyage.

Original text 1651	Modern English
Or as [4783]Lod. Mercatus proves, by reason of inward vapours, and humours from bloud, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain; so is it with these men, the fault and cause is inward, as Galen affirmes, [4784]mad men and such as are near death, quas extra se videre putant Imagines, intra oculos habent, 'tis in their brain, which seemes to be before them; the brain as a concave glas reflects solid bodies. Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginentur se videre saith [4785]Boissardus, quæ non sunt, old men are too frequently mistaken and dote in like case:	Or, as Lodovicus Mercatus argues, internal vapours and humours arising from blood, choler and so on, mixed in different ways, cause them to perceive and seemingly see outside themselves various images that do not in fact exist. As wine drinkers think everything is spinning when the disturbance is in their own brain, so it is with these people: the fault and cause are internal. As Galen affirms, mad people and those near death "have within their eyes the images they think they see outside themselves." What seems to be before them is in their brain; the brain reflects solid bodies like a concave mirror. "Even decrepit old people have a hollow and dry brain, so that they imagine they see," says Boissardus, "things that do not exist." Old people too are often mistaken and mentally confused in this way.[4786]

[4783] **Burton.** Printed page 209, first star after the Laet reference: "Lib. 1. ca. 17. cap. de mel." Book 1, chapter 17, chapter on melancholy.

[4784] **Burton.** Printed page 209, l: "Insani, & qui morti vicini sunt, res quas extra se videre putant, intra oculos habent." Mad people and those near death have within their eyes the things they think they see outside themselves.

[4785] **Burton.** Printed page 209, last star: "Cap. 10. de Spirit. apparitione." Chapter 10, On the Apparition of Spirits.

[4786] **Editor.** Burton shifts the imagined images between eyes and brain; both locations remain in the translation. "Glass" is a mirror here. The Latin statement about the aged is translated in full before Burton's English comment. These optical and anatomical explanations belong to the historical sources and have not been recast as modern diagnoses.

Original text 1651	Modern English
Source page 209–210 or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watry crystal which receiveth the shadows of things to be seen, make all things appear of the same colour which remains in the humour that overspreds our sight, as to melancholy men all is black, to phlegmatick all white &c. Or else as before the Organs corrupt by a corrupt phantasy, as Lemnius lib. 1. cap. 16. well quotes, [4787]cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the brain, and cause such apparations before their eyes.	Or, just as someone looking through red glass judges everything red, corrupt vapours rise from the body to the head and distil from there back into the eyes. Once mixed with the watery crystal that receives the images of visible things, they make everything appear the colour of the humour that spreads over our sight: to melancholy people everything is black, to phlegmatic people white, and so on. Or else, as before, organs corrupted by a corrupted imagination—as Lemnius aptly observes in book 1, chapter 16—cause a great agitation of spirits and humours, which wander to and fro through every recess of the brain and produce such apparitions before their eyes.[4788]
Source page 210 One thinks he reads something written in the moon, as Pythagoras is said to have done of old, another smels brimstone, hears Cerberus bark: Orestes now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him.	One thinks he reads something written in the moon, as Pythagoras is said to have done long ago; another smells sulphur or hears Cerberus bark. Orestes, now mad, imagined he saw the Furies tormenting him and his mother always ready to rush at him.[4789]

[4787] **Burton.** Printed page 210, m: “De occult. Nat. mirac.” On the Hidden Wonders of Nature.

[4788] **Editor.** “Watry crystal” evokes the transparent ocular medium that receives images in this explanation; “shadows” means images or appearances. “Creeks” are recesses. The printed “Organs corrupt” is read as organs corrupted, with no additional cause introduced.

[4789] **Editor.** Brimstone is sulphur; Cerberus is the hound of the classical underworld. Orestes is pursued by the Furies after killing his mother, Clytemnestra. The Pythagoras moon-reading story is retained as a report whose precise source is unresolved.

Original text 1651	Modern English
O mater obsecro noli me persequi *His furiis, aspectu anguineis, horribilibus,* *Ecce ecce me invadunt, in me jam ruunt.*	*Mother, I beg you, do not pursue me* *with these Furies, snake-like in appearance, terrible.* *Look, look, they attack me; now they rush upon me.*
but Electra told him thus raving in his mad fit, he saw no such sights at all, it was but his crased imagination.	But Electra told him, as he raved in his fit of madness, that he saw no such sights at all; it was only his disordered imagination.
Quiesce, quiesce miser in linteis tuis, *Non cernis etenim quæ videre te putas.*	*Rest, poor sufferer, rest in your bedclothes;* *you do not see what you think you see.*[4790]
So Pentheus (in Bacchis Euripidis) saw two suns, two Thebes, his brain alone was troubled. Sickness is an ordinarie cause of such sights. Cardan subtil. 8. Mens ægra laboribus & jejuniis fracta, facit eos videre, audire, &c. And. Osiander beheld strange visions, and Alexander ab Alexandro both, in their sickness, which he relates de rerum varietat. lib. 8 cap. 44. Albategnius that noble Arabian on his death bed, saw a ship ascending and descending, which Fracastorius records of his friend Baptista Tirrianus.	So Pentheus, in Euripides' Bacchae, saw two suns and two cities of Thebes: his brain alone was disturbed. Sickness is a common cause of such sights. Cardan, On Subtlety, book 8: "A sick mind, broken by labour and fasting, makes them see and hear," and so on. Both Andreas Osiander and Alexander ab Alexandro saw strange visions during illness, which he relates in On the Variety of Things, book 8, chapter 44. Albategnius, that distinguished Arabian, saw a ship rising and falling on his deathbed; Fracastorius records the same of his friend Baptista Tirrianus.[4791]

[4790] **Editor.** Compare Euripides, Orestes 255–259: Orestes fears the snake-like pursuers and Electra tells him to remain still because he does not see what he thinks he sees. The dramatic context is checked against the scholia; Burton's exact Latin intermediary remains unidentified. Both verse passages are freshly translated from Burton's Latin, preserving their respective three- and two-line forms.

[4791] **Editor.** Compare Euripides, Bacchae 918–924: Pentheus sees two suns and two cities of Thebes, and Dionysus addresses his altered sight. Burton's "his brain alone was troubled" is his own naturalizing account of the dramatic event. "He relates" refers in context to Cardan. The reports about Osiander, Alexander, Albategnius and Tirrianus await collation and are not independently authenticated.

Original text 1651	Modern English
Weak sight and vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. [4792]Quod nimis miseri timent, hoc facile credunt, we are apt to beleeve, and mistake in such cases. Marcellus Donatus, lib. 2. cap. 1. brings in a storie out of Aristotle, of one Antepheron which likely saw wheresoever he was, his own image in the aire, as in a glass.	Weak eyesight, together with a groundless conviction, may have the same effect when secondary causes combine, as an oar in water is refracted and seems larger, bent in two, and so on. Thick air may cause such effects; or fear and imagination will suspect any object imperfectly seen in the dark to be a ghost or devil. "What the wretched greatly fear, they readily believe": we are prone to belief and error in such cases. Marcellus Donatus, book 2, chapter 1, introduces a story from Aristotle about a certain Antepheron who apparently saw his own image in the air, as in a mirror, wherever he was.[4793]
Vitellio lib. 10. perspect. hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. Eremites and Anachorites have frequently such absurd visions, revelations, by reason of much fasting, & bad diet, many are deceived by legerdemain, as Scot hath well shewed in his book of the discovery of witchcrafts, and Cardan subtil. 18.	Witelo, in book 10 of his Optics, gives another such example of a close acquaintance who, after going without sleep for three or four nights, saw someone riding beside him along a riverbank and making all the same gestures. When more light appeared, the figure vanished. Hermits and anchorites frequently have such absurd visions and revelations because of much fasting and poor diet. Many are deceived by sleight of hand, as Scot has well shown in his Discovery of Witchcraft, and Cardan in On Subtlety, book 18.[4794]

[4792] **Burton.** Printed page 210, n in the margin (o in the body): "Seneca. Quod metuunt nimis, nunquam amoveri posse, nec tolli putant." Seneca. What they fear too much, they think can never be removed or taken away.

[4793] **Editor.** In Seneca, Hercules Furens 313–315, Megara says volunt, "wish"; Amphitryon replies about fear. Burton's body substitutes timent, "fear." His margin quotes the reply, with amoveri against the consulted moveri, and is labelled n against body o. These differences remain intact. The comparison verifies the distinct speakers and wording; it does not establish Burton's immediate edition. Antepheron and the Aristotle/Donatus reference still require collation.

[4794] **Editor.** "Perspectives" and perspectiva concern optics; Vitellio is Witelo. Anchorites are religious recluses; legerdemain is sleight of hand. Burton offers sleep loss, fasting and deception as explanations of reported visions. The particular Witelo anecdote and the Scot and Cardan passages remain uncollated.

Original text 1651	Modern English
Source page 210–211 suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men look as if they were dead, or with horse-heads, buls-horns, & such like brutish shapes, the room ful of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertus & others, Glow-wormes, Fire-drakes, Meteors, Ignis fatuus, which Plinius lib. 2. cap. 37. cals Castor and Pollux, with many such that appear in moorish grounds, about church-yards, moist valleys, or where battels have been fought, the causes of which read in Goclenius, Velcurius, Finkius, &c. such fears are often done, to frighten children with squibs, rotten wood, &c. to make folks look as if they were dead, [4795]solito majores, bigger, lesser, fairer, fowler, ut astantes sine capitibus videantur, aut toti igniti, aut forma dæmonum, accipe pilos canis nigri, &c. saith Albertus;	Fumigating substances, perfumes, smoke, compound candles, optical glasses and such natural causes make people look as though dead, or as though they had horses' heads, bulls' horns and similar animal forms; or make the room seem full of snakes and adders, dark, light, green, red, of every colour, as you may read in Baptista Porta, Alexis, Albertus and others. Glow-worms, fiery apparitions, meteors and the will-o'-the-wisp, which Pliny, book 2, chapter 37, calls Castor and Pollux, and many such things appear on marshy ground, around churchyards, in damp valleys or where battles have been fought; read their causes in Goclenius, Velcurius, Finkius and others. Such scares are often contrived to frighten children with squibs, rotten wood and so on, or to make people look dead, "larger than usual," bigger, smaller, fairer or uglier: "to make those standing nearby appear headless, entirely on fire, or in the form of demons, take the hairs of a black dog," and so on, says Albertus.[4796]

[4795] **Burton.** Printed page 210, dagger: "Sanguis upupæ cum melle compositus & centaurea, &c. Albertus." Hoopoe's blood mixed with honey, and centaury, and so on. Albertus.

[4796] **Editor.** "Suffites" and "suffumigations" concern materials burned to produce smoke; "perspective glasses" are optical devices. "Moorish" means marshy. "Squibs" are small fireworks, "fowler" uglier. The light phenomena and Castor-and-Pollux attribution remain Burton's grouping. The Albertus material is retained as a historical claim, including the unfinished recipe; its precise source and efficacy are not established.

Original text 1651	Modern English
Source page 211 And so 'tis ordinarie to see strange uncouth sights by Catoptricks; who knows not that if in a dark roome, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent on the opposite wal, all such objects as are illuminated by his rayes? with Concave and Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part do, to gull a silly spectator in a dark roome) we will ourselves, & that hanging in the aire, when 'tis nothing but such an horrible image as [4797]Agrippa demonstrates, placed in another roome.	And so strange, unfamiliar sights are commonly seen through catoptrics. Who does not know that if light is admitted into a dark room through a single small hole, with paper or glass placed over it, the shining sun will project onto the opposite wall all the objects illuminated by its rays? With concave and cylindrical mirrors we can reflect whatever shapes of people, devils or grotesques we please, as magicians commonly do to trick a gullible spectator in a dark room, and make them seem suspended in the air; when there is nothing but a frightening image, such as Agrippa describes, placed in another room.[4798]
Roger Bacon of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the divel deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected.	Roger Bacon is said to have used this art long ago to make his own image appear to walk in the air, although nothing of the kind appears in his writings on optics. But for the most part, what deceives them is in the brain; although I cannot deny that the devil often deludes them, taking his opportunity to suggest and present unreal objects to melancholy people and those who are ill.[4799]

[4797] **Burton.** Printed page 211, dagger: "Lib. 1. occult. philos. Imperiti homines dæmonum & umbrarum imagines videre se putant, quum nihil sint aliud, quam simulacra animæ expertia." Occult Philosophy, book 1. Inexperienced people think they see images of demons and shades, when these are only images devoid of a soul.

[4798] **Editor.** Catoptrics concerns reflected images. "Anticks" are grotesque figures; "gull" means deceive, "silly" gullible. Burton describes a dark-room projection and then mirror effects; the arrangement of paper or glass is retained as he gives it. The Agrippa marginal passage stresses that these are lifeless images.

[4799] **Editor.** Burton qualifies a reported feat of Roger Bacon by observing that it does not appear in his optical writings. He then combines a predominantly internal explanation of deception with an explicit allowance for diabolical agency. The translation preserves both qualifications.

Original text 1651	Modern English
To these you may adde the knavish Impostures of Juglers, Exorcists, Mass-Priests and Mountebanks, of whom Roger Bacon speaks, &c. de miraculis naturæ & artis cap. 1. [4800]they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of Glocester with us, or like the Dukes place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which Blancanus in his Echometria gives, and mathematically demonstrates.	To these you may add the roguish impostures of conjurors, exorcists, mass priests and quacks, of whom Roger Bacon speaks in On the Wonders of Nature and Art, chapter 1. They can imitate the voices of almost all birds and brute beasts, and every human tone and tune, speaking within their throats as though from far away. They make their listeners believe they hear spirits, leaving them astonished and terrified. There are also artificial devices for overhearing their confessions, like the whispering place at Gloucester here in England, or the duke's place at Mantua in Italy, where a concave wall reflects sound. Blancanus explains and mathematically demonstrates the cause in his Echometria.[4801]

[4800] **Burton.** Printed page 211, first star: "Pythonissæ vocum varietatem in ventre & guttere fingentes, formant voces humanas à longe vel prope, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c." Soothsayers, making varied voices in their belly and throat, form human voices as if far away or near, as they wish, as though a spirit were speaking with a person, and imitate the sounds of animals, and so on.

[4801] **Editor.** "Juglers" are conjurors or performers of deceptive tricks; "mountebanks" quacks. "Mass-Priests" retains Burton's anti-Catholic terminology. Pythonissae evokes diviners or soothsayers; the marginal description concerns fabricated voices. The exact Bacon and Blancanus passages and the identification of the Gloucester and Mantua acoustic sites remain to be collated. This block closes before the general discussion of hearing.

Original text 1651	Modern English
So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bels, will make them sound what he list. *As the fool thinketh, so the bell clinketh.* Theophilus in Galen, thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by Echo's, some by roaring of waters, or concaves & reverberation of aire in the ground, hollow places and wals. [4802]At Cadurcum in Aquitany, words & sentences are repeated by a strange Echo to the full, or whatsoever you shall play upon a musicall instrument, more distinctly & louder, then they are spoken at first.	Hearing, then, is deceived as often as sight, and by almost the same causes: someone listening to bells will make them sound whatever he pleases. "As the fool thinks, so the bell clinks." Theophilus, in Galen, thought he heard music because vapours made his ears ring. Some are deceived by echoes, some by the roar of water, or by cavities and the reverberation of air in the ground, hollow places and walls. At Cadurcum in Aquitaine, a remarkable echo repeats words and sentences in full, or whatever you play on a musical instrument, more distinctly and loudly than they were first uttered.[4803]

[4802] **Burton.** Printed page 211, star: "Tam clarè & articulatè audies repetitum, ut perfectior sit Eccho quam ipse dixeris." You will hear it repeated so clearly and distinctly that the echo is more perfect than your own utterance.

[4803] **Editor.** "List" means please or wish. The proverb connects what a listener expects with what he hears. "Concaves" are hollow spaces. Cadurcum is the place-name as Burton gives it; the precise echo site and Galen passage about Theophilus await collation. Vapours are part of the historical physiological explanation.

Original text 1651	Modern English
Some Echo's repeat a thing spoken seven times, as at Olympus in Macedonia, as Pliny relates, lib. 36. cap. 15. Some twelve times, as at Charenton a village nere Paris in France. At Delphos in Greece heretofore was a miraculous Echo, and so in many other places. Cardan subtil. l. 18. hath wonderfull stories of such as have been deluded by these Echo's. Blancanus the Jesuite in his Echometria hath variety of examples, & gives his reader full satisfaction of all such sounds by way of demonstration. [4804]At Barrey an Isle in the Severn mouth they seem to hear a smiths forge: so at Lypara, & those sulphurious Isles, & many such like which Olaus speaks of in the continent of Scandia, & those Northern countries. Cardan de rerum var. l. 15. c. 84. mentioneth a woman, that still supposed she heard the divel call her, & speaking to her, she was a painters wife in Millan: and many such illusions & voices, which proceed most part from a corrupt imagination.	Some echoes repeat something spoken seven times, as at Olympus in Macedonia, according to Pliny, book 36, chapter 15; some twelve times, as at Charenton, a village near Paris in France. At Delphi in Greece there was formerly a marvellous echo, and likewise in many other places. Cardan, On Subtlety, book 18, has remarkable stories of people deceived by these echoes. The Jesuit Blancanus, in his Echometry, has various examples and fully explains all such sounds to his reader by demonstration. At Barry, an island in the mouth of the Severn, people seem to hear a smith's forge; likewise at Lipari and those sulphurous islands, and at many similar places mentioned by Olaus in the mainland of Scandinavia and those northern countries. Cardan, On the Variety of Things, book 15, chapter 84, mentions a woman, a painter's wife in Milan, who constantly supposed she heard the devil calling and speaking to her; and many similar illusions and voices, which arise mostly from a disordered imagination.[4805]

[4804] **Burton.** Printed page 211, p: "Blowing of bellowes, and knocking of hammers, if they apply their ear to the cliffe." Burton's English marginal description is retained above.

[4805] **Editor.** Pliny's Natural History 36.100, in chapter 23 of the consulted edition, places the sevenfold echo at Olympia, not Olympus in Macedonia. Burton's place and chapter number are retained. Barrey, Lypara and Scandia are modernized as Barry, Lipari and Scandinavia. The remaining acoustic reports and the Milanese woman's story have not been independently verified.

Original text 1651	Modern English
Source page 211–212 Whence it comes to pass, that they prophesie, speak severall languages, talke of Astronomy, & other unknown sciences to them: (of which they have been ever ignorant,) [4806]I have in brief touched, only this I will here adde, that Arculanus, Bodin. lib. 3. cap. 6. dæmon. & some others, [4807]hold as a manifest token that such persons are possessed with the divel: so doth [4808]Hercules de Saxonia, and Apponensis, and fit only to be cured by a Priest.	I have briefly touched on how they come to prophesy, speak various languages, and discuss astronomy and other sciences unknown to them, of which they have always been ignorant. Here I will add only this: Arculanus, Bodin in his Demonomania, book 3, chapter 6, and some others regard it as a clear sign that such people are possessed by the devil. So do Hercules de Saxonia and Aponensis, and they consider them fit to be cured only by a priest.[4809]

[4806] **Burton.** Printed page 211, q: “Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rhasis.” Member 1, subsection 3 of this partition; chapter 16 on the ninth book of Rhazes. The combined printed locator is preserved; see the adjacent Editor note.

[4807] **Burton.** Printed page 211, r: “Signa dæmonis nulla sunt nisi quod loquantur ea quæ ante nesciebant, ut Teutonicum aut aliud Idioma, &c.” There are no signs of a demon except that they speak things they did not know before, such as German or another language, and so on.

[4808] **Burton.** Printed page 212, star: “Cap. 12. tract. de mel.” Chapter 12 of the treatise on melancholy.

[4809] **Editor.** The marginal q combines Burton’s internal cross-reference with “cap. 16. in 9. Rhasis,” apparently anticipating the following Arculanus reference; its printed grouping remains intact. “Unknown sciences” means subjects the speaker had not learned. Burton reports a dispute over possession, not an established account of the phenomena.

Original text 1651	Modern English
Source page 212 But [4810]Guianerius, [4811]Montaltus, Pomponatius of Padua, and Lemnius lib. 2. cap. 2. refer it wholly to the ill disposition of the humour, & that out of the authority of Aristotle prob. 30. 1. because such symptomes are cured by purging; and as by the striking of a flint fire is inforced, so by the vehement [4812]motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from *Plato's reminiscentia*, which all out as likely as that which [4813]Marsilius Ficinus speaks of his friend Pierleonus; by a divine kind of infusion he understood the secrets of nature and tenents of Græcian and Barbarian philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with Avicenna and his associats, that such symptomes proceed from evil spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devils bath, and as Agrippa proves, doth intice him to seize upon them.	But Guianerius, Montaltus, Pomponazzi of Padua, and Lemnius, book 2, chapter 2, ascribe it wholly to the disordered condition of the humour, citing Aristotle's Problems 30.1, because such symptoms are cured by purging. Just as striking flint forces out fire, so violent movements of the spirits "draw forth unheard utterances": they compel strange speeches to be spoken. Another argument he takes from "Plato's recollection," which is every bit as plausible as what Marsilio Ficino says of his friend Pierleone: by a kind of divine infusion he understood the secrets of nature and the doctrines of Greek and non-Greek philosophers before he had ever heard of, seen or read their works. But in this I would rather agree with Avicenna and his associates that such symptoms proceed from evil spirits, which take every opportunity afforded by corrupted humours, or otherwise, to pervert the human soul. Besides, the humour itself is "the devil's bath"—the devil's bath—and, as Agrippa proves, entices him to seize upon them.[4814]

[4810] **Burton.** Printed page 212, s: "Tract. 15. c. 4." Treatise 15, chapter 4.

[4811] **Burton.** Printed page 212, t: "Cap. 9." Chapter 9.

[4812] **Burton.** Printed page 212, u: "Mira vis concitat humores, ardorque vehemens mentem exagitat, quum &c." A wonderful force stirs up the humours, and a violent heat agitates the mind, when, etc. The printed quotation breaks off here.

[4813] **Burton.** Printed page 212, star: "Præfat. Iamblici mysteriis." Preface to Iamblichus's Mysteries.

[4814] **Editor.** "Spirits" here are the subtle agents of humoral physiology. Plato's recollection is the doctrine that learning recalls knowledge already possessed by the soul. The printed "which all out as likely" lacks "is," supplied on the right. Burton's comparison leaves its degree of irony open. The marginal u is anchored editorially at "motions of spirits." The final preference for a demonic explanation is Burton's own. Both the Latin metaphor and his identical English gloss are retained.

Original text 1651	Modern English
SECT. 4. **MEMB. 1.** ***Prognosticks of Melancholy*.**	**SECTION 4** **MEMBER 1** **Prognosis of melancholy**
Prognosticks, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith Avicenna, l. 3. Fen. 1. Tract. 4. c. 18. That which is with laughter, of all others is most secure, gentle, and remiss, Hercules de Saxoniâ. [4815]*If that evacuation of hæmrods, or varices which they call the water between the skin, shall happen to a melancholy man, his misery is ended*, Hippocrates. Aphor. 6. 11. Galen. l. 6. de morbis vulgar. com. 8. confirmes the same; and to this Aphorisme of Hippocrates all the Arabians, new and old Latines subscribe; Montaltus. c. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c.	Prognostic signs, or signs of what is to come, are either good or bad. If this illness is not hereditary and is treated at the outset, there is good hope of a cure: “When recent, it is not difficult to cure,” says Avicenna, book 3, fen 1, treatise 4, chapter 18. The form accompanied by laughter is the safest, mildest and least severe of all: Hercules de Saxonia. “If that discharge from haemorrhoids, or varices, which they call water beneath the skin, occurs in a melancholy person, his misery is ended”: Hippocrates, Aphorisms 6.11. Galen, On Epidemics, book 6, commentary 8, confirms the same; and all the Arab authorities and the modern and ancient Latin authorities subscribe to this aphorism of Hippocrates: Montaltus, chapter 25; Hercules de Saxonia; Mercurialis; Vittorius Faventinus; and others.[4816]

[4815] **Burton.** Printed page 212, x: “Si melancholicis hæmorrhoides supervenerint varices, vel ut quibusdam placet, aqua inter cutem, solvitur malum.” If haemorrhoids or varices supervene in melancholy people, or, as some prefer, water beneath the skin, the illness is resolved.

[4816] **Editor.** “Prognosticks” concerns the expected course and outcome of illness; “secure” means comparatively safe, “remiss” mild. Fen is a division of Avicenna’s Canon. The physiological claims belong to the historical text. Aphorisms 6.11 mentions haemorrhoids as a favourable sign in melancholy and kidney disease; Burton’s quotation adds varices and an alternative interpretation as fluid under the skin. Varices are enlarged veins, not fluid. The difference between his body text and marginal wording is preserved.

Original text 1651	Modern English
Skenkius l. 1. observat. med. c. de Maniâ, illustrates this Aphorisme, with an example of one Daniel Federer a Coppersmith that was long melancholy, and in the end mad about the 27 yeare of his age, these *varices* or water began to arise in his thighs, and he was freed from his madness. Marius the Roman was so cured, some say, though with great pain. Skenkius hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmrods will do as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion.	Schenck, Medical Observations, book 1, chapter on mania, illustrates this aphorism with the example of Daniel Federer, a coppersmith who had long been melancholy and finally became mad. At about twenty-seven years of age, these varices, or water, began to appear in his thighs, and he was freed from his madness. Some say that Marius the Roman was cured in this way, though with great pain. Schenck has other examples of women helped by the return of menstrual flow that had previously stopped. All physicians agree that the opening of haemorrhoids will do as much for men, provided, some say, that it happens spontaneously and is not forced.[4817]

[4817] **Editor.** “Moneths” means menstrual periods; “voluntary” means spontaneous, not a conscious choice by the patient. The equation of varices with water beneath the skin is repeated from Burton. Federer’s case and the Marius comparison remain reports attributed to Schenck and others, not independently authenticated cases.

Original text 1651	Modern English
All melancholy are better after a quartane; [4818]Joubertus saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. [4819]Rhasis cont. lib. 1. tract. 9. *When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleen is inlarged, and those varices appeare, the disease is dissolved.* Guianerius, cap. 5. tract. 15. addes dropsie, jaundise, dysentery, leprosie, as good signes, to these scabs, morphews, and breaking out, and proves it, out of the 6. of Hippocrates Aphorismes.	All melancholy people improve after a quartan fever; Joubert says that scarcely anyone has that ague twice. But whether it frees him from this illness is a question, for many physicians count prolonged agues among its particular causes, including quartan fever. Rhazes, Continens, book 1, treatise 9: "When melancholy comes out at the surface of the skin, or settles there, breaking out in scabs, leprosy or morphew, or is purged through the stools or urine, or when the spleen is enlarged and those varices appear, the disease is resolved." Guianerius, chapter 5, treatise 15, adds dropsy, jaundice, dysentery and leprosy as good signs alongside these scabs, morphews and eruptions, and proves it from book 6 of Hippocrates' Aphorisms.[4820]

[4818] **Burton.** Printed page 212, y: "Cap. 10. de quartana." Chapter 10, on quartan fever.

[4819] **Burton.** Printed page 212, z: "Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam &c. non erit, &c. splen magnificatur & varices apparent." When blood comes out through the surface and melancholy settles there in scabs or black morphew, or is purged through the lower parts or urine, etc., it will not be, etc.; the spleen is enlarged and varices appear. The ellipses and incomplete clause are Burton's.

[4820] **Editor.** A quartan ague is a fever recurring on every fourth day by inclusive counting, with two intervening days. "Morphew" is an old term for discoloured or blotched skin, without a single secure modern diagnosis; dropsy denotes fluid swelling. "Melancholy" in the evacuation account can mean the supposed morbid humour as well as the illness. The text explicitly disputes whether fever is a cure or a cause.

Original text 1651	Modern English
Source page 213 Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, of it be inveterate, it is [4821]incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This Galen witnesseth, l. 3. de loc. affect. cap. 6. [4822]*be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated.* As Lucian said of the gout, she was [4823]*the queen of diseases, and inexorable*, may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, & laughs at them which think otherwise, as T. Erastus part. 3. objects to him; although in another place hereditary diseases he accounts incurable, & by no art to be removed.	On the other hand, there are bad prognostic signs. “Chronic melancholy is incurable”: if it has become established, it is incurable—a common axiom—or, as those who put the best construction on it say, “difficult to cure,” hardly curable. Galen attests this in On the Affected Parts, book 3, chapter 6: “Whoever has it, and from whatever cause, it is always prolonged, obstinate, wearisome and difficult to cure once it has become established.” As Lucian said of gout, that she was “the queen of diseases, and inexorable,” so we may say of melancholy. Yet Paracelsus maintains that every disease whatsoever is curable and laughs at those who think otherwise, as Thomas Erastus objects against him in part 3; although elsewhere he regards hereditary diseases as incurable and beyond the power of any art to remove.[4824]

[4821] **Burton.** Printed page 213, a: “Quia jam conversa in naturam.” Because it has now become part of the person’s nature.

[4822] **Burton.** Printed page 213, b: “In quocunque sit à quacunque causa Hypocon. præsertim, semper est longa, morosa, nec facile curari potest.” Whoever has it and from whatever cause, especially the hypochondriacal form, it is always prolonged and obstinate and cannot easily be cured.

[4823] **Burton.** Printed page 213, c: “Regina morborum & inexorabilis.” The queen of diseases, and inexorable.

[4824] **Editor.** The left retains the printed “of it be inveterate”; the evident sense “if” is used on the right. “Inveterate” means long established; “wayward” obstinate; “habituated” established as a settled condition. The claims of incurability, and the opposing claims assigned to Paracelsus, are historical judgments. Erastus’s objection and the Lucian formulation await exact-source collation.

Original text 1651	Modern English
[4825]Hildesheim spicel. 2. de mel. holds it less dangerous if only [4826]*imagination be hurt, and not reason*, [4827]*the gentlest is from bloud. Worse from choler adust, but the worst of all from melancholy putrefied.* [4828]Bruel esteems hypochondriacall least dangerous, and the other two species opposite to Galen, hardest to be cured. [4829]The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of Montanus consil. 230. pro Abbate Italo, [4830]*This malady doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent & sharp then at first, and that upon every small occasion or errour*:	Hildesheim, Gleanings 2, On Melancholy, considers it less dangerous if only imagination is damaged, not reason. "The mildest comes from blood; worse is that from scorched choler, but worst of all is that from putrefied melancholy." Bruel considers the hypochondriacal form the least dangerous and the other two forms the hardest to cure, contrary to Galen. The cure is difficult in men, but much more difficult in women. Both men and women must take note of Montanus's saying in consultation 230, for an Italian abbot: "This illness commonly accompanies them to the grave. Physicians may ease it, and it may lie hidden for a time, but they cannot cure it completely. It will return more violent and severe than at first, at every small occasion or error."[4831]

[4825] **Burton.** Printed page 213, d: "Omne delirium quod oritur à paucitate cerebri incurabile, Hildesheim, spicel. 2. de mania." Every derangement arising from a deficiency of brain is incurable. Hildesheim, Gleanings 2, on mania.

[4826] **Burton.** Printed page 213, e: "Si sola imaginatio lædatur, & non ratio." If imagination alone is damaged, and not reason.

[4827] **Burton.** Printed page 213, f: "Mala à sanguine fervente, deterior à bile assata, pessima ab atra bile putrefacta." Bad when it comes from boiling blood, worse from scorched bile, worst from putrefied black bile.

[4828] **Burton.** Printed page 213, g: "Difficilior cura ejus quæ fit vitio corporis totiusque cerebri." The form arising from a disorder of the body and the whole brain is harder to cure.

[4829] **Burton.** Printed page 213, h: "Difficilis curatu in viris, multo difficilior in fæminis." Difficult to cure in men, much more difficult in women.

[4830] **Burton.** Printed page 213, i: "Ad interitum plerumque homines comitatur, licet medici levent plerumque, tamen non tollunt unquam, sed recidet acerbior quam antea minima occasione, aut errore." It generally accompanies people to death. Although physicians often relieve it, they never remove it; it will relapse more severely than before at the smallest occasion or error.

[4831] **Editor.** The three forms are melancholy of the head, of the hypochondria and of the whole body. The marginal Hildesheim quotation concerns deficiency of brain, although the body emphasizes the distinction between imagination and reason. The next margin calls the blood-derived form bad, while the body calls it gentlest; neither has been silently harmonized. The gender comparison and prediction of lifelong illness are the authorities' claims, not modern prognostic conclusions.

Original text 1651	Modern English
as in Mercuries weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chinks a remnant of gold; there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. [4832]Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of Hippocrates and Galen, [4833]all averre, if once it possesse the ventricles of the brain, Frambesarius, & Salust. Salvianus adds, if it get into the optick nerves, blindness. Mercurialis consil. 20. had a woman to his patient, that from melancholy became Epileptick and blinde.	As with Mercury's weather-beaten statue, once gilded all over, whose exposed parts were bare but which still had "gold in the fringes"—a remnant of gold in its crevices—some remains of melancholy will be left in the purest bodies, once affected, and will not be easily rooted out. It often degenerates into epilepsy, apoplexy, convulsions and blindness. On the authority of Hippocrates and Galen, all affirm this if it once occupies the brain's ventricles; Frambesarius and Sallustius Salvianus add blindness if it gets into the optic nerves. Mercurialis, consultation 20, had a woman patient who became epileptic and blind after melancholy.[4834]

[4832] **Burton.** Printed page 213, k: "Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cæcitatem." There is a danger that it may degenerate into epilepsy, apoplexy, convulsion or blindness.

[4833] **Burton.** Printed page 213, l: "Montal. c. 25. Laurentius. Nic. Piso." Montaltus, chapter 25; Laurentius; Nicolaus Piso.

[4834] **Editor.** "Clean" means bare of gilding; "reliques" surviving remnants. In fimbriis means "in the fringes," whereas Burton's gloss says "in the chinks"; both are retained. Apoplexy is the historical category of sudden loss of consciousness and bodily function, not here a precise modern diagnosis. The listed progressions and patient history await source collation.

Original text 1651	Modern English
[4835]If it come from a cold cause or so continue cold, or increase, Epilepsie, Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. [4836]If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sæpius sequitur mania.* [4837]If it heat & increase, that is the common event, [4838]*per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as [4839]Sennertus contends out of Crato, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often dæmoniacall, Montanus.	If it comes from a cold cause, or continues cold, or increases, epilepsy, convulsions and blindness follow; otherwise they eventually become stupefied and foolish, ridiculous in all their actions, speech and gestures. If it comes from a hot cause, they are more frenzied and violent, and finally mad. "Mania quite often follows melancholy as it grows hot." If it heats and increases, that is the usual outcome: "He is mad periodically, or continually"—mad in fits or all the time. For, as Sennert maintains on Crato's authority, this humour contains "a seed-bearing fire," the very seeds of fire. If it comes from natural melancholy that has been scorched, and in excess, they are often possessed by demons: Montanus.[4840]

[4835] **Burton.** Printed page 213, m: "Her. de Saxonia, Aristotle, Capivaccius." Hercules de Saxonia, Aristotle and Capivaccius.

[4836] **Burton.** Printed page 213, n continued at foot: "Favent. Humor frigidus sola delirii causa, furoris vero humor calidus." Faventinus: cold humour alone causes derangement, whereas hot humour causes frenzy.

[4837] **Burton.** Printed page 213, o at foot: "Heurnius cals madness sobolem melancholiæ." Heurnius calls madness "the offspring of melancholy." Burton's English framing is retained above.

[4838] **Burton.** Printed page 213, p at foot: "Alexander l. 1. c. 18." Alexander, book 1, chapter 18.

[4839] **Burton.** Printed page 213, star at foot: "Lib. 1. part. 2. c. 11." Book 1, part 2, chapter 11.

[4840] **Editor.** "Moped" and "sottish" mean stupefied and foolish. Heat, cold and scorching refer to humoral theory. "Event" means outcome; "dæmoniacall" possessed by demons. These categories should not be collapsed into a single present-day psychiatric diagnosis. The marginal n continues at the foot of the page; all six bottom references are included.

Original text 1651	Modern English
[4841]Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, & familiar amongst them. 'Tis [4842]Hippocrates observation, Galens sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt*, l. 3. de locis affect. cap. 7. The doom of all physicians. 'Tis Rabbi Moses Aphorisme, the prognosticon of Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius, all, &c.	This illness seldom causes death, except when—which is the greatest and most grievous calamity, the misery of all miseries—they kill themselves, a frequent and familiar occurrence among them. It is Hippocrates' observation and Galen's judgment: "Although they fear death, they nevertheless very often bring death upon themselves," On the Affected Parts, book 3, chapter 7. It is the verdict of all physicians: Rabbi Moses' aphorism, the prognosis of Avicenna, Rhazes, Aetius, Gordonius, Valescus, Altomarus, Sallustius Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius—all of them.[4843]
[4844]*Et sæpe usque, adeo mortis formidine vitæ* *Percipit infelix odium lucisque videndæ,* *Ut sibi consciscat mærenti pectore lethum.*	*And often, through fear of death, the unhappy man* *Conceives such hatred of life and of seeing the light* *That with grieving heart he brings death upon himself.*[4845]
Source page 214 And so far forth deaths terror doth affright. He makes away himself, and hates the light: To make an end of fear and grief of heart, He voluntary dies to ease his smart.	Death's terror frightens him so far That he kills himself and hates the light; To end his fear and grief of heart, He dies by choice to ease his pain.

[4841] **Burton.** Printed page 213, q at foot: "Montalt. c. 15. Raro mors aut nunquam, nisi sibi ipsis inferant." Montaltus, chapter 15: death occurs rarely or never, unless they inflict it on themselves.

[4842] **Burton.** Printed page 213, r at foot: "Lib. de Insan. Fabio Calico Interprete. Nonnulli violentas manus sibi inferunt." On Madness, with Fabio Calico as translator. Some lay violent hands on themselves.

[4843] **Editor.** "Make away themselves" means kill themselves; "doom," judgment. Rabbi Moses is Maimonides. These severe prognostic claims supply no statistical measure of risk. For the printed Fabio Calico, compare the 1525 Hippocratic collection credited to M. Fabium Calvum, Marco Fabio Calvo, in the Wellcome catalogue. This is a bibliographical lead, not a verified correction. The exact On Madness passage, its attribution and Burton's translator reference still require comparison with the text.

[4844] **Burton.** Printed page 213, t at foot: "Lucret. l. 3." Lucretius, book 3.

[4845] **Editor.** Compare Lucretius, On the Nature of Things 3.79–81. Burton's quotation has the singular infelix and consciscat where the consulted text has humanos and consciscant. The translation follows Burton's singular wording. His separate four-line English rendering follows on the next source page and is retained as a distinct verse passage.

Original text 1651	Modern English
In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith [4846]Fracastorius) *in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearfull dreams astonish them.*	The torture and extremity of his misery torment him so greatly that he can take no pleasure in life, but is, in a manner, compelled to do himself violence to escape his present unbearable pains. Thus some, says Fracastorius, "in frenzy, but most in despair, sorrow and fear, and from the anguish and distress of their souls, do themselves violence, for their life is unhappy and miserable. They can find no rest at night and cannot sleep; or if they do slumber, frightening dreams terrify them."[4847]

[4846] **Burton.** Printed page 214, u: "Lib. 2. de Intell. sæpe mortem sibi consciscunt ob timorem & tristitiam, tædio vitæ affecti ob furorem & desperationem. Est enim infera &c. Ergo sic perpetuo afflictati vitam oderint, se præcipitant, his malis carituri aut interficiunt se, aut tale quid committunt." On Understanding, book 2: they often bring death upon themselves because of fear and sadness, wearied of life through frenzy and despair. For it is infernal, etc. Thus, continually afflicted in this way, they hate life and throw themselves down, intending to escape these evils, or kill themselves, or do something of that sort.

[4847] **Editor.** "Astonish" means terrify or overwhelm. Burton moves from prognostic authorities to an account of felt suffering. "In a manner" qualifies his language of compulsion and is retained. The Fracastorius marginal quotation and the body's expanded English account are both preserved.

Original text 1651	Modern English
In the day time they are afrighted still by some terrible object, and torn in pieces with suspicion, fear, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wills they are intent, and still thinking of it, they cannot forget it, it grindes their souls day and night, they are perpetually tormented, a burden to themselves, as Job was, they can neither eat, drink or sleep. Psal. 107. 18. *Their soul abhorreth all meat, and they are brought to deaths door*, [4848]*being bound in misery and iron*: they curse their stars with [4849]Job, and day of their birth, and wish for [4850]death: for as Pineda and most interpreters hold, Job was even melancholy to despair, and almost [4851]madnesse it self;	By day some terrible object constantly frightens them, and suspicion, fear, sorrow, discontent, cares, shame and anguish tear them apart like so many wild horses. They cannot be at peace for an hour or a minute. Even against their will they dwell on it, thinking of it continually; they cannot forget it. It grinds their souls day and night. Perpetually tormented, a burden to themselves as Job was, they can neither eat, drink nor sleep. Psalm 107:18: "Their soul loathes all food, and they are brought to death's door," "bound in misery and iron." With Job they curse their stars and the day of their birth and wish for death. For, as Pineda and most interpreters maintain, Job's melancholy reached despair and almost madness itself.[4852]

[4848] **Burton.** Printed page 214, x: "Ps. 107. 10." Psalm 107:10.

[4849] **Burton.** Printed page 214, y: "Job 33." Job 33, as printed.

[4850] **Burton.** Printed page 214, z: "Job 6. 8." Job 6:8.

[4851] **Burton.** Printed page 214, star: "Vi doloris & tristitiæ ad insaniam penè redactus." Brought almost to madness by the force of grief and sorrow.

[4852] **Editor.** "Meat" means food; "allies" in the following passage means relations or kindred. The margin prints Job 33, but the curse on the day of birth occurs in Job 3:1–3; the erroneous number remains on the left. Burton's melancholy reading of Job is an interpretation attributed to Pineda and others. Psalm 107 and Job 6 are retained with their printed locators.

Original text 1651	Modern English
they murmur many times against the world, frinds, allies, all mankinde, even against God himself in the bitternesse of their passion, [4853]*vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irksome days, they seek at last, finding no comfort, [4854]no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith [4855]Hippocrates) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish.	In the bitterness of their passion they often murmur against the world, friends, relations and all humankind, even against God himself: "They do not wish to live; they do not know how to die"—live they will not, die they cannot. Amid these squalid, ugly and wearisome days, finding no comfort or remedy in this wretched life, they finally seek relief from everything in death. "All things seek the good": all creatures seek the best, and what they hope will be for their good, "under the appearance"—in appearance at least—"either because they think it noble to die," says Hippocrates, "or because they think they will thereby be freed from greater evils": freed as they wish.[4856]

[4853] **Burton.** Printed page 214, a: "Seneca." Seneca.

[4854] **Burton.** Printed page 214, b: "In salutis suæ desperatione proponunt sibi mortis desiderium, Oct. Horat. l. 2. c. 5." In despair of their own recovery, they set their desire upon death. Octavianus Horatianus, book 2, chapter 5.

[4855] **Burton.** Printed page 214, c: "Lib. de insania. Sic sic juvat ire per umbras." On Madness. "Thus, thus it pleases me to pass among the shades."

[4856] **Editor.** Vivere nolunt, mori nesciunt is in Seneca, Moral Letters 4.5; the fresh translation precedes Burton's gloss. The fragment sub specie leaves its object implicit. The marginal verse recalls Virgil, Aeneid 4.660, but has per umbras where the consulted text has sub umbras. The argument explains the sufferer's hoped-for relief; it does not establish that hope as true.

Original text 1651	Modern English
Though many times as *Æsops* fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by his meanes; and therefore (saith Felix [4857]Platerus) *after many tedious dayes at last, either by drowning, hanging, or some such fearfull end*, they precipitate, or make away themselves: *many lamentable examples are dayly seen amongst us*: *alius ante fores se laqueo suspendit*, (as Seneca notes) *alius se præcipitavit à tecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga ferrum redegit in viscera*, so many causes there are — *His amor exitio est, furor his* — love, grief, anger, madness, and shame, &c.	Though, like Aesop's fish, they often leap from the frying pan into the fire itself, they hope for relief by this means. Therefore, says Felix Plater, "after many wearisome days, at last, by drowning, hanging or some such fearful end," they throw themselves down or otherwise kill themselves. "Many lamentable examples are seen among us every day." "One hangs himself with a noose before the doors," as Seneca observes; "another threw himself from a roof rather than hear his angry master; another, rather than be brought back from flight, drove a blade into his entrails." So many causes there are: "Love brings death to these, frenzy to those"—love, grief, anger, madness, shame and so on.[4858]

[4857] **Burton.** Printed page 214, d: "Cap. 3. de mentis alienat. mæsti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, ut multa tristia exempla vidimus." Chapter 3, on mental derangement: they live in sorrow until at last the death they fear, by hanging or drowning or some other violence—as we have seen in many sad examples. The printed sentence is incomplete.

[4858] **Editor.** The three Senecan examples occur in Moral Letters 4.4. Burton omits amicae, "of his mistress," from the first and changes other wording; his text is translated without restoring it. "From flight" means from escape, not expulsion. His amor exitio est, furor his adapts Statius, Silvae 2.1.214, adding est and stopping before the remainder. The printed "by his meanes" is rendered "by this means" in context.

Original text 1651	Modern English
'Tis a common calamity, a fatall end to this disease, they are condemned to a violent death, by a jury of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help,) but to be their own butchers, and execute [4859]themselves. Socrates his *cicuta*, Lucretia's dagger, Timons halter are yet to be had; Cato's knife, and Nero's sword are left behinde them, as so many fatall engines, bequeathed to posterity, and will be used to the worlds end, by such distressed souls:	It is a common calamity, a fatal outcome of this disease: a jury of physicians condemns them to a violent death. Frenzied in disposition, swept headlong by their tyrannical wills and driven by misery, such people have nothing left but to be their own butchers and execute themselves, unless the heavenly Physician intervenes by his assisting grace and mercy alone, for no human persuasion or art can help. Socrates' hemlock, Lucretia's dagger and Timon's halter are still available; Cato's knife and Nero's sword remain behind them, so many fatal instruments bequeathed to posterity, to be used until the world's end by such distressed souls.[4860]
Source page 214–215 so intolerable, unsufferable, grievous and violent is their pain, [4861]so unspeakable, and continuate. One day of grief is an hundred years, as Cardan observes: 'Tis *carnificina hominum, angor animi*, as well saith Areteus, a plague of the soul, the cramp and convulsion of the soul, an Epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart.	So intolerable, unbearable, grievous and violent is their pain, so unspeakable and unceasing. One day of grief is a hundred years, as Cardan observes. It is "a torture chamber for human beings, anguish of mind," as Aretaeus aptly says: a plague of the soul, the soul's cramp and convulsion, a hell in miniature. If there is a hell on earth, it is to be found in a melancholy person's heart.[4862]

[4859] **Burton.** Printed page 214, e: "Arculanus in 9. Rhasis c. 16. cavendum ne ex alto se præcipitent aut alias lædant." Arculanus on Rhazes, book 9, chapter 16: care must be taken lest they throw themselves from a height or harm themselves otherwise. The printed alias is retained.

[4860] **Editor.** "Prevent" means intervene beforehand; "engines" means instruments. Cicuta is hemlock. The classical examples and the medical "jury" form Burton's rhetorical indictment of suffering. His assertion that only divine aid can help is a theological claim, not a conclusion about available medical care. The marginal alias is translated as "otherwise"; its intended construction remains for collation.

[4861] **Burton.** Printed page 214, f: "O omnium opinionibus incogitabile malum. Lucian. Mortesque mille, mille dum vivit neces gerit, peritque, Heinsius Austriaco." O evil beyond everyone's imagining! Lucian. "While he lives he bears a thousand deaths, a thousand slayings, and perishes." Heinsius, in Austriacus.

[4862] **Editor.** "Continuate" means unceasing. Carnificina is a place of torture or execution; angor animi, anguish of mind. "Epitome" means a condensed representation. The Aretaeus, Cardan, Lucian and Heinsius references remain uncollated. The following English couplet is retained without assigning an unverified author.

Original text 1651	Modern English
Source page 215 *For that deep torture may be call'd an hell,* *When more is felt, then one hath power to tell.*	*For that deep torment may be called a hell* *When one feels more than words have power to tell.*
Yea, that which scoffing Lucian said of the Gout in jest, I may truly affirm of melancholy in earnest.	Indeed, what mocking Lucian said of gout in jest, I may truthfully say of melancholy in earnest.[4863]
O triste nomen! o diis odibile [4864]*Melancholia lacrymosa, Cocyti filia,* *Tu Tartari specubus opacis edita* *Erinnys, utero quam Mægera suo tulit,* *Et ab uberibus aluit, cuique parvulæ* *Amarulentum in os lac Alecto dedit,* *Omnes abominabilem te dæmones* *Produxere in lucem, exitio mortalium.*	*O sorrowful name, O hateful to the gods,* *Weeping Melancholy, daughter of Cocytus,* *You Fury born in Tartarus' dark caverns,* *Whom Megaera bore within her womb* *And suckled at her breasts, and into whose infant mouth* *Alecto poured bitter milk:* *All the demons brought you, loathsome thing,* *Into the light, to the destruction of mortals.*
Et paulo post.	And a little later.
Non Jupiter erit tale telum fulminis, *Non ulla sic procella sævit æquoris,* *Non impetuosi tanta vis est turbinis.* *An asperos sustineo morsus Cerberi?* *Num virus Echidnæ membra mea depascitur?* *Aut tunica sanie tincta Nessi sanguinis?* *Illacrymabile & immedicabile malum hoc.*	*Jupiter strikes with no such thunderbolt;* *No storm at sea rages so fiercely;* *No rushing whirlwind has such force.* *Am I enduring Cerberus' savage bites?* *Is Echidna's venom consuming my limbs?* *Or a tunic steeped in Nessus' tainted blood?* *This evil is beyond tears and beyond cure.*[4865]

[4863] **Editor.** Burton explicitly adapts a satire on gout to melancholy. The Latin selection and his English paraphrase are both retained in full; the modern column translates each separately. The short "Et paulo post," placed between the source verse columns, signals a later excerpt and is retained between the Latin selections. The exact Latin intermediary for the Lucian adaptation remains unidentified.

[4864] **Burton.** Printed page 215, star: "Regina morborum cui famulantur omnes & obediunt. Cardan." The queen of diseases, whom all serve and obey. Cardan.

[4865] **Editor.** Cocytus and Tartarus belong to the classical underworld; Megaera and Alecto are Furies. Cerberus guards the underworld; Echidna is a serpentine monster, and Nessus' poisoned garment causes Hercules' torment. The source prints "Non Jupiter erit" rather than the grammatically expected ferit; the left retains erit, while "strikes" supplies the evident sense on the right. No conjectural replacement is made in the original column.

Original text 1651	Modern English
O sad and odious name! a name so fell, Is this of melancholy, brat of hell. There born in hellish darkness doth it dwel, The Furies brought it up, Megera's teat, Alecto gave it bitter milk to eat. And all conspir'd a bane to mortall men, To bring this devil out of that black den. Jupiters thunderbolt, no storm at sea, Nor whirl-winde doth our hearts so much dismay: What? am I bit by that fierce Cerberus? Or stung by [4866]serpent so pestiferous? Or put on shirt that's dipt in Nessus bloud? My pain's past cure; Physick can do no good.	O sad and hateful name, a name so fierce: Melancholy, hell's own brat. Born there, it dwells in hellish darkness; The Furies raised it at Megaera's breast; Alecto gave it bitter milk to drink. All conspired to be a bane to mortal men, Bringing this devil from that black den. Neither Jupiter's thunderbolt, nor storm at sea, Nor whirlwind so dismays our hearts. What—am I bitten by fierce Cerberus, Or stung by a serpent so poisonous? Have I put on a shirt dipped in Nessus' blood? My pain is past cure; medicine can do no good.[4867]
No torture of body like unto it, *Siculi non invenere tyranni Majus tormentum*, no strappado's, hot irons, Phalaris bulls,	No bodily torture equals it: "The Sicilian tyrants invented no greater torment." No strappados, hot irons or bulls of Phalaris.[4868]
[4869]*Nec ira deum tantum, nec tela, nec hostis, Quantum sola noces animis illapsa,*	*Neither the gods' anger, nor weapons, nor the enemy Harms so much as you alone, stealing into minds.*[4870]
Joves wrath, nor devils can Do so much harm to th' Soul of man.	Neither Jove's wrath nor devils can Do so much harm to the human soul.

[4866] **Burton.** Printed page 215, dagger: "Eheu quis intus scorpio, &c. Seneca Act. 4. Herc. OEt." Alas, what scorpion is within, etc. Seneca, Hercules on Oeta, act 4.

[4867] **Editor.** This is Burton's English paraphrase, not a second modern translation of the Latin. "Fell" means fierce or deadly; "physick" medicine. The dagger before "serpent" points to the marginal Hercules on Oeta quotation, preserved as a footnote. The 13 logical verse lines are retained; the scan's two long-line wraps are not counted as new verse lines.

[4868] **Editor.** The Latin adapts Horace, Epistles 1.2.58–59, where the greater torment is envy. Burton transfers the comparison to melancholy. Strappado, hot irons and Phalaris' bulls are examples of bodily torture; the plural "bulls" is Burton's.

[4869] **Burton.** Printed page 215, star: "Silius Italicus." Silius Italicus.

[4870] **Editor.** Compare Silius Italicus, Punica 15.94–95. Burton omits the opening quippe and the final addressed noun Voluptas, "Pleasure," and prints hostis for hostes. The elliptical address is retained as "you"; the context transfers the force of the lines to melancholy. Burton's English couplet, with Jove and devils, is separately preserved.

Original text 1651	Modern English
All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this Euripus, this Irish sea, this Ocean of misery, as so many small brooks; 'tis *coagulum omnium ærumnarum*: which [4871]Ammianus applied to his distressed Palladius. I say of our Melancholy man, he is the cream of humane adversity, the quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to melancholy in extent: 'Tis the pith of them all, [4872]	All fears, griefs, suspicions, discontents, evils and unpleasantnesses are swallowed up and drowned in this Euripus, this Irish Sea, this ocean of misery, like so many small streams. It is "the concentrated mass of every hardship," as Ammianus described his distressed Palladius. I say of our melancholy man that he is the cream of human adversity, its quintessence and final sum. All other diseases, whatever they may be, are mere flea bites beside melancholy in its extent. It is the essence of them all.[4873]
[4874]*Hospitium est calamitatis; quid verbis opus est?* *Quamcunque malam rem quæris, illic reperies:*	*It is calamity's lodging; what need is there for words?* *Whatever evil you seek, there you will find it.*[4875]
What need more words? 'tis calamities Inn. Where seek for any mischief, 'tis within;	What need for more words? It is calamity's inn; Whatever mischief you seek is within.

[4871] **Burton.** Printed page 215, star: "Lib. 29." Book 29.

[4872] **Burton.** Printed page 215, i: "Hic omnis imbonitas & insuavitas consistit, ut Tertulliani verbis utar, orat. ad martyr." Here every evil and unpleasantness is concentrated, to use Tertullian's words, Address to the Martyrs.

[4873] **Editor.** "Imbonities" and "insuavities" mean evils and unpleasantnesses; coagulum suggests concentration. The waters image gathers smaller troubles into one. In Ammianus 29.2.1 Palladius causes disasters; Burton applies the phrase to a sufferer. The editorially anchored margin adapts Tertullian, Ad Martyres 3.1, where hardship in soldiers' tents illustrates preparation for martyrdom. Burton substitutes Hic for ubi, omits duritia, and has consistit against the consulted constitit; the source also spells inbonitas. His wording is preserved.

[4874] **Burton.** Printed page 215, dagger: "Plautus." Plautus.

[4875] **Editor.** Compare Plautus, Trinummus 553–554: the consulted text has quamvis malam rem quaeras, illic reperias. The scan reads Quamcunq; malam rem quæris, illic reperies; the contraction is expanded as Quamcunque. Burton's wording and his separate English couplet are preserved. The comparison originally concerns an unproductive piece of land.

Original text 1651	Modern English
and a melancholy man is that true Prometheus, which is bound to Caucasus; the true Titius, whose bowels are still by a vulture devoured (as Poets fain) for so doth [4876]Lilius Geraldus interpret it, of anxieties, and those griping cares, and so ought it to be understood.	And a melancholy man is the true Prometheus, bound to the Caucasus; the true Tityus, whose entrails a vulture continually devours, as the poets imagine. For Lilio Giraldi interprets it in this way, as anxieties and those gnawing cares, and so it should be understood.[4877]

[4876] **Burton.** Printed page 215, k: “Vit. Herculis.” Life of Hercules.

[4877] **Editor.** Titius is normalized to Tityus. Burton treats the punishments of Prometheus and Tityus as allegories of anxiety: “still” means continually, “fain” invent or imagine, and “griping” gnawing or painfully clutching. Lilius Geraldus is Lilio Gregorio Giraldi; the exact passage in his Life of Hercules remains for verification.

Original text 1651	Modern English
In all other maladies, we seek for help, if a leg or an arm ake, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever, we desire help & health, a present recovery; if by any means possible it may be procured: we will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distastfull pils, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious above all other things in this world is life: 'tis that we chiefly desire, long and happy days, [4878]*multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve he abhors, he [4879]alone; so intolerable are his pains;	In all other illnesses we seek help. If a leg or an arm aches through some disorder or wound, or we have an ordinary disease, above everything else we desire help and health, an immediate recovery, if it can possibly be obtained. We will freely part with all our other possessions and wealth, endure any misery, drink bitter potions, swallow those unpleasant pills, allow our limbs to be cauterized or cut off—anything for future health. So sweet, so dear, so precious above everything else in this world is life: it is what we chiefly desire, long and happy days. "Grant me many years, Jupiter": everyone wishes for more years. But to a melancholy man nothing is so wearisome, nothing so hateful. What others seek so carefully to preserve, he alone abhors; his pains are so intolerable.[4880]

[4878] **Burton.** Printed page 215, star: "Persius." Printed attribution retained; the accompanying editorial note identifies the source.

[4879] **Burton.** Printed page 215, l: "Quid est miserius in vita, quam velle mori? Seneca." "What is more wretched in life than to wish to die?" Seneca.

[4880] **Editor.** "Distemperature" means disorder; "present" immediate; "substance" wealth; "joynts" limbs or joints; "seared" cauterized. The Jupiter quotation is Juvenal, Satire 10.188, not Persius as the margin states. Its translation precedes Burton's English gloss. The marginal question adapts Seneca the Elder, Controversies 8.4, which has Quid est in vita miserius quam mori velle? The same declamation supplies the closing appeal for pity; it is distinct from Seneca the Younger's philosophical works.

Original text 1651	Modern English
Source page 215–216 some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multo enim sævior longeque est atrocior animi, quam corporis cruciatus* (Lem. l. 1. c. 12.) the diseases of the mind are far more grievous. —*Totum hic pro vulnere corpus*, body and soul is misaffected here, but the soul especially. So Cardan testifies *de rerum var*. lib. 8. 40. [4881]Maximus Tyrius a Platonist, and Plutarch have made just volumes to prove it. [4882]*Dies adimit ægritudinem hominibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.	Some debate "whether illnesses of the body or of the mind are more severe," but there is no comparison, no room for doubt: "For the torment of the mind is much fiercer and far more terrible than that of the body" (Lemnius, book 1, chapter 12). Diseases of the mind are far more severe. "Here the whole body is one wound": body and soul are afflicted here, but especially the soul. So Cardan testifies in On the Variety of Things, book 8, chapter 40. Maximus of Tyre, a Platonist, and Plutarch have written entire volumes to prove it. "Time takes people's grief away": in other diseases there is generally some hope, but these unhappy men are born to misery, beyond all hope of recovery, incurably ill. The longer they live, the worse they become, and death alone must ease them.[4883]

[4881] **Burton.** Printed page 216, m: "Tom. 2. Libello, an graviores passiones, &c." "Volume 2, in the short treatise Whether the passions are more severe, etc." The abbreviated reference is retained.

[4882] **Burton.** Printed page 216, n: "Ter." Terence.

[4883] **Editor.** Burton's absolute claim about incurability is rhetorical, not a clinical prognosis. "Just volumes" means entire volumes. Totum hic pro vulnere corpus adapts Lucan, Civil War 9.814, where est replaces hic: Tullus's whole body bleeds after a snakebite. The Terence tag comes from The Self-Tormentor 421–424: diem adimere aegritudinem hominibus is a reported saying that Menedemus doubts because his grief increases. Burton makes it a standalone assertion. Lemnius, Cardan and the Maximus/Plutarch allocation remain uncollated.

Original text 1651	Modern English
Source page 216 Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of pain and grief, to make away himself: and how these men that so do, are to be censured. The Platonists approve of it, that it is lawfull in such cases, and upon a necessity. Plotinus *l. de beatitud. c. 7.* and Socrates himself defends it, in Plato's *Phædon*, *if any man labor of an incurable disease, he may dispatch himself, if it be to his good.*	Some philosophers raise another question: whether it is lawful for a man in such extreme pain and grief to kill himself, and how those who do so should be judged. The Platonists approve it, holding it lawful in such cases and under necessity: Plotinus, On Happiness, chapter 7. Socrates himself defends it in Plato's Phaedo: "If anyone suffers from an incurable disease, he may kill himself, if it is for his good."[4884]

[4884] **Editor.** "Censured" means judged; "dispatch himself" means kill himself. Plotinus, Ennead 1.4.7 (On Happiness), discusses the sage's freedom under misfortune and captivity; section 8 turns to severe pain. MacKenna's translation supplies a contextual comparison, not proof of Burton's immediate text. In Plato, Phaedo 61c–62c, Socrates says that one ordinarily may not kill oneself and must await necessity sent by a god. Burton's particular claim about incurable disease is not a direct quotation of that passage; his intermediary remains unidentified.

Original text 1651	Modern English
Epicurus and his followers, The Cynicks and Stoicks in generall affirm it, Epictetus and [4885]Seneca amongst the rest, *quamcunque, veram esse viam ad libertatem*, any way is allowable, that leads to liberty, [4886]*let us give God thanks, that no man is compelled to live against his will:* [4887]*quid ad hominem claustra, carcer, custodia? liberum ostium habet*, death is always ready and at hand. *Vides illum præcipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that Laconian lad cast himself headlong (*non serviam aiebat puer*) to be freed of his misery:	Epicurus and his followers, and the Cynics and Stoics generally, affirm it—Epictetus and Seneca among the rest: "Any path is a true path to freedom," any way is allowable that leads to liberty. "Let us thank God that no man is compelled to live against his will." "What do bars, prison or guards matter to a man? He has an open door": death is always ready and at hand. "Do you see that steep place, that river?" Do you see that steep place, that river, that pit, that tree? Freedom is at hand: "They are ways of escape from slavery and pain." So that Spartan boy threw himself headlong to be freed from his misery: "I will not be a slave," the boy said.[4888]
Every vein in thy body, if these be *nimis operosi exitus*, will let thee free, *quid tua refert finem facias an accipias?* there's no necessity for a man to live in misery. *Malum est necessitati vivere, sed in necessitate vivere, necessitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epi. 58.*	Every vein in your body will set you free, if these are "too laborious exits." "What does it matter to you whether you bring about your end or receive it?" There is no necessity for a man to live in misery. "It is an evil to live under necessity, but there is no necessity to live under necessity. He is a coward who dies without cause, and a fool who lives in pain." The same author, Letter 58.[4889]

[4885] **Burton.** Printed page 216, o: "Patet exitus; si pugnare non vultis licet fugere; quis vos tenet invitos? De provid. cap. 8." "The exit stands open; if you do not wish to fight, you may flee. Who holds you against your will?" On Providence, chapter 8, as printed.

[4886] **Burton.** Printed page 216, star: "Agamus Deo gratias quod nemo invitus in vita teneri potest." "Let us thank God that no one can be kept alive against his will."

[4887] **Burton.** Printed page 216, dagger: "Epist. 26. Seneca & de sacra. 2. cap. 15. & Epist. 70. & 12." Seneca, Letter 26, and "de sacra," book 2, chapter 15, and Letters 70 and 12. The anomalous printed title is retained.

[4888] **Editor.** Burton combines and adapts Senecan passages. Patet exitus comes from Seneca the Younger, On Providence 6.7, within a speech assigned to God; the printed chapter 8 remains unchanged. Compare On Anger 3.15.3–4 for the images of exits from bondage. The marginal de sacra. 2. cap. 15. is anomalous and remains unrepaired. Laconian means Spartan. The compilation's remaining letter references and intermediary need fuller collation. Burton's English amplifications and the fresh Latin translations are both retained.

[4889] **Editor.** Compare Seneca, Moral Letters 58.36: its formulation concerns dying because of pain and living for the sake of pain, with explicit qualifications about the condition of mind and body. Burton's sine causa, "without cause," and cum dolore, "in pain," alter that wording and remain on the left. The neighbouring maxims are a compilation, not a continuous quotation from Letter 58.

Original text 1651	Modern English
Wherefore hath our Mother the earth brought out poysons, saith [4890]Pliny, in so great a quantity, but that men in distress might make away themselves? which Kings of old had ever in a readiness, *ad incerta fortunæ venenum sub custode promptum*, Livy writes, and Executioners always at hand. Speusippus being sick was met by Diogenes, and carried on his slaves shoulders, he made his moan to the Philosopher; but I pitty thee not quoth Diogenes, *qui cum talis vivere sustines*, thou maist be freed when thou wilt, meaning by death.	Why has our mother earth produced poisons in such abundance, says Pliny, except that men in distress might kill themselves? Kings of old always kept these ready, Livy writes, "poison kept under guard, ready for the uncertainties of fortune," and executioners always at hand. When Speusippus was ill and being carried on his slaves' shoulders, Diogenes met him. He complained to the philosopher, but Diogenes said, "I do not pity you, since you endure living in such a condition": you may be freed whenever you choose, meaning by death.[4891]
[4892]Seneca therefore commends Cato, Dido, and Lucretia, for their generous courage in so doing, & others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honor, or vindicate their good name, as Cleopatra did, as Sophonisba, Syphax wife did, Hannibal did, as Junius Brutus, as Vibius Virius, and those Campanian Senators in Livy (Dec. 3. lib. 6.) to escape the Roman tyranny, that poysoned themselves. Themistocles drank Bulls bloud, rather then he would fight against his Country, and Demosthenes chose rather to drink poyson, Publius Crassi filius, Censorinus and Plancus, those heroicall Romans chose to make away themselves, then to fall into their enemies hands.	Seneca therefore commends Cato, Dido and Lucretia for their noble courage in doing so, and others who die voluntarily to avoid a greater evil, free themselves from misery, preserve their honour or defend their good name—as Cleopatra did; as Sophonisba, Syphax's wife, did; as Hannibal did; as Junius Brutus, Vibius Virius and those Campanian senators in Livy, third decade, book 6, did when they poisoned themselves to escape Roman tyranny. Themistocles drank bull's blood rather than fight against his country, and Demosthenes preferred to drink poison. Publius, the son of Crassus, Censorinus and Plancus, those heroic Romans, chose to kill themselves rather than fall into their enemies' hands.[4893]

[4890] **Burton.** Printed page 216, star: "Lib. 2. cap. 83. Terra mater nostri miserta." "Book 2, chapter 83. Mother earth, pitying us."

[4891] **Editor.** Speusippus and Diogenes are Greek philosophers. Burton presents the anecdote and the Pliny and Livy claims as authorities for one side of the debate; their exact passages remain for collation. No medical efficacy or historical accuracy is inferred from the examples.

[4892] **Burton.** Printed page 216, star: "Epist. 24 71. 82." Letters 24, 71 and 82.

[4893] **Editor.** "Generous" means noble or magnanimous; "mischief" an evil or disaster. Publius Crassi filius means Publius, son of Crassus. Livy's third decade, book 6 corresponds to book 26. The catalogue joins historical and literary exempla and is not a verified list of deaths; no disputed example has been silently corrected.

Original text 1651	Modern English
Source page 216–217 How many myriads besides in all ages might I remember, *qui sibi lethum Insontes peperere manu*, &c. [4894]Rhasis in the Machabees is magnified for it, Sampsons death approved. So did Saul and Jonas sin, and many worthy men and women, *quorum memoria celebratur in Ecclesia*, saith [4895]Lemnichius, for killing themselves to save their Chastity and honor, when Rome was taken, as Austin instances, l. 1. de Civit. Dei, cap. 16. Jerom vindicateth the same in Jonam & Ambrose l. 3. de virginitate commendeth Pelagia for so doing. Eusebius, lib. 8. cap. 15. admires a Romane Matron for the same fact to save her self from the lust of Maxentius the Tyrant. Adelhelmus, Abbot of Malmesbury cals them *Beatas virgines quæ sic*, &c.	How many tens of thousands more from every age might I recall, “who, though innocent, brought death upon themselves by their own hand,” and so forth. Razis in Maccabees is praised for it, Samson’s death approved. So Saul and Jonah sinned, and many worthy men and women “whose memory is honoured in the Church,” says Lemnichius, by killing themselves to preserve their chastity and honour when Rome was taken, as Augustine gives examples in The City of God, book 1, chapter 16. Jerome defends the same in his commentary On Jonah, and Ambrose, On Virginity, book 3, commends Pelagia for doing so. Eusebius, book 8, chapter 15, admires a Roman matron for the same deed, to save herself from the lust of the tyrant Maxentius. Aldhelm, abbot of Malmesbury, calls them “blessed virgins who thus,” and so forth.[4896]

[4894] **Burton.** Printed page 216, p: “Mac. 14. 42.” Maccabees 14:42; the book number is not printed.

[4895] **Burton.** Printed page 216, star: “Vindicatio Apoc. lib.” Book defending the Apocrypha; abbreviated title retained.

[4896] **Editor.** Rhasis is Razis, whose story is in 2 Maccabees 14:37–46, distinct from the physician Rhazes. The original assertion “So did Saul and Jonas sin” is retained, although Jonah does not kill himself in the biblical narrative. Augustine, City of God 1.16–17, argues that violation without consent does not destroy chastity and distinguishes compassion for sufferers from approval of suicide. Burton’s brief account compresses a more complex discussion. Tully is Cicero; Austin is Augustine; Jerom is Jerome; Adelhelmus is normalized to Aldhelm.

Original text 1651	Modern English
Source page 217 Titus Pomponius Atticus, that wise, discreet, renowned Romane Senator, Tully's dear friend when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain; and when as Agrippa, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, *with a settled resolution he desired again they would approve of his good intent, & not seek to dehort him from it:* And so constantly died, *precesque eorum taciturnâ sua obstinatione depressit*.	Titus Pomponius Atticus, that wise, prudent and renowned Roman senator, Cicero's dear friend, had long been ill with what he supposed was an incurable disease, "and was prolonging his life only to increase his pains, without hope of recovery." He resolved voluntarily to starve himself to death to be rid of his pain. When Agrippa and his other weeping friends earnestly begged him, "kissing him and beseeching him not to hasten himself what nature would compel," not to do violence to himself, "he firmly asked them in return to approve his good intention and not try to dissuade him." And so he died steadfastly, "silencing their prayers by his unspoken obstinacy."[4897]

[4897] **Editor.** Compare Cornelius Nepos, Atticus 21–22. Burton condenses the speech and shifts its wording; Nepos describes Agrippa kissing and pleading, while Burton's plural osculantes accompanies several friends. Nepos 1.3 says Atticus retained equestrian standing, so Burton's "Senator" is inaccurate. "Constantly" means steadfastly; "dehort" dissuade. The printed political status is retained in both columns and corrected here.

Original text 1651	Modern English
Even so did Corellius Rufus another grave Senator, by the relation of Plinius Secundus, epist. lib. 1. epist. 12. famish himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, à cibis omnino abstinuit*; neither he nor Hispulla his wife could divert him, but *destinatus mori obstinatè magis*, &c. die he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valor and magnanimity, [4898]to be the cause of his own, and many a thousands ruin besides, to commit wilfull murther in a manner, of himself and others, is a glorious thing, and he shall be crowned for it.	So too Corellius Rufus, another venerable senator, according to Pliny the Younger, Letters, book 1, letter 12, starved himself to death: "Afflicted in his feet, suffering incredible agonies and most grievous torments, he abstained entirely from food." Neither Pliny nor Rufus's wife Hispulla could dissuade him, but "resolved to die, more obstinately," and so forth: die he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles and tens of thousands more. In war, for a man to rush rashly into imminent danger and immediate death is counted courage and greatness of spirit. To cause his own destruction and that of many thousands besides, in a manner to commit the wilful murder of himself and others, is a glorious deed, for which he will be crowned.[4899]

[4898] **Burton.** Printed page 217, star: "As amongst Turks and others." "As among Turks and others."

[4899] **Editor.** Compare Pliny, Letters 1.12.4–10. Burton condenses different parts of the letter: the symptoms begin in the feet and later spread, and the refusal of food occurs later. His fragment destinatus mori obstinatè magis does not reproduce Pliny's wording continuously. The following catalogue, and the marginal examples later in the block, contain deaths requiring individual verification. Burton then challenges the different judgments applied to self-destruction in war.

Original text 1651	Modern English
The [4900]Massegatæ in former times, [4901]Barbicians, and I know not what nations besides, did stifle their old men, after 70. years, to free them from those grievances incident to that age. So did the inhabitants of the Island of Choa, because their air was pure and good, and the people generally long lived, *antevertebant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with Poppy or Hemlock they prevented death.	In former times the Massagetae, the Barbicians and I do not know what other peoples suffocated their old men after seventy years of age to free them from the troubles belonging to that age. So did the inhabitants of the island of Choa: because their air was pure and good, and the people generally long-lived, "they anticipated their fate, before they lost the use of their limbs or weakness came upon them, with poppy or hemlock." With poppy or hemlock they forestalled death.[4902]

[4900] **Burton.** Printed page 217, q in margin; p in body: "Bohemus de moribus gent." Boemus, On the Customs of Peoples. Body and margin markers differ in the scan.

[4901] **Burton.** Printed page 217, dagger: "Ælian. lib. 4. cap. 1. omnes 70. annum egressos interficiunt." "Aelian, book 4, chapter 1. They kill everyone who has passed his seventieth year."

[4902] **Editor.** "Stifle" means suffocate; "prevented death" here means anticipated or forestalled the death that would otherwise occur. "Manci" means maimed or deprived of the use of limbs. The scan's body marker p and marginal q refer to Boemus and are retained in the note record. The forms "Barbicians" and "Choa," and the Aelian and Boemus accounts, await exact-source collation.

Original text 1651	Modern English
S. Thomas Moore in his *Vtopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, [4903]*(especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others*. And 'tis the same tenent which Laertius relates of Zeno, of old, *Justè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis ægre curandis*, and which Plato 9. *de legibus* approves, if old age, poverty, ignominy, &c. oppress, and which Fabius expresseth in effect (Præfat. 7. Institut.) [4904]*Nemo nisi suâ culpâ diu dolet.*	Sir Thomas More, in his Utopia, commends voluntary death if a person is "troublesome to himself or others," troublesome to himself or others: "Especially if living is a torment to him, let him free himself by his own hands from this weary life, as from a prison, or allow others to free him." It is the same doctrine that Laertius reports of Zeno long ago: "The wise man rightly takes his own life if he is suffering severe pain, mutilation of his limbs or diseases difficult to cure." Plato approves it in Laws, book 9, if old age, poverty, disgrace and the like oppress him; and Fabius expresses it in effect in the preface to book 7 of the Institutes: "No one suffers long except through his own fault."[4905]

[4903] **Burton.** Printed page 217, r: "Lib. 2. Præsertim quum tormentum ei vita sit, bona spe fretus, acerba vita velut à carcere se eximat, vel ab aliis eximi sua voluntate patiatur." "Book 2. Especially when life is a torment to him, let him, relying on good hope, release himself from a bitter life as from a prison, or willingly allow others to release him."

[4904] **Burton.** Printed page 217, s: "Nam quis amphoram exsiccans fæcem exorberet (Seneca epist. 58.) quis in pœnas et risum viveret? stulti est manere in vita cum sit miser." "For who, draining a jar, would swallow the dregs? (Seneca, Letter 58.) Who would live for punishments and ridicule? It is a fool's part to remain alive when he is wretched."

[4905] **Editor.** The source's "S." before Thomas More is expanded as "Sir." Utopia, book 2, describes a fictional community's practice; it is not simply an unqualified personal recommendation by More. The surrounding account stresses care for the sick, consent and continued care for those who decline. Burton's Laertius/Zeno, Plato Laws 9 and Fabius references remain for detailed collation; Fabius is Quintilian. The marginal jar image adapts Seneca, Letter 58.32, while the following sentences are not thereby verified quotations.

Original text 1651	Modern English
It is an ordinary thing in China (saith Mat. Riccius the Jesuit) [4906]*if they be in dispair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their door*. Tacitus the Historian, Plutarch the Philosopher, much approve a voluntary departure, and Aust. *de civ. Dei. l. 1. c. 29.* defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur?* &c.	It is common in China, says the Jesuit Matteo Ricci, "if they despair of better fortunes or are wearied and tortured by misery, to deprive themselves of life, and often, to spite their enemies further, to hang themselves at their door." Tacitus the historian and Plutarch the philosopher greatly approve a voluntary departure; and Augustine, The City of God, book 1, chapter 29, defends a violent death, provided it is undertaken in a good cause: "No one has died in this way who was not going to die at some time; and what does it matter by what kind of death this life is ended, when the person whose life ends is not compelled to die again?" And so forth.[4907]

[4906] **Burton.** Printed page 217, t: "Expedit. ad Sinas l. 1. c. 9. Vel bonorum desperatione, vel malorum perpessione fracti & fatigati, vel manus violentas sibi inferunt vel ut inimicis suis ægre faciant, &c." "Expedition to China, book 1, chapter 9. Broken and wearied either by despair of good things or by enduring evils, they either lay violent hands upon themselves, or, to cause distress to their enemies, etc."

[4907] **Editor.** Mat. Riccius is Matteo Ricci; the China report remains attributed and awaits source collation. The quoted Augustine sentences occur in City of God 1.11, not 1.29 as printed. They concern people killed by violence and the common necessity of death; they do not amount to a general approval of suicide. Burton's characterization is retained and the difference stated here.

Original text 1651	Modern English
no man so [4908]voluntarily dies, but *volens nolens*, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one, than fear all. *Death is better than a bitter life, Eccl. 30. 17.* [4909]And a harder choice to live in fear, than by once dying, to be freed from all.	No one dies voluntarily in this way who, "willing or unwilling," must not die in the end. Our life is subject to innumerable accidents—who knows when they may happen? "Is it better to undergo one by dying, or to fear them all by living?" Better to suffer one than fear them all. "Death is better than a bitter life," Ecclesiasticus 30:17. And it is a harder choice to live in fear than, by dying once, to be freed from all.[4910]
Source page 217–454 Theombrotus Ambraciotes perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read Platos divine tract *de anima*, for examples sake led the way first. That neat Epigram of Callimachus will tell you as much,	Theombrotus of Ambracia persuaded I do not know how many hundreds of his hearers, by an eloquent speech on the miseries of this life and the happiness of the next, to throw themselves to their deaths. Having read Plato's divine treatise On the Soul, he led the way himself to set an example. That elegant epigram of Callimachus will tell you as much:[4911]

[4908] **Burton.** Printed page 217, u: "So did Anthony, Galba, Vitellius, Otho, Aristotle himself, &c. Ajax in dispair; Cleopatra to save her honor." "So did Antony, Galba, Vitellius, Otho, Aristotle himself, etc.; Ajax in despair; Cleopatra to save her honour." These are Burton's examples; their historical accuracy is not assumed.

[4909] **Burton.** Printed page 217, x: "Inertius deligitur diu vivere quam in timore tot morborum semel moriendo, nullum deinceps formidare." "It is more cowardly to choose to live long in fear of so many diseases than, by dying once, to fear none thereafter." The English rearranges the compressed construction to express its contrast.

[4910] **Editor.** "Casualties" means misfortunes. Compare Augustine, City of God 1.11: the consulted Latin has citius eligatur, sub timore tot mortium and nullam deinceps formidare. Marginal x instead prints Inertius deligitur, "is chosen more cowardly," morborum, "diseases," and nullum; its arrangement also differs. These readings remain unchanged, without harmonizing them to Burton's "a harder choice" or deciding their textual history. Eccl. 30:17 denotes Ecclesiasticus (Sirach), not Ecclesiastes.

[4911] **Editor.** PDF page 322, the next leaf after printed 217, is actually numbered 454 in this copy; it is sequence page 222. The left and source record preserve 454 rather than silently relabelling it 218. Cicero, Tusculan Disputations 1.83–84, treats separately Hegesias, whose lectures reportedly prompted suicides, and the Ambracian Theombrotus who died after reading Plato. Burton combines the stories. "Auditors" means hearers; "luculent" eloquent or clear. The name Theombrotus is retained rather than replaced by the more familiar Cleombrotus.

Original text 1651	Modern English
Source page 454 *Jamque vale Soli cum diceret Ambrociotes,* *In Stygios fertur desiluisse lacus.* *Morte nihil dignum passus: sed forte Platonis* *Divini eximium de nece legit opus.*	As the Ambracian said farewell to the sun, He is said to have leapt into the waters of Styx. He had suffered nothing to deserve death, but happened to read Divine Plato's remarkable work on dying.[4912]
[4913]Calenus and his Indians, hated of old to die a natural death: the Circumcellians and Donatists, loathing life, compelled others to make them away, with many such: [4914]but these are false and Pagan positions, prophane Stoicall Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. *No evil is to be done that good may come of it; reclamant Christus, reclamant Scriptura*, God, and all good men are [4915]against it.	Calanus and his Indians of old hated to die a natural death; the Circumcellions and Donatists, loathing life, compelled others to kill them, and there are many such examples. But these are false and pagan doctrines, profane Stoic paradoxes, wicked examples. It does not matter what pagan philosophers decide in this matter: these doctrines are impious, abominable and founded on error. "No evil is to be done that good may come of it"; "Christ protests, Scripture protests." God and all good men are against it.[4916]

[4912] **Editor.** The four Latin lines are Burton's quoted Latin version of the epigram attributed to Callimachus; their exact intermediary remains unidentified. The fresh English preserves the four-line form. Styx belongs to the classical underworld. "Divine" is the conventional epithet for Plato, not a claim that the work is scripture.

[4913] **Burton.** Printed page 454, y: "Curtius l. 16." Curtius, book 16, as printed; exact reference unresolved.

[4914] **Burton.** Printed page 454, z: "Laqueus præcisus, cont. 1. l. 5. quidam naufragio facto, amissis tribus liberis, & uxore, suspendit se; præcidit illi quidam ex prætereuntibus laqueum; A liberato reus fit maleficii. Seneca." "The Severed Noose, Controversy 1, book 5. A man, shipwrecked and having lost three children and his wife, hanged himself. One of the passers-by cut the noose; the rescued man accused him of wrongdoing. Seneca."

[4915] **Burton.** Printed page 454, star: "See Lipsius Manuduc. ad Stoicam philosophiam lib. 3. dissert. 22. D. Kings 14. Lect. on Jonas. D. Abbots 6. Lect. on the same Prophet." See Lipsius, Introduction to Stoic Philosophy, book 3, dissertation 22; Doctor King's fourteenth lecture on Jonah; Doctor Abbot's sixth lecture on the same prophet.

[4916] **Editor.** Calenus is normalized to Calanus. Circumcellions and Donatists refer to groups in late-antique North African Christianity; Burton repeats hostile accounts of their conduct. "Positions" means doctrines or propositions; "it boots not" means it does not matter. The scan's reclamant with singular subjects is retained; the right gives the intended sense. The Seneca marginal story belongs to the rhetorical Controversies tradition, not automatically to the younger Seneca's philosophical writings.

Original text 1651	Modern English
He that stabs another can kill his body; but he that stabs himself, kils his own Soul. [4917]*Malè meretur, qui dat mendico, quod edat; nam & illud quod dat, perit; & illi producit vitam ad miseriam:* he that gives a begger an almes (as that Comical Poet said) doth ill, because he doth but prolong his miseries.	He who stabs another can kill his body; but he who stabs himself kills his own soul. "He does a disservice who gives a beggar something to eat: what he gives is lost, and he prolongs the beggar's life for misery." He who gives a beggar alms, as that comic poet said, does harm because he only prolongs his misery.[4918]
But Lactantius l. 6. c. 7. *de vero cultu*, cals it a detestable opinion, and fully confutes it, *lib. 3. de sap. cap. 18.* and S. Austin *ep. 52. ad Macedonium, cap. 61. ad Dulcitium Tribunum:* so doth Hierom to Marcella of Blesilla's death, *Non recipio tales animas* &c. he cals such men *martyres stultæ Philosophiæ:* so doth Cyprian *de duplici martyrio; Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos:* 'tis meer madness so to do, [4919]*furor est ne moriare mori.* To this effect writes Arist. 3. Ethic. Lipsius *Manuduc. ad Stoicam Philosophiam* lib. 3. dissertat. 23. but it needs no confutation.	But Lactantius, On True Worship, book 6, chapter 7, calls it a detestable opinion, and fully refutes it in On Wisdom, book 3, chapter 18; so does Saint Augustine, Letter 52 to Macedonius and chapter 61 to the tribune Dulcitius; and Jerome to Marcella on Blesilla's death: "I do not receive such souls," and so forth. He calls such men "martyrs of foolish philosophy." So too Cyprian, On the Two Kinds of Martyrdom: "If any die in this way, weakness, ambition or madness compels them." It is sheer madness to do so: "It is madness to die so as not to die." Aristotle writes to this effect in Ethics, book 3, and Lipsius in his Introduction to Stoic Philosophy, book 3, dissertation 23. But it needs no refutation.[4920]

[4917] **Burton.** Printed page 454, a: "Plautus." Plautus.

[4918] **Editor.** Compare Plautus, Trinummus 339–340. Burton abbreviates and alters the wording, including producit where the consulted text has prodit. This is a character's speech in a comedy, followed here by Burton's own English gloss. Its claim is introduced for rejection in the next passage. The preceding statement about the soul expresses Burton's theological argument.

[4919] **Burton.** Printed page 454, star: "Martial." Martial.

[4920] **Editor.** Martial, Epigrams 2.80.2, is a question that Burton makes a statement. Lactantius's On Wisdom is Divine Institutes 3; chapter 18 opposes voluntary death. On True Worship is book 6, but Burton's 6.7 locator remains unexplained. Jerome's passage on Blesilla is Letter 39.3 to Paula, not Marcella: Jerome places the warning in Christ's mouth. Augustine's letter to Dulcitius is numbered 204 in the consulted Latin, especially sections 5–8. The printed cap. 61. is preserved; its numbering history, the Macedonius reference and the Cyprian attribution remain to be checked.

Original text 1651	Modern English
This only let me add, that in some cases, those hard [4921]censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, as a ship that is void of a Pilot, must needs [4922]impuge upon the next rock or sands, and suffer shipwrack.	Let me add only this: in some cases those harsh judgments against people who do violence to themselves, or in some desperate fit to others—as they sometimes do by stabbing, slashing and so forth—should be softened. This applies to those who are mad, out of their minds for the time being, or found to have long suffered from melancholy, and who in its extremity do not know what they are doing, deprived of reason, judgment, everything: just as a ship without a pilot must strike the nearest rock or sandbank and be wrecked.[4923]

[4921] **Burton.** Printed page 454, b: “As to be buried out of Christian burial with a stake. Idem Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt, &c. lose their goods, &c.” “Such as being buried outside Christian burial with a stake. The same Plato, Laws, book 9, requires those who take their own lives to be buried separately, etc.; to lose their property, etc.”

[4922] **Burton.** Printed page 454, c: “Navis destituta nauclero, in terribilem aliquem scopulum impingit.” “A ship deprived of its pilot strikes some terrible rock.”

[4923] **Editor.** “Beside themselves” means temporarily out of their minds. The printed “impuge” is retained on the left; the ship image and marginal impingit establish the intended sense “strike.” “Censures” here includes punitive judgments, illustrated by burial and property penalties in the margin. These are historical claims, not a statement of present law. Burton argues that loss of reason should mitigate judgment.

Original text 1651	Modern English
[4924]P. Forestus hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use: to terrifie others, as it did the Milesian Virgins of old, but upon farther examination of their misery and madness, the censure was [4925]revoked, and they were solemnly interred, as Saul was by David 2 Sam. 2. 4. and Seneca well adviseth, *Irascere interfectōri, sed miserere interfecti;* be justly offended with him as he was a murderer, but pitty him now as a dead man.	Pieter van Foreest tells a story of two melancholy brothers who killed themselves and for so terrible a deed were accordingly sentenced to a dishonourable burial, as is customary in such cases, to frighten others, as it did the maidens of Miletus long ago. But after further investigation of their suffering and madness, the judgment was revoked and they were solemnly buried, as Saul was by David, 2 Samuel 2:4. And Seneca gives good advice: “Be angry with the killer, but pity the one killed.” Be justly offended with him as a murderer, but pity him now as a dead man.[4926]

[4924] **Burton.** Printed page 454, d: “Observat.” Observations; no more precise locator is printed.

[4925] **Burton.** Printed page 454, e: “Seneca tract. 1. l. 8. c. 4. Lex, Homicida insepultus abjiciatur, contradicitur; Eo quod afferre sibi manus coactus sit assiduis malis; summam infælicitatem suam in hoc removit, quod existimabat licere misero mori.” “Seneca, treatise 1, book 8, chapter 4. The law: ‘Let a murderer be cast out unburied.’ It is opposed on the grounds that he was driven by continual misfortunes to lay hands upon himself; in this he removed his extreme unhappiness, because he thought a wretched man was permitted to die.” The printed locator is retained.

[4926] **Editor.** Forestus is Pieter van Foreest. “Fact” means deed; “infamously” dishonourably; “solemnly” with proper ceremony. In 2 Samuel 2:4–5, David learns that the men of Jabesh-gilead buried Saul and blesses them; he did not himself perform the burial. Burton’s wording is retained. The burial rule and appeal to pity come from Seneca the Elder, Controversies 8.4, a rhetorical debate about denying burial to a man who killed himself. Its opposing speeches are not a simple declaration of Roman law. Foreest’s brothers, the Milesian story and the other Senecan marginal case remain uncollated.

Original text 1651	Modern English
Thus of their goods and bodies, we can dispose; but what shall become of their Souls, God alone can tell; his mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuivis potest:* Who knows how he may be tempted? It is his case, it may be thine: [4927]*Quæ sua sors hodie est, cras fore vestra potest.* We ought not to be so rash and rigorous in our censures, as some are; charity will judge and hope the best; God be merciful unto us all.	In this way we can dispose of their property and bodies; but what will become of their souls, God alone can tell. His mercy may come "between bridge and stream, between sword and throat"—between the bridge and the brook, the knife and the throat. "What has happened to anyone can happen to anyone": who knows how he may be tempted? It is his case; it may be yours. "The fate that is his today may be yours tomorrow." We ought not to be as rash and severe in our judgments as some are. Charity will judge and hope for the best. God be merciful to us all.[4928]

[4927] **Burton.** Printed page 454, dagger: "Buchanan. Eleg. lib." Buchanan, book of Elegies; exact passage unverified.

[4928] **Editor.** "Goods" means property. The bridge and blade images leave open the possibility of last-moment divine mercy. The two Latin maxims express shared vulnerability; the precise Buchanan elegy and the source of Quod cuiquam contigit, cuivis potest remain unverified. The final FINIS closes the First Partition, not the book. The next leaf begins the synopsis of the Second Partition, on treatment.

Original text 1651	Modern English
FINIS.	**END.**
Source page unnumbered; PDF323 **THE SYNOPSIS OF THE SECOND PARTITION.**	**SYNOPSIS OF THE SECOND PARTITION.**[4929]
Source page PDF323 Cure of melancholy is either Sec. 1. Generall to all, which contains Unlawfull means forbidden. Mem. 1. From the Divel, Magicians, Witches, &c. by charmes, spels, incantations, Images, &c. Quest. 1. Whether they can cure this, or other such like diseases? Quest. 2. Whether if they can so cure, it be lawfull to seek to them for help?	The cure of melancholy is either: Section 1. General to all forms, containing: Forbidden, unlawful means. Member 1. From the Devil, magicians, witches, etc., through charms, spells, incantations, images, etc. Question 1. Can they cure this or similar diseases? Question 2. If they can, is it lawful to seek their help? Sections: 2.1.1.1.
or Lawfull means, which are 2. Immediately from God, *a Jove principium*, by prayer &c. 3. Quest. 1. Whether Saints and their Reliques can help this infirmity? Quest. 2. Whether it be lawfull in this case to sue to them for aide?	Or lawful means, which are: 2. Directly from God—"begin with Jove"—through prayer, etc.[4930] 3. Question 1. Can saints and their relics help with this affliction? Question 2. Is it lawful to appeal to them for help in this case? Sections: 2.1.2; 2.1.3.

[4929] **Editor.** The four-page branching synopsis is reset as an indented outline, preserving its categories. Printed references remain in the original column; modern references follow the body headings. "Member" remains Burton's subdivision between section and subsection. Zodiac signs and the crescent are cross-reference marks here: the modern column names their destinations. The inverted balance-like mark after passions is represented by ♎. These leaves are unnumbered (PDF323–326, sequence223–226); running heads, catchwords and signatures are excluded.

[4930] **Editor.** Jove is Jupiter. Burton reuses a classical opening formula in a Christian context, meaning that one must begin with God. "Immediately" and "mediately" distinguish direct divine action from action through natural instruments. "Bounty" includes generosity in recompensing the physician.

Original text 1651	Modern English
or 4. Mediatly by Nature, which concerns and works by Subsect. 1. Physician, in whom is required science, confidence, honesty, &c. 2. Patient, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c. not to practise on himself. 3. Physicke, which consists of Dieteticall ♈ Pharmaceuticall ♉ Chirurgicall ♊ or Particular to the three distinct species ♋ ♌ ♍	Or 4. Indirectly through nature, involving and working through: Subsections: 1. The physician, who needs knowledge, assurance, integrity, etc. 2. The patient, who needs obedience, perseverance, willingness, patience, trust, generosity, etc.; he must not treat himself. 3. Medicine, consisting of: Dietetic treatment: see Section 2. Pharmaceutical treatment: see Section 4. Surgical treatment: see Section 4, Member 3. Or treatment particular to the three distinct forms: see Section 5, Members 1–3. Sections: 2.1.4.1; 2.1.4.2; 2.1.4.3; 2.2; 2.4; 2.4.3; 2.5.1; 2.5.2; 2.5.3.
♈ Sect. 2. Dietetical, which consists in reforming those six non naturall things, as in Diete rectified 1. Mem. Matter & quality. 1. Subs. Such meats as are easie of digestion, well dressed, hot, sod, &c. young, moist, of good nourishment, &c. Bread of pure wheat, well baked. Water cleer from the fountain. Wine and drink not too strong, &c.	Section 2. Dietetic treatment, consisting in regulating the six non-natural things, as follows.[4931] Member 1. Diet regulated. Subsection 1. Substance and quality. Foods that are easy to digest, well prepared, hot, boiled, etc.; young, moist, nourishing, etc. Pure wheat bread, well baked. Clear spring water. Wine and other drinks that are not too strong, etc. Sections: 2.2.1.1.

[4931] **Editor.** The six “non-natural” things are conditions to be regulated: air; food and drink; exercise and rest; sleep and waking; retention and evacuation; and the passions. The word does not mean supernatural. “Meat” means food, “sod” boiled, “concocted” digested, “venery” sexual activity, and “months” menstruation. The synopsis presents Burton’s historical medical framework, not present-day prescriptions.

Original text 1651	Modern English
Flesh: Mountain birds, partridg, pheasant, quails, &c. Hen, capon, mutton, veale, kid, rabbit, &c. Fish: That live in gravelly waters, as pike, pearch, trowt, Sea-fish, solid, white, &c. Hearbs: Borage, bugloss, bawm, succory, endive, violets, in broth, not raw, &c. Fruits & roots: Raysins of the Sun, apples corrected for wind, oranges, &c. parsnips, potatoes, &c.	Meat: mountain birds, partridge, pheasant, quails, etc. Hen, capon, mutton, veal, kid, rabbit, etc. Fish: those living in waters with gravel beds, such as pike, perch and trout; sea fish with firm, white flesh, etc. Herbs: borage, bugloss, balm, chicory, endive and violets, in broth, not raw, etc. Fruits and roots: sun-dried raisins; apples prepared to counteract wind; oranges, etc.; parsnips, potatoes, etc. Sections: 2.2.1.1.
or 2. Quantity: At seasonable and usuall times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish. 2. Rectification of Retention and Evacuation, as costiveness, Venery, bleeding at nose, months stopped, baths, &c.	Or 2. Quantity: at suitable and customary mealtimes, in proper order, after the previous meal has been digested; sparingly, without too much of any one dish. 2. Regulation of retention and evacuation, including constipation, sexual activity, nosebleeds, suppressed menstruation, baths, etc. Sections: 2.2.1.2; 2.2.2.
3. Aire rectified, with a Digression of the Aire. Naturally in the choice, and site of our countrey, dwelling-place, to be hot and moist, light, wholsome, pleasant, &c. Artificially, by often change of aire, avoiding winds, fogs, tempests, opening windows, perfumes, &c.	3. Air regulated, with a digression on air. By natural circumstances: choosing a district and a site for our dwelling that are warm and moist, light, wholesome, pleasant, etc. By deliberate measures: frequent changes of air, avoiding winds, fogs and storms, opening windows, perfumes, etc. Sections: 2.2.3.

Original text 1651	Modern English
4. Exercise. Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar. Of minde, as Ches, cards, tables &c. to see playes, masks, &c. serious studies, business, all honest recreations. 5. Rectification of waking and terrible dreams, &c. 6. Rectification of passions and perturbations of the minde. ♎	4. Exercise. Of body and mind, but moderate: hawking, hunting, riding, shooting, bowls, fishing, catching birds, walking in pleasant fields or galleries, tennis, throwing the bar. Of the mind: chess, cards, backgammon, etc.; watching plays and masques, etc.; serious studies, business and all respectable recreations. 5. Regulation of wakefulness and terrifying dreams, etc. 6. Regulation of the passions and disturbances of the mind: continued below. Sections: 2.2.4; 2.2.5; 2.2.6.
Source page unnumbered; PDF324 Memb. 6. Passions and perturbations of the minde rectified From himself Subsect. 1. By using all good means of help, confessing to a friend, &c. Avoiding all occasions of his infirmity. Not giving way to passions, but resisting to his utmost. or from his friends 2. By fair and foul means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 3. Musick of all sorts aptly applyed. 4. Mirth, and merry company.	Member 6. Passions and disturbances of the mind regulated: By the patient himself: Subsection 1. Using every good means of help, confiding in a friend, etc. Avoiding everything that occasions his illness. Refusing to give way to his passions, and resisting them with all his strength. Or by his friends: 2. By gentle and harsh means, advice, comfort, sound persuasion, ingenious devices and invented stories; and, if possible, by satisfying his mind. 3. Music of every kind, appropriately used. 4. Merriment and cheerful company. Sections: 2.2.6.1; 2.2.6.2; 2.2.6.3; 2.2.6.4.

Original text 1651	Modern English
Source page PDF324 Sect. 3. A consolatory digression, containing remedies to all discontents and passions of the minde. Memb. 1. Generall discontents and grievances satisfied. 2. Particular discontents, as deformity of body, sickness, baseness of birth, &c. 3. Poverty and want, such calamities and adversities. 4. Against servitude, loss of liberty, imprisonment, banishment, &c.	Section 3. A consolatory digression, containing remedies for all discontents and passions of the mind. Members: 1. General discontents and grievances answered. 2. Particular discontents, such as bodily deformity, sickness, low birth, etc. 3. Poverty and want, and similar calamities and misfortunes. 4. Against servitude, loss of liberty, imprisonment, exile, etc. Sections: 2.3.1.1; 2.3.2; 2.3.3; 2.3.4.
5. Against vain fears, sorrows for death of friends, or otherwise. 6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c. 7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c. 8. Against all other grievous and ordinary symptoms of this disease of melancholy.	5. Against groundless fears and sorrow over the death of friends or other losses. 6. Against envy, spite, hatred, malice, rivalry, ambition and self-love, etc. 7. Against rebuffs, mistreatment, wrongs, contempt, disgrace, insults, slanders and mockery, etc. 8. Against all the other distressing and usual symptoms of this disease of melancholy. Sections: 2.3.5; 2.3.6; 2.3.7; 2.3.8.
♉ Sect. 4. Pharmaceutice, or Physick which cureth with medicines, with a digression of this kinde of Physick, is either Mem. 1. Subs. 1. Generall to all Alterative Simples altering melancholy, with a digression of Exotick Simples. 2. Subs.	Section 4. Pharmaceutical treatment, or medicine that cures with drugs, with a digression on this kind of medicine. Member 1, Subsection 1. It is either: General to all forms: Alterative treatment: Simple substances that alter melancholy, with a digression on foreign simples. Subsection 2.[4932] Sections: 2.4.1.1; 2.4.1.2.

[4932] **Editor.** “Simples” are single medicinal substances, contrasted with compound preparations. “Alterative” treatment aims to change the harmful qualities or condition of the humours; purging expels them. “Exotick” means foreign. The listed uses belong to Burton’s account of humoral medicine.

Original text 1651	Modern English
Hearbs. 3. Subs. To the heart; borage, buglosse, Scorzonera, &c. To the head; balm, hops, nenuphar, &c. Liver; Eupatory, artimesia, &c. Stomack; wormwood, centory, peniroyall. Spleen; Ceterache, ashe, Tamerisk. To purifie the blood; endive, succory, &c. Against wind; origan, fennel, aniseed, &c. 4. Pretious stones; as smaragdes, chelidonies, &c. Minerals, as gold, &c.	Subsection 3. Herbs. For the heart: borage, bugloss, scorzonera, etc. For the head: balm, hops, water lily, etc. Liver: eupatory, mugwort, etc. Stomach: wormwood, centaury, pennyroyal. Spleen: ceterach, ash, tamarisk. To purify the blood: endive, chicory, etc. Against wind: oregano, fennel, aniseed, etc. 4. Precious stones, such as emeralds, chelidonies, etc.; minerals, such as gold, etc.[4933] Sections: 2.4.1.3; 2.4.1.4.
or Compounds altering melancholy, with a digression of Compounds. 1. Subs. Inwardly taken liquid fluide: Wines; as of Hellebor, Buglosse, Tameriske, &c. Syrupes of borage, buglosse, hops, Epithyme, endive, succory, &c. or consisting: Conserves of violets, maidenhair, borage, buglosse, roses, &c. Confections; Treacle, Mithridate, Eclegmes or Linctures.	Or compound medicines that alter melancholy, with a digression on compounds. Subsection 5.[4934] Taken internally: Liquid: Fluid: wines of hellebore, bugloss, tamarisk, etc. Syrups of borage, bugloss, hops, epithyme, endive, chicory, etc. Or thick: conserves of violets, maidenhair, borage, bugloss, roses, etc. Confections: theriac, mithridate, and medicines taken by licking, or linctuses. Sections: 2.4.1.5.

[4933] **Editor.** Older drug names are retained where a precise modern identification would overstate the evidence. Ceterach is a spleenwort; eupatory and epithyme are historical medicinal names whose exact species depend on context. “Smaragdes” means emeralds; chelidonies are the legendary swallow-stones. The botanical and mineral lists require fuller identification in the final glossary.

[4934] **Editor.** The compound-medicine heading prints “1. Subs.” The corresponding body heading is 2.4.1.5, so the modern synopsis gives Subsection 5; the original preserves 1. “Consisting” means having a thicker consistency. Conserves and confections are prepared medicines, often sweetened. Treacle here means theriac, a compound antidote, not syrup; mithridate is another compound antidote. Eclegmes and linctures are medicines taken by licking.

Original text 1651	Modern English
or solid, as those aromatical confections hot: Diambra, dianthos. Diamargaritum calidum. Diamoscum dulce. Electuarium de gemmis. Lætificans Galeni & Rhasis. or cold: Diamargaritum frigidum. Diarrhodon Abbatis. Diacorolli, diacodium, with their tables. Condites of all sorts, &c.	Or solid, such as the aromatic confections: Warming: Diambra; dianthos. Diamargaritum calidum. Diamoscum dulce. The electuary of gems. The cheering preparations of Galen and Rhazes. Or cooling: Diamargaritum frigidum. Diarrhodon Abbatis. Diacorolli; diacodium; and their tablets. Preserves of every kind, etc.[4935] Sections: 2.4.1.5.
or Outwardly used, as Oyls of Camomile, Violets, Roses, &c. Oyntments; alablastritum, populeum, &c. Liniments; plaisters, cerotes, cataplasms, frontals, fomentations, Epithymes, sacks, bags, odoraments, posies, &c. or Purging ☾ or Particular to the three distinct Species ♋ ♌ ♍.	Or used externally, such as: Oils of camomile, violets, roses, etc. Ointments: alablastritum, populeum, etc. Liniments; plasters, wax plasters, poultices, forehead applications, warm compresses, medicinal lotions, sacks, bags, scents and flower bouquets, etc.[4936] Or purging treatment: continued below. Or treatment particular to the three distinct forms: see Section 5, Members 1–3. Sections: 2.4.1.5; 2.4.2; 2.5.1; 2.5.2; 2.5.3.

[4935] **Editor.** The names designate historical preparations, not standardized modern products. Diamargaritum denotes a pearl preparation, calidum warming and frigidum cooling; Diamoscum dulce a sweet musk preparation; Electuarium de gemmis an electuary of gems; Lætificans a cheering medicine. “Tables” means tablets or lozenges, not tables in a book. The later Culpeper dispensatory consulted confirms this dosage-form vocabulary, but cannot establish the exact formulas Burton intended. Printed Diacorolli is retained.

[4936] **Editor.** Cerotes are wax-based plasters; cataplasms poultices; frontals applications to the forehead; fomentations warm moist applications. “Epithymes” here means external medicinal applications, distinct from the herb epithyme above. Sacks and bags hold medicinal ingredients. Printed alablastritum is retained as a preparation name; populeum denotes poplar ointment.

Original text 1651	Modern English
Source page unnumbered; PDF325 Medicines purging melancholy, are either Mem. 2. Simples purging melancholy 1. Subs. Upward, as vomits: Asarabacca, Lawrell, white Hellebor, Scylla, or Sea-onyon, Antimony, Tobacco. or Downward. 2. Subs. More gentle; as Sena, Epithime, Polipody, Mirobalanes, Fumitory, &c. Stronger; Aloes, lapis Armenus, lapis lazuli, black hellebor.	Member 2. Medicines that purge melancholy are either: Simple purgative substances: Subsection 1. Acting upward, as emetics: Asarabacca, laurel, white hellebore, squill or sea onion, antimony, tobacco. Or downward. Subsection 2. Gentler: senna, epithyme, polypody, myrobalans, fumitory, etc. Stronger: aloes, Armenian stone, lapis lazuli, black hellebore. Sections: 2.4.2.1; 2.4.2.2.
Source page PDF325 or 3. Subs. Compounds purging melancholy. Superior parts Mouth swallowed, or Liquid, as Potions, Julips, Syrups, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, & lazuli, pils of Indy, pils of Fumitory, &c. Electuaries, Diasena, confection of Hamech, Hierologladium, &c. Not swallowed, as gargarisms, masticatories, &c. or Nostrils; sneezing powders, odoraments, perfumes, &c. or Inferior pars, as Clysters strong and weak, and suppositories of Castilian sope, hony boiled, &c.	Or Subsection 3. Compound medicines that purge melancholy.[4937] Through the upper parts: The mouth: Swallowed: Liquid, such as potions, juleps, syrups, wines of hellebore, bugloss, etc. Solid, such as Armenian stone and lapis lazuli preparations, Indian pills, fumitory pills, etc. Electuaries: diasena, the confection of Hamech, Hierologladium, etc. Or not swallowed, such as gargles, substances to chew, etc. Or the nostrils: sneezing powders, scents, perfumes, etc. Or through the lower parts: strong and weak enemas, and suppositories of Castile soap, boiled honey, etc. Sections: 2.4.2.3.

[4937] **Editor.** Juleps are sweet medicinal drinks; electuaries are medicines mixed into a soft mass; masticatories are chewed to stimulate secretions; clysters are enemas. The source prints “Inferior pars” and “Hierologladium”; the former is rendered “lower parts,” while the latter remains an unresolved preparation name rather than being silently replaced by Hierologadium. The heading compounds includes stones because it concerns their prepared forms.

Original text 1651	Modern English
♊ Chyrurgical physick, which consists of Memb. 3. Phlebotomy, to all parts almost, and all the distinct Species. With knife, horsleeches. Cupping-glasses. Cauteries, and searing with hot Irons, boaring. Dropax and Synapismus. Issues to severall parts, and upon severall occasions.	Member 3. Surgical medicine, consisting of: Bloodletting, from almost every part, and for all the distinct forms. With a knife or leeches. Cupping glasses. Cauteries, searing with hot irons, and boring. Pitch plasters and mustard applications. Open sores made in different parts for different purposes.[4938] Sections: 2.4.3.
♋ Sect. 5. Cure of head-melancholy. Mem. 1. 1. Subsect. Moderate diet, meat of good juyce, moistning, easie of digestion. Good Ayr. Sleep more then ordinary. Excrements daily to be avoided by Art or Nature. Exercise of body and minde not too violent, or too remiss, passions of the minde, and perturbations to be avoided. 2. Bloud-letting if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with Cupping-glasses.	Section 5. The cure of head melancholy. Member 1. Subsection 1. A moderate diet: food yielding wholesome juices, moistening and easily digested. Good air. More sleep than usual. Daily evacuation of waste, naturally or with medical assistance. Exercise of body and mind, neither too strenuous nor too slight; avoidance of the mind's passions and disturbances. 2. Bloodletting, if necessary or if the blood is corrupt, from the arm, forehead, etc., or with cupping glasses. Sections: 2.5.1.1; 2.5.1.2.

[4938] **Editor.** Phlebotomy means bloodletting; "horsleeches" here means leeches used for that purpose. Dropax is a pitch plaster; synapismus a mustard application. An "issue" is an artificially made opening kept discharging. "Boaring" means boring or perforation; the outline supplies no complete procedure. These historical operations are not modern treatment recommendations.

Original text 1651	Modern English
3. Preparatives and purgers. Preparatives; as Syrup of borage, bugloss, Epithime, hops, with their distilled waters, &c. Purgers; as Montanus, & Matthiolus Helleborismus, Quercetanus, Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, Rulandi aqua mirabilis: which are used, if gentler medicines will not take place, with Arnoldus, vinum buglossatum, Sena, cassia, mirobalanes, aurum potabile, or before Hamech, Pil. Indæ, Hiera. Pil. de lap. Armeno, lazuli.	3. Preparatory medicines and purgatives. Preparatory medicines: syrups of borage, bugloss, epithyme and hops, with their distilled waters, etc. Purgatives: those of Montanus and Matthiolus, hellebore treatment, Quercetanus, syrup and extract of hellebore, Hali's powder, prepared antimony, and Ruland's wonderful water. These are used if gentler medicines have no effect; with Arnoldus, bugloss wine, senna, cassia, myrobalans, drinkable gold, or first Hamech's confection, Indian pills, hiera, and pills of Armenian stone and lapis lazuli.[4939] Sections: 2.5.1.3.

[4939] **Editor.** This compressed list does not unambiguously distribute its remedies among the named physicians. Its sequence is preserved; "or before" is rendered "or first," without imposing a detailed regimen. Helleborismus means hellebore treatment; aqua mirabilis "wonderful water"; aurum potabile "drinkable gold"; Hiera is a traditional compound drug name. Montanus is Giovanni Battista da Monte; Matthiolus Pietro Andrea Mattioli; Quercetanus Joseph Du Chesne. Exact recipes and the reading Pulvis Hali remain for collation.

Original text 1651	Modern English
4. Averters. Cardans nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses. To open the Hæmrods with horsleeches, to apply horsleeches to the forehead and without scarification, to the shoulders, thighs. Issues, boaring, cauteries, hot irons in the suture of the crown. 5. Cordials, resolvers, hinderers. A cup of wine or strong drink. Bezars stone, amber, spice. Conserves of Borage, Buglosse, Roses, Fumitory. Confection of Alchermes. Electuarium lætificans Galeni & Rhasis, &c. Diamargaritum frig. Diaboraginatum, &c.	4. Treatments that draw the disorder away. Cardan's nettles, rubbing, enemas, suppositories, sneezing, substances to chew, nasal medicines, cupping glasses. Opening the haemorrhoidal veins with leeches; applying leeches to the forehead and, without making incisions, to the shoulders and thighs. Open sores, boring, cauteries, hot irons at the suture of the crown. 5. Medicines that strengthen the heart, disperse obstructions, and check the disorder. A cup of wine or strong drink. Bezoar stone, amber, spice. Conserves of borage, bugloss, roses, fumitory. Confection of alchermes. The cheering electuary of Galen and Rhazes, etc. Cooling diamargaritum; diaboraginatum, etc.[4940] Sections: 2.5.1.4; 2.5.1.5.
Source page unnumbered; PDF326 6. Correctors of accidents, as To procure sleep, and are Odoraments of Roses, Violets. Irrigations of the head, with the decoctions of nymphea, lettice, mallows, &c. Epithemes, oyntments, bags to the heart. Fomentations of oyl for the Belly. Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, ramsheads, &c.	6. Remedies for accompanying symptoms, such as: To induce sleep, these are: Scents of roses and violets. Rinsing the head with decoctions of water lily, lettuce, mallows, etc. Lotions, ointments and bags applied over the heart. Warm oil compresses for the belly. Baths of fresh water in which mallows, violets, roses, water lilies, borage flowers, rams' heads, etc., have been boiled.[4941] Sections: 2.5.1.6.

[4940] **Editor.** "Averters" divert the supposed seat or flow of the disorder; "cordials" strengthen the heart, "resolvers" disperse, and "hinderers" check it. Haemorrhoidal bleeding was treated as an evacuation in this system. "Without scarification" is retained in its printed position despite the compressed syntax. Bezoar is a stone-like animal concretion; the compound names are retained without reconstructing their formulas.

[4941] **Editor.** "Accidents" means accompanying symptoms. "Sweet water" is fresh water. "Ramsheads" is transcribed and translated literally; its unusual inclusion in a bath should not be silently converted into a plant name without confirming Burton's later discussion and cited source.

Original text 1651	Modern English
Source page PDF326 Inwardly taken Simples: Poppy, Nymphea, lettice, roses, purslane, henban, mandrake, night-shade, opii &c. or Compounds: Liquid, as Syrups of Poppy, Verbasco, Violets, Roses. Solid, as requies Nicholai, Philonium Romanum, Laudanum Paracelsi.	Taken internally: Simples: poppy, water lily, lettuce, roses, purslane, henbane, mandrake, nightshade, opium, etc. Or compounds: Liquid, such as syrups of poppy, mullein, violets, roses. Solid, such as Nicholas's Rest, Roman Philonium and Paracelsus's laudanum.[4942] Sections: 2.5.1.6.
or Outwardly used, as Oyls of Nymphea, Poppy, Violets, Roses, Mandrake, Nutmegs. Odoraments of Vinegar, rosewater, opium. Frontals of rose-cake, rose-vinegar, nutmeg. Oyntments, alablastritum, unguentum populeum, simple or mixt with opium. Irrigations of the head, feet, spunges, Musick, murmure and noise of waters. Frictions of the head, and outward parts, sacculi of Henbane, wormwood at his pillow, &c.	Or used externally, such as: Oils of water lily, poppy, violets, roses, mandrake, nutmeg. Scents of vinegar, rosewater, opium. Forehead applications of rose-cake, rose vinegar, nutmeg. Ointments: alablastritum and poplar ointment, by themselves or mixed with opium. Rinsing the head and feet; sponges; music; the murmur and sound of water. Rubbing the head and outer parts; little bags of henbane; wormwood at the patient's pillow, etc. Sections: 2.5.1.6.
Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawm, harts-tongue, &c. Against ruddiness and blushing, inward and outward remedies.	Against terrifying dreams: avoid late suppers, peas, cabbage, venison and foods that are hard to digest; use balm, hart's-tongue, etc. Against redness and blushing: internal and external remedies. Sections: 2.5.1.6.

[4942] **Editor.** Requies Nicholai means "Nicholas's Rest"; Philonium Romanum "Roman Philonium"; Laudanum Paracelsi "Paracelsus's laudanum." They are names of compound medicines. The later Culpeper dispensatory lists a Requies preparation. These names do not establish identity with modern laudanum or a single surviving recipe. The Latin opii is rendered opium and Verbasco mullein.

Original text 1651	Modern English
♌ 2. Mem. Cure of melancholy over the body. Diet, preparatives, purges, averters, cordials, correctors, as before. Phlebotomy in this kind more necessary, and more frequent. To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, &c.	Member 2. The cure of melancholy throughout the body. Diet, preparatory medicines, purgatives, treatments that draw the disorder away, heart-strengthening medicines and remedies for symptoms, as above. Bloodletting is more necessary and more frequent in this form. Correcting and cleansing the blood with fumitory, senna, chicory, dandelion, endive, etc. Sections: 2.5.2.
♍ Cure of Hypocondriacall, or windy melancholy, 3. Mem. Subsect. 1. Phlebotomy if need require. Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement. Use of peny-royal, wormwood, centaury sod, which alone hath cured many. To provoke urine with aniseed, daucus, asarum, &c. and stools if need be by clysters and suppositories. To respect the spleen, stomack, liver, hypocondries. To use Treacle now and then in winter. To vomit after meals sometimes, if it be inveterate.	Member 3. The cure of hypochondriacal, or windy, melancholy. Subsection 1. Bloodletting if necessary. Diet, preparatory medicines, treatments that draw the disorder away, heart-strengthening medicines and purgatives, as above, but less forceful. Using boiled pennyroyal, wormwood and centaury, which alone has cured many. Stimulating urination with aniseed, daucus, asarum, etc., and stools, if necessary, with enemas and suppositories. Attending to the spleen, stomach, liver and regions beneath the ribs. Using theriac occasionally in winter. Sometimes vomiting after meals, if the disorder is long established.[4943] Sections: 2.5.3.1.

[4943] **Editor.** Hypochondriacal melancholy here is an abdominal or “windy” form associated with the organs beneath the ribs, not the modern diagnosis of illness anxiety. The phrase “which alone hath cured many” is left as a claim within Burton’s synopsis. Daucus and asarum remain historical drug names without an asserted exact species.

Original text 1651	Modern English
2. To expel wind Inwardly taken Simples: Roots, Hearbs, Spices, Seeds Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c. Peniroyal, rue, calaminth, bayleaves, & berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pils.	2. To expel wind: Taken internally: Simples: roots, herbs, spices and seeds. Galangal, gentian, elecampane, angelica, aromatic calamus, zedoary, china root, preserved ginger, etc. Pennyroyal, rue, calamint, bay leaves and berries, scordium, betony, lavender, camomile, centaury, wormwood, cumin, broom, orange peel. Sections: 2.5.3.2.
Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c. Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parsly, grana paradisi.	Saffron, cinnamon, mace, nutmeg, pepper, musk, zedoary with wine, etc. Aniseed, fennel seed, ammi, caraway, cumin, nettle, bay, parsley, grains of paradise. Sections: 2.5.3.2.
or Compounds, as Dianisum, Diagalanga, Diaciminum, dicalaminthes, Electuarium de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticum, rosatum, Mithridat. or Outwardly used, as Cupping-glasses to the Hypocondries without scarification, oyl of camomile, rue, aniseed, their decoctions, &c.	Or compounds, such as: Dianisum, diagalanga, diaciminum, dicalaminthes; the electuary of bay berries, Benedicta laxativa, etc.; wind-dispelling powder, and the powder described in the Florentine Antidotary, aromaticum, rosatum, mithridate. Or used externally: cupping glasses applied below the ribs without incisions; oils of camomile, rue and aniseed, their decoctions, etc.[4944] Sections: 2.5.3.2.

[4944] **Editor.** Enula is elecampane; “china” is china root, not china ware; “condite” means preserved; “pils” here peel. Cary is rendered caraway and grana paradisi grains of paradise. Latin labels identify a bay-berry electuary and wind-dispelling powder. Benedicta laxativa, aromaticum and rosatum remain preparation names. Printed dicalaminthes is retained. Abbreviations with a bar over the final letter in the preceding three compound names are expanded; precise formula identities await collation.

Original text 1651	Modern English
Source page 216; PDF327 **THE SECOND PARTITION.** **THE CURE OF MELANCHOLIE.** **THE FIRST SECTION. MEMBER. SUBSECTION.** **Unlawfull Cures rejected.**	**THE SECOND PARTITION.** **THE CURE OF MELANCHOLY.** **SECTION 1. MEMBER 1. SUBSECTION 1.** **Unlawful Cures Rejected.**[4945]
Source page 216 Inveterate Melancholy, howsoever it may seeme to be a continuate, inexorable disease, hard to be cured, accompanying them to their graves most part, as [4946]Montanus observes, yet many times it may be helped, even that which is most violent, or at least, according to the same [4947]Author, it may be mitigated and much eased. *Nil desperandum*. It may be hard to cure, but not impossible for him that is most grievously affected, if he be but willing to be helped.	Long-established melancholy may seem a persistent, unrelenting disease, difficult to cure, accompanying most sufferers to the grave, as Montanus observes. Yet it can often be helped, even in its most violent form; or at least, according to the same author, it can be moderated and greatly eased. “We must not despair.” A cure may be difficult, but it is not impossible for even the worst sufferer, if he is willing to accept help.
Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes, first General, then Particular; and those according to their severall species. Of these cures some be Lawfull, some again Unlawfull, which though frequent, familiar, and often used, yet justly censured, and to be controverted.	With this good hope I shall proceed, using the same method for the cure that I used earlier in recounting the causes: first general treatments, then particular ones, arranged according to the different forms of the disease. Some of these cures are lawful, others unlawful. Although the latter are widespread, familiar and often used, they are rightly condemned and must be examined.

[4945] **Editor.** The opening treatment page is actually printed 216 (PDF327, sequence227); the following pages are printed 220 and 221. These numbers are retained without assuming a universal offset. The three occurrences governed by “THE FIRST” in the source heading are expanded as Section 1, Member 1 and Subsection 1. This subsection ends immediately before Member 2 on printed222/PDF330.

[4946] **Burton.** Printed page 216, a: “Consil. 235. pro Abbate Italo.” Consultation 235, for an Italian abbot.

[4947] **Burton.** Printed page 216, b: “Consil. 23. aut curabitur, aut certè minus afficietur, si volet.” Consultation 23: “He will either be cured or at least suffer less, if he is willing.”

Original text 1651	Modern English
As first, whether by these diabolicall means, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawfull to make use of them, those magneticall cures, or for our good to seek after such means in any case?	First, can this disease and similar ones be cured by the diabolical means commonly practised by the Devil and his agents—sorcerers, witches, magicians, etc.—through spells, cabalistic words, charms, inscribed signs, images, amulets, magical bindings, love potions, incantations, etc.? If they can, is it lawful to use these means, including magnetic cures, or to seek them for our benefit in any circumstances?[4948]
Source page 216–220; PDF327–328 The first, whether they can do any such cures, is questioned amongst many Writers, some affirming, some denying. Valesius *cont. med. lib. 5. cap. 6.* Malleus Maleficor. Heurnius, *l. 3. pract. med. cap. 28.* Cælius *lib. 16. c. 16.* Delrio *Tom. 3.* Wierus *lib. 2. de præstig. dæm.* Libanius, Lavater *de spect. part. 2. cap. 7.* Holbrenner the Lutheran *in Pistorium*, Polydor Virg. *l. 1. de prodig.* Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, and referre all with Pomponatius of Padua to naturall causes and humours.	The first question—whether they can perform such cures—is disputed by many writers, some affirming and others denying it. Valesius, *Medical Controversies*, book 5, chapter 6; the *Hammer of Witches*; Heurnius, *Practical Medicine*, book 3, chapter 28; Caelius, book 16, chapter 16; Delrio, volume 3; Wierus, *On the Deceptions of Demons*, book 2; Libanius; Lavater, *On Spectres*, part 2, chapter 7; Holbrenner the Lutheran, *Against Pistorius*; Polydore Vergil, *On Prodigies*, book 1; Tandlerus; Lemnius—and Hippocrates and Avicenna among the rest—deny that spirits or devils have any power over us. With Pomponazzi of Padua, they attribute everything to natural causes and humours.[4949]

[4948] **Editor.** "Characters" are written magical signs; "ligatures" are bindings or tied-on charms; "philters" love potions. "Magneticall" includes purported sympathetic cures, as suggested by the later weapon-salve reference; it should not be read simply as treatment with a physical magnet. These are Burton's reported categories and questions.

[4949] **Editor.** The sweeping list of deniers is retained as Burton prints it. It must not be treated as a verified summary of every writer named: Delrio, for example, also appears later among authorities allowing that such effects occur. Libanius and Holbrenner remain the source's names pending identification; no silent change to Libavius or another writer has been made. Abbreviated titles are translated only where their sense is reasonably clear.

Original text 1651	Modern English
Source page 220 Of the other opinion are Bodinus *Demonamantiæ, lib. 3. cap. 2.* Arnoldus, Marcellus Empyricus, Pistorius, Paracelsus *Apodix. Magic.* Agrippa *lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & l. 3. c. 23. & 10.* Marcilius Ficinus *de vit. cœlit. compar. cap. 13. 15. 18. 21. &c.* Galeottus *de promiscua doct. cap. 24.* Jovianus Pontanus *Tom. 2.* Plin. *lib. 28. c. 2.* Strabo, *lib. 15. Geog.* Leo Suavius. Goclenius *de ung. armar.* Osvoldus Crollius, Ernestus Burgravius. Dr Flud, &c. Cardan *de Subt.* brings many proofs out of Ars Notoria, and Solomons decayed works, old Hermes, Artefius, Costaben Luca, Picatrix, &c. that such cures may be done.	The opposite opinion is held by Bodin, *On the Demon-Mania of Witches*, book 3, chapter 2; Arnoldus; Marcellus Empiricus; Pistorius; Paracelsus, *Apodixis Magica*; Agrippa, *Occult Philosophy*, book 2, chapters 36, 69, 71 and 72, and book 3, chapters 23 and 10; Marsilio Ficino, *On Obtaining Life from the Heavens*, chapters 13, 15, 18, 21, etc.; Galeotto, *On Various Learning*, chapter 24; Giovanni Pontano, volume 2; Pliny, book 28, chapter 2; Strabo, *Geography*, book 15; Leo Suavius; Goclenius, *On the Weapon Salve*; Oswald Croll; Ernst Burggraf; Dr Fludd, etc. Cardan, in *On Subtlety*, adduces many proofs from the *Ars Notoria*, Solomon's damaged works, ancient Hermes, Artefius, Costaben Luca, *Picatrix*, etc., that such cures can be performed.
They can make fire it shall not burn, fetch back theeves or stolen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, *& omnia mundi mala*, make men immortall, young again as the [4950]Spanish Marques is said to have done by one of his slaves, and some, which juglers in [4951]China maintain stil (as Tragaultius writes) that they can do by their extraordinary skill in physick, and some of our moderne Chymists by their strange limbecks, by their spells, Philosophers stones and charms.	They can make fire incapable of burning, bring back thieves or stolen goods, show the faces of absent people in a mirror, make serpents lie still, stop bleeding, cure gout, epilepsy, mad-dog bites, toothache, melancholy, "and every evil in the world." They can make men immortal or young again, as a Spanish marquis is said to have become through one of his slaves. Some of these feats, tricksters in China still maintain—as Trigault writes—that they can accomplish through their extraordinary medical skill; and some of our modern alchemists claim the same for their extraordinary stills, spells, philosophers' stones and charms.[4952]

[4950] **Burton.** Printed page 220, first star: "Vide Renatum Morey Animad. in scholam Salernit. c. 38. si ad 40. annos possent producere vitam, cur non ad centum? si ad centum cur non ad mille?" See René Moreau, Observations on the School of Salerno, chapter 38: "If they could prolong life to forty years, why not to a hundred? If to a hundred, why not to a thousand?"

[4951] **Burton.** Printed page 220, second star: "Hist. Chinensium." History of the Chinese.

[4952] **Editor.** "Glasse" is a mirror; "jugglers" means deceptive wonder-workers, not merely performers tossing objects; "limbecks" are alembics or stills. "Chymists" includes practitioners of alchemy. The reported rejuvenation, Chinese practices and cures are not independently established. The awkward "and some, which" is rendered as some of the feats just listed.

Original text 1651	Modern English
[4953]Many doubt, saith Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown.	Many people doubt, says Nicolaus Taurellus, whether the Devil can cure diseases that he has not caused, and some flatly deny it. Yet common experience confirms, to our astonishment, that magicians can perform such feats, and that the Devil can penetrate every part of our bodies without hindrance and cure such diseases by means unknown to us.
Daneus in his tract *de Sortiariis* subscribes to this of Taurellus; Erastus *de lamiis*, maintaineth as much, and so do most divines, that out of their excellent knowledge and long experience they can commit [4954]*agentes cum patientibus, colligere semina rerum, eaque materiæ applicare*, as Austin infers *de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8.* they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them.	Daneau, in his treatise *On Witches*, agrees with Taurellus; Erastus, in *On Witches*, maintains the same, as do most theologians: through their exceptional knowledge and long experience, they can bring together "active agents and the things they act upon, collect the seeds of things, and apply them to matter," as Augustine concludes in *The City of God* and *On the Trinity*, book 3, chapters 7 and 8. They can produce astounding and wonderful results. We see only the effects, not their causes.[4955]

[4953] **Burton.** Printed page 220, c: "Alii dubitant an dæmon possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare." "Some doubt whether a demon can cure diseases it has not caused; others deny it. But daily experience confirms that magicians cure diseases to the great astonishment of many, pass unhindered through every part of the body, and cure by means unknown to us." The Latin's compressed sequence is retained; Burton's body text expressly assigns the penetration of the body to the Devil.

[4954] **Burton.** Printed page 220, d: "Agentia cum patientibus conjungunt." "They combine active agents with the things acted upon."

[4955] **Editor.** Compare Augustine, On the Trinity 3.7.12–3.8.13. The Latin explains that evil angels act only within divine permission and are not creators; hidden "seeds" lie within the elements and develop when suitable conditions occur. Burton's active-agents formula and compressed sentence are not a continuous quotation of these sections. His unspecified City of God reference and the immediate intermediary remain unlocated.

Original text 1651	Modern English
Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and minde, *Servitores* in Latine, and they have commonly St Catherines wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis*, ([4956]Boissardus writes) *morbos à sagis motos propulsant, &c.* that to doubt of it any longer, [4957]or not to beleeve, were to run into that other Sceptical extreme of incredulity, saith Taurellus.	Nothing is more familiar than reports of such cures. Sorcerers are all too common: cunning men, wizards and "white witches," as they call them, in every village. If consulted, they will help with almost every infirmity of body and mind. They are called *servitores*—"servants"—in Latin, and commonly have St Catherine's wheel imprinted on the roof of the mouth or elsewhere on the body. "They resist the deceptions of enchanters," Boissard writes, "and drive away illnesses caused by witches," etc. To doubt this any longer, or refuse to believe it, would be to fall into the opposite sceptical extreme of disbelief, says Taurellus.[4958]
Leo Suavius in his Comment upon Paracelsus seemes to make it an art, which ought to be approved: Pistorius and others stifly maintaine the use of charms, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true, but there be but a few that have skill in it.	Leo Suavius, in his commentary on Paracelsus, seems to present it as an art that deserves approval. Pistorius and others stoutly defend the use of charms, words, inscribed signs, etc. "The art is real, but few practitioners are to be found": the art is true, but few people possess its skill.

[4956] **Burton.** Printed page 220, third star: "Cap. 11. de Servat." Chapter 11, on Servat. The abbreviated heading is retained; its precise expansion awaits collation.

[4957] **Burton.** Printed page 220, e: "Hæc alii rident, sed vereor ne dum nolumus esse creduli, vitium non effugiamus incredulitatis." "Others laugh at these things; but I fear that, in our unwillingness to be credulous, we may fail to escape the fault of disbelief."

[4958] **Editor.** Cunning people and "white witches" are presented as practitioners of beneficial magic. The alleged bodily wheel-mark is a reported credential, not a verified physical sign. The Latin servitores means servants; Boissard's marginal abbreviation de Servat. is preserved separately. Burton moves between reporting claims and voicing assent, before raising the question of lawfulness.

Original text 1651	Modern English
Source page 220–221; PDF328–329 Marcellus Donatus *lib. 2. de hist. mir. cap. 1.* proves out of [4959]Josephus eight bookes of antiquities, that Solomon so cured all the diseases of the minde by spells, charms, and drove away devils, and that Eleazar did as much before Vespasian. Langius in his med. epist. holds Jupiter Menecrates, that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the devil is an expert Physician, as Godelman calls him, *lib. 1. cap. 18.* and God permits oftentimes these Witches and Magicians to produce such effects, as Lavater *cap. 3. lib. 8. part. 3. cap. 1.* Polid. Virg. *lib. 1. de prodigiis*, Delrio and others admit.	Marcellus Donatus, *Medical Wonders*, book 2, chapter 1, argues from Josephus's eighth book of *Antiquities* that Solomon cured all diseases of the mind by spells and charms, and drove away devils; and that Eleazar did the same before Vespasian. Lange, in his *Medical Letters*, believes that Menecrates, called Jupiter, who performed so many astonishing cures in his time, used this art and was nothing more than a magician. Many celebrated cures of this kind take place daily. The Devil is an expert physician, as Godelmann calls him, book 1, chapter 18; and God often permits these witches and magicians to produce such effects, as Lavater, chapter 3, book 8, part 3, chapter 1; Polydore Vergil, *On Prodigies*, book 1; Delrio and others admit.[4960]
Source page 221 Such cures may be done, and as Paracels. *Tom. 4. de morb. ament.* stifly maintains, [4961]they cannot otherwise be cured but by spels, seales, and spirituall physick. [4962]Arnoldus *lib. de sigillis*, sets down the making of them, so doth Rulandus and many others.	Such cures can be performed; and, as Paracelsus firmly maintains in volume 4, *On Diseases of the Insane*, these diseases can be cured only by spells, seals and spiritual medicine. Arnoldus, in his book *On Seals*, explains how to make them, as do Ruland and many others.

[4959] **Burton.** Printed page 220, f: "Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar." "He relates that Solomon cured diseases of the mind and drove away the demons themselves with incantations, which Eleazar also did in Vespasian's presence."

[4960] **Editor.** Josephus, Jewish Antiquities 8.44–49 (older division 8.2.5), describes Solomon's exorcistic knowledge and Eleazar's performance before Vespasian. Burton's "eight bookes" means the eighth book, corrected on the right. The passage does not simply verify all the medical claims assigned to it. The unusual Lavater locator is retained for bibliographical collation; no missing book title is invented.

[4961] **Burton.** Printed page 221, g: "Spirituales morbi spiritualiter curari debent." "Spiritual diseases must be cured by spiritual means."

[4962] **Burton.** Printed page 221, h: "Sigillum ex auro peculiari ad Melancholiam, &c." "A seal of special gold for melancholy, etc."

Original text 1651	Modern English
Hoc posito, they can effect such cures, the maine question is whether it be lawfull in a desperate case, to crave their help, or aske a Wisards advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.*	"Assuming this"—that they can effect such cures—the main question is whether, in a desperate case, it is lawful to ask for their help or consult a wizard. Some people commonly go first to a witch and then to a physician: if one cannot help, the other shall. "If they cannot bend the gods above, they will stir up Acheron."[4963]
[4964]It matters not, saith Paracelsus, whether it be God or the Devil, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he prosecutes it, what matters it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himselfe, or any of his ministers by Gods permission redeem me?	It does not matter, says Paracelsus, whether God or the Devil, angels or unclean spirits cure the patient, provided he gains relief. If a man falls into a ditch, he continues, what does it matter whether a friend or an enemy helps him out? And if I suffer from such a disease, why should I care whether the Devil himself or one of his agents delivers me, with God's permission?
He calls a [4965]Magician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by T. Erastus *part. 1. fol. 45.* And elsewhere he encourageth his patients to have a good faith, [4966]a strong imagination, and they shall finde the effects; let Divines say to the contrary what they will.	He calls a magician God's minister and representative, profanely applying to magicians the words "you are gods"; for this Thomas Erastus lashes him in part 1, folio 45. Elsewhere he encourages his patients to have firm faith and a strong imagination, and they will see the effects, whatever theologians may say against it.[4967]

[4963] **Editor.** Burton adapts Virgil, Aeneid 7.312. Juno's "if I cannot" and "I shall stir" become "if they cannot" and "they will stir." Acheron, an underworld river, stands for the powers below. The adapted plural is retained in the fresh translation.

[4964] **Burton.** Printed page 221, i: "Lib. 1. de occult. Philos. nihil refert an Deus an diabolus, angeli an immundi spiritus ægro opem ferant, modo morbus curetur." Book 1, On Occult Philosophy: "It makes no difference whether God or the Devil, angels or unclean spirits help the sick person, provided the disease is cured."

[4965] **Burton.** Printed page 221, k: "Magus minister & Vicarius Dei." "The magician is God's minister and representative."

[4966] **Burton.** Printed page 221, l: "Utere forti imaginatione & experieris effectum, dicant in adversum quicquid volunt Theologi." "Use a strong imagination and you will experience the effect, whatever theologians may wish to say against it."

[4967] **Editor.** "You are gods" echoes Psalm 82:6, quoted in John 10:34. Burton calls its application to magicians profane. "Vicar" means representative or deputy. Faith and imagination are presented here as claims of Paracelsian medicine; the cited Paracelsus and Erastus passages still require exact collation.

Original text 1651	Modern English
He proves and contends that many diseases cannot otherwise be cured. *Incantatione orti incantatione curari debent*; if they be caused by incantation, [4968]they must be cured by incantation. Constantinus *lib. 4.* approves of such remedies: Bartolus the Lawyer, Peter Ærodius *rerum Judic. lib. 3. tit. 7.* Salicetus Godefridus, with others of that sect, allow of them; *modò sint ad sanitatem, quæ à magis fiunt, secùs non*, so they be for the parties good, or not at all.	He argues and seeks to prove that many diseases cannot be cured in any other way. "Those arising from incantation must be cured by incantation": if caused by incantation, they must be cured by incantation. Constantinus, book 4, approves such remedies. Bartolus the lawyer, Pierre Ayrault, *Judicial Matters*, book 3, title 7, Salicetus Godefridus and others of their school permit them, "provided what magicians do serves health; otherwise not": only if it benefits the patient, and not otherwise.[4969]
But these men are confuted by Remigius, Bodinus, *dæm. lib. 3. cap. 2.* Godelmannus *lib. 1. cap. 8.* Wierus, Delrio *lib. 6. quæst. 2. Tom. 3. mag. inquis.* Erastus *de Lamiis*; all our Divines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19.* Evill is not to be done, that good may come of it.	But these men are refuted by Remigius; Bodin, *Demon-Mania*, book 3, chapter 2; Godelmann, book 1, chapter 8; Wierus; Delrio, *Investigations into Magic*, book 6, question 2, volume 3; and Erastus, *On Witches*. All our theologians, scholastic writers and writers on cases of conscience oppose it. Scripture itself absolutely forbids it as a mortal sin: Leviticus, chapters 18, 19 and 20; Deuteronomy 18, etc.; Romans 8:19. Evil must not be done so that good may come of it.[4970]

[4968] **Burton.** Printed page 221, m: "Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur." "Pliny likewise maintains that some diseases can be cured only by incantations."

[4969] **Editor.** Burton gives Latin followed by English glosses; both are translated here, retaining the repetitions. Salicetus Godefridus is printed without punctuation to establish whether one or two authorities are intended, and is therefore not silently divided. "Sect" here means a school of opinion. The individual medical and legal authorities remain to be checked.

[4970] **Editor.** The source prints Rom. 8.19, retained in both columns; the maxim about doing evil so that good may follow corresponds instead to Romans 3:8. "Schoolmen" means scholastic theologians; "cases of conscience" are questions of moral duty. Burton's prohibition and claim of unanimity belong to his theological argument, not to a statement of current law.

Original text 1651	Modern English
Much [4971]better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls health for ever, and as Delrio counselleth, [4972]much better dye, then be so cured.	It would be much better for patients afflicted in this way to endure a little misery in this life than to risk their souls' eternal salvation; and, as Delrio advises, far better to die than to be cured in this manner.
Some take upon them to expell Devils by naturall remedies, and magicall exorcismes, which they seem to approve out of the practice of the primitive Church, as that above cited of Josephus, Eleazar, Ireneus, Tertullian, Austin. Eusebius makes mention of such, and Magick it self hath been publickly professed in some Universities, as of old in Salamanca in Spain, and Cracovia in Poland: but condemned Anno 1318. by the Chancellor and University of Paris.	Some undertake to expel devils through natural remedies and magical exorcisms, which they apparently justify from the practice of the early Church, such as the case of Eleazar cited above from Josephus, and the testimony of Irenaeus, Tertullian and Augustine. Eusebius mentions such practices, and magic itself has been publicly taught in some universities, formerly at Salamanca in Spain and Kraków in Poland; but it was condemned in 1318 by the chancellor and University of Paris.[4973]

[4971] **Burton.** Printed page 221, n: "Qui talibus credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam & baptismum prævaricasse, & Apostatas esse. Austin. de superst. observ. hoc pacto à Deo deficitur ad diabolum, P. Mart." "Those who believe such people, go to their houses, bring them into their own homes, or consult them, should know that they have betrayed the Christian faith and baptism, and are apostates." Augustine, On Superstitious Observances. "In this way one deserts God for the Devil." Peter Martyr.

[4972] **Burton.** Printed page 221, o: "Mori præstat quam superstitiosè sanari, Disquis. mag. l. 2. c. 2. sect. 1. quæst. 1. Tom. 3." "It is better to die than to be cured superstitiously." Investigations into Magic, book 2, chapter 2, section 1, question 1, volume 3. The printed locator is retained.

[4973] **Editor.** Josephus's Eleazar predates the Christian Church. The preceding marginal Qui talibus credunt has a close witness in Gratian, Decretum, Causa 26, question 7, canon 16, attributed there to Augustine. Burton shortens it and omits its final provision for reconciliation through penance. This locates its canonical transmission, not a verified authentic work entitled On Superstitious Observances. Peter Martyr and Delrio still need collation. The university claims and Paris date 1318 remain unverified; "professed" means taught publicly.

Original text 1651	Modern English
Our Pontificiall writers retain many of these adjurations, and forms of [4974]exorcisms still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read Hierom. Mengus *cap. 3.* Pet. Tyreus, *part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary means of [4975]fire, suffumigations, lights, cutting the aire with swords, *cap. 57.* hearbs, Odours: Of which Tostatus treats, *2. Reg. cap. 16. quæst. 43.* you shall finde many vain and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.	Our papal writers still retain many of these adjurations and forms of exorcism in the Church. Besides those used in baptism, they exorcise food and the possessed, in Christ's name, as they maintain. Read what exorcisms Girolamo Menghi, chapter 3, and Peter Thyraeus, part 3, chapter 8, prescribe, besides the usual means of fire, fumigation, lights, cutting the air with swords—chapter 57—herbs and scents. Tostatus discusses these in his commentary on Second Kings, chapter 16, question 43. Among them you will find many empty, frivolous and superstitious forms of exorcism that should neither be tolerated nor endured.[4976]

[4974] **Burton.** Printed page 221, p: "P. Lumbard." Peter Lombard.

[4975] **Burton.** Printed page 221, q: "Suffitus, gladiorum ictus, &c." "Fumigations, strokes of swords, etc."

[4976] **Editor.** "Pontificiall" means papal or Roman Catholic: the language is Burton's polemic. Adjurations are solemn commands or appeals used in exorcism; "meats" means food; suffumigations burning substances to produce fumes. Tostatus is Alonso Tostado. The Vulgate title Second Kings corresponds to Second Samuel in modern English numbering. The exact Menghi, Thyraeus, Tostado and Lombard references remain for collation.

Original text 1651	Modern English
Source page 222 **MEMB. 2. Lawfull Cures, first from God.**	**MEMBER 2. Lawful cures, first from God.**
Being so clearly evinced, as it is, all unlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, [4977]by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be [4978]honoured for necessities sake, Gods intermediate ministers, to whom in our infirmities we are to seek for help.	Since it has been so clearly demonstrated that all unlawful cures must be refused, it remains to discuss those that may be accepted. These are generally the remedies God has appointed through the powers of stones, herbs, plants, foods and similar things, which physicians prepare and apply for our use through their skill and diligence. They distribute these treasures for our benefit and deserve to be honoured because we need them: they are God's intermediary ministers, to whom we should turn for help in our illnesses.[4979]
Yet not so that we rely too much, or wholy upon them: *A Jove principium*,[4980] we must first begin with prayer, and then use physick; not one without the other, but both together.	Yet we must not rely too much, or entirely, on them. “Begin with Jove”: we must begin with prayer and then use medicine—not one without the other, but both together.[4981]

[4977] **Burton.** Printed page 222, r: “The Lord hath created medicines of the earth, and he that is wise will not abhor them, Ecclus. 38.4.” Ecclesiasticus 38:4: the Lord has made medicines from the earth; a wise person will not despise them.

[4978] **Burton.** Printed page 222, s: “My son, fail not in thy sickness, but pray unto the Lord, and he will make thee whole, Ecclus. 38.9.” Ecclesiasticus 38:9: my son, do not neglect your duty in sickness; pray to the Lord, and he will heal you.

[4979] **Editor.** Physick means medicine or medical treatment. Burton presents physicians as instruments of providence, following Ecclesiasticus (Sirach) 38. All body and marginalia through the end of Member 3 are retained; the two separate unmarked quotations on 222 receive separate Burton notes. The therapeutic claims belong to this historical text.

[4980] **Burton.** Printed page 222, unmarked marginal verse: “Huc omne principium, huc refer exitum. Hor. 3. carm. Od. 6.” “Refer every beginning here, and here the outcome.” Horace, Odes 3.6. The printed Huc is retained; the received text begins hinc, “from here.”

[4981] **Editor.** A Jove principium, literally “a beginning from Jove,” is used here for beginning with God. The unmarked Horace quotation is anchored here by subject. Odes 3.6.6 begins hinc, “from here,” referring to reverence for the gods; Burton prints Huc, “to here.”

Original text 1651	Modern English
To pray alone, and reject ordinary meanes, is to do like him in Æsop, that when his cart was stalled, lay on his back, and cried aloud, Help Hercules, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, and put his shoulder to the wheel. God workes by meanes, as Christ cured the blind man with clay and spitle:	To pray alone and reject ordinary means is to behave like the man in Aesop who, when his cart was stuck, lay on his back and cried aloud, "Help, Hercules!" That was of little use unless, as his friend advised him, "you yourself put your strength to the wheels": he must also whip his horses and put his shoulder to the wheel. God works through means, as Christ cured the blind man with clay and spit.[4982]
Orandum est ut sit mens sana in corpore sano.	"We should pray for a sound mind in a sound body."[4983]
As we must pray for health of body & minde, so we must use our utmost endeavors to preserve & continue it. Some kind of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physick we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratero promittere montes*: It is in vain to seek for help, run, ride, except God blesse us.	As we must pray for health of body and mind, so we must do everything we can to preserve and maintain it. Some kinds of devils can be cast out only by fasting and prayer, and both are necessary, not one without the other. All the medicine we can use, all our skill and outstanding diligence, are useless without calling upon God: "It does no good to promise Craterus enormous mountains of wealth." It is useless to seek help, to run or ride in search of it, unless God blesses us.[4984]
——*non Siculi dapes* [4985]*Dulcem elaborabunt saporem,* *Non animum cytheræve cantus.*	"Sicilian feasts will yield no sweetness, nor will birdsong or the lyre's music [bring back sleep]."[4986]

[4982] **Editor.** Compare "Hercules and the Waggoner" in Townsend's 1867 Aesop: Hercules tells a standing driver to push the wheels and urge his oxen on. Burton instead gives a reclining driver, a friend's advice and horses. The later version confirms the fable's general pattern, not Burton's exact source. Christ's clay made with saliva is John 9:6–7. The Latin injunction and Burton's English explanation remain separate.

[4983] **Editor.** Juvenal, Satire 10.356. "Sound" retains the breadth of sana, bodily health and mental well-being.

[4984] **Editor.** The fasting-and-prayer saying occurs in the traditional text of Matthew 17:21 and Mark 9:29. Burton adapts Persius, Satire 3.65, asking the use of promising the physician Craterus "great mountains"—an extravagant payment after preventive care has been neglected.

[4985] **Burton.** Printed page 222, u: "Musick and fine fare can do no good." Music and fine food can do no good.

[4986] **Editor.** Horace, Odes 3.1.18–21. This printing has Siculi, animum and cytheræve where the received text gives Siculae, avium and citharaeque. The translation follows the identifiable quotation, supplying its omitted conclusion in brackets. In Horace, luxury and music cannot comfort someone with a sword hanging over his head.

Original text 1651	Modern English
[4987]*Non domus & fundus, non æris acervus & auri* *Ægroto possunt domino deducere febres.*	“Neither house and land nor heaps of bronze and gold can drive the fever from their sick owner.”[4988]
[4989]With house, with land, with money, and with gold, The masters fever will not be control’d.	With house, with land, with money and with gold, The owner's fever will not be controlled.[4990]

[4987] **Burton.** Printed page 222, x: “Hor. l. 1. ep. 2.” Horace, Epistles 1.2.

[4988] **Editor.** Horace, Epistles 1.2.47–48. Burton changes the second line, whose received wording says that property has not driven fever from its owner’s sick body. The translation follows Burton’s Latin.

[4989] **Burton.** Printed page 222, y: “Sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens eripiet unquam è miseriis.” “Though they may be Croesuses and Crassuses, the Pactolus rolling its golden waters will never rescue them from their miseries.” Croesus and Crassus exemplify wealth; the gold-bearing river continues that image. No author is supplied.

[4990] **Editor.** Burton’s English couplet is retained separately from the fresh translation of the Latin. The source of his marginal Croesus–Crassus sentence has not been established.

Original text 1651	Modern English
We must use prayer and Physick both together: and so no doubt but our prayers will be available, & our Physick take effect. 'Tis that Hezekiah practised. 2. King. 20. Luke the Evangelist, and which we are enjoyned, Coloss. 4. not the patient only, but the Physician himself. Hippocrates an heathen, required this in a good practitioner, and so did Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15. and in that tract of his, *an mores sequantur temp. cor.* ca. 11. 'tis that which he doth inculcate. [4991]and many others.[4992]	We must use prayer and medicine together. Then, without doubt, our prayers will be effective and our medicine take effect. This was Hezekiah's practice, in 2 Kings 20, and Luke the Evangelist's; it is also what we are commanded in Colossians 4. This applies to the physician as well as the patient.[4993] Hippocrates, though a pagan, required it in a good practitioner, as did Galen in *On the Doctrines of Plato and Hippocrates*, book 9, chapter 15, and in his treatise *Whether Character Follows the Temperament of the Body*, chapter 11. He repeatedly urges it, as do many others.[4994]

[4991] **Burton.** Printed page 222, z: "Scientia de Deo debet in medico infixa esse, Messue Arabs. Sanat omnes languores Deus." "Knowledge of God must be firmly implanted in the physician." Mesue the Arab. "God heals all infirmities."

[4992] **Burton.** Printed page 222, unmarked marginal quotation: "For you shall pray to your Lord, that he would prosper that which is given for ease, and then use Physick for the prolonging of life. Ecclus. 38.4." Pray to the Lord to make the remedy effective in relieving suffering, and then use medicine to prolong life. The printed 38.4 is retained; compare Ecclesiasticus 38:14.

[4993] **Editor.** In 2 Kings 20:1–7 Hezekiah prays and a fig poultice is applied. Colossians 4:2 urges prayer; 4:14 calls Luke the beloved physician. Burton joins these references into an argument; the chapter does not explicitly command physicians to combine prayer and treatment.

[4994] **Editor.** The precise Galen and Hippocrates passages remain to be collated. The unmarked English marginal quotation resembles Ecclesiasticus 38:14, though the source prints 38.4. The attribution of works circulating under Mesue's name also remains unresolved here.

Original text 1651	Modern English
Source page 222–223 Hyperius in his first book *de sacr. script. lect.* speaking of that happiness and good success, which all Physicians desire & hope for in their cures, [4995]tells them, that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like. The Councel of Lateran, Canone 22. decreed they should do so; the Fathers of the Church have still advised as much:	Hyperius, in the first book of *On the Reading of Holy Scripture*, speaks of the good fortune and success that all physicians desire and hope for in their cures. He tells them that they cannot expect it unless they call upon God with true faith and teach their patients to do the same. Canon 22 of the Lateran Council decreed that they should do so; the Church Fathers have always given the same advice.[4996]
Source page 223 Whatsoever thou takest in hand (saith [4997]Gregory) let God be of thy counsel, consult with him; That healeth those that are broken in heart Psal. 147.3, and bindeth up their sores. Otherwise as the Prophet Jeremie, cap. 46.11. denounced to Ægypt, In vain shalt thou use many medicines, for thou shalt have no health.	“Whatever you undertake,” says Gregory, “let God be your adviser; consult him”—the one “who heals the brokenhearted and binds up their wounds” (Psalm 147:3). Otherwise, as the prophet Jeremiah declared against Egypt, “You will use many medicines in vain, for you will not be healed” (46:11).

[4995] **Burton.** Printed page 222, a: “Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invocent, atque ægros similiter ad ardentem vocationem excitent.” “All desire a certain good fortune in medicine, but they have no reason to expect it unless they invoke God in true faith and likewise stir the sick to fervent invocation.”

[4996] **Editor.** Fourth Lateran Council (1215), canon 22, directs physicians to urge the sick first to summon a physician of the soul—a priest—before bodily treatment. Burton compresses this into his argument for prayer. Hyperius’s precise passage is uncollated.

[4997] **Burton.** Printed page 223, b: “Lemnius è Gregor. exhor. ad vitam opt. instit. cap. 48. Quicquid meditaris aggredi aut perficere, Deum in consilium adhibeto.” Lemnius, drawing on Gregory, Exhortation to Lead the Best Life, chapter 48. “Whatever you plan to undertake or accomplish, bring God into your counsels.”

Original text 1651	Modern English
It is the same counsel which [4998]Cominæus that politick historiographer gives to all christian princes, upon occasion of that unhappy overthrow of Charles Duke of burgundy, by meanes of which he was extremely melancholy, and sick to death: insomuch that neither Physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, [4999]to pray first to God with all submission and penitency, to confess their sins, and then to use physick.	This is the same advice that Commines, that historian skilled in affairs of state, gives to all Christian princes when describing the disastrous defeat of Charles, Duke of Burgundy. It left Charles profoundly melancholy and sick to the point of death, so that neither medicine nor persuasion could help him. Apparently recognizing Charles's mistake in reversing the proper order, Commines advises all great men in such circumstances to pray first to God with complete humility and repentance, confess their sins, and then use medicine.[5000]
The very same fault it was, which the Prophet reprehends in Asa king of Juda, that he relyed more on Physick then on God, and by all means would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The Prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice.	This was the very fault for which the prophet rebuked Asa, King of Judah: he relied more on medicine than on God, and the prophet was determined that he should correct it. It is a warning that people of every other rank should also heed.[5001] The prophet David observed this precept so carefully that, in his greatest misery and mental distress, he made it his first rule of action.

[4998] **Burton.** Printed page 223, c: "Commentar. lib. 7. ob infelicem pugnam contristatus, in ægritudinem incidit, ita ut à medicis curari non posset." Memoirs, book 7. "Distressed by the unsuccessful battle, he fell ill, so that physicians could not cure him."

[4999] **Burton.** Printed page 223, d: "In his animi malis princeps imprimis ad Deum precetur, & peccatis veniam exoret, inde ad medicinam, &c." "In these afflictions of mind a prince should first pray to God and beg forgiveness for his sins; then turn to medicine, etc."

[5000] **Editor.** Cominæus is Philippe de Commines; politick means skilled in statecraft. His Memoirs 5.5, compared in Scoble's 1855 English edition, describes Charles's illness after Granson and withdrawal after Morat. It recommends turning to God, confession, conversation with friends and activity. Burton compresses the account. His Latin-edition book 7 reference and precise Latin wording remain uncollated. "Apparently" preserves belike.

[5001] **Editor.** Compare 2 Chronicles 16:7–12. Hanani rebukes Asa for relying on the king of Syria; the later account of Asa's foot disease says he sought physicians rather than the Lord. Burton runs the rebuke and medical episode together; the parallel text preserves that account.

Original text 1651	Modern English
Psal. 77.3. When I am in heaviness, I will think on God. Psal. 86.4. Comfort the soul of thy servant, for unto thee I lift up my soul: and vers. 7. In the day of trouble will I call upon thee, for thou hearest me. Psal. 54.1. Save me O God, by thy name, &c. Psal. 82. Psal. 20. And 'tis the common practice of all good men, Ps. 107.13. when their heart was humbled with heaviness, they cried to the Lord in their trouble, and he delivered them from their distress.	"When I am weighed down with sorrow, I will think of God" (Psalm 77:3). "Comfort your servant's soul, for I lift up my soul to you" (Psalm 86:4); and in verse 7, "In the day of trouble I will call upon you, for you hear me." "Save me, O God, by your name," etc. (Psalm 54:1). See also Psalms 82 and 20. This is the common practice of all good people: when their hearts were brought low with sorrow, "they cried to the Lord in their trouble, and he delivered them from their distress" (Psalm 107:13).[5002]
And they have found good success in so doing, as David confesseth Ps. 30.12. Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness. Therefore he adviseth all others to do the like, Psal. 31.24. All ye that trust in the Lord, be strong, and he shall establish your heart.	They have succeeded by doing so, as David acknowledges: "You have turned my mourning into joy; you have removed my sackcloth and clothed me in gladness" (Psalm 30:12). He therefore advises everyone else to do the same: "All of you who trust in the Lord, be strong, and he will strengthen your heart" (Psalm 31:24).
It is reported by [5003]Suidas, speaking of Hezekiah, that there was a great book of old, of King Salomons writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies.	Suidas reports, when speaking of Hezekiah, that there was once a great book written by King Solomon, containing remedies for every kind of disease. It was always lying open as people entered the Temple. But Hezekiah, King of Jerusalem, had it removed because their confidence in these remedies made the people complacent and led them to neglect their duty to call upon God and rely on him.[5004]

[5002] **Editor.** The quotations often follow the Prayer Book or Coverdale Psalter. Its Psalm 77:3 begins "When I am in heaviness"; its 30:12 is the mourning-to-joy verse numbered 30:11 in the King James Bible. Burton's wording and locators are retained. Sackcloth is clothing of mourning or penitence.

[5003] **Burton.** Printed page 223, e: "Greg. Tholoss. To. 2. l. 28. c. 7. Syntax. In vestibulo templi Solomon. liber remediorum cujusque morbi fuit, quem revulsit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret." Gregorius Tholosanus, Syntaxis, volume 2, book 28, chapter 7. "In the vestibule of Solomon's temple there was a book of remedies for every disease; Hezekiah removed it because the people sought health from it, neglecting God and failing to invoke him."

[5004] **Editor.** This is a report of a book attributed to Solomon, not an identification of a surviving Solomonic medical manuscript. Burton names Suidas in the body and Tholosanus in the margin; their relationship remains uncollated. Secure means complacently confident.

Original text 1651	Modern English
[5005]Minutius that worthy Consull of Rome in an oration he made to his souldiers, was so much offended with them, and taxed their ignorance, that in their misery they called more on him then upon God. A generall fault it is all over the world, and Minutius his speech concerns us all, we rely more on physick, and seek oftner to Physicians, then to God himself.	Minucius, that worthy consul of Rome, was so offended with his soldiers that, in a speech, he rebuked their ignorance: in their distress they called upon him more than upon God.[5006] This is a common fault throughout the world, and Minucius's speech concerns us all. We rely more on medicine and turn to physicians more often than to God himself.
As much faulty are they that prescribe, as they that ask, respecting wholy their gain, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Siracides, Ecc. 1.12. and 12. The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life.	Those who prescribe are as much at fault as those who seek their help: they think entirely of their profit and often trust their customary prescriptions and medicines more than the one who made them. In this respect, I would urge all patients, in the midst of their melancholy, to remember the words of the son of Sirach, Ecclesiasticus 1:11–12: “The fear of the Lord is glory, gladness and rejoicing. The fear of the Lord makes the heart cheerful and gives gladness, joy and long life.”[5007]
And all such as prescribe Physick, to begin *in nomine Dei*, as [5008]Messue did, to imitate Lælius a Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Crato one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousness, and do nothing without invocation upon God.	I would urge everyone who prescribes medicine to begin “in the name of God,” as Mesue did; to imitate Laelius a Fonte of Gubbio, who always ends his consultations with a prayer for the success of his work; and to remember the words of Crato, one of their predecessors: “Shun greed, and do nothing without prayer and invocation of God”—avoid covetousness, and do nothing without calling upon God.

[5005] **Burton.** Printed page 223, f: “Livius l. 23. Strepunt aures clamoribus plorantium sociorum, sæpius nos quam deorum invocantium opem.” Livy, book 23. “Our ears ring with the cries of our weeping allies, who more often call on us than on the gods for help.” The printed Latin is irregular; the sense is clear from Livy 22.14.8.

[5006] **Editor.** Livy 22.14.8, not the printed book 23. Minucius attacks Fabius’s military delay: suffering allies cry for Roman aid. Livy does not make this a rebuke to soldiers for neglecting prayer. Burton’s adaptation, including “consul” and singular “God,” is preserved and distinguished here from Livy.

[5007] **Editor.** Siracides is the son of Sirach; Ecc. means Ecclesiasticus here. The source prints 1.12.and 12.; the quotations correspond to 1:11–12, repaired on the right. Receipts are prescriptions or recipes.

[5008] **Burton.** Printed page 223, g: “Rulandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim, &c. & plures alii, &c.” “Ruland adds an excellent prayer at the end of his Empirical Cures. Mercurialis concludes consultation 25 in this way. Montanus does so throughout, etc., and many others, etc.”

Original text 1651	Modern English
Source page 224 **MEMB. 3. Whether it be lawfull to seek to Saints for aide in this disease.**	**MEMBER 3. Whether it is lawful to seek the saints' help in this disease.**[5009]
That we must pray to God, no man doubts: but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be availeable in this disease.	No one doubts that we must pray to God. But it may legitimately be debated whether we should pray to saints in such cases, or whether they can help us at all: whether their images, shrines, relics, consecrated objects, holy water, medals, blessings, those divine amulets, holy exorcisms and the sign of the cross are effective against this disease.
The papists one the on side stifly maintaine, how many melancholy, mad, dæmoniacall persons are daily cured at St. Anthonies Church in Padua, at St. Vitus in Germany, by our Lady of Lauretta in Italy, our Lady of Sichem in the Low Countries: [5010]*Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet*; she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith Lipsius.	The papists, on one side, firmly maintain that many melancholy, mad and demon-possessed people are cured every day at St Anthony's church in Padua, at St Vitus's in Germany, by Our Lady of Loreto in Italy and Our Lady of Sichem in the Low Countries. “She restores sight to the blind, health to the sick, life to the dead and the power to walk to the lame; she cures every disease of body and mind and commands the demons themselves.” She cures the crippled, the lame and the blind, every disease of body and mind, and commands the devil himself, says Lipsius.[5011]

[5009] **Editor.** This member is a Protestant polemic against invoking saints. Papists, Romish and the accusations of deception belong to Burton’s voice. The reported miracles and charges of fraud are not independently established by this edition.

[5010] **Burton.** Printed page 224, h: “Lipsius.” Justus Lipsius.

[5011] **Editor.** Lauretta/Loretta is Loreto. Burton juxtaposes Marian cults at Sichem and Halle; the precise Lipsius passages remain uncollated. The Latin promises resurrection as well as healing; Burton’s English gloss is shorter, and both are retained. Printed one the on side is repaired on the right.

Original text 1651	Modern English
25000 in a day come thither, [5012]*quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia;* New news lately done, our eyes and ears are full of her cures, and who can relate them all?	Twenty-five thousand come there in a day: "Who but a divine power led them in this way to that place?" Who brought them? "Deeds in everyone's ears, before everyone's eyes, fresh and recent": new news of recent events—our eyes and ears are full of her cures, and who can tell them all?
They have a proper Saint almost for every peculiar infirmity, for poyson, gouts, agues, Petronella: St Romanus for such as are possessed: Valentinæ for the falling sickness; St Vitus for mad men, &c. And as of old [5013]Pliny reckons up Gods for all diseases, (*Febri fanum dicatum est*) Lilius Giraldus repeats many of her ceremonies:	They have a particular saint for almost every distinct affliction: Petronella for poisoning, gout and agues; St Romanus for the possessed; Valentine for the falling sickness; St Vitus for mad people, and so on.[5014] In the same way, Pliny lists ancient gods for every disease—"a temple was dedicated to Fever"—and Lilio Giraldi recounts many of her ceremonies.
all affections of the mind were heretofore accounted gods, Love, & Sorrow, Vertue, Honor, Liberty, Contumely, Impudency, had their Temples, Tempests, Seasons, *Crepitus Ventris, dea Vucuna, dea Cloacina*,[5015] there was a goddess of idleness, a goddess of the draught, or jakes, *Premâ, Premunda, Priapus*, bawdy gods, and gods for all offices.[5016]	All the mind's affections were once considered gods. Love and Sorrow, Virtue, Honour, Liberty, Insult and Shamelessness had their temples; so did Storms, Seasons and the Breaking of Wind. There were the goddess Vacuna and the goddess Cloacina—a goddess of idleness and a goddess of the privy or latrine—Prema, Premunda and Priapus: obscene gods, and gods for every function.[5017]

[5012] **Burton.** Printed page 224, i: "Cap. 26." Chapter 26.

[5013] **Burton.** Printed page 224, k: "Lib. 2. cap. 7. de Deo Morbisque in genera descriptis deos reperimus." Book 2, chapter 7, on God. "With diseases classified into kinds, we find gods for them."

[5014] **Editor.** Agues are recurrent fevers; falling sickness is epilepsy. The catalogue records Burton's assignments of patron saints, not a verified list of cult practices. Printed Valentinæ is rendered Valentine, subject to further collation.

[5015] **Burton.** Printed page 224, l: "Selden prolog. cap. 3. de diis Syris. Rosinus." Selden, On the Syrian Gods, prologue, chapter 3; Rosinus.

[5016] **Burton.** Printed page 224, m: "See Lilii Giraldi syntagma de diis, &c." See Lilio Giraldi's treatise on the gods, etc.

[5017] **Editor.** Crepitus Ventris means breaking wind; draught and jakes mean a privy. Vucuna is rendered Vacuna. Augustine, City of God 6.9, names Prema, Pertunda and Priapus in a polemical account of marriage rites. This is a parallel, not proof of Burton's intermediary or authority to replace his Premunda. The exact Giraldi, Selden and Rosinus passages, Vacuna's function and the rest of the catalogue remain uncollated. Marginal l and m stay with their associated catalogue.

Original text 1651	Modern English
Varro reckons up 30000 gods; Lucian makes Podagra the gout a goddess, and assignes her priests and ministers: and melancholy comes not behind; for as Austin mentioneth lib. 4. de Civit. Dei, cap. 9. there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith [5018]Macrobius) they did offer sacrifice yearly, that she might be pacified as well as the rest.	Varro counts thirty thousand gods. Lucian makes Podagra, gout, a goddess and gives her priests and ministers. Melancholy is not left behind: as Augustine mentions in *The City of God*, book 4, chapter 9, there was once the goddess Angerona. She had her chapel and festivals, and, Macrobius says, they sacrificed to her every year so that she might be appeased along with the rest.[5019]
'Tis no new thing, you see this of Papists; and in my judgment, that old doting Lipsius, might have fitter dedicated his [5020]pen after all his labours, to this our goddess of Melancholy, then to his Virgo Halensis, and been her Chaplain, it would have becomed him better:	You see, there is nothing new in this practice of the papists. In my judgement, after all his labours, that doting old Lipsius might more fittingly have dedicated his pen to this goddess of ours, Melancholy, than to his Virgin of Halle, and become her chaplain: it would have suited him better.[5021]
But he, poor man, thought no harme in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honorable precedents in the like kinde, that justifie as much, as largely, and more then he there saith of his Lady and Mistress:	But the poor man saw no harm in what he did and cannot be persuaded that he is doing anything but good. He has so many supporters and distinguished precedents of the same kind, who vouch at equal or greater length for as much as he says there of his Lady and Mistress, and more besides.

[5018] **Burton.** Printed page 224, n: "12 Cal. Januarii ferias celebrant, ut angores & animi solicitudines propitiata depellat." "They celebrate a festival on the twelfth day before the Kalends of January, so that, appeased, she may drive away anguish and anxieties of mind." With Roman inclusive reckoning, this is 21 December.

[5019] **Editor.** Macrobius, Saturnalia 1.10.7–8, connects Angerona's festival with dispelling distress and anxiety, which Burton assimilates to melancholy. Augustine's City of God 4.9 discusses Jupiter, but the consulted text does not name Angerona; the locator remains unresolved. Varro's total and Lucian's Podagra also require collation.

[5020] **Burton.** Printed page 224, o: "Hanc divæ pennam consecravi, Lipsius." "I have consecrated this pen to the divine lady." Lipsius.

[5021] **Editor.** Virgo Halensis means the Virgin of Halle. Burton jokes that the goddess of melancholy would have been a more suitable patron for Lipsius's dedication of his pen. "Our goddess" continues the personification of melancholy.

Original text 1651	Modern English
read but superstitious Coster and Gretsers Tract *de Cruce*. Laur. Arcturus Fanteus *de Invoc. Sanct*. Bellarmine, Delrio dis. mag. Tom. 3. l. 6. quæst. 2. sect 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c.	Just read superstitious Coster and Gretser's treatise *On the Cross*; Laurentius Arcturus Fanteus, *On the Invocation of Saints*; Bellarmine; Delrio, *Magical Disquisitions*, volume 3, book 6, question 2, section 3; Gregorius Tolosanus, *Syntaxis*, volume 2, book 8, chapter 24; Strozzi Cicogna, book 4, chapter 9; Thyraeus; and Girolamo Menghi. You will find countless examples of cures of this kind, performed through holy water, relics, crosses, exorcisms, amulets, images, consecrated beads and so forth.[5022]
Source page 224–225 Barradius the Jesuite, boldly gives it out, that Christs countenance, and the virgin Maries, would cure melancholy, if one had looked steadfastly on them. P. Morales the Spaniard in his book de pulch. Jes. & Mar. confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde to say, *Eamus ad videndum filium Mariæ*, let us see the son of Mary, as they do now, post to St. Anthonies in Padua, or to St. Hillaries at Poictiers in France.	Barradius the Jesuit boldly declares that the faces of Christ and the Virgin Mary would have cured melancholy if someone had gazed steadily upon them. The Spaniard P. Morales, in his book *On the Beauty of Jesus and Mary*, confirms this on the authority of Carthusianus and I know not whom else: in those days, people troubled in mind commonly said, “Let us go to see the son of Mary”—let us see the son of Mary—just as they now hurry to St Anthony's in Padua or St Hilary's at Poitiers in France.

[5022] **Editor.** The authorities remain in Burton’s order with his locators. Fanteus and several abbreviated references have not been fully resolved. Translated titles convey their subjects without claiming a particular edition has been identified.

Original text 1651	Modern English
Source page 225 [5023]In a closet of that church, there is at this day St. Hillaries bed to be seen, to which thy bring all the mad men in the country, and after some prayers, and other ceremonies, they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts, to send all their mad men to S. Hillaries cradle. They say the like of S. Tubery in [5024]another place.	In a small chamber of that church, St Hilary's bed can still be seen. They bring all the mad people in the district to it and, after some prayers and other ceremonies, lay them down there to sleep, and so they recover. In those parts it is customary to send all their mad people to St Hilary's cradle. They say the same of St Tubery elsewhere.[5025]
Giraldus Cambrensis Itin. Camb. c. 1. tells strange stories of S. Ciricus staffe, that would cure this, & all other diseases. Others say as much (as [5026]Hospinian observes) of the three kings of Colen: their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects.	Gerald of Wales, in *The Journey through Wales*, chapter 1, tells astonishing stories of St Ciricus's staff, which could cure this and every other disease. Others, as Hospinian observes, say as much of the three kings of Cologne: their names, written on parchment and hung around a patient's neck with the sign of the cross, will produce similar effects.[5027]

[5023] **Burton.** Printed page 225, p: “Jodocus Sincerus itin. Galliæ 1617. Huc mente captos deducunt, & statis orationibus, sacrificiis peractis, in illum lectum dormitum ponunt, &c.” Jodocus Sincerus, Journey through France, 1617. “They bring the mentally deranged here and, after the prescribed prayers and sacrifices have been performed, put them to sleep in that bed, etc.”

[5024] **Burton.** Printed page 225, q: “In Gallia Narbonensi.” “In Narbonese Gaul”—southern France.

[5025] **Editor.** Closet means a small chamber. Printed thy bring is repaired to they bring. The cures are attributed reports. Tubery remains in Burton’s form pending identification; no modern diagnosis is inferred from mad or mente captos.

[5026] **Burton.** Printed page 225, first asterisk: “Lib. de orig. Festorum. Collo suspensa & pergameno inscripta, cum signo crucis, &c.” On the Origin of Festivals. “Hung around the neck and written on parchment, with the sign of the cross, etc.”

[5027] **Editor.** The three kings are the Magi as commemorated at Cologne. Their written names are used as an amulet. Burton’s Ciricus and the exact Gerald of Wales passage remain for collation.

Original text 1651	Modern English
Read Lipomannus, or that golden legend of Jacobus de Voragine, you shall have infinite stories, or of these new relations of our [5028]Jesuits in Iapona and China, of Mat. Riccius, Acosta, Loiola, Xaverius life &c. Iasper Belga a Jesuit, cured a mad woman by hanging S. Johns Gospel about her necke, and many such: Holy-water did as much in Iapona, &c. Nothing so familiar in their works, as such examples.	Read Lippomano or the *Golden Legend* of Jacobus de Voragine, and you will find countless stories; or read these new accounts by our Jesuits in Japan and China, concerning Matteo Ricci, Acosta, Loyola, the life of Xavier, and so on. Jasper the Belgian, a Jesuit, cured a mad woman by hanging St John's Gospel around her neck, and many similar cases are reported. Holy water achieved as much in Japan, and so forth. Nothing is more common in their writings than examples like these.
But we on the other side, seeke to God alone. We say with David, Ps. 46.1. God is our hope and strength, and helpe in trouble, ready to be found. For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles.	But we, on the other side, turn to God alone. We say with David, “God is our hope and strength, a readily available help in trouble” (Psalm 46:1). To their catalogue of examples we give only this answer: they are false inventions or diabolical illusions—counterfeit miracles.
We cannot deny but that it is an ordinary thing on S. Anthonies day in Padua, to bring divers mad men and dæmonicall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments and drams, to cosen the commonalty, as [5029]Heldeheim well saith; the like is commonly practised in Bohemia as Mathiolus gives us to understand in his preface to his comment upon Dioscorides.	We cannot deny that it is customary on St Anthony's day in Padua to bring various mad and demon-possessed people to be cured. Yet we doubt whether they really suffer in this way, or have been prepared by their priests with certain ointments and potions to deceive the common people, as Heldeheim rightly says. Mattioli tells us, in the preface to his commentary on Dioscorides, that the same thing is commonly practised in Bohemia.[5030]

[5028] **Burton.** Printed page 225, r: “Em. Acosta com. rerum in Oriente gest. à Societat. Jesu, Anno 1568. Epist. Gonsalvi Fernandis, Anno 1560. è Japonia.” Emmanuel Acosta, Account of the Deeds of the Society of Jesus in the East, 1568. Letter of Gonçalo Fernandes, 1560, from Japan. Names and dates follow the printed reference; the underlying reports remain to be collated.

[5029] **Burton.** Printed page 225, s: “Spicel. de morbis dæmoniacis, sic à sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio.” Gleanings on Demoniacal Diseases. “Thus prepared by the petty priests, with magical ointments rubbed on their bodies, to persuade the foolish common people that such persons are cured by St Anthony.”

[5030] **Editor.** Cosen means deceive; drams are medicinal doses or draughts. Burton presents allegations from polemical authorities rather than demonstrated case histories. The Heldeheim and Mattioli passages remain uncollated.

Original text 1651	Modern English
But we need not run so far for examples in this kinde, we have a just volume published at home to this purpose. [5031]A declaration of Egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston a Jesuite, and divers Romish priests his wicked associates, with the severall parties names, confessions, examinations, &c. which were pretended to be possessed. But these ordinary tricks only to get opinion and mony, mere impostures.	But we need not go so far for examples of this kind: a substantial volume has been published here at home on the subject. *A Declaration of Egregious Popish Impostures* describes the attempt to win over religious people under the pretence of casting out devils, practised by Father Edmunds, otherwise Weston, a Jesuit, and various Roman priests, his wicked associates. It gives the names, confessions, examinations and so forth of the people supposedly possessed. But these are commonplace tricks, used only to gain credit and money: mere frauds.[5032]
Æsculapius of old, that counterfeit God, did as many famous cures; his temple (as [5033]Strabo relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of Loretta's in Italy. It was a custome long since,	In ancient times that counterfeit god Aesculapius performed just as many celebrated cures. His temple, Strabo relates, was full of patients every day, and there were as many tablets, inscriptions, hanging objects and votive gifts to be seen in his shrine as there are today at Our Lady of Loreto's in Italy. It was an ancient custom:
——*suspendisse potenti* *Vestimenta maris deo.* (Hor. Od. 1. lib. 5. Od.)	"To hang up one's clothes for the mighty god of the sea." (Horace, *Odes* 1.5.)[5034]

[5031] **Burton.** Printed page 225, second asterisk: "Printed at London 4 to by I. Roberts. 1605." Printed in London, in quarto, by I. Roberts, 1605.

[5032] **Editor.** Samuel Harsnett's Declaration first appeared in 1603. Burton prints 1605, retained pending issue-level collation. His wording summarizes rather than exactly quotes its title. Quarto is a book format made by folding a sheet into four leaves. Just volume means a substantial volume; opinion means credit or reputation.

[5033] **Burton.** Printed page 225, t: "Greg. lib. 8. Cujus fanum ægrotantium multitudine refertum, undiquaque, & tabellis pendentibus, in quibus sanati languores erant inscripti." "Whose temple was filled everywhere with a multitude of sick people and with hanging tablets recording the illnesses that had been cured." The printed abbreviation Greg. is retained; the body identifies Strabo, whose Geography book 8 describes the shrine.

[5034] **Editor.** Horace, Odes 1.5.14–16; the transposed printed locator is corrected on the right. Clothes offered after escape from shipwreck become an image for escape from a love affair. Tables are tablets; donaries are votive offerings. The Strabo reference remains for passage-level collation.

Original text 1651	Modern English
Source page 225–226 To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore Apollo, Mars, Neptune, Venus, Æsculapius, &c. as [5035]Lactantius lib. 2. de orig. erroris, c. 17. observes. The same Iupiter, and those bad angels are now worshipped, and adored by the name of S. Sebastian, Barbara, &c. Christopher and George are come in their places. Our Lady succeeds Venus (as they use her in many offices) the rest are otherwise supplied, as [5036]Lavater writes, and so they are deluded.	People were seduced and deceived into doing the same things in former times as they are now. It is still the same devil, once called Apollo, Mars, Neptune, Venus, Aesculapius and so forth, as Lactantius observes in *On the Origin of Error*, book 2, chapter 17. That same Jupiter and those evil angels are now worshipped and adored under the names of St Sebastian, Barbara and others. Christopher and George have taken their places. Our Lady succeeds Venus, in the many functions they assign to her; the other places are filled in other ways, as Lavator writes, and so the people are deceived.[5037]
Source page 226 [5038]And God often winkes at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seek after Holy water, crosses, &c. Wierus lib. 4. cap. 3. What can these men plead for themselves more then the heathen gods, the same cures done by both, the same spirit that seduceth: but reade more of the Pagan gods effects in Austin de Civitate Dei l. 10. cap. 6. and of Æsculapius especially in Cicogna l. 3. cap. 8.	"And God often overlooks these frauds, because people forsake his word and turn to the devil, as those who seek holy water, crosses and so on are doing" (Weyer, book 4, chapter 3). What more can these men plead for themselves than the pagan gods could? The same cures are performed by both; the same spirit deceives. But read more about the effects produced by pagan gods in Augustine's *City of God*, book 10, chapter 6, and particularly about Aesculapius in Cicogna, book 3, chapter 8.[5039]

[5035] **Burton.** Printed page 225, u: "Mali angeli sumpserunt olim nomen Jovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ, &c. nomen habent, & aliorum." "Evil angels once assumed the names of Jupiter, Juno, Apollo, etc., whom the pagans believed to be gods; now they have the names of St Sebastian, Barbara and others."

[5036] **Burton.** Printed page 226, x: "Part. 2. ca. 9. de spect. Veneri substituunt Virginem Mariam." On Apparitions, part 2, chapter 9. "They substitute the Virgin Mary for Venus."

[5037] **Editor.** On the Origin of Error is book 2 of Lactantius's Divine Institutes. Burton moves from an ancient account of pagan gods to a Protestant claim about Christian saints. Lactantius is not himself commenting on these later cults; the roles of intermediary and application need collation.

[5038] **Burton.** Printed page 226, y: "Ad hæc ludibria Deus connivet frequenter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem, &c. lubricæ fidei hominibus offerunt." "God often overlooks these deceptions when, abandoning God's word, people run to Satan: such are those who offer holy water, a cross, etc., to people whose faith is unstable."

[5039] **Editor.** Winkes at means overlooks or tolerates. Augustine's City of God 10.6 concerns true sacrifice; Burton's locator for pagan "effects" remains unresolved, along with the precise Weyer and Cicogna references.

Original text 1651	Modern English
Or put case they could help, why should we rather seek to them, then to Christ himself, since that he so kindly invites us unto him, Come unto me all ye that are heavy laden, and I will ease you, Mat. 11. and we know that there is one God, one Mediator betwixt God and man Jesus Christ, (1 Tim. 2.5.) who gave himself a ransome for all men.	Or suppose that they could help: why should we turn to them rather than to Christ himself, when he so kindly invites us to him? “Come to me, all of you who are heavily burdened, and I will give you relief” (Matthew 11). We know that there is one God and one mediator between God and humanity, Jesus Christ (1 Timothy 2:5), who gave himself as a ransom for everyone.
We know that we have an [5040]Advocate with the Father, Jesus Christ. (1 Ioh. 2.1.) that there is no other name under heaven, by which we can be saved, but by his; who is alwaies ready to hear us, and sits at the right hand of God, and from whom we can have no repulse, [5041]*solus vult, solus potest, curat universos tanquam singulos*, & [5042]*unumquemque nostrum ut solum*, we are all as one to him, he cares for us all as one, and why should we then seek to any other but to him?	We know that we have an advocate with the Father, Jesus Christ (1 John 2:1), and that there is no other name under heaven by which we can be saved but his. He is always ready to hear us, sits at God's right hand and will never turn us away.[5043] “He alone is willing, he alone is able; he cares for all as though for each,” and “for each one of us as though for that one alone.” We are all as one to him; he cares for us all as one. Why, then, should we turn to anyone but him?[5044]

[5040] **Burton.** Printed page 226, z: “Charior est ipsis homo quam sibi, Paul.” “A human being is dearer to them than to himself.” The attribution Paul. is retained; this adapts Juvenal, Satire 10.350, where “them” means the gods.

[5041] **Burton.** Printed page 226, a: “Bernard.” Bernard.

[5042] **Burton.** Printed page 226, b: “Austin.” Augustine.

[5043] **Editor.** The invitation is Matthew 11:28; the ransom follows at 1 Timothy 2:6. “No other name” is Acts 4:12. The marginal sentence attributed to Paul. instead adapts Juvenal 10.350, changing illis to ipsis; its original referent is the gods.

[5044] **Editor.** The closing phrase recalls Augustine, Confessions 3.11.19: God cares for each as for that person alone and for all as individuals. Burton reorders and compresses the wording. The preceding Bernard attribution remains untraced. Latin translations and Burton’s English restatement are retained separately.

Original text 1651	Modern English
MEMB. 4. SUBSECT. 1. Physician, Patient, Physick.	**MEMBER 4. SUBSECTION 1. Physician, patient, medicine.**
Of those diverse gifts which our Apostle Paul saith, God hath bestowed on man, this of Physick is not the least, but most necessary, and especially conducing to the good of mankind.	Of the various gifts that our apostle Paul says God has bestowed on human beings, medicine is far from the least: it is most necessary and particularly beneficial to humanity.[5045]
Next therefore to God in all our extremities (for of the most high cometh healing, Ecclus 38.2.) we must seek to, and rely upon the Physician, [5046]who is *Manus Dei*, saith Hierophilus, and to whom he hath given knowledge, that he might be glorified in his wondrous works. With such doth he heale men, and taketh away their paines, Ecclus 38.6,7. when thou hast need of him, let him not go from thee. The houre may come that their enterprises may have good successe, ver.13.	After God, therefore, in all our desperate circumstances—for "healing comes from the Most High," Ecclesiasticus 38:2—we must turn to and rely on the physician, who is "the hand of God," says Hierophilus. God has given him knowledge so that God may be glorified in his wonderful works. "With such things he heals people and takes away their pain," Ecclesiasticus 38:6–7. When you need the physician, do not let him leave you. "The time may come when their efforts succeed," verse 13.[5047]

[5045] **Editor.** Paul lists gifts of healing in 1 Corinthians 12:9. Burton applies the scriptural gift to the art of medicine. "Physick" here covers medicine and medical treatment, not modern physics.

[5046] **Burton.** Printed page 226, c: "Ecclus 38. In the sight of great men he shall be in admiration." Ecclesiasticus 38:3: "He will be admired in the presence of great men."

[5047] **Editor.** The scriptural sequence draws on Ecclesiasticus (Sirach) 38:2, 6–7, 12–13; margin c quotes 38:3. "Manus Dei" means "the hand of God." Compare Scribonius Largus, Compositions, preface 1: Herophilus is said to have called medicines the hands of the gods. Burton instead applies the singular phrase to the physician. His spelling Hierophilus is retained; the immediate source of his formulation remains unidentified.

Original text 1651	Modern English
It is not therefore to be doubted, that if we seek a Physician as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, and worthily so called; for there be many Mountebanks, Quacksalvers, Empericks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of and contemned, by reason of these base and illiterate Artificers: but such a Physician I speak of, as is approved, learned, skilfull, honest, &c. of whose duty Wecker, *Antid.* cap.2. & *Syntax. med.* Crato. Iulius Alexandrinus *medic.* Heurnius *prax. med.* lib.3. cap.1. &c. treat at large.	There can therefore be no doubt that, if we seek a physician as we should, we may find relief from our illnesses. I mean one who is competent and deserves the name. There are mountebanks, quacks and untrained practitioners in almost every street and every village who assume this title. These base and uneducated tradesmen cause this noble and useful art to be slandered and despised. But I am speaking of a physician who is reputable, learned, skilful and honest, whose duties are discussed at length by Wecker in his *Antidotary*, chapter 2, and *Medical Compendium*; Crato; Julius Alexandrinus in his medical work; Heurnius in *Medical Practice*, book 3, chapter 1; and others.[5048]
For this particular disease, him that shall take upon him to cure it, [5049]Paracelsus will have to be a Magician, a Chimist, a Philosopher, an Astrologer; Thurnesserus, Severinus the Dane, and some other of his followers, require as much: many of them cannot be cured but by Magick.	For this particular disease, Paracelsus insists that anyone who undertakes to cure it must be a magician, a chemist, a philosopher and an astrologer. Thurnesserus, Severinus the Dane and some others among his followers demand as much: many of these patients, they say, can be cured only by magic.[5050]

[5048] **Editor.** "Mountebank" and "quacksalver" are disparaging names for sellers of dubious remedies. "Empericks" here means practitioners relying on experience without the learned training Burton demands; it is not a judgement on modern empirical science. The shortened medical references remain to be collated.

[5049] **Burton.** Printed page 226, d: "Tom.4. Tract.3. de morbis amentium, horum multi non nisi à Magis curandi & Astrologis, quoniam origo ejus à cœlis petenda est." Volume 4, treatise 3, On the Diseases of the Mentally Disturbed: "Many of these patients can be cured only by magicians and astrologers, since the origin of the disease must be sought in the heavens."

[5050] **Editor.** The list presents Paracelsian medicine as combining chemical preparation, natural philosophy and occult knowledge. "Chimist" belongs to the historical overlap of chemistry and alchemy. The names and the claims are Burton's; this passage does not independently establish the efficacy of the treatments.

Original text 1651	Modern English
[5051]Paracelsus is so stiffe for those Chimicall medicines, that in his cures he will admit almost of no other Physick, deriding in the mean time Hippocrates, Galen, and all their followers: but Magick, and all such remedies I have already censured, & shall speak of Chimistry elsewhere.[5052]	Paracelsus is so adamant in favour of chemical medicines that he admits almost no other treatment into his cures, while ridiculing Hippocrates, Galen and all their followers. But I have already condemned magic and all such remedies, and will discuss chemistry elsewhere.
Source page 226–227 Astrology is required by many famous Physicians, by Ficinus, Crato, Fernelius, [5053]doubted of, and exploded by others: I will not take upon me to decide the controversy my self, Johannes Hossurtus, Thomas Boderius, and Maginus in the preface to his Mathematicall physick, shall determine for me. Many Physicians explode Astrology in physick (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari;* but I will reprove Physicians by Physicians, that defend and profess it, Hippocrates, Galen, Avicen, &c. that count them butchers without it, *homicidas medicos Astrologiæ ignaros,* &c.	Many famous physicians—Ficino, Crato and Fernel—consider astrology necessary; others doubt it and reject it. I will not presume to decide the controversy myself: Johannes Hossurtus, Thomas Boderius, and Magini in the preface to his *Mathematical Medicine*, shall decide for me. “Many physicians,” he says, “reject astrology in medicine, saying that it is of no use: they attack this one art as reckless, as it were, and seek glory for themselves from their ignorance of it. But I will refute physicians through physicians who defend and practise it—Hippocrates, Galen, Avicenna and others, who consider them butchers without it: ‘physicians ignorant of astrology are killers,’ and so on.”[5054]

[5051] **Burton.** Printed page 226, e: “Lib. de Podagra.” Book On Gout. The Paracelsian locator is retained without independent collation.

[5052] **Burton.** Printed page 226, f: “Sect.5.” “Section 5.” Printed beside the transition to astrology; attached here to the preceding promise to discuss chemistry. The later discussion is in Second Partition, Section 5, Member 1, Subsection 3, “Preparatory medicines and purgatives,” especially the chemical preparations at printed pp. 387–388. The more precise locator 2.5.1.3 is editorial. Related passage: 2.5.1.3 (printed section confirmed; fuller locator editorial).

[5053] **Burton.** Printed page 227, g: “Langius. I. Cæsar Claudinus consult.” Langius; Giovanni Cesare Claudini, consultations. No consultation number is supplied.

[5054] **Editor.** “Explode” means reject or dismiss. The syntax of the Latin is irregular, particularly unam and the infinitive aucupari; the rendering follows its apparent argument without emending the left column. The works attributed to Hossurtus, Boderius and Magini, and the appeal to the ancient physicians, await collation.

Original text 1651	Modern English
Source page 227 Paracelsus goes farther, and will have his Physician [5055]predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administring, Astrologically observed; in which Thurnesserus, and some Iatromathematicall professors, are too superstitious in my judgement. [5056]Hellebor will help, but not alway, not given by every Physician, &c. but these men are too peremptory and self-conceited as I think.	Paracelsus goes further: he insists that his physician must be predestined to cure this particular person and this particular illness; that each birth chart must be examined; and that the time of treatment, the gathering of herbs and their administration must be governed by astrology. In this, Thurnesserus and some practitioners of astrological medicine are too superstitious, in my judgement. “Hellebore will help, but not always, and not when given by just any physician,” and so on. But I think these men are too dogmatic and too pleased with their own opinions.[5057]
But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over-careless or covetous, Harpy-like to make a prey of his patient; *Carnificis namque est* (as [5058]Wecker notes) *inter ipsos cruciatus ingens precium exposcere,* as an hungry Chirurgion often produce and wier-draw his cure, so long as there is any hope of pay,	But what am I doing, intervening in something beyond my grasp? A blind man cannot judge colours, and perhaps I cannot judge these matters. I would require only this much: honesty in every physician. He must not be excessively careless or greedy, making his patient his prey like a harpy; “for it is an executioner's business,” as Wecker observes, “to demand an enormous price in the midst of the very torments.” He must not, like a hungry surgeon, keep prolonging and dragging out his treatment as long as there is any hope of payment.[5059]

[5055] **Burton.** Printed page 227, h: “Prædestinatum ad hunc curandum.” “Predestined to cure this person.”

[5056] **Burton.** Printed page 227, i: “Helleborus curat, sed quod ab omni datus medico vanum est.” “Hellebore cures; but the claim that it does so when given by every physician is false.”

[5057] **Editor.** A “scheme of each geniture” is a chart of the heavens at a birth. “Iatromathematical” combines medicine with astrology. The statement about hellebore belongs to the reported claim that a particular healer must be matched to a particular patient; Burton immediately distances himself from this certainty.

[5058] **Burton.** Printed page 227, *: “Antid. gen. lib.3. cap.2.” General Antidotary, book 3, chapter 2. Burton attributes the accompanying maxim to Wecker.

[5059] **Editor.** Harpies supply an image of rapacious predation. “Produce and wier-draw” means prolong and draw out; Burton compares an avaricious practitioner to a torturer extracting payment while pain continues.

Original text 1651	Modern English
Non missura cutem, nisi plena cruoris hirudo.	"A leech that will not let go of the skin until it is full of blood."[5060]
Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so *irritare silentem morbum,* as [5061]Heurnius complaines, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-naturall things otherwise cured.	Many of them, to get a fee, will give medicine to everyone who comes, even when there is no reason for it. In this way they "rouse a dormant disease," as Heurnius complains: they stir up a silent illness, as often happens, which good counsel and advice alone might have successfully settled, or which could otherwise have been cured by regulating the six non-natural things.[5062]
This is *Naturæ bellum inferre,* to oppugne nature, & to make a strong body weak. Arnoldus in his 8 & 11 Aphorismes gives cautions against, and expressly forbiddeth it. [5063]A wise Physician will not give Physick, but upon necessity, and first try medicinall diet, before he proceed to medicinall cure.	This is "to wage war on nature": to attack nature and make a strong body weak. Arnoldus, in his eighth and eleventh aphorisms, warns against it and expressly forbids it. A wise physician will give medicine only when necessary, and will first try a therapeutic diet before proceeding to treatment with medicines.

[5060] **Editor.** Horace, Ars Poetica 476. In Horace, the blood-filled leech describes a relentless reciter of poetry holding his listener captive; Burton transfers it to the physician who keeps charging.

[5061] **Burton.** Printed page 227, k: "Quod sæpe evenit lib.3. cap.1. cum non sit necessitas. Frustra fatigant remediis ægros, qui victus ratione curari possunt, Heurnius." "Which often happens, book 3, chapter 1, when there is no necessity. They needlessly exhaust with remedies patients who can be cured by a regimen of living." Heurnius.

[5062] **Editor.** The six "non-natural" things are air; food and drink; exercise and rest; sleep and waking; evacuation and retention; and the passions. In this medical framework they are factors to regulate, not things contrary to nature. Burton contrasts their management with unnecessary drugs.

[5063] **Burton.** Printed page 227, l: "Modestus & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate 41 Aphor. prudens & pius medicus cibis prius medicinal. quam medicinis puris morbum expellere satagat." "A restrained and wise physician will never hasten to a drug unless necessity compels him." Aphorism 41. "A prudent and conscientious physician should try to drive out disease with medicinal foods before using medicines alone." The marginal 41 differs from the body's preceding 8 and 11; all are retained.

Original text 1651	Modern English
[5064]In another place he laughs those men to scorne, that think *longis syrupis expugnare dæmones & animi phantasmata,* they can purge phantasticall imaginations, & the divel by physick.	Elsewhere he mocks those who think they can "overcome demons and the mind's phantoms with long courses of syrups": that they can purge away fantastic imaginings and the devil with medicine.[5065]
Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by the [5066]similitude of Symptomes, saith Heurnius, and I could give instance in many Consultations, wherein they have prescribed opposite physick.	Another caution is that, if medicine is needed, they should proceed on sound grounds and not mistake the disease. "They are often deceived by the similarity of symptoms," says Heurnius, and I could cite many consultations in which they have prescribed unsuitable medicine.
Sometimes they go too perfunctorily to work, in not prescribing a just course of Physick: To stir up the humor, and not to purge it, doth often more harme then good. Montanus *consil.* 30. inveighs against such perturbations, that purge to the halfes, tire nature, and molest the body to no purpose.[5067] 'Tis a crabbed humor to purge, and as Laurentius calls this disease, the reproach of Physicians; Bessardus, *flagellum medicorum,* their lash; and for that cause, more carefully to be respected.	Sometimes they work too casually and fail to prescribe a proper course of treatment. To stir up the humour without purging it often does more harm than good. Montanus, in consultation 30, attacks such disturbances: they purge only halfway, exhaust nature and trouble the body to no purpose. It is a stubborn humour to purge. As Laurentius calls this disease, it is "the reproach of physicians"; Bessardus calls it "the scourge of physicians"—their lash. For that reason, it needs more careful attention.[5068]

[5064] **Burton.** Printed page 227, m: "Brev. l.c.18." Abbreviated Breviarium reference as printed; its exact book and chapter interpretation remains unresolved.

[5065] **Editor.** Burton objects to treating every mental or spiritual affliction by purging. Compare Arnau de Vilanova, Medicationis parabole II.8 and II.11, printed with their commentary in Giralt's edition, pages 82–83: medicinal foods precede drugs, which should not be used hastily without necessity. These match the two marginal sentences, with verbal differences. The printed 41 and the Breviarium reference remain unresolved; Burton's edition has not been identified.

[5066] **Burton.** Printed page 227, n: "Similitudo sæpe bonis medicis imponit." "Resemblance often deceives good physicians."

[5067] **Burton.** Printed page 227, o; no distinct body callout: "Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimis solertiam medici postulant & fidelitatem, qui enim tumultuario hos tractant, vires absque ullo commodo lædunt & frangunt, &c." "Those who give melancholy patients remedies that are not strong enough. Protracted illnesses especially require the physician's skill and conscientiousness; those who treat them hastily impair and break the patient's strength without any benefit," etc. Anchored by subject to the criticism of incomplete treatment.

[5068] **Editor.** The "humour" is the bodily substance implicated in humoral accounts of melancholy. "Perturbations" here are disturbances caused by inadequate treatment. Bessardus's phrase means "scourge of physicians"; the double rendering preserves Burton's own following gloss.

Original text 1651	Modern English
Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose.	Even if the patient is unwilling, says Laurentius—asking for help and then refusing it again—and even if he neglects his own health, a good physician ought not to abandon him without help. But most physicians err in the opposite direction: they prescribe too much medicine and exhaust their patients' bodies with continual potions, to no purpose.
Source page 227–228 Ætius *tetrabib*. 2.2. *ser*. cap.90. will have them by all means therefore [5069]to give some respite to nature, to leave off now and then; & Lælius a Fonte Eugubinus in his consultations, found it (as he there witnesseth) often verified by experience, [5070]that after a deal of Physick to no purpose, left to themselves, they have recovered. 'Tis that which Nic. Piso, Donatus Altomarus, still inculcate, *dare requiem Naturæ,* to give nature rest.	Aetius, in the second discourse of the second *Tetrabiblos*, chapter 90, therefore insists that they give nature some respite and stop treatment from time to time. Laelius a Fonte of Gubbio, in his consultations, found it repeatedly confirmed by experience, as he testifies there, that patients who had taken a great deal of medicine to no purpose recovered when left to themselves. This is what Nicolas Piso and Donatus Altomarus constantly urge: "give nature rest"—allow nature to rest.

[5069] **Burton.** Printed page 228, p: "Naturæ remissionem dare oportet." "Nature must be given a respite."

[5070] **Burton.** Printed page 228, q: "Plerique, hoc morbo medicina nihil profecisse visi sunt, & sibi demissi invaluerunt." "Many suffering from this disease seemed to have gained nothing from medicine, and recovered when left to themselves."

Original text 1651	Modern English
Source page 228 **SUBSECT. 2. Concerning the Patient.**	**SUBSECTION 2. Concerning the patient.**
When these precedent cautions are accurately kept, and that we have now got a skilfull, an honest Physician to our minde, if his patient will not be conformable, and content to be ruled by him, all his endevours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too niggardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health.	Once these precautions have been carefully observed, and we have found a skilful, honest physician to our liking, all his efforts will come to nothing if his patient will not cooperate and accept his guidance. The patient must observe and maintain several necessary practices. First, he must not be too miserly with his money, think that he spends too much on himself, or endanger his health to save expense.
The Abderites, when they sent for Hippocrates, promised him what reward he would, [5071]all the gold they had, if all the city were gold he should have it. Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosy, took with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (2 Kings 5.5.)	When the people of Abdera sent for Hippocrates, they promised him whatever reward he wanted: all the gold they had; if the entire city were gold, he should have it. When Naaman the Syrian went to Elisha in Israel to be cured of his leprosy, he took ten talents of silver, six thousand pieces of gold and ten changes of clothing (2 Kings 5:5).[5072]
Another thing is, that out of bashfulnes he do not conceal his grief if ought trouble his minde, let him freely disclose it,	Another requirement is that he should not conceal his trouble out of embarrassment. If anything troubles his mind, let him disclose it freely:
Stultorum incurata pudor malus ulcera celat.	"False shame hides the untreated sores of fools."[5073]

[5071] **Burton.** Printed page 228, unmarked citation followed by r: "Abderitani ep. Hippoc. Quicquid auri apud nos est, libenter persolvemus, etiamsi tota urbs nostra aurum esset." The people of Abdera, letter to Hippocrates: "Whatever gold we have, we will gladly pay—even if our entire city were gold." The citation and its following quotation are retained together.

[5072] **Editor.** The Abderite appeal belongs to the letters transmitted under Hippocrates's name, the literary setting of the Democritus story used throughout Burton's preliminaries. It is cited here as Burton's source, not authenticated correspondence. The valuables match 2 Kings 5:5; "talent" is a weight, not a coin denomination.

[5073] **Editor.** Horace, Epistles 1.16.24. The surrounding passage warns against concealing an internal fever merely because others declare one healthy; Burton makes the maxim a reason to disclose distress.

Original text 1651	Modern English
by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) 'Tis a part of his cure to wish his own health; and not to defer it too long.	By concealing them he does himself great harm and falls into worse trouble. He must be willing to be cured and earnestly desire it. "The wish to recover is part of recovery" (Seneca). To wish for his own health is part of his cure; and he must not put it off too long.[5074]
[5075]*Qui blandiendo dulce nutrivit malum,* *Sero recusat ferre quod subiit jugum. Et*	"Whoever has indulged and nourished a sweet evil too late refuses to bear the yoke he has taken on." And[5076]
[5077]*Helleborum frustra cum jam cutis ægra tumebit,* *Poscentes videas; venienti occurrite morbo.*	"You may see people asking for hellebore in vain when their diseased skin is already swelling: meet the illness as it comes."[5078]
He that by cherishing a mischief doth provoke, Too late at last refuseth to cast off his yoke. When the skin swels, to seek it to appease With Hellebor, is vain; meet your disease.	He who encourages an evil by indulging it, Too late at last refuses to cast off his yoke. When the skin swells, trying to soothe it With hellebore is useless; confront your disease.[5079]
by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves.	In this way they often ruin themselves; or they do so through ignorance, by failing to recognize their illness and its danger, through contempt, careless neglect, playing down the trouble, miserliness and obstinacy.

[5074] **Editor.** Seneca, Phaedra 249. The Nurse urges Phaedra to help herself by checking her passion. Burton turns this dramatic counsel into a general maxim about willingness to recover; the subsequent English gloss is retained separately from the translated Latin.

[5075] **Burton.** Printed page 228, s: "Seneca." Seneca; the verse is Phaedra 134–135.

[5076] **Editor.** Seneca, Phaedra 134–135. The Nurse warns that someone who indulges passion resists its domination too late. The "sweet evil" is attractive precisely while it is doing harm.

[5077] **Burton.** Printed page 228, t: "Per. 3. Sat." Persius, Satire 3; lines 63–64.

[5078] **Editor.** Persius, Satire 3.63–64. Hellebore appears as a purgative sought too late. Burton prints poscentes, where the comparison text reads poscentis; the sense is unchanged. His own English verse follows separately.

[5079] **Editor.** Burton's four English lines gloss the two preceding Latin quotations. The printed "refuseth to cast off his yoke" does not match Seneca's "refuses to bear the yoke." The modern version retains this difficulty in Burton's English instead of silently replacing it with the Latin's meaning.

Original text 1651	Modern English
The Citizens, I know not of what City, now, when rumor was brought their enemies were coming, could not abide to hear it: and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie & resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men.	The citizens—I cannot now remember of which city—could not bear to hear the news when word came that their enemies were approaching. In the same way, when plague begins in many places and the authorities know it for certain, they order silence and hush it up. But when they see their enemies marching to the gates, ready to catch them unprepared, they begin to fortify and resist when it is too late. When the disease breaks out and can no longer be concealed, then they lament their careless neglect. It is just the same with these patients.[5080]
Source page 228–229 And often out of a prejudice, a loathing & distaste of Physick, they had rather dy, or do worse, then take any of it. Barbarous immanity ([5081]Melancthon termes it) and folly to be deplored, so to contemn the precepts of health, good remedies, & voluntarily to pull death, and many maladies upon their own heads.	Often, out of prejudice, loathing and dislike of medicine, they would rather die or fare worse than take any of it. Melanchthon calls it "barbarous brutality and deplorable folly" to despise the rules of health and good remedies in this way, and voluntarily bring death and many diseases upon their own heads.

[5080] **Editor.** Burton himself cannot name the city. No identification is supplied here. He interweaves the story of a city ignoring military danger with the suppression of reports of plague.

[5081] **Burton.** Printed page 228, u: "De anima. Barbara tamen immanitate, & deploranda inscitia contemnunt præcepta sanitatis, mortem & morbos ultro accersunt." On the Soul: "Yet with barbarous brutality and deplorable ignorance they despise the rules of health, and voluntarily summon death and diseases." Burton attributes the passage to Melanchthon.

Original text 1651	Modern English
Source page 229 Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ake, run, ride, send for a physician, as many Gentlewoman do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not.	Many others go to the opposite extreme: they spend too freely, are suspicious and anxiously protective of their health, too ready to take medicine on every slight occasion and to magnify every minor ailment, defect or difficulty. If a finger so much as aches, they run, ride or send for a physician—as many gentlewomen do, who are ill without cause, whenever they please, over every trifle or slight dissatisfaction. When he arrives, they make it worse than it is by exaggerating what is not there.[5082]
[5083]Hier. Cappivaccius sets it down as a common fault of all melancholy persons, to say their symptomes are greater then they are, to help themselves. And which [5084]Mercurialis notes, *consil.* 53. to be more troublesome to their Physicians, then other ordinary patients, that they may have change of physick.	Hieronymus Cappivaccius records it as a common fault of all melancholy people that, to obtain help, they say their symptoms are worse than they are. Mercurialis likewise observes, in consultation 53, that they are more troublesome to their physicians than ordinary patients, so that they may get a change of medicine.

[5082] **Editor.** The claims that patients exaggerate symptoms and that gentlewomen can be ill at will are Burton's polemical generalizations. They are preserved as part of his historical account, not adopted as editorial explanations of illness.

[5083] **Burton.** Printed page 229, x: "Consul.173. è Scoltzio. Melanch. Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt." Consultation 173, from Scholtzius, on melancholy: "It is almost characteristic of these patients that they say their symptoms are more severe than they really are."

[5084] **Burton.** Printed page 229, y: "Melancholici plerumque medicis sunt molesti, ut alia aliis adjungant." "Melancholy patients generally trouble their physicians to add one remedy to another."

Original text 1651	Modern English
A third thing to be required in a Patient, is confidence, to be of good chear, and have sure hope that his Physician can help him. [5085]Damascen the Arabian, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his physick will not be effectuall, and promise withall that he will certainly help him, make him beleeve so at least.	A third requirement in a patient is confidence: he should be cheerful and firmly hope that his physician can help him. Damascen the Arabian likewise requires the physician himself to be confident that he can cure the patient; otherwise his medicine will not work. He should also promise that he will certainly help him—or at least make him believe so.[5086]
[5087]Galeottus gives this reason, because the forme of health is contained in the Physicians minde, and as Galen holds, [5088]confidence and hope do more good then physick; he cures most in whom most are confident. Axiochus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assignes it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; [5089]but because the common people had a most strong conceipt of his worth.	Galeottus gives this reason: the form of health is contained in the physician's mind. And, as Galen maintains, confidence and hope do more good than medicine: the physician who inspires most confidence cures most. Axiochus, almost sick to death, recovered his former health at the mere sight of Socrates.[5090] Paracelsus gives this as the sole reason why Hippocrates was so successful in his cures: it was not because he had any extraordinary skill, but because ordinary people had an exceptionally high opinion of his ability.[5091]

[5085] **Burton.** Printed page 229, z: “Oportet infirmo imprimere salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.” “One must impress the prospect of recovery on the sick person and promise it by any means, even if one despairs oneself. No medicine is effective unless the physician also has a powerful imagination.”

[5086] **Editor.** Burton reports a medical ethic in which confidence can include reassuring a patient even when the physician privately despairs. “Damascen” and “Janus Damascen” are retained as his names for the authority cited; the particular aphorism collection and its attribution await collation.

[5087] **Burton.** Printed page 229, a: “De promisc. doct. cap.15. Quoniam sanitatis formam animi medici continent.” On Miscellaneous Learning, chapter 15: “Because physicians’ minds contain the form of health.”

[5088] **Burton.** Printed page 229, b: “Spes & confidentia, plus valent quam medicina.” “Hope and confidence are more powerful than medicine.”

[5089] **Burton.** Printed page 229, c: “Felicior in medicina ob fidem Ethnicorum.” “More successful in medicine because of the pagans’ faith.”

[5090] **Editor.** Compare Axiochus 364c–365a, transmitted in the Platonic corpus: Clinias predicts that seeing Socrates will help his father rally, and Socrates finds the man already physically improved but still distressed. Burton compresses this into a recovery at the sight of Socrates. The dialogue is conventionally classed as Pseudo-Plato.

[5091] **Editor.** The “form of health” means its conception or pattern in the physician’s mind. Burton groups this claim with hope, reputation and imagination; it should not be read as a demonstrated account of how treatment works. The Galeottus, Galen and Paracelsus attributions are not independently collated here.

Original text 1651	Modern English
To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon every toy; for he that so doth (saith [5092]Ianus Damascen) or consults with many, falls into many errours; or he that useth many medicines. It was a chief caveat of Seneca to his friend Lucilius, that he should not alter his Physician, or prescribed physick: [5093]Nothing hinders health more; a wound can never be cured that hath severall plasters.	To confidence we may add perseverance, obedience and constancy: the patient should not change his physician or take a dislike to him over every trifle. For anyone who does so, says Janus Damascen, or who consults many physicians, falls into many errors; so does anyone who uses many medicines. One of Seneca's chief warnings to his friend Lucilius was that he should not change his physician or prescribed medicine: nothing hinders health more; a wound can never heal when one plaster after another is applied to it.[5094]
Crato *consil.* 186. taxeth all melancholy persons of this fault: [5095]'Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another: (as they do commonly that have sore eyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficult to be cured. They try many (saith [5096]Montanus) and profit by none:	Crato, in consultation 186, accuses all melancholy people of this fault. It is characteristic of them, if things do not go as they wish and they get no immediate relief, to seek another physician and then another—as people with sore eyes commonly do—twenty in succession. All keep promising a cure; the patients try a thousand remedies, and in this way worsen their disease, making it extremely dangerous and difficult to cure. They try many, says Montanus, and benefit from none.[5097]

[5092] **Burton.** Printed page 229, d: "Aphoris.89. Æger qui plurimos consulit medicos, plerumque in errorem singulorum cadit." Aphorism 89: "The patient who consults very many physicians generally falls into the error of each of them."

[5093] **Burton.** Printed page 229, e: "Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur." "Nothing hinders health so much as frequent changes of remedies, nor does a wound heal over when different medicines are tried upon it."

[5094] **Editor.** Seneca, Moral Letters 2.3. In its original setting the medical comparison supports steady, sustained reading instead of constantly changing authors. Burton presents it as advice about physicians and medicine. His marginal quotation differs slightly from the comparison text but preserves the same argument.

[5095] **Burton.** Printed page 229, f; continues across the foot of the page: "Melancholicorum proprium, quum ex eorum arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c." "It is characteristic of melancholy patients, when a sudden improvement does not occur as they wish, to change physicians, who [promise] anything," etc. The elliptical conclusion is retained; the supplied verb follows Burton's body text.

[5096] **Burton.** Printed page 229, g: "Consil.31. Dum ad varia se conferunt, nullo prosunt." Consultation 31: "While they turn to various remedies, they benefit from none." The source's nullo is retained.

[5097] **Editor.** "Twenty one after another" is read as twenty physicians, one after another, rather than the exact number twenty-one. This preserves the idiom and the following emphasis on repeated changes; the original spacing is retained on the left.

Original text 1651	Modern English
and for this cause *consil.* 24. he injoyns his patient before he take him in hand, [5098]perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endeavour and counsell would be to small purpose. And in his 31. counsell for a notable Matron, he tells her [5099]if she will be cured, she must be of a most abiding patience, faithfull obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success.	For this reason, in consultation 24, before taking on his patient, he requires perseverance and endurance: no great result can be achieved in so short a time. He will administer medicine on that condition; otherwise all his effort and advice would be of little use. In his thirty-first consultation, for a distinguished married woman, he tells her that if she wishes to be cured, she must show the most lasting patience, faithful obedience and exceptional perseverance. If she slackens or despairs, she can expect or hope for no good result.
Consil. 230. for an Italian Abbot, he makes it one of the greatest reasons, why this disease is so incurable, [5100]because the parties are so restless, and impatient, and will therefore have him that intends to be eased, [5101]to take physick, not for a moneth, a year, but to apply himself to their prescriptions all the dayes of his life.	In consultation 230, for an Italian abbot, he makes the patients' restlessness and impatience one of the chief reasons why this disease is so incurable. He therefore insists that anyone who hopes for relief should take medicine, not merely for a month or a year, but follow the physicians' prescriptions throughout his life.
Source page 229–230 Last of all, it is required that the patient be not too bold to practice upon himself, without an approved physicians consent, or to try conclusions, if he read a receipt in a book; for so, many grosly mistake, and do themselves more harme then good. That which is conducing to one man, in one case, the same time is opposite to another.	Last of all, the patient must not be too bold in treating himself without a reputable physician's consent, or in making experiments because he has read a recipe in a book. In this way many make serious mistakes and do themselves more harm than good. What benefits one person in one case may at the same time harm another.

[5098] **Burton.** Printed page 229, h: “Imprimis hoc statuere oportet, requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c.” “First this must be established: perseverance and endurance are required. For in a short time nothing [can be accomplished],” etc. The unfinished ex is preserved; the sense is supplied from the body.

[5099] **Burton.** Printed page 229, i: “Si curari vult, opus est pertinaci perseverantia, fideli obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum.” “If she wishes to be cured, steadfast perseverance, faithful obedience and exceptional patience are needed; if she grows weary or despairs, she will obtain no result.”

[5100] **Burton.** Printed page 229, k: “Ægritudine amittunt patientiam, & inde morbi incurabiles.” “They lose patience through illness, and consequently the diseases are incurable.”

[5101] **Burton.** Printed page 229, l: “Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.” “One must attend to treatment not for a month or a year, but throughout the entire course of life.”

Original text 1651	Modern English
Source page 230 [5102]An Asse and a Mule were laden over a brook, the one with salt, the other with wool: the Mules packe was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: He told the Asse, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to severall parties, upon divers occasions.	An ass and a mule were carrying loads across a brook, one of salt and the other of wool. The mule's pack happened to get wet; the salt dissolved, making his load lighter and giving him great relief. He told the ass, who, expecting the same good fortune, also wet his pack at the next stream. But it became much heavier, and he was completely exhausted. In this way the same thing may help one person and harm another, under different circumstances.
Many things (saith [5103]Penottus) are written in our books, which seem to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physick poyson. I remember in Valeriola's observations, a story of one John Baptist a Neopolitan, that finding by chance a pamphlet in Italian, written in praise of Hellebor, would needs adventure on himself, and tooke one dram for one scruple, and had not he been sent for, the poor fellow had poysoned himself.	"Many things," says Penottus, "are written in our books that seem excellent remedies to the reader, but those who use them are often deceived and take poison for medicine." I remember a story in Valeriola's observations about a Neapolitan named John Baptist. He happened to find an Italian pamphlet praising hellebore and insisted on trying it on himself, taking one dram instead of one scruple. Had Valeriola not been sent for, the poor fellow would have poisoned himself.[5104]

[5102] **Burton.** Printed page 230, *: "Camerarius emb.55. cent.2." The 1595 Centuria altera has a fox in emblem 55. Emblem 74, leaf 82 recto–verso, instead tells how Thales replaces a mule's salt with wool and sponges, defeating its habit of soaking its load to lighten it; Camerarius cites Plutarch. Burton tells of an ass imitating a salt-laden mule. The printed locator and Burton's distinct version are retained; his immediate edition remains unidentified.

[5103] **Burton.** Printed page 230, m: "Præfat. de nar. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum." Preface, de nar. med., as printed. "In the little books that circulate among educated people, the less cautious read many things that deceive them: excellent things, as they suppose, but they drink a monstrous poison." The abbreviated title remains unresolved.

[5104] **Editor.** The account is reported from Valeriola without an independently verified case locator. "Dram" and "scruple" are distinct apothecaries' weights; Burton makes their confusion the cause of the overdose. His pronoun "he" in "had not he been sent for" is clarified as Valeriola on the right.

Original text 1651	Modern English
From whence he concludes out of Damascenus 2. & 3. *Aphoris*. [5105]that without exquisite knowledge, to work out of books is most dangerous: how unsavorie a thing it is to beleeve Writers, and take upon trust, as this patient perceived by his own perill. I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassivola, would needs take Hellebor in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed.	From this he concludes, citing the second and third aphorisms of Damascenus, that it is extremely dangerous to practise from books without exact knowledge. How unwise it is to believe writers and take their statements on trust, as this patient learned at his own peril. I could tell another such story from my own knowledge: a friend of mine found a recipe in Brassivola and insisted on taking hellebore itself and trying it on his own person. Had some of his close friends not happened to visit him, his indiscretion would have put him in danger. I have observed many such cases.[5106]
These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as [5107]Montanus saith, shall surely be much eased, if not throughly cured.	These are the usual precautions that I think deserve attention. Anyone who observes them, as Montanus says, will certainly gain considerable relief, if not a complete cure.

[5105] **Burton.** Printed page 230, n: “Operari ex libris, absque cognitione & solerti ingenio, periculosum est. Unde monemur, quam insipidum scriptis authoribus credere, quod hic suo didicit periculo.” “To practise from books without knowledge and a discerning mind is dangerous. Hence we are warned how foolish it is to trust authors’ writings, as this man learned at his own peril.”

[5106] **Editor.** “In substance” means the hellebore itself, rather than a preparation of it. “Familiars” means close friends or associates. Burton shifts from a printed case history to an incident he says he personally knew; the friend remains unnamed.

[5107] **Burton.** Printed page 230, o: “Consil.23. hæc omnia si quo ordine decet egerit, vel curabitur, vel certe minus afficetur.” Consultation 23: “If he does all these things in their proper order, he will either be cured or certainly suffer less.”

Original text 1651	Modern English
SUBSECT. 3. Concerning Physick.	**SUBSECTION 3. Concerning medicine.**
Physick it self in the last place is to be considered; *for the Lord hath created medicines of the earth; and he that is wise will not abhorre them,* Ecclus 38.4. ver.8. *of such doth the Apothecary make a confection,* &c.	Finally, medicine itself must be considered; "for the Lord has created medicines from the earth, and a wise person will not reject them," Ecclesiasticus 38:4. Verse 8: "From such things the apothecary makes a compound," and so on.[5108]
Of these medicines there be divers & infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixt, &c. and therefore left to be managed by discreet and skilfull Physicians, and thence applied to mans use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends.	These medicines come in countless different kinds—plants, metals, animals and so on—and have different properties. Some benefit one person and harm another; some, harmful in themselves, become very wholesome and beneficial when properly prepared. There are simple remedies, compounds and so forth. They are therefore left to the management of prudent and skilful physicians, who apply them to human use. For this purpose physicians have devised methods and various professional rules, to arrange these remedies according to their particular uses.[5109]

[5108] **Editor.** Ecclesiasticus, also called Sirach, 38:4 and 38:8. Confection here means a compound medicinal preparation, not a sweet.

[5109] **Editor.** Simples are remedies consisting of a single medicinal substance; mixt means compounds. Correcting a substance refers to preparing it or combining it with others to alter its supposed effects.

Original text 1651	Modern English
Physick (as Hippocrates defines it) is naught else but [5110]addition and subtraction; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as [5111]Mercurialis acknowledgeth) so common an affection in these our times, & therefore fit to be understood.	Medicine, as Hippocrates defines it, is nothing but addition and subtraction. Necessary in every other disease, it must be practised with the greatest precision in melancholy, which, as Mercurialis acknowledges, is so common an illness in our times that its treatment particularly deserves to be understood.[5112]
Severall prescripts and methods I find in severall men, some take upon them to cure all maladies with one Medicine, severally applyed, as that Panacea, *Aurum potabile,* so much controverted in these dayes, *Herba solis,* &c.	I find different prescriptions and methods in different writers. Some undertake to cure every illness with one medicine, applied in different ways: for example, that panacea, "drinkable gold," so much disputed nowadays, the "herb of the sun," and so on.[5113]

[5110] **Burton.** Printed page 230, margin p: "Fuchsius cap.2. lib.1." Fuchsius, book 1, chapter 2.

[5111] **Burton.** Printed page 230, margin q: "In pract. med. hæc affectio nostris temporibus frequentissima, ergo maxime pertinet ad nos hujus curationem intelligere." In Medical Practice: "This illness is extremely common in our times; therefore it especially concerns us to understand its treatment."

[5112] **Editor.** Addition and subtraction describes supplying what the body lacks and removing what it has in excess. Compare the Hippocratic On Breaths 1, in the Greek and Littré's French translation: remedies oppose the causes of suffering, and medicine removes excess and supplies deficiency. The cited Fuchsius intermediary and Burton's precise Latin wording remain uncollated.

[5113] **Editor.** A panacea is a universal remedy. Aurum potabile means drinkable gold, an alchemical medicine; Herba solis literally means herb of the sun. The precise preparation or plant intended here remains unresolved.

Original text 1651	Modern English
Source page 230–231 Parecelsus reduceth all diseases to foure principall heads, to whom Severinus, Ravelascus, Leo Suavius, and others adhere and imitate: those are Leprosy, Gout, Dropsie, Falling-sickness. To which they reduce the rest; as to Leprosie, Ulcers, Itches, Furfures, Scabs, &c. To Gout, Stone, Cholick, Tooth-ach, Head-ach, &c. To Dropsie, Agues, Jaundies, Cachexia, &c. To the Falling-sicknesse, belong Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c.	Paracelsus reduces all diseases to four principal classes, and Severinus, Ravelascus, Leo Suavius and others follow and imitate him. These classes are leprosy, gout, dropsy and epilepsy. They place the remaining diseases under these headings: under leprosy, ulcers, itching disorders, scaly eruptions, scabs and so on; under gout, the stone, colic, toothache, headache and so on; under dropsy, fevers, jaundice, bodily wasting and so on; under epilepsy, paralysis, vertigo, cramps, convulsions, nightmare, apoplexy and so on.[5114]
Source page 231 [5115]If any of these four principall be cured (saith Ravelascus) all the inferior are cured, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I find severall cures, severall methods and prescripts.	“If any of these four principal diseases is cured,” says Ravelascus, “all the subordinate diseases are cured, and the same remedies generally serve.” But this is too sweeping, and some dispute it. For the particular disease of melancholy, which I am now going to discuss, I find different treatments, methods and prescriptions.
They that intend the practick cure of Melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savonarola prescribes seven especiall Canons. Ælianus Montaltus cap.26. Faventinus in his Empericks. Hercules de Saxoniâ, &c. have their severall injunctions and rules, all tending to one end.	Those who undertake the practical treatment of melancholy, says Duretus in his notes on Hollerius, set out nine particular objectives or ends; Savonarola prescribes seven special rules. Aelianus Montalto in chapter 26, Faventinus in his *Empirical Remedies*, Hercules de Saxonia and others have their different instructions and rules, all directed towards one end.[5116]

[5114] **Editor.** The left column retains Parecelsus. These are historical categories, not equivalents of modern diagnoses. Dropsy denotes fluid swelling; falling-sickness, epilepsy; furfures, scaly eruptions; stone, urinary calculi; agues, fever attacks; cachexia, a wasted or disordered bodily state; incubus, an oppressive nightmare; apoplexy, a sudden collapse with loss of consciousness or movement.

[5115] **Burton.** Printed page 231, margin r: “Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.” “If any principal disease among these is cured, all the subordinate ones are cured.”

[5116] **Editor.** Scopes are aims; canons are rules. Savonarola is the medical writer cited here. The numerical schemes and abbreviated book references have not been independently collated.

Original text 1651	Modern English
The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica,* and *Chirurgica,* Diet or Living, Apothecary, Chirurgery, which Wecker, Crato, Guianerius, &c. and most prescribe; of which I will insist, and speak in their order.	The usual method, which I intend to follow, has three parts: regulation of daily life, treatment with drugs, and surgery—that is, diet or manner of living, pharmacy, and surgery. This is the method prescribed by Wecker, Crato, Guianerius and most others. I will dwell on these and discuss them in order.[5117]

[5117] **Editor.** The Greek and two Latin terms name regimen, drug treatment and surgery. Burton immediately gives English equivalents; the modern column preserves that repetition. Diet or living extends beyond food alone.

Original text 1651	Modern English
SECT. 2. MEMB. 1. SUBSECT. 1. Dyet rectified in substance.	**SECTION 2. MEMBER 1. SUBSECTION 1. Diet corrected in the choice of food.**
Diet Διαιτητικὴ, *Victus* or Living, according to Fuchsius and [5118]others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chief part of the cure. Iohannes Arculanus cap.16. in 9. Rhasis, accounts the rectifying of these six, [5119]a sufficient cure.	Diet—the regulation of daily life, or manner of living—according to Fuchsius and others, includes the six non-natural things I have already specified. These are major causes of illness; corrected, they form the whole or the chief part of the cure. Johannes Arculanus, in chapter 16 of his commentary on the ninth book of Rhazes, considers the regulation of these six things a sufficient cure.[5120]
Guianerius Tract.15. cap.9. calls them, *propriam & primam curam,* the principall cure: so doth Montanus, Crato, Mercurialis, Altomarus, &c. first to be tried, Lemnius *instit.* cap.22. names them the hinges of our health, [5121]no hope of recovery without them.	Guianerius, treatise 15, chapter 9, calls them "the proper and primary treatment"—the principal cure. So do Montanus, Crato, Mercurialis, Altomarus and others: this is what should be tried first. Lemnius, in his *Institutes*, chapter 22, calls them the hinges on which our health turns: there is no hope of recovery without them.

[5118] **Burton.** Printed page 231, margin s: "Institut. cap.8. sect.1. Victus nomine non tam cibus & potus, sed aër, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur." Institutes, chapter 8, section 1: "The term regimen includes not merely food and drink, but air, exercise, sleep, waking, and the remaining members of the six non-natural things."

[5119] **Burton.** Printed page 231, margin t: "Sufficit plerumque regimen rerum sex non-naturalium." "Regulation of the six non-natural things is generally sufficient."

[5120] **Editor.** The six non-natural things are air; food and drink; exercise and rest; sleep and waking; evacuation and retention; and the passions. Non-natural distinguishes factors affecting the body from its inherent constitution; it does not mean unnatural.

[5121] **Burton.** Printed page 231, margin u: "Et in his potissima sanitas consistit." "And health depends chiefly on these."

Original text 1651	Modern English
Reinerus Solenander in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, [5122]no good to be done without it. [5123]Areteus. lib.1. cap.7. an old Physician, is of opinion, that this is enough of it self, if the party be not too farre gone in sicknesse.	Reinerus Solenander, in his seventh consultation, concerning a young Spanish gentlewoman who was so melancholy that she detested all company and would not sit at table with her close friends, prescribes this treatment above all others: nothing can be achieved without it. Aretaeus, an ancient physician, considers in book 1, chapter 7, that this alone is enough if the patient's illness has not advanced too far.
[5124]Crato in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good diet, he will warrant him his former health. [5125]Montanus Consil.27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physick will be to small purpose.	Crato, in a consultation for a noble patient, tells him plainly that, if His Highness will only follow a good regimen, he can guarantee the restoration of his former health. Montanus, in consultation 27, concerning a French nobleman, urges His Lordship to be extremely careful about his regimen, or all his other medicine will achieve little.

[5122] **Burton.** Printed page 231, margin x: “Nihil hic agendum sine exquisita vivendi ratione, &c.” “Nothing can be achieved here without a carefully regulated way of living,” and so on.

[5123] **Burton.** Printed page 231, margin y: “Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus.” “If the illness is recent, no other treatment is needed to recover the former state of health.”

[5124] **Burton.** Printed page 231, margin z: “Consil.99. lib.2. si celsitudo tua, rectam victus rationem, &c.” Consultation 99, book 2: “If Your Highness [follows] a proper regimen,” and so on. The printed Latin is abbreviated.

[5125] **Burton.** Printed page 231, margin a, continuing below the body: “Moneo Domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur.” “I advise you, my lord, to be prudent in your regimen; without this, other remedies are applied in vain.”

Original text 1651	Modern English
The same injunction I finde verbatim in I. Cæsar Claudinus, Respon.34. Scoltzii consil.183. Trallianus cap.16. lib.1. Lælius à fonte Ægubinus often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physick besides.[5126]	I find the same instruction word for word in Julius Caesar Claudinus, response 34; Scholtz's consultations, number 183; and Trallianus, book 1, chapter 16. Laelius a Fonte of Gubbio often boasts that he has achieved more cures of this kind by correcting the patient's regimen than through all other medicine combined.[5127]
So that in a word I may say to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macra cavum repetes, quem macra subisti,* the six non-naturall things caused it, and they must cure it.	So, in a word, I may say to most melancholy people what the fox said to the weasel that could not get out of the granary: "You must return lean through the hole you entered lean." The six non-natural things caused the illness, and they must cure it.[5128]
Source page 231–232 Which howsoever I treat of, as proper to the Meridian of Melancholy, yet neverthelesse, that which is here said with him in [5129]Tully though writ especially for the good of his friends at *Tarentum* and *Sicily,* yet it will generally serve [5130]most other diseases, and help them likewise, if it be observed.	Although I discuss these matters as particularly suited to the climate of melancholy, what is said here—like the writings of the man mentioned in Cicero, composed especially for the benefit of his friends at Tarentum and in Sicily—will nevertheless generally serve for most other diseases too, and help them likewise, if it is followed.[5131]

[5126] **Burton.** Printed page 231, bottom margin b: "Omnia remedia irrita & vana sine his. Novi me plerosque ita laborantes, victu potius quam medicamentis curasse." "All remedies are ineffective and useless without these things. I know that I have cured many people suffering in this way through their regimen rather than through medicines." The note has no distinct callout in the body; it is placed beside the corresponding claim.

[5127] **Editor.** These medical opinions and promised cures are reported by Burton. Their individual source passages and case histories remain unverified; the edition preserves their certainty without adopting it.

[5128] **Editor.** Horace, Epistles 1.7.29–33. In Horace a lean fox enters a grain store, grows fat and cannot escape; a weasel advises it. Burton reverses the animals' roles and shortens the verse. Both differences are retained. Garner means granary.

[5129] **Burton.** Printed page 232, first asterisk: "1. de finibus. Tarentinis & Siculis." On Ends, book 1: "For the people of Tarentum and Sicily."

[5130] **Burton.** Printed page 232, margin c: "Modo non multum elongatur." "Provided it has not advanced too far."

[5131] **Editor.** Meridian is a geographical metaphor for a particular sphere or climate. Cicero, On Ends 1.3.7, reports Lucilius saying that he writes for Tarentum, Consentia and Sicily. Burton omits Consentia and adapts the remark to explain his own wider usefulness.

Original text 1651	Modern English
Source page 232 Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent.	Of these six non-natural things, the first is diet in the strict sense: food and drink. Here we must consider the kind, quantity and quality, choosing the opposite of what was described earlier.
In Substance, such meats are generally commended, which are [5132]moist, easie of digestion, and not apt to engender winde, not fryed, nor rosted, but sod (saith Valescus, Altomarus, Piso, &c.) hot and moist, and of good nourishment; Crato Consil.21. lib.2. admits rost meat, [5133]if the burned and scorched *superficies,* the brown we call it, be pared off. Salvianus lib.2. cap.1. cries out on cold and dry meats;	As to kind, the foods generally recommended are moist, easily digested, and unlikely to generate wind; not fried or roasted, but boiled, say Valescus, Altomarus, Piso and others—hot and moist, and nourishing. Crato, consultation 21, book 2, allows roast meat if the burnt or scorched surface, what we call the browned part, is cut away. Salvianus, book 2, chapter 1, vehemently condemns cold and dry foods.[5134]
[5135]young flesh and tender is approved, as of Kid, Rabbets, Chickens, Veale, Mutton, Capons, Hens, Partridge, Pheasant, Quailes, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as [5136]Dublinius reports, the common food of Boores and Clownes in Palestina.	Young, tender meat is approved: kid, rabbit, chicken, veal, mutton, capon, hen, partridge, pheasant, quail, and all the mountain birds that are so common in parts of Africa and Italy and, as Dublinius reports, are the ordinary food of peasants and country people in Palestine.[5137]

[5132] **Burton.** Printed page 232, margin d: “Lib.1. de melan. cap.7. Calidus & humidus cibus concoctu facilis, flatus exortes, elixi non assi, neque cibi frixi sint.” On Melancholy, book 1, chapter 7: “Let the food be hot and moist, easy to digest, free from wind; boiled, not roasted, and not fried.”

[5133] **Burton.** Printed page 232, margin e: “Si interna tantum pulpa devoretur, non superficies torrida ab igne.” “If only the inner flesh is eaten, not the surface scorched by the fire.”

[5134] **Editor.** Meat here can mean food generally; sod means boiled. Hot, cold, moist and dry are qualities in humoral medicine, not simply cooking temperatures. The preceding account is Burton’s discussion of foods as causes of melancholy.

[5135] **Burton.** Printed page 232, margin f: “Bene nutrientes cibi, tenella ætas multum valet, carnes non virosæ nec pingues.” “Nourishing foods; youth and tenderness count for much; meat that is neither rank nor fatty.”

[5136] **Burton.** Printed page 232, second asterisk: “Hædoper. peregr. Hierosol.” Abbreviated citation to Hædoper., a Jerusalem pilgrimage account. The locator is retained without resolving the discrepancy with Dublinius in the body.

[5137] **Editor.** A capon is a castrated male chicken. Clown means a rustic or country person. The discrepancy between Dublinius in the body and Hædoper. in the margin remains unresolved.

Original text 1651	Modern English
Galen takes exception at Mutton, but without question he means that rammy mutton which is in Turkie, and Asia minor, which have those great fleshie tailes, of 48. pound weight, as Vertomannus witnesseth, *navig*. lib.2. cap.5.	Galen objects to mutton, but undoubtedly he means the strong-flavoured mutton found in Turkey and Asia Minor, from sheep with those enormous fleshy tails weighing forty-eight pounds, as Varthema testifies in his travels, book 2, chapter 5.[5138]
The lean of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholesome hearbs are excellent good, specially of a Cock boyled; all spoonmeat. Arabians commend brains, but [5139]Laurentius c.8. excepts against them, and so do many others;	The lean portion of fat meat is best. All kinds of broths and soups with borage, lettuce and other wholesome herbs are excellent, especially broth made from a boiled rooster: all foods eaten with a spoon. Arab physicians recommend brains, but Laurentius, chapter 8, objects to them, as do many others.
[5140]Egges are justified as a nutritive wholesome meat, Butter and Oyle may passe, but with some limitation; so [5141]Crato confines it, and to some men sparingly at set times, or in sauce, and so sugar & hony are approved.	Eggs are approved as a nourishing, wholesome food. Butter and oil may be allowed, but with some restrictions: Crato limits them in this way, and for some people permits them only sparingly, at fixed times or in sauces. Sugar and honey are approved on the same terms.[5142]

[5138] **Editor.** Rammy means strong or rank in the manner of a ram. The forty-eight-pound tail and the interpretation of Galen are Burton's claims, retained without converting the historical weight to a modern measurement.

[5139] **Burton.** Printed page 232, margin g: "Inimica stomacho." "Hostile to the stomach."

[5140] **Burton.** Printed page 232, margin h: "Not fryed or buttered, but potched." That is, not fried or buttered, but poached.

[5141] **Burton.** Printed page 232, third asterisk: "Consil.16. Non improbatur butyrum & oleum, si tamen plus quam par sit, non profundatur. Sacchari & mellis usus, utiliter ad ciborum condimenta comprobatur." Consultation 16: "Butter and oil are not disapproved of, provided no more than is proper is poured in. Sugar and honey are approved as useful seasonings for food."

[5142] **Editor.** The margin specifies poached eggs. Burton distinguishes the food from its preparation throughout this passage; the approval of butter, oil, sugar and honey is expressly qualified.

Original text 1651	Modern English
[5143]All sharp and sower sauces must be avoided, and spices, or at least seldome used: & so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them.	All sharp and sour sauces must be avoided, along with spices, or at least used rarely; thus saffron may sometimes be allowed in broth. But these things may be used more freely according to whether the person's constitution is hot or cold, and whether he finds that they disagree with him.[5144]
The thinnest, whitest, smallest wine is best, not thick, not strong; and so of bear, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred: Laurentius cap.8. would have it kneaded with rain water, if it may be gotten.	The lightest, palest, weakest wine is best, neither thick nor strong; likewise, beer of moderate strength is most suitable. Bread made from good, pure wheat, with the bran thoroughly removed, is preferred. Laurentius, chapter 8, would have it kneaded with rainwater if that can be obtained.[5145]
[5146]Pure, thin, light water by all means use, of good smell and taste, like to the ayr in sight, such as is soon hot, soon cold, and which Hippocrates so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies.	By all means use pure, thin, light water, with a good smell and taste, clear as air, quick to heat and quick to cool—the kind Hippocrates so strongly approves—if it can be obtained. Rainwater is purest, provided it does not fall in large drops and is used immediately, for it quickly goes bad.[5147]

[5143] **Burton.** Printed page 232, margin i: “Mercurialis consil.88. acerba omnia evitentur.” Mercurialis, consultation 88: “Let all sour things be avoided.”

[5144] **Editor.** Temperature means the balance of qualities in a person’s constitution. The awkward closing phrase is understood as requiring use to be adjusted according to whether these foods cause discomfort.

[5145] **Editor.** Small wine is weak wine; bear is beer. These preferences, including highly refined bread and rainwater, belong to Burton’s historical regimen.

[5146] **Burton.** Printed page 232, unmarked marginal heading: “Water.” The marginal heading introduces the discussion of drinking water.

[5147] **Editor.** Compare Hippocrates, Airs, Waters, Places 7–8, in Adams’s translation: section 7 describes favourable springs and water suited to different constitutions; section 8 praises rainwater but says it spoils readily and recommends boiling and straining. This does not verify Burton’s complete list of tests or his intermediary. These historical tests of clarity, taste and settling are not established guarantees of safe drinking water.

Original text 1651	Modern English
Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yeeld the best water at their fountains.	Next comes spring water that rises in the east and flows eastward, from a swiftly running spring in flinty, chalky or gravelly ground. The farther a river runs, the purer it generally becomes, although many springs yield their best water at the source.
The waters in hotter Countries, as in Turkie, Persia, India, within the Tropicks, are frequently purer then ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Bear, and some of them as Choaspis in Persia, preferred by the Persian kings, before wine it self.	The waters in hotter countries—Turkey, Persia, India, and within the tropics—are often purer than ours in the north: finer, thinner and lighter, by four ounces in a pound, as our merchants observe; more pleasant to drink, as good as our beer. Some of them, such as the Choaspes in Persia, are preferred by the Persian kings even to wine.[5148]
[5149]*Clitorio quicunque, sitim de fonte levarit* *Vina fugit gaudetque, meris abstemius undis.*	"Whoever has quenched his thirst from Clitor's spring shuns wine and, abstaining from it, delights in water alone."[5150]
Source page 232–233 Many rivers I deny not are muddy still, white, thick, like those in China, Nilus in Ægypt, Tibris at Rome, but after they be settled two or three dayes, defecate and clear, very commodious, usefull and good.	I do not deny that many rivers are always muddy, whitish and thick, like those in China, the Nile in Egypt, and the Tiber at Rome. But after their water has been left to settle for two or three days, it is free of sediment and clear, very serviceable, useful and good.

[5148] **Editor.** The report of a four-ounce difference in a pound is retained as Burton's claim, without endorsing its accuracy or supplying an unstated measurement procedure. Choaspis is the Choaspes.

[5149] **Burton.** Printed page 232, fourth asterisk: "Ovid. Met. lib.15." Ovid, Metamorphoses, book 15.

[5150] **Editor.** Ovid, Metamorphoses 15.322–323, among the wonders of waters related by Pythagoras. Clitor is in Arcadia. The verse describes a spring reputed to make drinkers reject wine, not a demonstrated property of water.

Original text 1651	Modern English
Source page 233 Many make use of deep wels, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in Carts or Gundilo's as in Venice, or Camels backs, as at Cairo in Egypt, [5151]Radzivilius observed 8000. Camels daily there, employed about that business; Some keep it in Trunks, as in the East Indies, made four square with descending steps, and it is not amiss:	Many people use deep wells, as they did of old in the Holy Land, or lakes and cisterns, when no better supply is available. They fetch water in carts, or in gondolas as in Venice, or on camels' backs as at Cairo in Egypt, where Radziwiłł observed eight thousand camels employed daily in this work. Some keep it in reservoirs, as in the East Indies, built square with steps leading down, and this is not a bad practice.[5152]
For I would not have any one so nice as that Græcian Calis, sister to Nicephorus Emperour of Constantinople, and [5153]married to Dominicus Silvius Duke of Venice, that out of incredible wantonness, *communi aquâ uti nolebat,* would use no Vulgar water; but she died *tantâ* (saith mine authour) *fœtidissimi puris copiâ,* of so fulsome a disease, that no water could wash her clean.	For I would not have anyone as fastidious as that Greek woman Calis, sister of Nicephorus, emperor of Constantinople, and wife of Domenico Selvo, doge of Venice. From incredible self-indulgence, “she refused to use common water”—she would use no ordinary water. But she died “with such an abundance of extremely foul pus,” as my author says: of so disgusting a disease that no water could wash her clean.[5154]
[5155]Plato would not have a traveller lodge in a city, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem,* one corrupts the body, the other the minde.	Plato would not have a traveller stay in a city that is not governed by laws, or has no swift stream flowing past it; “for the former corrupts the mind, the latter the health”—one corrupts the body, the other the mind.[5156]

[5151] **Burton.** Printed page 233, first asterisk: “Peregr. Hier.” Jerusalem pilgrimage account.

[5152] **Editor.** Defecate means cleared of sediment. Trunks here are water-storage tanks or reservoirs, described as square and stepped. Burton’s Cairo camel count remains unverified.

[5153] **Burton.** Printed page 233, dagger: “The Dukes of Venice were then permitted to marry.” Burton’s English marginal comment, retained as printed.

[5154] **Editor.** The names, kinship and moralizing death story are retained as Burton reports them; their historical identification and immediate source remain unresolved. Duke of Venice is rendered doge. Both Latin phrases are translated separately from Burton’s own English glosses.

[5155] **Burton.** Printed page 233, second asterisk: “De Legibus.” On Laws. Burton’s attribution to Plato is retained; the precise passage has not been established.

[5156] **Editor.** The margin cites Plato’s Laws, but the precise source of this maxim has not been established. The Latin distinguishes damage to the mind from damage to health; Burton’s English restates the contrast in reverse order.

Original text 1651	Modern English
But this is more then needs, too much curiosity is naught, in time of necessity any water is allowed: Howsoever pure water is best, and which (as Pindarus holds) is better then gold; an especiall ornament it is, and very commodious to a city (according to [5157]Vegetius) when fresh springs are included within the walls, as at Corinth, in the midst of the town almost, there was *arx altissima scatens fontibus,* a goodly Mount full of fresh-water springs: if nature afford them not, they must be had by art.	But this is more than necessary. Excessive fastidiousness is wrong; in an emergency, any water is allowed. Still, pure water is best and, as Pindar maintains, better than gold. It is a special ornament and a great advantage to a city, according to Vegetius, when fresh springs are enclosed within its walls. At Corinth, almost in the middle of the town, there was "a lofty citadel abounding in springs"—a splendid hill full of freshwater springs. If nature does not supply them, human ingenuity must.[5158]
It is a wonder to read of those [5159]stupend Aqueducts, and infinite cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous cities, to conveigh good and wholesome waters: read [5160]Frontinus, Lipsius *de admir*. [5161]Plinius lib.3. cap.11. Strabo in his Geogr.	It is astonishing to read of those stupendous aqueducts and the enormous sums spent in ancient Rome, Constantinople, Carthage, Alexandria and other populous cities to convey good and wholesome water. Read Frontinus, Lipsius on the wonders of Rome, Pliny, book 3, chapter 11, and Strabo's *Geography*.

[5157] **Burton.** Printed page 233, third asterisk: "Lib.4. ca.10. Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non præstat, effodiendi, &c." Book 4, chapter 10: "It is a great advantage to a city when perennial springs are enclosed within its walls; if nature does not provide them, they must be dug," and so on.

[5158] **Editor.** Pindar, Olympian 1.1–2, opens by praising water as best and gold as pre-eminent among possessions. Burton compresses this into water being better than gold. Art here means human skill. Arx is a citadel; Burton's subsequent gloss describes its hill. Vegetius, Epitome of Military Science 4.10, directly supports the benefit of springs within city walls and the need to dig wells when they are absent; its context is provision for a siege.

[5159] **Burton.** Printed page 233, margin l: "Opera gigantum dicit aliquis." "Someone calls them the works of giants."

[5160] **Burton.** Printed page 233, margin m: "De aquæduct." On Aqueducts.

[5161] **Burton.** Printed page 233, margin n: "Curtius. Fons à quadragesimo lapide in urbem opere arcuato perductus, Plin. lib.36.15." "The Curtian spring, brought from the fortieth milestone into the city by an arched structure." Pliny, book 36, chapter 15. The margin has a different locator from the body.

Original text 1651	Modern English
That Aqueduct of Claudius was most eminent, fetched upon arches 15. miles, every Arch 109 foot high: they had 14. such other Aqueducts, besides lakes and cisterns, 700. as I take it; [5162]every house had private pipes and channels to serve them for their use.	The aqueduct of Claudius was especially remarkable: carried on arches for fifteen miles, each arch 109 feet high. They had fourteen other such aqueducts, besides reservoirs and cisterns—seven hundred, I believe. Every house had its own pipes and channels to supply its needs.[5163]
Peter Gillius in his accurate description of Constantinople, speaks of an old cistern which he went down to see, 336. foot long, 180. foot broad, built of marble, covered over with Arch-work, and sustained by 336. pillars, twelve foote asunder, and in 11. rowes, to contain sweet water.	Peter Gillius, in his detailed description of Constantinople, speaks of an old cistern that he went down to inspect: 336 feet long and 180 feet wide, built of marble, roofed with vaulting supported by 336 pillars, twelve feet apart and arranged in eleven rows, to hold fresh water.[5164]
Infinite cost in chanels and cisterns, from Nilus to Alexandria, hath been formerly bestowed, to the admiration of these times; [5165]their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built.	Enormous sums were formerly spent on channels and cisterns from the Nile to Alexandria, to the wonder of our own age. Their cisterns are so skilfully cemented and constructed that an observer would take them to be made from a single stone: once the foundations have been laid and the cistern made, the house is half built.

[5162] **Burton.** Printed page 233, margin o: “Quæque domus Romæ fistulas habebat & canales, &c.” “Every house at Rome had pipes and channels,” and so on.

[5163] **Editor.** Compare Pliny, Natural History 36.121–123: Agrippa’s 700 basins are distinguished from 500 fountains and 130 distribution reservoirs; the next section describes the Claudian supply, including the Curtian spring. Pliny mentions supply to private houses but does not establish Burton’s claim about every house. The fifteen miles, 109-foot arches and fourteen other aqueducts remain unverified. Body and marginal Pliny locators are preserved; Frontinus, Lipsius and Strabo require fuller collation.

[5164] **Editor.** This description points to the Basilica Cistern in Constantinople, now Istanbul. Burton’s eleven rows are retained; the Istanbul municipal museum account describes 336 columns in twelve rows of twenty-eight. The dimensions and spacing attributed to Gillius still require collation.

[5165] **Burton.** Printed page 233, margin p: “Lib.2. ca.20. Jod. à Meggen. cap.15. pereg. Hier. Bellonius.” Book 2, chapter 20; Jodocus a Meggen, Jerusalem pilgrimage, chapter 15; Bellonius. The first bare locator is retained without assigning it more precisely.

Original text 1651	Modern English
That Segovian Aqueduct in Spain, is much wondred at in these dayes, [5166]upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts.	The aqueduct at Segovia in Spain is greatly admired nowadays: three tiers of pillars, one above another, conveying fresh water to every house. But almost every city is full of such aqueducts.[5167]
Amongst the rest [5168]he is eternally to be commended, that brought that new stream to the North side of London at his own charge: and Mr Otho Nicholson, founder of our water-works and elegant Conduit in Oxford. So much have all times attributed to this Element, to be conveniently provided of it:	Among the rest, everlasting praise is due to the man who brought that new stream to the north side of London at his own expense, and to Mr Otho Nicholson, founder of our waterworks and elegant conduit in Oxford. Such importance has every age attached to having a convenient supply of this element.[5169]
Although Galen hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur,* for that unctuous ceruse, which causeth dysenteries and fluxes; [5170]yet as Alsarius Crucius of Genua well answers, it is opposite to common experience. If that were true, most of our Italian cities, Montpelier in France, with infinite others, would finde this inconvenience, but there is no such matter.	Although Galen has objected to water that runs through lead pipes, "because of the white lead formed in them"—that greasy white lead which causes dysentery and diarrhoea—Alsarius Crucius of Genoa rightly replies that this contradicts common experience. If it were true, most of our Italian cities, Montpellier in France and countless others would suffer this harm; but there is no such thing.[5171]

[5166] **Burton.** Printed page 233, margin q: "Cypr. Echovius delit. Hisp. Aqua profluens inde in omnes ferè domos ducitur, in puteis quoque æstivo tempore frigidissima conservatur." Cyprianus Echovius, Delights of Spain: "The water flowing from there is carried into almost every house; it is also kept very cold in wells during summer."

[5167] **Editor.** Burton's three tiers are retained. UNESCO's description of the Segovia aqueduct gives two tiers of arches. The margin itself makes the less absolute claim that water reaches almost every house.

[5168] **Burton.** Printed page 233, margin r: "Sir Hugh Middleton Baronet." Sir Hugh Myddelton, baronet; Burton's spelling is retained in the quotation.

[5169] **Editor.** The London stream is the New River, associated with Sir Hugh Myddelton and completed in 1613. Burton's claim that he bore the expense himself is retained but not independently established here. Historic England dates Oxford's Carfax Conduit to 1617, built by John Clarke for Otho Nicholson.

[5170] **Burton.** Printed page 233, fourth asterisk: "De quæsitis med. cent. fol.354." A century of medical questions, folio 354; Burton's abbreviated locator.

[5171] **Editor.** Ceruse is white lead. Burton here endorses a denial of harm from lead pipes; that denial is medically incorrect. Lead is toxic and lead plumbing can contaminate drinking water (World Health Organization, Lead poisoning). Fluxes here means diarrhoeal disorders.

Original text 1651	Modern English
Source page 233–234 For private families, in what sort they should furnish themselves let them consult with *P. Crescentius de Agric.* l.1. c.4. *Pamphilus Hirelacus,* and the rest.	As for how private households should supply themselves, let them consult P. Crescentius, *On Agriculture*, book 1, chapter 4; Pamphilus Hirelacus; and the other writers.

Original text 1651	Modern English
Source page 234 Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hyppolitus Salvianus* takes exception at Carp; but I dare boldly say with [5172]Dubravius, it is an excellent meat, if it come not from [5173]muddy pooles, that it retain not an unsavory tast. *Erinacius Marinus* is much commended by Oribasius, Ætius, and most of our late writers.	Among fish, those living in waters with gravelly or sandy beds are most approved: pike, perch, trout, gudgeon, smelt, flounder and so on. Hippolytus Salvianus objects to carp, but I will confidently say with Dubravius that it is an excellent food, provided it does not come from muddy pools and retain an unpleasant taste. The sea urchin is highly recommended by Oribasius, Aetius and most of our recent writers.[5174]
[5175]Crato consil.21. lib.2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep down vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which Laurentius extols, as having a peculiar property against this disease, and Plater magnifies, *omnibus modis appropriata conveniunt,* but they must be corrected for their windiness,	Crato, consultation 21, book 2, condemns every kind of fruit as liable to decay, yet allows it sometimes after meals, as a second course: it keeps vapours down and has its uses. Sweet fruits are best, such as sweet cherries, plums, sweet apples, pearmains and pippins. Laurentius praises these as having a particular virtue against this disease, and Plater extols them: “they are suitable in every way as specific remedies.” But they must be prepared to counteract their tendency to cause wind.[5176]

[5172] **Burton.** Printed page 234, margin s: “De piscibus lib. habent omnes in lautitiis, modo non sint è cænoso loco.” In the book On Fish: “Everyone considers them a delicacy, provided they are not from a muddy place.”

[5173] **Burton.** Printed page 234, margin t: “De pisc. c.2. l.7. Plurimum præstat ad utilitatem & jucunditatem. Idem Trallianus lib.1. c.16. pisces petrosi, & molles carne.” On Fish, book 7, chapter 2: “It makes a great difference to their wholesomeness and pleasantness.” Likewise Trallianus, book 1, chapter 16: “fish from rocky waters, with tender flesh.”

[5174] **Editor.** Erinacius marinus, literally sea hedgehog, means sea urchin. The fish recommendations and claimed sources are historical; the margin’s abbreviated locators remain as printed.

[5175] **Burton.** Printed page 234, margin u: “Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine sunt præditi. Ut dulcia cerasa, poma, &c.” “Although all are liable to decay, when eaten at the second course, the first having already begun, those endowed with sweetness are beneficial and yield good nourishment: sweet cherries, apples, and so on.” The compressed wording is retained; see the Editor note on fruit.

[5176] **Editor.** Pearmains and pippins are apples; raisins of the sun are sun-dried raisins; musk-millions are muskmelons; pistick nuts are pistachios. Corrected means prepared to counteract supposed harmful effects. Margin u is compressed: incepto jam priore has been rendered “the first having already begun,” without supplying an unprinted account of digestion.

Original text 1651	Modern English
ripe Grapes are good, and Raysins of the sun, Musk-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. Trallianus discommends Figs, [5177]Salvianus Olives and Capers, which [5178]others especially like of, and so of pistick nuts.	Ripe grapes and sun-dried raisins are good, as are muskmelons when properly prepared and used sparingly. Figs are allowed, and blanched almonds. Trallianus disapproves of figs; Salvianus disapproves of olives and capers, which others particularly favour, and the same disagreement applies to pistachio nuts.
Montanus and Mercurialis out of AvenZoar, admit Peaches, [5179]Peares, and Apples baked after meales, only corrected with sugar, and Aniseed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapors.	Montanus and Mercurialis, following Avenzoar, allow peaches, pears and apples, baked and eaten after meals, provided they are prepared with sugar and aniseed or fennel seed. They may then be taken with benefit because they strengthen the stomach and keep vapours down.
The like may be said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drink after them, [5180]Pomegranates, Lemons, Oranges are tolerated, if they be not too sharp.	The same may be said of preserved cherries and plums, and preserves made from plums, quinces and so on; but one must not drink after eating them. Pomegranates, lemons and oranges are allowed if they are not too sour.

[5177] **Burton.** Printed page 234, margin x: “Lib.2. cap.1.” Book 2, chapter 1.

[5178] **Burton.** Printed page 234, margin y: “Montanus consil.24.” Montanus, consultation 24.

[5179] **Burton.** Printed page 234, margin z, continuing below the body: “Pyra quæ grato sunt sapore, cocta mala, poma tosta, & saccharo, vel anisi semine, conspersa, utiliter statim à prandio vel à cœna sumi possunt, eo quod ventriculum roborent & vapores caput petentes reprimant. Mont.” “Pears with a pleasant flavour, cooked apples, and roasted fruits sprinkled with sugar or aniseed may usefully be taken immediately after dinner or supper, because they strengthen the stomach and suppress vapours rising towards the head.” Montanus.

[5180] **Burton.** Printed page 234, bottom margin a: “Punica mala aurantia commode permittuntur modo non sint austera & acida.” “Pomegranates and oranges may properly be allowed, provided they are not harsh and sour.” The Latin does not separately name the lemons in Burton’s body text.

Original text 1651	Modern English
[5181]Crato will admit of no herbs, but Borage, Bugloss, Endive, Fennell, Aniseed, Bawme, Callenius and Arnoldus tolerate Lettuce, Spinage, Beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw sallets; but as Laurentius prescribes, in broths; and so Crato commends many of them: or to use Borage, Hops, Bawme, steeped in their ordinary drink.	Crato allows no herbs or greens except borage, bugloss, endive, fennel, aniseed and balm. Callenius and Arnoldus permit lettuce, spinach, beets and so on. Crato likewise allows no roots at all to be eaten. Some approve of potatoes and parsnips, but all must be prepared to counteract wind. No raw salads: the greens should be cooked in broths, as Laurentius prescribes, and Crato recommends many of them in this form. Alternatively, borage, hops and balm may be steeped in the patient's usual drink.[5182]
[5183]AvenZoar magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countries, about Damascus, where (if we may believe the relations of Vertomannus) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.	Avenzoar praises pomegranate juice, if it is sweet, and especially rosewater, which he would have used in every dish. This is the practice in the hot countries around Damascus, where, if we may believe Varthema's accounts, many hogsheads of rosewater are offered for sale in the market at once, so great is the demand for it.[5184]

[5181] **Burton.** Printed page 234, bottom margin b: “Olera omnia præter boraginem, buglossum, intybum, fœniculum, anisum, melissum vitari debent.” “All greens must be avoided except borage, bugloss, endive, fennel, anise and balm.”

[5182] **Editor.** Sallets are salads; bawme is balm. Olera includes edible greens, hence herbs or greens in the modern version. Potatoes is retained without assigning a botanical species. The disagreement among the cited writers is preserved.

[5183] **Burton.** Printed page 234, bottom margin c: “Mercurialis pract. Med.” Mercurialis, Medical Practice.

[5184] **Editor.** Hogsheads are large casks; no fixed modern volume is implied. Avenzoar is cited through Mercurialis in the margin. The rosewater market report remains unverified, preserving Burton’s own qualification “if we may believe.”

Original text 1651	Modern English
SUBSECT. 2. Dyet rectified in quantity.	**SUBSECTION 2. Diet corrected in quantity.**
Man alone, saith [5185]Cardan, eates and drinks without appetite, and useth all his pleasure without necessity, *animæ vitio,* and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more then the stomack can well beare, it will ingender cruditie, and do much harme.	Human beings alone, says Cardan, eat and drink without appetite and indulge in every pleasure without need, "through a fault of the soul"; and many troubles come to them from this. For no food, however wholesome and good in itself, can be eaten at an unsuitable time or in excessive amounts, beyond what the stomach can comfortably bear, without producing indigestion and doing great harm.[5186]
Source page 234–235 Therefore [5187]Crato adviseth his patient to eat but twice a day, and that at his set meales, by no means to eat without an appetite, or upon a full stomack, and to put seven houres difference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevailes, that contrary to all good order and rules of Physick, we scarce admit of five.	Crato therefore advises his patient to eat only twice a day, at fixed mealtimes; never to eat without an appetite or on a full stomach; and to leave seven hours between dinner and supper. If we observed this rule in our colleges, it would be much better for our health. But that tyrant custom is so powerful that, contrary to all good order and the rules of medicine, we scarcely allow five.[5188]

[5185] **Burton.** Printed page 234, margin e: "Li.2. de com. Solus homo edit bibitque, &c." Book 2, abbreviated title de com.: "Human beings alone eat and drink," and so on.

[5186] **Editor.** Cardan is Girolamo Cardano. Crudity denotes imperfect digestion and the supposedly undigested matter it produces. The regimen in this subsection belongs to historical humoral medicine.

[5187] **Burton.** Printed page 234, margin f: "Consil.21.18. si plus ingeratur quam par est, & ventriculus tolerare posset, nocet, & cruditates generat, &c." Consultations 21, 18: "If more is taken in than is proper and the stomach can bear, it does harm and produces undigested matter," and so on. The numerical locator is retained as printed.

[5188] **Editor.** Dinner is the midday meal, supper the evening meal. Burton's reference to our colleges brings the learned rule into his own collegiate setting.

Original text 1651	Modern English
Source page 235 If after seven houres tarrying he shall have no stomack, let him defer his meal, or eat very little at his ordinary time of repast. This very counsell was given by Prosper Calenus to Cardinall Cæsius, labouring of this disease; and [5189]Platerus prescribes it to a patient of his, to be most severely kept. Guianerius admits of three meals a day, but Montanus consil.23. pro Ab. Italo, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends lib.1. Iacchinus 15. in 9. Rhasis, [5190]repletion and inanition may both do harm in two contrary extreams.	If he has no appetite after waiting seven hours, he should postpone his meal, or eat very little at his usual mealtime. Prosper Calenus gave this very advice to Cardinal Caesius when he was suffering from this disease, and Plater prescribes it for a patient of his, to be observed with the utmost strictness. Guianerius allows three meals a day, but Montanus, consultation 23, for an Italian abbot, limits him strictly to two. And just as he must not eat too much, so he must not fast altogether: for, as Celsus argues in book 1, and Iacchinus, 15 on book 9 of Rhazes, overfilling and emptying the body can both do harm at their opposite extremes.[5191]

[5189] **Burton.** Printed page 235, margin g: “Observat. lib.1. Assuescat bis in die cibos sumere, certa semper horâ.” Observations, book 1: “Let him grow accustomed to taking food twice a day, always at a fixed hour.”

[5190] **Burton.** Printed page 235, margin h: “Ne plus ingerat cavendum quam ventriculus ferre potest, semperque surgat à mensa non satur.” “He must take care not to consume more than the stomach can bear, and always leave the table before he is full.”

[5191] **Editor.** To have no stomach here means to have no appetite. Repletion and inanition are excessive fullness and depletion. The compressed medical references are retained; they have not all been verified.

Original text 1651	Modern English
Moreover, that which he doth eat, must be well [5192]chewed, and not hastily gobled, for that causeth crudity and winde; and by all means to eat no more than he can well digest. Some think (saith [5193]Trincavelius lib.11. cap.29. de curand. part. hum.) the more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that onely repaires man which is well concocted, not that which is devoured.	Moreover, whatever he eats must be chewed well, not hastily gobbled down, for that causes indigestion and wind; and he must take care to eat no more than he can properly digest. Some people think, says Trincavelius, book 11, chapter 29, *On Treating the Parts of the Human Body*, that the more they eat, the more they nourish themselves—"eat and live," as the proverb says. They do not know that only what is properly digested restores a person, not whatever is swallowed.[5194]
Melancholy men most part have good [5195]appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which Socrates and Disarius the Physicians in [5196]Macrobius so much require, S. Hierome injoynes Rusticus, to eat and drink no more than will [5197]satisfie hunger and thirst.	Melancholy people generally have good appetites but poor digestion, and for that reason they must make sure to leave the table still hungry. What Socrates and Disarius, the physicians in Macrobius, so strongly recommend, Saint Jerome also enjoins on Rusticus: to eat and drink no more than will satisfy hunger and thirst.[5198]

[5192] **Burton.** Printed page 235, margin i: "Siquidem qui semimansum velociter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos provocant, Crato." "For those who swallow half-chewed food quickly impose work on the stomach and provoke a great deal of wind." Crato.

[5193] **Burton.** Printed page 235, first asterisk: "Quidam maximè comedere nituntur, putantes eâ ratione se vires refecturos; ignorantes, non ea quæ ingerunt posse vires reficere, sed quæ probè concoquunt." "Some strive to eat as much as possible, thinking that they will restore their strength in this way, unaware that it is not what they swallow that can restore strength, but what they digest properly."

[5194] **Editor.** Concocted means digested. The printed lib.11. is retained; the exact Trincavelius title and locator require further collation.

[5195] **Burton.** Printed page 235, margin k: "Multa appetunt, pauca digerunt." "They desire much, but digest little."

[5196] **Burton.** Printed page 235, margin l: "Saturnal. lib.7. cap.4." Saturnalia, book 7, chapter 4.

[5197] **Burton.** Printed page 235, margin m: "Modicus & temperatus cibus & carni & animæ utilis est." "Moderate and temperate food benefits both flesh and soul."

[5198] **Editor.** Macrobius, Saturnalia 7.4.32: Disarius cites Socrates on avoiding foods and drinks that stimulate appetite beyond hunger or thirst. Socrates is the philosopher, not another physician. Compare Jerome, Letter 125.7 to Rusticus, in Fremantle's translation, for the marginal sentence praising moderate food as beneficial to body and soul. Jerome also warns against excessive fasting. Burton's body sentence is a compressed application, not a verified verbatim quotation of that passage.

Original text 1651	Modern English
[5199]Lessius the Jesuite holds 12. 13. or 14. ounces, or in our Northern countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and minde sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do.	Lessius the Jesuit considers twelve, thirteen or fourteen ounces of food, bread and so on—or at most sixteen in our northern countries—a suitable allowance for a whole day for all students, people in poor health, and those who lead an inactive, sedentary life; with the same amount, or a little more, to drink. Nothing burdens body and mind sooner than continual feeding: eating and gulping down food beyond all measure, as many do.[5200]
[5201]By overmuch eating and continuall feasts they stifle nature, and choke up themselves; which, had they lived coursly, or like galliey-slaves been tyed to an oare, might have haply prolonged many fair years.	By overeating and continual feasting they smother nature and choke themselves up; whereas, if they had lived on coarse fare, or been tied to an oar like galley slaves, they might perhaps have prolonged their lives by many good years.
A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, [5202]than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch, Sertorius-like *in lucem cænare,* and as commonly they do in Muscovie and Island, to prolong their meals all day long, or all night.	A great deal of harm comes from a variety of dishes, which causes the disorder just described. Nothing, says Avicenna, is worse than eating many different foods, or eating too much; dining like Sertorius “until daylight,” and prolonging meals all day or all night, as people commonly do in Muscovy and Iceland.[5203]

[5199] **Burton.** Printed page 235, margin n: “Hygiasticon reg.14.16. unciæ per diem sufficiant, computato pane, carne ovis, vel aliis obsoniis, & totidem vel paulò plures unciæ potus.” Hygiasticon, rule 14: “Let sixteen ounces a day suffice, counting bread, meat, eggs or other foods, and the same number, or a few more ounces, of drink.” Punctuation is sparse in the printed list; ovis is read as eggs.

[5200] **Editor.** Leonard Lessius’s Hygiasticon advocates a measured diet. The ounces are historical weight measures; no modern conversion or nutritional prescription is implied. Food and drink allowances, and the contrast with galley slavery, are presented as the cited writers’ claims.

[5201] **Burton.** Printed page 235, margin o, continuing below the body: “Idem reg.27. Plures in domibus suis brevi tempore pascentes extinguuntur, qui si triremibus vincti fuissent, aut gregario pane pasti, sani & incolumes in longam ætatem vitam prorogassent.” The same author, rule 27: “Many die in a short time, feeding in their own homes, who, had they been chained to galleys or fed on common bread, would have prolonged their lives in sound health to a great age.”

[5202] **Burton.** Printed page 235, bottom margin p: “Nihil deterius quam diversa nutrientia simul adjungere, & comedendi tempus prorogare.” “Nothing is worse than combining different foods and prolonging the time spent eating.”

[5203] **Editor.** Island means Iceland; Muscovy refers to Russia. The example of Sertorius is retained, but its immediate source has not been established.

Original text 1651	Modern English
Our Northern countries offend especially in this, and we in this Iland ([5204]*ampliter viventes in prandiis & cœnis,* as Polydore notes) are most liberall feeders, but to our own hurt. [5205]*Persicos odi puer apparatus:* Excess of meat breedeth sickness, and gluttony causeth cholerick diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life, Ecclus.37.29,30.	Our northern countries are especially guilty of this, and we on this island—"living lavishly at dinner and supper," as Polydore observes—are the most generous eaters, but to our own harm. "I hate Persian extravagance, boy." Excessive eating breeds sickness, and gluttony causes bilious diseases; many die from overeating, but someone who restrains his diet prolongs his life: Ecclesiasticus 37:29–30.[5206]
We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he puls thee by the ear as thou sittest, and telleth thee, [5207]that nothing can be more noxious to thy health, than such variety & plenty.	We count it a great distinction for a man to have his table furnished every day with a variety of foods. But listen to the physician: he pulls you by the ear as you sit there and tells you that nothing can be more harmful to your health than such variety and abundance.
Temperance is a bridle of gold, and he that can use it aright, [5208]*ego non summis viris comparo, sed simillimum Deo judico,* is liker a God than a man: For as it will transform a beast a man again, so will it make a man a God.	Temperance is a golden bridle, and whoever can use it rightly—"I do not compare him with the greatest men, but judge him most like a god"—is more like a god than a man. For just as it will transform a beast into a man again, so it will make a man a god.[5209]

[5204] **Burton.** Printed page 235, bottom margin q: "Lib.1. hist." History, book 1.

[5205] **Burton.** Printed page 235, bottom dagger: "Hor. ad lib.5. ode ult." Horace; printed locator ad lib.5., final ode. The line is from Odes 1.38.1.

[5206] **Editor.** Horace, Odes 1.38.1, rejects luxurious Persian preparations for a feast; the marginal book number 5 is incorrect. Burton's following biblical paraphrase corresponds to Ecclesiasticus (Sirach) 37:30–31 in the King James text, rather than his printed 29–30. Cholerick means bilious here.

[5207] **Burton.** Printed page 235, bottom margin r: "Ciborum varietate & copia in eadem mensa nihil nocentius homini ad salutem, Fr. Valeriola, observat. l.2. cap.6." "Nothing is more harmful to a person's health than a variety and abundance of foods at the same table." François Valleriola, Observations, book 2, chapter 6.

[5208] **Burton.** Printed page 235, bottom asterisk: "Tul. orat. pro M. Marcel." Cicero, speech For Marcus Marcellus.

[5209] **Editor.** Cicero, Pro Marcello 8, praises Caesar's self-command and clemency towards a defeated opponent. Burton adapts the judgement to temperance in eating; the Latin has been freshly translated before his own gloss.

Original text 1651	Modern English
Source page 235–236 To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to [5210]feed sparingly of one or two dishes at most, to have *ventrem bene moratum,* as Seneca calls it, to [5211]chose one of many, and to feed on that alone, as Crato adviseth his Patient.	To preserve your honour and health, therefore, and avoid all the swellings, pains, obstructions, indigestion and diseases that come from a heavy diet, the best course is to eat sparingly from one or two dishes at most; to have "a well-behaved stomach," as Seneca calls it; to choose one dish from many and eat that alone, as Crato advises his patient.[5212]
Source page 236 The same counsell [5213]Prosper Calenus gives to Cardinall Cæsius, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state & guests, yet for his own part to single out some one savoury dish and feed on it.	Prosper Calenus gives Cardinal Caesius the same advice: to follow a moderate, simple diet; and although his rank and guests require his table to be generously furnished, he himself should select one appetizing dish and eat that.

[5210] **Burton.** Printed page 236, margin s: "Nullus cibum sumere debet, nisi stomachus sit vacuus. Gordon. lib. med. l.1. c.11." "No one should take food unless the stomach is empty." Gordon, medical book, book 1, chapter 11.

[5211] **Burton.** Printed page 236, margin t: "E multis eduliis unum elige, relictisque cæteris, ex eo comede." "Choose one among many dishes, leave the rest, and eat from that one."

[5212] **Editor.** Inflations are swellings or bloating. Compare Seneca, Moral Letters 123.3: a well-behaved stomach, able to endure poor treatment, is a large part of freedom. Seneca's arrival at an unprepared household leads to reflection on hunger, plain bread and independence from luxury (123.1–4). Burton adapts the phrase to a dietary rule; Seneca's context is ethical rather than a medical prescription.

[5213] **Burton.** Printed page 236, margin u: "L. de atra bile. Simplex sit cibus, & non varius: quod licet dignitati tuæ ob convivas difficile videatur, &c." On Black Bile: "Let the food be simple, not varied; although this may seem difficult for Your Eminence because of your guests," and so on.

Original text 1651	Modern English
The same is inculcated by [5214]Crato consil.9. l.2. to a noble personage affected with this grievance, he would have his highnes to dine or sup alone, without all his honorable attendance & courtly company, with a private friend or so, [5215]a dish or two, a cup of Rhenish wine &c.	Crato, consultation 9, book 2, presses the same advice on a nobleman suffering from this complaint. He would have His Highness dine or sup alone, without all his distinguished attendants and courtly company, with perhaps a personal friend, a dish or two, and a cup of Rhenish wine.[5216]
Montanus consil.24. for a noble Matron injoyns her one dish, & by no means to drink betwixt meals. The like consil.229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus Cenomecensis Episc. writes in his life.	Montanus, consultation 24, for a noble lady, prescribes one dish and forbids drinking between meals. He gives similar advice in consultation 229, or says not to eat until one is hungry: a rule Berengarius observed most strictly, as Hildebert, bishop of Le Mans, writes in his life.[5217]
—*cui non fuit unquam* *Ante sitim potus, nec cibus ante famem,*	"He never drank before he was thirsty, nor ate before he was hungry,"

[5214] **Burton.** Printed page 236, margin x: "Celsitudo tua prandeat sola, absque apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoque Rhenano solum in mensa utatur." "Let Your Highness dine alone, without courtly display; let the most illustrious prince be content with only two dishes, and use only Rhenish wine at table."

[5215] **Burton.** Printed page 236, margin y: "Semper intra satietatem à mensa recedat, uno ferculo contentus." "Let him always leave the table short of fullness, content with one dish."

[5216] **Editor.** Rhenish wine is wine from the Rhine region. Burton's body text and marginal recommendations vary between one and two dishes; the variations are preserved.

[5217] **Editor.** Berengarius is Berengar of Tours; Hilbertus is Hildebert of Le Mans. The quoted couplet appears in the poem on Berengar transmitted among Hildebert's Carmina miscellanea. The digitized text was located, but its scan and immediate source have not yet been fully collated.

Original text 1651	Modern English
and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the ale-house or tavern, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speak it with Saint [5218]Ambrose, pour so much water in their shooes.	and all temperate people constantly observe it. We still commonly follow this ceremony: when friends meet, they go to an alehouse or tavern; otherwise they are not being sociable. And if they visit one another's houses, they must both eat and drink. I do not condemn this when practised in moderation, but for some people nothing could be more harmful: they would do better, as I say with Saint Ambrose, to pour that much water into their shoes.[5219]
It much availes likewise to keep good order in our diet, [5220]to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomack; harder meats of digestion must come last. Crato would have the supper less than dinner, which Cardan contradict. lib.1. Tract.5. contradict.18. disallowes, and that by the authority of Galen 7. art. curat. cap.6. and for four reasons he will have the supper biggest:	It also helps greatly to keep our food in the proper order: to eat liquid foods first, broths, fish and foods that spoil sooner in the stomach; foods harder to digest must come last. Crato would have supper smaller than dinner. Cardan, *Contradictions*, book 1, treatise 5, contradiction 18, rejects this on the authority of Galen, book 7 of the *Art of Healing*, chapter 6, and gives four reasons for making supper the larger meal.[5221]

[5218] **Burton.** Printed page 236, dagger: “Lib. de Hel. & Jejunio. Multò melius in terram vina fudisses.” On Elijah and Fasting: “You would have done much better to pour the wine onto the ground.”

[5219] **Editor.** Burton’s water in the shoes differs from the marginal Latin, which speaks of pouring wine on the ground. Both versions are retained; the underlying Ambrose passage has not been fully collated.

[5220] **Burton.** Printed page 236, margin z: “Crato. Multum refert non ignorare qui cibi priores, &c. liquida præcedant carnium jura, pisces, fructus, &c. Cœna brevior sit prandio.” Crato: “It matters greatly to know which foods should come first,” and so on. “Let liquid foods precede: meat broths, fish, fruit,” and so on. “Let supper be smaller than dinner.” The list’s compressed syntax is retained.

[5221] **Editor.** The proposed order of foods rests on historical theories of digestion and putrefaction. Burton then records disagreement over the relative size of meals instead of presenting a unanimous medical rule.

Original text 1651	Modern English
I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberall supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said pro and con, [5222]Cardans rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it.	I have read many treatises on this subject. I do not know how it may apply to a few particular patients, but for my own part, as a general rule for everyone, I would support the Roman custom of a light dinner and a generous supper. Their preparations and invitations were always for supper; dinner went unmentioned. I could give many reasons, but when everything has been said for and against, Cardan's rule is best: to keep to what we are accustomed to, even if it is bad. Nor is it wrong in some things to follow our inclination and appetite, and occasionally eat a harmful dish if we have an exceptional liking for it.
Alexander Severus loved Hares and Apples above all other meats, as [5223]Lampridius relates in his life: one Pope Pork, another Peacock, &c. what harme came of it? I conclude, our own experience is the best Physician; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself.	Alexander Severus loved hares and apples above all other foods, as Lampridius relates in his life; one pope loved pork, another peacock, and so on. What harm came of it? I conclude that our own experience is the best physician. The diet most beneficial to one person is often harmful to another, so different are our tastes, humours and constitutions. Let everyone observe himself and be a law to himself.[5224]
Tiberius in [5225]Tacitus did laugh at all such, that after 30. years of age would ask counsell of others concerning matters of diet, I say the same.	Tiberius, in Tacitus, laughed at everyone who, after the age of thirty, would ask other people's advice about diet. I say the same.[5226]

[5222] **Burton.** Printed page 236, margin a: “Tract.6. contradict.1. lib.1.” Treatise 6, contradiction 1, book 1.

[5223] **Burton.** Printed page 236, margin b: “Super omnia quotidianum leporem habuit, & pomis indulsit.” “Above all, he had a hare every day, and indulged in fruit.”

[5224] **Editor.** Historia Augusta, Alexander Severus 37.7 and 37.10, mentions a daily hare and a fondness for fruit. Latin pomis is broader than Burton’s apples. Temperatures means bodily constitutions, not thermometer readings. The unnamed popes are unresolved.

[5225] **Burton.** Printed page 236, asterisk: “Annal.6. Ridere solebat eos, qui post 30. ætatis annum, ad cognoscenda corpori suo noxia vel utilia, alicujus consilii indigerent.” Annals, book 6: “He used to laugh at those who, after their thirtieth year, needed someone else’s advice to recognize what was harmful or beneficial to their own body.”

[5226] **Editor.** Tacitus, Annals 6.46, concerns knowing what benefits or harms one’s own body, more broadly than Burton’s diet. The passage also says that the ailing Tiberius did not abandon his indulgences; Burton uses the remark as practical advice.

Original text 1651	Modern English
Source page 236–237 These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; he that shall but read their lives, written by Hierome, Athanasius, &c. how abstemious Heathens have bin in this kind, those Curii and Fabritii, those old Philosophers, as Pliny records lib.11. Xenephon lib.1. de vit. Socrat. Emperours and Kings, as Nicephorus relates, Eccles. hist. lib.18. cap.8. of Mauritius, Lodovicus Pius, &c. and that admirable example of Lodovicus Cornarus, a Patrician of Venice, cannot but admire them.[5227]	Anyone who keeps these few rules of diet will surely find great relief and a speedy remedy. It is astonishing to recount the extraordinary temperance of some hermits, anchorites and Fathers of the Church. Anyone who reads their lives, written by Jerome, Athanasius and others; how abstemious pagans have been in this respect —the Curii and Fabricii, those ancient philosophers, as Pliny records in book 11, and Xenophon in book 1 of his life of Socrates; emperors and kings, as Nicephorus relates in his *Ecclesiastical History*, book 18, chapter 8, concerning Maurice, Louis the Pious and others; and the admirable example of Luigi Cornaro, a Venetian patrician—cannot help admiring them.[5228]
Source page 237 This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily [5229]injoyned to recover, and continue their health? It is a hard thing to observe a strict diet, & *qui medicè vivit, miserè vivit,* as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicina malum,* the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest:	They did this voluntarily, while in good health. What, then, should ordinary people do when illness visits them and they are obliged to recover and preserve their health? It is hard to follow a strict diet, and “he who lives by medical rules lives miserably,” as the saying goes. “What sort of life will it be, if you are deprived of these things?” One might as well be buried as have one's appetite so restricted. “The remedy has exceeded the disease”—the treatment is more troublesome than the illness: so he complained in the poet, and so you think.[5230]

[5227] **Burton.** Printed page 237, first dagger: “A Lessio edit.1614.” “Published by Lessius, 1614.”

[5228] **Editor.** Anchorites are religious recluses. The Curii and Fabricii evoke Roman examples of frugality. Cornarus is Luigi Cornaro; the margin points to an edition associated with Lessius in 1614. Burton’s sequence of pagan, Christian and princely examples is retained; several locators remain unresolved.

[5229] **Burton.** Printed page 237, margin c: “Ægyptii olim omnes morbos curabant vomitu & jejunio. Bohemus lib.1. cap.5.” “The Egyptians formerly treated all diseases by vomiting and fasting.” Boemus, book 1, chapter 5.

[5230] **Editor.** The sayings voice the imagined patient’s resistance to restriction. The Latin quotations are translated independently, followed by Burton’s English expansions. Compare Lucan, Civil War 2.142, excessit medicina modum, “the remedy exceeded measure,” on Sulla’s violence. Burton’s malum differs; a direct borrowing is probable, not certain. The source of quale hoc ipsum remains unresolved.

Original text 1651	Modern English
yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum,* better do this then do worse. And as [5231]Tully holds, better be a temperate old man, then a lascivious youth. 'Tis the onely sweet thing, (which he adviseth) so to moderate ourselves, that we may have *senectutem in juventute, & in juventute senectutem,* Be youthfull in our old age, staid in our youth, discreet and temperate in both.	Yet anyone who loves himself will readily endure this little misery to avoid a greater trouble: "the least of evils"; better do this than fare worse. And, as Cicero maintains, better be a temperate old man than a dissolute youth. The one sweet course, as he advises, is to govern ourselves so that we may have "old age in youth, and in youth old age": be youthful in our old age, steady in our youth, prudent and temperate in both.[5232]

[5231] **Burton.** Printed page 237, second dagger: "Cat. Major: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi." Cato the Elder: "The condition of an old man living according to medical prescriptions is better than that of a dissolute young man."

[5232] **Editor.** The 1651 Latin repeats "old age in youth" in both halves. Its repetition is preserved, followed by Burton's contrasting English explanation. Cicero, On Old Age 11.38, commends an element of age in youth and of youth in age; the separate marginal maxim has not been located verbatim.

Original text 1651	Modern English
MEMB. 2. Retention and Evacuation rectified.	**MEMBER 2. Retention and evacuation corrected.**
I Have declared in the causes, what harm costiveness hath done in procuring this disease: if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit,* saith Montaltus cap.27. it very much availes.	In discussing the causes, I have shown the harm constipation has done in bringing on this disease. If it is so harmful, its opposite must surely be good, or at least the middle course must be, as indeed it is, and is necessary for this cure. “It is most beneficial,” says Montalto, chapter 27: it helps very greatly.[5233]
[5234]Altomarus cap.7. commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. Piso calls it *Beneficium ventris,* the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius cap.8. Crato consil.21. l.2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed.	Altomarus, chapter 7, recommends a morning walk into pleasant, green fields, but insists that these ordinary bodily wastes first be evacuated, naturally or through medical help. Piso calls it “the benefit of the belly”: the belly's benefit, help or pleasure, for it gives it great relief. Laurentius, chapter 8, and Crato, consultation 21, book 2, prescribe this at least once a day. Where nature fails, treatment must supply the lack, through laxative electuaries, suppositories, preserved prunes, turpentine and enemas, as will be shown.[5235]

[5233] **Editor.** Retention and evacuation are one pair among the six non-natural things regulated by regimen. Mean is the middle course: Burton qualifies the apparent recommendation of constipation’s opposite.

[5234] **Burton.** Printed page 237, margin d: “Debet per amœna exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis.” “He should exercise in pleasant, green places, after the bowels’ waste has first been discharged, by treatment or naturally.”

[5235] **Editor.** Electuaries are medicinal compounds commonly mixed with a sweet vehicle; lenitive means gently laxative. Condite prunes are preserved prunes, and clisters are enemas. Turpentine is retained as a historical drug recommendation, not a direction for present treatment.

Original text 1651	Modern English
Prosper Calenus lib. de atra bile, commends Clisters, in Hypocondriacall melancholy, still to be used as occasion serves, [5236]Peter Cnemander in a consultation of his pro hypocondriaco, will have his patient continually loose, and to that end sets down there many forms of Potions and Clisters.	Prosper Calenus, in his book *On Black Bile*, recommends enemas for hypochondriacal melancholy, to be used whenever the occasion requires. Peter Cnemander, in a consultation for a hypochondriacal patient, would have the patient's bowels kept continually loose, and gives many recipes for potions and enemas to that end.[5237]
Mercurialis, consil.88. If this benefit come not of its own accord, [5238]prescribes Clisters in the first place: so doth Montanus consil.24. consil.31. &229. he commends turpentine to that purpose: the same he ingeminates, consil.230. for an Italian Abbot.	Mercurialis, consultation 88, prescribes enemas first if this benefit does not come of its own accord; so does Montanus in consultations 24, 31 and 229. He recommends turpentine for this purpose, and repeats the advice in consultation 230, for an Italian abbot.
'Tis very good to wash his hands and face often, to shift his clothes, to have fair linnen about him, to be decently & comely attired, for *sordes vitiant,* nastiness defiles, & dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.	It is very good to wash the hands and face often, change one's clothes, wear clean linen, and be neatly and becomingly dressed; for "filth corrupts"—dirt defiles and depresses anyone who lives in it, whether by choice or through poverty; it dulls the spirits.[5239]

[5236] **Burton.** Printed page 237, margin e: "Hildesheim spicel.2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta." Hildesheim, Gleaning 2, on melancholy: "First of all, take care to have a bowel movement every day, always guarding against the bowels' remaining bound too long."

[5237] **Editor.** Hypochondriacal melancholy is the historical form associated with the upper abdominal organs, not simply present-day anxiety about health. Loose refers to the state of the bowels.

[5238] **Burton.** Printed page 237, margin f: "Si non sponte, clisteribus purgetur." "If not of its own accord, let it be cleared by enemas."

[5239] **Editor.** Shift means change; fair linen means clean linen. Spirits retains the period's overlapping senses of bodily vital powers and mental animation.

Original text 1651	Modern English
Baths are either artificiall or naturall, both have their special uses in this malady, and as [5240]Alexander supposeth lib.1. cap.16. yeeld as speedy a remedy, as any other Physick whatsoever. Ætius would have them daily used, *assidua balnea,* Tetra.2. sect.2. c.9. Galen crakes how many severall cures he hath performed in this kinde by use of bathes alone, and Rufus pills, moistning them which are otherwise dry.	Baths are either artificially prepared or natural. Both have their particular uses in this illness and, as Alexander supposes in book 1, chapter 16, provide as speedy a remedy as any other treatment whatever. Aetius would have them used daily: "frequent baths," *Tetrabiblos* 2, section 2, chapter 9. Galen boasts of the many cures of this kind he has achieved through baths alone, and Rufus's pills, moistening people who are otherwise dry.[5241]
Source page 237–238 Rhasis makes it a principall cure, *Tota cura sit in humectando,* to bathe and afterwards anoint with oyle. Iason Pratensis, Laurentius cap.8. and Montanus set down their peculiar Forms of artificiall bathes.	Rhazes makes it a principal treatment: "Let the whole treatment consist in moistening"—to bathe and then anoint with oil. Jason Pratensis, Laurentius in chapter 8, and Montanus give their particular recipes for artificially prepared baths.
Source page 238 Crato consil.17. lib.2. commends Mallowes, Camomile, Violets, Borage to be boyled in it, and sometimes faire water alone, and in his following counsell, *Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus*. So doth Fuchsius lib.1. cap.33. Frisimelica 2. consil.42. in Trincavelius. Some beside hearbs, prescribe a rammes head and other things to be boyled.	Crato, consultation 17, book 2, recommends boiling mallows, camomile, violets and borage in the bathwater, and sometimes using clean water alone. In the following consultation he says, "We have found that a bath of fresh water alone has very often been beneficial." So do Fuchsius, book 1, chapter 33, and Frisimelica, book 2, consultation 42, in Trincavelius. Besides herbs, some prescribe boiling a ram's head and other things.

[5240] **Burton.** Printed page 237, margin g: "Balneorum usus dulcium, si quid aliud, ipsis opitulatur. Credo hæc dici cum aliqua jactantia, inquit Montanus consil.26." "The use of fresh-water baths helps them, if anything does." "I believe these things are said with some boasting," says Montanus, consultation 26.

[5241] **Editor.** Artificial baths are prepared with added ingredients; natural baths are spring baths. Crakes means boasts. The marginal reservation attributed to Montanus tempers the claim. Rufus's pills are named without a recipe here.

Original text 1651	Modern English
[5242]Fernelius consil.44. will have them used 10. or 12. dayes together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. Lælius Ægubinus consil.142. and Christoph. Ærerus in a consultation of his, hold once or twice a week sufficient to bathe, the [5243]water to be warme, not hot, for fear of sweating.	Fernelius, consultation 44, would have baths used for ten or twelve consecutive days. The patient must enter on an empty stomach and remain in a moderate warmth, followed by rubbing all over the body. Laelius Eugubinus, consultation 142, and Christophorus Aererus, in a consultation of his, consider bathing once or twice a week sufficient. The water should be warm, not hot, to avoid sweating.[5244]
Felix Plater, observ. lib.1. for a Melancholy Lawyer, [5245]will have lotions of the head still joyned to these bathes, with a lee wherein capitall hearbs have been boyled. [5246]Laurentius speaks of bathes of milk, which I finde approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, [5247]Capons grease, especially the back bone, and then lotions of the head, embrocations, &c.	Felix Plater, *Observations*, book 1, prescribing for a melancholy lawyer, would always combine these baths with washing the head in lye in which herbs for the head have been boiled. Laurentius speaks of milk baths, which I find approved by many others. After every bath the body is to be anointed with oil of bitter almonds, violet oil, fresh butter or capon fat, especially along the backbone; then come head washes, applications of liquid remedies, and so on.[5248]

[5242] **Burton.** Printed page 238, margin i: “In quibus jejunus diu sedeat eo tempore, ne sudorem excitent aut manifestum teporem, sed quadam refrigeratione humectent.” “Let him sit in them for a long time on an empty stomach at that time, so that they do not provoke sweating or perceptible warmth, but moisten by a certain cooling.”

[5243] **Burton.** Printed page 238, margin k: “Aqua non sit calida, sed tepida, ne sudor sequatur.” “Let the water be not hot but lukewarm, so that sweating does not follow.”

[5244] **Editor.** Frictions are rubbings. The margin’s cooling emphasis and the body’s moderate warmth are both retained; they have not been harmonized into a single treatment rule.

[5245] **Burton.** Printed page 238, margin l: “Lotiones capitis ex lixivio, in quo herbas capitales coxerint.” “Washings of the head with lye in which herbs for the head have been boiled.”

[5246] **Burton.** Printed page 238, margin m: “Cap.8. de mel.” Chapter 8, on melancholy.

[5247] **Burton.** Printed page 238, margin n: “Aut axungia pulli, Piso.” “Or chicken fat.” Piso.

[5248] **Editor.** Lee is lye, an alkaline washing liquid; capital herbs are herbs thought to benefit the head. Embrocations are applications of liquid remedies. These are historical bathing preparations.

Original text 1651	Modern English
These kinde of baths have been in former times much frequented, and diversly varied, and are still in generall use in those Eastern countries. The Romanes had their publick baths very sumptuous and stupend, as those of Antoninus and Dioclesian. Plin.36. saith there were an infinite number of them in Rome and mightily frequented; some bathed seven times a day, as Commodus the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oyntments:	Baths of this kind were much frequented in former times, in many different forms, and are still generally used in those eastern countries. The Romans had very sumptuous and stupendous public baths, such as those of Antoninus and Diocletian. Pliny, book 36, says that Rome had an immense number of them and that they were heavily frequented. Some people bathed seven times a day, as the emperor Commodus is reported to have done; usually they bathed twice a day, and afterwards were anointed with very costly ointments.[5249]
rich women bathed themselves in milke, some in the milke of 500. she asses at once: we have many ruines of such bathes found in this Iland, amongst those parietines and rubbish of old Romane townes. Lipsius de mag. Urb. Rom. l.3. c.8. Rosinus, Scot of Antwerp, & other Antiquaries, tell strange stories of their Baths.	Rich women bathed in milk, some in the milk of five hundred she-asses at once. Many ruins of such baths have been found on this island among the ruined walls and rubble of old Roman towns. Lipsius, *On the Greatness of the City of Rome*, book 3, chapter 8; Rosinus; Schott of Antwerp; and other antiquaries tell remarkable stories of their baths.
Gillius l.4. cap.ult. Topogr. Constant. reckons up 155. publicke [5250]Baths in Constantinople, of faire buildings, they are still [5251]frequented in that Citie by the Turkes of all sorts, men and women, and all over Greece and those hot countries: to absterge belike that fulsomeness of sweat, to which they are there subject.	Gillius, book 4, final chapter of his *Topography of Constantinople*, counts 155 public baths in Constantinople, handsomely built. Turks of every kind, men and women, still frequent them in that city and throughout Greece and those hot countries, presumably to wash away the offensive sweat to which they are subject there.[5252]

[5249] **Editor.** Antoninus and Dioclesian refer to the imperial Roman baths associated with those names. Burton combines monumental history with reports of luxurious habits; the bathing frequencies and figures are retained as reports, not independently verified facts.

[5250] **Burton.** Printed page 238, margin o: “Thermæ. Nympheæ.” “Thermal baths. Nymphaea.” Nymphaea are fountain structures; Burton places both terms beside baths.

[5251] **Burton.** Printed page 238, margin p: “Sandes lib.1. saith, that women go twice a week to the baths at least.” Sandys, book 1, says that women go to the baths at least twice a week.

[5252] **Editor.** Absterge means wash away; fulsomeness means offensiveness or foulness. The figure 155 and the marginal pairing of baths and nymphaea require further comparison with Gillius.

Original text 1651	Modern English
[5253]Busbequius in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private baths in their houses, the poorer goe to the common, and are generally so curious in this behalf, that they will not eate nor drink untill they have bathed, before and after meals some, [5254]and will not make water (but they will wash their hands) or go to stool.	Busbecq, in his letters, describes their customs at great length: how the women go covered, followed by a maid carrying a box of ointment to rub them with. The richer people have private baths in their houses; the poorer go to the public ones. They are generally so particular about this that they will neither eat nor drink until they have bathed—some before and after meals—and will not urinate or empty their bowels without washing their hands.[5255]
Leo Afer l.3. makes mention of 100. severall baths at Fez in Africke, most sumptuous, and such as have great revenues belonging to them. Buxtorf. cap.14. Synagog. Jud. speakes of many ceremonies amongst the Jews in this kind; they are very superstitious in their bathes, especially women.	Leo Africanus, book 3, mentions a hundred separate baths at Fez in Africa, very sumptuous and endowed with large revenues. Buxtorf, chapter 14 of *The Jewish Synagogue*, speaks of many Jewish ceremonies of this kind. They are very superstitious in their bathing, especially the women.[5256]

[5253] **Burton.** Printed page 238, margin q: “Epist.3.” Letter 3.

[5254] **Burton.** Printed page 238, margin r: “Nec alvum excernunt, quin aquam secum portent quâ partes obscænas lavent. Busbequius ep.3. Leg. Turciæ.” “Nor do they empty their bowels without carrying water with which to wash their private parts.” Busbecq, letter 3 of the Turkish embassy.

[5255] **Editor.** Curious means scrupulous or particular. The body mentions washing hands, whereas Busbecq’s marginal Latin specifies washing the private parts after defecation. This difference is preserved.

[5256] **Editor.** Superstitious is Burton’s judgement, drawing on a Christian account of Jewish observance, not a neutral description of Jewish bathing practices. His claim about women and the bath totals for Fez have not been independently verified.

Original text 1651	Modern English
Naturall Bathes are praised by some, discommended by others; but it is in a divers respect.[5257] Marcus de Oddis in Hipp. affect. consulted about [5258]Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by in another counsell for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk.	Natural baths are praised by some and condemned by others, but on different grounds. Marcus de Oddis, in his work on Hippocratic affections, consulted about baths, condemns them because of the liver's heat, since they dry the body too quickly. Yet shortly afterwards, in another consultation for the same disease, he approves of them because the sulphur makes them cleansing, and recommends drinking their water.[5259]
Source page 238–239 Areteus, c.7. commends Allome Baths above the rest; and [5260]Mercurialis consil.88. those of Luca in that Hypocondriacall passion. He would have his patient tarry there 15. dayes together, and drink the water of them, and to be bucketed, or have the water powred on his head. John Baptista Silvaticus cont.64. commends all the Baths in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth [5261]Hercules de Saxonia. But in that they cause sweat, and dry so much, he confines himself to Hypocondriacall melancholy alone, excepting that of the head, and the other.	Aretaeus, chapter 7, recommends alum baths above the rest; Mercurialis, consultation 88, recommends those of Lucca for hypochondriacal illness. He would have his patient stay there for fifteen days, drink the water and be bucketed—that is, have the water poured over his head. Giovanni Battista Silvatico, controversy 64, recommends all the baths in Italy and the drinking of their water, whether they contain iron, alum or sulphur; so does Hercules de Saxonia. But because they cause sweating and dry the body so much, he confines their use to hypochondriacal melancholy, excluding melancholy of the head and the other kind.[5262]

[5257] **Burton.** Printed page 238, margin s: “Hildesheim spicel.2. de mel. Hypocon. si non adesset jecoris caliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda.” Hildesheim, Gleaning 2, on hypochondriacal melancholy: “I would recommend thermal baths if there were no heat of the liver, and if excessive drying of moisture were not to be feared.” The marginal note is placed with the opening judgement on natural baths; no clear s callout is visible in the body.

[5258] **Burton.** Printed page 238, margin t: “Fol.141.” Folio 141.

[5259] **Editor.** The praise and criticism turn on competing humoral effects: cleansing, heating and drying. The Hildesheim note is distinct from the following folio reference to Marcus de Oddis.

[5260] **Burton.** Printed page 239, margin u: “Thermas Lucenses adeat, ibique aquas ejus per 15. dies potet, & calidarum aquarum stillicidiis tum caput tum ventriculum de more subjiciat.” “Let him visit the baths of Lucca, drink their waters for fifteen days, and, in the customary manner, expose both his head and his stomach to streams of hot water.”

[5261] **Burton.** Printed page 239, margin x: “In panth.” In Pantheum; abbreviated title.

[5262] **Editor.** The other kind is melancholy distributed through the whole body, as distinguished from that located in the head or upper abdomen. The Lucca margin includes water applied to the stomach as well as the head; the body mentions only the head.

Original text 1651	Modern English
Source page 239 Trincavelius consil.14. lib.1. prefers those [5263]Porrectan baths before the rest, because of the mixture of brasse, iron, allome, and consil.35. l.3. for a melancholy Lawyer, and consil.36. in that hypocondrical passion, the [5264]Baths of Aquaria, and 36. consil. the drinking of them.	Trincavelius, consultation 14, book 1, prefers the baths of Porretta to the others because of their mixture of brass, iron and alum. In consultation 35, book 3, for a melancholy lawyer, and consultation 36, for hypochondriacal illness, he prefers the baths of Aquaria; and in consultation 36, the drinking of their water.[5265]
Frisimelica consulted among the rest in Trincavelius. consil.42. lib.2. preferres the waters of [5266]Apona before all artificiall baths whatsoever in this disease, and would have one nine years affected with Hypocondriall passions, flie to them, as to an [5267]holy anchor. Of the same minde is Trincavelius himself there, and yet both put a hot liver in the same party for a cause, and send him to the water of S. Helen, which are much hotter.	Frisimelica, consulted along with others in Trincavelius, consultation 42, book 2, prefers the waters of Abano to all artificially prepared baths whatever for this disease. He would have someone afflicted for nine years with hypochondriacal complaints flee to them as to a sacred anchor. Trincavelius himself agrees in that passage; yet both identify a hot liver as a cause in this same patient, and send him to the waters of Saint Helen, which are much hotter.[5268]

[5263] **Burton.** Printed page 239, margin y: “Aquæ Porrectanæ.” “The waters of Porretta.”

[5264] **Burton.** Printed page 239, margin z: “Aquæ Aquariæ.” “The waters of Aquaria.”

[5265] **Editor.** Porrectan refers to Porretta. Brasse is retained as brass; its precise mineralogical sense and the identity of Aquaria remain unresolved. The repeated consultation 36 is in the source.

[5266] **Burton.** Printed page 239, margin a: “Ad aquas Aponenses velut ad sacram anchoram confugiat.” “Let him take refuge in the waters of Abano as at a sacred anchor.”

[5267] **Burton.** Printed page 239, margin b: “Ioh. Baubinus li.3. ca.14. hist. admir. Fontis Bollensis in ducatu Wittemberg laudat aquas Bollenses ad melancholicos morbos, mærorem, fascinationem, aliaque animi pathemata.” Johann Baubinus, book 3, chapter 14 of the history of the remarkable spring of Boll in the duchy of Württemberg, praises its waters for melancholy illnesses, sorrow, bewitchment and other afflictions of the mind. Baubinus is the printed spelling.

[5268] **Editor.** Apona is Abano. The sacred anchor is an image of final refuge. The adjacent note adds another spring, Boll; Baubinus appears to stand for Johann Bauhin. Burton points out a tension between the physicians’ diagnosis and their chosen hotter waters.

Original text 1651	Modern English
Montanus consil.230. magnifies the [5269]Chalderinian Baths, and consil.237. &239. he exhorteth to the same, but with this caution, [5270]that the liver be outwardly anointed with some coolers that it be not overheated. But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as Gabelius concludes of all Dutch Baths, and especially of those of Baden, they are good for all cold diseases, [5271]naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver.	Montanus, consultation 230, praises the baths of Caldiero, and in consultations 237 and 239 urges their use, with this caution: the region of the liver should be rubbed externally with cooling preparations so that it does not become overheated. But melancholy people must visit these baths cautiously; or, if the baths are used, they should be reserved for those who are themselves very cold. For, as Gabelius concludes concerning all German baths, especially those at Baden, they are good for all cold diseases, but bad for bilious, hot and dry conditions, and for all illnesses arising from choler, including inflammation of the spleen and liver.[5272]
Our English Baths as they are hot must needs incur the same censure: But D. Turner of old and D. Iones have written at large of them. Of cold Baths I finde little or no mention in any Physician, some speak against them: [5273]Cardan alone out of Agathinus commends bathing in fresh rivers, and cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures.	Our English baths, being hot, must come under the same criticism; but Dr Turner in earlier times, and Dr Jones, have written extensively about them. I find little or no mention of cold baths in any physician, and some speak against them. Cardan alone, drawing on Agathinus, recommends bathing in fresh rivers and cold waters, and advises everyone who intends to live long to do so, because it suits all ages and constitutions and is especially beneficial for hot temperaments.[5274]

[5269] **Burton.** Printed page 239, margin c: “Balnea Chalderina.” “The baths of Caldiero.”

[5270] **Burton.** Printed page 239, margin d: “Hepar externè ungatur ne calefiat.” “Let the liver be anointed externally, so that it does not become heated.”

[5271] **Burton.** Printed page 239, margin e: “Nocent calidis & siccis, cholericis, & omnibus morbis ex cholera, hepatis, splenisque affectionibus.” “They harm hot and dry people, the choleric, and all diseases arising from choler, afflictions of the liver and spleen.”

[5272] **Editor.** Chalderinian refers to Caldiero. Dutch here means German. Cold, hot, dry and choleric describe humoral qualities. The exact Gabelius reference and which Baden is intended remain unresolved.

[5273] **Burton.** Printed page 239, asterisk: “Lib. de aqua. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lavare debeant, nulli ætati cum sit incongrua, calidis imprimis utilis.” On Water: “Those who wish to pass this brief course of life in health should bathe often in cold water, since it is unsuitable for no age and especially useful for those of hot constitution.”

[5274] **Editor.** The advice about cold water is retained as a historical claim; the asserted suitability for every age and constitution is not a modern clinical conclusion. The Turner, Jones and Agathinus references require further collation.

Original text 1651	Modern English
As for sweating, urine, bloud-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speak of them.	As for sweating, urination, bleeding through haemorrhoids or otherwise, I shall speak of them elsewhere at a more suitable point.[5275]
Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forestus calls it, *aptissimum remedium,* a most apposite remedy, [5276]remitting anger, and reason, that was otherwise bound.	Just as sexual activity in excess, or its absence, can be a cause, so, when practised moderately, it can be the one thing that helps some people, an immediate remedy. Pieter van Foreest calls it "a most suitable remedy"—a most apposite remedy —relieving anger and freeing reason that was otherwise held captive.[5277]
Avicenna Fen.3.20. Oribasius med. collect. lib.6. cap.37. contend out of Ruffus and others, [5278]that many mad-men, melancholy and labouring of the falling sickness, have been cured by this alone. Montaltus cap.27. de melan. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smoakes and vapours that offend them, [5279]and if it be omitted, as Valescus supposeth, it makes the minde sad, the body dull and heavy.	Avicenna, fen 3, 20, and Oribasius, *Medical Collections*, book 6, chapter 37, maintain on the authority of Rufus and others that many people who were mad, melancholy or suffering from epilepsy have been cured by this alone. Montalto, chapter 27, *On Melancholy*, says that it drives away sorrow and all delusions of the brain, and clears the heart and brain of harmful fumes and vapours that trouble them. If it is omitted, as Valescus supposes, it makes the mind sad and the body sluggish and heavy.[5280]

[5275] **Editor.** Hæmrods are haemorrhoids; Burton treats bleeding from them within the historical category of evacuation. This block stops at the end of the bathing discussion; the member continues with sexual activity.

[5276] **Burton.** Printed page 239, margin f: "Solvit Venus rationis vim impeditam, ingentes iras remittit, &c." "Sexual activity frees the obstructed power of reason and alleviates great anger," and so on.

[5277] **Editor.** Venus is a metonym for sexual activity. Present means immediate; only help means the sole effective help in particular cases. The awkward body phrase "remitting anger, and reason" is interpreted by the margin, which says that reason is released and anger relieved. Burton's preceding chapter treated retention and evacuation within humoral regimen.

[5278] **Burton.** Printed page 239, bottom margin g: "Multi comitiales, melancholici, insani, hujus usu solo sanati." "Many epileptic, melancholy and mad people have been cured by this practice alone."

[5279] **Burton.** Printed page 239, bottom margin h: "Si omittatur coitus, contristat & plurimum gravat corpus & animum." "If intercourse is omitted, it saddens and greatly burdens body and mind."

[5280] **Editor.** Falling sickness means epilepsy. Seed, vapours and the clearing of the heart and brain belong to the historical physiology being reported here. These claims are retained as the opinions of Burton and his cited authorities, not converted into present-day medical advice. The abbreviated Avicenna reference has not been securely resolved.

Original text 1651	Modern English
Many other inconveniences are reckoned up by Mercatus, and by Rodericus à Castro, in their tracts *de melancholia virginum & monialium; ob seminis retentionem sæviunt sæpè moniales & virgines,* but as Platerus addes, *si nubant sanantur,* they rave single, and pine away, much discontent, but marriage mends all.	Many other troubles are listed by Mercatus and Rodrigo de Castro in their treatments of melancholy in unmarried women and nuns: "because of the retention of seed, nuns and unmarried women often become frenzied"; but, as Plater adds, "if they marry, they are cured." They rave while single and waste away in great discontent, but marriage puts everything right.[5281]
Source page 239–240 Marcellus Donatus lib.2. med. hist. cap.1. tells a storie to confirm this out of Alexander Benedictus, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecem viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discessit.*	Marcellus Donatus, book 2 of his *Medical History*, chapter 1, tells a story from Alessandro Benedetti to confirm this: a young woman who was mad "because her menstrual flow had stopped, having found her way into a brothel, was had by fifteen men in the same night; after a copious menstrual discharge, which had been held back for several years, she left in the morning restored to her senses, though deeply ashamed."[5282]
Source page 240 But this must be warily understood, for as Arnoldus objects, lib.1. breviar.18. cap. *Quid coitus ad melancholicum succum?* What affinity have these two? [5283]except it be manifest that superabundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of Venus have gone before, or that as Lod. Mercatus excepts, they be very flatuous, and have been otherwise accustomed unto it.	But this must be understood cautiously; for, as Arnoldus objects in book 1 of the *Breviary*, chapter 18, "What has intercourse to do with the melancholic humour?" What connection have these two? Unless it is clear that an excess of seed or fullness of blood is a cause, or that love or an extraordinary sexual desire preceded the illness; or unless, as Luis Mercado allows, they suffer greatly from wind and have otherwise been accustomed to intercourse.[5284]

[5281] **Editor.** The argument assumes that retained reproductive seed can make women ill and that marriage supplies a cure. The two Latin statements and Burton's following English gloss remain distinct. This gendered explanation belongs to the medical and social assumptions of the passage.

[5282] **Editor.** Compressa here means subjected to intercourse; the report does not establish the woman's consent. Burton presents the story as medical evidence and transmits its language of shame. Neither the alleged cure nor the chain from Donatus to Benedetti has been independently verified.

[5283] **Burton.** Printed page 240, margin i: "Nisi certo constet nimium semen aut sanguinem causam esse, aut amor præcesserit, aut, &c." "Unless it is definitely established that excess seed or blood is the cause, or love has preceded it, or," and so on.

[5284] **Editor.** Succus means a bodily juice or humour, not a modern biochemical substance. Flatuous means troubled by wind. Burton himself now qualifies the general claims of benefit; the conditional structure is preserved.

Original text 1651	Modern English
Montaltus cap.27. will not allow of moderate Venus to such as have the Gout, Palsie, Epilepsie, Melancholy, except they be very lusty, and full of bloud. [5285]Lodovicus Antonius lib. med. miscel. in his chapter of Venus, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c.	Montalto, chapter 27, will not allow even moderate sexual activity to those with gout, paralysis, epilepsy or melancholy, unless they are very vigorous and full of blood. Lodovicus Antonius, in his book of medical miscellanies, in the chapter on sexual activity, forbids it altogether to wrestlers, ditch-diggers, manual labourers and the like.[5286]
[5287]Ficinus and [5288]Marsilius Cognatus put Venus one of the five mortall enemies of a student: It consumes the spirits, and weakeneth the brain. Halyabbas the Arabian.5. Theor. cap.36. and Iason Pratensis make it the fountain of most diseases, [5289]but most pernicious to them who are cold and dry; a melancholy man must not meddle with it, but in some cases.	Ficino and Marsilius Cognatus count sexual activity among the five deadly enemies of a student: it consumes the spirits and weakens the brain. Haly Abbas the Arabian, *Theory*, 5, chapter 36, and Jason Pratensis make it the source of most diseases, but especially harmful to people who are cold and dry. A melancholy person must not engage in it except in certain cases.[5290]

[5285] **Burton.** Printed page 240, margin k: “Athletis, Arthriticis, podagricis nocet, nec opportuna prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc.269. Turcis ideo luctatoribus prohibitum.” “It harms athletes, people with arthritis and sufferers from gout; nor does it help even when timely, except the strong and those who abound in blood. Scaliger says the same, exercise 269. For this reason it is forbidden to Turkish wrestlers.”

[5286] **Editor.** Lusty means vigorous or robust here. The marginal note is broader than the body text, including arthritic and gouty patients as well as athletes. Burton names Lodovicus Antonius without enough information here to establish the author’s identity securely.

[5287] **Burton.** Printed page 240, margin l: “De sanit. tuend. lib.1.” On Preserving Health, book 1.

[5288] **Burton.** Printed page 240, margin m: “Lib.1. ca.7. exhaurit enim spiritus animumque debilitat.” Book 1, chapter 7: “For it drains the spirits and weakens the mind.”

[5289] **Burton.** Printed page 240, margin n: “Frigidis & siccis corporibus inimicissima.” “Most hostile to cold and dry bodies.”

[5290] **Editor.** Spirits are the subtle agents of bodily and mental activity in historical physiology. Marsilius Cognatus is separate from Marsilio Ficino. Cold and dry are the traditional qualities of melancholy; the categories explain the medical reasoning without validating it.

Original text 1651	Modern English
Plutarch in his book de san. tuend. accounts of it as one of the three principall signs and preservers of health, temperance in this kinde; [5291]To rise with an appetite, to be ready to work, and abstain from venery, *tria saluberrima,* are three most healthfull things.	Plutarch, in his book *On Preserving Health*, counts moderation in this respect among the three chief signs and safeguards of health: to leave the table with an appetite, to be ready for work, and to abstain from sex are "three most healthful things"—three things most conducive to health.[5292]
We see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est ætas & rara senectus*. Aristotle gives instance in Sparrows, which are *parùm vivaces ob salacitatem,* [5293]short lived because of their salacity, which is very frequent, as Scopius in Priapiis will better inform you.	We see how harmful their opposites are to humankind: as with all other creatures, they bring death and many deadly diseases. "The immoderate have a short life and seldom reach old age." Aristotle gives sparrows as an example: they are "short-lived because of their lust"—short-lived because of their very frequent sexual activity, as Scopius in his work on the *Priapeia* will explain more fully.[5294]

[5291] **Burton.** Printed page 240, margin o: "Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare." "To eat short of fullness, to be diligent in work, to preserve the vital seed."

[5292] **Editor.** Compare Plutarch, Advice about Keeping Well 16, Moralia 129F–130A. The Greek maxim concerns eating short of satiety, labour short of exhaustion and preservation of seed. Burton's "ready to work" and the marginal "diligent in work" shift the emphasis of its middle clause; neither is silently corrected.

[5293] **Burton.** Printed page 240, margin p: "Nequitia est quæ te non sinit esse senem." "It is your wantonness that does not let you grow old."

[5294] **Editor.** Ferall means deadly; salacity means sexual appetite. The maxim is Martial 6.29.7, from an elegy for Glaucias, Melior's young freedman, praising his beauty and character; Burton turns it into a warning against excess. Aristotle, On Longevity and Shortness of Life 5, connects sexual expenditure with shorter life and contrasts male and female sparrows. This is historical physiology. Scopius is conventionally identified as Caspar Schoppe; his Priapeia commentary remains uncollated.

Original text 1651	Modern English
The extremes being both bad, [5295]the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatick, as Hippocrates insinuateth, some strong and lustie, well fed like [5296]Hercules, [5297]Proculus the Emperour, lusty Laurence, [5298]*prostibulum fæminæ* Messalina the Empress, that by Philters, and such kinde of lascivious meats, use all means to [5299]inable themselves:	Since both extremes are bad, the middle course should be kept, though it cannot easily be determined. Some can sustain more: people who are hot and moist, phlegmatic, as Hippocrates suggests; some who are strong, vigorous and well fed, like Hercules, the emperor Proculus, lusty Laurence, or the empress Messalina, "a brothel of a woman," who use every means to increase their capacity, with love potions and stimulating foods of that kind.[5300]

[5295] **Burton.** Printed page 240, first asterisk, continuing below the body: "Vide Montanum, Pet. Godefridum, Amorum lib.2. cap.6. curiosum de his, nam & numerum definit è Talmudistis, unicuique, sciatis assignari suum tempus, &c." "See Montanus; Peter Godefridus, On Loves, book 2, chapter 6, inquisitive on these matters, for he even fixes the number from the Talmudists; know that each is assigned his own time," and so on. The compressed, irregular syntax is retained; the cited discussion has not been collated.

[5296] **Burton.** Printed page 240, bottom margin q: "Thespiadas genuit." "He begot the Thespiads." This refers to Hercules and the offspring of the daughters of Thespius.

[5297] **Burton.** Printed page 240, bottom margin r: "Vide Lampridium vit. ejus 4." "See Lampridius, his Life, 4." Burton's attribution and locator are retained; the Life of Proculus is included under Vopiscus in the Historia Augusta. Compare Firmus, Saturninus, Proculus and Bonosus 12.6–8 for his sexual boast; Burton's locator 4 is not silently replaced.

[5298] **Burton.** Printed page 240, bottom margin s: "Et lassata viris, &c." "And wearied by men," and so on. Juvenal, Satire 6.130.

[5299] **Burton.** Printed page 240, bottom margin t: "Vid. Mizald. cent.8.11. Lemnium lib.2. cap.16. Catullum ad Ipsithilam, &c. Ovid. Eleg. lib.3. &6. &c. quot itinera una nocte confecissent, tot coronas ludicro deo puta Triphallo, Marsiæ, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis, &c." "See Mizaldus, century 8, 11; Lemnius, book 2, chapter 16; Catullus to Ipsithila, and so on; Ovid, Elegies, book 3 and 6, and so forth. As many journeys as they completed in one night, so many garlands they would give to the sportive god—Triphallus, Marsyas, Hermes or Priapus. We shall encircle your penis with garlands," and so on. "Journeys" is a sexual metaphor. The compressed Ovid locator is retained as printed; its exact reference remains unresolved.

[5300] **Editor.** Phlegmatic conventionally means cold and moist, although Burton places it after "hot and moist." Lusty Laurence is a proverbial sexual figure. Messalina invokes Juvenal 6.130; the Catullus reference points to poem 32, addressed to Ipsitilla. The garland verse is Priapea 50.7: its speaker promises to crown Priapus's penis if a woman grants his desire. That poem does not itself establish Burton's preceding claim of one garland for each sexual "journey." The remaining erotic authorities and possible intermediary remain uncollated.

Original text 1651	Modern English
and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti,* as that Spanish [5301]Celestina merrily said: others impotent, of a cold and dry constitution cannot sustain those gymnicks without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.	And in the end they boast of it: "For you have seen many women pierced through the belly, but few killed," as that Spanish Celestina jokingly said. Others, lacking the strength and having a cold and dry constitution, cannot endure those exercises without doing their bodies great harm. Melancholy people belong for the most part to this latter group, though they may be very strongly inclined to it.[5302]

[5301] **Burton.** Printed page 240, second asterisk below the body: "Pernoboscodid. Gasp. Barthii." Caspar Barth's Pornoboscodidascalus, his Latin version of Celestina. Burton prints the abbreviated title with an initial Per-, retained here.

[5302] **Editor.** The belly joke uses penetration as a sexual double meaning. Celestina is the procuress in the work associated with Fernando de Rojas; Burton cites Caspar Barth's Latin version in his margin. The translation follows the Latin printed here, without supplying a dramatic scene or speaker beyond Burton's attribution. Gymnicks means bodily exercises, here sexual exertions.

Original text 1651	Modern English
MEMB. 3. **Ayr rectified. With a digression of the Ayr.**	**MEMBER 3.** **Air corrected. With a digression on air.**
Source page 240–241 As a long-winged Hawk when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayr, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amain, and stoopes upon a sudden: so will I, having now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my self for my recreation, a while rove, wander round about the world, mount aloft to those æthereall orbs and celestiall spheres, and so descend to my former elements again.	As a long-winged hawk, first whistled off the fist, mounts aloft and for its pleasure makes many circuits in the air, soaring higher and higher until it reaches its full height, and then, when the game is flushed, comes down at speed and suddenly dives: so will I. Having at last reached these spacious fields of air, where I may range freely and exercise myself for recreation, I will roam for a while, wander around the world, rise to those ethereal orbs and celestial spheres, and then descend to my former elements again.[5303]
Source page 241 In which progress, I will first see whether that relation of the Frier of [5304]Oxford be true, concerning those Northern parts under the Pole (if I meet *obitèr* with the wandring Iew, Elias Artifex, or Lucians Icaromenippus, they shall be my guides) whether there be such 4. Euripes, and a great rock of Loadstones, which may cause the needle in the Compass still to bend that way,	On this journey I will first see whether the Oxford friar's account of those northern regions beneath the Pole is true. If I happen to meet the Wandering Jew, Elias the Adept or Lucian's Icaromenippus along the way, they shall be my guides. I will see whether there really are four such tidal channels and a great rock of lodestone that might make the compass needle continually turn in that direction;[5305]

[5303] **Editor.** Pitch is the height from which a trained hawk waits to attack; stoop is its downward strike. Burton makes the digression a recreation for himself, comparing its free movement and eventual return to the hawk's flight. "Former elements" recalls both the medical subject and the elemental language of air.

[5304] **Burton.** Printed page 241, margin u: "Nich. de Lynna, cited by Mercator in his Map." Nicholas of Lynn, cited by Mercator on his map.

[5305] **Editor.** Euripes are narrow channels with strong tidal currents, named after the Euripus. The proposed guides combine legendary wandering, alchemical expectation and satire. Elias Artifex is rendered Elias the Adept. Lucian's Icaromenippus recounts a fantastic ascent through the heavens; its presence signals the playful character of this projected journey.

Original text 1651	Modern English
and what should be the true cause of the variation of the compass, [5306]is it a magneticall rock, or the Pole-star, as Cardan will; or some other star in the bear, as Marsilius Ficinus; or a magneticall meridian, as Maurolicus; *Vel situs in venâ terræ,* as Agricola; or the nearness of the next Continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricenses, Peregrinus, contend;	and what the true cause of the compass's variation may be. Is it a magnetic rock, or the Pole Star, as Cardan thinks; some other star in the Bear, as Marsilio Ficino proposes; a magnetic meridian, as Maurolycus says; "or its position in a vein of the earth," as Agricola suggests; the nearness of the adjoining continent, as Cabeus thinks; or some other cause, as Scaliger, Cortesius, the Coimbra commentators and Peregrinus argue?[5307]
why at the Azores it looks directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the Baltick Seas, near Raseburg in Finland, the needle runs round, if any ships come that way, though [5308]Martin Ridley write otherwise, that the needle near the Pole will hardly be forced from his direction.	Why does it point directly north at the Azores, but not elsewhere? In the Mediterranean, or Levant, some observers find that it varies by seven degrees, then twelve, then twenty-two. In the Baltic Sea near Raseburg in Finland, the needle spins round if ships come that way, although Martin Ridley writes otherwise: that near the Pole the needle can hardly be forced away from its direction.[5309]

[5306] **Burton.** Printed page 241, margin x: "Mons Sloto. Some call it the highest hill in the world, next Teneriffe in the Canaries Lat.81." Mount Sloto. Some call it the highest mountain in the world, next to Tenerife in the Canaries. Latitude 81. The printed note gives no hemisphere; the latitude belongs to the polar mountain, not Tenerife.

[5307] **Editor.** Variation means the angular difference between the compass direction and geographical north. The theories are alternatives Burton is gathering, not a single explanation he endorses. The Latin about a vein of the earth is compressed; its wording is retained rather than expanded into a reconstructed magnetic theory. Conimbricenses means the Coimbra commentators.

[5308] **Burton.** Printed page 241, margin a: "Cap.26. in his Treatise of magneticke bodies." Chapter 26 of his Treatise of Magnetic Bodies.

[5309] **Editor.** The source prints Martin Ridley; the Treatise of Magnetic Bodies is by Mark Ridley. The original form remains in both columns here, with the correction supplied in this note. Raseburg is retained rather than assigning an exact modern site without collation.

Original text 1651	Modern English
'Tis fit to be enquired whether certain rules may be made of it, as *11. grad. Lond. variat. alibi 36. &c.* and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our D. Gilbert, and Nicholas [5310]Cabeus the Iesuite, that have both written great volumes of this subject, satisfie these Inquisitors.	It deserves investigation whether definite rules can be established for it—for example, "the variation at London is eleven degrees, elsewhere thirty-six," and so forth. More extraordinary still, the variation itself changes in the same place: accurately measured now, it will be quite different a few years later. Until we have better information, let our Dr Gilbert and the Jesuit Niccolò Cabeo, who have both written substantial volumes on the subject, satisfy these investigators.[5311]
Whether the sea be open and navigable by the Pole artick, and which is the likeliest way, that of Bartison the Hollander, under the Pole it self, which for some reasons I hold best; or by *fretum Davys,* or Nova Zembla.	Whether the sea is open and navigable near the Arctic Pole, and which route is most promising: that of Bartison the Dutchman, directly beneath the Pole itself, which for certain reasons I think best; or by Davis Strait, or Novaya Zemlya.[5312]

[5310] **Burton.** Printed page 241, margin b: "Lege lib.1. cap.23. &24. de magnetica philosophia, & lib.3. cap.4." "Read book 1, chapters 23 and 24, of Magnetic Philosophy, and book 3, chapter 4."

[5311] **Editor.** Burton distinguishes differences between places from changes over time at one place. The figures eleven and thirty-six are retained as historical reports, not current magnetic measurements. D. abbreviates Doctor.

[5312] **Editor.** The identity of "Bartison" and the exact proposed polar route remain unresolved. Davis Strait and Novaya Zemlya are geographical routes offered as alternatives. Burton's preference for a passage beneath the Pole is preserved as his own judgement.

Original text 1651	Modern English
Whether [5313]Hudsons discovery be true of a new found Ocean, any likelihood of Buttons bay in 50. degrees, Hubberds hope in 60. that of *ut ultra* near Sir Thomas Roes welcome in North-west Fox, being that the sea ebbs and flows constantly there 15. foot in 12. hours, as our [5314]new Cards inform us that California is not a Cape, but an Iland, and the West-windes make the Nepe tides equall to the Spring, or that there be any probability to pass by the straights of Anian to China, by the Promontory of Tabin.	Whether Hudson's report of a newly discovered ocean is true; whether there is any prospect of a passage by Button's Bay at fifty degrees, Hubberd's Hope at sixty, or the place marked “still farther” near Sir Thomas Roe's Welcome in *North-west Fox*, since the sea there regularly rises and falls fifteen feet in twelve hours. Our new charts tell us that California is an island, not a cape, and that west winds make the neap tides equal to the spring tides. Or whether there is any chance of passing through the Strait of Anian to China, by the promontory of Tabin.[5315]
If there be, I shall soon perceive whether [5316]Marcus Polus the Venetians narration be true or false, of that great City of Quinsay and Cambalu; whether there be any such places, or that as [5317]Matth. Riccius the Iesuite hath written, China and Cataia be all one, the great Cham of Tartary and the King of China be the same: Xuntain and Quinsay, and the City of Cambalu be that new Paquin, or such a wall 400. leagues long to part China from Tartary:	If there is, I shall soon find out whether Marco Polo the Venetian's account of the great city of Quinsay and of Cambalu is true or false; whether such places exist, or whether, as the Jesuit Matteo Ricci has written, China and Cathay are one and the same, and the Great Khan of Tartary and the king of China are the same ruler; whether Xuntain and Quinsay, and the city of Cambalu, are that new Peking; or whether there is such a wall, four hundred leagues long, separating China from Tartary.[5318]

[5313] **Burton.** Printed page 241, margin c: “1612.” 1612. The marginal date is retained without silently replacing it.

[5314] **Burton.** Printed page 241, margin d: “M. Brigs, his Map, and Northwest Fox.” Mr Briggs’s map, and North-west Fox.

[5315] **Editor.** Cards means maps or charts. North-west Fox is Luke Foxe’s account; the place-label ut ultra means “still farther.” Briggs’s North Part of America, reproduced from Purchas’s 1625 publication in the David Rumsey collection, shows California as an island. Burton transmits that cartographic error. His figure of fifteen feet and marginal date 1612 are retained; the several voyages and tidal observations still require separate collation.

[5316] **Burton.** Printed page 241, margin e: “Lib.2. ca.64. de nob. civitat. Quinsay, & cap.10. de Cambalu.” Book 2, chapter 64, on the noble city of Quinsay, and chapter 10, on Cambalu.

[5317] **Burton.** Printed page 241, margin f: “Lib.4. exped. ad Sinas, ca.3. & lib.5. c.18.” Expedition to China, book 4, chapter 3, and book 5, chapter 18.

[5318] **Editor.** This sentence runs together several historical names and proposed equivalences. Cambalu and Paquin refer to the Beijing area, whereas Quinsay is Hangzhou; the entire printed sequence must not be read as a correct identification of all these cities with one another. The awkward coordination after “the same” is retained. Burton’s references to Polo and the Ricci narrative require edition-specific comparison.

Original text 1651	Modern English
whether [5319]Presbyter Iohn be in Asia or Africk; M. Polus Venetus puts him in Asia, [5320]the most received opinion is, that he is Emperour of the Abissines, which of old was Æthiopia, now Nubia, under the Æquator in Africk.	Whether Prester John is in Asia or Africa: Marco Polo the Venetian places him in Asia; the most widely accepted opinion is that he is emperor of the Abyssinians, in what was formerly Ethiopia, now Nubia, beneath the equator in Africa.[5321]
Source page 241–242 Whether [5322]Guinea be an Iland or part of the Continent, or that hungry Spaniards discovery of [5323]Terra Australis Incognita, or Magellanica, be as true as that of Mercurius Britannius, or his of Vtopia, or his of Lucinia. And yet in likelihood it may be so, for without all question it being extended from the Tropick of Capricorn to the circle Antarctick, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as America did unto the Spaniards.	Whether Guinea is an island or part of the continent; or whether that hungry Spaniard's discovery of the Unknown Southern Land, or Magellanica, is as true as the discovery in *Mercurius Britannius*, or the one in *Utopia*, or the one in *Lucinia*. Yet it may very probably be so: for, extending as it does from the Tropic of Capricorn to the Antarctic Circle and lying in the temperate zone, it must surely reveal flourishing kingdoms to future generations in time, as America did to the Spaniards.[5324]

[5319] **Burton.** Printed page 241, margin g: “M. Polus in Asia Presb. Joh. meminit lib.2. cap.30.” “Marco Polo mentions Prester John in Asia,” book 2, chapter 30.

[5320] **Burton.** Printed page 241, margin h: “Aluaresius & alii.” Álvares and others.

[5321] **Editor.** Prester John is the legendary Christian ruler variously located in Asia and Africa. In Polo’s Travels, Book I, chapter 46 in the Yule–Cordier edition, he is Unc Can, the ruler to whom the Tartars formerly paid tribute. This supports the Asian setting of Polo’s narrative, not its historical truth. Burton’s locator, book 2, chapter 30, remains unreconciled. His sequence Abyssinia, Ethiopia, Nubia and the equator conflates distinct geographical descriptions; Alvares’s account remains uncollated.

[5322] **Burton.** Printed page 241, margin i: “Lat.10.Gr. Aust.” “Latitude ten degrees south.” This latitude helps identify Burton’s Guinea as New Guinea.

[5323] **Burton.** Printed page 241, margin k: “Ferdinando de Quir. Anno 1612.” Ferdinando de Quir., in the year 1612. Burton’s form of the name and date are retained.

[5324] **Editor.** The southern latitude in the margin indicates New Guinea. Terra Australis Incognita is the conjectured Unknown Southern Land, not a securely surveyed continent in this account. Burton’s language alternates scepticism, comparison with imaginary lands and expectation of future discovery. The Quirós reference, the form “Ferdinando,” and the exact identities of Mercurius Britannius and Lucinia remain to be collated; their titles are retained.

Original text 1651	Modern English
Source page 242 Shouten and Le Meir have done well in the discovery of the Streights of Magellan, in finding a more convenient passage to Mare pacificum: me thinks some of our modern Argonautes should prosecute the rest.	Schouten and Le Maire have done well in exploring the region of the Strait of Magellan, finding a more convenient passage to the Pacific Ocean. I think some of our modern Argonauts should pursue the rest.[5325]
As I go by Madagascar, I would see that great Bird [5326]Rucke, that can carry a man and horse or an Elephant, with that Arabian Phœnix described by [5327]Adricomius; see the Pellicanes of Ægypt, those Scythian Gryphes in Asia:	As I pass Madagascar, I would see that great bird, the roc, which can carry a man and horse, or an elephant; and that Arabian phoenix described by Adricomius. I would see Egypt's pelicans and those Scythian griffins in Asia.[5328]
And afterwards in Africk examine the fountains of Nilus, whether Herodotus, [5329]Seneca, Plin. lib.5. cap.9. Strabo. lib.5. give a true cause of his annuall flowing, [5330]Pagaphetta discourse rightly of it, or of Niger and Senega; examine Cardan, [5331]Scaligers reasons, and the rest.	And afterwards, in Africa, I would examine the sources of the Nile: whether Herodotus, Seneca, Pliny in book 5, chapter 9, and Strabo in book 5 give the true cause of its annual flooding; whether Pigafetta gives a correct account of it, or of the Niger and Senegal. I would examine Cardan's explanations, Scaliger's and the rest.[5332]

[5325] **Editor.** The reference is to Schouten and Le Maire's route around Cape Horn, south of the Strait of Magellan. The modernization makes the geographical relation explicit while preserving Burton's phrasing on the left. Argonauts are voyagers compared with the companions of Jason.

[5326] **Burton.** Printed page 242, margin l: "Alarum pennæ continent in longitudine 12. passus, elephantem in sublime tollere potest. Polus l.3. c.40." "The wing feathers measure twelve paces in length; it can lift an elephant aloft." Polo, book 3, chapter 40.

[5327] **Burton.** Printed page 242, margin m: "Lib.2. Descript. terræ sanctæ." Description of the Holy Land, book 2.

[5328] **Editor.** Roc, phoenix and griffins are marvellous or legendary birds; Burton places them alongside pelicans in his projected inspection. Polo's Madagascar narrative includes the enormous bird and its capacity to carry an elephant. This is a report within that travel tradition, not verification of the creature.

[5329] **Burton.** Printed page 242, margin o: "Natur. quæst. lib.4. cap.2." Natural Questions, book 4, chapter 2.

[5330] **Burton.** Printed page 242, margin p: "Lib. de reg. Congo." Book on the kingdom of Congo.

[5331] **Burton.** Printed page 242, margin q: "Exercit.47." Exercise 47.

[5332] **Editor.** Herodotus, Histories 2.19–27, surveys explanations of the Nile flood. Seneca, Natural Questions IVa.2.17–25, rejects both melting Ethiopian snow and the Etesian-wind explanations he reports. These are competing ancient theories, not a shared conclusion. Burton's Strabo book 5 is retained, although the main account of Egypt is in book 17. Pliny's exact chapter numbering, Pigafetta's Congo narrative and the remaining natural-philosophical authorities still require comparison.

Original text 1651	Modern English
Is it from those Etesian winds, or melting of snow in the Mountains under the Æquator (for Iordan yearly overflows when the snow melts in Mount Libanus) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropicks, when the Sun is verticall, and cause such vast inundations in Senega, Maragnan, Orenoque, and the rest of those great rivers in Zona Torrida, which have all commonly the same passions at set times: and by good husbandry and policy, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as Ægypt it self, or Cauchinthina?	Does it come from those Etesian winds, or from snow melting in mountains beneath the equator —for the Jordan overflows each year when the snow melts on Mount Lebanon—or from those heavy, continual downpours so common within the tropics when the sun is directly overhead? These cause vast floods in the Senegal, Marañón, Orinoco and the other great rivers of the torrid zone, which generally undergo the same changes at fixed seasons. With good agriculture and government, their regions may undoubtedly become as populous, as well cultivated and as fruitful as Egypt itself, or Cochinchina.[5333]
I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar hold) or earths motion, which Galileus in the fourth dialogue of his Systeme of the world, so eagerly proves, and firmly demonstrates; or winds, as [5334]some will.	I would observe all those movements of the sea and what causes them: the moon, as people commonly believe; or the earth's motion, which Galileo so earnestly proves and firmly demonstrates in the fourth dialogue of his *System of the World*; or winds, as some maintain.[5335]

[5333] **Editor.** Etesian winds are seasonal winds. Vertical means overhead; passions means periodic changes or conditions undergone by the rivers. Husbandry and policy mean cultivation and government. The final comparison concerns the regions watered by the rivers, made explicit in the modern text; Cauchinthina is rendered Cochinchina.

[5334] **Burton.** Printed page 242, margin r: “See M. Carpenters Geography, lib.2. cap.6. & Bern. Telesius lib. de mari.” See Mr Carpenter’s Geography, book 2, chapter 6, and Bernardino Telesio’s book On the Sea.

[5335] **Editor.** Galileo argues for a relation between the earth’s motion and tides in the fourth day of the Dialogue Concerning the Two Chief World Systems. Burton’s approving “proves” and “demonstrates” are retained as his assessment. The comparison was made with the fourth dialogue in Thomas Salusbury’s 1661 English translation, not with Burton’s own copy or the original Italian edition; Galileo’s tidal explanation is not the modern account.

Original text 1651	Modern English
Why in that quiet Ocean of Zur, *in mari pacifico,* it is scarce perceived, in our British Seas most violent, in the Mediterranean and Red Sea so vehement, irregular and diverse. Why the current in that Atlantick Ocean should still be in some places from, in some again towards the North, and why they come sooner than go?	Why is this motion scarcely perceptible in that quiet Ocean of Zur, "in the Pacific Sea," most violent in our British seas, and so strong, irregular and varied in the Mediterranean and Red Sea? Why should the current in the Atlantic Ocean continually flow away from the north in some places and towards it in others? And why is the journey one way quicker than the return?[5336]
and so from Malabar to Madagascar in their Indian Ocean, the Merchants come in three weeks, as [5337]Scaliger discusseth, they return scarce in three moneths, with the same or like windes: The continuall current is from East to West.	So, too, in the Indian Ocean, merchants travel from Malabar to Madagascar in three weeks, as Scaliger discusses, but scarcely return in three months, with the same or similar winds. The continual current flows from east to west.
Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above Clouds, Meteors, *Ubi nec auræ nec venti spirant,* (in so much that they that ascend dy suddenly very often, the aire is so subtile) 1250. paces high, according to that measure of Dicæarchus, or 78. miles perpendicularly high, as Iacobus Mazzonius, sec.3. &4. expounding that place of Aristotle about Mount Caucasus;	Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus and Atlas are as high as Pliny, Solinus and Mela report, above clouds and atmospheric phenomena, "where neither breezes nor winds blow"—so high that climbers very often die suddenly because the air is so thin. Are they 1,250 paces high, according to Dicaearchus's measurement; or seventy-eight miles vertically, as Jacopo Mazzoni says in sections 3 and 4, explaining Aristotle's passage about Mount Caucasus;[5338]

[5336] **Editor.** Zur represents Sur, Spanish for south: the South Sea, or Pacific. Burton's generalizations about tides and currents are preserved as questions and reports, even where his descriptions conflict with one another or with modern observations. "Come sooner than go" concerns unequal journey times.

[5337] **Burton.** Printed page 242, margin s: "Exercit.52. de maris motu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis quarta cessationis, quinta privationis, sexta contrarietatis. Patritius saith 52. miles in heighth." Exercise 52: "The causes of the sea's motion must be investigated: first, of its ebb and flow; second, of its variation; third, of its speed; fourth, of its cessation; fifth, of its absence; sixth, of its contrariety." "Patrizi says fifty-two miles in height." This last sentence appears beneath the same marginal note but pertains to the following discussion of mountain heights.

[5338] **Editor.** Meteors here means phenomena of the air broadly, not just shooting stars. Subtile means thin or rarefied. The extraordinary reported mountain heights are kept as printed, with Burton's competing authorities visible; they have not been converted into modern elevations.

Original text 1651	Modern English
and as [5339]Blancanus the Iesuite contends out of Clavius & Nonius demonstrations de Crepusculis: or rather 32. stadiums, as the most received opinion is; or 4. miles, which the height of no mountain doth perpendicularly exceed, & is equal to the greatest depths of the Sea, which is, as Scaliger holds 1580. paces. Exer.38. others 100. paces.	and as the Jesuit Blancanus argues from the demonstrations concerning twilight by Clavius and Nonius? Or rather thirty-two stadia, as the most widely accepted opinion has it; or four miles, a vertical height that no mountain exceeds, and which equals the sea's greatest depths—1,580 paces, according to Scaliger, exercise 38, though others say a hundred paces.[5340]
I would see those inner parts of America, whether there be any such great City of Manoa, or Eldorado in that golden Empire, where the high ways are as much beaten (one reports) as between Madril & Valadolid in Spain; or any such Amazones as he relates, or giganticall Patagons in Chica; with that miraculous mountain [5341]Ybouyapab in the Northern Brasile, *cujus jugum sternitur in amænissimam planitiem, &c.* or that of Pariacacca so high elevated in Peru.	I would see the interior of America: whether there is such a great city as Manoa, or El Dorado, in that golden empire, where the highways, one writer reports, are as well travelled as those between Madrid and Valladolid in Spain; or such Amazons as he describes, or gigantic Patagonians in Chica; and that marvellous mountain Ybouyapab in northern Brazil, "whose ridge spreads out into a most delightful plain," and so forth; or Pariacaca, rising so high in Peru.[5342]

[5339] **Burton.** Printed page 242, margin t: "Lib. de explicatione locorum Mathem. Aristot." Book explaining the mathematical passages of Aristotle.

[5340] **Editor.** Stadiums are stadia, an ancient measure whose value varies by context. The text's figures of four miles, 1,580 paces and one hundred paces are not equivalent; this numerical inconsistency is retained. The marginal fifty-two-mile claim is distinct from the body's figures. Blancanus is Giuseppe Biancani, and Nonius is Pedro Nunes.

[5341] **Burton.** Printed page 242, margin u: "Laet. lib.17. cap.18. descrip. occid. Ind." De Laet, Description of the West Indies, book 17, chapter 18.

[5342] **Editor.** Burton's catalogue combines rumours of cities and peoples with named mountains. The anonymous "one" who compares roads has not been identified here. Ybouyapab, Chica and the particular De Laet passage remain to be checked against their cited sources; no precise modern identification is silently substituted.

Original text 1651	Modern English
Source page 242–243 [5343]The pike of Teneriff how high it is? 70. miles, or 50. as Patricius holds, or 9. as Snellius demonstrates in his Eratosthenes: see that strange [5344]Cirknickzersey lake in Carniola, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which Lazius and Warnerus make an argument of the Argonautes sayling underground.	How high is the peak of Tenerife: seventy miles, or fifty, as Patrizi holds, or nine, as Snellius demonstrates in his *Eratosthenes*? I would see that strange Lake Cirknickzersey in Carniola, whose waters gush from the ground so fast that they can overtake a swift horseman, and shortly afterwards are swallowed up with equally incredible speed. Lazius and Warnerus take this as evidence that the Argonauts sailed underground.[5345]
Source page 243 And that vast den or hole called [5346]Esmellen in Muscovia *quæ visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engin can make the like; such another is Gilbers Cave in Lapland, with many the like.	And that vast cavern or pit called Esmellen in Muscovy, “which is seen gaping fearfully,” and so forth: if anything happens to fall into it, it makes such a roaring noise that no thunder, artillery or engine of war can equal it. Another such place is Gilber's Cave in Lapland, and there are many like them.[5347]
I would examine the Caspian Sea, and see where and how it exonerates it self, after it hath taken in Volga, Iaxares, Oxus, and those great rivers; at the mouth of Oby, or where?	I would examine the Caspian Sea and see where and how it discharges its water after receiving the Volga, Jaxartes, Oxus and those great rivers: at the mouth of the Ob, or where?[5348]

[5343] **Burton.** Printed page 242, margin x: “Luge alii vocant.” “Others call it Luge.” The form of the name is retained.

[5344] **Burton.** Printed page 242, asterisk: “Geor. wernerus, Aquæ tanta celeritate erumpunt & absorbentur, ut expedito equiti aditum intercludant.” Georg Wernher: “The waters burst out and are swallowed up so rapidly that they cut off the passage of a lightly equipped horseman.”

[5345] **Editor.** Cirknickzersey is the intermittent Lake Cerknica in Carniola. “Supped up” means sucked or swallowed away. The reported speed of its waters and the Argonaut inference remain the claims of Burton’s cited writers. The competing heights of Tenerife are likewise retained, without silently selecting or repairing a number.

[5346] **Burton.** Printed page 243, margin y: “Boissardus de Magis cap. de Pilapiis.” Boissard, On Magicians, chapter on the Pilapii. The last name is retained as printed; exact identification remains unresolved.

[5347] **Editor.** Ordnance means artillery, and warlike engine a military machine. The sites Esmellen and Gilber’s Cave, and the marginal chapter-name Pilapiis, remain unresolved. The general meaning of the Latin description is clear, but the place-names need source collation.

[5348] **Editor.** Burton asks after a supposed outlet from the Caspian and includes the Jaxartes and Oxus among its inflowing rivers. Those are the Syr Darya and Amu Darya; this geographical scheme should not be mistaken for their present drainage. The question and its proposed connection to the Ob are retained as historical conjecture.

Original text 1651	Modern English
What vent the Mexican lake hath, the Titicacan in Peru, or that circular pool in the vale of Terapeia, of which Acosta l.3. c.16. hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of Mare mortuum in Palestina, of Thrasumene, at Peruzium in Italy;	What outlet has the Mexican lake, or Lake Titicaca in Peru, or that circular pool in the valley of Terapeia mentioned by Acosta, book 3, chapter 16? It is hot in a cold country; its spring boils up in the middle over an area twenty feet square, and it has no outlet except evaporation. And what of the Dead Sea in Palestine, or Lake Trasimene by Perugia in Italy;[5349]
the Mediterranean it self. For from the Ocean, at the Straights of Gibralter, there is a perpetuall current into the Levant, and so likewise by the Thracian Bosphorus out of the Euxine or black Sea, besides all those great rivers of Nilus, Padus, Rhodanus, &c. how is this water consumed, by the Sun, or otherwise?	or the Mediterranean itself? For a perpetual current flows into the Levant from the ocean through the Strait of Gibraltar, and likewise through the Thracian Bosporus from the Euxine, or Black Sea, besides all those great rivers—the Nile, Po, Rhône and the rest. How is all this water used up: by the sun, or otherwise?
I would find out with Trajan the fountains of Danubius, of Ganges, Oxus, see those Ægyptian Pyramids, Trajans bridge, Grotta de Sybilla, Lucullus Fish-ponds, the Temple of Nidrose, &c.	I would discover, with Trajan, the sources of the Danube, Ganges and Oxus; see the Egyptian pyramids, Trajan's bridge, the Sibyl's grotto, Lucullus's fishponds, the church of Nidaros, and so forth.[5350]

[5349] **Editor.** Vent means an outlet; exhalation here is evaporation. The Mexican lake is not more precisely identified in the text. The Acosta passage and the place-name Terapeia have not yet been collated; the dimensions and description remain Burton's.

[5350] **Editor.** Danubius is the Danube; the Oxus is the Amu Darya. Temple can mean a church: Nidrose is Nidaros, now Trondheim. The wording "with Trajan" is retained without claiming that Trajan reached all three river sources. The precise grotto and monument references still require collation.

Original text 1651	Modern English
And, if I could, observe what becomes of Swallowes, Storks, Cranes, Cuckowes, Nightingales, Redstars, and many other kinde of singing birds, water-fowls, Hawks, &c. some of them are onely seen in Summer, some in Winter; some are observed in the [5351]snow, and at no other times, each have their seasons. In winter not a bird is in Muscovie to be found, but at the spring in an instant the woods and hedges are full of them, saith [5352]Herbastein: how comes it to pass?	And, if I could, I would observe what becomes of swallows, storks, cranes, cuckoos, nightingales, redstarts and many other kinds of songbirds, waterfowl, hawks and so on. Some are seen only in summer, some in winter; some appear in the snow and at no other time: each has its season. In winter not a bird can be found in Muscovy, but in spring the woods and hedges are suddenly full of them, says Herberstein. How does this happen?[5353]
Do they sleep in winter, like Gesners Alpine mice; or do they lye hid (as [5354]Olaus affirmes) in the bottome of lakes and rivers, *spiritum continentes?* often so found by Fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fire side.	Do they sleep in winter like Gesner's Alpine mice? Or do they lie hidden, as Olaus asserts, at the bottom of lakes and rivers, "holding their breath"? Fishermen in Poland and Scandinavia often find them so, two together, mouth to mouth and wing to wing; and when spring comes they revive, or do so if brought into a heated room or beside the fire.[5355]

[5351] **Burton.** Printed page 243, margin z: "In campis Lovicen. solum visuntur in nive, & ubinam vere, æstate, autumno se occultant. Hermes Polit. l.1. Jul. Bellius." "In the fields of Lovicen. they are seen only in the snow; and where do they hide themselves in spring, summer and autumn?" Hermes Politicus, book 1, Julius Bellius. The place-name is abbreviated in the source.

[5352] **Burton.** Printed page 243, margin p: "Statim ineunte vere sylvæ strepunt eorum cantilenis. Muscovit. comment." "As soon as spring begins, the woods resound with their songs." Commentary on Muscovy.

[5353] **Editor.** Redstars is rendered redstarts. Muscovy is the historical Russian realm. Burton cites Herberstein for the sweeping seasonal contrast, which is retained as a reported observation rather than a complete description of the region's birdlife.

[5354] **Burton.** Printed page 243, margin q: "Immergunt se fluminibus, lacubusque per hyemem totam, &c." "They immerse themselves in rivers and lakes throughout the winter," and so on.

[5355] **Editor.** The passage records the old belief that swallows pass the winter underwater. A stove here is a heated room, not necessarily the heating appliance itself. Burton presents this alongside other explanations before withholding a firm judgement. The alleged fishermen's observations have not been verified.

Original text 1651	Modern English
Or do they follow the Sun, as Peter Martyr legat. Babylonica l.2. manifestly evicts, out of his own knowledge: for when he was Embassadour in Ægypt, he saw Swallowes, Spanish Kites, and many such other [5356]European birds, in December and Ianuary very familiarly flying, and in great abundance, about Alexandria, *ubi floridæ tunc arbores ac viridaria.*	Or do they follow the sun, as Peter Martyr clearly establishes from his own experience in book 2 of his *Babylonian Embassy*? When he was ambassador in Egypt, he saw swallows, Spanish kites and many other European birds flying quite freely and in great numbers around Alexandria in December and January, "where the trees and gardens were then in bloom."[5357]
Or lye they hid in caves, rocks, and hollow trees, as most think, in deep Tin-mines or Sea-cliffes, as [5358]Mr Carew gives out? I conclude of them all, for my part, as [5359]Munster doth of Cranes and storks: whence they come, whither they goe, *incompertum adhuc,* as yet we know not. We see them here, some in summer, some in winter: Their comming and going is sure in the night: in the plaines of Asia (saith he) the storkes meet on such a set day, he that comes last is torn in peeces, and so they get them gon.	Or do they hide in caves, rocks and hollow trees, as most people think; in deep tin mines or sea cliffs, as Mr Carew reports? For my part I conclude about them all as Münster does about cranes and storks: where they come from and where they go is "still undiscovered"—as yet we do not know. We see them here, some in summer and some in winter. They certainly come and go at night. In the plains of Asia, he says, storks gather on an appointed day; the last to arrive is torn to pieces, and then they depart.[5360]

[5356] **Burton.** Printed page 243, margin t: "Cæterasque volucres Pontum hyeme adveniente è nostris regionibus Europeis transvolantes." "And other birds flying across the Black Sea from our European regions as winter approaches."

[5357] **Editor.** Evicts means demonstrates or establishes, not expels. Peter Martyr's Babylonian Embassy concerns a mission to Egypt; "Babylonian" does not require the location to be the ancient Mesopotamian city. Burton appeals to personal observation reported by his source, while the exact passage remains uncollated.

[5358] **Burton.** Printed page 243, asterisk: "Survay of Cornwall." Survey of Cornwall.

[5359] **Burton.** Printed page 243, margin r: "Porro ciconiæ quonam è loco veniant, quò se conferant, incompertum adhuc, agmen venientium, descendentium, [ut gruum venisse cernimus,] nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam quæ novissimè advenit lacerant, inde avolant. Cosmog. l.4. c.126." "Moreover, from what place storks come and where they go is still unknown; their flock arrives and descends [as we see cranes arriving], I think, at night. In the open plains of Asia they gather on a fixed day, tear apart the one that arrives last, and then fly away." Cosmography, book 4, chapter 126. The bracketed wording is present in Burton's margin. The elliptical clause about the flock is supplied with "arrives and descends" in translation. Nocturnis opinor temporibus means "at night, I think"; collation with Münster's own text remains pending.

[5360] **Editor.** Burton's Latin admission of uncertainty and his English gloss are both retained. The marginal Münster passage cautiously says "at night, I think," whereas Burton says that coming and going certainly occurs at night. The story of the last stork being killed is likewise reported, not verified. The source's bracketed comparison with cranes remains in the marginal note.

Original text 1651	Modern English
Source page 243–244 Many strange places, Isthmi, Euripi, Chersonesi, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, Sea-monsters, Remora, &c. minerals, vegetals. Zoophites were fit to be considered in such an expedition, and amongst the rest, that of [5361]Herbastein his Tartar lambe, [5362]Hector Boethius goosebearing tree in the Orchades, to which Cardan lib. 7. cap. 36. de rerum varietat. subscribes:	Such an expedition would be a good occasion to examine many strange places: isthmuses, tidal channels, peninsulas, creeks, harbours, headlands, straits, lakes, hot springs, rocks, mountains, places and fields where cities have been ruined or swallowed up and battles fought; living creatures, sea monsters, the remora, and so on; minerals, plants, and zoophytes. Among the rest would be Herberstein's Tartar lamb and Hector Boece's goose-bearing tree in the Orkneys, which Cardan also accepts in book 7, chapter 36 of On the Variety of Things.[5363]

[5361] **Burton.** Printed page 243, m: "Comment. Muscov." Commentaries on Muscovy; the citation accompanies Herbastein (Herberstein).

[5362] **Burton.** Printed page 243, n: "Hist. Scot. l. 1." History of Scotland, book 1; the citation accompanies Hector Boethius (Boece).

[5363] **Editor.** Isthmus: narrow land bridge; Euripus: a narrow channel with strong currents; Chersonesus: peninsula. Zoophytes were organisms thought to stand between plant and animal. The Tartar lamb and goose-bearing tree belong to plant-animal legends. Herbastein is Sigismund von Herberstein; Hector Boethius is Hector Boece. Burton gathers reports to investigate rather than certifying them.

Original text 1651	Modern English
Source page 244 [5364]Vertomannus wonderfull palme, that [5365]fly in Hispaniola, that shines like a torch in the night, that one may well see to write; those sphericall stones in Cuba which nature hath so made, and those like Birds, Beasts, Fishes, Crowns, Swords, Sawes, Pots, &c. usually found in the metall-mines in Saxony about Mansfeld, and in Poland neer Nokow and Pallukie, as [5366]Munster and others relate.	There is Varthema's wonderful palm; the insect in Hispaniola that shines like a torch at night, so brightly that one can see to write; the spherical stones in Cuba, which nature has made in that shape; and those shaped like birds, beasts, fish, crowns, swords, saws, pots, and so on, commonly found in the metal mines of Saxony around Mansfeld, and in Poland near Nokow and Pallukie, as Münster and others report.[5367]

[5364] **Burton.** Printed page 244, o: "Vertomannus l. 5. c. 16. mentioneth a tree that bears fruits to eat, wood to burn, bark to make ropes, wine and water to drink, oyl and sugar, and leaves as tiles to cover houses, flowers for clothes, &c." Modern English: Varthema, book 5, chapter 16, mentions a tree that supplies fruit to eat, wood to burn, bark for ropes, wine and water to drink, oil and sugar, leaves as roof tiles, flowers for clothing, and so on.

[5365] **Burton.** Printed page 244, asterisk: "Animal insectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis." Translation: The insect called Cusino, by whose light one can read or write without the help of any other light.

[5366] **Burton.** Printed page 244, dagger: "Cosmog. lib. 1. cap. 435. & lib. 3. cap. 1. habent ollas à natura formatas è terra extractas, similes illis à figulis factis, coronas, pisces, aves, & omnes animantium species." Translation: Cosmography, book 1, chapter 435, and book 3, chapter 1. They have pots shaped by nature and dug from the earth, like those made by potters; crowns, fish, birds, and every kind of living creature.

[5367] **Editor.** Hispaniola is the Caribbean island now shared by Haiti and the Dominican Republic. Burton's "fly" means an insect generally. The margin prints Cusino; no species identification is imposed. The extraordinary shapes in stone and the locality names are retained as reported. The palm note's "flowers for clothes" is likewise preserved pending comparison with Varthema.

Original text 1651	Modern English
Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as Leo Suavius in his comment on Paracelsus de sanit. tuend. and [5368]Gaguinus records in his description of Muscovie, *that in Lucomoria, a Province in Russia, lye fast asleep as dead all winter, from the 27. of November, like frogges and swallowes, benummed with cold, but about the 24. of April in the Spring they revive again, and goe about their business.*	Every part of the world offers many rare creatures and strange things. Among these, I would like to know for certain whether there really are people of the kind Leo Suavius describes in his commentary on Paracelsus's On Preserving Health, and Gaguinus in his description of Muscovy: people in Lucomoria, a province of Russia, who lie sound asleep as though dead all winter, from 27 November, like frogs and swallows numbed by cold, but revive around 24 April in the spring and go about their business.[5369]
I would examine that demonstration of Alexander Picolomineus, whether the earths *superficies* be bigger than the seas; or that of Archimedes be true, the *superficies* of all water is even? Search the depth, and see that variety of Sea-monsters and fishes, Mare-maids, Sea-men, Horses, &c. which it affords.	I would examine Alessandro Piccolomini's demonstration to see whether the earth's land surface is larger than the sea's; or whether Archimedes' proposition is true, that the surface of all water is level. I would sound its depths and see the variety of sea monsters and fish, mermaids, mermen, sea horses, and so on, that it contains.[5370]

[5368] **Burton.** Printed page 244, asterisk: "Ut solent hirundines & ranæ præ frigoris magnitudine mori, & postea redeunte vere 24. Aprilis reviviscere." Translation: As swallows and frogs are accustomed to die from the great cold, and afterwards, when spring returns, to come to life again on 24 April.

[5369] **Editor.** Leo Suavius is a name used by Jacques Gohory. Gaguinus probably refers here to Alexander Guagnini, a writer on eastern Europe; the specific passage remains uncollated. Human winter sleep and swallow hibernation are reports being questioned, not established observations. The dates in body and margin have been retained.

[5370] **Editor.** "Superficies" means surface. Archimedes, On Floating Bodies I.2, describes the surface of still water as part of a sphere sharing the earth's centre; Burton's "even" should not be taken to mean a globally flat surface. Piccolomini's particular demonstration remains to be collated.

Original text 1651	Modern English
Or whether that be true which Iordanus Brunus scoffes at, that if God did not detain it, the Sea would overflow the earth by reason of his higher site, and which Josephus Blancanus the Jesuite in his interpretation on those mathematicall places of Aristotle, foolishly fears, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici?* what the sea takes away in one place it addes in another.	Or I would test the claim that Giordano Bruno scoffs at: that unless God restrained it, the sea would overflow the earth because it stands higher. Giuseppe Biancani the Jesuit foolishly fears this in his interpretation of Aristotle's mathematical passages, and argues at length, with much supporting evidence, that in time the sea will wear away the land and water will cover the whole globe. "Could you keep from laughing, my friends?"[5371] What the sea takes away in one place, it adds in another.
Me thinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all-devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes.	I think he might more reasonably suspect that in time the sea will be filled with earth, growing trees, carcasses, and so on; that all-devouring fire, "devouring and consuming everything," will sooner cover and dry up the vast ocean with sand and ashes.
I would examine the true seat of that terrestriall [5372]Paradise, and where Ophir was whence Solomon did fetch his gold; from Peruana, which some suppose, or that Aurea Chersonesus, as Dominicus Niger, Arias Montanus, Goropius, and others will.	I would investigate the true location of the earthly Paradise, and the whereabouts of Ophir, from which Solomon brought his gold: whether it was in Peru, as some suppose, or on the Golden Peninsula, as Domenico Negri, Arias Montanus, Goropius, and others maintain.[5373]

[5371] **Editor.** Horace, Art of Poetry 5. Burton uses the question to ridicule Biancani's prediction. "Just tract" here means a full or substantial treatise, not an impartial one. The accounts of Bruno and Biancani remain Burton's summaries pending direct collation.

[5372] **Burton.** Printed page 244, dagger: "Vid. Pererium in Gen. cor. à Lapide, & alios." Translation: See Pererius on Genesis, Cornelius a Lapide, and others.

[5373] **Editor.** The terrestrial Paradise is Eden. Ophir is the biblical source of Solomon's gold (1 Kings 9:28); its location was debated. Aurea Chersonesus means the Golden Peninsula. The rival identifications are kept as hypotheses, not settled geographical facts.

Original text 1651	Modern English
I would censure all Plinies, Solinus, Strabo's, Sr John Mandevils, Olaus Magnus, Marcus Polus lyes, correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by the Compass, as some dream, with Mark Ridley in his treatise of magneticall bodies, cap. 43. for as Cabeus magnet. philos. lib. 3. cap. 4. fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.	I would scrutinize all the lies of Pliny, Solinus, Strabo, Sir John Mandeville, Olaus Magnus, and Marco Polo; correct those errors in navigation; revise maps of the world; and correct longitudes, if possible. I would not do it by the compass, as some imagine along with Mark Ridley in chapter 43 of his Treatise of Magnetic Bodies, for, as Cabeus decisively concludes in book 3, chapter 4 of his Magnetic Philosophy, there is no hope from that quarter. Still, I would look for better means of determining them.[5374]
I would have a convenient place to goe down with Orpheus, Ulysses, Hercules, [5375]Lucians Menippus, at St. Patricks Purgatory, at Trophonius den, Hecla in Island, Ætna in Sicily, to descend and see what is done in the bowels of the earth; do stones and metalls grow there still? how come firre trees to be [5376]digged out from tops of hills, as in our mosses, & marishes all over Europe?	I would find a suitable place to go down with Orpheus, Ulysses, Hercules, or Lucian's Menippus—at St Patrick's Purgatory, Trophonius's cave, Hekla in Iceland, or Etna in Sicily—and descend to see what happens in the bowels of the earth. Do stones and metals still grow there? How is it that fir trees are dug out of hilltops, as they are from our peat bogs and marshes all over Europe?[5377]

[5374] **Editor.** "Censure" means critically examine or judge; Burton's following "lyes" is deliberately severe. Longitude is east–west position. Burton rejects the proposed use of magnetic direction to determine it. The Ridley–Cabeus disagreement is preserved without suggesting that either account has been fully checked here.

[5375] **Burton.** Printed page 244, p: "In Necyomantia Tom. 2." In the Necyomancy, volume 2.

[5376] **Burton.** Printed page 244, dagger: "Fracastorius lib. de simp. Georgius Merula lib. de mem. Julius Bellius, &c." Fracastorius, book on simples; Georgius Merula, book de mem.; Julius Bellius, and others. The abbreviated titles are retained where their expansion is not secure.

[5377] **Editor.** Orpheus, Ulysses, and Hercules are classical visitors to the underworld. Lucian's Menippus is a satirical traveller there. St Patrick's Purgatory and Trophonius's cave belong to traditions of otherworldly descent, while Hekla and Etna are volcanoes. "Mosses" means peat bogs. The question whether minerals grow reflects an older account of their formation.

Original text 1651	Modern English
Source page 244–245 How come they to dig up fish bones, shells, beams, ironworks, many fathomes under ground, & anchors in mountains far remote from all seas. [5378]*Anno* 1460. at Berna in Switzerland 50. fathom deep a ship was dig'd out of a mountain, where they got metall ore, in which were 48. carcasses of men, with other merchandise.	How do people come to dig up fish bones, shells, beams, ironwork many fathoms underground, and anchors in mountains far from any sea? In 1460, at Bern in Switzerland, a ship was dug out of a mountain where metal ore was being mined, fifty fathoms deep; inside it were forty-eight human corpses, along with other merchandise.[5379]
Source page 245 That such things are ordinarily found in tops of hils, Aristotle insinuates in his meteors, [5380]Pomponius Mela in his first book, c. de Numidia, and familiarly in the Alpes saith [5381]Blancanus the Jesuite, the like is to be seen: Came this from Earth-quakes, or from Noahs floud, as Christians suppose, or is there a vicissitude of Sea & land, as Anaximenes held of old, the mountaines of Thessaly would become Seas, and Seas again Mountaines?	Aristotle suggests in his Meteorology that such things are commonly found on hilltops, as does Pomponius Mela in the chapter on Numidia in his first book; and Biancani the Jesuit says similar things are frequently seen in the Alps. Did this result from earthquakes, or from Noah's Flood, as Christians suppose? Or do sea and land change places, as Anaximenes held long ago, so that the mountains of Thessaly would become seas, and seas become mountains again?[5382]

[5378] **Burton.** Printed page 244, asterisk, bottom: "Simlerus, Ortelius, Brachiis centum sub terra reperta est, in qua quadraginta octo cadavera inerant, Anchoræ, &c." Translation: Simler, Ortelius: it was found a hundred braccia below ground, and in it were forty-eight corpses, anchors, and so on.

[5379] **Editor.** The English gives fifty fathoms; the Latin margin gives one hundred brachia, here retained as braccia, an arm-based measure. These are distinct wordings of the reported depth, not silently harmonized. The buried ship, bodies, and anchors have not been independently verified.

[5380] **Burton.** Printed page 245, dagger: "Pisces & conchæ in montibus reperiuntur." Translation: Fish and shells are found in mountains.

[5381] **Burton.** Printed page 245, asterisk: "Lib. de locis Mathemat. Aristot." Book on Aristotle's mathematical passages.

[5382] **Editor.** "Vicissitude" means alternation or exchange. Mela I.27 reports fish bones, shells, worn stones and embedded anchors far inland in barren plains, qualifying the report's credibility; he does not place this list on mountain tops. Aristotle, Meteorology I.14, discusses long-term alternation of land and sea and supplies broader context, not a match for Burton's entire catalogue. Anaximenes and Biancani remain uncollated.

Original text 1651	Modern English
The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, & turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the Poles now, should be translated to the Æquinoctiall, & that which is under the torrid Zone to the Circle Artique & Antarctique another while, and so be reciprocally warmed by the Sun:	Presumably the whole world would be remoulded whenever those all-commanding Powers thought fit, and turned inside out as we turn haycocks at harvest, top to bottom or bottom to top. Or, as we turn apples towards the fire, they might move the world about its centre: what now lies beneath the poles would be shifted to the equator, and what lies beneath the torrid zone would at another time be moved to the Arctic and Antarctic Circles, so that each in turn would be warmed by the sun.
or if the worlds be infinite, and every fixed star a Sun, with his compassing Planets (as Brunus and Campanella conclude) cast three or four Worlds into one; or else of one old world make three or four new, as it shall seem to them best.	Or, if there are infinitely many worlds and every fixed star is a sun with planets circling it, as Bruno and Campanella conclude, they might cast three or four worlds into one, or make three or four new ones out of a single old world, as seems best to them.[5383]
To proceed, if the earth be 21500. miles in [5384]compass, its Diameter is 7000. from us to our Antipodes, and what shall be comprehended in all that space? What is the Center of the earth? is it pure element only, as Aristotle decrees, inhabited (as [5385]Paracelsus thinks) with creatures, whose Chaos is the earth: or with Fairies, as the woods and waters (according to him) are with Nymphes, or as the Aire with Spirits?	To continue: if the earth is 21,500 miles in circumference, its diameter is 7,000 miles from us to our antipodes; and what is contained in all that space? What is at the earth's centre? Is it nothing but the pure element earth, as Aristotle rules? Is it inhabited, as Paracelsus thinks, by creatures whose native realm is earth, or by fairies, as the woods and waters, according to him, are inhabited by nymphs, or the air by spirits?[5386]

[5383] **Editor.** The remaking of worlds continues Burton's playful hypothetical narrative. His attribution of the combined proposition about infinite worlds, stars, and planets to both Bruno and Campanella has not been separately verified.

[5384] **Burton.** Printed page 245, s: "Or plain, as Patricius holds, which Austin, Lactantius, and some others, held of old as round as a trencher." Modern English: Or flat, as Patricius holds, and as Augustine, Lactantius, and some others held in ancient times: round like a plate.

[5385] **Burton.** Printed page 245, t: "Li. de Zilphia & Pigmeis, they penetrate the earth as we do the aire." Book on sylphs and pygmies: they pass through the earth as we do through the air. The printed title has Zilphia.

[5386] **Editor.** Antipodes are the opposite part of the globe or its inhabitants. The figures are Burton's approximate, unreconciled measures. "Chaos" in the Paracelsian account means the elemental medium in which a creature lives. "Plain" in the margin means flat; the alleged plate-shaped earth anticipates the later passage discussed in Editor note on Augustine.

Original text 1651	Modern English
Dionisiodorus, a Mathematician in [5387]Pliny, that sent a letter *ad superos* after he was dead, from the Center of the earth, to signifie what distance the same center was from the *superficies* of the same, *viz.* 42000. *stadiums*, might have done well to have satisfied all these doubts.	Dionysodorus, the mathematician mentioned in Pliny who, after his death, sent a letter from the centre of the earth "to those above" to report its distance from the surface—namely 42,000 stadia—might usefully have settled all these doubts.[5388]
Or is it the place of hell, as Virgil in his Æneides, Plato, Lucian, Dantes, and others poetically describe it, and as many of our Divines think? In good earnest, Anthony Rusca, one of the society of that Ambrosian Colledge in Millan, in his great volume *de Inferno lib. 1. cap. 47.* is stiffe in this tenent, 'tis a corporeall fire tow, *cap. 5. l. 2.* as he there disputes.	Or is it the place of hell, as Virgil in his Aeneid, Plato, Lucian, Dante, and others describe it in their imaginative writings, and as many of our theologians think? In all seriousness, Antonio Rusca, a member of the Ambrosian College in Milan, firmly maintains this position in book 1, chapter 47 of his great volume On Hell. The fire is physical too, as he argues there in book 2, chapter 5.[5389]
Whatsoever Philosophers write (saith [5390]Surius) *there be certain mouthes of hell, and places appointed for the punishment of mens souls, as at Hecla in Island, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learn hence to fear God.*	"Whatever philosophers may write," says Surius, "there are certain mouths of hell and places appointed for the punishment of human souls, as at Hekla in Iceland, where the ghosts of the dead are often seen and sometimes speak with the living. God wished there to be such visible places so that mortals could know for certain that such punishments exist after death, and learn from this to fear God."[5391]

[5387] **Burton.** Printed page 245, u: "Lib. 2. c. 112." Book 2, chapter 112 of Pliny's Natural History.

[5388] **Editor.** Pliny, Natural History II.248 (chapter 112), tells this story as an example of Greek folly; Burton's proposal that the letter might settle scientific questions is a joke. A stadion was an ancient measure of length; no single modern conversion is imposed.

[5389] **Editor.** "Divines" means theologians; "corporeall" means bodily or physical. The source prints "fire tow," understood as "fire too" in the modern column. "Poetically" covers imaginative representations, including prose narratives and myths. Rusca's detailed claims and chapter references are retained pending direct collation.

[5390] **Burton.** Printed page 245, x: "Commentar. ad annum 1537. Quicquid dicunt Philosophi, quædam sunt Tartari ostia, & loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales." Translation: Commentary under the year 1537. Whatever philosophers say, there are certain mouths of Tartarus and places appointed for the punishment of souls, such as Mount Hekla, and so on, where the spirits of the dead are seen, and so on. God wished such places to exist so that mortals might learn.

[5391] **Editor.** Laurentius Surius's report is quoted as testimony within a dispute. Burton's English adds details beyond the shortened Latin margin, including conversation with the living and learning to fear God. Both versions are retained.

Original text 1651	Modern English
Krantzius dan. hist. lib. 2. cap. 24. subscribes to this opinion of Surius, so doth Colerus cap. 12. lib. de immortal. animæ (out of the authority belike of St. Gregory, Durand, and the rest of the Schoolmen, who derive as much from Ætna in Sicily, Lypara, Hyera, and those sulphureous Vulcanian Islands) making Terra del Fuego, and those frequent Vulcans in America, of which Acosta lib. 3. cap. 24. that fearfull mount Heckleberg in Norway, an especiall argument to prove it,	Krantz, in book 2, chapter 24 of his History of Denmark, subscribes to Surius's opinion, as does Colerus in chapter 12 of his book On the Immortality of the Soul. Presumably they rely on St Gregory, Durandus, and the other Schoolmen, who draw the same conclusion from Etna in Sicily, Lipari, Hiera, and those sulphurous volcanic islands. They make Tierra del Fuego, the many volcanoes of America described by Acosta in book 3, chapter 24, and that dreadful mountain Heckleberg in Norway a special argument for their case:[5392]
[5393]*where lamentable screeches and howlings are continually heard, which strike a terrour to the Auditors; fiery chariots are commonly seen to bring in the souls of men in the likenesse of crows, and divels ordinarily goe in and out.*	"There pitiful shrieks and howls are continually heard, striking terror into the hearers; fiery chariots are often seen bringing in human souls in the shape of crows, and devils regularly go in and out."
Source page 245–246 Such another proof is that place neer the Pyramides in Egypt, by Cairo, as well to confirme this as the resurrection, mentioned by [5394]Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. suc. cap. 37. Bredenbachius peregr. ter. sanct. and some others, *where once a yeere dead bodies arise about March, and walk, and after a while hide themselves again: thousands of people come yearly to see them.*	Another such proof, offered to confirm both this belief and the resurrection, is the place near the pyramids in Egypt, close to Cairo, mentioned by Kornmann in book 1, chapter 38 of The Wonders of the Dead, by Camerarius in chapter 37 of his Spare-time Works, by Breydenbach in his Pilgrimage to the Holy Land, and by others. There, once a year around March, dead bodies rise and walk, then after a while hide themselves again; thousands of people come every year to see them.[5395]

[5392] **Editor.** The Schoolmen are medieval scholastic theologians. "Vulcans" means volcanoes; Vulcan was the Roman fire god. Lipari and Hiera belong to the volcanic island group north of Sicily. "Heckleberg in Norway" is Burton's stated location and is not silently changed to Hekla in Iceland.

[5393] **Burton.** Printed page 245, y: "Ubi miserabiles ejulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem, &c." Translation: Where the pitiable cries of people wailing are heard, striking extraordinary horror into their hearers, and so on.

[5394] **Burton.** Printed page 245, z: "Ex sepulchris apparent mense Martio, & rursus sub terram se abscondunt, &c." Translation: They appear from their graves in the month of March, and hide themselves underground again, and so on.

[5395] **Editor.** The passage reports a resurrection marvel rather than an authenticated event. "Oper. suc." abbreviates a title concerning spare-time or leisure works. The Kornmann, Camerarius, and Breydenbach references require further collation.

Original text 1651	Modern English
Source page 246 But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall known place, more than Styx or Phlegeton, Pluto's Court, or that poeticall Infernus, where Homers soul was seen hanging on a tree, &c. to which they ferried over in Charons boat, or went down at Hermione in Greece, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith [5396]Gerbelius) and besides there were no fees to be paid.	But others reject these and similar testimonies as fables or deceptions by spirits. They will allow no such known, physically situated place, any more than the Styx or Phlegethon, Pluto's court, or that poets' underworld where Homer's soul was seen hanging from a tree, and so on. People crossed to it in Charon's boat, or went down at Hermione in Greece, "by a short route to the dead"—which is the shortest way—"because at that place they demand no ferry fare from the dead," as Gerbelius says; and besides, there were no fees to pay.[5397]
Well then, is it Hell, or Purgatory, as Bellarmine; or Limbus patrum, as Gallucius will, & as Rusca will (for they have made maps of it) [5398]or Ignatius parler?	Well then, is it hell, or purgatory, as Bellarmine would have it; or the limbo of the fathers, as Gallucius and Rusca maintain—for they have made maps of it—or Ignatius's parlour?[5399]

[5396] **Burton.** Printed page 246, a: "Descript. Græc. lib. 6. de Pelop." Description of Greece, book 6, on the Peloponnese; the citation accompanies Gerbelius.

[5397] **Editor.** Styx and Phlegethon are rivers of the classical underworld; Charon ferries the dead across. In the modern column both Latin phrases are freshly translated and Burton's following English explanations are retained. The hanging Homer and Gerbelius's exact passage remain to be identified securely.

[5398] **Burton.** Printed page 246, b: "Conclave Ignatii." The Conclave of Ignatius.

[5399] **Editor.** Limbus patrum is the limbo of the fathers, the traditional abode of the righteous who died before Christ. "Ignatius's parlour" turns the discussion towards John Donne's satire Conclave Ignati, translated as Ignatius His Conclave; the Folger catalogue confirms its story of an election in hell and a proposed new hell. Burton's Gallucius is retained without a speculative identification.

Original text 1651	Modern English
Virgil, sometimes Bishop of Saltburg (as Aventinus Anno. 745. relates) by Bonifacius Bishop of Mentz was therefore called in question, because he held Antipodes (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of Austin, Basil, Lactantius, that held the earth round as a trencher (whom Acosta & common experience more largely confute) but not as a ball;	Virgil, formerly bishop of Salzburg, was called to account by Boniface, bishop of Mainz, as Aventinus relates under the year 745, because he maintained that there were people at the antipodes—people for whom, they doubted, Christ had died. By doing so, he removed the site of hell, or narrowed it so much that it could bear no proportion to heaven. He also contradicted the view of Augustine, Basil, and Lactantius that the earth was round like a plate, but not like a ball—a view that Acosta and ordinary experience refute more fully.[5400]
and Ierusalem where Christ died the middle of it; or Delos, as the fabulous Greeks fained: because when Iupiter let two Eagles loose, to flye from the worlds ends East & West, they met at Delos.	They put Jerusalem, where Christ died, at its centre; or Delos, as the fable-loving Greeks imagined, because when Jupiter released two eagles to fly from the eastern and western ends of the world, they met at Delos.[5401]
But that scruple of Bonifacius is now quite taken away by our later Divines: Franciscus Ribera in cap. 14. Apocalyps. will have Hell a materiall & locall fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exivit sanguis de terrâ——per stadia mille sexcenta*, &c.	But our more recent theologians have entirely removed Boniface's difficulty. Francisco Ribera, commenting on chapter 14 of Revelation, makes hell a physical fire located at the centre of the earth, two hundred Italian miles in diameter: he determines this from the words, "Blood came out of the earth—for one thousand six hundred stadia," and so on.[5402]

[5400] **Editor.** This Virgil is the bishop of Salzburg. Burton compresses distinct disputes. Augustine, City of God XVI.9, separates spherical shape from inhabited antipodes. Basil, Hexaemeron IX.1, lists rival theories of the earth's shape and says Moses does not settle them. Lactantius, Divine Institutes III.24, ridicules antipodes and the spherical model underlying them. These passages do not establish Burton's shared plate-shaped-earth doctrine. Aventinus's account, Boniface's objections and Burton's date 745 remain uncollated.

[5401] **Editor.** The source reads Delos twice. The familiar story of the two eagles concerns Delphi: compare Strabo, Geography IX.3.6. The original and modern columns retain Burton's Delos, with the discrepancy recorded here.

[5402] **Editor.** Revelation 14:20 supplies the distance of 1,600 stadia, but the blood comes from the winepress in the biblical passage. Burton prints de terrâ, "from the earth," which is translated as printed. Ribera's deduction of a diameter and the Italian-mile figure are reported, not endorsed.

Original text 1651	Modern English
But Lessius lib. 13. de moribus divinis cap. 24. will have this locall hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplied, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cum certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum.*	But Lessius, in book 13, chapter 24 of On the Divine Attributes, makes this physically situated hell far smaller: one Dutch mile in diameter, filled with fire and brimstone. For, as he demonstrates there, that distance cubed will produce a sphere capable of holding eight hundred thousand million damned bodies, allowing each body six feet square; and that will be more than enough. "For it is certain," he says, "when the calculation is made, that there will not be a hundred thousand million people to be damned."[5403]
But if it be no materiall fire (as Sco. Thomas, Bonaventure, Soncinas, Voscius, and others argue it may be) there or elsewhere, as Keckerman disputes System. Theol. for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur.*	But if it is not a material fire—as Scotus, Thomas, Bonaventure, Soncinas, Voscius, and others argue may be the case—whether there or elsewhere, as Keckermann discusses in his System of Theology, then surely it is somewhere: "It certainly exists somewhere, even though no definite region is assigned to it."[5404]

[5403] **Editor.** "Subduction" is calculation, not geological subsidence. Centies mille milliones means one hundred thousand million (100 billion); Burton's preceding eight hundred thousand millions is 800 billion. The Dutch mile is a historical regional measure. His "six foot square" and argument about a sphere are retained without silently repairing the dimensional reasoning. The Lessius passage itself remains to be collated.

[5404] **Editor.** The source prints "Sco. Thomas" without a separating comma; the modern version provisionally reads Scotus and Thomas as separate names. Burton's compressed claim about immaterial fire is retained, but the individual theologians' positions have not been verified. "Circulus" is rendered region rather than imposing a geometric circle on the argument.

Original text 1651	Modern English
I will end the controversie in [5405]Austins words. *Better doubt of things concealed, than to contend about uncertainties, where Abrahams bosome is, and hell fire:* [5406]*Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meek, the contentious shall never finde.	I will end the controversy in Augustine's words: "Better to remain in doubt about hidden things than to argue over uncertainties: where Abraham's bosom is, and hellfire." "It is scarcely found by the gentle, and never by the contentious"; scarcely will the meek find it, and those who quarrel never will.[5407]
If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns Aire into water, which springs up in severall chinks, to moisten the earths *superficies*, and that in a tenfold proportion (as Aristotle holds) or else these [5408]fountains come directly from the sea, by secret passages, and so made fresh again, by running through the bowels of the earth: and are either thick, thin, hot, cold, as the matter or minerals are by which they pass;	If it is solid earth, it is the source of metals and waters: by its inherent constitution it turns air into water, which springs up through various fissures to moisten the earth's surface, and does so in a tenfold proportion, as Aristotle holds. Or else these springs come directly from the sea through secret passages and become fresh again by running through the bowels of the earth. They are thick or thin, hot or cold, according to the matter or minerals they pass through.[5409]

[5405] **Burton.** Printed page 246, c: "Melius dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c." Translation: Better to remain in doubt about hidden things than to quarrel over uncertainties—where the flame of hell is, and so on.

[5406] **Burton.** Printed page 246, d: "See Dr. Raynolds prælect. 55. in Apoc." See Dr Rainolds's fifty-fifth lecture on Revelation.

[5407] **Editor.** Abraham's bosom evokes Luke 16:22–23. Peter Lombard, Sentences IV, distinction 50, chapter 4, quotes Augustine on Lazarus and the rich man: both Burton's maxim about hidden and uncertain things and his following contrast between meek and contentious seekers occur together there. The question concerns how to understand the bodily images of the afterlife. This establishes a textual parallel, not Lombard as Burton's immediate source; Rainolds's lecture 55 and Augustine's original wording still require direct collation.

[5408] **Burton.** Printed page 246, e: "As they come from the Sea, so they return to the Sea again by secret passages, as in all likelihood the Caspian Sea vents it self into the Euxine or Ocean." Modern English: As they come from the sea, so they return to it through hidden passages, just as, in all likelihood, the Caspian Sea empties itself into the Black Sea or the ocean.

[5409] **Editor.** "Temper" is inherent constitution or mixture of qualities. The competing accounts explain springs through transformation of air, underground seawater, or rainfall. "Tenfold proportion" is left as Burton states it because the precise comparison is not supplied. His marginal conjecture about the Caspian's outlet is preserved as a conjecture.

Original text 1651	Modern English
Source page 246–247 or as Peter Martyr Ocean. Decad. lib. 9. and some others hold, from [5410]abundance of rain that fals, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in Japan, China, and oftentimes swallow up whole Cities.	Or, as Peter Martyr holds in book 9 of his Decades of the Ocean, along with others, the waters may come from abundant rainfall; or from the surrounding heat and cold, which alter the heat within and consequently the production of water. Or the earth may be full of wind, or of an inherent sulphurous fire, as our writers on natural phenomena tell us. This sometimes breaks out and causes those dreadful earthquakes that are so frequent these days in Japan and China and often swallow whole cities.[5411]
Source page 247 Let Lucians Menippus consult with or aske of Tiresias, if you will not beleeve Philosophers, he shall clear all your doubts when he makes a second voiage.	Let Lucian's Menippus consult or question Tiresias, if you will not believe the philosophers: he will clear up all your doubts when he makes a second voyage.[5412]

[5410] **Burton.** Printed page 246, f: "Seneca quæst. lib. cap. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. de causis aquarum perpetuis." Translation: Seneca, Natural Questions, book [number not supplied], chapters 3–12, on the enduring causes of waters.

[5411] **Editor.** "Meteorologists" here are writers on natural and atmospheric phenomena in a broader early modern sense. The proposed causes of earthquakes belong to that account of nature. Peter Martyr's book number lacks a specified decade, and the Seneca margin omits its book number; these are not silently completed.

[5412] **Editor.** In Lucian's Menippus, or A Necromantic Experiment, Menippus does consult the dead seer Tiresias, who counsels an ordinary life and rejection of excessive speculation. Burton imagines sending him back to solve the questions that the philosophers leave open.

Original text 1651	Modern English
In the mean time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtill, witty; others dull, sad and heavy; some big, some little, as Tully de Fato, Plato in Timæo, Vegetius and Bodine proves at large, method. cap. 5. some soft, and some hardy, barbarous, civill, black, dun, white, is it from the aire, from the soyle, influence of stars, or some other secret cause?	Meanwhile, let us consider what lies "under the open sky" and discover, if possible, the true cause of the events, atmospheric phenomena, and changes that occur above ground. What produces that variety of customs and gives different nations a distinct character, so to speak? Some are wise, subtle, quick-witted; others dull, gloomy, and slow. Some are large, some small, as Cicero in On Fate, Plato in the Timaeus, Vegetius, and Bodin in chapter 5 of his Method explain at length. Some are soft, others hardy; barbarous or civilized; black, brown, or white. Does this come from the air, the soil, the influence of the stars, or some other hidden cause?[5413]
Why doth Africa breed so many venemous beasts, Ireland none? Athens Owles, Creet none? [5414]Why hath Daulis and Thebes no Swallowes (so Pausanias informeth us) as well as the rest of Greece, [5415]Ithaca no Hares, Pontus Asses, Scythia Swine? whence come this variety of complexions, colours, plants, birds, beasts, [5416]metals, peculiar almost to every place?	Why does Africa produce so many venomous animals, and Ireland none? Why does Athens have owls, and Crete none? Why do Daulis and Thebes have no swallows, as Pausanias tells us, although the rest of Greece does? Why has Ithaca no hares, Pontus no asses, Scythia no swine? Where does this variety of constitutions, colours, plants, birds, beasts, and metals come from, almost every place having its own?[5417]

[5413] **Editor.** Burton now moves from the earth's interior to conditions at its surface. His labels for peoples and his proposed links between bodily constitution, character, and climate express historical classifications and prejudices. They are preserved as his language and questions, not presented as present-day findings.

[5414] **Burton.** Printed page 247, asterisk: "In iis nec pullos hirundines excludunt, nec, &c." Translation: In those places swallows do not hatch their young, nor, and so on. The note ends in an abbreviated, unfinished clause.

[5415] **Burton.** Printed page 247, dagger: "Th. Ravennas lib. de vit. hom. prærog. ca. ult." Thomas of Ravenna, book on the prerogatives of human life, final chapter; the abbreviated citation is retained pending identification and collation.

[5416] **Burton.** Printed page 247, x: "At Quito in Peru. Plus auri quam terræ foditur in aurifodinis." Translation: At Quito in Peru, more gold than earth is dug from the gold mines.

[5417] **Editor.** "Complexions" includes bodily constitutions, not only skin colours. Pausanias, Description of Greece X.4.8–9, reports that swallows do not breed at Daulis and links this to the myth of Tereus and Philomela. The Thebes claim and the other animals' reported absences have not been verified; Burton's compressed omissions are expanded as "no asses" and "no swine."

Original text 1651	Modern English
Why so many thousand strange birds and beasts proper to America alone, as Acosta demands lib. 4. cap. 36. were they created in the six dayes, or ever in Noahs Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no Greek, Latine, Hebrew ever heard of them before, and yet as differing from our European animals, as an egg and a chestnut: and which is more, kine, horses, sheep, &c. till the Spaniards brought them were never heard of in those parts?	Why are so many thousands of strange birds and beasts found only in America, as Acosta asks in book 4, chapter 36? Were they created in the six days, or ever present in Noah's Ark? If they were there, why have they not spread and been found in other countries? "It is a question," he says, "that has long left me uncertain. No Greek, Latin, or Hebrew writer had ever heard of them before, and yet they differ from our European animals as much as an egg from a chestnut." What is more, cattle, horses, sheep, and so on were unheard of in those regions until the Spaniards brought them.[5418]
How comes it to pass, that in the same site, in one Latitude, to such as are Periæci, there should be such difference of soyle, complexion, colour, metall, aire, &c. The Spaniards are white, and so are Italians, when as the Inhabitants about [5419]Caput bonæ spei are Blackmores, and yet both alike distant from the Æquator:	How does it happen that places in the same geographical position and latitude, inhabited by the people called perioeci, differ so much in soil, constitution, colour, metals, climate, and so on? Spaniards are white, and so are Italians, whereas the inhabitants around the Cape of Good Hope are Black people, and yet both are equally far from the equator.[5420]

[5418] **Editor.** Acosta, Natural and Moral History of the Indies IV.36, asks how animals peculiar to America fit the Creation and Noah's Ark. Burton's passage is a compressed retelling; its entire wording should not be treated as an exact quotation from Acosta. "Kine" means cattle; "an egg and a chestnut" is a comparison of unlike things.

[5419] **Burton.** Printed page 247, y: "Ad Caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali æq. nigri, in eadem latitudine, æque distantes ab Æquatore, hi ad Austrum, illi ad Boream? qui sub Presbytero Johan. habitant subfusci sunt, in Zeilan & Malabar nigri, æque distantes ab Æquatore, eodemque cœli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: quæ hujus coloris causa efficiens, cœlive an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat." Translation: At the Cape of Good Hope the inhabitants are very black. If the sun is the cause, why are Spaniards and Italians not equally black, at the same latitude and equally distant from the equator, the former to the south and the latter to the north? Those who live under Prester John are brownish; those in Ceylon and Malabar are black, though equally distant from the equator and on the same parallel of the heavens. But one might wonder still more that nowhere in all America are Black people found, apart from a few in a place they call Quareno. What is the efficient cause of this colour: a quality of the sky or the earth, a property of the soil, an inborn constitution of the people themselves, or all of these? Ortelius, Africa, in the Theatre of the World.

[5420] **Editor.** Perioeci are people living on the same latitude around the earth. Burton's examples also compare places on opposite sides of the equator; the argument and geographical inconsistencies are retained. Caput bonæ spei is the Cape of Good Hope. His Blackmores and Negros are rendered "Black people" here. Ortelius's extensive marginal question is translated separately, including its claim about America.

Original text 1651	Modern English
nay, they that dwell in the same parallel line with these Negros, as about the Straights of Magellan, are white coloured, and yet some in Presbyter Johns country in Æthiopia are dun: they in Zeilan and Malabar parallel with them again black: Manamotapa in Africk, and St. Thomas Isle are extreme hot, both under the line, cole black their Inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated.	Indeed, those who live on the same parallel as these Black people, around the Strait of Magellan, have white complexions; yet some in Prester John's country in Ethiopia are brown, while the people of Ceylon and Malabar, on a parallel with them, are black again. Monomotapa in Africa and the island of São Tomé are extremely hot, both on the equator, with coal-black inhabitants; whereas in Peru the people are quite the opposite in colour, the climate very temperate or rather cold, and yet the latitude is the same.[5421]
Mosco in 53. degrees of latitude is extreme cold, as those Northern countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as in Buttons Bay, &c. or by fits; and yet [5422]England neere the same Latitude, and Ireland, very moist, warme, and more temperate in Winter than Spain, Italy, or France.	Moscow, at fifty-three degrees latitude, is extremely cold, as those northern countries generally are, with one continuous hard frost throughout the winter. At fifty-two degrees latitude there is sometimes hard frost and snow all summer, as in Button's Bay and elsewhere, or at intervals. Yet England, at nearly the same latitude, and Ireland are very moist, warm, and milder in winter than Spain, Italy, or France.[5423]

[5421] **Editor.** Zeilan is Ceylon, now Sri Lanka; Malabar is on India's southwestern coast. Prester John is the legendary Christian ruler associated here with Ethiopia. Monomotapa and São Tomé are retained as Burton pairs them; the claim that both lie on the equator is not corrected inside the text. "Elevated" here concerns latitude or the elevation of the pole, rather than altitude above sea level.

[5422] **Burton.** Printed page 247, z: "Regio quocunque anni tempore temperatissima. Ortel. Multas Galliæ & Italiæ Regiones, molli tepore, & benigna quadam temperie prorsus antecellit, Jovi." Translation: A region most temperate at every season of the year. Ortelius. In gentle warmth and a certain kindly mildness it altogether surpasses many regions of France and Italy. Giovio.

[5423] **Editor.** Burton's latitude figures, seasonal claims, and comparisons are preserved as reported, not recalculated. Button's Bay belongs to the northern North American travel geography he is discussing. The two warm-climate endorsements in the margin are likewise retained without reconciling them with the body's comparisons.

Original text 1651	Modern English
Is it the sea that causeth this difference, and the Aire that comes from it: Why then is [5424]Ister so cold neere the Euxine, Pontus, Bithinia, and all Thrace; *frigidas regiones Magnus* calls them, and yet their latitude is but 42. which should be hot: [5425]Quevira, or Nova Albion in America, bordering on the sea, was so cold in [5426]July, that our Englishmen could hardly endure it.	Is the sea responsible for this difference, and the air that comes from it? Why then is the Danube so cold near the Black Sea, along with Pontus, Bithynia, and all Thrace? Magnus calls them "cold regions," yet their latitude is only forty-two degrees, which ought to be hot. Quivira, or New Albion in America, bordering the sea, was so cold in July that our Englishmen could scarcely bear it.[5427]
Source page 247–248 At Noremberga in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. New England, and the Iland of Cambrioll Colchos, which that noble Gentleman Mr Vaughan, or Orpheus Iunior, describes in his Golden Fleece, is in the same latitude with little Britaine in France, and yet their winter begins not till January, their Spring till May; which search he accounts worthy of an Astrologer:	At Norumbega, in latitude forty-five degrees, the whole sea is frozen, though it lies farther south than we do. New England and the island of Cambriol Colchos, which that noble gentleman Mr Vaughan, or Orpheus Junior, describes in his Golden Fleece, lie at the same latitude as Brittany in France; yet their winter does not begin until January, and their spring until May. He considers the investigation worthy of an astrologer.[5428]
Source page 248 is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it self from cold?	Does this come from easterly winds, or from melting ice and snow within the Arctic Circle? Or is it because the air is dense and takes longer to be warmed by the sun's rays, but once heated, like an oven, keeps out the cold?

[5424] **Burton.** Printed page 247, a: "Lat. 45. Danubii." Latitude 45 degrees: of the Danube.

[5425] **Burton.** Printed page 247, b: "Quevira lat. 40." Quivira, latitude 40 degrees.

[5426] **Burton.** Printed page 247, c: "In Sir Fra. Drakes voiage" In Sir Francis Drake's voyage.

[5427] **Editor.** Ister is the Danube; Euxine is the Black Sea. The margin gives the Danube's latitude as 45 degrees, while the body's broader comparison uses 42; Quivira is separately assigned 40. Burton associates Quivira with New Albion and cites Drake's voyage for the cold. These identifications and figures remain to be collated.

[5428] **Editor.** Noremberga is Norumbega in the North American geographical tradition, not Nuremberg. Cambriol Colchos refers to William Vaughan's Newfoundland enterprise; The Golden Fleece appeared under his name Orpheus Junior. The Dictionary of Canadian Biography cautions against assuming its title proves he visited Newfoundland. Burton's dates for winter and spring are retained, and "astrologer" is not silently narrowed to a modern profession.

Original text 1651	Modern English
Our Climes breed lice, [5429]Hungary and Ireland *malè audiunt* in this kinde; come to the Azores, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith Ortelius. Egypt is watred with Nilus not far from the sea, and yet there it seldome or never rains: Rhodes, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to rain.	Our climates breed lice; Hungary and Ireland have a bad reputation in this respect. Go to the Azores, and by some hidden power of the air they are instantly destroyed, along with almost all our European vermin, according to Ortelius.[5430] Egypt is watered by the Nile not far from the sea, yet there it seldom or never rains. Rhodes, an island of the same nature, produces not a cloud, yet our islands are always dripping and tending towards rain.
The Atlantick Ocean is still subject to storms, but in Del Zur, or *Mari pacifico*, seldome or never any. Is it from Topick stars, *apertio portarum*, in the Dodecotemories or constellations, the Moons mansions, such aspects of Planets, such winds, or dissolving ayre, or thick ayre, which causeth this and the like differences of heat and cold?	The Atlantic Ocean is continually subject to storms, but in the South Sea, or Pacific Ocean, there are seldom or never any. Do these and similar differences of heat and cold come from stars governing particular places, an "opening of the gates" in the divisions of the zodiac or constellations, the mansions of the moon, particular aspects of the planets, particular winds, or air that is dissolving or dense?[5431]

[5429] **Burton.** Printed page 248, asterisk: "Lansius orat. contra Hungaros." Lansius, oration against the Hungarians.

[5430] **Editor.** "Secret vertue" means an unexplained natural power. The charge against Hungary and Ireland and the claim that Azorean air destroys vermin are reports Burton repeats, not findings verified here. Lansius's precise oration and Ortelius's passage remain uncollated.

[5431] **Editor.** "Topick" means local, here stars associated with places. Dodecotemories are twelvefold zodiacal divisions; lunar mansions divide the moon's path. "Opening of the gates" is an astrological weather term. "Aspects" are angular relationships of celestial bodies. The sequence offers competing explanations, not settled causes. "Del Zur" names the South Sea, the Pacific.

Original text 1651	Modern English
Bodin relates of a Portugal Embassadour, that coming from [5432]Lisbon to [5433]Dantzick in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, Legat to Philip 3. King of Spain, residing at Spahan in Persia 1619. in his letter to the Marques of Bedmar, makes mention of greater cold in Spahan, whose lat. is 31. gr. than ever he felt in Spain, or any part of Europe.	Bodin tells of a Portuguese ambassador who, on coming from Lisbon to Danzig in Prussia, found greater heat there than he had ever experienced at home. Don García de Silva, envoy of Philip III, King of Spain, was staying at Isfahan in Persia in 1619. In his letter to the Marquis of Bedmar, he mentions greater cold at Isfahan, whose latitude is 31 degrees, than he had ever felt in Spain or any part of Europe.[5434]
The torrid Zone was by our predecessors held to be inhabitable, but by our moderne travelers found to be most temperate, bedewed with frequent rains, and moistning showers, the Brise and cooling blasts in some parts, as [5435]Acosta describes, most pleasant and fertile. Arica in Chili is by report one of the sweetest places that ever the Sun shined on, *Olympus terræ*, an heaven on earth: how incomparably do some extoll Mexico in Nova Hispania, Peru, Brasile? &c. in some again hard, dry, sandy, barren, a very Desert, and still in the same latitude.	Our predecessors thought the torrid zone uninhabitable, but modern travellers have found it exceptionally temperate, refreshed by frequent rains and moistening showers, with the trade wind and cooling breezes in some parts; as Acosta describes it, most pleasant and fertile.[5436] Arica in Chile is reportedly one of the sweetest places the sun ever shone on, an "Olympus on earth," a heaven on earth. How extravagantly some praise Mexico in New Spain, Peru, Brazil, and so on! Yet elsewhere the land is hard, dry, sandy, barren—a veritable desert—and still at the same latitude.

[5432] **Burton.** Printed page 248, d: "Lisbon. lat. 38." Lisbon, latitude 38 degrees.

[5433] **Burton.** Printed page 248, e: "Dantzick lat. 54." Danzig, latitude 54 degrees.

[5434] **Editor.** "Spruce" means Prussia; Danzig is Gdańsk. The envoy is García de Silva y Figueroa. The latitude figures, date, and comparative temperatures remain Burton's reported details. "Altitude" in the following geographical discussion can mean latitude rather than elevation above sea level.

[5435] **Burton.** Printed page 248, asterisk: "De nat. novi orbis lib. 1. cap. 9. Suavissimus omnium locus, &c." Translation: On the Nature of the New World, book 1, chapter 9. The most delightful place of all, and so on.

[5436] **Editor.** Here "inhabitable" has the negative sense uninhabitable. The torrid zone is the region between the tropics. "Brise" is a prevailing tropical wind, rendered trade wind. Acosta challenges the supposed uninhabitability of the tropics in Natural and Moral History II; the exact Latin citation in Burton's margin remains to be collated.

Original text 1651	Modern English
Many times we finde great [5437]diversity of aire in the same country, by reason of the site to seas, hills, or dales, want of water, nature of soil, and the like: as in Spain Arragon is *aspera & sicca*, harsh and evill inhabited: Estremadura is dry, sandy, barren most part, extreme hot by reason of his plains, Andaluzia another Paradise, Valence a most pleasant aire, and continually green; so is it about [5438]Granado, on the one side fertile plains, on the other, continuall snow to be seen all Summer long on the hill tops.	We often find great differences of climate within the same country, owing to its position in relation to seas, hills, or valleys, lack of water, the nature of the soil, and so on. In Spain, for example, Aragon is "rugged and dry," harsh and poorly inhabited. Extremadura is dry, sandy, and mostly barren, extremely hot because of its plains; Andalusia is another Paradise; Valencia has a most pleasant climate and is continually green. So it is around Granada: fertile plains on one side, while on the other snow can be seen continually on the hilltops all summer long.[5439]
That their houses in the Alpes are three quarters of the yeer covered with snow, who knows not? That Tenariffa is so cold at the top, extreme hot at the bottome: Mons Atlas in Africk, Libanus in Palestina, with many such, *tantos inter ardores fidos nivibus*, [5440]Tacitus calls them, and Radzivilius epist. 2. fol. 27. yeelds it to be far hotter there than in any part of Italy: 'tis true: but they be highly elevated, near the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as Serrarius answers, com. in 3. cap. Josua quæst. 5. Abulensis quæst. 37.	Who does not know that their houses in the Alps are covered with snow for three quarters of the year? Or that Tenerife is so cold at the top and extremely hot at the bottom? Mount Atlas in Africa, Lebanon in Palestine, and many others are, as Tacitus calls them, "faithful to snow amid such great heats"; and Radziwiłł, in letter 2, folio 27, allows that it is far hotter there than in any part of Italy.[5441] True: but they rise high, near the middle region of the air, and are therefore cold, "because of the scant refraction of the sun's rays," as Serarius answers in his commentary on Joshua 3, question 5; Abulensis, question 37.[5442]

[5437] **Burton.** Printed page 248, f: "The same variety of weather Lod. Guicciardine observes betwixt Liege and Ajax not far distant, descript. Belg." Modern English: Lodovico Guicciardini observes the same difference in weather between Liège and Ajax, not far apart, in his Description of the Low Countries.

[5438] **Burton.** Printed page 248, g: "Magin. Quadus." Magini; Quad. No precise works or locations are supplied.

[5439] **Editor.** Burton shifts from broad latitude comparisons to local terrain and exposure. "Evill inhabited" is rendered poorly inhabited without deciding whether it describes the settlement or its inhabitants. The margin prints "Ajax"; its intended locality is unresolved and is retained rather than silently changed.

[5440] **Burton.** Printed page 248, asterisk: "Hist. lib. 5." Histories, book 5; the citation accompanies Tacitus.

[5441] **Editor.** Tacitus, Histories V.6, applies the image of fidelity to snow specifically to Lebanon. Burton adapts it into a plural description. "Libanus" is Lebanon; the location names and Radziwiłł's comparative claim are preserved without treating them as a measured climatic survey.

[5442] **Editor.** The "middle region" belongs to the older division of the air into regions, with a cold middle layer. Burton prints refraction, which is retained; it is not silently replaced by reflection or by a modern account of temperature and altitude. The Serarius and Abulensis passages remain uncollated.

Original text 1651	Modern English
Source page 248–249 In the heat of summer, in the Kings Palace in Escuriall the aire is most temperate, by reason of a cold blast which comes from the snowie mountains of Sierra de Cadarma hard by, when as in Toledo it is very hot; so in all other countries. The causes of these alterations are commonly by reason of their neereness (I say) to the middle Region: but this diversity of aire, in places equally site elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us: with Indians, every where, the Sun is equally distant, the same verticall stars, the same irradiations of Planets, Aspects alike, the same neerness of seas, the same superficies, the same soyl, or not much different.	In the heat of summer, the air at the king's palace of the Escorial is exceptionally temperate because of a cold blast from the nearby snowy mountains of the Sierra de Cadarma, while at Toledo it is very hot. The same is true in all other countries. The causes of these variations commonly lie, I say, in their nearness to the middle region. Yet the differences of climate between places equally situated, elevated, and distant from the pole are hard to account for, together with the differences in plants, birds, and animals so familiar to us. Among the peoples of the Indies, everywhere the sun is equally distant, the same stars stand overhead, the planets cast the same rays and have similar aspects; the nearness of the seas, the surface of the land, and the soil are the same, or not very different.[5443]
Source page 249 Under the Equator it self, amongst the Sierra's, Andes, Lanes, as Herrera, Laet, and [5444]Acosta contend, there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut merito exerceat ingenia*, that no Philosophy can yet finde out the true cause of it.	Beneath the equator itself, among the Sierras, Andes, and Lanes, as Herrera, de Laet, and Acosta maintain, there is "such wonderful and unexpected variety," such variety of weather, "as well deserves to exercise our minds": no philosophy can yet discover its true cause.[5445]

[5443] **Editor.** Sierra de Cadarma is the source's name for the range near the Escorial, normally identified as the Guadarrama. The sentence beginning "but this diversity" is compressed and awkward; the translation reads the climatic and biological diversity as combined difficulties for explanation. No missing causal theory is supplied.

[5444] **Burton.** Printed page 249, asterisk: "Lib. 11. ca. 7." Book 11, chapter 7, as printed; the reference accompanies Acosta and requires correction or collation.

[5445] **Editor.** "Lanes" is retained as printed, probably referring to plains or llanos. Both Latin phrases and Burton's intervening English gloss are represented. The margin reads "Lib. 11. ca. 7."; no book 11 occurs in Acosta's seven-book Natural and Moral History. Book II.7 discusses tropical rainfall, but the exact intended locator is not silently substituted.

Original text 1651	Modern English
When I consider how temperate it is in one place, saith [5446]Acosta, within the Tropick of Capricorn, as about La-plate, and yet hard by at Potosi, in that same altitude, mountainous alike, extreme cold; extreme hot in Brasile, &c. *Hic ego*, saith Acosta, *philosophiam Aristotelis meteorologicam vehementer irrisi, cùm, &c.* when the Sun comes neerest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow: and the foulest weather: when the Sun is verticall, their rivers over-flow, the morning fair and hot, noon day cold and moist: all which is opposite to us. How comes it to pass?	"When I consider," says Acosta, "how temperate it is in one place within the Tropic of Capricorn, as around La Plata, and yet how extremely cold nearby Potosí is, at the same latitude and equally mountainous; and how extremely hot Brazil is," and so on. "Here," Acosta says, "I heartily laughed at Aristotle's meteorological philosophy, when," and so on.[5447] When the sun comes nearest to them, they have great tempests, storms, thunder and lightning, abundant rain and snow, and the foulest weather. When the sun is directly overhead, their rivers overflow; the morning is fine and hot, midday cold and wet—all the opposite of our experience. How does this happen?
Scaliger poetices l. 3. c. 16. discourseth thus of this subject. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Stars, or as Epicurus will, *fortuita*, or accidentall? Why are some big, some little, why are they so confusedly, unequally site in the heavens, and set so much out of order?	Scaliger discusses the subject in this way in book 3, chapter 16 of his Poetics. How does this "haphazard arrangement of the stars" come about, this rash placing of stars—or, as Epicurus would have it, "fortuitous," or accidental? Why are some large and others small? Why are they placed so confusedly and unevenly in the heavens, so much out of order?
In all other things Nature is equall, proportionable, and constant; there be *justæ dimensiones, & prudens partium dispositio*, as in the fabrick of man, his eyes, ears, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimo?* Why are the heavens so irregular, *neque paribus molibus, neque paribus intervallis*, whence is this difference?	In everything else Nature is even, proportionate, and consistent: there are "proper dimensions and a wise arrangement of parts," as in the structure of a human being, whose eyes, ears, nose, face, and limbs correspond. "Why is it not the same with heaven, the most beautiful work of all?" Why are the heavens so irregular, "with neither equal masses nor equal intervals"? Where does this difference come from?

[5446] **Burton.** Printed page 249, dagger: "Lib. 2. cap. 9. Cur Potosa & Plata, urbes in tam tenui intervallo, utraque montosa, &c." Translation: Book 2, chapter 9. Why Potosí and La Plata, cities so short a distance apart, both mountainous, and so on. The abbreviated question is left incomplete.

[5447] **Editor.** "La-plate" belongs to the Peruvian discussion. Acosta II.9 places his laughter at Aristotle during an equatorial sea crossing and contrasts cold Potosí with hot Brazil. It does not supply Burton's exact La Plata comparison. The Latin excerpt and margin remain uncollated; "when, etc." is unfinished in Burton.

Original text 1651	Modern English
Diversos (he concludes) *efficere locorum Genios*, to make diversity of countries, soils, maners, customs, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most unsufficient.	"To produce different spirits of places," he concludes: to create among us differences of countries, soils, manners, customs, characters, and constitutions, "so that whatever nearness contributes to affection, the stars may pull apart towards destruction." Thus, by these means, "people separated by a river or mountain are unlike": places almost identical will differ in their manners. But this explanation is weak and wholly inadequate.[5448]
The fixed stars are removed since Ptolomies time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies, so should countries vary, and divers alterations would follow. But this we perceive not; as in Tullies time with us in Britain, *cælum visu fædum, & in quo facilè generantur nubes, &c.* 'tis so still.	Since Ptolemy's time, the fixed stars have shifted twenty-six degrees from the beginning of Aries. If the earth is immovable, countries should change as the stars' positions change, and various alterations should follow. Yet we see no such thing. As in Cicero's time, so still in our Britain: "the sky is foul to look at, and clouds form readily in it," and so on.[5449]

[5448] **Editor.** Scaliger's Latin and Burton's accompanying English paraphrases are separately represented. "Genii" can suggest presiding spirits or distinctive local characters; the literal spirits are retained because Bodin's angels follow. Burton expressly rejects the explanation. The precise passage in Poetics III.16 remains uncollated.

[5449] **Editor.** The twenty-six degrees concern the fixed stars' changing relation to the equinoctial beginning of the zodiac; the figure is Burton's. "Tully" is Cicero, but this quotation remains unlocated in him. Tacitus, Agricola 12, describes Britain's sky as disfigured by frequent rain and mist. That is a close parallel in subject and wording, not an exact match for Burton's sentence or proof of its immediate source; the attribution is retained.

Original text 1651	Modern English
Wherefore Bodine Theat. nat. lib. 2. and some others, will have all these alterations and effects immediately to proceed from those *Genii*, Spirits, Angels, which rule and domineer in severall places; they cause storms, thunder, lightnings, earthquakes, ruins, tempests, great winds, floods, &c. the Philosophers of Coimbra, will refer this diversity to the influence of that Empirean Heaven: for some say the Exentricity of the Sun is come neerer to the earth than in Ptolomies time, the vertue therefore of all the vegetals is decayed, [5450]men grow less, &c.	Therefore Bodin, in book 2 of his Theatre of Nature, and some others maintain that all these changes and effects proceed directly from the genii, spirits, or angels that rule and hold sway in different places. They cause storms, thunder, lightning, earthquakes, destruction, tempests, great winds, floods, and so on. The philosophers of Coimbra attribute this diversity to the influence of the Empyrean heaven. Some say that the sun's eccentric path has come nearer to the earth than in Ptolemy's time, and that consequently the power of all plants has declined, people grow smaller, and so on.[5451]
Source page 249–250 There are that observe new motions of the Heavens, new Stars, *palantia sydera*, Comets, Clouds, call them what you will, like those Medecean, Burbonian, Austrian planets lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed Stars, amongst the Planets, above & beneath the Moon, set times, now neerer, now farther off, together, asunder; as he that plaies upon a Sagbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. Clavius conjectures otherwise, but they be but conjectures.	Some observe new motions of the heavens, new stars, "wandering stars," comets, clouds—call them what you will—like those recently discovered Medicean, Bourbon, and Austrian planets. These do not perish, but come and go, rise higher and lower, hide and show themselves among the fixed stars and the planets, above and below the moon, at set times; now nearer, now farther away, together, apart. Just as a player on a sackbut changes his notes and tunes by pulling it up and down, so they change their positions and places, though we do not perceive it. From these movements, they believe, various changes proceed. Clavius conjectures otherwise, but they are only conjectures.[5452]

[5450] **Burton.** Printed page 249, h: "Terra malos homines nunc educat atque pusillos." Translation: The earth now breeds men both wicked and puny.

[5451] **Editor.** The Coimbra philosophers are the Jesuit commentators associated with that university. The Empyrean is the highest heaven in the cosmology invoked here. "Eccentricity" concerns the off-centre solar scheme, not simply the modern numerical eccentricity of an ellipse. The marginal line is Juvenal, Satire XV.70: moral and physical degeneration are coupled in a satirical verse.

[5452] **Editor.** "Sagbut" is a sackbut, an early trombone. The instrument's slide supplies Burton's image for changing celestial positions. "Medicean" names Galileo's four Jovian satellites; the Bourbon and Austrian labels invoke competing patronal names in early telescopic astronomy. Their exact referents in Burton's compressed grouping remain unresolved; the passage does not describe one modern class of object.

Original text 1651	Modern English
Source page 250 About Damascus in Cœli-Syria is a [5453]Paradise, by reason of the plenty of waters, *in promptu causa est*, & the Desarts of Arabia barren, because of rockes, rolling seas of sands, and dry mountaines, *quod inaquosa* (saith Adricomius) *montes habens asperos, saxosos, præcipites, horroris & mortis speciem præ se ferentes*, unhabitable therefore of men, birds, beasts, void of all greene trees, plants & fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. Bohemia is cold, for that it lyes all along to the North.	The country around Damascus in Coele-Syria is a Paradise because of the abundance of water: "the cause is plain." The deserts of Arabia are barren because of rocks, rolling seas of sand, and dry mountains: "because the land is waterless," says Adricomius, "with mountains rugged, rocky, precipitous, presenting an image of horror and death." It is therefore uninhabitable by people, birds, and beasts, without green trees, plants, or fruits: a vast, rocky, dreadful wilderness that no skill can cultivate. This is evident. Bohemia is cold because it lies far to the north.[5454]
But why should it be so hot in Egypt, or there never rain? Why should those [5455]Etesian & North-Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showers; here foggy mists, there a pleasant Aire; here [5456]terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found?	But why should Egypt be so hot, or never have rain? Why should those Etesian and north-easterly winds blow continually and steadily for so long in some places, at set times, always in one direction, only during the dog days? Why perpetual drought here and falling showers there; foggy mists here and pleasant air there; terrible thunder and lightning at particular seasons here; seas frozen all year here and open at the same latitude there, while elsewhere nothing like this occurs—indeed, quite the opposite?[5457]

[5453] **Burton.** Printed page 250, i: "Nav. l. 1. c. 5." Nav., book 1, chapter 5; the abbreviated author or title remains unresolved.

[5454] **Editor.** Coele-Syria is a historical regional name. "Manured" means cultivated or improved, not merely fertilized. "Adricomius" is Christian van Adrichem. The claims of absolute barrenness and uninhabitability are Burton's generalizations. The margin's "Nav." is retained without a conjectural expansion.

[5455] **Burton.** Printed page 250, k: "Strabo." Strabo; no book or chapter is supplied.

[5456] **Burton.** Printed page 250, l: "As under the Æquator in many parts, showres here at such a time, windes at such a time, the Brise they call it." Modern English: As in many places beneath the equator, showers here at one time, winds at another: they call it the Brise.

[5457] **Editor.** Etesian winds are the annually recurring summer winds associated especially with the eastern Mediterranean. The dog days are the summer season traditionally associated with the Dog Star, Sirius. The dry, wet, frozen, and open-sea comparisons remain questions within Burton's argument.

Original text 1651	Modern English
Sometimes, (as in [5458]Peru) on the one side of the mountaines it is hot, on the other cold, here snow, there winde, with infinite such. Fromundus in his Meteors will excuse or salve all this by the Suns motion, but when there is such diversity to such as *Periæci*, or very neare site, how can that position hold?	Sometimes, as in Peru, it is hot on one side of the mountains and cold on the other; here snow, there wind, with countless similar differences. Fromondus, in his Meteors, would account for or explain all this by the sun's motion. But when there are such differences between people on the same latitude, or in very nearby places, how can that position hold?[5459]
Who can give a reason of this diversity of Meteors, that it should rain [5460]Stones, Frogs, Mice, &c. Rats, which they call *Lemmer* in Norway, and are manifestly observed (as [5461]Munster writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many Locusts, consume all that is green.	Who can explain this variety of atmospheric phenomena: that it should rain stones, frogs, mice, and so on? The rats they call lemmings in Norway are clearly observed by the inhabitants, as Münster writes, to descend and fall in certain filthy showers, and, like so many locusts, devour everything green.[5462]

[5458] **Burton.** Printed page 250, m: "Ferd. Cortesius lib. Novus orbis inscript." Ferdinand Cortesius, in the book entitled New World; the precise identification remains to be checked.

[5459] **Editor.** "Salve" means solve or explain a difficulty. Perioeci are inhabitants on the same latitude around the globe. Fromundus is Libert Froidmont, or Fromondus. Burton presses the problem of local differences against an explanation relying on the sun's general motion.

[5460] **Burton.** Printed page 250, n: "Lapidatum est. Livie." Translation: It rained stones. Livy.

[5461] **Burton.** Printed page 250, asterisk: "Cosmog. li. 4. ca. 22. Hæ tempestatibus decidunt è nubibus fæculentis, depascunturque more locustorum omnia virentia." Translation: Cosmography, book 4, chapter 22. These fall during storms from filthy clouds and, like locusts, devour everything green.

[5462] **Editor.** "Meteors" includes many atmospheric phenomena, not only luminous streaks in the sky. Lemmer denotes lemmings. Their alleged descent from clouds is a historical report, not an accepted account of their origin. "Lapidatum est" is a formula for a shower of stones; Burton gives no passage in Livy.

Original text 1651	Modern English
Leo Afer speaks as much of Locusts, about Fez in Barbary there be infinite swarmes in their fields upon a sudden: so at Arles in France 1553. the like happened by the same mischief, all their grass & fruits were devoured, *magna incolarum admiratione & consternatione* (as Valleriola obser. med. lib. 1. obser. 1. relates) *cælum subitò obumbrabant, &c.* he concludes, [5463]it could not be from naturall causes, they cannot imagine whence they come, but from heaven.	Leo Africanus says much the same of locusts: around Fez in Barbary, countless swarms suddenly appear in their fields. The same calamity occurred at Arles in France in 1553: all their grass and crops were devoured, "to the great amazement and consternation of the inhabitants," as Valleriola relates in book 1, observation 1 of his Medical Observations. "They suddenly darkened the sky," and so on. He concludes that this could not come from natural causes; they cannot imagine where the creatures come from except heaven.[5464]
Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the middle Region by the Sun beams, as [5465]Baracellus the Physitian disputes, and thence let fall with showres, or there ingendred? [5466]Cornelius Gemma is of that opinion, they are there conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom Bodin lib. 2. Theat. Nat. subscribes.	Are these and similar creatures, grain, wood, stones, worms, wool, blood, and so on, lifted into the middle region by the sun's rays, as the physician Baricellus discusses, and then dropped with showers; or are they generated there? Cornelius Gemma holds that view: they are conceived there through celestial influences. Others suppose that they come directly from God, or are prodigies produced by the craft and illusions of spirits, the princes of the air. Bodin subscribes to this view in book 2 of his Theatre of Nature.[5467]

[5463] **Burton.** Printed page 250, dagger: "Hort. Genial. An à terra sursum rapiuntur à solo iterumque cum pluviis præcipitantur? &c." Translation: The Pleasant Garden. Are they snatched upwards from the earth, from the ground, and hurled down again with the rains? And so on. The margin's reference and question occur beside the conclusion about natural causes.

[5464] **Editor.** Leo Afer is Leo Africanus; Barbary is the historical North African regional name. "Fruits" here covers agricultural produce. The 1553 Arles account and Valleriola locator have not been independently collated. Burton's marginal question and the next note's rejection of natural causes appear in an awkward order; both are preserved at their printed anchors.

[5465] **Burton.** Printed page 250, asterisk: "Tam ominosus proventus in naturales causas referri vix potest." Translation: So ominous an occurrence can scarcely be attributed to natural causes. This marginal sentence stands beside Baracellus in the body.

[5466] **Burton.** Printed page 250, asterisk: "Cosmog. c. 6." Cosmography, chapter 6; the citation accompanies Cornelius Gemma.

[5467] **Editor.** The body prints Baracellus, rendered Baricellus in modern English; the reference concerns the physician associated with Hortus genialis. "Princes of the air" draws on the language of spiritual powers. Neither the prodigies nor the proposed occult causes are endorsed by the translation.

Original text 1651	Modern English
In fine, of Meteors in generall, Aristotles reasons are exploded by Bernardinus Telesius, by Paracelsus his Principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as Cardan, Tasneir, Peregrinus, by some magneticall vertue, but by mixture of elements;	In short, on atmospheric phenomena generally, Aristotle's explanations are rejected by Bernardino Telesio; his principles are refuted by Paracelsus, and other causes assigned—salt, sulphur, and mercury. Paracelsus's disciples are so expert in these that they can alter elements and separate them at will, produce perpetual motions, not through some magnetic power, as Cardan, Taisnier, and Peregrinus propose, but by mixing elements;
imitate thunder, like *Salmoneus*, snow, hail, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Saluciensis, and Kepler take upon them to demonstrate, that no Meteors, Clouds, Fogges, [5468]Vapors, arise higher than 50. or 80. miles, and all the rest to be pure aire or Element of fire:	imitate thunder, like Salmoneus, snow, hail, and the ebb and flow of the sea; give life to creatures, so they say, without reproduction—and what else besides?[5469] Pedro Nunes of Alcácer do Sal and Kepler undertake to demonstrate that no atmospheric phenomena, clouds, fogs, or vapours rise higher than fifty or eighty miles, and that all the rest is pure air or the element of fire.
which [5470]Cardan, [5471]Tycho, and [5472]John Pena manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as Ticho proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as Peter Nonius will have it, the aire be so angust,	Cardan, Tycho, and Jean Pena plainly refute this by refraction and many other arguments: there is no such element of fire at all.[5473] If, as Tycho proves, the moon is fifty or sixty earth radii away from us, and if, as Pedro Nunes maintains, the air occupies so narrow a space,

[5468] **Burton.** Printed page 250, o: "Cardan saith vapours rise 288. miles from the earth, Eratosthenes 48. miles." Modern English: Cardan says vapours rise 288 miles above the earth; Eratosthenes says 48 miles.

[5469] **Editor.** Salt, sulphur, and mercury are Paracelsian explanatory principles, not simply three ingredients in modern chemistry. "Without generation" means without ordinary reproduction. Salmoneus is the mythical imitator of Zeus's thunder; Virgil, Aeneid VI.585–594, describes his imitation and punishment. Burton marks the alchemists' claims with "as they say."

[5470] **Burton.** Printed page 250, p: "De subtil. l. 2." On Subtlety, book 2; the citation accompanies Cardan.

[5471] **Burton.** Printed page 250, q: "In progymnas." In the Progymnasmata; the citation accompanies Tycho.

[5472] **Burton.** Printed page 250, r: "Præfat. ad Euclid. Catop." Preface to Euclid's Catoptrics; the citation accompanies Jean Pena.

[5473] **Editor.** "Semidiameters" means radii; "angust" means narrow or confined. The reported fifty or eighty miles, the margin's 288 and 48 miles, and the moon's fifty or sixty earth radii are preserved without conversion or reconciliation. An "element of fire" here is a supposed cosmic region, not an ordinary flame. Nonius Saluciensis and Peter Nonius refer to Pedro Nunes.

Original text 1651	Modern English
Source page 250–251 what proportion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, [5474]full of birds, or a meer *vacuum* to no purpose?	what proportion is there between it and the other three elements? What purpose does it serve? Is it full of spirits dwelling there, as the Paracelsians and Platonists hold—the higher, the nobler? Is it full of birds, or a mere vacuum serving no purpose?[5475]
Source page 251 It is much controverted betwixt Tycho Brahe and Christopher Rotman the Lantsgrave of Hassia's Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerness, matter of aire and heavens, or two distinct Essences?	Tycho Brahe and Christoph Rothmann, mathematician to the Landgrave of Hesse, debate at length in their Astronomical Letters whether the air and the heavens have the same "transparent medium," the same transparency and matter, or are two distinct substances.[5476]
Christopher Rotman, John Pena, Iordanus Brunus, with many other late Mathematicians, contend it is the same, and one matter throughout, saying that the higher still the purer it is, and more subtile, as they finde by experience in the top of some hills in [5477]America; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart.	Christoph Rothmann, Jean Pena, Giordano Bruno, and many other recent mathematicians maintain that it is the same: one substance throughout, becoming ever purer and finer the higher it rises. They say this is found by experience on the tops of certain mountains in America: if someone climbs up, he immediately faints for lack of denser air to cool the heart.

[5474] **Burton.** Printed page 251, s: "Manucodiatæ, Birds that live continually in the Ayre, and are never seen on ground but dead: See Ulysses Alderovand. Ornithol. Scal. exerc. cap. 229." Modern English: Birds of paradise, birds that live continually in the air and are never seen on the ground except when dead. See Ulisse Aldrovandi's Ornithology and Scaliger's Exercises, chapter 229.

[5475] **Editor.** The Manucodiatæ are birds of paradise. The marginal claim that they live perpetually in the air belongs to their early European legend. It is preserved as a cited belief, not a description of their actual life. The successive "it" questions leave the referent of the intervening celestial space somewhat loose.

[5476] **Editor.** Diaphanum means a transparent medium; Burton adds his own English gloss, "cleerness." Rothmann served Wilhelm IV, Landgrave of Hesse-Kassel. This dispute concerns whether celestial matter and air differ in substance, not simply whether both can be seen through. The individual letters and cited page numbers await full collation.

[5477] **Burton.** Printed page 251, asterisk: "Laet. descrip. Amer." De Laet, Description of America.

Original text 1651	Modern English
Acosta l. 3. c. 9. calls this mountain Periacaca in Peru, it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the desarts of Chila for 500. miles together, and for extremity of cold to lose their fingers and toes.	Acosta, in book 3, chapter 9, calls this mountain Pariacaca, in Peru. It makes those who climb it retch and vomit, he says, as do other mountains of the Andes in the deserts of Chile for five hundred miles together; and through the extreme cold they lose their fingers and toes.[5478]
Tycho will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one & the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as Peripateticks hold, transparent, of a *quinta essentia*, [5479]*but that it is penetrable and soft as the ayre it self is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea.*	Tycho maintains that heaven and air are made of two distinct substances. But in truth, with some small qualification, they share one and the same opinion about the substance and matter of the heavens: that it is not hard and impenetrable, as the Aristotelians hold—a transparent "fifth essence"—but penetrable and soft as air itself, and that the planets move in it as birds do in the air and fish in the sea.[5480]
This they prove by motion of Comets, and otherwise (though Claremontius in his Antitycho stiffly oppose) which are not generated, as Aristotle teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as Anaxagoras and Democritus held of old, of a celestiall matter:	They prove this by the motion of comets and in other ways, though Chiaramonti firmly opposes it in his Anti-Tycho. Comets are not generated, as Aristotle teaches, in the region of air from a hot, dry exhalation and then consumed, but consist of celestial matter, as Anaxagoras and Democritus held long ago.[5481]

[5478] **Editor.** Acosta III.9 recounts his sickness at Pariacaca, explaining it through air too thin for breathing. His cordillera extends more than five hundred leagues; Burton prints five hundred miles. Acosta then treats fatal cold and lost extremities on the route to Chile as a separate phenomenon, drawing on travellers' reports. Burton compresses these accounts. His preceding cooling-of-the-heart explanation is retained as historical physiology, not substituted for Acosta's account.

[5479] **Burton.** Printed page 251, t: "Epist. lib. 1. p. 83. Ex quibus constat nec diversa aëris & ætheris diaphana esse, nec refractiones aliunde quàm à crasso aëre causari—Non dura aut impervia, sed liquida, subtilis, motuique Planetarum facilè cedens." Translation: Letters, book 1, page 83. From these things it is clear that the transparent media of air and aether are not different, and that refractions are caused by nothing other than dense air—not hard or impervious, but fluid, fine, and yielding readily to the movement of the planets.

[5480] **Editor.** Peripatetics are Aristotelians. Quinta essentia is the fifth substance, or aether, distinguished from earth, water, air, and fire. Burton's syntax is compressed: transparency and fifth essence belong to the rejected Aristotelian account. The margin combines a statement about identical transparent media with one about penetrability; it is not silently harmonized with Tycho's distinction between substances.

[5481] **Editor.** Scipione Chiaramonti's Anti-Tycho opposes Tycho's treatment of comets. Aristotle, Meteorology I.7, offers an account involving an ignited exhalation. In I.6 Aristotle reports Anaxagoras and Democritus as explaining comets by a conjunction of planets; Burton compresses that account into "celestial matter." The later astronomers require separate collation.

Original text 1651	Modern English
and as [5482]Tycho, [5483]Eliseus, Rœlin, Thaddeus, Hagecius, Pena, Rotman, Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as [5484]Kepler confirms by his own, and Ticho's accurate observations, comes nearer the earth than the ☉, and is again eftsoons aloft in Jupiters orbe;	Tycho, Eliseus, Roeslin, Thaddeus, Hagecius, Pena, Rothmann, and Fracastoro demonstrate this from their courses, parallaxes, and refractions, and from the motions of the planets, which intersect and cut across one another's spheres, now higher and then lower. Mars, among the rest, sometimes comes nearer to the earth than the sun, as Kepler confirms from his own and Tycho's accurate observations, and at another time is again high in Jupiter's sphere.[5485]
And [5486]other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first watry movers, those Heavens I mean above the Firmament, which Del-rio, Lodovicus Imola, Patricius, and many of the Fathers affirm; those monstrous Orbes of Eccentricks, and Eccentre Epicycles deferentes.	There are other sufficient reasons for placing them far above the moon. Meanwhile, this rejects that element of fire, those imaginary first watery movers—I mean the heavens above the firmament affirmed by Del Río, Lodovicus Imola, Patrizi, and many of the Church Fathers—and those monstrous spheres of eccentrics, and eccentric circles carrying epicycles.[5487]

[5482] **Burton.** Printed page 251, u: "In Progymn. lib. 2. exemplis quinque." In the Progymnasmata, book 2, with five examples.

[5483] **Burton.** Printed page 251, x: "In Theoriâ novâ Met. cœlestium 1578." In the New Theory of Celestial Meteors, 1578; the note is attached to Eliseus.

[5484] **Burton.** Printed page 251, asterisk: "Epit. Astron. lib. 4." Epitome of Astronomy, book 4; the citation accompanies Kepler.

[5485] **Editor.** The signs ♂ and ☉ mean Mars and the sun. "Eftsoons" means again or at another time. Parallax is the apparent shift in position caused by a change of viewing position; refraction bends light. The printed list separates "Eliseus, Rœlin" and "Thaddeus, Hagecius," although these appear to be the paired names Helisaeus Roeslin and Thaddaeus Hagecius. Its punctuation is retained rather than silently collapsing the entries.

[5486] **Burton.** Printed page 251, y: "Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Cometæ in æthere animadversi, qui nullius orbis ductum comitantur, idipsum sufficienter refellunt. Tycho astr. epist. pag. 107." Translation: Many absurdities certainly follow from this; and, if nothing else did, so many comets observed in the aether, which follow the course of no sphere, sufficiently refute that very claim. Tycho, Astronomical Letters, page 107.

[5487] **Editor.** The firmament is the region of the fixed stars in the layered cosmology under discussion. "First watry movers" combines claims about outer motive heavens with a watery heaven. Deferents carry the centres of epicycles; eccentric circles are off-centre. Burton's difficult "Eccentre Epicycles deferentes" is rendered as eccentric circles carrying epicycles, without pretending to settle the system of every named author.

Original text 1651	Modern English
Which howsoever Ptolomy, Alhasen, Vitellio, Purbachius, Maginus, Clavius, and many of their associates stiffly maintain to be reall orbes, excentrick, concentrick, circles equant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they fain, adde & subtract at their pleasure.	However firmly Ptolemy, Alhazen, Witelo, Peurbach, Magini, Clavius, and many of their associates maintain that these are real spheres—eccentric, concentric, equant circles, and so on—they are absurd and ridiculous. Who is so mad as to think there are so many circles, like interconnected wheels in a clock, all hard and impenetrable, as these men imagine, adding and subtracting at will?[5488]
[5489]Maginus makes eleven Heavens, subdivided into their orbes and circles, and all too little to serve those particular apparances: Fracastorius 72. Homocentricks; Tycho Brahe, Nicholas Ramerus, Heliseus, Rœlin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of Æquators, Tropicks, Colures, Circles, Artique and Antartique, for doctrines sake (though Ramius think them all unnecessary) they will have them supposed only for method and order.	Magini makes eleven heavens, subdivided into their spheres and circles, and all are too few to account for those particular appearances. Fracastoro makes seventy-two concentric spheres. Tycho Brahe, Nicolaus Reimers, Heliseus, and Roeslin have peculiar hypotheses of their own invention; and they are only inventions, as most of them acknowledge. Just as we admit equators, tropics, colures, and Arctic and Antarctic Circles for the sake of teaching—though Ramius thinks them all unnecessary—they would have these supposed only for method and order.[5490]

[5488] **Editor.** Ptolemaic geometrical devices could be used for calculation or interpreted as physical structures. Burton attacks the latter here. His sweeping attribution of solid spheres to the whole list of writers has not been verified individually. Equants concern the point relative to which angular motion is uniform; Burton's "circles equant" remains visible in the translation.

[5489] **Burton.** Printed page 251, z: "In Theoricis planetarum, three above the Firmament, which all wise men reject." Modern English: In the Theories of the Planets: three above the firmament, which all wise men reject.

[5490] **Editor.** Homocentrics are spheres sharing a centre; colures are great circles used in celestial coordinate schemes. The eleven and seventy-two are Burton's reported counts. "Ramerus" is rendered Reimers; "Ramius" is left as printed pending identification. The repeated splitting of Heliseus and Roeslin is retained. Burton distinguishes models useful for teaching and calculation from claims about physical machinery.

Original text 1651	Modern English
Source page 251–252 Tycho hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and express the Moons motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent, &c. or making musick, as Pythagoras maintained of old, and Robert Constantine of late, but still quiet, liquid, open, &c.	Tycho has devised I know not how many subdivisions of epicycles within epicycles, and so on, to calculate and represent the moon's motion. Yet, when all is said and done, they are a supposition and nothing more: not, as he maintains, hard, impenetrable, subtle, transparent, and so on, or making music, as Pythagoras maintained long ago and Robert Constantin more recently, but always quiet, fluid, open, and so on.[5491]

[5491] **Editor.** The syntax "not (as he holds)" is read as Tycho's denial that the hypothetical structures are hard physical bodies, not as an endorsement of solid spheres. The music is the traditional harmony of the spheres. "Subtile" is retained as subtle in this awkward list, while "liquid" means fluid or yielding. Robert Constantin's precise statement remains uncollated.

Original text 1651	Modern English
Source page 252 If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progress, to make wings, and fly up, which that Turk in Busbequius, made his fellow-Citizens in Constantinople beleeve he would perform: & some new-fangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a Galilies glass, or Icaromenippus wings in Lucian, command the Spheres and Heavens, and see what is done amongst them.	If, then, the heavens are penetrable, as these men say, and offer no obstacles, it would be no bad thing, on this aerial journey, to make wings and fly up, as that Turk in Busbecq made his fellow citizens in Constantinople believe he would do. Some ingenious lover of novelties, I think, ought sooner or later to discover how. If that cannot be done, then with a telescope like Galileo's, or the wings of Icaromenippus in Lucian, we might at least survey the spheres and heavens, and see what happens among them.[5492]
Whether there be generation and corruption, as some think, by reason of æthereall Comets, that in Cassiopea 1572. that in Cygno 1600. that in Sagittarius 1604. and many like, which by no means Iul. Cæsar la Galla, that Italian Philosopher, in his physicall disputation with Galileus *de phænomenis in orbe Lunæ*, cap. 9. will admit: or that they were created *ab initio*, and shew themselves at set times: and as [5493]Helisæus Ræslin contends, have Poles, Axeltrees, Circles of their own, and regular motions.	Whether things come into being and pass away in the heavens, as some think on the evidence of celestial comets—the one in Cassiopeia in 1572, that in Cygnus in 1600, that in Sagittarius in 1604, and many others. The Italian philosopher Giulio Cesare La Galla will by no means admit this in chapter 9 of his physical disputation with Galileo, On Phenomena in the Lunar Orb. Or were they created from the beginning and do they show themselves at set times, with poles, axes, circles of their own, and regular motions, as Helisaeus Roeslin contends?[5494]

[5492] **Editor.** "Lets" means impediments; "command" here means gain a view over. Burton couples Galileo's telescope with Lucian's satirical ascent in Icaromenippus, where Menippus equips himself with an eagle's wing and a vulture's wing. Busbequius is Ogier Ghiselin de Busbecq; the Constantinople anecdote remains uncollated.

[5493] **Burton.** Printed page 252, a: "Theor. nova cælest. Meteor." New Theory of Celestial Meteors.

[5494] **Editor.** "Generation and corruption" means coming into being and passing away, an issue for the supposed changelessness of the heavens. Burton groups new stars with comets; the 1572 and 1604 events are now classed as supernovae. His dates, constellation labels and La Galla locator are retained, not silently corrected. "Axeltrees" means axes.

Original text 1651	Modern English
For *non pereunt, sed minuuntur & disparent*, [5495]Blancanus holds, they come & go by fits, casting their tailes still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not alwaies neither: for sometimes a Comet casts his taile from Venus, as Ticho observes. And as [5496]Helisæus Ræslin of some others, from the Moon, with little Stars about them, *ad stuporem Astronomorum; cum multis aliis in cælo miraculis*, all which argue, with those Medicean, Austrian, & Burbonian Stars, that the Heaven of the Planets is indistinct, pure, & open, in which the Planets move *certis legibus ac metis*.	For "they do not perish, but diminish and disappear," Blancanus holds. They come and go at intervals, casting their tails away from the sun —some of them as a burning glass projects the sun's beams. Yet not always: sometimes a comet casts its tail away from Venus, as Tycho observes; and, as Helisaeus Roeslin says of some others, away from the moon, with little stars around them, "to the astonishment of astronomers, together with many other wonders in heaven." All these, along with those Medicean, Austrian, and Bourbon stars, indicate that the heaven of the planets is undivided, pure, and open, and that the planets move in it "under fixed laws and within fixed bounds."[5497]
Examine likewise, *An cælum sit coloratum?* Whether the Stars be of that bigness, distance, as Astronomers relate, so many in [5498]number, 1026. or 1725. as I. Bayerus; or as some Rabbins 29000. Myriades; or as Galilee discovers by his glasses, infinite, & that *via lactea*, a confused light of small Stars, like so many nailes in a door: or all in a row, like those 12000. Isles of the Maldives, in the Indian Ocean? whether the least visible Star in the eighth Sphere be 18. times bigger than the earth; and as Ticho calculates, 14000. semidiameters distant from it?	Examine likewise: "Is heaven coloured?" Are the stars as large and as distant as astronomers report? Are there as many as they say—1,026, or 1,725 according to Johann Bayer; or, as some rabbis say, 29,000 myriads; or an infinite number, as Galileo discovers through his telescopes? Is the Milky Way a mingled light of small stars, like so many nails in a door, or all in a row like those 12,000 islands of the Maldives in the Indian Ocean? Is the smallest visible star in the eighth sphere eighteen times larger than the earth and, as Tycho calculates, 14,000 earth radii away from it?[5499]

[5495] **Burton.** Printed page 252, b: "Lib. de fabricâ mundi." Book on the structure of the world.

[5496] **Burton.** Printed page 252, c: "Lib. de Cometis." Book on comets.

[5497] **Editor.** A burning glass focuses sunlight. The proposed tail directions and the inference of an undivided planetary heaven belong to the historical debate. The Medicean stars are Jupiter's four major satellites; the Austrian and Bourbon labels require separate identification and collation.

[5498] **Burton.** Printed page 252, d: "An sit crux & nubecula in cælis ad Polum Antarcticum, quod ex Corsalio refert Patritius." Whether there is a cross and a little cloud in the heavens near the Antarctic pole, as Patrizi reports from Corsali.

[5499] **Editor.** A myriad is ten thousand; 29,000 myriads is 290 million. The eighth sphere is the region of the fixed stars. "Bigger" does not specify diameter, volume or another measure. The star counts, island count and distances are preserved as reported, without reconciling them with other figures later in this block. Corsali is Andrea Corsali; the exact passage in Patrizi remains uncollated.

Original text 1651	Modern English
Whether they be thicker parts of the Orbes, as Aristotle delivers: or so many habitable Worlds, as Democritus? whether they have light of their own, or from the Sun, or give light round, as Patritius discourseth? *An æquè distent à centro mundi?* Whether light be of their essence, & that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the Æquinoxes, as Copernicus holds, or that the eighth Sphere move?	Are they denser parts of the spheres, as Aristotle teaches, or so many habitable worlds, as Democritus holds? Do they have light of their own or receive it from the sun, or cast light all around, as Patrizi discusses? "Are they equally distant from the centre of the world?" Does light belong to their essence, and is that light a substance or an accidental property? Are they hot in themselves, or do they produce heat incidentally? Is there such a precession of the equinoxes as Copernicus holds, or does the eighth sphere move?[5500]
An benè philosophentur, R. Bacon, & I. Dee, Aphorism. de multiplicatione specierum? Whether there be any such Images ascending with each degree of the Zodiack in the East, as Aliacensis feignes? *An aqua super cælum?* as Patritius & the Schoolmen will, a Crystalline [5501]watry heaven, which is [5502]certainly to be understood of that in the middle Region: for otherwise, if at Noahs floud the water came from thence, it must be above an hundred yeeres falling down to us, as some calculate.	"Do Roger Bacon and John Dee reason soundly in their aphorisms on the propagation of forms?" Do such images rise in the east with each degree of the zodiac as Aliacensis imagines? "Is there water above heaven?" Is there a crystalline, watery heaven, as Patrizi and the scholastics maintain? This must certainly mean the water in the middle region of the air; otherwise, if the water of Noah's flood came from there, it must have taken more than a hundred years to fall down to us, as some calculate.[5503]

[5500] **Editor.** An "accident" is a property that does not constitute a thing's substance. The questions distinguish intrinsic heat from heat produced by some other action. Precession is the slow change in the equinoctial reference points; Burton juxtaposes rival explanations of apparent stellar motion.

[5501] **Burton.** Printed page 252, e: "Gilbertus Origanus." Gilbert; Origanus.

[5502] **Burton.** Printed page 252, f: "See this discussed in Sir Walter Raleighs history, in Zanch. ad Casman." Burton's English reference; its compressed final locator remains unresolved.

[5503] **Editor.** Species here are propagated forms or likenesses, not biological species. Aliacensis is Pierre d'Ailly. The "middle region" is the cold middle layer of the older account of the atmosphere. The exact Bacon, Dee, d'Ailly, Patrizi, Raleigh, Zanchi and Casmann references remain to be collated.

Original text 1651	Modern English
Source page 252–253 Besides, *An terra sit animata?* which some so confidently believe, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, divels, plants, fishes, &c. are derived, and into which again, after some revolutions, as Plato in his Timæus, Plotinus in his Enneades more largely discusse, they return. (See Chalcidius and Benius, Plato's Commentators) as all philosophicall matter *in materiam primam*. Keplerus, Patritius, and some other Neotericks have in part revived this opinion. And that every Star in heaven hath a soul, angel, or intelligence to animate or move it, &c.	Besides, "Does the earth have a soul?" Some believe this so confidently, with Orpheus, Hermes, and Averroes: from it all other souls—of people, beasts, devils, plants, fishes, and so on—are derived, and into it they return after certain cycles, as Plato in his Timaeus and Plotinus in his Enneads discuss at greater length. See Chalcidius and Beni, commentators on Plato. So too all matter in natural philosophy returns "into prime matter." Kepler, Patrizi, and some other modern thinkers have partly revived this opinion, and the belief that every star in heaven has a soul, angel, or intelligence to give it life or motion, and so on.[5504]
Source page 253 [5505]Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earths motion, now so much in question: Aristarchus Samius, Pythagoras maintained it of old, Democritus, and many of their Schollers, Didacus Astunica, Anthony Foscarinus, a Carmelite, and some other Commentators will have Iob to insinuate as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom Pineda confutes, most contradict.	Or let us pass over all the smaller controversies as matters of less importance and examine the great paradox of the earth's motion, now so much disputed. Aristarchus of Samos and Pythagoras maintained it long ago, as did Democritus and many of their followers. Diego de Zúñiga, Anthony Foscarini, a Carmelite, and some other commentators hold that Job intimates as much in chapter 9, verse 4: "He who moves the earth from its place," and so on. They maintain that this single passage of Scripture supports the earth's motion more strongly than all the others oppose it. Pineda refutes them; most contradict them.[5506]

[5504] **Editor.** Neoterics are recent or modern thinkers. Prime matter is matter considered without determinate form in an Aristotelian account. An "intelligence" here is an immaterial mover. Burton assembles different traditions of animation and return; the translation does not harmonize them or attribute an identical doctrine to every author named.

[5505] **Burton.** Printed page 252, g: "Vid. Fromundum de Meteoris lib. 5. artic. 5. & Lansbergium." See Fromondus, On Meteors, book 5, article 5, and Lansbergen. The printed anchor is not clear; attached here to the transition into the earth's motion.

[5506] **Editor.** The quoted words occur in Job 9:6, not the printed 9:4. Didacus Astunica is Diego de Zúñiga. The Carmelite usually known as Paolo Antonio Foscarini is called Anthony here. Burton's historical grouping and the force claimed for the biblical passage are preserved; these claims require separate assessment.

Original text 1651	Modern English
Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he confesseth himself in the Preface to Pope Nicholas, but now maintained in good earnest by [5507]Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileus, Campanella, and especially by [5508]Lansbergius, *naturæ, rationi, & veritati consentaneum*, by Origanus, and some [5509]others of his followers.[5510]	However that may be, Copernicus later revived it as a supposition rather than a truth, as he himself confesses in his preface to Pope Nicholas. But it is now seriously maintained by Calcagnini, Telesio, Kepler, Rothmann, Gilbert, Digges, Galileo, Campanella, and especially Lansbergen, as “agreeable to nature, reason, and truth”; also by Origanus and some other followers of his.[5511]

[5507] **Burton.** Printed page 253, first *: “Peculiari libello.” In a separate little book.

[5508] **Burton.** Printed page 253, second *: “Comment. in motum terræ Middlebergi 1630. 4.” Commentary on the Motion of the Earth, Middelburg, 1630, quarto.

[5509] **Burton.** Printed page 253, †: “Peculiari libello.” In a separate little book.

[5510] **Burton.** Printed page 253, third *: “See M. Carpenters Geogr. cap. 4. lib. 1. Campanella & Origanus præf. Ephemer. where Scripture places are answered.” See Carpenter’s Geography I.4, Campanella, and Origanus’s preface to the Ephemerides, where passages of Scripture are answered. No distinct matching body asterisk is visible; retained beside the group of authorities.

[5511] **Editor.** Copernicus’s own dedication is addressed to Paul III, not Nicholas. The separate, unsigned Ad lectorem says hypotheses need not be true or even probable if they support calculation; it was written by Andreas Osiander. Burton merges the two prefatory texts and assigns Osiander’s position to Copernicus. Copernicus’s dedication instead argues for the coherence of the planetary arrangement. Both printed errors remain visible in the body. The following list groups writers with different views of terrestrial motion; it does not establish their adherence to one system.

Original text 1651	Modern English
For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatam cœli dispositionem*, though stiffly maintained by Tycho, Ptolomæus, and their adherents, *quis ille furor?* &c. what fury is that, saith [5512]Dr Gilbert, *satis animosè*, as Cabeus notes, that shall drive the Heavens about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the Æquator, must needs move (so [5513]Clavius calculates) 176660. in one 246th part of an houre:	For if the earth is the centre of the world and stands still while the heavens move—the most generally accepted opinion, which they call "a disorderly arrangement of heaven," though Tycho, Ptolemy, and their followers stubbornly maintain it—"what madness is this?" What fury, says Dr Gilbert, "rather boldly," as Cabeo observes, is to drive the heavens around with such incomprehensible speed in twenty-four hours? Every point of the firmament at the equator must necessarily move 176,660 in one two-hundred-and-forty-sixth of an hour, as Clavius calculates.[5514]
and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond humane conceit: *Ocyor & jaculo, & ventos, æquante sagitta*. A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 203. yeeres, as the said Firmament in one minute; *quod incredibile videtur*:	An arrow shot from a bow would have to go seven times around the earth while a man could say a Hail Mary, if it covered the same distance, or circle the earth 1,884 times in an hour. This is "beyond human thought," beyond human conception: "swifter than a javelin and than an arrow matching the winds." A man riding forty miles a day could not cover as much ground in 2,904 years as the firmament travels in twenty-four hours, or as much in 203 years as that same firmament travels in one minute—"which seems incredible."[5515]

[5512] **Burton.** Printed page 253, h: "De Magnete." On the Magnet.

[5513] **Burton.** Printed page 253, i: "Comment. in 2. cap. sphær. Io. de Sacr. Bosc." Commentary on chapter 2 of Johannes de Sacrobosco's Sphere.

[5514] **Editor.** No unit follows 176660 in the 1651 body. The modern text deliberately supplies none; the Clavius calculation and the unusual denominator 246 await collation. "Firmament" means the region of the fixed stars. Gilbert's challenge asks why the immense heavens should rotate daily instead of the earth.

[5515] **Editor.** Conceit means conception or thought. The verse is Virgil, Aeneid X.248: Aeneas's ship speeds over the water after the nymph Cymodocea pushes it. Ventos is the regular accusative object of aequante: the arrow equals the winds in speed. The earlier description of that word as irregular is withdrawn. Burton's punctuation is retained. His arrow comparison and distance figures are not arithmetically reconciled; the Clavius calculation remains uncollated.

Original text 1651	Modern English
And the [5516]Pole star, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sun, whose Diameter is much larger than the Diameter of the Heaven of the Sun, and 20000. Semidiameters of the earth from us, with the rest of the fixed stars, as Tycho proves.	And the Pole Star, which to our thinking scarcely moves out of its place, travels in a greater circuit than the sun: the diameter of that circuit is much larger than the diameter of the sun's heaven. Together with the other fixed stars, it is 20,000 earth radii away from us, as Tycho proves.[5517]
To avoid therefore the impossibilities, they ascribe a triple motion to the earth, the Sun immoveable in the Center of the whole world, the earth Center of the Moon, alone, above ♀ and ☿, beneath ♄, ♃, ♂, (or as [5518]Origanus and others will, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeeres; and so of the Planets, Saturne in 30. yeeres absolves his sole and proper motion, Iupiter in 12. Mars in 3. &c. and so solve all apparances better than any way whatsoever:	To avoid these impossibilities, therefore, they assign a threefold motion to the earth, with the sun immovable at the centre of the whole world and the earth the centre of the moon alone, above Venus and Mercury and below Saturn, Jupiter, and Mars. Or, as Origanus and others maintain, they give the earth a single motion while it remains at the centre of the world, which is more probable. They give the firmament a single motion, completed in thirty or twenty-six thousand years; and similarly with the planets: Saturn completes its sole and proper motion in thirty years, Jupiter in twelve, Mars in three, and so on. Thus they explain all the appearances better than in any other way.[5519]

[5516] **Burton.** Printed page 253, k: "Dist. 3. gr. 1. à Polo." Distance: 3 degrees, 1 [minute], from the pole. The final unit is implicit in the abbreviated printing.

[5517] **Editor.** The relative "whose" is taken to describe the circuit just mentioned, rather than the sun's physical diameter. A semidiameter is a radius. The 20,000 earth radii here differs from the earlier 14,000; both source readings are retained. The Pole Star's small angular circuit can represent a great distance when projected onto a very remote stellar sphere.

[5518] **Burton.** Printed page 253, fourth *: "Præf. Ephem." Preface to the Ephemerides.

[5519] **Editor.** The three Copernican motions comprise daily rotation, annual revolution and the motion then assigned to preserve the earth's axial direction. A rotating earth remaining central is a different model. Burton explicitly calls that alternative more probable. The printed Mars period is three years; it is retained although the actual period is about 1.88 years. Above and below mean farther from and nearer to the centre in the system described.

Original text 1651	Modern English
Calculate all motions, be they *in longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terræ*, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions.	They calculate all motions—whether in longitude or latitude, direct, stationary, retrograde, ascending or descending—without epicycles, intricate eccentric circles, and so on, "more correctly and conveniently through a single motion of the earth," says Lansbergen; much more reliably than by those Alfonsine or similar tables founded on the other suppositions.[5520]
Source page 253–254 And 'tis true they say, according to optick principles, the visible apparances of the Planets do so indeed answer to their magnitudes & orbs, & come neerest to Mathematicall observations, & precedent calculations, there is no repugnancy to physicall axiomes, because no penetration of orbes: but then between the sphere of Saturne and the Firmament, there is such an incredible and vast [5521]space or distance (7000000. semidiameters of the earth, as Tycho calculates) void of stars:	And it is true, they say, that according to the principles of optics the visible appearances of the planets do indeed correspond to their sizes and orbits in this way, agreeing most closely with mathematical observations and earlier calculations. There is no conflict with physical axioms, because no spheres penetrate one another. But then between Saturn's sphere and the firmament lies an incredible, vast space or distance—7,000,000 earth radii, as Tycho calculates—empty of stars.[5522]

[5520] **Editor.** Retrograde means apparently moving backwards among the stars; stationary means momentarily ceasing that apparent motion. Epicycles are circles whose centres move on other circles; eccentrics are off-centre circles. The Alfonsine tables are astronomical tables associated with Alfonso X of Castile. Burton's claims about eliminating these devices are attributed to the argument he reports.

[5521] **Burton.** Printed page 254, l: "Which may be full of Planets, perhaps, to us unseen, as those about Iupiter, &c." Burton's English qualification.

[5522] **Editor.** Penetration of orbs means the supposed physical spheres passing through one another. The vast interval is part of the historical objection to a moving earth and the absence of an observed stellar parallax. The figure is seven million earth radii in the source. Burton's own margin immediately qualifies the assertion that the interval is empty.

Original text 1651	Modern English
Source page 254 And besides, they do so inhance the bigness of the stars, enlarge their circuit, to salve those ordinary objections of Parallaxes & Retrogradations of the fixed stars, that alteration of the Poles, elevation in severall places or latitude of Cities here on earth (for, say they, if a mans eye were in the Firmament, he should not at all discern that great annuall motion of the earth, but it would still appear *punctum indivisibile*, & seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to naturall philosophy, & all out as absurd as disproportiall (so some will) as prodigious, as that of the Suns swift motion of Heavens.	Besides, they so increase the size of the stars and enlarge their circuit to answer the usual objections about parallaxes and retrograde motions of the fixed stars, changes of the poles, differences in elevation from place to place, or the latitude of cities here on earth—for, they say, if a man's eye were in the firmament, he would not discern the earth's great annual motion at all: it would still appear "an indivisible point," seemingly fixed in one place and of the same size—that the result is wholly contrary to reason and natural philosophy; every bit as absurd, as disproportionate, and, some say, as monstrous as that swift motion of the sun and heavens.[5523]
But *hoc posito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, & shines to them in the Moon, & to the other Planetary inhabitants, as the Moon and they do to us upon the earth: but shine she doth, as Galilie, [5524]Kepler, & others prove,	But "assuming this," let us grant their doctrine of the earth's motion. If the earth moves, it is a planet and shines for those on the moon and for the other planetary inhabitants, just as the moon and they shine for us on earth. And shine it does, as Galileo, Kepler, and others prove.[5525]

[5523] **Editor.** Parallax is a change of apparent position arising from a change of viewpoint. Burton compresses several different objections into a single sentence; their scope is retained. The awkward final "Suns swift motion of Heavens" is rendered as the swift motion of the sun and heavens, the objection discussed above. The precise wording and reasoning of Tycho and the other interlocutors remain to be collated.

[5524] **Burton.** Printed page 254, m: "Luna circumterrestris Planeta quum sit, consentaneum est esse in Lunâ viventes creaturas, & singulis Planetarum globis sui serviunt circulatores, ex qua consideratione, de eorum incolis summâ probabilitate concludimus, quod & Tychoni Braheo, è solâ consideratione vastitatis eorum visum fuit. Kepl. dissert. cum nun. syd. f. 29." Since the moon is a planet circling the earth, it is reasonable that there should be living creatures on the moon; and each planetary globe is served by its own orbiting bodies. From this consideration we conclude with the greatest probability that they have inhabitants; Tycho Brahe thought so too, merely from considering their vastness. Kepler, Discussion with the Starry Messenger, folio 29.

[5525] **Editor.** The shine of the earth does not by itself establish inhabitants on other worlds. Burton moves from the analogy between luminous bodies to a speculative conclusion. His long Kepler margin combines separate arguments rather than reproducing one continuous passage: comparison with Dissertatio confirms the moon, orbiting bodies, inhabitants and Tycho themes, but not the margin as a verbatim quotation.

Original text 1651	Modern English
& then *per consequens*, the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galilies *Nuncius Sidereus*, [5526]*that there be Ioviall and Saturn Inhabitants, &c.* & those severall Planets have their severall Moons about them, as the earth hath hers, as Galileus hath already evinced by his glasses:	Then, consequently, the rest of the planets are inhabited, as well as the moon. Kepler grants in his discussion with Galileo's Starry Messenger "that there are inhabitants of Jupiter and Saturn," and so on; and those several planets have their several moons around them, as the earth has hers, as Galileo has already demonstrated with his telescopes.[5527]
[5528]four about Iupiter, two about Saturne (though Sitius the Florentine, Fortunius Licetus, and Iul. Cæsar le Galla cavill at it) yet Kepler, the Emperours Mathematician, confirmes out of his experience, that he saw as much by the same help, & more about Mars, Venus; & the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred.	Four around Jupiter, two around Saturn—though Sitius the Florentine, Fortunio Liceti, and Giulio Cesare La Galla find fault with it. Yet Kepler, the emperor's mathematician, confirms from his own experience that he saw as much with the same aid, and more around Mars and Venus. They hope to discover the rest, perhaps even among the fixed stars, as Bruno and Brutius have already asserted.[5529]

[5526] **Burton.** Printed page 254, n: "Temperare non possum quin ex inventis tuis hoc moneam, veri non absimile, non tam in Lunâ, sed etiam in Iove, & reliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolæ in Iovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetæ Iovem circumcursitant?" I cannot refrain from pointing out, on the basis of your discoveries, that it is not unlike the truth that there are inhabitants not so much on the moon as on Jupiter and the other planets. Kepler, folio 26. If there are no dwellers on Jupiter's globe to observe this marvellous variety with their eyes, for whose benefit do those four planets circle Jupiter?

[5527] **Editor.** In the Dissertatio, Kepler entertains inhabitants of the moon and Jupiter; non tantum means "not only," whereas Burton's non tam means "not so much." The later question about the use of Jupiter's four companions argues from their supposed purpose, not from observed inhabitants. Burton combines excerpts and extends the statement to Saturn and other planets. His wording is preserved. The comparison uses the Latin text edited by Favaro; Burton's folio references and immediate edition remain unverified.

[5528] **Burton.** Printed page 254, * at four: "Some of those above Iupiter I have seen my self by the help of a glass 8 foot long." Burton's own report of telescopic observation.

[5529] **Editor.** Galileo observed Jupiter's four large moons. The two apparent companions of Saturn were unresolved parts of its rings, not two detected moons. In the opening of his Dissertatio, Kepler speculates about companions of Mars and Venus before receiving Galileo's book and later hopes to discover them; he does not there report observing them. Burton's claim of observation is preserved but not corroborated by that passage. Brutius is left unidentified. The margin is notable for Burton's first-person claim to have seen Jovian satellites through an eight-foot telescope.

Original text 1651	Modern English
Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which [5530]Nubrigensis speakes of in his time, that fell from Heaven, came from thence; and that famous stone that fell from heaven in Aristotles time, olymp. 84. anno tertio, ad Capuæ Fluenta, recorded by Laertius and others, or Ancile or buckler in Numa's time recorded by Festus.	Then, I say, the earth and they are alike planets, alike inhabited, and alike moved around the sun, the common centre of the world. Perhaps those two green children who, according to William of Newburgh, fell from heaven in his time came from there; and so did that famous stone which fell from heaven in Aristotle's time, in the third year of the eighty-fourth Olympiad, beside the streams of Capua, as recorded by Laertius and others; or the ancile, the shield in Numa's time recorded by Festus.[5531]
We may likewise inferre with Campanella and Brunus, that which Pythagoras, Aristarchus Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be [5532]*infinite Worlds*, and infinite earths or systemes, *in infinito æthere*, which [5533]Eusebius collects out of their tenents, because infinite stars, and planets like unto this of ours, which some stick not still to maintain and publikely defend, *sperabundus expecto innumerabilium mundorum in æternitate perambulationem, &c.* (Nic. Hill. Londinensis philos. Epicur.)	We may likewise infer with Campanella and Bruno what Pythagoras, Aristarchus of Samos, Heraclitus, Epicurus, Melissus, Democritus, and Leucippus maintained in their respective ages: there are infinite worlds, infinite earths or systems "in infinite aether." Eusebius gathers this from their doctrines, because there are infinite stars and planets like this one of ours. Some still do not hesitate to maintain and publicly defend it: "Full of hope, I look forward to wandering through innumerable worlds in eternity," and so on. Nicholas Hill of London, Epicurean Philosophy.[5534]

[5530] **Burton.** Printed page 254, †: "Rerum Angl. l. 1. c. 27. de viridibus pueris." History of English Affairs, book 1, chapter 27, on the green children.

[5531] **Editor.** Nubrigensis is William of Newburgh. History I.27, in Hamilton's Latin edition (1856), I, pp. 73–75, says the children emerged from pits at Woolpit. They report coming from the land of Saint Martin and cannot explain how they arrived. This supplies no fall from heaven; Burton's celestial speculation remains his own. Diogenes Laertius II.10–12 connects the Aegospotami stone with Anaxagoras, unlike Burton's Aristotle, Capua and Olympiad details. The ancile is Numa's legendary sacred shield; the Festus passage remains uncollated.

[5532] **Burton.** Printed page 254, o: "Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes." Infinite other worlds, or, as Bruno says, earths like this one of ours.

[5533] **Burton.** Printed page 254, * at Eusebius: "Libro Cont. philos. cap. 29." Book against the philosophers, chapter 29. The abbreviated work title remains unresolved.

[5534] **Editor.** Brunus is Giordano Bruno. Burton's list compresses ancient positions on worlds that differ substantially and should not be accepted as a uniform doctrine. His abbreviated title for Eusebius is not securely resolved. Nicholas Hill's wording and source title await direct collation; the Latin is translated afresh here.

Original text 1651	Modern English
For if the Firmament be of such an incomparable bigness, as these Copernicall Giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some neerer, some farther off, and so far asunder, and those so huge and great:	For if the firmament is of such incomparable size as these Copernican giants would have it, "infinite, or approaching infinity," so vast and full of innumerable stars, infinite in extent, one above another, some higher, some lower, some nearer, some farther off, so widely separated, and themselves so enormous—[5535]
insomuch, that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Lovain in his tract *de immobilitate terræ* argues) *evehatur inter stellas, videri à nobis non poterat, tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c.* If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the Firmament to be so many Suns, with particular fixt Centers; to have likewise their subordinate planets, as the Sun hath his dancing still round him?	So much so that, if the whole sphere of Saturn and everything contained within it, "the entire aggregate," as Fromondus of Louvain argues in his treatise On the Immobility of the Earth, "were carried up among the stars, we could not see it except as a point, so immense is the distance between the earth and the fixed stars," and so on. If our world is small by comparison, why may we not suppose a plurality of worlds? Why may those infinite stars visible in the firmament not be so many suns, each with its own fixed centre and its subordinate planets, just as the sun has his, always dancing around him?[5536]

[5535] **Editor.** "Copernican giants" is Burton's expansive, playful label. An indefinitely great universe and a strictly infinite one are not the same claim; the quoted Latin itself preserves the alternative. The sentence continues into the following aligned unit.

[5536] **Editor.** Totum aggregatum means the whole collected system. Burton's Latin has an awkward shift from the conditional evehatur to poterat and a delayed sed instar puncti; the translation gives its evident sense, invisibility except as a point. Fromondus's precise text has not been independently collated.

Original text 1651	Modern English
Source page 254–255 which Cardinall Cusanus, Walkarinus, Brunus, and some others have held, and some still maintain, *Animæ Aristotelismo innutritæ, & minutis speculationibus assuetæ, secus forsan, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as Nic. Hill *Democrit. philos.* disputes:	Cardinal Cusanus, Walkarinus, Bruno, and some others have held this, and some still maintain it: "Minds nourished on Aristotelianism and accustomed to minute speculations may perhaps think otherwise," and so on. Though they seem close to us, they are infinitely distant, and consequently there are infinite habitable worlds. What prevents it? Why should an infinite cause, such as God, not produce infinite effects, as Nicholas Hill argues in his Democritean Philosophy?[5537]
Source page 255 Kepler (I confess) will by no means admit of Brunus infinite worlds, or that the fixed stars should be so many Suns, with their compassing planets, yet the said [5538]Kepler betwixt iest and earnest in his perspectives, Lunar Geography, [5539]& *somnio suo, dissertat. cum nunc. syder.* seems in part to agree with this, and partly to contradict; For the Planets, he yeelds them to be inhabited, he doubts of the Stars:	Kepler, I confess, will by no means admit Bruno's infinite worlds, or that the fixed stars are so many suns with planets circling them. Yet that same Kepler, half in jest and half in earnest in his works on optics, his Lunar Geography, his Dream, and his Discussion with the Starry Messenger, seems partly to agree with this and partly to contradict it. He grants that the planets are inhabited; he is doubtful about the stars.[5540]

[5537] **Editor.** Cusanus is Nicholas of Cusa. Walkarinus is retained without a firm identification. The untranslated predicate in the fragment about Aristotelian minds is supplied minimally as "think." Burton refers to Nicholas Hill's philosophy first as Epicurean and then as Democritean; neither description is silently replaced.

[5538] **Burton.** Printed page 255, p: "Kepler fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos?" Kepler, Discussion, folio 2. What prevents us from believing that, from these beginnings, many other worlds will be discovered—or, as Democritus held, infinitely many?

[5539] **Burton.** Printed page 255, first *: "Lege somnium Kepleri edit. 1635." Read Kepler's Dream, published in 1635. Burton's date is retained.

[5540] **Editor.** Perspectives are works on optics; Somnium means Dream. The margin dates publication to 1635; the Library of Congress copy is dated 1634. Burton's date is retained, with his particular copy still unidentified. Kepler's Dissertatio distinguishes his speculations about planetary inhabitants from the infinity of worlds attributed to Bruno; Burton's "half in jest and half in earnest" matters to the tone.

Original text 1651	Modern English
and so doth Tycho in his Astronomicall Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never beleeve those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole.	Tycho too, in his Astronomical Letters, is led by reflection on their vastness and magnitude to break into similar remarks. He will never believe that those enormous bodies were made for no other use than the one we perceive: to illuminate the earth, an imperceptible point in comparison with the whole.[5541]
But who shall dwell in these vast bodies, Earths, Worlds, [5542]*if they be inhabited? rationall creatures?* as Kepler demands, *or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they Lords of the world? And how are all things made for man? Difficile est nodum hunc expedire, eò quod nondum omnia quæ huc pertinent explorata habemus:* 'tis hard to determine: this only he proves, that we are in *præcipuo mundi sinu*, in the best place, best world, neerest the heart of the Sun.	But who is to dwell in these vast bodies, earths, worlds, "if they are inhabited? Rational creatures?" as Kepler asks. "Or have they souls to be saved? Or do they inhabit a better part of the world than we do? Are we or they lords of the world? And how are all things made for man?" "It is difficult to untie this knot, because we have not yet explored everything that bears on it": it is hard to determine. This alone he proves: that we are "in the foremost recess of the world," in the best place, the best world, nearest the heart of the sun.[5543]

[5541] **Editor.** Burton paraphrases Tycho rather than providing a precise locator. "Insensible" here means too small to perceive, not lacking consciousness. Kepler's discussion also mentions Tycho's inference from the size of the celestial globes; Tycho's letters themselves remain uncollated.

[5542] **Burton.** Printed page 255, q: "Quid igitur inquies, si sint in cælo plures globi, similes nostræ telluris, an cum illis certabimus quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler fol. 29." What then, you will say, if there are several globes in heaven like our earth: shall we contend with them over who occupies the better region of the world? If their globes are nobler, we are not the noblest of rational creatures. How, then, are all things for man? How are we lords of God's works? Kepler, folio 29.

[5543] **Editor.** The margin and body ask related but not identical questions. The body adds souls requiring salvation; the Latin margin concerns rank, purpose and humanity's place in creation. Both are preserved independently. "Foremost recess" closely renders præcipuo mundi sinu; Burton supplies his own more expansive English explanation after it.

Original text 1651	Modern English
[5544]Thomas Campanella, a Calabrian Monk, in his second book *de sensu rerum*, cap. 4. subscribes to this of Keplerus; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apologie for Galileus, and dedicates this tenet of his to Cardinall Cajetanus.	Tommaso Campanella, a Calabrian monk, agrees with this view of Kepler's in book 2, chapter 4 of On the Sense of Things. He certainly supposes that they are inhabited, though he cannot say by what kind of creatures, and labours to prove it by every means; also that there are infinite worlds. He has written a Defence of Galileo and dedicates this doctrine of his to Cardinal Caetani.[5545]
Others freely speak, mutter, and would perswade the world (as [5546]Marinus Marcennus complains) that our modern Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith Pomponatius) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake.	Others speak freely, mutter, and would persuade the world, as Marin Mersenne complains, that our modern theologians are too severe and rigid towards mathematicians; ignorant and perverse in refusing their true demonstrations and certain observations. They tyrannize over art, science, and all philosophy by suppressing their work, says Pomponazzi, forbidding them to write or speak a truth, all to maintain their superstition and for their own profit.[5547]

[5544] **Burton.** Printed page 255, r: "Francofort. quarto 1620. ibid. 4o. 1622." Frankfurt, quarto, 1620; in the same place, quarto, 1622.

[5545] **Editor.** Campanella's De sensu rerum and Apologia pro Galileo are distinct works; the margin gives Frankfurt dates of 1620 and 1622. The claims about inhabited and infinite worlds and the precise dedication have not yet been checked against those editions. The modernized personal names do not resolve that bibliographical uncertainty.

[5546] **Burton.** Printed page 255, second *: "Præfat. in Comment. in Genesin. Modo suadent Theologos, summâ ignoratione versari, veras scientias admittere nolle, & tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, & religione Catholicâ detineant." Preface to the Commentary on Genesis. Now they persuade people that theologians live in utter ignorance, refuse to admit true sciences, and exercise tyranny in order to keep them bound by false doctrines, superstitions, and the Catholic religion.

[5547] **Editor.** Divines are theologians; mathematicians here include astronomers. Mersenne is reporting, and complaining about, accusations made against theologians. The quotation is not presented as Mersenne's own endorsement. Pomponatius is Pietro Pomponazzi. The precise preface and the transition to his reported complaint await collation.

Original text 1651	Modern English
As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi*, and if rightly understood, and favorably interpreted, not at all against it: and as Otho Casman *Astrol. cap. 1. part. 1.* notes, many great Divines, besides Porphyrius, Proclus, Simplicius, and those Heathen Philosophers, *doctrinâ & ætate venerandi, Mosis Genesin mundanam popularis nescio cujus ruditatis, quæ longa absit à verâ Philosophorum eruditione, insimulant:*	As for the passages of Scripture that oppose it, they maintain that these speak "according to the understanding of ordinary people" and, if rightly understood and favourably interpreted, are not against it at all. As Otto Casmann notes in part 1, chapter 1 of his Astronomy, many great theologians, as well as Porphyry, Proclus, Simplicius, and those pagan philosophers "venerable for learning and antiquity, accuse Moses' account of the world's creation of some ill-defined popular crudity, far removed from the true learning of philosophers."[5548]
For Moses makes mention but of two Planets, ☉ and ☾, no 4. elements &c. Reade more in him, in [5549]Grossius and Iunius.	For Moses mentions only two planets, the sun and the moon, and no four elements, and so on. Read more in him, in Grossius, and in Junius.[555o]

[5548] **Editor.** Oppugne means oppose. Ad captum vulgi invokes language accommodated to ordinary understanding. The long Latin allegation is attributed by Burton to the critics he reports. The difficult "popularis nescio cujus ruditatis" is kept close as "some ill-defined popular crudity," rather than recast as an editorial judgment on Genesis.

[5549] **Burton.** Printed page 255, s: "Theat. Biblico." Biblical Theatre.

[555o] **Editor.** The symbols denote the sun and moon, counted as planets in the older astronomical usage. The four elements are earth, water, air and fire. This is a reported argument about the purpose and language of Genesis, not a claim that modern planetary astronomy counts only those two bodies. Grossius's Theatrum biblicum and the Junius reference remain uncollated.

Original text 1651	Modern English
Source page 255–256 But to proceed, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once be granted which Rotman, Kepler, Gilbert, Diggeus, Origanus, Galilæus, and others maintain of the earths motion, that it is a Planet, and shines as the Moon doth, which containes in it [5551]*both land and Sea as the Moon doth:* for so they find by their glasses that *the Maculæ in facie Lunæ, the brighter parts are Earth, the duskier Sea*, which Thales, Plutarch, and Pythagoras formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and believe Galilies observations.	But to proceed: these and similar audacious, bold ventures, astonishing paradoxes and inferences, must necessarily follow once we grant what Rothmann, Kepler, Gilbert, Digges, Origanus, Galileo, and others maintain about the earth's motion—that it is a planet and shines as the moon does, containing both land and sea as the moon does. For so they find through their telescopes: of the markings on the moon's face, the brighter parts are land, the darker sea, as Thales, Plutarch, and Pythagoras formerly taught. They plainly discern hills and valleys and similar hollows, if we may accept and believe Galileo's observations.[5552]
Source page 256 But to avoid these Paradoxes of the earths motion (which the Church of Rome hath lately [5553]condemned as hereticall, as appears by Blancanus and Fromundus writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all apparances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own Dedalean heads.	But to avoid these paradoxes of the earth's motion—which the Church of Rome has lately condemned as heretical, as appears from the writings of Blancanus and Fromondus—our more recent mathematicians have turned over every stone that can be moved. To explain all appearances and answer all objections, they have invented new hypotheses and fabricated new systems of the world from their own Daedalian heads.[5554]

[5551] **Burton.** Printed page 255, †: "His argumentis planè satisfecisti, quod maculas in Lunâ esse maria, lucidas partes esse terram. Kepler. fol. 16." By these arguments you have fully established that the spots on the moon are seas and its bright parts land. Kepler, folio 16.

[5552] **Editor.** The lunar "seas" are dark regions, not bodies of liquid water. Burton reports the early land-and-sea interpretation alongside telescopic evidence of uneven terrain. Insolent here means unusually bold or audacious. The Kepler margin is translated as printed; its exact folio remains to be collated.

[5553] **Burton.** Printed page 256, t: "Anno 1616." In the year 1616.

[5554] **Editor.** Daedalus was the ingenious craftsman of Greek myth; "Daedalian heads" means ingeniously contriving minds. The margin identifies 1616, not Galileo's later trial. Burton compresses ecclesiastical judgments about the stationary sun and moving earth into his phrase "condemned as heretical"; it is retained as his formulation.

Original text 1651	Modern English
Fracastorius will have the earth stand still, as before; and to avoid that supposition of Eccentricks and Epicycles, he hath coined 72. Homocentricks, to solve all apparances. Nicholas Ramerus will have the earth the Center of the World, but moveable; and the eighth sphere immoveable, the five upper Planets to move above the Sun, the Sun and Moon about the earth.	Fracastoro would have the earth stand still as before; to avoid the supposition of eccentrics and epicycles, he has devised seventy-two concentric spheres to explain all appearances. Nicolaus Reimers would have the earth at the centre of the world but movable, the eighth sphere immovable, the five upper planets moving above the sun, and the sun and moon around the earth.[5555]
Of which Orbes, Tycho Brahe puts the earth the Center immoveable, the stars immoveable, the rest with Ramerus, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them.	In this arrangement of spheres, Tycho Brahe makes the earth the immovable centre and the stars immovable; for the rest he agrees with Reimers. The planets wander through the air without spheres, keeping their times and distances and their proper motion, according to the power God has given them.[5556]

[5555] **Editor.** Homocentric spheres share a centre. Reimers is Nicolaus Reimers Ursus. “The five upper planets” is Burton’s wording, carried into both columns; it should not be confused with the usual three planets above the sun in a geocentric ordering. The individual systems and count of seventy-two require full source collation.

[5556] **Editor.** The statement that Tycho leaves the stars immovable sits awkwardly with the daily celestial motion of his system. It is retained as Burton prints it. His brief comparison with Reimers is not treated as a complete account of either model.

Original text 1651	Modern English
[5557]Helisæus Ræslin censureth both, with Copernicus (whose Hypothesis *de terræ motu*, Philippus Lansbergius hath lately vindicated, and demonstrated with solid arguments in a just volume, Iansonius Cæsius hath illustrated in a sphere.)[5558] The said Iohannes Lansbergius, 1633. hath since defended his assertion against all the cavills and calumnies of Fromundus his *Anti-Aristarchus*, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634. hath written against him again, F. Rosseus of Aberdine, &c. (sound Drummes and Trumpets)	Helisaeus Roeslin criticizes both, together with Copernicus, whose hypothesis "on the earth's motion" Philippus Lansbergen has lately vindicated and demonstrated with solid arguments in a substantial volume, and Janssonius Caesius has illustrated with a sphere. The said Johannes Lansbergen has since, in 1633, defended his assertion against all the objections and slanders of Fromondus's Anti-Aristarchus, Jean-Baptiste Morin, and Petrus Bartholinus. Fromondus wrote against him again in 1634; F. Ross of Aberdeen, and so on—sound drums and trumpets![5559]
whilest Ræslin (I say) censures all, and Ptolomæus himself as unsufficient: one offends against naturall Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt Saturnus Orbe and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before, the universall Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnall motion, Eccentricks, and Epicycles to the seven Planets, which hath been formerly exploded; and so	Meanwhile Roeslin, I say, criticizes them all, and Ptolemy himself, as inadequate. One offends against natural philosophy, another against optical principles, a third against mathematical ones, by failing to correspond to astronomical observations. One sets a great space between Saturn's sphere and the eighth sphere; another makes it too narrow. In his own hypothesis he makes the earth the universal centre as before, and the sun the centre for the five upper planets. He assigns daily motion to the eighth sphere, and eccentrics and epicycles to the seven planets—devices previously rejected. And so,

[5557] **Burton.** Printed page 256, u: "In Hypothes. de mundo, Edit. 1597." In the Hypothesis on the World, published in 1597.

[5558] **Burton.** Printed page 256, unnumbered margin: "Lugduni 1633." Leiden or Lyon, 1633; the abbreviated place-name requires bibliographical resolution. Printed beside the Lansbergen discussion.

[5559] **Editor.** The source changes from Philippus to "the said Iohannes" Lansbergius; the distinction is preserved, not silently collapsed. Iansonius Cæsius, the Ross initial, and the precise 1633–1634 polemical references remain unresolved. "A just volume" means a full-sized or substantial book. The military aside turns the scholarly quarrel into a noisy battle.

Original text 1651	Modern English
Dum vitant stulti vitia in contraria currunt,	While fools avoid one fault, they run into its opposite,
as a Tinker stops one hole and makes two, he corrects them, and doth worse himself: reformes some, and marres all.	As a tinker stops one hole and makes two, he corrects them and does worse himself: reforms some things and spoils everything.[5560]
In the mean time, the World is tossed in a blanket amongst them, they hoyse the earth up and down like a ball, make it stand and goe at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he [5561]findes certain spots and clouds in the Sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger *in plano*, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glass in [5562]Tarde, by means of which, the Sun must turn round upon his own Center, or they about the Sun.	Meanwhile the world is tossed in a blanket among them. They hoist the earth up and down like a ball, making it stand still or move as they please. One says the sun stands still; another, that it moves. A third comes in and catches them all on the rebound. And lest any paradox should be missing, he discovers certain spots and clouds in the sun with the help of telescopes, which, Kepler says, make an object appear a thousand times larger in area and bring it thirty-two times nearer to the observer's eye. But see Tarde's explanation of this instrument: its evidence requires either the sun to turn about its own centre or the spots to move around the sun.[5563]

[5560] **Editor.** The verse is Horace, Satires I.2.24, translated afresh. Exploded means rejected or discredited. The tinker repairs metal utensils; the proverb accuses Roeslin of making more defects than he repairs. The concluding sentence supplies a natural stopping point before Burton's blanket-tossing image.

[5561] **Burton.** Printed page 256, x: "Jo. Fabritius de maculis in sole Witeb. 1611." Johannes Fabricius, On Spots in the Sun, Wittenberg, 1611.

[5562] **Burton.** Printed page 256, *: "In Burboniis syderibus." In The Bourbon Stars.

[5563] **Editor.** The blanket-tossing and ball game continue the preceding satire of rival cosmologies. Glasses means telescopes; in plano measures apparent area, not length. A linear enlargement of about 32 gives roughly a thousandfold area. Fabricius is Johannes Fabricius; Tarde is Jean Tarde. The magnification and historical observations remain Burton's reports.

Original text 1651	Modern English
Source page 256–257 Fabritius puts onely three, and those in the Sun: Apelles 15. and those without the Sun, floating like the Cyanean Isles in the Euxine Sea. [5564]Tarde the Frenchman hath observed 33. and those neither spots nor clouds, as Galileus *Epist. ad Velserum* supposeth, but Planets Concentrick with the Sun, and not far from him with regular motions.	Fabricius allows only three, and places them in the sun; Apelles fifteen, and outside the sun, floating like the Cyanean Islands in the Black Sea. Tarde the Frenchman has observed thirty-three, and takes them to be neither spots nor clouds, as Galileo supposes in his Letter to Welser, but planets moving regularly in orbits centred on the sun and not far from it.[5565]
Source page 257 [5566]Christopher Shemer a German Suisser Jesuit, *Vrsicâ Rosâ* divides them *in maculas & faculas*, and will have them to be fixed *in Solis superficie*: and to absolve their periodicall and regular motion in 27. or 28. dayes, holding withall the rotation of the Sun upon his Center; and are all so confident, that they have made skemes and tables of their motions.	Christopher Shemer, a German Swiss Jesuit, divides them in his Ursica Rosa into “spots and bright patches.” He maintains that they are fixed “on the sun’s surface” and complete their regular periodic motion in twenty-seven or twenty-eight days, also holding that the sun rotates about its centre. They are all so confident that they have drawn diagrams and tables of these movements.[5567]

[5564] **Burton.** Printed page 257, y: “Lib. de Burboniis syd. Stellæ sunt erraticæ, quæ propriis orbibus feruntur, non longè à Sole disjunctis, sed juxta Solem.” Book on the Bourbon stars. They are wandering stars carried in their own orbits, not far removed from the sun, but close to it.

[5565] **Editor.** Apelles was Christoph Scheiner’s pseudonym; the following Shemer is the same astronomer under another form of his name. The Cyanean rocks, or Symplegades, were the legendary clashing rocks at the entrance to the Black Sea. Burton contrasts solar-surface explanations with the theory that the marks were bodies orbiting the sun. See the Galileo Project’s sunspot account.

[5566] **Burton.** Printed page 257, first *: “Braccini fol. 1630. lib. 4. cap. 52, 55, 59. &c.” Bracciano, folio, 1630, book 4, chapters 52, 55, 59, and so forth.

[5567] **Editor.** The source prints Shemer and Vrsicâ Rosâ. Christoph Scheiner’s work is Rosa Ursina sive Sol, published at Bracciano, 1626–1630. His later view placed the spots on the rotating sun, unlike his earlier Apelles letters. Burton’s “German Suisser” description is retained, not silently corrected. Maculae are dark spots; faculae, bright areas. The particular chapter citations remain uncollated.

Original text 1651	Modern English
The [5568]Hollander in his *dissertatiunculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcileable in their opinions; thus Aristarchus, thus Hipparchus, thus Ptolomæus, thus Albateginus, thus Alfraganus, thus Ticho, thus Ramerus, thus Ræslinus, thus Fracastorius, thus Copernicus and his adherents, thus Clavius and Maginus, &c. with their followers, vary and determine of these celestiall orbs and bodies;	The Dutchman, in his Little Discussion with Apelles, criticizes them all. Thus they disagree among themselves, old and new, irreconcilable in their opinions. Thus Aristarchus, Hipparchus, Ptolemy, al-Battani, al-Farghani, Tycho, Reimers, Roeslin, Fracastoro, Copernicus and his adherents, Clavius, Magini, and the rest, with their followers, differ and pronounce upon these celestial spheres and bodies.[5569]
and so whilest these men contend about the Sun and Moon, like the Philosophers in Lucian, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as [5570]shee was with those, and send another message to Jupiter, by some new fangled Icaromenippus, to make an end of all those curious Controversies, and scatter them abroad.	And so, while these men dispute about the sun and moon like the philosophers in Lucian, we may fear that the sun and moon will hide themselves, as offended as the moon was with those philosophers, and send another message to Jupiter through some newly contrived Icaromenippus, to put an end to all these prying controversies and scatter the disputants abroad.[5571]

[5568] **Burton.** Printed page 257, z: “Lugdun. Bat. An. 1612.” Leiden, in the year 1612.

[5569] **Editor.** The anonymous Batavi dissertatiuncula, on solar spots displayed by Apelles, is catalogued at Leiden in 1612. Burton’s “Dutchman” is not securely identified here. The rapid list brings together ancient, Arabic, and recent European astronomers; it summarizes controversy rather than establishing that all held equivalent positions.

[5570] **Burton.** Printed page 257, second *: “Ne se subducant, & relictâ statione decessum parent, ut curiositatis finem faciant.” Lest they withdraw and, abandoning their station, prepare to depart, to put an end to prying curiosity.

[5571] **Editor.** In Lucian’s Icaromenippus the personified moon complains of philosophers’ speculations and asks Menippus to carry her complaint to Zeus. Icaromenippus combines Icarus with Menippus, the winged traveller; Burton imagines a new version of him. “Curious” here means inquisitive or prying.

Original text 1651	Modern English
But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theologasters: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poeticall fiction, or a dream, as he saith, [5572]*Audax facinus & memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid in Lunæ regno hâc nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and Menippus:	But why should the sun and moon be angry or take offence at mathematicians and philosophers, when God himself receives the same treatment from a company of petty theologians? They are not content to observe the sun and moon, measure their positions and greatest distance through a telescope, calculate their movements, or visit the moon in a poetic fiction or a dream, as one writer says: "I shall now undertake a bold and memorable feat, not attempted before in this age: I shall tell what happened last night in the moon's kingdom, where no one has ever arrived except in a dream"—apart from himself and Menippus.[5573]
or as [5574]Peter Cuneus, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam*, [5575]*stili tantum & ingenii causâ*, not in jest, but in good earnest these gyganiticall Cyclopes will transcend spheres, heaven, stars, into that Empyrean heaven, soare higher yet, and see what God himself doth.	Or, as Peter Cunaeus says, "I shall deal honestly: know that nothing I am about to write is true, and so forth. I shall tell of things that have neither happened nor will happen," "merely to exercise my style and wit." But these gigantic Cyclopes, quite seriously and without jesting, will pass beyond spheres, heaven, and stars into the Empyrean heaven, soar higher still, and see what God himself does.[5576]

[5572] **Burton.** Printed page 257, r: "Hercules tuam fidem Satyra Menip. edit. 1608." Hercules, I Appeal to Your Protection: a Menippean satire, edition of 1608.

[5573] **Editor.** Theologasters is contemptuous: pretenders to theology. The margin identifies Daniel Heinsius's Hercules tuam fidem, a Menippean satire recorded in the French union catalogue in a 1608 edition. The quotation and its exact place in that edition remain uncollated. Burton breaks from the Latin into the comic exception, "but he and Menippus."

[5574] **Burton.** Printed page 257, s: "Sardi venales Satyr. Menip. An. 1612." Sardinians for Sale: a Menippean satire, 1612.

[5575] **Burton.** Printed page 257, t: "Puteani Coëmus sic incipit, or as Lipsius Satyre in a dreame." Puteanus's Coëmus begins thus; or as in Lipsius's satire in a dream. The printed title is retained here; Comus is intended.

[5576] **Editor.** Cuneus is Petrus Cunaeus; Burton names Sardi venales in the margin. Puteanus is Erycius Puteanus, whose title Comus is printed here as Coëmus; Lipsius is Justus Lipsius. The precise quoted editions remain uncollated. The Empyrean is the highest heaven in traditional Christian cosmology; the Cyclopes, giants of classical myth, suggest the grotesque scale of these theological ambitions.

Original text 1651	Modern English
The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometime over-seeing the world, &c. like Lucians Jupiter, that spent much of the year in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should rain, how much snow should fall in such a place, which way the winde should stand in Greece, which way in Africk.	The Jewish Talmudists take it upon themselves to determine how God spends all his time: sometimes playing with Leviathan, sometimes overseeing the world, and so forth. Like Lucian's Jupiter, who spent much of the year painting butterflies' wings and seeing who offered sacrifice; fixing the hours when it should rain, how much snow should fall in a particular place, which way the wind should blow in Greece, and which way in Africa.[5577]
In the Turks Alcoran, Mahomet is taken up to heaven, upon a Pegasus sent a purpose from him, as he lay in bed with his wife, and after some conference with God is set on ground again. The Pagans paint him and mangle him after a thousand fashions; our Hereticks, Schismaticks, and some Schoolmen, come not far behind:	In the Turks' Koran, Muhammad is carried up to heaven on a Pegasus sent specially by God, as he lay in bed with his wife, and after some conversation with God is set down on earth again. The pagans depict God and distort him in a thousand ways; our heretics, schismatics, and some scholastics are not far behind.[5578]

[5577] **Editor.** Compare Babylonian Talmud, Avodah Zarah 3b, which describes periods of divine study, judgment, sustenance, and play with Leviathan. Burton's hostile summary treats this interpretive narrative as presumptuous literal knowledge. Lucian's Icaromenippus also satirizes the gods' administration of weather; the exact butterfly allusion remains unlocated.

[5578] **Editor.** This is Burton's polemical account of Muhammad's night journey and ascent, not an accurate description of what the Qur'an narrates. Qur'an 17:1 mentions the night journey; the mount al-Buraq and the ascent are elaborated in hadith, including Sahih Muslim 162a. Pegasus is Burton's classical analogy. This hadith does not support his detail about lying with a wife. The sequence attacks several religions and Christian schools in Burton's own voice.

Original text 1651	Modern English
Source page 257–258 some paint him in the habit of an old man, and make Maps of heaven, number the Angels, tell their severall [5579]names, offices: some deny God and his providence, some take his office out of his hand, will [5580]binde and loose in heaven, release, pardon, forgive, and be quarter-master with him;	Some portray him in the guise of an old man, draw maps of heaven, count the angels, and give their various names and offices. Some deny God and his providence; some take his office out of his hands, presuming to bind and loose in heaven, release, pardon, forgive, and share his command.[5581]

[5579] **Burton.** Printed page 257, u: “Tritemius l. de 7. secundis.” Trithemius, book On the Seven Secondary Intelligences.

[5580] **Burton.** Printed page 257, x: “They have fetched Trajanus soul out of hell, and canonize for Saints whom they list.” They have fetched Trajan’s soul out of hell and canonize as saints whomever they please.

[5581] **Editor.** Bind and loose echoes Matthew 16:19 and 18:18. Quarter-master here means a partner in authority, not merely a military supply officer. Trithemius’s title concerns seven governing secondary intelligences. The Trajan story is a medieval legend of the emperor’s deliverance through Gregory’s prayers; Burton uses it in anti-Catholic polemic. Exact intermediary sources remain uncollated.

Original text 1651	Modern English
Source page 258 some call his Godhead in question, his power, and attributes, his mercy, justice, providence: they will know with [5582]Cecilius, why good and bad are punished together, war, fires, plagues infest all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evill to be done, if he be [5583]able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdome, government, mercy, and providence, why lets he all things be done by fortune and chance?	Some question his divinity, his power and attributes, his mercy, justice, and providence. Like Caecilius, they insist on knowing why good and bad are punished together, why war, fires, and plagues attack all alike, why wicked people prosper while the good are poor, imprisoned, sick, and miserable. Why does he allow so much mischief and evil if he can prevent it? Why does he not help the good, oppose the bad, or reform our wills, if he is not the author of sin? Why allow such enormities, unworthy of his knowledge, wisdom, government, mercy, and providence? Why let everything happen by fortune and chance?[5584]
Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabæo deum?* &c. *& quo demum ruetis sacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what moneth, and whatsoever else God hath reserved unto himself, and to his Angels.	Others make equally monstrous inquiries into his omnipotence: “Can he create several gods like himself? Can he make a god out of a beetle?” and so forth. “Where will you rush to at last, you paltry priests?” Some, through visions and revelations, claim intimacy with God and membership of his privy council. They will tell how many people will be saved and who they are; when the world will end, in what year and month; and everything else that God has reserved to himself and his angels.[5585]

[5582] **Burton.** Printed page 258, first †: “In Minutius, sine delectu tempestates tangunt loca sacra & profana, bonorum & malorum fata juxta, nullo ordine res fiunt, soluta legibus fortuna dominatur.” In Minucius: storms strike sacred and profane places without distinction; good and bad meet the same fate; events follow no order; fortune reigns, unbound by laws.

[5583] **Burton.** Printed page 258, first *: “Vel malus vel impotens, qui peccatum permittit, &c. unde hæc superstitio?” Either evil or powerless is he who permits sin, and so forth. Where does this superstition come from?

[5584] **Editor.** Caecilius is the pagan speaker in Minucius Felix’s Octavius 5. Direct comparison with the Latin confirms a composite paraphrase: lightning strikes sacred and profane places, shipwrecks and fires confound innocent and guilty, and fortune seems ungoverned. Burton substitutes and compresses wording across the passage. This is Caecilius’s challenge within a dialogue, not the work’s final judgment on providence.

[5585] **Editor.** Sacrificuli is a sneering diminutive for priests. The questions test the limits of divine omnipotence. Burton then turns to claims of private revelation and prediction of the end of the world; these are targets of his satire, not revelations endorsed by the edition.

Original text 1651	Modern English
Some again curious phantasticks, will know more than this, and enquire with [5586]Epicurus, what God did before the World was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? &c. Some will dispute, cavill, and object, as Iulian did of old, whom Cyrill confutes, as Simon Magus is fained to do, in that [5587]dialogue betwixt him and Peter: and Ammonius the Philosopher, in that dialogicall disputation with Zacharias the Christian.	Other prying fantasists insist on knowing still more, asking with Epicurus what God did before the world was made. Was he idle? Where did he live? What did he make the world from? Why make it then, and not earlier? If he made it anew, or intended it to end, how is he unchangeable and infinite? And so forth. Some will argue, quibble, and object, as Julian did long ago, whom Cyril refutes; as Simon Magus is represented as doing in that dialogue between himself and Peter; and as the philosopher Ammonius does in his dialogue and disputation with Zacharias the Christian.[5588]
If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainsick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know.	If God is infinitely and exclusively good, why should he change or destroy the world? If he destroys what is good, how can he himself remain good? If he tears it down because it is evil, how can he be free of the evil, having made it evil? And so forth, with many such absurd, deranged questions and intricacies: the froth of human wit and the excrement of curiosity. These are things which, as our Saviour told his inquisitive disciples, it is not for them to know.[5589]

[5586] **Burton.** Printed page 258, second †: “Quid fecit Deus ante mundum creatum? ubi vixit otiosus à suo subjecto, &c.” What did God do before the world was created? Where did he live, idle and apart from the object of his activity, and so forth?

[5587] **Burton.** Printed page 258, second *: “Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an egge-shell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest.” Book 3 of the Recognitions of Peter, chapter 3. Peter answers with the comparison of an eggshell, skilfully made yet necessarily broken; so with the world, so that heaven’s excellent condition may be revealed. The abbreviated locator has not been reconciled with a specific edition.

[5588] **Editor.** Julian is the emperor opposed by Cyril of Alexandria. The Simon–Peter exchange is located in the Clementine Recognitions III.27–28, compared in Thomas Smith’s translation: Simon questions the destruction of a good creation, and Peter answers with the eggshell that must break for the chick to emerge. Burton’s chapter 3 remains as printed; his edition is unidentified. Zacharias’s Ammonius is a dialogue about creation. The Julian, Epicurus and Zacharias passages still require direct collation.

[5589] **Editor.** Compare Acts 1:7, where the disciples are told that the times and seasons are not theirs to know. Burton widens the warning into a rebuke of speculative theology. His violent “excrements of curiosity” is retained in the modern English.

Original text 1651	Modern English
But hoo! I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not [5590]able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man do?	But ho! I have now gone quite out of sight. I am almost dizzy from roaming about. I could have ranged farther still, but I am an infant, unable to dive into these profundities or sound these depths; unable to understand, much less discuss them. I leave the contemplation of these matters to stronger minds, with greater ability and more fortunate leisure to wade into such philosophical mysteries. For even supposing I were as able as I am willing, what can one man do?[5591]
I will conclude with [5592]Scaliger, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as Nazianzen hath it) *Deus latere nos multa voluit*: and with Seneca, cap. 35. *de Cometis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes quæ tantum de facie sciunt cœlum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri*, &c.	I shall conclude with Scaliger: “We are by no means whole human beings, but parts of one. Something can be made from us all together, and not very much at that; from each of us separately, almost nothing.” Besides, as Nazianzen puts it, “God has willed that many things should remain hidden from us.” And with Seneca, chapter 35, On Comets: “Why are we surprised that such rare spectacles of the world have not been brought under fixed laws and are not yet understood? Many peoples know the sky only by its outward appearance. Perhaps a time will come when the passage of days, through the patient work of a longer age, brings to light what is now hidden. One age is not enough; posterity,” and so forth.[5593]

[5590] **Burton.** Printed page 258, y: “Ut me pluma levat, sic grave mergit onus.” As a feather lifts me, so a heavy burden sinks me.

[5591] **Editor.** Ho! calls a halt; sound means measure depth. The feather-and-burden line is Alciato’s emblem Paupertatem summis ingeniis obesse, ne provehantur, compared in the Lyon 1550 edition, p. 132. Its speaker has talent to fly but is held down by poverty. Burton adapts that emblem to the limits of his speculative flight and the need for greater ability and leisure. The comparison identifies the verse, not his immediate edition or intermediary.

[5592] **Burton.** Printed page 258, z: “Exercit. 184.” Exercise 184.

[5593] **Editor.** Scaliger is Julius Caesar Scaliger; Nazianzen is Gregory of Nazianzus. Their precise passages remain uncollated. Seneca, Natural Questions VII.25.3–5, discusses comets and knowledge accumulated over generations. Burton generalizes the rare spectacle, compresses separate sentences and adds fortasse, “perhaps,” to Seneca’s confident prediction that knowledge will advance. His chapter 35 and wording are retained; the note identifies the passage in the consulted Latin without asserting his edition’s numbering.

Original text 1651	Modern English
Source page 258–259 when God sees his time, he will reveal these mysteries to mortall men, and shew that to some few at last, which he hath concealed so long. For I am of [5594]his mind, that Columbus did not finde out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom, and when he will. And which [5595]one said of History and Records of former times, *God in his providence to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:*	When God sees fit, he will reveal these mysteries to mortal men and at last show a few what he has concealed so long. For I share the view that Columbus did not discover America by chance: God directed him to discover it at that time. To Columbus it was contingent, but to God necessary. He reveals and conceals to whom he will and when he will. And as one writer said of history and the records of former times, "God, in his providence, checks our presumptuous inquiry by wrapping everything in uncertainty, shutting us out from remote antiquity, and confining our search to the span of a few ages."[5596]
Source page 259 Many good things are lost, which our predecessors made use of, as Pancirola will better enform you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum*. But my melancholy Spaniels quest, my game is sprung, and I must suddenly come down and follow.	Many good things once used by our predecessors have been lost, as Panciroli will explain more fully; many new things are invented daily for the public good. So kingdoms, people, and knowledge ebb and flow, are hidden and revealed; and when all is done, as the Preacher concluded, "There is nothing new under the sun." But my melancholy spaniels give tongue, my quarry has been flushed, and I must come down at once and follow.[5597]

[5594] **Burton.** Printed page 258, third *: "Laet. descript. occid. Indiæ." De Laet, Description of the West Indies.

[5595] **Burton.** Printed page 258, third †: "Daniel principio historiæ." Daniel, at the beginning of his history.

[5596] **Editor.** De Laet is Johannes de Laet; Daniel is Samuel Daniel, named for the opening of his history. These passages have not been collated against the editions Burton used. Contingent means not necessary from the human perspective. "Discover America" preserves Burton's European and providential framing; it does not imply that the inhabited Americas were previously unknown to their peoples.

[5597] **Editor.** Guido Panciroli wrote on things known to antiquity and subsequently lost, and on later inventions. The Preacher is Ecclesiastes; the quotation corresponds to 1:9. Quest means give tongue on a scent, and sprung means flushed from cover. The spaniels call Burton back from his airy digression to the pursuit of melancholy.

Original text 1651	Modern English
Iason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of Galen, [5598]*Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid.*	Jason Pratensis, in his book On Diseases of the Head, in the chapter on melancholy, gives these words from Galen: "Let them come to me to learn what food and drink they should use. Besides that, I shall teach them what quality of surrounding air to choose, which winds and countries to seek, and which to avoid."[5599]
Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the *medium* must needs be good, where the Aire is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisom smels.	From these lines we may gather that, among other things, improving the air is necessary to this cure of melancholy. This is done by correcting either natural or artificial air. Natural air is what we have the power to choose or avoid: either broadly, in countries and provinces, or particularly, in cities, towns, villages, or private houses. I have already shown the harm that extremes of heat and cold do in this illness. The mean must therefore be good: air that is temperate, clear, calm, and free of bogs, fens, mists, all kinds of decay, and infectious, filthy, offensive smells.[5600]

[5598] **Burton.** Printed page 259, a: "Veniant ad me audituri, quo esculento, quo item poculento uti debeant, & præter alimentum ipsum, potumque; ventos ipsos docebo, item aëris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit." Let them come to hear from me what food and drink they should use; besides food and drink themselves, I shall teach them about the winds, the temper of the surrounding air, and the regions it is beneficial to choose or avoid.

[5599] **Editor.** Jason Pratensis is the Latin name used by the physician Jan van der Velde. Burton cites Galen through him; the immediate passage in De morbis capitis and its Galenic antecedent remain to be collated. The English quotation belongs to Burton's body text, while the Latin version is preserved and separately translated in his note.

[5600] **Editor.** "Rectification" is correction or improvement. Natural air is the air of a chosen place; artificial air is air altered by human arrangements. Burton's claims belong to historical humoral medicine and environmental theory. Noisome means harmful or offensive, especially to smell; medium is the temperate mean between extremes.

Original text 1651	Modern English
The Egyptians by all Geographers are [5601]commended to be *hilares*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by [5602]Hector Boethius and [5603]Cardan, to be fair of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharp purifying Aire, which comes from the Sea. The Bœotians in Greece were dull and heavy, *crassi Bœoti*, by reason of a foggy Aire in which they lived,	All geographers praise the Egyptians as "cheerful," a witty and merry nation: I can attribute this to no cause but the clarity of their air. Hector Boece and Cardano record that those who live in the Orkneys are fair in complexion, long-lived, exceptionally healthy, and free from every kind of bodily and mental infirmity because of the sharp, purifying air that comes from the sea. The Boeotians in Greece were dull and sluggish—"thick-witted Boeotians"—because of the foggy air in which they lived,[5604]
([5605]*Bœotum in crasso jurares aere natum*)	(You would swear he was a Boeotian born in thick air.)[5606]
Attica most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as *Aristotle Polit. lib. 6. cap. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants, dull, heavy, witty, subtile, neat, cleanly, clownish, sick, and sound.	The people of Attica were exceptionally quick-witted, agreeable, and refined. Climate changes customs, manners, and minds less than it changes bodily constitutions and temperament itself, as Aristotle in Politics VI.4, Vegetius, Plato, and Bodin in Method of History, chapter 5, have demonstrated at length. In every province experience confirms it: as the air is, so are the inhabitants—dull, sluggish, witty, subtle, neat, clean, rustic, sick, or healthy.[5607]

[5601] **Burton.** Printed page 259, b: "Leo Afer, Maginus, &c." Leo Africanus, Magini, and others.

[5602] **Burton.** Printed page 259, c: "Lib. 1. Scot. hist." Scottish History, book 1.

[5603] **Burton.** Printed page 259, d: "Lib. 1. de rer. var." On the Variety of Things, book 1. Its printed d is displaced onto the preceding line in the outer margin; attached here to Cardan, the corresponding body anchor.

[5604] **Editor.** Conceited here means witty or ingenious. Hector Boethius is Hector Boece, author of a history of Scotland; Cardan is Girolamo Cardano. The flattering and disparaging regional characterizations are Burton's inherited generalizations, not established differences in national intelligence or health.

[5605] **Burton.** Printed page 259, *: "Horat." Horace.

[5606] **Editor.** Horace, Epistles II.1.244. The verse makes a proverbial insult about Boeotian dullness; Burton recruits it as evidence for the influence of air. The Latin is translated afresh.

[5607] **Editor.** Temperature means temperament or bodily constitution, not simply a thermometer reading. Attica is the region around Athens. The cited Aristotle VI.4, Vegetius, Plato, and Bodin references are retained; their exact relevance and editions remain to be collated.

Original text 1651	Modern English
In [5608]Perigort in France the Aire is subtle, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of Quienne full of moores and marishes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt Surry, Sussex, and Rumny Marsh, the Wolds in Lincolnshire, and the Fens.	In Périgord in France the air is fine and healthy, with scarcely any plague or contagious disease, though the land is hilly and barren; the people are healthy, nimble, and vigorous. But in parts of Guyenne, full of moors and marshes, the people are dull, sluggish, and subject to many infirmities. Who fails to see a great difference between Surrey, Sussex, and Romney Marsh, or between the Lincolnshire Wolds and the Fens?[5609]
Source page 259–260 He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and down, as those [5610]*Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons.	Anyone who values his health, therefore, must change places often, if his means allow, choosing places that are wholesome, pleasant, and suitable. Nothing is better for this illness, and for health in general, than a change of air: moving from place to place like those Zamolhense Tartars who live in hordes and take advantage of times, places, and seasons.[5611]

[5608] **Burton.** Printed page 259, †: “Maginus.” Magini.

[5609] **Editor.** Périgord and Guyenne are historical regions of southwestern France; Romney Marsh, the Lincolnshire Wolds, and the Fens supply English contrasts in terrain. Lusty means vigorous. Burton’s disease and character claims remain part of his historical environmental argument.

[5610] **Burton.** Printed page 260, e: “Haitonus de Tartaris.” Hayton, On the Tartars.

[5611] **Editor.** Haitonus is Hayton. Tartari Zamolhenses may refer to Tartars beyond the Volga; that identification and the precise Hayton passage remain unconfirmed. The unfamiliar group name is retained in the modern text. Hordes refers to mobile encampments or communities. Burton explicitly makes the ability to travel depend on the patient’s means.

Original text 1651	Modern English
Source page 260 The Kings of Persia had their Summer and Winter houses; in Winter at Sardis, in Summer at Susa; now at Persepolis, then at Pasargada. Cyrus lived seven cold months at Babylon, three at Susa, two at Ecbatana, saith [5612]Xenophon, and had by that means a perpetuall Spring. The great Turk sojourns sometimes at Constantinople, sometimes at Adrianople, &c. The Kings of Spain have their Escuriall in heat of Summer, [5613]Madritte for an wholesome seat, Villadolite a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their severall progresses to this purpose.	The kings of Persia had summer and winter houses: at Sardis in winter, at Susa in summer; now at Persepolis, then at Pasargadae. Cyrus spent seven cold months at Babylon, three at Susa, and two at Ecbatana, Xenophon says, and so enjoyed a perpetual spring. The Great Turk stays sometimes at Constantinople, sometimes at Adrianople, and so forth. The kings of Spain have the Escorial in summer's heat, Madrid as a healthy residence, Valladolid as a pleasant site, and so on: a variety of retreats, as all princes and great men have, with their several journeys between them for this purpose.[5614]

[5612] **Burton.** Printed page 260, *: "Cyropæd. li. 8. perpetuum inde ver." Cyropaedia, book 8: hence a perpetual spring.

[5613] **Burton.** Printed page 260, f: "The Aire so clear, it never breeds the plague." The air is so clear that it never breeds plague. This is Burton's historical assertion.

[5614] **Editor.** Xenophon, Cyropaedia VIII.6.22, supports the seven/three/two-month sequence and perpetual-spring comparison. The preceding Sardis/Susa distribution is preserved without harmonizing it. Great Turk means the Ottoman sultan; Constantinople and Adrianople are Istanbul and Edirne. Progresses are journeys by a ruler with a retinue; secessus means retreats.

Original text 1651	Modern English
Lucullus the Roman had his house at Rome, at Baiæ, &c. [5615]When Cn. Pompeius, Marcus Cicero (saith Plutarch) and many Noble men in the Summer came to see him, at supper Pompeius jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer house: but in his judgement very unfit for Winter: Lucullus made answer, that the Lord of the house had wit like a Crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this.	The Roman Lucullus had houses at Rome, Baiae, and elsewhere. When Gnaeus Pompeius, Marcus Cicero, and many noblemen visited him in summer, Plutarch says, Pompeius joked over supper that it was an elegant, pleasant villa, full of windows, galleries, and every service room suitable for a summer house, but, in his judgment, quite unsuitable for winter. Lucullus replied that the master of the house had the wit of a crane, which changes its country with the season: he had other houses furnished and built for that purpose, every bit as comfortable as this one.[5616]
So Tully had his Tusculane, Plinius his Lauretan Village; & every Gentleman of any fashion in our times hath the like. The [5617]Bishop of Exeter had 14. severall houses all furnished, in times past. In Italy, though they bide in Cities in Winter, which is more Gentle-man-like, all the Summer they come abroad to their country-houses, to recreate themselves.	So Cicero had his Tusculan villa and Pliny his Laurentine villa, and every gentleman of any standing in our day has something similar. In former times the bishop of Exeter had fourteen separate houses, all furnished. In Italy, although people stay in the cities in winter, as befits a gentleman, they spend the summer at their country houses, refreshing themselves.[5618]

[5615] **Burton.** Printed page 260, g: “Leander Albertus in Campania, è Plutarcho vitâ Luculli. Cùm Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullum æstivo tempore convenissent, Pompeius inter cœnandum familiariter jocatus est, eam villam imprimis sibi sumptuosam, & elegantem videri, fenestris, porticibus, &c.” Leandro Alberti, in his account of Campania, from Plutarch’s Life of Lucullus. When Gnaeus Pompeius, Marcus Cicero, and many noblemen visited Lucius Lucullus in summer, Pompeius joked familiarly over dinner that the villa seemed to him particularly sumptuous and elegant, with its windows, porticoes, and so forth.

[5616] **Editor.** Compare Plutarch, Lucullus 39.4: Pompey criticizes a residence designed for summer, and Lucullus answers with cranes and storks. Burton’s longer dinner scene comes through Leandro Alberti, as his note states; that intermediary has not been collated. Village here means villa or country residence; offices are service rooms, and all out means fully or every bit.

[5617] **Burton.** Printed page 260, h: “Godwin vita Io. Voysye al. Harman.” Godwin, life of John Voysey, otherwise Harman. The spacing of the printed name and abbreviation is uncertain; the identification is John Vesey, also known as Harman.

[5618] **Editor.** Tully is Cicero; Tusculane is his villa at Tusculum. Pliny’s Lauretan Village is his Laurentine villa. Godwin’s reference names John Vesey, also called Harman, bishop of Exeter; the claimed fourteen furnished houses has not been checked against Godwin’s text.

Original text 1651	Modern English
Our Gentry in England live most part in the country (except it be some few Castles) building still in bottoms (saith [5619]Jovius) or neer woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts.	Our gentry in England live mainly in the country —apart from a few castles—always building in hollows, Jovius says, or near woods, "a crown of green trees." You may recognize a village by a clump of trees in or around it, planted to shelter it from the strong winds that afflict the island and from cold winter blasts.[5620]
Some discommend moted houses, as unwholesome; so Camden saith of [5621]Ew-elme, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected by good fires, as [5622]one reports of Venice, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, [5623]Thomas Philol. Ravennas a great Physician contends, that the Venetians are generally longer lived than any City in Europe, and live many of them 120. yeers.	Some condemn moated houses as unhealthy. Camden says of Ewelme that it was little frequented for this reason, "because of the vapours from the neighbouring pool"; the same objection applies to all places near lakes or rivers. But I think these disadvantages can be reduced or easily corrected by good fires. As one writer reports of Venice, the "foul smell" and fog of the marshes are sufficiently tempered by its innumerable plumes of smoke. Indeed, the eminent physician Thomas Philologus of Ravenna maintains that Venetians generally live longer than the inhabitants of any city in Europe, many reaching 120 years.[5624]

[5619] **Burton.** Printed page 260, i: "Descript. Brit." Description of Britain.

[5620] **Editor.** Jovius is Paolo Giovio. Bottoms are low-lying hollows; still means habitually or continually. The source's awkward exception concerning castles is preserved without supplying an unstated explanation. Corona arborum virentium evokes a surrounding ring of green trees.

[5621] **Burton.** Printed page 260, k: "In Oxfordshire." In Oxfordshire.

[5622] **Burton.** Printed page 260, l: "Leander Albertus." Leandro Alberti.

[5623] **Burton.** Printed page 260, m: "Cap. 21. de vit. hom. prorog." Chapter 21, On Prolonging Human Life.

[5624] **Editor.** Thomas Philologus of Ravenna is Tommaso Giannotti Rangoni, cited for a work on prolonging life. Camden's Ewelme passage and the two Italian authorities remain uncollated. The claims that smoke corrects marsh air and that Venetians often reach 120 belong to the historical account.

Original text 1651	Modern English
But it is not water simply that so much offends, as the slime and noisome smels that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smels and aspects in Summer. *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit;	But it is not water itself that does so much harm as the slime and offensive smells that accompany flooded places. These occur only at certain times after a flood, and are amply compensated by sweet smells and lovely views in summer. "Spring will paint the meadows, studded with flowers, in varied colours," with many other advantages of pleasure and profit.[5625]
or else may be corrected by the site, if it be somewhat remote from the water, as Lindly, [5626]Orton *super montem*, [5627]Drayton, or a little more elevated, though neerer, as [5628]Cawcut, as [5629]Amington, [5630]Polesworth, [5631]Weddington (to insist in such places best to me known, upon the river of Anker in Warwickshire, [5632]Swarston, and [5633]Drakely upon Trent.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer.	Or the difficulty may be corrected by the site, if it lies some distance from the water, as at Lindley, Orton-on-the-Hill, and Drayton; or a little higher, though nearer to it, as at Caldecote, Amington, Polesworth, and Weddington—to dwell on places best known to me, on the River Anker in Warwickshire—and Swarkestone and Drakelow on the Trent. However unsuitable they may be in winter or at certain times, they serve well in summer.[5634]

[5625] **Editor.** Aspects means views. The source of the uncredited Latin verse has not been established; it is translated from Burton's wording. Gemmantia suggests meadows studded or jewelled with flowers, and pinget is future: "will paint."

[5626] **Burton.** Printed page 260, n: "The possession of Robert Bradshaw, Esq." The property of Robert Bradshaw, esquire.

[5627] **Burton.** Printed page 260, o: "Of George Purefey, Esq." The property of George Purefoy, esquire.

[5628] **Burton.** Printed page 260, p: "The possession of William Purefey Esq." The property of William Purefoy, esquire.

[5629] **Burton.** Printed page 260, q: "The seat of Sir John Reppington Kt." The residence of Sir John Reppington, knight.

[5630] **Burton.** Printed page 260, r: "Sir Henry Goodieres lately deceased." The property of Sir Henry Goodere, recently deceased.

[5631] **Burton.** Printed page 260, s: "The dwelling house of Hum. Adderly, Esq." The dwelling house of Humphrey Adderley, esquire.

[5632] **Burton.** Printed page 260, t: "Sir John Harpars lately deceased." The property of Sir John Harpur, recently deceased.

[5633] **Burton.** Printed page 260, u: "Sir George Greselies Kt." The property of Sir George Gresley, knight.

[5634] **Editor.** Modern place-name forms are supplied for Lindly, Orton super montem, Cawcut, Swarston, and Drakely. The list turns from general authorities to Burton's familiar Midlands landscape. His eight marginal ownership notices are preserved as historical statements; their dates and property histories remain unverified. The sentence resumes with the two Trent sites after its Anker parenthesis; modern punctuation makes that arrangement clearer.

Original text 1651	Modern English
Source page 260–261 If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalf, than our husbandry writers. [5635]Cato and Columella prescribe a good house to stand by a navigable river, good high-waies, neer some City and in a good soile, but that is more for commodity than health.	If their means are too limited to allow such variety, and they must decide once for all and make one house serve every season, I know no writers who have given better rules on this subject than those who write on husbandry. Cato and Columella advise that a good house should stand beside a navigable river and good roads, near a city and on good soil; but that serves convenience more than health.[5636]

[5635] **Burton.** Printed page 261, x: “Lib. 1. cap. 2.” Book 1, chapter 2.

[5636] **Editor.** Husbandry is the management of land and farming. Cato and Columella are Roman agricultural writers. The margin’s single Book 1, chapter 2 is retained without assigning the locator independently to both authors. Commodity here means practical advantage or convenience. The following scan page has no visible printed number; 261 is supplied from its position after 260.

Original text 1651	Modern English
Source page 261 The best soile commonly yeelds the worst aire, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a Cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures.	The best soil commonly produces the worst air. A dry, sandy plot is best for building, preferably hilly rather than level, full of downs—a Cotswold landscape—since it offers the greatest advantages for hawking, hunting, woods, waters, and every kind of pleasure.[5637]
Perigort in France is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as Noremberg in Germany, Toledo in Spain. Our country-man Tusser will tell us so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry land.	Périgord in France is barren, yet because of its excellent air and the pleasures it offers, many of the nobility live there, as at Nuremberg in Germany and Toledo in Spain. Our countryman Tusser will tell us as much: open-field country is for profit, woodland for pleasure and health. The former commonly has deep clay, and is therefore unhealthy in winter and liable to bad roads; the latter is dry land.[5638]

[5637] **Editor.** Plat means plot; downs are open uplands. Burton begins a new paragraph on the choice of a permanent residence. His comparison of fertile soil with unhealthy air belongs to the environmental medicine of the passage, while the Cotswolds provide a landscape ideal tied to country recreations.

[5638] **Editor.** Fieldone, also fielden, means open agricultural country, contrasted with woodland. Noisome means unhealthy or offensive. Tusser is Thomas Tusser, the English writer on husbandry; the exact passage remains uncollated. Périgord and Nuremberg modernize Burton's place names. Page 261 is supplied: the scan has no visible number on this page.

Original text 1651	Modern English
Provision may be had elsewhere, and our Towns are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a Grammar Schollar) may be a sufficient witness, which stands, as Camden notes, *loco ingrato & sterili*, but in an excellent aire, and full of all manner of pleasures. [5639]Wadley in Barkshire is situate in a vale, though not so fertill a soil as some vales afford, yet a most commodious site, wholsome, in a delicious aire, a rich and pleasant seat.	Provisions can be obtained elsewhere, and our towns are generally larger in woodland than in open-field country, more numerous and populous; gentlemen take more pleasure in living in such places. Sutton Coldfield in Warwickshire, where I was once a grammar-school pupil, may be sufficient evidence. As Camden notes, it stands "in an unpromising and barren place," but enjoys excellent air and every kind of pleasure. Wadley in Berkshire lies in a valley. Though its soil is less fertile than that of some valleys, its situation is most convenient and healthy, with delightful air: a rich and pleasant residence.[5640]
So Segrave in Leicestershire (which Town [5641]I am now bound to remember) is sited in a Champion, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that fair house [5642]Wollerton in Nottinghamshire, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place.	So Seagrave in Leicestershire, a town I am now obliged to remember, stands in open country at the edge of the Wolds and is more barren than the surrounding villages; yet scarcely any place is likely to offer better air. And the builder of that fine house, Wollaton in Nottinghamshire, deserves much praise for choosing such a site, though the surrounding land is sandy and barren.[5643]

[5639] **Burton.** Printed page 261, y: "The seat of G Purefey Esq." The residence of G. Purefoy, esquire.

[5640] **Editor.** Frequent here means numerous or closely occurring. Grammar scholar means a pupil learning Latin at a grammar school. Burton's recollection of Sutton Coldfield and the marginal ownership notice are part of his personal geography. Camden's precise passage and the Wadley ownership history remain to be collated; no modern assessment of the district's health or fertility is implied.

[5641] **Burton.** Printed page 261, first *: "For I am now Incumbent of that Rectory, presented thereto by my right honorable Patron the Lord Berkly." For I am now the holder of that rectory, presented to it by my right honourable patron, Lord Berkeley.

[5642] **Burton.** Printed page 261, z: "Sir Francis Willoughby." Sir Francis Willoughby.

[5643] **Editor.** Champion means open, relatively level country; wolds are uplands. Segrave and Wollerton are modernized as Seagrave and Wollaton. The rectory note explains Burton's obligation to remember Seagrave: an incumbent holds the church living, while presentation is a patron's nomination to it. The note names Lord Berkeley, without a forename; no further identification is supplied here.

Original text 1651	Modern English
Constantine *lib. 2. cap. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, and such as look toward the [5644]North upon some great river, as [5645]Farmack in Darbyshire on the Trent, environed with hills, open only to the North, like Mount Edgemond in Cornwall, which Mr. [5646]Carew so much admires for an excellent seat: Such as is the generall site of Bohemia: *serenat Boreas*, the North wind clarifies,	Constantine, in book 2 of his work on agriculture, praises mountains, hilly and steep places, especially those beside the sea, and sites facing north over some great river: such as Foremark in Derbyshire on the Trent, surrounded by hills and open only to the north; or Mount Edgcumbe in Cornwall, which Mr Carew so much admires as an excellent residence. Such, too, is the general situation of Bohemia: "Boreas clears the sky"; the north wind makes the air clear.[5647]

[5644] **Burton.** Printed page 261, a: "Montani & maritimi salubriores, acclives, & ad Boream vergentes." Mountain and seaside sites are healthier, sloping and facing north.

[5645] **Burton.** Printed page 261, b: "The dwelling of Sir To. Burdet Knight Baronet." The dwelling of Sir Thomas Burdett, knight and baronet.

[5646] **Burton.** Printed page 261, c: "In his Survay of Cornwall, book 2." In his Survey of Cornwall, book 2.

[5647] **Editor.** Constantine refers to the agricultural compilation Geoponica associated with Constantine VII Porphyrogenitus; see the CNRS manuscript catalogue. The precise book 2 passage remains uncollated. Farmack and Mount Edgemond are rendered Foremark and Mount Edgcumbe. Boreas is the north wind. Burton first quotes the Latin and then glosses it; both are represented in the modern text.

Original text 1651	Modern English
[5648]*but neer lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves*, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in [5649]*high places, and in an excellent prospect*, like that of Cuddeston in Oxfordshire (which place I must *honoris ergo* mention) is lately and fairly [5650]built in a good aire, good prospect, good soile, both for profit and pleasure, not so easily to be matched.	But he utterly disapproves of sites near lakes or marshes, in hollows or dark places, or facing south and west: those winds are unhealthy, cause putrefaction, and make people liable to disease. According to him, the healthiest building stands on high ground with an excellent view, like the house at Cuddesdon in Oxfordshire, which I must mention as a mark of honour. It has lately been handsomely built, with good air, a good view, and good soil, for both profit and pleasure: a combination not easily matched.[5651]

[5648] **Burton.** Printed page 261, d: “Prope paludes stagna, & loca concava, vel ad Austrum, vel ad Occidentem inclinata, domus sunt morbosæ.” Houses near marshes, pools, and hollow places, or facing south or west, are unhealthy.

[5649] **Burton.** Printed page 261, e: “Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem” For health, therefore, houses should be built on higher ground and with a view.

[5650] **Burton.** Printed page 261, second *: “By John Bancroft Dr. of Divinity my quondam tutor in Christ-church Oxon, now the Right Reverend Lord Bishop Oxon, who built this house for himself and his successors.” By John Bancroft, Doctor of Divinity, formerly my tutor at Christ Church, Oxford, now the Right Reverend Bishop of Oxford, who built this house for himself and his successors.

[5651] **Editor.** Honoris ergo means as a mark of honour. The marginal note identifies the house’s builder as John Bancroft, Burton’s former tutor and bishop of Oxford. Cuddeston is modern Cuddesdon. “Now” and “lately” belong to Burton’s account and need not describe the date of the posthumous 1651 printing. The building and patronage chronology requires later collation.

Original text 1651	Modern English
P. Crescentius, in his *lib. 1. de Agric. cap. 5.* is very copious in this subject, how a house should be wholsomely sited, in a good coast, good aire, wind, &c. Varro *de re rust. lib. 1. cap. 12.* [5652]forbids lakes and rivers, marish and manured grounds, they cause a bad aire, gros diseases, hard to be cured: [5653]*if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health.*	Pietro de' Crescenzi, in book 1, chapter 5 of his work on agriculture, discusses this subject at great length: how a house should be placed for health, with a good exposure, good air, favourable winds, and so forth. Varro, On Agriculture, book 1, chapter 12, forbids sites by lakes and rivers, on marshy and cultivated land: they cause bad air and severe diseases, difficult to cure. If the situation cannot be remedied, he advises, it is better to sell your house and land than lose your health.[5654]
Source page 261–262 He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, [5655]Cato saith, *and his dwelling next to Hell it self*, according to Columella: he commends in conclusion, the middle of an hill, upon a descent. Baptista Porta *Villæ, lib. 1. cap. 22.* censures Varro, Cato, Columella, and those ancient Rusticks, approving many things, disallowing some, and will by all means have the front of an house stand to the South, which how it may be good in Italy and hotter climes, I know not, in our Northern countries I am sure it is best:	Anyone who disregards this when choosing a residence or building a house is "out of his mind"—mad, Cato says—and his dwelling is next door to hell itself, according to Columella. In conclusion, he recommends a site halfway down a hillside. Giambattista della Porta, in Villa, book 1, chapter 22, assesses Varro, Cato, Columella, and those ancient writers on farming. He approves much, rejects some things, and insists that the front of a house should face south. How this can be good in Italy and hotter climates I do not know; in our northern countries I am sure it is best.[5656]

[5652] **Burton.** Printed page 261, f: "Hyeme erit vehementer frigida, & æstate non salubris: paludes enim faciunt crassum aerem, & difficiles morbos." In winter it will be intensely cold, and in summer unhealthy; for marshes produce thick air and diseases difficult to treat.

[5653] **Burton.** Printed page 261, g: "Vendas quot assibus possis, & si nequeas, relinquas," Sell it for as many pennies as you can get; if you cannot, abandon it.

[5654] **Editor.** Coast means exposure or orientation; manured can mean cultivated. Varro, On Agriculture I.12.1–3, warns against facing a riverside house towards the river and against marshy sites; this is narrower than Burton's general prohibition. Fundanius asks about an inherited unhealthy estate. Agrius replies that he should sell or abandon it; Scrofa then gives precautions concerning wind, height and sunshine. Burton compresses these speakers into Varro's advice.

[5655] **Burton.** Printed page 261, h: "Lib. 1. cap. 2. in Orco habita." Book 1, chapter 2: dwell in the underworld. The imperative habita is retained as printed; Burton's body text gives a different grammatical construction.

[5656] **Editor.** Rusticks means agricultural writers; censures means evaluates. Columella I.3 reports Cato's warning against land lacking healthfulness or fertility, then describes having to settle accounts with Orcus, the underworld. Burton's dwelling beside hell and imperative in Orco habita are adaptations, not that passage's wording. The margin's I.2 is retained. Hillside siting follows in I.4; della Porta's chapter remains uncollated.

Original text 1651	Modern English
Source page 262 Stephanus a Frenchman, *prædio rustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as Herbastein inculcates, *lib. 1.*	Stephanus, a Frenchman, agrees in On the Country Estate, book 1, chapter 4. He particularly recommends a south-facing or south-east-facing hillside, with trees to the north, provided it is well supplied with water: a requirement that must never be neglected in choosing any site, as Herbastein repeatedly insists in book 1.[5657]
Iulius Cæsar Claudinus a Physician, *consult. 24.* for a Nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the [5658]East, and [5659]*by all means to provide the aire be cleer and sweet*; which Montanus, *consil. 229.* counselleth the Earle of Montfort his patient, to inhabit a pleasant house, and in a good aire. If it be so the naturall site may not be altered of our City, Town, Village, yet by artificiall means it may be helped.	The physician Julius Caesar Claudinus, in consultation 24 for a Polish nobleman inclined to melancholy, advises him to live in an east-facing house and take every care that the air is clear and sweet. Montanus gives the same counsel to his patient the Earl of Montfort in consultation 229: to inhabit a pleasant house with good air. If the natural situation of our city, town, or village cannot be changed, it can still be improved by human ingenuity.[5660]

[5657] **Editor.** Stephanus is Charles Estienne, cited for his work on the country estate. “So that” here means provided that. Herbastein is retained as printed: the identity and the abbreviated book reference have not been securely established. The advice about water is Burton’s reported requirement for a healthy site.

[5658] **Burton.** Printed page 262, i: “Aurora musis amica, Vitruv.” Dawn is a friend to the Muses. Vitruvius.

[5659] **Burton.** Printed page 262, k: “Ædes Orientem spectantes vir nobilissimus inhabitet, & curet ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam.” Let the most noble gentleman inhabit an east-facing house and see that the air is clear, bright, and fragrant. Let him choose a dwelling made pleasant by excellent air.

[5660] **Editor.** Claudinus is Giulio Cesare Claudini; Montanus is Giovanni Battista da Monte. A consilium or consultation is a written medical opinion or case discussion. The east-facing recommendation is reinforced by the marginal proverb about dawn and the Muses. The precise consultation texts and the attribution of that proverb to Vitruvius remain uncollated.

Original text 1651	Modern English
In hot countries therefore thy make the streets of their Cities very narrow, all over Spain, Africk, Italy, Greece, and many Cities of France, in Languedock especially, and Provence, those Southern parts: Monpelier, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Suns scalding rayes, which Tacitus commends, *lib. 15. Annal.* as most agreeing to their health, [5661]*because the height of buildings, and narrowness of streets, keep away the Sun beams.*	In hot countries, therefore, they make city streets very narrow, throughout Spain, Africa, Italy, and Greece, and in many French cities, especially in the southern regions of Languedoc and Provence. Montpellier, the home and university of physicians, is built this way, with tall houses and narrow streets to keep off the sun's scalding rays. Tacitus, in book 15 of the Annals, recommends this as best for their health, because tall buildings and narrow streets keep out the sunbeams.[5662]
Some Cities use Galleries, or arched Cloysters towards the street, as Damascus, Bologna, Padua, Berna in Switzerland, Westchester with us, as well to avoid tempests, as the Suns scorching heat. They build on high hills in hot countries, for more aire; or to the sea side, as Baiæ, Naples, &c. In our Northern coasts we are opposite, we commend straight, broad, open, fair streets, as most befitting and agreeing to our clime.	Some cities have galleries or covered arcades along the street, as at Damascus, Bologna, Padua, Bern in Switzerland, and Chester in our own country, to shelter people both from storms and from the sun's scorching heat. In hot countries they build on high hills for more air, or beside the sea, as at Baiae and Naples. In our northern regions we do the opposite: we favour straight, broad, open, handsome streets, as best suited to our climate.[5663]

[5661] **Burton.** Printed page 262, l: "Quoniam angustiæ itinerum, & altitudo tectorum, non perinde Solis calorem admittit." Because narrow streets and tall buildings do not admit the sun's heat to the same extent.

[5662] **Editor.** The printed thy make is rendered they make. Tacitus, Annals XV.43, first describes Nero's wider streets, lower buildings and porticoes as useful improvements that also beautified Rome. He then reports critics who preferred the shade of the old narrow streets. Burton turns that reported objection into Tacitus's recommendation. The body preserves his attribution, while the note distinguishes the historian's framing from the opinion he records.

[5663] **Editor.** Galleries and cloisters here are covered passages or arcades. Westchester means Chester; Berna is Bern. Coasts means regions, rather than only seashores. Burton's contrast concerns the different aims of building in hot and cold climates.

Original text 1651	Modern English
We build in bottomes for warmth: and that site of Mitylene in the Iland of Lesbos, in the Ægean Sea, which Vitruvius so much discommends, magnificently built with fair houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.	We build in low-lying places for warmth. And the situation of Mytilene on the island of Lesbos in the Aegean Sea, which Vitruvius so strongly condemns—magnificently built with fine houses, "but unwisely placed," ill-sited because it faced south and its people all fell sick when the south wind blew—would be excellent in our northern climates.[5664]
Of the artificiall site of houses I have sufficiently discoursed: if the of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windowes, excluding forrain aire and winds, and walking abroad at convenient times. [5665]Crato a German commends East and South site (disallowing cold aire and Northern winds in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muckhills. If the aire be such, open no windowes, come not abroad.	I have said enough about the planned situation of houses. If the site of the dwelling cannot be changed, much still depends on choosing a suitable chamber or room, opening and closing windows at the right time, keeping out outside air and winds, and walking outdoors at suitable hours. Crato, a German, recommends an eastern or southern exposure, free from putrefaction, fens, bogs, and dungheaps. In this case he disapproves of cold air, north winds, rainy weather, and misty days. If the air is of that kind, open no windows and do not go outside.[5666]

[5664] **Editor.** Compare Vitruvius, On Architecture I.6.1: Mytilene is criticized for exposure to unhealthy winds, particularly the south wind. Burton adapts that example to argue that a situation considered bad in the Mediterranean could suit northern Europe. Bottoms are low-lying hollows. His Latin phrase and English gloss are both retained in translation.

[5665] **Burton.** Printed page 262, m: "Consil. 21. li. 2. Frigidus aer, nubilosus, densus, vitandus, æquè ac venti septentrionales, &c." Consultation 21, book 2. Cold, cloudy, dense air must be avoided, just as north winds must, and so forth.

[5666] **Editor.** The source reads "if the of the dwelling": the modern text supplies site to repair the omission. Forrain means external or coming from outside. The final "such" is understood as referring to the adverse air just listed. Crato's consultation remains uncollated. These instructions belong to Burton's historical environmental regimen.

Original text 1651	Modern English
Montanus will have his patient not to [5667]stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, louring dark dayes, as in November, which we commonly call the black moneth, or stormy, let the wind stand how it will, *consil. 27. and 30.* he must not [5668]*open a casement in bad weather*, or in a boisterous season, *consil. 299.* he especially forbids us to open windows to a South wind.	Montanus will not allow his patient to go out at all when the wind is strong or tempestuous, as it usually is with us in March; nor on cloudy, lowering, dark days, as in November, which we commonly call the black month; nor in stormy weather, whatever the direction of the wind. In consultations 27 and 30, the patient must not open a casement in bad weather or a stormy season; in consultation 299, Montanus particularly forbids opening windows to a south wind.[5669]
Source page 262–263 The best site for chamber windows in my judgement are North, East, South, and which is the worst, West. Levinus Lemnius *lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of wind and windowes, that he holds it alone sufficient to make a man sick or well; to alter body and minde. [5670]*A cleer aire cheares up the spirits, exhilarates the minde; a thick, black, misty, tempestuous, contracts, overthrows.* Great heed is therefore to be taken at what times we walke, how we place our windows, lights, and houses, how we let in or exclude this ambient aire.	In my judgment, the best directions for bedroom windows are north, east, south, and, worst of all, west. Levinus Lemnius, in book 3, chapter 3 of The Hidden Wonders of Nature, attributes so much to air and the proper arrangement of draughts and windows that he considers this alone enough to make a person sick or well, to change both body and mind. Clear air cheers the spirits and brightens the mind; thick, dark, misty, stormy air constricts and overwhelms them. We must therefore take great care over when we walk, how we position our windows, openings for light, and houses, and how we admit or exclude the surrounding air.[5671]

[5667] **Burton.** Printed page 262, n: “Consil. 24.” Consultation 24.

[5668] **Burton.** Printed page 262, o: “Fenestram non aperiat.” Let him not open the window.

[5669] **Editor.** Louring means lowering or gloomy; a casement is a window that opens on hinges. The source’s margin cites consultation 24, while the body also names 27, 30, and 299. All are retained without harmonization. Stir here is understood as venturing outdoors in the context of windows, winds, and walks.

[5670] **Burton.** Printed page 263, first *: “Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro cæli & ventorum ratione, & sani aliter affecti sunt cælo nubilo, aliter sereno. De naturâ ventorum, see Pliny li. 2. cap. 26, 27, 28. Strabo li. 7. &c.” The sun dispels the gloom of the thick spirit and cheers the mind: not only bodies but minds too undergo change according to the condition of the sky and winds; even healthy people are affected differently by a cloudy sky and a clear one. On the nature of winds, see Pliny, book 2, chapters 26–28; Strabo, book 7; and others.

[5671] **Editor.** Lights means openings that admit daylight. Spirits belongs to the physiological vocabulary of fine bodily substances linking bodily functions with mental states; the marginal crassus spiritus is a thick or sluggish spirit. Burton’s northern-first ranking is preserved even though other authorities in the passage prefer different exposures. Lemnius’s chapter and the appended Pliny/Strabo references await full collation.

Original text 1651	Modern English
Source page 263 The Egyptians, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnells to draw a through aire. In Spain they commonly make great opposite windows without glass, still shutting those which are next to the Sun: So likewise in Turkey and Italy (Venice excepted, which brags of her stately glased Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven.	To avoid excessive heat, the Egyptians place their windows on top of the house like chimneys, with two shafts to draw a through-draught. In Spain they commonly make large, unglazed windows opposite one another, always closing those facing the sun. Similarly, in Turkey and Italy—except Venice, which boasts of its stately glazed palaces—they use paper windows for the same purpose, and lie "in the open air" on top of their flat-roofed houses, sleeping beneath the canopy of heaven.[5672]
In some parts of [5673]Italy they have Windmills, to draw a cooling aire out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at Costoza the house of Cæsareo Trento, a Gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art.	In some parts of Italy they have windmills to draw cool air from hollow caves and distribute it through all the rooms of their palaces to refresh them: for example, at Costozza, in the house of Cesareo Trento, a gentleman of Vicenza, and elsewhere. Many excellent devices have been invented to improve nature through art.[5674]

[5672] **Editor.** Sub dio means under the open sky. Tunnells here are shafts or ducts; a through aire is a through-draught. Paper windows are windows covered with paper in place of glass. These regional practices are presented as Burton reports them, without claiming that all buildings in the named countries followed the same design.

[5673] **Burton.** Printed page 263, first †: "Fines Morison part. 1. c. 4." Fynes Moryson, part 1, chapter 4.

[5674] **Editor.** Costoza is rendered Costozza. Burton attributes this example to Fynes Moryson. His word Windmills is retained; the mechanism and the exact passage in Moryson have not been independently collated. Art means human skill and contrivance, here applied to ventilation.

Original text 1651	Modern English
If none of these courses help, the best way is to make artificiall aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, [5675]*pleasant and lightsome as may be*; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand.	If none of these methods helps, the best course is to make artificial air, which is beneficial in any event: it should always be made warm and moist, scented with sweet perfumes, and kept as pleasant and bright as possible. Let them always have roses, violets, and sweet-smelling flowers at their windows, and posies in their hands.[5676]
Laurentius commends water-Lillies, a vessell of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added, Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gums, which make a pleasant and acceptable perfume. [5677]Bessardus Bisantinus prefers the smoak of Juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers.	Laurentius recommends water lilies and a vessel of warm water to evaporate in the room. Its scent will be more delightful if orange blossom, citron peel, rosemary, cloves, bay leaves, rosewater, rose vinegar, benzoin, labdanum, storax, and similar gums are added, producing a pleasant and agreeable perfume. Bessardus Bisantinus recommends juniper smoke for melancholy people; it is much in demand among us at Oxford for sweetening our rooms.[5678]

[5675] **Burton.** Printed page 263, p: “Altemarus cap. 7. Bruel. Aer sit lucidus, bene olens, humidus. Montaltus idem ca. 26. Olfactus rerum suavium. Laurentius c. 8.” Altemarus, chapter 7. Bruel: let the air be bright, sweet-smelling, and moist. Montalto says the same, chapter 26. The smelling of pleasant things. Laurentius, chapter 8.

[5676] **Editor.** Artificial air means air modified by human arrangements. Lightsome means bright or well lit; posies are small bunches of flowers. Warmth, moisture, fragrance, and light form a single regimen within Burton’s historical medicine. The source’s Altemarus is retained in the marginal note rather than silently normalized to Altomarus.

[5677] **Burton.** Printed page 263, second *: “Ant. Philos. cap. de melanc.” Ant. Philos., chapter on melancholy. The abbreviated title is not expanded here without a secure identification.

[5678] **Editor.** Pils means peels, not medicinal pills. Belzoin is benzoin; Ladanum is labdanum, an aromatic resin, not laudanum, the opium preparation; Styrax is storax. Prefers here means recommends. Laurentius is André du Laurens. Bessardus Bisantinus and the abbreviated marginal title Ant. Philos. remain insufficiently identified for a confident expansion.

Original text 1651	Modern English
[5679]Guianerius prescribes the aire to be moistned with water, and sweet herbs boiled in it, vine and sallow-leaves, &c. [5680]*to besprinkle the ground and posts with Rose-water, Rose-vineger*, which Avicenna much approves. Of colours it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darkness is a great encreaser of the humour.	Guianerius prescribes moistening the air with water in which fragrant herbs, vine and willow leaves, and the like have been boiled, and sprinkling the floor and posts with rosewater and rose vinegar, a practice Avicenna strongly approves. Among colours, green, red, yellow, and white are good to look at. Above all, there should be enough light, from windows by day and wax candles by night; tidy rooms, good fires in winter, and cheerful companions. For although melancholy people like to be alone in the dark, darkness greatly increases the humour.[5681]
Although our ordinary aire be good by nature or art, yet it is not amiss, as I have said, still to alter it: no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. [5682]Leo Afer speakes of many of his countrymen so cured, without all other Physick: *amongst the Negroes, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness*.	Although our usual air is good, whether by nature or human art, it is still useful, as I have said, to change it regularly. There is no better medicine for a melancholy person than a change of air and a variety of places: travelling abroad and seeing different customs. Leo Africanus speaks of many of his countrymen cured in this way without any other medicine. Among the Black Africans, he says, the air is so excellent that anyone who falls sick elsewhere and is brought there recovers immediately, something he often witnessed himself.[5683]

[5679] **Burton.** Printed page 263, e: “Tract. 15. c. 9. ex redolentibus herbis & foliis vitis viniferæ, salicis, &c.” Treatise 15, chapter 9: with fragrant herbs and leaves of the wine-bearing vine, willow, and so forth.

[5680] **Burton.** Printed page 263, f: “Pavimentum aceto & aqua rosacea irrorare, Laurent. c. 8.” Sprinkle the floor with vinegar and rosewater. Laurentius, chapter 8.

[5681] **Editor.** Sallow is a willow; ground here is the floor. The source’s posts are retained. Guianerius is Antonio Guaineri; Avicenna is Ibn Sina. Humour here refers to the melancholic humour, black bile, within the inherited medical theory. The cited recipes and passages remain uncollated against their separate editions.

[5682] **Burton.** Printed page 263, g: “Lib. 1. cap. de morb. Afrorum. In Nigritarum regione tanta aeris temperies, ut si quis alibi morbosus eò advehatur, optimæ statim sanitati restituatur, quod multis accidisse, ipse meis oculis vidi.” Book 1, chapter on the diseases of Africans. In the country of the Black Africans the air is so temperate that if anyone ill elsewhere is brought there, he is immediately restored to excellent health; I have seen this happen to many with my own eyes. The note continues at the foot of the page.

[5683] **Editor.** Physick means medicine or treatment; fashions means customs or ways of life. Leo Afer is Leo Africanus. The modern text renders the historical racial terms Negroes and Nigritarum as Black Africans. The passage does not name a modern national territory. Its assertion of immediate recovery is Leo’s reported claim, not a verified medical result; the precise source passage remains uncollated.

Original text 1651	Modern English
Source page 263–264 [5684]Lipsius, Zwinger, and some other, adde as much of ordinary travell. No man, saith Lipsius in an epistle to Phil. Lanoius, a noble friend of his, now ready to make a voyage, [5685]*can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect.* [5686]Seneca the Philosopher was infinitely taken with the sight of Scipio Africanus house, near Liternum, to view those old buildings, Cisterns, Baths, Tombs, &c.	Lipsius, Zwinger, and others say as much of ordinary travel. No one, says Lipsius in a letter to his noble friend Philip Lannoy, who was preparing for a journey, can be such a block of wood or stone that the delightful sight of countries, cities, towns, and rivers fails to move him. The philosopher Seneca was immensely pleased to see Scipio Africanus's house near Liternum and to inspect its old buildings, cisterns, baths, tombs, and so forth.[5687]

[5684] **Burton.** Printed page 263, h: "Lib. de peregrinat." Book on travel. Printed at the foot of the page.

[5685] **Burton.** Printed page 263, i: "Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amœna illa, variaque spectio locorum, urbium, gentium, &c." Letter 2, first hundred. Nor is anyone so much a stone or a shrub that he is not stirred by that pleasant and varied view of places, cities, peoples, and so forth. Printed across the foot of the page.

[5686] **Burton.** Printed page 263, second †: "Epist. 86." Letter 86. Printed at the foot of the page.

[5687] **Editor.** Lipsius is Justus Lipsius; Zwinger is Theodor Zwinger. A stock is a block of wood, and speculation here is looking or observing. Lipsius's Latin names peoples where Burton's English lists towns and rivers; both versions are preserved in their respective places. Seneca, Letter 86.1–4, describes his visit to Scipio's villa, burial-place, reservoir, and bath. The travel treatises and Lipsius letter still require edition-level collation.

Original text 1651	Modern English
Source page 264 And how was [5688]Tully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. Paulus Æmilius, that renowned Roman Captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of Autumn (as [5689]Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Athenæus the brother of King Eumenes, leaving the charge of his army with Sulpitius Gallus.	And how Cicero delighted in the sight of Athens, looking at its ancient and beautiful buildings while remembering their distinguished inhabitants! Paulus Aemilius, the renowned Roman commander, after conquering Perseus, the last king of Macedonia, and ending his long wars, made a pleasant tour throughout Greece at the beginning of autumn, as Livy describes. He had been long absent from Rome and was much missed there, yet he travelled with his son Scipio and Athenaeus, King Eumenes's brother, leaving his army in the charge of Sulpicius Gallus.[5690]

[5688] **Burton.** Printed page 264, first *: "2. lib. de legibus." On the Laws, book 2.

[5689] **Burton.** Printed page 264, second *: "Lib. 45." Book 45.

[5690] **Editor.** Tully is Cicero, but Atticus speaks in On the Laws II.2.4: Athens delights him more through memories of great men than through its buildings and art. Livy XLV.27–28 supports Aemilius's autumn tour, companions and delegation of command. His route includes Lebadea, Chalcis, Corinth and Olympia, omitted in Burton's summary; Megara, Burton's Megaris, is not named there. Burton's selection and sequence remain unchanged. These comparisons do not identify his intermediary or edition.

Original text 1651	Modern English
By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedæmon, Megalopolis, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travell be *ad jactationem magis quam ad usum reipub.* (as [5691]one well observes) to crack, gaze, see fine sights and fashions, spend time, rather then for his own or publike good? (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever.	He went through Thessaly to Delphi, then to Megaris, Aulis, Athens, Argos, Sparta, Megalopolis, and elsewhere. He took great satisfaction and immense delight in his journey—as who would not, on attempting the same? Even if a person travels "more for boasting than for the public good," as one writer aptly observes—to brag, gaze about, see fine sights and customs, and pass the time rather than benefit himself or the public, as many fashionable young men do, travelling away their best years along with their means, manners, integrity, and religion—it is still of some use.[5692]
For peregrination charms our senses with such unspeakable and sweet variety, [5693]*that some count him unhappy that never travelled, a kinde of prisoner, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same.* Insomuch that [5694]Rhasis *cont. lib. 1. Tract. 2.* doth not only commend, but enjoyn travell, and such variety of objects to a melancholy man, *and to lye in diverse Innes, to be drawn into severall companies:* Montaltus *cap. 36.* and many Neotericks are of the same minde.	For travel charms our senses with such inexpressibly sweet variety that some think a person who has never travelled unfortunate, a kind of prisoner. They pity someone who, from cradle to old age, sees always the same things: always, always the same, the same. So much so that Rhazes, in his Continens, book 1, treatise 2, not only recommends travel and varied sights for a melancholy person but prescribes them, along with staying at different inns and being drawn into different company. Montalto, chapter 36, and many recent writers share this view.[5695]

[5691] **Burton.** Printed page 264, †: "Keckerman præfat. polit." Keckermann, preface to his Politics.

[5692] **Editor.** Peregrination means travel; crack means boast. Gallants are fashionable young gentlemen; honesty means moral integrity or honourable conduct. Burton's catalogue suggests that travel can squander money, character, and religion even while it supplies pleasurable variety. The Latin dictum is freshly translated; the exact Keckermann preface remains uncollated.

[5693] **Burton.** Printed page 264, third *: "Fines Morison c. 3. part. 1." Fynes Moryson, chapter 3, part 1.

[5694] **Burton.** Printed page 264, k: "Mutatio de loco in locum, Itinera et voiagia longa & indeterminata, & hospitare in diversis diversoriis." Change from place to place, long journeys and voyages without fixed limits, and lodging in different inns.

[5695] **Editor.** Rhasis is Rhazes, or al-Razi; Continens is the Latin title of his medical compilation. Neotericks are recent or modern authors relative to Burton's time. Lye means lodge or stay. The repetition "still, still the same, the same" is deliberate and preserved. Rhazes, Montalto, and the Moryson reference await edition-level collation.

Original text 1651	Modern English
Celsus adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, [5696]*sometimes to live in the city, sometimes in the countrey; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself*. A good prospect alone will ease melancholy, as Gomesius contends, *lib. 2. c. 7. de Sale*.	Celsus therefore advises anyone wishing to preserve his health to have "a varied way of life": different pursuits and occupations to keep him busy; sometimes living in the city, sometimes in the country; now concentrating on study or work, then hawking or hunting, swimming, running, riding, or taking other exercise. A good view alone will relieve melancholy, as Gomesius argues in On Salt, book 2, chapter 7.[5697]
The citizens of [5698]Barcino, saith he, otherwise penned in, Melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old Athens besides Ægina Salamina, and many pleasant Ilands, had all the variety of delicious objects:	The citizens of Barcelona, he says, otherwise confined, melancholy, and seldom venturing out, take great pleasure in their city's beautiful view over the sea. Like that of ancient Athens, with Aegina, Salamis, and many delightful islands, it offers every variety of pleasing sight.[5699]

[5696] **Burton.** Printed page 264, l: "Modò ruri esse, modò in urbe, sæpius in agro venari, &c." Now to be in the country, now in the city, more often to hunt in the fields, and so forth.

[5697] **Editor.** Celsus, On Medicine I.1.1, recommends a varied life, alternating town and country, activity and rest. Burton expands the examples rather than translating continuously. Gomesius is Bernardino Gómez Miedes, whose Commentariorum de sale is recorded in the University of Granada's catalogue. The particular prospect passage and chapter numbering remain uncollated.

[5698] **Burton.** Printed page 264, m: "In Catalonia in Spain." In Catalonia, Spain.

[5699] **Editor.** Barcino is Barcelona. Aegina and Salamis belong to the comparison with Athens, not to Barcelona's coastal geography. Modern punctuation makes the analogy clearer without adding a geographical claim. The description of citizens as confined and melancholy remains the reported author's characterization.

Original text 1651	Modern English
so are those Neapolitanes, and inhabitants of Genua, to see the ships, boats, and passengers go by, out of their windows, their whole cities being sited on the side of an hill, like Pera by Constantinople, so that each house almost, hath a free prospect to the sea, as some part of London to the Thames: or to have a free prospect all over the city at once, as at Granado in Spain, and Fez in Africk, the river running betwixt two declining hils, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest.	So do the people of Naples and Genoa delight in watching ships, boats, and travellers pass beneath their windows. Their entire cities stand on hillsides, like Pera beside Constantinople, so that almost every house has an unobstructed sea view, as part of London overlooks the Thames. Or they enjoy a clear view of the whole city at once, as at Granada in Spain and Fez in Africa, where the river runs between two sloping hills: the steepness lets almost every house both overlook the others and be seen by them.[5700]
Every country is full of such [5701]delightsome prospects, as well within land, as by sea, as Hermon and [5702]Rama in Palestina, Colalto in Italy, the top of Tagetus or Acrocorinthus, that old decayed castle in Corinth, from which Peloponesus, Greece, the Ionian and Ægean seas were *semel & simul* at one view to be taken.	Every country is full of such delightful views, inland as well as by the sea: Hermon and Ramah in Palestine, Collalto in Italy, the summit of Taygetus, or Acrocorinth, that old ruined citadel at Corinth, from which the Peloponnese, Greece, and the Ionian and Aegean seas could be taken in "at once and together," in a single view.[5703]

[5700] **Editor.** A free prospect is an unobstructed view. Passengers means travellers or passers-by. Genua and Granado are Genoa and Granada; Constantinople is Istanbul, with Pera on the opposite side of the Golden Horn from the historic city. Burton's sweeping descriptions of these cities and their views are retained as reported.

[5701] **Burton.** Printed page 264, n: "Laudaturque domus longos quæ prospicit agros." And the house is praised that overlooks far-reaching fields.

[5702] **Burton.** Printed page 264, fourth *: "Many towns there are of that name, saith Adricomius, all high-sited." There are many towns of that name, says Adricomius, all standing on high ground.

[5703] **Editor.** Tagetus is Taygetus; Acrocorinthus is Acrocorinth. The marginal verse is Horace, Epistles I.10.23. In the surrounding lines, praise of a house overlooking fields helps show nature's attraction even within cultivated luxury; Burton uses it to praise a view. Adricomius is Christian van Adrichem. The precise Ramah and Collalto sites and the extent of the panoramas remain unverified.

Original text 1651	Modern English
Source page 264–265 In Egypt the square top of the great Pyramis 300. yards in height, and so the Sultans Palace in Grand Cairo, the country being plain, hath a marvellous fair prospect as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem the holy land is of all sides to be seen: such high places are infinite:	In Egypt, the square top of the Great Pyramid, three hundred yards high, and likewise the sultan's palace in Cairo, have wonderfully fine views across the level country, both over the Nile and over that great city beside the river, five Italian miles long and two wide. From Mount Zion in Jerusalem, the Holy Land can be seen on every side. Such high places are countless.[5704]
Source page 265 with us those of the best note are Glassenbury Tower, Bever castle, Rodway Grange, [5705]Walsby in Lincolnshire, where I lately received a real kindness, by the munificence of the right honourable my noble Lady and patroness, the Lady Frances Countess Dowager of Exeter: And two amongst the rest, which I may not omit for vicinities sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill [5706]I was born:	Among the best-known in our country are Glastonbury Tower, Belvoir Castle, Rodway Grange, and Walesby in Lincolnshire, where I recently received a substantial kindness through the generosity of my noble lady and patroness, the Right Honourable Lady Frances, Dowager Countess of Exeter. Two others I must not omit because they lie close to home: Oldbury on the borders of Warwickshire, where I have often looked about me with great delight, and at the foot of whose hill I was born;[5707]

[5704] **Editor.** The pyramid's three-hundred-yard height and Cairo's dimensions are Burton's reported figures, retained without correction; this block does not establish their accuracy. Italian miles were historical units, not automatically equivalent to modern English miles. His panoramic claims are part of the catalogue of elevated viewpoints.

[5705] **Burton.** Printed page 265, †: "Lately resigned for some speciall reasons." Recently resigned for certain particular reasons.

[5706] **Burton.** Printed page 265, o: "At Lindley in Leicestershire, the possession and dwelling place of Ralph Burton Esquire, my late deceased father." At Lindley in Leicestershire, the property and home of Ralph Burton, esquire, my recently deceased father.

[5707] **Editor.** Walsby is rendered Walesby. The reference to receiving a substantial kindness is supplemented by Burton's note that he later resigned; the church living is understood from the context of his patroness's benefaction. The exact appointment and resignation dates remain to be checked. Lindley is explicitly identified in his next note as his birthplace and his father's home.

Original text 1651	Modern English
And Hanbury in Staffordshire, contiguous to which is Falde a pleasant Village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother William Burton Esquire. [5708]Barclay the Scot commends that of Greenwich tower for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows on the other. There be those that say as much and more of St. Marks steeple in Venice.	and Hanbury in Staffordshire, beside which lies Fauld, a pleasant village and an ancient inheritance of our family, now in the possession of my elder brother, William Burton, esquire. Barclay the Scot praises the view from Greenwich Tower as one of the best in Europe, with London on one side, and the Thames, ships, and pleasant meadows on the other. Some say as much and more of St Mark's bell tower in Venice.[5709]
Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers go by in some great Rode way, or boats in a river, *in subjectum forum despicere*, to oversee a Fair, a Market place, or out of a pleasant window into some through-fare street to behold a continuall concourse, a promiscuous rout, coming and going, or a multitude of spectators at a Theater, a Maske or some such like shew.	Yet these sights are too far away for some people, who are particularly moved by nearby objects: watching travellers pass on a great highway, or boats on a river; "looking down into the marketplace below," overlooking a fair or market; looking from a pleasant window onto a busy street to see a continuous gathering, a mingled crowd coming and going; or watching a multitude of spectators at a theatre, a masque, or some similar entertainment.[5710]

[5708] **Burton.** Printed page 265, p: "In Icon animorum." In Icon Animorum, or Portrait of Minds.

[5709] **Editor.** Patrimony means inherited family property. Falde is rendered Fauld. The notice about William Burton belongs to the author's own family history. Barclay is John Barclay, cited for Icon Animorum. The property history and the particular Greenwich passage remain uncollated. St Mark's steeple is its bell tower, or campanile.

[5710] **Editor.** Promiscuous means mingled or miscellaneous; rout is a crowd. A masque is an elaborate staged entertainment combining music, dance, costume, and spectacle. Burton turns from distant panoramas to nearby human movement. Both the Latin phrase about looking down into a marketplace and Burton's English elaboration are represented.

Original text 1651	Modern English
But I rove: the sum is this, that variety of actions, objects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. [5711]Constantine the Emperour *lib. 18. cap. 13. ex Leontio, holds it an only cure for rotten sheep, and any manner of sicke cattel.*	But I wander. The sum of it is this: variety in activities, sights, air, and places is exceedingly good for this illness and all others, good for human beings and good for animals. The Emperor Constantine, in book 18, chapter 13, quoting Leontius, considers it a sovereign cure for sheep suffering from rot and for every kind of sick livestock.[5712]
Lælius à fonte Ægubinus that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what success his Physick had) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult. 69. consult. 229.* &c. [5713]*Many other things helped, but change of aire was that which wrought the cure, and did most good.*	Laelius a Fonte of Gubbio, that great physician, particularly recommends this above every other remedy for melancholy at the end of many of his consultations, where he usually records the success of his treatment, as in consultations 69 and 229, and elsewhere. Many other things helped, but the change of air brought about the cure and did the most good.[5714]

[5711] **Burton.** Printed page 265, q: "Ægrotantes oves in alium locum transportandæ sunt, ut alium aerem & aquam participantes, coalescant & corroborentur." Sick sheep should be moved to another place, so that, sharing in different air and water, they may recover and grow strong.

[5712] **Editor.** An only cure is understood here as a singularly effective or sovereign remedy, rather than a claim that no alternative exists. Cattel can mean livestock generally. Rotten sheep are sheep afflicted with rot. Geoponica XVIII.13, attributed to Leontius, prescribes moving sick sheep to different air and water; Burton extends the example to other livestock.

[5713] **Burton.** Printed page 265, r: "Alia utilia, sed ex mutatione aeris potissimum curatus." Other things were useful, but he was cured chiefly through a change of air.

[5714] **Editor.** Ægubinus means of Gubbio; the German Digital Library authority record identifies Laelius a Fonte with that birthplace. His precise consultations and their outcomes have not been collated. Burton closes Member 3 by returning from his catalogue of views to change of air as a remedy. Member 4, on exercise of body and mind, begins next.

Original text 1651	Modern English
Memb. 4. **Exercise rectified of Body and minde.**	**Member 4** **Exercise of body and mind regulated**
To that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Stars and Planets keep their constant motions, the aire is still tossed by the winds, the waters eb and flow to their conservation no doubt, to teach us that we should ever be in action.	The great harm caused on one side by excessive or ill-timed exercise, and on the other by too much solitude and idleness, must be countered with an antidote: moderate exercise at suitable times, of both body and mind. This is a most important consideration, contributing greatly to the cure and to the general preservation of our health. The heavens themselves revolve continually; the sun rises and sets; the moon waxes and wanes; stars and planets maintain their constant motions; the air is always stirred by winds; waters ebb and flow, no doubt for their preservation, teaching us that we should always be active.[5715]
For which cause Hierom prescribes Rusticus the Monk, that he be alwayes occupied about some business or other, [5716]*that the Devill do not finde him idle.* [5717]Seneca would have a man do something, though it be to no purpose. [5718]Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) then do nothing.	For this reason Jerome instructs Rusticus the monk to be occupied with some task or other at all times, so that the devil does not find him idle. Seneca would have a person do something, even to no purpose. Xenophon would rather have someone play backgammon or dice, or make a fool of himself, though he could be much better employed, than do nothing.[5719]

[5715] **Editor.** "Exercise" here includes mental occupation and useful work as well as bodily movement. Burton presents moderation as the remedy for both excessive exertion and inactivity. His moving heavens belong to the cosmology of his period.

[5716] **Burton.** Printed page 265, s: "Ne te dæmon otiosum inveniat." Lest the devil find you idle.

[5717] **Burton.** Printed page 265, †: "Præstat aliud agere quam nihil." It is better to do something than nothing.

[5718] **Burton.** Printed page 265, *: "Lib. 3. de dictis Socratis, Qui tesseris & risui excitando vacant, aliquid faciunt, et si liceret his meliora agere." Book 3 of the sayings of Socrates: those who occupy themselves with dice and raising a laugh do something, even though they could do better things.

[5719] **Editor.** Jerome, Letter 125.11 to Rusticus, urges continual useful work. The exact Senecan locus remains unidentified. Xenophon, Memorabilia 3.9.9, reports Socrates distinguishing leisure from better employment; it does not straightforwardly recommend gambling or buffoonery. "Tables" denotes backgammon or a related board game.

Original text 1651	Modern English
Source page 265–266 The [5720]Ægyptians of old, and many flourishing Commonwealths since, have enjoyned labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefes that come by idleness; *for as fodder, whip and burthen belong to the asse: so meat, correction and worke unto the servant*, Ecclus 33. 23. The Turks injoyn all men whatsoever, of what degree, to be of some trade or other, the *grand Signior* himself is not excluded.	The ancient Egyptians, and many flourishing states since, have required people of every kind to work and exercise, to follow some occupation or calling, and to account for their time, in order to prevent the grievous evils caused by idleness. "For as fodder, whip, and load belong to the donkey, so food, discipline, and work belong to the servant": Ecclesiasticus 33:23. The Turks require everyone, whatever their rank, to practise some trade; even the sultan himself is not exempt.[5721]
Source page 266 [5722]*In our memory* (saith Sabellicus) *Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut wooden spoones, or frame something upon a table.* [5723]This present Sultan makes notches for bows. The Jews are most severe in this examination of time. All wel-governed Places, Towns, Families, and every discreet person will be a law unto himself.	"Within living memory," says Sabellicus, "Mehmed the Turk, who conquered Greece, would carve or cut wooden spoons, or fashion something on a table, at the very time he was hearing the ambassadors of other princes." The present sultan makes notches for bows. The Jews are most rigorous in this scrutiny of how time is spent. All well-governed places, towns, and households observe such discipline, and every sensible person will be a law to himself.[5724]

[5720] **Burton.** Printed page 265, t: "Amasis compelled every man once a year to tell how he lived." Already English; "how he lived" means how he earned his livelihood.

[5721] **Editor.** Herodotus 2.177 reports Amasis's annual declaration of livelihood. Ecclesiasticus is also called Sirach; the quoted verse is 33:24 in the Authorized Version's numbering, 33:25 in some others. Burton's 33:23 is retained. The biblical "servant" belongs to a passage about slavery. "Grand Signior" is the Ottoman sultan.

[5722] **Burton.** Printed page 266, u: "Nostra memoria Mahometes Othomannus qui Græciæ imperium subvertit, cum oratorum postulata audiret externarum gentium, cochlearia lignea assiduè cælabat, aut aliquid in tabula affingebat." In our time Mehmed the Ottoman, who overthrew the Greek empire, continually carved wooden spoons or fashioned something on a board while hearing the requests of ambassadors from foreign nations.

[5723] **Burton.** Printed page 266, x: "Sands fol. 37. of his voyage to Jerusalem." George Sandys, account of his journey to Jerusalem, page or folio 37; Burton supplies this locator.

[5724] **Editor.** The conqueror is Mehmed II. "In our memory" belongs to the quoted historian Sabellicus, not to Burton's own lifetime. "This present Sultan" is likewise a source-dependent expression: the Sandys reference does not establish a ruler contemporary with the printing of 1651. The individual anecdote and locator remain uncollated.

Original text 1651	Modern English
But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a meer spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himself about in Church and commonwealth (some few governers exempted) *but to rise to eat, &c.* to spend his dayes in hawking, hunting, &c. and suchlike disports and recreations ([5725]which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobility, and in which they are too immoderate.	But among us the badge of gentility is idleness: to have no calling, to do no work, since that would demean their birth; to be a mere spectator, a drone, "born to consume the fruits of the earth"; to have no necessary employment in Church or state, apart from a few who govern, but merely to get up and eat, and so forth. Spending their days in hawking, hunting, and similar sports and recreations, which our writers on cases of conscience condemn, is almost the sole exercise and ordinary occupation of our nobility, and they pursue it far too immoderately.[5726]
And thence it comes to pass that in City and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business) what to do, or otherwise how to bestow themselves: like our modern Frenchmen that had rather lose a pound of blood in a single combate, then a drop of sweat in any honest labour.	Hence it happens that, in city and country, so many afflictions of body and mind, and this deadly disease of melancholy, rage so frequently; melancholy now holds sway among the great almost throughout Europe. They do not know how to spend their time, except in sports, which are their whole business; what to do, or how else to occupy themselves. They resemble the Frenchmen of our own day, who would rather lose a pound of blood in a duel than a drop of sweat in honest work.[5727]

[5725] **Burton.** Printed page 266, †: "Perkins cases of conscience. l. 3. c. 4. q. 3." William Perkins, Cases of Conscience, book 3, chapter 4, question 3; locator retained.

[5726] **Editor.** "Fruges consumere natus" recalls Horace's phrase about being born to consume the earth's fruits, Epistles 1.2.27. Casuists considered particular cases of moral obligation. Burton's objection concerns aristocratic refusal of useful work and excessive sport, not recreation in itself. Perkins's exact passage remains to be checked.

[5727] **Editor.** "Ferall" means deadly or calamitous, not untamed; "domineers" means rules or holds sway. The French duellist is a polemical social type in Burton's argument, not a measured claim about a national population.

Original text 1651	Modern English
Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, *ad otia duntaxat se natos existimant, imò ad sui ipsius plerumque & aliorum perniciem*, [5728]as one freely taxeth such kinde of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone to drive away time, as if they were born some of them to no other ends.	Almost everyone has something to occupy him, some calling or trade, but these people do everything through agents and servants. "They think themselves born only for leisure—indeed, often for their own ruin and that of others," as one writer freely rebukes such men. They are wholly devoted to pastimes; these occupy all their attention. All their ingenuity is directed solely to passing the time, as if some of them had been born for no other purpose.[5729]
Therefore to correct and avoid these errors and inconveniences, our Divines, Physicians, and Politicians, so much labour, and so seriously exhort; And for this disease in particular, [5730]*there can be no better cure then continuall business*, as Rhasis holds, *to have some employment or other, which may set their minde aworke, and distract their cogitations.* Riches may not easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise.	To correct and prevent these errors and harmful consequences, our theologians, physicians, and writers on government therefore work so hard and exhort us so earnestly. For this disease in particular, Rhazes holds that there can be no better cure than continual occupation: some employment that sets the mind to work and diverts its thoughts. Wealth is not easily gained without labour and industry, nor learning without study; neither can our health be preserved without bodily exercise.[5731]

[5728] **Burton.** Printed page 266, *: "Luscinius Grunnio." Luscinius, Grunnius; the reference is abbreviated.

[5729] **Editor.** "Ministers" means agents or attendants. Luscinius is Ottmar Nachtgall; the abbreviated Grunnio reference is retained, but its precise edition and passage remain unresolved. The Latin shifts awkwardly from plural subjects to a singular reflexive; the translation gives its intelligible sense.

[5730] **Burton.** Printed page 266, y: "Non est cura melior quam injungere iis necessaria & opportuna; operum administratio illis magnum sanitatis incrementum, & quæ repleant animos eorum, et incutiant iis diversas cogitationes. Cont. 1. tract. 9." There is no better treatment than to assign them necessary and suitable tasks; undertaking work greatly improves their health, and these tasks should fill their minds and stir different thoughts in them. Continens, book 1, treatise 9.

[5731] **Editor.** Rhasis is Rhazes, or al-Razi. "Distract" here means divert the thoughts to other things. The citation to Continens 1, treatise 9 has not been collated against a particular Latin edition.

Original text 1651	Modern English
If it be of the body, Guianerius allowes that exercise which is gentle, [5732]*and still after those ordinary frictions*, which must be used every morning. Montaltus *cap. 26.* and Jason Pratensis use almost the same words, highly commending exercise if it be moderate; *a wonderfull help so used*, Crato calls it, *and a great means to preserve our health, as adding strength to the whole body, increasing naturall heat, by means of which, the nutriment is well concocted in the stomack, liver and veines, few or no crudities left, is happily distributed over all the body.*	For bodily exercise, Guianerius approves gentle movement, always after the customary rubbing of the body, which must be done every morning. Montalto, chapter 26, and Jason Pratensis use almost the same words, highly praising exercise provided it is moderate. Crato calls it a wonderful help when used in this way, and a powerful means of preserving health: it strengthens the whole body and increases its natural heat, by which nourishment is properly digested in the stomach, liver, and veins, leaving little or no undigested matter, and is successfully distributed throughout the body.[5733]
Source page 266–267 Besides, it expells excrements by sweat, and other insensible vapours; in so much, that [5734]Galen prefers Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis Natures Physician. [5735]Fulgentius out of Gordonius *de conserv. vit. hom. lib. 1. cap. 7.* tearmes exercise, *a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefes and vices.*	Besides, exercise expels waste through sweat and other imperceptible vapours; so much so that Galen prefers it to all medicine, regulation of diet, or any other regimen whatsoever. It is nature's physician. Fulgentius, drawing on Gordonius, On the Preservation of Human Life, book 1, chapter 7, calls exercise a spur to a dull and sleepy constitution, a comfort to the limbs, a cure for infirmity, the death of diseases, and the destruction of all evils and vices.[5736]

[5732] **Burton.** Printed page 266, z: "Ante exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum rectè & suo tempore fiunt, mirificè conducunt, & sanitatem tuentur; &c." Before exercise, light rubbing over the whole body is suitable. For this disease, exercises performed properly and at the right time are wonderfully beneficial and preserve health, and so forth.

[5733] **Editor.** "Frictions" are rubbings of the body. Guianerius, Montalto, Jason Pratensis, and Crato are medical authorities cited throughout this partition. "Concoction," "natural heat," and "crudities" belong to the historical physiology in which food undergoes successive preparation and distribution; the modern wording preserves that model.

[5734] **Burton.** Printed page 266, a: "Lib. 1. de San. tuend." Book 1 of On the Preservation of Health.

[5735] **Burton.** Printed page 267, b: "Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato" Exercise is a stimulus to a sleeping constitution, a comfort to the limbs, a remedy for diseases, a banishment of faults, a medicine for weakness, and the destruction of all evils. Crato. The marginal attribution differs from the chain of names in the body.

[5736] **Editor.** Burton's body attributes the formula through Fulgentius and Gordonius, while the margin ends with Crato. This difference is preserved rather than silently harmonized. "Excrements" here includes bodily waste more broadly than faeces. The Fulgentius reference and the precise medical sources remain unresolved.

Original text 1651	Modern English
Source page 267 The fittest time for exercise, is a little before dinner, a little before supper, [5737]or at any time when the body is empty. Montanus *consil. 31.* prescribes it every morning to his patient, and that as [5738]Calenus addes, *after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized.* What kinde of exercise he should use, Galen tells us, *lib. 2. & 3. de sanit. tuend.* and in what measure, [5739]*till the body be ready to sweat*, and roused up; *ad ruborem*, some say, *non ad sudorum*, lest it should dry the body too much;	The most suitable time for exercise is shortly before dinner or supper, or at any time when the body is empty. Montanus, in consultation 31, prescribes it for his patient every morning; and, as Calenus adds, after he has relieved himself, rubbed his body, washed his hands and face, combed his hair, and gargled. Galen tells us what kind of exercise to take, in books 2 and 3 of On the Preservation of Health, and how much: until the body is stimulated and on the point of sweating. Some say "until flushed, not until sweating," lest the body become too dry.[5740]

[5737] **Burton.** Printed page 267, c: "Alimentis in ventriculo probè concoctis." When the food in the stomach has been thoroughly digested.

[5738] **Burton.** Printed page 267, d: "Iejuno ventre vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus & oculis, &c. lib. de atra bile." With the stomach empty, bladder and bowels cleared of waste, limbs rubbed, hands and eyes washed, and so forth. Book on black bile. The printed Latin agreement is irregular; "eyes" differs from "face" in the body.

[5739] **Burton.** Printed page 267, e: "Quousque corpus universum intumescat, et floridum appareat, sudoreque; &c." Until the whole body swells and looks flushed, and with sweat … and so forth. Burton's Latin is abbreviated and breaks off after sudoreque.

[5740] **Editor.** Dinner ordinarily denotes the midday meal. The margin qualifies "empty" as after food has been digested. Calenus is the Prosper Calenus whom Burton also cites in Block 071; the precise passage remains uncollated. The source has the irregular form "non ad sudorum," rendered by the evident sense "not until sweating." The Latin in the last marginal note also breaks off.

Original text 1651	Modern English
others injoyn those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; [5741]the most forbid, and by no means will have it go farther then a beginning sweat, as being [5742]perilous if it exceed.	Others prescribe healthy occupations, such as digging in the garden for a set time, guiding the plough, and the like. Some prescribe frequent and strenuous labour and exercises, such as sawing for a certain time each day. Hippocrates, in Epidemics 6, confutes them; but such exercise applies only in certain cases, to particular people. Most authorities prohibit it, and will on no account allow exercise to go beyond the onset of sweating, since exceeding that point is dangerous.[5743]
Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, Galen commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much.	Of these labours and exercises, including recreations, some belong properly to the body, some to the mind; some are easier, some harder; some pleasurable, some not; some take place indoors; some are natural, some devised by art. Among bodily exercises, Galen recommends “the small-ball game”: playing ball with the hand or a racket, on a tennis court or elsewhere. It exercises every part of the body and does much good, provided the players do not sweat too much.[5744]

[5741] **Burton.** Printed page 267, f: “Omnino sudorem vitent. cap. 7. lib. 1. Valescus de Tar.” Let them avoid sweating altogether. Valescus de Taranta, book 1, chapter 7.

[5742] **Burton.** Printed page 267, g: “Exercitium si excedat, valde periculosum. Salust. Salvianus de remed. lib. 2. cap. 1.” If exercise exceeds the proper measure, it is very dangerous. Sallustius Salvianus, On Remedies, book 2, chapter 1. The marginal g has no clearly visible matching body letter; attached here to its corresponding warning.

[5743] **Editor.** “Peculiar men” means particular individuals. “Confounds” is taken as confutes or refutes; Burton then limits strenuous exercise to exceptional cases. He supplies only book 6 of Hippocrates’ Epidemics, so the precise passage and force of this appeal remain unresolved. The disagreement among medical authorities is preserved.

[5744] **Editor.** Galen wrote a separate treatise On Exercise with a Small Ball. Burton extends the reference into the ball games and racket tennis of his own period; the wording does not establish that Galen described modern tennis. The treatise’s identity is confirmed by the National Diet Library catalogue.

Original text 1651	Modern English
It was in great request of old amongst the Greeks, Romanes, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella a fair maid of Corcyra, was the inventor of it, for she presented the first ball that ever was made, to Nausica the daughter of king Alcinous, and taught her how to use it.	It was much in demand in ancient times among Greeks, Romans, and other peoples, and is mentioned by Homer, Herodotus, and Pliny. Some write that Aganella, a beautiful maiden of Corcyra, invented it: she presented the first ball ever made to Nausicaa, daughter of King Alcinous, and taught her how to use it.[5745]
The ordinary sports which are used abroad, are Hawking, Hunting, [5746]*hilares venandi labores*, one calls them, because they recreate body and minde, [5747]another, the [5748]*best exercise that is, by which alone many have been* [5749]*freed from all ferall diseases*. Hegesippus *lib. 1. cap. 37.* relates of Herod, that he was eased of a grievous melancholy by that means. Plato *7. de leg*. highly magnifies it, dividing it into three parts, * *by Land, Water, Ayre.*	The usual outdoor sports are hawking and hunting: “the cheerful labours of the chase,” as one writer calls them, because they refresh body and mind. Another calls hunting the best exercise there is, through which alone many have been freed from all deadly diseases. Hegesippus, in book 1, chapter 37, relates that Herod was relieved of severe melancholy by this means. Plato, in book 7 of the Laws, praises hunting highly, dividing it into three kinds: on land, in water, and in the air.[5750]

[5745] **Editor.** Athenaeus, Deipnosophistae 1.14d, reports that Agallis of Corcyra attributed the invention of ball-playing to Nausicaa. Burton’s account makes “Aganella” the inventor and teacher instead. The original and modernization preserve his version; Corcyra is Corfu. No independent source for his altered anecdote has been established.

[5746] **Burton.** Printed page 267, h: “Camden in Staffordshire.” Camden, account of Staffordshire.

[5747] **Burton.** Printed page 267, i: “Fridevallius lib. 1. cap. 2. optima omnium exercitationum multi ab hac solummodo morbis liberati.” Fridevallius, book 1, chapter 2: the best of all exercises; many have been freed from diseases by this alone.

[5748] **Burton.** Printed page 267, k: “Iosephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia præstantiæ laudem meretur.” Josephus Quercetanus, dialect. polit., section 2, chapter 11: among all exercises it deserves praise for pre-eminence. The abbreviated work title is retained without a conjectural expansion.

[5749] **Burton.** Printed page 267, l: “Chyron in monte Pelio, præceptor heroum eos a morbis animi venationibus et puris cibis tuebatur. M. Tyrius.” Chiron, the heroes’ teacher on Mount Pelion, protected them from diseases of the mind through hunting and pure food. Maximus of Tyre. The note continues at the foot of the source page.

[5750] **Editor.** Plato, Laws VII.823b–824a, distinguishes several kinds of hunting and recommends strenuous land hunting while disparaging fishing and bird-catching; Burton’s praise is broader. Pseudo-Hegesippus I.37 ends with Herod, distressed after Mariamne’s death and physically ill, retiring to woodland on medical advice and recovering bodily health and mental composure through hunting. This is checked in Wade Blocker’s English translation, not Burton’s Latin edition. It supports the reported episode, not a clinical claim. The unmatched asterisk after three parts remains visible.

Original text 1651	Modern English
Xenophon in *Cyropæd*. graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith Langius, *epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in Europe, and elsewhere all over the World. Bohemus *de mor. gent. lib. 3. cap. 12.* stiles it therefore *studium nobilium, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk:	Xenophon, in the Education of Cyrus, honours it with a great name: "the gift of the gods"—the gift of the gods, a princely sport, which rulers have always practised for health as well as pleasure, says Langius in book 2, letter 59, and still do today. It is almost the sole and usual sport of our noblemen in Europe and elsewhere throughout the world. Boemus, On the Customs of Peoples, book 3, chapter 12, therefore calls it "the pursuit of nobles: they commonly hunt, and maintain that they alone are entitled to do so." It is their whole study, exercise, ordinary business, and conversation.[5751]
and indeed some dote too much after it, they can do nothing else, discourse of naught else. Paulus Jovius *descr. Brit.* doth in some sort tax our [5752]English Nobility for it, *for living in the country so much, and too frequent use of it, as if they had no other means but Hawking and Hunting to approve themselves Gentlemen with.*	Indeed, some are excessively infatuated with it: they can do nothing else and talk of nothing else. Paolo Giovio, in his Description of Britain, somewhat rebukes our English nobility for this: for living so much in the country and indulging so frequently in it, as though they had no means other than hawking and hunting to prove themselves gentlemen.[5753]

[5751] **Editor.** The divine origin of hunting and its gift to Chiron occur in Xenophon's On Hunting 1.1, not in the Cyropaedia as Burton cites. Boemus's Latin and Burton's additional English amplification are both retained. Langius and Boemus's particular passages remain to be collated.

[5752] **Burton.** Printed page 267, m: "Nobilitas omnis fere urbes fastidit, castellis, & liberiore cœlo gaudet, generisque dignitatem una maxime venatione, & falconum aucupiis tuetur." Almost all the nobility dislike cities, delight in castles and the freer open air, and maintain the dignity of their birth chiefly through hunting and falconry. Printed at the foot of the source page.

[5753] **Editor.** "Approve" here means demonstrate or establish. The Latin margin more neutrally describes a nobility that prefers castles and open air and maintains its standing by the chase; Burton's body gives the observation a sharper satirical edge.

Original text 1651	Modern English
Source page 268 Hawking comes neer to Hunting, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [5754]It was never heard of amongst the Romans, invented some 1200 years since, and first mentioned by Firmicus *lib. 5. cap. 8.* The Greeke Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many [5755]books written of it.	Hawking is close to hunting, the one taking place in the air, the other on earth; a sport as much loved as hunting, and preferred by some. It was unheard of among the Romans, invented some twelve hundred years ago, and first mentioned by Firmicus in book 5, chapter 8. The Greek emperors began it, and now nothing is more common: anyone without a hawk on his fist in the season is a nobody. It is an elaborate art, about which many books have been written.[5756]
It is a wonder to hear [5757]what is related of the Turkes Officers in this behalf, how many thousand men are imployed about it, how many Hawks of all sorts, how much revenewes consumed on that only disport, how much time is spent at Adrianople alone every year to that purpose. The [5758]Persian Kings hawk after Butterflies with sparrows, made to that use, and stares; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons.	The accounts of the Turkish officials employed for this purpose are astonishing: how many thousands of men are engaged in it, how many hawks of every kind, how much revenue is spent on that sport alone, and how much time is devoted to it each year at Adrianople alone. The Persian kings hunt butterflies with sparrows and starlings trained for that purpose. They have smaller hawks for smaller game and larger ones for the rest, so that they can prolong their sport through every season.[5759]

[5754] **Burton.** Printed page 268, n: “Ios. Scaliger comment. in Cir. in fol. 344. Salmuth 23 de Nov. repert. com. in Pancirol.” Joseph Scaliger, commentary on Cir., at page or folio 344; Salmuth, commentary on Panciroli, On New Discoveries, 23. Burton’s abbreviated locators are retained.

[5755] **Burton.** Printed page 268, †: “Demetrius Constantinop. de re accipitraria, liber a P. Gillio latinè redditus. Ælius. epist. Aquilæ Symachi & Theodotionis ad Ptolomeum, &c.” Demetrius of Constantinople, On Falconry, a book translated into Latin by Pierre Gilles. Ælius; letter of Aquila, Symmachus, and Theodotion to Ptolemy, and so forth. No body dagger is visible; the note is placed at “books written of it.” The latter bibliographical string remains unresolved.

[5756] **Editor.** “Hawking” is hunting with trained birds of prey. Burton’s twelve hundred years is relative to his historical setting, not to the present reader. His account of the sport’s origin and first literary notice is retained as his claim, not certified here. The dagger bibliography lacks a visible body anchor and contains an unresolved sequence of names.

[5757] **Burton.** Printed page 268, o: “Lonicerus, Gesnerus, Jovius.” Lonicerus, Gesner, Giovio; Burton provides no particular work or passage.

[5758] **Burton.** Printed page 268, p: “S. Antony Sherlies relations.” Sir Anthony Sherley’s accounts.

[5759] **Editor.** Adrianople is Edirne. “Stares” means starlings; “produce” means prolong. Burton’s numbers and reports of royal bird training are left as reports from his named travel authorities. These anecdotes have not been independently verified.

Original text 1651	Modern English
The Muscovian Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to [5760]Queen Elizabeth: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.	The emperors of Muscovy train eagles to pursue hinds, foxes, and the like; one such eagle was sent as a present to Queen Elizabeth. Some people tame ravens, kestrels, magpies, and so forth, and accustom them to handling for their amusement.[5761]
Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stalking-horses, setting-dogs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c.	Fowling takes more trouble, but gives some people every bit as much pleasure, whether they use guns, birdlime, nets, clearings, traps, strings, baits, pitfalls, pipes, birdcalls, stalking horses, setting dogs, decoy ducks, or other means. Some greatly enjoy taking larks with day nets, small birds with chaff nets, and plovers, partridges, herons, snipe, and so on.[5762]
Henry the third, king of Castile (as Mariana the Jesuite reports of him *lib. 3. cap. 7.*) was much affected [5763]*with catching of Quailes*, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quaile-pipes, and will take any pains to satisfie their delight in that kinde. The [5764]Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport.	Henry III, king of Castile, as Mariana the Jesuit reports in book 3, chapter 7, was very fond of catching quails. Many gentlemen take particular pleasure in going out morning and evening with their quail pipes, and will go to any trouble to gratify this taste. The Italians have gardens equipped for the purpose, with nets, bushes, and clearings; they spare neither expense nor effort, and are passionately fond of the sport.[5765]

[5760] **Burton.** Printed page 268, q: “Hacluit.” Hakluyt; no particular passage is supplied.

[5761] **Editor.** “Reclaim” and “man” are terms for taming and accustoming a bird to human handling; “castrils” are kestrels and “pies” magpies. “Hinds” are female deer. Burton’s reference to Hakluyt does not identify a particular voyage or passage, so the gift to Elizabeth remains uncollated.

[5762] **Editor.** Birdlime is adhesive used to catch birds; gins are traps, and glades are openings used in taking birds. Stalking horses conceal an approaching fowler; setting dogs locate game and crouch or point, and coy-ducks are decoys. “Snite” means snipe. The precise construction of the day and chaff nets is not specified by Burton.

[5763] **Burton.** Printed page 268, r: “Coturnicum aucupio.” In catching quails.

[5764] **Burton.** Printed page 268, s: “Fines Morison part 3. c. 8.” Fynes Moryson, part 3, chapter 8; locator retained.

[5765] **Editor.** Quail pipes imitate a bird’s call. The Henry III anecdote and Mariana’s printed book 3, chapter 7 reference need further collation; the number is not silently corrected. Moryson’s citation is likewise retained as supplied.

Original text 1651	Modern English
Tycho Brahe that great Astronomer, in the Chorography of his Isle of Huena, & castle of Uraniburge, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.	Tycho Brahe, the great astronomer, in his geographical description of his island of Hven and castle of Uraniborg, describes his nets and way of catching small birds as an attractive feature and a recreation in which he sometimes took part himself.[5766]
Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks; [5767]*When they draw their fish upon the bank*, saith Nic. Henselius *Silesiographiæ, cap. 3.* speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. James Dubravius that Moravian, in his book *de pisc.* telleth, how travelling by the high-way side in Silesia, he found a Nobleman [5768]*booted up to the groines*, wading himself, pulling the nets, and labouring as much as any fisherman of them all:	Fishing is a kind of hunting in water, whether with nets, basket traps, baits, a rod and line, or other means. It gives some people every bit as much pleasure as dogs or hawks: “when they draw their fish onto the bank,” says Nicholas Hensel in chapter 3 of his Description of Silesia, speaking of his countrymen’s extraordinary delight in fishing and making ponds. James Dubravius, the Moravian, relates in his book On Fish that, travelling along a highway in Silesia, he found a nobleman wearing boots up to his groin, wading, hauling nets, and working as hard as any of the fishermen.[5769]

[5766] **Editor.** Hven, also written Ven, is the island associated with Tycho Brahe’s Uraniborg. “Chorography” is the description of a particular region or place. The specific bird-netting passage has not yet been collated against Brahe’s account.

[5767] **Burton.** Printed page 268, t: “Non majorem voluptatem animo capiunt, quàm qui feras insectantur, aut missis canibus, comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.” Those who pursue wild beasts or catch them by loosing hounds take no greater pleasure than these men do when, hauling their nets, they draw the scaly herds onto the banks.

[5768] **Burton.** Printed page 268, u: “More piscatorum cruribus ocreatus.” Wearing boots on his legs in the manner of fishermen.

[5769] **Editor.** “Weeles” are basket fish-traps. Burton’s “James Dubravius” is retained; the fishpond writer is generally known as Jan or Johannes Dubravius. Exact identification of Henselius’s cited text and comparison with the Dubravius anecdote remain pending.

Original text 1651	Modern English
and when some belike objected to him the baseness of his office, he excused himself, [5770]*that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with us, will wade up to the Arm-holes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo.	When someone apparently objected that his occupation was beneath him, he defended himself: if other men might hunt hares, why should he not hunt carp? In the same way, many gentlemen in our country will wade up to their armpits on such occasions, freely undertaking for their own pleasure what a poor man could scarcely be hired to do for a good wage.[5771]
Source page 268–269 Plutarch in his book *de soler. animal.* speaks against all fishing, [5772]*as a filthy, base, illiberall imployment, having neither wit nor perspicacity in it, nor worth the labour*. But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, severall sleights, &c. will say, that it deserves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them.	Plutarch, in his book On the Intelligence of Animals, speaks against all fishing as a filthy, low, ungentlemanly occupation, involving neither ingenuity nor discernment, and not worth the trouble. But anyone who considers the variety of baits for every season and the ingenious devices our anglers have invented—special lines, artificial flies, various techniques, and so forth—will say that it deserves equal praise, requires as much study and discernment as the other sports, and should be preferred to many of them.[5773]

[5770] **Burton.** Printed page 268, x: “Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda.” If hunting hares is not dishonourable for princes, I do not see why fishing for carp should seem shameful.

[5771] **Editor.** The gentleman defends fishing as a social equal of hunting. “Arm-holes” means armpits. Burton’s contrast turns on willingly accepting as recreation the same discomfort one might refuse as paid labour.

[5772] **Burton.** Printed page 268, y: “Omnino turpis piscatio, nullo studio digna, illiberalitatis credita est, quod nullum habet ingenium, nullam perspicaciam.” Fishing is altogether low, worthy of no effort, and considered ungentlemanly, because it involves no ingenuity or discernment. The Latin is Burton’s quoted formulation.

[5773] **Editor.** The dismissal of fishing occurs in Aristotimus’s speech defending land animals in Plutarch’s Whether Land or Sea Animals Are Cleverer, chapter 9. It is a position in a dialogue, not simply the author’s unqualified verdict. Burton answers it by stressing anglers’ skill and ingenuity. “Illiberal” means unworthy of a gentleman, rather than politically intolerant.

Original text 1651	Modern English
Source page 269 Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk to the Brook side, pleasant shade, by the sweet silver streams; he hath good aire, and sweet smels of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Cootes, &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of horns, and all the sport that they can make.	For hawking and hunting are very strenuous, involving much riding and many dangers; fishing is still and quiet. Even if the angler catches no fish, he has a healthy walk to the brookside, pleasant shade beside the lovely silver streams, good air, and the sweet scents of fresh meadow flowers. He hears the birds' melodious harmony and sees swans, herons, ducks, moorhens, coots, and many other birds with their young. He thinks this better than the noise of hounds, the blast of horns, and all the sport they can provide.[5774]
Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which Askam commends in a just volume, and hath in former times been injoyned by Statue, as a defensive exercise, and an [5775]honour to our Land, as well may witness our victories in France. Keel-pins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the country folks.	There are many other sports and recreations in common use, such as bell-ringing, bowls, and archery, which Ascham recommends in a whole volume. In former times archery was required by statute as an exercise for defence and an honour to our country, as our victories in France may well testify. Skittles, trunks, quoits, throwing bars, hurling, wrestling, jumping, running, fencing, military drill, swimming, practice swords, foils, football, balloon ball, quintain, and many similar pastimes are the usual recreations of country people.[5776]

[5774] **Editor.** The scan prints "Water-horns"; the context suggests water-hens, rendered here as moorhens, but this remains an editorial inference. Burton makes the walk, scents, birdsong, and sights valuable even when the angler catches nothing.

[5775] **Burton.** Printed page 269, z: "Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Jovius." From this the English have gained especial glory and frequent victories. Giovio.

[5776] **Editor.** Ascham's book is Toxophilus, The School of Shooting, 1545, on archery; "just volume" means a full volume. "Statue" is retained on the left and understood as statute. Keel-pins are skittles; trunks is an old ball-through-holes game; wasters are practice swords. Balloon ball uses a large inflated ball, and quintain involves striking a target. These names do not imply identical modern rules.

Original text 1651	Modern English
Riding of great horses, running at rings, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.	Riding great horses, tilting at rings, jousts and tournaments, horse races, and wild-goose chases are the sports of men of higher rank, and good in themselves, though many gentlemen by these means gallop right out of their fortunes.[5777]

[5777] **Editor.** Great horses are large trained riding or war horses; running at rings is a mounted exercise in taking a suspended ring with a lance. A wild-goose chase here is an equestrian pursuit following a leader's course. Burton closes with a financial pun: the expense can consume a gentleman's estate.

Original text 1651	Modern English
But the most pleasant of all outward pastimes, is that of [5778]Areteus, *deambulatio per amœna loca*, to make a pretty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,	But the pleasantest of all outdoor pastimes is the one Aretaeus recommends, "walking through delightful places": making a little tour, a cheerful journey now and then with good companions, to visit friends and see cities, castles, and towns.[5779]
[5780]*Visere sæpe amnes nitidos, peramœnaque Tempe,* *Et placidas summis sectari in montibus auras.*	Often to visit clear rivers and lovely Tempe, And seek gentle breezes on the mountain heights.[5781]
To see the pleasant fields, the Crystall fountains, And take the gentle aire amongst the mountains.	To see the pleasant fields and crystal springs, And breathe the gentle air among the mountains.

[5778] **Burton.** Printed page 269, a: "cap. 7." Chapter 7; the reference is to Aretaeus in the body.

[5779] **Editor.** "Progress" means a tour or journey. Aretaeus is the ancient medical writer; Burton supplies only "chapter 7," and the exact source of this Latin phrase has not been established. The movement from strenuous sports to walking introduces quieter forms of recreation.

[5780] **Burton.** Printed page 269, b: "Fracastorius." Girolamo Fracastoro; Burton gives no work or line numbers.

[5781] **Editor.** Fracastorius is Girolamo Fracastoro. Tempe is the celebrated Thessalian valley, here an image of a delightful landscape. The first couplet is freshly translated from Burton's Latin; the following couplet separately modernizes Burton's freer English verse. The exact Fracastoro locus remains uncollated.

Original text 1651	Modern English
[5782]To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificiall Wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a fair meadow, by a river side, [5783]*ubi variæ avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation.	To walk among orchards, gardens, bowers, raised mounds and arbours, planted wildernesses, green thickets, arches, groves, lawns, little streams, fountains, and other delightful places, like Daphne near Antioch; among brooks, pools, and fishponds, between wood and water, in a fine meadow beside a river, "where there are varied birdsongs, colours of flowers, and shrubs in the meadows," and so forth; to amuse oneself in some pleasant open ground or park, sometimes run up a steep hill, or sit in a shady place: all this must be delightful recreation.[5784]
Hortus principis & domus ad delectationem facta, cum sylvâ, monte & piscinâ, vulgò La montagna: The Princes garden at Ferrara, [5785]Schottus highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A Persian Paradise, or pleasant park, could not be more delectable in his sight. S. Bernard in the description of his Monastery, is almost ravished with the pleasures of it.	"The prince's garden and a house built for pleasure, with a wood, a mound, and a fishpond, commonly called La Montagna": Schottus highly praises the prince's garden at Ferrara, with its groves, hills, and ponds, for its delightful view; it pleased him greatly. To his eyes, a Persian paradise, or pleasure park, could not be more delightful. St Bernard, in the description of his monastery, is almost enraptured by its pleasures.[5786]

[5782] **Burton.** Printed page 269, c: "Ambulationes subdiales, quas hortenses auræ ministrant, sub fornice viridi, pampinis virentibus concameratæ." Walks in the open air, supplied by garden breezes, vaulted beneath a green arch of flourishing vine leaves. The Latin construction is compressed.

[5783] **Burton.** Printed page 269, *: "Theophylact." Theophylact; no work or passage is specified.

[5784] **Editor.** "Artificiall Wildernesses" are deliberately planted garden areas; "mounts" are raised features. Daphne was the pleasure resort associated with Antioch. "Pratorum frutices" is retained and translated literally as shrubs in the meadows; Burton's abbreviated Theophylact reference does not establish a precise passage.

[5785] **Burton.** Printed page 269, †: "Itinerat. Ital." Italian Itinerary.

[5786] **Editor.** The Latin describes a pleasure garden and house called La Montagna. Its translation is kept separately from Burton's English expansion, which repeats and elaborates it. The exact Schottus itinerary and the attribution of the monastic description to St Bernard remain to be collated; the printed attribution is not treated as proof of authorship.

Original text 1651	Modern English
Source page 269–270 *A sick* [5787]*man* (saith he) *sits upon a green bank, and when the dog-star parcheth the Plains, dries up rivers, he lies in a shadie bowre*, Fronde sub arborea ferventia temperat astra, *and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, he receives many delightsome smels, and fils his ears with that sweet and various harmony of Birdes: Good God* (saith he) *what a company of pleasures hast thou made for man?*	A sick man, he says, sits on a grassy bank; and when the Dog Star scorches the plains and dries up rivers, he lies in a shady bower: "beneath a tree's foliage he tempers the burning stars." He feeds his eyes on varied sights, herbs and trees, to console him in his misery; he receives many delightful scents, and fills his ears with the sweet and varied harmony of birds. "Good God," he says, "what a multitude of pleasures you have made for mankind!"[5788]

[5787] **Burton.** Printed page 269, d: "Sedet ægrotus cespite viridi, & cum inclementia Canicularis terras excoquit, & siccat flumina, ipse securus sedet sub arborea fronde, & ad doloris sui solatium, naribus suis gramineas redolet species, pascit oculos herbarum amœna viriditas, aures suavi modulamine demulcet pictarum concentus avium, &c. Deus bone, quanta pauperibus procuras solatia!" The sick man sits on green turf; when the fierce Dog Days bake the land and dry up the rivers, he sits safely beneath the foliage of a tree. To soothe his pain he breathes fragrant plants; the lovely greenness of the herbs feeds his eyes, and the chorus of colourful birds caresses his ears with sweet melody, and so forth. Good God, what comforts you provide for the poor! The body paraphrase ends "for man"; the margin says "for the poor."

[5788] **Editor.** The Dog Star, Sirius, evokes the oppressive heat of the dog days. The short Latin phrase embedded in Burton's English is translated separately. The marginal Latin ends with comforts for "the poor," whereas the body says "man"; both readings are retained. Burton's source attribution requires further bibliographical checking.

Original text 1651	Modern English
Source page 270 He that should be admitted on a sudden to the sight of such a Palace as that of *Escuriall* in *Spain*, or to that which the *Moores* built at *Granado, Fountenblewe* in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* [5789]as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian* Kings delightsome garden in [5790]*Ælian*; or [5791]those famous gardens of the Lord *Cantelow* in *France*, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home.	Anyone suddenly admitted to see such a palace as the Escorial in Spain, or the one the Moors built at Granada, Fontainebleau in France, or the Turkish sultan's gardens in his seraglio, where all kinds of birds and beasts are kept for pleasure—wolves, bears, lynxes, tigers, lions, elephants, and so on—or the gardens on the banks of the Thracian Bosporus; the pope's Belvedere in Rome, as delightful as the hanging gardens of Babylon; the Indian king's delightful garden in Aelian; those famous gardens of Lord Cantelow in France; or many of our noblemen's gardens at home: however unhappy he might be, he could not help being greatly refreshed for a time.[5792]

[5789] **Burton.** Printed page 270, †: "Diod. Siculus, lib. 2." Diodorus Siculus, book 2; the reference concerns the hanging gardens.

[5790] **Burton.** Printed page 270, *: "Lib. 13. de animal. cap. 13." On Animals, book 13, chapter 13; the printed chapter number is retained.

[5791] **Burton.** Printed page 270, e: "Petr. Gillius. Paul. Hentzerus Itenerar. Italiæ. 1617. Iod. Sincerus Itenerar. Galliæ 1617. Simp. lib. 1. quæst 4." Petrus Gillius; Paul Hentzner, Italian itinerary, 1617; Jodocus Sincerus, French itinerary, 1617; Simp., book 1, question 4. The compressed bibliography is transcribed without assigning each item to a particular garden.

[5792] **Editor.** "Ill apaid" means dissatisfied or unhappy. The opening continues the garden paragraph from Block 078. Burton mingles real palaces with literary descriptions; his "Lord Cantelow" and the exact allocation of the travel references remain unresolved. Aelian's royal Indian park appears in On Animals 13.18, rather than the printed 13.13. The repeated marginal daggers and asterisks are identified separately here.

Original text 1651	Modern English
To take a boat in a pleasant evening, and with musick [5793]to row upon the waters, which *Plutarch* so much applaudes, *Elian* admires upon the river *Pineus*: in those *Thessalian* fields, beset with green Bayes, where Birds so sweetly sing that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care and grief: or in a *Gundilo* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit.	To take a boat on a pleasant evening and row upon the water with music, as Plutarch so warmly praises and Aelian admires on the river Peneus, among those Thessalian fields bordered with green laurels, where birds sing so sweetly that travellers, as though enchanted by their heavenly music, "forget all labours and cares"—at once forgetting every labour, care, and grief—or to travel by gondola along the Grand Canal in Venice to see those splendid palaces, must surely refresh and bring contentment to a dull, melancholy spirit.[5794]
Or to see the inner rooms of a fair-built and sumptuous edifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, [5795]chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,	Or to see the inner rooms of a finely built, sumptuous building, such as the Persian kings' palace so celebrated by Diodorus and Curtius, where almost everything was beaten gold: chairs, stools, thrones, canopies, and pillars of gold; plane trees and vines of gold; grapes made of precious stones; all the other ornaments of pure gold—[5796]

[5793] **Burton.** Printed page 270, f: "Iucundissima deambulatio juxta mare, & navigatio prope terram. In utraque fluminis ripa." A most pleasant walk beside the sea, and sailing close to land. On either bank of the river. The latter fragment continues the margin.

[5794] **Editor.** Bay trees are laurels; "Gundilo" is gondola. Both the fresh translation of the Latin and Burton's additional English gloss are retained. His precise Plutarch passage, Aelian river description and compressed "Simp." reference remain to be collated; the marginal fragments are not expanded into an invented continuous quotation.

[5795] **Burton.** Printed page 270, †: "Aurei panes, aurea obsonia, vis Margaritarum aceto subacta, &c." Golden loaves, golden dishes of food, a mass of pearls dissolved in vinegar, and so forth.

[5796] **Editor.** "Tabernacles" here are tent-like or canopied structures. Burton's inventory of Persian magnificence is preserved; the exact passages in Diodorus and Curtius and the marginal pearl anecdote remain uncollated. The quantities in the following margin are source claims, not independently verified figures.

Original text 1651	Modern English
[5797]*Fulget gemma floris, & jaspide fulva supellex,* *Strata micant Tyrio——*	Jewels glitter on the couches, and furnishings glow with jasper; Coverings gleam with Tyrian purple …[5798]
With sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest [5799]Virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usque; spectantium*, with exquisite musick, as in [5800]*Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii*, &c.	With sweet scents and perfumes, fine wines, sumptuous food, and so forth; besides the handsomest young men and most beautiful maidens, “pretty girls serving,” the rarest beauties the world could supply, dressed in costly and elaborate clothes “to the astonishment of the spectators”; with exquisite music, as in Trimalchio’s house, sweet voices sounding in every room throughout the day and night: “incomparable luxury,” every delight and pleasure of every kind that could possibly be devised or obtained to please the senses, “guests crowned with garlands, drunk with delights,” and so forth.[5801]
Telemachus in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld	In Homer, Telemachus is presented as almost enraptured by the sight of Menelaus’s magnificent palace and rich furnishings, when he beheld

[5797] **Burton.** Printed page 270, *: “Lucan.” Lucan; the quotation is from his Civil War.

[5798] **Editor.** Lucan, Civil War 10.122–123, describes Cleopatra’s banquet. The scan prints floris where the compared Latin text reads toris, “on couches”; the modern rendering follows that sense while preserving floris on the left. The quotation breaks off after Tyrio, “Tyrian”; “purple” supplies the implied dye. Burton applies an Egyptian description within his Persian catalogue.

[5799] **Burton.** Printed page 270, †: “300 pellices, pocillatores & pincernæ innumeri, pueri loti purpura induti &c. ex omnium pulchritudine delecti.” Three hundred concubines, innumerable cupbearers and wine-stewards, washed boys dressed in purple, and so forth, chosen for their beauty from among all.

[5800] **Burton.** Printed page 270, *: “Ubi omnia cantu strepunt.” Where everything resounds with song.

[5801] **Editor.** “Generous” wine is excellent or full-bodied; “opiparous” food is sumptuous. Trimalchio is the extravagant host in Petronius’s Satyricon; Burton prints “Trimaltions.” “Ad stuporem usque; spectantium” is translated as a continuous phrase despite the printed punctuation. The passage draws pleasure from luxurious display without resolving its tension with Burton’s earlier criticism of excess.

Original text 1651	Modern English
[5802]*Æris fulgorem & resonantia tecta corusco* *Auro, atque electro nitido, sectoque elephanto,* *Argentoque simul. Talis Jovis ardua sedes,* *Aulaque cœlicolûm stellans splendescit* *Olympo*.	The gleam of bronze, and echoing halls bright with flashing Gold, shining electrum, carved ivory, And silver too. Such is Jove's lofty dwelling: The gods' starry palace shines on Olympus.[5803]
Such glittering of gold and brightest brass to shine, Cleer amber, silver pure, and Ivory so fine: Jupiters lofty palace where the Gods do dwell, Was even such a one, and did it not excell.	Such glittering gold and shining brass, Clear amber, pure silver, and fine ivory: Jupiter's lofty palace, where the gods dwell, Was just like this, and did not surpass it.
Source page 270–271 It will *laxare animos*, refresh the soule of man to see fair-built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of *Jerusalem* was so fairly built of white marble, with so many pyramids covered with gold; *tectumque; templi fulvo coruscans auro, nimio suo fulgore obcæcabat oculos itinerantium*, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of *Cleopatras* palace in *Egypt*,	It will "relax the mind," refresh the human soul, to see finely built cities, streets, theatres, temples, obelisks, and the like. The Temple in Jerusalem was so beautifully built of white marble, with so many gold-covered pyramids —"and the temple's roof, flashing with yellow gold, blinded travellers' eyes with its overpowering brilliance"—that it was glorious and glittered so brightly from afar that spectators could scarcely bear to look at it. Its interior was all so elaborately adorned with cedar, gold, jewels, and so forth, as the poet said of Cleopatra's palace in Egypt:[5804]

[5802] **Burton.** Printed page 270, *: "Odyss. δ." Odyssey, book 4; the Greek letter delta designates the fourth book.

[5803] **Editor.** The scene is Odyssey 4.71–75: Telemachus speaks to Peisistratus about Menelaus's splendour. The Latin intermediary is not identified. Electrum can denote amber or a gold-silver alloy; Burton's separate English verse chooses amber. Both his English rendering and a fresh translation of the Latin are retained, with their differing formulations of the comparison to Jupiter's palace.

[5804] **Editor.** Pyramids here means pointed architectural features, not Egyptian pyramids. Josephus, Jewish War V.5.6, describes a gold-plated exterior dazzling viewers in the sunrise, white surfaces and sharp roof-spikes against birds. Whiston's translation supplies a close parallel, but does not establish the Latin wording, Burton's immediate source, or his interpretation of the roof ornaments. His later marginal Josephus citation belongs to another paragraph and has not been moved here.

Original text 1651	Modern English
Source page 271 ——[5805]*Crassumque; trabes absconderat aurum,*	… And thick gold had hidden the beams.[5806]
That the beholders were amazed. What so pleasant as to see some Pageant or sight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassador or a Prince met, received, entertained with Masks, Shewes, Fireworks, &c.	So that the beholders were astonished. What is so pleasant as seeing a pageant or procession go by, as at coronations, weddings, and similar ceremonies, or seeing an ambassador or prince welcomed, received, and entertained with masques, shows, fireworks, and so forth?[5807]
To see two Kings fight in single combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Ironside*; *Scanderbeg* and *Ferat Bassa* the *Turke*; when not honour alone but life it self is at stake, as the [5808]Poet of *Hector*,	To see two kings fight in single combat, like Porus and Alexander, Cnut and Edmund Ironside, or Skanderbeg and Ferat Pasha the Turk, when not honour alone but life itself is at stake, as the poet says of Hector:[5809]
——*nec enim pro tergore Tauri,* *Pro bove nec Certamen erat, quæ præmia Cursus* *Esse solent, sed pro magni vitâque; animâque;* ——*Hectoris.*	… For the contest was not for a bull's hide, Nor for an ox, the customary prizes of a race, But for great Hector's very life and soul.[5810]

[5805] **Burton.** Printed page 271, †: "Lucan l. 8." Lucan, book 8; the printed number is retained, though the line occurs in book 10.

[5806] **Editor.** The line is Lucan, Civil War 10.113, in the description of Cleopatra's palace, not book 8 as the printed margin says. The comparison has been made against the Latin text. This short quotation interrupts a single continuing sentence.

[5807] **Editor.** Masques are elaborate court entertainments combining performance, costume, music and dance. "Solemnities" here means ceremonial festivities, not necessarily sombre occasions.

[5808] **Burton.** Printed page 271, †: "Iliad. 10." Iliad, book 10; the printed number is retained, though the episode is in book 22.

[5809] **Editor.** The purported royal duels are preserved as Burton's examples; their historicity and the Ferat Pasha identification have not been established here. The transition treats mortal combat as a spectacle, a disturbing extension of the discussion of recreation.

[5810] **Editor.** The passage corresponds to Iliad 22.159–161, when Achilles pursues Hector. The margin's book 10 is erroneous. Burton quotes a Latin rendering rather than Homer's Greek; the modern version translates that Latin, including its separate "life and soul."

Original text 1651	Modern English
To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poictiers*, *quâ nescio* (saith *Frossard*) *an vetustas ullam proferre possit clariorem*. To see one of *Cæsars* triumphs in old *Rome* revived, or the like.	To watch a battle fought like Crécy, Agincourt, or Poitiers, "than which I do not know," says Froissart, "whether antiquity can produce any more famous." To see one of Caesar's triumphs in ancient Rome revived, or something similar.[5811]
To bee present at an Interview, [5812]as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all over *Europe*; *ubi tanto apparatu* (saith *Hubertus Vellius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam ætas tam celebria festa viderit aut audierit*, no age ever saw the like.	To attend a meeting of sovereigns, like the famous meeting between Henry VIII and Francis I, celebrated throughout Europe, "where the two kings and their wives met with such magnificent preparations," says Hubertus Vellius, "and such triumphant splendour that no age had ever seen or heard of such celebrated festivities": no age ever saw the like.[5813]
So infinitely pleasant are such shews, to the sight of which often times they will come hundreths of miles, give any mony for a place, and remember many years after with singular delight. *Bodine*, when he was Embassador in *England*, said he saw the Noblemen go in their Robes to the Parliament house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it.	Such shows are so immensely enjoyable that people will often come hundreds of miles to see them, pay any price for a place, and remember them many years later with exceptional delight. Bodin, when he was an ambassador in England, said that he saw the noblemen going in their robes to Parliament: "we saw it with the greatest pleasure." The sight moved him deeply.[5814]

[5811] **Editor.** Crécy, Agincourt and Poitiers are the battles named. Froissart's exact passage and Burton's Latin intermediary remain uncollated; the compressed attribution should not be read as a verified Froissart account of every battle in the list.

[5812] **Burton.** Printed page 271, g: "Betwixt Ardes and Guines, 1519." Between Ardres and Guînes, 1519. Burton's date is retained; see the editorial note.

[5813] **Editor.** The meeting is the Field of Cloth of Gold in June 1520, between Ardres and Guînes; the margin prints 1519. The date is checked against Historic Royal Palaces' account. Hubertus Vellius's precise wording and edition remain uncollated. Burton's final English gloss is retained after the Latin is translated.

[5814] **Editor.** Jean Bodin is meant. Burton's description of his diplomatic role and the exact source of the anecdote remain uncollated. "We saw it with the greatest pleasure" translates the Latin separately from Burton's English amplification.

Original text 1651	Modern English
Pomponius Columna, saith *Jovius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army: *Quod jucundissimum spectaculum in vita dicit suâ*, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle?	Pompeo Colonna, says Giovio in his life of him, once saw thirteen Frenchmen and as many Italians fight on behalf of a whole army: "he calls it the most delightful spectacle of his life," the pleasantest sight he had ever seen. Who would not have been moved by such a spectacle?[5815]
Or that single combat of [5816]*Breute* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the walls of *Sylvaducis* in *Brabant*, Anno 1600. They were 22. Horse on the one side, as many on the other, which like *Livies Horatii, Torquati* and *Corvini* fought for their own glory and countries honour, in the sight and view of their whole City and Army.	Or the single combat between Breute the Frenchman and Anthony Schets, a Netherlander, before the walls of 's-Hertogenbosch in Brabant in 1600. There were twenty-two horsemen on each side, who, like Livy's Horatii, Torquati, and Corvini, fought for their own glory and their country's honour in full view of their city and army.[5817]

[5815] **Editor.** Jovius is Paolo Giovio; Pomponius Columna is Pompeo Colonna. Burton's thirteen-a-side combat and the particular biographical passage remain to be collated. The quoted Latin and Burton's near-repetition in English are both retained.

[5816] **Burton.** Printed page 271, †: "Swertius in delitiis, fol. 487. veteri Horatiorum exemplo, virtute et successu admirabili, cæsis hostibus 17. in conspectu patriæ, &c." Swertius, in Delights, page or folio 487: after the ancient example of the Horatii, with admirable courage and success, seventeen enemies killed in sight of their homeland, and so forth.

[5817] **Editor.** "Dutchman" can mean a Netherlander, and Sylvaducis is 's-Hertogenbosch. Burton calls the event "single combat" but immediately describes twenty-two riders on each side. That inconsistency, the year 1600 and the margin's seventeen slain are retained rather than harmonized. Swertius's exact account remains uncollated.

Original text 1651	Modern English
[5818]When *Julius Cæsar* warred about the banks of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Arme, and when he had beheld *Cæsar* a good while, [5819]*I see the Gods now* (saith he) *which before I heard of, nec feliciorem ullam vitæ meæ aut optavi, aut sensi diem*: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time.	When Julius Caesar was campaigning along the banks of the Rhine, a barbarian prince came to see him and the Roman army. After gazing at Caesar for a long time, he said, "Now I see the gods of whom I had only heard before; nor have I ever hoped for or experienced a happier day in my life." It was the happiest day he had ever known. Such a sight alone could drive away melancholy; if not for ever, it must at least dispel it for a time.[5820]
Radzivilius was much taken with the *Bassas* palace in *Cairo*, and amongst many other objects which that place afforded, with that solemnity of Cutting the bankes of *Nilus*, by *Imbram Bassa* when it overflowed; besides two or three hundred guilded Gallies on the water, he saw two millions of men gathered together on the land with Turbants as white as snow; And was a goodly sight.	Radziwiłł was much taken with the pasha's palace in Cairo and, among the many other sights the place offered, with Ibrahim Pasha's ceremony of cutting the banks of the Nile when it flooded. Besides two or three hundred gilded galleys on the water, he saw two million men gathered on land with turbans as white as snow. It was a splendid sight.[5821]

[5818] **Burton.** Printed page 271, h: "Paterculus vol. post." Paterculus, latter volume; that is, book 2 of Velleius Paterculus's history.

[5819] **Burton.** Printed page 271, i: "Quos antea audivi, inquit, hodie vidi deos." Today, he said, I have seen the gods of whom I had previously heard.

[5820] **Editor.** Velleius Paterculus 2.106–107 places this encounter during Tiberius Caesar's campaign at the Elbe, not Julius Caesar's at the Rhine. The visitor is an elderly barbarian whose dress indicates distinction; "prince" is Burton's description. His Latin quotation and separate English summary remain visible. The correction is confined to this note.

[5821] **Editor.** Radziwiłł's account is presented as a traveller's report. The figures for gilded galleys and spectators, the exact passage, and the circumstances of the Nile ceremony have not been independently established here. "Bassa" means pasha; "guilded" means gilded.

Original text 1651	Modern English
Source page 271–272 The very reading of feasts, triumphs, interviews, nuptials, tilts, turnaments, combats, and monomachies, is most acceptable and pleasant. [5822]*Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse.	Even reading about feasts, triumphs, royal meetings, weddings, jousts, tournaments, combats, and single duels is most welcome and enjoyable. Franciscus Modius has made a large collection of such ceremonies in two great volumes, which anyone who wishes may read.[5823]
Source page 272 The inspection alone of those curious Iconographies of Temples and Palaces, as that of the *Lateran* Church in *Albertus Durer*, that of the Temple of *Jerusalem* in [5824]*Josephus, Adricomius*, and *Villalpandus*: that of the *Escuriall* in *Guadas*, of *Diana* at *Ephesus* in *Pliny, Nero's* golden palace in *Rome*, [5825]*Justinians* in *Constantinople*, that *Peruvian Ingo's* in [5826]*Cusco, ut non ab hominibus, sed à dæmoniis constructum videatur*; S. *Marks* in *Venice* by *Ignatius*, with many such:	Simply looking at those elaborate plans and depictions of temples and palaces—the Lateran church in Albrecht Dürer; the Temple in Jerusalem in Josephus, Adrichomius, and Villalpando; the Escorial in Guadas; the Temple of Diana at Ephesus in Pliny; Nero's Golden Palace in Rome; Justinian's in Constantinople; the Peruvian Inca's in Cusco, "so that it seems to have been built by demons, not by human beings"; St Mark's in Venice, as described by Ignatius; and many others—[5827]

[5822] **Burton.** Printed page 272, †: "Pandectæ Triumph. fol." Pandects of Triumphs, folio; the title is abbreviated and no page number is supplied.

[5823] **Editor.** "Interviews" are meetings, particularly of rulers; "monomachies" are single combats. Modius's abbreviated collection title and its two-volume description are retained; the edition and exact contents remain to be checked.

[5824] **Burton.** Printed page 272, *: "Lib 6. cap: 14. de bello Jud." The Jewish War, book 6, chapter 14; Burton's locator is retained.

[5825] **Burton.** Printed page 272, †: "Procopius." Procopius; no work or chapter is specified.

[5826] **Burton.** Printed page 272, *: "Laet. lib. 10. Amer. descript." Laet, Description of America, book 10; abbreviated reference.

[5827] **Editor.** "Iconographies" here are architectural plans or depictions. Burton's references are highly compressed: Dürer, Guadas, Ignatius, and the stated works have not all been securely matched to particular images or editions. The Josephus locator is retained without claiming a chapter-number reconciliation; Procopius's work is unspecified. The claim about demons belongs to the quoted description, not the editor.

Original text 1651	Modern English
priscorum artificum opera (saith that [5828]interpreter of *Pausanias*) the rare workmanship of those ancient *Greeks*, in Theaters, Obelisks, Temples, Statues, gold, silver, Ivory, marble images, *non minore fermè quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.	"the works of ancient craftsmen," as that translator of Pausanias says, the extraordinary workmanship of the ancient Greeks in theatres, obelisks, temples, statues, and images of gold, silver, ivory, and marble, "fill the mind with almost as much delight when read about as when seen": they move us almost as much through reading as through sight.[5829]
The Country hath his recreations, the City his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country; that life it self is a sufficient recreation to some men, to injoy such pleasures, as those old Patriarks did. *Dioclesian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20. books of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus, Cato, Tully*, and many such? how have they been pleased with it, to prune, plant, inoculate and graft, to shew so many severall kindes of Pears, Apples, Plums, Peaches, &c.	The countryside has its recreations, and the city its various sports and exercises, May festivities, feasts, wakes, and cheerful gatherings for enjoyment. Simply being in the country, living that life and enjoying its pleasures as the ancient patriarchs did, is recreation enough for some people. The emperor Diocletian was so fond of it that he gave up his sceptre and became a gardener. Constantine wrote twenty books on agriculture. When ambassadors came to see Lysander, he boasted of nothing more than his orchard: "these are my rows." What shall I say of Cincinnatus, Cato, Cicero, and many others? How they delighted in pruning, planting, budding, and grafting, and in displaying so many kinds of pears, apples, plums, peaches, and so forth![5830]

[5828] **Burton.** Printed page 272, †: "Romulus Amasæus præfat. Pausan." Romolo Amaseo, preface to Pausanias; a reference to the translator's preface.

[5829] **Editor.** Romulus Amasaeus is Romolo Amaseo, named in Burton's margin as translator of Pausanias. His precise prefatory passage remains uncollated. Burton's English paraphrase of the ancient workmanship and his final English gloss are retained alongside the translated Latin.

[5830] **Editor.** The anonymous Epitome de Caesaribus 39.5–6 reports Diocletian's retirement and refusal to return to power, invoking vegetables grown by his own hands at Salona. It does not say that gardening caused his abdication. Constantine VII is associated with the twenty-book agricultural compilation Geoponica, not securely its personal author. In Cicero, On Old Age 17.59, Cyrus shows his planted estate to Lysander; Burton instead makes Lysander the owner. These distinctions are explained without changing his account.

Original text 1651	Modern English
[5831]*Nunc captare feras laqueo, nunc fallere visco,* *Atque etiam magnos canibus circundare saltus,* *Insidias avibus moliri, incendere vepres.*	Now to catch wild beasts in a snare, now to trick them with birdlime, And even surround the great woodland glades with dogs, Lay traps for birds, and set the thorn bushes alight.[5832]
Sometimes with traps deceive, with line and string To catch wild Birds and Beasts, encompassing The grove with dogs, and out of bushes firing.	Sometimes trick them with traps, with line and string Catch wild birds and beasts, surround The grove with dogs, and drive them from bushes with fire.
——*& nidos avium scrutari, &c.*	… And search out birds' nests, and so forth.
Jucundus in his preface to *Cato, Varro, Columella*, &c. put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it self, the practick part do? The same confession I find in *Herbastein, Porta, Camerarius*, and many others, which have written of that subject.	Giocondo, in his preface to the works of Cato, Varro, Columella, and others that he edited, admits that he was immensely delighted by these agricultural studies and took extraordinary pleasure in them. If theory or contemplation can move us so much, what must the place and the activity itself, the practical part, do? I find the same admission in Herberstein, Porta, Camerarius, and many others who have written on the subject.[5833]

[5831] **Burton.** Printed page 272, k: "Virg. 1. Geor." Virgil, Georgics, book 1.

[5832] **Editor.** Burton combines and adapts material from Georgics 1.139–140 and 1.271. The first two lines rework Virgil's account of the invention of trapping and hunting; the third comes from permitted holiday work. Birdlime is adhesive used to catch birds. His following English version and the additional Latin fragment about nests are retained separately; the nest fragment's exact source is unresolved.

[5833] **Editor.** "Theorick" and "speculation" mean theoretical study or contemplation, opposed here to practice. Jucundus is Giocondo, the editor named by Burton. The prefatory passage and the references to Herberstein, Porta and Camerarius remain uncollated; "Herbastein" is preserved on the left.

Original text 1651	Modern English
If my testimony were ought worth, I could say as much of my self; I am *verè Saturnus*; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But	If my testimony were worth anything, I could say as much of myself: I am "truly Saturn." No one ever took greater delight in springs, woods, groves, gardens, walks, fishponds, rivers, and the like. But—[5834]
Tantalus à labris sitiens fugientia captat Flumina; And so do I; *Velle licet, potiri non licet.*	Thirsty Tantalus reaches for the waters fleeing From his lips; And so do I. I may desire them, but I may not possess them.[5835]
Source page 272–273 Every Palace, every City almost hath his peculiar Walkes, Cloysters, Tarraces, Groves, Theaters, Pageants, Games, and severall recreations; every country, some professed Gymnicks, to exhilarate their minds, & exercise their bodys. The [5836]*Greeks* had their *Olympian, Pythian, Istmian, Nemean* games, in honour of *Neptune, Jupiter, Apollo*; *Athens* hers: Some for Honour, Garlands, Crowns; for [5837]beauty, dancing, running leaping, like our silver games.	Almost every palace and every city has its own walks, cloisters, terraces, groves, theatres, pageants, games, and other recreations; every country has established sports to cheer people's minds and exercise their bodies. The Greeks had their Olympic, Pythian, Isthmian, and Nemean games in honour of Neptune, Jupiter, and Apollo; Athens had its own. Some competed for honour, garlands, or crowns, in beauty, dancing, running, and leaping, like our games for silver prizes.[5838]

[5834] **Editor.** Saturn evokes agriculture as well as the planetary temperament associated with melancholy. The allusion suits both Burton's love of gardens and his recurring self-portrait. "Springs" may mean water sources or young woodland; the context does not settle the sense, so the word is retained.

[5835] **Editor.** The Tantalus lines are Horace, Satires 1.1.68–69: water recedes when the thirsty figure tries to drink. Burton turns the image into his own frustrated desire for these pleasures. "And so do I" and the final Latin maxim are distinct parts of his comment, not additional lines by Horace; the maxim's source remains unresolved.

[5836] **Burton.** Printed page 272, l: "Boterus lib. 3. polit. cap 1." Botero, Politics, book 3, chapter 1; Burton's abbreviated title and locator are retained.

[5837] **Burton.** Printed page 273, m: "See Athenæus dipnoso." See Athenaeus, Deipnosophistae, or The Learned Banqueters; no precise locator is supplied.

[5838] **Editor.** "Gymnicks" are organized athletic exercises; "silver games" appears to mean contests for silver prizes. The list of gods is not a one-to-one pairing with the preceding list of festivals. The exact Botero and Athenaeus passages remain uncollated.

Original text 1651	Modern English
Source page 273 The [5839]*Romanes* had their feasts, as the *Athenians*, and *Lacedæmonians* had their publike banquets, in *Pritanæo, Panatheneis, Thesperiis, Phiditiis*, Playes, Naumachies, places for Sea fights, [5840]Theaters, Amphitheaters able to contain 70000 men, wherein they had severall delightsome shews to exhilarate the people; [5841]Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and Citizens amongst us so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities Charge, and that with incredible cost and magnificence.	The Romans had their feasts, as the Athenians and Spartans had their public banquets in the Prytaneum, at the Panathenaea, Thesperia, and Phiditia; plays; naumachiae, places for naval battles; theatres; and amphitheatres capable of holding seventy thousand people. There they presented various entertaining spectacles to cheer the people: gladiators; fights between men, between men and wild beasts, and between beasts themselves, like our bull-baiting and bear-baiting, which many country people and townspeople among us enjoy so much and so often attend; rope-dancers, jugglers, wrestlers, comedies, and tragedies, publicly presented at the emperor's and the city's expense, with incredible cost and magnificence.[5842]

[5839] **Burton.** Printed page 273, n: "Ludi votivi, sacri, ludicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12." Votive, sacred, and recreational games; the Megalensian, Cerealian, Floralian, and martial games, and so forth. Rosinus, book 5, chapter 12.

[5840] **Burton.** Printed page 273, o: "See Lipsius Amphitheatrum Rosinus lib. 5. Meursius de ludis Græcorum." See Lipsius, The Amphitheatre; Rosinus, book 5; and Meursius, On the Games of the Greeks.

[5841] **Burton.** Printed page 273, p: "1500 Men at once, Tigers, Lions, Elephants, Horses, Dogs, Beares, &c." Already English: fifteen hundred men at once, with tigers, lions, elephants, horses, dogs, bears, and so forth.

[5842] **Editor.** The passage compresses civic dining places, festivals and communal meals into one list. The uncertain printed "Thesperiis" is retained in the modern form Thesperia rather than silently replaced. "Naumachies" are staged naval combats and their venues. The seventy-thousand capacity and fifteen-hundred combatants are Burton's reported figures. Rosinus, Lipsius and Meursius are cited as authorities, but their exact passages have not been collated.

Original text 1651	Modern English
In the Low Countries (as [5843]*Meteran* relates) before these wars, they had many solemn feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appears by that description of *Isaacus Pontanus rerum Amstelod. lib. 2. cap. 25.* So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of [5844]*Neander*, they had *Ludos septennales*, solemn Playes every seven years, which *Bocerus* one of their own Poets hath elegantly described:	In the Low Countries, as Van Meteren relates, before these wars they had many ceremonial feasts, plays, challenges, grounds for shooting practice, and associations of versifiers, rhetoricians, and poets. Such institutions are still carefully maintained in Amsterdam, as appears from Isaac Pontanus's description in his History of Amsterdam, book 2, chapter 25. Likewise, not long ago at Friburg in Germany, as Neander's account shows, they had "seven-year games," ceremonial performances every seven years, which Bocerus, one of their own poets, elegantly described:[5845]
At nunc magnifico spectacula structa paratu *Quid memorem, veteri non concessura Quirino,* *Ludorum pompa. &c.*	But why should I now recount the spectacles mounted with magnificent preparations, The splendour of games that would not yield To ancient Quirinus? And so forth.[5846]
In *Italy* they have solemn Declamations of certain select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publick Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves.	In Italy they have formal declamations by selected young gentlemen in Florence, like those reciters in ancient Rome, and public theatres in most of their cities, where actors and others can practise and enjoy themselves.

[5843] **Burton.** Printed page 273, q: "Lib. ult et l. 1. ad finem. Consuetudine non minus laudabili, quam veteri contubernia Rhetorum Rythmorum in urbibus et municipiis, certisque diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii, animique exercitia, quorum præcipuum studium, principem populum tragœdiis, comœdiis, fabulis scenicis, aliisque id genus ludis recreare," Last book and the end of book 1. By a custom as praiseworthy as it was ancient, associations of rhetoricians and versifiers in cities and towns; on appointed days archers, swordsmen, and others practised. Other exercises of talent and mind, whose chief purpose was to entertain the prince and the people with tragedies, comedies, stage plays, and other games of that kind. The printed Latin is compressed and syntactically incomplete.

[5844] **Burton.** Printed page 273, r: "Orbis terræ descript. part. 3." Description of the World, part 3.

[5845] **Editor.** The Low Countries' "wars" are left in Burton's historical frame. "Artillery Gardens" are grounds for weapons practice; the "colleges" are associations, not modern universities. The long Van Meteren margin supplies the civic and dramatic setting, but its Latin is compressed. The exact Pontanus passage, the identification of Friburg and the Neander/Bocerus festival account remain unresolved.

[5846] **Editor.** Quirinus is the name of the deified Romulus, here evoking ancient Rome. The Latin compares the modern festivities with Roman magnificence. Burton's source and the verse's wider context have not been collated.

Original text 1651	Modern English
All seasons almost, all places have their severall pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises.	Almost every season and every place has its own pastimes: some in summer, some in winter; some outdoors, some indoors; some for the body, some for the mind. Different people have different recreations and exercises.
Domitian the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; [5847]*Alexander Severus* was often pleased to play with whelps and young Pigs. [5848]*Adrian* was so wholy enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves.	The emperor Domitian took great delight in catching flies; Augustus in playing games with nuts among children; Alexander Severus was often pleased to play with puppies and piglets. Hadrian was so thoroughly devoted to dogs and horses that he gave them monuments and tombs and buried them in graves.[5849]

[5847] **Burton.** Printed page 273, s: “Lampridius.” Lampridius, the name under which the Life of Alexander Severus in the Historia Augusta is transmitted.

[5848] **Burton.** Printed page 273, t: “Spartian.” Spartianus, the name under which the Life of Hadrian in the Historia Augusta is transmitted.

[5849] **Editor.** Suetonius, Domitian 3, reports catching flies and piercing them with a sharpened stylus; Burton omits the piercing. Augustus 83 describes games with small children, including nuts, for mental relaxation. Both Latin passages have been compared. The Historia Augusta, Hadrian 20.12, reports tombs for horses and dogs; Alexander Severus 41.5 describes watching puppies play with piglets, not necessarily playing with them himself. Those biographies are transmitted under the names Spartianus and Lampridius.

Original text 1651	Modern English
In fowle weather, or when they can use no other convenient sports, by reason of the time, as we do Cock-fighting to avoide idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) [5850]*Severus* used Partridges and Quailes, as many *Frenchmen* do still, and to keep Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and business. He had (saith *Lampridius*) tame Pheasants, Ducks, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons.	In bad weather, or when the season prevents other suitable sports, we use cock-fighting, I suppose to avoid idleness, though some take it more seriously, spend much time and money on it, and become too absorbed in it. Severus used partridges and quails, as many Frenchmen still do, and kept caged birds, which pleased him greatly whenever he had leisure from public cares and business. He had, says Lampridius, tame pheasants, ducks, partridges, peacocks, and some twenty thousand ringdoves and pigeons.[5851]
Busbequius the Emperors Orator, when he lay in *Constantinople*, & could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and Beasts; this was something, though not to exercise his body, yet to refresh his minde. *Conradus Gesner*, at *Zurick* in *Switzerland*, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat.	Busbecq, the emperor's ambassador, while staying in Constantinople and unable to go out much, kept almost every kind of exotic bird and beast for recreation, occupying himself by watching them being fed. This served some purpose: though it did not exercise his body, it refreshed his mind. Conrad Gesner at Zurich in Switzerland likewise kept many wild animals for his pleasure and, as he says, greatly enjoyed watching them eat their food.[5852]

[5850] **Burton.** Printed page 273, u: "Delectatus lusis catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvulæ sursum & deorsum volitarent, his maxime delectatus, ut solitudines publicas sublevaret." Delighted by the play of puppies and piglets, by partridges fighting one another, or by little birds flying up and down; he took particular delight in these things to relieve his public solitude. The scan reads solitudines; the corresponding source describes relief from public cares.

[5851] **Editor.** The same Life of Alexander Severus 41.5–7 describes partridge fights, birds flying, aviaries and twenty thousand doves. Burton adds quails in his body text. The margin reads solitudines publicas, literally "public solitudes," where the sense of the source is relief from public cares; that form is retained and flagged. "Severus" here continues to mean Alexander Severus.

[5852] **Editor.** "Orator" means ambassador: Busbecq represents the emperor at Constantinople. "Meat" means food generally. The exact Busbecq and Gesner passages remain uncollated; the point of Burton's distinction is mental refreshment without bodily exertion.

Original text 1651	Modern English
Source page 273–274 *Turkie* Gentlewomen, that are perpetuall prisones, still mewed up according to the custome of the place, have little else besides their houshold business, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkies and little Dogs.	Turkish gentlewomen, who are perpetual prisoners, always shut away according to the country's custom, have little besides household business or playing with their children to pass the time, except to play with their cats, which they keep "as favourites," just as many of our ladies and gentlewomen keep monkeys and little dogs.[5853]
Source page 274 The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes, Tables* and *Dice, Shovelboard, Chesse-play*, the Philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, [5854]merry tales of errant Kings, Queens, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friers, &c.	Our usual winter recreations, with which we occupy our minds in our most solitary hours, are cards, backgammon, dice, shove-board, chess, the Philosophers' Game, small trunks, shuttlecock, billiards, music, masques, singing, dancing, Christmas games, frolics, jokes, riddles, catches, games of purposes, questions and commands, and merry tales of wandering kings, queens, lovers, lords, ladies, giants, dwarfs, thieves, swindlers, witches, fairies, goblins, friars, and so forth.[5855]

[5853] **Editor.** The printed "prisones" is retained on the left and rendered "prisoners." The sweeping portrayal of Turkish women is Burton's culturally situated assertion, not an independently established account of all Ottoman households. "Mewed up" means confined; the Latin means pets or favourites.

[5854] **Burton.** Printed page 274, x: "Brumales læte ut possit producere noctes." So that he may pleasantly prolong the winter nights.

[5855] **Editor.** "Tables" is a backgammon-related game; shovelboard is an early form of shove-board. The Philosophers' Game is rithmomachia, a numerical board game, identified through the Folger catalogue. "Ulegames" means Yule or Christmas games. "Catches" may include rounds or verbal tricks; "purposes" and "questions and commands" are social word games. Their detailed rules and the exact form of "small trunks" remain unresolved.

Original text 1651	Modern English
such as the old woman told *Psyche* in [5856]*Apuleius, Bocace* Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with.	Such are the stories the old woman told Psyche in Apuleius, Boccaccio's tales, and the rest, "which children enjoy hearing and old people telling": some delight in hearing them, others in telling them; everyone is pleased with them.[5857]
Amaranthus the Philosopher, met *Hermocles, Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratocles* the Physitians wedding, and of all the particulars, the company, the chear, the musick, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, [5858]many such merry meetings might he be at, *to please himself with the sight, and others with the narration of it.*	One day the philosopher Amaranthus met his companions Hermocles, Diophantus, and Philolaus busily discussing the doctrines of Epicurus and Democritus, anxiously debating which was more plausible and nearer the truth. To draw them away from that ill-tempered controversy and refresh their spirits, he told them an amusing story about the physician Stratocles's wedding, which he had just attended, with all its details: the company, food, music, and so forth. They were so delighted by his account that Philolaus blessed his heart and wished him many a good wedding and many such cheerful gatherings, so that he might please himself by seeing them and others by telling them about it.[5859]

[5856] **Burton.** Printed page 274, †: "Miles. 4." Milesian tales, book 4; a reference to Apuleius's Metamorphoses, also known as The Golden Ass.

[5857] **Editor.** In Apuleius, Metamorphoses 4.27–28, the old woman tells the story of Cupid and Psyche to a captive young woman; Psyche is the subject, not the listener. The frame is checked in Adlington's historical translation. Boccaccio's tales are named without particular titles. Burton's Latin and its less age-specific English gloss are both retained.

[5858] **Burton.** Printed page 274, †: "O dii similibus sæpe conviviis date ut ipse videndo delectetur, & postmodum narrando delectet. Theod. prodromus Amorum dial. interpret. Gilberto Gaulmino." O gods, grant that he may often delight himself by seeing such banquets, and afterwards delight others by telling of them. Theodore Prodromus, dialogue of loves, translated by Gilbert Gaulmin. The title is abbreviated.

[5859] **Editor.** The margin attributes the scene to a dialogue by Theodore Prodromus in Gilbert Gaulmin's translation. It is a literary example of storytelling's restorative effect; the precise edition and dialogue passage remain uncollated. "Tenents" means doctrines; "chear" means the food or entertainment provided.

Original text 1651	Modern English
Newes are generally welcome to all our ears, *avidè audimus, aures enim hominum novitate lætantur* ([5860]as *Pliny* observes) we long after rumour to hear and listen to it, [5861]*densum humeris bibit aure vulgus*.	News is generally welcome to all our ears: "we listen eagerly, for people's ears delight in novelty," as Pliny observes. We crave reports, eager to hear and listen to them: "the crowd, packed shoulder to shoulder, drinks it in with its ears."[5862]
We are most part too inquisitive and apt to hearken after newes, which *Cæsar* in his [5863]*Commentaries* observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seen, what newes abroad?	Most of us are too inquisitive and eager for news. Caesar remarks in his Commentaries that the ancient Gauls would question every carrier and traveller about what they had heard or seen, and what news there was from abroad:[5864]
——*quid toto fiat in orbe,* *Quid Seres, quid Thraces agant, secreta novercæ,* *Et pueri, quis amet, &c.*	… What is happening throughout the world, What the Chinese and Thracians are doing, the secrets of a stepmother And her boy, who is in love, and so forth.[5865]

[5860] **Burton.** Printed page 274, *: "Epist. lib. 8. Ruffino." Letters, book 8, to Rufinus.

[5861] **Burton.** Printed page 274, †: "Hor." Horace; the line is from Odes 2.13.

[5862] **Editor.** Pliny, Letters 8.18.12 to Rufinus, says that people's ears delight in novelty, then adds that examples teach us how to live. Horace, Odes 2.13.29–32, describes the dead listening to poetry in the underworld; Burton reuses its crowded audience as an image for news-hunger. Both passages have been compared with the Latin.

[5863] **Burton.** Printed page 274, *: "Lib 4 Gallicæ consuetudinis est ut viatores etiam invitos consistere cogant, & quid quisque eorum audierit aut cognôrit de quâ re quærunt." Book 4. It is the custom of the Gauls to compel travellers to stop even against their will, and to ask what each has heard or learned about any matter.

[5864] **Editor.** Caesar, Gallic War 4.5.2–3, describes questioning travellers and merchants, then criticizes decisions made on unreliable rumours. Burton preserves the appetite for information while abbreviating that political warning. The marginal Latin is a shortened form of Caesar's account.

[5865] **Editor.** Juvenal, Satire 6.402–404, describes a woman versed in foreign affairs and sexual gossip. Burton excerpts it to illustrate general curiosity. Seres conventionally designates the distant silk-producing people of the East, rendered here as Chinese. The secrets of the stepmother and boy carry the sexual insinuation of the original passage.

Original text 1651	Modern English
as at an ordinary with us, bakehouse or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the City of *Loxa* in *Andalusia*, the onely comfort (saith [5866]*Jovius*) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*.	Just as at a public dining-house, bakery, or barber's shop among us. When the great Gonzalo, having incurred King Ferdinand's displeasure, was confined to the city of Loja in Andalusia, his only comfort for easing his melancholy thoughts, says Giovio, was to hear news and follow everyday events, reports of which were brought to him "among the first," by letter or otherwise, from the remotest parts of Europe.[5867]
Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Alehouse, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folks usually do, [5868]*quæ aprici meminere senes*; remembring afresh and with pleasure ancient matters, and such like accidents, which happened in their younger yeares: Others best pastime is to game, nothing to them so pleasant.	Some people's entire delight is to smoke tobacco and drink all day in a tavern or alehouse, talking, singing, joking, shouting, and telling cock-and-bull stories over a drink. Or, when three or four good companions meet, they tell old stories by the fireside or in the sunshine, as old people generally do, "things old men remember as they sit in the sun," recalling with fresh pleasure old affairs and events that happened in their younger days. Other people's favourite pastime is gambling; nothing pleases them so much.[5869]
Hic Veneri indulget, hunc decoquit alea——	One indulges in love; another is ruined by dice …[5870]

[5866] **Burton.** Printed page 274, *: "Vitæ ejus lib. ult." Last book of his life; Giovio's biography of Gonzalo is meant.

[5867] **Editor.** An "ordinary" is a public dining-house. Gonsalva is Gonzalo Fernández de Córdoba; Loxa is Loja. Burton's account of confinement, Giovio's precise passage, and the priority implied by cum primis remain to be collated; the latter is rendered "among the first," not given a more definite historical claim.

[5868] **Burton.** Printed page 274, †: "Juven." Juvenal; the attribution is retained, though the phrase recalls Persius.

[5869] **Editor.** The marginal attribution is Juvenal, but the sun-warmed old men recall Persius, Satire 5.179, where they are to remember public games. Burton adapts that phrase to reminiscence. "Cock and Bull" is idle or fanciful talk, not an identified tale. His catalogue now turns toward the dangers of gambling.

[5870] **Editor.** An adaptation of Persius, Satire 5.58–59: the compared text has one man devoted to the sports-ground, another ruined by dice, another wasting away in love. Burton compresses and rearranges these alternatives. Decoquit conveys being ruined or bankrupted. The discussion next turns to objections to games.

Original text 1651	Modern English
Source page 274–275 Many too nicely take exceptions at Cardes, [5871]Tables, and Dice, and such mixt lusorious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam*, [5872]*Lemnius* calls it. *For most part in these kind of disports 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away*: 'tis *ambulatoria pecunia*,	Many people object too scrupulously to cards, backgammon, dice, and other games combining skill and chance; Gataker refutes them well. Although these are innocent recreations in themselves, there may nevertheless be good grounds for objecting to them when they are abused, as they often are, and for forbidding them as most harmful things. Lemnius calls gaming "a mad and ruinous business." For in most pastimes of this kind, it is not art or skill that carries everything off, but cunning, swindling, dishonesty, chance, and luck: it is "money on the move"—[5873]
Source page 275 *——puncto mobilis horæ* *Permutat dominos, & cedit in altera jura.*	… In a moment of the shifting hour It changes owners and passes under another's rights.[5874]

[5871] **Burton.** Printed page 274, y: "They account them unlawfull because sortilegious." Already English: they consider these games unlawful because they involve drawing lots, associated here with divination.

[5872] **Burton.** Printed page 275, z: "Instit. c. 44. In his ludis plerumque non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia. &c." Institutions, chapter 44. In these games, for the most part, art or skill does not prevail; fraud, deception, trickery, cunning, chance, fortune, and rashness have their place, not reason, judgement, or wisdom, and so forth. The work title is abbreviated.

[5873] **Editor.** "Nicely" means too scrupulously; "tables" denotes backgammon or a related game. Lusorious lots are chance procedures used in games, distinguished from divination. Burton invokes Thomas Gataker's defence of recreational lots; the Folger catalogue records his 1623 Just Defence and its relation to Of the Nature and Use of Lots. "Cunnycatching" is swindling. Lemnius's abbreviated chapter reference remains uncollated.

[5874] **Editor.** Horace, Epistles 2.2.172–175, compressed and grammatically adjusted. Horace lists entreaty, purchase, force and death as ways property changes hands; Burton applies the image to gambling money. The omitted middle line is not supplied in either column.

Original text 1651	Modern English
They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. *In fœdissimum lucrum & avaritiam hominum convertitur*, as *Daneus* observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cosenage and villany. [5875]*A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it*, their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants:	For the most part, they strive not to pass the time in innocent recreation, but for filthy profit and from greed for money. "It is turned to the foulest gain and human avarice," as Daneau observes. "The source of frauds and crimes": it is the fountain of cheating and villainy. Gaming is now so common throughout Europe, and so widely abused, that many people are utterly ruined by it: their resources spent, their inheritances consumed, themselves and their descendants reduced to poverty. Besides these come swearing, quarrelling, drinking, wasted time, and the other troubles that usually accompany it.[5876]
[5877]*For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off*; *Vexat mentes insana cupido*, they are mad upon their sport.	For once they have become accustomed to such company and acquired the habit of gambling, they can scarcely be drawn away from it. It keeps teasing them like an itch; as with men who frequent prostitutes, once they begin, they cannot easily stop. "A mad desire torments their minds": they are crazed about their pastime.[5878]

[5875] **Burton.** Printed page 275, a: "Abusus tam frequens hodie in Europa ut plerique crebro harum usu patrimonium profundant, exhaustisque facultatibus, ad inopiam redigantur." The abuse is now so frequent in Europe that many people squander their inheritance through habitual use of these games and, their resources exhausted, are reduced to poverty.

[5876] **Editor.** "Daneus" is Lambert Daneau. "Cosenage" means cheating; "patrimony" is inherited property. The Latin and Burton's following English explanation are both retained. The exact Daneau work and the sources of the two adjoining marginal passages remain to be collated.

[5877] **Burton.** Printed page 275, b: "Ubi semel prurigo ista animum occupat ægre discuti potest, solicitantibus undique ejusdem farinæ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus insitum, &c." Once that itch possesses the mind, it can scarcely be shaken off. Urged on from every side by people of the same stamp, they return to those ruinous pleasures, a disposition also ingrained in frequenters of prostitutes, and so forth.

[5878] **Editor.** "Haunt" means habitual resort to company, not a ghost. The itch metaphor describes persistent craving. The Latin sentence is translated separately from Burton's English restatement; its precise source is unresolved.

Original text 1651	Modern English
And in conclusion (which *Charles* the seventh that good *French* King published in an edict against gamesters) *undè piæ & hilaris vitæ suffugium sibi suisque liberis, totique familiæ*, &c. That which was once their livelihood, should have maintained wife, Children, family, is now spent and gone; *mœror & egestas*, &c. sorrow and beggery succeeds.	In the end—as Charles VII, that good French king, declared in an edict against gamblers —"from which came the support of a dutiful and cheerful life for themselves, their children, and their whole household," and so forth: what was once their livelihood, which should have maintained wife, children, and family, is now spent and gone. "Grief and want," and so forth: sorrow and poverty follow.[5879]
So good things may be abused, and that which was first invented to [5880]refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.	Good things can thus be abused. What was first devised to refresh people's weary spirits after other labours and studies, to cheer the mind, to pass the time and entertain company—which would otherwise grow tedious on those long, lonely winter nights—and to keep people from worse things, is turned against its purpose: an innocent recreation is perverted.

[5879] **Editor.** The quoted edict is attributed to Charles VII of France. Burton's Latin is a fragment, with its antecedent and continuation omitted; the translation leaves that incompleteness visible. The edict and its exact wording have not been independently located, and Burton's attribution is retained without authentication.

[5880] **Burton.** Printed page 275, c: "Instituitur ipsa exercitatio, non lucri, sed valetudinis et oblectamenti ratione, & quo animus defatigatus respiret, novasque vires ad subeundos labores denuo concipiat." The exercise itself is instituted for health and enjoyment, not profit, so that the tired mind may breathe again and gather new strength for undertaking its labours afresh.

Original text 1651	Modern English
Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, and alter their meditations: [5881]invented (some say) by the generall of an army in a famine, to keep souldiers from mutiny:	Chess is a good and ingenious exercise of the mind for certain people, and, Rhazes holds, suits those melancholy people who are idle, whose thoughts wander into irrelevant matters, or who are troubled by cares. Nothing better diverts their minds and changes the course of their thinking. Some say it was invented by an army commander during a famine, to keep his soldiers from mutiny.[5882]
but if it proceed from over much study, in such a case it may do more harm then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate.	But if melancholy comes from too much study, chess may do more harm than good. For some people's brains it is too taxing, too full of anxiety, every bit as bad as study. Besides, it is an irritable, anger-provoking game, deeply vexing to the player who is checkmated.[5883]

[5881] **Burton.** Printed page 275, †: "Latrunculorum ludus inventus est à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis oblivisceretur. Bellonius. See more of this game in Daniel Souters Palamedes, vel de variis ludis l. 3." The game of pieces was invented by a commander so that, when a soldier suffered unbearable hunger, he might forget it by eating one day and playing the next. Bellonius. See more in Daniel Souter's Palamedes, or On Various Games, book 3. The reference continues along the page foot.

[5882] **Editor.** "Rhasis" is Rhazes; "impertinent" means irrelevant, not impolite. The anonymous commander and famine story is transmitted as an origin legend, not established chess history. Latrunculi literally names a game of pieces or little soldiers; identifying every ancient use with modern chess would be unsafe. Bellonius and Souter are Burton's cited authorities, not independent confirmation here.

[5883] **Editor.** "It" means melancholy: the proposed recreation depends on its cause. "Cholerick" means anger-provoking here, with the background association of choler and anger. "Loseth the Mate" refers to being defeated by checkmate. This preserves Burton's distinction between mental diversion and further exhausting concentration.

Original text 1651	Modern English
[5884]*William* the conqueror in his younger years, playing at chesse with the prince of *France* (*Dauphine* was not annexed to that crown in those days) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg instit.* forbids his prince to play at chesse: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him.	In his youth, William the Conqueror, playing chess with the prince of France—Dauphiné had not yet been annexed to that crown—was checkmated and struck the prince about the head with the chessboard. This later caused much hostility between them. It is probably for some such reason that Patrizi, in book 3, title 12 of On the Education of a King, forbids his prince to play chess. He allows hawking, hunting, riding, and so forth; and he allows chess to other men, but on no account to the prince.[5885]
Source page 275–276 In *Muscovy*, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith [5886]*Herbastein*) much used. At *Fessa* in *Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as [5887]*Leo Afer* relates) as much frequented.	In Muscovy, where people live in heated rooms and houses all winter and seldom go outdoors, chess is, on the other hand, very necessary; hence, says Herberstein, it is much played there. At Fez in Africa, where heat similarly obliges people to stay indoors, it is highly commendable and, according to Leo Africanus, just as widely played.[5888]

[5884] **Burton.** Printed page 275, d: “D. Hayward in vita ejus.” D. Hayward, in his life; a reference to Hayward’s account of William the Conqueror.

[5885] **Editor.** Burton cites Hayward for the chessboard story, but no page. The anecdote and the precise Patrizi passage remain uncollated. His parenthesis refers to Dauphiné, the territory associated with the later French royal title Dauphin; it is retained as Burton’s historical explanation. “Pate” means head.

[5886] **Burton.** Printed page 275, e: “Moscovit. commentarium.” Commentary on Muscovy; abbreviated reference to Herberstein.

[5887] **Burton.** Printed page 276, f: “Inter cives Fessanos latrunculorum ludus est usitatissimus lib. 3. de Africâ.” Among the citizens of Fez, the game of pieces is very widely played. On Africa, book 3.

[5888] **Editor.** “Stoves” means heated rooms, not that people lived inside cooking appliances. “Fessa” is Fez; “Leo Afer” is Leo Africanus. The Muscovite and North African accounts are Burton’s reported examples. Their precise passages and editions have not been collated.

Original text 1651	Modern English
Source page 276 A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, *D. Fulkes Metromachia* and his *Ouronomachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.	It is a suitable pastime for gentlewomen with nothing to do, soldiers in garrison, and courtiers who have nothing but love affairs to occupy them, though not altogether so suitable for students. I may say the same of Cl. Bruxer's Philosophers' Game, Dr Fulke's Metromachia and his Ouronomachia, and the other intricate astrological and geometrical inventions, especially for those with mathematical interests, along with the rest of those elaborate games.[5889]
Dancing, Singing, Masking, Mumming, Stage-plaies, howsoever they be heavily censured by some severe *Catoes*, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith *Austin*: but what is that if they delight in it? [5890]*Nemo saltat sobrius*. But in what kinde of dance?	Dancing, singing, masques, mumming, and stage plays, however harshly some stern Catos condemn them, may rightly be approved when enjoyed at a proper time and in moderation. "It is better to dig than to dance," says Augustine; but what does that matter if people enjoy dancing? "No one dances sober." But what kind of dance are we talking about?[5891]

[5889] **Editor.** Cl. Bruxer remains as printed pending secure identification. Folger records identify Fulke's Metromachia as a geometrical game and Ouranomachia as the Astrologers' Game; Burton prints Ouronomachia. In the latter's introduction, compared in the Utah State Latin Lab translation of the 1571 publication, Fulke says he follows an unnamed earlier writer, supplying lost portions and adding rules. Thus publication under his name does not mean invention of the whole game. Burton's editions and the exact Metromachia authorship history remain unverified.

[5890] **Burton.** Printed page 276, g: "Tullius." Tullius: Marcus Tullius Cicero.

[5891] **Editor.** Catos are proverbial stern moral judges; masques and mumming involve performance or disguise. Augustine, Expositions of the Psalms 32, exposition II, sermon 1, section 6, says digging all day would be better than dancing all day, while condemning misuse of Sabbath leisure. Burton abridges that particular comparison into a general maxim. Cicero, For Murena 13, says almost no one dances sober unless mad, while defending Murena against dissipation. Burton shortens both authorities in challenging blanket disapproval of dance.

Original text 1651	Modern English
I know these sports have many oppugners, whose volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now old and wayward, past themselves, cavel at all such youthful sports in others, as he did in the comedy; they think them, *illico nasci senes*, &c.	I know these pastimes have many opponents, with volumes written against them, though everything they say, properly considered, merely misses the point. Others, now old, stubborn, and past such pleasures themselves, find fault with every youthful pastime in other people, like the man in the comedy: they expect them "to be born old men at once," and so forth.[5892]
Some out of preposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk: but in my judgement they are too stern: *there is a time for all things, a time to mourne, a time to dance. Eccles. 3. 4. a time to embrace, a time not to embrace, (vers. 5) and nothing better then that a man should rejoyce in his own works. vers. 22.*	Some, in their misguided zeal, frequently raise trivial objections and would abolish a thing's good use because it is sometimes abused—as though they should forbid wine because it makes people drunk. In my judgement, they are too stern. There is a time for everything: "a time to mourn, a time to dance," Ecclesiastes 3:4; "a time to embrace, a time not to embrace," verse 5; and "nothing better than that a person should rejoice in their own works," verse 22.[5893]
for my part, I will subscribe to the *kings declaration*, and was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-playes, hobby-horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best.	For my part, I support the king's declaration, and have always thought that May festivities, parish wakes, Whitsun ales, and the like may rightly be permitted, provided they take place at suitable hours. Let people feast, sing, and dance freely; let them have their puppet plays, hobby-horses, tabors, fiddles, bagpipes, and so forth; let them play ball, barley-break, and whatever sports and recreations they like best.[5894]

[5892] **Editor.** Ignoratio elenchi is the logical fault of missing the point at issue. The comic phrase recalls Terence, The Self-Tormentor 213–216: the young Clitipho complains that fathers expect boys to become old men at once. Burton's loose "as he did" is retained in sense without assigning his pronoun a more definite speaker. "Past themselves" here means past the age or appetite for these pleasures.

[5893] **Editor.** The references are Ecclesiastes 3:4, 5 and 22, with "a time for all things" recalling 3:1. Burton combines and abbreviates the wording. The modern text follows his quotation rather than replacing it with a different Bible version.

[5894] **Editor.** The royal declaration is the Book of Sports: James I's 1618 proclamation, reissued by Charles I in 1633, as recorded in the Eton catalogue. Whitsun ales were communal festivities at Whitsuntide; wakes were parish festivals. Hobby-horses were costumed festival figures, tabors small drums, and "crouds" bowed instruments. Barley-break was a chasing game. Burton's approval is qualified by the timing and moderation of the recreation.

Original text 1651	Modern English
In *Franconia* a province of *Germany* (saith [5895]*Aubanus Bohemus*) the old folks after evening prayer, went to the ale-house, the younger sort to dance: and to say truth with [5896]*Salisburiensis, satius fuerat sic otiari, quam turpius occupari*, better do so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do.	In Franconia, a province of Germany, says Johannes Boemus, the old people went to the alehouse after evening prayer, and the young went dancing. To speak truly with John of Salisbury, "it would have been better to be idle in this way than to be more shamefully employed"—better this than something worse, which many would undoubtedly otherwise do, such is the corruption of human nature.[5897]
For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: [5898]*Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otiari solent*: that they might be busied about such toyes, that would otherwise perniciously be idle.	For that reason, plays, masques, jesters, gladiators, acrobats, jugglers, and all that crew are admitted and tolerated: "The whole stage of entertainers comes forward; spectacles and countless schools of frivolity are therefore admitted, so that people who usually spend their leisure more harmfully may be occupied by them"—so that those who would otherwise be harmfully idle may busy themselves with such trifles.[5899]

[5895] **Burton.** Printed page 276, h: "De mor. gent." On the Customs of Peoples; abbreviated title.

[5896] **Burton.** Printed page 276, i: "Polycrat. l. 1. cap. 8." Policraticus, book 1, chapter 8.

[5897] **Editor.** Aubanus Bohemus is Johannes Boemus; his passage remains uncollated. John of Salisbury's Policraticus I.8, compared in Keats-Rohan's 1987 critical-edition thesis, p. 81, prefers idleness to disgraceful occupation. Burton adds sic and changes turpiter, disgracefully, to turpius, more disgracefully, applying the sentence to tolerating recreation as a lesser evil. His Latin and separate English gloss are retained; they do not reproduce John's original argument. Burton's intermediary and edition remain unidentified.

[5898] **Burton.** Printed page 276, k: "Idem Sarisburiensis." The same John of Salisbury.

[5899] **Editor.** Tyrocinia means apprenticeships or training schools; winked at means knowingly tolerated. In Policraticus I.8, John says spectacles occupy those unable to endure idleness, to their greater harm. Burton rearranges the surrounding phrases and makes the spectacles occupy people who would otherwise be more harmfully idle: the moral comparison is reversed. The printed quotation and its English explanation remain unchanged. John's subsequent allowance for moderate amusement does not remove this difference in the quoted passage.

Original text 1651	Modern English
So that as [5900]*Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a deboshed company most part, still spoken against, as well they deserve some of them (for I relish and distinguish them as fidlers, and musicians) and yet ever retained.	Thus we may say of them what Tacitus said of the astrologers in Rome: "They are a class of people who will always be shunned in our state and always retained." Most are a dissolute company, continually condemned—as some of them thoroughly deserve, for I judge and distinguish between them as between mere fiddlers and musicians—and yet always kept on.[5901]
Evil is not to be done I confess *that good may come of it*: but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated.	I admit that evil must not be done so that good may come of it. But this is evil only incidentally and in a qualified sense, and may rightly be tolerated to avoid a greater harm.[5902]
Source page 276–277 S. *Thomas Moore* in his *Utopian Commonwealth*, [5903]*as he will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired servants, and tradesmen elsewhere* (excepting his *Utopians*) *but half the day allotted for work, and half for honest recreation, or whatsoever imployment they shall think fit themselves.*	Sir Thomas More, in his Utopian commonwealth, will have no one idle, but neither will he have anyone labour too hard, worn out like a horse—a misery worse than slavery, the life of most of our hired servants and tradespeople elsewhere, apart from his Utopians. Half the day is allotted to work, and half to innocent recreation or whatever occupation people themselves think suitable.[5904]

[5900] **Burton.** Printed page 276, †: "Hist. lib. 1." Histories, book 1.

[5901] **Editor.** Tacitus, Histories 1.22, has vetabitur, "will be prohibited," whereas Burton prints vitabitur, "will be avoided." That substantive reading is retained on the left and translated "shunned" on the right. Tacitus describes astrologers as a group repeatedly banned yet retained; Burton applies the remark to entertainers. "Relish" here concerns judgement or discrimination, and the contrast between fiddlers and musicians is Burton's hierarchy of esteem.

[5902] **Editor.** An allusion to Romans 3:8, followed by a qualification: per accidens means incidentally or through associated circumstances, rather than in the activity's essence. Burton's claim is that toleration can prevent a greater harm.

[5903] **Burton.** Printed page 276, l: "Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat; nam ea plusquam servilis ærumna, quæ opificum vita est, exceptis Utopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum à somno & cibo cujusque arbitrio permittitur." No one sits idle, but neither does anyone toil like an ass until late at night; for the life of craftsmen is a misery worse than slavery, except among the Utopians, who divide the day into twenty-four hours and assign only six to work. What remains apart from sleep and food is left to each person's discretion.

[5904] **Editor.** "S." here is Sir, the title of Thomas More. In Utopia, book 2, the account of trades allows six working hours out of twenty-four and leaves remaining time, apart from meals and sleep, to suitable pursuits. Burton's margin preserves six hours; his body loosely says half the day. Both are retained, without silently making them numerically identical. The primary-text comparison used Burnet's historical translation.

Original text 1651	Modern English
Source page 277 If one half-day in a week were allowed to our houshold servants for their merry meetings, by their hard masters, or in a year some feasts, like those *Roman Saturnals*, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say) for some of them do nought but loyter all the week long.	If their harsh masters allowed our household servants one half-day a week for cheerful gatherings, or some annual feasts like the Roman Saturnalia, I think they would work harder the rest of the time, and both parties would be better pleased. But this is unnecessary, you will say, because some of them do nothing but loiter all week.[5905]
This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh; over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports:	What I am aiming at is relief for those who are "broken in spirit," troubled in mind: to refresh the overworked on the one hand, and to keep the excessively idle occupied on the other. For this purpose, as any labour or occupation will serve one group, any innocent recreation will help the other, provided it is moderate and sparing, like food and drink. The aim is not to spend a whole life gambling, playing, and pursuing amusement, as too many gentlemen do, but to revive our bodies and refresh our souls with innocent pastimes.[5906]
of which as there be divers sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that variety of humors which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind:	Just as there are different sorts suited to different occupations, ages, sexes, and conditions, so there are recreations appropriate to different seasons and of different kinds, to suit the variety of temperaments among people: if one will not serve, another may. Some are for summer, some for winter; some gentle, some more vigorous; some for the mind alone, others for both body and mind.

[5905] **Editor.** The Saturnalia were Roman festivities associated with Saturn and a temporary relaxation of ordinary social relations. Burton turns the literary example into a proposal for servants' leisure, then supplies an imagined master's objection. "Hard" describes harsh masters, not industrious ones.

[5906] **Editor.** Fracti animis means broken or worn down in spirit; Burton immediately glosses it as troubled in mind. The two groups are the overworked and the excessively idle, whose needs differ. "Meat" means food generally.

Original text 1651	Modern English
(as to some it is both business, and a pleasant recreation to oversee workmen of all sorts, Husbandry, Catle, Horse, &c. To build, plot, project, to make models, cast up accompts, &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined.	For some people, supervising workmen of all kinds, farming, cattle, horses, and so forth is both business and pleasant recreation; so too are building, planning, devising projects, making models, adding up accounts, and the like. Some pastimes are outdoors, some indoors; some new, some old, according to the season and people's inclinations.
It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives, in Epist.* and *Pont.* [5907]*Heuter* in his history) that the said Duke, at the marriage of *Elionara*, sister to the king of *Portugal* at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tyred with cards, dice, &c. and such other domesticall sports, or to see Ladies dance, with some of his courtiers, he would in the evening walk disguised all about the Town.	It is related of Philip the Good, that good duke of Burgundy—by Juan Luis Vives in a letter, and by Pontus Heuterus in his history—that at the marriage of Elionara, sister of the king of Portugal, at Bruges in Flanders, celebrated in the depth of winter, the duke could neither hawk nor hunt because of the unsuitable weather. Tired by then of cards, dice, other indoor pastimes, and watching ladies dance, he would walk disguised through the town in the evenings with some of his courtiers.[5908]
It so fortuned, as he was walking late one night, he found a country-fellow dead drunk, snoring on a Bulk; he caused his followers to bring him to his Palace, and there stripping him of his old cloaths, and attiring him after the Court fashion, when he waked, he and they were all ready to attend upon his excellency, perswading him he was some great Duke.	One night, while walking late, he happened upon a countryman dead drunk, snoring on a bench. He had his followers carry the man to his palace, strip off his old clothes, and dress him in court fashion. When he awoke, the duke and his companions stood ready to wait upon "his excellency," persuading him that he was a great duke.[5909]

[5907] **Burton.** Printed page 277, †: "Rerum Burgund. lib. 4." Burgundian History, book 4; the title is abbreviated.

[5908] **Editor.** Philip the Good is the duke of Burgundy; Burges is Bruges. Burton prints Elionara and calls her the Portuguese king's sister. The Met's account of Philip's marriage diplomacy identifies his prospective Portuguese wife as Isabella. Elionara is therefore retained as a difficulty rather than silently replaced. The anecdote's chronology, Vives's letter and Heuterus's book 4 have not been fully collated.

[5909] **Editor.** A "bulk" is a projecting bench or platform, often in front of a shop. The story turns on a staged change of social identity; Burton does not identify the countryman by name.

Original text 1651	Modern English
The poor fellow admiring how he came there, was served in state all the day long, after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tipled, and again fast asleep, they put on his old robes, and so conveighed him to the place where they first found him.[5910]	The poor fellow, wondering how he had come there, was waited on in state all day. After supper he watched dancing, heard music, and enjoyed the other pleasures of court. Late at night, however, once he was thoroughly drunk and fast asleep again, they dressed him in his old clothes and carried him back to the place where they had found him.
Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be perswaded, and so the jest ended.[5911]	The fellow had not amused them so much the day before as he did when he came to himself. The whole joke was to see how he would take it. After some initial amazement, the poor man told his friends that he had seen a vision. He firmly believed it and would not be persuaded otherwise; and so the joke ended.[5912]

[5910] **Burton.** Printed page 277, †: "Jussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se eo loci videt." He ordered the man to be carried to the palace and placed in the ducal bed, and so forth. The man marvels when he sees himself in that place.

[5911] **Burton.** Printed page 277, m: "Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) inter diem illius & nostros aliquot annos? nihil penitus, nisi quod &c." What difference is there, asks Juan Luis Vives, in a letter to Franciscus Barducem, between that man's day and some years of our lives? None at all, except that, and so forth. The recipient's printed name is retained without a secure modern identification.

[5912] **Editor.** "Admiration" means amazement. The Vives marginal quotation asks how this one-day deception differs from years of ordinary life, giving the joke a philosophical application. Its final nisi quod, "except that," trails off in Burton's citation; no missing conclusion has been invented.

Original text 1651	Modern English
Source page 277–278 [5913]*Antiochus Epiphanes* would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other tradesmens shops, sit and talk with them, and sometimes ride, or walk alone, and fall aboord with any Tinker, Clowne, Serving man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withall how he would be affected, and with such objects he was much delighted.	Antiochus Epiphanes would often disguise himself, slip away from court, and enter the shops of merchants, goldsmiths, and other tradesmen, sitting and talking with them. Sometimes he rode or walked alone and struck up a conversation with any tinker, countryman, servant, carrier, or whoever he happened to meet first. Sometimes he gave a poor fellow money "unexpectedly," to see his reaction, or deliberately dropped his purse as he went, watching to see who found it and how the finder responded. Such sights greatly delighted him.[5914]
Source page 278 Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.	Great men commonly practise many such tricks to cheer themselves and others; all of them are harmless jokes and have their good uses.[5915]
But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant*, &c. finde the rest in *Tully pro Archia Poëta*.	But among indoor exercises or recreations of the mind, none is so universal, so well suited to every kind of person, so fit and proper to drive away idleness and melancholy, as study. "Studies delight old age, nourish youth, adorn prosperity, offer refuge and consolation in adversity, and give pleasure at home," and so forth: find the rest in Cicero's speech For the Poet Archias.[5916]

[5913] **Burton.** Printed page 277, n: "Hen Stephan. præfat. Herodoti." Henri Estienne, preface to Herodotus; no edition is specified.

[5914] **Editor.** The margin names Henri Estienne's preface to Herodotus. The ruler is Antiochus Epiphanes; the exact preface and the whole sequence of anecdotes remain uncollated. "Fall aboard" means accost or begin talking to someone. Ex insperato means unexpectedly, as a surprise to the recipient.

[5915] **Editor.** "Harmless" is Burton's own judgement about the preceding tricks, including the treatment of the drunken countryman; the modern text preserves it as part of his argument.

[5916] **Editor.** Cicero, For Archias 16. Burton reverses the order of youth and old age and stops before Cicero's further examples of study accompanying travel and rural life. The translation follows Burton's Latin sequence and does not add the omitted continuation.

Original text 1651	Modern English
What so full of content, as to read, walk, and see Mappes, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as [5917]*Chrysostome* thinketh, *if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias Images, he will forget all care or whatsoever else may molest him in an instant?*	What gives more contentment than reading, walking, and looking at maps, pictures, statues, jewels, and marbles, which some praise so highly? The works Phidias made long ago were so exquisite and pleasing to behold that, as Chrysostom thinks, anyone who is ill, troubled in mind, or unable to sleep for grief need only stand before one of Phidias's statues to forget every care and whatever else troubles him in an instant.[5918]
There be those as much taken with *Michael Angelo's, Raphael de Vrbino's, Francesco Francia's* pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a fair Gallery, artificiall works, perspective glasses, old reliques, *Roman* Antiquities, variety of colours.	Others are equally captivated by the works of Michelangelo, Raphael of Urbino, Francesco Francia, and the many Italian and Dutch painters who excelled in their time. They find it wonderfully pleasing to look at elegant architecture, decorative designs, escutcheons and coats of arms; to read books about such things; and to examine old coins of various kinds in a fine gallery, works of craftsmanship, optical glasses, ancient relics, Roman antiquities, and a variety of colours.[5919]

[5917] **Burton.** Printed page 278, †: "Orat. 12 siquis animo fuerit afflictus aut æger, nec somnum admittens, is mihi videtur è regione stans talis Imaginis, oblivisci omnium posse, quæ humanæ vitæ atrocia & difficilia accidere solent." Oration 12. If anyone is distressed or sick in mind, unable to sleep, I think that, standing before such an image, he could forget all the dreadful and difficult things that commonly happen in human life.

[5918] **Editor.** The reference is Dio Chrysostom, Oration 12.51, not John Chrysostom. Dio describes the consoling effect of Phidias's statue of Zeus at Olympia; Burton broadens the example to a statue by Phidias. The passage was compared in Cohoon's translation. Burton's claim about relief from distress remains a literary illustration.

[5919] **Editor.** "Scutchions" are escutcheons or heraldic shields; "artificiall" means produced by art or skill. "Perspective glasses" is rendered broadly as optical glasses, since a particular instrument cannot be securely selected from the phrase. "Dutch" can have a broader geographical range in early modern usage than the modern Netherlands alone.

Original text 1651	Modern English
A good picture is *falsa veritas, & muta poesis*: and though (as [5920]*Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moved with them for the present?	A good picture is "a counterfeit truth and silent poetry." And though, as Vives says, "things made by art delight us, but soon we tire of them"—artificial curiosities please only for a time—who will not be moved by them while that pleasure lasts?[5921]
When *Achilles* was tormented and sad for the loss of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding; hils, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective pieces: with sight of which he was infinitely delighted, and much eased of his grief.	When Achilles was tormented and saddened by the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and finely wrought shield made by Vulcan. On it were engraved the sun, moon, stars, planets, sea, and land; men fighting, running, and riding; women scolding; hills, valleys, towns, castles, brooks, rivers, trees, and so forth, with many beautiful landscapes and scenes in perspective. The sight delighted him immensely and greatly relieved his grief.[5922]
[5923]*Continuo eo spectaculo captus delenito mœrore* *Oblectabatur, in manibus tenens dei splendida dona.*	At once, captivated by the sight, with sorrow soothed, He took delight, holding the god's splendid gifts in his hands.[5924]

[5920] **Burton.** Printed page 278, o: "3. De anima." On the Soul, book 3.

[5921] **Editor.** Falsa veritas means false or counterfeit truth, preserving the paradox of convincing representation. Muta poesis, silent poetry, recalls the saying attributed to Simonides in Plutarch, On the Fame of the Athenians 3, 346F–347A, where painting and poetry represent the same subjects by different means. This is a classical parallel, checked in Babbitt's translation, not an identified Latin intermediary for Burton. The paired formula and Vives's On the Soul III passage remain uncollated. Burton's own English paraphrase follows the Latin.

[5922] **Editor.** The shield is described in Iliad 18; Achilles receives the divine armour at the opening of book 19. Vulcan is the Roman name for Hephaestus. Burton's picturesque inventory is his own compressed retelling, not a literal inventory supplied by the modern editor.

[5923] **Burton.** Printed page 278, *: "Iliad. 19." Iliad, book 19.

[5924] **Editor.** Compare Iliad 19.16–23: Achilles delights in the divine armour, but his anger also grows and his eyes blaze. Burton's Latin explicitly presents sorrow as soothed, and his prose stresses consolation. That shift is retained. The comparison used Buckley's historical translation; Burton's Latin intermediary remains unidentified.

Original text 1651	Modern English
Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? *Cum se——spectando recreet simul & legendo*, to see their pictures alone and read the description, as [5925]*Boisardus* well addes, whom will it not affect? which *Bozius, Pomponius Lætus, Marlianus, Schottus, Cavelerius, Ligorius*, &c. and he himself hath well performed of late.	Who would not be moved in the same way, or by seeing the well-furnished cloisters and galleries of the Roman cardinals, so richly stocked with modern paintings, ancient statues, and antiquities? "Since one refreshes oneself by looking and reading together": who would not be moved simply by seeing their pictures and reading the descriptions, as Boissard aptly adds? Bozius, Pomponius Laetus, Marlianus, Schottus, Cavalieri, Ligorio, and others, including Boissard himself, have lately done this well.[5926]
Source page 278–279 Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Fælix Platerus* in *Basil*, or Noblemens houses to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-works, and curious cuts of *Sadlier* of *Prage, Albertus Durer, Goltzius, Vrintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* works, frames, *Thaumaturgicall* motions, exotick toyes, &c.	Or, in princely cabinets of curiosities, such as the grand duke's at Florence, in Felix Platter's at Basel, or in noblemen's houses, to see so many varied costumes and faces, so many rare and exquisite representations of people, birds, beasts, and the like; to see the excellent landscapes, Dutch works, and intricate engravings of Sadeler of Prague, Albrecht Dürer, Goltzius, Vrints, and others; such delightful scenes in perspective, Indian feather pictures, Chinese wares, frames, marvellous moving devices, foreign curiosities, and so forth.[5927]

[5925] **Burton.** Printed page 278, †: "Topogr. Rom. Part. 1." Topography of Rome, part 1.

[5926] **Editor.** "Boisardus" is Jean-Jacques Boissard; the marginal reference is to his Roman topography. The passage joins the pleasures of seeing objects with reading their descriptions. The individual works intended by the compressed list of antiquaries, and Burton's exact Latin quotation, remain to be collated.

[5927] **Editor.** "Cabinets" are collections or rooms of curiosities; "cuts" are engravings. Felix Platter is named in connection with Basel. "Thaumaturgicall motions" denotes marvellous moving contrivances, rendered broadly without identifying a mechanism. The particular Sadeler, Goltzius and Vrints works, and the origin of the feather pictures, are not specified securely enough to identify individual objects.

Original text 1651	Modern English
Source page 279 Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightned in his mind by reading of some inticing story, true or fained, whereas in a glass he shall observe what our fore-fathers have done, the beginnings, ruins, fals, periods of Common-wealths, private mens actions displayed to the life &c.? [5928]*Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at Noblemens Feasts.	Who, though wholly overcome by idleness or entangled in a labyrinth of worldly cares, troubles, and discontents, would not find the mind greatly lightened by reading some enticing story, true or invented? There, as in a mirror, one sees what our ancestors did: the beginnings, ruins, falls, and endings of commonwealths, and private people's actions vividly displayed. Plutarch therefore calls such stories "second courses and sweetmeats"—the second course and delicacies—because they were usually read at noblemen's feasts.[5929]
Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of [5930]*Heliodorus, ubi oblectatio quædam placidè fluit, cum hilaritate conjuncta*: *Julian* the Apostate was so taken with an Oration of *Libanius* the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magnâ ex parte, hesternâ die ante prandium, pransus vero sine ullâ intermissione totam absolvi. O argumenta! O compositionem!*	Who is not deeply moved by a passionate, well-written speech, an elegant poem, or some delightful, enchanting narrative like that of Heliodorus, "where a certain pleasure flows gently, joined with cheerfulness"? Julian the Apostate was so captivated by a speech of Libanius the sophist that, as he admits, he could not rest until he had read it all. "I read the greater part of your speech yesterday before my meal; after eating, I finished the whole without any interruption. What arguments! What composition!"[5931]

[5928] **Burton.** Printed page 279, †: "Quod heroum conviviis legi solitæ." Because they were customarily read at the banquets of heroes or great men.

[5929] **Editor.** "Fained" means invented or fictional; "glass" means mirror; "periods" means endings. "Junkets" here are delicacies, not excursions. The exact Plutarch passage is unresolved. The marginal Latin uses heroum, heroes or great men, while the body refers to noblemen; both are preserved in their respective places.

[5930] **Burton.** Printed page 279, *: "Melancthon de Heliodoro." Melanchthon on Heliodorus; no work or page is given.

[5931] **Editor.** Heliodorus exemplifies absorbing narrative; Melanchthon's comment remains unlocated. Julian's passage is Letter 53 to Libanius in Wright's 1923 edition, responding to the speech For Aristophanes. Julian describes reading most of it before a meal and the rest afterwards, then praises its argument and style at length. Burton condenses the praise; his Latin intermediary is unidentified. Apostate and Sophister are Burton's descriptions; sophist means a teacher and practitioner of rhetoric.

Original text 1651	Modern English
I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader?	I may say the same of one delightful treatise or another, which carries the reader's attention along with it. For most kinds of people, study is an extraordinary pleasure. What a world of books presents itself, on every subject, art, and science, to suit the reader's capacity and give sweet contentment!
In *Arithmetick, Geometry, Perspective, Optick, Astronomy, Architecture, Sculpturâ, Picturâ*, of which so many and such elaborate Treatises are of late written: In *Mechanicks* and their mysteries, *Military matters*, Navigation, [5932]riding of horses, [5933]fencing, swimming, gardening, planting, great tomes of husbandry, Cookery, Faulconry, Hunting, Fishing, Fowling, &c. with exquisite pictures of all sports, games, and what not?	There are arithmetic, geometry, perspective, optics, astronomy, architecture, sculpture, and painting, on which so many elaborate treatises have lately appeared; mechanics and its secrets; military affairs, navigation, horsemanship, fencing, swimming, gardening, and planting; great volumes on agriculture, cookery, falconry, hunting, fishing, catching birds, and so forth, with exquisite pictures of every sport and game—what is there not?[5934]
In *Musick, Metaphysicks, Naturall and Morall Philosophy, Philologie*, in *Policy, Heraldry, Genealogy, Chronology*, &c. they afford great Tomes; or those studies of [5935]*Antiquity*, &c. & [5936]*quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant?	Music, metaphysics, natural and moral philosophy, philology, politics, heraldry, genealogy, chronology, and the like supply great volumes; so do studies of antiquity. And "what is more subtle than arithmetical discoveries, more delightful than musical principles, more divine than astronomical ones, more exact than geometrical demonstrations?" What is so certain, what so pleasant?[5937]

[5932] **Burton.** Printed page 279, †: "Pluvines." Pluvinel; a reference to the writer on horsemanship.

[5933] **Burton.** Printed page 279, *: "Thibault." Thibault; a reference to the writer on fencing.

[5934] **Editor.** "Optick" is optics; sculptura and pictura are sculpture and painting. Pluvines points to Pluvinel on horsemanship and Thibault to the fencing author. No particular edition is supplied; their specific books and Burton's spelling remain part of the bibliographical work still to be completed.

[5935] **Burton.** Printed page 279, †: "As in travelling the rest go forward and look before them an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, Janus Bifrons." Already English: while other travellers go forward and look ahead, the antiquary alone looks all around, seeing things past, with a complete horizon: two-faced Janus.

[5936] **Burton.** Printed page 279, *: "Cardan." Cardano; no work or location is specified.

[5937] **Editor.** "Policy" means political or governmental study; philology is the study of language and texts. Janus Bifrons is two-faced Janus, looking in two directions: an image for the antiquary's wider view of time. Cardan is Girolamo Cardano. His exact source for the fourfold praise of arithmetic, music, astronomy and geometry is unresolved.

Original text 1651	Modern English
He that shall but see that Geometricall tower of *Garezenda* at *Bologne* in *Italy*, the steeple and clock at *Strasborough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coclea*, and rare devices to corrivate waters, musick instruments, and trisyllable *Ecchoes* again, again, and again repeated, with miriades of such.	Anyone who merely sees the geometrical tower of Garisenda at Bologna in Italy, or the spire and clock at Strasbourg, will admire what art can accomplish; or Archimedes's device for moving the earth itself, if only he had somewhere to fix his instrument; Archimedes's screw, ingenious devices for bringing streams together, musical instruments, and three-syllable echoes repeated again, again, and again, with countless other examples.[5938]
What vast Tomes are extant in *Law, Physick* and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c. their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for severall palates; and he is a very block that is affected with none of them.	What immense volumes exist in law, medicine, and theology, for profit, pleasure, practice, and contemplation, in verse or prose! Their titles alone fill whole volumes. We have thousands of authors of every kind and many great, well-stocked libraries, like so many dishes of food served for different tastes; anyone moved by none of them is a complete blockhead.[5939]
Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriack, Chalde, Arabick, &c.	Some take immense delight in studying the very languages in which these books are written: Hebrew, Greek, Syriac, Chaldean, Arabic, and so forth.[5940]

[5938] **Editor.** Garezenda is the Garisenda tower at Bologna, identified through Bologna's official visitor information. Its leaning form supplies the architectural marvel. Archimedes's earth-moving device evokes the leverage boast; coclea is a screw, and "corrivate" means bring streams together. Burton's exact sources for the devices, Strasbourg clock and repeated echoes have not been collated.

[5939] **Editor.** "Physick" means medicine and "divinity" theology; "speculation" means theoretical contemplation. A "block" is a blockhead, a person unresponsive to the intellectual feast. The discussion proceeds to the delight of learning languages and then to maps.

[5940] **Editor.** "Chalde" is the older designation for Chaldean or Biblical Aramaic. The sentence continues the preceding catalogue of studies; it begins no new source paragraph.

Original text 1651	Modern English
Source page 279–280 Methinks it would well please any man to look upon a Geographical Map, [5941]*suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorem sui cognitionem excitare*, Chorographical, Topographical delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and compasse, their extent, distance, examine their site.	I think anyone would take pleasure in looking at a geographical map: "to draw the mind with sweet delight through the astonishing variety and charm of things, and awaken it to a fuller knowledge of them." Regional and local depictions allow him, as it were, to behold all the distant provinces, towns, and cities of the world without ever leaving his study, measuring their extent and distance with a scale and compasses, and examining their situation.[5942]
Source page 280 *Charles* the great as *Platina* writes, had three faire silver tables, in one of which superficies was a large map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, then to view those elaborate Maps of *Ortelius*, [5943]*Mercator*, *Hondius*, &c. To peruse those books of Cities, put out by *Braunus*, and *Hogenbergius*?	Charlemagne, as Platina writes, had three beautiful silver tables. On the surface of one was a large map of Constantinople; on the second, a finely engraved Rome; on the third, an exquisite representation of the whole world. He took great delight in them. What greater pleasure can there be today than viewing those elaborate maps by Ortelius, Mercator, Hondius, and others, or examining the books of cities published by Braun and Hogenberg?[5944]

[5941] **Burton.** Printed page 279, *: "Hondius præfat. Mercatoris." Hondius, preface to Mercator; Burton does not identify the edition.

[5942] **Editor.** Chorography describes regions; topography describes particular places. "Compasse" here is the instrument used to measure distances on a map. The Latin's sui is rendered in context as fuller knowledge of the things depicted. The particular Hondius preface and its wording have not yet been collated.

[5943] **Burton.** Printed page 280, p: "Atlas Geog." Geographical Atlas.

[5944] **Editor.** "Charles the great" is Charlemagne. Burton attributes the silver tables to Platina; this particular passage has not been collated. Braun and Hogenberg's city books are the Civitates orbis terrarum, represented in the Library of Congress catalogue. The maps make distant places available to an armchair traveller.

Original text 1651	Modern English
To read those exquisite descriptions of *Maginus, Munster, Herrera, Læt, Merula, Boterus, Leander, Albertus, Camden, Leo, Afer, Adricomius, Nic. Gerbelius*, &c? Those famous expeditions of *Christoph. Columbus, Americus Vesputius, Marcus Polus* the *Venetian, Lod. Vertomannus, Aloysius Cadamustus*, &c?	Or to read those exquisite descriptions by Maginus, Münster, Herrera, Laet, Merula, Botero, Leander Albertus, Camden, Leo Africanus, Adricomius, Nicholas Gerbelius, and others? Those famous expeditions of Christopher Columbus, Amerigo Vespucci, Marco Polo the Venetian, Lod. Vertomannus, Aloysius Cadamustus, and the rest?[5945]
Those accurate diaries of *Portugals, Hollanders*, of *Bartison, Oliver à Nort*, &c. *Hacluits* voyages, *Pet. Martyrs Decades, Benzo, Lerius, Linschotens* relations, those *Hodeporicons* of *Jod. a Meggen, Brocard* the Monke, *Bredenbachius, Jo. Dublinius, Sands*, &c. to *Jerusalem, Egypt*, and other remote places of the world? those pleasant Itineraries of *Paulus Hentzerus, Iodocus Sincerus, Dux Polonus*, &c. to read *Bellonius* observations, *P. Gillius* his survayes; those parts of *America*, set out, and curiously cut in pictures, by *Fratres a Bry*.	Those careful journals of Portuguese and Dutch travellers, of Bartison, Oliver à Nort, and others? Hakluyt's voyages, Peter Martyr's Decades, the accounts of Benzo, Lerius, and Linschoten; the travel narratives of Jod. a Meggen, Brocard the monk, Bredenbachius, Jo. Dublinius, Sandys, and others, to Jerusalem, Egypt, and other distant parts of the world? The delightful itineraries of Paulus Hentzerus, Iodocus Sincerus, Dux Polonus, and others? Or to read Bellonius's observations and P. Gillius's surveys; to see those parts of America represented in finely engraved pictures by the de Bry brothers?[5946]
To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all Vegetals expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides, Delacampius, Lobel, Bauhinus*, and that last voluminous and mighty Herbal of *Beslar* of *Noremberge*, wherein almost every Plant is to his own bignesse.	Or to see a well-engraved herbal: herbs, trees, flowers, plants—all vegetation—depicted true to life in their natural colours, as in Matthiolus's work on Dioscorides, or those of Delacampius, Lobel, and Bauhinus, and that recent, enormous herbal by Besler of Nuremberg, in which almost every plant is shown at its actual size?[5947]

[5945] **Editor.** Burton's commas divide "Leander, Albertus" and "Leo, Afer": the modern text joins these as the author-names Leander Albertus and Leo Africanus. The remaining abbreviated or Latinized names are retained where the exact cited editions are not established. This catalogue should not be read as a fully resolved bibliography.

[5946] **Editor.** "Hodeporicons" are travel accounts; "curiously cut" means carefully or skilfully engraved. "Fratres a Bry" means the de Bry brothers; the Smithsonian catalogue documents engravings from the family's America series. Several abbreviated names here, especially Bartison and Jo. Dublinius, require further bibliographical identification; they have not been silently replaced by guesses.

[5947] **Editor.** An herbal describes plants and their properties. Beslar is Basilius Besler, whose Hortus Eystettensis appeared in 1613, as recorded by the Biodiversity Heritage Library. The claim that almost every plant is life-size is Burton's description. "Last" means recent or latest, not final.

Original text 1651	Modern English
To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvianus*, &c. [5948]*Arcana cœli, naturæ secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.*	Or to see birds, beasts, sea fish, spiders, gnats, serpents, flies, and all other creatures depicted by the same art, faithfully represented in vivid colours, with an exact account of their natures, powers, qualities, and so forth, as Aelian, Gesner, Ulisse Aldrovandi, Bellonius, Rondoletius, Hippolytus Salvianus, and others have carefully done? "To know the mysteries of heaven, the secrets of nature, and the order of the universe brings greater happiness and sweetness than anyone can grasp in thought, or any mortal hope for."[5949]
What more pleasing studies can there be then the Mathematicks, Theorick, or Practick parts? As to survay land, make maps, models, dials, &c. with which I was ever much delighted my self. *Talis est Mathematum pulchritudo* (saith [5950]*Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them:	What studies can be more pleasing than mathematics, whether theoretical or practical? Surveying land, making maps, models, sundials, and the like have always greatly delighted me. "Such is the beauty of mathematics," says Plutarch, "that it is unworthy to compare with it those trappings and baubles of wealth, those girlish displays." Such is the excellence of these studies that all those ornaments and childish bubbles of wealth are unworthy of comparison with them.[5951]

[5948] **Burton.** Printed page 280, *: "Cardan." Cardano; no work or location is specified.

[5949] **Editor.** "Vertues" are characteristic powers or properties, including medicinal ones. Burton groups ancient and more recent natural historians under a shared praise of accurate representation; this does not establish that each supplied the same kind of colour illustrations. The Cardano quotation has no locator and remains uncollated.

[5950] **Burton.** Printed page 280, q: "Lib. de cupid. divitiarum." Book On the Love of Wealth.

[5951] **Editor.** The contrast between mathematical beauty and the display of wealth occurs in Plutarch, On the Love of Wealth 10, 528A. Burton's Latin is followed by his own English restatement; both are retained. His remark about surveying and sundials is an autobiographical aside.

Original text 1651	Modern English
crede mihi ([5952]saith one) *extingi dulce erit Mathematicarum artium studio*, I could even live and die with such meditations, *and take more delight, true content of mind in them, then thou hast in all thy wealth and sport, how rich soever thou art*. And as [5953]*Cardan* well seconds me, *Honorificum magis est & gloriosum hæc intelligere, quam provinciis præesse, formosum aut ditem juvenem esse*.	"Believe me," says one writer, "it will be sweet to die in the study of the mathematical arts." I could live and die with such reflections, and find more delight and true contentment of mind in them than you find in all your wealth and amusements, however rich you may be. And Cardano aptly supports me: "It is more honourable and glorious to understand these things than to govern provinces, or to be a handsome or wealthy young man."[5954]
The like pleasure there is in all other studies, to such as are truly addicted to them, [5955]*ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis avelli*; the like sweetnesse, which as *Circes* cup bewitcheth a student, he cannot leave off, as well may witnesse those many laborious hours, dayes and nights, spent in the voluminous Treatises written by them; the same content.	All other studies give a similar pleasure to those truly devoted to them: "such sweetness," one writer holds, "that once someone has tasted them, as though enchanted by Circe's cups, he can never be torn away." The same sweetness bewitches a student like Circe's cup, so that he cannot stop. The many laborious hours, days, and nights spent on the vast treatises they write bear witness to that same contentment.[5956]

[5952] **Burton.** Printed page 280, r: "Leon Diggs præfat. ad perpet. prognost. Plus capio voluptatis, &c." Leonard Digges, preface to the Perpetual Prognostication. "I take more pleasure," and so forth.

[5953] **Burton.** Printed page 280, †: "In Hipperchen. divis. 3." In Hipperchen, division 3; Burton's abbreviated title is retained.

[5954] **Editor.** The margin identifies Leonard Digges's Prognostication; Folger records a 1556 edition. Its preface and the exact Latin quotation remain to be collated. Burton's unusual abbreviated Cardano title "Hipperchen" is preserved rather than expanded without verification.

[5955] **Burton.** Printed page 280, †: "Cardan. præfat. rerum variet." Cardano, preface to On the Variety of Things.

[5956] **Editor.** Circe is the enchantress of the Odyssey. "Addicted" here means devoted to a study. Burton first quotes the Latin comparison, then repeats it in English; the modern text preserves both layers. The specific Cardano preface remains uncollated.

Original text 1651	Modern English
[5957]*Julius Scaliger* was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of 12 verses in *Lucan*, or such an ode in [5958]*Horace*, then Emperour of *Germany*.	Julius Caesar Scaliger was so moved by poetry that he burst into a passionate declaration: he would rather have written twelve verses in Lucan, or a certain ode of Horace, than be emperor of Germany.[5959]
Source page 280–281 [5960]*Nicholas Gerbelius* that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores*; we shall be richer then all the *Arabick* or *Indian* Princes; of such [5961]esteem they were with him, incomparable worth and value.	Nicholas Gerbelius, that good old man, was so transported by a few Greek authors restored to the light, and by the hope and desire of enjoying the rest, that he immediately exclaimed, "We shall be richer than all the Arabs and Indians." We shall be richer than all the Arabian or Indian princes: so highly did he prize them, as things of incomparable worth and value.[5962]

[5957] **Burton.** Printed page 280, t: "Poetices lib." Book of Poetics; Burton supplies no number.

[5958] **Burton.** Printed page 280, †: "Lib. 3. Ode 9. Donec gratus eram tibi, &c." Book 3, Ode 9. "As long as I was pleasing to you," and so forth.

[5959] **Editor.** "Pathetical" means impassioned. Julius Caesar Scaliger is the Renaissance scholar, not the Roman dictator. The marginal incipit identifies Horace, Odes 3.9, a dialogue of renewed affection. Burton does not identify the twelve lines of Lucan or the precise location in Scaliger.

[5960] **Burton.** Printed page 280, †: "De Pelopones. lib. 6. de scrip. Græc." On the Peloponnese, book 6, on Greek writers; Burton's abbreviated locator is retained.

[5961] **Burton.** Printed page 281, *: "Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus." "If we possessed them complete, good gods, what riches, what treasures we would hold!"

[5962] **Editor.** The Latin promises greater wealth than that of all Arabs and Indians; Burton's English adds "Princes." Both statements are preserved. The marginal wish for complete Greek texts explains the metaphorical wealth of recovered learning. Gerbelius's exact passage remains uncollated.

Original text 1651	Modern English
Source page 281 *Seneca* prefers *Zeno* and *Chrysippus*, two doting *Stoicks* (he was so much enamored on their works) before any Prince or General of an Army; and *Orontius* the Mathematician so far admires *Archimedes*, that he cals him, *Divinum & homine majorem*, a petty God, more then a man; and well he might, for ought I see, if you respect fame or worth.	Seneca prefers Zeno and Chrysippus, two doting Stoics—he was so enamoured of their works—to any prince or army commander. And Orontius the mathematician so admires Archimedes that he calls him "divine and greater than a human being": a little god, more than a man. So he well might, as far as I can see, if fame or worth is the measure.[5963]
Pindarus of *Thebes* is as much renowned for his Poems, as *Epaminondas, Pelopidas, Hercules* or *Bacchus*, his fellow citizens for their warlike actions; *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more known then *Alexander*; for we have a bare relation of *Alexanders* deeds, but *Aristotle totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study.	Pindar of Thebes is as renowned for his poems as his fellow citizens Epaminondas, Pelopidas, Hercules, or Bacchus are for their warlike deeds. "And if you consider fame, no fewer people remember Aristotle than Alexander," as Cardano observes. Aristotle is better known than Alexander: we have only an account of Alexander's deeds, but Aristotle "lives entire in his writings"—he is wholly present in his works. Yet I do not insist on this. Delight is what I am aiming at: such great pleasure, such sweet contentment lies in study.[5964]

[5963] **Editor.** Seneca, On Leisure 6.4, says that Zeno and Chrysippus achieved more than if they had commanded armies, held office or made laws for one city: their teaching benefits all humanity and posterity. Burton condenses this into a ranking of scholars above rulers. Doting is Burton's disparaging word, not Seneca's. The Orontius passage remains unlocated; the Latin and Burton's stronger petty God gloss are both retained.

[5964] **Editor.** Burton combines historical Theban leaders with the mythic Hercules and Bacchus. The Latin says that no fewer people remember Aristotle; his English strengthens this to Aristotle being better known. "Monumentis" here means the writings in which the author survives. The Cardano passage remains uncollated.

Original text 1651	Modern English
[5965]King *James* 1605, when he came to see our University of *Oxford*, and amongst other Ædifices, now went to view that famous Library, renewed by *S. Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; [5966]*And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors, et mortuis magistris.*	When King James visited our University of Oxford in 1605, and, among its other buildings, went to see that famous library restored by Sir Thomas Bodley, he imitated Alexander and, on leaving, burst into this noble declaration: "If I were not a king, I would be a university man. And if I had to be a prisoner, if I could have my wish, I would ask for no other prison than that library, and to be chained together with so many good authors," and with "dead teachers."[5967]
So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus*; harsh at first learning is, *radices amaræ*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last; the longer they live, the more they are enamoured with the Muses.	So sweet is the pleasure of study that the more learning people possess, the more they desire to learn—like someone with dropsy, who grows thirstier the more he drinks. The latest day is "the pupil of the one before." Learning is harsh at first: "bitter roots," but "sweet fruits," according to Isocrates—pleasant in the end. The longer they live, the more they fall in love with the Muses.[5968]

[5965] **Burton.** Printed page 281, u: "Isaack Wake musæ regnantes." Isaac Wake, The Reigning Muses; see the editorial note on his account of James's visit.

[5966] **Burton.** Printed page 281, x: "Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere." "If ever it is my fate to be led away a captive, and I were given a choice, I would wish to be shut in this prison, bound with these chains, and spend my life with these fellow captives chained together."

[5967] **Editor.** Oxford's account of James's 1605 visit reproduces the library-as-prison remark, and Folger identifies Isaac Wake's Rex platonicus as an account of that visit. The margin calls it Musæ regnantes. Chained books make the prison image a material joke as well as a tribute to learning. "S." is Sir. The allusion to Alexander is not explained by Burton and remains unresolved.

[5968] **Editor.** Dropsy is the older term for swelling associated with fluid accumulation; the thirst comparison belongs to historical medical imagery. The latest-day phrase abbreviates a maxim in the collection transmitted as Publilius Syrus's Sentences, under D: each later day is the earlier day's pupil. Libanius, Preliminary Exercises, Anecdote 3, attributes the bitter-root and sweet-fruit saying to Isocrates; Diogenes Laertius 5.18 attributes a parallel to Aristotle. Both traditions exist. Libanius is compared in Gibson's translation, p. 65; Burton's intermediary remains unidentified.

Original text 1651	Modern English
Heinsius the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. [5969]*I no sooner* (saith he) *come into the Library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness the mother of ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happinesse.*	Heinsius, keeper of the library at Leiden in Holland, was shut up in it all year long. What you might think would have bred disgust only increased his delight. "No sooner," he says, "do I enter the library than I bolt the door behind me, shutting out lust, ambition, greed, and all such vices, whose nurse is idleness, the mother of ignorance—and Melancholy herself. In the very lap of eternity, among so many divine souls, I take my seat with such an elevated spirit and such sweet contentment that I pity all our great and wealthy people who do not know this happiness."[5970]
I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of Libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as *Æsops* Cock did the Jewel he found in the dunghill; and all through error, ignorance and want of education.	Meanwhile, despite what I have said, I know how barbarously and meanly most of our less cultivated gentry regard libraries and books: how they neglect and despise so great a treasure, so priceless a benefit, as Aesop's cock did the jewel he found in the dungheap—all through error, ignorance, and lack of education.[5971]

[5969] **Burton.** Printed page 281, y: "Epist. Primiero. Plerunque in qua simulac pedem posui, foribus pessulum obdo, ambitionem autem, amorem, libidinem, etc. excludo, quorum parens est ignavia, imperitia nutrix, & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui felicitatem hanc ignorant." Letter to Primierus. "Usually, as soon as I set foot in it, I bolt the doors, shutting out ambition, love, lust, and so forth, whose parent is idleness and whose nurse is ignorance; and in eternity's very lap, among so many illustrious souls, I take my seat with such elevation of mind that I often pity the great, who do not know this happiness."

[5970] **Editor.** "Mewed up" means confined. The body and Latin margin differ: the Latin makes idleness the parent and ignorance the nurse of the vices, whereas Burton's English rearranges these roles and explicitly adds Melancholy. Both versions are retained. The full letter and the identity behind "Primiero" remain to be collated.

[5971] **Editor.** In the fable, a cock finds a precious stone but prefers useful food. Burton applies it polemically to the gentry's failure to value books. "Ruder" means less educated or cultivated, not simply impolite.

Original text 1651	Modern English
And 'tis a wonder withall to observe how much they will vainly cast away in unnecessary expences, *quot modis pereant* (saith [5972]*Erasmus*) *magnatibus pecuniæ, quantum absumat alea, scorta, compotationes, profectiones non necessariæ, pompæ, bella quæsita, ambitio, colax, morio, ludio*, &c. what in hawkes, hounds, law-suits, vain buildings, gurmundizing, drinking, sports, playes, pastimes, &c.	It is astonishing, too, to see how much they squander on needless expenses. "In how many ways," says Erasmus, "does the money of the great disappear! How much is consumed by gambling, prostitutes, drinking parties, unnecessary journeys, displays of splendour, wars deliberately sought, ambition, the flatterer, the fool, the player," and so on! What sums go on hawks, hounds, lawsuits, vain buildings, gluttony, drinking, sports, plays, pastimes, and the rest![5973]
Source page 281–282 If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or inlargement of such a work, be it College, Lecture, Library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenews so bestowed:	If someone well disposed towards the Muses were to ask some of them for financial support towards maintaining or enlarging such a work—a college, lectureship, library, or anything else that might advance learning—they are so unwilling, so opposed, that they would rather see the institutions already built at such expense and with such care utterly ruined, demolished, or put to other uses. Many of them resent and grudge the gifts and revenues devoted to such purposes.[5974]

[5972] **Burton.** Printed page 281, *: "Chil. 2. Cent. 1. adag. 1." Second thousand, first hundred, first adage; a reference to Erasmus's Adages.

[5973] **Editor.** Erasmus's sequence names kinds of expenditure and people who consume a patron's money. Colax is a flatterer, morio a fool or jester, and ludio a player or entertainer. The locator is retained; the exact Adages text has not yet been collated.

[5974] **Editor.** An "exhibition" is financial maintenance or a stipend; a "Lecture" may be an endowed teaching post. "They repine many" is the source's awkward word order, rendered as many of them resent. Burton criticizes the diversion or destruction of foundations for learning.

Original text 1651	Modern English
Source page 282 and therefore it were in vain, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus, qui se Mammonæ dediderunt, improbum fortasse tale officium exigere*, to solicite or ask any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of *Ignoramus*.	It would therefore be in vain, as Erasmus aptly observes, "to demand such a service either from these men or from merchants who have devoted themselves to Mammon—perhaps an unreasonable demand." To solicit or ask anything for this purpose from men so likely damned to riches! For my part, I pity them: "I gladly bid them remain fools." Let them go as they are, in the catalogue of ignoramuses.[5975]
How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, divine spirits, —— [5976]*qui nobis hæc otia fecerunt, namque erit ille mihi semper Deus* —— that have provided for us so many well furnished Libraries as well in our publick Academies in most Cities, as in our private Colleges?	How deeply, on the other hand, are all of us scholars indebted to those munificent Ptolemies, generous Maecenases, heroic patrons, and divine spirits—"who have provided this leisure for us; for he will always be a god to me"—who have furnished us with so many well-stocked libraries, both in the public academies of most cities and in our individual colleges?[5977]

[5975] **Editor.** Mammon personifies wealth; compare Matthew 6:24. Burton's phrase "damn'd to riches" carries an intentionally harsh religious judgement. The Latin calls the request perhaps improper or unreasonable. "Ignoramus" is taken here in its ordinary sense of an ignorant person; no specific dramatic allusion is assumed.

[5976] **Burton.** Printed page 282, *: "Virg. eclog. 1." Virgil, Eclogue 1.

[5977] **Editor.** Ptolemies and Maecenases are exemplary royal and private patrons of learning. Burton adapts Virgil, Eclogue 1.6–7: his first clause is plural, but the following "he" remains singular. The shift is retained in translation. "Private Colleges" contrasts individual collegiate foundations with public academies, not a modern funding category.

Original text 1651	Modern English
How shall I remember [5978]*S. Thomas Bodley*, amongst the rest, [5979]*Otho Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at *S. Johns* College in *Cambridge*, that in *Westminster*, is now likewise in *Fieri* with a library at *Lincolne* (a noble president for all Corporate towns and cities to imitate) *O quam te memorem* (*vir illustrissime*) *quibus elogiis?* But to my taske again.	How shall I commemorate, among the others, Sir Thomas Bodley, Otho Nicholson, and the Right Reverend John Williams, Lord Bishop of Lincoln? Besides his many other pious works, and the libraries at St John's College, Cambridge, and at Westminster, he now also has a library at Lincoln in progress—a noble example for all incorporated towns and cities to follow. "How shall I commemorate you, most illustrious man, and with what praises?" But back to my task.[5980]

[5978] **Burton.** Printed page 282, †: "Founder of our publike library in Oxon." Already English: founder of our public library at Oxford.

[5979] **Burton.** Printed page 282, *: "Ours in Christ church Oxon." Already English: ours at Christ Church, Oxford.

[5980] **Editor.** St John's College records Williams's library benefaction, built in 1623–1628. Westminster Abbey records his provision of bookcases and about 2,000 books in 1623. The Oxford institutions document Bodley and Nicholson as benefactors. In fieri means in the making; president means precedent. The praise adapts Aeneid 1.327 from a maiden to an illustrious man. Burton's now is retained; the Lincoln project and the date at which this sentence entered his text remain unverified.

Original text 1651	Modern English
Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy, and vain conceits, and for want of imployment knows not how to spend his time, or crucified with worldly cares, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science.	Whoever is overwhelmed by solitude, carried away by pleasurable melancholy and idle fancies, at a loss how to spend his time for lack of employment, or tormented by worldly cares—I can prescribe no better remedy for him than study: to settle himself to learning some art or science.[5981]
Provided alwayes that his malady proceed not from overmuch study; for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a Skeleton of himself; or such Inamoratoes as read nothing but play-books, Idle Poems, Jests, *Amadis de Gaul*, the *Knight of the Sun*, the *seven Champions, Palmerin de Oliva, Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*.	Always provided that his illness does not arise from excessive study: in that case he adds fuel to the fire, and nothing could be more harmful. Let him take care not to overstrain his mind and turn himself into a skeleton; or to become one of those lovesick readers who read nothing but plays, idle poems, jests, Amadis of Gaul, The Knight of the Sun, The Seven Champions, Palmerin de Oliva, Huon of Bordeaux, and the like. Such people often end up as mad as Don Quixote.[5982]
Study is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continuall meditations another way. Nothing in this case better then study; *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c.	Study is prescribed only for those who are otherwise idle, troubled in mind, or swept away by empty thoughts and imaginings, to draw their thoughts elsewhere and turn their continual reflections in another direction—although a change of study, or a serious subject, would do the former readers no harm. Nothing is better than study in such a case: “Let them always learn something by heart,” says Piso. Let them memorize something, copy it out, translate it, and so forth.[5983]

[5981] **Editor.** This paragraph resumes Burton’s practical argument after the digression on libraries and patrons. “Compose himself” means settle or apply himself. His account of melancholy and its treatment is retained as a historical argument.

[5982] **Editor.** The list consists of romances and other popular reading. “Inamoratoes” are people absorbed in love. Don Quixote supplies the example of a reader whose devotion to chivalric romances distorts his judgement. Burton’s syntactically loose transition is clarified without removing his distinction between kinds of reading.

[5983] **Editor.** “Distract” and “divert” here mean redirect attention. “Without book” means from memory. The parenthesis appears chiefly to qualify the preceding readers of romances: a different or more serious subject may help them. It does not cancel the warning against excessive study. Piso’s exact passage remains uncollated.

Original text 1651	Modern English
Read the Scriptures, which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it self, [5984]*the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity*. For as [5985]*Austin* well hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior*: 'Tis the best *Nepenthe*, surest cordiall, sweetest alterative, present diverter:	Read the Scriptures. Hyperius, in book 1 of On the Daily Reading of Scripture, folio 77, holds this beneficial in itself: the mind is thereby lifted above all worldly cares and enjoys great peace and tranquillity. For, as Augustine aptly puts it, it is "the knowledge of knowledges, sweeter than any honey, more pleasing than any bread, more cheering than any wine." It is the best nepenthe, the surest restorative, the sweetest medicine for changing one's condition, an immediate diversion.[5986]
For neither as [5987]*Chrysostome* well adds, *those boughs and leaves of trees, which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction.*	For, as Chrysostom aptly adds, branches and leaves woven together for cattle to stand beneath in the summer heat do not refresh them with their welcome shade as much as reading Scripture refreshes and comforts a distressed soul in sorrow and affliction.[5988]

[5984] **Burton.** Printed page 282, z: "Animus levatur inde à curis multa quiete & tranquillitate fruens." "The mind is thereby lifted away from cares, enjoying great peace and tranquillity."

[5985] **Burton.** Printed page 282, *: "Ser. 38. ad Fratres Erem." Sermon 38 to the Hermit Brothers; cited by Burton under Augustine's name.

[5986] **Editor.** Nepenthe is the legendary grief-dispelling drug; a cordial restores strength, and an alterative changes the body's condition without an obvious evacuation in historical medicine. "Present" means immediate. The sermon collection cited under Augustine's name requires an authorship check; no claim that the particular sermon is authentically Augustine's is made here.

[5987] **Burton.** Printed page 282, †: "Hom. 4. de pœnitentia. Nam neque arborum comæ pro pecorum tuguriis factæ, meridie per æstatem optabilem exhibentes umbram oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur & recreat." Homily 4, On Repentance. "For not even the leafy branches of trees made into shelters for cattle, offering welcome shade at midday in summer, refresh the sheep as much as reading Scripture consoles and renews souls afflicted by distress."

[5988] **Editor.** "Plashed" describes branches interwoven to form a shelter. The contrast gives a physical image for the comfort of reading. The Latin marginal quotation is retained in full, including its shift from cattle to sheep; its precise homily text remains uncollated.

Original text 1651	Modern English
Source page 282–283 *Paul* bids *Pray continually*, *quod cibus corpori, lectio animæ facit*, saith *Seneca*, as meat is to the body, such is reading to the soul. [5989]*To be at leasure without books is another hell, & to be buried alive.*	Paul says, “Pray continually.” “What food does for the body, reading does for the soul,” says Seneca: reading is to the soul what food is to the body. Leisure without books is another hell, and burial alive.[5990]
Source page 283 [5991]*Cardan* cals a library the physick of the soul; [5992]*Divine authours fortifie the mind, make men bold & constant*; & (as *Hyperius* adds) *godly conference will not permit the mind to be tortured with absurd cogitations*. *Rhasis* injoynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poem, news, &c. *alternos sermones edere ac bibere, æque jucundum quam cibus, sive potus*, which feeds the minde as meat and drink doth the body and pleaseth as much:	Cardano calls a library medicine for the soul. Religious authors strengthen the mind, making people courageous and steadfast; and, as Hyperius adds, godly conversation will not allow the mind to be tormented by absurd thoughts. Rhazes prescribes continual conversation for such melancholy people: ongoing talk about some history, tale, poem, news, and the like. “To eat and drink one another’s talk is as pleasant as food or drink”: it nourishes the mind as food and drink nourish the body, and pleases it as much.[5993]

[5989] **Burton.** Printed page 283, a: “Otium sine literis mors est, & vivi hominis sepultura, Seneca.” “Leisure without learning is death and the burial of a living person.” Seneca.

[5990] **Editor.** Paul’s instruction is 1 Thessalonians 5:17. Seneca, Moral Letters 82.3, calls leisure without learning death and burial alive; Burton intensifies death to another hell. The preceding food-and-reading maxim is not located verbatim. Letters 2.2–4 compares sustained reading with nourishment and warns that rapidly changing books resembles food that does not nourish. This is a thematic parallel, not proof of the maxim’s source.

[5991] **Burton.** Printed page 283, b: “Cap. 99. l. 57. de rer. var.” Chapter 99, book 57, On the Variety of Things. The printed book number is problematic; see the editorial note.

[5992] **Burton.** Printed page 283, c: “Fortem reddunt animum & constantem; & pium colloquium non permittit animum absurda cogitatione torqueri.” “They make the mind strong and steadfast; and pious conversation does not allow the mind to be tortured by absurd thought.”

[5993] **Editor.** “Conference” means conversation, not a formal meeting. The margin prints “l. 57.” for Cardano’s book number, an anomalous reading retained pending verification rather than silently changed. The food metaphor concerns the nourishment supplied by exchanging speech. Rhazes is the physician al-Razi; his cited instruction remains uncollated.

Original text 1651	Modern English
And therefore the said *Rhasis* not without good cause would have some body still talke seriously, or dispute with them, and sometimes [5994]*to cavil and wrangle* (so that it break not out to a violent perturbation) *for such altercation is like stirring of a dead fire to make it burn afresh, it whets a dull spirit, and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with.*	For this reason Rhazes, with good cause, would have someone always talk seriously or debate with them, and sometimes even quibble and argue—provided it does not erupt into violent agitation. Such disputation is like stirring a dying fire to make it burn afresh: it sharpens a sluggish mind and will not let it drown in those deep thoughts that commonly trouble melancholy people.[5995]
[5996]*Ferdinand* and *Alphonsus* kings of *Arragon* and *Sicily*, were both cured by reading the history, one of *Curtius*, the other of *Livy*, when no prescribed physick would take place. [5997]*Camerarius* relates as much of *Lawrence Medices*. Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind.	Ferdinand and Alfonso, kings of Aragon and Sicily, were both cured by reading history—one Curtius, the other Livy—when no prescribed medicine would work. Camerarius reports the same of Lorenzo de' Medici. Pagan philosophers are so full of divine precepts of this kind that some believe they alone can calm a distressed mind.[5998]

[5994] **Burton.** Printed page 283, d: "Altercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis." "Let them engage in arguments, which do not allow the mind to be submerged in the deep thoughts on which it broods in idleness and finds cause for sadness."

[5995] **Editor.** Burton's recommendation is conditional: animated disagreement is to interrupt brooding, but must stop short of violent agitation. "Whets" means sharpens or rouses. The historical prescription is not expanded into a modern therapeutic recommendation.

[5996] **Burton.** Printed page 283, e: "Bodin. præfat. ad meth. hist." Bodin, preface to the Method for the Easy Comprehension of History.

[5997] **Burton.** Printed page 283, f: "Operum subcis. cap. 15." Leisure Hours, chapter 15; Burton's abbreviated title is retained.

[5998] **Editor.** These cures are reported anecdotes, not established clinical findings. Burton supplies the two kings' names and two historians without securely identifying the individual rulers or matching each to a book. Camerarius's anecdote about Lorenzo de' Medici likewise remains to be collated.

Original text 1651	Modern English
[5999]*Sunt verba & voces, quibus hunc lenire dolorem*, &c. *Epictetus, Plutarch*, and *Seneca*; *qualis ille, quæ tela*, saith *Lipsius*, *adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* when I read *Seneca*, [6000]*me thinks I am beyond all humane fortunes, on the top of an hill above mortalitie*.	"There are words and sayings by which to soothe this pain," and so forth: Epictetus, Plutarch, and Seneca. "What a man he is! What weapons," says Lipsius, "he supplies against every misfortune of the mind and against death itself! How he tears out vices and implants virtues!" When I read Seneca, I feel beyond all human fortunes, on a mountain summit above mortality.[6001]
Plutarch saith as much of *Homer*, for which cause belike *Niceratus* in *Xenophon*, was made by his parents to con *Homers Iliads* and *Odysses* without book, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall *Austin, Cyprian, Gregory, Bernard*s divine meditations afford us?	Plutarch says as much of Homer. This is probably why, in Xenophon, Niceratus's parents made him learn Homer's Iliad and Odyssey by heart: "so that he might become a good man," both to make him good and upright and to keep him from idleness. If philosophy can provide such comfort, what may we gain from theology? What will the religious meditations of Augustine, Cyprian, Gregory, and Bernard give us?[6002]
Qui quid sit pulchrum, quid turpe, quid utile, quid non, *Plenius & melius Chrysippo & Crantore dicunt*.	They tell us what is noble, what shameful, what useful, what not, More fully and better than Chrysippus and Crantor.[6003]

[5999] **Burton.** Printed page 283, g: "Hor." Horace.

[6000] **Burton.** Printed page 283, h: "Fatendum est cacumine Olympi constitutus supra ventos & procellas, & omnes res humanas." "One must confess oneself placed on the summit of Olympus, above winds and storms and all human affairs."

[6001] **Editor.** The first quotation abbreviates Horace, Epistles 1.1.34–35, which promises words to relieve mental pain. The source here gives lenire without completing the construction with possis. Lipsius's praise of Seneca is retained, but its exact location remains unresolved. The Latin margin expands the mountain image to Olympus, above storms and human affairs.

[6002] **Editor.** Xenophon, Symposium 3.5, has Niceratus say that his father made him memorize Homer to become a good man. Burton broadens this to "parents" and adds the avoidance of idleness; these differences remain visible. "Divinity" is theology. The cited church writers are Augustine, Cyprian, Gregory and Bernard; Burton does not specify works here.

[6003] **Editor.** Horace, Epistles 1.2.3–4, originally says that Homer teaches these distinctions better than the philosophers Chrysippus and Crantor. Burton changes singular dicit to plural dicunt and applies the lines to religious writers. His plural is preserved in both columns.

Original text 1651	Modern English
Nay what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. [6004]*Every disease of the soul*, saith *Austin*, *hath a peculiar medicine in the Scripture; this onely is required, that the sick man take the potion which God hath already tempered.*	Indeed, what will Scripture itself give us? It is like an apothecary's shop containing remedies for every illness of the mind: purgatives, restoratives, medicines that alter its condition, strengthening remedies, soothing remedies, and so forth. "Every disease of the soul," says Augustine, "has its particular medicine in Scripture. All that is required is for the sick person to take the draught God has already prepared."[6005]
[6006]*Gregory* cals it *a glass wherein we may see all our infirmities*, *ignitum colloquium, Psalm. 119. 140.* [6007]*Origen* a Charme. And therefore *Hierome* prescribes *Rusticus* the Monke, [6008]*continually to read the scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read.*	Gregory calls it a mirror in which we may see all our infirmities; "speech tried by fire," Psalm 119:140; Origen calls it a charm. And so Jerome directs Rusticus the monk continually to read Scripture and reflect on what he has read: for meditation is to what we read as chewing is to food.[6009]

[6004] **Burton.** Printed page 283, i: "In Ps. 36. omnis morbus animi in Scriptura habet medicinam; tantum opus est ut qui sit æger, non recuset potionem quam Deus temperavit." On Psalm 36. "Every disease of the soul has its medicine in Scripture; all that is needed is for the sick person not to refuse the draught God has prepared."

[6005] **Editor.** The apothecary's shop extends the medical metaphor: purgatives evacuate, cordials revive, alteratives change bodily condition, corroboratives strengthen, and lenitives soothe. The Augustine quotation and its Psalm 36 locator remain uncollated; older Latin psalm numbering can differ from modern English numbering. Burton's claim is translated as his theological assertion.

[6006] **Burton.** Printed page 283, k: "In moral. speculum quo nos intueri possimus." In the Morals: "a mirror in which we may look at ourselves."

[6007] **Burton.** Printed page 283, l: "Hom. 28. Ut incantatione virus fugatur, ita lectione malum." Homily 28. "As poison is driven away by an incantation, so evil by reading."

[6008] **Burton.** Printed page 283, m: "Iterum atque iterum moneo, ut animam sacræ scripturæ lectione occupes. Masticat divinum pabulum meditatio." "Again and again I urge you to occupy your soul with the reading of sacred Scripture. Meditation chews the divine food." The note continues from the outer margin along the foot of the page.

[6009] **Editor.** "Ignitum colloquium" evokes Psalm 119:140, where God's word is thoroughly tried or refined; "speech tried by fire" preserves that image. Gregory's mirror, Origen's charm and Jerome's chewing metaphor each describe a use of Scripture. Burton's specific patristic quotations and locators need fuller collation. The complete Jerome marginal note includes its continuation at the foot of the scan. Burton proceeds to prescribed intellectual tasks, including memory and mathematics.

Original text 1651	Modern English
I would for these causes wish him that is melancholy, to use both humane and divine authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: To study the art of memory, *Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus*, or practice *Brachygraphy*, &c. that will ask a great deal of attention: or let him demonstrate a proposition in *Euclide* in his five last books, extract a square root, or studie *Algebra*:	For these reasons I would advise a melancholy person to use both secular and religious authors, and voluntarily set himself a task to turn aside his melancholy thoughts: to study the art of memory—Cosmus Rosselius, Petrus Ravennas, Scenkelius Detected—or practise shorthand, and the like, which will demand close attention. Or let him demonstrate a proposition from the last five books of Euclid, extract a square root, or study algebra.[6010]
Source page 283–284 Then which as [6011]*Clavius* holds, *in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight, omnem humanum captum superare videtur.*	As Clavius holds, nothing in all human learning can be more excellent or pleasing: so profound and hidden, so enchanting, so marvellous, so captivating, yet so easy and full of delight, that "it seems to surpass all human understanding."[6012]

[6010] **Editor.** "Humane" means secular or humanistic, contrasted with religious writing; "brachygraphy" is shorthand. The memory references retain Burton's forms pending exact identification and edition checks; Scenkelius detectus is presented as a title, literally Scenkelius Exposed. Clavius's Euclid circulated as fifteen books, so Burton's "five last" should not automatically be mapped onto the last five of a modern thirteen-book edition.

[6011] **Burton.** Printed page 283, *: "Ad 2. definit. 2. elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut &c." On definition 2 of book 2 of the Elements. "Nothing more excellent is found in human disciplines, for it brings to light certain marvels of numbers so abstruse and hidden, yet with such ease and pleasure that," and so forth. This note is printed across the foot of the page.

[6012] **Editor.** Christopher Clavius was an editor and commentator on Euclid; the Deutsche Digitale Bibliothek records a fifteen-book edition. Burton's marginal Latin breaks off at ut &c.; the concluding phrase in the body is therefore preserved without being inserted into the incomplete note. His exact commentary passage remains uncollated.

Original text 1651	Modern English
Source page 284 By this means you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bigness of *Hercules*, or the true dimensions of the great [6013]*Colossus, Solomons* temple, and *Domitians* Amphitheater out of a little part.	By this means you can determine "the lion from its claw," as the proverb goes: Hercules' size from his thumb alone, or the true dimensions of the great Colossus, Solomon's Temple, and Domitian's amphitheatre from one small part.[6014]
By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 severall wayes:	By this art you can contemplate the permutations of the twenty-three letters, which can be varied so endlessly that the words combined and derived from them would not fit within the compass of the heavens. Ten words can be arranged in 40,320 different ways.[6015]
by this art you may examine how many men may stand one by another, in the whole superficies of the earth, some say 148456800000000 *assignando singulis passum quadratum*, how many men, supposing all the world as habitable as *France*, as fruitfull and so long lived, may be born in 60000 years, and so may you demonstrate with [6016]*Archimedes* how many Sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a Mustard-seed might hold, with infinite such.	By this art you can examine how many people could stand side by side over the entire surface of the earth—some say 148,456,800,000,000, "allowing each a square pace"; how many could be born in 60,000 years, supposing the whole world as habitable as France, as fertile and its people as long-lived. And, with Archimedes, you can demonstrate how many grains of sand the entire bulk of the world might contain if it were all sand, provided you first knew how many a small cube the size of a mustard seed could hold —and countless other such questions.[6017]

[6013] **Burton.** Printed page 284, †: "Which contained 1080000 weight of brass." Already English: which contained 1,080,000 weight of brass. Burton does not specify a unit here.

[6014] **Editor.** The proverb ex ungue leonem means inferring the whole from a part. Burton gives Hercules' thumb as another example. "Diverbe" means proverb or saying. The Colossus is the giant statue at Rhodes; neither the weight unit nor the calculations behind these architectural examples is supplied here, and none is silently added.

[6015] **Editor.** Twenty-three letters reflects the Latin alphabet's older grouping of letter forms. The printed "ten" and "40320" are preserved: 40,320 is the number of arrangements of eight distinct items, whereas ten distinct items have 3,628,800 arrangements. The error is flagged here rather than silently repaired in the modern text.

[6016] **Burton.** Printed page 284, *: "Vide Clavium in com. de Sacrobosco." See Clavius in his commentary on Sacrobosco.

[6017] **Editor.** These enormous numerical claims are Burton's reported calculations, not verified estimates. A square pace is a historical area measure; no conversion is imposed. Archimedes' Sand-Reckoner does estimate the sand a cosmic volume could contain, but uses a poppy seed, not Burton's mustard-seed cube. The number and the 60,000-year supposition are retained. The discussion next turns to astronomy and mechanical inventions.

Original text 1651	Modern English
But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth; the bigness, thickness, compass of the Firmament, each star, with her diameters and circumference, apparent *area, superficies*, by those curious helps of glasses, astrolabes, sextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks ([6018]divine opticks) Arithmetick, Geometry, and such like arts and instruments?	But in all nature, what is so astonishing as examining and calculating the motions of the planets, their sizes, apogees, perigees, eccentricities, and distances from the earth; the size, thickness, and extent of the firmament; each star, with its diameters, circumference, apparent area, and surface—using those ingenious aids, glasses, astrolabes, sextants, and quadrants, which Tycho Brahe discusses in his work on instruments; optics—divine optics!—arithmetic, geometry, and similar arts and instruments?[6019]
What so intricate and pleasing, withall as to peruse and practise *Heron Alexandrinus* works, *de spiritalibus, de machinis bellicis, de machinâ se movente, Iordani Nemorarii de ponderibus proposit. 13.* that pleasant tract of *Machometes Bragdedinus de superficierum divisionibus, Apollonius Conicks*, or *Commandinus* labours in that kinde, *de centro gravitatis*, with many such Geometrical Theorems, and Problems?	What is so intricate and at the same time so delightful as studying and putting into practice the works of Hero of Alexandria on pneumatics, war machines, and self-moving machinery; proposition 13 of Jordanus Nemorarius's On Weights; that delightful treatise by Machometes Bragdedinus, On the Division of Surfaces; Apollonius's Conics; or Commandinus's work in this field, On the Centre of Gravity, with many similar geometrical theorems and problems?[6020]

[6018] **Burton.** Printed page 284, dagger: "Distantias cœlorum sola Optica dijudicat." Optics alone determines the distances of the heavens.

[6019] **Editor.** Apogee and perigee are the most distant and nearest points of a body's orbit relative to the earth; eccentricity concerns departure from a centred or circular arrangement. "Firmament" retains Burton's celestial framework. Glasses here includes optical lenses and mirrors; these sextants and quadrants are historical astronomical instruments. The reference to Tycho's mechanics concerns his instruments, not a modern textbook of mechanics.

[6020] **Editor.** The catalogue juxtaposes pneumatics, mechanics, the geometry of conic sections, and centres of gravity. Latin titles are translated in the modern column. The printed names Machometes Bragdedinus and Iordani Nemorarii are retained on the left; the precise editions and proposition numbering await collation.

Original text 1651	Modern English
Those rare instruments and mechanical inventions of *Iac. Bessonus*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract *de* [6021]*Secretis artis & naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art and to fly in the air, to make several cranes and pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, Mils to move themselves, *Architas* Dove, *Albertus* Brasen head, and such Thaumaturgical works.	Those remarkable instruments and mechanical inventions of Jacques Besson and Cardano for such purposes, with many similar experiments suggested long ago by Roger Bacon in his treatise On the Secrets of Art and Nature: making a carriage move without an animal; diving boats; walking on water by artifice and flying through the air; making various cranes and pulleys "by which one man may draw a thousand men towards himself"; lifting and moving great weights; mills that move themselves; Archytas's dove, Albertus's brass head, and other such wonder-working devices.[6022]
But especially to do strange miracles by glasses, of which *Proclus* and *Bacon* writ of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by *Baptista Porta* and *Galilæus*, and much more is promised by *Maginus* and *Midorgius*, to be performed in this kinde.	But above all, performing extraordinary wonders with glasses, of which Proclus and Bacon wrote long ago: burning glasses, multiplying glasses, perspective instruments, "so that one man appears an army"; seeing far away; representing solid bodies by cylindrical and concave surfaces; walking in the air; "so that they really see," says Bacon, "gold and silver and whatever else they wish, and when they come to the place where the image appeared, find nothing." These glasses have lately been greatly improved by Giambattista della Porta and Galileo, and Maginus and Midorgius promise much more to be accomplished in this field.[6023]

[6021] **Burton.** Printed page 284, dagger: "Cap. 4. & 5." Chapters 4 and 5; the reference is to Bacon's treatise named in the body.

[6022] **Editor.** "Art" means human skill or contrivance; "thaumaturgical" means wonder-working. The dove and brass head are famous mechanical or magical marvels reported in older literature. Burton's list does not establish that every device was constructed or worked as claimed. The exact Bacon, Besson, and Cardano passages remain to be collated.

[6023] **Editor.** Burning glasses concentrate light; multiplying glasses produce repeated images. "Perspectives" is a broad historical term for optical devices. Cylindrical and concave reflecting surfaces belong to this catalogue of illusions. Burton's promises, including apparent airborne walking and visible but absent gold, remain his reported claims. Midorgius is retained without a speculative identification in the body.

Original text 1651	Modern English
Otocousticons some speak of to intend hearing as the other do sight; *Marcellus Vrencken* an *Hollander* in his epistle to *Burgravius*, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint*.	Some speak of hearing instruments to strengthen hearing as the others do sight. Marcellus Vrencken, a Dutchman, mentions in his letter to Burgravius a friend who is working on an instrument "with which he will see what lies on the other horizon."[6024]
Source page 284–285 But our Alchymists me thinks, and Rosie-Cross men afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works then *Geber, Lullius, Bacon*, or any of those Ancients.	But our alchemists and Rosicrucians, I think, offer the greatest marvels and are richest in experiments: they can make gold, separate and transform metals, extract oils, salts, and residues, and perform more extraordinary works than Geber, Lullius, Bacon, or any of those earlier masters.[6025]
Source page 285 *Crollius* hath made after his master *Paracelsus, aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder then any gunpowder; *Cornelius Drible* a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, divilish petards and such like warlike machinations derived hence, of which read *Tartalea* and others.	Following his master Paracelsus, Crollius has made "fulminating gold," or "volatile gold," which will imitate thunder and lightning and explode more loudly than any gunpowder. Cornelius Drebbel has made a perpetual-motion device, inextinguishable lights, cloth that will not burn, and many similar wonders; see his book On the Nature of the Elements. Besides hail, wind, snow, thunder, lightning, and so forth, there are those extraordinary fireworks, devilish petards, and similar engines of war derived from these arts, about which you may read Tartaglia and others.[6026]

[6024] **Editor.** "Otocousticons" means hearing aids or instruments; "intend" means strengthen or intensify. The promised view of the "other horizon" remains a quotation, not an assertion about a successfully demonstrated instrument. Vrencken's letter and the unnamed inventor remain uncollated.

[6025] **Editor.** "Rosie-Cross men" means Rosicrucians. "Experiments" here ranges over trials, demonstrations, and reported marvels; the confident catalogue soon gives way to explicit scepticism. "Ancients" is comparative: the named authorities include medieval writers, not only classical antiquity. "Lees" means sediment or residue.

[6026] **Editor.** Aurum fulminans is fulminating or explosive gold; aurum volatile is volatile gold. Linum non ardens literally means non-burning linen or flax. A petard was an explosive device used in siege warfare. Burton's claims for perpetual motion and artificial weather are retained as historical reports, without asserting their achievement.

Original text 1651	Modern English
Ernestus Burgravius a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vitæ & mortis index*, so he terms it, which Chymically prepared 40 dayes and afterward kept in a glasse, shall shew all the accidents of this life, *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo; si nebulosus & depressus, male afficitur, & sic pro statu hominis variatur, unde sumptus sanguis*; and which is most wonderful, it dies with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together.	Ernestus Burgravius, a disciple of Paracelsus, has published a discourse describing a lamp to be made from human blood. He calls it "a lamp that indicates life and death." Chemically prepared for forty days and afterwards kept in a glass vessel, it will reveal all the changes in that person's life: "If this lamp is bright, the man is cheerful and healthy in body and mind; if cloudy and dim, he is unwell; and so it varies with the condition of the man from whom the blood was taken." Most wonderful of all, it dies with the person: "It perishes and vanishes with the man." The lamp and the man whose blood supplied it are extinguished together.[6027]
The same Author hath another Tract of *Mumia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his Tract. *de retardanda senectute*, to make a man young again, live three or foure hundred years. Besides Panaceas, Martial Amulets, *unguentum armarium*, balsomes, strange extracts, elixars, and such like magico-magnetical cures.	The same author has another treatise on Mumia, every bit as fanciful and monstrous as the first. By its means he will cure most diseases and transfer them from a man to an animal, drawing blood from one and applying it to the other, "or divert the disease into a plant." There is also an antidote of the kind Roger Bacon wrote about long ago in his treatise On Delaying Old Age, to make a man young again and let him live three or four hundred years. Besides these are universal remedies, martial amulets, weapon-salve, balsams, extraordinary extracts, elixirs, and similar magical and magnetic cures.[6028]

[6027] **Editor.** "Accidents" means changes or occurrences, not merely mishaps. The lamp purports to track its donor's bodily and mental state. The following paragraph calls such claims vain and prodigious. The printed masculine clarus and nebulosus accompany lampas, ordinarily feminine; the sense is translated without silently repairing the Latin.

[6028] **Editor.** Mumia is an alchemical and medical term involving bodily substance or its supposed power; it is not safely reduced here to a single ingredient. Alexipharmacum means an antidote or protective remedy. Weapon-salve was supposed to act through a connection between a wound and the weapon. "Magnetical" includes imagined sympathetic action. These are historical claims, not present-day treatments.

Original text 1651	Modern English
Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificial [6029]Sines and Tangents, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, [6030]M. *Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his [6031]Sector, Quadrant and Crosse-staffe.	Now what could be more delightful than contemplating these things, reading about and examining such experiments? Or, if a man is more mathematically inclined, calculating or studying Napier's Logarithms, or those tables of logarithmic sines and tangents recently published by my old college companion, good friend, and former fellow Student of Christ Church, Oxford, Mr Edmund Gunter? With addition and subtraction alone they accomplish what Regiomontanus's tables formerly did by multiplication and division. Or he might study the elaborate practical results obtainable with Gunter's sector, quadrant, and cross-staff.[6032]

[6029] **Burton.** Printed page 285, dagger: "Printed at London, Anno 1620." Publication notice for the tables.

[6030] **Burton.** Printed page 285, asterisk: "Late Astronomy-reader at Gresham Colledge." Former lecturer in astronomy at Gresham College.

[6031] **Burton.** Printed page 285, dagger: "Printed at London by William Iones 1623." Publication notice; date retained as printed.

[6032] **Editor.** "Artificial" sines and tangents are logarithmic tables. "Student" at Christ Church can denote a member of its foundation. Westminster School's catalogue confirms Gunter's 1620 Canon Triangulorum and a collected edition in 1624; Oxford's History of Science Museum records the Sector and Crosse-Staffe in 1624. Burton's marginal 1623 is retained as a bibliographical discrepancy needing edition-level collation.

Original text 1651	Modern English
Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Nativity, which howsoever some taxe, I say with [6033]*Garceus, dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *Ephemerides*, read *Suisset* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtile *Scotus* and *Suarez* Metaphysicks, or school Divinity, *Occam, Thomas, Entisberus, Durand*, &c.	Or let the melancholy man calculate spherical triangles, square a circle, or cast a birth horoscope. However some may condemn the last, I say with Garceus, "We shall concede this to adventurous minds": we will allow it in some cases. Or let him compile an ephemeris, read the works of Suisset the Calculator, Scaliger's On the Correction of Chronology and his opponent Petavius until he understands them; examine subtle Scotus and Suárez's metaphysics, or scholastic theology—Ockham, Thomas, Entisberus, Durand, and the rest.[6034]
If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the Philosophers-stone; he may apply his mind I say to Heraldry, Antiquity, invent Impresses, Emblems; make Epithalamiums, Epitaphs, Elegies, Epigrams, *Palindroma Epigrammata*, Anagrams, Chronograms, Acrosticks, upon his friends names; or write a Comment on *Martianus Capella, Tertullian de pallio*, the Nubian Geography, or upon *Ælia Lælia Crispis*, as many idle fellowes have assayed;	If these other subjects do not engage him, and his means are ample, he may go in search of the philosopher's stone, to occupy his purse and fill his head. He may, I say, turn his mind to heraldry or antiquities; devise mottoes and emblems; compose wedding poems, epitaphs, elegies, epigrams, palindromic epigrams, anagrams, chronograms, and acrostics upon his friends' names. Or he may write a commentary on Martianus Capella, Tertullian's On the Mantle, the Nubian Geography, or Ælia Lælia Crispis, as many idle fellows have attempted.[6035]

[6033] **Burton.** Printed page 285, asterisk: "Præfat. Meth. Astrol." Preface to the astrological method; Burton's abbreviated locator retained.

[6034] **Editor.** A nativity is a horoscope for the time of birth; an ephemeris tabulates celestial positions. Burton permits astrology here as an absorbing exercise, with qualifications. Suisset is Richard Swineshead, the medieval Calculator. Scotus, Ockham, and Thomas belong to scholastic philosophy and theology. Entisberus and the exact works in the catalogue remain to be checked. Petulantibus can carry a sharper sense of waywardness than Burton's permissive English gloss.

[6035] **Editor.** An impresa is a symbolic device with a motto; a chronogram encodes a date in its numeral letters; an acrostic uses initial letters to form another text. Epithalamiums are wedding poems. The philosopher's stone was sought for alchemical transformation. The particular commentaries and the enigmatic Ælia Lælia Crispis inscription remain uncollated; the modern column retains their identifying titles.

Original text 1651	Modern English
Source page 285–286 and rather then do nothing, vary a [6036]verse a thousand wayes with *Putean*, so torturing his wits, or as *Rainnerius* of *Luneburge*, [6037]2150 times in his *Proteus Poeticus*, or *Scaliger, Chrysolithus, Cleppisius*, and others have in like sort done.	And rather than do nothing, let him rearrange a verse a thousand ways with Putean, tormenting his wits in this fashion; or 2,150 times, like Rainnerius of Lüneburg in his Poetic Proteus, or as Scaliger, Chrysolithus, Cleppisius, and others have similarly done.[6038]
Source page 286 If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, will not divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus à Vega, cogi debent, l. 5. c. 14.* upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as are our publike University exercises.	If such voluntary tasks—the pleasure and delight, or the difficulty, of these studies—will not divert their idle thoughts and turn their imaginations elsewhere, they must be compelled, says Christophorus à Vega: "They ought to be compelled," book 5, chapter 14. Let some penalty attach to failure to perform a task "that falls to them as a duty": loss of reputation or disgrace, as with our public university exercises.[6039]
For, as he that playes for nothing, will not heed his game; no more will voluntary imployment so thoroughly affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hinderance he may not omit.	For just as a man playing for no stakes will pay little attention to his game, so voluntary work will not fully absorb a student unless he is deeply intent of his own accord and takes extraordinary pleasure in his subject. His business should be such that, willing or unwilling, he must undertake it, and cannot neglect it without great loss, a penalty, shame, or disadvantage.

[6036] **Burton.** Printed page 285, n: "Tot tibi sunt dotes virgo, quot sydera cœlo." Maiden, you have as many gifts as there are stars in the sky.

[6037] **Burton.** Printed page 285, asterisk: "Da pie Christe urbi bona sit pax tempore nostro." Grant, gracious Christ, that the city may have good peace in our time.

[6038] **Editor.** These are exercises in rearranging a verse's words. Both sample lines are preserved and translated in Burton notes. The first marginal marker is printed n. The exact counts and the identities or editions behind Putean, Rainnerius, Chrysolithus, and Cleppisius need bibliographical collation; no fresh mathematical guarantee is implied.

[6039] **Editor.** "Crabbedness" means difficulty or intricacy; "mulct" means a fine or penalty. "Alienate" here means turn attention away. Burton invokes formal university exercises as an example of obligations enforced by consequences; this coercive historical prescription is retained.

Original text 1651	Modern English
Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, Cushions, Carpets, Chaires, Stools, (*for she eats not the bread of idlenesse, Prov. 31. 27. quæsivit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers.	Now, for women, instead of laborious studies, there are elaborate needlework, cutwork, spinning, bobbin lace, and many pretty things of their own making to adorn their houses, cushions, carpets, chairs, and stools—"for she does not eat the bread of idleness," Proverbs 31:27; "she sought wool and flax"—as well as confections, preserves, distilled preparations, and so forth, which they show to visitors.[6040]
[6041]*Ipsa comes præsesque operis venientibus ultro* *Hospitibus monstrare solet, non segniter horas* *Contestata suas, sed nec sibi deperiisse.*	She herself, partner and overseer of the work, freely shows it To visiting guests, bearing witness that her hours Have neither passed in idleness nor been lost to her.[6042]
Which to her guests she shews, with all her pelfe, Thus far my maids, but this I did my self.	She shows it to her guests, with all her treasures: "My maids did this much; but this I did myself."
This they have to busie themselves about, houshold offices, &c. [6043]neat gardens, full of exotick, versicolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of.	These things occupy them, along with household duties and the like: neat gardens full of exotic, many-coloured, richly varied, sweet-smelling flowers and plants of every kind, which they are eager to acquire, meticulous in preserving and tending, proud to possess, and often boast of.

[6040] **Editor.** The division between men's scholarship and women's household work is Burton's. Cutwork is openwork embroidery; bone-lace is bobbin lace. Distillations can be domestic, culinary, or medicinal preparations. Burton's English quotation corresponds to Proverbs 31:27, while the Latin about wool and flax belongs to 31:13; both are retained.

[6041] **Burton.** Printed page 286, dagger: "Chalonerus Lib. 9. de Rep. Angel." Chaloner, book 9, on the English commonwealth; the printed Angel. is retained.

[6042] **Editor.** The Latin describes the mistress displaying work as evidence of time well spent. Burton's separate English couplet adds the division between her servants' work and her own; it is therefore retained separately. Pelf means possessions or riches, with a potentially disparaging flavour. The abbreviated præsesq; form is expanded to præsesque; the marginal Angel. is retained pending collation of Chaloner's poem.

[6043] **Burton.** Printed page 286, asterisk: "Hortus Coronarius, medicus & culinarius, &c." A flower garden, a medicinal garden, and a kitchen garden, and so forth.

Original text 1651	Modern English
Their merry meetings and frequent visitations, mutual invitations in good Towns, I voluntarily omit, which are so much in use; gossipping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many Paternosters, Avimaries, Creeds, if it were not prophane and superstitious.	I deliberately pass over their cheerful gatherings, frequent visits, and mutual invitations, so common in prosperous towns; the gossiping of the lower ranks, and so forth. Old people have their prayer beads: an excellent invention for keeping those who are naturally melancholy and past all business from idleness, by saying so many Our Fathers, Hail Marys, and Creeds—if it were not profane and superstitious.[6044]
In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with Students oftentimes fals out, who (as [6045]*Plutarch* observes) have no care of the body, *but compell that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is etherial.*	In a word, body and mind must both be exercised, and in moderation; otherwise great harm will follow. If the body is overtired, it tires the mind. The mind burdens the body, as often happens with students who, as Plutarch observes, take no care of the body but compel what is mortal to do as much as what is immortal, what is earthly as much as what is heavenly.[6046]

[6044] **Editor.** "Gossiping" can include social gatherings and visiting, beyond malicious talk. "Meaner sort" denotes lower social rank. The prayer beads cue repeated Catholic devotions. Burton's approval of their occupation-giving function is checked by his Protestant objection that the practice is superstitious; both sides of the sentence are preserved.

[6045] **Burton.** Printed page 286, o: "Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali, terrestrem etheriæ æqualem præstare industriam: Cæterum ut Camelo usu venit, quod ei bos prædixerat, cum eidem servirent domino & parte oneris levare illum Camelus recusasset, paulo post & ipsius cutem, & totum onus cogetur gestare (quod mortuo bove impletum) Ita animo quoque contingit, dum defatigato corpori, &c." Volume 1, On Preserving Health. Those who take no account of the body, but force the mortal to match the immortal in exertion, the earthly to match the heavenly. Yet, as happened to the camel, as the ox had foretold when both served the same master and the camel refused to relieve him of part of the burden, he would soon be forced to carry both the ox's hide and the whole load—which came true when the ox died. So it also happens to the mind, while to the exhausted body, and so forth. The printed Latin ends incompletely; the body supplies the fuller sense.

[6046] **Editor.** "Mediocrity" means moderation. Plutarch's Advice about Keeping Well 27, 137C–E, compares the mortal body and immortal soul and warns scholars against neglecting the former. The long Latin margin continues across the foot of the scanned page and is retained in full, including its unfinished ending.

Original text 1651	Modern English
But as the Oxe tyred, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot (which by and by, the Oxe being dead, fell out) *the body may say to the soul, that will give him no respite, or remission: a little after, an Ague, Vertigo, Consumption, seiseth on them both; all his study is omitted, and they must be compelled to be sick together:* He that tenders his own good estate, and health, must let them draw with equal yoke, both alike, [6047]*that so they may happily enjoy their wished health.*	But the weary ox told the camel—both serving one master—who refused to carry some of his burden that before long he would be compelled to carry the whole pack and the ox's hide into the bargain. And so it soon happened, when the ox died. The body may say the same to the soul that will give it no respite or relief: before long, a fever, vertigo, or wasting illness seizes them both; all study is abandoned, and they must be sick together. Whoever values his own welfare and health must let body and mind pull evenly under an equal yoke, so that they may happily enjoy the health they desire.[6048]

[6047] **Burton.** Printed page 286, p: "Ut pulchram illam & amabilem sanitatem præstemus." So that we may maintain that beautiful and lovely health.

[6048] **Editor.** The ox-and-camel fable and the advice about an evenly matched team occur in the same Plutarch passage. "Consumption" is a wasting illness here and should not automatically be narrowed to modern tuberculosis. Burton's English expansion and the shorter final Latin margin are both preserved.

Original text 1651	Modern English
Source page 287 **Memb. 5. Waking and terrible dreams rectified.**	**Member 5. Sleeplessness and frightening dreams remedied.**
As waking that hurts, by all means must be avoided, so sleep which so much helps, by like waies, [6049]*must be procured, by nature or art, inward or outward medicines, and be protracted longer then ordinary, if it may be, as being an especiall help.*	Just as harmful wakefulness must by every means be avoided, so sleep, which helps so much, must likewise be brought about: by natural or artificial means, by internal or external medicines, and prolonged beyond the usual time if possible, since it is an especially valuable aid.[6050]
It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those Alpine Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limbs after long work;	It moistens and fattens the body, processes food, and helps digestion—as we see in dormice and those Alpine mice Gesner describes, which sleep all winter and are found asleep under the snow in midwinter, as fat as butter. It drives out cares, calms the mind, and refreshes weary limbs after long work.[6051]
[6052]*Somne quies rerum, placidissime somne deorum,* *Pax animi, quem cura fugit, qui corpora duris* *Fessa ministeriis mulces reparasque labori.*	Sleep, rest of all things, Sleep, gentlest of the gods, Peace of the mind, whom care flees, who soothe bodies Wearied by hard service and restore them for work.[6053]

[6049] **Burton.** Printed page 287, q: “Interdicendæ Vigiliæ, somni paulo longiores conciliandi. Altomarus cap. 7. Somnus supra modum prodest, quovis modo conciliandus, Piso.” Wakefulness must be forbidden and somewhat longer sleep induced. Altomare, chapter 7. Sleep is extraordinarily beneficial and should be induced by every means: Piso.

[6050] **Editor.** “Waking” means wakefulness or sleeplessness in this section. “Art” covers deliberate intervention. The advice that follows belongs to Burton’s early modern medical framework; translating it closely does not convert it into current guidance on insomnia, medicines, alcohol, or sleep posture.

[6051] **Editor.** “Concoction” is the processing of food by bodily heat in historical physiology. Sleep’s supposed moistening effect belongs to that framework. The “Alpine mice” are left as Burton’s description rather than silently replaced with a modern zoological identification; the precise Gesner passage remains uncollated.

[6052] **Burton.** Printed page 287, r: “Ovid.” Ovid; the passage is identified in the editorial note.

[6053] **Editor.** Ovid, Metamorphoses 11.623–625. The Latin says that care flees Sleep and that tired bodies are restored for work. Burton’s English verse instead says Sleep crucifies cares, and is preserved as a separate rendering. No attempt is made to force the two versions into agreement.

Original text 1651	Modern English
Sleep rest of things, O pleasing Deity, Peace of the Soul, which cares dost crucifie, Weary bodies refresh and mollifie.	Sleep, rest of all things, O delightful deity, Peace of the soul, who put cares to death, Refresh and soothe weary bodies.
The chiefe thing in all Physick [6054]*Paracelsus* calls it, *omnia arcana gemmarum superans & metallorum*. The fittest time is [6055]*two or three hours after supper, when as the meat is now setled at the bottome of the stomach, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep, 'tis not amiss to lie on the left side, that the meat may be better descend:* and sometimes again on the belly, but never on the back.	Paracelsus calls sleep the chief thing in all medicine, "surpassing all the secret virtues of gems and metals." The best time is two or three hours after supper, when food has settled at the bottom of the stomach. It is good to lie first on the right side, because in that position the liver rests beneath the stomach, causing no disturbance but heating it as a fire heats a kettle set beside it. After the first sleep, it is well to lie on the left side so that the food may descend more easily; and sometimes on the belly again, but never on the back.[6056]
Seven or eight hours is a competent time for a melancholy man to rest, as *Crato* thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, 'tis best to take away the occasions (if it be possible) that hinder, and then to use such inward or outward remedies, which may cause it.	Seven or eight hours is a sufficient time for a melancholy man to rest, Crato thinks. But to lie in bed without sleeping for a day or half a day together, as some do, indulging pleasant fancies and empty imaginings, is harmful in many ways. To obtain this sweet, moistening sleep, it is best to remove, if possible, whatever prevents it, and then use internal or external remedies that may bring it about.[6057]

[6054] **Burton.** Printed page 287, asterisk: "In Hippoc. Aphorism." On the Aphorisms of Hippocrates; Burton's attribution to Paracelsus is retained.

[6055] **Burton.** Printed page 287, s: "Crato cons. 21. lib. 2. duabus aut tribus horis post cœnam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum quiescendum latere sinistro &c." Crato, consultation 21, book 2. Two or three hours after supper, when food has settled at the bottom of the stomach, one should first rest on the right side, because in that position the liver rests beneath the stomach, not weighing it down but warming the food, just as fire heats a cauldron brought near it; after the first sleep one should rest on the left side, and so forth.

[6056] **Editor.** "Physick" means medicine; arcana are hidden powers or remedies. The liver-as-fire explanation of digestion is historical physiology. The printed "that the meat may be better descend" is retained on the left and rendered according to its clear sense. Crato's entire marginal explanation is preserved. The particular Paracelsus attribution remains uncollated.

[6057] **Editor.** "Competent" means sufficient or suitable. Burton contrasts sleep with prolonged wakeful daydreaming in bed. The hours and prescriptions are the advice he reports from Crato; no modern clinical recommendation is being added.

Original text 1651	Modern English
Constat hodie (saith *Boissardus* in his Tract *de magiâ cap. 4.*) *multos ita fascinari ut noctes integras exigant insomnes, summâ inquietudine animorum & corporum*; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem*.	"It is well established today," says Boissardus in his treatise On Magic, chapter 4, "that many are so bewitched that they pass whole nights without sleep, in extreme unrest of mind and body." Many cannot sleep because of witches and enchantments, which are all too common in some places; they call it "giving someone a bad night."[6058]
But the ordinary causes are heat and dryness, which must first be removed; [6059]a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great business, [6060]*In aurem utramque otiose ut dormias*, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose.	But the ordinary causes are heat and dryness, which must first be removed: a hot, dry brain never sleeps well. Grief, fears, cares, expectations, anxieties, pressing business—"so that you may sleep at ease on either ear"—and all violent disturbances of the mind must be eased to some degree before we can hope for good rest.[6061]

[6058] **Editor.** "Fascination" here means bewitchment. The Latin gives a reported explanation of sleeplessness through magic, followed by Burton's English restatement. The next sentence turns to what he calls ordinary causes. Boissard's exact passage remains to be collated.

[6059] **Burton.** Printed page 287, t: "Sæpius accidit melancholicis, ut nimium exsiccato cerebro vigiliis attenuentur. Ficinus. lib. 1. cap. 29." It often happens that melancholy people, their brains excessively dried, are weakened by sleeplessness. Ficino, book 1, chapter 29.

[6060] **Burton.** Printed page 287, dagger: "Ter." Terence; Burton's abbreviated attribution.

[6061] **Editor.** The phrase is adapted from Terence, The Self-Tormentor 342, where Syrus promises to remove Clitipho's fear. The consulted Latin reads utramvis, either ear, where Burton prints utramque, both ears; the idiom means sleeping without worry. Burton's wording is retained. Heat, dryness and the desiccated brain belong to his physiological model, alongside emotional and practical obstacles to rest.

Original text 1651	Modern English
He that sleeps in the day time, or is in suspense or fear, any way troubled in minde, or goes to bed upon a full [6062]stomack, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the [6063]Poet saith; Innes and such like troublesome places are not for sleep; one calls Ostler, another Tapster, one cryes and shouts, another sings, whoupes, hollows,	A man who sleeps during the day, lives in uncertainty or fear, is in any way troubled in mind, or goes to bed on a full stomach can never hope for quiet rest at night. “For lodgings do not admit sleep,” as the poet says. Inns and similar noisy places are no places to sleep: one calls for the stable-hand, another for the bartender; one cries and shouts, another sings, whoops, and bellows.[6064]
—— [6065]*absentem cantat amicam,* *Multa prolutus vappâ nauta atque viator.*	——The boatman and the traveller, drenched in sour wine, Sing of their absent sweethearts.[6066]
Source page 288 Who not accustomed to such noyses can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto & libero*, with a [6067]secure and composed minde, in a quiet place: *omnia noctis erunt placidâ composta quiete:* and if that will not serve, or may not be obtained, to seek then such means as are requisite.	Who, unless accustomed to such noises, can sleep among them? Anyone intending to rest must go to bed “with a mind at ease, quiet and free”—with a secure and composed mind, in a quiet place: “All things of the night will be settled in peaceful rest.” If that does not suffice, or cannot be obtained, he must seek whatever further means are needed.[6068]

[6062] **Burton.** Printed page 287, u: “Ut sis nocte levis, sit tibi cœna brevis.” To feel light at night, let your supper be slight.

[6063] **Burton.** Printed page 287, x: “Juven. Sat. 3.” Juvenal, Satire 3.

[6064] **Editor.** The Latin adapts Juvenal, Satire 3.234–235, where noisy rented lodgings prevent sleep. Burton prints somnos, whereas the consulted Latin text has somnum in a differently framed question. His inn scene develops the complaint into recognisable English calls for stable and drinking-room servants.

[6065] **Burton.** Printed page 287, dagger: “Hor. Ser. lib. 1 Sat. 5.” Horace, Satires, book 1, satire 5.

[6066] **Editor.** Horace, Satires 1.5.15–16. Vappa is sour or spoiled wine; the boatman and traveller sing about absent lovers. The modern lines slightly reorder the syntax to make both singers clear. Burton excerpts the verse, omitting the continuation certatim, “in competition.”

[6067] **Burton.** Printed page 288, y: “Sepositis curis omnibus, quantum fieri potest, una cum vestibus, &c. Kyrkst.” Laying aside all cares, as far as possible, along with one’s clothes, and so forth. Kyrkst., Burton’s abbreviated reference.

[6068] **Editor.** Seneca, Moral Letters 56.6, quotes the night-rest verse with erant, were, where Burton prints erunt, will be. Seneca immediately argues that only reason can establish true tranquillity and that a quiet night does not remove anxiety. Burton’s tense and application are retained. This locates a classical occurrence, not his immediate intermediary or the verse’s ultimate origin. Kyrkst. remains unexpanded pending secure identification.

Original text 1651	Modern English
To lye in clean linnen and sweet; before he goes to bed, or in bed to hear [6069]*sweet Musick*, which *Ficinus* commends *lib. 1. cap. 24.* or as *Iobertus med. pract. lib. 3. cap. 10.* [6070]*to read some pleasant Author till he be asleep, to have a bason of water still dropping by his bed side*, or to lie near that pleasant murmure, *lene sonantis aquæ*, Some floud-gates, arches, falls of water, like *London Bridge*, or some continuate noise which may benumme the senses, *lenis motus, silentium & tenebræ, tum & ipsa voluntas somnos faciunt*:	He should lie in clean, sweet-smelling linen; before going to bed, or in bed, hear sweet music, which Ficino recommends in book 1, chapter 24. Or, as Joubert says in Medical Practice, book 3, chapter 10, he should read some pleasant author until he falls asleep, or have water continually dripping into a basin beside his bed. He might lie near the pleasant murmur "of gently sounding water": sluices, arches, waterfalls, as at London Bridge, or some continuous noise that may numb the senses. "Gentle motion, silence and darkness, and even the will itself, bring sleep."[6071]
as a gentle noyse to some procures sleep, so, which *Bernardinus Tilesius lib. de somno* well observes, silence, in a darke roome, and the will it self, is most available to others. *Piso* commends frictions, *Andrew Borde* a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a tost and nutmeg, or a posset of the same, which many use in a morning, but me thinks for such as have dry brains, are much more proper at night;	As a gentle noise brings sleep to some, so, as Bernardino Telesio rightly observes in his book On Sleep, silence in a dark room, and the will itself, are most effective for others. Piso recommends rubbing the body; Andrew Boorde, a good draught of strong drink before bed. I suggest a nutmeg and ale, or a good draught of muscadine with toast and nutmeg, or a posset made from it. Many take these in the morning, but I think them much more suitable at night for those with dry brains.[6072]

[6069] **Burton.** Printed page 288, z: "Ad horam somni aures suavibus cantibus & sonis delinire." At the hour of sleep, soothe the ears with sweet songs and sounds.

[6070] **Burton.** Printed page 288, a: "Lectio jucunda, aut sermo, ad quem attentior animus convertitur, aut aqua ab alto in subjectam pelvim delabatur, &c. Ovid." Pleasant reading, or conversation to which the mind turns attentively; or let water fall from a height into a basin placed beneath, and so forth. Ovid. The final attribution is retained where it stands in the margin.

[6071] **Editor.** London Bridge supplies an example of water sounding through or below arches. "Still dropping" means continually dripping. Joubert's name is printed Iobertus. The marginal Ovid. stands at the end of the reading-and-water note, but its precise relation to the body's quotations is unclear and is not reassigned without collation.

[6072] **Editor.** "Frictions" means rubbing or massage. Muscadine is a sweet wine; a posset is a milk-based drink, commonly curdled with wine or ale. "Available" means effective. The alcoholic preparations and nutmeg belong to Burton's historical prescriptions; no dosage or modern endorsement is added.

Original text 1651	Modern English
some prescribe a [6073]sup of vineger as they go to bed, a spoonfull saith [6074]*Ætius Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Ægineta lib. 3. cap. 14. Piso*, a little after meat, *because it rarifies melancholy, and procures an appetite to sleep. Donat. ab Altomar. cap. 7.* and *Mercurialis* approve of it, if the malady proceed from the [6075]Spleen. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis, cap. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it.	Some prescribe a sip of vinegar at bedtime—a spoonful, says Aëtius, Tetrabiblos, book 2, section 2, chapter 10; book 6, chapter 10. Paul of Aegina, book 3, chapter 14, and Piso recommend it a little after food, "because it thins the melancholic humour and creates a desire for sleep." Donato Antonio Altomare, chapter 7, and Mercurialis approve it if the disorder proceeds from the spleen. Sallustius Salvianus, On Remedies, book 2, chapter 1; Hercules de Saxonia, in Pan.; and Aelianus Montalto, On Diseases of the Head, chapter 28, on melancholy, oppose it altogether. Luis Mercado, On the Causes of Internal Diseases, book 1, chapter 17, allows it in some cases.[6076]

[6073] **Burton.** Printed page 288, b: "Aceti sorbitio" A sip of vinegar.

[6074] **Burton.** Printed page 288, c: "Attenuat melancholiam, & ad conciliandum somnum juvat." It thins the melancholic humour and helps to induce sleep.

[6075] **Burton.** Printed page 288, d: "Quod lieni acetum conveniat." Because vinegar agrees with the spleen.

[6076] **Editor.** "Melancholy" in the vinegar debate refers to the supposed melancholic humour, whose thickness or thinness is at issue. Burton records disagreement rather than one unanimous treatment. His overlapping Aëtius locators and the abbreviation in Pan. remain as printed pending source collation.

Original text 1651	Modern English
[6077]*Rhasis* seems to deliberate of it, though *Simeon* commend it *in sawce* (peradventure) he makes a question of it: as for baths, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, [6078]I shall speak of them elsewhere. If in the midst of the night when they lie awake, which is usuall to toss and tumble, and not sleep, [6079]*Ranzovius* would have them, if it be in warme weather, to rise and walk three or four turnes (till they be cold) about the chamber, and then go to bed again.	Rhazes seems undecided about it: though Simeon recommends it in sauce, perhaps, he still questions it. As for baths, warm applications, oils, potions, and single or compound medicines taken internally for this purpose, I shall discuss them elsewhere. If people lie awake in the middle of the night, as they commonly do, tossing and turning without sleep, Rantzau would have them, in warm weather, rise and walk three or four times around the room until they are cool, then go to bed again.[6080]
Against fearfull and troublesome dreams, *Incubus* and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beef, &c. not to lye on his back, not to meditate or think in the day time of any terrible objects, or especially talke of them before he goes to bed.	Against frightening and troublesome dreams, the nightmare, and similar troubles that afflict melancholy people, the best remedy is a light supper of easily digested foods, without hare, venison, beef, and the like; not lying on the back; not dwelling during the day on anything terrifying; and especially not talking of such things before bed.[6081]

[6077] **Burton.** Printed page 288, e: “Cont. 1. tract. 9 meditandum de aceto.” Continens, book 1, treatise 9: consideration must be given to vinegar. The abbreviated locator is retained.

[6078] **Burton.** Printed page 288, f: “Sect. 5. memb. 1. Subsect. 6.” Section 5, Member 1, Subsection 6, within this partition.

[6079] **Burton.** Printed page 288, g: “Lib. de sanit. tuenda.” Book on preserving health.

[6080] **Editor.** The Rhazes sentence is hesitant and its placement of “peradventure” is awkward; that uncertainty is retained. “Simples” are single medicinal substances; compounds combine ingredients. The two references to Section 5, Member 1, Subsection 6 direct the reader ahead within the Second Partition. The walking instruction is a historical recommendation.

[6081] **Editor.** Incubus here names the oppressive nightmare experience, within a tradition that could personify it as a being pressing on the sleeper. It is not silently replaced with a modern diagnosis. “Meats” means foods. Burton links diet, posture, and the day’s alarming thoughts to disturbed dreams.

Original text 1651	Modern English
For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can think of nothing but Hobgoblins: and as *Tully* notes, [6082]*for the most part our speeches in the day time, cause our phantasy to work upon the like in our sleep;* which *Ennius* writes of *Homer*:	For, as the speaker in Lucian said after such conversation, "I seem to dream of Hecates": I can think of nothing but hobgoblins. And, as Cicero observes, our daytime conversations generally cause our imagination to work on similar things in sleep; so Ennius writes of Homer.[6083]
Et canis in somnis leporis vestigia latrat:	And in its dreams a dog barks at a hare's tracks.[6084]
As a dog dreams of an Hare, so do men, on such subjects they thought on last.	As a dog dreams of a hare, so do men dream of the subjects they last thought about.
[6085]*Somnia quæ mentes ludunt volitantibus umbris,* *Nec delubra deûm, nec ab æthere numina mittunt,* *Sed sibi quisque facit, &c.*	Dreams that mock our minds with flitting shadows Are sent neither by the gods' shrines nor by powers from heaven; Each person makes them for himself, and so forth.[6086]

[6082] **Burton.** Printed page 288, h: "In Som. Scip. fit enim fere ut cogitationes nostræ & sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissime vigilans solebat cogitare & loqui." In the Dream of Scipio. For our thoughts and conversations commonly produce something in sleep, as Ennius writes of Homer, about whom he used to think and speak very often while awake.

[6083] **Editor.** Tully is Cicero. The marginal passage follows the Dream of Scipio, Republic 6.10: Ennius's waking thoughts of Homer shape his dream. Lucian, The Lover of Lies 39, has Tychiades leave a gathering of storytellers with monsters, spirits and Hecates seeming to pass before his eyes. This comparison uses the Fowlers' translation. Burton's Latin intermediary is unidentified; his separate hobgoblins gloss is preserved.

[6084] **Editor.** This line also appears in the dream poem transmitted among Petronius's fragments, alongside the verses quoted immediately below. Burton's preceding sentence about Ennius and Homer refers to Cicero's example; it should not be taken as a secure attribution of this dog-and-hare verse to Ennius.

[6085] **Burton.** Printed page 288, i: "Aristæ hist." The history of Aristeas. The printed marker is attached to the verse, though the reference fits the following Ptolemy anecdote; see the editorial note.

[6086] **Editor.** These lines occur in the poem beginning Somnia quae mentes, transmitted as Petronius fragment 30; the consulted Latin text has non where Burton prints Nec. Burton's i-marker points to Aristæ hist., which fits the following Ptolemy story from the Letter of Aristeas, rather than this poem. The printed anchor is preserved and the apparent displacement recorded.

Original text 1651	Modern English
Source page 289 For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him, [6087]*the best way was to have divine and celestiall meditations, and to use honest actions in the day time.*	For this reason, when Ptolemy, king of Egypt, had questioned the seventy translators in order, and asked the nineteenth what would make a man sleep quietly at night, he answered that the best way was to contemplate divine and heavenly things and perform upright actions during the day.[6088]
[6089]*Lod. Vives wonders how Schoolmen could sleep quietly, and were not terrified in the night, or walke in the darke, they had such monstrous questions, and thought of such terrible matters all day long*. They had neede amongst the rest to sacrifice to God *Morpheus*, whom [6090]*Philostratus* paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signifie good and bad.	Luis Vives wonders how the scholastics could sleep quietly, without being terrified at night, or walk in the dark, since they entertained such monstrous questions and thought about such dreadful matters all day. Among other precautions, they needed to sacrifice to the god Morpheus, whom Philostratus depicts in a black-and-white coat, with a box of horn and ivory full of dreams of the same colours, signifying good and bad.[6091]

[6087] **Burton.** Printed page 289, k: “Optimum de cœlestibus & honestis meditari, & ea facere.” It is best to contemplate heavenly and honourable things, and to do them.

[6088] **Editor.** The Letter of Aristeas 213–216 recounts the question about untroubled sleep and the answer favouring divine contemplation and good actions. It belongs to the account of translators of Jewish scripture at Ptolemy’s court. Burton’s “seventy” and “nineteenth” are retained; his numbering of this question has not been independently established.

[6089] **Burton.** Printed page 289, l: “Lib. 3. de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, ut mirer eos interdum in somnis non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ.” Book 3, On the Causes of the Corruption of the Arts. Such extraordinary monstrosities of questions often arise among them that I wonder they are not sometimes terrified in their sleep, or that they dare speak of them in the dark, so monstrous are these matters.

[6090] **Burton.** Printed page 289, m: “Icon. lib. 1.” Images, book 1; the note is printed in the footer.

[6091] **Editor.** “Schoolmen” are scholastic theologians and philosophers. Burton extends Vives’s joke into the imagery of Morpheus, dreams, and contrasting colours. Philostratus, Images 1.27, depicts a dream-god wearing white over black, interpreted there as day and night, and carrying a horn associated with truthful dreams. Burton instead gives good and bad dreams, and a horn-and-ivory box; those differences are retained. The particular Vives passage remains uncollated.

Original text 1651	Modern English
If you will know how to interpret them, read *Artemidorus, Sambucus* and *Cardan*; but how to help them, [6092]I must refer you to a more convenient place.	If you want to know how to interpret them, read Artemidorus, Sambucus, and Cardano. But for their relief, I must refer you to a more suitable place.[6093]

[6092] **Burton.** Printed page 289, n: "Sect. 5. Memb. 1. Subs. 6." Section 5, Member 1, Subsection 6, within this partition; printed in the footer.

[6093] **Editor.** Artemidorus, Sambucus, and Cardano are named as resources for interpreting dreams. Burton distinguishes interpretation from treatment, postponing the latter to Section 5, Member 1, Subsection 6. This closes Member 5. Member 6 begins next with disturbances of mind and the relief of confiding in a friend.

Original text 1651	Modern English
Memb. 6. Subsect. 1. **Perturbations of the minde rectified.** **From himself, by resisting to the utmost, confessing his grief to a friend, &c.**	**Member 6 Subsection 1** **Disturbances of the mind corrected** **Through the sufferer's own efforts in resisting as strongly as possible and confiding his grief to a friend and so forth**
Whosoever he is that shall hope to cure this malady in himself or any other, must first rectifie these passions and perturbations of the minde: the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus, non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *male audit & vapulat*, slandred without a cause, and lashed by all posterity.	Anyone who hopes to cure this illness in himself or another must first correct these passions and disturbances of the mind: the principal cure lies in dealing with them. A quiet mind is the "pleasure," or "highest good," of Epicurus: "to be free from pain, free from cares, tranquil in mind." Not to grieve, but to have no cares and a peaceful soul, is the world's only pleasure, as Seneca accurately reports his opinion. It is not the pleasure of eating and drinking, which unjust Aristotle maliciously attributes to him, and for which he is still misunderstood: "ill spoken of and beaten," slandered without cause and scourged by all posterity.[6094]

[6094] **Editor.** Burton defends Epicurean pleasure as freedom from pain and disturbance. Seneca, On the Happy Life 12.4–13.2, defends Epicurus's restrained teaching against people who use its name to excuse excess; Letters 66.45–48 discusses bodily and mental peace. These are close parallels, not a verified single source for Burton's Latin. His accusation against Aristotle is chronologically problematic: Aristotle died in 322 BCE, when Epicurus was about nineteen. The charge is preserved, but its basis remains unidentified. Burton's historical treatment claims are not present-day clinical instructions.

Original text 1651	Modern English
[6095]*Fear and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, & all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Iacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildisheim*, &c. all inculcate this as an especiall means of their cure, that their [6096]*minds be quietly pacified, vain conceits diverted, if it be possible, with terrors cares,* [6097]*fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul*, because that otherwise there is no good to be done:	Fear and sorrow, therefore, must especially be avoided, and the mind soothed with cheerfulness, steadfastness, and good hope. Groundless terrors and distressing sights must be removed, as must anyone whose company displeases them. Walter Bruele, Fernel in consultation 43, Mercurialis in consultation 6, Piso, Iacchinus in chapter 15 on book 9 of Rhazes, Capivaccius, Hildesheim, and others all insist on this as a principal means of cure: their minds must be gently calmed and, if possible, diverted from empty fancies, terrors, cares, obsessive studies and thoughts, and whatever else may distress or trouble the soul. Otherwise nothing can be done.[6098]

[6095] **Burton.** Printed page 289, o: “Animi perturbationes summè fugiendæ, metus potissimum & tristitia; eorumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terrores, & eorum consortium quos non probant.” “Disturbances of mind must be most carefully avoided, especially fear and sorrow; in their place the mind must be soothed with cheerfulness, steadfastness and good hope. Terrors must be removed, and the company of those whom they dislike.”

[6096] **Burton.** Printed page 289, p: “Phantasiæ eorum placidè subvertendæ, terrores ab animo removendi.” “Their imaginings must be gently overturned, and terrors removed from the mind.”

[6097] **Burton.** Printed page 289, q: “Ab omni fixa cogitatione quovis modo avertantur.” “Let them be diverted by any means from every fixed thought.”

[6098] **Editor.** Passions and perturbations are emotional states or disturbances, not simply strong enthusiasms. Conceits means mental notions or imaginings. The awkward printed phrase with terrors cares is read as extending the list of things from which the mind must be diverted. The physicians’ abbreviated references are preserved; their individual passages have not all been collated.

Original text 1651	Modern English
[6099]*The bodies mischiefs*, as *Plato* proves, *proceed from the soul: and if the mind be not first satisfied, the body can never be cured. Alcibiades* raves (saith [6100]*Maximus Tyrius*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedæmon*, thence to *Persia*, thence to *Samos*, then again to *Athens; Critias* tyrannizeth over all the city; *Sardanapalus* is love-sick: these men are ill-affected all, and can never be cured, till their minds be otherwise qualified.	The body's troubles, as Plato demonstrates, proceed from the soul; and unless the mind is first set at ease, the body can never be cured. Alcibiades raves, says Maximus of Tyre, and is sick: his furious desires carry him from the Lyceum to the place of public debate, then to sea, on to Sicily, then to Sparta, Persia, Samos, and back to Athens. Critias tyrannizes over the whole city; Sardanapalus is lovesick. All these men are in a disordered state and can never be cured until their minds are differently disposed.[6101]
Source page 289–290 *Crato* therefore in that often cited Counsell of his for a Noble man his Patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed.	Crato, therefore, in that often-cited consultation for his noble patient, after sufficiently instructing him about diet, air, exercise, sexual activity, and sleep, concludes with these matters as the most important: "For the rest, let the affections of the soul be corrected." From these alone melancholy proceeds; they are its source, its underlying matter, the hinges on which it turns, and must necessarily be put right.[6102]

[6099] **Burton.** Printed page 289, r: "Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest, Charmid." "All the body's ills proceed from the soul; unless these are cured, the body cannot possibly be cured." Charmides.

[6100] **Burton.** Printed page 289, asterisk, continued across the page foot: "Disputat. An morbi graviores corporis an animi. Renoldo interpret. ut parum absit à furore, rapitur à Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c." "Discourse: Whether diseases of the body or of the mind are more serious. In Renoldus's translation: so that he is not far from madness, he is swept from the Lyceum to the assembly, from the assembly to the sea, from the sea to Sicily, and so forth."

[6101] **Editor.** In Plato's Charmides, Socrates recounts a Thracian healer's doctrine that the soul must be treated before the body, through healing words; Burton presents this as Plato's proof. Maximus supplies political and erotic examples of disordered desire: Alcibiades, the Athenian statesman; Critias, a tyrant at Athens; and the legendary Assyrian king Sardanapalus. The exact Maximus discourse and the edition of the Latin translation remain to be established.

[6102] **Editor.** Venus denotes sexual activity. Accidentia here means affections or changes experienced by the soul. Subject is the underlying matter or seat of a condition, not a topic of discussion. Crato's formulation places mental disturbance at the centre of the disorder.

Original text 1651	Modern English
Source page 290 [6103]*For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding:* Fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed.	For anger stirs up bile and heats the blood and vital spirits. Sorrow, on the other hand, cools the body, extinguishes its natural heat, destroys appetite, hinders digestion, dries out the bodily constitution, and distorts the understanding. Fear disperses the spirits, taints the heart, and weakens the soul. For these reasons we must make every serious effort within our power to remove all such passions and disturbances.[6104]
Ælianus Montaltus attributes so much to them, [6105]*that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds: *Galen* the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right setling alone of their minds.	Aelianus Montalto attributes so much importance to these emotions that he considers their correction alone enough to cure melancholy in most patients. Many are fully cured when they have seen or heard something, and so forth, attained what they desire, or been reassured and satisfied in their minds. Galen, the common master of them all, from whose fountain they draw their water, boasts in book 1 of On the Preservation of Health that he himself has cured several people of this illness “solely by putting their minds on the right course”—by rightly settling their minds alone.[6106]

[6103] **Burton.** Printed page 290, s: “Ira bilem movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, calorum innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem hæc omnia prorsus vitanda sunt, & pro virili fugienda.” “Anger stirs bile, scorches the blood, and kindles the vital spirits; sorrow chills the whole body, extinguishes its innate heat, destroys appetite, impedes digestion, dries the body, and distorts understanding. Therefore all these things must be wholly avoided and shunned with all one’s strength.” The printed calorum is retained; expected Latin is calorem.

[6104] **Editor.** This account belongs to humoral physiology. Choler is yellow bile; concoction is digestion; temperature is the constitution or balance of the body, not a thermometer reading. Vital spirits were conceived as subtle bodily agents of life and activity.

[6105] **Burton.** Printed page 290, t: “De mel. c. 26. ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.” “On Melancholy, chapter 26. The remedy lies in these alone; many have been cured through things seen, heard, and so forth.”

[6106] **Editor.** The claim of cure by setting the mind right is explicitly attributed to Montalto and Galen. Burton does not specify what the patients saw or heard. His incomplete list is retained rather than supplied with invented examples; the precise Galenic passage remains uncollated.

Original text 1651	Modern English
Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est*. 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided?	Yes, but you will object here that this would indeed be excellent if it could be done. But how is it to be achieved, by whom, through what skill, by what means? "Here is the labour, here the task." This is a natural infirmity, a most powerful adversary. Everyone is subject to passions, and melancholy people above all others, disordered as they are by their inborn humours, an excess of burnt bile, weakness of the organs, and external events. How are such passions to be avoided?[6107]
the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf; such as are sound in body and mind, *Stoicks, Heroes, Homers* Gods, all are passionate, and furiously carryed sometimes; and how shall we that are already crased, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice?	The wisest men, the greatest philosophers, with outstanding intelligence, reason, and judgement —divine spirits—cannot control themselves in this respect. People sound in body and mind, Stoics, heroes, Homer's gods: all are subject to passions and sometimes swept furiously away. How, then, can we resist, already impaired as we are, "broken in spirit," sick in body and sick in mind? We cannot do it. You may offer advice and sound precepts—who cannot? But how are they to be put into practice?[6108]
I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be head-strong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endevors, or make use of such ordinary helps as are commonly prescribed.	I cannot deny that our passions are violent and tyrannize over us. Yet there are ways to curb them. Though headstrong, they may be tamed and moderated if the sufferer himself or his friends will make an earnest effort, or use the ordinary kinds of help commonly prescribed.

[6107] **Editor.** The Latin adapts Virgil, Aeneid 6.129: hoc opus, hic labor est, reversing the two phrases. There the task is returning from the underworld. Choler adust is bile thought to have been burnt or overheated, thereby acquiring harmful properties.

[6108] **Editor.** Crased means impaired or damaged; fracti animis means broken in spirit. Burton lets a sufferer challenge the feasibility of the advice before answering. The references to Stoics and Homer's gods broaden the objection: even supposedly exemplary beings are overcome by emotion.

Original text 1651	Modern English
He himself (I say); from the Patient himself the first and chiefest remedy must be had: for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at last, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured.	He himself, I say: the first and principal remedy must come from the patient. If he is unwilling, obstinate, irritable, yields wholly to his passions, refuses to seek help or to be guided by his friends, how can he possibly be cured? But if at last he is willing, gentle, receptive, and desires his own good, then undoubtedly he may "lay aside a great part of the illness"—at least find relief, if not a cure.[6109]
He himself must do his utmost indeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little; Eccles. 25. 27.* If they open a little, they will make a greater breach at length.	He must make every effort to resist and withstand the beginnings. "Resist at the outset." "Give water no passage, not even a little," Ecclesiasticus 25:27. If a small opening is allowed, in time it will become a larger breach.[6110]

[6109] **Editor.** Peevish here has the stronger sense of perverse or obstinate; waspish means irritable. Burton's insistence on willing cooperation is part of his moral account of illness. His phrase may be eased at least, if not cured distinguishes relief from complete recovery.

[6110] **Editor.** Principiis obsta, resist at the outset, occurs in Ovid, Remedies for Love 91. Eccles. here means Ecclesiasticus, also called Sirach, not Ecclesiastes, which has no chapter 25. Burton applies the image of a small watercourse becoming a breach to the beginnings of distress. The water image appears at 25:25 in the King James Version; Burton's printed 25:27 is retained. Verse numbering varies between versions.

Original text 1651	Modern English
Source page 290–291 Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, [6111]*by all possible means he must withstand it; expel those vain, false, frivolous imaginations, absurd conceits, fained fears and sorrowes: from which*, saith *Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them.*	Whatever runs through his mind—some empty fancy, pleasing or displeasing, that so deeply affects or troubles him—he must resist it by every possible means. He must drive out those empty, false, frivolous imaginings, absurd notions, and imagined fears and sorrows from which, says Piso, this disease chiefly proceeds and takes its first occasion or beginning: by doing something contrary to them, thinking of something else, reasoning with himself, or in any way bringing about a sudden change in them.[6112]

[6111] **Burton.** Printed page 290, u: “Pro viribus annitendum in prædictis, tum in aliis, à quibus malum velut a primariâ causâ occasionem nactum est; imaginationes absurdæ falsæque, et mœstitia quæcunque subierit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subito facere.” “Every effort must be made concerning the matters mentioned, and also the others from which the illness took its occasion as from a primary cause. Let absurd and false imaginings, and whatever sorrow has arisen, be driven away: by doing something else or persuading through reason, bring about a sudden change in them.” The shifts of number and construction in the Latin are retained.

[6112] **Editor.** Fained fears are fears Burton judges imaginary, not necessarily fears knowingly pretended. The translation retains his account of distraction, contrary action and reasoning without recasting it as a modern therapeutic method.

Original text 1651	Modern English
Source page 291 Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as [6113]*Lemnius* adviseth, *strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or perswasion they may be shaken off.*	Though he has so far charged ahead at full gallop and rushed headlong, following his passions and giving his desires free rein, let him now stop abruptly and rein himself in. As Lemnius advises, he should resist with all his strength and effort, and should not cherish those foolish imaginings that creep so secretly into his mind: delightful and attractive at first, but bitter as gall in the end, and so headstrong that no reasoning, skill, counsel, or persuasion can shake them off.[6114]
Though he be far gone, and habituated unto such phantastical imaginations, yet as [6115]*Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himself against them, by premeditation, reason, or as we do by a crooked staffe, bend himself another way.	Even if he is far gone and accustomed to such fantastic imaginings, let him, as Cicero and Plutarch advise, resist them and strengthen or prepare himself against them through forethought and reason; or, as we do with a crooked stick, bend himself in the opposite direction.[6116]

[6113] **Burton.** Printed page 291, x: "Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, & summâ curâ obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo convalescunt, ut nullâ ratione excuti queant." "On the Hidden Things of Nature, book 2, chapter 16. Whoever is subject to this illness should resist keenly and struggle against it with the greatest care; he must in no way foster the imaginings that quietly steal into the mind, charming and attractive at first, but growing so strong that no reasoning can dislodge them."

[6114] **Editor.** Career originally denotes a full-speed course or gallop; the reins, curb and headstrong imaginings continue the riding metaphor. Gall is bitter bile. Lemnius's cited work is De occultis naturae miraculis; the exact passage has not been collated against its early editions.

[6115] **Burton.** Printed page 291, y: "3. Tusc. ad Apollonium." Cicero, Tusculan Disputations, book 3; Plutarch, Consolation to Apollonius. The compressed margin supplies one locator for each author named in the body.

[6116] **Editor.** Tully is Marcus Tullius Cicero. Burton's compressed margin refers to Cicero's Tusculan Disputations, book 3, and the Consolation to Apollonius transmitted among Plutarch's works. The crooked-stick image makes deliberate counter-habituation the remedy.

Original text 1651	Modern English
[6117]*Tu tamen interea effugito quæ tristia mentem* *Solicitant, procul esse jube curasque, metumque* *Pallentem, ultrices iras, sint omnia læta.*	Meanwhile, flee whatever sadly troubles the mind; Command cares, pale fear, and vengeful anger To stay far away; let everything be joyful.[6118]
In the mean time expel them from thy mind, Pale fears, sad cares, and griefs which do it grind, Revengeful anger, pain and discontent, Let all thy soule be set on merriment.	Meanwhile drive them from your mind: Pale fears, sad cares, and grinding griefs, Vengeful anger, pain, and discontent; Let your whole soul turn to merriment.[6119]
Curas tolle graves, irasci crede profanum.	Cast off heavy cares; regard anger as a sin.[6120]
If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightsome melancholy a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company.	If idleness has caused this illness, or he notices that he is inclined to solitude, to walking alone and delighting his mind with foolish imaginings, let him avoid it by every means. It is an intimate enemy, a delightful melancholy, a friend in appearance but a secret devil, a sweet poison; in the end it will ruin him. Let him go at once, give himself a task or set himself to work, and find some good company.[6121]

[6117] **Burton.** Printed page 291, z: "Fracastorius." Girolamo Fracastoro. No work or line reference is supplied.

[6118] **Editor.** Burton attributes these three Latin lines to Fracastoro without naming a work. Their translation is kept separate from Burton's four-line English adaptation immediately below. The exact source and line numbering remain unverified.

[6119] **Editor.** This is Burton's own English rendering, independently modernized. Its added pain and discontent and its concluding emphasis on the soul are retained; the Latin and English versions are not merged.

[6120] **Editor.** This further Latin maxim is separately displayed in the source. Profanum is rendered as a sin in its moral and religious sense. Burton supplies no attribution here; none is asserted in this draft.

[6121] **Editor.** Bosom enemy means an intimate or inward enemy. The friend, devil and sweet-poison images preserve Burton's ambivalence about pleasurable solitude: the attraction is part of the danger he describes.

Original text 1651	Modern English
If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy against all corruption, if* as [6122]*Roger Bacon hath it, we could but moderate our selves in those six non-natural things.*	If he continues, like a gnat flying around a candle until at last it burns its body, he will in the end destroy himself. If some distressing sight or bad company is the cause, let him leave it immediately. If it is his own fault, through poor diet, bad air, lack of exercise, and so forth, let him now begin to reform his habits. It would be a perfect remedy against all bodily decay if, as Roger Bacon puts it, we could only govern ourselves moderately in those six non-natural things.[6123]
[6124]*If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it.* (*Gordonius lib. 1. c. 1. de conser. vit.*) *Tu contra audentior ito.*	If it is disgrace, mistreatment, worldly loss, slander, the death of friends, imprisonment, or banishment, do not be troubled by it; do not fear, be angry, or grieve over it, but bear it with all your courage. So says Bernard of Gordon, On the Preservation of Life, book 1, chapter 1. "Go forward all the more boldly against it."[6125]

[6122] **Burton.** Printed page 291, a: "Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus." "Letter on the Secrets of Art and Nature, chapter 7; On Delaying Old Age. It would be a remedy against one's bodily decay if everyone practised a regimen of health, consisting in the six non-natural things."

[6123] **Editor.** The six non-naturals are the traditional factors managed in a regimen: air; food and drink; exercise and rest; sleep and waking; evacuation and retention; and the passions. Non-natural does not mean unnatural or supernatural. Corruption here is bodily decay. The Bacon references are retained without claiming complete bibliographical collation.

[6124] **Burton.** Printed page 291, b: "Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec irascaris, nec timeas, nec doleas, sed cum summâ præsentiâ hæc sustineas." "Do not be indignant at any reproach, nor at the loss of anything, anyone's death, imprisonment, exile, or anything else. Do not be angry, afraid, or sorrowful, but bear these things with the greatest presence of mind."

[6125] **Editor.** Temporal means worldly or belonging to this life. The final Latin phrase adapts Virgil, Aeneid 6.95, where the Sibyl urges Aeneas to meet adversity more boldly. The separate citation of Bernard of Gordon belongs to the preceding advice.

Original text 1651	Modern English
[6126]If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, *fortifie thy self by Gods word, or otherwise, mala bonis persuadenda*, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.	If sickness, failure, or some other adversity has caused it, meet it with invincible courage. Strengthen yourself through God's word, or otherwise: "Evils must be argued away by good things." Set prosperity against adversity. As we refresh our eyes by looking at a pleasant meadow, fountain, picture, or the like, so refresh your mind with something of an opposite character, and divert your thoughts with some more pleasing meditation.[6127]
Source page 291–292 Yea, but you infer again, *facile consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentires*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate ourselves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance: you may as well bid him that is diseased, not to feel pain, as a melancholy man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed.	Yes, but you object again: "We readily give advice to others." As the saying goes, every man can tame a shrew except the man who has her. "If you were here, you would think differently." If you were in our misery, you would find it otherwise: it is not so easily done. We know it is true that we should control ourselves, but we are swept furiously away. We cannot apply such precepts. We are overcome, sick, "unsound in mind," disordered and accustomed to these ways; we cannot resist. You might as well tell a sick person not to feel pain as tell a melancholy person not to fear or feel sad. It is in his blood, his brain, his whole constitution; it cannot be removed.[6128]

[6126] **Burton.** Printed page 291, c: "Quod si incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo ejusque fiducia te suffulcias, &c. Lemnius lib. 1. c. 16." "But if the troubles and misfortunes of adversity have brought on this illness, oppose to them an unbroken spirit; support yourself by God's word and trust in him, and so forth." Lemnius, book 1, chapter 16. The book number differs from the earlier Lemnius marginal citation; both are retained.

[6127] **Editor.** The compressed Latin mala bonis persuadenda is rendered according to its argumentative setting: countering distressing things with good ones. Object means something presented to attention, including a sight or a subject of thought. Burton's nearby Lemnius margins give different book numbers; that discrepancy is retained.

[6128] **Editor.** The shrew proverb uses a hostile conventional image of a quarrelsome woman; it is retained as Burton's illustration of advice being easier than experience. The sufferer's answer again insists on bodily constitution and entrenched habit, challenging the preceding imperatives.

Original text 1651	Modern English
Source page 292 But he may chuse whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit.	But he can choose whether to yield too far to it; he can correct himself to some degree. A philosopher was bitten by a mad dog. The nature of that disease is to make people shrink from all water and liquids and continually imagine that they see a dog before them. Despite this he went to the bath, "struggling against himself," and, seeing there what he thought was the image of a dog in the water, overcame the notion by reason: "What has a dog to do with a bath?" What would a dog be doing in a bath? A mere fancy.[6129]
Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; perswade thy self 'tis no such matter: this is fear only, and vain suspicion.	You think you hear and see devils, black men, and so forth. It is not so: it is your disordered imagination. Settle your imagination, and you are well. You think you have an enormous nose, that you are ill, that everyone watches you and mocks you. Persuade yourself that it is nothing of the kind: this is only fear and groundless suspicion.[6130]
Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it throughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts.	You are discontented, sad, and heavy-hearted; but why, on what grounds? Consider it. You are jealous, fearful, suspicious: for what reason? Examine it thoroughly, and you will find none at all, or one that deserves to be dismissed—one that you will surely laugh at and despise in yourself once it is past. Govern yourself, then, by reason; reassure yourself, train yourself, wean yourself from such foolish notions, empty fears, powerful imaginings, and restless thoughts.

[6129] **Editor.** Burton tells this as an anecdote of reasoning against a frightening appearance; he does not name the philosopher or give a source here. The mad-dog illness is described through aversion to water, but the story is not evidence that reason can cure such an infection. Its provenance remains unresolved.

[6130] **Editor.** Phantasie is the faculty that forms and retains mental images. The printed black men is retained as part of the described frightening appearances; its exact intended referent is uncertain. The claim that settling imagination makes the sufferer well remains Burton's assertion.

Original text 1651	Modern English
Thou mayest do it; *Est in nobis assuescere* (as *Plutarch* saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as *Seneca* saith) [6131]*nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed;	You can do it. “It lies in our power to form habits,” as Plutarch says: we may shape ourselves as we will. Just as a man wearing a straight shoe can correct its slant or crookedness by wearing it on the other side, so we can overcome our passions if we will. “Whatever the mind has commanded itself, it has achieved,” as Seneca says; “no passions are so fierce that discipline cannot master them.” Whatever the will desires, it may command; no emotions are so savage that discipline cannot tame them.[6132]
voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections.	You will not voluntarily do this or that which you ought to do, or refrain from what you ought to avoid; but when whipped like a sluggish nag, you will change your behaviour. Fear of the whip will make you act or refrain. Do voluntarily, then, what you can do and must do under compulsion: you can restrain yourself if you will, and master your emotions.[6133]

[6131] **Burton.** Printed page 292, d: “Lib. 2. de irâ.” Seneca, On Anger, book 2.

[6132] **Editor.** The shoe comparison concerns correcting a slant through contrary wear; upright is rendered straight, without importing a modern corrective shoe. The Seneca passages are On Anger 2.12.3–4. Burton abbreviates their wording and then supplies his own English explanation, retained separately. The particular Plutarch source for habit remains uncollated.

[6133] **Editor.** Jade is a worn-out or inferior horse; here dull means sluggish. Burton’s analogy explicitly invokes whipping and compulsion. The translation retains this coercive element rather than softening it into encouragement.

Original text 1651	Modern English
[6134]*As in a city*, (saith *Melancthon*) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compell them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and restrain our outward members, that they be not led by our passions.*	As a city deals with stubborn rebels who refuse to submit to civil authority, says Melanchthon, compelling them by force, so must we deal with our emotions. If the heart will not abandon those vicious impulses, or the imagination those foolish fancies, we have another form of government to control and restrain our bodily members, so that they are not led by our passions.[6135]
If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would intrude a thousand fears, suspicions, Chimera's upon us, but we have reason to resist, yet we let it be overborn by our appetite;	If appetite will not obey, let the faculty of movement overrule it, resist it, and compel it to act otherwise. In a fever, appetite wants to drink; sore, itching eyes want to be rubbed. But reason says no, and therefore the faculty of movement does not act. Our imagination would force a thousand fears, suspicions, and chimeras upon us, but we have reason with which to resist; yet we allow it to be overpowered by appetite.[6136]

[6134] **Burton.** Printed page 292, e: "Cap. 3. de affect. anim. Ut in civitatibus contumaces qui non cedunt politico imperio vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ herili imperio obtemperat, alteri resistat." "Chapter 3, on the emotions of the soul. Just as in cities the obstinate who will not yield to civil authority must be restrained by force, so God has implanted in us another form of rule. If the heart does not put aside its vicious emotion, the outward members must be restrained, lest they rush towards what the emotion urges; and the locomotive faculty, which obeys a master's command, must resist the other faculty."

[6135] **Editor.** Philip Melanchthon's account compares control of the emotions to civil government. Political judgement is the authority of the community, not an opinion about politics. The marginal Latin includes God's provision of a second form of rule, a detail not repeated in Burton's English paraphrase.

[6136] **Editor.** The moving or locomotive faculty is the power that directs bodily movement. Appetite means desire or impulse. Chimeras are fantastic or impossible mental constructions. The examples of fever and sore eyes illustrate Burton's historical account of faculties and voluntary restraint.

Original text 1651	Modern English
[6137]*Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs:* we give too much way to our passions. And as to him that is sick of an ague, all things are distastful and unpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspicion and the like; we pull these mischiefs upon our own heads.	Imagination drives the spirits, which, through a wonderful natural alliance, compel the nerves to obey, and the nerves our several limbs: we give our passions too much freedom. To someone sick with a fever, everything tastes bad and unpleasant, "through no fault of the food," as Plutarch says: the fault is in our taste. In the same way, many things offend us not in themselves but because of our disordered judgement, jealousy, suspicion, and the like. We bring these troubles upon our own heads.[6138]

[6137] **Burton.** Printed page 292, f: "Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabili fœdere, ad exequendum quod jubent." "Imagination drives the spirits, and thence the nerves are moved, and so forth; through a wonderful alliance they obey imagination and appetite, carrying out their commands."

[6138] **Editor.** The spirits here are physiological agents imagined to transmit impulses through the body, not supernatural beings. Meat means food generally. The illness-and-taste comparison shifts the fault from the perceived thing to the perceiver's judgement; the exact Plutarch passage remains to be collated.

Original text 1651	Modern English
Source page 292–293 If then our judgement be so depraved, our reason over-ruled, Will precipitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast: *alitur vitium crescitque tegendo*, &c. and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for [6139]*strangulat inclusus dolor atque exæstuat intus*, grief concealed strangles the soul;	If, then, our judgement is so disordered, our reason overruled, and our will swept headlong that we cannot seek our own good or control ourselves—as commonly happens in this disease—the best way to find relief is to share our misery with a friend, instead of smothering it within our own breast. "The evil is nourished and grows by being concealed," and so forth. That which most tormented us, a cause of fear and grief, "what now burns you," becomes another hell; for "grief shut within chokes us and seethes inside": concealed grief strangles the soul.[6140]
Source page 293 but when as we shall but impart it to some discreet, trusty, loving friend, it is [6141]instantly removed, by his counsel happily, wisdome, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit;*	But once we share it with a discreet, trustworthy, loving friend, it is immediately removed—perhaps through his counsel, wisdom, persuasion, advice, or helpful measures that we could not otherwise apply to ourselves. A friend's counsel is a charm, like mandrake wine: "it lulls cares to sleep."[6142]

[6139] **Burton.** Printed page 293, g: "Ovid Trist. lib. 5." Ovid, Tristia, book 5.

[6140] **Editor.** The first phrase adapts Virgil, Georgics 3.454, on a concealed ulcer: vivitque, lives, becomes Burton's crescitque, grows. The intervening quod nunc te coquit echoes the opening verses quoted in Cicero, On Old Age 1.1, where the text has quae nunc te coquit. Burton changes the relative pronoun and embeds the fragment in his own sentence. The final quotation is Ovid, Tristia 5.1.63, on unexpressed grief. The printed forms are retained; the immediate intermediaries remain unidentified.

[6141] **Burton.** Printed page 293, h: "Participes inde calamitatis nostræ sunt, & velut exoneratâ in eos sarcinâ onere levamur. Arist. Eth. lib. 9." "They thereby share our misfortune, and, as though the load had been transferred to them, we are relieved of its weight." Aristotle, Ethics, book 9.

[6142] **Editor.** Happily here means perhaps or by good fortune. Aristotle, Nicomachean Ethics 9.11, discusses the relief afforded by friends in adversity, including the image of sharing a burden; Burton's Latin is a paraphrase. Mandrake wine supplies a traditional image of sedation. It is not offered here as a recipe.

Original text 1651	Modern English
and as a [6143]Bull that is tyed to a fig tree, becomes gentle on a sudden (which some, saith [6144]*Plutarch*, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. *All adversity finds ease in complaining* (as [6145]*Isidore* holds) *and 'tis a solace to relate it,*	And as a bull tied to a fig tree suddenly becomes gentle—which some, says Plutarch, interpret as an image of kind words—so a savage, hardened heart is softened by gentle speech. All adversity finds relief in lament, as Isidore holds, and telling it brings consolation.[6146]
[6147]Ἀγαθὴ ἡ παραίφασις ἐστὶν ἑταίρου.	Good is the consolation of a friend.[6148]
Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so soveraign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which [6149]*Camerarius* hath well illustrated in an *Embleme*.	Conversation with friends is comforting at all times: like fire in winter, shade in summer, "like sleep on the grass to the weary," food and drink to the hungry or thirsty. Democritus's eye-salve is less effective for the eyes than this is for the heart. Good words are cheering and powerful in themselves, but far more so from friends, who are so many supports, mutually sustaining one another like ivy and a wall, as Camerarius has aptly illustrated in an emblem.[6150]

[6143] **Burton.** Printed page 293, dagger: "Camerarius Embl. 26. Cen. 2." Camerarius, Emblems, second century, emblem 26. Here a century means a collection of one hundred emblems.

[6144] **Burton.** Printed page 293, asterisk: "Sympos. lib. 6. cap. 10." Plutarch, Table Talk, book 6, question 10.

[6145] **Burton.** Printed page 293, dagger: "Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; & malorum relatio, &c." "Letters, book 3, letter 8. Adverse fortune finds relief in complaints; and the relating of troubles, and so forth." Burton names Isidore in the body; the identification and exact passage remain uncollated.

[6146] **Editor.** The bull and fig-tree story is cited through Camerarius's emblem collection and Plutarch's Table Talk 6.10. Burton reads the supposed natural effect allegorically as the effect of gentle speech. The precise Camerarius image and the Isidore letter have not been independently collated for this block.

[6147] **Burton.** Printed page 293, asterisk: "Alloquium chari juvat, & solamen amici." "The conversation of a dear companion, and a friend's consolation, bring help." This Latin gloss accompanies the Greek line.

[6148] **Editor.** The line adapts a Homeric saying found at Iliad 11.793 and 15.404. Burton prints the article ἡ where the Homeric wording has δὲ, but keeps the sense that a companion's encouragement is good. Greek accents and ligatures have been normalized. His accompanying Latin gloss is preserved in a separate Burton note.

[6149] **Burton.** Printed page 293, dagger: "Emblem. 54. cent. 1." Camerarius, Emblems, first century, emblem 54.

[6150] **Editor.** The Latin phrase is Virgil, Eclogue 5.46, where a song is compared to sleep on the grass for the weary. Collyrium means an eye preparation; the precise preparation attributed to Democritus is not identified here. The ivy-and-wall emblem is cited separately from the bull-and-fig-tree emblem.

Original text 1651	Modern English
Lenit animum simplex vel sæpè narratio, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by [6151]exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, asswage our anger; *quanta inde voluptas, quanta securitas, Chrysostome* adds, what pleasure, what security by that means! [6152]*Nothing so available, or that so much refresheth the soul of man.*	"Even a simple telling often soothes the mind": merely relating our troubles often eases our distressed mind, even amid the greatest hardships. Many have thus found relief by unburdening themselves to a faithful friend. He sees what passion and discontent prevent us from seeing; he calms our minds, eases our pain, and soothes our anger. "What pleasure comes from this, what freedom from care!" Chrysostom adds: what pleasure, what security it brings! Nothing is so effective or so refreshes the human soul.[6153]

[6151] **Burton.** Printed page 293, i: "As David did to Jonathan, 1 Sam. 20." As David did to Jonathan, 1 Samuel 20.

[6152] **Burton.** Printed page 293, dagger: "Seneca Epist. 67." Seneca, Letter 67. The number is retained; the precise correspondence of Burton's claim to this letter remains unconfirmed.

[6153] **Editor.** Exonerating means unburdening. The Chrysostom phrase and preceding Latin maxim remain unlocated. Seneca, Letter 67.2, describes letters as making an absent friend seem present, but the consulted Letter 67 does not contain Burton's attached superlative claim about refreshment. On Tranquillity of Mind 7.1, cited by Burton shortly afterwards, is a closer parallel. The printed Letter 67 is retained: the comparison does not establish a corrected number or the cause of the discrepancy.

Original text 1651	Modern English
Tully, as I remember, in an Epistle to his dear friend *Atticus*, much condoles the defect of such a friend. [6154]*I live here* (saith he) *in a great citie, where I have a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my self of in a walking discourse*. The like peradventure may he and he say with that old man in the Comedy,	Cicero, as I remember, deeply laments the lack of such a friend in a letter to his dear Atticus. "I live here," he says, "in a great city, where I have a multitude of acquaintances, but among them all not one man with whom I dare breathe freely in confidence or joke without restraint. Therefore I await you, long for you, send for you. Many things trouble and distress me; if only you were here, I could quickly unburden myself of them in a conversation as we walked." This man or that might perhaps say the same, with the old man in the comedy:[6155]
Nemo est meorum amicorum hodie, *Apud quem expromere occulta mea audeam.*	Among my friends today there is no one To whom I dare disclose my secrets.[6156]
and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, [6157]*Semper habens Pylademque aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himself.	And this man or that may meanwhile suffer much distress from it. Let him, then—whoever suffers from this illness—by every means find a trustworthy friend, "always having some Pylades to care for Orestes": a Pylades to whom he may open himself freely and safely.[6158]

[6154] **Burton.** Printed page 293, asterisk: "Hic in civitate magnâ & turbâ magnâ neminem reperire possumus quocum suspirare familiariter aut jocari liberè possimus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quæ me solicitant & angunt, quæ mihi videor aures tuas nactus, unius ambulationis sermone exhaurire posse." "Here in this great city and great crowd we can find no one with whom we may sigh in confidence or joke freely. Therefore we await you, long for you, summon you. Many things trouble and distress me; with your ear to listen, I think I could empty them out in the conversation of a single walk."

[6155] **Editor.** Cicero, Letters to Atticus 1.18.1, supplies the comparison: public acquaintances offer no one with whom he can joke freely or sigh in confidence. Burton condenses and rearranges the Latin, then paraphrases it in English. Both versions remain represented in their respective places. He and he means this person or that person.

[6156] **Editor.** Adapted from Terence, The Self-Tormentor 574–575, spoken by Chremes to his son Clitipho. Burton omits the name Clitipho and omnia, all, among other adjustments. His two-line version is translated as it stands.

[6157] **Burton.** Printed page 293, k: "Ovid." Ovid; the allusion is to Remedies for Love, line 589.

[6158] **Editor.** Pylades is the exemplary loyal companion of Orestes. Ovid, Remedies for Love 589, advises keeping such a companion; Burton adapts Semper habe Pyladen aliquem qui curet Oresten to the printed Semper habens Pylademque aliquem qui curet Orestem. The altered form, including the expanded que abbreviation, is retained.

Original text 1651	Modern English
For as in all other occurrences, so it is in this, *Si quis in cælum ascendisset*, &c. as he said in [6159]*Tully*, If a man had gone to heaven, *seen the beauty of the skies*, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen.	For it is the same here as in every other circumstance. “If someone had ascended to heaven,” and so forth, as the speaker in Cicero says: if a man had gone to heaven, seen the beauty of the skies, the wandering and fixed stars, and so on, “his wonder will be without delight.” It will give him no pleasure unless he has someone with whom to share what he has seen.[6160]
Source page 293–294 It is the best thing in the world, as [6161]*Seneca* therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable unto us.*	It is the best thing in the world, as Seneca therefore advises in such a case, to find a trustworthy friend to whom we may freely and sincerely pour out our secrets. Nothing so delights and eases the mind as having a receptive heart into which our secrets may descend, someone whose integrity we trust as our own, whose speech may ease our helpless condition, whose counsel may relieve us, whose cheerfulness may dispel our mourning, and whose very presence may please us.[6162]

[6159] **Burton.** Printed page 293, dagger: “De amicitia.” Cicero, On Friendship.

[6160] **Editor.** Cicero, On Friendship 88, reports this saying of Archytas: even the spectacle of the heavens would lack delight without someone to hear of it. Burton expands the description. Wandering stars are planets; fixed stars are those regarded as maintaining their relative positions.

[6161] **Burton.** Printed page 294, l, continued across the page foot: “De tranquil. c. 7. Optimum est amicum fidelem nancisci in quem secreta nostra infundamus; nihil æquè oblectat animum, quam ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusque ipse delectet.” “On Tranquillity, chapter 7. It is best to find a faithful friend into whom we may pour our secrets. Nothing equally delights the mind as having receptive hearts into which secrets may safely descend, whose integrity is like your own; whose conversation relieves solitude, whose judgement makes counsel clear, whose cheerfulness dispels sadness, and whose very sight delights.”

[6162] **Editor.** Seneca, On Tranquillity of Mind 7, praises faithful friendship. Burton’s Latin paraphrase differs from the received text, notably giving solitudinem, solitude, where the consulted text has sollicitudinem, anxiety. His English also develops the thought independently. Both versions are retained, without harmonization.

Original text 1651	Modern English
Source page 294 It was the counsell which that politick [6163]*Commineus* gave to all princes, and others distressed in mind, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate and heal the wounded soul of a miserable man.*	This was the counsel that the politically shrewd Commynes gave to all princes and others distressed in mind, prompted by Charles, Duke of Burgundy, who was deeply troubled: first pray to God and lay oneself open to him, then to some particular friend whom we hold most dear, telling him all our troubles. Nothing is so powerful in strengthening, refreshing, and healing the wounded soul of a miserable man.[6164]

[6163] **Burton.** Printed page 294, m, continued across the page foot: “Comment. l. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, & animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.” “Memoirs, book 7. Let us take refuge in God and pray for forgiveness of sins; then turn to friends, and to the one we esteem most, reveal ourselves wholly and the wound of mind that afflicts us. Nothing is more effective for restoring the spirit.”

[6164] **Editor.** Politick means versed in political affairs or shrewd. Commineus is Philippe de Commynes; Charles is Charles the Bold, Duke of Burgundy. Burton’s margin cites book 7 of the memoirs. The exact edition, numbering and Latin translation behind the passage remain to be collated. This concludes Member 6, Subsection 1.

Original text 1651	Modern English
Subsect. 2. **Help from friends by counsell, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.**	**Subsection 2** **Help from friends through counsel and comfort gentle and harsh methods ingenious devices reassurance changes in the way of life and removal of troubling objects and so forth**
When the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis & sapientiæ* (which [6165]*Tully* injoyneth in like case) *siquid erratum, curare, aut improvisum, suâ diligentiâ corrigere*. They must all joyn; *nec satis medico*, saith [6166]*Hippocrates, suum fecisse officium, nisi suum quoque ægrotus, suum astantes, &c.*	When the patient cannot by himself resist or overcome these passions that eat away at the heart, his friends or physician must be ready to supply what he lacks. “It will be the part of their humanity and wisdom”—as Cicero directs in a similar case—“to attend to any error, or by their diligence correct anything unforeseen.” They must all work together. As Hippocrates says, “It is not enough for the physician to have done his duty unless the patient and those attending him also do theirs,” and so forth.[6167]
First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodiâ*, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet ægros hujusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as *Rod. à Fonseca Tom. 1. consul. 35.* prescribes.	First, they must take special care that a melancholy, discontented person, whatever the kind of melancholy, is never left alone or idle. As physicians prescribe medicine “under supervision,” so let such patients have company rather than be left to themselves, lest their illness thereby grow worse: “Patients of this kind should not be alone, or among strangers, or among people they do not love or do not care about,” as Rodrigo da Fonseca prescribes in volume 1, consultation 35.[6168]

[6165] **Burton.** Printed page 294, asterisk: “Ep. Q. frat.” Cicero, Letters to his brother Quintus. The marginal citation gives no book or letter number.

[6166] **Burton.** Printed page 294, asterisk: “Aphor. prim.” Hippocrates, first Aphorism.

[6167] **Editor.** Hippocrates, Aphorisms 1.1, calls for cooperation between physician, patient, attendants and surrounding circumstances. Burton abbreviates this in Latin. The preceding Cicero phrase adapts Letters to Quintus 1.1.3, where Cicero asks his brother to correct an error through his wisdom, humanity and diligence. Throughout this subsection, medical assertions and directions represent Burton and his historical authorities.

[6168] **Editor.** Physick can mean medicine or medical treatment; cum custodia means with watchful care or supervision. The final Latin clause concerns people the patients do not love or regard, rather than unambiguously people who neglect the patients. The source is Fonseca’s medical consultations; the exact passage has not been collated.

Original text 1651	Modern English
Lugentes custodire solemus (saith [6169]*Seneca*) *ne solitudine male utantur*; we watch a sorrowfull person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some fear, jealousie, discontent, suspicion, some vain conceit or other.	"We are accustomed to watch over those who mourn," says Seneca, "lest they make harmful use of solitude." We watch a sorrowful person lest he misuse his isolation, and we should do the same for a melancholy man. Give him some business, exercise, or recreation to divert his thoughts and keep his attention elsewhere. His imagination is so restless, active, and swift that, unless it is continually occupied, it will work upon itself, sink into melancholy, and instantly be swept away by some fear, jealousy, discontent, suspicion, or empty notion.[6170]
Source page 294–295 If his weakness be such, that he cannot discern what is amiss, correct or satisfie, it behoves them by counsel, comfort, or perswasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, [6171]*They must observe by his looks, gestures, motions, phantasie, what it is that offends*, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied.	If his weakness prevents him from recognizing what is wrong, correcting it, or finding reassurance, they must turn his mind elsewhere through counsel, comfort, or persuasion, by gentle or harsh means, by some ingenious device or an opposing argument. They must remove any objects, causes, company, or circumstances that distress him, accommodate his wishes, please and distract him, and, if possible, give him security and reassurance by changing his way of life. If he conceals his troubles and refuses to acknowledge them, they must discover what distresses him by observing his expression, gestures, movements, and imagination, and then apply remedies. Many are cured at once when their minds are put at ease.[6172]

[6169] **Burton.** Printed page 294, asterisk: "Epist. 10." Seneca, Letter 10.

[6170] **Editor.** Seneca, Letters 10.2. Burton changes the singular person who mourns and fears into mourners in the plural and omits the reference to fear. His separate English paraphrase is retained after the translated Latin. Phantasie means imagination; melancholize here describes its turning inward into melancholy.

[6171] **Burton.** Printed page 295, n: "Observando motus, gestus, manus, pedes, oculos, phantasiam. Piso." "By observing movements, gestures, hands, feet, eyes, and imagination." Piso.

[6172] **Editor.** Alienate his mind here means divert his attention, not estrange him from others. Artificial invention is a deliberately devised contrivance. Fair or foul means spans gentle and harsh methods; later examples make that range explicit. Satisfaction usually means reassurance or resolution of a troubling belief. Will not be known of them means will not acknowledge them.

Original text 1651	Modern English
Source page 295 [6173]*Alexander* makes mention of a woman, *that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health.*	Alexander mentions a woman who, because her husband had long been away travelling, was exceedingly irritable and melancholy. But when she heard that he had returned, contrary to all expectation, the first sight of him freed her from every fear and restored her former health without any other medicine.[6174]
Trincavellius consil. 12. lib. 1. hath such a story of a *Venetian*, that being much troubled with melancholy, [6175]*and ready to dye for grief, when he heard his wife was brought to bed of a son, instantly recovered.* As *Alexander* concludes, [6176]*If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause.*	Trincavelli, in book 1, consultation 12, tells a similar story of a Venetian who was deeply afflicted with melancholy and ready to die of grief: when he heard that his wife had given birth to a son, he immediately recovered. As Alexander concludes, if our disordered imaginings have not become deeply rooted, they may be cured by this method, especially when they arise from such a cause.[6177]

[6173] **Burton.** Printed page 295, o: “Mulier melancholia correpta ex longa viri peregrinatione, et iracundè omnibus respondens, quum maritus domum reversus, præter spem, &c.” “A woman afflicted with melancholy through her husband’s long travels, and answering everyone angrily, when her husband returned home unexpectedly,” and so forth. The abbreviated Latin is left unfinished, as printed.

[6174] **Editor.** Alexander is Alexander of Tralles, also called Trallianus below. Peevish here means irritable or ill-tempered. The margin supplies a Latin summary of the anecdote, including the detail that the woman answered people angrily; it does not supply a complete sentence.

[6175] **Burton.** Printed page 295, p: “Præ dolore moriturus, quum nunciatum esset uxorem peperisse filium, subitò recuperavit.” “On the point of dying from grief, when told that his wife had borne a son, he suddenly recovered.”

[6176] **Burton.** Printed page 295, q: “Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit.” “Unless the disorder has troubled him for a long time, the imaginings should be treated by such a method, especially where the illness has taken its occasion from them as from a primary cause.”

[6177] **Editor.** Inveterate means long-established or deeply rooted. Trincavellius is Vittore Trincavelli. These are reported cases within Burton’s argument; their descriptions do not independently establish the mechanism or durability of a cure.

Original text 1651	Modern English
No better way to satisfy, then to remove the object, cause, occasion, if by any art or means possible we may finde it out. If he grieve, stand in fear, be in suspicion, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick.	There is no better way to reassure him than to remove the object, cause, or occasion of his trouble, if we can discover it by any possible skill or means. If he grieves, fears, suspects, waits in uncertainty, or is distressed in any way, make him feel secure: "the trouble is resolved." Give him reassurance and the cure is complete; change his way of life and no other medicine is needed.[6178]
If the party be sad, or otherwise affected, *consider* (saith [6179]saith *Trallianus*) *the manner of it, all circumstances, and forthwith make a sudden alteration*, by removing the occasions, avoid all terrible objects, heard or seen, [6180]*monstrous and prodigious aspects*, tales of devils, spirits, ghosts, tragicall stories; to such as are in fear they strike a great impression, renew many times, & recal such Chimera's and terrible fictions into their minds.	If the person is sad or otherwise troubled, consider, says Trallianus, the nature of the trouble and all its circumstances, and immediately bring about a sudden change by removing its occasions. Avoid everything frightening to hear or see: monstrous and unnatural sights, tales of devils, spirits, and ghosts, and tragic stories. These make a powerful impression on fearful people, often renewing and recalling such chimeras and terrifying inventions to their minds.[6181]

[6178] **Editor.** Secure him means make him feel safe or reassured. Burton's assertion that no further medicine is needed is categorical; the modernization preserves it as his claim rather than adding qualifications to his text.

[6179] **Burton.** Printed page 295, r: "Lib. 1. cap. 16. Si ex tristitia aut alio affectu cœperit, speciem considera, aut aliud quid eorum, quæ subitam alterationem facere possunt." "Book 1, chapter 16. If it began from sadness or another emotion, consider its particular kind, or some other thing among those capable of producing a sudden change."

[6180] **Burton.** Printed page 295, s: "Evitandi monstrifici aspectus &c." "Monstrous sights must be avoided," and so forth.

[6181] **Editor.** The source prints saith twice; both occurrences remain on the original side, with the accidental repetition removed in the modern version. Chimera originally names a composite mythological monster; here the plural denotes fearful creations of the imagination. Prodigious means abnormal or portentous, not merely very large.

Original text 1651	Modern English
[6182]*Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things* (saith *Galateus*) *are offensive to their imaginations.* And to those that are now in sorrow, [6183]*Seneca forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness.*	Do not even mention them in private conversation or make a gesture suggesting them: such things, says Galateus, distress their imaginations. For those who are already sorrowful, Seneca forbids gloomy companions and people who lament: a groaning companion is an enemy to peace of mind.[6184]

[6182] **Burton.** Printed page 295, t: "Neque enim tam actio, aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7." "For it is not merely the act or recollection of such things that displeases them; even to suggest them to their imagination by another person's gesture is intensely distressing." Galateus, On Manners, chapter 7. The compressed construction is retained.

[6183] **Burton.** Printed page 295, u, continued across the page foot: "Tranquil. Præcipue vitentur tristes, & omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens." "On Tranquillity. Above all, avoid gloomy people who lament everything; an agitated companion who groans about everything is an enemy to tranquillity."

[6184] **Editor.** Dumb shew means a silent gesture or acted representation. The online transcription of Giovanni della Casa's Galateus, translated into Latin by Nathan Chytraeus, p. 5, warns against suggesting disgusting things by speech or gesture in company. Burton adapts this rule of manners to a distressed patient. His Latin is compressed and altered. The cited chapter 7 and his immediate edition remain unverified. Seneca's advice about habitually lamenting companions occurs in On Tranquillity of Mind 7.

Original text 1651	Modern English
[6185]*Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tryed; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder then the Patient himself:* all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as *Crato* counceleth; [6186]*he must be quietly and gently used*, and we should not do any thing against his mind, but by little and little effect it.	If anyone is present whom the patient dislikes, that person must be removed. Gentle words and mild methods must be tried first; use no harsh language or discouraging words. Do not, as some do, drive out one madness with another: anyone who does so is madder than the patient himself. Everything must be settled calmly: "what has been thrown down must not be overthrown, but raised up"—things already down must be lifted, not cast down further, as Crato advises. The patient must be treated calmly and gently; we should accomplish things gradually instead of acting against his wishes.[6187]
As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with.	A horse that shies at a drum or trumpet and cannot endure gunfire may be so skilfully trained and encouraged that it not only tolerates these sounds but becomes more spirited and courageous on hearing them, and takes great pleasure in them. In the same way, these people must not be changed "all at once"; through every skilful and gradual approach, they must be accustomed to company, sights, and objects they formerly could not bear.[6188]

[6185] **Burton.** Printed page 295, x, at the page foot: "Illorum quoque hominum, à quorum consortio abhorrent, præsentia amovenda; nec sermonibus ingratis obtundendi; siquis insaniam ab insania sic curari æstimet, & protervè utitur, magis quam æger insanit. Crato consil. 184. Scoltzii." "The presence of people whose company they abhor must also be removed; nor must they be harassed with unwelcome words. If anyone thinks madness can thus be cured by madness, and behaves aggressively, he is madder than the patient." Crato, consultation 184 in Scholz's collection.

[6186] **Burton.** Printed page 295, y, at the page foot: "Molliter ac suaviter æger tractetur; nec ad ea alligatur quæ non curat." "Let the patient be treated gently and agreeably; nor is he to be tied to things he does not care for." The change of grammatical construction in alligatur is retained.

[6187] **Editor.** Crato is the physician Johannes Crato von Krafftheim; Scoltzii refers to a collection associated with Lorenz Scholz. The printed citation is consultation 184. Burton's Latin maxim and his English expansion have both been retained. Used means treated.

[6188] **Editor.** Manned means trained or made manageable; generous, applied to a horse, means spirited. A peece is a firearm. Insinuation here suggests gradual, skilful introduction. The comparison is Burton's analogy between habituation in animals and people, without a modern clinical label added.

Original text 1651	Modern English
Source page 295–292 [296] Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chyrurgians, bold Empericks: A horse starts at a rotten post afar off, which coming neer, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breath out their last.	Many who at first cannot bear the sight of a fresh wound or a sick person later become good surgeons and confident practitioners. A horse shies at a rotten post in the distance, yet passes it calmly when it comes nearer. Much depends on how such people are trained: however averse to company, bashful, solitary, or fearful they may be, they may eventually, like those Roman matrons, desire nothing more than to see an entire company of gladiators breathe their last in a public show.[6189]
Source page 292 [296] If they may not otherwise be accustomed to brook such distastful and displeasing objects, the best way then is generally to avoid them. *Montanus consil. 229.* to the Earl of *Montfort* a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continual discontents, crosses, abuses, [6190]*cares, suspicions, emulations, ambition, anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first: Maxima quæque domus servis est plena superbis;*	If they cannot otherwise become accustomed to bearing such distasteful and unpleasant things, the best course is generally to avoid them. In consultation 229, Montanus advises the Earl of Montfort, a courtier and his melancholy patient, to leave court because of its continual discontents, setbacks, insults, cares, suspicions, rivalries, ambition, anger, and jealousy—the very things that had surely made him melancholy in the first place. "Every great house is full of arrogant servants."[6191]

[6189] **Editor.** A green wound is a fresh wound; empiricks are practitioners whose work rests on experience rather than learned medical theory. Burton's reference to Roman matrons and gladiators illustrates acquired tolerance through a morally disturbing example. No precise source for this allusion is given. The next scan, PDF 404, is printed 292 in error between pages 295 and 297; it is recorded here as 292 [296], not silently renumbered.

[6190] **Burton.** Printed page 292 [296], z: "Ob suspiciones curas, æmulationem, ambitionem, iras, &c. quas locus ille ministrat, & quæ fecissent melancholicum." "Because of the suspicions, cares, rivalry, ambition, anger, and so forth, which that place supplies and which had made him melancholy."

[6191] **Editor.** The Latin line is Juvenal, Satire 5.66, set in a description of humiliating treatment at a rich patron's dinner. The consulted Latin text brackets this line; it is retained as Burton quotes it. Quæq; is expanded to quæque. Montanus is Giovanni Battista da Monte; the cited consultation has not been collated in its original edition.

Original text 1651	Modern English
A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, & able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humor him, a very Idiot, or stark mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weakness.	A crowd of scoffers and arrogant fellows commonly frequent and attend such places. Once they begin playing upon a gentle, quiet man's peculiarities, they can turn him "from a fool into a madman"—as they often do—make him an utter simpleton or drive him completely mad. This is all too common in social groups: they can find no better amusement than to entertain themselves by tormenting some simple fellow or taking advantage of another man's weakness.[6192]
In such cases as in a plague, the best remedy is *citò, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to do.	In such cases, as in a plague, the best remedy is "quickly, far away, slowly": get him away quickly, send him far enough off, and do not let him hurry back. For such a person, especially if he is sensitive to what is happening, there can be no greater misery. If he is too uncomprehending to recognize it, his friends should arrange matters and use their judgement to supply what he lacks, as they should in every other case.[6193]

[6192] **Editor.** Proud Jacks means arrogant or insolent fellows. Humor him in this hostile setting means play upon his disposition or peculiarities. Silly means simple or unsuspecting. The harsh language and the argument that sustained mockery can aggravate mental suffering belong to Burton's text.

[6193] **Editor.** The three Latin adverbs compress a rule of flight: leave quickly, go far away, return slowly. Burton applies this plague formula to escape from destructive company. Apprehensive here means aware or sensitive, not simply anxious; stupid suggests dullness of perception.

Original text 1651	Modern English
If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of imployment will be his undoing.	If they see a man inclined to melancholy, solitary and averse to company, pleasing himself with these private, empty meditations, they should try by every means to divert and discourage him, however much he enjoys them, and tell him what consequences and dangers may follow. If they see an idle man who, because he has an independent income, will take up no occupation, they should seriously warn him that he is making a noose to ensnare himself: his lack of employment will be his undoing.[6194]
If he have sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspence, fear, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be satisfied. [6195]*Socrates in Plato would prescribe no Physick for Charmides head-ach, till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.*	If he has sustained a great loss, suffered rejection or disgrace, or the like, relieve him if possible. If he wants something, satisfy him; if he is in uncertainty, fear, or suspicion, reassure him. Where it can reasonably be done, give him his heart's desire, for the body cannot be cured until the mind is at ease. In Plato, Socrates would prescribe no medicine for Charmides' headache until he had first eased his troubled mind: body and soul must be cured together, just as head and eyes must.[6196]
[6197]*Oculum non curabis sine toto capite,* *Nec caput sine toto corpore,* *Nec totum corpus sine animâ;*	You will not cure the eye without the whole head, Nor the head without the whole body, Nor the whole body without the soul.

[6194] **Editor.** Dehort means dissuade or discourage. Means otherwise refers to resources that allow someone to live without an occupation. Course of life here means an occupation or regular way of living; the noose is Burton's image for self-entanglement through idleness.

[6195] **Burton.** Printed page 292 [296], dagger: "Nisi prius animum turbatissimum curasset; oculi sine capite, nec corpus sine anima curari potest." "Unless he had first treated the deeply troubled mind; the eyes cannot be cured without the head, nor the body without the soul." The irregular number agreement is retained.

[6196] **Editor.** In Plato's Charmides, Socrates recounts the teaching of a Thracian healer: the soul must receive treatment before the head and body can properly be treated. Burton condenses this into the encounter with Charmides. His ensuing three Latin lines are an adaptation marked from the Greek, not Greek text; their displayed form is preserved.

[6197] **Burton.** Printed page 292 [296], asterisk: "E græco." "From the Greek." This note identifies the language behind the displayed Latin adaptation.

Original text 1651	Modern English
If that may not be hoped or expected, yet ease him with comfort, chearful speeches, fair promises, and good words, perswade him, advise him. *Many*, saith [6198]*Galen, have been cured by good counsel and perswasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoyceth it, Pro. 12. 25.* and there *Is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, Ver. 18.*	If that cannot be hoped for or expected, still give him relief through comfort, cheerful conversation, encouraging promises, and kind words; persuade and advise him. Many, says Galen, have been cured by good counsel and persuasion alone. "Heaviness in a person's heart brings it down, but a good word gladdens it," Proverbs 12:25. And there is one "whose words stab like a sword, but the tongue of a wise person brings healing," verse 18.[6199]
Source page 292 [296]–297 *Oratio, namque saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as [6200]*Plutarch* contends out of *Æschylus* and *Euripides: if it be wisely administred, it easeth grief and pain, as divers remedies do many other diseases: 'Tis incantationis instar*, a charm, *Æstuantis animi refrigerium*, that true *Nepenthe* of *Homer*, which was no Indian plant or fained medicine, which *Epidamna Thonis* wife sent *Helena* for a token, as *Macrobius 7. Saturnal. Goropius Hermat. lib. 9. Greg. Nanzianzen* and others suppose, but opportunity of speech:	"Speech is a remedy for the wounded mind": gentle words are the true cure of a wounded soul, as Plutarch argues from Aeschylus and Euripides. Wisely administered, they ease grief and pain, just as different remedies relieve other diseases. They are "like an incantation," a charm, "refreshment for an agitated mind"—Homer's true nepenthe. As Macrobius in book 7 of the Saturnalia, Goropius in book 9 of the Hermathena, Gregory Nazianzen, and others interpret it, this was no Indian plant or imaginary medicine sent by Epidamna, Thonis' wife, to Helen as a gift, but speech suited to the occasion.[6201]

[6198] **Burton.** Printed page 292 [296], a: "Et nos non paucos sanavimus, animi motibus ad debitum revocatis lib. 1. de sanit. tuend." "And we have cured not a few by bringing the movements of the mind back to their proper condition." Book 1, On Preserving Health.

[6199] **Editor.** The biblical references are Proverbs 12:25 and 12:18. Burton uses the two contrasting images of speech that wounds and speech that heals. Galen's marginal quotation is attributed to book 1 of On Preserving Health; the exact Latin edition and passage remain uncollated.

[6200] **Burton.** Printed page 292 [296], b: "Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat, Remedia morbis diversis diversa sunt; dolentem sermo benignus sublevat." "Consolation to Apollonius. If one applies it wisely and at the proper time. Different diseases have different remedies; kindly speech relieves the sufferer."

[6201] **Editor.** Consolation to Apollonius 2, transmitted among Plutarch's Moralia, juxtaposes lines attributed to Aeschylus and Euripides about timely consoling speech; its authorship is disputed. In Odyssey 4, Helen actually puts a grief-banishing drug into wine, a gift from Polydamna, wife of Thon, in Egypt. Burton prints Epidamna. Macrobius, Saturnalia 7.1.18–19, expressly interprets the drug as a well-timed story, supporting the reading of Burton's as … suppose as an appeal to that interpretation. The Goropius and Gregory passages remain uncollated.

Original text 1651	Modern English
Source page 297 for *Helena's* boule, *Medea's* unction, *Venus* Girdle, *Circes* Cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as [6202]*Tully* writ to *Pomponius Atticus*, when I read thy letters,	For Helen's bowl, Medea's ointment, Venus's girdle, and Circe's cup cannot enchant, move, or transform so powerfully. A letter sent or read can do as much: "I find great relief when I read your letters"—I am much eased, as Cicero wrote to Pomponius Atticus, when I read your letters.[6203]
and as *Iulianus* the Apostate once signified to *Maximus* the Philosopher; as *Alexander* slept with *Homers* works, so do I with thine Epistles, *tanquam Pæoniis medicamentis, easque assiduè tanquam recentes & novas iteramus; scribe ergo, & assiduè scribe*, or else come thy self; *amicus ad amicum venies*.	And as Julian the Apostate once told Maximus the philosopher: just as Alexander slept with Homer's works, so I sleep with your letters, "as with healing medicines, and read them continually as though they were fresh and new. Write, then, and keep on writing"—or else come yourself: "you will come as a friend to a friend."[6204]

[6202] **Burton.** Printed page 297, dagger: "Lib. 12. Epist." Book 12 of the letters; the body identifies the recipient as Atticus.

[6203] **Editor.** Boule means bowl. The objects associated with Helen, Medea, Venus and Circe are legendary instruments of enchantment or alteration. Cicero, Letters to Atticus 12.39.2, says correspondence relieves him and reading Atticus's letters still more. Burton compresses that thought into his Latin phrase, then supplies his own English gloss; both remain represented.

[6204] **Editor.** The comparison with Alexander and Homer is in Julian's letter to Maximus, numbered 12 in Wilmer Cave Wright's edition. Burton renders it through Latin and English. Pæoniis invokes healing associated with Paeon, a divine healer. The concluding friend-to-friend formula is retained, but its exact correspondence to this letter's closing words remains unconfirmed.

Original text 1651	Modern English
Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as [6205]*Tully* holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger, &c.* And how powerfull is the charm of a discreet and dear friend? *Ille regit dictis animos & temperat iras.* What may not he effect?	Surely a wise and eloquent person can accomplish whatever he wishes in such a case. A good orator alone, as Cicero maintains, can change emotions through the power of eloquence: comfort the afflicted, raise up the downcast, banish and moderate fear, desire, anger, and so forth. And how powerful is the charm of a prudent, dear friend! "He rules their minds with words and calms their anger." What can he not accomplish?[6206]
As [6207]*Chremes* told *Menedemus, Fear not, conceal it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter it self.* [6208]*Arnoldus lib. 1. breviar. cap. 18.* speaks of an Usurer in his time, that upon a loss much melancholy and discontent was so cured.	As Chremes told Menedemus: "Do not fear or hide it, my friend; tell me what troubles you, and I will surely help through comfort, counsel, or practical action." Arnoldus, in book 1, chapter 18 of the Breviary, speaks of a moneylender in his time who had become deeply melancholy and discontented after a loss, and was cured in this way.[6209]

[6205] **Burton.** Printed page 297, c: "De nat. deorum consolatur afflictus, deducit perterritos à timore, cupiditates inprimit, & iracundias comprimit." "On the Nature of the Gods: it consoles the afflicted, leads the terrified away from fear, restrains desires, and suppresses anger." Afflictus and inprimit are retained as printed; the translation gives the apparent sense of the compressed quotation.

[6206] **Editor.** Affections are emotional states; lust can mean desire more broadly than sexual appetite. Cicero, On the Nature of the Gods 2.148, describes the consoling and restraining power of speech. Burton abbreviates and alters its Latin wording. His final Latin sentence adapts Virgil, Aeneid 1.153: the consulted text ends with et pectora mulcet, and soothes their hearts, rather than Burton's et temperat iras, and calms their anger.

[6207] **Burton.** Printed page 297, d: "Heauton. Act. 1. Scen. 1. Ne metue, ne verere, crede inquam mihi, aut consolando, aut consilio, aut re juvero." "The Self-Tormentor, act 1, scene 1. Do not fear, do not be ashamed; trust me, I say. I will help with consolation, counsel, or action." Burton's adapted wording is retained.

[6208] **Burton.** Printed page 297, e: "Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat." "I knew a greedy moneylender among my own people who was cured in this way after losing a great deal of money."

[6209] **Editor.** Terence, The Self-Tormentor 84–86, has Chremes offer Menedemus consolation, counsel or practical help. Burton's marginal Ne metue differs from the consulted text's Ne retice, do not keep silent; his English paraphrase includes both fear and concealment. Arnoldus is named as author of the medical Breviary; the precise edition and attribution of this passage remain to be verified. Usurer denotes a moneylender, with a disapproving implication here.

Original text 1651	Modern English
As imagination, fear, grief, cause such passions, so conceipts alone, rectified by good hope, counsel, &c. are able again to help: and 'tis incredible how much they can do in such a case, as [6210]*Trincavellius* illustrates by an example of a Patient of his;	Just as imagination, fear, and grief cause such passions, so thoughts alone, set right by good hope, counsel, and the like, can in turn bring relief. It is incredible how much they can accomplish in such a case, as Trincavelli illustrates through one of his patients.[6211]
Porphyrius the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through unsufferable anguish of mind, he was going to make away himself: but meeting by chance his Master *Plotinus*, who perceiving by his distracted looks all was not wel, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his unquiet mind, insomuch that he was easily reconciled to himself, and much abashed to think afterwards, that he should ever entertain so vile a motion.	The philosopher Porphyry relates, in his Life of Plotinus, that, distressed by unbearable mental anguish, he was about to take his own life. But he happened to meet his teacher Plotinus, who saw from his distracted expression that something was wrong and urged him to disclose his grief. After hearing it, Plotinus spoke with such comfort that he rescued him "from the jaws of the underworld" and calmed his troubled mind. He was readily reconciled to himself and afterwards felt deeply ashamed that he had ever entertained so base an impulse.[6212]

[6210] **Burton.** Printed page 297, f: "Lib. 1. consil. 12. Incredibile dictu quantum juvent." "Book 1, consultation 12. It is incredible to say how much they help."

[6211] **Editor.** Conceipts means thoughts or mental notions. The marginal citation repeats Trincavelli, book 1, consultation 12, already used for the Venetian's recovery after news of his son's birth. Burton does not provide further detail about the patient in this second reference.

[6212] **Editor.** Porphyry, Life of Plotinus 11, says Plotinus came unexpectedly to his house, identified his wish to die as arising from melancholy rather than reason, and advised him to leave Rome; Porphyry went to Sicily and recovered his desire to live. Burton turns this into a chance meeting and an immediate consolatory exchange, omitting the journey. His closing moral judgement is Burton's. Erebus names the darkness of the underworld.

Original text 1651	Modern English
By all means therefore, fair promises, good words, gentle perswasions are to be used, not to be too rigorous at first, [6213]*or to insult over them, not to deride, neglect or contemn, but rather*, as *Lemnius* exhorteth, *to pity, and by all plausible means to seek to reduce them:*	Therefore, encouraging promises, kind words, and gentle persuasion must be used by every means. Do not be too severe at first, or browbeat them, mock them, neglect them, or treat them with contempt; instead, as Lemnius urges, pity them and try by every agreeable means to bring them back to health.[6214]
but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel will not take place; then as *Christopherus à Vega* determines, *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith [6215]*Altomarus*, terrifie sometimes, or as *Salvianus* will have them, to be lashed and whipped, [6216]as we do by a starting horse, that is affrighted without a cause, or as [6217]*Rhasis* adviseth, *one while to speak fair and flatter, another while to terrifie and chide*, as they shall see cause.	But if reassurance cannot be achieved, and mild methods, promises, comforting words, and good counsel have no effect, then, as Cristóbal de Vega determines in book 3, chapter 14, on melancholy, treat them more roughly. Threaten and scold them, says Altomari; sometimes frighten them. Or, as Salviani would have it, lash and whip them, as we do a shying horse frightened without a cause. Or follow Rhazes' advice: at one time speak gently and flatter them, at another frighten and scold them, as circumstances seem to require.[6218]

[6213] **Burton.** Printed page 297, g: "Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseriæ potius indolescat, vicemque deploret. lib. 2. cap. 16." "Let no one insult people in this condition or be too harsh with them; rather let him grieve at their misery and lament their plight." Book 2, chapter 16.

[6214] **Editor.** Insult over means treat arrogantly or browbeat. Plausible means pleasing or acceptable, not merely believable; reduce means bring back or restore. Lemnius's cited Latin emphasizes compassion rather than harshness.

[6215] **Burton.** Printed page 297, h: "Cap. 7. Idem Piso Laurentius cap. 8." "Chapter 7. Piso says the same; Laurentius, chapter 8."

[6216] **Burton.** Printed page 297, i: "Quod timet nihil est, ubi cogitur & videt." "What it fears is nothing, when it is forced forward and sees." The note accompanies the analogy of the frightened horse.

[6217] **Burton.** Printed page 297, k: "Una vice blandiantur, una vice iisdem terrorem incutiant." "At one time let them coax them; at another let them strike fear into the same people."

[6218] **Editor.** The appeal to gentleness gives way here to threats and physical punishment attributed to medical authorities. The transition is retained without softening it. These are historical prescriptions, not directions for present-day treatment. Altomarus is Donato Antonio Altomari; Salvianus is Salviano Salviani; Rhasis is Rhazes, or al-Razi.

Original text 1651	Modern English
Source page 297–298 When none of these precedent remedies will avail, it will not be amiss, which *Savanarola* and *Ælian Montaltus* so much commend, *clavum clavo pellere*, [6219]*to drive out one passion with another, or by some contrary passion*, as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. [6220]*Christopherus à Vega* accounts it rational Physick, *non alienum à ratione:*	When none of these preceding remedies works, it will be worth doing what Savonarola and Eliano Montalto so highly recommend: "drive out one nail with another"—drive out one passion by another, or by its opposite, as they treat a nosebleed by drawing blood from the arm. Expel one fear with another, one grief with another. Cristóbal de Vega considers this rational medicine, "not contrary to reason."[6221]
Source page 298 and *Lemnius* much approves it, *to use an hard wedge to an hard knot*, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith [6222]*Platerus*, as they did Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; [6223]*and I knew one that was so cured of a quartan ague, by the sudden comming of his enemies upon him.*	Lemnius strongly approves of "using a hard wedge for a hard knot": driving out one disease with another, pulling out a tooth, wounding the patient, or castrating him, as Platter says was done to people with epilepsy in ancient times, because it completely alters the bodily constitution. Thus the pain of one may lessen the suffering caused by the other. "And I knew someone whose quartan fever was cured in this way, when his enemies suddenly came upon him."[6224]

[6219] **Burton.** Printed page 297, l: "Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his quæ ipsum ad gaudia moveant; de hoc semper niti debemus, &c." "But if it arose from hearing of a new misfortune, or from an emotional disturbance, or the loss of goods, or a friend's death, let new things contrary to these be introduced to move him to joy; this is what we must always strive for," and so forth.

[6220] **Burton.** Printed page 297, m: "Lib. 3. cap. 14." Book 3, chapter 14.

[6221] **Editor.** Clavum clavo pellere is the proverb of driving out one nail with another. The margin gives examples of replacing sorrow with joyful news; the body also extends the idea to competing fears and pains. Bleeding in the arm to stop a nosebleed belongs to the historical practice of therapeutic bloodletting.

[6222] **Burton.** Printed page 298, dagger: "Cap. 3. Castratio olim à veteribus usa in morbis desperatis, &c." "Chapter 3. Castration was formerly used by the ancients in desperate diseases," and so forth.

[6223] **Burton.** Printed page 298, n: "Lib. 1. cap. 5. sic morbum morbo, ut clavum clavo, retundimus, & malo nodo, malum cuneum adhibemus. Novi ego qui ex subito hostium incursu, & inopinato timore quartanam depulerat." "Book 1, chapter 5. Thus we beat back disease with disease, as nail with nail, and apply a hard wedge to a hard knot. I knew someone who had driven away a quartan fever through a sudden enemy attack and an unexpected fright."

[6224] **Editor.** Geld means castrate; temperature means the bodily constitution or humoral balance. Platerus is Felix Platter. Quartan ague denotes a recurrent fever with attacks every fourth day by inclusive counting, or roughly every 72 hours. The proposed bodily injuries and the reported cure by fright are retained as historical claims, not endorsed therapies.

Original text 1651	Modern English
If we may believe [6225]*Pliny*, whom *Scaliger* cals *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consul of *Rome*, in a battle fought with the King of the *Allobroges*, at the river *Isaurus* was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better then any Physick.	If we may believe Pliny, whom Scaliger calls "the father of falsehoods," the father of lies, Quintus Fabius Maximus, that renowned Roman consul, was freed from a quartan fever in this way during a battle with the king of the Allobroges at the river Isaurus. Valesius, in his Controversies, considers this an excellent remedy and, if judiciously used for this illness, better than any medicine.[6226]

[6225] **Burton.** Printed page 298, o: "Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est." "Book 7, chapter 50. While fighting in battle he was freed from a quartan fever."

[6226] **Editor.** Pliny, Natural History 7.50, section 166, reports Fabius's recovery during battle with the Allobroges and Arverni at the river Isara. Burton gives Isaurus and describes a king of the Allobroges; those forms remain in the text. His qualification if we may believe Pliny is part of the report. The precise Scaliger and Valesius references remain unresolved; the Latin epithet and Burton's English gloss are both represented.

Original text 1651	Modern English
Sometimes again by some [6227]fained lye, strange newes, witty device, artificial invention, it is not amiss to deceive them. [6228]*As they hate those*, saith *Alexander, that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed frogs, or a snake, by all means grant it, and tell them you can easily cure it:* 'tis an ordinary thing.	At other times it is worth deceiving them with a fabricated story, startling news, an ingenious device, or a contrivance. As they hate those who neglect or mock them, says Alexander, so they will listen to those who agree with them. If they say they have swallowed frogs or a snake, by all means agree, and tell them that you can easily cure it: it is an ordinary occurrence.[6229]
Philodotus the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon: the waight made him perceive it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the bason; upon the sight of it she was amended.	The physician Philodotus cured a melancholy king who thought his head had been cut off by putting a lead cap on it: the weight made him feel his head and freed him from his foolish imagining. A woman described by the same Alexander thought she had swallowed a serpent. He gave her an emetic and secretly placed a serpent of the kind she imagined in the basin; on seeing it, she recovered.[6230]
The pleasantest dotage that ever I read, saith [6231]*Laurentius*, was of a Gentleman at *Senes* in *Italy*, who was afraid to piss, least all the Town should be drowned; the Physicians caused the bels to be rung backward, and told him the town was on fire, whereupon he made water and was immediately cured.	The most amusing delusion I ever read of, says Laurentius, concerned a gentleman at Siena in Italy who was afraid to urinate lest he flood the whole town. The physicians had the bells rung backwards and told him that the town was on fire; he then passed water and was immediately cured.[6232]

[6227] **Burton.** Printed page 298, p: "Iacchinus c. 15. in 9. Rhasis Mont. cap. 26." Iacchinus, chapter 15 on book 9 of Rhazes; Montalto, chapter 26. The abbreviated references remain to be fully collated.

[6228] **Burton.** Printed page 298, q: "Lib. 1. cap. 16. aversantur eos qui eorum affectus rident, contemnunt. Si ranas & viperas comedisse se putant, concedere debemus, & spem de cura facere." "Book 1, chapter 16. They shun those who laugh at or despise their afflictions. If they think they have eaten frogs and vipers, we must agree and give them hope of a cure."

[6229] **Editor.** Fained lye means an invented falsehood; witty means ingenious, and artificial means devised by art or skill. Sooth them up means agree with or indulge what they say. Burton presents deliberate deception as a treatment in the cases that follow; this is an aspect of his historical argument.

[6230] **Editor.** A vomit here means an emetic, a substance intended to provoke vomiting. Conveyed means secretly introduced or placed. The stories are preserved as Burton reports them; they have not been independently established as clinical events.

[6231] **Burton.** Printed page 298, r: "Cap. 8. de mel." Chapter 8, on melancholy.

[6232] **Editor.** Senes is Siena. Dotage here means a disordered belief or delusion, rather than necessarily old age. Bells rung backward signal an alarm in the story. Pleasantest preserves Laurentius's amusement at the anecdote; the translation does not recast the patient as the editor's object of ridicule.

Original text 1651	Modern English
Another supposed his nose so big that he should dash it against the wall if he stirred; his Physician took a great peece of flesh, and holding it in his hand, pinched him by the nose, making him believe that flesh was cut from it.	Another imagined that his nose was so large that he would strike it against the wall if he moved. His physician took a large piece of flesh, held it in his hand, and pinched the patient's nose, making him believe that the flesh had been cut from it.[6233]
Forestus obs. lib. 1. had a melancholy Patient, who thought he was dead, [6234]*he put a fellow in a chest, like a dead man by his beds side, and made him reare himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea; whereupon he did eat likewise and was cured.*	Forestus, in book 1 of his Observations, had a melancholy patient who thought he was dead. He placed a man in a chest beside the patient's bed, as though he were a corpse, and had him raise himself a little and eat. The melancholy man asked the pretended corpse whether dead people were accustomed to eating food. He said yes; the patient then ate too and was cured.[6235]
Lemnius lib. 2. cap. 6. de 4. complex. hath many such instances, and *Iovianus Pontanus lib. 4. cap. 2. of Wisd.* of the like: but amongst the rest I find one most memorable, registred in the [6236]*French Chronicles*, of an Advocate of *Paris* before mentioned, who beleeved verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificial inventions.	Lemnius, in book 2, chapter 6 of On the Four Complexions, gives many such examples, as does Giovanni Pontano in book 4, chapter 2 of On Wisdom. Among the rest I find one especially memorable, recorded in the French Chronicles, concerning the Paris advocate mentioned earlier, who firmly believed that he was dead, and so forth. I have read a multitude of examples of melancholy people cured by such ingenious contrivances.[6237]

[6233] **Editor.** The physician creates apparent physical evidence to match the patient's belief, a pattern continued in the next story. Burton supplies no separate source for the oversized-nose anecdote in this paragraph.

[6234] **Burton.** Printed page 298, s: "Cistam posuit ex Medicorum consilio projectum, in quem alium se mortuum fingentem posuit; hic in cista jacens &c." "A chest was placed on the physicians' advice, with another man in it pretending to be dead; he, lying in the chest," and so forth. This gives the apparent sense; the printed Latin has disordered syntax and agreement, including projectum and in quem.

[6235] **Editor.** Forestus is Pieter van Foreest. Meat here means food generally, and counterfeit means the person pretending to be dead. The chest functions as a staged coffin. The marginal Latin is syntactically irregular and is translated for its apparent meaning, without silently emending the transcription.

[6236] **Burton.** Printed page 298, t: "Serres. 1550." Serres, 1550. The precise chronicle entry and the function of the number remain to be verified.

[6237] **Editor.** Complexions are bodily constitutions in humoral medicine. Iovianus Pontanus is Giovanni Pontano. The chronicle citation is Serres. 1550, with no fuller locator; its edition and the meaning of the number remain unresolved. The reference to an advocate mentioned earlier is retained; its precise antecedent has not been established. This concludes Member 6, Subsection 2; Subsection 3 begins Musick a remedy.

Original text 1651	Modern English
Subsect. 3. **Musick a remedy.**	**Subsection 3** **Music as a remedy**
Source page 298–299 Many and sundry are the means, which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerfull, none so apposite as a cup of strong drink, mirth, musick, and merry company. *Ecclus 40. 20. Wine and musick rejoyce the heart.*	Philosophers and physicians have prescribed many different means of cheering a sorrowful heart and diverting those fixed, absorbing cares and thoughts that cause so much distress in this illness. But in my judgement none works so promptly, none is so powerful or so suitable, as a cup of strong drink, cheerfulness, music, and lively company. Ecclesiasticus 40:20: "Wine and music gladden the heart."[6238]
Source page 299 [6239]*Rhasis cont. 9. Tract. 15. Altomarus cap. 7. Ælianus Montaltus c. 26. Ficinus. Bened. Victor. Faventinus* are almost immoderate in the commendation of it; a most forcible medicine [6240]*Iacchinus* calls it: *Iason Pratensis, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina mæstæ*, a roaring-meg against Melancholy, to rear and revive the languishing soul,	Rhazes, in the Continens, book 9, treatise 15; Altomari, chapter 7; Eliano Montalto, chapter 26; Ficino; and Benedetto Vittori of Faenza are almost excessive in their praise of it. Iacchinus calls it a most powerful medicine; Jason Pratensis calls it a most wonderful thing, deserving consideration, that can so soften the mind and quiet its stormy emotions. "Music is medicine for the sorrowful mind": a roaring cannon against melancholy, to raise and revive the languishing soul.[6241]

[6238] **Editor.** Ecclesiasticus, also called Sirach, is the wisdom book included in the 1611 Bible's Apocrypha. Burton quotes only the first part of 40:20, which goes on to prefer the love of wisdom. "Present" means immediately effective. The remedies throughout are Burton's historical claims.

[6239] **Burton.** Printed page 299, u: "In 9. Rhasis. Magnam vim habet musica." In book 9 of Rhazes: music has great power.

[6240] **Burton.** Printed page 299, x: "Cap. de Maniâ. Admiranda profectò res est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatque procellosas ipsius affectiones." Chapter on mania. It is truly wonderful and worth considering that harmony of sounds softens the mind and checks its stormy emotions.

[6241] **Editor.** "Roaring-meg" is a name for a large cannon: Burton imagines music attacking melancholy. The Latin maxim is freshly translated here. The abbreviated medical references are retained; their individual passages have not all been collated.

Original text 1651	Modern English
[6242]*affecting not onely the ears, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble. Lemnius instit. cap. 44.*	It affects not only the ears but the arteries themselves, and the vital and animal spirits; it lifts the mind and makes it alert. Lemnius, Institutes, chapter 44.[6243]
This it will effect in the most dull, severe and sorrowfull souls, [6244]*expell grife with mirth, and if there bee any clowdes, dust or dreggs of cares yet lurking in our thoughts, most powerfully it wipes them all away, Salisbur. polit. lib. 1. cap. 6* and that which is more, it will perform all this in an instant: [6245]*Chear up the countenance, expell austerity, bring in hilarity* (*Girald. Camb. cap. 12. Topog. Hiber.*) *informe our manners, mitigate anger; Athenæus* (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda melos, Eobanus Hessus.*	It does this even for the dullest, sternest, and most sorrowful souls: it drives out grief with mirth, and if any clouds, dust, or dregs of care still lurk in our thoughts, it sweeps them all away with great power—John of Salisbury, Policraticus, book 1, chapter 6. Moreover, it does all this instantly: cheers the face, banishes severity, brings in gladness—Gerald of Wales, Topography of Ireland, chapter 12—shapes our conduct, and softens anger. Athenaeus, in the Deipnosophists, book 14, chapter 10, calls it an inexhaustible treasure to those who possess it. “Sweet-sounding music restores sorrowful hearts”—Eobanus Hessus.[6246]

[6242] **Burton.** Printed page 299, y: “Languens animus inde erigitur & reviviscit, nec tam aures afficit, sed & sonitu per arterias undique diffuso, spiritus tum vitales tum animales excitat, mentem reddens agilem, &c.” The languishing mind is thereby raised and revived. It affects not only the ears: as sound spreads everywhere through the arteries, it rouses both vital and animal spirits, making the mind alert, and so forth.

[6243] **Editor.** “Vital” and “animal” spirits are subtle bodily agents in the physiology Burton inherits: associated respectively with life and bodily heat, and with sensation and movement. They are not ghosts. Music is said to act physically through them.

[6244] **Burton.** Printed page 299, z: “Musica venustate suâ mentes severiores capit, &c.” Music captivates even sterner minds by its charm, and so forth.

[6245] **Burton.** Printed page 299, a: “Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores instituit, iracundiam mitigat.” It suddenly cheers sorrowful minds, clears clouded faces, puts aside severity, brings forth gladness, makes peoples abandon barbarity, shapes conduct, and softens anger.

[6246] **Editor.** John of Salisbury, Policraticus 1.6, describes music clearing sadness and the dust, turbulence and clouds of thought; compare Keats-Rohan’s critical-edition thesis, p. 74. Burton condenses this passage. The following Gerald of Wales, Athenaeus and Eobanus Hessus references remain uncollated. Burton’s English glosses remain distinct from the marginal Latin.

Original text 1651	Modern English
Many other properties [6247]*Cassiodorus epist. 4.* reckons up of this our divine Musick, not only to expell the greatest griefs, but *it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchfull it causeth quiet rest; it takes away spleen and hatred*, bee it instrumentall, vocall, with strings, winde, [6248]*Quæ à spiritus, sine manuum dexteritate gubernetur, &c.* it cures all irksomness and heaviness of the Soul.	Cassiodorus, letter 4, lists many other powers of this divine music of ours. It not only dispels the greatest griefs but lessens fears and fits of rage, calms cruelty, lightens sorrow, and gives peaceful rest to the sleepless; it removes ill will and hatred. Whether instrumental or vocal, played on strings or wind instruments—"governed by breath, without dexterity of the hands," and so forth—it cures all the soul's weariness and heaviness.[6249]
[6250]Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates; *metus enim mortis*, as [6251]*Censorinus* enformeth us, *musica depellitur*.	Labourers who sing at their work can testify to this, as can soldiers going into battle: the fear of death cannot frighten them as much as the trumpet, drum, fife, and similar music give them courage. For, as Censorinus tells us, "the fear of death is driven away by music."[6252]
It makes a childe quiet, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c.	A nurse's song quiets a child. Often a sudden trumpet call, ringing bells, a carter's whistle, or a boy singing a ballad tune early in the street changes, revives, and refreshes a restless patient who cannot sleep at night, and so forth.[6253]

[6247] **Burton.** Printed page 299, b: "Cythara tristitiam jucundat, timidos furores attenuat, cruentum sævitiam blandè reficit, languorem, &c." The lyre makes sadness cheerful, lessens fearful frenzies, gently relieves bloody cruelty, languor, and so forth. The last clause is abbreviated; cruentum sævitiam is grammatically irregular as printed.

[6248] **Burton.** Printed page 299, c: "Pet. Aretine." Pietro Aretino; no work or passage is specified.

[6249] **Editor.** Cassiodorus, Variae 2.40.3, supplies the catalogue of music's effects; Burton prints epist. 4. The consulted Latin has tumidos furores and cruentam saevitiam, against timidos and cruentum in Burton's margin. These forms are retained. Watchfull means sleepless; spleen means ill will. The separate Quæ à spiritus is grammatically irregular; governed by breath gives its apparent sense. The immediate editions and cause of these differences remain unestablished.

[6250] **Burton.** Printed page 299, d: "Castilio de aulic. lib. 1. fol. 27." Castiglione, The Courtier, book 1, folio 27.

[6251] **Burton.** Printed page 299, †: "Lib. de Natali cap. 12." On the Birthday, chapter 12.

[6252] **Editor.** Censorinus, On the Birthday 12.3, specifically says that a military trumpet dispels fear of death: classico, rather than Burton's broader musica. The substitution suits Burton's general argument. Castilio is Baldassare Castiglione, author of The Courtier.

[6253] **Editor.** A "carre man" or carter drives a cart. "Recreate" means refresh or restore. Burton moves from learned authority to ordinary sounds heard by a wakeful patient; the suggestion belongs to his account, not to a modern prescription.

Original text 1651	Modern English
In a word, it is so powerfull a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it.	In a word, music is so powerful that it transports the soul. This "sovereign of the senses," the queen of the senses, does so through sweet pleasure—a happy cure—and physical tunes soothe our immaterial soul: "speaking without a mouth, it exercises dominion over the soul," carrying it beyond itself, aiding, raising, and enlarging it.[6254]
Scaliger exercit. 302. gives a reason of these effects, [6255]*because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it*, or else the minde as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures.	Scaliger, in exercise 302, explains these effects: the spirits around the heart draw that trembling, dancing air into the body and are moved and stirred along with it. Or else, as some suppose, the mind is itself composed in harmony and is awakened by musical tunes. Nor are human beings alone affected in this way: almost all other creatures are too.[6256]

[6254] **Editor.** Cassiodorus, Variae 2.40.3–4, calls music queen of the senses and describes its bodily action on the immaterial soul. The letter, written for Theodoric to Boethius, requests a musician for the Frankish king. Burton's Latin and his separate English gloss are both represented. Corporall and incorporeall contrast physical sound with an immaterial soul; ravish here means transport or carry away.

[6255] **Burton.** Printed page 299, e: "Quod spiritus qui in corde agitant tremulum & subsaltantem recipiunt aerem in pectus, & inde excitantur, à spiritu musculi moventur, &c." Because the spirits active in the heart receive trembling, dancing air into the chest and are stirred by it; the muscles are moved by the spirit, and so forth. Includes the footer continuation.

[6256] **Editor.** Julius Caesar Scaliger's explanation belongs to spirit physiology. The alternative invokes a mind constituted harmonically, so that music answers its own structure. Both are presented as explanations current among Burton's authorities, not as established acoustic or physiological findings.

Original text 1651	Modern English
You know the tale of *Hercules Gallus, Orpheus*, and *Amphion felices animas Ovid* cals them, that could *saxa movere sono testudinis, &c.* make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamosus graculus, stridula cornix, & Iovis aquila*, as *Philostratus* describes it in his images, stood all gaping upon *Orpheus*;	You know the tale of the Gallic Hercules, Orpheus, and Amphion—"fortunate souls," Ovid calls them—who could "move stones with the sound of the lyre," and so forth: make logs and stones, as well as beasts and other animals, dance after their pipes. Dog and hare, wolf and lamb —"the lamb offered her flank beside the wolf"— and "the noisy jackdaw, the shrill crow, and Jupiter's eagle," as Philostratus describes them in his Images, all stood gazing open-mouthed at Orpheus.[6257]
and [6258]trees pulled up by the roots, came to hear him, *Et comitem quercum pinus amica trahit.*	And trees, uprooted, came to hear him: "The friendly pine draws the oak along as her companion."[6259]

[6257] **Editor.** The phrase about moving stones is Horace, Art of Poetry 395, on Amphion. The lamb beside the wolf is Claudian, Rape of Proserpina, book 2 preface, line 22. Philostratus the Younger's Images 6 describes Orpheus's animal audience. Burton's "fortunate souls" attribution to Ovid remains unlocated.

[6258] **Burton.** Printed page 299, †: "Arbores radicibus avulsæ &c." Trees torn up by their roots, and so forth. Printed across the page foot.

[6259] **Editor.** Claudian, Rape of Proserpina, book 2 preface, line 26. The image makes trees companions in a procession towards Orpheus. Burton combines several poetic accounts of music's power; the preceding marginal fragment also concerns uprooted trees.

Original text 1651	Modern English
Source page 299–300 *Arion* made fishes follow him, which, as common experience evinceth, [6260]are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may beleeve *Calcagninus*; and Bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behinde. [6261]*Hearts, Hindes, Horses, Dogs, Bears, are exceedingly delighted with it. Scal. exerc. 302.* Elephants *Agrippa* addes *lib. 2. cap. 24.* and in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will beleeve it) that after musick will dance.	Arion made fish follow him; common experience shows that they are strongly affected by music. All songbirds take great pleasure in it, especially nightingales, if we may believe Calcagnini. Bees, too, though flying away, will stay behind when they hear a tinkling sound. Stags, hinds, horses, dogs, and bears take extraordinary delight in it—Scaliger, exercise 302. Agrippa adds elephants, in book 2, chapter 24. And in Lydia, in the middle of a lake, there are certain floating islands which, if you will believe it, dance to music.[6262]

[6260] **Burton.** Printed page 300, f: “M. Carew of Anthony in descript. Cornwal saith of Whales, that they will come and shew themselves dancing at the sound of a trumpet, fol. 35. 1. & fol. 154. 2. book.” Mr Carew of Antony, in his description of Cornwall, says that whales will come and show themselves dancing at a trumpet’s sound. Burton gives folio 35 in book 1 and folio 154 in book 2.

[6261] **Burton.** Printed page 300, g: “De cervo, equo, cane, urso idem compertum; musicâ afficiuntur.” The same has been found of the stag, horse, dog, and bear: they are affected by music.

[6262] **Editor.** “Hearts” here means harts or stags. Arion is the legendary musician saved by a dolphin. Calcagninus is Celio Calcagnini; Agrippa is Heinrich Cornelius Agrippa. Burton himself qualifies the floating-island story. The natural-history reports and Carew’s folio references await separate collation.

Original text 1651	Modern English
Source page 300 But to leave all declamatory speeches in praise [6263]of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against [6264]Despair and Melancholy, and will drive away the divel himself. *Canus* a *Rhodian* Fidler in [6265]*Philostratus*, when *Apollonius* was inquisitive to know what he could do with his pipe, told him, *That he would make a melancholy man merry, and him that was merry much merrier then before, a lover more inamoured, a religious man more devout.*	But leaving these rhetorical praises of divine music, I will keep to my proper subject. Besides its remarkable power to drive out many other diseases, it is a supreme remedy for despair and melancholy, and will drive away the devil himself. In Philostratus, Canus, a Rhodian musician, was asked by Apollonius what he could do with his pipe. He replied that he could make a melancholy man cheerful, a cheerful man much more cheerful, a lover more enamoured, and a religious man more devout.[6266]

[6263] **Burton.** Printed page 300, h: “Numen inest numeris.” There is divine power in rhythms.

[6264] **Burton.** Printed page 300, i: “Sæpe graves morbos modulatum carmen abegit, Et desperatis conciliavit opem.” Often a tuneful song has driven away grave illnesses and brought help to those beyond hope.

[6265] **Burton.** Printed page 300, k: “Lib. 5. cap. 7. Mærentibus mærorem adimam, lætantem vero seipso reddam hilariorem, amantem calidiorem, religiosum divino numine correptum, & ad Deos colendos paratiorem.” Book 5, chapter 7. I shall take sorrow from mourners, make the cheerful person still more cheerful, the lover more ardent, and the religious person possessed by divine inspiration and readier to worship the gods.

[6266] **Editor.** The conversation occurs in Philostratus, Life of Apollonius of Tyana 5.21 in the consulted text, rather than the margin’s 5.7. Canus plays a pipe; Burton’s “Fidler” is used loosely for a musician. The account stresses different effects upon different listeners.

Original text 1651	Modern English
Ismenias the *Theban*, [6267]*Chiron* the *Centaure* is said to have cured this and many other diseases by musick alone: as now they do those, saith [6268]*Bodine*, that are troubled with *S. Vitus* Bedlam dance. [6269]*Timotheus* the Musician compelled *Alexander* to skip up and down, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei. lib. 17. cap. 14.* so much commends for it.	Ismenias the Theban and Chiron the centaur are said to have cured this and many other diseases by music alone, just as, Bodin says, people now treat those afflicted by the mad dance of Saint Vitus. Timotheus the musician made Alexander leap about and leave his dinner, like the tale of the Friar and the Boy; Augustine, in The City of God, book 17, chapter 14, praises him greatly for it.[6270]
Who hath not heard how *Davids* harmony drove away the evill spirits from king *Saul, 1. Sam. 16.* and *Elisha* when he was much troubled by importunate kings, called for a Minstrel, *and when he played, the hand of the Lord came upon him, 2. King 3.*	Who has not heard how David's music drove the evil spirits away from King Saul, in 1 Samuel 16? And when Elisha was greatly troubled by insistent kings, he called for a musician; when the musician played, the hand of the Lord came upon him, in 2 Kings 3.[6271]
Censorinus de natali cap. 12 reportes how *Asclepiades* the Physician helped many frantike persons by this means, *phreneticorum mentes morbo turbatas—Iason Pratensis cap. de Maniâ* hath many examples how *Clinias* and *Empedocles* cured some desperately melancholy, & some mad by this our Musick.	Censorinus, On the Birthday, chapter 12, reports how the physician Asclepiades helped many people suffering from frenzy by this means: "the minds of the delirious, disturbed by illness." Jason Pratensis, in his chapter on mania, gives many examples of Clinias and Empedocles curing some who were desperately melancholy and others who were mad through this music of ours.[6272]

[6267] **Burton.** Printed page 300, l: "Natalis Comes Myth. lib. 4. cap. 12." Natale Conti, Mythology, book 4, chapter 12.

[6268] **Burton.** Printed page 300, m: "Lib. 5 de rep. Curat Musica furorem Sancti Viti." Book 5, On the Commonwealth. Music cures the frenzy of Saint Vitus.

[6269] **Burton.** Printed page 300, n: "Exilire è convivio. Cardan, subtil. lib. 13." To leap up from the banquet. Cardano, On Subtlety, book 13.

[6270] **Editor.** Saint Vitus's dance here names a historical dancing disorder; it should not be assigned a single modern diagnosis. The Friar and the Boy is a tale of compelled dancing. Augustine, City of God 17.14, discusses David and musical harmony, not Timotheus; Burton's apparent link is misleading.

[6271] **Editor.** The biblical passages are 1 Samuel 16:14–23, especially verse 23, and 2 Kings 3:13–15. The first recounts Saul's relief when David plays; the second connects the musician's playing with Elisha's prophetic inspiration.

[6272] **Editor.** Censorinus, On the Birthday 12.4, reports Asclepiades restoring disturbed minds through harmonious sound. "Frantike" and phreneticus belong to historical descriptions of frenzy and delirium; they are not precise equivalents of a single present-day condition.

Original text 1651	Modern English
Which because it hath such excellent vertues, belike [6273]*Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods. *Aristotle Polit. l. 8. c. 5, Plato 2, de legibus*, highly approve it, and so do all Politicians. The *Greeks, Romanes*, have graced Musick, and made it one of the liberall sciences, though it be now become mercenary.	Because music has such excellent powers, presumably, Homer introduces Phemius playing and the Muses singing at the gods' banquet. Aristotle, Politics, book 8, chapter 5, and Plato, Laws, book 2, highly approve of it, as do all writers on government. The Greeks and Romans honoured music and made it one of the liberal sciences, though it has now become a trade for hire.[6274]
All civill Commonwealths allow it: *Cneius Manlius* (as [6275]*Livius* relates) *A° ab urb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts; No mirth without musick.	All civilized commonwealths permit it. Gnaeus Manlius, as Livy relates, first brought singing women, performers, jesters, and every kind of music from Asia to Roman feasts in the year 567 from the founding of the city. Princes, emperors, and people of rank maintain it at their courts: no merriment without music.[6276]

[6273] **Burton.** Printed page 300, o: "Iliad. 1." Iliad, book 1.

[6274] **Editor.** Burton appears to conflate Homeric scenes. Iliad 1:601–604 has Apollo's lyre and the Muses at the gods' feast; Phemius is the singer in Odysseus's household in Odyssey 1. "Politicians" here means writers or thinkers about government. "Mercenary" means practised for pay.

[6275] **Burton.** Printed page 300, *: "Libro 9. cap. 1. Psaltrias, Sambucistriasque, & convivialia ludorum oblectamenta addita epulis ex Asiâ invexit in urbem." Book 9, chapter 1. He brought women playing stringed instruments and sambucas, and entertainments added to banquets, from Asia into the city.

[6276] **Editor.** Livy 39.6.7–9 describes imported luxury and musicians at Roman banquets after Manlius's Asian campaign; the margin's book 9, chapter 1 is erroneous. The date 567 from Rome's founding conventionally corresponds to 187 BCE. Burton adapts a morally critical account into his praise of music.

Original text 1651	Modern English
Sr Thomas Moore in his absolute *Utopian* Common-wealth, allowes musick as an appendix to every meal, and that throughout, to all sorts. *Epictetus* cals *mensam mutam præsepe*, a table without musick a manger; for *the concent of Musicians at a banquet, is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. Ecclus 32. v 5, 6.*	In his ideal commonwealth of Utopia, Sir Thomas More allows music as an accompaniment to every meal, universally, for all ranks. Epictetus calls "a silent table a manger"—a table without music is a feeding trough. For "the harmony of musicians at a banquet is a carbuncle set in gold; and as an emerald signet richly mounted in gold, so is the melody of music at a pleasant banquet," Ecclesiasticus 32:5–6.[6277]
[6278]*Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertainment, he should hear sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musick, he should have a —— and the Cardinal of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is.	When Louis XI invited Edward IV to Paris, he told him that a principal part of his entertainment would be children's sweet voices, Ionian and Lydian tunes, and exquisite music; he should have a —— and the Cardinal of Bourbon as his confessor. Louis used this as a highly attractive inducement, as indeed it is to a sensual man.[6279]

[6277] **Editor.** A "carbuncle" is a red gemstone; "concent" is concord or harmony, not consent. Burton compares music with jewels through Sirach 32:5–6. His claims about More's arrangements and the saying attributed to Epictetus have not yet been checked against their complete texts.

[6278] **Burton.** Printed page 300, p: "Comineus." Philippe de Commynes.

[6279] **Editor.** Louis XI of France and Edward IV of England are meant. Ionian and Lydian are ancient musical modes. The dash after "a" is present in the 1651 text; no missing word has been supplied. Commynes is Burton's named authority, but the precise passage remains to be collated.

Original text 1651	Modern English
Source page 300–301 [6280]*Lucian* in his book *de saltatione* is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; *and if thou* (saith he) *didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it.*	Lucian, in his book On Dancing, is not ashamed to admit that he took immense delight in singing, dancing, music, women's company, and similar pleasures. If you only heard them play and dance, he says, I know the spectacle would please you so much that you would dance along yourself; without doubt it would captivate you.[6281]
Source page 301 So *Scaliger* ingenuously confesseth, *exercit. 274.* [6282]*I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to bee idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man.	Scaliger likewise candidly confesses, in exercise 274: "Music affects me beyond all measure. I gladly watch them dance; the grace and beauty of lovely women hold and attract me powerfully, and I am happy to pass my time idly among them." And what young man is not? As this is agreeable and beneficial to most people, it is especially so to a melancholy man.[6283]

[6280] **Burton.** Printed page 300, †: "Ista libenter & magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captum iri & insuper tripudiaturum, haud dubiè demulcebere." I regularly watch these things gladly and with great pleasure. I know that you will be captivated by these attractions and will dance besides; you will undoubtedly be charmed. Includes the footer continuation.

[6281] **Editor.** Lucian's On Dancing is a dialogue. Burton treats its advocacy of performance as a personal admission by Lucian; the claim about women's company should therefore be read as Burton's characterization. His extended Latin and English versions are both preserved; exact verbal correspondence remains unverified.

[6282] **Burton.** Printed page 301, q: "In musicis supra omnem fidem capior & oblector; choreas libentissimè aspicio, pulchrarum fœminarum venustate detineor, otiari inter has solutus curis possim." Music captivates and delights me beyond belief; I watch dances most gladly and am held by beautiful women's charm. I could pass my leisure among them, freed from cares.

[6283] **Editor.** "Ingenuously" means candidly; "conducing" means beneficial. Burton's English expands the Latin profession of enjoyment into a more intimate, conversational voice, then adds his own rhetorical question. Both versions are retained rather than collapsed into one quotation.

Original text 1651	Modern English
Provided alwaies, his disease proceed not originally from it, that he bee not some light *Inamarato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blinde, or break his wind; *Incitamentum enim amoris musica*, for Musick enchants, as *Menander* holds, it will make such melancholy persons mad, & the sound of those Jigs, and Horn-pipes will not bee removed out of the ears a week after.	Always provided that music was not the original cause of his illness: he must not be some flighty lover, some idle fantasist who dances in imagination all day and thinks only of composing jigs, sonnets, and madrigals in praise of his mistress. In such cases music is most harmful. Like a spur applied to a willing horse, it will make him run himself blind or ruin his wind. "For music is a stimulus to love"; music enchants, as Menander maintains. It will drive such melancholy people mad, and the sound of those jigs and hornpipes will stay in their ears for a week afterwards.[6284]
[6285]*Plato* for this reason forbids Musick and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy; it expels cares, alters their grieved minds, and easeth in an instant.	For this reason Plato forbids music and wine to all young men, because most of them are amorous, "lest fire be added to fire"—lest one fire increase another. Many people become melancholy through hearing music, but the melancholy it causes is pleasant. Therefore, for those who are discontented, distressed, afraid, sorrowful, or dejected, it is a remedy of immediate effect: it drives out cares, changes their grieving minds, and brings relief at once.[6286]

[6284] **Editor.** Inamarato means an enamoured man. A "free horse" is willing and eager, so needs no spur; "break his wind" means impair his breathing through overexertion. Jigs and hornpipes are lively dance tunes. Music may feed the fixation that Burton is trying to relieve.

[6285] **Burton.** Printed page 301, *: "3. De legibus." Laws, book 3.

[6286] **Editor.** Plato, Laws 2, 666a, prohibits wine for those under eighteen and then regulates it by age, using the image of adding fire to fire. It does not support Burton's blanket prohibition of music for all young men. Burton's margin names book 3; his assertion is retained and distinguished from the source.

Original text 1651	Modern English
Otherwise, saith [6287]*Plutarch, Musica magis dementat quam vinum*; Musick makes some men mad as a tygre; like *Astolphos* horn in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleep, it hath divers effects: and [6288]*Theophrastus* right well prophesied, that diseases were either procured by Musick, or mitigated.	Otherwise, as Plutarch says, “music drives people out of their senses more than wine.” Music makes some people as wild as a tiger. Like Astolfo’s horn in Ariosto, or Mercury’s golden wand in Homer, which wakes some and sends others to sleep, it has different effects. Theophrastus rightly foretold that illnesses could either be brought on by music or relieved by it.[6289]

[6287] **Burton.** Printed page 301, r: “Sympos. quæst. 5. Musica multos magis dementat quam vinum.” Table Talk, question 5. Music drives many people out of their senses more than wine.

[6288] **Burton.** Printed page 301, s: “Animi morbi ve a musicâ curantur vel inferuntur.” Illnesses of the mind are either cured or brought on by music. The first ve is printed without the expected final l of vel.

[6289] **Editor.** Plutarch, Table Talk 7.5.1, describes music intoxicating listeners more than wine when they indulge without restraint: guests leap up to dance at Callistratus’s supper. Burton compresses this qualified scene into a maxim. The Latin intermediary and Theophrastus formulation remain unlocated. Astolfo’s horn in Ariosto’s Orlando Furioso puts hearers to flight; Homer’s Hermes, Burton’s Mercury, can close or awaken eyes with his wand (Odyssey 24:1–4).

Original text 1651	Modern English
Subsect. 4. **Mirth and merry company, fair objects, remedies.**	**Subsection 4** **Cheerfulness, merry company, and pleasing sights as remedies**
Mirth and merry company may not be separated from Musick, both concerning and necessarily required in this business. [6290]*Mirth* (saith *Vives*) *purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body yong, lively and fit for any manner of imployment.*	Cheerfulness and lively company cannot be separated from music: both are relevant and necessary to this undertaking. Cheerfulness, says Vives, cleanses the blood, strengthens health, gives a fresh, pleasing, clear complexion, prolongs life, sharpens the mind, and keeps the body young, vigorous, and fit for any kind of work.[6291]
The merrier heart, the longer life; *A merry heart is the life of the flesh, Prov. 14. 30. Gladness prolongs his dayes, Ecclus 30. 22.* and this is one of the three *Salernitan* Doctors, D. *Merryman*, D. *Diet*, D. *Quiet*, [6292]which cures all diseases——*Mens hilaris, requies, moderata diæta.*	The merrier the heart, the longer the life. "A merry heart is the life of the flesh," Proverbs 14:30. "Gladness prolongs his days," Ecclesiasticus 30:22. This is one of the three Salernitan doctors: Doctor Merryman, Doctor Diet, and Doctor Quiet, who cure every disease —"a cheerful mind, rest, and a moderate diet."[6293]

[6290] **Burton.** Printed page 301, t: "Lib. 3 de animâ. Lætitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum." On the Soul, book 3. Gladness cleanses the blood, preserves health, and gives a flourishing, clear, pleasing complexion.

[6291] **Editor.** Vives is Juan Luis Vives, author of On the Soul and Life. "Mirth" ranges from inward cheerfulness to social merriment. The heading's "fair objects" means pleasing things or people presented to the senses; it is not restricted to physical objects.

[6292] **Burton.** Printed page 301, u: "Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, & hominem negotiis quibuslibet aptiorem reddit. Schola Salern." It regulates the spirits, rouses heat, strengthens natural power, keeps the body young for a long time, prolongs life, sharpens the intellect, and makes a person fitter for any business. School of Salerno. Includes the footer continuation.

[6293] **Editor.** Proverbs 14:30 in the 1611 Bible has a "sound heart," not Burton's "merry heart." Sirach 30:22 does connect gladness with long life. The three doctors personify the Salernitan regimen: cheerfulness, moderate food and drink, and rest. Burton's categorical "all diseases" is retained.

Original text 1651	Modern English
Source page 301–302 [6294]*Gomesius præfat. lib. 3. de sal. gen.* is a great magnifyer of honest mirth, by which (saith he) *we cure many passions of the minde, in our selves, and in our friends:* which [6295]*Galateus* assignes for a cause why we love merry companions: and well they deserve it, being that as [6296]*Magninus* holds, *a merry companion is better then any musick*, and as the saying is, *comes jucundus in via pro vehiculo*, as a wagon to him that is wearied on the way.	Gomesius, in the preface to book 3 of On Genial Salt, greatly praises wholesome merriment, through which, he says, we cure many disturbances of the mind in ourselves and our friends. Galateus gives this as a reason why we love cheerful companions. They well deserve that love: as Magninus maintains, a cheerful companion is better than any music. As the saying goes, “a pleasant companion on the road serves as a carriage”—a wagon for the traveller weary on the way.[6297]

[6294] **Burton.** Printed page 301, x: “Dum contumeliâ vacant & festivâ lenitate mordent, mediocres animi ægritudines sanari solent &c.” Provided they contain no insult and their sting is pleasantly gentle, moderate troubles of the mind are commonly cured, and so forth. Printed across the page foot.

[6295] **Burton.** Printed page 301, y: “De mor. fol. 57. Amamus ideo eos qui sunt faceti & jucundi.” On Manners, folio 57. For this reason we love those who are witty and pleasant. Printed across the page foot.

[6296] **Burton.** Printed page 302, z: “Regim. sanit. part. 2. Nota, quod amicus bonus, & dilectus socius, narrationibus suis jucundis superat omnem melodiam.” Regimen of Health, part 2. Note that a good friend and beloved companion surpasses every melody with his pleasant stories.

[6297] **Editor.** Gomesius is Bernardino Gómez Miedes; de sal. gen. refers to genial or witty “salt,” in his work on salt. The precise preface citation remains uncollated. Galateus evokes the courtesy tradition of Giovanni della Casa’s Galateo; the cited folio is unresolved. The carriage image is proverbial.

Original text 1651	Modern English
Source page 302 *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, as *Petronius*, [6298]*Pliny*, [6299]*Spondanus*, [6300]*Cœlius*, and many good Authors plead, are that sole *Nepenthes* of *Homer, Helenas* boule, *Venus* girdle so renowned of old [6301]to expell grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,	"Pleasant conversation, wit, jokes"—agreeable talk, jests, clever sayings, merry stories, "honeyed little balls of words," as Petronius, Pliny, Spondanus, Caelius, and many good authors argue—are Homer's one true nepenthe, Helen's bowl, and Venus's girdle, so renowned in antiquity for dispelling grief and care and bringing mirth and gladness to the heart, if properly understood or applied at the right moment. In a word,[6302]
[6303]*Amor, voluptas, Venus, gaudium,* *Iocus, ludus, sermo suavis, suaviatio,*	Love, pleasure, Venus, joy, Jesting, play, sweet conversation, kissing,[6304]

[6298] **Burton.** Printed page 302, a: "Lib. 21. cap. 27." Book 21, chapter 27.

[6299] **Burton.** Printed page 302, b: "Comment. in 4 Odyss." Commentary on Odyssey, book 4.

[6300] **Burton.** Printed page 302, c: "Lib. 26 c. 15." Book 26, chapter 15.

[6301] **Burton.** Printed page 302, †: "Homericum illud Nepenthes quod mærorem tollit, & euthimiam, & hilaritatem parit." That Homeric nepenthe which removes sorrow and produces contentment and cheerfulness.

[6302] **Editor.** Nepenthe is Helen's grief-banishing drug in Odyssey 4; Burton interprets it as timely, pleasant talk. Venus's girdle evokes the power of attraction in Iliad 14. "Honeyed little balls of words" recalls Petronius, Satyrica 1, where the phrase criticizes affected rhetoric. Burton turns it to a favourable use.

[6303] **Burton.** Printed page 302, *: "Plaut. Bacch." Plautus, The Bacchis Sisters.

[6304] **Editor.** The displayed lines adapt Plautus, Bacchides 115–116: Burton omits Venustas ("charm") and divides Suavisaviatio ("sweet kissing") into "sweet conversation, kissing." Both his wording and its line division are retained. The following catalogue extends diversion across all the senses; Mesue's attribution still requires collation.

Original text 1651	Modern English
are the true *Nepenthes*. For these causes our physicians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. *By all means* (saith [6305]*Mesue*) *procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent.*	are the true nepenthe. For these reasons our physicians generally prescribe this as a principal siege engine for battering down melancholy's walls, a chief antidote and a sufficient cure in itself. By every means, says Mesue, bring these people pleasure through things heard, seen, tasted, smelled, or otherwise perceived. Give them every attraction and encouraging promise, the sight of outstanding beauty, fine clothes and ornaments, and delightful experiences, to draw their minds away from fear and sorrow and the things that so absorb their attention.
[6306]*Let them use hunting, sports, playes, jests, merry company, as Rhasis prescribes, which will not let the minde be molested, a cup of good drinke now and then, hear musick, and have such companions with whom they are especially delighted;* [6307]*merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth:* and by no means, saith *Guianerius*, suffer them to be alone.	Let them enjoy hunting, games, entertainments, jokes, and lively company, as Rhazes prescribes, to keep the mind from distress; a cup of good drink now and then; music; and companions whose company especially delights them. Let them have amusing stories or diversions, drinking, singing, dancing, and whatever else may bring cheerfulness. By no means, says Guaineri, allow them to be alone.[6308]

[6305] **Burton.** Printed page 302, d: "De ægritud. capitis. Omni modo generet lætitiam in iis, de iis quæ audiuntur & videntur, aut odorantur, aut gustantur, aut quocunque modo sentiri possunt, & aspectu formarum multi decoris & ornatus, & negotiatione jucundâ, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliquâ quam timent & dolent." On Diseases of the Head. By every means produce gladness in them through things heard, seen, smelled, tasted, or otherwise perceived. Through the sight of richly beautiful and adorned forms, pleasant occupation, soothing games, and promises, let their minds be diverted from whatever they fear and grieve over.

[6306] **Burton.** Printed page 302, e: "Utantur venationibus ludis, jocis, amicorum consortiis, quæ non sinant animum turbari, vino & cantu & loci mutatione, & biberiâ, & gaudio, ex quibus præcipue delectantur." Let them use hunting, games, jokes, friends' company that prevents mental disturbance, wine, song, change of place, drinking, and merriment—those things which particularly delight them.

[6307] **Burton.** Printed page 302, f: "Piso ex fabulis & ludis quærenda delectatio. His versetur qui maxime grati sunt, cantus & choreæ ad lætitiam prosunt." Piso: pleasure should be sought in stories and games. Let the patient associate with those who please him most; songs and dances promote gladness. Printed across the page foot.

[6308] **Editor.** "Playes" and "toyes" can mean amusements or diversions, not only stage drama and children's toys. "Guianerius" is Antonio Guaineri. The marginal recommendations include change of place and pleasant company as well as the drink and entertainment emphasized in the body.

Original text 1651	Modern English
Benedictus Victorius Faventinus, in his *Empericks*, accompts it an especial remedy against melancholy, [6309]*to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance, Ecclus 36. 22.*	Benedetto Vittori of Faenza, in his Empirics, considers it a particular remedy against melancholy to hear and see singing, dancing, masked performers and mummers, and to spend time with such cheerful fellows and beautiful young women. "For a woman's beauty cheers the face," Ecclesiasticus 36:22.[6310]
[6311]Beauty alone is a soveraign remedy against fear, grief, and all melancholy fits; a charm, as *Peter de la Seine* and many other writers affirme, a banquet it self; he gives instance in discontented *Menelaus* that was so often freed by *Helenas* fair face: & [6312]*Tully, 3. Tusc.* cites *Epicurus* as a chief patron of this Tenent. To expell grief, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, *quibus oculi jucunde moventur & animi*, are most powerfull means, *obvia forma*, to meet, or see a fair maid pass by, or to be in company with her.	Beauty alone is a supreme remedy for fear, grief, and every fit of melancholy: a charm, as Pierre de La Seine and many other writers affirm, a banquet in itself. He gives the example of the discontented Menelaus, so often relieved by Helen's beautiful face. Cicero, in Tusculan Disputations, book 3, cites Epicurus as a leading advocate of this view. Sweet scents, good food, touch, taste, embraces, singing, dancing, games, entertainments, and above all exquisite beauties, "by which the eyes and minds are pleasantly moved," are powerful means of banishing grief and giving pleasure: "beauty encountered"—meeting or seeing a beautiful young woman pass by, or being in her company.[6313]

[6309] **Burton.** Printed page 302, g: "Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipue cum puellis jucundis." It is especially effective in driving away melancholy to take part in songs, games, and music, and to live among familiar companions, especially pleasant young women. Printed across the page foot.

[6310] **Editor.** "Maskers" and "mummers" are performers in disguise. The quoted praise of a woman's beauty is Sirach 36:22 in the numbering Burton uses. His account assumes a male patient and treats attractive women as therapeutic company; that perspective remains visible in the translation.

[6311] **Burton.** Printed page 302, †: "Par. 5. de avocamentis lib. de absolvendo luctu." Part 5, on diversions, in the book On Bringing Mourning to an End.

[6312] **Burton.** Printed page 302, h: "Corporum complexus, cantus, ludi, formæ, &c." Bodily embraces, songs, games, beauties, and so forth.

[6313] **Editor.** Cicero, Tusculan Disputations 3.41–44, presents and criticizes sensory pleasure as Epicurus's remedy for grief. Burton's paragraph foregrounds the proposed remedies before returning to Cicero's criticism. Pierre de La Seine's cited work concerns ending mourning; its exact passage remains uncollated.

Original text 1651	Modern English
He found it by experience, and made good use of it in his own person, if *Plutarch* bely him not; for he rekons up the names of some more elegant pieces, [6314]*Leontia, Boedina, Hedeia, Nicedia*, that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to [6315]*Atheneus*, he practised it upon others.	He discovered this through experience and made good use of it himself, if Plutarch does not misrepresent him. Plutarch lists some particularly elegant beauties—Leontia, Boedina, Hedeia, and Nicedia—who were often seen in Epicurus's garden and were familiar visitors in his house. Nor did he try it only on himself: if we may believe Athenaeus, he used it on others.[6316]
Source page 302–303 For when a sad and sick Patient was brought unto him to be cured, *he laid him on a down bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a potion or two of good drink, which he administred, he brought in a beautifull yong* [6317]*wench that could play upon a Lute, sing and dance, &c.*	For when a sorrowful, sick patient was brought to him for treatment, he laid him on a down-filled bed and crowned him with a garland of fragrant flowers, in a handsome, perfumed chamber beautifully furnished. After giving him a draught or two of good drink, he brought in a beautiful young woman who could play the lute, sing, and dance, and so forth.[6318]

[6314] **Burton.** Printed page 302, i: "Circa hortos Epicuri frequentes." Often to be found around Epicurus's gardens.

[6315] **Burton.** Printed page 302, †: "Dypnosoph. lib. 10. Coronavit florido serto incendens odores, in culcitrâ plumeâ collocavit dulciculam potiunculam propinans psaltriam adduxit, &c." Deipnosophists, book 10. He crowned him with a flowery garland, burned perfumes, laid him on a feather mattress, offered him a pleasant little drink, and brought in a woman playing a stringed instrument, and so forth.

[6316] **Editor.** Elegant pieces is Burton's objectifying description. Plutarch's That It Is Impossible to Live Pleasantly According to Epicurus, section 16, lists the women in a polemic against bodily pleasure. The English comparison gives Leontion, Boidion, Hedia and Nicedion; Burton's Leontia, Boedina, Hedieia and Nicedia are retained. This locates the hostile literary report, without independently establishing its claims or identifying Burton's Latin intermediary.

[6317] **Burton.** Printed page 302, *: "Ut reclinatâ suaviter in lectum puellâ &c." With the girl reclining comfortably on the bed, and so forth. Burton leaves the phrase incomplete.

[6318] **Editor.** The scene is Burton's report under an Athenaeus book 10 citation; its precise source has not been securely located. A "closet" is a private chamber. "Potion" here is a draught of drink. The margin adds the girl reclining on the bed, a detail absent from the English body.

Original text 1651	Modern English
Source page 303 *Tully 3. Tusc.* scoffes at *Epicurus* for this his prophane physik (as well he deserved) and yet *Phavorinus* and *Stobeus* highly approve of it; most of our looser Physicians in some cases, to such parties especially, allow of this;	Cicero, in Tusculan Disputations, book 3, mocks Epicurus for this profane medicine, as he well deserved; yet Favorinus and Stobaeus highly approve of it. Most of our more permissive physicians allow it in certain cases, especially for patients of this kind.[6319]
and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, *& incitandos ad Venerem*, as [6320]*Rodericus à Fonseca*, will, *aspectu & contactu pulcherrimarum fæminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. *Dulce est in disipere in loco*, to play the fool now and then, is not amiss, there is a time for all things.	All of them would have a melancholy, sorrowful, discontented person regularly take part in wholesome games, company, and recreation—and, as Rodrigo da Fonseca would have it, "be encouraged towards sexual pleasure by the sight and touch of the most beautiful women": drawn into such company whether willing or not. He should sometimes participate himself, instead of merely listening or watching. "It is sweet to act foolishly at the proper time"—to play the fool now and then is no bad thing; there is a time for everything.[6321]

[6319] **Editor.** Burton endorses Cicero's moral objection while acknowledging permissive medical opinion. Favorinus and Stobaeus are named as approving authorities without specific references here. Those attributions remain unverified; the translation preserves Burton's disagreement instead of reconciling it.

[6320] **Burton.** Printed page 303, *: "Tom. 2. consult. 85." Volume 2, consultation 85.

[6321] **Editor.** "Venus" signifies sexual pleasure. The pressure implied by "whether they will or no" is in Burton's text. Horace, Odes 4.12.28, has dulce est desipere in loco; Burton prints an extra in and the spelling disipere. The modern column translates the intended maxim while retaining his separate English gloss.

Original text 1651	Modern English
Grave *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, [6322]*Tully* by his own confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principal Actor, no man merrier then himself, and sometimes he would [6323]*ride a cock-horse with his Children,*	The solemn Socrates would sometimes make merry, sing, dance, and take a drink too, unless Theodoret misrepresents him. So would old Cato, Cicero by his own confession, and the rest. In his Symposium, Xenophon makes Socrates a leading participant, with no one merrier than he; sometimes he would ride a hobbyhorse with his children,[6324]
——*equitare in arundine longâ,*	—riding astride a long reed,
(Though *Alcibiates* scoffed at him for it) and well he might; for now and then (saith *Plutarch*) the most vertuous, honest and gravest men will use feasts, jests, and toyes, as we do sauce to our meats.	although Alcibiades mocked him for it. Socrates was well entitled to do so: now and then, says Plutarch, even the most virtuous, upright, and serious men enjoy feasts, jokes, and diversions, as we use sauce with our food.[6325]
So did *Scipio* and *Lælius*,	So did Scipio and Laelius:

[6322] **Burton.** Printed page 303, †: “Epist. fam. lib. 7. 22. epist. Heri demum bene potus, seroque redieram.” Letters to Friends, book 7, letter 22. Yesterday I had returned at last, well supplied with drink and late.

[6323] **Burton.** Printed page 303, e: “Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est.” Valerius Maximus, book 8, chapter 8. Playing with his sons with a reed between his legs, he was laughed at by Alcibiades.

[6324] **Editor.** Cicero, Letters to Friends 7.22, admits returning home late after drinking; Burton’s margin loosely recasts the wording. Valerius Maximus 8.8, foreign example 1, supplies Socrates astride a reed with his children. “Cock-horse” here means an improvised hobbyhorse, not a real horse.

[6325] **Editor.** The reed-riding fragment is from Horace, Satires 2.3.248, where childish play enters an argument about folly. “Alcibiates” is the source’s spelling for Alcibiades. “And well he might” is taken to defend Socrates’s recreation. The closing sauce comparison qualifies leisure as an occasional accompaniment to serious life.

Original text 1651	Modern English
[6326]*Qui ubi se à vulgo & scenâ in secreta remôrant,* *Virtus Scipiadæ & mitis sapientia Læli,* *Nugari cum illo, & discincti ludere, donec* *Decoqueretur olus, soliti ——*	When Scipio's valour and Laelius's gentle wisdom Withdrew from the crowd and public stage into privacy, They would joke and play with him, their belts loosened, While the vegetables cooked.[6327]
Valorous *Scipio* and gentle *Lælius*, Removed from the scene and rout so clamorous, Were wont to recreate themselves their robes laid by, Whilst supper by the cook was making ready.	Brave Scipio and gentle Laelius, Away from public life and the noisy crowd, Would amuse themselves, their robes laid aside, While the cook prepared their supper.[6328]
Machiavel in the 8 book of his *Florentine* history, gives this note of *Cosmus Medices*, the wisest and gravest man of his time in *Italy*, that he would [6329]*now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him.*	In book 8 of his Florentine History, Machiavelli makes this observation about Cosimo de' Medici, the wisest and most serious man of his time in Italy: he would sometimes behave like the most outrageous fool, and so enjoyed jesters, actors, and childish games to amuse himself that anyone considering his seriousness on the one hand and his foolishness and frivolity on the other would certainly say that he contained two distinct people.[6330]

[6326] **Burton.** Printed page 303, asterisk: "Hor." Horace; Satires 2.1.71–74. See the editorial note on the altered opening.

[6327] **Editor.** Horace, Satires 2.1.71–74, describes Scipio Aemilianus and Laelius relaxing with the satirist Lucilius, the "him" in the verse. The comparison text begins quin, whereas 1651 prints Qui; olus represents the vegetable dish often printed holus. Burton's reading is retained.

[6328] **Editor.** These four lines are Burton's own English version, retained separately from the fresh translation of his Latin quotation. His version omits Lucilius and converts loosened belts into discarded robes.

[6329] **Burton.** Printed page 303, f: "Hominibus facetis, & ludis puerilibus ultra modum deditus adeo ut sicui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret." He was excessively devoted to witty men and childish games, so that anyone choosing to consider both his seriousness and his frivolity would say that there were two distinct persons in him.

[6330] **Editor.** The concluding portrait in Machiavelli's Florentine Histories 8.36 concerns Lorenzo de' Medici, not Cosimo. Burton's mistaken name remains in both columns; the discrepancy is recorded here rather than silently corrected.

Original text 1651	Modern English
Now methinks he did well in it, though [6331]*Salisburiensis* be of opinion, that Magistrates, Senators, and grave men, should not descend to lighter sports, *ne respub. ludere videatur*: But as *Themistocles*, still keep a stern and constant carriage.	I think he was right to do so, although John of Salisbury holds that magistrates, senators, and serious men should not lower themselves to frivolous amusements, "lest the commonwealth itself seem to be playing," but should always maintain a stern, steady bearing, like Themistocles.[6332]
I commend *Cosmus Medices*, and *Castruccius Castrucanus*, then whom *Italy* never knew a worthier Captain, another *Alexander*, if [6333]*Machiavel* do not deceive us in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushion dance) *he told him again, qui sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night.	I approve of Cosimo de' Medici, and of Castruccio Castracani. Italy had never known a worthier commander—another Alexander, if Machiavelli's account of his life does not deceive us. When a friend rebuked him for dancing beneath his dignity, perhaps at some cushion dance, he replied, "A man who is wise by day hardly ever loses his wits at night": he who is wise in the daytime may be a little foolish at night.[6334]

[6331] **Burton.** Printed page 303, g: "De nugis curial. lib. 1. cap. 4. Magistratus & viri graves, à ludis levioribus arcendi." On the Trifles of Courtiers, book 1, chapter 4: magistrates and serious men should be kept from frivolous games. The body reference is printed h, although the corresponding margin is g.

[6332] **Editor.** Salisburiensis is John of Salisbury. Policraticus 1.4, in Keats-Rohan's critical-edition thesis, p. 68, attributes to Themistocles the warning that magistrates should avoid games lest the commonwealth seem to play. The passage then allows limited relaxation to young officeholders free from greater duties. Burton abridges it. The 1651 body uses h for this citation, but its corresponding margin is labelled g; both are retained.

[6333] **Burton.** Printed page 303, h: "Machiavel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c." Machiavelli, his Life: rebuked by a friend for engaging in dancing beneath his dignity, he replies, etc.

[6334] **Editor.** Castruccio Castracani is the subject of Machiavelli's Life of Castruccio Castracani of Lucca. Its closing anecdotes include this rebuke for dancing. Burton's English gloss grants a liberty to be foolish that is not quite the assertion of his Latin. A cushion dance was a social dance involving the presentation of a cushion and usually a kiss; Burton's parenthesis is his own conjecture.

Original text 1651	Modern English
Paulus Jovius relates as much of *Pope Leo Decimus*, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether [6335]unfit or mis-beseeming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be observed. [6336]*Misce stultitiam consiliis brevem*; and as [6337]he said in an Epigram to his wife, I would have every man say to himself, or to his friend,	Paolo Giovio says much the same of Pope Leo X: he was a serious, prudent, steady man, yet sometimes very free, and too unrestrained, in his amusements. Nor is this entirely unsuitable or unbecoming to such a man's dignity, provided he observes what is proper to the time, place, and circumstances. "Mix a little brief foolishness into your deliberations." And as the poet said in an epigram to his wife, I would have every man say to himself, or to his friend:[6338]
Source page 304 *Moll, once in pleasant company by chance,* *I wisht that you for company would dance:* *Which you refus'd, and said, your years require,* *Now, Matron like, both manners and attire.* *Well Moll, if needs you will be matron-like,* *Then trust to this, I will thee matron like:* *Yet so to you my love may never lesson,* *As you for Church, house, bed, observe this lesson:*	Moll, once, when we happened to be in pleasant company, I asked you to dance along with the others. You refused, saying that your years now called For a matron's manners and dress. Well, Moll, if you insist on being matronly, Be sure of this: I shall love you as a matron. And my love for you will never lessen If, in church, at home, and in bed, you follow this lesson:[6339]

[6335] **Burton.** Printed page 303, dagger: "There is a time for all things, to weep, laugh, mourn, dance, Eccles. 3. 4." Burton's English marginal note; Ecclesiastes 3:4.

[6336] **Burton.** Printed page 303, i: "Hor." Horace, Odes 4.12.27.

[6337] **Burton.** Printed page 303, k: "Sir John Harrington, Epigr. 50." Sir John Harington, Epigram 50; Burton spells the surname Harrington. The precise edition and numbering remain to be collated.

[6338] **Editor.** Horace, Odes 4.12.27; the next line appears in Block 085. Folger's Catalogue of English Literary Manuscripts places Harington's poem in the 1618 edition, book IV, no. 45, and records a later manuscript copy labelled Epigram the 50th. This helps explain the numbering problem but does not identify Burton's edition; the witnesses remain uncollated. All twenty lines are displayed in three aligned groups.

[6339] **Editor.** Moll is a familiar form of Mary. "Matron-like" describes a respectable married woman; "I will thee matron like" plays on like as a verb, meaning to like or love her as a matron. "Lesson" in line 7 is the printed spelling of lessen, echoed by lesson in line 8.

Original text 1651	Modern English
Sit in the Church as solemn as a Saint, *No deed, word, thought, your due devotion taint:* *Vaile if you will your head, your soul reveal* *To him that only wounded soules can heal:* *Be in my house as busie as a Bee,* *Having a sting for every one but me;* *Buzzing in every corner, gath'ring hony:* *Let nothing waste, that costs or yieldeth mony.*	Sit in church as solemnly as a saint; Let no deed, word, or thought stain your proper devotion. Veil your head if you wish, but reveal your soul To him alone who can heal wounded souls. In my house be as busy as a bee, With a sting for everyone but me, Buzzing in every corner, gathering honey; Waste nothing that costs or brings in money.
[6340]*And when thou seest my heart to mirth incline,* *Thy tongue, wit, blood, warm with good cheere and wine:* *Then of sweet sports let no occasion scape,* *But be as wanton, toying as an Ape.*	And when you see my heart turn towards pleasure, Your tongue, wit, and blood warmed by good food and wine, Let no chance of sweet sport pass you by, But be as frisky and playful as an ape.[6341]

[6340] **Burton.** Printed page 304, dagger: "Lucretia toto sis licet usque die, Thaida nocte volo." Be Lucretia all day long if you please; at night I want Thais. Adapted from Martial; see the editorial note.

[6341] **Editor.** The poem contrasts devotion, household management, and sexual play within marriage. Burton's marginal Latin adapts Martial 11.104.21–22: the comparison text names Lais (Laida), whereas Burton prints Thais (Thaida). Lucretia exemplifies chastity; Thais and Lais are names associated with courtesans. Both the poem and its note retain the husband's expectations.

Original text 1651	Modern English
Those old [6342]*Greeks* had their *Lubentiam Deam*, goddess of *Pleasance*: and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their wars especially, and in times of peace, which was used in *Thessaly*, as it appears by that of [6343]*Apuleius*, who was made an instrument of their laughter himself: [6344]*Because laughter and merriment was to season their labours and modester life.* [6345]*Risus enim divum atque hominum est æterna voluptas.*	The ancient Greeks had their Lubentia, goddess of pleasure; and the Spartans, taught by Lycurgus, "sacrificed to the god of Laughter," especially after their wars and in peacetime. The same custom existed in Thessaly, as appears from Apuleius, who was himself made the means of their amusement: laughter and merriment were to season their labour and their otherwise sober life. "For laughter is the everlasting pleasure of gods and human beings."[6346]
Princes use jesters, players, and have those masters of revels in their courts. The *Romans* at every supper (for they had no solemn dinner) used Musick Gladiators, Jesters, &c. as [6347]*Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the *Greeks*. Besides Musick, in *Xenophons Sympos*. *Philippus ridendi artifex*, *Philip*, a Jester, was brought to make sport.	Princes employ jesters and actors, and have masters of revels at their courts. The Romans used music, gladiators, jesters, and the like at every supper—for they had no formal midday dinner—as Suetonius relates of Tiberius and Dio of Commodus; and so did the Greeks. Besides music, Xenophon's Symposium introduces "Philip, a master of making people laugh": Philip, a jester, was brought in to entertain them.[6348]

[6342] **Burton.** Printed page 304, l: "Lil. Giraldus hist. deor. Syntag. 1." Lilio Gregorio Giraldi, History of the Gods, treatise 1.

[6343] **Burton.** Printed page 304, m: "Lib. 2 de aur. as." Book 2 of The Golden Ass, by Apuleius.

[6344] **Burton.** Printed page 304, n: "Eo quod risus esset laboris & modesti victus condimentum." Because laughter was the seasoning of labour and sober living.

[6345] **Burton.** Printed page 304, o: "Calcag. epig." Calcagnini, epigram; exact poem not yet located.

[6346] **Editor.** Apuleius, Metamorphoses or The Golden Ass 2.31 and 3.1–11, stages a festival of Laughter and a mock trial of Lucius. Burton identifies the author with his fictional narrator; the episode is not autobiographical evidence for Apuleius. Giraldi's account of Lubentia and the precise Calcagnini epigram remain to be collated.

[6347] **Burton.** Printed page 304, asterisk: "Cap. 61. In deliciis habuit scurras & adulatores." Chapter 61: he took pleasure in jesters and flatterers. The body names Suetonius's Tiberius; the wording has not been verified at this reference.

[6348] **Editor.** A master of revels supervised court entertainments; solemn dinner means a formal midday meal. Suetonius, Tiberius 61, does place a dwarf among entertainers at a crowded banquet: his question about Paconius leads to an order for punishment. This supports the presence of entertainers at a meal, not Burton's universal claim about Roman suppers. The marginal sentence remains unlocated. Philip the jester appears in Xenophon's Symposium 1.11–16.

Original text 1651	Modern English
Paulus Jovius in the eleventh book of his history, hath a pretty digression of our *English* customes, which howsoever some may misconstrue, I for my part, will interprete to the best. [6349]*The whole nation beyond all other mortall men, is most given to banqueting and feasts; for they prolong them many houres together, with dainty cheere, exquisite musick, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night.*	In book 11 of his History, Paolo Giovio has a pleasing digression on our English customs. However others may misconstrue it, I shall take it in the best sense: the whole nation, beyond all other people, is devoted to banquets and feasts. They prolong them for many hours, with delicate food, exquisite music, and witty jesters; afterwards they dance and court their sweethearts until late into the night.
Volateran gives the same testimony of this Island, commending our jovial manner of entertainment, and good mirth, and methinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Persian* king, that had 150 maids attending at his table, to play, sing and dance by turns; and [6350]*Lil. Geraldus* of an *Ægyptian* prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterward gave occasion to the *Greeks* of that fiction of the nine Muses.	Volaterranus gives the same account of this island, praising our cheerful hospitality and good humour. I think he speaks well: there is no harm in it. Long may they practise it, and all such decent amusements. Ctesias reports that a Persian king had 150 young women attend his table, taking turns to play music, sing, and dance; and Lilio Giraldi tells of an Egyptian prince who always kept nine virgins in attendance, women of exceptional beauty and sweet voices. These later gave the Greeks the idea for their story of the nine Muses.[6351]

[6349] **Burton.** Printed page 304, asterisk: “Universa gens supra mortales cæteros conviviorum studiosissima. Ea enim per varias & exquisitas dapes, interpolatis musicis & joculatoribus, in multas sæpius horas extrahunt, ac subinde productis choreis & amoribus fæminarum indulgent, &c.” The whole nation is more devoted to feasting than all other people. They often prolong their banquets for many hours with varied, exquisite dishes, interspersed with music and jesters; then, when dancing is introduced, they indulge in dances and the love of women, etc.

[6350] **Burton.** Printed page 304, p: “Syntag. de Musis.” Giraldi, treatise On the Muses.

[6351] **Editor.** Volaterranus is Raffaele Maffei of Volterra; Lil. Geraldus is Lilio Gregorio Giraldi. “Feature” means beauty of form. Burton presents Giraldi’s nine attendants as a human origin for the Muses; this is an antiquarian explanation, not an established account of the myth’s origin.

Original text 1651	Modern English
Source page 304–305 The King of *Æthiopia* in *Africk*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their Queens and Concubines, *quas jucundioris oblectamenti causâ* ([6352]saith mine author) *coram rege psallere & saltare consueverant*; taking great pleasure to see and hear them sing and dance.	The king of Ethiopia in Africa and most Asian princes have done, and still do, the same. Those shahs, Mughal emperors, Turks, and others take their pleasure after supper among their queens and concubines, "whom, for greater enjoyment," my author says, "they customarily had sing and dance before the king": taking great pleasure in seeing and hearing them sing and dance.[6353]

[6352] **Burton.** Printed page 304, dagger: "Athenæus lib. 12 & 14. assiduis mulierum vocibus, cantuque symphoniæ Palatium Persarum regis totum personabat. Jovius hist. lib. 18." Athenaeus, books 12 and 14: the entire palace of the Persian king resounded with the constant voices of women and the music of an ensemble. Giovio, History, book 18.

[6353] **Editor.** "Sophies" refers to Persian shahs; "Mogors" to Mughal rulers. "Our Asiatick Princes" means the Asian princes of Burton's world, not rulers under English authority. Burton's Latin sentence has an awkward construction; the rendering follows its intended sense, then preserves his separate English explanation.

Original text 1651	Modern English
Source page 305 This and many such means, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,	This and many similar ways of cheering the human heart have been practised in every age, in the knowledge that nothing better preserves life. What, then, should I say to every melancholy person, except:
[6354]*Utere convivis, non tristibus utere amicis,* *Quos nugæ & risus, & joca salsa juvant.*	Enjoy companions at table; choose friends who are not gloomy, Who take delight in trifles, laughter, and sparkling jokes.
Feast often, and use friends not still so sad, Whose jests and merriments may make thee glad.	Feast often, and keep friends who are not always sad, Whose jokes and merriment can make you glad.[6355]
Use honest and chast sports, scenicall shews, playes, games;	Enjoy wholesome, chaste amusements, theatrical shows, plays, and games:
[6356]*Accedant juvenumque Chori, mistæque puellæ.*	Let bands of young men join in, with young women among them.

[6354] **Burton.** Printed page 305, q: “Eobanus Hessus.” The humanist poet Eobanus Hessus; the exact work remains to be collated.

[6355] **Editor.** Burton’s English couplet follows the Latin couplet and is retained as a separate passage. In the Latin, convivis refers to companions at a meal; Burton renders this as an instruction to feast often.

[6356] **Burton.** Printed page 305, r: “Fracastorius.” Girolamo Fracastoro; the exact poem remains to be collated.

Original text 1651	Modern English
And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, & some other of his friends, will I this Tract to all good Students, [6357]*Live merrily O my friends, free from cares, perplexity, anguish, grief of mind, live merrily, lætitiæ cœlum vos creavit*: [6358]*Again and again I request you to be merry, if any thing trouble your hearts, or vex your souls, neglect and contemn it*, [6359]*let it passe.*	As Marsilio Ficino concludes a letter to Bernard Canisianus and some other friends, so I shall conclude this discussion for all good students: "Live cheerfully, my friends, free from care, perplexity, anguish, and distress; live cheerfully. Heaven made you for joy." Again and again I ask you to be cheerful. If anything troubles your hearts or torments your souls, disregard and despise it; let it pass.[6360]
And this I enjoyn you, not as a [6361]*Divine alone, but as a Physician,* [6362]*for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti* (*Seneca*) I say be merry.	I urge this on you not only as a theologian but as a physician: without this cheerfulness, which is the life and very essence of medicine, drugs and everything used to prolong human life are dull, dead, and powerless. "While the Fates allow, live happily"—Seneca. Be cheerful, I say.[6363]

[6357] **Burton.** Printed page 305, s: "Vivite ergo læti, O amici, procul ab angustia, vivite læti." Live cheerfully, then, my friends; far from distress, live cheerfully.

[6358] **Burton.** Printed page 305, t: "Iterum precor & obtestor, vivite læti: illud quod cor urit, negligite." Again I beg and implore you: live cheerfully; disregard whatever burns your heart.

[6359] **Burton.** Printed page 305, u: "Lætus in præsens animus quod ultra oderit curare. Hor." Let the mind, happy in the present, refuse to worry about what lies beyond. Horace, Odes 2.16.25–26.

[6360] **Editor.** The letters are attributed to Marsilio Ficino. "Heaven made you for joy" renders the Latin inserted into Burton's English paraphrase. The margin also inserts Horace, Odes 2.16.25–26, on a mind content with the present. The precise Ficino letter and form of its addressee's name remain to be collated.

[6361] **Burton.** Printed page 305, dagger: "He was both Sacerdos & Medicus." He was both priest and physician. This marginal comment explains Ficino's two capacities; its reference is placed beside his claim to speak as both.

[6362] **Burton.** Printed page 305, x: "Hæc autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus: nam absque hac una tanquam medicinarum vita, medicinæ omnes ad vitam producendam adhibitæ moriuntur: vivite læti." I prescribe this to you, my friends, not so much as a priest as a physician: without this one thing, which is the life of medicines, all medicines employed to prolong life die. Live cheerfully.

[6363] **Editor.** "Quintessence" means the concentrated essence or animating principle. Ficino's description makes cheerfulness the life of medicine. The Senecan line is from Hercules Furens 177 in the Dickinson text; it is numbered 178 in some editions. Burton's conclusion follows his translated quotation and is not a modern medical recommendation.

Original text 1651	Modern English
[6364]*Nec lusibus virentem* *Viduemus hanc juventam.*	Let us not deprive this flourishing youth Of its amusements.[6365]
It was *Tiresias* the Prophets councel to [6366]*Menippus*, that travelled all the world over, even down to hell it self to seek content, and his last farewell to *Menippus*, to be merry. [6367]*Contemn the world* (saith he) *and count that is in it vanity and toyes, this only covet all thy life long; be not curious, or over solicitous in any thing, but with a wel composed and contented estate to enjoy thy self, and above all things to be merry.*	This was the prophet Tiresias's advice to Menippus, who travelled throughout the world, even down to hell itself, seeking contentment; and his final farewell to Menippus was to be cheerful. "Despise the world," he says, "and count what is in it as vanity and trifles. Seek only this throughout your life: do not pry too closely or worry too much about anything, but enjoy yourself in a composed, contented state, and above all be cheerful."[6368]
Si Numerus uti censet sine amore jocisque, *Nil est jucundum, vivas in amore jocisque.*	If, as Numerus thinks, nothing is pleasant without love and laughter, Live amid love and laughter.[6369]

[6364] **Burton.** Printed page 305, asterisk: "Loebeus Anacreon." An Anacreontic rendering attributed here to Loebeus; exact author form, poem, and edition remain unverified.

[6365] **Editor.** The two Latin lines urge that youth should not be deprived of play. The 1651 margin reads Loebeus Anacreon; its precise bibliographical identification remains open.

[6366] **Burton.** Printed page 305, y: "Lucian. Necyomantia. Tom. 2." Lucian, Necyomancy, volume 2; the dialogue is also called Menippus.

[6367] **Burton.** Printed page 305, z: "Omnia mundana nugas æstima. Hoc solum tota vita persequere, ut præsentibus bene compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas." Count all worldly things as trifles. Pursue this alone throughout life: with present affairs well ordered, neither inquisitive nor anxious about anything, pass your life as cheerfully as you can.

[6368] **Editor.** Burton refers to Lucian's Menippus, also called Necyomancy: a satirical descent to the underworld in search of guidance about life. The advice is spoken by the dead seer Tiresias. The quoted Latin and Burton's English rendering await comparison with the particular edition he used.

[6369] **Editor.** The couplet comes from Horace, Epistles 1.6.64–65, where the name is Mimnermus, the Greek elegiac poet. The 1651 page clearly prints Numerus. That reading remains in both columns, with the identification supplied here.

Original text 1651	Modern English
Nothing better, (to conclude with *Solomon, Eccles. 3. 22.*) *then that a man should rejoyce in his affairs.* 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccius* to his, [6370]*avoid over much study and perturbations of the minde, and as much as in thee lies, live at hearts ease*: *Prosper Calenus* to that melancholy Cardinal *Cæsius*, [6371]*amidst thy serious studies and business, use jests and conceits, playes and toyes, and whatsoever else may recreate thy mind.* Nothing better then mirth and merry company in this malady. [6372]*It begins with sorrow* (saith *Montanus*) *it must be expelled with hilarity.*	To conclude with Solomon, Ecclesiastes 3:22, nothing is better than that a person should take pleasure in his own affairs. Every physician repeats the same advice to his patient in this case. Capivaccius tells his to avoid excessive study and disturbances of mind, and, as far as he can, to live with an easy heart. Prospero Calano tells the melancholy Cardinal Cesi: amid your serious studies and business, enjoy jokes and witty fancies, games and diversions, and whatever else may refresh your mind. Nothing is better for this illness than cheerfulness and cheerful company. "It begins with sorrow," says Montanus; "it must be driven out by joy."[6373]

[6370] **Burton.** Printed page 305, a, including footer continuation: "Hildesheim spicel. 2. de Mania fol. 161. Studia literarum & animi perturbationes fugiat, & quantum potest jucundè vivat." Hildesheim, Spicilegium 2, On Mania, folio 161: let him avoid literary studies and disturbances of mind, and live as pleasantly as he can.

[6371] **Burton.** Printed page 305, b, at foot of page: "Lib. de atra bile. Gravioribus curis ludos & facetias aliquando interpone, jocos, & quæ solent animum relaxare." On Black Bile: sometimes interrupt your weightier cares with games, pleasantries, jokes, and whatever usually relaxes the mind.

[6372] **Burton.** Printed page 305, c, at foot of page: "Consil. 30. mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda." Consultation 30: the illness has been intensified and brought on by sadness, and must therefore be removed by cheering the mind.

[6373] **Editor.** The biblical reference is Ecclesiastes, not Ecclesiasticus. The physicians named are Girolamo Capivacci, Prospero Calano, and Giovanni Battista da Monte, Latinized as Capivaccius, Prosper Calenus, and Montanus. The medical passages and the precise Cardinal Cesi intended remain for bibliographical collation.

Original text 1651	Modern English
Source page 305–306 But see the mischief; many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extreme, spend all their dayes among good fellowes in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, [6374]*Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis their sole exercise to eat, and drink;	But look at the harm that follows. Many men, knowing that cheerful company is the only medicine against melancholy, therefore neglect their business and fall into the opposite extreme: they spend all their days among drinking companions in a tavern or alehouse, and know no other use for their time than drinking. Ale-soakers, human fish, or water-snakes, "who only drink, like frogs, and eat nothing"—like so many frogs in a puddle! Their sole occupation is eating and drinking.[6375]
Source page 306 to sacrifice to *Volupia, Rumina, Edulica, Potina, Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinoctium*, and that the Sun would stand still as in *Joshuas* time, to satisfie their lust, that they might *dies noctesque pergræcari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogues company, to take Tobacco and drink, to roare and sing scurrile songs in base places.	Their whole religion is sacrifice to Volupia, Rumina, Edulica, Potina, and Mellona. They wish for Philoxenus's neck, Jupiter's threefold night, and for the sun to stand still as it did in Joshua's time, to satisfy their appetites, so that they might "revel like Greeks and drink day and night." Men of brilliant wit, talent, standing, and worth debase themselves in any scoundrel's company, smoking tobacco and drinking, roaring and singing filthy songs in sordid places.[6376]

[6374] **Burton.** Printed page 305, asterisk, at foot of page: "Athen. dypnosoph. lib. 1." Athenaeus, Deipnosophists, book 1. The numeral is 1 in the footer; the earlier right-margin fragment is repeated there as part of the complete reference.

[6375] **Editor.** "Malt-worms" is a derisive term for heavy drinkers. Burton first likens them to frogs that drink without eating, then says their sole occupation is eating and drinking; the rhetorical inconsistency is retained. The Athenaeus book number is 1 in the full footer reference.

[6376] **Editor.** The named deities associate religion with pleasure, nursing, eating, drinking, and honey. Philoxenus was said to wish for a crane's long neck to prolong the pleasure of swallowing; Athenaeus, Deipnosophists book 1, reports the story. Jupiter's trinoctium is the mythic night prolonged to three nights for his union with Alcmena. Joshua 10:12–14 supplies the arrested sun. Pergræcari, literally to live like a Greek, means to revel or carouse.

Original text 1651	Modern English
[6377]*Invenies aliquem cum percussore jacentem,* *Permistum nautis, aut furibus, aut fugitivis.*	You will find someone reclining beside a cut-throat, Mixed in with sailors, thieves, or runaways.[6378]
Which *Thomas Erastus* objects to *Paracelsus*, that he would lye drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes, multa bibens, & multa vorans*, &c.	Thomas Erastus's charge against Paracelsus—that he would lie drinking all day in a brothel with carters and tapsters—is all too common among us, even among men of higher standing: like Timocreon of Rhodes, "drinking much and devouring much," and so on.[6379]
They drown their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swoln juglars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomacks, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from *Scylla* to *Charybdis*, and use that which is an help, to their undoing.	They drown their wits, boil their brains in ale, consume their fortunes, waste their time, weaken their constitutions, contract filthy diseases, catarrhs, dropsies, fevers, and tremors; they develop swollen jugular veins, red pimply faces, sore eyes, and the like; they overheat their livers, upset their bodily balance, spoil their stomachs, and ruin their bodies. For drink drowns more people than the sea and all the rivers flowing into it. Mere blockheads and barrels, they confound their souls, suppress reason, pass from Scylla to Charybdis, and turn a remedy into their ruin.[6380]

[6377] **Burton.** Printed page 306, d: "Juven. sat. 8." Juvenal, Satire 8.173–174; Burton's text differs from the comparison text.

[6378] **Editor.** Juvenal, Satire 8.173–174, satirizes a high-born man in low company. The comparison text has aliquo ("some cut-throat") rather than Burton's aliquem ("someone"), and uses "and" where Burton prints "or." The translation follows Burton's form. "Runaways" here evokes fugitive slaves.

[6379] **Editor.** Erastus's accusation against Paracelsus is reported polemically; Burton does not establish it as fact. Car-men are cart-drivers, and tapsters serve drink. The Latin fragment characterizes Timocreon as a glutton; its precise source and wording are not fully collated here.

[6380] **Editor.** Temperatures and complexions refer to bodily constitutions or humoral balance. Rheums are watery discharges or catarrhs; dropsy is swelling attributed to retained fluid; calentures are fevers; juglars means jugular veins. Funges means soft-headed fools, from a word for mushrooms; Murray's dictionary specifically cites this passage. Burton couples the insult with drink-filled barrels. Scylla and Charybdis are the opposed sea dangers of classical myth: escaping one danger only to enter another.

Original text 1651	Modern English
[6381]*Quid refert morbo an ferro pereamve ruinâ?*	What does it matter whether I perish by disease, the sword, or a falling ruin?[6382]
[6383]When the black Prince went to set the exil'd king of *Castile* into his kingdome, there was a terrible battel fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to the river side, *where some drowned themselves to avoid their enemies, the rest were killed.* Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars.	When the Black Prince went to restore the exiled king of Castile to his kingdom, a terrible battle was fought between the English and the Spanish. At last the Spanish fled, and the English pursued them to the river, where some drowned themselves to escape their enemies and the rest were killed. Now tell me the difference between drowning and being killed. One might as well remain melancholy as become a drunken beast and a beggar.[6384]

[6381] **Burton.** Printed page 306, e: "Hor." Horace; an altered version of Satires 2.3.157.

[6382] **Editor.** Compare Horace, Satires 2.3.157: the standard text asks whether one perishes by disease or by theft and robbery. Burton substitutes sword and ruin. His wording is retained and translated, without reconstructing Horace's line in the original column.

[6383] **Burton.** Printed page 306, dagger: "Froissard. hist. lib. 1. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent." Froissart, History, book 1: unable to withstand the English forces, the Spaniards took to flight, etc. They threw themselves headlong into the river to avoid falling into enemy hands.

[6384] **Editor.** The Black Prince is Edward of Woodstock; the king is Pedro of Castile. Burton evokes the rout at Nájera in 1367, using the river deaths as an analogy for replacing melancholy with ruinous drinking. His exact Froissart text and Latin intermediary remain to be collated.

Original text 1651	Modern English
Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripides, malæ mulieres me fecerunt malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, [6385]*malus malum vult ut sit sui similis*; one drunkard in a company, one thief, one whoremaster, will by his good will, make all the rest as bad as himself,	Company, the one comfort and remedy for every kind of discontent, becomes their very misery and the cause of their destruction. As Hermione lamented in Euripides, "Bad women made me bad"—evil company ruined her—so they may rightly complain that bad companions have been their undoing. For "a bad man wants another to be bad, so that he may be like himself." One drunkard in a company, one thief, one whoremonger, would gladly make all the others as bad as himself.[6386]
—— [6387]*Et si* *Nocturnos jures te formidare vapores,*	Even if You swear you dread the night-time fumes of wine,[6388]
be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, [6389]though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment, shall find a sorrowfull reckoning in the end.	whatever your constitution, inclination, loves or hates, whether good or bad, if you join them you must do as they do. Even at the cost of your health, you must drink "poison in place of wine." And so, like grasshoppers singing over their cups all summer, they starve in winter; for a little empty merriment they will face a sorrowful reckoning in the end.[6390]

[6385] **Burton.** Printed page 306, f: "Ter." Terence. The related saying is actually in Plautus's Trinummus; see the editorial note.

[6386] **Editor.** Burton cites Hermione's lament in Euripides and paraphrases it in Latin, then English. His next maxim is labelled Terence in the margin, but compare Plautus, Trinummus 285: a bad man wants a good man to become bad like himself. Burton abbreviates that wording, leaving the object implicit; the modern rendering supplies "another" to make the intended sense readable.

[6387] **Burton.** Printed page 306, g: "Hor." Horace, Epistles 1.18.92–93; compare the different reading explained in the editorial note.

[6388] **Editor.** Horace, Epistles 1.18.92–93, describes drinkers' dislike of someone who refuses a cup. The comparison text reads tepores, "heats," where Burton prints vapores, "fumes"; his introductory Et si also alters the connection. The fumes are the feared effects of drinking during the night, not simply outdoor night air.

[6389] **Burton.** Printed page 306, h: "Ἢ πῖθι ἢ ἄπιθι." Either drink or leave. Greek accents and spacing normalized.

[6390] **Editor.** The Greek margin gives the drinking-party ultimatum "Drink or leave." The grasshopper image recalls the fable in which a creature that sings through summer has nothing to eat in winter. The warning closes Subsection 4 and Section 2 of the Second Partition.

Original text 1651	Modern English
Source page 307 **SECT. 3.** **MEMB. 1. SUBSECT. 1.** **A Consolatory Digression containing the Remedies of all manner of discontents.**	**Section 3** **Member 1. Subsection 1** **A digression on consolation, containing remedies for every kind of discontent**
Because in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose.	In the preceding section I mentioned good advice, consoling words, and persuasion: how necessary they are in treating a discontented or troubled mind, how promptly they bring relief, and how often they provide a sufficient cure by themselves. I have therefore thought it fitting to digress a little in this next section—if this can be called a digression from my subject—and gather a few remedies and consoling words from our best orators, philosophers, theologians, and Fathers of the Church for this purpose.
I confess, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenecrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard*, &c. And they so well, that as *Hierome* in like case said *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dryed up, they might be copiously irrigated from those well-springs:	I admit that many have written extensively on this subject: Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius; and, more recently, Sadoleto, Cardano, Budé, Stella, Petrarch, and Erasmus, besides Augustine, Cyprian, Bernard, and others. They have written so well that, as Jerome said in a similar case, “if our intelligence ran dry, it could be watered from their springs”: if our barren minds dried up, those wells could irrigate them abundantly.[6391]

[6391] **Editor.** Austin is Augustine; Hierome is Jerome. Letter 60.5 to Heliodorus, consoling him for Nepotian’s death, names earlier philosophical consolers and imagines their springs watering the writer’s own dry intellect. The passage is compared here in English translation. Burton reuses the image for his anthology and adds his own English gloss. His Latin intermediary and the identity of Stella remain unestablished.

Original text 1651	Modern English
And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek.	I shall merely "do what has already been done." Yet because these works are not readily available or widely known, I shall summarize them and briefly include some of their excellent teachings, reducing their vast, many-volume treatises to my small scale. Otherwise it would be impossible to bring such large ships into so small a creek.
And although (as [6392]*Cardan* said of his book *de consol.*) *I know before hand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them unsufficient to ease their grieved minds, and comfort their misery*: Yet I will go on;	And although, as Cardano said of his book On Consolation, I know beforehand that many will despise and reject this work of mine—the fortunate, happy, and prosperous have no need of such consoling words, while the miserable and unhappy think them insufficient to ease their troubled minds or relieve their misery—I shall still go on.[6393]
for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the inconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort.	It must surely do some good to the happy, bringing them to moderation and making them reflect and understand themselves by seeing how unstable human happiness is, and how others suffer. To the distressed, if they will only attend to and consider it, it cannot fail to bring some contentment and comfort.

[6392] **Burton.** Printed page 307, i: "Lib. de lib. propriis. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseriæ non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanæ felicitatis docent, præstant; infelices si omnia rectè æstimare velint, felices reddere possunt." On His Own Books: I know that many despise these books, for the fortunate think they do not need them, and the unfortunate think them insufficient to console their misery. Yet they bring moderation to the fortunate by teaching the instability of human happiness; they can make the unfortunate happy if they are willing to assess everything rightly.

[6393] **Editor.** Cardan is Girolamo Cardano. Burton's body refers to On Consolation, while the margin cites On His Own Books as the place where Cardano discusses it. The distinction is retained; the exact passage remains for collation.

Original text 1651	Modern English
[6394]*'Tis true, no medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick and Philosophy must not be contemned. Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases: they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia.*	It is true that no medicine can cure every disease, and some disorders of the mind are altogether incurable; yet these aids of skill, medicine, and philosophy should not be despised. Arrian and Plotinus firmly hold the opposite view, that such precepts can do little good. In some cases even Boethius cannot console: people will reject such words as bread made of stones. "These are the senseless consolations of a foolish mind."[6395]
Words adde no courage, (which [6396]*Catiline* once said to his souldiers) *a Captains oration doth not make a coward a valiant man*: And as *Job* [6397]feelingly said to his friends, *you are but miserable comforters all.* 'Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings:	As Catiline once told his soldiers, "Words add no courage; a captain's speech does not turn a coward into a brave man." And as Job said so feelingly to his friends, "You are all miserable comforters." It is useless to offer a string of worn-out maxims and familiar sayings in commonplace language.[6398]

[6394] **Burton.** Printed page 307, k: "Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ." No medicine can cure everyone; some disorders of the mind are wholly incurable. Yet the work of skill, whether medicine or philosophy, should not be scorned.

[6395] **Editor.** "Affections" here means disorders or troubled states of mind. The assessments of Arrian and Plotinus are Burton's; their precise references have not been located. "Bread of stones" suggests nourishment that cannot nourish, with a possible echo of Matthew 7:9. No secure source has been established for Insana stultæ mentis hæc solatia.

[6396] **Burton.** Printed page 307, asterisk: "Salust. Verba virtutem non addunt, nec imperatoris oratio facit è timido fortem." Sallust: words do not add courage, nor does a commander's speech make a brave man out of a coward.

[6397] **Burton.** Printed page 307, dagger: "Job cap. 16." Job, chapter 16; specifically verse 2.

[6398] **Editor.** Sallust, The Conspiracy of Catiline 58.1, opens Catiline's speech to his soldiers with this doubt about exhortation. Burton compresses the sentence. Job 16:2 supplies the complaint about miserable comforters. "Obsolete sentences" means worn-out maxims, not grammatical sentences that have become obsolete.

Original text 1651	Modern English
Source page 307–308 As [6399]*Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend *Cornelius Rufus* a *Roman* Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace.	Thus Pliny the Younger, grieving and heavy-hearted at the death of his dear friend Cornelius Rufus, a Roman senator, wrote to his friend Tiro in a similar case: “Bring me consolation, but something new and strong, something I have never heard or read before; for everything I have heard and read is overwhelmed by such grief.” Either say something I have never read or heard before, or hold your tongue.[6400]
Source page 308 Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parænetical discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I think they cannot choose but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure.	Most people will object here that trivial consolations, ordinary speeches, and familiar arguments can have little effect in such a case. What can anyone say that has not already been said? What use are such exhortations? You might as easily move Mount Caucasus as change some people’s feelings. Yet I am sure they must do some good, and bring a little comfort and relief. Even if it is the same thing again, I shall say it, and venture on in that hope.

[6399] **Burton.** Printed page 307, dagger: “Epist. 13. lib. 1.” Letters, book 1, letter 13. The passage is in Pliny’s letter 1.12.13; Burton gives a different letter number.

[6400] **Editor.** Pliny, Letters 1.12.13, to Calestrius Tiro, mourns Corellius Rufus; Burton prints Cornelius and cites letter 13. His Latin also shortens and alters Pliny’s wording, including fortia for magna. His English “or else hold thy peace” is an additional gloss; it does not translate a phrase in the quoted Latin. Both are retained separately.

Original text 1651	Modern English
[6401]*Non meus hic sermo*, 'tis not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ* and his *Apostles*. If I make nothing, as [6402]*Mountaigne* said in like case, I will mar nothing; 'tis not my doctrine but by study, I hope I shall do nobody wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully, Cardan*, and *Boethius* wrote *de consol.* as well to help themselves, as others; be it as it may, I will essay.	"This is not my own speech": these words are not mine, but Seneca's, Plutarch's, Epictetus's, Augustine's, Bernard's, Christ's, and his Apostles'. If I make nothing, as Montaigne said in a similar case, I shall spoil nothing. This teaching is mine only through study. I hope I wrong no one by saying what I think, and deserve no blame for sharing my thoughts. If it does not ease your mind, it may ease my own. Cicero, Cardano, and Boethius likewise wrote on consolation to help themselves as well as others. Be that as it may, I shall make the attempt.[6403]
Discontents and grievances are either generall or particular; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities: or peculiar to private men, [6404]as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, [6405]*homines quatimur fortunæ salo*. No condition free, *quisque suos patimur manes*.	Discontents and grievances are either general or particular. General ones include wars, plagues, shortages, famine, fires, floods, unseasonable weather, and epidemic diseases that afflict whole kingdoms, territories, and cities. Others belong to individuals: cares, setbacks, losses, the death of friends, poverty, want, sickness, bereavements, injuries, abuses, and so on. Everyone, in general, is discontented: "We human beings are tossed on Fortune's sea." No condition is exempt: "Each of us suffers his own torments."[6406]

[6401] **Burton.** Printed page 308, l: "Hor." Horace, Satires 2.2.2; Burton abbreviates and alters the phrase.

[6402] **Burton.** Printed page 308, m: "Lib. 2. Essays cap. 6." Montaigne, Essays, book 2, chapter 6, Of Exercise or On Practice.

[6403] **Editor.** Non meus hic sermo adapts Horace, Satires 2.2.2, which begins nec meus hic sermo est. Montaigne, Essays 2.6, presents his writing as personal study that may benefit others. The 1651 text reads "but by study," not "but my study"; the translation follows that printed construction. "Essay" means try or attempt, and also resonates with Montaigne's title. Burton ends by acknowledging that writing consolation may console its writer.

[6404] **Burton.** Printed page 308, n: "Alium paupertas, alium orbitas, hunc morbi, illum timor, alium injuriæ, huic insidiæ, illum uxor, filii distrahunt, Cardan." Poverty distracts one, bereavement another; illness troubles this man, fear that one; injuries trouble another, plots this one, a wife and children that one. Cardano.

[6405] **Burton.** Printed page 308, o: "Boethius, l. 1. met. 5." Boethius, Consolation of Philosophy, book 1, poem 5.

[6406] **Editor.** "Orbities" means bereavements, especially the loss of children. The first Latin quotation is Boethius, Consolation 1, poem 5, line 45; the second is Virgil, Aeneid 6.743. "Manes" literally denotes the spirits of the dead; here it refers to the punishment or purgation each soul must undergo.

Original text 1651	Modern English
Even in the midst of our mirth and jollity, there is some grudging, some complaint; as [6407]he saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* infers, [6408]*who art thou that hopest to go free? Why dost thou not grieve, thou art a mortall man, and not governor of the world?*	Even amid our merriment and good cheer there is some murmuring, some complaint. As he says, our whole life is a "sweet-bitter" experience, honey and gall mixed together. We are all miserable and discontented: who can deny it? If everyone suffers, if this is a common calamity and an unavoidable necessity, then, as Cardano concludes, "Who are you to hope to escape? Why not grieve that you are mortal and not the ruler of the world?"[6409]
Ferre quam sortem patiuntur omnes, Nemo recuset, [6410]*If it be common to all, why should one man be more disquieted then another?* If thou alone wert distressed, it were indeed more irksome, and less to be indured; but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient?	"Let no one refuse to bear the lot that everyone suffers." If it is common to all, why should one person be more troubled than another? If you alone were distressed, it would indeed be more burdensome and harder to endure. But when the calamity is shared, take comfort in this: you have companions. "It comforts the miserable to have companions in their sorrow." Yours is not the only case; why, then, should you be so impatient?

[6407] **Burton.** Printed page 308, p: "Apuleius 4. florid. Nihil homini tam prosperè datum divinitus, quin ei admixtum sit aliquid difficultatis, in amplissimâ quâque lætitiâ subest quædam querimonia, conjugatione quâdam mellis & fellis." Apuleius, Florida 4: no divine gift brings a person such good fortune that some difficulty is not mixed with it; beneath every great joy lies some complaint, a mingling of honey and gall.

[6408] **Burton.** Printed page 308, q: "Si omnes premantur, quis tu es qui solus evadere cupis ab eâ lege quæ neminem præterit? cur te non mortalem factum & universi orbis regem fieri non doles?" If everyone is oppressed, who are you to wish alone to escape a law that passes no one by? Why do you not grieve at being made mortal and not becoming king of the whole world?

[6409] **Editor.** "Glucupicron" represents Greek for sweet-bitter. Apuleius, Florida 18, likewise describes joy mixed with complaint and honey with gall; Burton cites an older book division, "4. florid." Cardano's question is deliberately ironic: demanding exemption from suffering is like demanding exemption from mortality itself.

[6410] **Burton.** Printed page 308, r: "Puteanus ep. 75. Neque cuiquam præcipue dolendum eo quod accidit universis." Puteanus, letter 75: no one should grieve especially over what happens to everyone.

Original text 1651	Modern English
[6411]*I, but alas we are more miserable then others, what shall we do? Besides private miseries, we live in perpetuall fear, and danger of common enemies; we have Bellona's whips, and pittifull out-cryes, for Epithalamiums; for pleasant musick, that fearfull noise of Ordnance, Drums, and warlike Trumpets still sounding in our eares; instead of nuptiall Torches, we have firing of Towns, and Cities, for triumphs, lamentations; for joy, teares.*	Yes, but alas, we are more miserable than others: what shall we do? Besides our private miseries, we live in constant fear and danger from our common enemies. Instead of wedding songs we have Bellona's whips and pitiful cries; instead of pleasant music, the terrible noise of cannon, drums, and military trumpets sounding continually in our ears. Instead of wedding torches we have towns and cities on fire; instead of triumphs, lamentations; instead of joy, tears.[6412]
[6413]*So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocall course, joyes and sorrows are annexed, and succeed one another.* It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as [6414]*Tully* deems out of an old Poet, that which is necessary, cannot be grievous.	So it is, so it was, and so it always will be. Whoever refuses to see, hear, and endure this is unfit to live in the world and does not understand the common human condition: throughout our lives, joys and sorrows are linked and succeed one another in turn. It is inevitable; it cannot be avoided. Why, then, should you be so troubled? "Nothing that necessity brings is burdensome to a human being," as Cicero judges, quoting an old poet: what is necessary cannot be grievous.[6415]

[6411] **Burton.** Printed page 308, s: "Lorchan. Gallobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis euge quid agemus? ubi pro Epithalamio Bellonæ flagellum, pro musicâ harmoniâ terribilium lituorum & tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta, pro risu fletus aërem complent." Lorchan, Gallobelgicus, book 3, on the Belgians in 1598: "But alas," you say, "well then, what shall we do?" Instead of a wedding song there is Bellona's scourge; instead of musical harmony you hear the clangour of terrible horns and trumpets; instead of wedding torches you see houses, villages, and cities burning. Lamentation instead of rejoicing, weeping instead of laughter fills the air. The note continues across the foot of the page.

[6412] **Editor.** Bellona is the Roman goddess of war; "epithalamiums" are wedding songs. Burton's margin locates the lament in a narrative of the Low Countries under 1598. Its wedding imagery turns celebration into war and mourning. The abbreviated Lorchan reference still requires bibliographical collation.

[6413] **Burton.** Printed page 308, t: "Ita est profecto, & quisquis hæc videre abnuis, huic seculi parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt." Indeed it is so; whoever you are who refuse to see these things, you are ill suited to this age—or rather you do not know the condition of us all, for whom, in a reciprocal connection, joys follow sorrows and sorrows joys. The printed huic seculi is retained.

[6414] **Burton.** Printed page 308, u: "In Tusc. è vetere poetâ." In the Tusculan Disputations, from an ancient poet.

[6415] **Editor.** Burton offers necessity as consolation. Compare the close parallel in the Consolation to Apollonius attributed to Plutarch, section 16: Amphiaraus consoles Archemorus's mother with verses from Euripides' Hypsipyle, ending that what necessity brings need not be grievous. This locates a parallel in English translation, not Burton's Latin wording or the marginal attribution to Cicero's Tusculan Disputations, which remains unresolved.

Original text 1651	Modern English
Source page 308–309 If it be so, then comfort thy self in this, [6416]*That whether thou wilt or no, it must be indured*: make a vertue of necessity, and conform thy self to undergo it. [6417]*Si longa est, levis est; si gravis est, brevis est*. If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will wear it out. custome will ease it; [6418]oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever,	If so, take comfort in this: whether you wish it or not, it must be endured. Make a virtue of necessity and reconcile yourself to bearing it. "If it is long, it is light; if it is severe, it is brief." If it lasts, it is light; if grievous, it cannot last. It will pass: "Time lessens grief." If nothing else helps, time will wear it away; habit will ease it. Forgetfulness is a universal medicine for losses, injuries, griefs, and harms of every kind.[6419]
Source page 309 [6420]*and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us*: [6421]*Atque hæc olim meminisse juvabit, the privation and want of a thing many times makes it more pleasant and delightsome then before it was*. We must not think the happiest of us all to escape here without some misfortunes,	Once they have passed, misfortune brings this benefit: it makes the rest of our life sweeter. "One day it will be pleasant to remember even these things." Being deprived of something, and missing it, often makes it more pleasant and delightful than it was before. We must not expect even the happiest among us to pass through this life without some misfortunes:[6422]

[6416] **Burton.** Printed page 309, x: "Cardan lib. 1. de consol. Est consolationis genus non leve, quod à necessitate fit; sive feras, sive non feras, ferendum est tamen." Cardano, On Consolation, book 1: no slight consolation comes from necessity; whether you bear it willingly or not, it must still be borne.

[6417] **Burton.** Printed page 309, y: "Seneca." Seneca.

[6418] **Burton.** Printed page 309, z: "Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert." Time is medicine for every grief: it extinguishes mourning itself, effaces injuries, and brings forgetfulness of every evil.

[6419] **Editor.** The maxim about pain is attributed here to Seneca; compare Letter 78.7, which argues that pain is either bearable or brief. Burton's formula is not a literal quotation of that passage. Both the fresh Latin rendering and Burton's own English gloss are represented.

[6420] **Burton.** Printed page 309, a: "Habet hoc quoque commodi omnis infelicitas, suaviorem vitam cum abierit relinquit." Every misfortune has this advantage too: when it departs, it leaves life sweeter.

[6421] **Burton.** Printed page 309, b: "Virg." Virgil.

[6422] **Editor.** Compare Virgil, Aeneid 1.203. Burton's Atque hæc, "and these things," replaces Virgil's forsan et haec, "perhaps even these things." His more certain wording remains in the original and is reflected in the translation.

Original text 1651	Modern English
—— [6423]*Usque adeo nulla est sincera voluptas,* *Solicitumque aliquid lætis intervenit.* ——	So true it is that no pleasure is unmixed: Something troubling intrudes upon our joys.[6424]
Heaven and earth are much unlike; [6425]*Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature.* We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuò est bona.*	Heaven and earth are very different. The heavenly bodies travel freely in their spheres, without hindrance or interruption, continuing their courses and revolutions for countless ages. Human beings, however, are beset by difficulties, with obstacles and opposition continually crossing and interrupting their efforts and desires; no mortal is exempt from this law of nature. We must therefore not expect everything to meet our expectations, or our success and good fortune to continue unbroken: "Fortune is never favourable forever."[6426]

[6423] **Burton.** Printed page 309, c: "Ovid." Ovid.

[6424] **Editor.** Ovid, Metamorphoses 7.453–454, in the account of Aegeus's joy at recognizing Theseus, before war interrupts the celebration. Burton's two lines are kept as verse.

[6425] **Burton.** Printed page 309, d: "Lorchan. Sunt namque, infra superis, humana terrenis longe disparia. Etenim beatæ mentes feruntur liberè, & sine ullo impedimento, stellæ, æthereique orbes cursus & conversiones suas jam sæculis innumerabilibus constantissimè conficiunt: verum homines magnis angustiis. Neque hâc naturæ lege est quisquam mortalium solutus." Lorchan: things below differ greatly from things above, human things from earthly things. Blessed spirits move freely and without any hindrance; the stars and heavenly spheres have completed their courses and revolutions with perfect constancy for countless ages. Human beings, however, are in great straits; no mortal is released from this law of nature. The difficult opening, including human things versus earthly things, follows the printed wording.

[6426] **Editor.** The contrast assumes the orderly celestial spheres of older cosmology. Burton opposes their uninterrupted revolutions to human uncertainty; the marginal Latin's opening is textually awkward and has not been silently repaired.

Original text 1651	Modern English
And as *Minutius Fœlix* the *Roman* Consul told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success thou hast hitherto had; [6427]*It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse.* Even so it fell out to him as he foretold.	As Minutius Felix, the Roman consul, told the arrogant Coriolanus, drunk on his good fortune: do not expect the success you have enjoyed so far to continue. Never since the beginning of the world has anyone had everything go as he wished, with Fortune never opposing him; nor will anyone ever do so. And things happened to him just as he had been warned.[6428]
And so to others, even to that happiness of *Augustus*; Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admiral, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalvus*, & most famous mens, that as [6429]*Jovius* concludes, *it is almost fatall to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously.* 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,	The same befell others, even the fortunate Augustus. Had he been Jupiter's distributor of gifts, Pluto's treasurer, and Neptune's admiral, it could not have made him safe. Such was the fortune of Alcibiades, Narses, the great Gonzalo, and most famous men. As Giovio concludes, it is almost the destiny of great princes, whether through their own fault or because envy and malice ensnare them, to lose their honours and die in disgrace. So it is, always has been, and always will be: "Nothing is happy in every respect."[6430]
There's no perfection is so absolute, That some impurity doth not pollute.	No perfection is so complete That some impurity does not taint it.

[6427] **Burton.** Printed page 309, e: "Dionysius Halicar. lib. 8. non enim unquam contigit, nec post homines natos invenies quenquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata." Dionysius of Halicarnassus, book 8: it has never happened, nor since human beings first existed will you find anyone, that everything has gone as he wished and Fortune has opposed him in nothing. The final word continues at the foot of the page.

[6428] **Editor.** Dionysius of Halicarnassus, Roman Antiquities 8.27, gives the warning in an embassy to Coriolanus. The speaker is Minucius, identified earlier as Marcus Minucius, a former consul. Burton's added Felix appears to conflate him with another name; it is retained rather than silently removed.

[6429] **Burton.** Printed page 309, asterisk: "Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori." Life of Gonzalo, final book: it seems the fate of the most illustrious commanders, through their own fault or otherwise, to be ensnared by malice and envy and, with their dignity diminished, to die in disgrace.

[6430] **Editor.** Jupiter, Pluto, and Neptune supply imaginary offices of boundless power and wealth. "Gonsalvus" is Gonzalo Fernández de Córdoba; "Jovius" is Paolo Giovio. The concluding Latin is Horace, Odes 2.16.27–28. Burton's separate English couplet follows its fresh translation.

Original text 1651	Modern English
Whatsoever is under the Moon is subject to corruption, alteration; and so long as thou livest upon earth look not for other. [6431]*Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, storms, calumnies, such is our fate.* And as those errant planets in their distinct orbes have their severall motions, sometimes direct, stationary, Retrograde, in *Apogæo, Perigæo*, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each others site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.	Everything beneath the moon is subject to decay and change; as long as you live on earth, expect nothing else. You will not find peaceful, cheerful days and quiet times here, but rather clouds, storms, and slander: such is our fate. Those wandering planets in their separate spheres have their various motions: sometimes direct, stationary, or retrograde; at apogee or perigee; eastern or western; combust, feral, or free. According to our astrologers, they have their strengths and weaknesses, arising from favourable or unfavourable rays in relation to one another's positions in the heavens—in their terms, houses, condition, detriments, and so on. In the same way we rise and fall in this world, ebb and flow, come in and go out, are raised up and cast down. We lead troubled lives, subject to many accidents and turns of fortune, to changing passions and weaknesses arising both from ourselves and from others.[6432]

[6431] **Burton.** Printed page 309, f: "In terris purum illum ætherem non invenies, & ventos serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8." On earth you will not find that pure air and those clear winds, but rather clouds, storms, and slanders. Lipsius, Miscellaneous Century, letter 8.

[6432] **Editor.** "Under the Moon" denotes the changeable terrestrial realm. Direct, stationary, and retrograde describe apparent planetary motion; apogee and perigee are greatest and least distance from Earth in the model used here. Oriental and occidental describe a planet's relation to the Sun; combust means obscured by proximity to it, and feral means lacking an aspect to another planet. Terms and houses are astrological divisions; detriment is an unfavourable placement. Printed "case" is rendered in the general sense "condition"; its precise astrological force remains uncertain. These technical terms form Burton's analogy with fluctuating human fortunes, rather than an astronomical explanation of them.

Original text 1651	Modern English
Source page 310 Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thy self. Yet if as *Socrates* said, [6433]*All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggery, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art.* If some *Jupiter* should say, to give us all content,	Yes, but you think you are more miserable than everyone else. Other people are happy compared with you; their troubles are mere flea-bites beside yours. You alone are unhappy; no one is as badly off. Yet suppose, as Socrates said, everyone in the world brought their troubles together—troubles of body, mind, and fortune; sores, ulcers, madness, epilepsy, fevers, and the common calamities of poverty, want, servitude, and imprisonment—and laid them in a heap to be divided equally. Would you take an equal share, or stay as you are? Without question you would stay as you are. Suppose some Jupiter said, to satisfy us all:[6434]
[6435]*Iam faciam quod vultis; eris tu qui modo miles,* *Mercator; tu consultus modo rusticus; hinc vos,* *Vos hinc mutatis discedite partibus; eia* *Quid statis? nolunt.*	"I shall now do what you want: you who were a soldier Shall be a merchant; you, just now a lawyer, a farmer. Exchange your roles and go, you this way, you that! Come, why are you standing still?" They refuse.[6436]
Well be't so then; you master souldier Shall be a merchant; your sir Lawyer A country Gentleman; go you to this, That side you: why stand ye? It's well as 'tis.	Well, let it be so then: you, Master Soldier, Shall be a merchant; you, Sir Lawyer, A country gentleman. You go this way, You that: why stand still? Things are well as they are.

[6433] **Burton.** Printed page 310, g: "Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisuri portionibus, &c." If everyone brought his misfortunes and cares into one heap, to divide them into equal portions, etc.

[6434] **Editor.** The shared heap of troubles is a consolatory anecdote attributed to Socrates; compare the treatment of common suffering in Plutarch's Consolation to Apollonius. The precise wording and transmission of Burton's anecdote remain for collation. "Agues" are fevers, especially recurring fevers.

[6435] **Burton.** Printed page 310, h: "Hor. ser. lib. 1." Horace, Satires, book 1.

[6436] **Editor.** Horace, Satires 1.1.16–19. The speakers complain of their lives but refuse a god's offer to exchange occupations. The 1651 text has nolunt, "they refuse," where the consulted Latin has nolint. Burton's English verse gives "country Gentleman" for rusticus, here freshly rendered "farmer." Both versions are retained.

Original text 1651	Modern English
[6437]*Every man knowes his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes*, not to examine or consider other mens, not to confer themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after.	Everyone knows his own failings and miseries, but not those of others. It is human nature to dwell continually on ourselves and our own misfortunes, without examining or considering other people's, or comparing ourselves with them. We count our miseries, but not the gifts, good fortune, and benefits we possess; brood on adversity, but never think of prosperity; consider what we lack, not what we have; and look continually at those ahead of us, but not at the countless people behind us.
[6438]*Whereas many a man would think himself in heaven, a petty Prince, if he had but the lest part of that fortune which thou so much repinest at, abhorrest and accountest a most vile and wretched estate.* How many thousands want that which thou hast: how many myriades of poor slaves, captives, of such as work day and night in cole-pits, tin mines, with sore toil to maintain a poor living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? *O fortunatos nimium bona si sua norint*: Thou art most happy if thou couldst be content, and acknowledge thy happiness;	Many a person would think himself in heaven, a little prince, if he possessed even the smallest part of the fortune you so resent, abhor, and consider utterly wretched. How many thousands lack what you have! How many tens of thousands of poor slaves and captives, people working day and night in coal pits and tin mines, toiling painfully for a poor living, labouring in body and mind, live in extreme anguish and pain—from all of which you are free! "How fortunate they are, if only they knew their blessings!" You are very happy, if only you could be content and acknowledge your happiness.[6439]

[6437] **Burton.** Printed page 310, i: "Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium." Everyone knows his own troubles but is ignorant of others'; that is why he thinks himself miserable among them. Cardano, On Consolation, book 3; Plutarch, Consolation to Apollonius.

[6438] **Burton.** Printed page 310, k: "Quam multos putas qui se cœlo proximos putarent, totidem regulos, si de fortunæ tuæ reliquiis pars iis minima contingat. Boeth de consol. lib. 2. pros. 4." How many do you suppose would think themselves close to heaven, so many little kings, if even the smallest part of the remains of your fortune fell to them? Boethius, Consolation of Philosophy, book 2, prose 4.

[6439] **Editor.** The Boethian comparison is Consolation 2, prose 4. Burton's marginal wording adds the image of "little kings." The Latin exclamation is adapted from Virgil, Georgics 2.458, which originally praises the life of farmers.

Original text 1651	Modern English
Rem carendo, non fruendo cognoscimus, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou wert most happy: and after a little misse, wish with all thine heart, thou hadst the same content again, mightst lead but such a life, a world for such a life: the remembrance of it is pleasant.	"We learn a thing's worth by lacking it, not by enjoying it." When you later lack what you now loathe, abhor, and find wearisome, once it has gone you will say how happy you were. After missing it even briefly, you will wish with all your heart to have the same contentment again, to lead just such a life. You would give the world for such a life; even remembering it is pleasant.
Be silent then, [6440]rest satisfied, *desine, intuensque in aliorum infortunia solare mentem*, comfort thy self with other mens misfortunes, and as the moldiwarpe in *Æsope* told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videtis*; you complain of toies, but I am blinde, be quiet. I say to thee be thou satisfied.	Be silent, then, and remain content: "Stop, and comfort your mind by looking at other people's misfortunes." Console yourself with others' troubles. As Aesop's mole told the fox, who complained of having no tail, and his other companions, "Be quiet, when you see that I have lost my sight." You complain of trifles, but I am blind: be quiet. I say to you: be content.[6441]
It is [6442]recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling of their misery; but when they saw a company of frogs more fearfull then they were, they began to take courage, & comfort again. Confer thine estate with others. *Similes aliorum respice casus, mitius ista feres.* Be content and rest satisfied, for thou art well in respect of others;	The story tells how the hares, conscious of their misery, all agreed to go and drown themselves. But when they saw a group of frogs more frightened than themselves, they began to recover their courage and comfort. Compare your situation with others': "Look at similar misfortunes in others, and you will bear your own more calmly." Be content and satisfied, for you are well off compared with others.[6443]

[6440] **Burton.** Printed page 310, l: "Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse; Quod non es, nolis; quod potes esse, velis." Hesiod: be what you are; let everyone else be what he is. Do not wish to be what you are not; wish to be what you can be.

[6441] **Editor.** "Moldiwarpe" means mole. Burton's story treats the mole as blind and adds it to an animal fable about dissatisfaction. The marginal verses attributed to Hesiod have not yet been traced to a specific passage; the attribution remains Burton's.

[6442] **Burton.** Printed page 310, m: "Æsopi fab." Aesop's fables.

[6443] **Editor.** This is the traditional fable of the Hares and the Frogs: the hares' panic frightens the frogs, showing them creatures more fearful still. Burton uses the story to illustrate consolation by comparison. The following Latin maxim is translated without assigning an unverified author.

Original text 1651	Modern English
Source page 310–311 be thankfull for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art.	Be thankful for what you have and what God has done for you. He has not made you a monster, a beast, or a lowly creature, as he might have done, but a human being, a Christian, the person you are. Consider it properly: you are very well as you are.
Source page 311 [6444]*Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is falne, make the best of it. [6445]*If we should all sleep at all times*, (as *Endymion* is said to have done) *who then were happier then his fellow?* Our life is but short, a very dream, and while we look about [6446]*Immortalitas adest*, eternity is at hand:	"No one can have whatever he wants": no one can have everything he wishes. "He can choose not to want what he does not have": he can decide whether to desire what he lacks. Your lot has fallen; make the best of it. If we all slept all the time, as Endymion is said to have done, who would be happier than anyone else? Our life is short, a mere dream; while we look around, "immortality is upon us"—eternity is at hand.[6447]

[6444] **Burton.** Printed page 311, n: "Seneca." Seneca.

[6445] **Burton.** Printed page 311, o: "Si dormirent semper omnes, nullus alio felicior esset. Card." If everyone slept forever, no one would be happier than anyone else. Cardano.

[6446] **Burton.** Printed page 311, p: "Seneca de ira." Seneca, On Anger.

[6447] **Editor.** Seneca, Letter 123.3, supplies the maxim about wanting and having. Endymion is the mythical perpetual sleeper. On Anger 3.43.5 ends iam mortalitas aderit, "mortality will soon be upon us," in an appeal to abandon anger because life is short. Burton prints Immortalitas adest, "immortality is upon us," and glosses it as eternity. Both columns preserve this different wording; its immediate textual source remains unidentified.

Original text 1651	Modern English
[6448]*Our life is a pilgrimage on earth, which wise men passe with great alacrity*. If thou be in woe, sorrow, want, distresse, in pain, or sicknesse, think of that of our Apostle, *God chastiseth them whom he loveth: They that sowe in tears, shall reap in joy, Psal. 126. 6. As the fornace proveth the potters vessell, so doth temptation trie mens thoughts, Eccl. 25. 5.* 'tis for [6449]thy good, *Periisses nisi periisses*: Hadst thou not been so visited, thou hadst been utterly undone; as gold in the fire, so men are tried in adversity.	Our life is a pilgrimage on earth, which wise people travel with great cheerfulness. If you are in distress, sorrow, want, pain, or sickness, remember our Apostle's words: God disciplines those he loves. "Those who sow in tears shall reap in joy," Psalm 126:6. "As the furnace tests the potter's vessel, so trials test people's thoughts," Ecclesiasticus 25:5. It is for your good: "You would have perished had you not perished." Had you not suffered such an affliction, you would have been utterly ruined. As gold is tested in fire, so people are tested in adversity.[6450]
Tribulatio ditat: And which *Camerarius* hath well shadowed in an Embleme of a thresher and corn,	"Affliction enriches." Camerarius has aptly represented this in an emblem of a thresher and grain:[6451]

[6448] **Burton.** Printed page 311, q: "Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c. quam sapientes cum gaudio percurrunt." Plato, Axiochus: do you not know that this life is a pilgrimage, etc., which wise people travel with joy?

[6449] **Burton.** Printed page 311, r: "Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit." This is beneficial: a physician gives not what the patient wants, but what he himself knows to be good.

[6450] **Editor.** The Apostle's saying recalls Hebrews 12:6. The sowing-and-reaping words occur at Psalm 126:5 in standard modern English numbering; Burton prints 126.6. The furnace comparison is Ecclesiasticus, or Sirach, 27:5 in the King James numbering; the 1651 text prints Eccl.25.5. Both printed references remain in the two columns, with the discrepancies recorded here.

[6451] **Editor.** Camerarius, first century, emblem LXXXIV, has the motto Tribulatio ditat, "Affliction enriches," a threshing scene and the quoted Latin distich. The picture and verses turn the separation of grain from chaff into purification through suffering. Burton's Latin and his separate English couplet are both represented. The facing commentary also supplies parallels for the following patristic quotations.

Original text 1651	Modern English
Si tritura absit paleis sunt abdita grana, *Nos crux mundanis separat à paleis:*	Without threshing, the grain lies hidden in the chaff; The cross separates us from the world's chaff.
As threshing separates from straw the corn, By crosses from the worlds chaffe are we born.	As threshing separates the grain from straw, Afflictions carry us from the world's chaff.
'Tis the very same which [6452]*Chrysostome* comments, *hom. 2. in 3. Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which [6453]*Cyprian* ingeminates, *Ser. 4. de immort.* 'Tis that which [6454]*Hierom*, which all the Fathers inculcate, *so we are catechised for eternity*. 'Tis that which the proverb insinuates, *Nocumentum documentum*: 'Tis that which all the world rings into our ears.	Chrysostom says the very same thing in his second homily on Matthew 3: grain is separated only by threshing, and people from worldly hindrances only by affliction. This is what Cyprian repeats in his fourth sermon, On Immortality; what Jerome and all the Fathers impress upon us: in this way we are instructed for eternity. The proverb implies the same: "A hurt is a lesson." It is what the whole world keeps ringing in our ears.[6455]

[6452] **Burton.** Printed page 311, asterisk: "Frumentum non egreditur nisi trituratum, &c." Grain does not come out unless it is threshed, etc.

[6453] **Burton.** Printed page 311, dagger: "Non est pœna damnantis sed flagellum corrigentis." It is not the punishment of one who condemns, but the scourge of one who corrects.

[6454] **Burton.** Printed page 311, asterisk: "Ad hæreditatem æternam sic erudimur." In this way we are instructed for an eternal inheritance.

[6455] **Editor.** "Ingeminates" means repeats insistently; "catechised" means instructed in doctrine. Camerarius's commentary on emblem LXXXIV cites Chrysostom, homily II on Matthew III, and Cyprian, sermon IV De mortalitate. It assigns the correction-not-condemnation words to Augustine on John and follows them with the eternal-inheritance question. Burton places those words beside Cyprian and Jerome. These are comparisons with Camerarius, not independent verification of each Father. The printed de immort., rendered "On Immortality," remains unchanged.

Original text 1651	Modern English
Deus unicum habet filium sine peccato, nullum sine flagello: God, saith [6456]*Austin*, hath one son without sin, none without correction. [6457]*An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in tentation & misery. Basil. hom. 8.* We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not?	"God has one son without sin, none without the scourge": God, says Augustine, has one son without sin, none without correction. A skilled sailor is tested in a storm, a runner in a race, a commander in battle, a brave man in adversity, and a Christian in temptation and misery—Basil, homily 8. We are sent into this world as soldiers, to struggle against the world, the flesh, and the devil. Our life is warfare: who does not know it?[6458]
[6459]*Non est ad astra mollis è terris via:* [6460]*and therefore peradventure this world here is made troublesome unto us, that, as Gregory notes, we should not be delighted by the way, and forget whither we are going.*	"There is no easy road from earth to the stars." Perhaps, therefore, this world has been made troublesome for us so that, as Gregory observes, we should not be delighted with the journey and forget where we are going.[6461]
[6462]*Ite nunc fortes, ubi celsa magni* *Ducit exempli via, cur inertes* *Terga nudatis? superata tellus* *Sydera donat.*	Go now, brave souls, where the lofty path Of a great example leads. Why turn your backs In cowardly flight? Earth, once overcome, Grants you the stars.[6463]

[6456] **Burton.** Printed page 311, s: "Confess. 6." Confessions 6, as printed; the precise reference remains unverified.

[6457] **Burton.** Printed page 311, t: "Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat." A storm tests and examines a shipmaster, the stadium an athlete, battle a commander, calamity a courageous man, and temptation a Christian.

[6458] **Editor.** "Austin" is Augustine; his unique sinless son is Christ. Compare Sermon 46.11: if God scourges his sinless only Son, will he leave his sinful adopted child uncorrected? This is a close Latin parallel, not Burton's exact formulation; the margin's Confess.6 remains unverified. "Tentation" means temptation or trial. The soldier, athlete and sailor present adversity as a test of character; the Basil reference remains uncollated.

[6459] **Burton.** Printed page 311, dagger: "Sen. Herc. fur." Seneca, Hercules Furens.

[6460] **Burton.** Printed page 311, u: "Ideo Deus asperè fecit iter, ne dum delectantur in via, obliviscantur eorum quæ sunt in patriâ." God therefore made the journey difficult, lest people delight in the road and forget what awaits them in their homeland.

[6461] **Editor.** Seneca, Hercules Furens 437. Burton draws a Christian application from a classical image of the difficult ascent to the stars. His attribution of the accompanying journey image to Gregory remains for precise source identification.

[6462] **Burton.** Printed page 311, v: "Boethius l. 5. met. ult." Boethius, book 5, final poem, as printed. The body marker is x; the corresponding margin is v.

[6463] **Editor.** Boethius, Consolation 4, poem 7, lines 32–35, following the labours of Hercules. The printed margin says book 5, final poem, and its letter v differs from the body's x. The Latin asks why the cowardly expose their backs by fleeing; overcoming earth brings the stars.

Original text 1651	Modern English
Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smels, delightsome tastes, musick, meats, herbs, flowers, &c. to recreate your senses.	Go cheerfully on, then, towards heaven. If the way is troublesome and you suffer misery and many grievances, you also have pleasant amusements and sights, sweet smells, delightful tastes, music, food, herbs, flowers, and much else to refresh your senses.
Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thy self, as it was said to *Agar* in the wildernesse, [6464]*God sees thee, he takes notice of thee*: There is a God above that can vindicate thy cause, that can relieve thee.	Or suppose the world has now forsaken, cast down, and despised you. Still, take comfort in what was said to Hagar in the wilderness: God sees you; he takes notice of you. There is a God above who can vindicate your cause and bring you relief.[6465]
Source page 311–312 And surely [6466]*Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toyes in respect; [6467]*Behold*, saith he, *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Jupiter*, as the ancients held, and his best object a contented minde.	Indeed, Seneca thinks that he takes pleasure in watching you. The gods are pleased to see great men contending with adversity, just as we enjoy watching men fight, or a man fight a beast. But those are trifles by comparison. “Behold,” he says, “a spectacle worthy of God: a good man content with his condition.” The ancients held that a tyrant was the best sacrifice to Jupiter; the finest sight for him is a contented mind.[6468]

[6464] **Burton.** Printed page 311, y: “Boeth. pro. ult. Manet spectator cunctorum desuper præscius deus, bonis præmia, malis supplicia dispensans.” Boethius, final prose section: above all things God remains their all-knowing spectator, dispensing rewards to the good and punishments to the wicked.

[6465] **Editor.** Hagar is Burton’s Agar; the wilderness episode is Genesis 16:7–13, where she names the God who sees her. The margin instead quotes Boethius, Consolation 5, prose 6, on God as the all-knowing spectator. The note therefore supports the theme of divine observation rather than supplying the biblical reference.

[6466] **Burton.** Printed page 311, asterisk: “Lib. de provid. voluptatem capiunt dii siquando magnos viros colluctantes cum calamitate vident.” On Providence: the gods take pleasure whenever they see great men wrestling with calamity.

[6467] **Burton.** Printed page 311, dagger: “Ecce spectaculum Deo dignum. Vir fortis mala fortuna compositus.” Behold a spectacle worthy of God: a brave man matched against ill fortune.

[6468] **Editor.** Seneca, On Providence 2.7–9, describes a courageous man matched against bad fortune; Burton recasts the contest as contentment. The sacrifice saying occurs in Hercules Furens 922–924: Hercules declares an unjust king the richest victim for Jupiter, after killing Lycus. This dramatic speech supplies a literary source, not independent evidence for a universal ancient custom. Burton’s immediate intermediary remains unidentified.

Original text 1651	Modern English
Source page 312 For thy part then rest satisfied, *cast all thy care on him, thy burden on him, rely on him*, [6469]*trust on him, and he shall nourish thee, care for thee, give thee thine hearts desire*: say with *David, God is our hope and strength, in troubles ready to be found, Psal. 46. 1.* for *they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal. 124. 1, 2. as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.*	For your part, then, remain content. Cast all your care and your burden upon him; rely on him, trust him, and he will sustain you, care for you, and give you your heart's desire. Say with David, "God is our hope and strength, ready to be found in trouble," Psalm 46:1. For those who trust in the Lord shall be like Mount Zion, which cannot be moved, Psalm 124:1–2; as the mountains surround Jerusalem, so the Lord surrounds his people, now and forever.[6470]

[6469] **Burton.** Printed page 312, z: "1 Pet. 5. 7. Psal. 55. 22." 1 Peter 5:7; Psalm 55:22.

[6470] **Editor.** The final lines correspond to Psalm 125:1–2 in standard modern English numbering, or 124 in the Greek and Latin tradition. Burton prints 124.1,2; the number is retained. His preceding phrases also draw on 1 Peter 5:7, Psalm 55:22, Psalm 37:4, and Psalm 46:1.

Original text 1651	Modern English
MEMB. 2. **Deformity of body, sicknesse, basenesse of birth, peculiar discontents.**	**MEMBER 2** **Bodily deformity, sickness, low birth, and particular discontents**
Particular discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antitode of good counsell and perswasion may be eased or expelled.	Particular discontents and grievances concern the body, the mind, or one's circumstances. By wounding the human soul, they produce melancholy and many serious troubles; the antidote of good counsel and persuasion may ease or remove them.[6471]
Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, upright, honest man.	Bodily deformities and impairments—lameness, curvature, deafness, blindness, whether present from birth or acquired—torment many people. Yet this may comfort them: these bodily impairments do not blemish the soul in the least or hinder its workings, but rather help and greatly strengthen it. Your body may be lame and look deformed, yet this does not prevent you from being good, wise, upright, and honourable.[6472]
[6473]*Seldome*, saith *Plutarch, honesty and beauty dwell together*, and oftentimes under a thread-bare coat lies an excellent understanding, *sæpe sub attritâ latitat sapientia veste.*	"Honour and beauty seldom dwell together," says Plutarch, and an excellent understanding often lies beneath a threadbare coat: "Wisdom often hides beneath worn clothing."

[6471] **Editor.** The 1651 page prints "antitode"; the modern column gives the intended "antidote." Member 2 begins here, with its original heading, though the discussion of low birth belongs to a later portion.

[6472] **Editor.** Burton argues that bodily impairment does not diminish moral or intellectual worth. His stronger claim that it enhances the soul, and his later claims of compensating abilities, belong to his consolatory reasoning. His descriptions of bodies and appearances retain the assumptions and vocabulary of his time.

[6473] **Burton.** Printed page 312, a: "Raro sub eodem lare honestas & forma habitant." Integrity and beauty seldom dwell under the same roof.

Original text 1651	Modern English
[6474]*Cornelius Mussus* that famous preacher in *Italy*, when he came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, lean, poore, dejected person, [6475]they were all ready to leave the church, but when they heard his voice they did admire him, and happy was that Senator could injoy his company, or invite him first to his house.	When Cornelio Musso, the famous Italian preacher, first entered the pulpit in Venice, his appearance—a small, thin, poor, downcast figure—so lowered him in his listeners' esteem that they were all ready to leave the church. But when they heard him speak, they marvelled at him; the senator who could enjoy his company or be first to invite him home counted himself fortunate.[6476]
A silly fellow to look to, may have more wit, learning, honesty, then he that struts it out *Ampullis jactans*, &c. *grandia gradiens*, and is admired in the worlds opinion: *Vilis sæpe cadus nobile nectar habet*, The best wine comes out of an old vessell.	A man who looks insignificant may have more intelligence, learning, and integrity than someone who struts about "flaunting bombast," and "taking grand strides," and wins the world's admiration. "A humble jar often holds noble nectar": the best wine comes from an old vessel.[6477]

[6474] **Burton.** Printed page 312, asterisk: "Josephus Mussus vita ejus." Giuseppe Musso, his Life.

[6475] **Burton.** Printed page 312, dagger: "Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem & eloquentiam admirati sunt." A short, thin little man, a shadow of a man, etc. They marvelled in amazement at his learning and eloquence.

[6476] **Editor.** Cornelius Mussus is the Italian preacher Cornelio Musso. Burton cites a life by Josephus Mussus, here rendered Giuseppe Musso. The anecdote's details have been preserved, but the particular biographical passage remains uncollated.

[6477] **Editor.** "Silly" here means insignificant or unimpressive in appearance. "Ampullis" evokes swelling, inflated language. The Latin image is a lowly jar containing fine wine; Burton's separate English gloss changes "lowly" to "old," and both senses are preserved.

Original text 1651	Modern English
How many deformed princes, kings, emperours could I reckon up, philosophers, orators? *Hannibal* had one eye, *Appius Claudus, Timoleon*, blinde, *Muleasses* king of *Tunis, John* king of *Bohemia*, and *Tiresias* the prophet. [6478]*The night hath his pleasure*; and for the losse of that one sense such men are commonly recompensed in the rest, they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as *Tully* well discourseth in his [6479]*Tusculan questions: Homer* was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes?	How many princes, kings, emperors, philosophers, and orators with bodily deformities could I name? Hannibal had one eye; Appius Claudus and Timoleon were blind, as were Muleasses, king of Tunis, John, king of Bohemia, and the prophet Tiresias. "Night has its pleasures." For the loss of that one sense, such people are commonly compensated in the others: they have excellent memories and other abilities, music and many recreations, much happiness and great wisdom, as Cicero explains so well in his Tusculan Disputations. Homer was blind, yet who, he asks, ever produced more accurate, vivid, or better descriptions with both eyes?[6480]
Democritus was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides, as [6481]*Plato* concludes, *Tum sane mentis oculus acute incipit cernere, quum primùm corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evirated themselves, and put out their eyes voluntarily the better to contemplate.	Democritus was blind, yet, as Laertius writes of him, he saw more than all the rest of Greece. As Plato concludes, "The mind's eye begins to see keenly as soon as the bodily eye loses its bloom": when our bodily eyes are at their worst, the eyes of our soul generally see best. Some philosophers and theologians have castrated themselves or deliberately put out their eyes to contemplate better.[6482]

[6478] **Burton.** Printed page 312, b: "Nox habet suas voluptates." Night has its pleasures.

[6479] **Burton.** Printed page 312, dagger: "Lib. 5. ad finem, cæcus potest esse sapiens & beatus, &c." Book 5, near the end: a blind person can be wise and happy, etc.

[6480] **Editor.** Burton's Appius Claudus denotes the Roman statesman usually named Appius Claudius Caecus. His list mixes historical and legendary examples; Tiresias is the mythical seer. Cicero, Tusculan Disputations 5.113–115, discusses blindness, including Homer's descriptive power. Burton's further biographical particulars remain to be collated.

[6481] **Burton.** Printed page 312, c: "In Convivio lib. 25." In the Symposium, book 25, as printed; this is not the work's usual division.

[6482] **Editor.** Plato, Symposium 219a, contrasts the eye of the mind with declining bodily sight. The 1651 margin prints In Convivio lib.25, not a usual modern reference for this dialogue. Cicero, Tusculan Disputations 5.114, also discusses Democritus's intellectual vision; Burton here names Laertius. "Evirated" means castrated. His claims of voluntary mutilation are reported as his historical exempla, without identifying unspecified individuals.

Original text 1651	Modern English
Source page 312–313 *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. *Æsope* was crooked, *Socrates* pur-blinde, long-legged, hairy; *Democritus* withered, *Seneca* lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: *Horace* a little blear-eyed contemptible fellow, yet who so Sententious and wise? *Marcilius Ficinus, Faber Stapulensis*, a couple of dwarfes, [6483]*Melancthon* a short hard favoured man, *parvus erat, sed magnus erat*, &c. yet of incomparable parts all three.	Angelo Poliziano had a skin eruption in his nose that continually discharged and made his company offensive; yet no one was more eloquent or pleasing in his works. Aesop was crooked; Socrates short-sighted, long-legged, and hairy; Democritus shrivelled; Seneca thin, rough-featured, and ugly to look at. Yet show me as many brilliant minds, such inspired spirits! Horace was a little, bleary-eyed, contemptible fellow, yet who was more full of wise sayings? Marsilio Ficino and Jacques Lefèvre d'Étaples were a pair of dwarfs; Melanchthon was short and ill-favoured—"he was small, but he was great," and so on—yet all three possessed incomparable abilities.[6484]
Source page 313 [6485]*Ignatius Loiola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spaine*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, and by those means got more honour then ever he should have done with the use of his limbs, and propernes of person: [6486]*Vulnus non penetrat animum*, a wound hurts not the soul.	Ignatius Loyola, the founder of the Jesuits, was wounded in the leg at the siege of Pamplona, the chief town of Navarre in Spain. Unfit for war and less useful at court, he turned after that accident to his prayer beads. By doing so he gained more honour than he ever would have gained through the use of his limbs and his handsome appearance. "A wound does not penetrate the soul": a wound does not hurt the soul.[6487]

[6483] **Burton.** Printed page 312, asterisk: "Joachimus Camerarius vit. ejus." Joachim Camerarius, his Life.

[6484] **Editor.** "Tetter" is an old term for a skin eruption, without a precise modern diagnosis; "fulsome" means offensive or repulsive, and "hard favoured" means ill-favoured in appearance. The names are Angelo Poliziano, Marsilio Ficino, Jacques Lefèvre d'Étaples, and Philipp Melanchthon. "Parts" means abilities; "all three" refers to Ficino, Lefèvre, and Melanchthon. The biographical descriptions and Camerarius reference await detailed collation.

[6485] **Burton.** Printed page 313, dagger: "Riber. vit. ejus." Ribera, his Life; the abbreviated attribution is retained for further identification.

[6486] **Burton.** Printed page 313, d: "Macrobius." Macrobius; no work or passage is specified.

[6487] **Editor.** "Betook himself to his beads" means turning to prayer or devotional life; "propernes of person" means handsome appearance. The Latin maxim and Burton's English gloss are both retained in modern form. The abbreviated Ribera and Macrobius references have not yet been securely located.

Original text 1651	Modern English
Galba the emperour was crook backed, *Epictetus* lame; that great *Alexander* a little man of stature; [6488]*Augustus Cæsar* of the same pitch: *Agesilaus despicabili formâ; Boccharis* a most deformed prince as ever *Egypt* had, yet as [6489]*Diodorus Siculus* records of him, in wisdome and knowledge far beyond his predecessours.	The emperor Galba had a crooked back; Epictetus was lame; Alexander the Great was small in stature; Augustus Caesar was of the same height. Agesilaus had an unimpressive appearance. Boccharis was as misshapen a prince as Egypt ever had, yet, as Diodorus Siculus records, he far surpassed his predecessors in wisdom and knowledge.[6490]
A. Dom. 1306. [6491]*Vladislaus Cubitalis* that pigmy king of *Poland* reigned and fought more victorious battels, then any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, & fine features, are sottish, dull, and leaden spirits.	In AD 1306 Vladislaus Cubitalis, that tiny king of Poland, reigned and fought more victorious battles than any of his long-legged predecessors. "Virtue rejects no stature": virtue refuses no stature. Commonly, those great hulking bodies and fine features house foolish, dull, leaden spirits.[6492]
What's in them? [6493]*Quid nisi pondus iners stolidaque ferocia mentis,* What in *Osus* and *Ephialtes* (*Neptunes* sons in *Homer*) nine akers long?	What is in them? "What but sluggish bulk and the fierceness of a foolish mind?" What was in Osus and Ephialtes, Neptune's sons in Homer, nine acres tall?[6494]

[6488] **Burton.** Printed page 313, asterisk: "Sueton, c. 7. 9." Suetonius, chapter 7.9, as printed; compare Augustus 79.

[6489] **Burton.** Printed page 313, dagger: "Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longe ante se reges cæteros præveniens." Book 1: slight and unimpressive in body, but in intelligence and practical wisdom far surpassing the other kings before him.

[6490] **Editor.** "Pitch" means height. Suetonius, Augustus 79, calls Augustus short, though proportionate; he does not there equate his height with Alexander's. Diodorus 1.65.1 contrasts Bocchoris's unimpressive appearance with exceptional sagacity. The comparison supports Burton's contrast, without establishing his stronger physical description or the whole catalogue. Agesilaus's Latin description means unattractive in appearance. These are received examples, not independently verified medical diagnoses.

[6491] **Burton.** Printed page 313, e: "Alexander Gaguinus hist. Poloniæ. Corpore parvus eram, cubito vix altior uno, Sed tamen in parvo corpore magnus eram." Alexander Guagnini, History of Poland: I was small in body, scarcely taller than a single cubit; yet in that small body I was great.

[6492] **Editor.** Vladislaus Cubitalis is the king's Latin name, literally Vladislaus the Cubit-high; the margin plays on small stature and greatness. The date 1306 and the claim about his victories are retained as printed. The next sentence turns from defending short stature to a sweeping attack on large bodies.

[6493] **Burton.** Printed page 313, asterisk: "Ovid." Ovid; compare Halieutica 59.

[6494] **Editor.** The Ovidian line occurs in Halieutica 59, describing a bear. Burton applies it to large-bodied people; his stolidaque differs from the consulted stolidæque. Osus is the form printed for the giant generally called Otus; the extraordinary measure "nine acres" is also retained rather than silently corrected.

Original text 1651	Modern English
[6495]*Qui ut magnus Orion,* *Cum pedes incedit, medii per maxima Nerei* *Stagna, viam findens humero supereminet undas,*	Who, like great Orion, When he walks through the deepest waters of Nereus, Cleaving a path, towers shoulder-high above the waves,[6496]
What in *Maximinus, Ajax, Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavie, vast, barbarous lubbers?	What was in Maximinus, Ajax, Caligula, and the rest of those great Zanzummins or gigantic Anakims, heavy, enormous, uncouth louts?[6497]
—— si membra tibi dant grandia Parcæ, *Mentis eges?*	If the Fates give you enormous limbs, Do you lack intelligence?
Their body, saith [6498]*Lemnius, is a burden to them, and their spirits not so lively, nor they so erect and merry: Non est in magno corpore mica salis:* a little diamond is more worth then a rocky mountain:	Their body, says Lemnius, is a burden to them; their spirits are less lively, and they are less alert and cheerful. “There is not a grain of wit in that great body.” A little diamond is worth more than a rocky mountain.[6499]

[6495] **Burton.** Printed page 313, asterisk: “Virg. Ænei. 10.” Virgil, Aeneid 10.

[6496] **Editor.** Compare Virgil, Aeneid 10.763–765, the comparison of Mezentius to Orion. Burton prints Qui ut for Virgil’s quam and findens for scindens. Nereus, a sea-god, stands for the sea. The three displayed lines follow Burton’s text and lineation.

[6497] **Editor.** The Zanzummins and Anakims are biblical giant peoples. Burton combines them with classical figures to ridicule impressive bulk without corresponding intelligence. “Lubbers” means clumsy or uncouth louts; the following verse invokes the Fates who allot human lives.

[6498] **Burton.** Printed page 313, f: “Lib. 2. cap. 20. oneri est illis corporis moles, & spiritus minus vividi.” Book 2, chapter 20: their bodily bulk is a burden to them, and their spirits are less lively.

[6499] **Editor.** Compare Catullus 86.4, which denies a grain of charm or wit to a large body. Burton adapts that line to intelligence. “Spirits” here belongs to early modern accounts of bodily and mental animation; “erect” means alert or vigorous.

Original text 1651	Modern English
Which made *Alexander Aphrodiseus* positively conclude, *The lesser, the wiser, because the soul was more contracted in such a body*. [6500]Let *Bodine* in his *5. c. method. hist.* plead the rest: the lesser they are, as in *Asia, Greece*, they have generally the finest wits.	This made Alexander of Aphrodisias conclude positively: the smaller the person, the wiser, because the soul is more concentrated in such a body. Let Bodin, in chapter 5 of his Method of History, argue the rest. The smaller people are, as in Asia and Greece, the finer their minds generally are.[6501]
And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant, —— *caput inter nubila condunt;* but *belli pusilli*, little men are pretty;	As for the stature and imposing appearance that some admire so much, it is true, to say the best of them, that large men are handsome and tall, I grant it: "they hide their heads among the clouds." But "pretty are the little": little men are pretty.[6502]
Sed si bellus homo est Cotta, pusillus homo est.	But if a man is pretty, Cotta, he is a little man.[6503]

[6500] **Burton.** Printed page 313, dagger: "Corpore breves prudentiores quum coarctata sit anima. Ingenio pollet cui vim natura negavit." Those short in body are wiser, since the soul is compressed. He excels in intelligence to whom nature denied strength.

[6501] **Editor.** Alexander of Aphrodisias was an interpreter of Aristotle; Bodin's work is his Method for the Easy Comprehension of History. The compression of the soul and the geographical generalization are arguments reported by Burton. Neither is silently recast as a modern explanation of intelligence.

[6502] **Editor.** The cloud-reaching head adapts Virgil, Aeneid 10.767, continuing the Orion passage. "Proper" means handsome or well formed. Burton sets greatness of size against the prettiness of smallness before borrowing Martial's play on a "pretty" and a "little" man.

[6503] **Editor.** Compare Martial 1.9.2: sed qui bellus homo est, Cotta, pusillus homo est. Burton prints si, "if," for qui, "who." Cotta is addressed by name; the line plays on being physically small and being an insignificant, over-refined man.

Original text 1651	Modern English
Sickness, diseases, trouble many, but without a cause; [6504]*It may be 'tis for the good of their souls: Pars fati fuit*, the flesh rebels against the spirit: that which hurts the one, must needs help the other. Sicknesse is the mother of modesty, putteth us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves.	Sickness and disease trouble many people, but without cause: perhaps they are for the good of their souls. "It was part of fate." The flesh rebels against the spirit; what hurts one must help the other. Sickness is the mother of humility: it reminds us of our mortality, and when we are racing headlong through worldly pomp and merriment, it pulls us by the ear and makes us know ourselves.[6505]
[6506]*Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sicknesse. Quum infirmi sumus, optimi sumus;* for what sick man (as [6507]*Secundus* expostulates with *Rufus*) was ever *lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c.*	Pliny calls it the sum of philosophy, if only we could do when healthy what we promise when sick. "When we are ill, we are at our best." For what sick man, as Secundus asks Rufus, was ever lustful, greedy, or ambitious? He envies no one, admires no one, flatters no one, despises no one, and does not listen for lies and gossip, and so on.[6508]

[6504] **Burton.** Printed page 313, g: "Multis ad salutem animæ profuit corporis ægritudo, Petrarch." For many, bodily illness has benefited the soul's salvation. Petrarch.

[6505] **Editor.** This is Burton's spiritual interpretation of illness. His assertion that injury to the body must benefit the spirit belongs to that consolatory argument. "Modesty" here means humility or restraint. The Latin means "it was part of fate"; its precise source is unresolved.

[6506] **Burton.** Printed page 313, h: "Lib. 7. Summa est totius Philosophiæ, si tales &c." Book 7: the sum of all philosophy is that we should be such people, etc.

[6507] **Burton.** Printed page 313, dagger: "Plinius epist. 7. lib. Quem infirmum libido solicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur." Pliny, Letters, book 7: what sick man is troubled by lust, greed, or honours? He envies no one, admires no one, despises no one, and does not feed on malicious talk.

[6508] **Editor.** The passage is Pliny the Younger, Letters 7.26, addressed to Maximus, not Rufus. Rufus is the recipient of the preceding letter, 7.25. "Secundus" is Pliny's name, not a second author. Burton's wording and additional clause about flattery remain in the text.

Original text 1651	Modern English
Source page 313–314 And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, and lions: who should keep them in awe? *princes, masters, parents, magistrates, judges, friends, enemies, fair or foul meanes cannot contain us; but a little sicknes* (as [6509]*Chrysostome* observes) *will correct and amend us.* And therefore with good discretion, [6510]*Jovianus Pontanus* caused this short sentence to be engraven on his tombe in *Naples: Labour, sorrow, grief, sicknesse, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life.*	Without such gentle reminders, people would exercise no restraint: they would be worse than tigers, wolves, and lions. Who could keep them in check? Princes, masters, parents, magistrates, judges, friends, enemies, fair means or foul cannot restrain us; but a little sickness, as Chrysostom observes, will correct and reform us. With good judgment, therefore, Giovanni Pontano had this short sentence engraved on his tomb in Naples: labour, sorrow, grief, sickness, want and woe; serving proud masters, bearing that yoke of superstition, and burying your dearest friends, and so on, are the seasonings of our life.[6511]

[6509] **Burton.** Printed page 313, dagger: “Non terret princeps, magister, parens, Judex; at ægritudo superveniens, omnia correxit.” Prince, master, parent, and judge do not frighten him; but illness, when it arrives, has corrected everything.

[6510] **Burton.** Printed page 313, asterisk: “Nat. Chytræus Europ. deliciis. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vitæ sunt.” Nathan Chytraeus, Delights of Europe: toil, pain, illness, mourning, serving proud masters, bearing the yoke of superstition, burying those one holds dear, etc., are the seasonings of life. This note continues along the foot of printed page 313.

[6511] **Editor.** “Sawces” means seasonings. D’Engenio’s Napoli sacra, p. 69, prints the troubles-of-life inscription under Pietro Compare’s tomb, with Pontano named as its dedicator, and separately records Pontano’s own epitaph above it. This early account challenges Burton’s “his tombe.” Both columns preserve Burton’s claim; Chytraeus’s exact version remains uncollated. The whole marginal note, continuing across the foot of printed page 313, is retained.

Original text 1651	Modern English
Source page 314 If thy disease be continuate and painfull to thee, it will not surely last: *and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory,* 2 Cor. 4. 17. bear it with patience: women endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain: *be couragious*, [6512]*there is as much valour to be shewed in thy bed, as in an army, or at a sea fight: aut vincetur, aut vincet*, thou shalt be rid at last.	If your disease is prolonged and painful, it surely will not last forever. “A light affliction, which lasts only a moment, brings us a far more excellent and eternal weight of glory” (2 Corinthians 4:17). Bear it patiently. Women endure great pain in childbirth, yet will not abstain; and those unable to bear children wish for that pain. Be courageous: as much valour can be shown in your bed as in an army or a sea battle. “It will either be conquered or conquer”: you will be free of it at last.[6513]
In the mean time, let it take his course, thy minde is not any way disabled. *Bilihaldus Pirkimerus*, Senator to *Charles* the fifth, ruled all *Germany*, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality.	Meanwhile, let it take its course: your mind is in no way disabled. Willibald Pirckheimer, councillor to Charles V, governed all Germany while spending most of his days in bed with gout. The more violent your torment, the shorter it will last; and though it is severe and terrible for the moment, comfort yourself as martyrs do, with honour and immortality.[6514]

[6512] **Burton.** Printed page 314, i: “Non tam mari quàm prælio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca.” Courage is displayed not so much at sea as in battle, and also in bed: it will be conquered or conquer; either you will leave the fever or it will leave you. Seneca. The awkward comparative follows the printed wording.

[6513] **Editor.** “Contain” means abstain from sexual relations. Burton’s claim about women’s wishes is retained as his generalization. The final alternative is grim: illness will end through recovery or death. The margin makes this explicit by saying that either the patient leaves the fever or the fever leaves the patient.

[6514] **Editor.** “Senator” is rendered councillor. The sweeping statement that Pirckheimer ruled all Germany is retained as Burton’s claim and requires historical collation. The assertion that more intense pain lasts less time is part of the consolatory tradition, not a reliable medical rule.

Original text 1651	Modern English
[6515]That famous philosopher *Epicurus*, being in as miserable pain of stone and colick, as a man might endure, solaced himself with a conceit of immortality: *the joy of his soul for his rare inventions, repelled the pain of his bodily torments*.	The famous philosopher Epicurus, suffering as wretched a pain from stones and colic as a man could endure, comforted himself with a thought of immortality: his soul's joy in his remarkable discoveries drove back the pain of his bodily torments.[6516]
Basenesse of birth is a great disparagement to some men, especially if they be wealthy, bear office, & come to promotion in a common-wealth; then (as [6517]he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father & mother, deny brothers & sisters, with the rest of their kindred & friends, & will not suffer them to come near them, when they are in their pomp, accounting it a scandall to their greatnes, to have such beggarly beginnings.	Low birth is a great disgrace in some people's eyes, especially if they are wealthy, hold office, and rise in public life. Then, as he observes, if their birth does not match their position and that of their colleagues, they are deeply embarrassed and ashamed of themselves. Some scorn their own father and mother, disown brothers and sisters along with their other relatives and friends, and will not let them come near while they are displaying their grandeur. They think such beggarly beginnings disgrace their greatness.[6518]

[6515] **Burton.** Printed page 314, dagger: "Tullius lib. 7. fam. ep. Vesicæ morbo laborans, & urinæ mittendæ difficultate tantâ, ut vix incrementum caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum." Cicero, Familiar Letters, book 7: suffering from a disease of the bladder and such difficulty passing urine that it could scarcely increase, he repelled all this through joy of mind in remembering his discoveries.

[6516] **Editor.** Compare Cicero, On Ends 2.96: Epicurus describes joy in remembering his philosophical discoveries as a counterweight to severe bodily pain. That passage does not make an afterlife the source of his comfort. Burton's "conceit of immortality" may concern enduring fame; its sense and his Familiar Letters citation remain to be collated.

[6517] **Burton.** Printed page 314, k: "Boeth. lib. 2. pr. 4. Huic sensus exuberat, sed est pudori degener sanguis." Boethius, book 2, prose 4: this man abounds in understanding, but his low-born blood is a source of shame.

[6518] **Editor.** "Baseness of birth" means low social origin; "calling" means office or position. Boethius, Consolation of Philosophy 2, prose 4, contrasts abundant wealth with shame at low birth. Burton's margin instead has "understanding," a wording retained here.

Original text 1651	Modern English
Simon in *Lucian*, having now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base.	Simon in Lucian, after acquiring a little wealth, changed his name from Simon to Simonides because so many of his relatives were beggars, and burned down the house where he was born so that no one could point it out. Others buy titles and coats of arms and force their way into ancient families by every means: falsifying pedigrees, appropriating armorial shields, all because they do not want to appear low-born.[6519]
The reason is, for that this gentility is so much admired by a company of out-sides, and such honour attributed unto it, as amongst [6520]*Germans, Frenchmen, and Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depresse, & make them as so many asses, to carry burdens.	The reason is that a company of people who are all outward show so admire this gentility and give it such honour. Among Germans, Frenchmen, and Venetians, the gentry scorn the common people and will not allow them to marry into their families. They keep them down and use them like so many asses to carry burdens.
In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?	In everyday talk and quarrels, the most insulting and abusive name we can attach to a man, or the first we give him, is “low-born rogue,” “beggarly rascal,” and the like. Yet in my judgment this should trouble people least of all their grievances. Of all vanities and follies, boasting of gentle birth is the greatest. What do they brag so much about, claiming such superiority as if they were demigods? Birth?

[6519] **Editor.** Lucian’s The Cock describes Simon’s enrichment, rejection of his earlier name, and contempt for old acquaintances. The house-burning detail has not been located in the consulted version. “Scutchions” are escutcheons or armorial shields; Burton attacks fabricated ancestry as well as purchased titles.

[6520] **Burton.** Printed page 314, l: “Gaspar Ens polit. thes.” Caspar Ens, Political Treasury.

Original text 1651	Modern English
Tantane vos generis tenuit fiducia vestri?	Has confidence in your ancestry made you so bold?[6521]
Source page 314–315 It is *non ens*, a mear flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. [6522]*Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families;* [6523]*One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave,* [6524]*prostituted himself, his wife, daughter, to some lascivious prince, and for that he is exalted.*	It is a nonentity, a mere flash, a ceremony, a trifle, a thing of nothing. Consider the beginnings, present condition, progress, and end of the gentry, and then tell me what it is. Oppression, fraud, swindling, usury, knavery, pimping, murder, and tyranny are the beginnings of many ancient families. One man has been a bloodsucker, a murderer of his own kin, the death of many a helpless soul in unjust quarrels and rebellions; he has made many an orphan and poor widow, and for that he is made a lord or an earl, and his descendants gentlemen forever after. Another has been a bawd, a pimp to some great man, a parasite, a slave; he has prostituted himself, his wife, or his daughter to some lustful prince, and for that he is raised to high rank.[6525]

[6521] **Editor.** Virgil, Aeneid 1.132: Neptune rebukes the winds for presuming on their ancestry. Burton redirects the line against people who boast of noble birth. “Crack” in the preceding prose means boast.

[6522] **Burton.** Printed page 314, m: “Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii parricidiis; multis perditio nobilitate conciliat, plerisque adulatione, detractione, calumniis, etc. Agrip. de vanit. scien.” Some buy nobility with money, others obtain it by pimping, others by sorcery, others by murdering their kin; for many, wickedness procures nobility, and for most, flattery, detraction, and slander, etc. Agrippa, On the Vanity of the Sciences. The irregular Latin in the middle of the sentence is retained.

[6523] **Burton.** Printed page 314, n: “Ex homicidio sæpe orta nobilitas et strenua carnificina.” Nobility has often sprung from homicide and vigorous butchery.

[6524] **Burton.** Printed page 314, o: “Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinæ, cædes, præstigia, &c.” Many have been made nobles for prostituting their daughters and wives; hunting, robbery, slaughter, tricks, and so on have raised many others.

[6525] **Editor.** “Non ens” means a nonentity, something without real existence. “Parricide” can mean the killing of a parent or other close relative; “silly” here means helpless. Burton’s assault connects noble pedigrees with violence, exploitation, sexual procurement, and royal favour.

Original text 1651	Modern English
Source page 315 *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so [6526]one cals it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Æneas Sylvius* observes) *qui sceleratum non habent ortum*, that have not a wicked beginning:	Tiberius advanced many to honours in his time because they were notorious whoremongers and heavy drinkers. Many enter this parchment roll, as one writer calls it, through flattery or swindling. Search your ancient families, and out of a multitude you will scarcely find any, as Aeneas Sylvius observes, “who do not have a criminal origin”: whose beginnings were not wicked.[6527]
Aut qui vi & dolo eo fastigii non ascendunt, as that plebian in [6528]*Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. *They are commonly able that are wealthy; vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixth, adultery the seventh, &c.*	“Or who do not climb to that height by violence and deceit,” as the commoner in Machiavelli proved to his fellows in a formal speech: who do not rise by knavery, force, foolery, villainy, or such crooked means. Those who are wealthy are commonly powerful; virtue and riches seldom settle in the same person. Who, then, fails to see the base beginnings of nobility? Plunder enriches one man, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, and false witness a sixth, adultery a seventh, and so on.[6529]

[6526] **Burton.** Printed page 315, dagger: “Sat. Menip.” Menippean Satire; the particular work remains to be identified.

[6527] **Editor.** “Parchment row” evokes a documentary roll of names or pedigrees. The marginal Sat. Menip. does not securely identify the work. Aeneas Sylvius is Enea Silvio Piccolomini, later Pope Pius II; his observations on court life recur below.

[6528] **Burton.** Printed page 315, p: “Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usuræ ditârunt, illum spolia, proditiones; hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam ex conjuge quæstum faciunt, plerisque ex natis, &c. Florent. hist. lib. 3.” Since we see those called noble who abound in riches, and riches seldom accompany virtue, who does not see the ignoble origin of nobility? Usury enriched this man; plunder and treason, that one; this one grew rich through sorcery, that one through flattery. Adultery brings one profit, lies bring it to some; some make money from their wives, and many from their children, etc. Florentine History, book 3.

[6529] **Editor.** Compare Machiavelli, Florentine Histories 3.13, where an unnamed speaker urges the insurgent workers onward and says that great wealth and power are obtained through force or fraud. Burton’s extended list is not a verbatim rendering of the consulted speech. “Able” here means powerful or well provided with means.

Original text 1651	Modern English
One makes a fool of himself to make his Lord merry, another dandles my yong master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,	One makes a fool of himself to amuse his lord; another pampers my young master and gives him a little horse; a third marries a woman with a damaged sexual reputation, and so on. Now, if it please your worship, your lordship, who first founded your family? The poet answers:[6530]
[6531]*Aut Pastor fuit, aut illud quod dicere nolo.*	He was either a shepherd, or something I prefer not to name.[6532]
Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his sons sons son, begotten & born *infra quatuor maria*, &c.	Was he the better gentleman, or are you? If he was, then we have tracked him to his lair. If you are, what are you boasting so much about? That you are his son. Perhaps you are his heir, his supposed son, and yet a priest or a servant may in fact have been the boy's real father. But we will not dispute that now: married women are all chaste. You are his son's son's son, conceived and born "within the four seas," and so on.[6533]

[6530] **Editor.** "Dandles" means pampers or indulges. "A crackt piece" is a derogatory sexual description of a woman, treated like a damaged coin. Burton is listing compromises by which dependants seek advancement; the language is his.

[6531] **Burton.** Printed page 315, q: "Juven." Juvenal; Satires 8.275.

[6532] **Editor.** Juvenal, Satires 8.275, closes a satire on pedigree by tracing the first ancestor to a shepherd or an occupation the speaker declines to name. Burton preserves the insinuation rather than spelling it out.

[6533] **Editor.** A "form" is a hare's resting place: tracking an ancestor back to his form exposes his beginnings. "Within the four seas" is a traditional expression for within the realm; the legal-sounding phrase sharpens Burton's joke about doubtful paternity. His assurance about married women is sarcastic.

Original text 1651	Modern English
Thy great great great grandfather was a rich citizen, & then in all likelihood a usurer, a lawyer, & then a —— a courtier, & then a —— a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his vertues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the divel, to make his son a gentleman.	Your great-great-great-grandfather was a rich citizen, and therefore most likely a usurer; a lawyer, and therefore a—; a courtier, and therefore a—; a country gentleman, and then he scraped his wealth together from sheep, and so on. And you are heir to all his virtues, fortunes, and titles. What, then, is your gentility but, as Jerome says, "old possessions, long-established riches": ancient wealth? That is the definition of gentility. The father often goes to the devil to make his son a gentleman.[6534]
For the present, what is it? *It began* (saith [6535]*Agrippa*) *with strong impiety, with tyranny, oppression, &c.* and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. [6536]In the kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it; as one observes, [6537]*nobiliorem ex censu judicant*, our Nobles are measured by their means.	What is it at present? It began, says Agrippa, with vigorous wickedness, tyranny, oppression, and so on; and so it is maintained. Wealth began it, no matter how acquired; wealth sustains and increases it. Those Roman knights received that designation if they could spend so much a year. In the kingdom of Naples and in France, whoever buys certain lands buys the honour, title, and barony with them. Among us, those able to spend a certain amount must be called to hold office, receive knighthood, or pay a fine for refusing it. As one writer observes, "they judge nobility by a man's assessed wealth": our nobles are measured by their means.[6538]

[6534] **Editor.** The two unfinished insults are printed dashes and remain unfinished. "Scraped it out of sheep" points to wealth accumulated through sheep farming. The attribution of the definition of nobility to Jerome is retained pending identification of the exact passage.

[6535] **Burton.** Printed page 315, r: "Robusta improbitas à tyrannide incepta, &c." Vigorous wickedness, begun in tyranny, etc.

[6536] **Burton.** Printed page 315, s: "Gaspar Ens thesauro polit." Caspar Ens, Political Treasury.

[6537] **Burton.** Printed page 315, asterisk: "Gresserus Itinerar. fol. 266." Gresser, Itinerary, folio 266; the abbreviated reference remains uncollated. The body's marker is t, while this margin uses an asterisk.

[6538] **Editor.** "Dispend" means spend or have the means to spend. Burton connects social rank with property and compulsory public obligations. His account of Roman knights in terms of annual expenditure is preserved, rather than silently converted into a historically different property qualification.

Original text 1651	Modern English
And what now is the object of honor? What maintaines our gentry but wealth? [6539]*Nobilitas sine re projectâ vilior algâ,* Without means gentry is naught worth, nothing so contemptible and base. [6540]*Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nevisanus* the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintaines it, gives *esse* to it, for which every man may have it.	And what is honoured now? What sustains our gentry but wealth? "Nobility without property is worth less than washed-up seaweed." Without means, gentility is worth nothing; nothing is so contemptible and base. "To argue about noble birth without riches is to argue about the nobility of dung," says the lawyer Nevisanus. To discuss gentility without wealth is, begging your pardon, to discuss the pedigree of a turd. Wealth alone gives the title; money maintains it and gives it existence; anyone can have it for money.[6541]
And what is their ordinary exercise? [6542]*sit to eat, drink, lie down to sleep, and rise to play:* wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like babies, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c.	And how do they usually occupy themselves? They sit down to eat and drink, lie down to sleep, and rise to play. Where are their worth and ability? In a few coats of arms: eagles, lions, serpents, bears, tigers, dogs, crosses, diagonal bands, horizontal bands, and similar baubles, which they commonly display in their galleries, porches, windows, on bowls, platters, coaches, in tombs, churches, on people's sleeves, and so on.[6543]

[6539] **Burton.** Printed page 315, t: "Hor." Horace; compare Satires 2.5.8.

[6540] **Burton.** Printed page 315, u: "Syl. nup. lib. 4. num. 111." The Nuptial Forest, book 4, number 111; Giovanni Nevizzano's Silva nuptialis.

[6541] **Editor.** The Horatian comparison adapts Satires 2.5.8, where birth and virtue without wealth are worth less than seaweed. Nevisanus is Giovanni Nevizzano, author of the Silva nuptialis. "Mard" is an obsolete word for dung or a turd; the modern version preserves the deliberate coarseness.

[6542] **Burton.** Printed page 315, dagger: "Exod. 32." Exodus 32; compare verse 6.

[6543] **Editor.** Exodus 32:6 says the people sat down to eat and drink and rose to play; Burton adds lying down to sleep. Bends and fesses are diagonal and horizontal bands on heraldic shields. "Babies" here means trifles or baubles, not infants.

Original text 1651	Modern English
Source page 315–316 [6544]*If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear,* take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistris, talk big fustian, [6545]insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat, (*Egregiam verò laudem*) a well qualified gentleman; these are most of their imployments, this their greatest commendation.	If he can hawk and hunt, ride a horse, play cards and dice, swagger, drink, swear, smoke tobacco gracefully, sing, dance, dress fashionably, court and please his mistress, spout grandiose nonsense, behave arrogantly, sneer, strut, despise others, and perform a little more theatrical, apish courtesy than the rest, he is an accomplished, well-qualified gentleman —"splendid praise indeed!" These are their chief occupations, this their highest recommendation.[6546]

[6544] **Burton.** Printed page 315, x: "Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent, si naturæ robur numerosâ venere probent, &c." The ability of all nobles is demonstrated if they know hunting and dice, show their bodily strength by enormous drinking bouts, and prove their natural vigour through frequent sexual activity, etc.

[6545] **Burton.** Printed page 316, y: "Difficile est, ut non sit superbus dives, Austin. ser. 24." It is difficult for a rich man not to be proud. Augustine, sermon 24.

[6546] **Editor.** "Fustian" means inflated, pretentious language; "complement" means ceremonious courtesy. The sarcastic Latin "splendid praise indeed" recalls Virgil, Aeneid 4.93. The accomplishments are presented as showy substitutes for the capacity to govern.

Original text 1651	Modern English
Source page 316 What is gentry, this parchment nobility then, but as [6547]*Agrippa* defines it, *a sanctuary of knavery and naughtines, a cloke for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?* A nobleman therefore in some likelihood, as he concludes, is an *Atheist, an oppressor, an Epicure, a* [6548]*gull, a disard, an illiterate idiot, an outside, a gloworm, a proud fool, an arrant asse, Ventris & inguinis mancipium*, a slave to his lust and belly, *solaque libidine fortis.*	What, then, is gentility, this parchment nobility, but what Agrippa defines: a refuge for knavery and wickedness, a cloak for evil and detestable vices—pride, fraud, contempt, boasting, oppression, deceit, lust, gluttony, malice, fornication, adultery, ignorance, and impiety? A nobleman, then, is likely, as he concludes, to be an atheist, an oppressor, a sensualist, a dupe, a fool, an ignorant idiot, a mere exterior, a glow-worm, a proud fool, an absolute ass, "a slave to his belly and groin": a slave to his lust and belly, "strong only in lust."[6549]
And as *Salvianus* observed of his Countrymen the *Aquitanes* in *France, sicut titulis primi fuere, sic & vitiis;* & *Cabinet du Roy*, their own writer distinctly of the rest; *The Nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbone covetous, they of Guyenne coyners, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c.* we may generally conclude, The greater men, the more vicious.	As Salvian observed of his fellow-countrymen, the Aquitanians in France, "as they were foremost in titles, so also in vices." And the Cabinet du Roy, their own writer, distinguishes the others: the nobles of Berry are mostly lechers; those of Touraine, thieves; those of Narbonne, greedy; those of Guyenne, counterfeiters; those of Provence, atheists; those of Reims, superstitious; those of Lyon, treacherous; of Normandy, proud; of Picardy, insolent, and so on. We may conclude generally: the greater the men, the more vicious.[6550]

[6547] **Burton.** Printed page 316, z: "Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c." Nobility is nothing but wickedness, madness, robbery, brigandage, homicide, luxury, hunting, violence, etc.

[6548] **Burton.** Printed page 316, dagger: "The fool took away my lord in the mask, 'twas apposite." The fool took away my lord in the masque: it was fitting. The particular performance or anecdote, and the precise sense of "took away," are not identified.

[6549] **Editor.** "Epicure" here means sensualist, not simply a follower of Epicurus. A "gull" is a dupe; a "disard" a fool; an "outside" a person of mere outward show. The glow-worm image continues the contrast between display and worth. The masque anecdote in the margin remains unidentified, and its "took away" is retained.

[6550] **Editor.** "Coyners" means counterfeiters; Province, Rhemes, and Lions are Provence, Reims, and Lyon. Burton quotes a hostile catalogue of regional stereotypes, then generalizes it into an attack on rank. These accusations are not adopted as descriptions of the populations named. The Cabinet du Roy reference awaits identification.

Original text 1651	Modern English
In fine, as [6551]*Æneas Sylvius* addes, *they are most part miserable, sottish and filthy fellows, like the walls of their houses, fair without, foul within.* What dost thou vaunt of now? [6552]*What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself.* Now go and brag of thy gentility.	Finally, as Aeneas Sylvius adds, they are mostly miserable, foolish, filthy fellows, like the walls of their houses: fine outside, foul within. What do you boast about now? What are you gaping and marvelling at? Do you admire him for his fine clothes, horses, dogs, handsome houses, manors, orchards, gardens, and walks? Why? A fool can own all this as well as he; whoever thinks him a better man, a nobleman, because he has it is himself a fool. Now go and boast of your gentle birth.
This is it belike, which makes the [6553]*Turkes* at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth.	Presumably this is what makes the Turks today scorn nobility and all those blustering, inflated titles that so swell people's heads—unless those who first acquired the honour sustain it by some outstanding quality or exceptional worth.[6554]

[6551] **Burton.** Printed page 316, dagger: "De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum speciosi." On the Misery of Courtiers: they are miserable, foolish, and foul; many are handsome like the walls of their own houses.

[6552] **Burton.** Printed page 316, a: "Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandalus noster lenocinio nobilitatus est, Æneas Sylvius." You admire golden clothes, horses, dogs, the ranks of servants, sumptuous tables, houses, villas, estates, fishponds, woods, etc.; a fool can acquire all these. Our Pandalus was ennobled through pimping. Aeneas Sylvius.

[6553] **Burton.** Printed page 316, b: "Bellonius observ. lib. 2." Pierre Belon, Observations, book 2.

[6554] **Editor.** "Poles" means heads; inflated titles puff up their holders. Burton's exception allows honour earned and sustained by personal merit. The contrast with Turkish practice is his historical comparison, cited to Pierre Belon; the precise passage remains uncollated.

Original text 1651	Modern English
And for this cause, the *Ragusian* Commonwealth, *Switzers*, and the united Provinces, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to bear office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, & well brought up. The [6555]*Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous noble, *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do.	For this reason the republic of Ragusa, the Swiss, and the United Provinces, in all their aristocracies or democratic monarchies, if I may call them that, exclude these degrees of hereditary honour. They allow only the learned, wise, discerning, and well-educated to hold office, like the Athenian Areopagites. The Chinese follow the same customs: no one among them is noble by birth. They choose magistrates from their philosophers and doctors; their civic nobles are drawn from those who are "morally noble," noble in virtue. "Nobility, as formerly, comes from office, not from nature," as in ancient Israel. Their office was to defend and govern their country in war and peace, not merely to hawk, hunt, eat, drink, and gamble, as too many do.[6556]
Their *Loysii, Manderini, literati, licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancesters? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth?	Their Loysii, mandarins, scholars, licentiates, and those who have risen through their own merit are their only noblemen, the people thought fit to govern a state. Why, then, should anyone who has worth in other respects be ashamed of his birth? Why should a man who leaves noble descendants not be respected as much as one who had noble ancestors? Indeed, why not more? For "more people worship the rising sun": we mostly adore the sun as it rises. How much better to say, "In virtue I outshone my ancestors," and boast of one's virtues rather than one's birth![6557]

[6555] **Burton.** Printed page 316, c: "Mat. Riccius lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati, adsciscuntur, &c." Matteo Ricci, book 1, chapter 3: only doctors or licentiates are selected to govern the commonwealth, etc.

[6556] **Editor.** Areopagites are members of the Athenian council of the Areopagus. "Politick" here means civic or belonging to government. Burton's comparison groups different constitutions under his own phrase "democratic monarchies"; it should not be read as a precise account of their institutions. The Ricci reference concerns the recruitment of learned officials.

[6557] **Editor.** Literati and licentiati denote scholars and holders of academic qualifications; Loysii is retained pending identification of Burton's form. The passage argues that founding a worthy family deserves at least as much honour as inheriting one. His fragment about the rising sun is expanded only to express its implied act of worship.

Original text 1651	Modern English
Cathesbeius Sultan of *Ægypt* and *Syria*, was by his condition a slave, but for worth, valour and manhood second to no King, and for that cause (as [6558]*Jovius* writes) elected Emperour of the *Mameluches*. That poor *Spanish Pizarro* for his valour made by *Charles* the fifth Marquesse of *Anatillo;* The *Turkie Bassa's* are all such.	Cathesbeius, Sultan of Egypt and Syria, was a slave by condition, but second to no king in worth, valour, and courage; for that reason, as Giovio writes, he was elected emperor of the Mamluks. That poor Spaniard Pizarro was made Marquis of Anatillo by Charles V for his valour. The Turkish pashas are all such men.[6559]
Source page 316–317 *Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius*, &c. from common souldiers, became Emperours. *Cato, Cincinnatus*, &c. Consuls. *Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus*, &c. Popes. *Socrates, Virgil, Horace, libertino patre natus.* [6560]The Kings of *Denmark* fetch their pedegree, as some say, from one *Ulfo*, that was the son of a bear. [6561]*E tenui casa sæpe vir magnus exit*, many a worthy man comes out of a poor cottage.	Pertinax, Philip the Arab, Maximinus, Probus, Aurelius, and others rose from common soldiers to emperors. Cato, Cincinnatus, and others became consuls; Pius II, Sixtus V, John II, Nicholas V, and others, popes. Socrates, Virgil, Horace—"born of a freedman father." The kings of Denmark, some say, trace their pedigree to one Ulfo, the son of a bear. "A great man often comes from a humble cottage": many a worthy man comes out of a poor cottage.[6562]

[6558] **Burton.** Printed page 316, dagger: "Lib. 1. hist. conditione servus, cæterum acer bello, & animi magnitudine maximorum regum nemini secundus: ob hæc à Mameluchis in regem electus." History, book 1: a slave by condition, but fierce in war and second to none of the greatest kings in greatness of spirit; for these qualities the Mamluks elected him king.

[6559] **Editor.** Cathesbeius and Anatillo are the names printed in 1651 and are retained pending a precise check of the Giovio passage and Pizarro's title. "Bassa" is pasha, an Ottoman title. Burton uses these examples to argue for advancement from humble or enslaved origins, not to provide complete biographies.

[6560] **Burton.** Printed page 317, d: "Olaus Magnus lib. 18. Saxo Grammaticus, à quo rex Steno & cætera Danorum regum stemmata." Olaus Magnus, book 18; Saxo Grammaticus: from whom King Steno and the remaining lines of Danish kings descend.

[6561] **Burton.** Printed page 317, dagger: "Seneca de Contro. Philos. epist." Seneca, "de Contro. Philos. epist.," as printed; the abbreviated citation is unclear. Compare Letter 66.3.

[6562] **Editor.** The catalogue compresses distinct and sometimes questionable origin stories; Aurelius and John II remain as printed. "Born of a freedman father" echoes Horace, Satires 1.6. The Danish bear ancestry is explicitly reported as hearsay. Seneca, Letter 66.3, gives the cottage comparison in different wording.

Original text 1651	Modern English
Source page 317 *Hercules, Romulus, Alexander*, (by *Olympia's* confession) *Themistocles, Jugurtha*, king *Arthur, William* the Conquerour, *Homer, Demosthenes, P. Lumbard, P. Comestor, Bartholus, Adrian* the fourth Pope, &c. bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards; their worthiest captains, best wits, great scholars, bravest spirits in all our Annals, have been base. [6563]*Cardan* in his *subtilties*, gives a reason why they are most part better able then others, in body and mind, and so *per consequens*, more fortunate.	Hercules, Romulus, Alexander—by Olympias's confession—Themistocles, Jugurtha, King Arthur, William the Conqueror, Homer, Demosthenes, Peter Lombard, Peter Comestor, Bartolus, Pope Adrian IV, and others were born outside marriage. In almost every kingdom, the oldest families began with princes' illegitimate children. Our annals' worthiest commanders, finest minds, great scholars, and boldest spirits have been of low birth. In his Subtleties, Cardano gives a reason why they are usually more capable than others in body and mind, and consequently more fortunate.[6564]

[6563] **Burton.** Printed page 317, dagger: "Corpore sunt & animo fortiores Spurii, plerumque ob amoris vehementiam, seminis crass. &c." Children born outside marriage are stronger in body and mind, generally because of the intensity of love, the thickness of the seed, etc. The final word is abbreviated in the source.

[6564] **Editor.** "Base" moves between low rank and birth outside marriage. The catalogue includes legendary as well as historical figures; Burton's parentage claims require individual checking. Cardano's marginal explanation belongs to early modern theories of generation and does not establish the abilities of children born outside marriage.

Original text 1651	Modern English
Castruccius Castrucanus a poor child, found in the field, exposed to misery, became prince of *Luke* and *Senes* in *Italy*, a most compleat souldier, and a worthy captain; *Machiavel* compares him to *Scipio* or *Alexander*. *And 'tis a wonderfull thing* ([6565]saith he) *to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents.*	Castruccio Castracani, a poor child found in a field and exposed to misery, became prince of Lucca and Siena in Italy, a thoroughly accomplished soldier and a worthy commander. Machiavelli compares him to Scipio or Alexander. It is a wonderful thing, he says, for anyone who considers it, that all those, or most of them, who have performed the greatest exploits on earth and surpassed the other great men of their time have invariably been born in some lowly, obscure place, or to poor, obscure, lowly parents.[6566]
A most memorable observation, [6567]*Scaliger* accompts it, *& non prætereundum, maximorum virorum plerosque, patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them*, every kingdome, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man?	Scaliger considers it a most memorable observation: "Nor should we pass over the fact that most of the greatest men had unknown fathers and unchaste mothers." I could list a vast catalogue of them: every kingdom, every province will supply countless examples. Why, then, should anyone have his low birth held against him?[6568]

[6565] **Burton.** Printed page 317, e: "Vita Castruccii. Nec præter rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui heroas excelluerunt, aut obscuro, aut abjecto loco editos, & prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem." Life of Castruccio: it should reasonably seem remarkable, if anyone considers it, that all those, or at least most of those, who have undertaken outstanding deeds in this world and excelled among the other heroes of their age were born in an obscure or lowly place and descended from lowly parents. I could recount an endless catalogue of them.

[6566] **Editor.** Compare the opening of Machiavelli's Life of Castruccio Castracani, which supplies the account of obscure origins and the foundling narrative. Burton's Luke and Senes are rendered Lucca and Siena. His account is retained as a literary exemplum; its claims about parentage and dominion are not independently confirmed here.

[6567] **Burton.** Printed page 317, asterisk: "Exercit. 265." Scaliger, Exercises 265.

[6568] **Editor.** The transition from the Latin statement to "I could recite" is not clearly delimited in the print. The preceding Machiavelli marginal note itself ends with an equivalent claim about an endless catalogue. Scaliger's Exercises 265 remains to be collated before attributing each clause more precisely.

Original text 1651	Modern English
who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that Sicilian king for being a potters son? *Iphicrates* and *Marius* were meanly born. What wise man thinks better of any person for his nobility? as he said in [6569]*Machiavel, omnes eodem patre nati*, *Adams* sons, conceived all and born in sin, &c. *We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what's the difference?*	Who thinks worse of Cicero for being a man from Arpinum, an upstart? Or of Agathocles, that Sicilian king, for being a potter's son? Iphicrates and Marius were of humble birth. What wise man thinks better of anyone because of his noble ancestry? As the speaker in Machiavelli said, "All born of the same father": sons of Adam, all conceived and born in sin, and so on. By nature we are all one, all alike, if you see us naked. Let us wear their clothes and them ours, and what is the difference?[6570]
To speak truth as [6571]*Bale* did of *P. Schalichius, I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then Earl of the Hunnes, Baron of Skradine, or hast title to such and such provinces, &c.*	To speak the truth, as Bale did of P. Schalichius: I value your merit, learning, and integrity more than your nobility. I honour you more for being a writer and a doctor of divinity than for being Earl of the Huns, Baron of Skradine, or having a claim to this or that province, and so on.[6572]

[6569] **Burton.** Printed page 317, dagger: "Flor. hist. l. 3. Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c." Florentine History, book 3: if we happen to be seen naked, everyone will look alike; for if they put on our clothes and we theirs, we, etc. The quotation breaks off as printed.

[6570] **Editor.** Tully is Marcus Tullius Cicero; Arpinas means a man of Arpinum. Burton resumes his catalogue of humble origins. The equality-and-clothing argument occurs in the unnamed insurgent's speech in Machiavelli's Florentine Histories 3.13; it is a character's speech, not an unqualified statement of the historian's own position.

[6571] **Burton.** Printed page 317, asterisk: "Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, & doctorem, pluris facio quam Comitem Hunnorum, & Baronem Skradinum; Encyclopædiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5. cent. ultimam script. Brit." To say with reason what I frankly think: I value Paul Schalichius the writer and doctor more than the Count of the Huns and Baron of Skradin; I prefer your Encyclopaedia and the whole circle of disciplines to all provinces. Bale, dedicatory letter to the fifth and last century of British writers. The note continues across the foot of the page.

[6572] **Editor.** John Bale's praise contrasts Paul Schalichius's learning with his claimed titles. Both the titles and the abbreviated bibliographical reference are retained pending collation. "Honesty" means integrity; "century" in the margin denotes a group of a hundred writers, not a hundred years.

Original text 1651	Modern English
Thou art more fortunate and great (so [6573]*Jovius* writes to *Cosmus Medices* then Duke of *Florence*) *for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of Tuscany*. So I accompt thee; and who doth not so indeed? [6574]*Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*.	You are more fortunate and greater for your virtues, so Giovio writes to Cosimo de' Medici, then Duke of Florence, than for your lovely wife and fortunate children, your friends, your wealth, or your great duchy of Tuscany. That is how I judge you; and who, indeed, does not? Abdolominus was a gardener, yet Alexander made him king of Syria for his virtues.[6575]
How much better is it to be born of mean parentage, & to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and [6576]politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and common-wealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service?	How much better to be born of humble parents and excel in merit: to be morally noble, which theologians, philosophers, and political writers prefer to nobility by birth; to be learned, honest, judicious, and capable, fit for any employment in one's country and commonwealth, in war and peace; than to be "degenerate Neoptolemuses," as so many splendid nobles are, accounted wise only because they are rich, but otherwise fools, illiterate, and unfit for any service?[6577]

[6573] **Burton.** Printed page 317, dagger: "Præfat. hist. lib. 1. virtute tua major, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis fœlicitate beatior evadas." Preface to History, book 1: may you become greater through your virtue, and happier than through either the fortune of Tuscan rule or the happiness of a numerous and distinguished offspring.

[6574] **Burton.** Printed page 317, dagger: "Curtius." Quintus Curtius Rufus; compare History of Alexander 4.1.15–26.

[6575] **Editor.** Jovius is Paolo Giovio; Cosmus Medices is Cosimo de' Medici. Burton's formulation of the Tuscan title remains as printed. Curtius 4.1.15–26 tells of Abdalonymus's appointment at Sidon and also gives him royal ancestry, a qualification omitted here. Burton prints Abdolominus and calls his kingdom Syria.

[6576] **Burton.** Printed page 317, dagger: "Bodine de rep. lib. 3. cap. 8." Jean Bodin, On the Commonwealth, book 3, chapter 8.

[6577] **Editor.** Neoptolemus is a heroic name used here as an ironic type of the unworthy heir. "Brave" means splendid or showy, not necessarily courageous; "politicians" means writers on government. Moral nobility denotes worth acquired through character and conduct.

Original text 1651	Modern English
Source page 317–318 [6578]*Udalricus* Earl of *Cilia* upbraided *John Huniades* with the baseness of his birth, but he replied, *in te Ciliensis Comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*, thine Earldome is consumed with riot, mine begins with honor and renown.	Ulrich, Earl of Cilia, reproached John Hunyadi with his low birth, but Hunyadi replied, “In you the earldom of Cilia dies shamefully; in me that of Bistritz rises gloriously”: your earldom is consumed by dissipation; mine begins with honour and renown.[6579]
Source page 318 Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco*, [6580]when thou art a disard thy self: *quod prodest Pontice longo stemmate censeri?* &c.	You have had so many noble ancestors: what is that to you? “I can scarcely call those things our own,” when you yourself are a fool. “What good is it, Ponticus, to be reckoned by a long pedigree?” And so on.[6581]

[6578] **Burton.** Printed page 317, dagger: “Æneas Silvius. lib. 2. cap. 29.” Aeneas Sylvius, book 2, chapter 29; the work is not specified here.

[6579] **Editor.** The reply contrasts inherited rank brought to a disgraceful end with a new earldom founded honourably. Cilia and Bistricensis are rendered Cilia and Bistritz; the exact source and historical circumstances of the Hunyadi anecdote remain to be collated. Burton’s Latin and separate English gloss are both retained.

[6580] **Burton.** Printed page 318, g: “If children be proud, haughty, foolish, they defile the nobility of their kindred, Eccl. 22.8.” If children are proud, haughty, and foolish, they disgrace the nobility of their family. Ecclesiasticus 22:8, as printed; compare 22:10 in the King James Version.

[6581] **Editor.** “Disard” means fool. Vix ea nostra voco comes from Ovid, Metamorphoses 13.140–141, where ancestry and deeds not done by oneself scarcely count as one’s own. The question adapts Juvenal 8.1–2: Burton prints quod and stemmate where the consulted text has quid and sanguine.

Original text 1651	Modern English
I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites, —— dum modo tu sis —— Æacidæ similis, non natus, sed factus*, noble *κατ' ἐξοχήν*; [6582]*for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the divel himself can take thy good parts from thee.*	I conclude: have you a sound body and a good soul, a good upbringing? Are you virtuous, honest, learned, capable, religious, and of good character? Then you are a true nobleman, perfectly noble, though born of Thersites, "provided that you yourself resemble the descendant of Aeacus": not born noble, but made so, noble in the fullest sense. For neither sword, fire, water, sickness, outward violence, nor the devil himself can take your good qualities from you.[6583]
Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, [6584]dispossess him of his wealth, is a funge (which [6585]*Polynices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned.	Do not be ashamed of your birth, then: you are a gentleman throughout the world and will be honoured. As for him, strip him of his fine clothes and deprive him of his wealth, and he is a mere mushroom—as Polynices discovered in exile, when his gentility counted for nothing—like a foreign coin that no one will accept; he will be despised.[6586]

[6582] **Burton.** Printed page 318, dagger: "Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest." Possession of it cannot be snatched away by theft, consumed by fire, swallowed by a whirlpool, or destroyed by the force of disease.

[6583] **Editor.** The Thersites comparison adapts Juvenal 8.269–271: better a contemptible father and an Achilles-like son than the reverse. The descendant of Aeacus is Achilles. The Greek means pre-eminently or in the fullest sense. "Conditions" means character; Burton's claim that inner worth cannot be lost is consolatory argument.

[6584] **Burton.** Printed page 318, y: "Send them both to some strange place naked ad ignotos, as Aristippus said, you shall see the difference. Bacons Essayes." Send them both naked to an unfamiliar place, among strangers, as Aristippus said, and you will see the difference. Bacon's Essays. The marginal marker is y, although the body has h.

[6585] **Burton.** Printed page 318, asterisk: "Familiæ splendor nihil opis attulit, &c." The splendour of his family brought no help, etc.

[6586] **Editor.** "Funge" means a fungus or mushroom, here a worthless person; the foreign coin makes rank depend on local recognition. In Euripides' Phoenician Women, Polynices tells Jocasta that noble birth did not feed him in exile. Diogenes Laertius, Life of Aristippus, likewise records the test of sending a wise and an unwise man naked among strangers. These comparisons are in English translation. Bacon's Apophthegms 255 supplies another parallel; Burton's Essays reference and immediate intermediaries remain unverified.

Original text 1651	Modern English
Once more, though thou be a *Barbarian*, born at *Tontonteac*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*, he a French *monseur*, a Spanish *don*, a *senior* of *Italy*, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.	Once again, though you are a barbarian born at Tontonteac, a serf, a slave, a Black African from Saldania, or an uncultivated Virginian at Dasamonquepeuc, and he a French monsieur, a Spanish don, or an Italian signor—I do not care what his ancestry, family, or rank may be, baron, count, or prince—if you have good qualities and he has none, but is a degenerate Neoptolemus, I tell you in a word: you are a man, and he is a beast.[6587]

[6587] **Editor.** Burton's comparison draws on racial and colonial hierarchies while arguing that character outweighs both ancestry and geographical origin. "Villain" here is rendered serf, a person of low or dependent status; "senior" means signor. The travel names Tontonteac, Saldania, and Dasamonquepeuc are retained for later geographical collation.

Original text 1651	Modern English
Let no *terra filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truely vertuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not:	Let no son of the soil or upstart crow over what I have said, and no worthy gentleman take offence. I do not say it to disparage those who deserve well and are truly virtuous and noble. I greatly respect and honour true gentry and nobility. I myself was born to parents of good standing, in an old family, but I am a younger brother: it does not concern me.[6588]
or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant.	Even had I been some great heir, richly endowed, with my present outlook I should not have been puffed up at all. I should have valued it like every other human happiness, honours, and so on: they come to an end; they are fragile and unstable.

[6588] **Editor.** Terræ filius, "son of the earth," denotes someone of obscure birth; the source prints terra filius. "Insult" means exult or triumph over others. "Worshipful" denotes social respectability. Burton's declaration that he is a younger brother distances him from the principal family inheritance without denying his attachment to gentility.

Original text 1651	Modern English
As [6589]he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted outs.	As the writer said of that great river, the Danube: it rises from a small spring, at first a little brook, sometimes broad, sometimes narrow, now slow, then swift; at last, swollen to an incredible size by the meeting of sixty navigable rivers, it vanishes, loses its name, and is suddenly swallowed by the Black Sea. I may say the same of our greatest families. Humble at first, enlarged by rich marriages, purchases, and offices, they last for a few ages, with small changes in circumstances, fortunes, places, and so on. Then, through some prodigal son, some failure, or the lack of an heir, they are effaced in an instant and their memory blotted out.[6590]
So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions.	Meanwhile I grant this much to good birth: if a man descends from parents of honourable or noble standing, he will show it in his character.
—— *nec enim feroces* *Progenerant aquilæ columbas.*	For fierce eagles Do not breed doves.[6591]

[6589] **Burton.** Printed page 318, i: “Fluvius hic illustris, humanarum rerum imago, quæ parvis ductæ sub initiis, in immensum crescunt, & subito evanescunt. Exilis hic primo fluvius, in admirandam magnitudinem excrescit, tandemque in mari Euxino evanescit. I. Stuckius peregr. mar. Euxini.” This famous river is an image of human affairs, which, springing from small beginnings, grow enormously and suddenly disappear. A slender river at first, it grows to a wonderful size and finally disappears in the Black Sea. I. Stuckius, Journey to the Black Sea; the abbreviated reference remains uncollated.

[6590] **Editor.** The Danube’s disappearance into the Euxine, or Black Sea, becomes an image of the extinction of great families. The count of sixty navigable tributaries and the Stuckius attribution are retained as Burton’s source-based claims. “Issue” means descendants; the source’s “blotted outs” is retained in the original column.

[6591] **Editor.** Horace, Odes 4.4.31–32. Burton adapts the wording: the consulted text says fierce eagles do not beget an unwarlike dove. This hereditary image qualifies his preceding insistence that noble character can arise independently of ancestry.

Original text 1651	Modern English
Source page 318–319 And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodnes, with finer stamps, cuts, or outsides, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall & generous spirit, then that *vulgus hominum*, those ordinary boores & pesants, *qui adeo improbi, agrestes, & inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [6592]one observes of them, a rude brutish, uncivil, wilde, a currish generation, cruel and malicious, uncapable of discipline, and such as have scarce common sense.	Although the nobility of our times much resemble our coins—greater in number and nominal value, but less in weight and quality, with finer stamps, engravings, or surfaces than of old—if a man retains those ancient marks of true gentility, he will be more affable, courteous, and kindly, better behaved and tempered, or of a more magnanimous, heroic, and generous spirit than the common mass of men, those ordinary boors and peasants, "who are generally so wicked, rustic, and uncultivated, not to say malicious, that they would show no one any kindness, not even God himself if he came," as one writer observes of them: a rude, brutish, uncivil, wild, snarling breed, cruel and malicious, incapable of instruction, and scarcely possessed of common sense.[6593]
Source page 319 And it may be generally spoken of all, which [6594]*Lemnius* the Physitian said of his travel into *England*, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil.	And what the physician Lemnius said of his travels in England may be said generally of everyone: the common people were foolish, sullen, surly clowns, "but the gentry were gentler, most ready for every act of kindness"; the gentlemen were courteous and civil.[6595]

[6592] **Burton.** Printed page 319, k: "Sabinus in 6. Ovid. Met. fab. 4." Sabinus on Ovid's Metamorphoses, book 6, fable 4.

[6593] **Editor.** Burton now repeats a hostile generalization about peasants. The Latin is translated separately from his English expansion. Sabinus's reference points to commentary on Ovid, Metamorphoses 6; its precise wording remains uncollated. The contrast between nominal value and metal content continues the preceding coin imagery.

[6594] **Burton.** Printed page 319, l: "Lib. 1. de 4. complexionibus." Book 1, On the Four Complexions; the reference is to Lemnius.

[6595] **Editor.** Lemnius's observations are reported through Burton, not independently established as descriptions of English society. "Silly" here means foolish; "dogged" means surly or obstinate. The Latin says the gentry are gentler and ready to perform acts of kindness; Burton's English gloss follows it.

Original text 1651	Modern English
If it so fall out (as often it doth) that such pesants are preferred by reason of their wealth, chance, errour, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savor of the stock whence he came, and that innate rusticity can hardly be shaken off.	If such peasants happen to be advanced, as they often are, through their wealth, chance, mistake, or otherwise, still, like the cat in the fable who played with mice after being changed into a beautiful maiden, a cur will be a cur and a clown will be a clown. He will probably betray the stock he came from, and that inborn rusticity can scarcely be shaken off.[6596]
[6597]*Licet superbus ambulet pecuniâ,* *Fortuna non mutat genus.*	Though he struts proudly in his wealth, Fortune does not change his birth.[6598]
And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descryed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer then ordinary in his diet, and as [6599]*Hierome* well describes such a one to his *Nepotian; An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.*	Although education may make such men more capable and refined, there are many signs by which they can probably be detected: an affected, fanciful manner, a tailor's fussy smartness, a peculiar style in everything they do; more particular than others about their food. As Jerome aptly describes such a man to Nepotian: an upstart born in a lowly cottage, who at first scarcely had coarse bread to fill his hungry guts, must now feed on fancy delicacies and elaborate dishes, and have every variety of meat and fish, the finest oysters, and so on.[6600]

[6596] **Editor.** The transformed cat is a fable about the persistence of nature despite a change of appearance or station. Burton applies it to social origin. "Preferred" means promoted or advanced, and "savour of" means show traces of. The argument sits uneasily beside his defence of merit regardless of birth.

[6597] **Burton.** Printed page 319, asterisk: "Hor. ep. Od. 2." Horace, "ep. Od. 2," as printed; the lines are in Epodes 4.5–6.

[6598] **Editor.** Horace, Epodes 4.5–6, rather than the printed marginal citation. Burton changes ambules, "you walk," to ambulet, "he walks." The modern version follows his third-person wording. Fortune here includes acquired wealth and elevated social position.

[6599] **Burton.** Printed page 319, asterisk: "Lib. 2. ep. 15. Natus sordido tuguriolo & paupere domo, qui vix milio rugientem ventrem &c." Book 2, letter 15: born in a squalid little cottage and a poor house, who could scarcely [fill] his rumbling belly with millet, etc. Compare Jerome, Letter 52.6 in modern numbering.

[6600] **Editor.** Jerome, Letter 52.6 to Nepotian, attacks clerical luxury through the example of a poor-born man who becomes a connoisseur of costly food. Burton broadens the application to social climbers. "Kickshoes" are fancy delicacies; "made dishes" are elaborately prepared dishes. The older letter numbering is retained in the margin.

Original text 1651	Modern English
A beggers brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank: [6601]*Nothing so intolerable as a fortunate fool*, as *Tully* found long since out of his experience;	A beggar's brat will commonly be more scornful, domineering, arrogant, and insolent than another man of his rank. Nothing is so intolerable as a prosperous fool, as Cicero discovered long ago from experience.[6602]
Asperius nihil est humili cum surgit in altum,	Nothing is harsher than a lowly man when he rises high,[6603]
set a begger on horseback, and he will ride a gallop a gallop, &c.	Set a beggar on horseback, and he will go galloping, galloping, and so on.
[6604]*—— desævit in omnes* *Dum se posse putat, nec bellua sævior ulla est,* *Quam servi rabies in libera colla furentis;*	He rages against everyone While he thinks he has the power; no beast is fiercer Than a slave's fury raging against freeborn necks.[6605]
he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errours and obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours.	He forgets what he was, bullies others, and so on; and he has many other such signs by which you may distinguish him from a true gentleman. There are many errors and faults on both sides, noble and lowborn, among those made noble and those born so. Yet in every calling, as some degenerate, others deserve well and are most worthy of their honours.[6606]

[6601] **Burton.** Printed page 319, dagger: "Nihil fortunato insipiente intolerabilius." Nothing is more intolerable than a prosperous fool.

[6602] **Editor.** Compare Cicero, On Friendship 54, where good fortune makes fools intolerable. Burton compresses the maxim. "Fortunate" means prosperous or favoured by fortune, rather than necessarily happy; "insulting" here includes boastful or overbearing conduct.

[6603] **Editor.** Claudian, Against Eutropius 1.181. The line means that no one is harsher than a lowly person raised to power; humili is the term of comparison. Burton follows it with the English proverb about putting a beggar on horseback.

[6604] **Burton.** Printed page 319, m: "Claud. l. 9 in Eutrop." Claudian, "book 9, Against Eutropius," as printed; compare Against Eutropius 1.181–184.

[6605] **Editor.** The continuation adapts Claudian, Against Eutropius 1.182–184. Burton has Dum se posse putat, "while he thinks he has power," for ut se posse putent, "so they think he has power"; sævior for taetrior; and colla, "necks," for terga, "backs." These substantive variants remain in both columns.

[6606] **Editor.** "Obliquities" are faults or deviations from right conduct. Factis, natis distinguishes those made noble from those born noble. After the attack on upstarts, Burton acknowledges failings and merit on both sides of the social divide.

Original text 1651	Modern English
And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politicè nobiles*, and well deserve it. Many of our Nobility so born (which one said of *Hephæstion, Ptolemeus, Seleucus, Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes.	As Busbequius said of Suleiman the Magnificent, he was "worthy of so great an empire": worthy of that great empire. Many people of humble descent are most worthy of their honours, noble in public standing, and fully deserve them. Many of our hereditary nobles deserve to be princes, as someone said of Hephaestion, Ptolemy, Seleucus, Antigonus, and the rest of Alexander's followers: they were all worthy to be monarchs and generals of armies.[6607]
And I am so far forth of [6608]*Sesellius* his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingenuously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Noble-man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected, such a man deserves better then others, and is as great an honour to his family as his Noble family to him.	And I agree with Sesellius this far: if they are capable, they ought to be preferred to others, as people nobly born, liberally brought up, and trained from infancy in every form of civil conduct. For learning and virtue stand out more in a nobleman and, like a jewel set in gold, are more precious and worthy of regard. Such a man deserves more than others and does his family as much honour as his noble family does him.[6609]

[6607] **Editor.** Busbequius is the writer on Ottoman affairs cited for Suleiman. Politicè nobiles means noble in a civic or public sense, rather than necessarily by inherited descent. The exact Busbequius passage and the unnamed authority on Alexander's followers remain to be identified.

[6608] **Burton.** Printed page 319, asterisk: "Lib. 1. de Rep. Gal. Quoniam & commodiore utuntur conditione, & honestiore loco nati, jam inde à parvulis ad morum civilitatem educati sunt, & assuefacti." Book 1, On the French Commonwealth: because they enjoy a more favourable condition and, born into a more honourable station, have from their earliest childhood been educated and accustomed to civilized conduct.

[6609] **Editor.** Sesellius is the name used for Claude de Seyssel; the margin cites his work on the French monarchy. "Ingenuously" means with the education appropriate to a freeborn gentleman. The condition "if capable" matters: Burton's preference for noble birth is not wholly unconditional.

Original text 1651	Modern English
In a word, many Noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdome, learning, vertue, valour, integrity; excellent members & pillers of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*	In a word, many noblemen adorn their order; many poor men's sons are exceptionally gifted, outstanding, and deserving through their merit, wisdom, learning, virtue, courage, and integrity: excellent members and pillars of a commonwealth. And therefore, to conclude what I first set out to show, being of low birth, humbly born, is no such disgrace. And thus what was to be demonstrated has been demonstrated.[6610]

[6610] **Editor.** The Latin closes the argument with the formula "what was to be demonstrated," familiar from formal proofs. Member 2 ends here. Burton's conclusion retains the tension between inherited social advantage and the worth of poor men's sons.

Original text 1651	Modern English
Source page 320 **MEMB. 3.** **Against poverty and want, with such other adversities.**	**Member 3** **Against poverty and want and other such adversities**
One of the greatest miseries that can befal a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, & causeth death it self. *οὐδὲν πενίας βαρύτερόν ἐστι φορτίον*, no burden (saith [6611]*Menander*) so intolerable as poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias;* mony makes, but poverty mars, &c. and all this in the worlds esteem:	One of the greatest miseries that can befall a man, in the world's estimation, is poverty or want. It makes men steal, bear false witness, swear, perjure themselves, quarrel, murder, and rebel; it breaks their sleep and causes death itself. "No burden is heavier than poverty": no burden, says Menander, is so intolerable as poverty. It makes men desperate; it raises and casts down. "Wealth brings honours, wealth brings friendships": money makes, but poverty mars, and so on—and all this in the world's estimation.[6612]
yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, [6613]*lest any man should make poverty a judgement of God, or an odious estate.*	Yet rightly considered, poverty is a great blessing in itself, a happy condition. It gives no such cause for discontent, or for people to reckon themselves worthless, hated by God, abandoned, miserable, or unfortunate. Christ himself was poor, born in a manger, and had no house to shelter his head throughout his life, lest anyone regard poverty as a judgement of God or a hateful condition.[6614]

[6611] **Burton.** Printed page 320, n: "Nullum paupertate gravius onus." No burden is heavier than poverty.

[6612] **Editor.** The Greek maxim attributed to Menander means "No burden is heavier than poverty"; its exact textual source remains uncollated. The Latin fragment recalls Ovid, Fasti 1.217–218. Burton repeatedly qualifies this account of poverty as the world's judgement before reversing it in the next paragraph.

[6613] **Burton.** Printed page 320, o: "Ne quis iræ divinæ judicium putaret, aut paupertas exosa foret. Gualt. in cap. 2. ver. 18. Lucæ." Lest anyone think it a judgement of divine wrath, or poverty become hateful. Gualther on Luke, chapter 2, verse 18, as printed; the precise commentary passage remains uncollated.

[6614] **Editor.** Burton is making a Christian consolatory argument about poverty, drawing on Christ's birth and lack of a settled home. The original's sweeping formulation is preserved. The marginal Gualther reference, including the printed Luke 2:18, needs comparison with the commentary.

Original text 1651	Modern English
And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor (*Act*. 3. *Silver and gold have I none*) *As sorrowing* (saith *Paul*) *and yet alway rejoycing, as having nothing, and yet possessing all things*, 1 Cor. 6.10.	And as he was himself, so he shaped his apostles and disciples: they were all poor, prophets poor, apostles poor—"Silver and gold have I none," Acts 3. "As sorrowing," says Paul, "and yet always rejoicing; as having nothing, and yet possessing all things," 1 Corinthians 6:10.[6615]
Your great Philosophers have been voluntarily poor, not only Christians, but many others. *Crates Thebanus* was adored for a god in *Athens*, [6616]*a noble man by birth, many servants he had, an honourable attendance, much wealth, many Manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain, and no whit availing to live well, he flung his burden into the sea, and renounced his estate.*	Great philosophers have chosen poverty, not only Christians but many others. Crates of Thebes was revered as a god in Athens. Noble by birth, he had many servants, a distinguished retinue, great wealth, many estates, and fine clothes. But when he saw that all the world's wealth was fragile, uncertain, and of no help in living well, he flung his burden into the sea and renounced his property.[6617]

[6615] **Editor.** "Informed" means formed or instructed. The first quotation is Acts 3:6. The second is 2 Corinthians 6:10, although Burton prints 1 Corinthians; his citation is retained in the modern column and corrected here.

[6616] **Burton.** Printed page 320, p: "Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c. Apuleius Florid. l. 4." Counted among the foremost Thebans, he had distinguished ancestry, a numerous household of servants, spacious houses, etc. Apuleius, Florida, book 4; compare section 22. The body's marker resembles q, while the margin is p.

[6617] **Editor.** Apuleius, Florida 22, describes Crates's former wealth and the reverence paid to him at Athens. The consulted passage breaks off after declaring wealth useless for living well; it does not contain the act of throwing his possessions into the sea. That added tradition remains to be traced.

Original text 1651	Modern English
Those *Curii* and *Fabritii* will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toyes, [6618]many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain.	Those Curii and Fabricii will always be renowned for despising these foolish trifles with which the world is so taken. Among Christians I could list many kings and queens who have abandoned their crowns and fortunes, and willingly relinquished these highly prized toys; many who have refused honours, titles, and all this empty pomp and happiness, which others seek so ambitiously and scheme so anxiously to obtain.[6619]
Riches I deny not are Gods good gifts, and blessings, and *honor est in honorante*, honours are from God; both rewards of vertue, and fit to be sought after, sued for, and may well be possessed; yet no such great happiness in having, or misery in wanting of them.	I do not deny that riches are God's good gifts and blessings, and "honour lies in the one who confers it": honours come from God. Both are rewards of virtue, fit to be sought and petitioned for, and may rightly be possessed. Yet there is no such great happiness in having them, or misery in lacking them.[6620]
Dantur quidem bonis, saith *Austin, ne quis mala æstimet: malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain fals on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly.	"They are given to the good," says Augustine, "so that no one should think them evil; and to the bad, so that no one should think them too good." Good men have wealth so that we should not think it evil, and bad men so that they should not rely on it or esteem it so highly. As rain falls on both sorts, riches are given to good and bad, "but to the good for good": they are good only to the godly.[6621]

[6618] **Burton.** Printed page 320, q: "P. Blesensis ep. 72. & 232. oblatos respui honores ex onere metiens; motus ambitiosos rogatus non ivi, &c." Peter of Blois, letters 72 and 232: I rejected the honours offered to me, judging them by their burden; "ambitious impulses … when invited I did not go," etc. The final Latin is irregular and its wording and references require collation.

[6619] **Editor.** The Curii and Fabricii are exemplary Roman names invoked for austere conduct. "Fopperies" and "toys" belittle wealth and honours; "wilfully" means deliberately or willingly. The Peter of Blois quotation is retained, including its awkward final clause, pending comparison with the cited letters.

[6620] **Editor.** Honor est in honorante means honour resides in the person who gives it. Burton joins this maxim to the claim that honours come from God. His concession is that wealth and rank can be legitimate goods, while their possession does not guarantee happiness.

[6621] **Editor.** Compare Augustine, Sermon 105/A.1: riches are given to good people so they will not be thought evil, and to bad people so they will not be thought a great good. Burton's Latin and his separate English explanation are both preserved.

Original text 1651	Modern English
But [6622]conferre both estates, for natural parts they are not unlike; and a beggars child, as [6623]*Cardan* well observes, *is no whit inferior to a Princes, most part better;* and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other.	But compare the two conditions: in natural abilities they are not unlike. A beggar's child, as Cardano aptly observes, is in no way inferior to a prince's, and is usually better. As for those accidents of fortune, it will readily appear that there is no such great difference, no extraordinary happiness in one condition or misery in the other.[6624]

[6622] **Burton.** Printed page 320, r: "Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia cruciatur. Ber. ser." The poor man sweats outside at work, the rich man in thought; the former opens his mouth in yawning, the latter in belching; the rich man is more severely tormented by surfeit than the poor man by hunger. Bernard, sermon; no number is supplied.

[6623] **Burton.** Printed page 320, dagger: "In Hyperchen. Natura æqua est, puerosque videmus mendicorum nulla ex parte regum filiis dissimiles, plerumque saniores." In Hyperchen, as abbreviated: nature is equal, and we see beggars' children in no respect unlike kings' sons, and generally healthier. The work title remains unresolved.

[6624] **Editor.** "Confer" means compare; "parts" means abilities or endowments; "accidents" are outward circumstances rather than inherent qualities. The Cardano margin says beggars' children are generally healthier, while Burton's body says generally better. The difference is retained; the abbreviated title remains unresolved.

Original text 1651	Modern English
Source page 320–321 He is rich, wealthy, fat, what gets he by it? pride, insolency, lust, ambition, cares, feares, suspicion, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweet wine, pleasant sawce, dainty musick, gay clothes, Lords it bravely out, &c. and all that which *Micillus* admired in [6625]*Lucian*, but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rheumes, chatarres, crudities, oppilations, [6626]Melancholy, &c. lust enters in, anger, ambition, according to [6627]*Chrysostome, the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses.*	He is rich, wealthy, fat: what does he gain by it? Pride, insolence, lust, ambition, cares, fears, suspicion, trouble, anger, rivalry, and many foul diseases of body and mind. He certainly has a variety of dishes, better food, sweet wine, pleasant sauces, exquisite music, splendid clothes, and struts about magnificently as a lord, with all that Micillus admired in Lucian. But along with these he has gout, dropsy, apoplexy, palsy, stones, the pox, rheums, catarrhs, indigestion, obstructions, melancholy, and so on. Lust enters, anger, ambition; according to Chrysostom, the consequences of riches are pride, dissipation, excess, arrogance, fury, and every irrational course.[6628]
Source page 321 [6629]*—— turpi fregerunt sæcula luxu* *Divitiæ molles ——*	Softening riches have broken the age With shameful luxury.[6630]

[6625] **Burton.** Printed page 320, s: “Gallo Tom. 2.” The Cock, volume 2; Lucian’s dialogue.

[6626] **Burton.** Printed page 320, dagger: “Et è contubernio fœdi atque olidi ventris mors tandem educit. Seneca ep. 103.” And death finally leads [us] out of companionship with a foul and stinking belly. Seneca, letter 103, as printed; compare Letter 102.27.

[6627] **Burton.** Printed page 321, asterisk: “Divitiarum sequela, luxus, intemperies, arrogantia, superbia, furor injustus, omnisque irrationalis motus.” The consequences of riches: luxury, excess, arrogance, pride, unjust rage, and every irrational impulse.

[6628] **Editor.** These are Burton’s traditional disease categories and moral associations. “Crasie” below means infirm. Lucian’s The Cock features Micillus, usually called Micyllus. The Seneca marginal quotation adapts Letter 102.27, not the printed 103: there the soul’s departure is compared with release from the body, not a diagnosis of melancholy.

[6629] **Burton.** Printed page 321, dagger: “Juven. Sat. 6.” Juvenal, Satire 6; compare lines 299–300.

[6630] **Editor.** Juvenal, Satires 6.299–300, on the destructive effects of luxury. Molles suggests softness or enervation. The modern lines give a fresh translation of Burton’s quotation and preserve its two-line display.

Original text 1651	Modern English
with their variety of dishes, many such maladies of body and mind get in, which the poor man knowes not of. As *Saturn* in [6631]*Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnal* feasts in *Rome*, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches;	With their variety of dishes, many such maladies of body and mind slip in, of which the poor man knows nothing. As Saturn in Lucian answered the discontented common people, who complained bitterly and cried out against the rich because their Saturnalian feasts in Rome had been neglected: they were much mistaken in supposing riches brought such happiness.[6632]
[6633]*you see the best* (said he) *but you know not their several gripings and discontents:* they are like painted wals, fair without, rotten within: diseased, filthy, crasie, full of intemperances effects; [6634]*And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches.*	You see the best of it, he said, but you do not know their various pains and discontents. They are like painted walls, fine outside and rotten within: diseased, filthy, infirm, full of the effects of excess. And who can reckon half of them? If you only knew the fears, cares, mental anguish, and vexation to which they are subject, you would renounce all riches from then on.
[6635]*O si pateant pectora divitum,* *Quantos intus sublimis agit* *Fortuna metus? Brutia Coro* *Pulsante fretum mitior unda est.*	Oh, if the hearts of the rich lay open, What fears does lofty Fortune stir within? The Bruttian sea, when the northwest wind Beats upon it, has gentler waves.[6636]
O that their breasts were but conspicuous, How full of fear within, how furious? The narrow Seas are not so boisterous.	Oh, if only their hearts could be seen, How full of fear within, how furious! The narrow seas are not so stormy.

[6631] **Burton.** Printed page 321, u: “Saturn. Epist.” Saturnalian Letters, by Lucian.

[6632] **Editor.** Lucian’s Saturnalian Letters 25–30 supplies Saturn’s consolatory reply to the poor, describing the anxieties, illness, and dependence of the rich. Burton compresses and adapts the dialogue. His wall image is retained; the consulted translation instead compares wealthy people to theatrical costumes, splendid outside and wretched within.

[6633] **Burton.** Printed page 321, x: “Vos quidem divites putatis felices, sed nescitis eorum miserias.” You indeed think the rich happy, but you do not know their miseries.

[6634] **Burton.** Printed page 321, y: “Et quota pars hæc eorum quæ istos discruciant? si nossetis metus & curas, quibus obnoxii sunt, planè fugiendas vobis divitias existimaretis.” And how small a part is this of what torments them? If you knew the fears and cares to which they are subject, you would certainly consider riches something to avoid.

[6635] **Burton.** Printed page 321, dagger: “Seneca in in Herc. Oeteo.” Seneca, in Hercules Oetaeus. The repeated “in” is printed in the margin; compare lines 648–651.

[6636] **Editor.** Hercules Oetaeus 648–651, transmitted among Seneca’s tragedies with disputed authorship. Burton prints divitum for ditum and mitior for the consulted lenior. Corus is the northwest wind; the Bruttian sea is off southern Italy. Burton’s three-line English rendering follows the fresh translation as a separate verse unit.

Original text 1651	Modern English
Yea, but he hath the world at will that is rich, the good things of the earth: *suave est de magno tollere acervo*, he is a happy man, [6637]adored like a God, a Prince, every man seeks to him, applauds, honours, admires him.	Yes, but the rich man has the world at his command, the good things of the earth: "It is pleasant to draw from a great heap." He is a happy man, revered like a god or a prince; everyone courts him, applauds, honours, and admires him.[6638]
He hath honours indeed, abundance of all things: but (as I said) withal [6639]*pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth;* for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all manner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest.	He has honours indeed, and an abundance of everything; but, as I said, pride, lust, anger, faction, rivalry, fears, cares, and suspicion enter with his wealth. For his excesses he has aches, indigestion, and gout; and as the fruits of his idleness, overindulgence, lust, gluttony, and drunkenness, every kind of disease. "Wickedness increases with money": the wealthier, the more dishonest.[6640]
[6641]*He is exposed to hatred, envy, peril and treason, fear of death, of degradation, &c.* 'tis *lubrica statio & proxima præcipitio*, and the higher he climbs, the greater is his fall.	He is exposed to hatred, envy, danger, and treachery, to fear of death, of losing his rank, and so on. It is "a slippery station on the edge of a precipice"; the higher he climbs, the greater his fall.
[6642]—— *celsæ graviora casu* *Decidunt turres, feriuntque summos* *Fulgura montes,*	Tall towers fall with a heavier crash, And lightning strikes The highest mountains.[6643]

[6637] **Burton.** Printed page 321, z: "Et diis similes stulta cogitatio facit." And foolish thinking makes them like gods.

[6638] **Editor.** Horace, Satires 1.1.51: it is pleasant to draw from a large stockpile. Burton prints de where the consulted text has ex. The apparent advantage of wealth is voiced as an objection before the catalogue of its accompanying troubles resumes.

[6639] **Burton.** Printed page 321, a: "Flamma simul libidinis ingreditur; ira, furor & superbia, divitiarum sequela. Chrys." At the same time the flame of lust enters; anger, rage, and pride are the consequences of riches. Chrysostom.

[6640] **Editor.** The passage links luxury with moral and bodily disorders within Burton's consolatory argument. "Crudities" means imperfect digestion or undigested matter; "emulation" means rivalry. The Chrysostom passages are quoted without an exact work or section and remain to be collated.

[6641] **Burton.** Printed page 321, b: "Omnium oculis, odio, insidiis expositus, semper solicitus, fortunæ ludibrium." Exposed to everyone's eyes, hatred, and plots, always anxious, the plaything of fortune.

[6642] **Burton.** Printed page 321, c: "Hor. 2. l. od. 10." Horace, Odes, book 2, ode 10; compare lines 10–12.

[6643] **Editor.** Horace, Odes 2.10.10–12. Burton prints the irregular graviora for graviore; the modern rendering gives the clear comparative sense, "with a heavier crash." The Latin has lightning striking high mountains; Burton's following English gloss transfers the lightning to towers.

Original text 1651	Modern English
the lightning commonly sets on fire the highest towers; [6644]in the more eminent place he is, the more subject to fall.	Lightning commonly sets the highest towers on fire; the more exalted his position, the more liable he is to fall.
Rumpitur innumeris arbos uberrima pomis, *Et subito nimiæ præcipitantur opes.*	The most fruitful tree breaks under its countless apples, And excessive wealth suddenly comes crashing down.[6645]
As a tree that is heavy laden with fruit, breaks her own boughs, with their own greatness they ruine themselves: which *Joachimus Camerarius* hath elegantly expressed in his *13. Embleme, cent. 1. Inopem se copia fecit*. Their means is their misery, though they do apply themselves to the times, to lye, dissemble, collogue and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as [6646]*Æneas Sylvius* observes, that when they are full fed, they may be devoured by their princes, as *Seneca* by *Nero* was served, *Sejanus* by *Tiberius*, and *Haman* by *Ahasuerus*:	As a tree heavily laden with fruit breaks its own boughs, they ruin themselves by their own greatness. Joachim Camerarius has elegantly expressed this in emblem 13 of his first century: "Its abundance made it poor." Their means are their misery. Though they adapt themselves to the times, lie, dissemble, cajole and flatter their sovereign, obeying and supporting his will and commands as far as possible, all too often they come to grief. They fatten themselves like so many hogs, as Aeneas Sylvius observes, so that, once well fed, they may be devoured by their princes, as Nero dealt with Seneca, Tiberius with Sejanus, and Ahasuerus with Haman.[6647]

[6644] **Burton.** Printed page 321, d: "Quid me felicem toties jactastis amici? Qui cecidit, stabili non fuit ille loco. Boeth." Why have you so often proclaimed me happy, my friends? The man who fell was not in a stable place. Boethius; compare Consolation of Philosophy 1, metre 1.21–22. Burton's second line differs from the consulted text.

[6645] **Editor.** Direct inspection of Camerarius's first century, emblem XIII, confirms this couplet beneath the fruit tree and its fallen branches. The wording agrees with Burton apart from spelling and punctuation. Excessive abundance causes collapse; Burton's separate prose gloss follows. This comparison verifies the consulted printed witness, without identifying Burton's particular copy or edition.

[6646] **Burton.** Printed page 321, asterisk: "Ut postquam impinguati fuerint, devorentur." So that after they have been fattened they may be devoured.

[6647] **Editor.** "Century" means a hundred emblems. The inspected Camerarius image reads Me copia perdit, "Abundance destroys me"; Burton instead prints Inopem se copia fecit, "Its abundance made it poor." His wording remains unchanged. "Collogue" means cajole or flatter. The three favourites exemplify dependence on a ruler; the Aeneas Sylvius fattening image remains unlocated.

Original text 1651	Modern English
I resolve with *Gregory, potestas culminis, est tempestas mentis; & quo dignitas altior, casus gravior*, honour is a tempest, the higher they are elevated, the more grievously depressed.	I conclude with Gregory: “Power at the summit is a tempest of the mind; and the higher the dignity, the heavier the fall.” Honour is a tempest: the higher they are raised, the more grievously they are cast down.[6648]
Source page 321–322 For the rest of his prerogatives which wealth affords, as he hath more, his expences are the greater. *When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?* Eccles. 4.10.	As for the other advantages his wealth affords, the more he has, the greater his expenses. “When goods increase, so do those who consume them; and what benefit do their owners receive except the sight of them?” Ecclesiastes 4:10.[6649]
Source page 322 [6650]*Millia frumenti tua triverit area centum,* *Non tuus hinc capiet venter plus quam meus* ——	Your threshing floor may have threshed a hundred thousand measures of grain; Your stomach will take no more from it than mine.[6651]

[6648] **Editor.** Gregory the Great, Pastoral Rule 1.9, asks what the power of high office is but a tempest of the mind. Burton recasts the question as a maxim and joins it to a further sentence about the greater fall from higher rank; that added clause remains to be located.

[6649] **Editor.** Burton’s Ecclesiastes 4:10 corresponds to 5:11 in the King James Version. His numbering is retained in the modern text; the later reference to verse 12 similarly points to the harmful riches of 5:13. “Prerogatives” means advantages or privileges.

[6650] **Burton.** Printed page 322, asterisk: “Hor.” Horace; the grain quotation.

[6651] **Editor.** Horace, Satires 1.1.45–46. Burton prints hinc and quam where the consulted text has hoc and ac. A vast harvest cannot enlarge its owner’s stomach. The unit “measures” is supplied in the modern rendering to make the elliptical number intelligible.

Original text 1651	Modern English
an evil sickness Salomon cals it, *and reserved to them for an evil*, 12. verse. *They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition*. 1 Tim. 6.9. *gold and silver hath destroyed many*, Ecclus 8.2. *divitiæ sæculi sunt laquei diaboli*: so writes *Bernard*; Worldly wealth is the devils bait; and as the Moon when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God.	Solomon calls it "a grievous sickness," wealth "kept by its owners to their harm," verse 12. "Those who want to be rich fall into many fears and temptations, into many foolish and harmful desires, which drown men in destruction." 1 Timothy 6:9. "Gold and silver have destroyed many," Ecclesiasticus 8:2. "The riches of this world are the devil's snares," writes Bernard: worldly wealth is the devil's bait. And just as the moon is always farthest from the sun when it is fullest of light, the more wealth people have, the farther they commonly are from God.[6652]
(If I had said this of my self, rich men would have pulled me a pieces; but hear who saith, and who seconds it, an Apostle) therefore St *James* bids them *weep and howle for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire*, James 5.1,2,3.	If I had said this on my own authority, rich men would have torn me to pieces. But listen to who says it, and who supports it: an apostle. Saint James therefore tells them to "weep and howl for the miseries that will come upon them"; their gold will rust and corrode, and eat their flesh like fire, James 5:1–3.

[6652] **Editor.** The scriptural citations are adapted, not exact transcriptions. "Noisome" means harmful, and "lusts" means desires more broadly than sexual desire. The Bernard maxim's precise source remains unlocated. The moon comparison is Burton's moral analogy, not an explanation of physical distance.

Original text 1651	Modern English
I may then boldly conclude with [6653]*Theodoret, quotiescunque divitiis affluentem* &c. *As often as you shall see a man abounding in wealth, qui gemmis bibit & Serrano dormit in ostro, and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him.*	I may then confidently conclude with Theodoret, "Whenever you see someone abounding in riches," and so on: whenever you see a man overflowing with wealth, "who drinks from jewelled cups and sleeps in Tyrian purple," yet is wicked, I beg you not to call him happy. Reckon him unfortunate, because he has so many opportunities to live unjustly. Conversely, a poor man is not miserable if he is good, but happy precisely because those opportunities for wrongdoing have been taken from him.[6654]
[6655]*Nor possidentem multa vocaveris* *Rectè beatum; rectius occupat* *Nomen beati, qui deorum* *Muneribus sapienter uti,* *Duramque callet pauperiem pati,* *Pejusque letho flagitium timet.*	You cannot rightly call a man happy for owning much; More rightly does he bear The name of happy who knows How to use the gods' gifts wisely, How to endure harsh poverty, And fears disgrace more than death.[6656]
He is not happy that is rich, And hath the world at will, But he that wisely can Gods gifts Possess and use them still: That suffers and with patience Abides hard poverty, And chuseth rather for to dye; Then do such villany.	The happy man is not the rich man Who has the world at his command, But the man who can wisely possess And always use God's gifts; Who suffers and patiently Endures harsh poverty, And chooses death rather Than commit such wickedness.

[6653] **Burton.** Printed page 322, e: "cap. 6. de curat. græc. affect. cap. de providentia; quotiescunque divitiis affluentem hominem videmus, eumque pessimum, ne quæso hunc beatissimum putemus, sed infelicem censeamus, &c." Chapter 6 of the Cure of Greek Maladies, the chapter on providence: whenever we see a man abounding in riches, and thoroughly wicked, let us not, I beg you, think him most happy, but reckon him unfortunate, and so on.

[6654] **Editor.** The Theodoret reference requires collation against the cited chapter on providence. Within the quotation Burton inserts an adaptation of Virgil, Georgics 2.506: his gemmis bibit and Serrano dormit replace gemma bibat and Sarrano dormiat. "Naught" means morally bad; "occasions" are opportunities or inducements.

[6655] **Burton.** Printed page 322, f: "Hor. l. 2. od. 9." Horace, book 2, ode 9; the printed reference is retained.

[6656] **Editor.** Horace, Odes 4.9.45–50, not the printed book 2, ode 9. The scan reads Nor for Latin Non, an apparent printing error retained in the original column; the modern rendering follows the clear negative sense. Burton's separate English verse follows, with "God" singular where the Latin has "gods."

Original text 1651	Modern English
Wherein now consists his happiness? what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath he not more then other men?	Where, then, does his happiness lie? What advantages does he have over other men? Or rather, what miseries, cares, and discontents does he not have in greater measure than others?
[6657]*Non enim gazæ, neque consularis* *Summovet lictor miseros tumultus* *Mentis, & curas laqueata circum* *Tecta volantes.*	For neither treasures nor a consul's Lictor can drive away the mind's Miserable turmoil, or the cares that fly Around panelled ceilings.[6658]
Nor treasures, nor majors officers remove The miserable tumults of the mind: Or cares that lie about, or flye above Their high-roofed houses, with huge beams combind.	Neither treasures nor a mayor's officers remove The mind's miserable turmoil, Or the cares that lie about or fly above Their lofty houses, joined with massive beams.
Source page 322–323 'Tis not his wealth can vindicate him, let him have *Jobs* inventory, *sint Crœsi & Crassi licet, non hos Pactolus aureas undas agens, eripat unquam è miseriis*, *Crœsus* or rich *Crassus* cannot now command health, or get himself a stomack.	His wealth cannot rescue him, even if his possessions rival Job's: "Let them be Croesuses and Crassuses; not even Pactolus, rolling its golden waters, could ever snatch them from misery." Croesus or wealthy Crassus cannot command health or buy himself an appetite.[6659]

[6657] **Burton.** Printed page 322, g: "Hor. lib. 2." Horace, book 2.

[6658] **Editor.** Horace, Odes 2.16.9–12. A lictor was an attendant of a Roman magistrate; Burton's English verse substitutes a mayor's officers. Laqueata tecta are panelled or coffered ceilings. Both the fresh translation and his distinct English rendering are retained.

[6659] **Editor.** "Vindicate" means rescue or set free, and "stomack" means appetite. Job's inventory evokes his great possessions. Croesus and Crassus are proverbial rich men; Pactolus is the river associated with gold. The precise source of this Latin sentence remains unlocated.

Original text 1651	Modern English
Source page 323 [6660]*His Worship, as Apuleius describes him, in all his plenty and great provision, is forbidden to eat, or else hath no appetite*, (sick in bed, can take no rest, sore grieved with some chronick disease, contracted with full dyet and ease, or troubled in mind) *when as in the mean time, all his houshold are merry, and the poorest servant that he keeps, doth continually feast.*	His Worship, as Apuleius describes him, amid all his abundance and plentiful supplies, is forbidden to eat, or else has no appetite. He lies sick in bed, unable to rest, grievously afflicted by some chronic disease brought on by rich food and ease, or troubled in mind. Meanwhile, his whole household is merry, and even his poorest servant continually feasts.[6661]
'Tis *Bracteata felicitas*, as [6662]*Seneca* terms it, tin-foyl'd happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.	It is "happiness plated with thin metal," as Seneca calls it: happiness covered in tinfoil, "unhappy happiness," an unhappy kind of happiness, if it is happiness at all. His gold, his guards, the clatter of armour, and his fortifications against external enemies cannot free him from inward fears and cares.[6663]
Reveraque metus hominum, curæque sequaces *Nec metuunt fremitus armorum, aut ferrea tela,* *Audacterque inter reges, regumque potentes* *Versantur, neque fulgorem reverentur ab auro.*	For human fears and the cares that dog us Fear neither the clash of arms nor iron weapons; They move boldly among kings and those powerful among kings, And feel no awe before the gleam of gold.[6664]

[6660] **Burton.** Printed page 323, h: "Florid. lib. 4. Dives ille cibo interdicitur, & in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur." Florida, book 4: that rich man is forbidden food and eats nothing amid all his abundance, while his whole household of servants is merry and feasts.

[6661] **Editor.** Compare the final passage of Apuleius's Florida, on a rich man unable to eat while his servants feast. Burton expands it with illness, sleeplessness, and dietary explanation. "His Worship" is a respectful social title used pointedly here.

[6662] **Burton.** Printed page 323, i: "Epist. 115." Seneca, Letter 115.

[6663] **Editor.** Seneca, Letter 115.9: the outwardly splendid have bratteata felicitas, happiness overlaid with a thin metal covering. Burton's Bracteata spelling and his "tin-foyl'd" gloss are retained separately. "Harness" means armour.

[6664] **Editor.** Lucretius, On the Nature of Things 2.48–51. Burton prints fremitus for sonitus, aut ferrea for nec fera, and regumque for rerumque. The last change makes the phrase concern power among kings rather than power over affairs; the translation follows Burton. His own English verse follows as a separate unit.

Original text 1651	Modern English
Indeed men still attending fears and cares, Nor armours clashing, nor fierce weapons fears: With Kings converse they boldly, and Kings Peers, Fearing no flashing that from gold appeares.	Indeed, the fears and cares that always attend men Fear neither clashing armour nor fierce weapons. They boldly keep company with kings and their peers, Unafraid of any glittering gold.
Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; & that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude.	Count his servants, and you count the enemies he suspects. In place of freedom he harbours ambition. His pleasures are no pleasures; and worst of all, he cannot live privately or enjoy his own company as other men do: his high position is a form of slavery.[6665]
[6666]A country man may travel from kingdome to kingdome, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our *China* kings, of *Bornay*, and *Tartarian Chams*, those *aurea mancipia*, are said to do, seldome or never seen abroad, *ut major sit hominum erga se observantia*, which the [6667]*Persian* Kings so precisely observed of old.	A countryman may travel from kingdom to kingdom, province to province, and city to city, feast his eyes on delightful sights, hawk, hunt, and enjoy these ordinary recreations without attracting notice. A prince or great man can do none of this. He stays indoors to preserve his dignity, "lest the honour of majesty be cheapened," as the kings of China and Borneo and the Tartar khans—those "golden slaves"—are said to do. They are seldom or never seen abroad, "so that people may hold them in greater reverence," a practice the ancient Persian kings observed so scrupulously.[6668]

[6665] **Editor.** Compare Seneca, Letter 47.5, and Macrobius, Saturnalia 1.11.13, for the proverb equating servants with enemies. Both authors add that masters make them enemies. Burton's "state" here is rank and its accompanying ceremonial obligations.

[6666] **Burton.** Printed page 323, k: "Hor. & mihi curto Ire licet mulo vel si libet usque Tarentum." Horace: and I may ride on a dock-tailed mule, all the way to Tarentum if I wish.

[6667] **Burton.** Printed page 323, asterisk: "Brissonius." Brisson; the precise passage remains to be collated.

[6668] **Editor.** The marginal Horace quotation adapts Satires 1.6.104–105. "Bornay" denotes Borneo, and "Chams" are khans. Burton reports generalizations about Asian rulers; the Brisson source and their historical application remain uncollated. Aurea mancipia means enslaved people whose condition is gilded by luxury.

Original text 1651	Modern English
A poor man takes more delight in an ordinary meals meat, which he hath but seldom, then they do with all their exotick dainties and continual Viands; *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede.	A poor man takes more pleasure in an ordinary meal, which he seldom has, than they do in all their foreign delicacies and constant supplies of food. "Infrequent use makes pleasure more welcome": rarity and need make a thing agreeable and pleasant. Darius, put to flight by Alexander, drank muddy water to quench his thirst and swore that it tasted better than any wine or mead.[6669]
All excess as [6670]*Epictetus* argues, will cause a dislike; Sweet will be sour; which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwayes accustomed to the same dishes, (which are nastily dressed by slovenly cooks, that [6671]after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; *Nectar* self grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons.	Every excess, as Epictetus argues, produces disgust: sweetness turns sour. That is why the temperate Epicurus sometimes fasted voluntarily. But the rich, always accustomed to the same dishes—filthily prepared by slovenly cooks who never wash their foul hands after their dirty acts—grow sick of them, whether fish, meat, elaborate mixed dishes, or anything else. Nectar itself becomes loathsome to them; they tire of all their splendid palaces, which become so many prisons.[6672]

[6669] **Editor.** Compare Cicero, Tusculan Disputations 5.97, where Darius enjoys muddy water during his flight because he is truly thirsty. Burton's version adds the explicit comparison with wine and mead. "Meat" commonly means food, not just animal flesh.

[6670] **Burton.** Printed page 323, asterisk: "Si modum excesseris, suavissima fiunt molesta." If you exceed moderation, the sweetest things become disagreeable.

[6671] **Burton.** Printed page 323, l: "Et in cupediis gulæ, coquus & pueri illotis manibus ab exoneratione ventris omnia tractant, &c. Cardan. l. 8. cap. 46 de rerum varietate." And in preparing delicacies for the palate, the cook and the boys handle everything with hands unwashed after emptying their bowels, and so on. Cardano, On the Variety of Things, book 8, chapter 46.

[6672] **Editor.** The body's deliberately coarse account of cooks is preserved; Cardano's marginal Latin specifically refers to unwashed hands after defecation. The exact Epictetus maxim, Epicurus fasting example, and Cardano passage remain to be collated. "Made dishes" are elaborately prepared dishes; nectar is the gods' drink.

Original text 1651	Modern English
A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poyson in the one, security in the other.	A poor man drinks from a wooden bowl and eats his food with wooden spoons, from wooden platters, earthenware vessels, and other humble utensils. The rich man uses gold, silver, and precious stones. But with what result? "Poison is drunk from gold": fear of poison in the one case, safety in the other.[6673]
A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum* saith [6674]*Philostratus*, a rich man imployes a parasite, and as the Major of a City, speaks by the Town-clark, or by M[r] *Recorder*, when he cannot express himself.	A poor man can write, speak his mind, and conduct his business himself. "The rich man sends a parasite," says Philostratus: he employs a hanger-on and, like a city's mayor, speaks through the town clerk or the Recorder when he cannot express himself.[6675]
Source page 323–324 [6676]*Nonius* the Senator hath a purple coat as stiffe with jewels, as his mind is full of vices; rings on his fingers worth 20000 sestercies, and as [6677]*Perox* the *Persian* King, an union in his eare worth 100[l] weight of gold:	Nonius the senator has a purple coat as stiff with jewels as his mind is full of vices, rings on his fingers worth twenty thousand sesterces, and, like Perox the Persian king, a pearl in his ear worth a hundred pounds' weight of gold.[6678]

[6673] **Editor.** The Latin contrasts precious drinking vessels with the risk of poison. "Security" here means safety. Burton's opposition between the rich man's danger and the poor man's peace is part of the consolatory argument, not an impartial account of either condition.

[6674] **Burton.** Printed page 323, asterisk: "Epist." Letters; the precise Philostratus letter remains unidentified.

[6675] **Editor.** A "parasite" is a dependent hanger-on or flatterer who lives at another's expense. The Recorder is a civic legal officer. The Philostratus letter is not numbered in Burton's margin and remains to be identified.

[6676] **Burton.** Printed page 323, dagger: "Plin. lib. 57. cap. 6." Pliny, book 57, chapter 6, as printed.

[6677] **Burton.** Printed page 323, asterisk: "Zonaras 3. annal." Zonaras, Annals, 3, as printed.

[6678] **Editor.** Pliny, Natural History 37.81–82, describes Nonius's opal ring, valued there at two million sesterces, not Burton's twenty thousand. The margin prints book 57, although Pliny's work has 37 books. Burton's figures and moral portrait are retained. "Union" means a large pearl; the Perox/Zonaras anecdote requires collation.

Original text 1651	Modern English
Source page 324 [6679]*Cleopatra* hath whole boars and sheep served up to her table at once, drinks Jewels dissolved 40000 sestercies in value; but to what end?	Cleopatra has whole boars and sheep brought to her table at once and drinks dissolved jewels worth forty thousand sesterces. But to what purpose?[6680]
[6681]*Num tibi cum fauces urit sitis, aurea quæris* *Pocula? ——*	When thirst burns your throat, do you ask For golden cups?[6682]
Doth a man that is a dry desire to drink in gold? Doth not a cloth suite become him as well, and keep him as warm, as all their silks, satins, damasks, taffaties and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in grain, or a gown of Giants beards?	Does a thirsty man long to drink from gold? Does a woollen suit not become him as well and keep him as warm as all their silks, satins, damasks, taffetas, and cloth of gold or silver? Is homespun cloth not as good a protection against the cold as a coat of Tartar lamb's wool dyed deep scarlet, or a gown made from giants' beards?[6683]
Nero, saith [6684]*Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation & upshot of all, death it self makes the greatest difference.	Nero, says Suetonius, never wore a garment twice, while you scarcely have one to put on. What is the difference? One is sick, the other healthy. Such is the whole course of their lives; and death itself, the conclusion and outcome of it all, makes the greatest difference.[6685]

[6679] **Burton.** Printed page 324, dagger: "Plutarch. vit. ejus" Plutarch, his or her life, as printed; compare the Life of Antony.

[6680] **Editor.** Plutarch, Antony 28.2–4, describes eight boars roasting because the meal's timing was uncertain; they were not all to be served at once. Pliny, Natural History 9.119–121, tells how Cleopatra dissolved one pearl in vinegar and drank it; the umpire stopped her from destroying the second. His wager is ten million sesterces. This English comparison locates the pearl story but does not explain Burton's forty-thousand figure or authenticate the event.

[6681] **Burton.** Printed page 324, asterisk: "Hor. Ser. lib. 1. Sat. 2." Horace, Satires, book 1, satire 2.

[6682] **Editor.** Horace, Satires 1.2.114–115. The following English question is Burton's own gloss and is also retained.

[6683] **Editor.** "A dry" means thirsty; "cloth" here denotes woollen fabric, while "tissues" are rich fabrics woven with precious metal. "Died in grain" refers to a deep, fast red dye. Tartar lamb's wool and the gown of giants' beards carry exotic or fabulous associations; their particular sources remain uncollated.

[6684] **Burton.** Printed page 324, dagger: "Cap. 30. nullam vestem bis induit." Chapter 30: he never put on any garment twice.

[6685] **Editor.** Suetonius, Nero 30.3, supplies the statement that Nero never wore a garment twice. The ensuing hen and falcon comparison reverses earthly and final conditions: humble fare leads to the lord's table, luxury to the dungheap.

Original text 1651	Modern English
One like an hen feeds on the dunghil all his daies, but is served up at last to his Lords table; the other as a Falcon is fed with partridge and pigeons, and carried on his masters fist, but when he dyes is flung to the muckhil, and there lies.	One, like a hen, feeds on the dunghill all his days, but is finally served at his lord's table. The other, like a falcon, is fed partridges and pigeons and carried on his master's fist, but when he dies he is thrown on the muckheap and left there.
The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, make the best of it; *and boasts himself in the multitude of his riches*, Psal. 49.6,11. he thinks his *house called after his own name, shall continue for ever*; but *he perisheth like a beast*, ver. 20. *his way utters his folly*, ver. 13. *male parta, male dilabuntur*; *like sheep they lye in the grave*, 14. *Puncto descendunt ad infernum. They spend their dayes in wealth, and go suddenly down to hell*, Job 21.13.	The rich man lives merrily here on earth like Dives, "drunk with riches"—make the most of it—and "boasts of the abundance of his wealth," Psalm 49:6, 11. He thinks his house, called by his own name, will last for ever; but "he perishes like a beast," verse 20; "his way reveals his folly," verse 13. "Ill-gotten goods come to an ill end"; "like sheep they lie in the grave," verse 14. "In a moment they descend to hell": "They spend their days in wealth and suddenly go down to hell," Job 21:13.[6686]
For all Physicians and medicines inforcing nature, a sowning wife, families complaints, friends tears, Dirges, Masses, *nænia's*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herses, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, [6687]he like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse:	Despite physicians and medicines straining to sustain nature, a swooning wife, his family's lamentations, his friends' tears, dirges, masses, funeral songs, and obsequies; despite speeches, insincere hired applause, eulogies, epitaphs, funeral biers, heralds, mourners in black, ceremonies, obelisks, and monumental tombs—if he even has them—he goes to hell like a hog, with a guilty conscience and a poor man's curse: "Because of these men, hell has enlarged its mouth."[6688]

[6686] **Editor.** Dives is the conventional name for the rich man in Luke 16:19–31; the Latin word itself means rich. Burton combines that parable with Psalm 49 and Job 21:13. His language presents wealth through intoxication, folly, and judgement, without qualifying every statement about rich people.

[6687] **Burton.** Printed page 324, m: "Ad generum Cereris sine cæde & sanguine pauci Descendunt reges, & sicca morte tyranni." Few kings descend to Ceres's son-in-law without slaughter and bloodshed, and few tyrants die a bloodless death.

[6688] **Editor.** "Sowning" means swooning. Næniae are funeral laments; "herses" can denote funeral structures or biers, rather than modern motor vehicles. "Mausolean" evokes grand tombs. The Latin adapts Isaiah 5:14. The marginal verse is Juvenal, Satire 10.112–113, with sanguine for vulnere; Ceres's son-in-law is Pluto, ruler of the underworld.

Original text 1651	Modern English
his memory stinks like the snuffe of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of [6689]Angels ready to convey his soul into *Abrahams* bosom, he leaves an everlasting and a sweet memory behind him.	His memory stinks like a candle's burnt wick when it is put out; scurrilous lampoons and disgraceful accusations follow him. Poor Lazarus, meanwhile, is "God's sanctuary," the temple of God. He lives and dies in true devotion, attended only by his innocence, with the sky for his tomb. He longs to depart this life and be buried in his mother's lap, and a company of angels stands ready to carry his soul into Abraham's bosom. He leaves an enduring and sweet memory behind.[6690]
Crassus and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crœsus* for his end, *Solomon* for his wisdome. In a word, [6691]*to get wealth is a great trouble, anxiety to keep, grief to lose it.*	Crassus and Sulla are indeed still remembered, but more for their victories than their wealth; Croesus for his end, Solomon for his wisdom. In a word, acquiring wealth is a great trouble, keeping it an anxiety, and losing it a grief.[6692]
[6693]*Quid dignum stolidis mentibus imprecer?* *Opes, honores ambiant:* *Et cum falsa gravi mole paraverint,* *Tum vera cognoscant bona.*	What fitting curse shall I call down on foolish minds? Let them pursue wealth and honours; And when, at immense cost, they have obtained false goods, Then let them learn what the true goods are.[6694]

[6689] **Burton.** Printed page 324, n: "God shall deliver his soule from the power of the grave, Psal. 49.15." God will deliver his soul from the power of the grave, Psalm 49:15.

[6690] **Editor.** Lazarus and Abraham's bosom refer to Luke 16. "His mother's lap" is the earth; the wish to be "dissolved" evokes departure from bodily life. Burton opposes the rich man's elaborate funeral to the poor man's innocence and heavenly reception.

[6691] **Burton.** Printed page 324, asterisk: "Contempl. Idiot. Cap. 37. divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris." The Contemplation of the Unlearned Man, chapter 37: acquiring riches entails great labour, possessing them great fear, and losing them great sorrow.

[6692] **Editor.** "Recorded" means remembered in historical writing. Burton's summary of Crassus, Sulla, Croesus, and Solomon is rhetorical and selective. The Contemplatio Idiotae reference is retained as printed; its authorship, edition, and chapter wording require collation.

[6693] **Burton.** Printed page 324, dagger: "Boethius de consol. phil. l. 3." Boethius, The Consolation of Philosophy, book 3.

[6694] **Editor.** Boethius, Consolation of Philosophy 3, metre 8.19–22. The wish is an ironic curse: let foolish people acquire the false goods they seek and then discover the true ones. Gravi mole conveys burdensome effort or cost, not false weights and measures.

Original text 1651	Modern English
But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) *O fortunatos nimium bona si sua norint:* happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. *A poor man wise is better then a foolish king*, Eccl. 2.13.	But consider all the other unrecognised, hidden blessings a poor man possesses. I call them unrecognised because the world does not acknowledge or regard them as blessings. "Oh, how fortunate they are, if only they knew their own good fortune!" Happy they are already, if only they would recognise it, make use of it, or apply it to themselves. "A wise poor man is better than a foolish king," Ecclesiastes 2:13.[6695]
[6696]*Poverty is the way to heaven*, [6697]the mistress of philosophy, [6698]the mother of religion, vertue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I adde out of the Fathers, Philosophers, Orators?	Poverty is the road to heaven, the teacher of philosophy, the mother of religion, virtue, and sobriety, the sister of innocence and an upright mind. How many such praises could I add from the Church Fathers, philosophers, and orators?[6699]

[6695] **Editor.** The exclamation adapts Virgil, Georgics 2.458, omitting its next word, agricolas, "farmers." Burton applies it to the poor. His Ecclesiastes 2:13 should be compared with 4:13, where the wise poor person is a child and the foolish king is old; those distinctions are absent from his wording.

[6696] **Burton.** Printed page 324, o: "Austin in Ps. 76. omnis Philosophiæ magistra, ad cælum via." Augustine on Psalm 76: the teacher of all philosophy, the road to heaven.

[6697] **Burton.** Printed page 324, p: "Bonæ mentis soror paupertas" Poverty is the sister of a sound mind.

[6698] **Burton.** Printed page 324, q: "Pædagoga pietatis sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apul." A sober tutor of piety, a devoted mother, simple in manner of life, secure in bearing, persuasive in good counsel. Apuleius.

[6699] **Editor.** "Mistress" means teacher. The marginal sayings do not follow Burton's English list exactly. Apuleius, Apology 18.2, supplies cultu simplex, habitu secura, consilio benesuada, but not the whole composite quotation. The "sister of a sound mind" maxim occurs in Petronius, Satyricon 84, in the speech of the poor poet Eumolpus: Burton extracts a general maxim from fictional dialogue. The Augustine attribution and immediate intermediaries remain unlocated.

Original text 1651	Modern English
Source page 324–325 It troubles many that are poor, they accompt of it as a great plague, curse, a sign of Gods hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? [6700]*If fortune hath envyed me wealth, thieves have robbed me, my father have not left me such revenues as others have*, that I am a younger brother, basely born,	Many poor people are troubled by their poverty. They regard it as a great affliction, a curse, a sign of God's hatred, "wickedness itself," damned villainy itself, a disgrace, a shame, and a reproach. But a reproach to whom, or why? If fortune has begrudged me wealth, thieves have robbed me, or my father has not left me the income others inherit; if I am a younger brother, of humble birth—[6701]
Source page 325 *—— cui sine luce genus, surdumque parentum —— nomen,*	Whose lineage has no lustre, whose parents' name is unheard—[6702]
of mean parentage, a dirt-daubers son, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man?* 'Tis [6703]*fortunæ telum, non culpa*, fortunes fault not mine.	Of humble parentage, the son of a mud-plasterer, am I therefore to blame? An eagle, bull, or lion is not rejected for its poverty: why should a man be? It is "fortune's blow, not a fault": fortune's fault, not mine.[6704]

[6700] **Burton.** Printed page 325, r; body dagger: "Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur, si fortuna divitias invidit? non aquilæ, non &c." Cardano: poverty is no disgrace. Why should it be held against me if a robber takes something away, or my father did not leave it to me, if fortune begrudged me riches? Not to an eagle, not, and so on.

[6701] **Editor.** "Plague" means an affliction, while ipsum scelus means wickedness itself. Burton voices the shame attached to poverty before challenging it. A younger brother might lack the principal inheritance; the passage does not assume that all poverty has one cause.

[6702] **Editor.** Silius Italicus, Punica 8.246–247, describes obscure ancestry with illi sine luce genus, surdumque parentum nomen. Burton adapts illi to cui and uses the fragment in a defence against shame over low birth.

[6703] **Burton.** Printed page 325, asterisk: "Tully." Cicero; the exact passage remains unlocated.

[6704] **Editor.** A "dirt-dauber" works with mud or plaster. Fortunæ telum literally means fortune's weapon or blow; culpa is fault or blame. Burton's ensuing "fortune's fault, not mine" is his separate gloss. The exact Ciceronian source remains unlocated.

Original text 1651	Modern English
Good Sir, I am a servant (to use [6705]*Seneca's* words) *howsoever your poor friend; a servant, and yet your chamberfellow, and if you consider better of it, your fellow servant*. I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more precious, and I dearer unto him.	Good sir, I am a servant—to use Seneca's words—but still your humble friend; a servant, yet your companion under the same roof, and, if you think more carefully, your fellow servant. In the world's eyes I am your drudge, but perhaps in God's sight I am your better: my soul is more precious, and I am dearer to him.[6706]
Etiam servi diis curæ sunt, as *Evangelus* at large proves in †*Macrobius*, the meanest servant is most precious in his sight.	"Even slaves are objects of the gods' care," as Evangelus proves at length in Macrobius: the humblest servant is most precious in his sight.[6707]
Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour, *Claudius* his *Narcissus*, *Nero's Massa*, *Domitians Parthenius*, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy wals with statues, fine pictures, curious hangings, &c. what of all this? *calcas opes*, &c. whats all this to true happiness?	You are an Epicure; I am a good Christian. You are many leagues ahead of me in means, favour, wealth, and honour: a Narcissus to Claudius, a Massa to Nero, a Parthenius to Domitian, a favourite, a golden slave. You cover your floors with marble, your ceilings with gold, your walls with statues, fine pictures, exquisite tapestries, and so on. What of it all? "You tread upon riches," and so forth: what does any of this have to do with true happiness?[6708]

[6705] **Burton.** Printed page 325, dagger: "Epist. 74. servus sumne homo; servus sum, immo contubernalis; servus sum, at humilis amicus, immo conservus si cogitaveris" Letter 74. The first clause is typographically difficult, provisionally read sumne. The intended series is: I am a slave, but a human being; a slave, indeed a companion under the same roof; a slave, but a humble friend, indeed a fellow slave if you reflect.

[6706] **Editor.** The argument adapts Seneca, Letter 47.1, rather than the margin's 74, changing Seneca's statements about slaves into the servant's first-person appeal. The first marginal clause is unclear in the scan and provisionally transcribed sumne; its intended human-equality claim is clear from the cited parallel. "Servant" overlaps with the ancient condition of slavery.

[6707] **Editor.** Macrobius, Saturnalia 1.11.1–14: Praetextatus defends slaves' humanity and divine care against Evangelus's objection. Burton assigns the defence to Evangelus instead. The dagger before Macrobius has no separately identifiable marginal entry and is retained; the later Letters 66 and 90 entry belongs with Seneca.

[6708] **Editor.** "Epicure" here means a pleasure-seeker, not a neutral label for Epicurus's philosophy. A parasang is an ancient distance measure; "many leagues" preserves the comparison without imposing a precise conversion. The named imperial favourites, especially "Nero's Massa," require historical collation. "Curious" means exquisitely wrought.

Original text 1651	Modern English
I live and breath under that glorious heaven, that August Capitol of nature, enjoy the brightness of stars, that cleer light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give.	I live and breathe beneath that glorious sky, nature's majestic Capitol. I enjoy the brightness of the stars, the clear light of sun and moon, the countless creatures, plants, birds, beasts, fish, and herbs: everything sea and land provide, far surpassing all that art and wealth can give.
I am free, and which [6709]*Seneca* said of *Rome, culmen liberos texit, sub marmore et auro postea servitus habitavit*, thou hast *Amaltheæ cornu*, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us equal in an instant;	I am free; and, as Seneca said of Rome, "A roof sheltered free men; afterwards slavery lived beneath marble and gold." You possess Amalthea's horn: abundance, pleasure, the world at your command. I am despised and poor. But a rash word, a blow struck in anger, a game of tables, a loss at sea, a sudden fire, the ruler's displeasure, a brief illness, and so on, may make us equals in an instant.[6710]
howsoever take thy time, triumph and insult a while, *cinis æquat*, as [6711]*Alphonsus* said, death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended?	Meanwhile, enjoy your moment; triumph and lord it over me for a while. "Ashes make us equal," as Alfonso said: death will make us all equal at last. In the meantime I live frugally, dress plainly, and eat poor food. Is that a disgrace? Am I the worse for it? Does it make me contemptible? Am I to be blamed?[6712]

[6709] **Burton.** Printed page 325, dagger at Seneca: "Epist. 66. & 90." Letters 66 and 90.

[6710] **Editor.** Compare Seneca, Letter 90.10: culmus, "straw," sheltered free men, while slavery lives beneath marble and gold. Burton prints culmen, "roof," adds postea, and changes habitat to habitavit; the modern rendering follows him. Amalthea's horn is the horn of plenty. "Tables" is a board game of the backgammon family.

[6711] **Burton.** Printed page 325, asterisk: "Panormitan. rebus gestis Alph." Panormita, on the deeds of Alfonso.

[6712] **Editor.** "Insult" means triumph or exult over someone, not merely speak abusively. Cinis æquat means ashes make equal. The attribution to Alfonso through Panormita remains to be checked against the cited work.

Original text 1651	Modern English
A learned man in [6713]*Nevissanus* was taken down for sitting amongst Gentlemen, but he replyed, *my nobility is about the head, yours declines to the taile*, and they were silent. Let them mock, scoffe and revile, 'tis not thy scorn, but his that made thee so; *He that mocketh the poor, reproacheth him that made him*, Prov. 11.5. *and he that rejoyceth at affliction, shall not be unpunished*.	A learned man in Nevizzano was rebuked for sitting among gentlemen, but replied, "My nobility is about my head; yours descends towards the tail." They fell silent. Let them mock, sneer, and abuse you: their scorn falls on the one who made you as you are. "Whoever mocks the poor reproaches their maker," Proverbs 11:5, "and whoever rejoices at affliction will not go unpunished."[6714]
For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior*, saith [6715]*Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.	For the rest, the poorer you are, the happier you are. "He is richer, but not better," says Epictetus: richer than you, not better, nor so free from lust, envy, hatred, and ambition.[6716]

[6713] **Burton.** Printed page 325, s: "Lib. 4. num. 218. quidam deprehensus quod sederet loco nobilium, mea nobilitas, ait, est circa caput, vestra declinat ad caudam." Book 4, number 218: a man rebuked for sitting among the nobility said, My nobility is about my head; yours slopes down towards the tail.

[6714] **Editor.** The head-and-tail reply contrasts intellectual worth with inherited status. The Nevizzano anecdote needs collation. The scriptural quotation is Proverbs 17:5, not the printed 11:5; Burton's reference is retained in the modern column and corrected here.

[6715] **Burton.** Printed page 325, t: "Tanto beatior es, quanto collectior." You are happier the more inwardly composed you are.

[6716] **Editor.** Compare Epictetus, Enchiridion 44: greater wealth does not establish that a person is better. Burton extends the point into his claim about poverty and freedom from passions. The marginal collectior means more composed or collected within oneself; it does not literally mean poorer.

Original text 1651	Modern English
Beatus ille qui procul negotiis *Paterna rura bobus exercet suis.*	Happy the man who, far from business, Ploughs his ancestral fields with his own oxen.[6717]
Happy he, in that he is [6718]freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate;	Happy because he is free from the world's turmoil: he seeks no honours, hungers for no advancement, neither flatters nor envies nor trims his conduct to the times, but lives privately, well content with his condition.[6719]
Nec spes corde avidas, nec curam pascit inanem, *Securus quo fata cadant.*	He nourishes neither greedy hopes nor empty care in his heart, Untroubled by how the fates may fall.[6720]

[6717] **Editor.** Horace, Epodes 2.1 and 3, with the intervening line omitted. In the full poem the praise of rural life is eventually revealed as the speech of a moneylender who returns to lending. Burton extracts it as consolation; the omitted line is not silently supplied.

[6718] **Burton.** Printed page 325, u: "Non amoribus inservit, non appetit honores, & qualitercunque relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur; sermonibus malignis non attendit aut alitur. Plinius." He does not serve his passions or seek honours; however he is left, he has enough; he remembers he is human, envies no one, despises no one, admires no one, and neither attends to nor feeds on malicious talk. Pliny.

[6719] **Editor.** The Pliny margin adapts Letters 7.26.2, a description of conduct during illness, here transferred to the contented poor man. Burton's qualitercunque relictus differs from Pliny's quantulumcumque, ut relicturus. "Temporize" means accommodate oneself opportunistically to prevailing circumstances.

[6720] **Editor.** Poliziano, Rusticus 24–25. Burton prints Nec twice where the consulted text has Non and substitutes fata, "fates," for sceptra, "sceptres." The modern translation follows his wording; the political context of the original helps explain the following paragraph.

Original text 1651	Modern English
Source page 325–326 He is not troubled with state matters, whether kingdomes thrive better by succession or election; whether Monarchies should be mixt, temperate, or absolute; the house of *Ottomons* and *Austria* is all one to him; he enquires not after Colonies or new discoveries; whether *Peter* were at *Rome*, or *Constantines* donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invasions, factions, or emulations;	He is untroubled by affairs of state: whether kingdoms prosper better through hereditary succession or election; whether monarchies should be mixed, limited, or absolute. The Ottoman and Austrian houses are all the same to him. He does not inquire about colonies or new discoveries; whether Peter was in Rome, or Constantine's Donation has legal force; what comets or new stars signify; whether the earth stands still or moves; whether there is a new world in the moon, or infinitely many worlds, and so on. He is untouched by fear of invasions, factions, or rivalries.[6721]
Source page 326 [6722]*Felix ille animi, divisque simillimus ipsis,* *Quem non mordaci resplendens gloria fuco* *Solicitat, non fastosi mala gaudia luxus,* *Sed tacitos sinit ire dies, & paupere cultu* [6723]*Exigit innocuæ tranquilla silentia vitæ.*	Happy in spirit, and most like the gods themselves, Is he whom glory, glittering in corrosive paint, does not entice, Nor the evil pleasures of arrogant luxury; He lets his days pass quietly and, living simply, Spends an innocent life in tranquil silence.[6724]
An happy Soule, and like to God himself, Whom not vain glory macerates or strife, Or wicked joyes of that proud swelling pelfe, But leads a still, poor and contented life.	A happy soul, like God himself, Worn down neither by vain glory nor by strife, Nor by the wicked pleasures of that proud, swollen wealth, But leading a quiet, poor, contented life.

[6721] **Editor.** "Mixt" and "temperate" distinguish mixed or limited forms of monarchy from absolute rule. The Ottoman and Austrian houses are rival dynastic powers. Peter's presence at Rome and Constantine's Donation are controversies about ecclesiastical authority. Burton includes contemporary cosmological questions in the catalogue of worries the contented man escapes.

[6722] **Burton.** Printed page 326, x: "Politianus in Rustico." Poliziano, in Rusticus.

[6723] **Burton.** Printed page 326, y: "Gyges regno Lydiæ inflatus sciscitatum misit Apollinem an quis mortalium se felicior esset. Aglaum Arcadum pauperimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7." Gyges, puffed up by his kingdom of Lydia, sent to ask Apollo whether any mortal was happier than he. Apollo preferred Aglaus, the poorest of the Arcadians, who had never passed beyond the bounds of his land and was content with his farm. Valerius, book 1, chapter 7, as printed.

[6724] **Editor.** Poliziano, Rusticus 17–21. Burton prints mordaci, "biting" or "corrosive," for mendaci, "deceptive"; the modern version retains that difficult image. His separate English rendering replaces the plural gods with God and adds "strife." The Gyges story is in Valerius Maximus 7.1.2, not the printed 1.7.

Original text 1651	Modern English
A secure, quiet, blissful state he hath, if he could acknowledge it.	He enjoys a safe, quiet, blissful condition, if only he could recognise it.
But here is the misery, that he will not take notice of it; he repines at rich mens wealth, brave hangings, dainty fare, as [6725]*Simonides* objecteth to *Hieron*, he hath all the pleasures of the world, [6726]*in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur, he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol.*	But here is the misery: he refuses to recognise it. He envies the rich their wealth, splendid tapestries, and delicate food. As Simonides puts it to Hiero, the rich man has all the pleasures of the world: "He sleeps on ivory beds, drinks wine from bowls, and anoints himself with the finest ointments"; he knows nothing of Joseph's affliction, stretching himself on ivory beds and singing to the sound of the viol.[6727]
And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Phesants, to tumble i'th' straw and lye in a down-bed, betwixt wine and water, a cottage and a palace.	It troubles him that he has nothing like it. There is a difference, he grumbles, between thin porridge and pheasants, between tossing in straw and lying on a down mattress, between wine and water, a cottage and a palace.[6728]

[6725] **Burton.** Printed page 326, z: "Hor. hæc est Vita solutorum miserâ ambitione, gravique." Horace: this is the life of those released from wretched, oppressive ambition.

[6726] **Burton.** Printed page 326, dagger: "Amos 6." Amos, chapter 6.

[6727] **Editor.** Compare Xenophon, Hiero 1: Simonides supposes rulers enjoy greater pleasures, but Hiero argues that their pains are greater and their pleasures fewer. This is a literary dialogue, compared here in English translation. The z note actually quotes Horace, Satires 1.6.128–129, on freedom from ambition. The following luxury images adapt Amos 6:4–6: ivory beds, wine, ointments, music and indifference to Joseph's affliction.

[6728] **Editor.** "Laplolly," a form of loblolly, is thin porridge or gruel. "Brave" means splendid, and "repine" means fret or complain enviously. The sequence gives concrete voice to objections against Burton's praise of poverty.

Original text 1651	Modern English
He hates nature (as [6729]*Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods that any man goes before him*, and although he hath received much, yet (as [6730]*Seneca* followes it) *he thinks it an injury that he hath no more, and is so far from giving thanks for his Tribuneship, that he complains he is not Pretor, neither doth that please him, except he may be Consul.*	He hates nature, as Pliny describes him, for making him lower than a god, and is angry with the gods that anyone ranks above him. Although he has received much, as Seneca continues, he thinks himself wronged because he has not received more. Far from giving thanks for his tribuneship, he complains that he is not a praetor; nor does that satisfy him unless he can become consul.[6731]
Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellowes, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancy of humane affairs, judicially conferring one condition with another, or well weighing their own present estate.	Why is he not a prince, a monarch, an emperor? Why should one man have so much more than his fellows, one have everything and another nothing? Why should one man be another's slave or drudge? Why should one gorge himself and another starve, one live at ease and another labour without any hope of better fortune? So they grumble, mutter, and complain, without considering the instability of human affairs, judiciously comparing one condition with another, or properly weighing their own present circumstances.[6732]

[6729] **Burton.** Printed page 326, asterisk: "Præfat. lib. 7. Odit naturam quod infra deos sit; irascitur diis quod quis ibi antecedat." Preface to book 7: he hates nature because he is beneath the gods; he is angry with the gods because anyone ranks above him there.

[6730] **Burton.** Printed page 326, dagger: "De ira cap. 31, lib. 3. Etsi multum acceperit, injuriam putat plura non accepisse; non agit pro tribunatu gratias, sed queritur quod non sit ad prætoram perductus; neque hæc grata, si desit consulatus." On Anger, book 3, chapter 31: even if he has received much, he thinks it an injury not to have received more; he gives no thanks for the tribuneship, but complains that he has not been advanced to the praetorship, nor is that welcome if the consulship is lacking.

[6731] **Editor.** Tribune, praetor, and consul are Roman public offices, here forming a ladder of unsatisfied ambition. Seneca, On Anger 3.31.1–2, supplies the complaint that receiving much still seems insufficient and the progression from praetor to consul. Burton adapts it, adding the tribuneship. The exact Pliny formulation remains unlocated in the consulted opening of Natural History 7.

[6732] **Editor.** "Judicially conferring" means judiciously comparing; "estate" means one's condition or circumstances. Burton answers the complaints by invoking the instability of fortune, which becomes the following discussion's subject. His account of poverty remains a consolatory argument, including its tensions and sweeping judgements.

Original text 1651	Modern English
What they are now, thou mayst shortly be; and what thou art they shall likely be. Expect a little, confer future and times past with the present, see the event, and comfort thy self with it. It is as well to be discerned in Common-wealths, Cities, Families, as in private mens estates.	What they are now, you may soon become; and what you are, they may well become. Wait a little; compare the future and the past with the present, consider the outcome, and take comfort from it. This can be seen as clearly in commonwealths, cities, and families as in the circumstances of private individuals.
Italy was once Lord of the world, *Rome* the Queen of Cities, vaunted her self of two [6733]myriades of inhabitants; now that all-commanding country is possessed by petty Princes, [6734]*Rome* a small Village in respect. *Greece* of old the seat of civility, mother of sciences and humanity, now forlorn, the nurse of barbarism, a den of theeves. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Cities: *Athens, Corinth, Carthage*, how flourishing Cities, now buried in their own ruines! *Corvorum, ferarum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of wild beasts.	Italy was once lord of the world, Rome the queen of cities, boasting of twenty thousand inhabitants; now that once all-commanding country is held by petty princes, and Rome is a small village by comparison. Greece, once the home of civilized life and mother of learning and the humanities, is now desolate, the nurse of barbarism, a den of thieves. Germany, then uncultivated and forbidding, according to Tacitus, is now full of magnificent cities. Athens, Corinth, Carthage—what flourishing cities they were, now buried in their own ruins! "Haunts of ravens, wild animals, boars, and beasts," like so many wildernesses, a refuge for wild creatures.[6735]
Source page 326–327 *Venice* a poor fisher-town; *Paris, London*, small Cottages in *Cæsars* time, now most noble Emporiums. *Valois, Plantagenet* and *Scaliger* how fortunate families, how likely to continue? now quite extinguished and rooted out.	Venice was a poor fishing town; Paris and London were little clusters of cottages in Caesar's time, and are now splendid centres of trade. Valois, Plantagenet, and Scaliger—what fortunate families, how likely to endure! Now utterly extinguished and uprooted.[6736]

[6733] **Burton.** Printed page 326, †: "Lips. admir." Lipsius, Admiranda; the precise passage and population figure remain to be collated.

[6734] **Burton.** Printed page 326, *: "Of some 90000. inhabitants now." Burton's estimate of the contemporary population of Rome.

[6735] **Editor.** A myriad is ten thousand: the printed two myriades therefore means 20,000, although Burton's margin gives modern Rome 90,000 inhabitants. This conspicuous inconsistency is preserved, not silently repaired to a larger ancient population. The descriptions of Greece and ruined cities are Burton's sweeping historical rhetoric, not independently established conditions of every place named. Incult means uncultivated; humanity here means humane learning.

[6736] **Editor.** Emporiums are commercial centres. Valois and Plantagenet are royal dynasties; Scaliger refers to the ruling della Scala family of Verona. Burton's claim that they were entirely extinguished is rhetorical and has not been verified as a statement about every descendant. His compressed accounts of the cities' beginnings likewise need historical collation.

Original text 1651	Modern English
Source page 327 He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele: to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, *Fæx populi*, a very slave, thy son may come to be a Prince, with *Maximinus, Agathocles*, &c. a Senator, a Generall of an Army;	Today he stands on high, full of favour, wealth, honour, and prosperity, at the top of Fortune's wheel; tomorrow he is in prison, worse than ruined, his son a beggar. You are a poor, servile drudge, "the dregs of the people," an outright slave; your son may become a prince, like Maximinus or Agathocles, a senator, or an army's commander.[6737]
Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him: stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honorable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with [6738]*Frisgobald* and *Cromwel*, it may be for thee.	Now you stand bareheaded before him, work for him, drudge for him and his family, and accept his charity. Wait a little: perhaps his next heir will squander everything in dissipation and sink in rank while you rise, and he will beg from you. You will be his most honoured patron, he your devoted servant; his descendants will run and ride on errands for yours, and do as much for them. What happened with Frisgobald and Cromwell may happen for you.[6739]
Citizens devour countrey Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returnes to the City again.	City men swallow up country gentlemen and settle on their estates; after two or three generations their descendants squander everything in dissipation, and it returns to the city again.

[6737] **Editor.** Fortune's wheel represents the instability of worldly rank. Maximinus and Agathocles are examples of rulers traditionally represented as rising from humble origins; the details and Burton's immediate sources remain for collation. Worse then nothing means reduced below his former standing, not literal nonexistence.

[6738] **Burton.** Printed page 327, a: "Reade the story at large in John Fox his Acts and Monuments." John Foxe, Acts and Monuments; see the editorial qualification.

[6739] **Editor.** "Standest bare" means standing bareheaded in deference; "riot," extravagant dissipation; "descents," generations. Foxe tells of Thomas Cromwell repaying Francis Frescobald's former help in Florence after the merchant's fortunes reverse. Foxe expressly introduces the story as taken from Bandello's Italian account printed in 1554. This comparison uses the Ex-classics transcription, volume 7, pp. 109–112; Burton's particular Foxe edition and the events' historical accuracy remain unverified. His spelling Frisgobald is preserved.

Original text 1651	Modern English
—— [6740]*Novus incola venit,* *Nam propriæ telluris herum natura neque illum,* *Nec me, nec quenquam statuit; nos expulit ille,* *Illum aut nequities, aut vafri inscitia juris.*	A new occupant comes; For nature has made neither him, Nor me, nor anyone the permanent owner of the soil. He drove us out; Vice, or ignorance of crafty law, will drive him out in turn.[6741]
A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebbe and flow.	A lawyer buys out his poor client; after a while the client's descendants buy him and his family out. So things go round, ebb and flow.
Nunc ager Umbreni, sub nomine nuper Ofelli *Dictus erat, nulli proprius, sed cedit in usum* *Nunc mihi, nunc aliis; ——*	Now Umbrenus's land, it was lately called Ofellus's; It belongs permanently to no one, but passes for use Now to me, now to others.[6742]

[6740] **Burton.** Printed page 327, †: "Hor: Sat. 2. Ser. lib. 2." Horace, Satires 2.2; lines 128–131, with the syntax continuing beyond Burton's excerpt.

[6741] **Editor.** Horace, Satires 2.2.128–131. Nature grants no permanent ownership; one occupant displaces another. Burton stops before the verb in the next line that completes the last clause. The translation supplies its plainly intended sense, will drive him out. The short opening fragment, set beside the other lines in the scan, is displayed here as the first line of the extract.

[6742] **Editor.** Horace, Satires 2.2.133–135. Burton prints erat (was), cedit (passes), and aliis (others), where the consulted text has erit (will be), cedet (will pass), and alii (another). The translation follows Burton's reading. Proprius contrasts permanent possession with temporary use.

Original text 1651	Modern English
as he said then, *ager cujus, quot habes Dominos?* So say I of land, houses, moveables and mony, mine to day, his anon, whose to morrow? In fine (as [6743]*Machiavel* observes) *vertue and prosperity beget rest; rest idlenes; idlenes riot; riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity*; and 'tis no dishonour then (as [6744]*Guicciardine* adds) *for a flourishing man, City, or State to come to ruine, nor infelicitie to be subject to the law of nature.*	As he said then, "Whose land are you? How many masters do you have?" So I say of land, houses, movable possessions, and money: mine today, his a moment later—whose tomorrow? In the end, as Machiavelli observes, virtue and prosperity produce repose; repose, idleness; idleness, dissipation; dissipation, destruction. From this we return to good laws; good laws produce virtuous actions; virtue, glory and prosperity. It is therefore no dishonour, as Guicciardini adds, for a flourishing man, city, or state to fall into ruin, nor a misfortune to be subject to nature's law.[6745]
Ergo terrena calcanda, sitienda cœlestia, therefore (I say) scorn this transitory state, look up to Heaven, think not what others are, but what thou art: [6746]*Quâ parte locatus es in re*: and what thou shalt be, what thou mayst be.	"Therefore earthly things must be trampled underfoot, heavenly things thirsted for." Scorn, I say, this passing earthly condition; look up to heaven. Think about what you are, rather than what others are: "What place you hold in the scheme of things"; what you will be, what you may be.[6747]

[6743] **Burton.** Printed page 327, *: "5 Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxus interitum, à quo iterum ad saluberimas &c." Machiavelli, Florentine Histories, book 5. "Virtue produces repose, repose idleness; idleness in turn generates luxury, luxury destruction, from which once more to the most salutary …" The abbreviated final clause supplies no noun; Burton's main text develops the cycle.

[6744] **Burton.** Printed page 327, †: "Guicciard. in H ponest: nulla infelicitas subjectum esse legi naturæ &c." "No misfortune to be subject to nature's law," and so on. The compressed title after in is provisionally transcribed; its reading and identification remain unresolved.

[6745] **Editor.** The cycle is in Machiavelli's Florentine Histories 5.1; Burton gives a compressed moral formulation. The following Guicciardini citation and the proverbial question to the field remain unlocated. Neither is silently assigned a conjectural work or author.

[6746] **Burton.** Printed page 327, *: "Persius." Persius, Satires 3.72.

[6747] **Editor.** Persius, Satires 3.72, asks what place a person has in human affairs. Burton embeds the pagan ethical question within a Christian appeal to turn from worldly status toward heaven.

Original text 1651	Modern English
Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great *Cæsars*, mighty Monarches, Tetrarches, Dynastes, Princes lived in his dayes, in what plentie, what delicacie, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces, & Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, celles, &c?	Do, I say, as Christ himself did when he lived here on earth; imitate him as far as you can. How many great Caesars, mighty monarchs, tetrarchs, potentates, and princes lived in his day! What abundance, what luxury, what splendid retinues! How much gold and silver, what treasures, how many magnificent palaces they had! What provinces and cities, vast territories, fields, rivers, fountains, parks, forests, glades, woods, chambers, and so on![6748]
Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not erre in his choice, he contemned all this, he chose that which was safer, better and more certaine, and lesse to be repented, a mean estate, even povertie it self; and why dost thou then doubt to follow him, to imitate him and his Apostles, to imitate all good men? So doe thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine, thou shalt not doe amisse.	Yet Christ had none of this; he wanted none of it, voluntarily rejected it all. He could not be ignorant, could not make a mistaken choice. He despised it all and chose what was safer, better, more certain, and less likely to be regretted: a humble condition, poverty itself. Why, then, do you hesitate to follow him, to imitate him and his apostles, to imitate all good men? Follow in his divine footsteps, and you will not go eternally astray, as too many worldly men do, persisting in their dissolute ways to their own destruction and ruin. You will not go wrong.

[6748] **Editor.** Tetrarchs are rulers of a territorial division; dynastes are potentates. Bravely means splendidly, delicacie luxurious living, and lawnes open grassy spaces or glades. Celles is rendered chambers; its precise intended sense within this catalogue remains uncertain.

Original text 1651	Modern English
Source page 327–328 Whatsoever thy fortune is, be contented with it, trust in him, relie on him, refer thy selfe wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. *The Lord maketh poor and maketh rich, bringeth low, and exalteth*. (1 Sam. 2. ver. 7.8.) *he lifteth the poor from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory*; 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the meanes likewise subordinate to the end.	Whatever your fortune, be content with it. Trust in him, rely on him, place yourself wholly in his hands. Know this, in conclusion: "It depends neither on the one who wills nor on the one who runs, but on God who shows mercy." It is as God wills, not as men will. "The Lord makes poor and makes rich, brings low and raises up" (1 Samuel 2:7–8); "he lifts the poor from the dust and raises the beggar from the dunghill, to set them among princes and let them inherit the seat of glory." Everything is as he pleases—the manner, the time, and the person. He who appoints the end, though unknown to us, also appoints the means that serve it.[6749]
Source page 328 Yea but their present estate crucifies and torments most mortall men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grinde their soules, and an envious eye which they cast upon other mens prosperities, *Vicinumque pecus grandius uber habet*, how rich, how fortunate, how happy is he?	Yes, but their present circumstances crucify and torment most mortals. They have no such foresight to consider what may happen or is likely to happen; they see only what is, without considering why or from whom it comes. "This will torment them": their present misfortunes grind down their souls, as does the envious eye they cast on other men's prosperity. "The neighbour's cattle have a larger udder." How rich, how fortunate, how happy he is![6750]

[6749] **Editor.** The Latin is Romans 9:16. Burton's separate English sentence is a compressed application, followed by 1 Samuel 2:7–8. Both are retained. The concluding distinction between ends and subordinate means is Burton's providential argument.

[6750] **Editor.** Hoc anget is printed with e and literally means this will distress; the usual present angit would mean this distresses. Ovid, Art of Love 1.350, supplies the neighbouring cattle: an image of thinking someone else's possessions better. Burton transfers it from Ovid's erotic context to envy of wealth.

Original text 1651	Modern English
But in the mean time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duely examined, [6751]he is in no distresse at all, he hath no cause to complain.	Meanwhile he does not consider the other man's miseries, the infirmities of body and mind that accompany his position. He keeps dwelling on his own imagined troubles and wants, whereas, if the matter were properly examined, he is in no distress at all and has no cause to complain.[6752]
—— [6753]*tolle querelas,* *Pauper enim non est cui rerum suppetit usus.*	Put away your complaints: The man who has what he needs to use is not poor.
he is not poore, he is not in need. [6754]*Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himselfe for happinesse.* In that golden age, [6755]*somnos dedit umbra salubres, potum quoque lubricus amnis*, the trees gave wholsome shade to sleep under, and the clear rivers drink.	He is not poor; he is not in need. Nature is content with bread and water, and whoever can rest satisfied with those may rival Jupiter himself in happiness. In that golden age, "the shade gave healthful sleep, and the gliding stream gave drink": the trees gave wholesome shade to sleep beneath, and the clear rivers supplied drink.[6756]

[6751] **Burton.** Printed page 328, b: "Omnes divites qui cœlo et terra frui possunt." "All are rich who can enjoy heaven and earth."

[6752] **Editor.** The claim that the sufferer has no real distress belongs to Burton's consolatory argument. In the ensuing discussion he raises the opposing case of those who truly lack the means to live. The present paragraph should be read as one voice in that continuing exchange.

[6753] **Burton.** Printed page 328, c: "Hor. lib. 1. epist. 12." Horace, Epistles 1.12.3–4.

[6754] **Burton.** Printed page 328, d: "Seneca epist. 15. panem & aquam natura desiderat, & hæc qui habet, ipso cum Jove de felicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus arcet. Senec. epist. 8." "Nature desires bread and water; whoever has these may compete in happiness with Jupiter himself. Simple food appeases hunger; thin clothing keeps out the cold." The first reference is printed 15; compare Letters 25.4. The second paraphrases 8.5.

[6755] **Burton.** Printed page 328, †: "Boethius." The golden-age passage in The Consolation of Philosophy; exact wording remains for collation.

[6756] **Editor.** Seneca's bread-and-water maxim is Letters 25.4, not the printed 15; the clothing and food saying adapts 8.5. The golden age is an imagined age of natural simplicity. Boethius is named in the margin; exact collation of Burton's quotation remains pending.

Original text 1651	Modern English
The *Israelites* drank water in the wildernesse; *Sampson, David, Saul, Abrahams* servant when he went for *Isaacs* wife, the *Samaritan* woman, and how many besides might I reckon up, *Ægypt, Palestina*, whole countries in the [6757]*Indies*, that drink pure water all their lives. [6758]The *Persian* kings themselves drank no other drink then the water of *Chaospis*, that runs by *Susa*, which was carried in bottles after them, whithersoever they went.	The Israelites drank water in the wilderness; so did Samson, David, Saul, Abraham's servant when he went to find Isaac a wife, and the Samaritan woman. How many others I could list! Egypt, Palestine, whole countries in the Indies, where people drink plain water all their lives. The Persian kings themselves drank nothing but water from the Choaspes, which flows past Susa; it was carried after them in bottles wherever they went.[6759]
Jacob desired no more of God, but bread to eat, and clothes to put on in his journey. *Gen.* 28.20. *Bene est cui deus obtulit Parca quod satis est manu*; bread is enough [6760]*to strengthen the heart*. And *if you study Philosophy aright*, saith [6761]*Maudarensis, whatsoever is beyond this moderation, is not usefull, but troublesome.*	Jacob asked God for nothing more than bread to eat and clothes to wear on his journey, Genesis 28:20. "Well is it with the man to whom God has offered enough with a sparing hand." Bread is enough "to strengthen the heart." And if you study philosophy rightly, says Maudarensis, whatever exceeds this measure is a burden rather than a benefit.[6762]

[6757] **Burton.** Printed page 328, *: "Muffæus & alii." "Muffaeus and others." The printed name is retained; identification, probably Maffei, remains to be confirmed.

[6758] **Burton.** Printed page 328, †: "Brissonius." Barnabé Brisson; the precise passage remains to be located.

[6759] **Editor.** The list alludes to biblical water-drinking episodes, including Genesis 24, Exodus 17, Judges 15, 2 Samuel 23 and John 4; the precise Saul reference is not established here. Chaospis is Burton's spelling of Choaspes. The regional generalization about exclusive water drinking is retained as his claim; neither it nor Brisson's precise wording has been independently verified.

[6760] **Burton.** Printed page 328, e: "Psal. 84." Psalm 84 as printed; the words about bread strengthening the heart correspond to Psalm 104:15.

[6761] **Burton.** Printed page 328, f: "Si rectè philosophemini, quicquid aptam moderationem supergreditur, oneri potius quàm usui est." "If you philosophize rightly, whatever exceeds a fitting measure is more burden than use." Adapted from Apuleius, Apology 19.4.

[6762] **Editor.** The verse is Horace, Odes 3.16.43–44. The bread phrase is Psalm 104:15, although the margin says 84. Maudarensis designates Apuleius of Madauros; compare Apology 19.4, where an excess above a fitting measure becomes a burden rather than a use.

Original text 1651	Modern English
[6763]*Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, *of which there is no surfeit, the rest is not a feast, but ryot*. [6764]S. *Hierome* esteemes him rich, *that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold.*	Gellius, quoting Euripides, reckons bread and water enough to satisfy nature: there is no surfeit of these; everything else is extravagance, not a feast. Saint Jerome considers a man rich if he has bread to eat, and powerful if he is not forced to be a slave. Hunger has no ambition, provided it has food, and thirst does not prefer a golden cup.[6765]
It was no Epicurean Speech of an *Epicure, He that is not satisfied with a little, will never have enough*: And very good counsell of him in the [6766]Poet, *O my sonne, Mediocritie of meanes agrees best with men; too much is pernicious.*	It was no indulgent saying for an Epicurean: "He who is not satisfied with a little will never have enough." And the speaker in the poet gives excellent advice: "My son, moderate means suit men best; too much is ruinous."[6767]

[6763] **Burton.** Printed page 328, g: "Lib. 7.16. Cereris munus & aquæ poculum mortales quærunt habere, & quorum saties nunquam est; luxus autem sunt cætera, non epulæ." "Mortals seek the gift of Ceres and a cup of water, of which there is never satiety; all the rest is luxury, not a feast." Ceres' gift is grain or bread. The consulted Gellius text places the discussion at 6.16; the printed reference 7.16 is retained.

[6764] **Burton.** Printed page 328, h: "Satis est dives qui pane non indiget; nimium potens qui servire non cogitur. Ambitiosa non est fames, &c." "He is rich enough who does not lack bread; exceedingly powerful who is not compelled to serve. Hunger is not ambitious," and so on. Burton attributes this to Jerome; the exact source is unlocated.

[6765] **Editor.** Agellius is Aulus Gellius. Attic Nights 6.16.7 quotes Euripides in Greek on the sufficiency of grain and water; Burton's margin gives a Latin rendering, not Gellius's Latin prose. His 7.16 remains as printed. The immediate Latin version and the reason for the different book number remain unidentified. Jerome's exact passage is also unlocated.

[6766] **Burton.** Printed page 328, †: "Euripides Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero moles perniciosa" "Euripides, Melanippe. O son, moderate wealth suits men; an excessive mass of it is ruinous." The abbreviated play title is retained as printed; the fragment remains to be collated.

[6767] **Editor.** Burton plays on Epicure: it can mean a follower of Epicurus or a person devoted to sensual indulgence. The maxim commends sufficiency rather than indulgence. The second saying is attributed in the margin to Euripides' Melanippe; its exact fragment is not yet established.

Original text 1651	Modern English
Divitiæ grandes homini sunt vivere parcè, *Æquo animo, ——*	Great riches for a man consist in living frugally, With an untroubled mind.[6768]
And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or courser meat.	If you can be content, you have abundance: "There is nothing; nothing is lacking." You have little and lack nothing. It is all the same whether you are hanged with a golden chain or a rope, whether you fill yourself with delicacies or coarse food.
[6769]*Si ventri bene, si lateri, pedibusque tuis, nil* *Divitiæ poterunt regales addere majus.*	If your belly, your side, and your feet are well, A king's riches can add nothing greater.[6770]
If belly, sides and feet be well at ease, A princes treasure can thee no more please.	If belly, sides, and feet are comfortable, A prince's treasure can give you no greater pleasure.
Source page 328–329 *Socrates* in a Fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, *O ye gods, what a sight of things doe not I want?* 'Tis thy want alone that keepes thee in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy physician and [6771]chiefest friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man.	Socrates, seeing so many things bought and sold at a fair, and such a multitude gathered for that purpose, immediately exclaimed, "O gods, what a host of things I do not need!" Your lack of possessions alone keeps you healthy in body and mind. What you persecute and abhor as a deadly plague is your physician and dearest friend, making you a good man—healthy, sound, virtuous, upright, and happy.[6772]

[6768] **Editor.** Lucretius, On the Nature of Things, book 5: the phrase commends frugal living with an even mind. The closing continuation of the Latin sentence is not quoted by Burton. The following nihil est, nihil deest is literally there is nothing, nothing is lacking; Burton's own gloss softens nothing to little.

[6769] **Burton.** Printed page 328, i: "Hor." Horace, Epistles 1.12.5–6.

[6770] **Editor.** Horace, Epistles 1.12.5–6. Burton omits est after lateri but leaves the sense clear. His following English couplet substitutes a prince's treasure and the language of pleasure for the Latin's royal riches and greater addition; both versions are preserved.

[6771] **Burton.** Printed page 329, k: "O noctes cœnæque deûm." "O nights and dinners of the gods!" Compare Horace, Satires 2.6.65. The marginal position beside chiefest friend is retained.

[6772] **Editor.** Convented means assembled; want means lack or need, while ferall means deadly. The saying reverses the usual assumption that desirable goods must be needed. The Socratic anecdote and Burton's immediate intermediary remain to be collated.

Original text 1651	Modern English
Source page 329 For when *Vertue* came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorr'd her, courtiers scoffed at her, citizens hated her, [6773]and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.	For when Virtue came down from heaven, as the poet imagines, rich men kicked her about, wicked men abhorred her, courtiers mocked her, and city men hated her. Driven out of doors everywhere, she came at last to her sister Poverty, where she found a kindly welcome. Poverty and Virtue dwell together.[6774]
—— [6775]*O vitæ tuta facultas* *Pauperis, angustique lares, ô munera nondum* *Intellecta deûm.*	O safe resources of a poor man's life, And narrow home! O gifts of the gods Not yet understood![6776]
how happy art thou if thou couldst be content. *Godlinesse is great gain, if a man can be content with that which he hath*, 1 Tim. 6.6. And all true happinesse is in a mean estate. I have a little wealth, as he said, [6777]*sed quas animus magnas facit*, a kingdom in conceit:	How happy you are, if only you could be content! "Godliness is great gain, if a man can be content with what he has," 1 Timothy 6:6. All true happiness lies in a moderate condition. I have a little wealth, as he said, "but the mind makes it great": a kingdom in my estimation.[6778]

[6773] **Burton.** Printed page 329, *: "Per mille fraudes doctosque dolos ejicitur, apud sociam paupertatem ejusque cultores divertens in eorum sinu et tutela deliciatur." "Driven out by a thousand deceptions and elaborate tricks, she turns aside to her companion Poverty and its devotees, delighting in their embrace and protection." No author is named.

[6774] **Editor.** Virtue and Poverty are personified as sisters. Kicked her up is retained in the original and rendered kicked her about; Burton pictures violent rejection, not elevation. The unnamed poet and the source of the Latin marginal account remain unidentified.

[6775] **Burton.** Printed page 329, l: "Lucan." Lucan, Civil War 5.527–529.

[6776] **Editor.** Lucan, Civil War 5.527–529, describing the poor boatman Amyclas, whose hut offers no spoils to civil war. Lares means household gods and, by extension, home. The contrast between a narrow dwelling and security is central to Burton's argument.

[6777] **Burton.** Printed page 329, m: "Lip. miscell. ep. 40." Justus Lipsius, Miscellaneous Letters, letter 40; the edition and exact passage remain to be established.

[6778] **Editor.** Burton paraphrases 1 Timothy 6:6. Mean estate means a moderate or humble condition, not a morally mean one. Conceit here means estimation or imagination. The Lipsius quotation is not yet collated against a specified edition.

Original text 1651	Modern English
—— [6779]*nil amplius opto* *Maiâ nate, nisi ut propria hæc mihi munera faxis;*	I wish for nothing more, Son of Maia, except that you make these gifts securely mine.[6780]
I have enough and desire no more.	I have enough and want no more.
[6781]*Dii bene fecerunt inopis me quodque pusilli* *Fecerunt animi ——*	The gods did well in making me Of a poor and humble spirit.[6782]
'tis very well, and to my content. [6783]*Vestem & fortunam concinnam potius quàm laxam probo*, let my fortune and my garments be both alike, fit for me. And which [6784]*Sebastian Foscarinus* sometime Duke of *Venice*, caused to be engraven on his Tomb in Saint *Markes* Church, *Hear, O ye Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engrave it in my heart, it shall be my whole studie to contemne it.	It is very well, and I am content. "I approve of clothes and fortune that fit, rather than hang loose." Let my fortune and my clothes alike fit me. Sebastian Foscarinus, formerly Duke of Venice, had this engraved on his tomb in Saint Mark's Church: "Listen, Venetians, and I will tell you the best thing in the world: to despise it." I will engrave that in my heart; despising the world will be my whole concern.[6785]

[6779] **Burton.** Printed page 329, n: "Sat. 6. lib. 2." Horace, Satires 2.6.4–5.

[6780] **Editor.** Horace, Satires 2.6.4–5. Son of Maia is Mercury. The consulted Latin reads oro (pray) where Burton has opto (wish); the translation follows Burton. Propria asks that the gifts remain securely the speaker's.

[6781] **Burton.** Printed page 329, †: "Hor. Sat. 4." Horace, Satires 1.4.17–18.

[6782] **Editor.** Horace, Satires 1.4.17–18. Burton's second Fecerunt differs from the consulted finxerunt (formed). In context Horace speaks of modest poetic capacity, contrasting his small spirit with another poet's copious production; Burton reuses the words as an expression of contentment.

[6783] **Burton.** Printed page 329, *: "Apuleius." Compare Apuleius, Apology 19.2–3.

[6784] **Burton.** Printed page 329, †: "Chytreus in Europæ deliciis. Accipite cives Veneti quod est optimum in rebus humanis; res humanas contemnere." Chytraeus, Deliciae Europae. "Learn, citizens of Venice, what is best in human affairs: to despise human affairs." The inscription and its attribution remain to be checked.

[6785] **Editor.** The clothing comparison adapts Apuleius, Apology 19.2–3: fortune should fit like a tunic, rather than trail so far as to trip its wearer. Burton changes the wording. The purported Foscarinus tomb inscription is mediated through Chytraeus; the person's identification, ducal title, location and exact text remain unverified.

Original text 1651	Modern English
Let them take wealth, *Stercora stercus amet*, so that I may have security; *bene qui latuit, bene vixit*; though I live obscure, [6786]yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hearts ease.	Let them take wealth—"let dung love dung"—provided I may have peace of mind. "He who has lived in obscurity has lived well." Though I live unknown, I live cleanly and honestly; when the lofty oak is blown down, the frail reed may stand. Let them take glory, for that is their misery; let them take honour, provided I may have peace at heart.[6787]
Duc me o Jupiter & tu fatum, [6788]&c. *Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey*. I doe not envie at their wealth, titles, offices;	"Lead me, O Jupiter, and you, Fate," and so on. Lead me, O God, wherever you will; I am ready to follow. Command, and I will obey. I do not envy their wealth, titles, or offices.[6789]
Stet quicunque volet potens *Aulæ culmine lubrico,* *Me dulcis saturet quies,*	Let whoever wishes stand powerful On the slippery summit of the court; Let sweet repose satisfy me.[6790]

[6786] **Burton.** Printed page 329, o: "Vah, vivere etiam nunc lubet, as Demea said, Adelph. Act. 4. Quam multis non egeo, quam multa non desidero, ut Socrates in pompa, ille in nundinis." "Ah, even now it is a pleasure to live," as Demea said in The Brothers, act 4. "How many things I do not need, how many I do not desire"; like Socrates at a procession, the other at a market. Burton's compressed juxtaposition and ambiguous ille ("the other/he") are retained; the Terence attribution and anecdote require collation.

[6787] **Editor.** The dung image is deliberately coarse. Bene qui latuit, bene vixit is Ovid, Tristia 3.4.25. The margin's Demea saying comes from Terence, Adelphoe 445, in act 3 scene 3: seeing the honourable Hegio makes Demea glad to be alive. Burton prints act 4 and applies the words to contentment. "Silly" means frail; the oak and reed recall the fable of yielding to a storm. The adjacent Socrates saying remains uncollated.

[6788] **Burton.** Printed page 329, *: "Epictetus 77. cap. quo sum destinatus, & sequar alacriter." Epictetus, chapter 77 as printed: "where I am appointed to go, and I shall follow gladly." The quotation continues the appeal to Jupiter and Fate; chapter numbering requires edition-specific collation.

[6789] **Editor.** The appeal to Jupiter and Fate is the Stoic prayer attributed to Cleanthes and preserved by Epictetus (Handbook 53 in common modern numbering, 52 in the consulted Carter version). Burton's marginal 77 requires collation with his edition. His English gloss substitutes the single Christian God for Jupiter and Fate; both layers are kept.

[6790] **Editor.** Seneca, Thyestes 391–393, from a choral meditation on kingship and freedom from desire. Aulæ is the royal court; its summit is slippery because power is precarious.

Original text 1651	Modern English
let me live quiet and at ease. [6791]*Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:	Let me live quietly and at ease. "Perhaps we shall still be when they are no more," as he comforted himself: when they are dead and gone and all their splendour has vanished, our memory may flourish.[6792]
—— [6793]*dant perennes* *Stemmata non peritura Musæ.*	The everlasting Muses bestow Pedigrees that will not perish.[6794]
Let him be my Lord, Patron, Baron, Earl, and possesse so many goodly Castles, 'tis well for me [6795]that I have a poor house, and a little wood, and a Well by it, &c.	Let him be my lord, patron, baron, earl, and possess all those splendid castles. It is enough for me to have a humble house, a little wood, and a well beside it, and so on.[6796]
His me consolor victurum suavius, ac si *Quæstor avus pater atque meus, patruusque fuissent.*	I comfort myself that I shall live more pleasantly this way Than if my grandfather, father, and uncle had been quaestors.[6797]

[6791] **Burton.** Printed page 329, p: "Puteanus ep. 62." Erycius Puteanus, letter 62; precise collection and wording remain uncollated.

[6792] **Editor.** Erimus fortasse quando illi non erunt is literally perhaps we shall be when they will not be. Burton explains this as survival in memory. The translation preserves the Latin's tentative phrasing; Puteanus's exact source remains uncollated.

[6793] **Burton.** Printed page 329, †: "Marullus" Marullus; precise poem remains unlocated.

[6794] **Editor.** The Muses confer enduring distinction through poetry. Stemmata literally means pedigrees or genealogical honours; its figurative force contrasts literary remembrance with inherited rank. The attribution to Marullus has not yet been traced to a specific poem.

[6795] **Burton.** Printed page 329, q: "Hoc erit in votis; modus agri non ita parvus, Hortus ubi & tecto vicinus jugis aquæ fons, et paulum sylvæ, &c. Hor. Sat. 6. lib. 2. Ser." "This will be among my wishes: a piece of land not so small, with a garden and a spring of flowing water near the house, and a little woodland," and so on. Horace, Satires 2.6.1–3; Burton's erit and parvus differ substantively from the consulted text.

[6796] **Editor.** Horace, Satires 2.6.1–3, begins Hoc erat in votis, modus agri non ita magnus: this was my wish, a piece of land not so large. Burton's marginal erit (will be) and non ita parvus (not so small) change tense and reverse the size adjective. Both readings are preserved in his note and its translation; the main paragraph itself still praises modest possessions.

[6797] **Editor.** Horace, Satires 1.6.130–131. A quaestor was a Roman magistrate with financial responsibilities. Burton prints plural fuissent where the consulted text has fuisset. His English gloss omits the grandfather and domesticates the office as Lord Treasurer or Lord Mayor; it remains alongside the fresh Latin translation.

Original text 1651	Modern English
I live I thank God as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been Lord Treasurer, or my Lord Major. He feeds of many dishes, I of one; [6798]*qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*; what care I of what stuffe my excrements be made?	I live as merrily as he does, thank God, and rejoice in my humble condition as much as if my father and uncle had been Lord Treasurer or Lord Mayor. He eats many dishes; I eat one. "He who cares for Christ cares little how costly the food is from which he makes his excrement." What do I care what my excrement is made from?[6799]
Source page 329–330 [6800]*He that lives according to nature, cannot be poor, and he that exceeds can never have enough, totus non sufficit orbis*, the whole world cannot give him content. *A small thing that the righteous hath, is better then the riches of the ungodly*, Psal. 37.19. and *better is a poor morsell with quietnesse, then abundance with strife*, Prov. 17.7.	He who lives according to nature cannot be poor, and he who goes beyond it can never have enough: "The whole world is not sufficient." The entire world cannot satisfy him. "The little that the righteous man has is better than the riches of the ungodly," Psalm 37:19; and "a poor morsel with quiet is better than abundance with strife," Proverbs 17:7.[6801]
Source page 330 Be content then, enjoy thy self, and as [6802]*Chrysostome* adviseth, *be not angry for what thou hast not, but give God hearty thanks for what thou hast received.*	Be content, then; enjoy your life. As Chrysostom advises, do not be angry about what you lack, but give God heartfelt thanks for what you have received.

[6798] **Burton.** Printed page 329, r: "Hieronym." Jerome; the precise source of the following Latin saying remains unlocated.

[6799] **Editor.** The Latin and Burton's English gloss deliberately reduce luxurious dining to its bodily end. Jerome is named without a work; the attribution remains uncollated. Feeds of means eats from or eats.

[6800] **Burton.** Printed page 329, s: "Seneca consl. ad Albium c. 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur." "He who keeps himself within nature's limits does not feel poverty; he who exceeds them is pursued by poverty amid riches." Compare Seneca, Consolation to Helvia 11.4. The printed title ad Albium is retained.

[6801] **Editor.** The marginal Latin adapts Seneca, Consolation to Helvia 11.4; the printed title ad Albium differs from that identification. Burton's Psalm 37:19 corresponds to 37:16, and Proverbs 17:7 to 17:1. The original references remain visible rather than being silently corrected. The whole-world phrase is a familiar classical expression; its immediate source here remains unlocated.

[6802] **Burton.** Printed page 330, *: "Hom. 12. pro his quæ accepisti gratias age, noli indignare pro his quæ non accepisti." Homily 12: "Give thanks for what you have received; do not be angry about what you have not received." The collection is not specified here.

Original text 1651	Modern English
[6803]*Si dat oluscula* *Mensa minuscula* *pace referta,* *Ne pete grandia,* *Lautaque prandia* *lite repleta.*	If a little table Offers humble greens And is full of peace, Do not seek grand And sumptuous dinners Filled with strife.[6804]
But what wantest thou, to expostulate the matter? or what hast thou not better then a rich man? [6805]*Health, competent wealth, children, securitie, sleep, friends, libertie, diet, apparell, and what not*, or at least maist have (the means being so obvious, easie, and well known) for as he inculcated to himself,	But to reason the matter out, what do you lack? What do you not have in better measure than a rich man—health, sufficient means, children, security, sleep, friends, freedom, food, clothes, and everything else? Or at least you may have them, since the means are so readily available, easy, and well known. For, as he impressed upon himself:
[6806]*Vitam quæ faciunt beatiorem,* *Jucundissime Martialis, hæc sunt;* *Res non parta labore, sed relicta,* *Lis nunquam, &c.*	These are the things that make life happier, My dearest Martial: Wealth acquired by inheritance, not toil; No lawsuits, and so on.[6807]
I say again thou hast, or at least maist have it, if thou wilt thy self, and that which I am sure he wants, a merry heart.	I repeat: you have it, or at least may have it if you choose—and something I am sure he lacks, a cheerful heart.

[6803] **Burton.** Printed page 330, †: “Nat. Chytreus deliciis Europ. Gustonii in ædibus Hubianis in cœnaculo è regione mensæ.” Nathan Chytraeus, Deliciae Europae: “At Gustonium, in the Hubian house, in the dining room opposite the table.” The place and household names are provisionally retained; identification and inscription collation remain pending.

[6804] **Editor.** The rhyming Latin inscription contrasts a tiny, peaceful meal of vegetables with splendid dinners full of contention. Burton cites Chytraeus’s record of its position in a dining room. The translation follows the six short printed lines without forcing an English rhyme.

[6805] **Burton.** Printed page 330, t: “Quid non habet melius pauper quà dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Card.” “What does a poor man not have better than a rich man? Life, health, food, sleep, freedom,” and so on. Cardano; the precise passage is unlocated. Quà is retained as printed.

[6806] **Burton.** Printed page 330, †: “Martial. l. 10 epig. 47. read it cut thy self in the author.” Martial, Epigrams 10.47. The scan reads cut; out is evidently intended. Burton invites the reader to consult the whole poem.

[6807] **Editor.** Martial, Epigrams 10.47.1–3 and the opening of line 5; Burton omits the line about an agreeable farm and a lasting hearth, and changes faciant to faciunt. The poem addresses Julius Martialis, although Burton introduces it as something impressed upon himself. The quotation remains excerpted rather than being silently completed.

Original text 1651	Modern English
Passing by a village in the territorie of Millan, saith [6808]S. *Austin, I saw a poor begger that had got belike his belly full of meat, jesting and merry; I sighed and said to some of my friends that were then with me, what a deal of trouble, madnesse, pain and grief do we sustain and exaggerate unto our selves, to get that secure happinesse which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporall happinesse, and present hearts ease, I cannot compasse with all my carefull windings, and running in and out.*	"Passing a village in the territory of Milan," says Saint Augustine, "I saw a poor beggar who had apparently filled his belly with food, joking and merry. I sighed and said to some friends with me: how much trouble, madness, pain, and grief we endure and heap upon ourselves to gain that carefree happiness which this poor beggar has reached before us, and which we may never attain! What he has now achieved by begging a few small silver coins—temporary happiness and present peace of heart—I cannot obtain with all my anxious twists and turns, my running here and there."[6809]
[6810]*And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears; but out of peevishnesse and not out of truth.*	"Certainly the beggar was very merry, while I was sad; he was at ease, while I was afraid. If anyone asked me now whether I would rather be merry or remain so anxious and sad, I would answer, 'Merry.' If he asked again whether I would rather be as I am or as this beggar was, I would certainly choose to be as I am, still tortured by cares and fears—but from perversity, not from truth."

[6808] **Burton.** Printed page 330, u: "Confess. lib. 6. Transiens per vicum quendam Mediolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem atque ridentem, et ingemui & locutus sum cum amicis qui mecum erant, &c." Confessions, book 6: "Passing through a certain street in Milan, I noticed a poor beggar, already full, I believe, joking and laughing; I groaned and spoke with the friends who were with me," and so on. Compare 6.6.9.

[6809] **Editor.** Augustine, Confessions 6.6.9–10. Vicus Mediolanensis is a street in Milan, not a village in its territory; Burton's English rendering is preserved. Augustine goes on to identify the beggar's merriment with drunkenness and to distinguish it from true joy. Burton omits that qualification. Prevented us means reached it before us, not prevented us from having it; careful means anxious.

[6810] **Burton.** Printed page 330, x: "Et certe ille lætabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallem, an metuere, responderem, exultare: & si rursus interrogaret an ego talis essem, an qualis nunc sum, me ipsis curis confectum eligerem; sed perversitate, non veritate." "Certainly he rejoiced, while I was anxious; he was at ease, while I was fearful. If anyone asked whether I would rather rejoice or fear, I would answer, rejoice. And if he asked again whether I were like him or as I am now, I would choose myself, worn out by these very cares—but from perversity, not truth." Burton's Latin abbreviates and alters Augustine's fuller question; its compressed syntax is retained.

Original text 1651	Modern English
That which S. *Austin* said of himself here in this place, I may truly say to thee; thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want but peevishnesse which is the cause of thy woes; settle thine affection, thou hast enough.	What Saint Augustine says of himself here, I may truly say to you: you discontented wretch, you greedy miser, you churl, you ambitious, puffed-up toad! Your troubles come from perversity, not want. Bring your desires to rest: you have enough.[6811]
[6812]*Denique sit finis quærendi, quoque habeas plus,* *Pauperiem metuas minus, & finire laborem* *Incipias; parto, quod avebas, utere.*	At last put an end to acquiring; the more you have, The less you should fear poverty, and begin To end your toil: use what you longed for, now acquired.[6813]

[6811] **Editor.** Peevishness here means perverse or wilful discontent. Affection means the direction of one's desires and passions. The invective is Burton's direct address, not a continuation of Augustine's quotation.

[6812] **Burton.** Printed page 330, y: "Hor." Horace, Satires 1.1.92–94, adapted.

[6813] **Editor.** Horace, Satires 1.1.92–94, adapted. Burton's quoque (understood here as the more) differs from cumque (and since), and utere (use) replaces the continuation in Horace. The modern version renders Burton's exhortation, while recording the altered text.

Original text 1651	Modern English
Make an end of scraping, purchasing this Manor, this field, that house, for this and that child; thou hast enough for thy self and them;	Stop scraping together money, buying this manor, this field, that house, for one child and another. You have enough for yourself and them.
—— [6814]*Quod petis hic est,* *Est Ulubris, animus si te non deficit æquus,*	What you seek is here; It is at Ulubrae, if an even mind does not fail you.[6815]
'Tis at hand, at home already, which thou so earnestly seekest. But	What you seek so earnestly is at hand, already at home. But—
—— *O si angulus ille* *Proximus accedat, qui nunc denormat agellum,*	If only that neighbouring corner could be added, Which now spoils the shape of my little farm![6816]
Source page 331 O that I had but that one nook of ground, that field there, that pasture,	If only I had that one corner of land, that field over there, that pasture!
O si venam argenti fors quis mihi monstret ——	If only someone might show me a vein of silver![6817]

[6814] **Burton.** Printed page 330, †: "Hor. ep. lib. 1." Horace, Epistles 1.11.29–30.

[6815] **Editor.** Horace, Epistles 1.11.29–30. Ulubrae was a small Italian town, an example of an unremarkable place where a balanced mind may still find happiness. Burton follows the quotation with his own application to contentment at home.

[6816] **Editor.** Horace, Satires 2.6.8–9. The coveted neighbouring plot makes the existing small farm irregular in shape; denormat therefore means spoils its outline. The speaker's wish exposes the persistence of acquisitive desire.

[6817] **Editor.** Horace, Satires 2.6.10 has urnam argenti, a pot of silver, and fors quae, a chance that. Burton prints venam, a vein, and quis, someone. The fresh translation follows his printed Latin, while his following English pot of mony is also retained; the inconsistency remains visible.

Original text 1651	Modern English
O that I could but finde a pot of mony now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. [6818]*O if I might but live a while longer to see all things setled, some two or three year, I would pay my debts*, make all my reckonings even; but they are come and past, and thou hast more businesse then before. *O madnesse to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little.*	If only I could find a pot of money now, to buy property, build a new house, marry off my daughter, find my son a position, and so on! If only I could live a little longer to see everything settled—two or three years—I would pay my debts and balance all my accounts. But those years have come and gone, and you have more business than before. What madness to think you can settle things in old age, when you have more, if you cannot put them in order now, in youth, with only a little![6819]
[6820]*Pyrrhus* would first conquer *Africk*, and then *Asia, & tum suaviter agere*, and then live merrily and take his ease: but when *Cyneas* the Orator told him he might do that already, *id jam posse fieri*, rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou maist do the like, and therefore be composed in thy fortune.	Pyrrhus intended first to conquer Africa, then Asia, "and then live pleasantly"—then live merrily and take his ease. But when Cineas the orator told him that he could do so already, "that it could be done now," he rested content, condemning his own folly. "If small things may be compared with great," you may do the same; so be at peace with your fortune.[6821]

[6818] **Burton.** Printed page 331, z: "O si nunc morerer, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellum, ab omni debito creditoque me explicabo; prætereunt interim menses decem, & octo, & cum illis anni, et adhuc restant plura quam prius; quid igitur speras. O insane, finem quem rebus tuis non inveneras in juventâ, in senecta impositurum? O dementiam, quum ob curas et negotia tuo judicio sis infelix, quid putas futurum quum plura supererint? Cardan, lib. 8. cap. 40. de rer. var." "If I were to die now, he says, how many unfinished things, and of what importance, would remain! But if I live another ten or eight months, I shall put everything in order in my account book and disentangle myself from every debt and credit. Meanwhile ten and eight months pass, and years with them, yet more remains than before. What, then, do you hope? Madman, will you put an end in old age to affairs you could not settle in youth? What madness: when cares and business make you unhappy in your own judgement, what do you think will happen when still more remains?" Cardano, On the Variety of Things 8.40; precise text remains to be collated.

[6819] **Editor.** Place my son means establish him in a position or livelihood. The long Cardano margin gives eight or ten months and then years; Burton's English application gives two or three years. Both forms are retained. The Latin account-book phrase is translated in its financial context; exact collation with On the Variety of Things remains pending.

[6820] **Burton.** Printed page 331, †: "Plutarch." Compare Life of Pyrrhus 14; Burton changes the account substantially.

[6821] **Editor.** Plutarch, Life of Pyrrhus 14, describes a projected sequence through Italy, Sicily, Libya/Carthage, Macedonia and Greece, not Burton's Africa then Asia. Crucially, Pyrrhus is troubled by Cineas's reasoning but does not abandon his ambition; Burton makes him rest satisfied. Both changes are preserved and identified. Si parva licet componere magnis means if small things may be compared with great; the wording is a familiar Virgilian formula.

Original text 1651	Modern English
Thou hast enough; he that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into the *Ocean* it self; and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough; enjoy thy self at length, and that which thou hast; the minde is all; be content, thou art not poor, but rich, and so much the richer, as [6822]*Censorinus* well writ to *Cerellius, quanto pauciora optas, non quo plura possides*, in wishing less, not having more.	You have enough. A man wet in a bath can be no wetter if thrown into the Tiber, or into the ocean itself. If you possessed the whole world, or a solid mass of gold as large as the world, you could not have more than enough. At last enjoy your life and what you have. The mind is everything. Be content: you are rich, not poor, and richer, as Censorinus aptly wrote to Cerellius, "the fewer things you wish for, not the more you possess"—by wanting less, not having more.[6823]
I say then *Non adjice opes, sed minue cupiditates* ('tis [6824]*Epicurus* advice) adde no more wealth, but diminish thy desires; and as [6825]*Chrysostome* well seconds him, *Si vis ditari, contemne divitias*; that's true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia*; 'tis more glory to contemne, then to possesse; *& nihil egere, est deorum*.	I say, then, "Do not add riches; reduce your desires"—Epicurus's advice. Add no more wealth, but diminish your wants. Chrysostom aptly supports him: "If you want to become rich, despise riches." True abundance consists in not needing wealth, rather than having it: "Not possessing, but not needing, is true abundance." There is more glory in despising riches than in possessing them; "and to need nothing belongs to the gods."[6826]

[6822] **Burton.** Printed page 331, *: "Lib. de natali. cap. 1." Censorinus, On the Birthday, chapter 1.

[6823] **Editor.** Censorinus, On the Birthday 1, addresses Quintus Caerellius (Burton's Cerellius) and locates wealth in wanting less. Burton abbreviates the wording. The bath analogy argues that sufficiency cannot be exceeded in kind; it is part of the consolation, not a measurement of material resources.

[6824] **Burton.** Printed page 331, *: "Apud Stobæum ser. 17." "In Stobaeus, discourse 17." The collection and historical numbering remain to be collated.

[6825] **Burton.** Printed page 331, *: "Hom. 12. in 2 Cor. 6." Chrysostom, Homily 12 on 2 Corinthians 6, as printed; precise location remains uncollated.

[6826] **Editor.** The Epicurus maxim is attributed through Stobaeus; the Chrysostom reference remains to be checked in its historical numbering. The closing nihil egere est deorum also appears in Censorinus, On the Birthday 1, which attributes the thought to Xenophon's Socrates. Its point is divine freedom from need.

Original text 1651	Modern English
How many deaf, dumb, halt, lame, blinde, miserable persons could I reckon up that are poor, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gives, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to give an almes, a Lord, in respect, a petty prince: [6827]be contented then I say, repine and mutter no more; *for thou art not poor indeed but in opinion.*	How many people could I list who are deaf, unable to speak, limping, lame, blind, or miserable—poor and afflicted as well? People imprisoned or banished, galley slaves, people condemned to mines, quarries, shackles, dungeons, lifelong bondage. You are richer and happier than all of them; you can give them charity. Compared with them, you are a lord, a minor prince. Be content, then, I say; grumble and mutter no more, for you are poor in your own estimation, not in fact.[6828]
Yea, but this is very good counsell, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help our selves, meer beggers, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better successe?	Yes, but this is very good advice, rightly addressed to those who have resources and will not use them: those who have enough, who can work and earn their living by the sweat of their brows, by their trade, who still have something. Someone who has birds can catch birds. But what are we to do—we who are slaves by nature, powerless and unable to help ourselves, outright beggars wasting and pining away, with no means at all, no hope of getting any, no prospect of deliverance or a better outcome?[6829]

[6827] **Burton.** Printed page 331, a: “Non in paupertate, sed in paupere (Senec.) non re sed opinione labores.” “The trouble lies not in poverty but in the poor man (Seneca); you suffer not from the thing itself but from your opinion.” The Latin is compressed, and no work is named; compare the general argument of Consolation to Helvia 12.1.

[6828] **Editor.** Halt and lame overlap as terms for impaired mobility; gives are gyves or shackles. Burton compares his addressee with people suffering both poverty and further deprivation. The next paragraph immediately tests the consolation with an objection from people who genuinely cannot support themselves.

[6829] **Editor.** Competency means enough to live on; impotent means powerless or physically incapable. Birds serve as decoys: obtaining more already requires some resources. “Slaves by nature” is the speaker’s inherited social language. Burton now gives real deprivation a sustained voice after the preceding argument that poverty may lie in opinion.

Original text 1651	Modern English
as those old Britans complained to their Lords and Masters the Romans oppressed by the Picts, *mare ad Barbaros, Barbari ad mare*, the Barbarians drove them to the sea, the sea drove them back to the Barbarians; our present misery compels us to cry out and howl, to make our moan to rich men; they turn us back with a scornfull answer to our misfortune again, and will take no pity of us;	Like the ancient Britons, oppressed by the Picts, who complained to their lords and masters, the Romans: "The sea drives us to the barbarians; the barbarians to the sea." The barbarians drove them to the sea, and the sea drove them back to the barbarians. Our present misery forces us to cry out and howl, to appeal to the rich; they send us back to our misfortune with a scornful answer and take no pity on us.[6830]
Source page 331–332 they commonly overlooke their poor friends in adversity, if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Insteed of comfort they threaten us, miscall, scoffe at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to that of *Thales, Facile est alios monere*; who cannot give good counsell? 'tis cheap, it costs them nothing.	They commonly overlook their poor friends in adversity. If they happen to meet them, they deliberately forget them and refuse to acknowledge them. They will not help us; they cannot. Instead of comforting us, they threaten, abuse and mock us, adding to our misery with insults. Or if they do offer kind words, what relief is that? As Thales said, "It is easy to advise others." Who cannot give good advice? It is cheap; it costs them nothing.[6831]

[6830] **Editor.** Compare Gildas, The Ruin of Britain 20, the Britons' appeal to the Roman official Agitius, usually identified as Aetius. Burton's compressed Latin begins with the sea, whereas his English and Gildas begin with the barbarians. Both orders are retained.

[6831] **Editor.** Thales was one of the traditional Seven Sages of Greece. Burton supplies no source for this maxim; its precise intermediary remains unlocated. Voluntarily forget means deliberately fail to recognize; miscall means abuse with insulting names.

Original text 1651	Modern English
Source page 332 It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre*; *Doth the wild Asse bray when he hath grasse, or loweth the Oxe when he hath fodder?* Job 6.5. [6832]*Neque enim populo Romano quidquam potest esse lætius*, No man living so jocond, so merry as the people of *Rome* when they had plenty; but when they came to want, to be hunger-starved, *neither shame, nor lawes, nor armes, nor Magistrates could keep them in obedience.*	It is easy, with a full belly, to declaim against fasting: "The well-fed man praises fasting on a full stomach." "Does the wild ass bray when he has grass, or the ox low when he has fodder?" Job 6:5. "For nothing can be more cheerful than the Roman people." No one alive was so cheerful, so merry, as the people of Rome when they had plenty. But when they fell into want and were starved with hunger, neither shame, nor laws, nor arms, nor magistrates could keep them obedient.[6833]

[6832] **Burton.** Printed page 332, asterisk: "Vopiscus Aureliano, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent." Vopiscus, Aurelian: "But if the famished people suffer from lack of food, neither arms, laws, shame nor magistrates can restrain them."

[6833] **Editor.** Burton prints "declame against fasting," but his Latin means "praises fasting." The contradiction is retained. Job 6:5 supports the protest that a cry of distress presupposes want. The Roman-people sentence appears in Historia Augusta, Aurelian 47.4; the extended warning in Burton's margin has not been confirmed there.

Original text 1651	Modern English
Seneca pleadeth hard for poverty, and so did those lazie Philosophers: but in the mean time [6834]he was rich, they had wherewithall to maintain themselves; but doth any poor man extoll it? *There are those* (saith [6835]*Bernard*) *that approve of a mean estate, but on that condition they never want themselves; and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience?* I would to God (as he said) [6836]*No man should commend povertie, but he that is poor*, or he that so much admires it, would relieve, help, or ease others.	Seneca argues strongly for poverty, and so did those lazy philosophers. Yet he was rich, and they had enough to support themselves. Does any poor man praise it? "Some people," says Bernard, "approve of a humble condition, on condition that they themselves never go without. Others are meek so long as they may say or do whatever they please; but when put to the test, how far they are from patience!" I wish to God, as someone said, that no one would praise poverty unless he were poor himself; or that whoever admires it so much would relieve, help or ease the burden of others.[6837]
[6838]*Nunc si nos audis, atque es divinus Apollo,* *Dic mihi, qui nummos non habet, unde petat:*	Now, if you hear us and are divine, Apollo, Tell me where someone without money can get it.[6839]
Now if thou hear'st us, and art a good man, Tell him that wants, to get means, if you can.	Now, if you hear us and are a good man, Tell someone in need how to get a living, if you can.
But no man hears us, we are most miserably dejected, the skumme of the world,	But no one hears us. We are utterly cast down, the scum of the world:

[6834] **Burton.** Printed page 332, b: "One of the richest men in Rome." Burton's comment on Seneca.

[6835] **Burton.** Printed page 332, dagger: "Serm. Quidam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam; sunt & alii mites, quandiu dicitur & agitur ad eorum arbitrium, &c." Sermon: "Some wish to be poor provided they lack nothing; they praise poverty on condition that they suffer no want. Others are mild so long as things are said and done as they wish, and so on."

[6836] **Burton.** Printed page 332, asterisk: "Nemo paupertatem commendaret nisi pauper." "No one should praise poverty unless he is poor." The margin supplies no author.

[6837] **Editor.** Bernard is Bernard of Clairvaux, as conventionally understood here; "Serm." does not identify a particular sermon. Burton's speaker objects to praising poverty from a position of security and asks its admirers to provide practical help. The precise Bernard passage and the anonymous following maxim await collation.

[6838] **Burton.** Printed page 332, dagger: "Petronius Catalec." Petronius, Catalecta, a collection of shorter or miscellaneous poems.

[6839] **Editor.** Petronius, fragment 34.5–6 in the consulted collection. Apollo is addressed as divine and able to answer an appeal for money. Burton's separate English couplet changes "divine Apollo" into "a good man." Both the fresh translation of the Latin and the modernized English couplet are retained.

Original text 1651	Modern English
[6840]*Vix habet in nobis jam nova plaga locum,*	There is scarcely room on us now for another blow.[6841]
We can get no relief, no comfort, no succour,	We can get no relief, no comfort, no help:
[6842]*Et nihil inveni quod mihi ferret opem.*	And I found nothing that could bring me help.[6843]
We have tried all means, yet finde no remedy: No man living can express the anguish and bitternesse of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do?	We have tried every means and found no remedy. No one alive can express the anguish and bitterness of our souls except those of us who endure it. We are afflicted and abandoned, tormented in body and mind, in another hell. What are we to do?
When [6844]*Crassus* the *Roman* Consul warred against the *Parthians*, after an unlucky battell fought, he fled away in the night, and left four thousand men sore sick and wounded in his tents, to the furie of the enemie, which when the poor men perceived, *clamoribus & ululatibus omnia compleverunt*, they made lamentable moan, and roared down right, as lowd as *Homers Mars* when he was hurt, which the noise of a 10000 men could not drown, and all for fear of present death.	When Crassus, the Roman consul, fought the Parthians, he fled by night after a disastrous battle, leaving four thousand severely sick and wounded men in his camp to face the enemy's fury. When the poor men realized this, "they filled everything with cries and howls." They lamented miserably and roared aloud, as loudly as Homer's Mars when wounded—a roar that ten thousand men could not drown out—all from fear of imminent death.[6845]

[6840] **Burton.** Printed page 332, asterisk: "Ovid." Ovid; see the editorial note for the passage.

[6841] **Editor.** Ovid, Letters from the Black Sea 2.7.42: the body is imagined as already covered with Fortune's wounds. Burton omits the source's connective -que in vixque, without changing the central image.

[6842] **Burton.** Printed page 332, dagger: "Ovid." Ovid; see the editorial note for the passage.

[6843] **Editor.** Ovid, Letters from the Black Sea 2.7.46, continuing the same account of repeated misfortune. Burton separates the two lines and applies the individual exile's lament to the collective voice of the destitute.

[6844] **Burton.** Printed page 332, asterisk: "Plutarch. vit. Crassi." Plutarch, Life of Crassus.

[6845] **Editor.** Plutarch, Crassus 27.5–28.1, describes the wounded men's cries during the withdrawal and the killing of four thousand men left in camp. The comparison with Mars is Burton's addition from Homer, Iliad 5.859–863: Ares cries as loudly as nine or ten thousand warriors. Burton makes their combined noise unable to drown his cry.

Original text 1651	Modern English
But our estate is farre more tragicall and miserable, much more to be deplored, and far greater cause have we to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastiness, sickness, irksomeness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse then any death; *Death* alone we desire, death we seek, yet cannot have it, and what shall we do?	But our condition is far more tragic and miserable, far more pitiable; we have much greater cause to lament. The devil and the world persecute us; all good fortune has forsaken us. We are left at the mercy of beggary, cold, hunger, thirst, filth, sickness and weariness, to endure continual torment, toil and pain, mockery and contempt—all bitter enemies, far worse than any death. Death alone is what we desire; death we seek, yet cannot have. What are we to do?
Quod male fers, assuesce; feres bene —— accustome thy self to it, and it will be tolerable at last. Yea but I may not, I cannot. *In me consumpsit vires fortuna nocendo*, I am in the extremitie of humane adversitie; and as a shadow leaves the bodie when the Sun is gone, I am now left and lost, and quite forsaken of the world.	"What you bear badly, grow used to; you will bear it well." Accustom yourself to it, and eventually it will become tolerable. "Yes, but I cannot; it is beyond me. Fortune has exhausted her strength in harming me. I am at the utmost limit of human adversity. As a shadow leaves the body when the sun is gone, so I am now abandoned, lost, utterly forsaken by the world."[6846]
Source page 332–333 *Qui jacet in terra, non habet unde cadat*; Comfort thy self with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet*: Let the devil himself and all the plagues of *Egypt* come upon thee at once,	"Someone lying on the ground has nowhere left to fall." Take comfort in this, at least: you are at the worst, and before long either it will overcome you or you will overcome it. If it is violent, it cannot last: "Either it will break up, or it will break you." Let the devil himself and all the plagues of Egypt fall on you at once:
Source page 333 *Ne tu cede malis, sed contra audentior ito,*	Do not yield to adversity; meet it with greater courage.[6847]
be of good courage; Misery is vertues whetstone.	Be courageous: misery is virtue's whetstone.

[6846] **Editor.** The first maxim is Ovid, Art of Love 2.647, originally advice about becoming accustomed to a lover's perceived defects. The Fortune line and "Who lies on the ground has nowhere to fall," below, also occur together in Thomas Kyd's The Spanish Tragedy, Act 1, in the Portuguese viceroy's lament. Their earlier sources and Burton's route to them remain unestablished. Changes of speaker are made explicit in the modern punctuation.

[6847] **Editor.** Virgil, Aeneid 6.95. The consulted text begins tu ne rather than Burton's ne tu. Burton omits the next line's qualification, "as far as your Fortune allows you." His following counsel expands the verse into a general exhortation to endurance.

Original text 1651	Modern English
—— [6848]*serpens, sitis, ardor, arenæ,* *Dulcia virtuti,*	Serpents, thirst, heat and sands Are sweet to courage.[6849]

[6848] **Burton.** Printed page 333, asterisk: “Lucan. lib. 9.” Lucan, book 9.

[6849] **Editor.** Lucan, Civil War 9.402–404, Cato’s address before the desert crossing. The consulted text has ardor harenae, “the heat of the sand”; Burton’s punctuation and arenæ treat heat and sands as separate hardships, as his English gloss confirms.

Original text 1651	Modern English
as *Cato* told his souldiers marching in the desarts of *Lybia*, Thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth; they will make the rest of thy life rellish the better.	As Cato told his soldiers marching through the deserts of Libya, thirst, heat, sands and serpents were pleasant to a brave man. Honourable undertakings bring dangers and losses, as experience proves; they will make the rest of your life taste sweeter.
But put case they continue; thou art not so poor as thou wast born, and as some hold, much better to be pitied then envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as *Job*; yet tell me (saith *Chrysostome*) *was* Job *or the devil the greater conquerour? surely* Job; *The* [6850]*devil had his goods, he sate on the muck-hil and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his mony, but he kept his confidence in God, which was better then any treasure.*	But suppose they continue. You are not as poor as when you were born; and, as some maintain, it is much better to be pitied than envied. Suppose, then, that you have lost everything: you are poor, cast down, in bodily pain and mental anguish; your enemies gloat over you; you are as badly off as Job. Yet tell me, says Chrysostom, who was the greater victor, Job or the devil? Surely Job. The devil had his goods; Job sat on the dunghill and kept his good name. He lost his children, health and friends, but kept his innocence. He lost his money, but kept his trust in God, which was better than any treasure.[6851]
Do thou then as Job *did, triumph as* Job *did,* [6852]and be not molested as every fool is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answers, *facilè si cœlum cogitaveris*, with great facility, if thou shalt but meditate on heaven.	Do as Job did, then; triumph as Job did, and do not let yourself be disturbed as every fool does. “But how shall I be able to?” How is this to be done? Chrysostom answers, “Easily, if you think of heaven”: very easily, if you will only meditate on heaven.[6853]

[6850] **Burton.** Printed page 333, dagger: “An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit, omni thesauro preciosiorem.” “Was it when Job sat on the dunghill, or when the devil took everything, and so on? Deprived of money, he had trust in God, more precious than every treasure.” This compressed excerpt belongs to the question of victory in the body.

[6851] **Editor.** The Book of Job supplies the central example of loss without surrendering righteousness. Compare Chrysostom, On the Statues 5.1–2, on Job’s dunghill and his victory over the devil. The exact Latin wording in Burton’s marginal excerpt still needs collation with his edition of Chrysostom.

[6852] **Burton.** Printed page 333, asterisk: “Hæc videntes sponte philosophemini, nec insipientum affectibus agitemur.” “Seeing these things, practise philosophy willingly, and let us not be driven by the passions of fools.” The printed Latin moves from a plural command to a first-person exhortation.

[6853] **Editor.** Philosophize in the margin means practise reasoned self-command, not merely speculate. Burton’s appeal combines classical constancy with Christian expectation of heaven. The precise source of the question and answer remains unlocated.

Original text 1651	Modern English
[6854]*Hanna* wept sore, and troubled in mind, could not eat; *but, why weepest thou, said Elkanah her husband, and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sons?* and she was quiet. Thou art here [6855]vexed in this world; but say to thy self, *Why art thou troubled, O my soule?* Is not God better to thee then all temporalities, and momentany pleasures of the world? be then pacified.	Hannah wept bitterly and, troubled in mind, could not eat. “But why are you weeping?” said Elkanah, her husband. “Why do you not eat? Why is your heart troubled? Am I not better to you than ten sons?” And she was quiet. You are troubled here in this world; but say to yourself, “Why are you troubled, my soul?” Is God not better to you than all worldly possessions and the world’s fleeting pleasures? Then be at peace.[6856]

[6854] **Burton.** Printed page 333, asterisk: “1 Sam. 1.8.” 1 Samuel 1:8.

[6855] **Burton.** Printed page 333, c: “James 1.2. My brethren, count it an exceeding joy, when you fall into divers temptations.” Here temptations means trials or tests, as well as temptations in the narrower modern sense.

[6856] **Editor.** 1 Samuel 1:8 records Elkanah’s questions. Hannah’s renewed eating and changed expression are reported later, in 1:18, after her prayer and Eli’s response; Burton compresses the sequence. “Why are you troubled, my soul?” recalls Psalms 42–43. Temporalities are worldly possessions or advantages.

Original text 1651	Modern English
And though thou beest now peradventure in extreme want, [6857]it may be 'tis for thy further good, to try thy patience, as it did *Jobs*, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be [6858]crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, [6859]*'Tis his good will and pleasure it should be so, and he knows better what is for thy good then thou thy self.*	Though you may now be in extreme want, perhaps it is for your further good: to test your patience, as Job's was tested, and train you in this life. Trust in God and rely on him, and you will be crowned in the end. What is this life beside eternity? The world has forsaken you; your friends and fortunes are all gone. Yet know this: the very hairs of your head are numbered. God witnesses all your miseries; he sees your injuries, sorrows and needs. It is his good will and pleasure that things should be so, and he knows better than you do yourself what is good for you.[6860]
His providence is over all, at all times *he hath set a guard of angels over us, and keeps us as the apple of his eye*, Ps. 17.8. Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances,	His providence watches over everything at all times. He has set a guard of angels over us and keeps us as the apple of his eye, Psalm 17:8. Some he raises up, advances and blesses with worldly riches, honours, offices and promotions, making them shine above the rest like glittering stars. Some he miraculously protects from thieves, raids, sword, fire and every violent calamity.[6861]

[6857] **Burton.** Printed page 333, d: "Afflictio dat intellectum; quos Deus diligit castigat. Deus optimum quemque aut mala valetudine aut luctu afficit. Seneca." "Affliction gives understanding; God chastens those he loves. God afflicts the best men with ill health or grief." Seneca.

[6858] **Burton.** Printed page 333, e: "Quam sordet mihi terra quum cœlum intueor!" "How mean the earth seems to me when I look at heaven!" No author is specified here.

[6859] **Burton.** Printed page 333, asterisk: "Senec. de providentia cap. 2. Diis ita visum, dii melius norunt quid sit in commodum meum." Seneca, On Providence, chapter 2: "So it has seemed good to the gods; the gods know better what is to my advantage."

[6860] **Editor.** The margin combines scriptural-sounding maxims with Seneca. Compare Hebrews 12:6 and Seneca, On Providence 4.8, which asks why God afflicts the best with illness, grief or other troubles. The separate citation to On Providence 2 supports the general discipline-of-adversity theme, but its exact quoted wording has not been located. The numbered hairs recall Matthew 10:30 and Luke 12:7.

[6861] **Editor.** Psalm 17:8 supplies the apple-of-the-eye image; the guard of angels recalls Psalm 91:11. Burton combines these promises rather than quoting one continuous biblical passage. Prefer and preferments concern advancement, office and patronage.

Original text 1651	Modern English
and as the [6862]Poet fains of that *Lycian Pandarus, Lycaons* son, when he shot at *Menelaus* the *Græcian* with a strong arm, and deadly arrow, *Pallas*, as a good mother keeps flies from her childs face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good.	As the poet tells of the Lycian Pandarus, Lycaon's son: when he shot a deadly arrow with a strong arm at Menelaus the Greek, Pallas turned the shaft aside—as a good mother keeps flies from her sleeping child's face—and made it strike his belt's buckle. In this way God carefully defends some; others he exposes to danger, poverty, sickness, want and misery. He chastens and corrects them as seems best to his profound, unfathomable and hidden judgement, all for our good.[6863]
Source page 333–334 [6864]*The tyrant took the city* (saith *Chrysostome*) *God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the Oven hotter, it was granted: and when the Tyrant had done his worst, God shewed his power, and the Childrens patience, he freed them*: so can he thee, and can [6865]help in an instant, when it seems to him good.	"The tyrant took the city," says Chrysostom; "God did not prevent it. He led them away captive: God allowed it. He bound them: God consented. He threw them into the furnace: God permitted it. He heated the oven hotter: it was granted. And when the tyrant had done his worst, God revealed his power and the young men's patience, and set them free." He can do the same for you, and can help in an instant whenever he sees fit.[6866]

[6862] **Burton.** Printed page 333, dagger: "Hom. Iliad. 4." Homer, Iliad 4.

[6863] **Editor.** Homer, Iliad 4.127–140: Athena diverts Pandarus's arrow toward the meeting of Menelaus's belt-clasps and armour. The arrow still penetrates and wounds him; the divine intervention prevents a fatal wound. Burton compresses the episode. Pallas is Athena; Mars in the earlier comparison is Ares.

[6864] **Burton.** Printed page 333, dagger: "Hom. 9. voluit urbem tyrannus evertere, & Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c." Homily 9: "The tyrant wished to overthrow the city, and God did not prevent him; he wished to lead them captive, and God did not stop him; he wished to bind them, and God consented, and so on." Chrysostom is named in the body; the sermon collection is not specified.

[6865] **Burton.** Printed page 334, f: "Psal. 113. De terra inopem, de stercore erigit pauperem." Psalm 113: "[He raises] the needy from the earth, lifts the poor from the dunghill." Compare verse 7; the opening phrase is abbreviated.

[6866] **Editor.** The tyrant is Nebuchadnezzar; the "children" are the three Hebrew youths in Daniel 3. Chrysostom's On the Statues 6.11 repeats the sequence: city destroyed, captives taken, bonds, furnace, fiercer heat, then divine rescue. This comparison is in English translation. Burton's "Hom. 9" and his Latin wording still require an identified edition. The Psalm 113 margin begins the next printed page and belongs to this sentence.

Original text 1651	Modern English
Source page 334 [6867]*Rejoyce not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me.* Remember all those Martyrs what they have endured, the utmost that humane rage and fury could invent, with what [6868]patience they have born, with what willingness embraced it. *Though he kill me*, saith *Job*, *I will trust in him*. *Justus* [6869]*inexpugnabilis*, as *Chrysostome* holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joynts, but not *rectam mentem*, his soule is free.	"Do not rejoice over me, my enemy. Though I fall, I shall rise; when I sit in darkness, the Lord will give me light." Remember all that the martyrs endured, the worst that human rage and fury could invent: how patiently they bore it, how willingly they embraced it. "Though he kill me," says Job, "I will trust in him." "The righteous man is impregnable," as Chrysostom maintains: he cannot be overcome. Gout may hurt his hands, lameness his feet; convulsions may torture his joints, but not "an upright mind." His soul is free.[6870]
—— [6871]*nempe pecus, rem,* *Lectos, argentum tollas licet; in manicis &* *Compedibus sævo teneas custode ——*	Cattle, property, Beds and silver—you may take them away; You may hold me in handcuffs and fetters under a cruel guard.[6872]

[6867] **Burton.** Printed page 334, g: "Micah. 8.7." The chapter and verse are printed in this order; the quotation is Micah 7:8.

[6868] **Burton.** Printed page 334, h: "Preme, preme, ego cum Pindaro, [Greek, provisionally: ἀβάπτιστος εἰμὶ ὡς φελλὸς ὑπὲρ ἅλμας], immersibilis sum sicut suber super maris septum. Lipsius." "Press me down, press me down; I say with Pindar, 'I am unsinkable, like cork above the brine'—I am unsinkable like cork above a net in the sea." Lipsius. The small Greek type is imperfectly printed; its reading is provisional. Pindar's Pythian 2.79–80 has a fuller phrase, including ἕρκος, net or barrier; the Latin here retains that image.

[6869] **Burton.** Printed page 334, i: "Hic ure, hic seca, ut in æternum parcas, Austin. Diis fruitur iratis, superat & crescit malis. Mutium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum superare non potuit." "Burn here, cut here, so that you may spare me for eternity." Augustine. "He benefits from the gods even in their anger; he overcomes and grows through adversity. Fire could not overcome Mucius, poverty Fabricius, tortures Regulus, or poison Socrates." These are examples of constancy; the complete note is one marginal container.

[6870] **Editor.** Micah 7:8 is printed as 8.7; "Though he kill me" is Job 13:15. Gloss-e calls the Hic ure prayer pseudo-Augustinian, comparing Augustine's medical metaphor in Psalm 6.3, not the exact prayer. The compound margin illustrates endurance, not bodily invulnerability. Its immediate sources, Lipsius's passage and the marked provisional Greek remain unresolved.

[6871] **Burton.** Printed page 334, dagger: "Hor. epist. 18. lib. 1." Horace, Epistles 1.18, as printed. The lines are from 1.16.75–77.

[6872] **Editor.** Horace, Epistles 1.16.75–77, not 1.18 as the margin states. The original is an exchange between a virtuous man and a ruler threatening confiscation and imprisonment. Burton condenses the threat into teneas, "you may hold," and omits te sub before custode. The modern text follows Burton's wording.

Original text 1651	Modern English
[6873]*Take away his mony, his treasure is in heaven; banish him his country, he is an inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man*: He will not be moved.	Take away his money: his treasure is in heaven. Banish him from his country: he is a citizen of the heavenly Jerusalem. Put him in chains: his conscience is free. Kill his body: it will rise again. Whoever fights an upright man fights a shadow. He will not be shaken.[6874]
—— *si fractus illabatur orbis,* *Impavidum ferient ruinæ,*	If the shattered world should fall, Its ruins will strike him unafraid.[6875]
Though heaven it self should fall on his head, he will not be offended. He is impenetrable, as an anvile hard, as constant as *Job*.	Though heaven itself should fall on his head, he will not be shaken. He is impenetrable, hard as an anvil, as steadfast as Job.
[6876]*Ipse deus simulatque volet me solvet opinor.*	God himself, as soon as he wishes, will release me, I believe.[6877]

[6873] **Burton.** Printed page 334, dagger: “Hom. 5. Auferet pecunias? at habet in cœlis: patria dejiciet? at in cœlestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget; cum umbra pugnat qui cum justo pugnat.” Homily 5: “Will he take his money? He has it in heaven. Will he cast him out of his homeland? He will send him to the heavenly city. Will he put him in chains? His conscience remains free. Will he kill his body? It will rise again. Whoever fights the righteous fights a shadow.” Chrysostom is the author understood from the surrounding passage.

[6874] **Editor.** Chrysostom, On the Statues 5.3, closely supplies this sequence of confiscation, exile, chains, death and the opponent who fights a shadow. Burton makes the heavenly city explicitly Jerusalem. Bands means bonds or fetters.

[6875] **Editor.** Horace, Odes 3.3.7–8, on the steadfast just man. Burton’s following English gloss replaces the falling world with heaven falling on his head; both layers remain.

[6876] **Burton.** Printed page 334, dagger: “Leonides.” Leonides. This entry follows the Homily 5 note. Its exact intended attachment is uncertain: the body’s next dagger marks Ipse deus, but a later epigram concerns Epictetus. The entry is retained at that next marked anchor rather than silently reassigned.

[6877] **Editor.** Horace, Epistles 1.16.78, but altered. The consulted text has “as soon as I wish,” whereas Burton prints volet, “he wishes,” and moves opinor, “I think,” into the verse. Horace’s next line explains release as death; Burton applies the line to providential deliverance. The nearby marginal “Leonides” is not a secure attribution of this Horatian line.

Original text 1651	Modern English
Be thou such a one, let thy misery be what it will, what it can, with patience endure it; thou mayst be restored as he was. *Terris proscriptus, ad cœlum propera; ab hominibus desertus, ad deum fuge. The poor shall not alwayes be forgotten, the patient abiding of the meek shall not perish for ever*, Psal. 10.18. ver. 9. *The Lord will be a refuge of the oppressed, & a defence in the time of trouble.*	Be such a person yourself. Whatever your misery is, however great it may be, endure it patiently; you may be restored as Job was. "Banished from earth, hasten to heaven; deserted by men, flee to God." "The poor will not always be forgotten; the patient waiting of the meek will not perish for ever," Psalm 10:18. Verse 9: "The Lord will be a refuge for the oppressed, a defence in times of trouble."[6878]
Servus Epictetus, *mutilati corporis,* Irus *Pauper: at hæc inter charus erat superis,*	Epictetus was a slave, his body maimed, Poor as Irus; yet amid these hardships the gods loved him.[6879]
Lame was *Epictetus*, and poor *Irus*, Yet to them both God was propitious:	Epictetus was lame, and Irus poor, Yet God was kind to them both.

[6878] **Editor.** Both quotations correspond to Psalm 9 in common modern English numbering: verses 18 and 9 respectively. Burton prints "Psal. 10.18. ver. 9." The Latin transition urges turning from earthly exile to heaven; it is not part of those psalm verses.

[6879] **Editor.** The Latin describes one man: Epictetus, enslaved, physically impaired and as poor as Irus, the proverbial beggar. Burton's English makes Epictetus and Irus two recipients of divine favour. Compare Greek Anthology 7.676, the epigram quoted in Oldfather's introduction to Epictetus. Its precise relationship to the nearby marginal attribution "Leonides" requires further collation.

Original text 1651	Modern English
Lodovicus Vertomannus that famous traveller, indured much misery, yet surely saith *Scaliger*, he was *vir deo charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convalle deplorationis &c. Thou art now in the vale of misery, in poverty, in agony,* [6880]*in temptation; rest, eternity, happiness, immortality shall be thy reward, as* Chrysostome *pleads, if thou trust in God, and keep thine innocency. Non si malè nunc, & olim sic erit semper*; a good houre may come upon a sudden; [6881]expect a little.	Ludovico di Varthema, the famous traveller, endured much misery. Yet surely, says Scaliger, he was "a man dear to God," since he escaped so many dangers. God protected him especially; he was dear to him. "Now in want, affliction, the valley of lamentation, and so on." You are now in the valley of misery, in poverty, agony and temptation; rest, eternity, happiness and immortality will be your reward, as Chrysostom argues, if you trust in God and preserve your innocence. "If things are bad now, they will not always be so in future." A favourable hour may come suddenly; wait a little.[6882]
Yea, but this expectation is it which tortures me in the mean time; [6883]*futura expectans præsentibus angor*, whilest the grass grows the horse starves; [6884]Despair not, but hope well,	"Yes, but this waiting is what tortures me meanwhile. While I await the future, the present torments me. While the grass grows, the horse starves." Do not despair; keep hoping for better.[6885]

[6880] **Burton.** Printed page 334, asterisk: "Modo in pressura, in tentationibus, erit postea bonum tuum requies, æternitas, immortalitas." "Now you are under pressure and in trials; afterwards your good will be rest, eternity and immortality."

[6881] **Burton.** Printed page 334, k: "Dabit Deus his quoque finem." "God will bring these things too to an end." Virgil, Aeneid 1.199.

[6882] **Editor.** Vertomannus is the traveller Ludovico di Varthema. Burton's Scaliger quotation and the precise Chrysostom excerpt remain unlocated. The line Non si malè nunc adapts Horace, Odes 2.10.17–18, adding semper, "always"; the margin Dabit Deus is from Virgil, Aeneid 1.199. These different sources support the appeal to wait.

[6883] **Burton.** Printed page 334, l: "Seneca." Seneca. The exact source of futura expectans præsentibus angor has not yet been located.

[6884] **Burton.** Printed page 334, m: "Nemo desperet meliora lapsus." "Let no one who has fallen despair of better things." Compare Seneca, Thyestes 616, where the consulted text has lapsis, "when fortunes have fallen," rather than Burton's lapsus, "one who has fallen."

[6885] **Editor.** The proverb makes the objection concrete: promised future relief does not meet present hunger. Burton attributes the Latin complaint to Seneca without a work reference. The marginal reply resembles Thyestes 616; the different reading is recorded in the Burton note.

Original text 1651	Modern English
[6886]*Spera Batte, tibi melius lux Crastina ducet;* *Dum spiras spera ——*	Hope, Battus: tomorrow's light will bring you something better. While you breathe, hope.[6887]
Chear up, I say, be not dismayd; *Spes alit agricolas; he that sowes in teares, shall reap in joy*, Psal. 126.7.	Take heart, I say; do not be dismayed. "Hope sustains farmers." "Whoever sows in tears will reap in joy," Psalm 126:7.[6888]
Si fortune me tormente, *Esperance me contente.*	If fortune torments me, Hope consoles me.[6889]
Source page 335 hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which never was yet. *A desire accomplished delights the soul*, Prov. 13.19.	Hope refreshes as much as misery weighs down. Hard beginnings often have happy outcomes, and something that has never happened yet may happen at last. "A fulfilled desire delights the soul," Proverbs 13:19.
[6890]*Grata superveniet quæ non sperabitur hora.*	The hour you do not expect will arrive as a welcome surprise.[6891]
Which makes m' enjoye my joys long wish'd at last, Welcome that houre shall come when hope is past:	It lets me enjoy at last the joys I have long wished for; Welcome is the hour that comes when hope has passed.

[6886] **Burton.** Printed page 334, dagger: "Theocritus." Theocritus; the address to Battus corresponds to Idyll 4.41. Burton quotes a Latin rendering of the Greek.

[6887] **Editor.** The address to Battus and the counsel to hope while alive correspond to Theocritus, Idyll 4.41–43. Burton condenses the latter into the Latin proverb Dum spiras spera, "While you breathe, hope." His particular Latin wording and its translator remain untraced.

[6888] **Editor.** "Hope sustains farmers" is the opening of Tibullus 2.6.21. The psalm quotation is Psalm 126:5 in common English numbering; Burton prints verse 7, although that psalm has six verses.

[6889] **Editor.** A French rhyming maxim: fortune torments, hope consoles. Burton supplies no author. Its verse form is retained without forcing a new rhyme.

[6890] **Burton.** Printed page 335, asterisk: "Ovid." Ovid, as printed; the verse is Horace, Epistles 1.4.14.

[6891] **Editor.** Horace, Epistles 1.4.14, despite the margin's attribution to Ovid. In context, Horace urges treating each day as the last; an additional, unexpected hour then becomes welcome. Burton's English couplet instead stresses the eventual enjoyment of long-desired joys.

Original text 1651	Modern English
a louring morning may turne to a fair afternoone,	A gloomy morning may turn into a fine afternoon:
[6892]*Nube solet pulsâ candidus ire dies.*	When the cloud is driven away, a bright day often follows.[6893]
the hope that is defer'd, is the fainting of the heart, but when the desire commeth, it is a tree of life, Prov. 13.12. [6894]*suavissimum est voti compos fieri*. Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as [6895]*Machiavel* relates of *Cosmos Medices*, that fortunate and renowned *Citizen of Europe, that all his youth was full of perplexity, danger and misery till forty yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. Hunniades* was fetched out of prison, and *Henry* the third of *Portugall* out of a poor Monastery, to be crowned kings.	"Deferred hope makes the heart faint, but when desire is fulfilled it is a tree of life," Proverbs 13:12. "It is most sweet to obtain one's wish." Many people are wretched and miserable at first, but afterwards very happy. It often happens as Machiavelli relates of Cosimo de' Medici, that fortunate and renowned citizen of Europe: all his youth was full of anxiety, danger and misery until forty years had passed; then suddenly the sun of his honour broke out as through a cloud. Hunyadi was brought from prison, and Henry the Third of Portugal from a poor monastery, to be crowned kings.[6896]
Multa cadunt inter calicem supremaque labra,	Much can happen between the cup and the edge of the lips.[6897]

[6892] **Burton.** Printed page 335, dagger: "Ovid." Ovid, Tristia 2.142.

[6893] **Editor.** Ovid, Tristia 2.142. In its original setting, the clearing weather supports hope that imperial anger may soften. Burton uses it after his own morning-and-afternoon comparison.

[6894] **Burton.** Printed page 335, n: "Thales." Thales. No work or intermediary is supplied; the exact attribution remains to be collated.

[6895] **Burton.** Printed page 335, o: "Lib. 7. Flor. hist. Omnium felicissimus, & locupletissimus, &c. incarceratus sæpe adolescentiam periculo mortis habuit, solicitudinis & discriminis plenam, &c." Florentine History, book 7: "Most fortunate and wealthiest of all, and so on; imprisoned, he often spent his youth in danger of death, full of anxiety and peril, and so on." Burton's compressed Latin summary is retained separately from the English account.

[6896] **Editor.** Machiavelli's Florentine History, book 7, describes Cosimo de' Medici's anxieties before forty and later good fortune. The identities and details of the following two royal anecdotes need further historical collation. "Henry the third of Portugall" is retained as printed; the apparent intended figure is Cardinal Henry of Portugal, not a king conventionally styled Henry III.

[6897] **Editor.** A form of the proverb "many a slip between cup and lip." Burton uses its uncertainty hopefully: events can change before the outcome is settled. The exact Latin source is not given.

Original text 1651	Modern English
beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, All the Sunnes are not yet set, a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather mee up*, Psal. 27.10. *Waite patiently on the Lord, and hope in him*, Psal. 37.7. *Bee strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire*, Psal. 27. vers. 14.	Many things happen beyond all hope and expectation; who knows what may happen? "The suns of all our days have not yet set," as Philip said. Not all the suns have set; a day may come to make amends for everything. "Though my father and mother forsake me, the Lord will take me in," Psalm 27:10. "Wait patiently for the Lord and hope in him," Psalm 37:7. "Be strong, hope and trust in the Lord, and he will comfort you and give you your heart's desire," Psalm 27:14.[6898]

[6898] **Editor.** Philippus is Philip; Burton does not identify him further or give a source for the saying. Psalm 27:14 urges waiting and courage; "give you your heart's desire" recalls Psalm 37:4. The modern text preserves Burton's composite quotation and printed references.

Original text 1651	Modern English
Sperate & vosmet rebus servate secundis.	Keep hoping, and preserve yourselves for better times.[6899]
Fret not thy self because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thy self and others, thou hast lost all:	Do not fret because you are poor, despised, or not as well off at present as you would wish; because you do not receive the respect your birth, position or worth deserves. Or, what eats away at you doubly, because you were once happy, honoured and rich, but are now afflicted and poor, an object of scorn, a burden to the world, wearisome to yourself and others, having lost everything:
Miserum est fuisse felicem, and as *Boethius* cals it, *Infelicissimum genus infortunii*; this made *Timon* halfe mad with melancholy, to think of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured:	"It is misery to have been happy," and, as Boethius calls it, "the unhappiest kind of misfortune." Thinking of his former fortune and present misfortunes made Timon half mad with melancholy. This alone makes many miserable people discontented. I admit that having been happy is a great misery—the very essence of unhappiness, having once been honoured and rich—yet it can readily be endured.[6900]

[6899] **Editor.** Adapted from Virgil, Aeneid 1.207. The consulted text begins Durate, "endure," while Burton substitutes Sperate, "hope." The rest urges preservation for more favourable circumstances.

[6900] **Editor.** Compare Boethius, Consolation of Philosophy 2, prose 4: recollection of former happiness intensifies present adversity. Timon is the traditional Athenian misanthrope, associated with ruined fortune and hatred of humanity; Burton gives no precise source for this account. Corrosive means something that eats away at the sufferer.

Original text 1651	Modern English
[6901]*Security succeeds, and to a judicious man a far better estate*. The loss of thy goods and money is no loss; [6902]*thou hast lost them, they would otherwise have lost thee*. If thy mony be gone, [6903]*thou art so much the lighter*, and as Saint *Hierome* perswades *Rusticus* the Monke, to forsake all and follow Christ: *Gold and silver are too heavy metals for him to carry that seeks heaven*.	Freedom from anxiety follows, and, for a discerning man, a far better condition. Losing your goods and money is no loss: you have lost them; otherwise they would have ruined you. If your money is gone, you are that much lighter. As Saint Jerome urges the monk Rusticus to leave everything and follow Christ: gold and silver are too heavy for someone seeking heaven to carry.[6904]
[6905]*Vel nos in mare proximum,* *Gemmas & lapides, aurum & inutile,* *Summi materiam mali* *Mittamus, scelerum si bene pœnitet.*	Or let us throw into the nearest sea Gems and jewels, and useless gold, The material of the greatest evil, If we truly repent of our sins.[6906]

[6901] **Burton.** Printed page 335, p: “Lætior successit securitas quæ simul cum divitiis cohabitare nescit. Camden.” “A happier freedom from anxiety followed, which cannot dwell together with riches.” Camden; the work and passage are not specified.

[6902] **Burton.** Printed page 335, q: “Pecuniam perdidisti, fortassis illa te perderet manens. Seneca.” “You have lost your money; perhaps, had it stayed, it would have ruined you.” Seneca; exact location still to be established.

[6903] **Burton.** Printed page 335, r: “Expeditior es ob pecuniarum jacturam. Fortuna opes auferre non animum potest. Seneca.” “You are less encumbered through the loss of money. Fortune can take away wealth, but not the mind.” Seneca; exact location still to be established.

[6904] **Editor.** “Security” means freedom from care; fortassis means “perhaps,” weaker than Burton’s assertion. Manipulus florum, Amissio h/l source sheets, link these sayings to Pseudo-Seneca, De remediis fortuitorum 11.1–3. Burton’s intermediary, Camden, the fortune-and-mind maxim and Jerome’s heavy-metals phrase remain unlocated; the latter was not found in Letter 125.

[6905] **Burton.** Printed page 335, dagger: “Hor.” Horace; compare Odes 3.24.47–50.

[6906] **Editor.** Horace, Odes 3.24.47–50. Burton prints nos where the consulted text has non; his resulting exhortation is translated as printed. He also has materiam for materiem. The preceding omitted lines mention another destination, the Capitol, so this excerpt is detached from a longer argument about wealth and public morality.

Original text 1651	Modern English
Source page 335–336 *Zeno* the Philosopher lost all his goods by shipwrack, [6907]he might like of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*: She can take away my means, but not my minde. He set her at defiance ever after, for she could not rob him that had naught to lose: for he was able to contemn more then they could possess or desire.	Zeno the philosopher lost all his goods in a shipwreck; he could welcome it, for Fortune had done him a good turn. “She can take my wealth from me, but not my mind.” Ever afterwards he defied her: she could not rob someone who had nothing to lose. He could despise more than others could possess or desire.[6908]
Source page 336 *Alexander* sent an hundred talents of gold to *Phocion* of *Athens* for a present, because he heard he was a good man: but *Phocion* returned his talents back again with a *permitte me in posterum virum bonum esse*, to be a good man still; let me be as I am:	Alexander sent a hundred talents of gold as a gift to Phocion of Athens because he had heard that he was a good man. But Phocion sent the talents back with the reply, “Allow me to remain a good man in future.” Let me remain good; leave me as I am.[6909]
Non mi aurum posco, nec mi precium ——	I ask for no gold for myself, no payment.[6910]
That *Theban Crates* flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis*, I had rather drown you, then you should drown me. Can *Stoicks* and *Epicures* thus contemn wealth, and shall not we that are Christians?	Crates of Thebes threw his money into the sea of his own accord: “Away, coins! I will drown you, so that you do not drown me.” I would rather drown you than have you drown me. Can Stoics and Epicureans despise wealth like this, while we Christians cannot?[6911]

[6907] **Burton.** Printed page 335, s: “Jubet me posthac fortuna expeditius Philosophari.” “Fortune bids me henceforth practise philosophy with fewer encumbrances.” The speaker in the body is Zeno; no source is named in this margin.

[6908] **Editor.** Zeno is the Stoic philosopher. The shipwreck exemplum makes loss an opportunity for an unencumbered philosophical life. Burton’s exact anecdote and formulation still require source collation. Fortune is personified as a woman.

[6909] **Editor.** Plutarch, Phocion 18.1–3, relates Alexander’s gift of one hundred talents and Phocion’s refusal in order to remain, and be thought, honourable. Burton specifies gold, which the consulted account does not specify. A talent is an ancient weight and large monetary unit; no modern monetary equivalent is imposed.

[6910] **Editor.** Compare the verse attributed to Ennius and quoted by Cicero, On Duties 1.38, in which Pyrrhus refuses ransom for prisoners. Burton applies the sentiment after Phocion’s refusal of a gift. His Non at the opening differs from Nec in the consulted Cicero text; his line stops before dederitis.

[6911] **Editor.** Crates was a Cynic philosopher of Thebes. The wider labels “Stoicks and Epicures” are Burton’s own grouping; they are retained. The money-drowning anecdote and its route into Burton remain to be collated, rather than treated as independently verified history.

Original text 1651	Modern English
It was *mascula vox & præclara*, a generous speech of *Cotta* in [6912]*Sallust, Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designes, nor industry to my intents; prosperity or adversity could never alter my disposition.*	It was "a manly and splendid utterance," a noble speech by Cotta in Sallust: "Many miseries have befallen me at home and in wars abroad. With God's help I have endured some, repelled others, and overcome them by my own courage. My undertakings never lacked spirit, nor my purposes effort; prosperity or adversity could never change my character."[6913]
A wise mans minde as *Seneca* holds, [6914]*is like the state of the world above the moon, ever serene*. Come then what can come, befall what may befall, *infractum invictumque* [6915]*animum opponas: Rebus angustis animosus atque fortis appare.* (Hor. Od. 11. lib. 2.)	A wise man's mind, as Seneca maintains, is like the region of the universe above the moon, always serene. Let whatever can come, come; let whatever may happen, happen: "Set against it a spirit unbroken and unconquered. In adversity show yourself spirited and brave." (Horace, Odes 2.11.)[6916]
Hope and Patience are two soveraigne remedies for all, the surest reposals, the softest cushions to lean on in adversity;	Hope and patience are two supreme remedies for everything, the surest places of rest, the softest cushions to lean on in adversity:

[6912] **Burton.** Printed page 336, dagger: "In frag. Quirites, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli & virtute mea: nunquam animus negotio defuit, nec decretis labor; nullæ res nec prosperæ nec adversæ ingenium mutabant." In the fragments: "Citizens, I have faced many dangers at home and many adversities on campaign. Some I endured, others I repelled with the gods' help and my own courage. My undertakings never lacked spirit, nor my decisions effort; no circumstances, prosperous or adverse, changed my character." The body names Sallust.

[6913] **Editor.** Sallust, Histories, fragment known as the Speech of Cotta, opening. Burton's margin compresses the Latin; his English changes the gods' help to God's help. He ends before Cotta says that in his present troubles everything, including Fortune, has deserted him—a qualification important to the source speech's context.

[6914] **Burton.** Printed page 336, asterisk: "Qualis mundi status supra lunam semper serenus." "Like the condition of the universe above the moon, always serene." The body attributes this to Seneca; compare Letters 59.16.

[6915] **Burton.** Printed page 336, t: "Bona mens nullum tristioris fortunæ recipit incursum, Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil." "An upright mind admits no assault from harsher fortune." Valerius Maximus, book 4, chapter 1. "Whoever can hope for nothing should despair of nothing." Both maxims form one marginal container; the second has no separate attribution here.

[6916] **Editor.** The image uses the traditional division between the changeable region below the moon and the serene heavens above it. Compare Seneca, Letters 59.16. Both maxims in the Valerius margin remain to be collated. The final Horace quotation is Odes 2.10.21–22, not 2.11 as Burton prints.

Original text 1651	Modern English
[6917]*Durum sed levius fit patientiâ,* *Quicquid corrigere est nefas.*	Hard though it is, patience makes lighter Whatever we are not permitted to change.[6918]
If it cannot be helped, or amended, [6919]make the best of it; [6920]*necessitati qui se accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.	If it cannot be helped or put right, make the best of it. "Whoever accommodates himself to necessity is wise": a wise man adapts himself to the times. Treat all such unavoidable events as you would a game of backgammon.[6921]
[6922]*Ita vita est hominum quasi cum ludas tesseris,* *Si illud quod est maxime opus jactu non cadit,* *Illud quod cecidit forte, id arte ut corrigas;*	Human life is like a game of dice: If the throw you most need does not fall, Use skill to improve what chance has thrown.[6923]

[6917] **Burton.** Printed page 336, u: "Hor." Horace; see the editorial note on the verse.

[6918] **Editor.** Horace, Odes 1.24.19–20. Patientia is endurance or patience; nefas makes the inability to change events a limit imposed by divine order.

[6919] **Burton.** Printed page 336, x: "Æquam memento rebus in arduis servare mentem. lib. 2. Od. 3." "Remember to keep an even mind in difficult circumstances." Horace, Odes 2.3.

[6920] **Burton.** Printed page 336, dagger: "Epict. c. 18." Epictetus, chapter 18, as cited by Burton; the exact location remains to be collated.

[6921] **Editor.** "Tables" is an ancestor of backgammon; the Horace margin quotes Odes 2.3.1–2. The necessity maxim corresponds to the Euripides quotation in the Enchiridion's closing sayings (numbered 52 in the consulted Carter transcription). This locates the thought in English translation; Burton's Latin version and printed chapter 18 remain unreconciled.

[6922] **Burton.** Printed page 336, y: "Ter. Adel. act. 4. Sc. 7." Terence, The Brothers, act 4, scene 7.

[6923] **Editor.** Terence, The Brothers, act 4, scene 7: Micio compares unavoidable events to dice throws. Burton adjusts the wording slightly. The point is skill in responding to a result one cannot choose.

Original text 1651	Modern English
If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith [6924]*Epictetus* hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or mar our selves.	If you cannot throw what you wish, play your throw as well as you can. Everything, says Epictetus, has two handles: one by which it can be held, the other by which it cannot. We may choose what to take and what to leave. His commentator Simplicius has illustrated all this with many examples. It lies within our power, as the saying goes, to make or mar ourselves.[6925]
Conforme thy self then to thy present fortune, and cut thy coat according to thy cloth, [6926]*Ut quimus (quod aiunt) quando quod volumus non licet. Be contented with thy losse*, state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life:	Adapt yourself, then, to your present circumstances, and cut your coat according to your cloth: "As we can, as they say, when we cannot do as we wish." Be content with your loss, whatever your condition and calling may be, and rest satisfied with your present lot in life.[6927]
Esto quod es; quod sunt alii, sine quemlibet esse; *Quod non es, nolis; quod potes esse, velis.*	Be what you are; let everyone else be what they are. Do not wish to be what you are not; wish to be what you can.[6928]
Be as thou art; and as they are, so let Others be still; what is and may be covet.	Be as you are, and let others Remain as they are; desire what is and what may be.

[6924] **Burton.** Printed page 336, asterisk: "Unaquæque res duas habet ansas, alteram quæ teneri, alteram quæ non potest, in manu nostra quam volumus accipere." "Everything has two handles, one that can be held and one that cannot; it lies in our power to take whichever we wish."

[6925] **Editor.** Epictetus, Enchiridion 43, distinguishes a handle by which an event can be borne from one by which it cannot. His example is responding to a brother's wrongdoing through the bond of kinship. Burton develops this into the language of choosing and self-management. Simplicius wrote a commentary on the Enchiridion.

[6926] **Burton.** Printed page 336, z: "Ter. And. Act. 4. sc. 6." Terence, The Woman of Andros, act 4, scene 6.

[6927] **Editor.** Terence, The Woman of Andros 805, spoken by Mysis: circumstances permit doing what one can, rather than what one wishes. Burton's wording is a slight adaptation.

[6928] **Editor.** The Latin couplet is left unattributed by Burton; its precise source remains unlocated. His following English couplet is a separate, freer version, and is therefore retained as well as the fresh translation.

Original text 1651	Modern English
Source page 336–337 And as he that is [6929]invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and aske no more of God then what he thinks fit to bestow upon thee. *Non cuivis contingit adire Corinthum*, we may not be all Gentlemen, all *Cato's*, or *Lælii*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, [6930]*Therefore, saith Theodoret, hath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn severall trades to the common good.*	As someone invited to a feast eats what is set before him and looks for nothing else, enjoy what you have and ask no more of God than he thinks fit to give you. "Not everyone gets to go to Corinth." We cannot all be gentlemen, all Catos or Laeliuses, as Cicero tells us; all honourable, illustrious and serene; all rich. Mortal people need many things. Therefore, says Theodoret, God has distributed his gifts differently: wealth to one, skill to another, so that the rich might encourage and employ the poor, and the poor might learn different trades for the common good.[6931]
Source page 337 As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summ of many smal numbers: so is a Common-wealth of severall inequal trades and callings.	As a tapestry is made of different parts, some worked in silk, some in gold or silver, some in worsted yarn of different colours, all contributing to the beauty of the whole; as music is made of different discords and keys, and a total of many small numbers: so a commonwealth is made of different, unequal trades and callings.[6932]

[6929] **Burton.** Printed page 336, asterisk: "Epictetus. Invitatus ad convivium, quæ apponuntur comedas, non quæris ultra; in mundo multa rogitas quæ dii negant." "Epictetus. Invited to a dinner, you eat what is set before you and ask for nothing further; in the world you keep asking for many things the gods refuse."

[6930] **Burton.** Printed page 336, a: "Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitias, aliis paupertatem distribuit, ut qui opibus pollent, materiam subministrent; qui vero inopes, exercitatas artibus manus admoveant." "On Providence, chapter 6. Since mortals need everything, God has assigned riches to some and poverty to others, so that those with wealth may supply the materials, while the poor put to work hands practised in crafts." This margin continues across the foot of the page.

[6931] **Editor.** Compare Epictetus, Enchiridion 15, for life as a dinner party; the wording in Burton's margin is not that passage verbatim. The Corinth proverb is Horace, Epistles 1.17.36. "Illustrious" and "serene" evoke titles of rank. The exact Cicero passage about Cato and Laelius and the wording of Theodoret's sixth discourse On Providence remain to be collated.

[6932] **Editor.** Arras is tapestry, named after a centre of its manufacture; crewel is worsted yarn used for embroidery. Burton makes the woven design an analogy for an unequal but interdependent society.

Original text 1651	Modern English
[6933]If all should be *Crœsi* and *Darii*, all idle, all in fortunes equall, who should till the land? As [6934]*Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first.	If everyone were a Croesus or a Darius, all idle and equally wealthy, who would till the land? Menenius Agrippa answered Rome's unruly crowd well with his elegant fable of the belly and the other parts of the body. Who would build houses or make the different fabrics for our clothes? We should all starve together, as Poverty explains at length in Aristophanes' Wealth, and end by begging to return to our former condition.[6935]
And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it.	God has therefore appointed this inequality of stations, orders and ranks, a hierarchy like that in everything else. The earth nourishes plants; creatures with senses feed on plants; both serve rational souls. People are subject to one another, and all to higher powers: so God would have it.[6936]

[6933] **Burton.** Printed page 337, b: "Si sint omnes æquales, necesse est ut omnes fame pereant; quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret?" "If all were equal, all would necessarily starve. Who would furrow the earth with a plough, sow the seed, plant the plants, or press the wine?"

[6934] **Burton.** Printed page 337, c: "Liv. l. 1." Livy, book 1, as printed; the story is in book 2.32.

[6935] **Editor.** Croesus and Darius stand for immense royal wealth. Menenius's fable is in Livy 2.32, although Burton's margin says book 1: the body's parts discover that the apparently idle belly also supports them. Poverty's argument that universal wealth would destroy the incentive to work occurs in Aristophanes' Wealth (Plutus). Burton combines these arguments to defend social inequality.

[6936] **Editor.** "Vegetals" are plants; "sensible" creatures possess sensation; "reasonable souls" are rational human beings. Burton uses a traditional hierarchy of living things to support his theological account of human ranks.

Original text 1651	Modern English
All things then being rightly examined and duly considered as they ought, there is no such cause of so generall discontent, 'tis not in the matter it self, but in our minde, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith [6937]*Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poor or rich, miserable or happy.	When everything is rightly examined and duly considered, then, there is no such cause for widespread discontent. It lies not in the thing itself but in our minds, in how we govern our passions and judge things. "Nothing else is needed to make you miserable," says Cardano, "but that you believe yourself miserable." Whatever your fortune may be, your mind alone makes you poor or rich, miserable or happy.[6938]
Vidi ego (saith divine *Seneca*) *in villa hilari & amœna mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*. I have seen men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desart. 'Tis the mind, not the place causeth tranquillity, and that gives true content.	"I have seen," says the divine Seneca, "sad people in a cheerful and pleasant villa, and busy people in the midst of solitude. It is the mind, not the place, that makes for tranquillity." I have seen people miserably cast down in a pleasant village, and others well occupied and at ease in a lonely wilderness. It is the mind, not the place, that brings tranquillity and true contentment.[6939]
I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, then many a prisoner or gally-slave; [6940]*Mæcenas in plumâ, æque vigilat ac Regulus in dolio*:	I will add a word or two by way of conclusion. Many rich people—I dare say it boldly—lie on feather beds, pampered daily with delicacies in well-furnished houses, yet live with less peace of heart, more anguish, more bodily pain, and, through their excesses, more bitter hours than many prisoners or galley slaves. "Maecenas lies as wakeful on feathers as Regulus in a barrel."[6941]

[6937] **Burton.** Printed page 337, d: "Lib. 3. de cons." Cardano, On Consolation, book 3, as cited.

[6938] **Editor.** Girolamo Cardano is cited as Cardan. The sentence is translated as Burton prints it; its exact location in On Consolation, book 3, remains to be verified. The claim concerns the sufferer's judgement of circumstances within Burton's consolatory argument.

[6939] **Editor.** Seneca, Letter 55.8, describes people in solitude who seem busy or preoccupied, rather than necessarily content. Burton changes occupatis similes to occupatos and makes their ease explicit in his English gloss. Villa means a country house or estate; his separate gloss says "Village." Both stages of his rendering are retained.

[6940] **Burton.** Printed page 337, dagger: "Seneca." Seneca; compare On Providence 3.10.

[6941] **Editor.** Compare Seneca, On Providence 3.9–10, contrasting Maecenas's anxious luxury with Regulus's endurance of torture. Seneca has in cruce, on an instrument of torture; Burton substitutes in dolio, in a barrel, reflecting another form of the Regulus story. The comparison continues into the next unit: the rich can suffer more than the abandoned Arctic voyagers.

Original text 1651	Modern English
those poor starved *Hollanders* whom [6942]*Bartison* their Captain left in *Nova Zembla*, An. 1596. or those [6943]eight miserable *Englishmen* that were lately left behind, to winter in a stove in *Greenland* in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desart place, to strive and struggle with hunger, cold, desperation, and death it self.	They live with less ease even than those poor starving Dutchmen whom their captain, Bartison, left in Novaya Zemlya in 1596; or those eight unfortunate Englishmen lately left behind to spend the winter in a heated shelter in Greenland, at latitude 77 degrees, in 1630: pitifully abandoned and forced to fend for themselves in a vast, dark, desolate place, struggling against hunger, cold, despair and death itself.[6944]
'Tis a patient and quiet minde (I say it again and again) gives true peace and content. So doth for all other things, they are as old [6945]*Chremes* told us, as we use them.	A patient, quiet mind—I say it again and again—gives true peace and contentment. So it is with everything else: things are, as old Chremes told us, what our use makes of them.
Parentes, patriam, amicos, genus, cognatos, divitias, *Hæc perinde sunt ac illius animus qui ea possidet;* *Qui uti scit, ei bona; qui utitur non recte, mala.*	Parents, homeland, friends, birth, relatives and wealth: These take their character from the mind of their possessor. For one who knows how to use them, they are good; for one who misuses them, bad.[6946]

[6942] **Burton.** Printed page 337, dagger: "Vide Isaacum Pontanum descript. Amsterdam. lib. 2. c. 22." "See Isaac Pontanus, Description of Amsterdam, book 2, chapter 22."

[6943] **Burton.** Printed page 337, asterisk: "Vide Ed. Pelhams book edit. 1630." "See Edward Pelham's book, published 1630." The account was published in 1631; 1630 is the year the overwintering began.

[6944] **Editor.** "Greenland" here refers to Spitsbergen: Edward Pellham's God's Power and Providence describes eight men left there during the winter of 1630–31 and was published in 1631, not the marginal date 1630. A "stove" can mean a heated room or shelter. Burton's earlier Novaya Zemlya account, the identity of "Bartison," and Pontanus's exact wording remain to be collated; abandonment by a captain should not be accepted from this allusion alone.

[6945] **Burton.** Printed page 337, e: "Heautontim. Act. 1. Sc. 2." Terence, The Self-Tormentor, act 1, scene 2.

[6946] **Editor.** Terence, The Self-Tormentor 194–196, spoken by Chremes. Burton condenses the wording and omits incolumem, "safe," after homeland. His ensuing prose expands the thought into an account of interpretation and disposition.

Original text 1651	Modern English
Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisque fortunæ suæ*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo læditur nisi à seipso*, and which *Seneca* confirms out of his judgement and experience, [6947]*Every mans minde is stronger then fortune, and leads him to what side he will: a cause to himself each one is, of his good or bad life.*	Parents, friends, fortune, country, birth, family connections and the rest ebb and flow with our judgement. They please or displease us according to how we receive and interpret them, or apply them to ourselves. "Everyone is the maker of his own fortune." In a sense, I may truly say that prosperity and adversity are in our own hands. "No one is harmed except by himself." Seneca confirms from his own judgement and experience that everyone's mind is stronger than fortune and leads him whichever way he wishes: each person is himself the cause of his good or bad life.[6948]
Source page 337–338 But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in [6949]prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane:	But, willing or unwilling, let us put the worst case and suppose a person in the greatest distress. Some prefer that condition to prosperity without qualification; of the two extremes, it is the better. "People's minds commonly grow wanton in prosperity." In prosperity people forget God and themselves; their wealth stupefies them as henbane does birds.[6950]

[6947] **Burton.** Printed page 337, dagger: "Epist. 98. Omni fortuna valentior ipse animus, in utramq. partem res suas ducit, beatæq. ac miseræ vitæ sibi causa est." "Letter 98. The mind itself is stronger than any fortune; it directs its affairs either way and is itself the cause of a happy or unhappy life."

[6948] **Editor.** The first two maxims mean that one makes one's fortune and that harm comes from oneself; Burton gives no precise sources here. Seneca's quoted argument is in Letter 98.2. "Conceit" in this passage means judgement or understanding, not vanity.

[6949] **Burton.** Printed page 338, f: "Fortuna quem nimium fovet stultum facit. Pub. Mimus." "Fortune makes a fool of anyone she favours too much." Attributed to Publilius Syrus, the writer of mimes.

[6950] **Editor.** The verse is Ovid, Art of Love 2.437. Burton transfers an observation about lovers to prosperity generally. Henbane supplies an image of stupefaction; "will we, or nill we" means whether we wish it or not.

Original text 1651	Modern English
Source page 338 [6951]*miserable if fortune forsake them, but more miserable if she tarry and overwhelm them*: for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero, Otho, Vitellius, Heliogabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not?	They are miserable if Fortune deserts them, but more miserable if she stays and overwhelms them. For when they rise to high office and wealth, those who were most temperate, sober and prudent in private life—such as Nero, Otho, Vitellius and Elagabalus, "excellent emperors, had they never ruled"—suddenly degenerate into brute beasts: monstrous in lust, tyrannical oppressors, and so on. They cannot govern themselves; they become monsters, hateful creatures, harpies—what do they not become?[6952]
cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt: 'twas [6953]*Cato's* note, *they cannot contain*. For that cause belike,	"Once they have gained triumphs, wealth and honours, they turn thereafter to pleasure and idleness." That was Cato's observation: they cannot restrain themselves. For that reason, perhaps:[6954]

[6951] **Burton.** Printed page 338, asterisk: "Seneca de beat. vit. cap. 14. miseri si deserantur ab ea, miseriores si obruantur." "Seneca, On the Happy Life, chapter 14: unhappy if they are deserted by her, unhappier if overwhelmed."

[6952] **Editor.** Seneca, On the Happy Life 14.1, speaks of being deserted or overwhelmed by pleasure; Burton applies the phrase to Fortune. The emperor maxim recalls Tacitus's judgement of Galba in Histories 1.49, but Burton makes it plural and applies it to different rulers. His claim about all four men's temperate private lives is rhetorical and is not verified here. Harpies are mythological predatory creatures.

[6953] **Burton.** Printed page 338, dagger: "Plutarch. vit. ejus." "Plutarch, his life": the Life of Cato the Elder.

[6954] **Editor.** Plutarch's Life of Cato the Elder contrasts Cato's continuing public work with others who retreat into pleasure after receiving high honours. Burton presents this narrative observation as Cato's own remark.

Original text 1651	Modern English
[6955]*Eutrapilus cuicunque nocere volebat,* *Vestimenta dabat pretiosa: beatus enim jam,* *Cum pulchris tunicis sumet nova consilia & spes,* *Dormiet in lucem scorto, postponet honestum* *Officium ——*	Whenever Eutrapelus wished to harm someone, He gave him expensive clothes. For now he is rich: With fine tunics he will take on new plans and hopes, Sleep into daylight, and for a prostitute neglect His honourable duty.[6956]
Eutrapilus when he would hurt a knave, Gave him gay clothes and wealth to make him brave: Because now rich he would quite change his minde, Keep whores, fly out, set honesty behinde.	When Eutrapelus wished to harm a rogue, He gave him fine clothes and wealth to make him grand. For, rich now, he would change his mind completely, Keep prostitutes, run wild and put honesty last.
On the other side, in adversity many mutter and repine, despair, &c. both bad I confess,	On the other hand, in adversity many grumble, complain and despair, and so on. Both conditions are bad, I admit:
—— [6957]*ut calceus olim* *Si pede major erit, subvertet: si minor, uret.*	As with a shoe: If it is too big for the foot, it trips you; if too small, it chafes.[6958]

[6955] **Burton.** Printed page 338, asterisk: “Hor. epist. l. 1. ep. 18.” Horace, Epistles, book 1, letter 18.

[6956] **Editor.** Horace, Epistles 1.18.31–35. Eutrapelus undermines a man through luxurious gifts. The Latin puts a prostitute ahead of honourable duty; Burton’s printed punctuation places the comma after scorto. The modern rendering follows the sentence’s grammatical construction. His English verse adds wealth and calls the recipient a knave; “brave” here means splendidly dressed.

[6957] **Burton.** Printed page 338, g: “Hor.” Horace; Epistles 1.10.42–43.

[6958] **Editor.** Horace, Epistles 1.10.42–43. A person whose circumstances do not fit is compared to someone wearing the wrong size of shoe.

Original text 1651	Modern English
As a shoo too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*. If Adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore Adversity is to be preferred; [6959]*hæc fræno indiget, illa solatio: illa fallit, hæc instruit*: The one deceives, the other instructs; the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts.	Like a shoe too big or too small: one pinches, the other turns the foot awry. “But choose the least of evils.” If adversity has killed its thousand, prosperity has killed its ten thousand. Adversity is therefore to be preferred. “The one needs a bridle, the other consolation; the one deceives, the other instructs.” One is miserably happy, the other happily miserable. Many philosophers have therefore sought adversity of their own accord and praise it so highly in their teachings.[6960]
Demetrius in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken, & we ought not in such cases so much to macerate our selves: there is no such odds in poverty and riches.	Demetrius, in Seneca, thought it a great misfortune that he had met no misfortune in his lifetime: “Unhappy is the man to whom nothing adverse has ever happened.” Adversity, then, should not be taken so heavily; in such circumstances we ought not to wear ourselves away so much. There is no such great difference between poverty and riches.[6961]

[6959] **Burton.** Printed page 338, h: “Boeth. 2.” Boethius, Consolation of Philosophy, book 2.

[6960] **Editor.** Boethius, Consolation of Philosophy 2, prose 8, argues that prosperous fortune deceives while adversity teaches. The preceding “bridle/consolation” phrase is not located in that passage; its wording is retained without assigning both pronouns a fixed antecedent. The thousand and ten thousand adapt the song about Saul and David in 1 Samuel 18:7.

[6961] **Editor.** Seneca, On Providence 3.3, attributes to Demetrius a general judgement that the person who never suffers adversity is unfortunate. Burton recasts this as a statement about Demetrius’s own life. His wording is preserved here. “Macerate” means wear down or torment; “odds” means difference or disparity.

Original text 1651	Modern English
To conclude in [6962]*Hieroms* words, *I will ask our magnificoes that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and Paul the Ermite, that bare old man: they drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell.*	To conclude in Jerome's words: I will ask our grandees, who build with marble and spend an entire estate on a thread, what difference there is between them and Paul the Hermit, that destitute old man. They drink from jewelled cups; he drinks from his hand. He is poor and goes to heaven; they are rich and go to hell.[6963]

[6962] **Burton.** Printed page 338, i: "Epist. lib. 3. vit. Paul. Eremit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt precia, huic seni modo quid unquam defuit? vos gemma bibitis, ille concavis manibus naturæ satisfecit; ille pauper paradisum capit, vos avaros gehenna suscipiet." "Letters, book 3, Life of Paul the Hermit. I wish now to ask those who clothe their houses in marble and put the price of estates into a single thread: what did this old man ever lack? You drink from a jewel; he satisfied nature with his cupped hands. That poor man gains paradise; hell will receive you greedy people."

[6963] **Editor.** Jerome, Life of Paul the First Hermit 17, attacks luxury by contrasting costly homes and clothes with the hermit's few needs. The marginal Latin condemns the avaricious; Burton's English more broadly says "rich." The thread represents expensive clothing. His wording and emphasis are preserved.

Original text 1651	Modern English
MEMB. 4. **Against servitude, loss of liberty, imprisonment, banishment.**	**MEMBER 4** **Against servitude, loss of liberty, imprisonment and banishment**
Source page 338–339 Servitude, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours: Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Jovis*. They are subject to their own lawes, and as the Kings of *China*, endure more then slavish imprisonment, to maintain their state and greatness, they never come abroad.	Servitude, loss of liberty and imprisonment are not the miseries they are thought to be. Even the best of us are slaves and servants. As we honour our masters, so our masters honour their superiors. Gentlemen serve nobles, and nobles are subordinate to kings. “Every kingdom lies beneath a weightier rule.” Princes themselves are God’s servants: “Over kings themselves Jupiter holds power.” They are subject to their own laws, and, like the kings of China, endure confinement worse than slavery to maintain their dignity and greatness: they never go out.[6964]
Source page 339 *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his mony, (*nihil enim refert, rerum sis servus an hominum.*) *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in [6965]*Macrobius*, and [6966]*Seneca* the Philosopher, *assiduam servitutem extremam & ineluctabilem* he calls it, a continuall slavery, to be so captivated by vices; and who is free?	Alexander was a slave to fear, Caesar to pride, Vespasian to his money—“for it makes no difference whether you are a slave to things or to people”—and Elagabalus to his belly; and so with the rest. Lovers are slaves to their mistresses, rich people to their gold, courtiers generally to lust and ambition; we are all slaves to our passions. Evangelus discusses this well in Macrobius, as does Seneca the philosopher, who calls it “unceasing, utter and inescapable slavery”: this continual bondage to vice. Who, then, is free?[6967]

[6964] **Editor.** The first Latin phrase is from Seneca’s Thyestes; the second is Horace, Odes 3.1.6. Both place rulers beneath a higher power. Burton’s statement that Chinese rulers never go out is part of his argument about the restraints of kingship; its historical basis has not been established here.

[6965] **Burton.** Printed page 339, dagger: “Saturn. 1.11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori.” “Saturnalia 1.11. One serves lust, another ambition; all serve hope, all fear.”

[6966] **Burton.** Printed page 339, asterisk: “Nat. lib. 3.” Seneca, Natural Questions, book 3.

[6967] **Editor.** Macrobius, Saturnalia 1.11.8, places the argument in Praetextatus’s reply to Evangelus, not in Evangelus’s own speech. Burton’s margin omits slavery to avarice from the list. Seneca, Natural Questions 3, preface 16–17, describes escape from bondage to oneself; Burton adapts the wording. Here “affections” means passions or desires.

Original text 1651	Modern English
Why then dost thou repine? *Satis est potens*, Hierom saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have?	Why, then, do you complain? "He is powerful enough," says Jerome, "who is not forced to serve." You carry no burdens; you are no prisoner or drudge; thousands lack the freedom and pleasures you have. You are not ill: what more would you have?[6968]
But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we enjoyned to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandring soul that we may not go. A citizen of ours, saith [6969]*Cardan*, was 60 years of age, and had never been forth of the wals of the city *Milan*; the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he dyed for grief.	But "we strive for what is forbidden": we must all eat the forbidden fruit. If we were ordered to go to particular places, we would not willingly go; yet once our freedom is barred, the mere fact that we may not go torments our wandering souls. A citizen of ours, says Cardano, was sixty years old and had never gone beyond Milan's city walls. Hearing of this, the prince ordered him not to go out. Now forbidden what he had neglected all his life, he longed for it intensely; when refused, "overcome by grief, he died." He died of grief.[6970]
What I have said of servitude, I say again of imprisonment. We are all prisoners. [6971]What is our life but a prison? We are all imprisoned in an Iland. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see what is done in the Moon.	What I have said of servitude I say again of imprisonment. We are all prisoners. What is our life but a prison? We are all imprisoned on an island. To some, the world itself is a prison, our narrow seas so many ditches; once they have travelled round the globe, they would gladly go and see what is happening on the moon.[6972]

[6968] **Editor.** The maxim attributed to Jerome has not yet been located. "Satis est potens" means sufficiently powerful or independent; the following examples make freedom from compulsory service the immediate point.

[6969] **Burton.** Printed page 339, k: "Consol. l. 5." "Consolation, book 5," as printed. This reference and the Milan anecdote remain to be collated; the numeral is not silently changed.

[6970] **Editor.** The phrase about the forbidden is Ovid, Amores 3.4.17. Burton combines it with the biblical forbidden fruit. The Milan anecdote and the marginal reference "Consol. l. 5." remain unverified; no correction to the reference has been silently made.

[6971] **Burton.** Printed page 339, l: "O generose, quid est vita nisi carcer animi?" "Noble man, what is life but the prison of the soul?" No author is named here.

[6972] **Editor.** The island is Britain, with its surrounding seas imagined as prison ditches. The anonymous marginal maxim calls bodily life the soul's prison. Burton enlarges the metaphor from the island to the globe and then to desire for the moon.

Original text 1651	Modern English
In [6973]*Muscovy* and many other northern parts, all over *Scandia* they are imprisoned half the year in stoves, they dare not peep out for cold. At [6974]*Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hils; but that which thou abhorrest, many seek:	In Muscovy and many other northern regions, throughout Scandinavia, people are imprisoned for half the year in heated rooms, not daring to peep outside because of the cold. At Aden in Arabia they are shut indoors all day by the opposite extreme, heat, and hold their markets at night. What is a ship but a prison? Many cities are merely beehives or anthills. Yet what you abhor, many seek.[6975]
Women keep in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because he would cut off all occasion from going abroad: how many Monks and Friers, Anchorites, abandon the world? *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it and mortifie thy self; [6976]*Where may a man contemplate better then in solitariness, or study more then in quietness?*	Women stay indoors all winter and for most of the summer to preserve their beauty; others do so from love of study. Demosthenes shaved his beard to remove every occasion for going out. How many monks, friars and hermits abandon the world? “A monk in a city is a fish on dry land.” Are you in prison? Make proper use of it and discipline your worldly desires. Where can someone contemplate better than in solitude, or study better than in quiet?[6977]

[6973] **Burton.** Printed page 339, m: “Herbastein.” Sigismund von Herberstein; Burton gives an abbreviated form of his name without a location.

[6974] **Burton.** Printed page 339, n: “Vertomannus navig. l. 2. c. 4. Commercia in nundinis noctu hora secunda, ob nimios qui sæviunt interdiu æstus exercent.” “Varthema, Travels, book 2, chapter 4. They conduct trade in the markets at the second hour of the night because of the excessive heat that rages during the day.”

[6975] **Editor.** Muscovy means Russia, and Scandia the Scandinavian north. “Stoves” here means heated rooms. Herberstein’s northern description and Varthema’s account of Aden’s night markets remain to be checked at the cited locations; the statements are Burton’s geographical examples, not independently confirmed general rules.

[6976] **Burton.** Printed page 339, o: “Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?” “Where is contemplation more genuine than in solitude? Where is study more substantial than in quiet?”

[6977] **Editor.** Plutarch, Demosthenes 7.6, says he shaved one side of his head; Burton says beard. An anchorite is a religious recluse; “mortify” means discipline bodily appetites. Compare Athanasius, Life of Antony 85: monks lingering away from their retreat resemble fish on dry land. This English comparison locates the image, not Burton’s exact Latin. The anonymous solitude questions remain unlocated.

Original text 1651	Modern English
Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publick good by their excellent meditation. [6978]*Ptolomæus* King of *Egypt, cum viribus attenuatis infirma valetudine laboraret, miro discendi studio affectus, &c.* Now being taken with a grievous infirmity of body that he could not stir abroad, became *Strato's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds) *pulcherrimum regiæ opulentiæ monumentum, &c.* to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes.	Many worthy men have been imprisoned all their lives, and it has brought them great honour and glory, and much public benefit through their excellent reflections. Ptolemy, king of Egypt, "when his strength was weakened and he suffered from ill health, was seized with a remarkable eagerness to learn, and so on." Stricken with such bodily weakness that he could not go out, he became Strato's pupil, devoted himself to his books and gave himself wholly to contemplation. As a result, my author adds, he built "a most splendid monument to royal wealth": to his great honour, that renowned library at Alexandria containing forty thousand volumes.[6979]
Source page 339–327 [misprint for 340] *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands: *Joseph*, saith [6980]*Austin, got more credit in prison, then when he distributed corn, and was Lord of Pharoah's house*. It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygers, ruined themselves and others.	Severinus Boethius never wrote so elegantly as in prison, nor Paul so devoutly, for most of his letters were dictated in chains. Joseph, says Augustine, gained more honour in prison than when he distributed grain and ruled Pharaoh's household. Prison brings many a dissolute, riotous fellow to his senses; it settles many wandering rogues who would otherwise have raged like tigers, ruining themselves and others.[6981]

[6978] **Burton.** Printed page 339, asterisk: "Alex. ab Alex. gen. dier. lib. 1. cap. 2." Alessandro Alessandri, Genial Days, apparently book 1, chapter 2. The book numeral is heavily inked and the reading remains provisional.

[6979] **Editor.** Burton cites Alessandro Alessandri's Genial Days, apparently book 1, chapter 2; the heavily inked book numeral is uncertain. The story linking the king's illness, Strato's teaching and the library's foundation, including the number forty thousand, has not been independently verified. The king is not assigned a dynastic number in the translation.

[6980] **Burton.** Printed page 339, p: "In Ps. 76. non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret." "On Psalm 76: Joseph is not praised so much when he distributed grain as when he lived in prison."

[6981] **Editor.** Boethius wrote the Consolation of Philosophy in confinement. Burton overstates Paul's prison correspondence: the traditional group is Ephesians, Philippians, Colossians and Philemon, not most of the letters attributed to him. The specific Joseph comparison has not been located in the consulted exposition of Psalm 76 (77 in modern numbering). His claim about imprisonment's reforming effects is retained as his argument.

Original text 1651	Modern English
Source page 327 [misprint for 340] Banishment is no grievance at all. *Omne solum forti patria, &c. & patria est ubicunque bene est*, That's a mans Country where he is well at ease. Many travel for pleasure to that City, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers born in other places? [6982]*Incolentibus patria*, 'tis their Country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart.	Banishment is no hardship at all. "Every land is a homeland to the brave," and so on; and "one's homeland is wherever one fares well." A person's country is where he lives at ease. Many travel for pleasure, says Seneca, to the very city to which you are banished; and how large a share of its citizens are strangers born elsewhere? "A homeland to its inhabitants": it is the country of those born there, and they would think themselves banished if they had to go to the place you are leaving so reluctantly.[6983]
'Tis no disparagement to be a stranger, or so irksome to be an exile. [6984]*The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the body, a Nightingale to the ayre, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phœnix in India*; and such things commonly please us best, which are most strange and come farthest off.	It is no disgrace to be a stranger, nor so burdensome to be an exile. Rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, and the sun to us all. The soul is an alien in the body, a nightingale in the air, a swallow in a house, Ganymede in heaven, an elephant at Rome, a phoenix in India. The things that are most unfamiliar and come from farthest away usually please us best.[6985]

[6982] **Burton.** Printed page 327 [misprint for 340], q: "Boethius." Boethius; compare Consolation of Philosophy 2, prose 4.

[6983] **Editor.** The first maxim is Ovid, Fasti 1.493; the second is proverbial and requires closer source collation. Boethius, Consolation of Philosophy 2, prose 4, calls a place of exile a homeland to those who inhabit it. Burton's English narrows "inhabitants" to people born there. His Seneca allusion remains to be precisely located. This leaf is printed 327, a misnumbering of the page expected as 340.

[6984] **Burton.** Printed page 327 [misprint for 340], dagger: "Philostratus in deliciis. Peregrini sunt imbres in terra & fluvii in mari. Jupiter apud Ægyptos, sol apud omnes; hospes anima in corpore, luscinia aeri, hirundo in domo, Ganymedes cœlo, &c." "Philostratus, in the Delights. Rain is foreign to the earth and rivers to the sea; Jupiter among the Egyptians, the sun among everyone; the soul is a guest in the body, a nightingale in the air, a swallow in a house, Ganymede in heaven, and so on." The exact work and passage remain unidentified.

[6985] **Editor.** Burton attributes the catalogue to "Philostratus in deliciis," an exact reference not yet identified. Its mixture of natural phenomena, animals and mythology makes foreignness universal. Ganymede is the mortal youth taken to heaven to serve as cupbearer; the phoenix is the legendary bird of renewal.

Original text 1651	Modern English
Those old *Hebrews* esteemed the whole world *Gentiles*; the *Greeks* held all *Barbarians* but themselves; our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer as base *Islanders* and *Norwegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world.	The ancient Hebrews counted the whole world as Gentiles; the Greeks considered everyone but themselves barbarians. Our modern Italians disparage us as dull people from beyond the Alps: they scorn you and the country you admire so much. It is a childish whim to pine for home, to resent what others seek; to prefer, as lowly Icelanders and Norwegians do, their own rugged island to Italy or Greece, the gardens of the world.[6986]
There is a base nation in the North, saith [6987]*Pliny*, called *Chauci*, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profectò* (as he concludes) *multis fortuna parcit in pœnam*, So it is, Fortune favors some to live at home, to their further punishment; 'tis want of judgement.	There is a lowly nation in the north, says Pliny, called the Chauci. They live among rocks and sands by the sea, eat fish and drink water; yet these lowly people consider themselves slaves by comparison when they come to Rome. "So indeed it is," he concludes: "Fortune spares many only to punish them." So it is: Fortune favours some by letting them live at home, to their greater punishment. It is a failure of judgement.[6988]
All places are distant from heaven alike, the Sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes: friends are everywhere to him that behaves himself well, and a Prophet is not esteemed in his own country.	All places are equally distant from heaven; the sun may shine as warmly in one city as in another; to a wise man climates make no difference. Whoever conducts himself well finds friends everywhere, and a prophet is not honoured in his own country.[6989]

[6986] **Editor.** "Transalpine" means from beyond the Alps, viewed from Italy. "Hone" means pine or long for. "Islanders" is read here as Icelanders; this identification remains provisional. Burton's disparaging national labels and his loose grouping of Norway with an island are preserved rather than endorsed or geographically repaired.

[6987] **Burton.** Printed page 327 [misprint for 340], asterisk: "Lib. 16. cap. 1. Nullam frugem habent, potus ex imbre: Et hæ gentes si vincantur, &c." "Book 16, chapter 1. They have no crops; their drink comes from rain. And these peoples, if they are conquered, etc." Pliny, Natural History.

[6988] **Editor.** Pliny, Natural History 16.1.2–4, describes the Chauci's tidal settlements and rainwater supply. His point is that they would call Roman conquest enslavement. Burton changes this into their coming to Rome and also replaces the tidal landscape with rocks and sands. The differences are retained in the translation.

[6989] **Editor.** The equality of places before heaven is a consolatory commonplace. The final saying recalls Luke 4:24 and related Gospel passages. "Happily" here means perhaps or by chance, rather than joyfully.

Original text 1651	Modern English
Alexander, Cæsar, Trajan, Adrian, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver a Nort, Schoutien*, got all their honour by voluntary expeditions.	Alexander, Caesar, Trajan and Hadrian were so many wanderers, now in the East, now in the West, seldom at home. Marco Polo, Ludovico di Varthema, Pinzón, Cadamosto, Columbus, Amerigo Vespucci, Vasco da Gama, Drake, Cavendish, Olivier van Noort and Schouten won all their honour through journeys undertaken voluntarily.[6990]
But you say such mens travel is voluntary; we are compelled, and as malefactors must depart: yet know this of [6991]*Plato* to be true; *ultori Deo summa cura peregrinus est*, God hath an especiall care of strangers, *and when he wants friends and allies, he shall deserve better and find more favour with God and men*. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.	But you say that such men travel voluntarily, whereas we are compelled to leave as wrongdoers. Yet know that Plato's saying is true: "The stranger is the particular concern of God the avenger." God takes special care of strangers; when a man lacks friends and allies, he will deserve better and find greater favour with God and people. Besides the pleasure of travel, the variety of things to see will compensate for exile. So many distinguished men have been banished —Cicero, Aristides, Themistocles, Theseus, Codrus and others—that they will lend it sufficient honour. Read Pietro Alcionio's two books on this subject.[6992]

[6990] **Editor.** "Land-leapers" means wanderers. Several names are modernized: Polus Venetus is Marco Polo, Vertomannus is Varthema, Cadamustus is Cadamosto, Candish is Thomas Cavendish, and Oliver a Nort is Olivier van Noort. "Pinzonus" is left without a first name because the precise member of the Pinzón family is uncertain; Schoutien is rendered Schouten.

[6991] **Burton.** Printed page 327 [misprint for 340], asterisk: "Lib. 5. de legibus. Cumq. cognatis careat & amicis, majorem apud deos & apud homines misericordiam meretur." "Laws, book 5. Since he lacks relatives and friends, he deserves greater compassion from gods and people."

[6992] **Editor.** Plato, Laws 5, explains why the stranger without kin or friends has a special claim to divine and human protection; Burton gives the argument a Christian phrasing. The exile examples, especially Codrus, still need individual collation. Pietro Alcionio's two-book dialogue is Medices legatus de exsilio, published at Venice in 1522.

Original text 1651	Modern English
Source page 327 [340] **MEMB. 5.** **Against sorrow for death of friends or otherwise, vain fear, &c.**	**MEMBER 5** **Against sorrow over the death of friends or other causes, groundless fear, and so on.**
Source page 327 [340]–341 Death and departure of friends are things generally grievous, [6993]*Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terrour, most irkesome and troublesome unto us. [6994]*Homo toties moritur, quoties amittit suos.*	Death and the departure of friends are generally grievous things. "Of everything that happens in human life, bereavement and death are the bitterest": the harshest and most bitter events that can befall anyone in this life. "To say farewell for ever," to part for ever, to leave the world and all our friends: this is "the ultimate terror," the last and greatest terror, most distressing and troubling to us. "A person dies as often as he loses those dear to him."[6995]
Source page 341 And though we hope for a better life, eternall happiness, after these painfull and miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with [6996]*Metezuma* that *Indian* Prince, *Bonum est esse hic*, they had rather be here.	Although we hope for a better life, eternal happiness after these painful and miserable days, we cannot bring ourselves to die willingly. The thought of it is most grievous to us, especially to the fortunate and rich: they shy at the name of death like a horse at a rotten post. Say what you will about that other world: with Montezuma, that Indian prince, they say, "It is good to be here," and would rather stay here.[6997]

[6993] **Burton.** Printed page 327 [340], r: "Cardan. de consol. lib. 2." Girolamo Cardano, On Consolation, book 2. Exact passage remains to be collated.

[6994] **Burton.** Printed page 341, dagger: "Seneca." The maxim is transmitted among the Sentences of Publilius Syrus; see the editorial note.

[6995] **Editor.** The section begins on a page misnumbered 327, in the position of 340. Cardano's opening Latin is translated as well as Burton's English gloss. The last maxim occurs under H in the Sentences of Publilius Syrus, although Burton's margin assigns it to Seneca.

[6996] **Burton.** Printed page 341, s: "Benzo." Girolamo Benzoni. Burton gives no work or chapter here; the anecdote remains to be located.

[6997] **Editor.** Metezuma is Burton's spelling of Montezuma. His source label Benzo points to Girolamo Benzoni, but the anecdote has not yet been independently located. The Latin echoes Matthew 17:4, "it is good for us to be here"; Burton applies it ironically to attachment to earthly life.

Original text 1651	Modern English
Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roare, and tear their hair, lamenting some months after, houling *O Hone*, as those *Irish* women, and [6998]*Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan? *O me miserum!*	Indeed, many noble spirits, people otherwise grave and composed, are so sensitive in this matter that, when they lose a dear friend, they cry out, roar and tear their hair, lamenting for months afterwards. They howl "O hone," like those Irish women and Greeks at their graves, behave in many unseemly ways, and almost lose their minds. "My dear father, my sweet husband, my only brother is dead: to whom can I cry out? Oh, wretched me!"[6999]
Quis dabit in lachrymas fontem, &c.	Who will give a fountain for tears, and so on?[7000]
What shall I do?	What shall I do?
[7001]*Sed totum hoc studium luctu fraterna mihi mors* *Abstulit, hei misero frater adempte mihi!*	But my brother's death has taken all this pursuit from me in grief. Alas, my brother, taken from wretched me![7002]
My brothers death my study hath undone, Woe's me, alas my brother he is gone!	My brother's death has put an end to my study. Woe is me! Alas, my brother is gone!
Mezentius would not live after his son:	Mezentius would not live after his son:

[6998] **Burton.** Printed page 341, t: "Summo mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Græcia." "At first light they begin a wailing, beating their breasts, and so on, presenting a pitiable spectacle." Abraham Ortelius, under Greece. The printed oriuntur is retained.

[6999] **Editor.** Generous here means noble in spirit. O hone is a cry of lamentation. Burton compares Irish and Greek mourning customs through the cultural judgements of his own account; the Ortelius reference still needs exact collation.

[7000] **Editor.** An abbreviated lament echoing Jeremiah 9:1, which asks for a head of waters and eyes as a fountain of tears. Burton prints an incomplete Latin phrase rather than the full biblical wording.

[7001] **Burton.** Printed page 341, u: "Catullus." Poem 68.19–20; Burton prints hei where the consulted text has o.

[7002] **Editor.** Catullus 68.19–20. Studium refers to his former pursuits, including love and poetry; Burton's separate English couplet narrows it to study. Both the Latin quotation and his gloss are preserved.

Original text 1651	Modern English
[7003]*Nunc vivo, nec adhuc homines lucemque relinquo,* *Sed linquam ——*	Yet I live, and still do not leave humankind and the light; But I will leave them.[7004]
And *Pompey's* wife cryed out at the news of her husbands death,	And Pompey's wife cried out at the news of her husband's death:
[7005]*Turpe mori post te solo non posse dolore,*	It is shameful that, after you, I cannot die of grief alone.[7006]
Violenta luctu & nescia tolerandi, as [7007]*Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down right,	"Violent in grief and unable to endure it," as Tacitus says of Agrippina: unable to govern her emotions. So, when she heard that her son had been killed, she abruptly broke off her work, her expression and colour changed, she tore her hair, and burst into howling:[7008]
—— subitus miseræ color ossa reliquit, *Excussi manibus radii, revolutaque pensa:* *Evolat infelix & fœmineo ululatu* *Scissa comam ——*	Suddenly the colour left her wretched frame; The shuttles fell from her hands, her work unravelled. The unhappy woman rushes out, with a woman's wailing, Her hair torn.[7009]
Another would needs run upon the swords point after *Euryalus* departure,	Another was determined to rush onto the sword's point after Euryalus's death:

[7003] **Burton.** Printed page 341, x: "Virgil." Aeneid 10.855–856.

[7004] **Editor.** Virgil, Aeneid 10.855–856. Mezentius speaks after the death of his son Lausus. Burton has nec where the consulted text reads neque; the meaning is unchanged.

[7005] **Burton.** Printed page 341, y: "Lucan." Civil War 9.108.

[7006] **Editor.** Lucan, Civil War 9.108. The speaker is Cornelia, Pompey's widow. Her imagined death from grief is part of the poem's lament.

[7007] **Burton.** Printed page 341, dagger: "3 Annal." Tacitus, Annals 3.1. The next verse describes Euryalus's mother in Virgil.

[7008] **Editor.** Tacitus, Annals 3.1, supplies the exact phrase: Agrippina, Germanicus's wife, pauses at Corcyra while returning with his ashes. Burton then passes to a different bereaved woman: the following verses concern Euryalus's mother in Aeneid 9.475–478. His transition does not name her; the two women must not be identified with one another.

[7009] **Editor.** Virgil, Aeneid 9.475–478. The consulted text has calor, "warmth," where Burton prints color, "colour." The modernization follows Burton's reading; Virgil describes the mother's body suddenly going cold. Radii are weaving implements, rendered "shuttles"; the passage depicts her work falling from her hands.

Original text 1651	Modern English
[7010]*Figite me, si qua est pietas, in me omnia tela* *Conjicite ô Rutili; ——*	Pierce me, if there is any mercy; hurl all your weapons At me, O Rutulians.[7011]
O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloth about his loines, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, *Gen*. 37. 37.	Oh, let me die; let some good man put an end to me. How Achilles raged over Patroclus's death! A black cloud of sorrow overshadowed him, says Homer. Jacob tore his clothes, put sackcloth around his waist, mourned his son for a long time, and could not be comforted. He insisted that he would go down to his son in the grave: Genesis 37:37.[7012]

[7010] **Burton.** Printed page 341, z: "Virg. Æn. 10." Virgil, Aeneid, book 10, as printed. The lines actually belong to 9.493–494.

[7011] **Editor.** Aeneid 9.493–494, spoken by the same mother of Euryalus, not a new speaker. Burton's "Another" and his book-10 citation are retained. Rutili is a printed variant for Rutuli, the Rutulians.

[7012] **Editor.** Achilles' darkness of grief is in Iliad 18.22. Jacob's mourning for Joseph is Genesis 37:34–35; the printed 37:37 is erroneous, since that chapter ends at verse 36.

Original text 1651	Modern English
Source page 341–342 Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: [7013]*Austin* shed tears when he red the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brooks, woods, hils, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.	Many years afterwards, the memory of such friends and such events remains most grievous to us. Even seeing or hearing of them is painful, though they concern others rather than ourselves. Scaliger says that he never read of Socrates' death in Plato's Phaedo without weeping. Augustine shed tears when he read of the destruction of Troy. Yet, however violent and bitter this sorrow may be, and however commonly it seizes the wise, courageous and prudent, it can surely be resisted and turned aside. For what is there in this life that should make it so dear to us, or make us lament a friend's departure so much? Its greatest pleasures are companionship, enjoying one another's presence, feasting, hawking, hunting, streams, woods, hills, music, dancing and the rest. All this is merely vanity and wasted time, as I have sufficiently explained.[7014]
Source page 342 —— [7015]*dum bibimus, dum serta, unguenta, puellas* *Poscimus, obrepit non intellecta senectus.*	While we drink, while we call for garlands, perfumes and girls, Old age creeps upon us unnoticed.[7016]
Whilst we drink, prank our selves, with wenches dally, Old age upon's at unawares doth sally.	While we drink, dress ourselves up and dally with women, Old age attacks us unawares.

[7013] **Burton.** Printed page 341, a: "Confess. l. 1." Augustine, Confessions, book 1; compare 1.13.

[7014] **Editor.** Scaliger is not identified further here, and the anecdote remains to be traced. Confessions 1.13 specifically recalls Augustine weeping for Dido's death in the Aeneid; Burton broadens this to the destruction of Troy. Hawking means hunting with trained birds of prey.

[7015] **Burton.** Printed page 342, dagger: "Juvenalis." Juvenal, Satire 9.128–129.

[7016] **Editor.** Juvenal 9.128–129. Prank means dress or adorn oneself; Burton's following English couplet is a separate paraphrase of the Latin, and is retained.

Original text 1651	Modern English
As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentany pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. [7017]*The lascivious prefers his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a souldier his spoyle; we abhor diseases, and yet we pull them upon us.*	As alchemists spend what little they have in pursuit of gold and never find it, we lose and neglect eternity for a little momentary pleasure which we cannot enjoy and will never attain in this life. We abhor death, pain and grief, yet do nothing that would free us from them; instead, we willingly thrust ourselves upon them. The lustful man prefers his prostitute to his life or well-being; the angry man, his revenge; the parasite, his belly; the ambitious, honours; the covetous, wealth; the thief, his booty; the soldier, his spoils. We abhor diseases, yet bring them upon ourselves.[7018]
We are never better or freer from cares then when we sleep, and yet, which we so much avoid and lament, death is but a perpetuall sleep, and why should it as [7019]*Epicurus* argues, so much affright us? *When we are, death is not: but when death is, then we are not:* our life is tedious and troublesome unto him that lives best; [7020]*'tis a misery to be born, a pain to live, a trouble to dye*; death makes an end of our miseries, and yet we cannot consider of it;	We are never better or freer from cares than when we sleep. Yet death, which we so greatly shun and lament, is only a perpetual sleep. Why, as Epicurus argues, should it frighten us so much? "When we exist, death is absent; but when death is present, we no longer exist." Life is tedious and troublesome even for the person who lives best. "It is misery to be born, pain to live, anguish to die." Death ends our miseries, yet we cannot bear to think about it.[7021]

[7017] **Burton.** Printed page 342, b: "Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam; morbos odimus & accersimus. Card." "The lover puts his prostitute before life; the angry man, revenge; the parasite, gluttony; the ambitious, honours; the miser, riches; the soldier, plunder; the thief, booty. We hate diseases and summon them." Cardano, without a precise locator.

[7018] **Editor.** Vindicate here means rescue or free. A parasite is a dependent hanger-on who seeks food and advantage. Burton's list is a moral catalogue of desires placed above life and well-being; the Cardano passage remains to be located.

[7019] **Burton.** Printed page 342, asterisk: "Seneca; quum nos sumus mors non adest; cum vero mors adest, tum nos non sumus." "When we exist, death is absent; when death is present, we no longer exist." Burton's margin names Seneca, his body Epicurus; compare Epicurus, Letter to Menoeceus 125.

[7020] **Burton.** Printed page 342, dagger: "Bernard. c. 3. med. nasci miserum, vivere pœna, angustia mori." "To be born is misery, to live is pain, to die is anguish." Meditations attributed to Bernard, chapter 3. Attribution and precise recension await collation.

[7021] **Editor.** Epicurus, Letter to Menoeceus 124–125, argues from the absence of sensation; Burton adds perpetual sleep. The Viridarium project's comparison sheet locates the birth–life–death saying in the uncertainly attributed Meditations, chapter 3 (PL 184, col. 490), with miseria rather than Burton's miserum. This supports the passage, not secure Bernard authorship. The Seneca margin remains uncollated.

Original text 1651	Modern English
a little before [7022]*Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully farewell, and concluded his speech with this short sentence, *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.*	A little before Socrates drank his draught of hemlock, he cheerfully said farewell to the citizens of Athens and ended his speech with this short sentence: "My time has now come to depart: I to my death, you to live on. Which of these is better, God alone knows."[7023]
For there is no pleasure here but sorrow is annexed to it, repentance follows it. [7024]*If I feed liberally, I am likely sick or surfeit; If I live sparingly, my hunger and thirst is not allayed: I am well neither full nor fasting; If I live honest, I burn in lust;* If I take my pleasure, I tire and starve my self, and do injury to my body and soul. [7025]*Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery?* 'Tis both waies troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries,	For there is no pleasure here without sorrow attached to it and regret following it. "If I eat freely, I am likely to fall ill or overeat; if I live sparingly, my hunger and thirst remain unsatisfied. I am well neither full nor fasting. If I live chastely, I burn with desire." If I indulge myself, I exhaust and waste myself, harming both body and soul. "From so little merriment, how much sorrow! After so little pleasure, how great the misery!" Both sides trouble me: getting up and going to bed, eating and providing my food. Cares and quarrels attend me all day long, fears and suspicions all my life. I am discontented: why should I be so eager to live? But a happy death will end all our woes and miseries.[7026]
Omnibus una meis certa medela malis;	The one sure remedy for all my troubles.[7027]

[7022] **Burton.** Printed page 342, asterisk: "Plato Apol. Socratis. Sed jam hora est hinc abire, &c." Plato, Apology of Socrates: "But now it is time to depart from here," and so on. Compare 42a.

[7023] **Editor.** These are the closing words of Plato's Apology, 42a, after Socrates' trial. Burton moves them to shortly before the drinking of hemlock, the event narrated at the end of the Phaedo. Cicuta is hemlock.

[7024] **Burton.** Printed page 342, c: "Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; venereas delicias sequor, hinc morbus, lassitudo, &c." "I ate to satiety: heaviness troubled me. I ate more sparingly: my desire was not satisfied. I pursue sexual pleasures: from this come illness, exhaustion, and so on." No separate author is printed in this container.

[7025] **Burton.** Printed page 342, dagger: "Bern. c. 3. med. de tantilla lætitia, quanta tristitia; post tantam voluptatem quam gravis miseria?" "From so little joy, how much sorrow; after so much pleasure, how grievous the misery!" Meditations attributed to Bernard, chapter 3. The margin's tantam means "so much"; Burton's body says "so little".

[7026] **Editor.** Honest here means sexually chaste; starve carries the sense of wasting or wearing down the body. The text sets ascetic dissatisfaction against the consequences of indulgence. Burton's "so little pleasure" differs from the margin's tantam voluptatem, "so much pleasure".

[7027] **Editor.** An unattributed verse about death as a remedy. Its exact source has not yet been established.

Original text 1651	Modern English
Why shouldst not thou then say with old *Simeon* since thou art so well affected, *Lord, now let thy servant depart in peace*: or with *Paul*, *I desire to be dissolved, and to be with Christ*? *Beata mors quæ ad beatam vitam aditum aperit*, 'tis a blessed houre that leads us to a [7028]blessed life; and blessed are they that dye in the Lord.	Why, then, since you are so well disposed, should you not say with old Simeon, "Lord, now let your servant depart in peace"; or with Paul, "I desire to depart and be with Christ"? "Blessed is the death that opens the way to a blessed life": it is a blessed hour that leads us to a blessed life, and blessed are those who die in the Lord.[7029]
But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horrour, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. [7030]*Servetus* the heretick, that suffered in *Geneva*, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit*, roared so loud, that he terrified the people. An old *Stoick* would have scorned this. It troubles some to be unburied, or so:	But life is sweet, and death is less terrible in itself than the things that accompany it: a loathsome disease, pain, horror and the rest, and often the manner of it—hanging, being broken on the wheel, being burned alive. Servetus the heretic, who suffered at Geneva, was brought to the stake and saw the executioner approaching with fire in his hand: "At the sight of the fire, the man cried out so terribly that he terrified the whole crowd." He roared so loudly that he frightened the people. An ancient Stoic would have scorned this. Some are troubled by the thought of being left unburied, or something of the kind:[7031]

[7028] **Burton.** Printed page 342, d: "Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium." "For the death of the godly is a happy passage from labour to rest, from expectation to reward, from the contest to the prize." No author is specified here.

[7029] **Editor.** Luke 2:29; Philippians 1:23; Revelation 14:13. Dissolved means departing this life. The Latin says "blessed death"; Burton's following gloss says "blessed hour". Both are preserved.

[7030] **Burton.** Printed page 342, dagger: "Vaticanus vita ejus." "Vaticanus, his life." This abbreviated citation remains to be identified precisely; see the editorial note.

[7031] **Editor.** Michael Servetus was executed by burning at Geneva in 1553. Heretic is Burton's designation. Vaticanus is the name used for the answering voice in Sebastian Castellio's Contra libellum Calvini, but Burton's abbreviated "his life" and this exact report require collation. His claim about how a Stoic would respond is his own comparison.

Original text 1651	Modern English
Source page 343 —— * *non te optima mater* *Condet humi, patriove onerabit membra sepulchro;* *Alitibus linquere feris, & gurgite mersum* *Unda feret, piscesque impasti vulnera lambent:*	Your loving mother will not lay you in the earth Or place your limbs in your ancestral tomb. You will be left to wild birds, and, drowned in the depths, The waves will carry you; hungry fish will lick your wounds.[7032]
Thy gentle parents shall not bury thee, Amongst thine Ancestors entomb'd to be, But feral fowle thy carcass shall devoure, Or drowned corps hungry fish maws shall scoure.	Your loving parents will not bury you To lie entombed among your ancestors. Wild birds will devour your carcass, Or hungry fishes' maws will strip your drowned corpse.
As *Socrates* told *Crito*, it concerns me not what is done with me when I am dead; *Facilis jactura sepulchri*: I care not so long as I feel it not; let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, —— *pascam licet in cruce corvos*, let Wolves or Bears devoure me;	As Socrates told Crito, I am not concerned with what is done to me when I am dead. "The loss of a grave is easily borne." I do not care, so long as I cannot feel it. Let them set my head on the peak of Tenerife and my quartered limbs in the four corners of the world; "let me feed the crows upon a cross"; let wolves or bears devour me.[7033]

[7032] **Editor.** Virgil, Aeneid 10.557–560, Aeneas threatening Tarquitus's unburied body. Burton prints an asterisk without a corresponding marginal container on this page. He has "and" where the consulted Latin has "or"; his own English gloss restores "or" and changes "mother" to "parents". The modernization keeps these differences.

[7033] **Editor.** Plato, Phaedo 115c–e, distinguishes Socrates from his corpse. Burton expands the example: Facilis jactura sepulchri is Anchises's phrase in Aeneid 2.646; the crows echo Horace, Epistles 1.16.48, with his negative second-person statement recast as a first-person concession. Tenerife's peak is Mount Teide; quarters are the four parts of a dismembered body.

Original text 1651	Modern English
—— [7034]*Cœlo tegitur qui non habet urnam,*	The sky covers the man who has no burial urn.[7035]
The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do whom *Paul* taxed in his time, 1 *Thes.* 4. 13. *that have no hope?* 'Tis fit there should be some solemnity.	The canopy of heaven covers the man who has no tomb. So too with our friends: why should their departure trouble us so much? They are better off, as we hope. Why, then, do you lament like those Paul reproached in his time, who "have no hope"—1 Thessalonians 4:13? It is fitting that there should be some solemn observance.[7036]
[7037]*Sed sepelire decet defunctum, pectore forti,* *Constantes, unumque diem fletui indulgentes.*	But we should bury the dead, with steadfast hearts, Standing firm and allowing a single day for weeping.[7038]
Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himself wept for *Sarpedon*, what else did the poet insinuate, but that some sorrow is good.	Job's friends said nothing to him for the first seven days. They let sorrow and distress take their course, sitting sad and silent beside him. When Jupiter himself wept for Sarpedon, what else was the poet suggesting but that some sorrow is good?[7039]

[7034] **Burton.** Printed page 343, e: "Luc." Lucan, Civil War 7.819.

[7035] **Editor.** Lucan, Civil War 7.819, on the unburied dead after battle. Burton repeats its sense in English immediately afterwards.

[7036] **Editor.** Paul's comparison is with those who have no hope of resurrection. Burton uses it to support limited mourning rather than the complete suppression of sorrow.

[7037] **Burton.** Printed page 343, dagger: "Il. 9. Homer." Homer, Iliad 9, as printed. Compare Iliad 19.228–229, rather than book 9.

[7038] **Editor.** Compare Iliad 19.228–229, in Odysseus's counsel that survivors should bury the fallen and return to necessary activity. The printed marginal book number is 9, apparently omitting the initial 1.

[7039] **Editor.** Job 2:13 describes seven days and nights of silent companionship. In Iliad 16.459–461, Zeus sends drops of blood to earth in honour of his doomed son Sarpedon; Burton describes this as weeping. Jupiter is the Roman name used here for Zeus.

Original text 1651	Modern English
[7040]*Quis matrem nisi mentis inops in funere nati* *Flere vetat? ——*	Who but someone out of his mind forbids a mother To weep at her child's funeral?[7041]
who can blame a tender mother if she weep for her children? Beside as [7042]*Plutarch* holds, 'tis not in our power not to lament. *Indolentia non cuivis contingit*, it takes away mercy and pitty, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. *I know not how* (saith *Seneca*) *but sometimes 'tis good to be miserable in misery: and for the most part all grief evacuates it self by teares*,	Who can blame a loving mother for weeping over her children? Besides, as Plutarch maintains, we cannot help lamenting. "Freedom from grief is not given to everyone." To feel no sorrow is to lose mercy and pity. Weeping for our friends is a natural emotion; lamenting and grieving are irresistible impulses. "I do not know how," says Seneca, "but sometimes it is good to be miserable in misery; and, for the most part, all grief discharges itself in tears."[7043]
—— [7044]*est quædam flere voluptas,* *Expletur lachrymis egeriturque dolor:*	There is a certain pleasure in weeping: Grief finds satisfaction in tears and is poured away.[7045]

[7040] **Burton.** Printed page 343, asterisk: "Ovid." Remedies for Love 127–128.

[7041] **Editor.** Ovid, Remedies for Love 127–128. The surrounding passage argues that consolation must wait until violent grief has had its first course. Burton prints vetat rather than the consulted text's vetet.

[7042] **Burton.** Printed page 343, dagger: "Consol. ad Apolon. non est libertate nostra positum non dolere, misericordiam abolet, &c." Consolation to Apollonius: "It is not within our free choice to feel no grief; it abolishes compassion," and so on. Compare section 3.

[7043] **Editor.** Consolation to Apollonius 3, transmitted among Plutarch's works, rejects callous insensibility as both impossible and destructive of affection. Indolentia means absence of pain or grief, not laziness. The subsequent sentence assigned to Seneca remains to be located precisely.

[7044] **Burton.** Printed page 343, f: "Ovid. 4 Trist." Ovid, Tristia, book 4; the lines are 4.3.37–38.

[7045] **Editor.** Ovid, Tristia 4.3.37–38. Ovid, still alive in exile, addresses his wife: the grief is separation rather than death. Burton carries the lines into his consolation for bereavement.

Original text 1651	Modern English
yet after a dayes mourning or two, comfort thy self for thy heaviness, *Eccles.* 38. 17. [7046]*Non decet defunctum ignavo questu prosequi*: 'twas *Germanicus* advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentiæ ars*, a medium to be kept:	Yet, "after a day or two of mourning, take comfort for your sorrow"—Ecclesiasticus 38:17. "It is not fitting to attend the dead with helpless lamentation." Germanicus advised long ago that we should not dwell too long on our emotions, becoming desperately sad and immoderate in grief, letting them rule us. There is "an art of freedom from grief," a middle course to keep.[7047]
we do not (saith [7048]*Austin*) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry, but I ask for what cause he is so: Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?* I require a moderation as well as a just reason.	We do not, says Augustine, forbid people to grieve, but to grieve excessively. "I do not forbid a man to be angry, but ask what makes him so; not to be sad, but why he is sad; not to fear, but what he is afraid of." I require moderation as well as a just cause.[7049]

[7046] **Burton.** Printed page 343, dagger: "Tacitus lib. 4." Tacitus, book 4, as printed. Germanicus's words are in Annals 2.71.

[7047] **Editor.** Eccles. here abbreviates Ecclesiasticus, or Sirach, not Ecclesiastes. The Germanicus quotation adapts Tacitus, Annals 2.71, where the dying general asks his friends to remember and carry out his wishes rather than merely lament; the margin's book 4 is incorrect.

[7048] **Burton.** Printed page 343, asterisk: "Lib. 9 cap. 9. de civitate Dei. Non quæro cum irascatur sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat." City of God 9.9, as printed: "I ask not when he is angry but why; not whether he is sad but from what cause; not whether he fears but what he fears." The relevant passage is 9.5; Burton's wording is adapted.

[7049] **Editor.** Augustine, City of God 9.5, rather than the margin's 9.9. The original argument judges emotions by their objects and purposes. Burton turns it into a rule for moderate grieving.

Original text 1651	Modern English
[7050]The *Romans* and most civil Commonwealths have set a time to such solemnities, *they must not mourn after a set day, or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies*, or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints and tears?	The Romans and most civilised commonwealths have set a limit to such observances. People must not mourn beyond a fixed day; or, if a child is born in the family, a daughter or son marries, an office or honour is conferred, a brother is freed from captivity, a friend is rescued from his enemies, or something similar happens, they must lament no longer. And rightly so: what purpose is served by all their funeral ceremony, lamentations and tears?[7051]
Source page 343–344 When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant: [7052]*for that very cause he put all the women out of the room, upon which words of his they were abashed, and ceased from their tears.*	When Socrates was dying, his friends Apollodorus and Crito, with some others, wept beside him. Seeing this, he asked what they meant by it: that was the very reason he had sent all the women out of the room. At these words they were ashamed and stopped crying.[7053]

[7050] **Burton.** Printed page 343, dagger: "Festus verbo minuitur. Luctui dies indicebatur cum liberi nascerentur, cum frater abit, amicus ab hospite captivus domum redeat, puella desponsaretur." Festus, under minuitur: "A limit to mourning was appointed when children were born, when a brother departs, a captive friend returns home from a host, or a girl was betrothed." The awkward printed frater abit and ab hospite are retained and translated literally; Burton's body instead speaks of release from captivity and enemies. The Festus entry requires collation.

[7051] **Editor.** Civil commonwealths means societies Burton regards as civilised. State here means office or status; bands are bonds or captivity. Burton's body expands the abbreviated Latin list; the Festus entry and its transmission remain to be collated.

[7052] **Burton.** Printed page 343, g: "Ob hanc causam mulieres ablegaram ne talia facerent; nos hæc audientes erubuimus & destitimus a lachrymis." "For this reason I had sent away the women, so that they would not do such things. Hearing this, we blushed and stopped weeping." Compare Plato, Phaedo 117d–e.

[7053] **Editor.** Plato, Phaedo 117c–e. The narrator describes his own tears, Crito's withdrawal and Apollodorus's loud grief before Socrates urges composure. Burton condenses the scene and retains its gendered contrast.

Original text 1651	Modern English
Source page 344 *Lodovicus Cortesius*, a rich Lawyer of *Padua* (as [7054]*Bernardinus Scardeonius* relates) commanded by his last will, & a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament: But as at a wedding musick and minstrels to be provided; and instead of black mourners he took order, [7055]*that twelve virgins clad in green should carry him to the Church*. His will and testament was accordingly performed, and he buried in S. Sophies Church.	Lodovico Cortesio, a wealthy lawyer of Padua, as Bernardino Scardeone relates, directed in his will, with a heavy penalty on his heir for disobedience, that no funeral observances should be held for him and no one should lament. Instead, there should be music and musicians as at a wedding; in place of mourners in black, he arranged for twelve maidens dressed in green to carry him to church. His will was duly carried out, and he was buried in St Sophia's Church.[7056]

[7054] **Burton.** Printed page 344, dagger: "Lib. 1. class. 8. de claris Jurisconsultis Patavinis." Bernardino Scardeone, book 1, class 8, on distinguished Paduan jurists. The printed book numeral is 1; the anecdote remains to be collated in Scardeone.

[7055] **Burton.** Printed page 344, asterisk: "12. Innuptæ puellæ amictæ viridibus pannis, &c." "Twelve unmarried girls dressed in green garments," and so on.

[7056] **Editor.** Mulct means a monetary penalty. Burton cites Scardeone for this unusual Paduan funeral; its details, including the twelve green-clad bearers and burial at Santa Sofia, remain to be checked directly in that work.

Original text 1651	Modern English
[7057]*Tully* was much grieved for his daughter *Tulliola's* death at first, until such time that he had confirmed his mind with some Philosophical precepts; [7058]*then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed then before he was troubled for her loss*. If an heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy self? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must [7059]die.	At first Cicero grieved deeply over the death of his daughter Tulliola, until he had strengthened his mind with philosophical teachings. Then he began to triumph over fortune and grief, and to feel far more joy at her reception into heaven than he had previously felt distress at losing her. If a pagan could fortify himself so well through philosophy, what may a Christian do through theology? Why do you torment yourself so? It is an inevitable event, the first statute in Magna Carta, an everlasting Act of Parliament: everyone must die.[7060]
[7061]*Constat æternâ positumque lege est,* *Ut constet genitum nihil.*	It is fixed and laid down by eternal law That nothing born shall endure.[7062]

[7057] **Burton.** Printed page 344, h: "Lib. de consol." Book On Consolation. The attribution to Cicero requires caution; see the editorial note.

[7058] **Burton.** Printed page 344, i: "Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, & te consecratâ in cœlumque receptâ, tantâ affectus lætitiâ sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, victorque de omni dolore & fortuna triumphare." "Strengthened by philosophy's teachings against every assault of fortune, and with you consecrated and received into heaven, I am filled with as much joy and delight as my mind can hold. I seem truly to exult and, victorious, to triumph over all grief and fortune." The quotation's exact source text remains to be collated.

[7059] **Burton.** Printed page 344, dagger: "Ut lignum uri natum, arista secari, sic homines mori." "As wood is born to be burned and an ear of grain to be cut, so human beings are born to die." No author is named.

[7060] **Editor.** Tully is Marcus Tullius Cicero; Tulliola is an affectionate form of his daughter Tullia's name. His genuine Consolatio survives only in fragments. A purported complete Consolatio published in 1583 and associated with Carlo Sigonio is spurious; Burton's extended quotation needs collation against it before being assigned to Cicero. Magna Carta and the Act of Parliament are metaphors for an unalterable law of mortality.

[7061] **Burton.** Printed page 344, k: "Boeth. lib. 2. met. 3." Boethius, Consolation of Philosophy, book 2, metre 3.

[7062] **Editor.** Boethius, Consolation of Philosophy 2, metre 3. Burton's constet in the second line means endure or remain stable; the following argument makes mortality universal.

Original text 1651	Modern English
It cannot be revoked, we are all mortal, and these all-commanding *gods and princes die like men*: [7063]—— *involvit humile pariter & celsum caput, æquatque summis infima. O weak condition of humane estate*, *Sylvius* exclaims: [7064]*Ladislaus* King of *Bohemia* 18 yeeres of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many [7065]Physicians, now ready to be [7066]married, in 36 houres sickned and died.	It cannot be repealed. We are all mortal, and these all-commanding gods and princes die like other men: "Death envelops the lowly and the exalted head alike, and makes the lowest equal to the highest." "Oh, the frailty of the human condition!" Sylvius exclaims. Ladislaus, king of Bohemia, eighteen years old and in the flower of youth, so powerful, rich, fortunate and happy, surrounded by all his friends and so many physicians, about to be married, fell ill and died within thirty-six hours.[7067]
We must so be gone sooner or later all, and as *Calliopeius* in the Comedy took his leave of his Spectators and Auditors,	So all of us must leave sooner or later. As Calliopeius in the comedy took leave of his spectators and listeners:
Vos valete & plaudite, Calliopeius recensui.	Farewell, and applaud. I, Calliopeius, have revised the text.[7068]

[7063] **Burton.** Printed page 344, dagger: "Boeth." Consolation of Philosophy 2, metre 7; Burton excerpts the levelling action of death.

[7064] **Burton.** Printed page 344, l: "Nic. Hensel. Breslagr. fol. 47." Nicolaus Hensel, Breslagraphia, folio 47, as abbreviated. Burton introduces the account as Sylvius's; the relation between these references awaits collation.

[7065] **Burton.** Printed page 344, m: "Twenty then present." Burton specifies twenty physicians.

[7066] **Burton.** Printed page 344, n: "To Magdalen the daughter of Charles the seventh of France." Burton identifies the intended bride.

[7067] **Editor.** The levelling of high and low comes from Boethius, Consolation 2, metre 7; "die like men" also echoes Psalm 82:7. Sylvius is Aeneas Silvius Piccolomini. Burton's age, thirty-six-hour illness, twenty physicians and intended marriage are retained as his reported details; the cited Hensel account and their historical precision remain to be collated.

[7068] **Editor.** Calliopeius recensui is a form of the subscription Calliopius recensui found after Terence's plays, conventionally understood as a statement of textual revision. Burton treats Calliopeius as a departing performer. The translation gives the conventional sense of the subscription while preserving his theatrical frame; the history and interpretation of the subscription are debated.

Original text 1651	Modern English
must we bid the world farewel, (*Exit Calliopeius*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoque fata sepulchris*, kingdomes, provinces, towns and cities have their periods, and are consumed.[7069]	So must we bid the world farewell—"Exit Calliopeius"—and, having played our parts, depart for ever. Tombs and monuments share that fate: "Even tombs themselves have been assigned their doom." Kingdoms, provinces, towns and cities have their allotted terms, and perish.[7070]
In those flourishing times of *Troy*, *Mycenæ* was the fairest city in *Greece*, *Græciæ cunctæ imperitabat*, but it alas, and that [7071]*Assyrian Ninive* are quite overthrown: The like fate hath that *Egyptian* and *Bœotian Thebes*, *Delos*, *commune Græciæ conciliabulum*, the common councel-house of *Greece*; [7072]and *Babylon* the greatest city that ever the sun shone on, hath now nothing but walls, and rubbish left.	When Troy flourished, Mycenae was the finest city in Greece and "ruled over all Greece." But alas, it and Assyrian Nineveh have been utterly overthrown. The same fate has befallen Thebes in Egypt and Thebes in Boeotia, and Delos, "the common meeting-place of Greece," the common council-house of Greece. Babylon, the greatest city the sun ever shone upon, has nothing left now but walls and rubble.[7073]
[7074]*Quid Pandioniæ restat nisi nomen Athenæ?*	What remains of Pandion's Athens but its name?[7075]

[7069] **Burton.** Printed page 344, unmarked: "Obeunt noctesque diesque, &c." "Nights and days perish," and so on. A separate unmarked marginal quotation, here attached to the universal-decay passage. Compare Statius, Silvae 2.1.210, continued in the body on printed page 345.

[7070] **Editor.** Juvenal, Satire 10.146: even burial monuments perish. Periods means appointed limits or terms, not historical eras. The adjacent unmarked marginal fragment, "Nights and days perish," is from Statius, Silvae 2.1.210.

[7071] **Burton.** Printed page 344, asterisk: "Assyriorum regio funditus deleta." "The land of the Assyrians utterly destroyed."

[7072] **Burton.** Printed page 344, dagger: "Omnium quot unquam Sol aspexit urbium maxima." "The greatest of all the cities the sun has ever looked upon."

[7073] **Editor.** Thebes in Egypt and Thebes in Boeotia are distinct cities. Burton's catalogue describes ruin and loss of former greatness, not a reliable inventory of places with no surviving inhabitants. His source labels and sweeping statements are retained.

[7074] **Burton.** Printed page 344, asterisk: "Ovid." Metamorphoses 15.430.

[7075] **Editor.** Ovid, Metamorphoses 15.430. Pandion is a legendary king of Athens. Burton prints singular restat and Athenæ where the consulted Latin has restant and Athenae; the sense is unchanged.

Original text 1651	Modern English
Thus [7076]*Pausanias* complained in his times. And where is *Troy* it self now, *Persepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* cities? *Syracuse* and *Agrigentum*, the fairest towns in *Sicily*, which had sometimes 700000 inhabitants, are now decayed: the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembred amongst the *Scythians*; the world it self must have an end; And every part of it.	So Pausanias lamented in his day. And where now are Troy itself, Persepolis, Carthage, Cyzicus, Sparta, Argos and all those Greek cities? Syracuse and Agrigentum, the finest cities in Sicily, which once had seven hundred thousand inhabitants, are now decayed. Of those vast populations, only names such as Hiero and Empedocles remain. Among the Scythians, a single Anacharsis is remembered. The world itself must come to an end, and every part of it.[7077]
Source page 344–345 *Cæteræ igitur urbes sunt mortales*, as *Peter* [7078]*Gillius* concludes of *Constantinople*, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis*; but 'tis not so: nor site, nor strength, nor Sea nor land can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay. —— *nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetual night.	"Other cities, then, are mortal," as Pierre Gilles concludes of Constantinople, "but this one seems to me destined for immortality, for as long as human beings exist." Yet it is not so. Neither situation nor strength, neither sea nor land, can protect a city: it and everything else must finally vanish. As great mountains seem flat to a traveller far away, and at last disappear from view altogether, so cities, people and monuments decay. "Nor does the solid earth gain protection from its own structure." Only names remain; in time these too are forgotten and wrapped in everlasting night.[7079]

[7076] **Burton.** Printed page 344, dagger: "Arcad. lib. 8." Pausanias, Arcadia, book 8. Compare Description of Greece 8.33; detailed wording remains to be collated.

[7077] **Editor.** Pausanias's reflection on the decline of cities is in Description of Greece 8.33. Hieron is Hiero; Empedocles is the philosopher associated with Agrigentum, modern Agrigento. Anacharsis is the traditionally wise Scythian. Burton's population figure and the scope of "which" are left as printed, pending closer source collation.

[7078] **Burton.** Printed page 344, dagger: "Præfat. Topogr. Constantinop." Pierre Gilles, preface to the Topography of Constantinople. Exact Latin edition remains to be collated.

[7079] **Editor.** Pierre Gilles, Latinised as Petrus Gyllius or Gillius, wrote on Constantinople's topography. Burton rejects the city's asserted permanence. The verse is Statius, Silvae 2.1.211; the marginal quotation on page 344 gives words from the preceding line. Here machina denotes the earth's vast structure.

Original text 1651	Modern English
Source page 345 [7080]*Returning out of Asia, when I sailed from Ægina toward Megara, I began* (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) *to view the country round about. Ægina was behind me, Megara before, Pyræus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with my self, Alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter?* [7081]*When so many goodly cities lye buried before us. Remember O Servius thou art a man; and with that I was much confirmed, and corrected my self.*	"Returning from Asia, as I sailed from Aegina towards Megara," says Servius Sulpicius in a letter of consolation to Cicero, "I began to look at the surrounding country. Aegina lay behind me, Megara ahead, Piraeus on the right and Corinth on the left. What flourishing cities they once were, now lying ruined and overwhelmed before my eyes! I began to think: alas, why are we so disturbed by the death of a friend, whose life is much shorter, when so many splendid cities lie buried before us? Remember, Servius, that you are human. This thought greatly strengthened me, and I corrected myself."[7082]
Correct then likewise, & comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again: as *Tully* held; *Jucundiorque multo congressus noster futurus, quam insuavis & acerbus digressus.* Our second meeting shall be much more pleasant, then our departure was grievous.	Correct yourself likewise, then, and take comfort in this: we must die, all of us must die, and we shall rise again, as Cicero believed. "Our reunion will be far more joyful than our parting was painful and bitter." Our second meeting will be much more pleasant than our departure was grievous.[7083]
I but he was my most dear and loving friend, my sole friend,	"Yes, but he was my dearest and most loving friend, my only friend."

[7080] **Burton.** Printed page 345, o: "Epist. Tull. lib. 3." Cicero's Letters, book 3, as printed. The passage is Servius Sulpicius Rufus's letter to Cicero, Ad familiares 4.5.4.

[7081] **Burton.** Printed page 345, p: "Quum tot oppidorum cadavera ante oculos projecta jacent." "When the corpses of so many cities lie thrown down before our eyes."

[7082] **Editor.** Servius Sulpicius Rufus to Cicero, Ad familiares 4.5.4, consoling him after Tullia's death. The printed book-3 reference differs from the standard location. Burton abridges the letter and turns its reflection on human mortality into the death of a friend; the margin retains the striking image of cities as corpses.

[7083] **Editor.** Burton joins Christian resurrection to a hope of reunion attributed to Cicero. The exact source of this final Latin sentence has not yet been securely located; it must not be taken as independent proof that Cicero held the Christian doctrine of resurrection.

Original text 1651	Modern English
[7084]*Quis desiderio sit pudor aut modus* *Tam chari capitis?*	What shame or limit can there be in grieving For someone so dear?[7085]
— And who can blame my woe?	And who can blame my sorrow?
Thou mayst be ashamed, I say with [7086]*Seneca*, to confess it, *in such a* [7087]*tempest as this to have but one anchor*, go seek another: and for his part thou dost him great injury to desire his longer life.	You may well be ashamed to admit it, I say with Seneca: to have only one anchor in such a storm as this! Go and find another. As for him, you do him a great wrong by wishing that he had lived longer.[7088]
[7089]*Wilt thou have him crazed and sickly still*, like a tired traveller that comes weary to his Inne, begin his journey afresh, *or to be freed from his miseries? thou hast more need rejoyce that he is gone*.	Would you have him remain frail and sickly, like a tired traveller who reaches his inn exhausted only to begin his journey again? Or would you have him freed from his miseries? You have more reason to rejoice that he is gone.
Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *lethæoque jacet condita sarcophago*.	Another laments a most delightful wife, a young wife—"Proserpina had not yet taken away the golden lock"—a wife such as no mortal man ever had, so good a wife; but she is now dead and gone, "and lies buried in the tomb of oblivion."[7090]

[7084] **Burton.** Printed page 345, dagger: "Hor. lib. 1. Od. 24." Horace, Odes 1.24.

[7085] **Editor.** Horace, Odes 1.24.1–2, mourning Quintilius. Burton's following English line is his separate gloss; both it and a fresh translation of the Latin are retained.

[7086] **Burton.** Printed page 345, q: "De remed. fortuit." On Remedies for the Accidents of Fortune, attributed to Seneca.

[7087] **Burton.** Printed page 345, r: "Erubesce tanta tempestate quod ad unam anchoram stabas." Be ashamed that in so great a storm you relied on one anchor.

[7088] **Editor.** De remediis fortuitorum is pseudo-Senecan. The Manipulus project's transcription of Haase (1895), 15.2, has the single-anchor rebuke; 16.1 has the claim that a man who found or made a good wife can do so again. Burton compresses both. His precise edition and the intervening illness passage remain unidentified. The harsh consolation is retained as his argument.

[7089] **Burton.** Printed page 345, s: "Vis ægrum, & morbidum, sitibundum — gaude potius quod his malis liberatus sit." Do you want him ill, sickly, thirsting? Rejoice instead that he has been freed from these evils.

[7090] **Editor.** The golden lock recalls Virgil, Aeneid 4.698–699: Proserpina has not yet taken the lock that consigns the dying Dido to the underworld. Burton compresses and changes the wording. Lethaeo evokes Lethe, the river of forgetfulness; the exact source of the tomb phrase remains unidentified.

Original text 1651	Modern English
I reply to him in *Seneca's* words, if such a woman at least ever was to be had, [7091]*He did either so find or make her; if he found her, he may as happily find another*; if he made her, as *Critobulus* in *Xenophon* did by his, he may as good cheap inform another, *& bona tam sequitur, quam bona prima fuit*; he need not dispair, so long as the same master is to be had.	I answer him in Seneca's words, if such a woman was ever to be found: he either found her so or made her so. If he found her, he may be just as fortunate in finding another. If he made her so, as Critobulus in Xenophon did with his wife, he can just as easily teach another; "and one as good follows as the first was good." He need not despair while the same teacher is still available.[7092]
But was she good? Had she been so tryed peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; [7093]*and 'tis but a folly to love thy fetters though they be of gold.*	But was she good? Had some swaggering soldier perhaps put her to the test, like the Ephesian widow in Petronius, she might not have stood firm. Many a man would gladly have been rid of his wife. Before, you were bound; now you are free. It is foolish to love your fetters even if they are gold.[7094]

[7091] **Burton.** Printed page 345, t: "Uxorem bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus: si feceris, bene speres, salvus est artifex." You either found a good wife or made her so. If you found her, let us infer from this that you can have another; if you made her so, have good hope: the craftsman is still safe.

[7092] **Editor.** Inform means teach or shape; as good cheap means just as readily. The scan reads master, not matter. Xenophon's Oeconomicus 7–10 has Ischomachus describe educating his wife; Critobulus is an interlocutor elsewhere in the dialogue. The Latin adapts Ovid, Ars amatoria 3.66, replacing Nec (nor) with & (and): Ovid says a later hour is not as good as the first; Burton turns this into reassurance about a later wife.

[7093] **Burton.** Printed page 345, u: "Stulti est compedes licet aureas amare." It is a fool's part to love fetters, even golden ones.

[7094] **Editor.** In Petronius, Satyricon 111–112, the Ephesian widow becomes a soldier's lover at her husband's tomb. Burton uses this to attack the mourner's idealisation. The golden-fetters maxim occurs in Pseudo-Seneca, De remediis 16.2, bracketed in the consulted Haase transcription; Burton omits suas and uses licet for quamvis. The disparagement belongs to the historical argument.

Original text 1651	Modern English
Come into a third place, you shall have an aged father sighing for a sonne, a pretty childe;	Go somewhere else, and you will find an aged father sighing for a son, a lovely child:
[7095]*Impube pectus quale vel impia* *Molliret Thracum pectora.*	A tender child's breast, such as would soften even The pitiless hearts of Thracians.[7096]
—— He now lyes asleep, Would make an impious Thracian weep.	He who now lies asleep Would make a pitiless Thracian weep.
Or some fine daughter that dyed young, *Nondum experta novi gaudia prima tori*. Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*, he came first, and he must go first. [7097]*Tu frustra pius, heu, &c.* What wouldst thou have the laws of nature altered, and him to live alwayes? *Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?	Or a beautiful daughter who died young, "before experiencing the first pleasures of a new marriage bed." Or a forlorn son grieving for his dead father. But why? "He went out first; he came in first": he came first, and must go first. "Alas, your devotion is in vain," and so on. Would you have the laws of nature changed, and have him live for ever? Julius Caesar, Augustus, Alcibiades, Galen and Aristotle lost their fathers when young. And, on the other hand, why should you take the death of your little son so heavily?[7098]
Source page 346 [7099]*Num quia nec fato, merita nec morte peribat,* *Sed miser ante diem ——*	Is it because he was dying neither by fate nor by a deserved death, But wretchedly before his day?[7100]

[7095] **Burton.** Printed page 345, dagger: "Hor." Horace.

[7096] **Editor.** Horace, Epodes 5.13–14, describes a boy threatened by witches. Burton changes impube corpus, quale posset impia / mollire into impube pectus, quale vel impia / molliret. His English gloss adds sleep, absent from the Latin. The Thracian is a conventional ancient image of savagery.

[7097] **Burton.** Printed page 345, asterisk: "Hor. lib. 1. Od. 24." Horace, Odes 1.24.

[7098] **Editor.** The untried marriage bed signifies death before marriage; the exact verse source is unlocated. Tu frustra pius, heu recalls Horace, Odes 1.24.11: affection cannot restore the dead. The list of early paternal losses remains Burton's historical claim, pending individual collation.

[7099] **Burton.** Printed page 346, asterisk: "Virg. 4. Æn." Virgil, Aeneid 4.

[7100] **Editor.** Virgil, Aeneid 4.696–697, originally describes Dido. Burton changes nam to num, "because" to "is it because?", and feminine misera to masculine miser, applying the lines to a son. These changes are retained.

Original text 1651	Modern English
he died before his time perhaps, not yet come to the solstice of his age, yet, was he not mortal? Hear that divine [7101]*Epictetus, If thou covet thy wife, friends, children should live alwayes, thou art a fool.*	Perhaps he died before his time, before reaching the prime of life; yet was he not mortal? Hear that divine Epictetus: "If you wish your wife, friends and children to live for ever, you are a fool."[7102]
He was a fine child indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a fair, a witty child, of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thy heart;	He was a fine child indeed, "worthy of Apollo's tears": a sweet, loving, beautiful, intelligent child of great promise, another Eteoneus, whom the poet Pindar and the orator Aristides so deeply lament. But who can tell whether he would have become an upright man? He might have turned out a thief, a scoundrel, a spendthrift or a disobedient son, and have vexed and hurt you more than all the rest of the world. He might have quarrelled with you, or with his brothers like Eteocles and Polynices, and broken your heart.[7103]

[7101] **Burton.** Printed page 346, asterisk: "Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es." Chapter 19: If you aim to have your wife, friends and children live for ever, you are a fool.

[7102] **Editor.** Epictetus, Enchiridion 14 in the consulted numbering, rather than Burton's chapter 19. Solstice of his age means the height or prime of life. Divine here praises the philosopher's wisdom.

[7103] **Editor.** Honest means morally upright; witty means intelligent. Eteoneus was the subject of Aelius Aristides' funeral oration 31 (11 in another numbering). Aristides invokes Pindar as an imagined model for lamentation; Burton's wording misleadingly makes Pindar himself mourn this much later youth (see the UCL study of Aristides and lyric quotation). Eteocles and Polynices exemplify ruinous conflict between brothers. The Apollo phrase remains unlocated.

Original text 1651	Modern English
he is now gone to eternity as another *Ganymede* in the [7104]flower of his youth, *as if he had risen*, saith [7105]*Plutarch, from the midst of a feast, before he was drunk, the longer he had lived, the worse he would have been*, *& quo vita longior* (*Ambrose* thinks) *culpa numerosior*, more sinful, more to answer he would have had.	Now he has passed into eternity like another Ganymede in the flower of youth, as though, says Plutarch, he had risen midway through a feast before becoming drunk. The longer he had lived, the worse he would have become; "and the longer the life," Ambrose thinks, "the more numerous the sins": he would have been more sinful, with more to answer for.[7106]
If he was naught, thou mayst be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee fair, peradventure he prayed amongst the rest that *Icaro Menippus* heard at *Jupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, he was to inherit much goods, and many fair Manors after his decease.	If he was bad, you may be glad that he is gone; if good, be glad that you had such a son. Or are you certain that he was good? Perhaps he was a hypocrite, as many are; however pleasantly he spoke to you, perhaps he prayed with the others whom Icaromenippus heard at Jupiter's whispering place in Lucian, asking for his father's death because his father kept him short of money, and he would inherit much property and many fine estates when he died.[7107]

[7104] **Burton.** Printed page 346, x: "Deus quos diligit juvenes rapit, Menan." God takes away young those whom he loves. Menander.

[7105] **Burton.** Printed page 346, y: "Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad æternitatem digressus, tanquam è convivio abiens, priusquam in errorem aliquem è temulentiâ incideret, quales in longâ senectâ accidere solent." Consolation to Apollonius: Your son Apollonius died in his prime, departing before us into eternity, as though leaving a feast before falling through drunkenness into some error of the kind that commonly occurs in prolonged old age.

[7106] **Editor.** Ganymede is the youth taken to the gods. The Consolation to Apollonius 34 (119E–120B), transmitted among Plutarch's Moralia, includes both Menander's saying about dying young and the image of leaving a feast before old age's errors. This comparison uses the English translation; Burton's Latin intermediary and the Ambrose quotation remain unlocated.

[7107] **Editor.** Lucian, Icaromenippus 25, imagines Zeus listening to prayers, including a son's wish for his father's speedy death. Icaromenippus is the flying Menippus of the dialogue; Jupiter is the Roman name Burton uses for Zeus.

Original text 1651	Modern English
Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same [7108]*Lucian, Why dost thou lament my death, or call me miserable that am much more happy then thy self? what misfortune is befaln me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good chear, gay cloths, musick, singing, dancing, kissing, merry meetings,* thalami lubentias, *&c. is that it?*	Or suppose he was very good: grant the best case. May not your dead son remonstrate with you, as the son does in the same Lucian? "Why do you lament my death, or call me miserable when I am much happier than you? What misfortune has befallen me? Is it because I am not bald, bent, old and decayed, as you are? What have I lost? Some of your good food, fine clothes, music, singing, dancing, kissing, merry gatherings and pleasures of the marriage bed—is that it?"[7109]
Is it not much better not to hunger at all then to eat: not to thirst then to drink to satisfie thirst: not to be cold then to put on cloths to drive away cold? You had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies as you do.	"Is it not much better never to be hungry than to eat; never to be thirsty than to drink to quench thirst; never to be cold than to put on clothes to drive away the cold? You have more reason to rejoice that I am free from diseases, fevers, cares, anxieties, spite, love, greed, hatred, envy and malice, and no longer fear thieves, tyrants and enemies as you do."
[7110]*Id cinerem & manes credis curare sepultos?*	Do you think the ashes and buried spirits care about that?[7111]

[7108] **Burton.** Printed page 346, z: "Tom. 1. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus senex, ut tu facie rugosus, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amicitias, cœnas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos & febres effugerim, angorem animi, &c. Ejulatus quid prodest, quid lachrymæ, &c." Volume 1, treatise On Mourning: Why call me wretched now that I am dead, when I am much happier than you? What bitter misfortune do you think has happened to me? Is it because I am not a bad old man, wrinkled in the face and bent like you, and so on? Fool, what seems good to you in life? Friendships and dinners, no doubt, and so on. Far better not to be hungry than to eat, not to be thirsty, and so on. Rejoice instead that I have escaped diseases and fevers, anguish of mind, and so on. What use are wailing and tears, and so on?

[7109] **Editor.** Lucian, On Mourning 16–18, gives an imagined dead son's answer to his father. Burton expands and paraphrases the satire; the Latin margin and body are not word-for-word equivalents. The margin's malus senex, "bad old man", is retained as printed. The large marginal container belongs to this passage and is preserved in a single footnote.

[7110] **Burton.** Printed page 346, dagger: "Virgil." Virgil.

[7111] **Editor.** Virgil, Aeneid 4.34, spoken by Anna as she encourages the widowed Dido to love again. Burton prints & ("and") where the consulted text has aut ("or"). Manes are the spirits of the dead.

Original text 1651	Modern English
Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear thine death.	Do such things concern us at all, do you think, once we are dead? Do not, then, mourn others excessively; neither wish for nor fear your own death.
[7112]*Summum nec optes diem nec metuas;*	Neither wish for your last day nor fear it.[7113]
'tis to no purpose.	It serves no purpose.
Excessi è vitæ ærumnis facilisque lubensque, *Ne pejora ipsa morte dehinc videam,*	I left life's troubles readily and willingly, So that I should not henceforth see things worse than death itself.
I left this irksome life with all mine heart, Lest worse then death should happen to my part.	I left this burdensome life with all my heart, Lest something worse than death should fall to my lot.
Source page 346–347 [7114]Cardinal *Brundusinus* caused this Epitaph in *Rome* to be inscribed on his tomb, to shew his willingness to dye, and taxe those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; and as *Tully* adviseth us in the like case, *Non quos amisimus sed quantum lugere par sit cogitemus*: Think what we do, not whom we have lost. So *David* did, *2 Sam.* 22. *While the child was yet alive, I fasted and wept, but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me.*	Cardinal Brundusinus had this epitaph inscribed on his tomb in Rome, to show his willingness to die and to rebuke those so reluctant to depart. Weep and howl no more, then: it serves little purpose. As Cicero advises in a similar case, "Let us consider not whom we have lost, but how much mourning is fitting": consider what we are doing, not whom we have lost. David did so, in 2 Samuel 22: "While the child was still alive, I fasted and wept; but now that he is dead, why should I fast? Can I bring him back? I shall go to him, but he cannot return to me."[7115]

[7112] **Burton.** Printed page 346, asterisk: "Hor." Horace. The verse is Martial's; see the editorial note.

[7113] **Editor.** Martial, Epigrams 10.47.13, not Horace as the margin says. Burton reverses the order of "fear" and "wish for"; the meaning remains the same.

[7114] **Burton.** Printed page 346, dagger: "Chytreus deliciis Europæ." Chytraeus, Deliciae Europae.

[7115] **Editor.** Brundusinus means "of Brindisi"; the cardinal and Chytraeus inscription remain to be identified securely. The exact Cicero wording also remains unlocated. Burton's 2 Sam. 22 is a citation error: David's speech is 2 Samuel 12:22–23. The original reference remains in both columns; the correction is recorded here.

Original text 1651	Modern English
Source page 347 He that doth otherwise is an intemperate, a weak, a silly, and undiscreet man. Though *Aristotle* deny any part of intemperance to be conversant about sorrow, I am of [7116]*Seneca's* mind, *he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow*: as all wise men should be.	Anyone who acts otherwise is uncontrolled, weak, foolish and lacking in judgement. Although Aristotle denies that intemperance has anything to do with sorrow, I agree with Seneca: whoever is wise is temperate; whoever is temperate is steadfast and free from passion; and such a person is without sorrow, as all wise people should be.[7117]
The [7118]*Thracians* wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young *Greek* was so generally lamented by his friends, *Pindarus* the Poet faines some god saying, *Silete homines, non enim miser est, &c.* be quiet good folks, this young man is not so miserable as you think; he is neither gone to *Styx* nor *Acheron*, *sed gloriosus & senii expers heros*, he lives for ever in the *Elisian* fields. He now enjoyes that happiness, which your great Kings so earnestly seek, and wears that garland for which ye contend.	The Thracians always wept when a child was born, and feasted and rejoiced when anyone was buried. So we too should be glad for those who die well, since they have been so happily freed from this life's miseries. When that noble young Greek Eteoneus was universally lamented by his friends, the poet Pindar imagines a god saying, "Be silent, mortals, for he is not unhappy," and so on: quiet, good people; this young man is not as miserable as you think. He has gone neither to Styx nor to Acheron; "but a glorious hero, untouched by old age," he lives for ever in the Elysian fields. He now enjoys the happiness your great kings seek so earnestly, and wears the garland for which you compete.[7119]

[7116] **Burton.** Printed page 347, asterisk: "Epist. 85." Seneca, Letter 85.

[7117] **Editor.** Seneca, Letter 85.2, sets out the Stoic chain from wisdom through temperance and steadfastness to happiness. The following discussion considers a Peripatetic objection: whether freedom from sorrow means complete immunity or only moderation. Burton adopts the stricter formulation. His Aristotle reference is not supplied with a work or passage.

[7118] **Burton.** Printed page 347, a: "Sardus de mor. gen." Sardus, On the Customs of Peoples.

[7119] **Editor.** Sardus's exact passage remains uncollated. Styx and Acheron are rivers of the underworld; the Elysian fields are the dwelling of the blessed dead. Burton again attaches Pindar to Eteoneus (see the earlier note); the precise source of this imagined divine speech remains unresolved.

Original text 1651	Modern English
If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The *Italians* most part sleep away care and grief, if it unseasonably seise upon them, *Danes, Dutchmen, Polanders* and *Bohemians* drink it down, our country men go to playes: doe something or other, let it not transpose thee, or by [7120]*premeditation make such accidents familiar*, as *Ulysses* that wept for his dog, but not for his wife, *quòd paratus esset animo obfirmato*, (*Plut. de anim. tranq.*) accustome thy self, and harden before hand by seeing other mens calamities, and applying them to thy present estate: *Prævisum est levius quod fuit ante malum.*	If our present weakness prevents us from moderating our emotions in this matter, we must use every means to turn them aside: do something else, think about another subject. Italians mostly sleep away care and grief if it seizes them at an inconvenient time; Danes, Dutchmen, Poles and Bohemians drink it down; our countrymen go to plays. Do something, whatever it may be; do not let grief unhinge you. Or make such misfortunes familiar by thinking of them beforehand, like Ulysses, who wept for his dog but not for his wife, "because he was prepared, his mind made firm" (Plutarch, On Tranquillity of Mind). Accustom and harden yourself beforehand by seeing others' calamities and applying them to your own situation: "An evil is lighter when it has been foreseen."[7121]

[7120] **Burton.** Printed page 347, b: "Præmeditatione facilem reddere quemque casum. Plutarchus consolatione ad Apollonium. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quæst." Make every misfortune easier by considering it beforehand. Plutarch, Consolation to Apollonius. We ought to accustom ourselves to misfortunes. Cicero, Tusculan Disputations, book 3.

[7121] **Editor.** Plutarch, On Tranquillity of Mind 16 (475D–E), contrasts Odysseus's unexpected encounter with his dog and his prepared composure beside his living, weeping wife. Burton is not saying that the wife had died. The national drinking and sleeping habits are his generalisations. Transpose means disturb or unhinge; premeditation means mentally preparing for a possible misfortune.

Original text 1651	Modern English
I will conclude with [7122]*Epictetus, If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortall, and thou wilt not be so impatient.* And for false fears and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best; [7123]*Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.	I shall conclude with Epictetus: "If you love a pot, remember that it is only a pot you love, and you will not be troubled when it breaks. If you love a son or wife, remember that they are mortal, and you will not be so unable to bear the loss." As for groundless fears and all other accidental troubles, misfortunes and calamities, our best course is to resist and prepare ourselves, without losing heart. "It is foolish to fear what cannot be avoided": foolish to fear the inevitable, or to be discouraged at all.[7124]
[7125]*Nam quisquis trepidus pavet vel optat,* *Abjecit clypeum, locoque motus* *Nectit quâ valeat trahi catenam.*	For whoever trembles with fear or desire Has thrown away his shield and, driven from his ground, Forges the chain by which he can be dragged away.[7126]
For he that so faints or fears, and yeelds to his passion, flings away his own weapons, makes a cord to bind himself, and puls a beam upon his own head.	For whoever thus loses heart or gives way to fear, surrendering to his passion, throws away his own weapons, makes a cord to bind himself, and pulls a beam down upon his own head.

[7122] **Burton.** Printed page 347, dagger: "Cap. 8. Si ollam diligas, memento, te ollam diligere, non perturbaberis eâ confractâ; si filium aut uxorem, memento hominem à te diligi, &c." Chapter 8: If you love a pot, remember that you love a pot; you will not be troubled when it is broken. If a son or wife, remember that it is a human being you love, and so on.

[7123] **Burton.** Printed page 347, asterisk: "Seneca." Seneca.

[7124] **Editor.** The pot, wife and child are from Epictetus, Enchiridion 3 in the consulted numbering, not chapter 8. Impatient means unable to endure. The following maxim is assigned only to Seneca; its precise source is unlocated.

[7125] **Burton.** Printed page 347, c: "Boeth. lib. 1. pros. 4." Boethius, book 1, prose 4. The quotation is from metre 4.

[7126] **Editor.** Boethius, Consolation of Philosophy 1, metre 4.15–18, rather than prose 4 as the margin states. Burton begins Nam instead of At and omits the intervening line explaining the loss of self-command. His following prose adds the falling beam image.

Original text 1651	Modern English
MEMB. 6. **Against Envie, Livor, Emulation, Hatred, Ambition,** **Self-love, and all other affections.**	**MEMBER 6** **Against envy, spite, rivalry, hatred, ambition,** **Self-love and all other passions.**
Source page 347–348 Against those other [7127]passions & affections, there is no better remedy, then as Mariners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophicall & Divine precepts, other mens examples, [7128]*Periculum ex aliis facere, sibi quod ex usu siet*: To balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose [7129]*sufferance to labour, patience to reproach*, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or fained?	Against those other passions and emotions, there is no better remedy than to equip ourselves as sailors do when they put to sea, providing everything needed to withstand a storm: furnish ourselves with philosophical and religious precepts and other people's examples, "learning from others' experience what may be useful to ourselves." Balance our hearts with love, charity, gentleness and patience. Counter those unruly impulses of envy, spite, ill temper and hatred with their opposite virtues, as we bend a crooked stick the other way. Set endurance against hardship, patience against abuse, generosity against greed, courage against faint-heartedness, gentleness against anger and humility against pride. Examine why we are so disturbed: on what grounds, on what occasion? Is the cause real or imagined?[7130]

[7127] **Burton.** Printed page 347, d: "Qui invidiam ferre non potest, ferre contemptum cogitur." Whoever cannot bear envy is forced to bear contempt.

[7128] **Burton.** Printed page 347, dagger: "Ter. Heautont." Terence, Heauton Timorumenos (The Self-Tormentor).

[7129] **Burton.** Printed page 348, dagger: "Epictetus c. 14. Si labor objectus fuerit tolerantiæ, convicium patientiæ, &c. si ita consueveris, vitiis non obtemperabis." Epictetus, chapter 14: If hardship presents itself, [turn to] endurance; abuse, to patience, and so on. If you form this habit, you will not yield to vices. The compressed Latin is retained.

[7130] **Editor.** Livor is envious spite; emulation here is competitive jealousy; spleen is ill temper. The Terence maxim is adapted from Heauton Timorumenos 210. The counsel to meet hardship with endurance and abuse with patience is Epictetus, Enchiridion 10 in the consulted numbering, rather than chapter 14. The heading begins Member 6; the page's running head anticipates it above the end of Member 5.

Original text 1651	Modern English
Source page 348 And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation, [7131]*Meditari secum oportet quo pacto adversam ærumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filiæ, communia esse hæc: fieri posse, ut ne quid animo sit novum.*	Then either calm ourselves by reason, or turn our minds to some other object, an opposite emotion, or reflection beforehand: "A man ought to consider how he will bear adversity. Returning from abroad, he should always keep in mind dangers, losses, exile, a son's misconduct, a wife's death or a daughter's illness: these are common things and can happen, so that nothing may take his mind by surprise."[7132]
To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. *In secundis meditare, quo pacto feras adversa*; or out of mature judgement to avoid the effect, or disannull the cause, as they do that are troubled with toothach, pull them quite out.	Make them familiar—all kinds of calamities—so that when they happen they may trouble us less. "In prosperity, consider how you will bear adversity." Or, after mature deliberation, avoid the effect or remove the cause, as people with toothache do by pulling the teeth right out.
[7133]*Ut vivat castor, sibi testes amputat ipse;* *Tu quoque siqua nocent, abjice, tutus eris.*	To save its life, the beaver cuts off its own testicles; You too: cast off whatever harms you, and you will be safe.[7134]
The Beaver bites off's stones to save the rest: Do thou the like with that thou art opprest.	The beaver bites off its testicles to save the rest: Do the same with whatever weighs you down.

[7131] **Burton.** Printed page 348, dagger: "Ter Phor." Terence, Phormio.

[7132] **Editor.** Terence, Phormio 241–246: Demipho urges anticipating common misfortunes. Burton abbreviates the speech and alters its syntax, but retains its practical point. The next sentence summarises the omitted opening about preparation in prosperity.

[7133] **Burton.** Printed page 348, dagger: "Alciat. Embl." Alciato, Emblems.

[7134] **Editor.** Alciato's beaver emblem, Aere quandoque salutem redimendam, has six Latin lines in the 1531 text (emblem 84), not Burton's distich. Both use the fable of sacrificing the testicles to escape hunters. Burton's exact two-line source remains unidentified. This is an emblematic story, not reliable animal behaviour; "stones" means testicles.

Original text 1651	Modern English
Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemies blows: let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare: an old souldier in the world me thinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captain, come what may come, to make answer,	Or, as people fencing with wooden swords learn through a few blows of the cudgel how to avoid an enemy's strokes, let us arm ourselves against every violent assault that may invade our minds. A little experience and practice will accustom us to it. "An old fox," as the proverb says, "is not caught in a snare": an old fox is not so easily trapped. An old soldier in the world should, I think, remain untroubled, ready to meet every turn of fortune and every encounter, and answer with that resolute commander, come what may:[7135]
—— [7136]*non ulla laborum* *O virgo nova mi facies inopinaque surgit,* *Omnia percepi atque animo mecum ante peregi.*	No new and unexpected form of hardship Rises before me, maiden; I have foreseen it all and gone through it beforehand in my mind.[7137]
No labour comes at unwares to me, For I have long before cast what may be.	No hardship takes me unawares, For I have long considered what may come.
— *non hoc primum mea pectora vulnus* *Senserunt, graviora tuli* ——	This is not the first wound my breast Has felt; I have borne worse.[7138]

[7135] **Editor.** Wasters are wooden practice swords. Cudgels here are blows received in practice. Burton treats forethought and experience as training for the mind; the commander introduced next is Aeneas.

[7136] **Burton.** Printed page 348, asterisk: "Virg. Æn." Virgil, Aeneid.

[7137] **Editor.** Virgil, Aeneid 6.103–105: Aeneas answers the Sibyl. Burton's inopinaque and percepi differ from the consulted text's inopinave and praecepi. The modern rendering follows Burton's sense of having already grasped and rehearsed the hardships.

[7138] **Editor.** Compare Octavia 651–652 in the consulted Latin text, a play transmitted among Seneca's tragedies. Octavia tells her supporters that this is not her first wound and she has borne worse. Burton moves mea before pectora and rearranges the verse division. The comparison identifies the passage, not his immediate edition.

Original text 1651	Modern English
The Commonwealth of [7139]*Venice*, in their Armory have this inscription, *Happy is that citie which in time of peace thinks of war*, a fit Motto for every mans private house; happy is the man that provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions, we may resist, and will not.	The Republic of Venice has this inscription in its armoury: "Happy is the city that thinks of war in time of peace"—a fitting motto for everyone's home. Happy is the man who prepares for a future assault. Yet we often complain, fret and grumble without cause; we give way to emotions that we could resist, but will not.[7140]
Socrates was bad by nature, envious, as he confessed to *Zopirus* the Physiognomer, accusing him of it, froward and lascivious: but as he was *Socrates*, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, & lascivious, yet as thou art a Christian correct & moderate thy self.	Socrates was bad by nature: envious, as he admitted when Zopyrus the reader of faces accused him of it, ill-tempered and lustful. Yet, being Socrates, he corrected and reformed himself. You are malicious, envious, greedy, impatient and, no doubt, lustful; yet, being a Christian, correct and govern yourself.[7141]

[7139] **Burton.** Printed page 348, dagger: "Nat. Chytreus deliciis Europæ. Felix civitas quæ tempore pacis de bello cogitat." Nathan Chytraeus, Deliciae Europae: Happy is the city that thinks of war in time of peace.

[7140] **Editor.** Burton attributes the Venetian inscription to Nathan Chytraeus's Deliciae Europae. The inscription's exact location and wording in that collection remain to be checked.

[7141] **Editor.** A physiognomer claimed to read character from bodily features. Cicero, Tusculan Disputations 4.80, tells how Zopyrus alleged many faults in Socrates, who admitted the tendencies but said reason had overcome them. Cicero does not there enumerate Socrates's particular faults. Burton's intermediary and specific list remain uncollated.

Original text 1651	Modern English
'Tis something I confesse, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, [7142]*left behind*, some cannot endure it, no not constant *Lipsius*, a man discreet otherwise, yet too weak and passionate in this, as his words expresse, [7143]*collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas habeo, — summo jam monte potitos.*	I admit it is something, and enough to stir anyone, to find himself despised, obscure, neglected, disgraced, undervalued and left behind. Some cannot bear it—not even steadfast Lipsius, otherwise a judicious man, yet too weak and emotional in this matter, as his words show: "I have former colleagues whom I cannot look at without growling: lately nobodies, now Maecenases and Agrippas, already masters of the highest peak."[7144]
Source page 348–349 But he was much too blame for it; to a wise staid man this is nothing; we cannot all be honoured and rich, all *Cæsars*; if we will be content, our present state is good, and in some mens opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many do, by bibery, flattery, and parasiticall insinuation, by impudence, and time-serving, let them climb up to advancement in despite of vertue, let them *go before, crosse me on every side*, [7145]*me non offendunt modo non in oculos incurrant*, as he said, correcting his former errour, they do not offend me, so long as they run not into mine eyes.	But he was much to blame for it. To a wise, composed man it means nothing. We cannot all be honoured and rich, all Caesars. If we are willing to be content, our present condition is good, and in some people's opinion preferable. Let them go on: acquire wealth, offices, titles, honours, advancement and whatever else they wish, through chance, fraud, imposture, simony and crooked methods, as too many do—through bribery, flattery, parasitic ingratiation, shamelessness and servility to the times. Let them climb to advancement in defiance of virtue; let them go ahead and cross my path on every side. "They do not offend me, provided they do not run into my eyes," as he said, correcting his earlier error: they do not offend me so long as they do not thrust themselves into my sight.[7146]

[7142] **Burton.** Printed page 348, d: "Occupet extremum scabies; mihi turpe relinqui est. Hor." Let the last catch the itch; it is shameful for me to be left behind. Horace.

[7143] **Burton.** Printed page 348, e: "Lipsius epist. quæst. l. 1. ep. 7." Lipsius, Epistolicae quaestiones, book 1, letter 7; precise edition and location require collation.

[7144] **Editor.** Justus Lipsius is pointedly called constant, "steadfast", while displaying resentment at others' success. Terrae filii, literally "sons of the earth", means men of no distinguished origin. Maecenas and Agrippa stand for powerful, favoured grandees. Burton gives two slightly different forms of the Lipsius reference; both are preserved pending collation. The Horace marginal fragment is Ars poetica 417, where the fear of being left behind belongs to a pretender to poetic skill.

[7145] **Burton.** Printed page 349, f: "Lipsius epist. lib. 1. epist. 7." Lipsius, Letters, book 1, letter 7; precise edition and location require collation.

[7146] **Editor.** Simony is buying or selling ecclesiastical office or benefits. Bibery is retained from the source and rendered bribery. Lipsius's "run into my eyes" is an exaggerated expression for obtruding themselves upon his notice.

Original text 1651	Modern English
Source page 349 I am inglorious and poor, *composita paupertate*, but I live secure and quiet: they are dignified, have great means, pompe and state, they are glorious; but what have they with it? [7147]*Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first*. I am contended with my fortunes, *spectator è longinquo*, and love *Neptunum procul à terra spectare furentem*: he is ambitious, and not satisfied with his: [7148]*but what gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand but he hath done more worthy of dispraise and animadversion, then commendation; no better means to help this then to be private.*	I am obscure and poor, "in settled poverty," but I live safely and quietly. They have rank, great resources, pomp and state: they are glorious. But what comes with it? Envy, trouble and anxiety; as much work to maintain their position creditably as to gain it in the first place. I am content with my fortunes, "a spectator from afar," and like "to watch Neptune raging far away from the land." The ambitious man is dissatisfied with his lot; but what does he gain? His whole life laid open and his disgrace exposed. Not one in a thousand has done more deserving praise than blame and censure; the best remedy is to remain a private person.[7149]
Let them run, ride, strive as so many fishes for a crum, scrape, climb, catch, snach, cozen, collogue, temporize and fleire, take all amongst them, wealth, honour, [7150]and get what they can, it offends me not;	Let them run, ride, scramble like so many fish for a crumb, scrape, climb, grab, snatch, cheat, flatter, bend with the times and smirk. Let them take everything among them—wealth, honour—and get what they can. It does not trouble me.[7151]

[7147] **Burton.** Printed page 349, g: "Gloria comitem habet invidiam, pari onere premitur retinendo ac acquirendo." Glory has envy as its companion; one is weighed down as heavily in retaining it as in acquiring it.

[7148] **Burton.** Printed page 349, h: "Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurritur, quam si bene latueris." What else does an ambitious man secure for himself than the exposure of his disgrace? No living person has not done more in life deserving blame than praise. There is no better way to meet these evils than to remain well out of sight.

[7149] **Editor.** Printed contended is rendered content. Neptune personifies the sea; the image contrasts the spectator's safe position with another's ambition. The exact source of the Neptune phrase and of the unassigned Latin margins on fame and exposure remains unlocated.

[7150] **Burton.** Printed page 349, i: "Et omnes fama per urbes garrula laudet." And let chattering Fame praise them through all the cities.

[7151] **Editor.** Cozen means cheat; collogue, ingratiate oneself by flattery; temporize, adapt opportunistically to circumstances; fleire, smirk. The marginal line about Fame comes from Seneca, Hercules Furens 193–194, whose continuation is quoted next.

Original text 1651	Modern English
—— [7152]*me mea tellus* *Lare secreto tutoque tegat,*	Let my own land shelter me In a secluded, safe home.[7153]
I am well pleased with my fortunes,	I am well pleased with my fortunes:
—— [7154]*Vivo & regno simul ista relinquens.*	I live and reign, leaving those things behind.[7155]
I have learned in what state soever I am therewith to be contented, *Philip.* 1. 11. Come what can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem.* I am the same.	"I have learned to be content in whatever state I am": Philippians 1:11. Come what may, I am prepared: "Whether I travel in a great ship or a small one, I shall travel as one and the same man." I am unchanged.[7156]
I was once so mad to bussell abroad, and seek about for preferment, tyre my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum soliciti, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deseror, & jam, mundi tæsus, humanæque satur infidelitatis acquiesco.*	I was once foolish enough to bustle abroad, seek advancement everywhere, exhaust myself and trouble all my friends. "But all that labour achieved nothing. For while death calls away some of my friends, to others I am unknown, to others unwelcome. Some promise generously; others anxiously intercede with me; others feed me empty hopes. While I solicit some, court others and make myself known to others, my life slips away, the years flow past, my friends grow weary, I am abandoned; and now, tired of the world and sated with human faithlessness, I settle down."[7157]

[7152] **Burton.** Printed page 349, k: "Sen. Her. fur." Seneca, Hercules Furens.

[7153] **Editor.** Seneca, Hercules Furens 196–197, the chorus preferring a quiet home to worldly glory. Lar, the household deity or hearth, stands for home.

[7154] **Burton.** Printed page 349, l: "Hor." Horace.

[7155] **Editor.** Horace, Epistles 1.10.8, on relief from city life. Burton prints relinquens in place of the consulted reliqui; the rendering retains his participial phrasing while making the sense clear.

[7156] **Editor.** The biblical words are Philippians 4:11, not Burton's printed 1:11. The ship image is Horace, Epistles 2.2.200. Both express contentment independent of material circumstances.

[7157] **Editor.** Burton turns from general advice to his own frustrated search for advancement. His Latin is translated in full. The printed intercedunt illi mecum, literally "those men intercede with me", is awkward in context; it is retained rather than silently changed to "for me". A specific borrowed source for this Latin passage has not been established.

Original text 1651	Modern English
And so I say still; although I may not deny, but that I have had some [7158]bountifull patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis*, more peradventure then I deserve, though not to my desire; more of them then I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a *Suffenus* to my self: what I have said, without prejudice or alteration shall stand.	And I still say so, although I cannot deny that I have had generous patrons and noble benefactors —"lest I meanwhile prove ungrateful"—and I thankfully acknowledge it. I have received some kindness—"may God repay them for that benefit"—"if not according to my wishes, perhaps according to my merits": perhaps more than I deserve, though less than I desire; more from them than I expected, yet less from others than I deserved. All this while I am neither ambitious nor greedy, nor a Suffenus in my own estimation. What I have said shall stand, without qualification or alteration.[7159]
And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurpe that of [7160]*Prudentius*,	And now, like a horse stuck in the mud, which at first struggles with all its strength to get out but lies still when it sees there is no remedy and its flailing will do no good, I have laboured in vain and rest content; and, if I may borrow those words of Prudentius:[7161]
Inveni portum, spes & fortuna valete, *Nil mihi vobiscum, ludite nunc alios.*	I have found harbour; hope and fortune, farewell. I have nothing more to do with you; make sport of others now.
Mine haven's found, fortune and hope adieu, Mock others now, for I have done with you.	My haven is found; fortune and hope, farewell. Mock others now, for I have done with you.

[7158] **Burton.** Printed page 349, dagger: "The right honourable Lady Francis Countesse Dowager of Exeter. The Lord Berkley." Burton names two patrons. Original spellings are retained.

[7159] **Editor.** Suffenus, in Catullus 22, is a writer delighted by his own bad verse, and here signifies self-flattery. Burton acknowledges patrons yet continues to weigh what he received against what he wanted or deserved. The margin names Lady Francis, dowager Countess of Exeter, and Lord Berkley; fuller biographical identification is deferred.

[7160] **Burton.** Printed page 349, dagger: "Distichon ejus in militem Christianum è Græco. Engraven on the tomb of Fr. Puccius the Florentine in Rome. Chytreus in deliciis." His couplet on a Christian soldier, from the Greek. Inscribed on the tomb of Fr. Puccius, the Florentine, in Rome. Chytraeus, Deliciae Europae. The attribution and inscription report require collation.

[7161] **Editor.** Usurpe here means appropriate or borrow. Burton attributes the couplet to Prudentius and supplies a Greek derivation and a tomb inscription in the margin. Its transmission and attribution require further collation: this draft does not certify it as a work of Prudentius. Both the fresh translation and Burton's English couplet are retained.

Original text 1651	Modern English
Source page 350 **MEMB. 7.** **Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.**	**MEMBER 7** **Against rejection, abuse, injuries, contempt, disgrace, Insults, slander, mockery and the like.**
[7162]I May not yet conclude, think to appease passions, or quiet the minde till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope; to point alone at some few of the chiefest, is that which I aime at.	I cannot yet conclude, or think of calming the passions or quieting the mind, until I have also removed some of their other more prominent and common causes, which produce such grievous torment and discontent. I cannot hope to turn them all aside; my aim is only to point out a few of the chief ones.[7163]
Repulse and *disgrace* are two main causes of discontent, but to an understanding man not so hardly to be taken. *Cæsar* himself hath been denied, [7164]and when two stand equall in fortune, birth, and all other qualities alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Princes: if whatsoever vain hope suggests, unsatiable appetite affects, our preposterous judgement thinks fit were granted, we should have another *Chaos* in an instant, a meer confusion.	Rejection and disgrace are two chief causes of discontent, but a sensible person need not take them so hard. Caesar himself has been refused; and when two candidates are equal in fortune, birth and every other qualification, one must necessarily lose. Why should you take it so grievously? You yourself have often refused others. If everyone could have whatever he wanted, we should all be gods, emperors, kings and princes. If everything that vain hope suggests, insatiable appetite desires or our perverse judgement approves were granted, we should instantly have another Chaos: utter confusion.[7165]

[7162] **Burton.** Printed page 350, unmarked rubric: “Repulse.” Rejection. This marginal subject label is retained as a note.

[7163] **Editor.** Repulse here means rejection, particularly failure to obtain an appointment. The unmarked marginal subject label is included. Member 7 continues beyond this block.

[7164] **Burton.** Printed page 350, m: “Pæderatus in 300 Lacedæmoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores.” Paederatus, not elected among the three hundred Spartans, smiled, saying that he congratulated the city on possessing three hundred citizens better than himself.

[7165] **Editor.** Plutarch, Lycurgus 25.4, relates that Paedaretus welcomed rejection from the three hundred as evidence that his city had three hundred better men. This locates the anecdote in English translation, not Burton’s Latin intermediary or the form Pæderatus. The unspecified rejection of Caesar remains unlocated. Chaos is the formless confusion preceding an ordered cosmos.

Original text 1651	Modern English
It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinitie, friendship, affection, [7166]great mens letters, or as commonly they are bought and sold. [7167]*Honours in court are bestowed not according to mens vertues and good conditions* (as an old courtier observes) *but as every man hath means, or more potent friends, so he is preferred.*	It offers some consolation to the rejected man that dignities, honours and offices are not always awarded for merit or worth, but through love, family connections, friendship, partiality or letters from powerful men; or, as commonly happens, they are bought and sold. As an old courtier observes, honours at court are bestowed according to a man's wealth or powerful friends, rather than his virtues and good character.[7168]
With us in *France* ([7169]for so their own countrey man relates) *most part the matter is carried by favour and grace; he that can get a great man to be his mediatour, runns away with all the preferment. Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo;*	"Among us in France"—so their own countryman reports—"matters are mostly settled by favour and patronage; whoever can secure a powerful man as his intermediary carries off all the advancement." "The least worthy is generally preferred: Vatinius before Cato, the unpraised before the most highly praised."[7170]
— servi dominantur; aselli *Ornantur phaleris, dephalerantur equi.*	Slaves rule; asses Are decked with trappings, while horses are stripped of theirs.[7171]

[7166] **Burton.** Printed page 350, n: "Kissing goes by favour." A proverb: favours are bestowed through personal preference.

[7167] **Burton.** Printed page 350, asterisk: "Æneas Syl. de miser. curial. Dantur honores in curiis non secundum honores & virtutes, sed ut quisque ditior est atque potentior, eò magis honoratur." Aeneas Sylvius, On the Miseries of Courtiers. Honours at court are given not according to honours and virtues, but the richer and more powerful a man is, the more he is honoured.

[7168] **Editor.** Affinitie includes family connection by marriage. Great men's letters are recommendations. Aeneas Sylvius is Enea Silvio Piccolomini, later Pope Pius II. The margin actually repeats honores, "honours", where the body paraphrases virtues and character; this reading is preserved.

[7169] **Burton.** Printed page 350, dagger: "Sesellius lib. 2 de repub. Gallorum. Favore apud nos & gratia plerumque res agitur; & qui commodum aliquem nacti sunt intercessorem, editum fere habent ad omnes præfecturas." Seyssel, On the French Commonwealth, book 2. Among us, matters are mostly managed by favour and influence; those who obtain a suitable intermediary generally have access to every office.

[7170] **Editor.** Sesellius is Claude de Seyssel. Vatinius and Cato represent the unworthy favourite and the meritorious rival; exact historical and textual intermediaries remain uncollated. The margin's editum is retained, with the sense of access supplied by context.

[7171] **Editor.** The trappings are ornamental harness or decorations. The image reverses merit: asses receive distinctions stripped from horses. No separate source is given for these lines, and none is asserted here.

Original text 1651	Modern English
An illiterate fool sits in a mans seat, and the common people hold him learned, grave and wise: *One professeth* ([7172]*Cardan* well notes) *for a thousand Crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten. Solarium non dat multis salem.* As good horses draw in carts, as Coaches.	An ignorant fool occupies another man's seat, and the common people consider him learned, dignified and wise. As Cardan rightly observes, one man holds a professorship for a thousand crowns although he does not deserve ten, while another who deserves a thousand cannot obtain ten. "The salary does not provide many with even their salt." Horses just as good as those drawing coaches pull carts.[7173]
And oftentimes, which *Machiavel* seconds, [7174]*Principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants imployment; he that hath skill to be a pilot wants a ship; and he that could govern a Commonwealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage.	Often, as Machiavelli confirms, "those whose outstanding virtue makes them worthy to rule are not rulers." The worthiest man lacks employment; the skilled pilot lacks a ship; and the man who could govern a commonwealth, a whole world—a king in his own imagination—lacks the means to exercise his abilities and has not even a minor office to administer.[7175]

[7172] **Burton.** Printed page 350, asterisk: "Imperitus periti munus occupat, & sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decem mereatur; alius è diverso mille dignus, vix decem consequi potest." An unskilled man occupies a skilled man's office and is regarded as skilled by the crowd. One holds a professorship for a thousand crowns, though he does not deserve ten; another, by contrast, deserving a thousand, can scarcely obtain ten.

[7173] **Editor.** Cardan is Girolamo Cardano. Professeth refers to paid teaching. Solarium is retained as printed, although the context requires a salary: the salt image emphasizes inadequate pay. The second mille in the margin is damaged in the scan; the reading agrees with the body's thousand-versus-ten comparison.

[7174] **Burton.** Printed page 350, dagger: "Epist. dedic. disput. Zeubbco Bondemontio, & Cosmo Rucelaio." Dedicatory letter to the Discourses, addressed to Buondelmonti and Cosimo Rucellai; Zeubbco is a tentative reading of the difficult printed first name.

[7175] **Editor.** The Italian dedication of Machiavelli's Discourses names Zanobi Buondelmonti and Cosimo Rucellai and contrasts actual princes with men who deserve to be princes. Burton's Latin wording is not the Italian text; its intermediary remains unidentified. The difficult marginal first name is preserved. Burton then concedes the applicant's possible self-deception.

Original text 1651	Modern English
And yet all this while he is a better man that is fit to reign, *etsi careat regno*, though he want a kingdome, [7176]*then he that hath one, and knows not how to rule it*: a Lion serves not alwayes his keeper, but oftentimes the keeper the Lion, and as [7177]*Polydore Virgil* hath it, *multi reges ut pupilli ob inscitiam non regunt sed reguntur*. *Hieron* of *Syracuse* was a brave King, but wanted a Kingdom; *Perseus* of *Macedon* had nothing of a King but the bare name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected.	Yet the man fit to reign, "even though he lacks a kingdom," is a better man than one who possesses a kingdom but does not know how to rule it. A lion does not always serve his keeper; often the keeper serves the lion. As Polydore Vergil puts it, "many kings, like wards, do not govern but are governed because of their ignorance." Hiero of Syracuse was a fine king but lacked a kingdom; Perseus of Macedon had nothing of a king except the bare name and title, for he could not govern his kingdom. Thus great positions are often badly bestowed and worthy people disregarded.[7178]
Many times too the servants have more means then the masters whom they serve, which [7179]*Epictetus* counts an eye-sore and inconvenient. But who can help it?	Often, too, servants have greater resources than the masters they serve, which Epictetus considers an eyesore and a disadvantage. But who can help it?[7180]
Source page 350–351 It is an ordinary thing in these dayes to see a base impudent asse, illiterate, unworthy, unsufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bussle in the world, hath a fair outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lie hid or have a repulse.	Nowadays it is common to see a base, shameless ass—ignorant, unworthy and incompetent—advanced before his betters because he can push himself forward, look important, bustle about in the world, make an impressive appearance, adapt to the times, flatter and ingratiate himself, or command plenty of friends and money; meanwhile a more judicious, modest and deserving man remains obscure or is rejected.

[7176] **Burton.** Printed page 350, dagger: "Quum is qui regnat, & regnandi sit imperitus." Than the man who reigns and is unskilled in ruling.

[7177] **Burton.** Printed page 350, asterisk: "Lib. 22. hist." Book 22 of the History; the body attributes this to Polydore Vergil.

[7178] **Editor.** A pupillus is a ward under guardianship. Machiavelli's dedication also contrasts Hiero, while still a private citizen, with Perseus as king: fitness to rule is distinct from possessing a kingdom. Burton compresses this contrast. The Polydore Vergil reference and Burton's immediate Latin source remain uncollated.

[7179] **Burton.** Printed page 350, dagger: "Ministri locupletiores sunt iis quibus ministratur." Servants are richer than those whom they serve.

[7180] **Editor.** The wording about wealthy servants is attributed to Epictetus without a work or section. Its precise location has not been established. Means denotes income or resources, rather than merit.

Original text 1651	Modern English
Source page 351 'Twas so of old, and ever will be, and which *Tiresias* advised *Ulysses* in the [7181]Poet,	It was so in the past and always will be; and the advice Tiresias gave Ulysses in the poet[7182]
—— *Accipe quâ ratione queas ditescere, &c.*	Listen to how you can grow rich, and so on,
is still in use; lie, flatter and dissemble: If not, as he concludes, — *Ergo pauper eris*, then go like a begger as thou art. *Erasmus, Melancthon, Lipsius, Budæus, Cardan*, liv'd and died poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes.	is still followed: lie, flatter and dissemble. Otherwise, as he concludes, "then you will be poor": go about like the beggar you are. Erasmus, Melanchthon, Lipsius, Budé and Cardan lived and died poor. Gesner was a poor old man, "leaning on a staff," among all those swaggering cardinals and pompous bishops who flourished in his time and rode on richly caparisoned horses.[7183]
It is not honesty, learning, worth, wisdom, that prefers men. *The race is not to the swift, nor the battle to the strong*, but as the wise man said, [7184]*Chance*, and sometimes a ridiculous chance. [7185]*Casus plerumque ridiculus multos elevavit.*	Honesty, learning, worth and wisdom do not secure advancement. "The race is not to the swift, nor the battle to the strong," but, as the wise man said, chance—and sometimes a ridiculous chance. "An often ridiculous accident has raised many men."[7186]

[7181] **Burton.** Printed page 351, dagger: "Hor. lib. 2. Sat. 5." Horace, Satires, book 2, satire 5.

[7182] **Editor.** Horace, Satires 2.5.10 and 19–20. Tiresias instructs Ulysses in courting the wealthy in hopes of inheriting from them. The second fragment, ergo pauper eris, occurs shortly after the first, not at the satire's conclusion.

[7183] **Editor.** Silly here means poor or pitiable, not intellectually foolish. Foot-clothes are rich coverings for a horse. Burton's sweeping account of these scholars' poverty is part of his polemic; their individual financial histories and the identification of Gesner require separate checking.

[7184] **Burton.** Printed page 351, o: "Solomon Eccles. 9.11." Ecclesiastes 9:11, traditionally ascribed to Solomon.

[7185] **Burton.** Printed page 351, asterisk: "Sat. Menip." Menippean Satire; exact work and location remain to be identified.

[7186] **Editor.** Ecclesiastes 9:11 supplies the contrast between ability and success. Sat. Menip. is too abbreviated to assign the following Latin maxim to a particular author or edition confidently.

Original text 1651	Modern English
'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ.* Beleeve it hereafter O my friends! Vertue serves fortune.	It is Fortune's doing, as they say. This made the dying Brutus exclaim, "O wretched virtue! So you were nothing but words, yet I practised you as though you were something real; but you were Fortune's servant." Believe it from now on, my friends: virtue serves Fortune.[7187]
Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confesse, yet sometimes it is. But to your farther content, Ile tell you a [7188]tale. In *Moronia pia*, or *Moronia felix*, I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell void. The carcasse scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every man supposed he should carry it.	Yet do not be discouraged, you deserving spirits, by what I have said. Things may happen otherwise: seldom, I admit, but sometimes they do. For your further consolation, I shall tell you a tale. In Pious Moronia, or Happy Moronia—I do not know which, how long ago, or in which cathedral—a lucrative prebend became vacant. The corpse was scarcely cold before many applicants sprang up. The first had rich friends and a full purse; he was determined to outbid anyone rather than lose the post, and everyone supposed he would win it.[7189]
The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publike good.	The second was chaplain to my lord bishop, who had the right to appoint to it, and considered the post his due. The third was nobly born and intended to obtain it through his powerful relatives, patrons and connections. The fourth rested his claim on merit: he had recently discovered remarkable secrets in alchemy and other rare inventions which he would reveal for the public good.[7190]

[7187] **Editor.** The dying Brutus's denunciation of virtue is retained as Burton reports it. His Latin intermediary and the exact ancient source require collation; this draft does not certify the speech as historical.

[7188] **Burton.** Printed page 351, dagger: "Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39." Something similar occurs in Valentin Andreae, Apologues, collection 5, apologue 39.

[7189] **Editor.** The imaginary names mean Pious Moronia and Happy Moronia; their resemblance to the Greek word for folly suits the satire. A prebend is an endowed cathedral position or its income. Burton gives a parallel in Johann Valentin Andreae rather than identifying a real vacancy.

[7190] **Editor.** Chymistry includes what would now be called alchemy as well as chemical experiment. Detect here means reveal. Parents can include more general relatives or kindred; allies are family or social connections.

Original text 1651	Modern English
The fifth was a painfull preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his Certificate. The sixth was the prebendaries son lately deceased, his father died in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift.	The fifth was a hardworking preacher, recommended by his whole parish, whose signatures he had on his testimonial. The sixth was the son of the recently deceased prebendary; his father had died in debt—for the post, they said—leaving a wife and many poor children. The seventh relied on generous promises formerly made to him and his noble friends that he would receive the next vacancy in his lordship's gift.[7191]
The eight pretended great losses, and what he had suffered for the Church, what pains he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a forrain Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbours and fellows upon any termes, he would be gone.	The eighth pleaded great losses and sufferings for the Church, and the labour he had undertaken at home and abroad; besides, he brought letters from noblemen. The ninth had married a kinswoman and sent his wife to petition for him. The tenth was a foreign doctor, recently converted, who lacked an income. The eleventh wanted an exchange: he disliked the location of his present post, could not get along with his neighbours and colleagues on any terms, and wanted to leave.[7192]
Source page 351–352 The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the Universitie, but he had neither means nor mony to compasse it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicite his cause, and therefore made no suit, could not expect, neither did he hope for, or look after it.	The twelfth and last was an applicant only in his imagination: a thoroughly honest, courteous, sober man, an excellent scholar who lived privately at the university. He had neither influence nor money to obtain the post; besides, he detested all such methods. He could not speak for himself and had no friends to advance his case. He therefore made no application, could expect nothing, and neither hoped for nor pursued it.[7193]

[7191] **Editor.** Painfull means diligent or hardworking. Hands are signatures. The sixth claimant's father, not the son, has died. The parenthetical debt "for it" hints at the cost of obtaining the post without establishing the circumstances.

[7192] **Editor.** Pretended means put forward as a claim, without necessarily implying a lie. Kinswoman leaves the relationship unstated; the patron's connection is implied rather than supplied in the text. Doctor is an academic title, not necessarily a physician.

[7193] **Editor.** In conceit means in imagination. Compasse means bring about or secure. The twelfth candidate does not formally apply, allowing the tale to imagine merit recognized without money or influence.

Original text 1651	Modern English
Source page 352 The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the University student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present.	The good bishop, perplexed among this jury of competitors and still undecided what to do or whom to appoint, finally acted entirely on his own initiative and from his generous nature: he freely gave it to the university scholar, whom he knew only by reputation. To be brief, the academic had the prebend sent to him as a gift.
The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not beleeve it; others as men amazed, said it was a miracle; but one amongst the rest, thanked God for it, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire*.	No sooner did the news spread than all good scholars rejoiced and took great encouragement from it. Some would not believe it; others, astonished, called it a miracle. One among them thanked God and said, "Now at last it is a joy to be a scholar and to serve God with an undivided heart."[7194]
You have heard my tale: but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scamble as he may, and shift as he can; yet *Cardan* comforted himself with this, [7195]*the star Fomahant would make him immortall*, and that [7196]after his decease his Books should be found in Ladies studies.	You have heard my tale. Alas, it is only a tale, pure fiction: it never happened, never is likely to happen, and there let it rest. Well, let it be so, then: they have wealth and honour, fortune and advancement; everyone must scramble as best he may and fend for himself as best he can—there is no help for it. Yet Cardan comforted himself with the thought that the star Fomahant would make him immortal, and that after his death his books would be found in ladies' studies.[7197]

[7194] **Editor.** The jury is a group of twelve claimants. The Latin expresses relief that scholarship and wholehearted service to God could at last be rewarded. Burton immediately withdraws this hopeful ending as fiction.

[7195] **Burton.** Printed page 352, o: "Stella Fomahant immortalitatem dabit." The star Fomahant will confer immortality.

[7196] **Burton.** Printed page 352, dagger: "Lib. de lib. propriis." Book On His Own Books; Cardan is named in the body.

[7197] **Editor.** Scamble means scramble or struggle for a share; shift means fend for oneself. Cardan's consolation invokes astrological fame and survival through books. Fomahant is retained as printed; the precise passages in his writings remain to be checked.

Original text 1651	Modern English
[7198]*Dignum laude virum Musa vetat mori.*	The Muse forbids a man worthy of praise to die.[7199]
But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a [7200]child that puts on his fathers shoes, hat, headpiece, brestplate, breeches, or holds his spear, but is neither able to weild the one, or wear the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit. *And what is dignity to an unworthy man*, but (as [7201]*Salvianus* holds) *a gold ring in a swines snowt?* Thou art a brute.	But why should you take being neglected and tossed aside so much to heart? Perhaps you are unfit. Like a child putting on his father's shoes, hat, helmet, breastplate and breeches, or holding his spear, although unable to wield the weapon or wear the clothes, you would be out of your depth in such an office, position or magistracy. You are unfit. As Salvian says, what is dignity in an unworthy man but a gold ring in a pig's snout? You are a brute.[7202]
Like a bad actor (so [7203]*Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clowne, speakest like an Asse. [7204]*Magna petis Phaeton & quæ non viribus istis &c.* as *James* and *John* the sons of *Zebedy* did ask they knew not what; *nescis temerarie nescis*; thou dost, as another *Suffenus*, overween thy self: thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse.	Like a bad actor in a tragedy—Plutarch's comparison for such men—"he wears a diadem, but his voice cannot be heard." You would play a king, but act a clown and speak like an ass. "You ask great things, Phaethon, beyond those powers of yours," and so on: like James and John, Zebedee's sons, you ask for what you do not understand. "You do not know, rash one, you do not know." Like another Suffenus, you overrate yourself: wise in your own estimation, but in another, more mature judgement wholly unfit to manage such affairs.[7205]

[7198] **Burton.** Printed page 352, asterisk: "Hor." Horace.

[7199] **Editor.** Horace, Odes 4.8.28. Poetry gives the praiseworthy person a form of immortality by preserving his reputation.

[7200] **Burton.** Printed page 352, dagger: "Qui induit thoracem aut galeam, &c." Who puts on a breastplate or helmet, and so on.

[7201] **Burton.** Printed page 352, asterisk: "Lib. 4. de guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis." On the Government of God, book 4. What is dignity in an unworthy man but a golden ring in a pig's nostrils?

[7202] **Editor.** Canvas here suggests rough handling or a rebuff. Headpiece is a helmet. The pig and gold-ring image recalls Proverbs 11:22; Burton applies it to unworthy office-holders through Salvian, whose precise Latin passage remains uncollated.

[7203] **Burton.** Printed page 352, p: "In Lysandro." In the Life of Lysander; the body attributes the comparison to Plutarch.

[7204] **Burton.** Printed page 352, q: "Ovid. Met." Ovid, Metamorphoses.

[7205] **Editor.** Phaethon's demand to drive the Sun's chariot is rebuked in Ovid, Metamorphoses 2.54–55; Burton gives non where the consulted text has nec. James and John seek precedence in Mark 10:35–40. Suffenus, from Catullus 22, exemplifies self-satisfaction. The Plutarch comparison and nescis temerarie nescis remain unlocated.

Original text 1651	Modern English
Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others, contemned thy friends, [7206]been a block, a tyrant, or a demi-god, *sequiturque superbia formam*: [7207]*Therefore*, saith *Chrysostome, good men do not alwayes finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.*	Or suppose you are more deserving than anyone of your rank: God in his providence has reserved you for a different fortune; "so the powers above have decreed." Perhaps you are humble as you are. Had you been promoted, you might have forgotten God and yourself, lorded it over others, despised your friends, and become a blockhead, a tyrant or a demigod: "pride follows beauty." Therefore, says Chrysostom, good men do not always find favour, lest inflated titles puff them up and make them insolent and proud.[7208]
Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an Asse kick me, saith *Socrates*, shall I strike him again? and when [7209]his wife *Xantippe* stroke and misused him, to some friends that would have had him strike her again, he replied that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands.	Injuries and abuse are deeply offensive, all the more because people think that "by bearing an old injury they invite a new one": that accepting one provokes another. But this is a mistaken opinion, for if it were true there would be no end to our abusing one another. "One quarrel breeds another." It is far better to bear it patiently or quietly put up with it. "If an ass kicks me," says Socrates, "shall I strike it back?" And when his wife Xanthippe struck and ill-treated him, he told friends who wanted him to hit her back that he would not provide them with entertainment, letting them stand by crying, "Go on, Socrates! Go on, Xanthippe!" as we clap our hands to encourage fighting dogs.[7210]

[7206] **Burton.** Printed page 352, r: "Magistratus virum indicat." Office reveals the man.

[7207] **Burton.** Printed page 352, s: "Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantiæ, ne altitudo muneris negligentiores efficiat." Good men therefore sometimes receive no favour, lest the empty wind of boasting raise them into pride, or high office make them more careless.

[7208] **Editor.** The Ovid fragment is Fasti 1.419, where pride accompanies physical beauty; Burton reapplies it to the danger of preferment. Turgent means swollen or inflated. The exact Chrysostom passage remains uncollated.

[7209] **Burton.** Printed page 352, u: "Ælian." Aelian; precise passage requires collation.

[7210] **Editor.** Lis litem generat means one dispute breeds another. Compare Diogenes Laertius 2.21, where Socrates likens legal retaliation to suing a kicking donkey, and 2.37, where Xanthippe tears off his cloak and he rejects a fight that spectators would cheer. Burton alters the details. His Aelian margin and immediate intermediary remain unreconciled.

Original text 1651	Modern English
Source page 352–353 Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde; all which with good advice, or mediation of friends might have been happily composed, or if patience had taken place.	Many men exhaust themselves, their possessions, friendships and fortunes over petty quarrels, sometimes at others' instigation, with great vexation of spirit and anguish of mind. All these disputes might have been happily settled through good advice or friends' mediation, or if patience had prevailed.
Source page 353 Patience in such cases is a most soveraign remedy, to put up, conceal, or dissemble it, to [7211]forget and forgive, [7212]*not seven, but seventy seven times, as often as he repents forgive him; Luk. 17.3.* as our Saviour enjoyns us stroken, *to turn the other side*: as our [7213]Apostle perswades us, *to recompence no man evill for evill, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coales upon our adversaries head.*	Patience is a supreme remedy in such cases: endure the injury, conceal it or act as though it has not occurred; forget and forgive, "not seven but seventy-seven times; as often as he repents, forgive him": Luke 17:3. When we are struck, our Saviour commands us to turn the other cheek. Our Apostle urges us to repay no one evil for evil, to live at peace with everyone as far as possible, and not to avenge ourselves; thus we shall heap burning coals on our adversary's head.[7214]
For if you put up wrong (as *Chrysostome* comments) [7215]*you get the victorie; he that loseth his mony, loseth not the conquest in this our Philosophy.* If he contend with thee, submit thy self unto him first, yeeld to him.	As Chrysostom comments, if you bear an injury, you win the victory: in this philosophy of ours, losing your money does not mean losing the contest. If he quarrels with you, be the first to submit; yield to him.[7216]

[7211] **Burton.** Printed page 353, x: "Injuriarum remedium est oblivio." The remedy for injuries is forgetting.

[7212] **Burton.** Printed page 353, y: "Mat. 18.22. Mat. 5.39." Matthew 18:22 and 5:39. Both references share one marginal container.

[7213] **Burton.** Printed page 353, z: "Rom. 12.17." Romans 12:17; the body also draws on the following verses.

[7214] **Editor.** Burton prints seventy seven, retained here; the King James Version of Matthew 18:22 reads seventy times seven. His paragraph combines Matthew 18:22 and 5:39, Luke 17:3–4, and Romans 12:17–20. The coal image belongs to kindness towards an enemy, including feeding him, in the surrounding Pauline passage.

[7215] **Burton.** Printed page 353, dagger: "Si toleras injuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria in hac Philosophia." If you endure an injury, you emerge victorious; for someone deprived of money is not deprived of victory in this philosophy.

[7216] **Editor.** Chrysostom, Homily 16 on First Corinthians, commenting on 1 Corinthians 6:7, makes this comparison: enduring injustice can win the moral contest despite losing money. The English translation locates the passage; Burton's Latin version and edition remain uncollated. "Philosophy" here concerns disciplined conduct.

Original text 1651	Modern English
Durum & durum non faciunt murum, as the diverb is, two refractory spirits will never agree; the onely means to overcome, is to relent, *obsequio vinces. Euclide* in *Plutarch*, when his brother had angred him, swore he would be revenged; but he gently replied; [7217]*Let me not live if I do not make thee to love me again*, upon which meek answer he was pacified.	"Hard and hard do not make a wall," as the proverb says: two stubborn spirits will never agree. The only way to prevail is to soften; "you will conquer by yielding." Euclid, in Plutarch, swore revenge when his brother angered him; but the brother gently replied, "May I not live if I do not make you love me again." This gentle answer pacified him.[7218]

[7217] **Burton.** Printed page 353, dagger: "Dispeream nisi te ultus fuero: dispeream nisi ut me deinceps ames effecero." May I perish unless I take revenge on you; may I perish unless I make you love me hereafter.

[7218] **Editor.** The printed syntax makes Euclid the threatening brother; the rendering preserves that sequence. In Plutarch, On Brotherly Love, the brother threatens Euclid, and Euclid gives the conciliatory reply. This is Euclid of Megara, associated with Socrates, rather than the geometer. The source discrepancy has not been silently repaired.

Original text 1651	Modern English
[7219]*Flectitur obsequio curvatus ab arbore ramus,* *Frangis si vires experiare tuas.*	A branch is bent from its tree by gentle handling; You break it if you try your strength.[7220]
A branch if easily bended yeelds to thee, Pul' hard it breaks: the difference you see.	A branch bends to you when gently bent; Pull hard and it breaks: you see the difference.
The noble family of the *Columni* in *Rome*, when they were expelled the city by that furious *Alexander* the sixt, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop; for they fled in the midst of their hard usage to the kingdome of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings.	When the noble Colonna family were expelled from Rome by the furious Alexander VI, they therefore adopted the bending branch as their emblem, with the motto, "It can be bent; it cannot be broken," to signify that he might break them by force but could never make them bow. Amid their harsh treatment they fled to the kingdom of Naples, where King Frederick received them honourably according to their rank.[7221]
Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him; [7222]*favore & benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest overcome;	Gentleness might have achieved much more in this case. However perverse your adversary, you may win him by that means: "kindness and goodwill tame even a savage spirit." Gentle words calm anger, and this is the quickest way to overcome the fiercest spirits.[7223]

[7219] **Burton.** Printed page 353, asterisk: "Joach. Camerarius Embl. 21. cent. 1." Joachim Camerarius, Emblems, first century, emblem 21.

[7220] **Editor.** The lines are Ovid, Ars amatoria 2.179–180, cited here through Camerarius. Burton's experiare differs from the consulted experiere. Ovid applies yielding conduct to love; Burton uses the image to counsel restraint in conflict.

[7221] **Editor.** The printed Latin says the branch can bend but cannot break, while Burton's following explanation says the family can be broken but will not bow. Both are retained so the contradiction remains visible. Columni means the Colonna family; the historical details and emblem's transmission remain uncollated.

[7222] **Burton.** Printed page 353, a: "Heliodorus." Heliodorus; exact passage and Latin intermediary remain uncollated.

[7223] **Editor.** Heliodorus is the author cited for the Latin maxim about goodwill. Its precise location and the translation Burton used remain uncertain. The gentle-word image also recalls Proverbs 15:1.

Original text 1651	Modern English
[7224]A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert* Duke of *Savoy*, and he was not mistaken in it, for	A noble lion will not hurt a prostrate beast, nor an elephant a harmless creature: it is "hostile to the hostile," a terror and scourge only to those that stubbornly resist. This was the emblem of Emmanuel Philibert, Duke of Savoy, and he was not mistaken in choosing it, for[7225]
[7226]*Quo quisque est major, magis est placabilis iræ,* *Et faciles motus mens generosa capit.*	The greater a man, the more readily his anger is appeased; A noble mind admits gentle impulses.[7227]
A greater man is soonest pacified, A noble spirit quickly satisfied.	A greater man is soonest pacified; A noble spirit quickly satisfied.

[7224] **Burton.** Printed page 353, dagger: "Reipsa reperi nihil esse homini melius facilitate & clementia. Ter. Adelph." I have found by experience that nothing is better for a man than affability and clemency. Terence, The Brothers.

[7225] **Editor.** The dagger note at the lion passage quotes Terence, Adelphoe, Demea's late speech on affability and clemency; it supports the surrounding argument rather than identifying a zoological source. The lion image also occurs immediately after the Ovid couplet cited below. Infestus infestis is an emblematic motto, "hostile to the hostile".

[7226] **Burton.** Printed page 353, asterisk: "Ovid." Ovid.

[7227] **Editor.** Ovid, Tristia 3.5.31–32. Ovid hopes that imperial anger can be softened. Burton retains the Latin couplet and adds his own English verse, reproduced separately here.

Original text 1651	Modern English
It is reported by [7228]*Gualter Mapes* an old Historiographer of ours, (who lived 400 yeers since) that king *Edward Seneor*, and *Leolin* Prince of *Wales*, being at an interview neer *Aust* upon *Severn* in *Glocestershire*, & the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, [7229]*went up to the armes in water, and imbracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly*; And thereupon was reconciled unto him, and did his homage.	Walter Map, an old historian of ours who lived four hundred years ago, reports that King Edward the Elder and Llywelyn, Prince of Wales, were to meet near Aust on the Severn in Gloucestershire. The prince, when summoned, refused to come to the king, who insisted on crossing to him instead. Seeing this, Llywelyn waded into the water up to his arms and clasped the king's boat, offering to carry him ashore on his shoulders. He added that the king's humility and wisdom had triumphed over his pride and folly. He was then reconciled to him and did him homage.[7230]
If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, [7231](*For he was reviled and put it up, whipped and sought no revenge*) thou wilt pray for thine enemies, [7232]*and blesse them that persecute thee*; be patient, meek, humble, &c.	If you cannot win him in this way, bear the injury. If you are a true Christian, a good theologian and an imitator of Christ—who endured insults, was whipped and sought no revenge—you will pray for your enemies and bless those who persecute you. Be patient, meek, humble, and so on.[7233]

[7228] **Burton.** Printed page 353, b: "Camden in Glouc." Camden, the Gloucestershire section of Britannia.

[7229] **Burton.** Printed page 353, c: "Usque ad pectus ingressus est aquam &c. cymbam amplectens, sapientissime rex ait, tua humilitas meam vicit superbiam, & sapientia triumphavit ineptiam; collum ascende quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas, &c." He entered the water up to his chest, and so on. Clasping the boat, he said: Most wise king, your humility has overcome my pride, and your wisdom has triumphed over my folly. Mount the neck that I foolishly raised against you; you shall enter the land which your kindness has today made yours, and so on.

[7230] **Editor.** Gualter Mapes is Walter Map; Camden is Burton's stated intermediary. Edward Seneor is rendered Edward the Elder and Leolin as Llywelyn, preserving the reported names without certifying the chronology. The Latin margin adds an invitation to mount the speaker's neck; exact historical identification and collation remain pending.

[7231] **Burton.** Printed page 353, dagger: "Chrysostome, Contumeliis affectus est et eas pertulit; opprobriis, nec ultus est; verberibus cæsus, nec vicem reddidit." Chrysostom: He was subjected to insults and bore them; to reproaches, and took no revenge; struck with blows, and did not strike back.

[7232] **Burton.** Printed page 353, d: "Rom. 12.14." Romans 12:14.

[7233] **Editor.** Divine means a theologian or religious teacher. Romans 12:14 supplies the blessing of persecutors. Burton links Christian patience with the preceding pagan examples; the Chrysostom citation remains unlocated.

Original text 1651	Modern English
Source page 353–354 An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do; where is least heart, is most tongue; *quo quisque stultior, eò magis insolescit*, the more foolish he is, still the more insolent: [7234]*Doe not answer a fool according to his folly*.	An honest man will not injure you: "a good man has no wish to." If he is a quarrelsome scoundrel, that is simply his way. Where there is least courage, there is most talk; "the more foolish a man, the more insolent he grows": the greater his folly, the greater his insolence. "Do not answer a fool according to his folly."[7235]
Source page 354 If he be thy superiour, [7236]bear it by all means, grieve not at it, let him take his course; *Anitus* and *Melitus* [7237]*may kill me, they cannot hurt me*: as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torn in peeces with wild horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted.	If he is your superior, bear it at all costs; do not grieve over it, but let him take his course. "Anytus and Meletus may kill me; they cannot harm me," as noble Socrates answered in a similar case. "The mind remains unmoved." Though the body is torn apart by wild horses, broken on the wheel or pinched with red-hot tongs, the soul cannot be shaken.[7238]

[7234] **Burton.** Printed page 354, e: "Pro." Proverbs.

[7235] **Editor.** Brangling means quarrelsome. Heart here means courage. The biblical admonition is Proverbs 26:4; the following verse gives the complementary instruction to answer a fool lest he think himself wise.

[7236] **Burton.** Printed page 354, f: "Contend not with a greater man, Pro." A proverbial or biblical admonition; the precise intended reference remains uncertain.

[7237] **Burton.** Printed page 354, asterisk: "Occidere possunt." They can kill.

[7238] **Editor.** The warning against contending with a superior resembles Sirach 8:1; Burton's margin says Pro., so this is a comparison, not a silent correction. Socrates' distinction between death and moral harm appears in Plato, Apology 30c–d. Mens immota manet recalls Virgil, Aeneid 4.449, on Aeneas's resolve. Burton asserts an ethical ideal despite bodily suffering.

Original text 1651	Modern English
'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? *Miserum est ab eo lædi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: [7239]and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him.	It is common for powerful men to vilify, insult, oppress, injure and tyrannize, taking whatever liberties they please; and who dares speak against them? "It is miserable to be injured by someone against whom you cannot complain": miserable to suffer injury from one against whom there is no appeal. Nor is it safe to write against someone who can proscribe and punish a man at will, as Asinius Pollio understood when Octavian provoked him.[7240]
'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: [7241]*To keep counsell, spend his time well, put up injuries*;	I admit that such injury is hard to bear. It is one of Chilo's three difficult things: keeping secrets, spending one's time well and enduring injuries.[7242]
but be thou patient, and leave [7243]revenge unto the Lord. [7244]*Vengeance is mine and I will repay, saith the Lord. I know the Lord*, saith [7245]*David, will avenge the afflicted and judge the poor*.	But be patient and leave vengeance to the Lord. "Vengeance is mine, and I will repay, says the Lord." "I know the Lord," says David, "will avenge the afflicted and judge the poor."[7246]

[7239] **Burton.** Printed page 354, dagger: "Non facile aut tutum in eum scribere qui potest proscribere." It is neither easy nor safe to write against someone who can proscribe you.

[7240] **Editor.** The maxim about an enemy against whom one cannot complain appears in Publilius Syrus. Macrobius, Saturnalia 2.4.21, gives Pollio's reply to Augustus. Scribere and proscribere make a pointed verbal pair: writing against someone versus putting someone on a proscription list.

[7241] **Burton.** Printed page 354, dagger: "Arcana tacere, otium recte collocare, injuriam posse ferre, difficillimum." To keep secrets, employ leisure well and be able to endure injury are most difficult.

[7242] **Editor.** Chilo was one of the Seven Sages. Diogenes Laertius, Life of Chilo, reports these three difficulties. Keeping counsell means keeping confidential information, and otium means leisure.

[7243] **Burton.** Printed page 354, f: "Psal. 45." Psalm 45, as printed. The reference is not clearly matched to the surrounding words and remains uncollated.

[7244] **Burton.** Printed page 354, g: "Rom. 12." Romans 12.

[7245] **Burton.** Printed page 354, asterisk: "Psa 13.12." Psalm 13:12, as printed; the quoted sense corresponds to Psalm 140:12.

[7246] **Editor.** Romans 12:19 is the vengeance quotation. David's statement corresponds to Psalm 140:12, not the printed Psa 13.12; Psalm 13 has no verse 12. The additional marginal Psal.45 is preserved separately because its intended attachment or correction is unclear.

Original text 1651	Modern English
No man (as [7247]*Plato* farther addes) *can so severely punish his adversary, as God will such as oppresse miserable men.*	No man, Plato further adds, can punish his adversary as severely as God will punish those who oppress the wretched.[7248]
[7249]*Iterum ille rem judicatam judicat,* *Majoreque mulctâ mulctat.*	He judges again the case already judged, And imposes a heavier penalty.[7250]
If there be any religion, any God, and that God be just, it shall be so; if thou beleevest the one, beleeve the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed serio*, stay but a little and thou shalt see Gods just judgement overtake him.	If there is any religion, any God, and that God is just, it shall be so. If you believe the one, believe the other: "It will, it will"—it shall be so. Nemesis follows, "late, but in earnest." Wait a little, and you will see God's just judgement overtake him.[7251]
[7252]*Raro antecedentem scelestum* *Deseruit pede pœna claudo.*	Rarely has Punishment, though lame of foot, Abandoned the criminal who goes ahead.[7253]

[7247] **Burton.** Printed page 354, dagger: "Nullus tam severè inimicum suum ulcisci potest, quam deus solet miserorum oppressores." No one can take such severe vengeance on his enemy as God customarily takes on the oppressors of the wretched.

[7248] **Editor.** Burton attributes this maxim to Plato without identifying a dialogue. The exact source and Latin intermediary have not been established; the attribution is retained as his.

[7249] **Burton.** Printed page 354, dagger: "Arcturus in Plaut." Arcturus in Plautus.

[7250] **Editor.** Plautus, Rudens 19–20, spoken in the prologue by the star Arcturus about Jupiter's judgement. Burton shortens the lines and omits eam before rem; the rendering follows his shortened text.

[7251] **Editor.** Nemesis personifies retribution. The Latin contrast sero sed serio means delayed but earnest or decisive punishment. Burton combines classical personification with Christian divine judgement.

[7252] **Burton.** Printed page 354, asterisk: "Hor. 3. od. 2." Horace, Odes, book 3, ode 2.

[7253] **Editor.** Horace, Odes 3.2.31–32. Punishment, although lame, rarely loses the criminal ahead. Burton prints deseruit, a past tense, where the consulted text has deservit, present; the rendering follows the printed form.

Original text 1651	Modern English
Thou shalt perceive that verified of *Samuel* to *Agag*, *1. Sam.15.33. thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women.* It shall be done to them as they have done to others. *Conradinus* that brave *Suevian* Prince, came with a well prepared army into the Kingdom of *Naples*, was taken prisoner by King *Charles*, and put to death in the flower of his youth; a little after (*ultionem Conradini mortis, Pandulphus Collinutius Hist. Neap. lib.5.* calls it,) King *Charles* his own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort.	You will see Samuel's words to Agag fulfilled: "Your sword has made many women childless; so shall your mother be childless among other women": 1 Samuel 15:33. They will be treated as they have treated others. Conradin, that gallant Swabian prince, entered the kingdom of Naples with a well-prepared army, was captured by King Charles and put to death in the flower of his youth. A little later—"vengeance for Conradin's death," as Pandolfo Collenuccio calls it in book 5 of his History of Naples—King Charles's own son, with two hundred nobles, was likewise captured and beheaded.[7254]
Not in this only, but in all other offences, *quo quisque peccat in eo punietur*, [7255]they shall be punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drums beat on, trumpets sound *Taratantarra*, let them sack cities, take the spoil of countries, murder infants, deflour Virgins, destroy, burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.	Not only in this, but in every other offence, "each will be punished through that in which he sins." They shall suffer punishment of the same kind, in the same part, of a like nature: eye for eye or in the eye, head for head or in the head, persecution for persecution, lust through the consequences of lust. Let them march with standards flying, drums beating and trumpets sounding "taratantara"; let them sack cities, plunder countries, murder infants, violate virgins, destroy, burn, persecute and tyrannize. They and theirs shall finally be repaid in full, in the same measure, according to their deserts.[7256]

[7254] **Editor.** Conradinus is Conradin of Swabia. Burton's claim that Charles I's son was beheaded is erroneous: Charles II was captured but later released and ruled Naples. His appeal to Collenuccio requires collation. The erroneous story remains in the body as part of Burton's argument, with the correction here.

[7255] **Burton.** Printed page 354, dagger: "Wisd. 11.6." Wisdom 11:6, as printed; the maxim is generally numbered 11:16.

[7256] **Editor.** The principle that punishment answers the offence is Wisdom 11:16 in common modern numbering; Burton prints 11.6. Ensignes are military standards. Taratantarra imitates a trumpet call. The threat extends to the offenders and their households or descendants, conveyed by they and theirs.

Original text 1651	Modern English
[7257]*Ad generum Cereris sine cæde & sanguine pauci* *Descendunt reges & siccâ morte tyranni,*	Few kings descend to Ceres' son-in-law without slaughter and blood; Few tyrants die a bloodless death.[7258]
Few Tyrants in their beds do die, But stab'd or maim'd to hell they hie.	Few tyrants die in their beds; Stabbed or maimed, they hasten to hell.
Source page 354–355 Oftentimes too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichneumon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Haman* was hanged on the gallowes he provided for *Mordochy*; They shall have sorrow of heart, and be destroyed from under the heaven, *Thre*. 3.64.65,66. Only be thou patient: *vincit qui patitur*: and in the end thou shalt be crowned.	Often, too, a low, contemptible fellow becomes the instrument of God's justice to punish, torment and trouble them, as an ichneumon does a crocodile. They will be repaid according to the work of their hands, as Haman was hanged on the gallows he had prepared for Mordecai. They will suffer sorrow of heart and be destroyed from under heaven: Lamentations 3:64–66. Only be patient: "He conquers who endures"; in the end you will be crowned.[7259]

[7257] **Burton.** Printed page 354, asterisk: "Juvenal." Juvenal.

[7258] **Editor.** Juvenal, Satire 10.112–113. Ceres' son-in-law is Pluto, husband of Proserpina, so descent to him means death. Burton prints & sanguine in place of the consulted ac vulnere and supplies a freer English couplet. Both his text and his English gloss are retained.

[7259] **Editor.** The pronoun "them" continues the powerful wrongdoers of Block 096. The ichneumon is the Egyptian mongoose of ancient animal lore; Pliny, Natural History 8.90, tells how it enters and kills a crocodile. Burton's Haman example recalls Esther 7:10. Thre. abbreviates Threni, Lamentations; the wording is retained as Burton gives it.

Original text 1651	Modern English
Source page 355 Yea but 'tis a hard matter to do this, flesh and blood may not [7260]abide it; 'Tis *grave, grave!* no (*Chrysostome* replies) *non est grave ô homo*, 'tis not so grievous, [7261]neither had God commanded it, if it had been so difficult. But how shall it be done? Easily, as he followes it, if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries.	"Yes, but this is hard to do: flesh and blood cannot bear it. It is hard, hard!" "No," Chrysostom replies, "it is not hard, my friend"; it is not so grievous, nor would God have commanded it had it been so difficult. But how can it be done? Easily, he continues, if you look towards heaven, contemplate its beauty, and consider what God has promised those who endure injuries.[7262]
But if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment: thou hast deserved as much: *A te principium, in te recidit crimen quod à te fuit; peccasti, quiesce*, as *Ambrose* expostulates with *Cain*. lib.3. de Abel & Cain.	But if you resist and try to "repel force with force," as the world generally does, to obtain redress for yourself, or if you have given just cause for offence, then it is no injury but a deserved punishment: you have earned as much. "You began it; the crime that originated with you falls back upon you. You have sinned; be still," as Ambrose remonstrates with Cain in book 3 of On Abel and Cain.[7263]

[7260] **Burton.** Printed page 355, i: "Apud Christianos non qui patitur, sed qui facit injuriam miser est. Leo ser." Among Christians, the unhappy man is not he who suffers injury but he who inflicts it. Leo, sermon; the particular sermon remains unidentified.

[7261] **Burton.** Printed page 355, dagger: "Neque præcepisset deus si grave fuisset: sed qua ratione potero? facile si cœlum suspexeris; & ejus pulchritudine, & quod pollicetur Deus, &c." Nor would God have commanded it had it been difficult. But how shall I be able? Easily, if you look towards heaven, its beauty and what God promises, and so on. The compressed Latin has pulchritudine as printed.

[7262] **Editor.** "Put up injuries" means endure wrongs. Chrysostom's argument is that a divine command must be possible to obey. The exact source of this passage and the preceding Leo quotation remains to be established.

[7263] **Editor.** "Condign" means deserved or proportionate. Burton moves from suffering an unjust injury to suffering the consequences of one's own wrongdoing. His Ambrose citation is retained as printed; its book numbering and wording await verification.

Original text 1651	Modern English
[7264]*Dionysius* of *Syracuse*, in his exile was made stand without dore; *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it it up, and laid the fault where it was, on his own pride and scorn which in his prosperity he had formerly shewed others.	Dionysius of Syracuse, during his exile, was kept waiting outside a door. “This must be borne patiently; perhaps we did something similar when we held an honoured position.” He wisely endured it and placed the blame where it belonged: on the pride and contempt he had formerly shown others in his prosperity.[7265]
’Tis [7266]*Tullies* axiome, *ferre ea molestissimè homines non debent, quæ ipsorum culpa contracta sunt*, self do, self have, as the saying is, they may thank themselves.	Cicero’s maxim is that “people should not take most grievously those troubles they have brought upon themselves through their own fault.” As the saying goes, what you do comes back to you: they have themselves to thank.[7267]
For he that doth wrong must look to be wronged again; *habet & musca splenem, & formicæ sua bilis inest*, The least fly hath a Spleen, and a little Bee a sting.	For whoever does wrong must expect to be wronged in return. “Even a fly has a spleen, and an ant has its own bile”: the smallest fly has a spleen, and a little bee a sting.[7268]
[7269]An Asse overwhelmed a Thisselwarps nest, the little Bird pecked his gaul’d back in revenge; and the Humble-bee in the fable flung down the Eagles eggs out of *Jupiters* lap.	An ass destroyed a goldfinch’s nest; the little bird pecked its chafed back in revenge. And the bumblebee in the fable threw the eagle’s eggs down from Jupiter’s lap.[7270]

[7264] **Burton.** Printed page 355, k: “Valer. lib.4. cap.1.” Valerius Maximus, book 4, chapter 1; see the editorial correction to the person named.

[7265] **Editor.** Valerius Maximus 4.1.ext.3 names Dion of Syracuse, exiled by Dionysius, as the man kept outside Theodorus’s door at Megara. Burton gives the name of the ruler who banished him instead. Both body columns preserve Burton’s named subject; this note records the discrepancy. The original also repeats “it” in “put it it up.”

[7266] **Burton.** Printed page 355, dagger: “Ep. Q. frat.” Letters to his brother Quintus: Cicero. The exact letter remains to be located.

[7267] **Editor.** Tully is Cicero. “Self do, self have” assigns responsibility for the consequences to the person who caused them; the sentence does not promise that everyone receives a just outcome.

[7268] **Editor.** The Latin mentions a fly’s spleen and an ant’s bile; Burton’s English substitutes a bee and its sting. Both are retained. Spleen and bile conventionally suggest anger or resentment.

[7269] **Burton.** Printed page 355, dagger: “Camerarius emb.75. cen.2.” Joachim Camerarius, emblems, second century, no.75. A century is a set of one hundred emblems.

[7270] **Editor.** “Thisselwarp” is an old name for a goldfinch; “gaul’d” means rubbed sore. “Humble-bee” means bumblebee. The familiar Aesopic eagle-and-beetle story has a beetle, not a bee; Burton’s animal is preserved. Camerarius is cited for the preceding bird-and-ass example.

Original text 1651	Modern English
Bracidas in *Plutarch* put his hand into a Mouse nest, and hurt her young ones, she bit him by the finger: [7271]*I see now* (saith he) *there is no creature so contemptible, that will not be revenged.*	In Plutarch, Brasidas put his hand into a mouse's nest and hurt her young; she bit his finger. "I see now," he said, "that no creature is so contemptible that it will not take revenge."[7272]
'Tis *lex Talionis*, and the nature of all things so to do: If thou wilt live quietly thy self, [7273]do no wrong to others; if any be done thee, put it up, with patience endure it.	This is the law of retaliation, and it is in the nature of all things to act so. If you want to live peacefully yourself, do no wrong to others; if someone wrongs you, bear it and endure it patiently.[7274]
For [7275]*this is thankworthy*, saith our Apostle, *if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God: for hereunto verily we are called.*	For, as our apostle says, "This deserves approval: when someone, mindful of God, endures sorrow and suffers undeserved wrong. What credit is it if you patiently endure a beating for your faults? But if you do good, suffer wrong and bear it patiently, this finds favour with God; for this, indeed, is what we are called to."[7276]

[7271] **Burton.** Printed page 355, asterisk: "Pape, inquit, nullum animal tam pusillum, quod non cupiat ulcisci." Good heavens, he said, no animal is so small that it does not desire revenge.

[7272] **Editor.** Bracidas is the form printed here for Brasidas. Burton presents the mouse story as Plutarch's; the precise passage and his version involving the young remain for collation.

[7273] **Burton.** Printed page 355, dagger: "Quod tibi fieri non vis, alteri ne feceris." Do not do to another what you would not wish done to yourself.

[7274] **Editor.** Lex talionis is the principle of retaliation or equivalent requital. Burton first describes the impulse to retaliate, then urges the reader to interrupt it by practising restraint.

[7275] **Burton.** Printed page 355, l: "1 Pet.2." 1 Peter 2; the body follows verses 19–21.

[7276] **Editor.** 1 Peter 2:19–21. "Buffeted" means struck or beaten; "thankworthy" and "thanks with God" concern divine approval. The modern column follows Burton's quotation rather than substituting a complete modern Bible version.

Original text 1651	Modern English
Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est, He that cannot bear injuries witnesseth against himself that he is no good man, as [7277]*Gregory* holds. 'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them.	"Whoever does not bear wrongs bears witness against himself, by his impatience, that he is not good." As Gregory maintains, a man who cannot endure injuries testifies against his own goodness. It is the nature of wicked men to inflict injuries, just as it is the character of all good men to bear them patiently.[7278]
Improbitas nullo flectitur obsequio. The Wolf in the [7279]Emblem sucked the Goat, (so the shepheard would have it) but he kept nevertheless a Wolfs nature; [7280]a knave will be a knave.	"Wickedness yields to no kindness." The wolf in the emblem suckled at the goat, as the shepherd wished, but kept a wolf's nature all the same: a knave will remain a knave.[7281]

[7277] **Burton.** Printed page 355, k: "Siquidem malorum proprium est inferre damna, & bonorum pedissequa est injuria." For it is the nature of the wicked to inflict harm, and injury is the attendant of the good.

[7278] **Editor.** Gregory is cited without a work or passage. The Latin in the margin and the body make related but distinct claims about patience; both are retained, with attribution left for collation.

[7279] **Burton.** Printed page 355, dagger: "Alciat. emb." Andrea Alciato, Emblems; the wolf nursed by a goat.

[7280] **Burton.** Printed page 355, dagger: "Naturam expellas furca licet usque, recurret." Though you keep driving nature out with a pitchfork, it will return. Adapted from Horace, Epistles 1.10.24; the comparison text has Naturam expelles furca, tamen usque recurret.

[7281] **Editor.** An emblem combines a symbolic image with a motto or explanatory text. Burton's wolf remains predatory despite being nurtured by a goat. The following Horatian maxim similarly treats nature as resistant to alteration; Alciato's precise emblem remains to be collated.

Original text 1651	Modern English
[7282]Injury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lackey followes him wheresoever he goes. Besides *misera est fortuna quæ caret inimico*, he is in a miserable estate that wants enemies: [7283]it is a thing not to be avoided, and therefore with more patience to be endured.	Injury, on the other hand, is a good man's page, his "faithful Achates," following him everywhere like a servant. Besides, "wretched is the fortune that has no enemy": the man without enemies is in a miserable position. Enmity cannot be avoided, and therefore should be endured with all the more patience.[7284]
Cato Censorius, that upright *Cato* of whom *Paterculus* gives that honourable elogium, *bene fecit quod aliter facere non potuit*, was [7285]50 times endited and accused by his fellow citizens,	Cato the Censor—that upright Cato to whom Paterculus pays the honourable tribute, "he did right because he could not do otherwise"—was indicted and accused fifty times by his fellow citizens.[7286]
and as [7287]*Ammianus* well hath it, *Quis erit innocens si clam vel palam accusasse sufficiat*: if it be sufficient to accuse a man openly or in privat, who shall be free?	And, as Ammianus rightly puts it, "Who will be innocent if a private or public accusation is enough?" If merely accusing a man openly or privately is sufficient, who will escape?[7288]

[7282] **Burton.** Printed page 355, l: "By many indignities we come to dignities." A play on affronts and honours. The printed margin has l; the nearby body uses asterisks without an exact corresponding l. Attached here to the good man's attendant injuries.

[7283] **Burton.** Printed page 355, unmarked margin: "Tibi subjicito quæ fiunt aliis, furtum, convitia, &c. Et in iis in te admissis non excandesces. Epictetus." Picture to yourself what happens to others—theft, abuse and so on—and you will not flare up when these things are done to you. Epictetus; the precise passage and Latin intermediary remain unlocated. Its exact body attachment is unclear.

[7284] **Editor.** Achates is Aeneas's faithful companion, hence a byword for loyalty. Burton makes injury a servant who never leaves the good man. "Wants enemies" means lacks enemies, not desires them; the assertion about such a man's misfortune is retained.

[7285] **Burton.** Printed page 355, dagger: "Plutarch, quinquagies Catoni dies dicta ab inimicis." Plutarch: Cato was summoned to trial fifty times by his enemies. The precise Plutarch passage and numerical claim await collation.

[7286] **Editor.** Burton combines the two Catos. Velleius Paterculus 2.35.2 praises Cato the Younger for doing right by nature, not for display. Plutarch, Cato the Elder 15.4, reports nearly fifty cases against the Elder; Burton gives fifty. The English Plutarch comparison locates that separate anecdote without identifying Burton's edition.

[7287] **Burton.** Printed page 355, asterisk: "Lib.18." Ammianus Marcellinus, book 18; compare 18.1.4.

[7288] **Editor.** Ammianus Marcellinus 18.1.4 gives Julian's reply to an accuser who asks how anyone can be guilty if denial is enough. Julian asks how anyone can be innocent if accusation is enough. Burton expands the wording with "privately or publicly."

Original text 1651	Modern English
Source page 355–356 If there were no other respect then that of Christianity, Religion and the like, to induce men to be long-suffering and patient, yet me thinks the nature of Injury it self is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, losse, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the Lawyers get all; and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience might detain them.	Even if there were no other consideration beyond Christianity, religion and the like to induce people to be forbearing and patient, the nature of injury itself seems to me enough to keep them quiet. The disturbances, uproars, miseries, discontents, anguish, losses and dangers attending it might check the calamities of quarrelling. As with ordinary gamblers, whose winnings go to the gaming box, so with those who litigate: the lawyers get everything. If people would consider this—"other men's dangers make us cautious"—the misfortunes of others in such matters and common experience might hold them back.[7289]
Source page 356 [7290]The more they contend, the more they are involved in a Labyrinth of woes, and the Catastrophe is to consume one another, like the Elephant and Dragons conflict in [7291]*Pliny*: the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd.	The more they quarrel, the further they become entangled in a labyrinth of woes; the final outcome is mutual destruction, as in Pliny's contest between the elephant and the dragon. The dragon got beneath the elephant's belly and sucked its blood until the elephant fell dead upon it, killing it in the fall: both were destroyed.[7292]

[7289] **Editor.** The "box" is the gaming establishment's money box or takings; the comparison is that those conducting the contest profit at the players' expense. The Latin is compressed: other people's dangers or misfortunes should make the observer cautious.

[7290] **Burton.** Printed page 356, m: "Hoc scio pro certo quod si cum stercore certo, Vinco seu vincor, semper ego maculor." This I know for certain: if I contend with dung, whether I win or lose, I am always soiled. The Latin plays on certo, "for certain" and "I contend."

[7291] **Burton.** Printed page 356, dagger: "Lib.8. cap.2." Pliny, book 8, chapter 2, as printed. The elephant–serpent combat is at Natural History 8.11–12, sections 32–34, in the comparison text.

[7292] **Editor.** Pliny's Natural History 8.32–34 recounts the mutual destruction of an elephant and a huge serpent. Burton calls it a dragon and compresses the accounts. His marginal chapter 2 differs from chapters 11–12 in the consulted numbering.

Original text 1651	Modern English
'Tis an Hydra's head, contention; the more they strive, the more they may: and as *Praxitiles* did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum fænore*, and twenty enemies for one.	Contention is a Hydra's head: the more people struggle, the more struggling remains. It is like Praxiteles and his mirror: seeing an ugly face in it, he smashed it, but in place of that one face he instantly saw many more equally ugly. For one injury they provoke another "with interest," and twenty enemies in place of one.[7293]
Noli irritare crabrones, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.	"Do not stir up hornets": do not set yourself against a multitude. If you have suffered a wrong, consider it wisely and, if you possibly can, compose yourself to bear it patiently. This is the safest course; you will find the greatest relief in remaining at peace.
[7294]I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first.	I say the same of mockery, slander, insults, abuse, defamation, disparagement, satirical libels and the like, which may in any way bring us into disgrace. It is only opinion: if we could disregard or scorn them, or absorb them patiently, they would rebound upon those who first offered them.[7295]
A wise citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means madded her more, because she saw that he would not be moved.	A wise citizen, from I know not where, had a quarrelsome wife. When she scolded, he played his drum, which maddened her still more because she saw that he would not be disturbed.

[7293] **Editor.** The Hydra's severed heads grow again, making it an image of multiplying troubles. "Glass" means mirror, "scurvy" ugly or disagreeable, and cum fænore "with interest." The broken-mirror anecdote and the identification behind Praxitiles remain unverified.

[7294] **Burton.** Printed page 356, n: "Obloquutus est, probrumque tibi intulit quispiam, sive vera is dixerit, sive falsa, maximam tibi coronam texueris si mansuetè convitium tuleris. Chrys. in 6. cap. ad Rom. ser.10." Someone has spoken against you and brought reproach upon you: whether he spoke truth or falsehood, you will have woven yourself a magnificent crown if you bear the abuse meekly. Chrysostom, sermon 10 on Romans, chapter 6, as printed; the precise citation remains unverified.

[7295] **Editor.** "Pasquilling libels" are abusive or satirical writings circulated against someone. Burton's claim that disgrace is "opinion" concerns the power of others' judgements over one's peace of mind; it does not establish that every accusation is false.

Original text 1651	Modern English
Diogenes in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit non rideor*, took no notice of it.	When Diogenes was in a crowd, someone called him back and told him that the boys were laughing him to scorn. “I am not being laughed at,” he replied, and took no notice.[7296]
Socrates was brought upon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not: and as *Ælian* relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, *Socrates* still kept the same countenance:	Aristophanes put Socrates on the stage and abused him to his face, but Socrates laughed as though it did not concern him. As Aelian relates, whatever good or bad event or fortune befell him, whether going in or coming out, Socrates always kept the same expression.[7297]
Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, [7298]not be moved:	A Christian soldier should do the same: as Jerome describes him, “advance through ill repute and good repute towards immortality”—march on through good and bad reports towards immortality, unmoved.[7299]
for honesty is a sufficient reward, *probitas sibi præmium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last, [7300]*Improbis ipsa nequitia supplicium*, As the diverbe is,	For uprightness is reward enough: “goodness is its own reward.” In our times the only recompense for doing well is doing well; but wickedness will eventually punish itself: “For the wicked, wickedness itself is punishment.” As the saying goes,[7301]

[7296] **Editor.** Compare Diogenes Laertius 6.54: Diogenes refuses to count others’ laughter as a defeat. This locates the reply in English translation, but not Burton’s Latin version, the boys or the crowd. The paradox is that mockery fails to wound a person who does not accept it as an injury.

[7297] **Editor.** Socrates is caricatured in Aristophanes’ Clouds. The accounts of his response and unchanging expression are presented here as Burton reports them; his precise Aelian citation remains to be located.

[7298] **Burton.** Printed page 356, o: “Tullius epist. Dolabella, tu forti sis animo; & tua moderatio, constantia, eorum infamet injuriam.” Cicero, letter to Dolabella: Be of good courage, and let your restraint and steadfastness bring their wrongdoing into disgrace. The wording recurs in the margin on printed page 358.

[7299] **Editor.** Hierom is Jerome. The martial metaphor makes endurance a Christian soldier’s advance towards eternal life. The exact Jerome passage and the Cicero letter cited beside it remain for collation.

[7300] **Burton.** Printed page 356, dagger: “Boethius consol. lib.4. pros.3.” Boethius, Consolation of Philosophy, book 4, prose 3.

[7301] **Editor.** “Honesty” means moral uprightness, and “naughtiness” wickedness. Boethius, Consolation 4, prose 3, argues that goodness carries its own reward and wickedness its own punishment. “Diverbe” means a saying or maxim.

Original text 1651	Modern English
Qui benè fecerunt, illi sua facta sequentur; *Qui male fecerunt, facta sequentur eos:*	Those who have done well will follow their deeds; The deeds of those who have done ill will follow them.[7302]
They that do well, shall have reward at last; But they that ill, shall suffer for that's past.	Those who do well will have reward at last; Those who do ill will suffer for their past.
Yea but I am ashamed, disgraced, dishonoured, degraded, exploded: my notoriour crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men.	"Yes, but I am ashamed, disgraced, dishonoured, degraded and publicly hissed down. My notorious crimes and villainies have come to light —'it is miserable to be caught.' My filthy lust, abominable oppression and greed lie exposed; my good name is lost, my fortune gone. I have been branded, whipped at the post, tried and condemned; I am an object of public abuse. My ears have been cut off. I am hateful, accursed, abhorred by God and men."[7303]

[7302] **Editor.** The first Latin line says that those who have done well will follow their deeds; the second makes the deeds follow the wrongdoers. Burton's separate English couplet turns this into reward and punishment. The awkward first line is translated as printed, not silently rewritten. Its source remains unidentified.

[7303] **Editor.** "Exploded" means hissed or hooted down; "stigmatized," physically branded. Ear cropping and whipping are literal punishments here. The original's notoriour is rendered "notorious." Deprendi miserum est comes from Horace, Satires 1.2.134, on the misery of being caught.

Original text 1651	Modern English
Source page 356–357 Be content, 'tis but a nine dayes wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another; every day almost, come new newes unto our ears, as how the Sun was eclipsed, meteors seen i'th aire, monsters born, prodigies, how the Turks were overthrown in Persia, an Earth-quake in *Helvetia, Calabria, Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression,	Be at peace: it is only a nine days' wonder. As one sorrow drives out another, one passion another, one cloud another, so one rumour displaces another. Almost every day fresh news reaches our ears: the sun was eclipsed; meteors were seen in the sky; monstrous births and prodigies occurred; the Turks were defeated in Persia; there was an earthquake in Switzerland, Calabria, Japan or China, a flood in Holland, a great plague in Constantinople, a fire in Prague, a famine in Germany. One man is made a lord or bishop; another is hanged, deposed or pressed to death for murder, treason, rape, theft or oppression.[7304]
Source page 357 all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath killed himselfe; 'tis heavy, gastly, fearfull newes at first, in every mans mouth, table talk; but after a while who speaks or thinks of it?	At first we hear all this with a kind of wonder, horror or dismay, but soon it is buried in silence. Your father has died; your brother has been robbed; your wife has gone mad; your neighbour has killed himself. At first it is grievous, ghastly, frightening news, on everyone's lips and discussed at every table; but after a while, who speaks or thinks of it?
It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,	So it will be with you and your offence: it will be forgotten in a moment, whether theft, rape, sodomy, murder, incest, treason or anything else. You are not the first offender, and will not be the last. It is no marvel: every hour such offenders are brought to account. Nothing is more common,[7305]

[7304] **Editor.** Burton piles up examples of news without identifying particular events. Helvetia is Switzerland; Prage is Prague. "Dearth" means severe scarcity, here famine. "Prest to death" means killed by pressing under weights. The modern column does not assign dates to this catalogue.

[7305] **Editor.** "Called in question" means brought to account or prosecuted. "Sodomy" is retained as Burton's historical category of sexual offence; it is not a precise modern identity term. His consolatory argument turns here from the innocent sufferer to the acknowledged offender.

Original text 1651	Modern English
Quocunque in populo, quocunque sub axe:	Among whatever people, under whatever sky.[7306]
Comfort thy self, thou art not the sole man. If he that were guiltless himself should fling the first stone at thee, and he alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every mans sinnes were written in his fore-head, and secret faults known, how many thousands would parallel, if not exceed thine offence?	Take comfort: you are not the only one. If only someone guiltless himself could throw the first stone at you, and only someone faultless could accuse you, how many executioners or accusers would you have? If everyone's sins were written on his forehead and his secret faults made known, how many thousands would equal, if not exceed, your offence?[7307]
It may be the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty then thou thy self. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; *vexat censura columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.	Perhaps the judge who passed sentence, the jury that condemned you and the spectators who stared at you deserved much worse and were far guiltier than you. It is your misfortune to have been caught, made a public example of justice and a warning to the rest. Yet if everyone received his deserts, you might be a saint by comparison. "Censure persecutes the doves": poor souls are punished, while the great do twenty thousand times worse and are not even mentioned.[7308]
[7309]*Non rete accipitri tenditur neque milvio,* *Qui male faciunt nobis; illis qui nil faciunt tenditur.*	The net is not spread for the hawk or the kite, Which harm us; it is spread for birds that do no harm.[7310]
The net's not laid for kites or birds of prey, But for the harmless still our gins we lay.	We lay no net for kites or birds of prey; For harmless birds we always set our snares.

[7306] **Editor.** The Latin fragment extends the claim to all peoples and countries. Its source remains unidentified. Axe is the ablative of axis, here the heavens or sky.

[7307] **Editor.** An allusion to John 8:7, the challenge that the person without sin should throw the first stone. Burton extends it to accusers and executioners generally.

[7308] **Editor.** Juvenal, Satire 2.63: censure spares ravens and harasses doves. Burton quotes the second half and applies the contrast to unequal punishment of powerful and poor people. "Desert" means what a person deserves.

[7309] **Burton.** Printed page 357, unmarked margin: "Ter. Phor." Terence, Phormio; compare lines 330–331. The final abbreviated title is lightly printed.

[7310] **Editor.** Terence, Phormio 330–331; the metaphor is that harmless, profitable birds are trapped while damaging predators escape. Burton's separate English gloss follows the Latin and is retained. "Gins" means snares or traps.

Original text 1651	Modern English
Be not dismaid then, *humanum est errare*, we are all sinners, daily and hourely subject to temptations, the best of us is an hypocrite, a grievous offender in Gods sight. *Noah, Lot, David, Peter*, &c. how many mortal sins do we commit?	Do not be dismayed, then: "to err is human." We are all sinners, subject to temptation every day and every hour; the best of us is a hypocrite, a grievous offender in God's sight. Noah, Lot, David, Peter and the rest: how many mortal sins do we commit?[7311]
Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foule offence thou hast committed? recover thy credit by some noble exploit, as *Themistocles* did, for he was a most deboshed and vitious youth, *sed juventæ maculas præclaris factis delevit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed.	Shall I tell you to repent, ask forgiveness and, through the rest of your life, make amends for the foul offence you have committed? Recover your reputation by some noble achievement, as Themistocles did. He was a thoroughly debauched and vicious youth, "but erased the stains of his youth with illustrious deeds": through brave achievements he made amends to the world. Become a new man at last, and seek to reform.[7312]
He that runs away in a battle, as *Demosthenes* said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man;	As Demosthenes said, the man who runs away in battle may fight again, and the man who falls may stand as upright as ever. "Let no one who has fallen despair of better things": someone who has lived wickedly may reform and become an honest man.[7313]
he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause; so *Tully* was in *Rome, Alcibiades* in *Athens*.	Someone who is now hated, hissed away and exiled may be welcomed back with everyone's favour and extraordinary applause, as Cicero was in Rome and Alcibiades in Athens.[7314]

[7311] **Editor.** The biblical names illustrate the failings of revered figures. "Mortal sins" are grave sins; Burton's use here is a general moral indictment. His "wicked liver" in the following paragraph means a person who lives wickedly.

[7312] **Editor.** "Credit" means reputation; "deboshed" means debauched. Burton's account of Themistocles' youth and subsequent reform is retained; no exact source is supplied here, and its wording remains for collation.

[7313] **Editor.** The saying about retreat is attributed here to Demosthenes without a specific source. "Lapsed" in the Latin means fallen; the maxim refuses to treat a moral fall as irreparable. Its author remains unidentified.

[7314] **Editor.** Burton invokes the public restoration of Cicero and Alcibiades after exile. The passage concerns recovered favour, not a claim that either man's later fortunes were permanently secure.

Original text 1651	Modern English
Source page 357–358 Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thy selfe, vexe and grieve thy self no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemn, or seem not to regard it, to make no reckoning of it. *Deesse robur arguit dicacitas*: If thou be guiltless it concerns thee not:	Whatever your disgrace, then, "what has been done cannot be undone": the past cannot be recalled. Do not distress, torment or grieve yourself any longer over abuse, disgrace or anything of the kind. There is no better course than to disregard it, scorn it, or appear indifferent and make nothing of it. "Abusive wit betrays a lack of strength." If you are guiltless, it does not concern you.[7315]
Source page 358 [7316]*Irrita vaniloquæ quid curas spicula linguæ,* *Latrantem curatne alta Diana canem?*	Why heed the powerless darts of an idle tongue? Does Diana on high heed a barking dog?[7317]
Doth the Moon care for the barking of a dog? They detract, scoffe and raile saith one, [7318]and bark at me on every side, but I, like that Albanian dog sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lie still and sleep, vindicate my self by contempt alone.	Does the moon care about a dog's barking? They disparage, mock and abuse me, says one, and bark at me on every side; but I am like the Albanian dog once given to Alexander: "I defend myself against them by contempt alone." I lie still and sleep, defending myself merely by disregarding them.[7319]
[7320]*Expers terroris Achilles armatus:*	Achilles armed and free from fear.[7321]

[7315] **Editor.** Quod fit is literally "what is done"; Burton's gloss applies it to the irreversible past. Dicacitas means biting or abusive wit. The exact sources of these maxims remain unlocated.

[7316] **Burton.** Printed page 358, dagger: "Camerar. emb.61. cent.3." Camerarius, emblems, third century, no.61; the moon and the barking dog. Exact emblem collation remains pending.

[7317] **Editor.** Diana is the moon goddess; the image is of the moon remaining unaffected by dogs barking below. Burton cites Camerarius, third century, emblem 61; the couplet's exact textual source remains to be collated.

[7318] **Burton.** Printed page 358, p: "Lipsius elect. lib.3. ult. Latrant me jaceo ac taceo, &c." Justus Lipsius, Electa, book 3, last chapter: They bark at me; I lie still and keep silent, and so on. Exact collation remains pending.

[7319] **Editor.** "Sometimes" here means once, not occasionally. The magnificent dog sent to Alexander serves as an image of indifference to petty provocations. Burton's Lipsius passage and the precise ancient dog narrative remain for collation.

[7320] **Burton.** Printed page 358, asterisk: "Catullus." Catullus; compare poem 64, line 339.

[7321] **Editor.** Catullus 64.339 contains expers terroris Achilles, "Achilles free from fear." Burton adds armatus, "armed," to the excerpt. The entire printed phrase is translated; it is not presented as an exact line of Catullus.

Original text 1651	Modern English
As a Tortoise in his shell, [7322]*virtute meâ me involvo*, [7323]or an Urchin round, *nil moror ictus*, [7324]a Lizard in Camomile, I decline their fury and am safe.	Like a tortoise in its shell, "I wrap myself in my virtue"; or like a hedgehog curled into a ball, "I care nothing for blows"; like a lizard in camomile, I evade their fury and remain safe.[7325]
Integritas virtusque suo munimine tuta, *Non patet adversæ morsibus invidiæ:*	Integrity and virtue, safe behind their own defences, Are not exposed to the bites of hostile envy.[7326]
Vertue and integrity are their own fence, Care not for envy or what comes from thence.	Virtue and integrity are their own defence; They disregard envy and whatever comes from it.
Let them rail then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knows, *contra Sycophantæ morsum non est remedium*, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike.	Let them abuse, mock and slander, then. "The wise man is unaffected by insult": Seneca thinks he remains unmoved because he knows that "there is no remedy against a slanderer's bite." There is no remedy for it. Kings and princes, wise, dignified, prudent, holy, good and godly men—all are treated alike.[7327]

[7322] **Burton.** Printed page 358, o: "Tullius epist. Dolabellæ; tu forti sis animo, & tua moderatio, constantia eorum infamet injuriam." Cicero, letter to Dolabella: Be of good courage, and let your restraint and steadfastness bring their wrongdoing into disgrace. This repeats the page 356 note with small textual differences. Its exact anchor on page 358 is unclear; it is retained beside the images of self-command.

[7323] **Burton.** Printed page 358, o: "The symbole of I. Kevenbeder a Carinthian Baron saith Sambucus." The printed name is retained. Burton cites Johannes Sambucus for this emblem; the identification and its attachment within the animal sequence await collation. The body has a dagger before the hedgehog and o before the lizard.

[7324] **Burton.** Printed page 358, asterisk: "The symbole of Gonzaga Duke of Mantua." Burton associates the animal imagery with a Gonzaga emblem; the particular bearer and the mismatch between marginal and body signs remain to be checked.

[7325] **Editor.** "Urchin" means hedgehog, not a child. "I wrap myself in my virtue" recalls Horace, Odes 3.29.54–55. These are emblematic images of self-protection; the lizard's camomile, the printed Kevenbeder, and the precise Gonzaga attribution remain to be checked. The duplicate Cicero marginal note is preserved separately.

[7326] **Editor.** Munimen means a defence or fortification. The fresh Latin translation is followed by Burton's distinct English gloss. No author is named for the couplet.

[7327] **Editor.** A sycophant here is a malicious accuser or slanderer, not a flatterer. Compare Seneca, De constantia sapientis 3.3: the wise person is safe from both injury and insult. Burton's shorter formula expresses that position but is not verbatim. The maxim about the slanderer's bite and the immediate intermediaries remain unlocated.

Original text 1651	Modern English
[7328]*O Jane à tergo quem nulla ciconia pinsit*, *Antevorta* and *Postvorta Jupiters* gardians may not help in this case, they cannot protect;	"O Janus, whom no stork pecks at from behind!" Antevorta and Postvorta, Jupiter's guardians, cannot help here; they cannot protect you.[7329]
Moses had a *Dathan*, a *Corath, David* a *Shimei*, God himself is blasphemed: *nondum felix es si te nondum turba deridet*.	Moses had his Dathan and Korah, David his Shimei; God himself is blasphemed. "You are not yet fortunate if the crowd has not yet mocked you."[7330]
It is an ordinary thing so to be misused: [7331]*Regium est cum benè faceris malè audire*, the chiefest men and most understanding are so vilified; let him take his [7332]course.	It is ordinary to be treated so badly. "It is a king's lot to be spoken ill of when he has done good." The greatest and most discerning men are vilified in this way; let the slanderer go his way.[7333]
And as that lusty courser in *Æsop*, that contemned the poor Asse, came by and by after with his bowels burst, a pack on his back, and was derided of the same Asse: *contemnentur ab iis quos ipsi prius contempsere, & irridebuntur ab iis quos ipsi prius irrisere*, they shall be contemned and laughed to scorn of those whom they have formerly derided.	Just as the spirited horse in Aesop, which scorned the poor ass, soon returned ruptured and carrying a pack, and was mocked by that same ass: "They will be scorned by those whom they themselves once scorned, and laughed at by those whom they once laughed at." Those they formerly derided will despise and mock them in turn.[7334]

[7328] **Burton.** Printed page 358, q: "Pres. sat.1." Persius, Satire 1, line 58. Pres. is the printed abbreviation.

[7329] **Editor.** Persius, Satire 1.58: two-faced Janus cannot be mocked unseen from behind; the "stork" is a derisive gesture. Macrobius, Saturnalia 1.7.20, associates Antevorta and Postvorta with foresight and hindsight in his account of Janus. This supplies context, not Burton's description of them as Jupiter's guardians, which remains unreconciled.

[7330] **Editor.** Dathan and Korah oppose Moses in Numbers 16; Shimei curses David in 2 Samuel 16. Corath is Burton's printed form of Korah. The closing Latin maxim about being mocked is unattributed here.

[7331] **Burton.** Printed page 358, asterisk: "Magni animi est injurias despicere. Seneca de ira, cap.31." It is the mark of a great spirit to disregard injuries. Seneca, On Anger, chapter 31, as printed; the sentence occurs at 2.32.3 in the comparison text.

[7332] **Burton.** Printed page 358, dagger: "Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de finibus." What is more shameful than for a wise man's life to depend on a fool's talk? Cicero, On Ends, book 2, as printed; the quotation was not located in the comparison text.

[7333] **Editor.** The marginal Seneca sentence is at On Anger 2.32.3, rather than the printed chapter 31. It supports the general argument but is not the source of the adjacent maxim about kings. Burton's Cicero citation for the next maxim remains unverified.

[7334] **Editor.** "Courser" means a spirited riding or warhorse. "His bowels burst" describes a rupture or disabling bodily injury, not necessarily immediate death: the horse lives to carry a pack. Burton's exact fable version remains to be located.

Original text 1651	Modern English
Let them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, fain and lye, do thou comfort thy self with a good conscience, [7335]*in sinu gaudeas*, when they have all done, a good conscience is a continual feast, innocency will vindicate it self:	Let them scorn, defame or belittle you; insult, oppress, mock, slander, abuse and wrong you; curse, swear, fabricate and lie. Take comfort in a good conscience: "rejoice within yourself." When they have done their worst, a good conscience is a continual feast, and innocence will vindicate itself.[7336]
And which the Poet gave out of *Hercules, diis fruitur iratis*, enjoy thy self, though all the world be set against thee,	And, as the poet said of Hercules, "he prospers despite the anger of the gods": enjoy your life, though the whole world is set against you.[7337]
contemn and say with him, *Elogium mihi præ foribus*, my [7338]posie is, not to be moved, that's my *Palladium*, my brest-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of *Livor* and spleen.	Disregard it and say with him, "I have an inscription before my door." My motto is "Remain unmoved": that is my Palladium, my breastplate, my shield, with which I ward off every injury, insult, lie and slander. I lean upon that stake of self-restraint, meet the assault, and shatter all the foolish force of envy and spite.[7339]
And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.	Whoever follows these brief instructions will undoubtedly bring himself much relief and benefit.

[7335] **Burton.** Printed page 358, r: "Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuit se quodammodo proba bonitas conscientiæ secretum, Boethius l.1. pros.4." The opening appears to intend: Let your conscience save you; enter your chamber, where you may rest securely. The printed salvare is syntactically uncertain. The next clause is defective: roughly, "Upright goodness somehow diminishes itself … the privacy of conscience." See the editorial comparison with Boethius 1.4.33.

[7336] **Editor.** "In sinu" means in one's bosom, hence inwardly. "A continual feast" recalls Proverbs 15:15, which speaks of a merry heart. The marginal Latin has uncertain or defective wording, preserved in its note. Boethius 1.4.33 instead has se probantis conscientiæ secretum: the private satisfaction of an approving conscience diminishes when a person displays a deed for public praise. Burton's proba bonitas is a textual discrepancy, not substituted into the comparison text.

[7337] **Editor.** Burton applies the phrase to Hercules without identifying a poet or work. A closely matching phrase appears in Juvenal 1.49–50 about the disgraced Marius enjoying himself despite divine anger. This comparison does not establish Burton's intended Hercules source, which remains unresolved.

[7338] **Burton.** Printed page 358, s: "Ringantur licet & maledicant; Palladium illud pectori oppono, Non Moveri: consilio modestiæ veluti sudi innitens, excipio & frango stultissimum impetum livoris. Putean. lib.2. epist.58." Let them snarl and curse: I set this Palladium before my breast, Remain Unmoved. Leaning on the counsel of self-restraint as on a stake, I meet and break envy's utterly foolish attack. Erycius Puteanus, letters, book 2, letter 58; exact collation remains pending.

[7339] **Editor.** "Posie" means an inscription or motto. A Palladium is a safeguarding object, named after the protective image associated with Troy. Livor means envy or malice, and spleen rancour. "Modesty" here denotes restraint; Burton's stake metaphor is retained. The marginal source is Puteanus, letters 2.58.

Original text 1651	Modern English
Source page 358–359 In fine, if Princes would do justice, Judges be upright, Clergie-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving and less jealous:	Finally, if princes would administer justice, judges be upright, clergymen truly devout and live as they teach; if the great would be less insolent, soldiers defend us peaceably, the poor be patient, the rich generous and humble, citizens honest, magistrates gentle, superiors set a good example, subjects be peaceable, and young men show respect; if parents would be kind to their children and children in turn obey their parents, brothers agree with one another, enemies be reconciled, servants be faithful to their masters, virgins chaste, wives modest, and husbands loving and less jealous—[7340]
Source page 359 If we could imitate *Christ* and his Apostles, live after Gods laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcileable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be?	if we could imitate Christ and his apostles and live according to God's laws, these troubles would not occur among us so often. But since most of us are as implacable as we are—perverse, proud, insolent, factious and malicious, prone to quarrels, anger and revenge, so hot-tempered, fault-finding, impious and irreligious, so opposed to virtue and devoid of grace—how could things be otherwise?

[7340] **Editor.** The whole catalogue is conditional. Burton does not claim that these social duties are actually fulfilled. "Stand in awe" means show reverence or respectful restraint; "liberal" means generous.

Original text 1651	Modern English
Many men are very teasty by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, every thing that is said or done, & thereupon heap unto their selves a great deal of trouble, & disquietness to others, smatterers in other mens matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, [7341]*Et suam partem itidem tacere, cum aliena est oratio:*	Many people are naturally very touchy, ready to misunderstand, quarrel, provoke others and put the worst interpretation on everything said or done. They thereby heap trouble upon themselves and disturb others: meddling in other people's affairs, carrying tales, whispering rumours and lying. They cannot speak at the right time or hold their tongues when they should, "and likewise keep silent for their share of the time when someone else is speaking."[7342]
they will speak more then comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls, (*qui contendit, sibi convicium facit*) their life is a perpetual braul, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with no body.	In every company they speak more than their share, and through these bad habits bring much harm upon their own souls: "whoever quarrels brings abuse upon himself." Their life is a perpetual brawl. They snarl like so many dogs at their wives, children, servants, neighbours and all their other friends; they can agree with nobody.
But to such as are judicious, meek, submiss, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy [7343]self, & so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it.	But people who are judicious, gentle, yielding and quiet can easily remedy these troubles. On all such occasions they will exercise restraint, disregard or scorn the offence, take no notice of it, conceal their feelings or wisely turn it aside. If it concerns a natural defect—a red nose, crossed eyes, crooked legs—or any such imperfection, infirmity, disgrace or reproach, the best course is to mention it yourself first. You will thereby deprive others of grounds for mockery or contempt, since they will see that you are unconcerned about it.[7344]

[7341] **Burton.** Printed page 359, asterisk: "Mil. glor. Act. 3. Plautus." Plautus, The Braggart Soldier, act 3.

[7342] **Editor.** Plautus, Miles gloriosus 646, has meam, "my," where Burton adapts it to suam, "his/their." The speaker describes taking his fair turn in conversation. "Teasty" means touchy or irritable; "smatterers" here are meddling busybodies.

[7343] **Burton.** Printed page 359, t: "Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to shew that nought belonged to him but goods of the mind."

[7344] **Editor.** The marginal Bion anecdote illustrates pre-emptive self-disclosure. Its precise source remains to be collated. "Dissemble" here means hide one's reaction, not necessarily tell a lie.

Original text 1651	Modern English
Vatinius was wont to scoffe at his own deformed feet, to prevent his enemies obloquies and sarcasms in that kind; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance.	Vatinius used to mock his own deformed feet to forestall his enemies' insults and sarcasms about them. Or take preventive action, as Cotys, king of Thrace, did: he broke with his own hands a collection of fine glasses presented to him, lest he become too angry if they were accidentally broken.[7345]
And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock for all to flout at.	At other times, provided it is done with discretion and moderation, it may be right to resist and put an insolent fellow in his place. There is no better means of defending yourself and securing lasting peace. For whoever lets himself be ridden over, or through cowardice or stupidity allows everyone to humiliate him, will become a common laughingstock for all to mock.
As a cur that goes through a Village, if he clap his taile between his legs, and run away, every cur will insult over him: but if he bridle up himself, and stand to it, give but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himself.	It is like a cur going through a village: if he tucks his tail between his legs and runs away, every other cur will lord it over him. But if he draws himself up, stands his ground and merely snarls back, not a dog dares meddle with him. Much depends on a man's courage and the discretion with which he conducts himself.[7346]

[7345] **Editor.** Seneca, On the Constancy of the Wise 17, recounts Vatinius's jokes about his own feet and scarred throat. Plutarch, Sayings of Kings and Commanders 174C, tells the Cotys story with fragile decorated earthenware; Burton has "glasses." Both differences are retained.

[7346] **Editor.** The scan reads "bridle up himself." The modern rendering follows the sense of drawing oneself up to resist; it does not silently replace the original with "bristle," found in later texts. "Baffle" in the preceding passage means disgrace or humiliate.

Original text 1651	Modern English
Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures & humane Authors, which who so will observe, shall purchase much ease and quietness unto himself: I will point at a few.	Many other troubles befall us in this life, arising from friends, wives, children, servants, masters, companions, neighbours, and our own faults, ignorance, errors, intemperance, indiscretion, infirmities and so on. There are many good remedies to alleviate and withstand them, many divine precepts to steady our hearts, and special antidotes in both Scripture and secular writers. Whoever observes them will gain much ease and peace of mind. I will point out a few.
Source page 359–360 Those Prophetical, Apostolical admonitions are well known to all; what *Salomon, Siracides*, our Saviour *Christ* himself hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not your selves to this world, &c. apply your selves to the times: strive not with a mighty man: recompence good for evil, let nothing be done through contention or vain glory, but with meekness of mind, every man esteeming of others better then himself: love one another;*	Everyone knows those prophetic and apostolic admonitions, and what Solomon, the son of Sirach and our Saviour Christ himself have said to this effect: “Fear God; obey the ruler; be sober and watchful; pray continually; be angry, but do not sin; remember your end; do not conform yourselves to this world; adapt yourselves to the times; do not contend with a powerful man; repay evil with good; do nothing through rivalry or vanity, but in humility let everyone esteem others more highly than himself; love one another.”[7347]

[7347] **Editor.** A composite biblical catalogue, not one continuous quotation. Compare 1 Peter 2:17 and 5:8; 1 Thessalonians 5:17; Ephesians 4:26; Sirach 7:36 and 8:1; Romans 12:2 and 12:21; Philippians 2:3; John 13:34. Siracides means the son of Sirach, author of Ecclesiasticus. “Remember thy last” means remember your end or death.

Original text 1651	Modern English
Source page 360 Or that Epitome of the law and the Prophets, which our Saviour inculcates, *love God above all, thy neighbour as thy self:* And *whatsoever you would that men should do unto you, so do unto them*, which *Alexander Severus* writ in letters of gold, and used as a motto. [7348]*Hierom* commends to *Celantia* as an excellent way, amongst so many inticements and worldly provocations to rectifie her life.	Or take that summary of the Law and the Prophets which our Saviour impresses upon us: "Love God above all, and your neighbour as yourself"; and "Whatever you would have people do to you, do likewise to them." Alexander Severus had this written in gold letters and used it as a motto. Jerome recommends it to Celantia as an excellent means of setting her life right amid so many enticements and worldly provocations.[7349]
Out of humane Authors take these few cautions, [7350]*Know thy self.* [7351]*Be contented with thy lot.* [7352]*Trust not wealth, beauty, nor parasites, they will bring thee to destruction.*	From secular writers take these few counsels: "Know yourself. Be content with your lot. Do not trust wealth, beauty or flatterers: they will bring you to destruction."[7353]
[7354]*Have peace with all men, war with vice.* [7355]*Be not idle.* [7356]*Look before you leap.* [7357]*Beware of Had I wist.*	"Be at peace with everyone, at war with vice. Do not be idle. Look before you leap. Beware of having to say, 'If only I had known.'"[7358]

[7348] **Burton.** Printed page 360, u: "Lib. 2. ep. 25." Book 2, letter 25; attached to Jerome's advice to Celantia.

[7349] **Editor.** Compare Matthew 22:37–40 and 7:12. Historia Augusta, Alexander Severus 51.8, gives the negative rule and public inscription; Burton gives the positive form and adds gold. Letter 148 to Celantia, §§14–15, transmitted under Jerome's name, recommends the positive Gospel rule as a guide to conduct. Its attribution is disputed; Burton's book 2, letter 25 remains unreconciled.

[7350] **Burton.** Printed page 360, x: "Nosce teipsum." Know yourself.

[7351] **Burton.** Printed page 360, y: "Contentus abi." Go away content.

[7352] **Burton.** Printed page 360, z: "Ne fidas opibus, neq; parasitis, trahunt in præcipitium." Do not trust riches or flatterers: they drag you over a precipice. Beauty is present in Burton's English but absent from this Latin.

[7353] **Editor.** "Parasites" here means flattering dependants or hangers-on. The Latin margin omits the body's warning against beauty. Burton collects short maxims rather than constructing a single systematic argument.

[7354] **Burton.** Printed page 360, a: "Pace cum hominibus habe, bellum cum vitiis. Otho. 2. imperat. symb." Have peace with people, war with vices. Motto of Emperor Otto II. Pace is printed; the sense requires pacem.

[7355] **Burton.** Printed page 360, b: "Dæmon te nunquam otiosum inveniat. Hierom." Let the devil never find you idle. Jerome.

[7356] **Burton.** Printed page 360, c: "Diu deliberandum quod statuendum est semel." What must be decided once for all requires long deliberation.

[7357] **Burton.** Printed page 360, d: "Insipientis est dicere non putâram." It is the fool who says, "I had not thought of that."

[7358] **Editor.** "Had I wist" means "Had I known": the regret that follows failure to think ahead. Jerome, Letter 125.11, recommends work so that the devil will find one occupied. The motto's attribution to Otto II remains unverified.

Original text 1651	Modern English
[7359]*Honour thy parents, speak well of friends. Be temperate in foure things*, lingua, loculis, oculis, & poculis. *Watch thine eye.* [7360]*Moderate thine expences. Hear much, speak little.* [7361]sustine & abstine. *If thou seest ought amiss in another, mend it in thy self. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions.*	"Honour your parents; speak well of your friends. Be moderate in four things: your tongue, your purse, your eyes and your cups. Watch your eye. Keep your spending moderate. Listen much; speak little. Endure and abstain. If you see something wrong in someone else, correct it in yourself. Keep your own counsel; do not reveal your secrets; keep your intentions to yourself."[7362]
[7363]*Give not ear to tale-tellers, bablers, be not scurrilous in conversation.* [7364]*Jest without bitterness: give no man cause of offence: set thine house in order.* [7365]*take heed of suretiship.* [7366]Fide & diffide, *as a fox on the ice, take heed whom you trust.*	"Do not listen to tale-bearers or babblers; do not be coarse or abusive in conversation. Make jokes without bitterness; give nobody cause for offence; put your house in order. Beware of standing surety. Trust, yet be wary: like a fox on the ice, take care whom you trust."[7367]

[7359] **Burton.** Printed page 360, e: "Ames parentem, si æquum, aliter feras; præstes parentibus pietatem, amicis dilectionem." Love a parent if he is just; otherwise bear with him. Show dutiful affection to parents and love to friends.

[7360] **Burton.** Printed page 360, f: "Comprime linguam. Quid de quoq; viro & cui dicas sæpe caveto. Libentius audias quam loquaris; vive ut vivas." Restrain your tongue. Always take care what you say about each man, and to whom. Be readier to listen than to speak; live so that you may live.

[7361] **Burton.** Printed page 360, dagger: "Epictetus: optimè feceris si ea fugeris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri." Epictetus: You will do best if you avoid what you blame in another. Tell no one what you do not wish to have divulged.

[7362] **Editor.** The list plays on the rhyming loculis, oculis and poculis: purse, eyes and cups. With lingua, the tongue, these concern speech, spending, looking or desire, and drinking. Sustine et abstine is the Stoic rule of endurance and restraint. The adjoining Epictetus margin contains two further counsels, both translated in its note.

[7363] **Burton.** Printed page 360, g: "Fuge susurrones. Percontatorem fugito, &c." Avoid whisperers. Shun the inquisitive person, and so on.

[7364] **Burton.** Printed page 360, asterisk: "Sint sales sine vilitate. Sen." Let wit be free of baseness. Seneca.

[7365] **Burton.** Printed page 360, h: "Sponde, præsto noxa." Stand surety, and harm is at hand.

[7366] **Burton.** Printed page 360, dagger: "Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas. Epicarmus." Camerarius, Emblems, second hundred, emblem 55. Take care whom you trust, or trust no one. Epicharmus.

[7367] **Editor.** Suretyship means becoming responsible for another person's debt or obligation. Fide et diffide combines trust with caution. The fox-on-ice emblem and its Camerarius number remain for direct collation.

Original text 1651	Modern English
[7368]*Live not beyond thy means.* [7369]*Give chearfully. Pay thy dues willingly. Be not a slave to thy mony;* [7370]*Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiors, respective to thine equals, affable to all* [7371]*but not familiar. Flatter no man.*	"Do not live beyond your means. Give cheerfully. Pay what you owe willingly. Do not be a slave to your money. Do not miss the occasion: seize the opportunity and waste no time. Be humble towards your superiors, respectful towards your equals, and courteous to everyone, but not overfamiliar. Flatter nobody."[7372]
[7373]*Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative, maintain no factions. Lay no wagers, make no comparisons.* [7374]*Find no faults, meddle not with other mens matters. Admire not thy self.* [7375]*Be not proud or popular. Insult not.* Fortunam reverenter habe.	"Do not lie or dissemble. Keep your word and your promise; remain firm in a good resolution. Speak the truth. Do not be opinionated or support factions. Lay no wagers; make no comparisons. Do not find fault or meddle in other people's affairs. Do not admire yourself. Be neither proud nor eager for popular favour. Do not exult over others. Treat Fortune with respect."[7376]

[7368] **Burton.** Printed page 360, i: "Tecum habita." Dwell with yourself.

[7369] **Burton.** Printed page 360, k: "Bis dat qui cito dat." He gives twice who gives promptly.

[7370] **Burton.** Printed page 360, l: "Post est occasio calva." Opportunity is bald at the back.

[7371] **Burton.** Printed page 360, m: "Nimia familiaritas parit contemptum." Excessive familiarity breeds contempt.

[7372] **Editor.** "Respective" means respectful. Tecum habita, literally "dwell with yourself," occurs at Persius 4.52 as an injunction to self-examination; Burton attaches it to living within one's means. Bald-backed Opportunity can be grasped as she approaches but not after she has passed.

[7373] **Burton.** Printed page 360, n: "Mendacium servile vitium." Lying is a slavish vice.

[7374] **Burton.** Printed page 360, o: "Arcanum neq; inscrutaberis ullius unquam, commissumq; teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes. Hor. ep. lib. 18." You will never pry into anyone's secret, and you will conceal what has been entrusted to you. Horace, book 1, letter 19. Nor will you praise your own pursuits or disparage another's. Horace, letter, book 18. Both references and the form inscrutaberis are retained as printed.

[7375] **Burton.** Printed page 360, p: "Ne te quæsiveris extra." Do not seek yourself outside yourself.

[7376] **Editor.** "Popular" here is taken as courting popular favour; "insult" as exulting over others. The Horace marginal quotations correspond to Epistles 1.18.37–39, despite the printed references to 1.19 and "book 18." The unusual inscrutaberis is retained. Burton's version generalizes Horace's advice about a powerful friend.

Original text 1651	Modern English
[7377]*Fear not that which cannot be avoided.* [7378]*Grieve not for that which cannot be recalled.* [7379]*Undervalue not thy self. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy.*	"Do not fear what cannot be avoided. Do not grieve for what cannot be recalled. Do not undervalue yourself. Do not rashly accuse or praise anyone. Do not go to law without serious cause. Do not contend with a more powerful man. Do not cast off an old friend; beware of an enemy who has been reconciled."
[7380]*If thou come as a guest, stay not too long. Be not unthankful. Be meek, merciful and patient. Do good to all. Be not fond of fair words.* [7381]*Be not a newter in a faction; moderate thy passions.* [7382]*Think no place without a witness.*	"If you come as a guest, do not stay too long. Do not be ungrateful. Be gentle, merciful and patient. Do good to everyone. Do not be taken in by fine words. Do not remain neutral in a factional conflict; moderate your passions. Think of no place as being without a witness."[7383]
[7384]*Admonish thy friend in secret, commend him in publike. Keep good company.* [7385]*Love others to be beloved thy self.* Ama tanquam osurus. Amicus tardo fias. *Provide for a tempest.* Noli irritare crabrones.	"Admonish your friend in private; praise him in public. Keep good company. Love others so that you yourself may be loved. Love as though you might one day hate. Be slow to become a friend. Prepare for a storm. Do not stir up hornets."[7386]

[7377] **Burton.** Printed page 360, q: "Stultum est timere, quod vitari non potest." It is foolish to fear what cannot be avoided.

[7378] **Burton.** Printed page 360, dagger: "De re amissa irreparabili ne doleas." Do not grieve over an irrecoverable loss.

[7379] **Burton.** Printed page 360, asterisk: "Tanti eris aliis quanti tibi fueris. Neminem cito laudes vel accuses." You will be worth as much to others as you are to yourself. Do not be quick to praise or accuse anyone.

[7380] **Burton.** Printed page 360, s: "Nullius hospitis grata est mora longa." No guest's prolonged stay is welcome.

[7381] **Burton.** Printed page 360, asterisk: "Solonis lex apud Aristotelem Gellius lib. 2. cap. 12." Solon's law in Aristotle; Gellius, book 2, chapter 12.

[7382] **Burton.** Printed page 360, t: "Nullum locum putes sine teste, semper adesse Deum cogita." Think of no place as without a witness; remember that God is always present.

[7383] **Editor.** Gellius, Attic Nights 2.12, records through Aristotle a law attributed to Solon penalizing neutrality during armed civil division. Gellius explains it as a means of ending strife through the intervention of responsible citizens. Burton's abbreviated counsel sits in tension with "maintain no factions" earlier in this catalogue.

[7384] **Burton.** Printed page 360, u: "Secretò amicos admone, lauda palam." Admonish friends privately; praise them openly.

[7385] **Burton.** Printed page 360, x: "Ut ameris amabilis esto. Eros & anteros gemelli Veneris, amatio & redamatio. Plat." To be loved, be lovable. Eros and Anteros, Venus's twins: love and love returned. Plato.

[7386] **Editor.** Ama tanquam osurus counsels guarding against the possibility that affection may turn into enmity. Amicus tardo fias is printed with tardo; its intended sense is "be slow to become a friend." The Eros/Anteros margin associates love with reciprocal love; its precise Plato reference remains unresolved.

Original text 1651	Modern English
Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for mony. Be not over sollicitous or curious. Seek that which may be found. Seem not greater then thou art. Take thy pleasure soberly. Ocymum ne terito.	"Do not sell your soul for profit. Do not make a fool of yourself to amuse others. Do not marry an old crone or a fool for money. Do not be excessively anxious or inquisitive. Seek what can be found. Do not seem greater than you are. Take your pleasure in moderation. Do not crush the basil."[7387]
[7388]*Live merrily as thou canst.* [7389]*Take heed by other mens examples. Go as thou wouldst be met, sit as thou wouldst be found,* [7390]*yield to the time, follow the stream. Wilt thou live free from fears and cares?* [7391]*Live innocently, keep thy self upright, thou needest no other keeper, &c.* Look for more in *Isocrates, Seneca, Plutarch, Epictetus*, &c. and for defect, consult with cheese-trenchers and painted cloths.	"Live as cheerfully as you can. Take warning from other people's examples. Go about as you would wish to be encountered; sit as you would wish to be found. Yield to the times; follow the current. Would you live free of fears and cares? Live innocently and keep yourself upright: you need no other guardian." Look for more in Isocrates, Seneca, Plutarch, Epictetus and the rest; and if these fail you, consult cheese-plates and painted cloth hangings.[7392]

[7387] **Editor.** "Old Crony" is rendered as an old crone in this mercenary-marriage context. Ocymum ne terito literally says "Do not crush the basil"; the proverb's intended application and precise source remain unresolved, so no speculative meaning is substituted in the modern text.

[7388] **Burton.** Printed page 360, y: "Dum fata sinunt vivite læti, Seneca." While the Fates permit, live joyfully. Seneca.

[7389] **Burton.** Printed page 360, z: "Id apprime in vita utile, ex aliis observare sibi quod ex usu siet. Ter." This is especially useful in life: to learn from others what may be of use to oneself. Terence.

[7390] **Burton.** Printed page 360, a: "Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato." While rage runs its course, yield to its onward rush. With a Cretan one must play the Cretan. Accommodate yourself to the times, and do not blow against the winds. Crete is the form printed.

[7391] **Burton.** Printed page 360, b: "Nulla certior custodia innocentiâ: inexpugnabile munimentum munimento non egere." No protection is surer than innocence: to need no defence is an impregnable defence.

[7392] **Editor.** Cheese-trenchers are plates or flat boards for serving cheese. Such objects and painted cloth hangings could carry moral sayings; Burton closes his learned list by pointing to these everyday sources of wisdom. Several anonymous or abbreviated maxim attributions remain for full collation.

Original text 1651	Modern English
Source page 361 **Memb. 8.** **Against Melancholy it self.**	**Member 8** **Against melancholy itself**
Every man, saith, [7393]*Seneca, thinks his own burthen the heaviest*, and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspition, anguish of mind, bashfulness, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken.	"Everyone," says Seneca, "thinks his own burden the heaviest," and a melancholy man complains more than anyone else. Weariness of life, aversion to all company and light, fear, sorrow, suspicion, anguish of mind, shyness and those other dreadful symptoms of body and mind must necessarily aggravate this misery. Yet, compared with other ailments, they are not as grievous as people suppose.[7394]
For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continuate, as the [7395]*Vejentes* were to the *Romans*, 'tis *hostis magis assiduus quàm gravis*, a more durable enemy then dangerous: and amongst many inconveniences, some comforts are annexed to it.	First, this illness exists either as an established condition or as a passing disposition; it is either curable or incurable. If recent and a passing disposition, it is commonly pleasant and can be relieved. If longstanding or established, sufferers nevertheless have "lucid intervals," sometimes well and sometimes ill. Or, if it is more continuous, it resembles the people of Veii in their struggle with Rome: "an enemy more persistent than formidable"—more enduring than dangerous. Among its many disadvantages, some comforts accompany it.[7396]

[7393] **Burton.** Printed page 361, c: "Unicuiq; suum onus intolerabile videtur." To everyone his own burden seems unbearable.

[7394] **Editor.** "Conferred" means compared. Burton is using a consolatory argument to lessen the sufferer's sense of exceptional misery. His historical category of melancholy is broader than any single modern diagnosis; the minimizing comparison is retained as his claim.

[7395] **Burton.** Printed page 361, dagger: "Livius." Livy.

[7396] **Editor.** "Disposition" contrasts a passing or occasional state with an established "habit." "Pleasant" is the word printed, despite the surrounding account of suffering. Lucida intervalla means periods of clarity or relief. The Veii comparison adapts Livy 2.48.7, describing an enemy more persistent than formidable.

Original text 1651	Modern English
First it is not catching, and as *Erasmus* comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the spectators, gastly, fulsom, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present.	First, it is not contagious. Erasmus comforted himself in the same way when he was grievously ill with the stone: though it caused him great distress and intolerable pain, it was not at all offensive to other people, nor repulsive, ghastly, disgusting or terrifying to onlookers, as plague, apoplexy, leprosy, wounds, sores, skin eruptions, pox and pestilential fevers are. These either permit no company or frighten or disgust those present.[7397]
In this malady that which is, is wholly to themselves: and those symptomes not so dreadful, if they be compared to the opposite extreams. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smel-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as *Mitio* told *Demea* in the comedy,	In this illness, whatever suffering there is belongs entirely to the sufferers themselves; and its symptoms are not so dreadful when compared with the opposite extremes. Most are shy, suspicious and solitary; they are therefore not the ambitious, shameless intruders that some people are—not swindlers, confidence tricksters, prowlers, dinner-hunters, babblers, procurers, flatterers, bawds, drunkards or whoremongers. Necessity and lack of means compel them to be honest, as Micio told Demea in the comedy:[7398]
[7399]*Hæc si neq; ego neq; tu fecimus,* *Non sinit egestas facere nos.*	If neither you nor I have done these things, Poverty does not allow us to do them.[7400]
If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so:	If we are honest, poverty made us so; if we melancholy men are not as bad as the worst of them, our lady Melancholy has kept us that way:

[7397] **Editor.** "The stone" denotes urinary stone disease; "apoplexies" sudden paralytic attacks; "tetters" skin eruptions; "agues" fevers. The Erasmus anecdote is not given a specific source. Burton's grouping concerns contagion, appearance and company together, not a consistent medical classification.

[7398] **Editor.** A "sharker" exploits or cheats others; a "cunnicatcher" is a confidence trickster; "smel-feasts" seek out free dinners. Burton personifies melancholy as a restraint upon vice. Mitio is the printed form of Micio, a character in Terence's Brothers.

[7399] **Burton.** Printed page 361, unmarked: "Ter. Scen. 2. Adelphus." Terence, The Brothers, scene 2.

[7400] **Editor.** Terence, Adelphoe 101–102, in act 1 scene 2. The consulted Latin reads non siit, "did not allow," where Burton prints non sinit, "does not allow"; the modern translation preserves Burton's tense. His ensuing English gloss draws a general moral from the comic dialogue.

Original text 1651	Modern English
Non deerat voluntas sed facultas.	The will was not lacking, but the means were.
Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, [7401]*Nam pol qui maxime cavet, is sæpe cautor captus est*, he that takes most heed, is often circumvented & overtaken.	Besides, through this they are spared many other weaknesses. Solitude makes them more inclined to contemplation; suspicion makes them wary, a necessary disposition in these times. “For, by Pollux, even the man who takes the greatest care is often caught in spite of his caution”: the most watchful man is often outwitted and trapped.[7402]
Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon: They are therefore no *sicarii*, roaring boyes, theeves or assassinates. As they are soon dejected, so they are as soon, by soft words and good perswasions reared. Wearisomness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other.	Fear and sorrow keep them moderate and sober, and spare them many dissolute acts into which high spirits and boldness drive people. They are therefore no cutthroats, swaggering ruffians, thieves or assassins. As they are quickly cast down, so gentle words and kindly persuasion quickly raise them again. Weariness of life keeps them from being so infatuated with the world’s fleeting, empty pleasures. If they are deluded on one subject, they are wise and sensible on most others.[7403]
If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, & folly, as he said, *hic furor* [7404]*ô superi, sit mihi perpetuus.*	If it is longstanding, they are “without understanding,” mostly deluded or entirely mad, unaware of any wrongs done to them, ridiculous to others but, to themselves, perfectly happy and free from care. Many greatly extol and praise such a state of delusion, as they do simplicity and folly. As the poet said, “O gods above, may this madness be mine for ever.”[7405]

[7401] **Burton.** Printed page 361, d: “Plautus.”

[7402] **Editor.** Compare Plautus, Captivi 255–256: even the person who thinks he has taken precautions may be caught. Burton’s introductory wording varies from that text. Pol is an oath by Pollux. The separate English paraphrase is retained.

[7403] **Editor.** Sicarii are dagger-men or assassins; “roaring boys” are swaggering, quarrelsome young men. “Dote” here means be deluded or mentally disordered, not show affection. These are Burton’s sweeping consolatory generalizations.

[7404] **Burton.** Printed page 361, e: “Petronius Catul.” The printed abbreviation reads Catul.; the precise intended reference remains uncertain.

[7405] **Editor.** The margin reads “Petronius Catul.” A related line occurs in poems printed with Petronius as Errones Venerei: Hic furor? hic, superi, sit mihi perpetuus. Its speaker wishes to remain mad with love. Burton adapts the line to his paradoxical praise of folly; the exact edition and attribution require collation.

Original text 1651	Modern English
Source page 361–362 Some think fools and disards live the merriest lives, as *Ajax* in *Sophocles, Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*, ignorance is a down-right remedy of evils.	Some think fools and simpletons live the merriest lives, as Ajax says in Sophocles: "To know nothing is the pleasantest life"—ignorance makes life most pleasant. "Ignorance is an effortless remedy for troubles": ignorance is a downright remedy for evils.[7406]
Source page 362 These curious arts and laborious sciences, *Galens, Tullies, Aristotles, Justinians*, do but trouble the world some think; we might live better with that illiterate *Virginian* simplicity, and gross ignorance; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are:	Some think these intricate arts and laborious sciences—our Galens, Ciceros, Aristotles and Justinians—merely trouble the world. We might live better, they say, with the unlettered simplicity and complete ignorance they attribute to the people of Virginia. Those wholly without understanding fare best: they are not worn away by cares or tormented with fears and anxiety, as other, wiser people are.[7407]
for as [7408]he said, If folly were a pain, you should hear them houl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some Countries, as amongst the [7409]*Turks*, honoured for Saints, and abundantly maintained out of the common stock.	For, as someone said, if folly were painful, you would hear people howl, roar and cry out in every house as you passed along the street. Instead, they are entirely carefree, cheerful and merry; and in some countries, as among the Turks, they are honoured as saints and generously supported from the common fund.[7410]

[7406] **Editor.** Ajax 554, in the address to Eurysaces, supplies the thought that life without awareness is sweetest. This locates the first saying; Burton's Latin intermediary and the following iners malorum remedium ignorantia remain unidentified. Iners suggests requiring no activity or skill; Burton's "down-right" means thorough or outright. The two formulations are translated separately.

[7407] **Editor.** Galen, Cicero, Aristotle and Justinian stand respectively for medicine, eloquence, philosophy and law. The reference to Virginia repeats a European colonial stereotype of Indigenous peoples as unlettered and ignorant; it is Burton's reported comparison, not an assessment adopted by this edition. "Macerated" means worn down.

[7408] **Burton.** Printed page 362, dagger: "Parmeno Cælestinæ, Act. 8. Si stultitia dolor esset, in nulla non domo ejulatus audires." Pármeno in Celestina, act 8. If folly were painful, there would not be a house in which you did not hear wailing.

[7409] **Burton.** Printed page 362, f: "Busbequius. Sands lib. 1. fol. 89." Busbecq; Sandys, book 1, folio 89.

[7410] **Editor.** Pármeno is a character in Celestina. Burton's act 8 attribution and the exact Latin translation remain to be verified. His generalization about Ottoman treatment of people regarded as fools or mad cites Busbecq and George Sandys; those passages have not yet been collated.

Original text 1651	Modern English
They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. [7411]In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extremes it is the best.	They are no dissemblers, liars or hypocrites, for fools and mad people generally tell the truth. In a word, as they suffer distress, so they receive pity —which some think better than being envied: better to be sad than merry, better to be foolish and at peace “than to be wise and fret”—wise and perpetually vexed; better to be miserable than happy. Of the two extremes, this is the better.[7412]

[7411] **Burton.** Printed page 362, dagger: “Quis hodie beatior, quam cui licet stultum esse, & eorundam immunitatibus frui. Sat. Menip.” Who today is happier than someone allowed to be a fool and enjoy the privileges of such people? Menippean Satire. The unanchored margin is attached here editorially; its exact work remains unidentified.

[7412] **Editor.** The Menippean Satire note has no secure point of attachment in the body; it is placed beside the concluding paradox. “Secure” earlier means free from care. Burton ends the section with the deliberately paradoxical claim that the apparently unfortunate may suffer less inwardly.

Original text 1651	Modern English
SECT. 4.	**Section 4**
Memb. 1. Subsect. 1. **Of Physick which cureth with Medicines.**	**Member 1 Subsection 1** **Medical treatment by medicines**
After a long and tedious discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops.	After a long and tedious discussion of these six non-natural things and their several adjustments, all of which come under regimen, I have now at last reached pharmaceutics: the branch of medicine that cures through remedies, which apothecaries generally prepare, compound or sell in their shops.[7413]
Many cavill at this kinde of Physick, & hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as [7414]*Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and minde, without any use of Physick, they live commonly 120 yeers, and *Ortelius* in his *Itinerary* of the inhabitants of the Forrest of *Arden*, [7415]*they are very painfull, long-lived, sound, &c.*	Many find fault with this kind of medicine and consider it unnecessary and useless for this or any other illness, because the countries that use it least enjoy the longest lives and the best health. Hector Boece reports that the people of the Orkney Islands remain sound in body and mind without using medicine, and commonly live for 120 years. Ortelius likewise says in his Itinerary that the inhabitants of the Forest of Arden "are very hardworking, long-lived and healthy," and so on.[7416]

[7413] **Editor.** The six "non-naturals" are the traditional external or regulative factors: air; food and drink; exercise and rest; sleeping and waking; evacuation and retention; and the passions. "Diet" encompasses the whole regimen. Pharmaceutice names treatment through medicines, as distinguished from the regulation just discussed.

[7414] **Burton.** Printed page 362, g: "Lib. Hist." Book of history; attached to Hector Boece.

[7415] **Burton.** Printed page 362, dagger: "Parvo viventes laboriosi, longævi, suo contenti, ad centum annos vivunt." Living on little, hardworking, long-lived and content with what they have, they live to a hundred years.

[7416] **Editor.** Hector Boethius is Hector Boece, the Scottish historian, not the author of the Consolation. Orcades is Orkney. "Painfull" means hardworking; the Forest of Arden here is the continental Ardennes. The extraordinary ages are reported claims; Burton's Boece and Ortelius references remain to be collated.

Original text 1651	Modern English
[7417]*Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) *bigger then ordinary men, bred coursly, very long-lived, in so much, that he that died at an hundred yeers of age, went before his time, &c.*	Martianus Capella, speaking of the Indians of his time, says that they were, much like the Indians of the West in our own day, "larger than ordinary men, roughly brought up and very long-lived, so that anyone who died at a hundred died before his time," and so on.[7418]
Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in *Norway, Lapland, Finmark, Biarmia, Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard.	Damião de Góis, Saxo Grammaticus and Johannes Boemus say the same of those who live in Norway, Lapland, Finnmark, Biarmia, Karelia, throughout Scandinavia and in those northern countries: they are exceptionally healthy and long-lived, although medicine is never used there and its very name is unheard of.[7419]
Dithmarus Bleskenius in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants, and their manner of living, [7420]*which is dried fish in stead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 yeers.* I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*.	Dithmar Blefken, in his accurate description of Iceland published in 1607, mentions, among other things, the inhabitants and their way of life: "They eat dried fish instead of bread, butter, cheese and salted meat, and chiefly drink water and whey; yet without medicine or physician many of them live for 250 years." I find the same account in Léry and some other writers on the Indians of America.[7421]

[7417] **Burton.** Printed page 362, asterisk: "Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut immaturè pereat qui centenarius moriatur, &c." Book 6 of The Marriage of Philology. Their lives extend beyond human frailty, so that one who dies at a hundred dies prematurely, and so on. The body uses a dagger at this citation.

[7418] **Editor.** Capella's Indians are inhabitants of India; Burton compares them with Indigenous peoples of the Americas, his "western Indians." "Bred coursly" means brought up roughly or on coarse fare. The shortened Capella citation is preserved, with its precise passage still unverified.

[7419] **Editor.** The names are modernized as Damião de Góis and Johannes Boemus. Scandia is the northern Scandinavian region; Biarmia is a historical northern geographical name, and Corelia is Karelia. Burton's broad claim that medicine was unknown throughout these regions is left as an attributed report, not endorsed as fact.

[7420] **Burton.** Printed page 362, h: "Victus eorum caseo & lacte consistit, potus aqua & serum; pisces loco panis habent; ita multos annos sæpe 250 absq; medico & medicinâ vivunt." Their food consists of cheese and milk; their drink is water and whey. They have fish instead of bread, and thus live many years, often 250, without a physician or medicine.

[7421] **Editor.** Island means Iceland; Lerius is Jean de Léry. The claim of 250-year lives is transcribed without correction. Burton's description of Blefken as "accurate" is retained, but neither that assessment nor the longevity claim has been independently established here. His English list of foods differs from the shorter Latin marginal list; both are preserved.

Original text 1651	Modern English
Source page 362–363 *Paulus Jovius* in his description of *Brittain*, and [7422]*Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use of Apothecaries Physick.	Paolo Giovio, in his description of Britain, and Levinus Lemnius make the same observation about our own island: in former times medicine was not used among us, and it is little used even now, except by a few fastidious, idle townsmen, overfed courtiers and stall-fed, loutish gentlemen. Country people use kitchen remedies, and common experience tells us that those who use apothecaries' medicines least live most free of every kind of infirmity.[7423]
Source page 363 Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped; [7424]some think Physitians kill as many as they save, and who can tell,	Many are ruined by its improper use, and meet their death through it when they might otherwise have escaped. Some think physicians kill as many as they save; and who can tell—[7425]
[7426]*Quot Themison ægros autumno occiderit uno?*	How many patients Themison killed in a single autumn?[7427]

[7422] **Burton.** Printed page 362, i: "Lib. de 4. complex." Book on the four complexions; Levinus Lemnius.

[7423] **Editor.** "Nice" means fastidious or delicate. "Stall-fed" likens pampered gentlemen to fattened livestock; "lubbers" are clumsy or idle fellows. "Kitchin Physick" means domestic remedies. This opens an argument against professional medicine which Burton develops in the following discussion; it is historical polemic, not an instruction to avoid treatment.

[7424] **Burton.** Printed page 363, asterisk: "Per mortes agunt experimenta & animas nostras negotiantur; & quod aliis exitiale hominem occidere, iis impunitas summa. Plinius." They conduct experiments through deaths and trade in our lives; while killing a person is fatal to others, they enjoy complete impunity. Pliny.

[7425] **Editor.** "Preposterous" means ill-ordered or improper; "bane" is ruin or death. Burton continues the prosecution of medicine begun in the preceding discussion. He explicitly reverses this rhetorical position later in this discussion, distinguishing medical practice from its abuses.

[7426] **Burton.** Printed page 363, k: "Juven." Juvenal.

[7427] **Editor.** Juvenal, Satire 10.221. Themison is the physician named in the satirical catalogue. Autumno means "in autumn"; Burton's following English expands this to "in a year." The fresh translation and his separate gloss are both retained.

Original text 1651	Modern English
How many murders they make in a yeer, *quibus impunè licet hominem occidere*, that may freely kill folks and have a reward for it, and according to the * Dutch proverb, a new Physician must have a new Church-yard; and who daily observes it not? Many that did ill under Physitians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves;	How many murders they commit in a year, "those who are allowed to kill a person with impunity"—who may freely kill people and be paid for it! As the Dutch proverb says, a new physician must have a new churchyard. Who does not observe it daily? Many who fared badly in physicians' hands have fortunately recovered after the doctors gave them up, leaving them to God, nature and themselves.[7428]
'Twas *Plinies dilemma* of old, [7429]*Every disease is either curable or incurable, a man recovers of it, or is killed by it; both wayes Physick is to be rejected. If it be deadly, it cannot be cured: if it may be helped, it requires no Physitian, Nature will expell it of it selfe.*	This was Pliny's old dilemma: "Every disease is either curable or incurable: a person recovers from it or is killed by it. Either way, medicine must be rejected. If it is fatal, it cannot be cured; if it can be remedied, it needs no physician, for nature will expel it by itself."[7430]
Plato made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound; and the Romans distasted them so much, that they were often banished out of their city, as *Pliny* and *Celsus* relate, for 600 yeers not admitted.	Plato considered an abundance of lawyers and physicians a strong sign of an intemperate and corrupt commonwealth. The Romans disliked physicians so much that they were often banished from their city; according to Pliny and Celsus, they were not admitted for 600 years.[7431]

[7428] **Editor.** The Pliny margin adapts Natural History 29.18, on fatal experiments and physicians' impunity. The second asterisk beside "Dutch proverb" has no separate matching marginal container; it is retained in the original without inventing a note. "Dutch" may refer broadly to German-speaking as well as Netherlandish usage.

[7429] **Burton.** Printed page 363, l: "Omnis morbus lethalis aut curabilis; in vitam desinit aut in mortem. Utroq; igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum; Natura expellet." Every disease is fatal or curable; it ends in life or death. In either case, therefore, medicine is useless: if fatal, it cannot be cured; if curable, it needs no physician; nature will expel it.

[7430] **Editor.** A dilemma offers two alternatives supposedly leading to the same conclusion. Here recovery is credited to nature and fatal illness deemed incurable, excluding treatment by definition. Burton's exact source for this argument under Pliny's name remains to be located.

[7431] **Editor.** Compare Plato, Republic 405a–d, on doctors and courts as signs of disordered living. Pliny, Natural History 29.11, says Rome lacked physicians for over six hundred years, but not medicine; 29.12–16 describes Archagathus and Cato's hostility. At 29.16 physicians were exempted from an expulsion of Greeks, contrary to Burton's repeated-banishment claim. The Celsus reference remains unlocated.

Original text 1651	Modern English
It is no art at all, as some hold, no not worthy the name of a liberall science (nor Law neither) as [7432]*Pet. And. Canonherius* a Patritian of *Rome* and a great Doctor himself, *one of their own tribe*, proves by 16 arguments, because it is mercenary as now used, base, and as Fidlers play for a reward. *Juridicis, medicis, fisco, fas vivere rapto*, tis a corrupt trade, no science, art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harm then good.	Some hold that it is no art at all, not even worthy of the name of a liberal science—and neither is law. Pietro Andrea Canonhiero, a Roman patrician and himself a distinguished doctor, "one of their own tribe," proves this by sixteen arguments: as now practised, it is mercenary and base, like fiddlers playing for pay. "Lawyers, physicians and the treasury may lawfully live by plunder." It is a corrupt trade, no science, art or profession; its origins, practice and development are all bad, full of deceit and uncertainty, and it generally does more harm than good.[7433]
The Divell himself was the first inventer of it: *Inventum est medicina meum*, said *Apollo*, and what was *Apollo*, but the Divell? The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sons, Priests, Oracles. If we may beleeve *Varro, Pliny, Columella*, most of their best medicines were derived from his Oracles.	The devil himself first invented it. "Medicine is my invention," said Apollo—and what was Apollo but the devil? The Greeks first made an art of it, and they were all deceived by Apollo's sons, priests and oracles. If we may believe Varro, Pliny and Columella, most of their best medicines came from his oracles.[7434]
Æsculapius his son had his temples erected to his Diety, and did many famous cures, but as *Lactantius* holds, he was a Magician, a meer Impostor, and as his successors, *Phaon, Podalirius, Melampius, Menecrates* (another God) by charmes, spells, and ministery of bad spirits, performed most of their cures.	His son Aesculapius had temples erected to his divinity and performed many famous cures. Yet, as Lactantius holds, he was a magician, a mere impostor, and, like his successors Phaon, Podalirius, Melampius and Menecrates—another god—performed most of these cures through charms, spells and the service of evil spirits.[7435]

[7432] **Burton.** Printed page 363, dagger: "In interpretationes politico-morales in 7. Aporism. Hippoc. libros." In the political and moral interpretations of the seven books of Hippocrates' Aphorisms. The abbreviated form Aporism. is retained.

[7433] **Editor.** Canonherius is Pietro Andrea Canonhiero; the precise sixteen-argument passage has not been collated. "Liberal science" contrasts learned, supposedly disinterested study with work done for payment. Fiscus is the public or imperial treasury. The satirical Latin maxim does not express an actual legal permission to steal.

[7434] **Editor.** Ovid, Metamorphoses 1.521, has inventum medicina meum est, with the same meaning but a different word order. Apollo speaks while pursuing Daphne; his inability to cure his own love supplies the poem's irony. Calling him the devil belongs to the polemical argument Burton is assembling.

[7435] **Editor.** Aesculapius is Asclepius, Apollo's healing son. Lactantius, Divine Institutes 1.10, discusses his mortal origins, healing and death; the consulted English text does not establish Burton's claim that he was a magician. The sequence of healers and its intermediary remain uncollated. Burton's demonizing prosecution is followed later by praise of the founders.

Original text 1651	Modern English
The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* cals *Fimbriam Hippocratis*, but as [7436]*Cardan* censures them, both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected.	The first to write anything worthwhile on medicine were Hippocrates and his disciple and commentator Galen, whom Scaliger calls "the fringe of Hippocrates." But Cardano criticizes both as disorganized and obscure, like all those ancient writers: their precepts confused, their medicines obsolete and now mostly rejected.[7437]
Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, and [7438]good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academicall followers.	Paracelsus holds that the cures they achieved owed more to their patients' confidence and good opinion of them than to their own skill, which, he says, was very slight. They themselves were ignorant men and mere children, as are all their academic followers.[7439]

[7436] **Burton.** Printed page 363, m: "Præfat. de contrad. med." Preface to On Medical Contradictions; Cardano.

[7437] **Editor.** "Disciple" need not mean a personal pupil: Galen lived centuries after Hippocrates. Fimbria is a fringe or hem, making Galen a mere appendage to Hippocrates. The exact Scaliger and Cardano passages remain for collation.

[7438] **Burton.** Printed page 363, n: "Opinio facit medicos: a fair gowne, a velvet cap, the name of a Doctor is all in all." Reputation makes physicians. Burton follows the Latin with his own English comment on the outward signs of professional standing.

[7439] **Editor.** "Idiots" here means ignorant or unlearned people; "infants" makes them intellectual children. The margin stresses reputation, academic dress and title. Burton reports a claim about confidence in treatment; this should not be equated without qualification with a modern clinical account of placebo effects.

Original text 1651	Modern English
Source page 363–364 The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, [7440]disease, and causes of it, they give quite contrary Physick; [7441]*one saith this, another that*, out of singularity or opposition, as he said of *Adrian, multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physician, then from the disease.	The Arabs received medicine from the Greeks, and the Latins did likewise, adding new precepts and medicines of their own. Yet it remains so imperfect that practitioners' ignorance, impostors, mountebanks, empirics, the disagreements of sects—almost as numerous as diseases—envy, greed and the like cause much harm among us. They differ so greatly in their consultations and prescriptions, often misunderstanding the patient's constitution, disease and its causes, that they prescribe wholly contrary medicines. "One says this, another that," from a desire to be different or simply to contradict. As someone said of Hadrian, "a multitude of doctors killed the ruler": a multitude of physicians killed the emperor. "There is more danger from the physician than from the disease"—more danger from the doctor than the illness.[7442]
Source page 364 Besides, there is much Imposture and malice amongst them. [7443]*All arts* (saith *Cardan*) *admit of couzening, Physick amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physician in *Venice*, because he was a stranger, and practised among them, the rest of the Physitians did still crosse him in all his precepts.	Besides, there is much deceit and malice among them. "All arts," says Cardano, "admit cheating; medicine, among the rest, makes it peculiarly its own." He tells of a physician named Curtius in Venice: because he was an outsider practising among them, the other physicians continually contradicted all his instructions.[7444]

[7440] **Burton.** Printed page 363, asterisk: "Morbus alius pro alio curatur; aliud remedium pro alio." One disease is treated for another; one remedy is used in place of another.

[7441] **Burton.** Printed page 363, o: "Contrarias proferunt sententias. Card." They express contrary opinions. Cardano.

[7442] **Editor.** "Professors" are practitioners; "sectaries" adherents of competing medical schools. An empiric relies on practical experience rather than university theory, though the term can also imply a quack. Cassius Dio 69.22.4 reports Hadrian himself uttering the saying about many physicians; Burton's "as he said of Adrian" leaves the speaker indefinite.

[7443] **Burton.** Printed page 364, p: "Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit." Book 3 of On Wisdom. All arts admit fraud; medicine alone invites it of its own accord.

[7444] **Editor.** "Couzening" means cheating; "stranger" here is an outsider, not an unknown patient. The marginal Latin says medicine actively invites fraud, a stronger formulation than merely admitting it. The Curtius anecdote has not yet been collated directly with Cardano.

Original text 1651	Modern English
If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant, Curtius* killed him, that disagreed from them: If he recovered, then [7445]they cured him themselves.	If he prescribed hot medicines, they prescribed cold ones, "mixing cold remedies in place of hot, moist in place of cold, astringents in place of purgatives"—binding medicines instead of purges; "they threw everything into confusion." If the patient died, "they condemned Curtius": Curtius, who disagreed with them, had killed him. If he recovered, then they themselves had cured him.[7446]
Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, a *quid pro quo*, &c. See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's Examen simpl.* &c.	There is much rivalry, deceit and malice among them. Even if they are honest and mean well, a dishonest apothecary who prepares and administers the medicine may do boundless harm through stale, outworn preparations, adulterated drugs, bad mixtures, substituting one ingredient for another, and so on. See Fuchs, book 1, section 1, chapter 8; Cordus's Dispensatory; and Brasavola's Examination of Simples, among others.[7447]

[7445] **Burton.** Printed page 364, q: "Omnis ægrotus propriâ culpâ perit, sed nemo nisi medici beneficio restituitur. Agrippa." Every sick person dies through his own fault, but no one recovers except through the physician's help. Agrippa.

[7446] **Editor.** Hot, cold and moist are humoral qualities; the unusual Latin opposition of moist to cold is retained. Astringents bind, purgatives evacuate; "miscarried" means died. Compare Agrippa, Vanity, chapter 83, in the later 1676 English translation, pp. 288–289: patients get the blame for deaths, physicians the credit for cures. This locates the marginal thought, not its Latin wording or the Curtius story.

[7447] **Editor.** Quid pro quo literally means one thing for another: here the substitution of an ingredient, with a suggestion of deception or danger. Cordus's Dispensatory and Brasavola's Examination of Simples are pharmaceutical works. The particular passages in the three cited authors remain to be collated.

Original text 1651	Modern English
But it is their ignorance that doth more harm then rashness, their Art is wholly conjecturall, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physicians hangmen, *carnifices*, and common executioners; though to say truth, Physicians themselves come not far behinde; for according to that facete Epigram of *Maximilianus Urentius*, what's the difference?	But their ignorance does more harm than their rashness. Their art—if it is an art—is wholly conjectural, uncertain, imperfect, and learned by killing people. They are a sort of butchers, leeches and killers, especially surgeons and apothecaries, who are indeed the physicians' hangmen, "executioners," and public headsmen. Yet, to tell the truth, physicians themselves are not far behind. For, according to that witty epigram by Maximilianus Urentius, what is the difference?[7448]
Chirurgus medico quo differt? scilicet isto, *Enecat hic succis, enecat ille manu:* *Carnifice hoc ambo tantum differre videntur,* *Tardius hi faciunt, quod facit ille citò.*	How does a surgeon differ from a physician? In this: The physician kills with drugs, the surgeon with his hand. Both seem to differ from the executioner only in this: They do more slowly what he does quickly.
But I return to their skill; many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout,	But I return to their skill. Many diseases they cannot cure at all: apoplexy, epilepsy, stone, strangury, gout,[7449]
Tollere nodosam nescit medicina Podagram;	Medicine cannot remove the knotted swellings of gout.[7450]

[7448] **Editor.** "Leech" could itself mean a physician, while the surrounding insults exploit its parasitic associations. "Facete" means witty. The epigram contrasts death by medical drugs with death by the surgeon's hand, then makes both slower executioners. Its author and exact source under the printed name Urentius remain unresolved.

[7449] **Editor.** Historical disease terms: apoplexy denotes a sudden disabling or paralytic attack; "stone" urinary stones; strangury difficult and painful passage of urine. These categories do not map perfectly onto present diagnoses, and Burton's assertions about incurability describe his period's debate.

[7450] **Editor.** Ovid, Epistulae ex Ponto 1.3.23. Nodosam describes the knotted or nodular swellings of gout. Burton sets this line apart within his list of illnesses; its position is retained.

Original text 1651	Modern English
Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine some hold, is wholly superstitious, and I dare boldly say with [7451]*Andrew Dudeth, that variety of pulses described by Galen, is neither observed nor understood of any*. And for urine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* & some other Physicians have proved at large.	Quartan fevers—even an ordinary fever sometimes baffles them all. They cannot so much as relieve it; they do not know how to assess it. By the pulse? Some hold that doctrine wholly superstitious, and I dare say boldly with Andrew Dudith that "the various pulses described by Galen are neither observed nor understood by anyone." As for urine, it is "the physicians' whore," the most deceitful thing of all, as Pieter van Foreest and some other physicians have shown at length.[7452]
I say nothing of Critick dayes, errours in Indications, &c. The most rationall of them, and skilfull, are so often deceived, that as [7453]*Tholosanus* infers, *I had rather beleeve and commit my selfe to a meer Emperick, then to a meer Doctor, and I cannot sufficiently commend that custome of the Babylonians, that have no professed Physicians, but bring all their patients to the market to be cured*: which *Herodotus* relates of the *Ægyptians: Strabo, Sardus*, and *Aubanus Bohemus* of many other nations.	I say nothing of critical days, errors in indications, and so on. Even the most rational and skilful are so often mistaken that Tholosanus concludes: "I would rather trust and entrust myself to a mere empiric than to a mere doctor; and I cannot praise enough the Babylonians' custom of having no professional physicians, but bringing all their patients to the marketplace to be cured." Herodotus reports this of the Egyptians; Strabo, Sardus and Johannes Boemus report it of many other peoples.[7454]

[7451] **Burton.** Printed page 364, r: "Lib. 3. Crat. ep. Wenceslao Raphæno. Ausim dicere, tot pulsuum differentias, quæ describuntur à Galeno, nec à quoquam intelligi, nec observari posse." Crato, book 3, letter to Wenceslaus Raphænus. I would venture to say that all the differences of pulse described by Galen can neither be understood nor observed by anyone.

[7452] **Editor.** A quartan fever recurs every fourth day by inclusive counting. Pulse distinctions and examination of urine were major diagnostic methods. Meretrix medicorum literally calls urine the physicians' prostitute, implying a seductive and unreliable guide. Burton's body attributes the pulse judgment to Dudith; the margin locates it in Crato's collected correspondence.

[7453] **Burton.** Printed page 364, s: "Lib. 28. cap. 7. syntax. art. mirab. Mallem ego expertis credere solum, quam merè ratiocinantibus: neq; satis laudare possum institutum Babylonicum &c." Book 28, chapter 7, Syntaxis of the Marvellous Arts. I would rather trust those experienced in practice alone than those who merely reason; nor can I sufficiently praise the Babylonian custom, and so on.

[7454] **Editor.** "Critical days" were days believed to determine a disease's turning point; "indications" signs guiding treatment. Herodotus 1.197 gives the marketplace custom to the Babylonians; 2.84 describes medical specialization among Egyptians. Burton conflates the two in his transition, then reproduces the Egyptian specialization in the margin. Tholosanus's wording awaits direct collation.

Original text 1651	Modern English
Source page 364–365 And those that prescribed Physick amongst them did not so arrogantly take upon them to cure all diseases, as our professours do, but some one, some another, as their skill and experience did serve; [7455]*One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gain, but in charity, to do good, they made neither art, profession, nor trade of it, which in other places was accustomed:	Those who prescribed medicine among them did not arrogantly undertake to cure every disease, as our practitioners do. One treated this, another that, according to their skill and experience: "One treated the eyes, a second the teeth, a third the head, another the lower parts," and so on. They worked for charity and to do good, not for profit, making no art, profession or trade of it, as was customary elsewhere.
Source page 365 and therefore *Cambises* in [7456]*Xenophon* told *Cyrus*, that to his thinking, *Physicians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths.* But I will urge these cavelling and contumelious arguments no farther, lest some Physician should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts, and Sciences: [7457]*Aliud vinum, aliud ebrietas*, wine and drunkennesse are two distinct things.	Thus Cambyses, in Xenophon, told Cyrus that, in his view, "physicians were like tailors and cobblers: they mended our sick bodies as the others mended our clothes." But I will press these carping, insulting arguments no further, lest some physician misunderstand me and refuse me medicine when I am ill. For my part, I think well of medicine: in this, as in many other arts and sciences, I can distinguish its abuse from its use. "Wine is one thing, drunkenness another": wine and drunkenness are two distinct things.[7458]

[7455] **Burton.** Printed page 364, dagger: "Herod. Euterpe de Ægyptiis. Apud eos singulorum morborum sunt singuli medici, alius curat oculos, alius dentes, alius caput, partes occultas alius." Herodotus, Euterpe, on the Egyptians. Among them each disease has its own physicians: one treats the eyes, another the teeth, another the head, another the hidden parts.

[7456] **Burton.** Printed page 365, dagger: "Cyrop. lib. 1. Velut vestium fractarum resarcinatores &c." Cyropaedia, book 1. Like menders of torn clothes, and so on.

[7457] **Burton.** Printed page 365, dagger: "Chrys. hom." Chrysostom, homily; no number is supplied.

[7458] **Editor.** Xenophon, Cyropaedia 1.6.16, compares doctors to menders of torn clothes; Burton adds cobblers. His joke about being refused treatment turns accusation into defence. Compare Chrysostom, Homily 1 on the Statues, §§11–12, which distinguishes wine from drunkenness and misuse. The English comparison supports the contrast; Burton's precise Latin formulation and edition remain uncollated.

Original text 1651	Modern English
I acknowledge it a most noble and divine science, in so much that *Apollo, Æsculapius*, and the first founders of it, *meritò pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos, Venus* at *Cyprus, Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places: *Æsculapius* had his Temples, and Altars everywhere, in *Corinth, Lacedæmon, Athens, Thebes, Epidaure*, &c. *Pausanias* records, for the latitude of his art, diety, worth, and necessity.	I acknowledge it as a most noble and divine science, so much so that Apollo, Aesculapius and its earliest founders were "deservedly regarded as gods"—rightly counted gods by later ages for the excellence of their invention. Whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus and those other gods were confined to worship in particular places, Aesculapius had temples and altars everywhere—in Corinth, Sparta, Athens, Thebes, Epidaurus and elsewhere, as Pausanias records—because of the wide reach of his art, divinity, worth and necessity.[7459]
With all vertuous and wise men therefore I honour the name, and calling, as I am enjoyned *to honour the Physician for necessities sake. The knowledge of the Physician lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles. 58.1.* But of this noble subject how many panegyricks are worthily written? For my part, as *Salust* said of *Carthage, præstat silere, quam pauca dicere*; I have said,	Together with all virtuous and wise people, therefore, I honour the name and calling, as I am commanded to "honour the physician because of your need of him. The physician's knowledge raises his standing, and he will be admired in the sight of great men. The Lord has created medicines from the earth, and a wise person will not reject them"—Ecclesiasticus 58:1. How many worthy panegyrics have been written on this noble subject! For my part, as Sallust said of Carthage, "it is better to be silent than to say too little." I have finished.[7460]

[7459] **Editor.** Merito pro diis habiti and Burton's following English are translated separately. His account of the geographical reach of the cults is a rhetorical comparison, not a complete map of ancient worship. The specific Pausanias passages remain for collation.

[7460] **Editor.** The scan prints "Eccles. 58.1"; the words are from Ecclesiasticus, or Sirach, 38:1, 3–4. The printed number is retained and corrected here. Burton's Sallust phrase paraphrases Jugurthine War 19.2, on saying too little about Carthage. "I have said" is a conventional declaration that the speaker has finished, immediately undercut by one further addition.

Original text 1651	Modern English
yet One thing I will adde, that this kinde of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorism. [7461]*A discreet and godly Physician doth first endeavour to expell a disease by medicinall diet, then by pure medicine*: and in his ninth, [7462]*he that may be cured by diet, must not meddle with Physick.*	Yet I will add one thing: this kind of medicine should be used very moderately and thoughtfully, when there is good reason and the treatment by regimen discussed earlier will not work. I say only what Arnoldus prescribes in his eighth aphorism: "A prudent and godly physician first tries to expel disease by medicinal diet, and then by medicines alone"; and in his ninth: "A person who can be cured by diet must not resort to drugs."[7463]
So in 11. Aphorism. [7464]*A modest and wise Physician, will never hasten to use medicines, but upon urgent necessity, and that sparingly too*: because (as he addes in his 13. Aphorism.) [7465]*Whosoever takes much Physick in his youth, shall soon bewail it in his old age*: Purgative Physick especially, which doth much debilitate nature.	So, in his eleventh aphorism: "A restrained and wise physician will never hurry to use medicines except under urgent necessity, and even then sparingly." For, as he adds in his thirteenth: "Whoever takes much medicine in youth will soon regret it in old age"—especially purgative medicine, which greatly weakens the body's natural powers.

[7461] **Burton.** Printed page 365, t: "Prudens & pius medicus, morbum ante expellere satagit, cibis medicinalibus, quam puris medicinis." A prudent and godly physician strives to expel disease by medicinal foods before using medicines alone.

[7462] **Burton.** Printed page 365, u: "Cuicunq; potest per alimenta restitui sanitas, fugiendus est penitus usus medicamentorum." For anyone whose health can be restored through food, the use of drugs should be avoided altogether.

[7463] **Editor.** "Diet" includes regimen; "pure medicine" means medicines as such, contrasted with medicinal foods. Arnald of Villanova's Medicationis parabole II.8, 9, 11 and 13 supply these aphorisms (Latin text printed by Giralt, pp. 82–83). Wording differs: II.13 includes sepius, "often," absent from Burton's Latin margin but reflected in his English "much." His printed quotations remain unchanged.

[7464] **Burton.** Printed page 365, x: "Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate." A restrained and wise physician will never hurry to drug treatment unless necessity compels him.

[7465] **Burton.** Printed page 365, y: "Quicunq; pharmacatur in juventute, deflebit in senectute." Whoever takes drugs in youth will weep for it in old age.

Original text 1651	Modern English
For which causes some Physicians refrain from the use of Purgatives, or else sparingly use them. [7466]*Henricus Ayrerus* in a consultation for a melancholy person, would have him take as few purges as he could, *because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cacochymia*, which [7467]*Celsus* and others observe, or ill digestion, and bad juyce through all the parts of it.	For these reasons some physicians avoid purgatives, or use them sparingly. Heinrich Ayrer, in a consultation concerning a melancholy patient, advised him to take as few purges as possible, "because there are no such medicines that do not steal some of our strength, rob parts of our body and weaken nature," causing the cacochymia observed by Celsus and others—that is, poor digestion and bad humours throughout the body.[7468]
Galen himself confesseth, [7469]*that purgative Physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies*: But this without question, is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopœia*, every Physitian, Herbalist, &c. single out some of the chiefest.	Galen himself admits "that purgative medicine is contrary to nature, carries away some of our finest spirits and consumes the very substance of our bodies." But this must undoubtedly be understood of purges taken at the wrong time or to excess: they have excellent uses in this disorder, as in most others. No one doubts the value of alteratives and cordials, whether simple or compound. From the immense variety of medicines I find in every pharmacopoeia, physician's work, herbal and so forth, I will select some of the principal ones.[7470]

[7466] **Burton.** Printed page 365, z: "Hildish. spic. 2 de mel. fol. 276. Nulla est firmè medicina purgans, quæ non aliquam de viribus & partibus corporis deprædatur." Hildesheim, Spicilegium 2 on melancholy, folio 276. There is scarcely a purgative medicine that does not plunder some of the body's strength and substance.

[7467] **Burton.** Printed page 365, a: "Lib. 1. & Bart. lib. 1. cap. 12." Book 1, and Bart., book 1, chapter 12. The second abbreviated authority remains unidentified here.

[7468] **Editor.** Cacochymia is a bad mixture or condition of the bodily humours. "Nature" and the bodily "spirits" in the surrounding passage belong to humoral physiology. The note cites Ayrer through Hildesheim; the abbreviated Bart. has not been securely expanded.

[7469] **Burton.** Printed page 365, b: "2 De vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus abducit, substantiam corporis aufert." Book 2, On Regimen in Acute Diseases. Every purgative drug is opposed to the body purged, and so on; it carries away humours and spirits and removes bodily substance.

[7470] **Editor.** Alteratives were intended to change an unhealthy bodily condition without purging; cordials to strengthen or comfort the heart and vital powers. A simple is a single medicinal substance, a compound a combination. "Pharmacopoeia" denotes a collection of medicinal preparations. The force and limits of the Galenic quotation await source collation.

Original text 1651	Modern English
Source page 366 **SUBSEC. 2.** ***Simples proper to Melancholy, Against Exotick Simples.***	**SUBSECTION 2** **Simple remedies suited to melancholy** **Against imported simples**
Medicines properly applied to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alterative* or *Purgative*. *Alteratives* are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humor. For as there be diverse distinct infirmities, continually vexing us,	Medicines appropriately used against melancholy are either simple or compound. Simples are either alterative or purgative. Alteratives correct or strengthen the body's natural powers, bring about change, or in some way hinder or resist the disease. They include herbs, stones, minerals and other things suited to this humour. For just as many distinct illnesses continually afflict us—[7471]
[7472]Νοῦσοι δ᾽ ἀνθρώποισιν ἐφ᾽ ἡμέρῃ ἠδ᾽ ἐπὶ νυκτὶ Αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.	Diseases come to people by day and by night, Roaming of themselves, bringing harm to mortals In silence, since wise Zeus took away their voice.[7473]
Diseases steal both day and night on men, For *Jupiter* hath taken voice from them:	Diseases steal upon people by day and night, For Jupiter has taken their voice away.
So there be severall remedies, as [7474]he saith, *each disease a medicine, for every humor*; and as some hold, every clime, every country, and more then that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it.	so there are different remedies: as the writer says, "a medicine for each disease, for every humour." Some hold that every climate, every country and, more than that, every particular place has its own remedies growing there, almost specially adapted to its prevailing and most frequent illnesses.

[7471] **Editor.** The heading's "exotick" means foreign or imported. "Proper" means suited or specifically applicable. Burton classifies remedies according to humoral medicine; "alter" here is to change the bodily condition, rather than necessarily to evacuate a humour.

[7472] **Burton.** Printed page 366, c: "Hesiod. op." Hesiod, Works and Days.

[7473] **Editor.** Hesiod, Works and Days 102–104. Greek ligatures and accents are normalized. The scan reads ἠδ᾽, "and," where the consulted text has αἳ δ᾽, "and others"; Burton's reading is retained. His following two English lines compress the Greek, omitting its account of diseases wandering by themselves and bringing harm. Both versions are preserved.

[7474] **Burton.** Printed page 366, d: "Heurnius præf. pra. med. Quot morborum sunt Ideæ, tot remediorum genera variis potentiis decorata." Heurnius, preface to the Practice of Medicine. As many forms of disease as there are, so many kinds of remedies exist, endowed with different powers.

Original text 1651	Modern English
As [7475]one discourseth, *Wormwood growes sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbes: With us in Germany and Poland, great store of it in every wast. Baracellus Horto geniali*, and *Baptista Porta Physiognomicæ, lib. 6. cap. 23.* gave many instances and examples of it, and bring many other proofes.	As one writer explains: "Wormwood grows sparsely in Italy, because people there are mostly afflicted by hot diseases; instead, henbane, poppy and similar cold herbs grow there. With us in Germany and Poland, wormwood abounds on every piece of waste ground." Baricelli, in The Delightful Garden, and Giambattista della Porta, in Physiognomics, book 6, chapter 23, give many examples and bring forward much further proof.[7476]
For that cause belike that learned *Fuchsius* of *Noremberge*, [7477]*when he came into a village, considered alwayes what herbs did grow most frequently about it, and those he distilled in a silver limbeck*, making use of others amongst them as occasion served.	Perhaps for this reason the learned Fuchs of Nuremberg, "whenever he came to a village, always considered which herbs grew most abundantly around it, and distilled those in a silver alembic," using other herbs among them as occasion required.[7478]

[7475] **Burton.** Printed page 366, e: "Penottus denar. med. Quæcunq; regio producit simplicia, pro morbis regionis; Crescit raro absynthium in Italia, quod ibi plerumq; morbi calidi, sed cicuta, papaver, & herbæ frigidæ; apud nos Germanos & Polonos ubiq; provenit absynthium." Penottus, De denario medico. Every region produces simples for its own diseases. Wormwood grows sparsely in Italy because diseases there are generally hot; instead, hemlock, poppy and cold herbs grow there. Among us Germans and Poles, wormwood grows everywhere.

[7476] **Editor.** The Latin margin has cicuta, "hemlock," whereas Burton's English has "henbane"; the difference is retained. Hot and cold are humoral classifications. The claim that each locality supplies remedies for its illnesses is an argument about nature's provision, not a demonstrated rule of plant distribution.

[7477] **Burton.** Printed page 366, f: "Quum in villam venit, consideravit quæ ibi crescebant medicamenta, simplicia frequentiora & iis plerumq; usus distillatis, & aliter, alimbacum ideo argenteum circumferens." When he came into a village, he considered which medicinal simples grew most abundantly there, and generally used them, distilled and otherwise, carrying a silver alembic about for that purpose.

[7478] **Editor.** A limbeck or alembic is a distilling vessel. The margin says that the simples were used distilled and otherwise; the body also mentions using other herbs. Fuchs's association with Nuremberg and the exact source of this anecdote remain to be checked.

Original text 1651	Modern English
I know that many are of opinion, our Northern simples are weak, unperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be used in Physick, and will therefore fetch their drugs a far off: Sena, Cassia out of *Ægypt*, Rubarbe from *Barbary*, Aloes from *Zocotora*; Turbith, Agarick, Mirabolanes, Hermodactils from the East Indies, Tobacco from the west, and some as far as *China*, Hellebor from the *Antycira*, or that of *Austria* which bears the purple flower, which *Mathiolus* so much approves, and so of the rest.	I know that many believe our northern simples to be weak and imperfect, less thoroughly matured and less potent than those from southern regions, and less suited to medicine. They therefore fetch their drugs from far away: senna and cassia from Egypt, rhubarb from Barbary, aloes from Socotra; turpeth, agaric, myrobalans and hermodactyls from the East Indies; tobacco from the West Indies; some drugs from as far away as China; hellebore from Anticyra, or the Austrian variety with purple flowers so highly approved by Mattioli, and so with the rest.[7479]
In the kingdome of *Valence* in *Spain*, [7480]*Maginus* commends two mountains, *Mariola* and *Renagolosa*, famous for simples: *Leander Albertus*, [7481]*Baldus* a mountain near the lake *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flock: [7482]*Ortelius* one in *Apulia, Munster Mons maior* in *Histria*: others [7483]*Montpelier* in *France*; *Prosper Altinus* preferres Egyptian simples, *Garcias ab Horto* Indian before the rest, another those of *Italy, Crete* &c.	In the kingdom of Valencia in Spain, Magini commends two mountains, Mariola and Renagolosa, famous for medicinal plants. Leandro Alberti commends Monte Baldo, near Lake Garda in the territory of Verona, to which all the region's herbalists constantly flock; Ortelius, a mountain in Apulia; Münster, Monte Maggiore in Istria; and others, Montpellier in France. Prospero Alpini prefers Egyptian simples, Garcia da Orta those of India, others those of Italy, Crete and so on.[7484]

[7479] **Editor.** "Concocted" suggests ripened or perfected by heat. Socotra is Burton's Zocotora; Barbary denotes northwestern Africa. Turpeth, agaric, myrobalans and hermodactyls are historical drug names, often used of purgative materials. Their exact botanical or commercial identities, and the stated places of origin, should not be inferred from the names alone.

[7480] **Burton.** Printed page 366, g: "Herbæ medicis utiles omnium in Apulia feracissimæ." Herbs useful to physicians are most abundantly produced in Apulia. The printed g anchor follows the reference to Valencia and Magini, although the marginal wording names Apulia.

[7481] **Burton.** Printed page 366, dagger: "Baldus mons prope Benacum herbilegis maxime notus." Mount Baldo, near Lake Benacus, is particularly well known to herb-gatherers.

[7482] **Burton.** Printed page 366, h: "Geog. ad quos magnus herbariorum numerus undiq; confluit." Geography: to which a great number of herbalists flock from every direction. No corresponding h is securely visible in the body; the note is attached editorially after the Verona clause.

[7483] **Burton.** Printed page 366, unmarked: "Sincerus Itiner. Gallia." Sincerus, Itinerary, France. The unmarked reference is placed editorially with Montpellier.

[7484] **Editor.** Baldus and Benacus are Monte Baldo and Lake Garda; Histria is Istria. The g marginal anchor is incongruous with its Apulia wording; h has no secure body anchor, and Sincerus is unmarked. All are retained with these attachment issues disclosed. Renagolosa is left in its printed form pending geographical collation.

Original text 1651	Modern English
Source page 366–367 Many times they are overcurious in this kind, whom *Fuchsius* taxeth, *Instit. l. 1. sec. 1. cap. 1.* [7485]*that think they doe nothing, except they rake all over India, Arabia, Æthiopia for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden herbs, then our bumbast Physitians, with all their prodigious, sumptuous, far-fetched, rare, conjecturall medicines*: without all question if we have not these rare Exotick simples, we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions.	They are often too fastidious in this, as Fuchs rebukes them in his Institutes, book 1, section 1, chapter 1: "They think they have achieved nothing unless they scour India, Arabia and Ethiopia for remedies, fetching their medicines from three quarters of the world and from beyond the Garamantes. An old woman or countrywoman often does more good with a few familiar, common garden herbs than our puffed-up physicians with all their extraordinary, costly, far-fetched, rare and speculative medicines." Without question, if we lack these rare imported simples, we have things at home equivalent in medicinal power. Ours will serve as well as theirs if taken in proportionate quantities and properly prepared and adjusted—if not much better, and more suitably for our constitutions.[7486]
Source page 367 But so tis for the most part, as *Pliny* writes to *Gallus*, [7487]*We are careless of that which is neer us, and follow that which is afarre off, to know which we will travell and sail beyond the seas, wholly neglecting that which is under our eyes.*	But it is generally as Pliny writes to Gallus: "We neglect what is near us and pursue what is far away, travelling and sailing overseas to learn about it, while wholly overlooking what lies before our eyes."[7488]

[7485] **Burton.** Printed page 366, k: "Qui se nihil effecisse arbitrantur, nisi Indiam, Æthiopiam, Arabiam, & ultra Garamantas à tribus mundi partibus exquisita remedia corradant. Tutius sæpe medetur rustica anus una, &c." They think they have accomplished nothing unless they scrape together choice remedies from India, Ethiopia, Arabia, beyond the Garamantes and from three parts of the world. A single old countrywoman often treats more safely, and so on.

[7486] **Editor.** "Bumbast" means inflated or pretentious; "virtue" is medicinal power. The Garamantes, an ancient North African people, stand here for remote regions. The Latin margin says the countrywoman often treats more safely, while Burton's English says she does more good; the distinction is preserved.

[7487] **Burton.** Printed page 367, asterisk: "Ep. lib. 8. Proximorum incuriosi longinqua sectamur, & ad ea cognoscenda iter ingredi & mare transmittere solemus; at quæ sub oculis posita negligimus." Letters, book 8. Unconcerned with what is near, we pursue distant things and commonly travel and cross the sea to learn about them, while neglecting what lies before our eyes.

[7488] **Editor.** Pliny the Younger, Letters 8.20.1, to Gallus. Burton rearranges and condenses its opening reflection about neglecting nearby wonders. This is a different Pliny from the author of the Natural History quoted earlier.

Original text 1651	Modern English
Opium in *Turky* doth scarce offend, with us in a small quantity it stupifies: *Cicuta* or hemlock is a strong poyson in *Greece*, but with us it hath no such violent effects: I conclude with *I. Voschius*, who as he much inveighs against those exotick medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases; *à capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us.	Opium scarcely harms people in Turkey, while here a small quantity stupefies us; cicuta, or hemlock, is a powerful poison in Greece, but here it has no such violent effects. I conclude with I. Voschius: while strongly attacking those imported medicines, he promises a complete and absolute cure of all diseases through our European remedies, "from head to heel; the herbs of our own region are more beneficial to our bodies"—our own simples agree best with us.[7489]
It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physick: So did [7490]*Janus Cornarius*, and *Martin Rulandus* in *Germany*. *T. B.* with us, as appeareth by a treatise of his divulged in our tongue 1615. to prove the sufficiency of *English* medicines, to the cure of all manner of diseases.	Fernel worked hard in his French practice to conduct all treatment with our own domestic medicines. So did Janus Cornarius and Martin Ruland in Germany, and T. B. here, as appears from his treatise published in English in 1615 to prove that English medicines suffice to cure every kind of disease.[7491]
If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been diverse worthy Physicians, which have tryed excellent conclusions in this kind, and many diligent, painfull Apothecaries, as *Gesner, Besler, Gerard*, &c.	If our simples are not quite as potent or as suitable, perhaps, with equal care, those far-fetched medicinal plants would flourish here as well as in the countries from which we now obtain them, just as cherries, artichokes, tobacco and many others do. Several worthy physicians have conducted excellent experiments of this kind, as have many diligent, hardworking apothecaries, such as Gesner, Besler, Gerard and others.[7492]

[7489] **Editor.** Burton's claims about opium and hemlock are preserved as historical assertions, not established differences in safety between countries. The sweeping promise of universal cure belongs to the cited Voschius; his identity and exact text remain to be collated.

[7490] **Burton.** Printed page 367, dagger: "Exotica rejecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus." He rejected imported remedies and wished us to be content with domestic ones alone. Melchior Adam, his Life.

[7491] **Editor.** T. B. is identifiable with Timothie Bright: the Wellcome Collection holds the 1615 edition of A treatise, wherein is declared the sufficiencie of English Medicines, with the subject Burton describes. The initials remain in the body. The marginal reference cites Melchior Adam's life of Cornarius.

[7492] **Editor.** "Conclusions" means experiments or practical trials; "painfull" means painstaking or hardworking. Here "drugs" includes medicinal plants capable of cultivation. The passage proposes acclimatizing imported plants, qualifying the preceding preference for native remedies.

Original text 1651	Modern English
but amongst the rest those famous publike Gardens of *Padua* in *Italy, Noremberge* in *Germany, Leiden* in *Holland, Montpelier* in *France*, (and ours in *Oxford* now *in fieri*, at the cost and charges of the right Honourable the Lord *Danvers* Earl of *Danby*) are much to be commended, wherein all exotick plants almost are to be seen, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them:	Above all, those famous public gardens at Padua in Italy, Nuremberg in Germany, Leiden in Holland and Montpellier in France deserve great praise—as does ours at Oxford, now being established at the expense of the Right Honourable Lord Danvers, Earl of Danby. In them almost every foreign plant can be seen, and generous annual funds are provided for their upkeep, so that young students may learn about them more readily.[7493]
which as [7494]*Fuchsius* holds, *is most necessary for that exquisite manner of curing*, and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.	For, as Fuchs holds, this knowledge "is essential to that accomplished method of healing." It is as shameful for a physician not to study these plants as for a craftsman not to know his axe, saw, square or any other tool he must use.

[7493] **Editor.** In fieri means in the course of being made or established. Oxford's Physic Garden was founded through Henry Danvers in 1621; its institutional history records subsequent construction and planting. Burton's "now" belongs to the evolving seventeenth-century text and is not updated to a later date.

[7494] **Burton.** Printed page 367, m: "Instit. l. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est." Institutes, book 1, chapter 8, section 1. Knowledge of these things is especially necessary for an accomplished method of healing.

Original text 1651	Modern English
SUBSEC. 3. ***Alteratives, Herbes, other vegetals, &c.***	**SUBSECTION 3** **Alteratives herbs and other plant remedies**
Amongst those 800 simples, which *Galeottus* reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives; [7495]*which by a secret force*, saith *Renodæus, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects.*	Among the 800 simples enumerated by Galeottus in book 3 of On Various Kinds of Learning, chapter 3, and described by many accomplished herbalists, I find only the following few specifically suited to this humour. Some are alteratives, "which by a hidden power," says Renodaeus, "and a special quality ward off future diseases, perfectly cure those already present, and remedy many such incurable conditions."[7496]
This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of corns in a horse legge, [7497]of a Wolves liver, &c. Of diverse [7498]excrements of beasts, all good against severall diseases?	This is observed in other plants, stones, minerals and animals as well as in herbs, and in other illnesses as well as this one. How many things are reported of a human skull? What different powers are attributed to the horny growths on a horse's leg, to a wolf's liver and so forth? Or to various animal excrements, all said to be good against particular diseases?[7499]

[7495] **Burton.** Printed page 367, n: "Quæ cæcâ vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar." By a hidden power and a specific quality they ward off future diseases. Pharmaceutical Institutes, book 1, chapter 10.

[7496] **Editor.** A "simple" is a single medicinal substance; an "alterative" was intended to change an unhealthy bodily condition without evacuation. "Humour" here is the melancholic humour. Burton reports the powers assigned to remedies by his authorities within historical medicine. "Secret" means hidden or unexplained. The marginal Latin promises prevention; the English body adds cure and the deliberately striking phrase "incurable effects." The precise Galeottus and Renodaeus passages remain to be collated.

[7497] **Burton.** Printed page 367, o: "Galen. lib. epar lupi hepaticos curat." Galen, book [unspecified]. A wolf's liver cures those with liver disease.

[7498] **Burton.** Printed page 367, p: "Stercus pecoris ad Epilepsiam &c." Livestock dung against epilepsy, and so on.

[7499] **Editor.** "Corns" means the horny growths on a horse's leg. Burton's materia medica includes animal and human substances as well as plants and minerals. The rhetorical questions accumulate reported powers rather than explain how they operate.

Original text 1651	Modern English
Source page 367–368 What extraordinary vertues are ascribed unto plants? [7500]*Satyrium & eruca penem erigunt, vites & nymphea semen extinguunt*, [7501]some herbs provoke lust; some again, as *agnus Castus*, waterlilly, quite extinguisheth seed: poppy causeth sleep, Cabbige resisteth drunkenness, &c.	What extraordinary powers are ascribed to plants! “Satyrion and rocket cause an erection; vines and water lilies extinguish semen.” Some herbs arouse sexual desire; others, such as chaste tree and water lily, entirely suppress semen. Poppy causes sleep; cabbage resists drunkenness, and so on.[7502]
Source page 368 and that which is more to be admired, that such and such plants, should have a peculiar vertue to such particular parts, [7503]as to the head Anniseeds, foalfoot, Betony, Calamint, eye-bright, Lavander, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, Ennula campana, Hysop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c.	More remarkable still is that particular plants should have a special power over particular parts of the body: for the head, aniseed, coltsfoot, betony, calamint, eyebright, lavender, bay, roses, rue, sage, marjoram, peony and so on. For the lungs, calamint, liquorice, elecampane, hyssop, horehound, water germander and so on. For the heart, borage, bugloss, saffron, balm, basil, rosemary, violet, roses and so on.[7504]

[7500] **Burton.** Printed page 367, q: “Priestpintle, rocket.”

[7501] **Burton.** Printed page 367, r: “Sabina fœtum educit.” Savin brings forth the fetus.

[7502] **Editor.** The margin glosses satyrium as “priestpintle,” an old plant name whose precise identification is not settled here. The Latin reads vites, “vines,” whereas the ensuing English names agnus castus, the chaste tree; vitex would agree with that name, but the printed wording is retained. “Seed” means semen. The savin note adds a different reproductive effect and is retained at its printed anchor.

[7503] **Burton.** Printed page 368, s: “Wecker. Vide Oswaldum Crollium lib. de Internis rerum signaturis, de herbis particularibus parti cuique convenientibus.” Wecker. See Oswald Croll’s book On the Inner Signatures of Things, concerning particular herbs appropriate to each part.

[7504] **Editor.** The catalogue assigns remedies to organs according to period medicine. “Foalfoot” is coltsfoot: Culpeper’s contemporary English Physitian also gives the paired names. Ennula campana is rendered elecampane. The sequence and repetitions are preserved rather than reorganized by modern botanical classification.

Original text 1651	Modern English
For the stomack, Wormwood, Mints, Betony, Bawm, Centaury, Sorel, Purslan. For the liver, Darthspine or *Camæpitis*, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaryes. For the spleen, Maidenhair, finger-ferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidnies, grumell, parsly, saxifrage, plantane, mallowe. For the womb, mugwort, pennyroyall, fetherfew, savine, &c. For the joynts, Camomile, S. Johns-wort, organ, rue, cowslips, centaury the lesse, &c.	For the stomach, wormwood, mints, betony, balm, centaury, sorrel and purslane. For the liver, darthspine or chamaepitys, germander, agrimony, fennel, endive, chicory, liverwort and barberries. For the spleen, maidenhair, finger fern, dodder of thyme, hops, ash bark and betony. For the kidneys, gromwell, parsley, saxifrage, plantain and mallow. For the womb, mugwort, pennyroyal, feverfew, savin and so on. For the joints, chamomile, St John's wort, organ, rue, cowslips, lesser centaury and so on.[7505]
And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in *Wecker, Renodeus, Hœurnius lib. 2. cap. 19.* &c. I will briefly speak of them, as first of alteratives, which *Galen* in his third book of diseased parts, prefers before diminutives, and [7506]*Trallianus* brags, that he hath done more cures on melancholy men by moistning, then by purging of them.	The same applies to particular diseases. For melancholy you will find a catalogue of suitable herbs, for every affected part. See further in Wecker, Renodaeus, Heurnius, book 2, chapter 19, and others. I will discuss them briefly, beginning with alteratives, which Galen, in his third book On the Affected Parts, prefers to evacuating remedies; Alexander of Tralles boasts that he has cured more melancholy patients by moistening them than by purging them.[7507]

[7505] **Editor.** "Succory" is chicory; "rinde" is bark; "grumell" is gromwell, a name also documented by the Anglo-Norman Dictionary. "Fetherfew" is feverfew and "savine" savin. The less certain names darthspine, finger fern and organ are retained rather than assigned unverified species. Camæpitis is normalized to chamaepitys in the modern column. This vocabulary is not a species-level identification of every remedy.

[7506] **Burton.** Printed page 368, t: "Idem Laurentius c. 9." Laurentius says the same, chapter 9.

[7507] **Editor.** "Diminutives" reduce or evacuate bodily matter; "moistening" and purging are contrasted as modes of humoral treatment. Trallianus is Alexander of Tralles. The t reference to Laurentius has no clearly visible matching body marker in this scan; it is attached to the report about Trallianus to which it is aligned. The precise passage remains to be collated.

Original text 1651	Modern English
[7508]In this Catalogue, Borage and Buglosse may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those herbs which expell melancholy, and [7509]exhilarate the heart, *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123.* Pliny much magnifies this plant. It may be diversly used; as in Broth, in [7510]Wine, in Conserves, Syrops, &c.	In this catalogue, borage and bugloss may claim first place, whether as the plant itself, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils and so on, for these herbs can be prepared in many ways. Bugloss is hot and moist, and is therefore rightly counted among the herbs that expel melancholy and cheer the heart: Galen, book 6, chapter 80, On Simple Medicines; Dioscorides, book 4, chapter 123. Pliny praises this plant highly. It can be used in various ways: in broth, wine, preserves, syrups and so on.[7511]
It is an excellent cordiall, and against this malady most frequently prescribed; an herb indeed of such Soveraignty, that as *Diodorus lib. 7. bibl. Plinius lib. 25. cap. 2. & lib. 21. cap. 22. Plutarch sympos. lib. 1. cap. 1. Dioscorides lib. 5. cap. 40. Cælius lib. 19. c. 3.* suppose, it was that famous Nepenthes of [7512]*Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Ægypt*) sent *Helena* for a token, of such rare vertue, that if taken steept in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should die before thy face, thou couldst not grieve or shed a tear for them.	It is an excellent cordial and is very frequently prescribed for this disorder. Indeed, the herb is so powerful that Diodorus, Library, book 7; Pliny, book 25, chapter 2, and book 21, chapter 22; Plutarch, Table Talk, book 1, chapter 1; Dioscorides, book 5, chapter 40; and Caelius, book 19, chapter 3, suppose it to have been Homer's famous nepenthe. Polydamna, the wife of Thon, then king of Thebes in Egypt, sent this to Helen as a gift. It had so extraordinary a power that, if you took it steeped in wine, you could neither grieve nor shed a tear even if your wife and children, father and mother, brother and sister, and all your dearest friends died before your eyes.[7513]

[7508] **Burton.** Printed page 368, unmarked subject label: "Borage."

[7509] **Burton.** Printed page 368, u: "Dicor Borago gaudia semper ago." I am called borage; I always bring joy.

[7510] **Burton.** Printed page 368, x: "Vino infusum hilaritatem facit." Infused in wine, it makes people cheerful.

[7511] **Editor.** "Hot and moist" describes humoral qualities, not the physical temperature or wetness of the preparation. A "cordial" strengthens or cheers the heart; "conserves" are preserved preparations. The unmarked Borage heading and both Latin marginal sayings are preserved as notes. Burton moves between borage and bugloss without resolving their botanical relationship.

[7512] **Burton.** Printed page 368, dagger: "Odyss. Δ." Odyssey, book 4.

[7513] **Editor.** Odyssey 4.219–232 describes Helen's grief-banishing drug, given by Polydamna, wife of Thon. Diodorus 1.97.7 connects this with Egyptian Thebes and its women's drugs. Neither consulted passage identifies borage or makes Thon king. Burton's "Diodorus lib. 7" remains as printed; the comparison supplies a different location, not an explanation of his numbering. Other nepenthe authorities remain uncollated.

Original text 1651	Modern English
Qui semel id paterâ mistum Nepenthes Iaccho *Hauserit, hic lachrymam, non si suavissima proles,* *Si germanus ei charus, materq; paterq;* *Oppetat, ante oculos ferro confossus atroci.*	Whoever once has drunk that nepenthe mixed with wine in a bowl Will shed no tear, even if his dearest child, His beloved brother, mother or father Dies before his eyes, pierced by a cruel sword.[7514]
Helenas commended Boul, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, then this of Borage.	Helen's celebrated bowl, which cheered the heart, contained no other ingredient than this borage, as most of our learned commentators conjecture.

[7514] **Editor.** This Latin verse paraphrases the episode in Odyssey 4. It is freshly translated here as printed, including its compressed syntax: the verb "shed" is supplied with lachrymam, "a tear." Iacchus, a name associated with Bacchus, stands for wine. The four printed verse lines remain a separate unit from Burton's preceding English account. The Latin translator has not been securely identified.

Original text 1651	Modern English
Source page 368–369 [7515]*Melissa* Bawm, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. *Cardan lib. 8.* much admires this herb. It heats and dries, saith [7516]*Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Matthiol. in lib. 3. c. 10. in Dioscoridem.* Besides they ascribe other vertues to it, [7517]*as to help concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations.* The same words in effect are in *Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius*, and every *Herbalist*. Nothing better for him that is melancholy then to steep this and Borage in his ordinary drink.	Melissa, or balm, has a remarkable power to alter melancholy, whether steeped in our usual drink, extracted or taken in some other form. Cardano, book 8, greatly admires this herb. According to Heurnius, it heats and dries in the second degree, wonderfully strengthens the heart and purges all melancholic vapours from the spirits: Mattioli, on Dioscorides, book 3, chapter 10. They attribute other powers to it as well: "to aid digestion, cleanse the brain, banish all worried thoughts and anxious imaginings." Much the same words occur in Avicenna, Pliny, Simeon Seth, Fuchs, L'Obel, Dalechamps and every herbalist. Nothing is better for a melancholy person than to steep this and borage in his usual drink.[7518]

[7515] **Burton.** Printed page 368, unmarked subject label: "Bawme." Balm.

[7516] **Burton.** Printed page 368, y: "Lib. 2. cap. 2. prax. med. mira vi lætitiam præbet & cor confirmat, vapores melancholicos purgat à spiritibus." Medical Practice, book 2, chapter 2. With wonderful power it brings joy and strengthens the heart; it clears melancholic vapours from the spirits.

[7517] **Burton.** Printed page 368, z: "Proprium est eius animum hilarem reddere, concoctionem juvare, cerebri obstructiones resecare, sollicitudines fugare, sollicitas imaginationes tollere." Its special power is to cheer the mind, assist digestion, remove obstructions of the brain, banish anxieties and remove troubled imaginings.

[7518] **Editor.** "In the second degree" places heat and dryness on the graded scale of humoral qualities. "Spirits" are the subtle bodily agents of life and sensation. "Concoction" means digestion; "carefull" means burdened with cares. The Latin margin speaks specifically of removing obstructions of the brain, where the English says cleansing it. Both formulations are retained. Burton's claims belong to his source tradition.

Original text 1651	Modern English
Source page 369 *Matthiolus* in his fift book of medicinall Epistles, reckons up [7519]*Scorzonera*, [7520]*not against poison only, falling sicknesse, and such as are vertiginous, but to this malady; the root of it taken by it self expells sorrow, causeth mirth and lightnes of heart.*	In the fifth book of his Medical Letters, Mattioli lists scorzonera "not only against poison, epilepsy and vertigo, but for this disorder: its root, taken by itself, drives away sorrow and brings mirth and lightness of heart."[7521]
Antonius Musa that renowned Physician to *Cæsar Augustus*, in his book which he writ of the vertues of *Betony, cap. 6.* wonderfully commends that herb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from fears, cares, griefs, cures falling-sicknes, this and many other diseases, to whom *Galen* subscribes, *lib. 7. simpl. med. Dioscorides lib. 4. cap. 1.* &c.	Antonius Musa, that renowned physician to Caesar Augustus, praises betony wonderfully in chapter 6 of his book on its virtues: "it guards people's souls and bodies and makes them secure from fear." It preserves both body and mind from fears, cares and griefs, and cures epilepsy, this disorder and many other diseases. Galen agrees, in book 7, On Simple Medicines, as does Dioscorides, book 4, chapter 1, and others.[7522]
Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.	Marigold is highly esteemed against melancholy, and is therefore often used in our everyday broth, being considered good against this and many other diseases.

[7519] **Burton.** Printed page 368, unmarked subject label at foot of margin: "Scorzonera." The label anticipates the paragraph on printed page 369; it is attached there in this edition.

[7520] **Burton.** Printed page 369, a: "Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemq; conciliat." Not only against vipers' bites, epilepsy and vertigo; the root administered by itself also dispels sadness and brings cheerfulness.

[7521] **Editor.** The unmarked Scorzonera label stands at the bottom of the preceding page; it anticipates this paragraph and has been moved with an explicit note. "Falling sickness" is epilepsy and "vertiginous" refers to vertigo. The marginal Latin specifies vipers' bites, whereas Burton's English has the broader "poison." The difference is preserved.

[7522] **Editor.** The work on betony is transmitted under Antonius Musa's name, but manuscript catalogues identify its author as Pseudo-Antonius Musa. The British Library's Harley MS 1585 catalogue records this attribution. Burton's historical identification is preserved in the body. His English paraphrase extends the shorter Latin assurance about protection and freedom from fear.

Original text 1651	Modern English
[7523]*Lupulus, hop*, is a soveraign remedy; *Fuchsius cap. 58. Plant. hist.* much extolls it; [7524]*it purgeth all choler, and purifies the blood. Matthiol. cap. 140. in 4. Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.	Lupulus, the hop, is a sovereign remedy. Fuchs, chapter 58 of his History of Plants, praises it highly: "it purges all bile and purifies the blood." Mattioli, chapter 140 of his commentary on Dioscorides, book 4, wonders why the physicians of his time made so little use of it, since it thins and cleanses. We use it for this purpose in our ordinary beer, which previously was thick and cloying.[7525]
Wormwood, Centaury, Penniroyall are likewise magnified and much prescribed (as I shall after shew) especially in Hypocondriake melancholy, daily to be used, sod in whey: and as *Ruffus Ephesius*, [7526]*Areteus*, relate, by breaking winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.	Wormwood, centaury and pennyroyal are likewise praised and frequently prescribed, as I shall show later, especially for hypochondriac melancholy: they are to be used daily, boiled in whey. As Rufus of Ephesus and Aretaeus report, many melancholy patients have been cured by their frequent use alone, through dispersing wind and aiding digestion.[7527]

[7523] **Burton.** Printed page 369, unmarked subject label: "Hop."

[7524] **Burton.** Printed page 369, b: "Bilem utrāq; detrahit, sanguinē purgat." It removes both kinds of bile and purifies the blood.

[7525] **Editor.** The Latin margin says "both kinds of bile," the yellow and black forms of humoral theory, where Burton writes "all choler." Both are retained. "Rarifies" means thins or makes less dense; "fulsome" here means heavy or cloying. The observation about beer is Burton's account, not a revised history of brewing.

[7526] **Burton.** Printed page 369, c: "Lib. 7. cap. 5." Book 7, chapter 5.

[7527] **Editor.** "Sod" means boiled. "Hypochondriac" melancholy is the bodily form associated in this work with the region beneath the ribs; it does not mean the modern preoccupation with having an illness. "Breaking wind" here is dispersing intestinal wind. The printed citation "Lib. 7. cap. 5" is retained without silently supplying a different book number.

Original text 1651	Modern English
And because the spleen and blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, Cuscuta, Ceterache, Mugwort, Liverwort, Ashe, Tamerisk, Genist, Maidenhair, &c. which much help and ease the spleen. To these I may adde Roses, Violets, Capers, Fetherfew, Scordium, Stœchas, Rosemary, Ros Solis, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c.	And because the spleen and blood are often disordered in melancholy, I must not omit endive, chicory, dandelion, fumitory and the like, which cleanse the blood; or scolopendria, dodder, ceterach, mugwort, liverwort, ash, tamarisk, broom, maidenhair and the like, which greatly help and relieve the spleen. To these I may add roses, violets, capers, feverfew, scordium, stoechas, rosemary, sundew, saffron, basil, sweet apples, wine, tobacco, sandalwood and so on.[7528]
That Peruvian *Chamico*, [7529]*monstrosâ facultate*, &c. *Linshcosteus Datera*; And to such as are cold, the [7530]decoction or Guiacum, China, Salsaperilla, Sassafras, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Julius Alexandrinus, Lelius, Egubinus*, and others.	That Peruvian chamico, “of prodigious power,” and so forth; Linshcosteus’s datera. And for those who are cold, the decoction or guaiacum, China root, sarsaparilla, sassafras, and the flowers of blessed thistle, which I find much used by Montanus in his consultations, Julius Alexandrinus, Lelius, Egubinus and others.[7531]

[7528] **Editor.** Several traditional plant names are retained because their historical usage need not select a single modern species. Scolopendria and ceterach are fern names; scordium and stoechas remain in their herbal forms. Ros solis is sundew, as documented in the Missouri Botanical Garden’s botanical Latin dictionary. Cuscuta, Genist, Ocyme and Sanders are rendered dodder, broom, basil and sandalwood.

[7529] **Burton.** Printed page 369, unmarked reference corresponding to the body asterisk: “Laet occid. Indiæ descrip. lib. 10 cap. 2.” De Laet, Description of the West Indies, book 10, chapter 2.

[7530] **Burton.** Printed page 369, d: “Heurnius l. 2. consil. 185. Scoltzii consil. 77.” Heurnius, book 2, consultation 185; Scholz’s consultations, 77.

[7531] **Editor.** The printed “decoction or Guiacum” is retained, though “of” fits the list. “Cold” is humoral. Linshcosteus probably refers to Linschoten, whose Itinerario, chapter 61, describes dutroa; the intermediary and datera wording remain unverified. Chamico and datera receive no forced species identification. The unmarked De Laet reference follows the Chamico asterisk. China is a medicinal root.

Original text 1651	Modern English
[7532]*Bernardus Penottus* prefers his *Herba solis*, or Dutch-Sindaw, before all the rest in this disease, *and will admit of no herb upon the earth to be comparable to it*. It excells *Homers Moly*, cures this, falling sicknes, and almost all others infirmities. The same *Penottus* speaks of an excellent balm out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, [7533]*will cause a sudden alteration, drive away dumps, and chear up the heart*.	Bernardus Penottus prefers his herba solis, or Dutch sundew, to all the rest for this disease, "and allows no herb on earth to compare with it." It surpasses Homer's moly, cures this disorder, epilepsy and almost every other infirmity. The same Penottus, drawing on Aponensis, describes an excellent balm which, taken in the quantity of three drops in a cup of wine, "will bring a sudden change, drive away dejection and cheer the heart."[7534]
Ant. Guianerius in his Antidotary hath many such. [7535]*Jacobus de Dondis* the Aggregator, repeats ambergreece, nutmegs, & all spice amongst the rest. But that cannot be generally, Amber and Spice will make a hot brain mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease.	Antonio Guaineri has many such remedies in his Antidotary. Jacobus de Dondis, the Compiler, includes ambergris, nutmegs and every kind of spice among the rest. But that cannot apply generally: amber and spice will drive a hot brain mad, though they are good for one that is cold and moist. Garcia da Orta lists many Indian plants whose powers he greatly praises against this disease.[7536]

[7532] **Burton.** Printed page 369, e: "Præf. denar. med. Omnes capitis dolores & phantasmata tollit; scias nullam herbam in terris huic comparandam viribus & bonitate nasci." Preface to the Medical Decade. It removes all headaches and phantasms; know that no herb grows on earth comparable to it in power and excellence.

[7533] **Burton.** Printed page 369, f: "Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur, &c." An excellent medicine for quickly strengthening the heart, and for all who are sad, and so forth.

[7534] **Editor.** Herba solis means "herb of the sun"; Burton immediately gives its vernacular name, Dutch-Sindaw, rendered sundew. Homer's moly is the protective plant given to Odysseus against Circe in Odyssey 10.302–306. "Out of Aponensis" means drawn from that author, not a balm extracted from a plant with that name. The precise Penottus and Aponensis formulations remain to be located.

[7535] **Burton.** Printed page 369, g: "Rondoletius. Elenum quod vim habet miram ad hilaritatem et multi pro secreto habent. Schenkius observ. med. cen. 5. observ. 86." Rondelet. Elenum has a wonderful power to cause cheerfulness, and many keep it as a secret remedy. Schenck, Medical Observations, fifth hundred, observation 86.

[7536] **Editor.** "Aggregator" means compiler, not the name of another remedy. Burton first gives ambergreece, ambergris, but then writes "Amber"; the distinction is retained rather than silently resolved. His qualification depends on whether the brain is considered hot or cold and moist. The g note at Jacobus de Dondis names Rondelet and Elenum instead; this mismatch and the uncertain Elenum reading remain recorded for collation.

Original text 1651	Modern English
Lemnius instit. cap. 58. admires Rue, and commends it to have excellent vertue, to [7537]*expell vain imaginations, Divels, and to ease afflicted souls*. Other things are much magnified by writers, as an old Cock, a Rams head, a Wolfes heart born or eaten, which *Mercurialis* approves; *Prosper Altinus*, the water of *Nilus*; *Gomesius* all sea water, and at seasonable times to be sea-sick: [7538]Goats milk, Whey, &c.	Lemnius, Institutes, chapter 58, admires rue, praising its excellent power "to expel vain imaginings and devils, and relieve afflicted souls." Writers also greatly praise other things: an old cock, a ram's head, or a wolf's heart carried on the person or eaten, which Mercurialis approves; the water of the Nile, praised by Prosper Altinus; all seawater, praised by Gomesius; and being seasick at suitable times; goats' milk, whey and so on.[7539]

[7537] **Burton.** Printed page 369, h: "Afflictas mentes relevat, animi Imaginationes & Dæmones expellit." It relieves afflicted minds, expels the mind's imaginings and demons.

[7538] **Burton.** Printed page 369, i: "Sckenkius, Mizaldus, Rhasis." Schenck, Mizaldus and Rhazes.

[7539] **Editor.** "Born" means carried on the person, contrasted with eaten. Burton combines remedies used internally with objects carried as amulets. His statements about devils are preserved as part of his explanatory world. The i reference has no secure visible body anchor; it is attached editorially to the final goats' milk and whey clause beside which it appears. The printed name Altinus is retained pending collation.

Original text 1651	Modern English
Source page 370 **SUBSECT. 4.** ***Pretious stones, Metals, Minerals, Alteratives.***	**SUBSECTION 4** **Precious stones metals and minerals as alteratives**
Pretious stones are diversly censured; many explode the use of them or any Minerals in Physick, of whom *Thomas Erastus* is the chief, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monavius*, [7540]*That stones can work any wonders, let them believe that list, no man shall perswade me, for my part I have found by experience there is no vertue in them.*	Precious stones are variously judged. Many reject their use, or that of any minerals, in medicine. Foremost among them is Thomas Erastus, in his treatise against Paracelsus and in a letter to Peter Monavius: "Let those who wish believe that stones can work wonders; no one will persuade me. For my part, experience has shown me that there is no virtue in them."[7541]
But *Matthiolus* in his comment upon [7542]*Dioscorides*, is as profuse on the other side in their commendation; so is *Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus*, &c. [7543]*Matthiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* prefers the salt of Corall. [7544]*Christoph. Encelius lib. 3. cap. 131.* will have them to be as so many severall medicines against melancholy, sorrow, fear, dulnesse, and the like;	On the other side, Mattioli is equally lavish in their praise in his commentary on Dioscorides; so are Cardano, Renodaeus, Alardus, Rueus, Encelius, Marbodeus and others. Mattioli singles out coral, and Oswald Croll, in his Chemical Basilica, prefers salt of coral. Christoph Encelius, book 3, chapter 131, regards them as so many distinct medicines against melancholy, sorrow, fear, dullness and the like.[7545]

[7540] **Burton.** Printed page 370, k: "Cratonis ep. vol. 1. Credat qui vult gemmas mirabilia efficere; mihi qui & ratione & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum." Crato's Letters, volume 1. Let whoever wishes believe that gems work wonders. No one will easily persuade me, who have learned otherwise by both reason and experience, that falsehood is truth.

[7541] **Editor.** "Censured" means judged or assessed, not necessarily condemned; "explode" means reject. Burton sets opponents and defenders of mineral medicine against one another. The Latin note appeals to both reason and experience and refuses to accept falsehood as truth; the English body shortens this to the absence of virtue in the stones. Crato's letter collection and the Erastus letter are cited as printed, without claiming direct collation.

[7542] **Burton.** Printed page 370, l: "L. de gemmis." Book on gems.

[7543] **Burton.** Printed page 370, m: "Margaritæ & corallum ad melancholiam præcipue valent." Pearls and coral are especially effective against melancholy.

[7544] **Burton.** Printed page 370, n: "Margaritæ & gemmæ Spiritus confortant & cor, melancholiam fugant." Pearls and gems strengthen the spirits and heart and banish melancholy.

[7545] **Editor.** "Virtue" throughout this catalogue means an attributed power or efficacy. Salt of coral is a prepared substance; the phrase is not expanded into an unverified chemical recipe. The margin includes pearls as well as coral and gems. The Dioscorides anchor points to the short marginal "Book on gems"; that imprecise relationship is retained.

Original text 1651	Modern English
[7546]*Renodeus* admires them, *besides they adorn Kings Crowns, grace the fingers, enrich our houshold stuffe, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the minde*. The particulars be these.	Renodaeus admires them: “Besides adorning kings’ crowns, gracing the fingers, enriching our household furnishings, defending us from enchantments, preserving health and curing diseases, they drive away grief and cares and cheer the mind.” The particular stones are these.
Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from *Calecut*; [7547]*if hung about the neck, or taken in drink, it much resisteth sorrow, and recreats the heart*. The same properties I find ascribed to the *Jacinth* and *Topaze*, [7548]They allay anger, grief, diminish madnes, much delight and exhilarate the minde, [7549]*If it be either carried about, or taken in a potion, it will increase wisdome*, saith *Cardan, expell fear; he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad again as ever they were at first*.	Granatus, or garnet, is a precious stone so called because it resembles the seeds of a pomegranate. An imperfect kind of ruby, it comes from Calicut. “Hung about the neck or taken in a drink, it strongly resists sorrow and refreshes the heart.” I find the same properties ascribed to jacinth and topaz: “They allay anger and grief, lessen madness, and greatly delight and cheer the mind. If carried on the person or taken in a potion, it will increase wisdom,” says Cardano, “and banish fear.” He boasts of curing many mad people with it, who, when they put the stone aside, became as mad again as they had been at first.[7550]

[7546] **Burton.** Printed page 370, o: “Præfat. ad lap. prec. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrant, supellectilem ditant, è fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.” Preface on precious stones, book 2, section 2, On Medicinal Materials. They adorn kings’ crowns, brighten the fingers, enrich household furnishings, protect against enchantment, cure diseases, preserve health, cheer the mind and drive away sadness.

[7547] **Burton.** Printed page 370, p: “Encelius l. 3. c. 4. Suspensus vel ebibitus tristitiæ multum resistit, & cor recreat.” Encelius, book 3, chapter 4. Worn suspended or drunk, it strongly resists sadness and refreshes the heart.

[7548] **Burton.** Printed page 370, q: “Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat & animi tristitiam pellit.” The same author, chapters 5 and 6, on jacinth and topaz. It calms anger and drives sadness from the mind.

[7549] **Burton.** Printed page 370, r: “Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit; insanos hac sanavi, & quum lapidem abjecerint, erupit iterum stultitia.” This stone, worn or drunk, increases prudence and drives away night fears. I have cured mad people with it; when they cast the stone aside, their madness broke out again.

[7550] **Editor.** These are period lapidary names and classifications. Burton calls garnet an imperfect ruby and places its origin at Calicut; this is retained, not converted into modern mineralogy. He moves from two stones, jacinth and topaz, to a singular “it”; the modern column preserves that uncertainty about which stone receives Cardano’s claims. The margin specifies night fears where the body says fear.

Original text 1651	Modern English
Petrus Bayerus lib. 2. cap. 13. veni mecum. Fran. Rueus, cap. 19. de gemmis, say as much of the *Chrysolite*, [7551]a friend of wisdome, an enemy to folly. *Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, [7552]*it much availes to a good understanding, represseth vain conceits, evil thoughts, causeth mirth, &c.*	Petrus Bayerus, Come with Me, book 2, chapter 13, and François de La Rue, On Gems, chapter 19, say as much of chrysolite: a friend to wisdom and an enemy to folly. Pliny, book 37; Solinus, chapter 52; Albertus, On Stones; Cardano; and Encelius, book 3, chapter 66, highly praise the power of beryl: “it greatly helps sound understanding, suppresses idle fancies and evil thoughts, and causes mirth,” and so on.[7553]
In the belly of a swallow there is a stone found called *Chelidonius*, [7554]*which if it be lapped in a fair cloath, and tied to the right arm, will cure lunaticks, mad men, make them amiable and merry*. There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities; [7555]*availes much against phantastick illusions which proceed from melancholy*, preserves the vigour and good estate of the whole body.	A stone called chelidonius is found in a swallow’s belly. “Wrapped in a clean cloth and tied to the right arm, it will cure lunatics and mad people and make them agreeable and merry.” There is a kind of onyx called chalcedony, with the same qualities: it “greatly helps against imaginary illusions arising from melancholy,” and preserves the vigour and good condition of the whole body.[7556]

[7551] **Burton.** Printed page 370, s: “Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat.” It brings wisdom and banishes folly. Cardano says the same: it helps lunatics.

[7552] **Burton.** Printed page 370, t: “Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.” It promotes sound understanding, restrains evil thoughts, and so forth. It makes people cheerful.

[7553] **Editor.** The quoted powers are taken from a lapidary tradition linking stones with intellect and emotion. Veni mecum literally means “come with me”; the abbreviated title and the Bayerus reference remain unverified. The printed list of authorities and its attribution to beryl are retained. No modern mineral identity is imposed on historical chrysolite.

[7554] **Burton.** Printed page 370, u: “Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, jucundos.” Albertus; Encelius, book 3, chapter 44; Pliny, book 37, chapter 10; Jacobus de Dondis. Tied to the right arm, it cures lunatics and mad people and makes them agreeable and cheerful.

[7555] **Burton.** Printed page 370, x: “Valet contra phantasticas illusiones ex melancholia.” It is effective against imaginary illusions arising from melancholy.

[7556] **Editor.** Chelidonius means a swallow stone in this tradition. “Fair” means clean; “amiable” means agreeable or lovable. “Lunatic,” “mad” and “phantastick illusions” are historical categories, not precise modern diagnoses. Burton classifies chalcedony as a kind of onyx; that classification is retained.

Original text 1651	Modern English
The *Eban* stone which Goldsmiths use to sleeken their gold with, born about or given to drink, [7557]hath the same properties or not much unlike.	The eban stone, which goldsmiths use to polish their gold, has the same or very similar properties when carried on the person or given in a drink.[7558]
Source page 370–371 *Levinus Lemnius Institut. ad vit. cap. 58.* amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*, [7559]*which drive away childish fears, Divels, overcome sorrow, and hung about the neck repress troublesome dreams*, which properties almost *Cardan* gives to that green coloured [7560]*Emmetris*, if it be carried about, or worn in a ring; *Rueus* to the *Diamond*.	Among other jewels, Levinus Lemnius, Institutes for Life, chapter 58, mentions two more notable ones, carbuncle and coral, "which drive away childish fears and devils, overcome sorrow and, hung about the neck, suppress troublesome dreams." Cardano gives nearly the same properties to the green stone emmetris when carried on the person or worn in a ring, and La Rue gives them to diamond.[7561]
Source page 371 *Nicholas Cabeus* a Jesuit of *Farrara*, in the first book of his magneticall Philosophy, cap. 3 speaking of the vertues of a loadstone recites many severall opinions; some say that if it be taken in parcels inward, *si quis per frusta voret, juventutem restituet*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will have it to cause melancholy; let experience determine.	Niccolò Cabeo, a Jesuit of Ferrara, recounts many different opinions about the powers of a lodestone in the first book of his Magnetic Philosophy, chapter 3. Some say that if it is swallowed in pieces—"if anyone swallows it in fragments, it will restore youth"—it will, like viper wine, restore a person's youth. Yet others maintain that carrying it about causes melancholy. Let experience decide.[7562]

[7557] **Burton.** Printed page 370, y: "Amentes sanat, tristitiam pellit, iram, &c." It cures madness, drives away sadness, anger and so forth.

[7558] **Editor.** "Sleeken" means smooth or polish. The material meant by "Eban stone" has not been securely identified here, so its name is retained. The margin's therapeutic assertions are preserved separately from Burton's cross-reference to the preceding stones.

[7559] **Burton.** Printed page 370, z: "Valet ad fugandos timores & dæmones, turbulenta somnia abigit, & nocturnos puerorum timores compescit." It is effective in banishing fears and demons, dispels troubled dreams, and checks children's night fears.

[7560] **Burton.** Printed page 371, a: "Somnia læta facit argenteo annulo gestatus." Worn in a silver ring, it makes dreams pleasant.

[7561] **Editor.** "Carbuncle" is a historical gem name. The reading Emmetris is retained because its precise identification remains uncertain. Burton gives it nearly the same properties as carbuncle and coral, while the Latin note makes the narrower claim of pleasant dreams when worn in a silver ring. The body and margin should not be flattened into one statement.

[7562] **Editor.** A lodestone is a naturally magnetic stone. Burton balances contradictory claims of restored youth and induced melancholy, then appeals to experience to decide. The short Latin clause is translated separately from his ensuing English gloss. The exact chapter in Cabeo remains to be collated.

Original text 1651	Modern English
Mercurialis admires the Emerald for his vertues in pacifying all affections of the mind; others the Saphyre, *which is the* [7563]*fairest of all precious stones, of skye colour, and a great enemy to black choler, frees the mind, mends manners, &c. Jacobus de Dondis* in his Catalogue of Simples, hath AmberGreece, *os in corde cervi*, [7564]the bone in a Stags heart, a Monocerots horn, Bezoars stone [7565](of which elsewhere) it is found in the belly of a little beast in the *East Indies* brought into *Europe* by *Hollanders* and our country-men Merchants. *Renodeus cap. 22. lib. 3. de ment. med.* saith he saw two of these beasts alive in the Castle of the Lord of *Vitry* at *Coubert*.	Mercurialis admires the emerald for its power to calm all emotions of the mind; others admire sapphire, “the fairest of all precious stones, sky-coloured and a great enemy to black bile: it frees the mind and improves conduct,” and so on. In his Catalogue of Simples, Jacobus de Dondis includes ambergris; “the bone in a stag’s heart”—a bone in the heart of a stag; a unicorn’s horn; and bezoar stone, discussed elsewhere. This last is found in the belly of a small animal in the East Indies and is brought to Europe by Dutch merchants and our own countrymen. Renodaeus, book 3, chapter 22, On Medicinal Materials, says that he saw two of these animals alive in the castle of the Lord of Vitry at Coubert.[7566]
Lapis Lazuli and *Armenus* because they purge, shall be mentioned in their place.	Lapis lazuli and Armenian stone will be discussed in their proper place, because they purge.[7567]

[7563] **Burton.** Printed page 371, b: “Atræ bili adversatur, omnium gemmarum pulcherrima, cœli colorem refert, animum ab errore liberat, mores in melius mutat.” It opposes black bile; the most beautiful of all gems, it resembles the colour of the sky, frees the mind from error and improves conduct.

[7564] **Burton.** Printed page 371, c: “Longis mœroribus feliciter medetur, deliquiis, &c.” It successfully remedies prolonged grief, fainting fits and so forth.

[7565] **Burton.** Printed page 371, d: “Sect. 5. Memb. 1. Subs. 5.” Section 5, member 1, subsection 5.

[7566] **Editor.** Monoceros means a unicorn in this medicinal vocabulary. Bezoar denotes a concretion found inside an animal; Burton’s account of its origin and trade is retained. He does not identify the particular animals seen at Coubert. The stag-heart phrase is translated twice because Burton gives both Latin and an English gloss. The printed cross-reference and abbreviated Renodaeus title are preserved.

[7567] **Editor.** Armenus is the Armenian stone of the historical pharmacopoeia. These stones are deferred because Burton classifies them as purgatives rather than alteratives. Precise modern mineral identification is not supplied from the name alone.

Original text 1651	Modern English
Of the rest in brief thus much I will adde out of *Cardan, Renodeus cap. 23. lib. 3. Rondoletius lib. 1. de Testat. c. 15.* &c. [7568]*That almost all Jewels and pretious stones, have excellent vertues to pacifie the affections of the mind*, for which cause rich men so much covet to have them: [7569]*and those smaller Unions which are found in shells amongst the Persians and Indians*, by the consent of all writers, *are very cordial*, and most part avail to the exhilaration of the heart.	Of the rest I will briefly add this much from Cardano; Renodaeus, book 3, chapter 23; Rondelet, book 1 On Shellfish, chapter 15; and others: "Almost all jewels and precious stones have excellent powers to calm the emotions of the mind," which is why rich people are so eager to possess them. "And those smaller pearls found in shells among the Persians and Indians," by the agreement of all writers, "are very strengthening to the heart," and generally help to cheer it.[7570]
[7571]Most men say as much of Gold, and some other Minerals, as these have done of pretious stones. *Erastus* still maintains the opposite part. *Disput. in Paracelsum cap. 4. fol. 196.* he confesseth of gold, [7572]*that it makes the heart merry, but in no other sense but as it is in a misers chest*: *at mihi plaudo simulac nummos contemplor in arcâ*, as he said in the Poet, it so revives the spirits, and is an excellent receit against Melancholy,	Most people say as much of gold and some other minerals as these writers have said of precious stones. Erastus still takes the opposing side. In his Disputations against Paracelsus, chapter 4, folio 196, he admits that gold "makes the heart merry, but only in the sense that it lies in a miser's chest." "But I applaud myself as soon as I gaze at the coins in my chest," as the man in the poet says. In that way it revives the spirits and makes an excellent remedy for melancholy.[7573]

[7568] **Burton.** Printed page 371, e: "Gestamen lapidum & gemmarum maximum fert auxilium & juvamen; unde qui dites sunt gemmas secum ferre studeant." Wearing stones and gems brings very great help and relief; hence those who are rich should take care to carry gems with them.

[7569] **Burton.** Printed page 371, f: "Margaritæ & Uniones quæ à conchis & piscibus apud Persas & Indos, valde cordiales sunt, &c." Pearls and large pearls obtained from shells and fish among the Persians and Indians are very strengthening to the heart, and so on.

[7570] **Editor.** "Unions" means pearls, not a mixture of ingredients. The Latin margin names margaritae and uniones, traditionally pearls and large pearls, whereas the English calls these "smaller Unions"; both formulations are retained. "Cordial" again means strengthening or cheering the heart. Burton's appeal to all writers is his own generalization.

[7571] **Burton.** Printed page 371, unmarked subject label: "Minerals."

[7572] **Burton.** Printed page 371, g: "Aurum lætitiam generat, non in corde, sed in arcâ virorum." Gold generates joy, not in people's hearts but in their chests of money.

[7573] **Editor.** Horace, Satires 1.1.66–67, gives the miser's self-applause over his coins. Burton omits ipse domi, "myself at home," and joins the remaining phrases; the modern column follows his shortened quotation. The joke turns medicine's gold into accumulated money. The unmarked Minerals label begins this new portion of the argument.

Original text 1651	Modern English
[7574]For Gold in Physick is a cordial, Therefore he loved Gold in special.	For gold in medicine strengthens the heart; Therefore he loved gold especially.[7575]
Aurum potabile [7576]he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our D[r]. *Guin* urgeth against D. *Antonius*. [7577]*Erastus* concludes their Philosophicall stones and potable gold, &c. *to be no better then poyson*, a meer imposture, a *non Ens*; dig'd out of that broody hill belike this goodly golden stone is, *ubi nascetur ridiculus mus*.	He condemns potable gold and attacks it because of the corrosive liquids used in it, an argument our Dr Gwinne brings against Dr Anthony. Erastus concludes that their philosophers' stones, potable gold and the like are "no better than poison," a mere fraud, a nonentity. This splendid golden stone has presumably been dug out of that pregnant mountain "where a ridiculous mouse will be born."[7578]

[7574] **Burton.** Printed page 371, dagger: "Chaucer."

[7575] **Editor.** Chaucer, Canterbury Tales, General Prologue 443–444, in the portrait of the Physician. Burton's wording and spelling are retained on the left; the new rendering keeps the two-line form. The joke exploits both the alleged medicinal value of gold and the physician's fondness for money. Harvard's Chaucer text confirms the passage.

[7576] **Burton.** Printed page 371, h: "Aurum non aurum. Noxium ob aquas rodentes." Gold that is not gold. Harmful because of the corrosive liquids.

[7577] **Burton.** Printed page 371, i: "Ep. ad Monavium. Metallica omnia in universum quovis modo parata, nec tutò nec commodè intra corpus sumi." Letter to Monavius. All mineral preparations in general, however prepared, can be taken into the body neither safely nor beneficially.

[7578] **Editor.** "Potable" means drinkable; "corrosive waters" are chemically active liquids. Guin and Antonius are Matthew Gwinne and Francis Anthony: the Wellcome catalogue records Gwinne's 1611 attack with the running title Aurum non aurum, also quoted in Burton's margin. The "broody hill" alludes to Horace, Art of Poetry 139, where labouring mountains produce a ridiculous mouse. Burton adapts that line into his sentence. His "non Ens" denies the promised substance's reality.

Original text 1651	Modern English
Source page 371–372 *Paracelsus* and his Chymisticall followers, as so many *Promethei*, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. [7579]*Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. Apage sis istos qui Vulcanias istas Metamorphoses sugillant, inscitiæ soboles, supinæ pertinaciæ alumnos, &c.* not worthy the name of Physicians, for want of these remedies;	On the other side, Paracelsus and his chemical followers, like so many Prometheuses, will fetch fire from heaven and cure every kind of disease with minerals, counting them the only true medicine. Paracelsus calls Galen, Hippocrates and all their followers children, ignoramuses, sophists and so forth: "Away, I beg you, with those who disparage these transformations of Vulcan, offspring of ignorance, pupils of supine obstinacy," and so on. Without these remedies, they are unworthy of the name of physicians.[7580]
Source page 372 and brags that by them he can make a man live 160 yeers, or to the worlds end, with their [7581]*Alexipharmacums, Panaceas, Mummia's, unguentum Armarium*, and such Magneticall cures, *Lampas vitæ & mortis, Balneum Dianæ, Balsamum, Electrum Magico-physicum, Amuleta Martialia*, &c. What will not he and his followers effect?	He boasts that with these remedies he can make a person live 160 years, or until the world's end: their antidotes, panaceas, mummy preparations, weapon salve and similar magnetic cures; the lamp of life and death, Diana's bath, balsam, magical-medical electrum, martial amulets and so on. What will he and his followers not accomplish?[7582]

[7579] **Burton.** Printed page 371, second dagger with continuation below the body: "In parag. Stultissimus pilus occipitis mei plus scit quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestræ omnes Academiæ." In the Paragranum. The most foolish hair on the back of my head knows more than all your doctors; the rings on my shoes are more learned than your Galen and Avicenna; my beard has more experience than all your academies.

[7580] **Editor.** Prometheus' theft of heavenly fire and Vulcan's mastery of fire frame the chemical physicians' claims. "Sophisters" means disputants accused of specious argument. The Latin invective is translated in full rather than replaced by a summary. The marginal taunts run across the foot of printed page 371 and belong to the same dagger note; all are preserved. Their exact wording in Paracelsus's Paragranum remains to be collated.

[7581] **Burton.** Printed page 372, first asterisk: "Vide Ernestum Burgiatium edit. Franaker. 8°. 1611. Crollius and others." See Ernestus Burgiatius, Franeker edition, octavo, 1611; Croll and others.

[7582] **Editor.** Alexipharmacums are antidotes and panaceas universal remedies. The remaining terms are historical preparation names: mummy preparations, weapon salve, the lamp of life and death, Diana's bath, balsam, electrum and martial amulets. "Magnetic" here extends to supposed sympathetic action, not simply attraction by a lodestone. The Franeker 1611 octavo cited under Ernestus Burgiatius is identifiable with Johann Ernst Burggrav's Biolychnium seu Lucerna in the Wellcome catalogue; its detailed contents have not been collated.

Original text 1651	Modern English
He brags moreover that he was *primus medicorum*, and did more famous cures then all the Physicians in *Europe* besides, [7583]*a drop of his preparations should go farther then a dram, or ounce of theirs*, those loathsome and fulsome filthy potions, Heterocliticall pills (so he cals them) horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret.*	He further boasts that he was "the foremost of physicians" and achieved more famous cures than all the other physicians in Europe: "a drop of his preparations would go further than a dram or an ounce of theirs"—those loathsome, nauseating, filthy potions, irregular pills, as he calls them, horse medicines "at the sight of which the Cyclops Polyphemus would shudder."[7584]
And though some condemn their skill, and Magneticall cures as tending to Magicall superstition, witchery, charms, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extreams, the middle sort approve of Minerals, though not in so high a degree.	Although some condemn their practice and magnetic cures as tending towards magical superstition, witchcraft, charms and so forth, they nevertheless admire them, stoutly defend them and prefer them beyond measure. But both sides go to extremes. Those who take a middle course approve of minerals, though not so extravagantly.
Lemnius lib. 3. cap. 6. de occult. nat. mir. commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith *Wecker. antid. spec. lib. 1.* to whom *Renodeus* subscribes, *lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis, Daniel Sennertus lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euonymus, Rubeus*, and *Matthiolus* in the fourth book of his Epistles, *Andreas à Blawen epist. ad Matthiolum*, as commended and formerly used by *Avicenna, Arnoldus*, and many others:	Lemnius, book 3, chapter 6, On the Hidden Wonders of Nature, commends gold used internally and externally, as in rings, and considers it excellent in medicines. Wecker, Special Antidotary, book 1, recommends it in mixtures for melancholy patients. Renodaeus agrees, book 2, chapter 2; so do Ficino, book 2, chapter 19; Fernel, Method of Medicine, book 5, chapter 21, on heart remedies; Daniel Sennert, book 1, part 2, chapter 9; Audernacus, Libavius, Quercetanus, Oswald Croll, Euonymus, Rubeus and Mattioli in the fourth book of his Letters; and Andreas à Blawen, in a letter to Mattioli. It was praised and used earlier by Avicenna, Arnoldus and many others.[7585]

[7583] **Burton.** Printed page 372, second asterisk: "Plus proficiet gutta mea, quam tot eorum drachmæ & unciæ." A drop of mine will do more good than all those drams and ounces of theirs.

[7584] **Editor.** A dram and an ounce are units of weight. "Heteroclitical" means irregular or anomalous; in this insult the pills defy proper form. "Horse medicines" dismisses the rival preparations as fit for animals. Polyphemus, the monstrous Cyclops, supplies a comic measure of their repulsiveness. The claims are presented as Paracelsus's boasts.

[7585] **Editor.** Burton's middle position admits mineral remedies while resisting both blanket rejection and extravagant claims. The long list of authorities is retained in order. Abbreviated titles are translated descriptively where clear; Audernacus, Euonymus, Rubeus and Andreas à Blawen remain in the printed forms pending a full bibliographical collation.

Original text 1651	Modern English
[7586]*Matthiolus* in the same place approves of potable gold, *Mercury*, with many such Chymicall Confections, and goes so far in approbation of them, that he holds [7587]*no man can be an excellent Physician that hath not some skill in Chymisticall distillations, and that Chronick diseases can hardly be cured without mineral medicines*: Look for *Antimony* among purgers.	In the same place Mattioli approves of potable gold, mercury and many similar chemical preparations. He goes so far in approving them as to maintain that "no one can be an excellent physician without some skill in chemical distillation, and chronic diseases can scarcely be cured without mineral medicines." Look for antimony among purgatives.[7588]

[7586] **Burton.** Printed page 372, k: "Nonnulli huic supra modum indulgent, usum esse non adeo magnum, non tamen abjiciendum censeo." Some indulge in this beyond measure; I judge its usefulness not so great, yet not to be rejected.

[7587] **Burton.** Printed page 372, l: "Ausim dicere neminem medicum excellentem qui non in hac distillatione chymica sit versatus. Morbi chronici devinci citra metallica vix possunt, aut ubi sanguis corrumpitur." I would venture to say that no physician is excellent unless experienced in this chemical distillation. Chronic diseases, or cases in which the blood is corrupted, can hardly be overcome without mineral remedies.

[7588] **Editor.** "Confections" means compounded medicinal preparations, not sweets. The k note says that the use is overrated but should not be rejected, while the body stresses Mattioli's approval; both remain. The l note adds cases involving corrupted blood to chronic disease, a qualification absent from the English body. "Without mineral medicines" follows citra metallica. The final sentence directs the reader to Burton's later discussion of purgatives.

Original text 1651	Modern English
SUBSECT. 5. ***Compound Alteratives, censure of Compounds, and mixt Physick.***	**SUBSECTION 5** **Compound alteratives criticism of compounds and mixed medicines**
Pliny lib. 24. c. 1. bitterly taxeth all compound medicines. [7589]*Mens knavery, imposture, and captious wits have invented these shops, in which every mans life is set to sale: and by and by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia; a medicine for a botch must be had as farre as the red sea, &c.*	Pliny, book 24, chapter 1, bitterly attacks all compound medicines. "Human knavery, fraud and cunning have invented these shops, in which everyone's life is put up for sale. Soon afterwards came those compounds and incomprehensible mixtures, fetched from as far away as India and Arabia; a medicine for a sore must come all the way from the Red Sea," and so on.[7590]
And 'tis not without cause which he saith; for out of question they are much to [7591]blame in their compositions, whilst they make infinite variety of mixtures,	He does not say this without reason. They are unquestionably much to blame for their compounds when they make endless varieties of mixtures,

[7589] **Burton.** Printed page 372, m: "Fraudes hominum & ingeniorum capturæ, officinas invenêre istas, in quibus sua cuique venalis promittitur vita; statim compositiones & mixturæ inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur." Human fraud and intellectual trickery invented these shops, in which each person is promised his own life for a price; immediately there are compounds and inexplicable mixtures from Arabia and India; for a little sore medicine is imported from the Red Sea.

[7590] **Editor.** Pliny, Natural History 24.1.4–5, attacks the sale of elaborate medicines made from costly imports. "Botch" means a sore or swelling. Burton compresses the Latin and supplies his own English account; each is retained. The marginal promittitur and importatur are preserved rather than replaced with the comparison text's wording. This is historical medical argument, not a prescription for present-day treatment.

[7591] **Burton.** Printed page 372, n, below the body: "Arnoldus Aphor. 15. Fallax medicus qui potens mederi simplicibus, composita dolose aut frustra quærit." Arnoldus, Aphorism 15. A physician is deceitful who, though able to cure with simples, seeks compounds fraudulently or needlessly.

Original text 1651	Modern English
as [7592]*Fuchsius* notes. *They think they get themselves great credit, excel others, and to be more learned then the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error.*	as Fuchs observes. “They think they gain great credit, surpass others and show themselves more learned than the rest by making many variations. But he considers them fools: while they boast of their skill and think to make a name for themselves, they become ridiculous and reveal their ignorance and error.”[7593]
Source page 372–373 A few simples well prepared and understood, are better then such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. *In which many vain, superfluous, corrupt, exolete things out of date are to be had* (saith **Cornarius*) *a company of barbarous names given to Syrrops, Julips, an unnecessary company of mixt medicines: rudis indigestaque moles.*	A few single medicinal substances, properly prepared and understood, are better than the heap of nonsensical, confused compounds ordinarily sold in apothecaries’ shops. “There one finds many useless, superfluous, spoiled, obsolete things, long out of date,” says Cornarius, “a collection of barbarous names given to syrups and juleps, an unnecessary mass of mixed medicines: a crude, undigested heap.”[7594]

[7592] **Burton.** Printed page 372, o, continued across the foot: “Lib. 1. Sect. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisque, quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant inscitiam, dum ostentant peritiam, & se ridiculos exhibeant, &c.” Book 1, section 1, chapter 8. While mixing innumerable medicines, they strive to win praise, and each tries to surpass the other in this pursuit, thinking himself more learned the more ingredients he mixes. Thus, while displaying their expertise, they reveal their ignorance and make themselves ridiculous, and so on.

[7593] **Editor.** “Simples” are single medicinal substances; compounds combine them. The n note resembles Arnald of Villanova, Medicationis parabole II.15 (Giralt, p. 83), but adds Fallax medicus qui and varies the wording. It is an independent condemnation; o supplies the Latin for Fuchs. Both foot-of-page notes are retained in full. “Bewray” means reveal.

[7594] **Editor.** “Exolete” means obsolete or fallen out of use; “barbarous” criticizes the names as uncouth or linguistically corrupt. Juleps are sweet medicinal drinks. The phrase rudis indigestaque moles comes from Ovid, Metamorphoses 1.7, where it describes primordial chaos. An asterisk precedes Cornarius in the body, but no corresponding marginal text is visible on these two pages; the asterisk is retained without an invented source note.

Original text 1651	Modern English
Source page 373 Many times (as *Agrippa* taxeth) there is by this means [7595]*more danger from the medicine then from the disease*; when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of *Hellebor* in *Hippocrates* time, was the ordinary purge;	Often, as Agrippa charges, this makes the medicine more dangerous than the disease. When they combine they know not what, or leave an unlearned apothecary to prepare it, they bring death and horror in place of health. The ancient physicians had no such mixtures: in Hippocrates' time a simple hellebore potion was the usual purge.[7596]
and at this day, saith [7597]*Mat. Riccius*, in that flourishing Commonwealth of *China, Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, hearbs, and simples in their medicines, and all their Physick in a manner is comprehended in an herbal: no science, no schoole, no art, no degree, but like a trade, every man in private is instructed of his Master.* [7598]*Cardan* cracks that he can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one medicine.	Even today, says Matteo Ricci, in the flourishing commonwealth of China, "their physicians teach principles quite opposite to ours, yet are not unsuccessful in their practice. They use only roots, herbs and single substances in their medicines, and almost their entire medicine is contained in a herbal. There is no science, school, formal art or degree: each man learns privately from his master, as in a trade." Cardano boasts that he can cure every disease with water alone, just as Hippocrates long ago treated most ailments with one medicine.[7599]

[7595] **Burton.** Printed page 373, p: "Multo plus periculi à medicamento quam à morbo, &c." There is much more danger from the medicine than from the disease, and so on.

[7596] **Editor.** Compare Agrippa, Vanity, chapter 83, opening, on danger from medicine; chapter 84 attacks excessive compounding and compares mixtures to chaos (1676 English translation, pp. 285–286, 300). Burton's Latin and intermediary remain uncollated. His Hippocratic generalization is retained. "Illiterate" means lacking learned education; "for health" means instead of health.

[7597] **Burton.** Printed page 373, r: "Expedit in Sinas lib. 1. c. 5. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, Herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur; nullus ludus hujus artis, quisque privatus à quolibet magistro eruditur." Expedition to China, book 1, chapter 5. Their physicians give rules different from ours and are not unsuccessful in healing. They use simple medicines, herbs, roots and so on. All their medicine is contained in the precepts of our herbal learning. There is no school for this art; each individual is taught privately by a master of his choice.

[7598] **Burton.** Printed page 373, dagger: "Lib. de Aqua." Book on Water.

[7599] **Editor.** Mat. Riccius is Matteo Ricci. The margin cites Expedition to China, book 1, chapter 5; the USTC records De Christiana expeditione apud Sinas under Ricci, Augsburg, 1615. Burton's account is a European observer's generalization about Chinese medicine and instruction, not an independently verified description of the entire tradition. "Cracks" means boasts. Cardano's Book on Water remains an abbreviated, uncollated reference.

Original text 1651	Modern English
Let the best of our rational Physitians demonstrate and give a sufficient reason for those intricate mixtures; why just so many simples in *Mithridate* or *Treacle*, why such and such quantity; may they not be reduced to half or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*; 300 simples in a julip, potion, or a little pill, to what end or purpose?	Let the best of our physicians who reason from theory demonstrate and give a sufficient explanation for those intricate mixtures. Why precisely that many ingredients in mithridate or theriac? Why these particular quantities? Could they not be reduced by half, or to a quarter? As the saying goes, "It is needless to do with more what can be done with fewer." Three hundred ingredients in a julep, a potion or a little pill: to what end or purpose?[7600]
I know not what [7601]*Alkindus, Capivaccius, Montagna, and Simon Eitover*, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared.	I do not know what al-Kindi, Capivaccius, Montagna and Simon Eitover, the best and most rational of them all, have said on this subject; but neither he nor they nor any one of them gives the reader, in my judgement, the satisfaction he should. Why these ingredients, and why so many? Roger Bacon has criticized many errors in his treatise On Degrees, explaining some things without making them clear.[7602]

[7600] **Editor.** Mithridate and theriac are complex compound antidotes; "treacle" has that medicinal sense here. "Rational" means proceeding by learned reasoning or theory, as opposed to relying principally on experience. The Latin maxim recommends economy of means. Burton's figure of 300 is retained as part of his challenge, not treated as the verified composition of a particular pill.

[7601] **Burton.** Printed page 373, s: "Opusc. de Dos." Short work on dosage; the title is abbreviated in the print.

[7602] **Editor.** Alkindus is al-Kindi. Simon Eitover probably refers to Simon e Tovar, author of De compositorum medicamentorum examine nova methodus (Antwerp, 1586), recorded in Plantin's commercial list, f. 4v, item 80. This is bibliographical evidence, not collation of the book. The printed name, Montagna and the uncertain s-note attachment remain unchanged. Degrees are graded medicinal qualities; Burton's scepticism is preserved.

Original text 1651	Modern English
Mercurialis in his book *de composit. medicin.* gives instance in *Hamech, and Philonium Romanum*, which *Hamech* an Arabian, and *Philonius* a Roman long since composed, but crasie as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? [7603]*Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, and we as justly may carp at all the rest.	Mercurialis, in his book On the Composition of Medicines, takes as examples Hamech and Philonium Romanum, compounded long ago by Hamech, an Arabian, and Philonius, a Roman, but as unsound as the rest. If they are so exact, as his account suggests, and the mixtures so perfect, why does Fernel alter one, and why has the other fallen out of use? Cardano criticizes Galen for ambitiously presuming to correct Andromachus' theriac, and we may find fault with all the others just as fairly.[7604]
Galens medicines are now exploded and rejected; what *Nicholas Meripsa, Mesue, Celsus, Scribanius, Actuarius, &c.* writ of old, are most part contemned. *Mellichius, Cordus, Wecker, Quercetan, Rhenodeus*, the *Venetian, Florentine* states have their several receipts, and Magistrals: They of *Noremberge* have theirs, and *Augustana Pharmacopœa*, peculiar medicines to the meridian of the City:	Galen's medicines are now discredited and rejected. Most of what Nicholas Meripsa, Mesue, Celsus, Scribanius, Actuarius and others wrote long ago is despised. Mellichius, Cordus, Wecker, Quercetanus and Renodaeus, and the Venetian and Florentine states, have their respective recipes and special formulations. Nuremberg has its own, and the Augsburg Pharmacopoeia has medicines peculiar to that city's meridian.[7605]

[7603] **Burton.** Printed page 373, t: "Subtil. cap. de scientiis." On Subtlety, chapter on the sciences.

[7604] **Editor.** "Crasie" means unsound or defective. Hamech and Philonium Romanum name compound preparations; their supposed inventors and histories are Burton's account, still requiring collation with Mercurialis. "Exploded" in the next passage means discredited or rejected, not physically blown apart.

[7605] **Editor.** "Receipts" are recipes, and "magistrals" special or individually devised formulations. The "meridian" invokes the local situation or climate to which a city's remedies are supposedly suited. Augustana is Augsburg. Meripsa and Scribanius are retained as printed forms rather than silently corrected; the catalogue of pharmacopoeias and authorities remains to be fully collated.

Original text 1651	Modern English
London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the mean time the poor patients pay for their new experiments, the Commonalty rue it.	London has its own; every city, town and almost every private individual has his own mixtures, compounds, recipes, special formulations and rules, as though he scorned antiquity and everyone else in comparison with himself. Each must correct and alter things to display his skill; every opinionated fellow must defend his own paradox, whatever it may be. "The kings act madly; the Greeks suffer for it." They rave, while the poor patients pay for their new experiments: ordinary people bear the cost.[7606]
Source page 373–374 Thus others object, thus I may conceive out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as [7607]one answers, this of compound medicines, *is a most noble and profitable invention found out, and brought into Physick with great judgement, wisdome, counsel and discretion.*	These are the objections others raise, and the conclusions I may draw through the weakness of my understanding. Yet in truth there is no such fault, ambition, novelty or ostentation as some suppose. As one writer answers, the practice of compound medicines "is a most noble and useful invention, devised and introduced into medicine with great judgement, wisdom, deliberation and discretion."[7608]

[7606] **Editor.** Horace, Epistles 1.2.14, describes the Greeks suffering for their kings' folly. Burton omits the opening word of the line and applies its political relation to physicians and patients. The new translation of the Latin is followed by Burton's separate English elaboration. "Dote" means act foolishly or irrationally.

[7607] **Burton.** Printed page 373, u: "Quercetan. pharmacop. restitut. cap. 2. Nobilissimum & utilissimum inventum summa cum necessitate adinventum & introductum." Quercetanus, Restored Pharmacopoeia, chapter 2. A most noble and useful invention, devised and introduced under the greatest necessity.

[7608] **Editor.** The abrupt reversal is Burton's own: he moves from objections to a defence of compounds. The margin names Quercetanus, Restored Pharmacopoeia, chapter 2. Its summa cum necessitate stresses necessity, whereas Burton's English stresses judgement and discretion. Neither is rewritten to match the other.

Original text 1651	Modern English
Source page 374 Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. *Cardan and Brassavola* both hold that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence; and although *Hippocrates, Erasistratus, Diocles* of old, in the infancy of this art, were content with ordinary simples;	Mixed diseases require mixed remedies. The substances commonly combined relate to the affected part, some to temper its condition, others to strengthen it, some acting on one part and some on another. Cardano and Brasavola both maintain that "no single medicinal substance is without harm": no simple medicine is free from hurt or injury. Although Hippocrates, Erasistratus and Diocles, in the infancy of this art, were content with ordinary simples,[7609]
yet now, saith [7610]*Ætius, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noysome to smell, to make them savory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last moneths, and years for several uses.*	now, says Aetius, "necessity compels us to seek new remedies and combine single substances: to correct their harmful properties, whether cold, dry, hot, thick, thin, tasteless or foul-smelling; to make them agreeable to the palate and pleasant to taste and take; and, by adding sugar or honey, to preserve them for months or years for various uses."[7611]

[7609] **Editor.** "Mixed diseases" have more than one contributing condition in this medical scheme. To "qualify" is to temper or modify; to "comfort" is to strengthen. Burton gives both the Latin statement and its English gloss, and both remain in the modern text.

[7610] **Burton.** Printed page 374, x: "Cap. 25. Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, & ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c." Chapter 25, fourth Tetrabiblos, second section. Necessity now sometimes compels us to seek harmful remedies and make compound preparations from simples, both for flavour, smell, the palate's satisfaction and the correction of the simples, and for future use, preservation and so on.

[7611] **Editor.** The scan clearly prints noxia, "harmful," in the Latin margin, whereas Burton's English says "new remedies," which would correspond to nova. Both readings are preserved. Compositas is also retained as printed. Aetius' abbreviated location and the quotation need collation; the discrepancy is not silently repaired.

Original text 1651	Modern English
In such cases, compound medicines may be approved, and *Arnoldus* in his 18. Aphorisme, doth allow of it. [7612]*If Simples cannot, necessity compels us to use compounds*; so for receits and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet usus.* Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.	In such cases compound medicines deserve approval, and Arnoldus allows them in his eighteenth aphorism: "If simples cannot do the work, necessity compels us to use compounds." As for recipes and special formulations, "one day teaches another"—one day instructs the next. They resemble words and phrases, "the words now held in honour, if usage so wills." They ebb and flow with the season, and as minds differ, so they can be endlessly varied.[7613]
Quisque suum placitum quo capiatur habet,	Everyone has a favourite that captivates him.[7614]
Every man as he likes, so many men so many minds; and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest; *Horæ musarum nutrices*, and experience teacheth us every day [7615]many things which our predecessors knew not of. Nature is not effœte, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed.	Each man follows his own liking: as many minds as men, yet all working towards a good end, though by different paths. Like the other arts and sciences, medicine continues to improve. "The hours are the nurses of the Muses," and experience teaches us every day many things our predecessors did not know. Nature, as he says, is not exhausted, nor so lavish as to bestow all her gifts on a single age. She has kept some for posterity, to show her power and prove that she is still the same, neither aged nor spent.[7616]

[7612] **Burton.** Printed page 374, y: "Cum simplicia non possunt necessitas cogit ad composita." When simples cannot do the work, necessity compels us to resort to compounds.

[7613] **Editor.** Horace, Art of Poetry 70–72, describes words falling out of use and returning as usage dictates. Burton quotes only the subordinate phrase at line 71, leaving its governing verb unstated; the fragment is retained within his comparison of changing words and changing recipes. Dies diem docet receives both a new translation and Burton's own English gloss.

[7614] **Editor.** The single Latin verse means that each person has a preferred thing or opinion that wins him over. Burton gives no author here, and the source has not been securely identified. Its separate verse form and the following English paraphrase are retained.

[7615] **Burton.** Printed page 374, z: "Lips. Epist." Lipsius, Letters.

[7616] **Editor.** "Still" means continually; "effœte" means exhausted or no longer productive. The Latin saying makes passing time the nurse of learning and the arts. The margin cites Lipsius' Letters for the argument about knowledge reserved for later ages, without specifying a letter; that reference remains unresolved.

Original text 1651	Modern English
Birds and beasts can cure themselves by nature, [7617]*naturæ usu ea plerumque cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must use much labour and industry to find it out: But I digresse.	Birds and beasts can cure themselves by nature: "Through natural experience they commonly know things that human beings scarcely attain through long labour and learning." But people must work hard and diligently to discover them. Yet I digress.[7618]
Compound medicines, are *inwardly* taken, or *outwardly* applyed. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid* or *consisting*. Fluid, as Wines and Syrrups. The wines ordinarily used to this disease, are Wormewood-wine, Tamarisk, and *Buglossatum*, wine made of Borage and bugloss. The composition of which, is specified in *Arnoldus Villanovanus, lib. de vinis* of Borage, Bawm, Bugloss, Cinamon, &c. and highly commended for its vertues,	Compound medicines are taken internally or applied externally. Those taken internally are either liquid or solid; liquids are either fluid or thick. Fluids include wines and syrups. The wines ordinarily used for this disease are wormwood wine, tamarisk wine and buglossatum, a wine made from borage and bugloss. Arnoldus Villanovanus, in his Book of Wines, specifies its composition: borage, balm, bugloss, cinnamon and so on. It is highly praised for its powers:[7619]

[7617] **Burton.** Printed page 374, dagger: "Theod. Podromus Amor. lib. 9." Theodorus Podromus, Amours, book 9.

[7618] **Editor.** The margin prints Theod. Podromus; this may refer to Theodorus Prodromus' romance, but the identification, exact passage and Latin intermediary remain uncollated. The wording naturæ usu is translated as printed, "through natural experience." The claim contrasts animal self-treatment with acquired human knowledge.

[7619] **Editor.** "Consisting" means having body or thickness: here liquids of a thicker consistency, distinguished from freely flowing ones. Arnoldus Villanovanus is the name under which Burton cites the Book of Wines; the authorship and edition of this particular text remain to be checked. Borage and bugloss are retained as separate historical herb names.

Original text 1651	Modern English
[7620]*it drives away Leprosy, Scabs, cleers the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde*, saith Villanovanus, *that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again.*	"It drives away leprosy and scabs, clears the blood, refreshes the spirits, cheers the mind, purges the brain of those distressing black melancholic fumes, and cleanses the whole body of that black humour through the urine. To this I add," says Villanovanus, "that it will restore reason to mad people and to raging lunatics who have been put in chains."[7621]
Source page 374–375 *My conscience bears me witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that she was almost mad, and beside her self, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor forrainer, a silly beggar taught her by chance, that came to crave an alms from door to door.*	"My conscience is my witness that I do not lie. I saw a respectable matron helped in this way. She was so irritable, and sometimes so furious, that she was almost mad and beside herself; she did not know what she was saying or doing, scolded and beat her maids, and was about to be bound. Then she drank this borage wine and was cured by that excellent remedy, which a poor stranger, a humble beggar going from door to door for alms, happened to teach her."[7622]

[7620] **Burton.** Printed page 374, a, continued across the foot: "Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilarat. Melancholicos humores per urinam educit, & cerebrum à crassis, ærumnosis melancholiæ fumis purgat, quibus addo dementes & furiosos vinculis retinendos plurimum juvat, & ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio, vini istius usus, indicatus à peregrino homine mendico, eleemosynam præ foribus dictæ matronæ implorante." It cleanses corrupted blood, removes scabs, cures leprosy, refreshes the spirits and cheers the mind. It expels melancholic humours through the urine and purges the brain of thick, distressing fumes of melancholy. I add that it greatly helps the mad and the raging who must be restrained in bonds, restoring the use of reason. My conscience is my witness that I saw a certain matron relieved by it. Often driven mad by anger and beside herself, she said things that should be spoken and things that should remain unsaid, raging so violently that she had to be bound. The use of this wine proved a most excellent remedy for her, revealed by a wandering beggar asking for alms before her door.

[7621] **Editor.** "Spirits" are the subtle bodily agents of life and sensation. "Bedlams" is a period term for people considered mad, associated with Bethlem hospital; it is rendered in its historical sense. The long a note includes the matron's story and continues across the foot of printed page 374. The full note is attached here at its printed anchor.

[7622] **Editor.** The first-person witness is Villanovanus as quoted by Burton, not Burton himself. "Grave" means respectable or dignified, and "silly" means humble or pitiable. The Latin says the matron had to be bound; Burton's English says she was about to be bound and adds the beating of her maids. Both versions remain. "Cholerick" joins irascibility to the language of bodily humours.

Original text 1651	Modern English
Source page 375 The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his regiment of health.	Clarified borage juice drunk in wine will do as much, as will the sliced and steeped roots and so on, says Antoine Mizauld in The Art of Medicine. He quotes this story word for word from Villanovanus, as does Magninus, a physician of Milan, in his Regimen of Health.[7623]
Such another excellent compound water I find in *Rubeus de distill. sect. 3.* which he highly magnifies out of *Savanarola*, [7624]*for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, he cites in the same place; [7625]*If their melancholy be not inflamed, or their temperature over hot. Evonimus* hath a pretious *Aqua vitæ* to this purpose, for such as are cold.	I find another excellent compound water in Rubeus, On Distillation, section 3. Citing Savonarola, he praises it highly "for those who are solitary, dull, dejected or sad without cause, or troubled by trembling of the heart." In the same place he cites other excellent compound waters for melancholy, "provided their melancholy is not inflamed and their bodily constitution is not too hot." Evonimus has a valuable aqua vitae for this purpose, for those of a cold constitution.[7626]

[7623] **Editor.** "Clarified" means cleared of suspended matter; "regiment" here means regimen, a plan for preserving health. Mizauld and Magninus are cited as transmitters of the story. The claim of verbatim repetition has not been independently established, and the authorial attribution to Villanovanus remains subject to collation.

[7624] **Burton.** Printed page 375, b: "Iis qui tristantur sine causa, & vitant amicorum societatem & tremunt corde." For those who are sad without cause, avoid the company of friends and tremble at heart.

[7625] **Burton.** Printed page 375, c: "Modo non inflammetur melancholia, aut calidiore temperamento sint." Provided melancholy is not inflamed, or they are of a hotter constitution.

[7626] **Editor.** "Compound waters" are medicinal preparations obtained or compounded as waters; aqua vitae denotes a distilled spirit. "Temperature" means bodily temperament or constitution. The b margin mentions avoiding friends, where the body says solitary. The c margin lacks a second explicit negative before "of a hotter constitution"; Burton's English excludes excessive heat. Its Latin syntax is retained in the separate translation.

Original text 1651	Modern English
But he and most commend *Aurum potabile*, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humour in the heart, spleen, liver, &c. As Syrupe of Borage, (there is a famous Syrupe of Borage highly commended by *Laurentius* to this purpose in his Tract of melancholy) *de pomis* of King *Sabor* now obsolete; of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhair, Bizantine, &c.	But he and most other writers recommend potable gold; and every writer prescribes clarified whey, especially from goat's milk, with borage, bugloss, endive, chicory and so on. Some prescribe it at any time without restriction; others prescribe a good draught every morning before eating for thirty consecutive days in spring. Syrups are very good and often used to prepare this humour for evacuation from the heart, spleen, liver and other parts. These include syrup of borage—Laurentius highly praises a famous borage syrup for this purpose in his Treatise on Melancholy—King Sabor's apple syrup, now obsolete, and syrups of thyme, dodder of thyme, hops, scolopendria, fumitory, maidenhair, Bizantine and so on.[7627]
These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise. Consisting, are conserves or confections; conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c.	These are mostly used to prepare for other medicines, mixed with distilled waters of the same nature or otherwise made into juleps. Thick preparations are conserves or confections: conserves of borage, bugloss, balm, fumitory, chicory, maidenhair, violets, roses, wormwood and so on; confections such as theriac, mithridate, eclegms or linctures, and the like.[7628]

[7627] **Editor.** "Potable" means drinkable. To "digest" a humour means to prepare or mature it for evacuation within humoral medicine. "Indefinitely" does not specify a fixed schedule. De pomis means "of apples." Sabor, Scolopendria and Bizantine remain historical names; their precise identification or formulation here has not been securely established.

[7628] **Editor.** Conserves preserve plant material, commonly with sugar; confections are compounded medicinal preparations. Eclegms and linctures are preparations taken by licking or swallowing slowly. These categories and the preceding medicinal schedules are retained as Burton's account. "Consisting" is again rendered "thick."

Original text 1651	Modern English
Solid, as Aromatical confections; hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamonum*: Cold, as *Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion, &c.* as every *Pharmacopœa* will shew you, with their tables or losings that are made out of them; with Condites and the like.	Solid preparations include aromatic confections. The hot ones are Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, the cheering preparation of Galen and Rhazes, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers and Diacinnamonum. The cold ones include Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion and so on, as any pharmacopoeia will show you, together with the tablets or lozenges made from them, candied preparations and the like.[7629]
Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake, &c. to be used after bathing, or to procure sleep. Oyntments composed of the said species, oyls and wax, &c. as *Alablastritum Populeum*, some hot, some cold, to moysten, procure sleep, and correct other accidents.	External preparations, used as occasion requires, include amulets and oils, hot and cold: oils of chamomile, stoechas, violets, roses, almonds, poppy, water lily, mandrake and so on, for use after bathing or to bring on sleep. Ointments are compounded from those ingredients, oils, wax and the like, such as Alablastritum Populeum. Some are hot and some cold, to moisten, induce sleep and remedy other symptoms.[7630]
Liniments are made of the same matter to the like purpose: Emplaisters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together. Cataplasms, salves, or pultises made of green herbs, pounded, or sod in water till they be soft, which are applied to the Hypocondries, and other parts when the body is empty;	Liniments are made from the same materials for the same purposes. Plasters consist of herbs, flowers, roots and so on, mixed and boiled together with oils and other liquids. Cataplasms, salves or poultices are made from fresh herbs, pounded or boiled in water until soft, and applied to the upper abdominal regions and other parts when the body is empty.[7631]

[7629] **Editor.** The preparation names are retained so they can be traced in historical pharmacopoeias. Calidum and frigidum mean hot and cold; Electuarium de gemmis is an electuary of gems; lætificans denotes a cheering preparation. The remaining names are not replaced by guessed modern recipes. "Tables" and "losings" mean tablets and lozenges; "condites" are preserved or candied preparations.

[7630] **Editor.** Stæchado's is a historical stoechas name, and Nymphea is water lily. The print has Alablastritum Populeum without an intervening conjunction; that uncertain formulation is retained rather than silently divided into two ointment names. "Species" means ingredients in this pharmaceutical context, and "accidents" associated symptoms or conditions.

[7631] **Editor.** "Sod" means boiled; the "hypocondries" are the regions beneath the ribs, particularly the upper abdomen. Burton does not specify precisely what degree or kind of bodily emptiness he intends here.

Original text 1651	Modern English
Cerotes, are applyed to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations or spunges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected. Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applied to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treate of the cure of the distinct Species by themselves.	Wax-based dressings are applied to various parts, and forehead dressings used to relieve pain, distress and heat, or to bring on sleep. There are fomentations, or sponges soaked in decoctions and similar liquids; epithems, moist medicines laid on linen to bathe and cool the affected parts; and sacculi, little bags of herbs, flowers, seeds, roots and the like, applied to the head, heart, stomach and other parts. There are also scented substances, scent balls, perfumes and bouquets to smell. Each has its particular use in melancholy, as I will show when I discuss the treatment of its distinct kinds separately.[7632]

[7632] **Editor.** Cerotes are wax-based medicinal dressings; frontals are applied to the forehead. Fomentations bathe a part with medicated liquid; epithems are moist topical applications. Sacculi means small bags. The list moves from internal compounds to externally applied preparations and scents, concluding Member 1.

Original text 1651	Modern English
Source page 376 **MEMB. 2. SUBSECT. 1.** ***Purging Simples upward.***	**MEMBER 2 SUBSECTION 1** **Single substances that purge upwards**
Melangoga, or melancholy purgin medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *upwards* or *downward*. These following purge upward. [7633]*Asarum*, or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, *it is commonly taken in wine, whey*, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsomness of the taste, or as *Diaserum Fernelii*.	Melangoga, medicines that purge melancholy, are either single substances or compounds, acting gently or violently, upwards or downwards. The following purge upwards. Asarum, or asarabacca, is, according to Mesue, hot in the second degree and dry in the third. "It is commonly taken in wine or whey"; or, as among us, the juice of two or three leaves, sometimes more, is pounded into posset drink, tempered with a little liquorice or aniseed to prevent its nauseating taste; or it is used as Fernel's Diaserum.[7634]
Brassivola in Catart. reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth [7635]black choler, like *Hellebor* it self. *Galen lib. 6. simplic.* and [7636]*Matthiolus* ascribe other vertues to it, and will have it purge other humors as well as this.	Brasavola, in his work on purgatives, lists it among the single substances that purge only melancholy. Ruel confirms from experience that it purges black bile like hellebore itself. Galen, book 6, On Simple Medicines, and Mattioli attribute other powers to it and maintain that it purges other humours as well.[7637]

[7633] **Burton.** Printed page 376, d: "Heurnius: datur in sero lactis, aut vino." Heurnius: it is given in whey or wine.

[7634] **Editor.** "Purging upwards" means inducing vomiting, while downward purging evacuates through the bowels. The printed Melangoga and purgin are preserved on the left. The historical Asrabecca is modernized to asarabacca; exact botanical identity is not imposed on every occurrence. A posset is a drink based on curdled milk. Degrees of heat and dryness refer to humoral qualities. The printed Diaserum is retained as a preparation name.

[7635] **Burton.** Printed page 376, e: "Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius." It purges the brain like hellebore and strengthens the memory. Fuchs.

[7636] **Burton.** Printed page 376, f: "Crassos & biliosos humores per vomitum educit." It expels thick and bilious humours by vomiting.

[7637] **Editor.** The body attributes the experience to Ruellius, while margin e cites Fuchs and speaks of purging the brain and strengthening memory. Both attributions and claims are retained. The f margin mentions thick and bilious humours without specifying only black bile.

Original text 1651	Modern English
Laurel, by *Heurnius method. ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. [7638]*Dioscorides lib. 11. cap. 114.* adds other effects to it. *Pliny* sets down 15. berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to seaven grains and a half. But this and *Asrabecca*, every Gentlewoman in the Country knows how to give, they are two common vomits.	Heurnius, in his Method of Practice, book 2, chapter 24, classes laurel among the strong purgatives of melancholy. It is hot and dry in the fourth degree. Dioscorides, book 11, chapter 114, attributes other effects to it. Pliny gives fifteen berries in a drink as a sufficient potion. It is usually tempered with substances of the opposite qualities, cold and moist, such as endive or purslane juice, and taken in a potion in an amount of seven and a half grains. But every country gentlewoman knows how to administer this and asarabacca: they are two common emetics.[7639]
Scilla, or Sea Onyon, is hot and dry in the third degree. *Brassivola in Catart.* out of *Mesue*, others and his own experience, will have this simple to purge [7640]melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubel in a little white wine.	Squilla, or sea onion, is hot and dry in the third degree. Brasavola, in his work on purgatives, relying on Mesue, others and his own experience, maintains that this single substance purges melancholy alone. It is a common emetic: squill wine, mixed with Rubel in a little white wine.[7641]

[7638] **Burton.** Printed page 376, g: “Vomitum & menses cit. valet ad Hydrop. &c.” It provokes vomiting and menstruation; it is effective for dropsy, and so on.

[7639] **Editor.** The scan prints Dioscorides lib. 11, cap. 114, an anomalous book number for the usual five-book De materia medica; it is preserved pending collation. “His opposites” means substances with qualities opposite to the drug’s own. A grain is a historical unit of weight. The relationship between the fifteen berries and seven-and-a-half-grain dose is not explained by Burton and has not been silently reconciled.

[7640] **Burton.** Printed page 376, h: “Materias atras educit.” It expels black substances.

[7641] **Editor.** Scilla is squill, also called sea onion; vinum Scilliticum is squill wine. Rubel is retained as the printed name of an accompanying preparation, its exact identity unresolved. “Vomits” in this section means emetic medicines, not expelled matter.

Original text 1651	Modern English
White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent: *Mesue* and *Averroes* will not admit of it, [7642]*by reason of danger of suffocation*, [7643]*great pain and trouble it puts the poor patient to*, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it.	White hellebore, which some call sneezing powder, is a powerful upward purgative, rejected by many as too violent. Mesue and Averroes will not allow it "because of the danger of suffocation," and, as Dodoens says, "the great pain and distress it causes the poor patient." Yet Galen, book 6, On Simple Medicines, and Dioscorides, chapter 145, approve it.[7644]
It was indeed [7645]*terrible in former times*, as *Pliny* notes, but now familiar, insomuch that many took in those dayes, [7646]*that were students, to quicken their wits*, which *Persius Sat. 1.* objects to *Accius* the Poet, *Ilias Acci ebria veratro*. [7647]*It helps melancholy, the falling sicknesse, madnesse, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling*, saith *Dioscorides*.	It was indeed "terrifying in former times," as Pliny notes, but has now become familiar. In those days many students took it "to sharpen their wits," a charge Persius brings against the poet Accius in his first satire: "Accius' Iliad, drunk on hellebore." "It helps melancholy, epilepsy, madness, gout and so on, but must not be taken by old people, the young, the weak, the delicate or effeminate, or those who have headaches, a high colour or fear of choking," says Dioscorides.[7648]

[7642] **Burton.** Printed page 376, i: "Ab arte ideo rejiciendum, ob periculum suffocationis." It must therefore be rejected from medical practice because of the danger of suffocation.

[7643] **Burton.** Printed page 376, k: "Cap. 16. magna vi educit, & molestia cum summa." Chapter 16. It expels with great force and the utmost distress.

[7644] **Editor.** The following debate concerns white hellebore as a historical drug, whose strength and dangers are central to Burton's account. The forms and preparation methods are not equated here with a modern product. The objections from suffocation and distress precede the favourable authorities; both sides are preserved.

[7645] **Burton.** Printed page 376, l: "Quondam terribile." Once terrifying.

[7646] **Burton.** Printed page 376, m: "Multi studiorum gratia ad providenda acutius quæ commentabantur." Many took it for the sake of their studies, to discern more sharply the matters they were considering.

[7647] **Burton.** Printed page 376, n: "Medetur comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollibus & effœminatis." It treats those with epilepsy, melancholy or gout; it is forbidden to the old, children, the delicate and the effeminate.

[7648] **Editor.** Persius, Satire 1.50–51, has Ilias Atti in the comparison text, whereas Burton prints Ilias Acci and names Accius. Burton's attribution is preserved, not silently corrected. The allusion describes an Iliad intoxicated with hellebore. "Falling sickness" means epilepsy; "nice" means delicate. The English list of exclusions extends beyond the shorter Latin marginal list.

Original text 1651	Modern English
Source page 376–377 [7649]*Oribasius* an old Physitian, hath written very copiously, and approves of it, *in such affections, which can otherwise hardly be cured. Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used [7650]*but with great Caution, by reason of its strength, and then when Antimony will do no good*, which caused *Hermophilus* to compare it to a stout captain (as *Codroncus* observes *cap. 7. comment. de Helleb.*) that will see all his souldiers go before him and come *post principia*, like the bragging souldier, last himself: [7651]when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken.	Oribasius, an ancient physician, wrote at great length about it and approves its use “in conditions that can scarcely be cured otherwise.” Heurnius, in his Medical Practice, book 2, on emetics, would use it “only with great caution because of its strength, and when antimony does no good.” This led Hermophilus to compare it to a valiant captain—as Codroncus observes in chapter 7 of his Commentary on Hellebore—who sees all his soldiers go before him and comes “behind the front ranks,” like the boasting soldier, last himself. When other remedies fail in long-established melancholy, in a desperate case, this emetic is to be taken.[7652]

[7649] **Burton.** Printed page 376, o: “Collect. lib. 8. cap. 3. in affectionibus iis quæ difficulter curantur, Helleborum damus.” Collection, book 8, chapter 3. In conditions that are difficult to cure, we give hellebore.

[7650] **Burton.** Printed page 376, p, continued across the foot: “Non sine summa cautione hoc remedio utemur; est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo validæ vires efflorescant.” We shall not use this remedy without the greatest caution, for it is extremely powerful. When the disease defies the power of antimony, it is summoned to help, provided the patient’s strength remains vigorous.

[7651] **Burton.** Printed page 376, q, below the body: “Ætius tetrab. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timent, &c.” Aetius, Tetrabiblos, chapter 1, second section. He would give white hellebore only to those who otherwise have no hope, not to those at risk of fainting, and so on.

[7652] **Editor.** “Inveterate” means long-established. The p note conditions use on continuing bodily strength, and q excludes those at risk of syncope, or fainting; these qualifications do not all appear in the body and are preserved in the notes. “Post principia” literally places the captain behind the front ranks. Hermophilus is retained as printed, pending identification and collation with Codronchus.

Original text 1651	Modern English
Source page 377 And yet for all this, if it be well prepared, it may be [7653]securely given at first. [7654]*Matthiolus* brags, that he hath often, to the good of many, made use of it; and *Heurnius*, [7655]*that he hath happily used it, prepared after his own prescript*, and with good success. *Christophorus à Vega lib. 3. c. 41.* is of the same opinion, that it may be lawfully given; and our country Gentlewomen finde it by their common practice, that there is no such great danger in it.	Yet, for all this, if properly prepared, it may safely be given at the outset. Mattioli boasts that he has often used it to many people's benefit; and Heurnius says that "he has used it successfully, prepared according to his own prescription," with good results. Christophorus à Vega, book 3, chapter 41, likewise considers its administration permissible. Our country gentlewomen find through their regular practice that there is no such great danger in it.[7656]
D. *Turner* speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wives, to give Hellebor in powder to iid. weight, and he is not much against it. But they do commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penyworths, and such irrationall wayes, as I have heard my self market folks ask for it in an Apothecaries shop:	Dr Turner, discussing this plant in his Herbal, says that in his time it was a common household recipe to give powdered hellebore up to the weight of two pence, and he does not much object. But people commonly exceed that amount —for who is as bold as blind Bayard?—and prescribe it by the pennyworth and in similarly unreasonable ways, as I myself have heard market people ask for it in an apothecary's shop.[7657]

[7653] **Burton.** Printed page 377, r: "Cum salute multorum." With benefit to many.

[7654] **Burton.** Printed page 377, s: "Cap. 12. de morbis cap." Chapter 12, on diseases of the head.

[7655] **Burton.** Printed page 377, t: "Nos facillime utimur nostro præparato Helleboro albo." We use white hellebore prepared by our own method with the greatest ease.

[7656] **Editor.** The r note, "with benefit to many," is anchored in the print at "securely"; the s note at Matthiolus supplies "chapter 12, on diseases of the head," without a named author. These potentially displaced attachments are preserved and not reassigned. The t Latin says "with the greatest ease"; Burton's English emphasizes successful use. Both remain.

[7657] **Editor.** The printed ii with raised d denotes two pence, followed explicitly by "weight"; the modern text preserves that monetary-weight description without converting it into a modern dose. Burton then criticizes purchase by monetary value ("pennyworths"), which is a different and imprecise measure. Blind Bayard is the proverb's blindly bold horse. Turner's reported recipe still requires direct collation.

Original text 1651	Modern English
but with what successe God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreet handling of it.	God knows with what success. They often suffer for their rash boldness and folly: they burst a vein, make their eyes almost start from their heads, or kill themselves. The fault, then, lies not in the medicine but in its ignorant and reckless use.[7658]
He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Heurnius lib. 2. prax. med. Brassivola de Catart. Godefridus Stegius* the Emperour *Rodolphus* Physitian *cap. 16. Matthiolus in Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.	Anyone wishing to know when to use it, how to prepare it correctly and in what dose should read Heurnius, Medical Practice, book 2; Brasavola, On Purgatives; Godefridus Stegius, Emperor Rudolf's physician, chapter 16; Mattioli on Dioscorides; and Baptista Codronchus' excellent Commentary on White Hellebore, which "is worth all the others." There he will find a great variety of examples and recipes.[7659]
Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. *It helps all infirmities*, saith [7660]*Matthiolus, which proceed from black choler, falling sickness, and Hypocondriacall passions*; and for farther proof of his assertion, he gives severall instances of such as have been freed with it:	Antimony, or stibium, which our chemical physicians praise so highly, is taken either as the substance itself or as an infusion, and so on, and is frequently prescribed for this disease. "It helps all ailments arising from black bile, epilepsy and hypochondriacal disorders," says Mattioli. To support his claim further, he gives several examples of people who have been relieved by it:[7661]

[7658] **Editor.** Burton follows the favourable household evidence with a warning about excessive and reckless administration. The conclusion that the fault lies in the handling rather than the medicine belongs to his argument; it does not erase the dangers just described.

[7659] **Editor.** Instar omnium means that the one work serves for, or is worth, all the rest. The sequence of authorities, chapter numbers and variant spellings of Codronchus is retained on the left. Godefridus Stegius and the detailed bibliographic references remain uncollated. This block ends before the separate discussion of antimony.

[7660] **Burton.** Printed page 377, u: "In lib. 5. Dioscor. cap. 3. Omnibus opitulatur morbis, quos atrabilis excitavit comitialibus iisque præsertim qui Hypocondriacas obtinent passiones." On Dioscorides, book 5, chapter 3. It helps all diseases caused by black bile, epileptic sufferers, and especially those afflicted by hypochondriacal disorders.

[7661] **Editor.** "Chymists" here means practitioners of chemical medicine. "In substance" contrasts the material itself with an infusion. "Falling sickness" is epilepsy; "hypochondriacal" refers to Burton's account of disorders associated with the upper abdominal organs. The claims belong to the physicians he quotes; "grains" below are historical units of weight, left unconverted.

Original text 1651	Modern English
[7662]One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, *imputes the recovery of his health, next after God, to this remedy alone*. Another of *George Handschius*, that in like sort, when other medicines failed, [7663]*was by this restored to his former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered.*	One is Andrew Gallus, a physician of Trent, who, after many other attempts, "attributes his recovery, after God, to this remedy alone." Another is George Handschius, who similarly, when other medicines failed, "was restored by it to his former health; and others, as he knows, have likewise tried this admirable medicine and recovered through its help."[7664]
A third of a parish Priest at *Prage* in *Bohemia*, [7665]*that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12. grains of Stibium, (as I my self saw, and can witness, for I was called to see this miraculous accident)*	A third is a parish priest at Prague in Bohemia, "who was so far gone in melancholy that he was delirious and did not know what he was saying. But after he had taken twelve grains of stibium—as I myself saw and can testify, for I was called to witness this miraculous occurrence—[7666]

[7662] **Burton.** Printed page 377, x: "Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet." Andreas Gallus, a physician of Trent, owes his health to this medicine, after God.

[7663] **Burton.** Printed page 377, y: "Integræ sanitati, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt." Soon restored to full health. I know that the same has happened to others who used this wonderful medicine.

[7664] **Editor.** The Gallus and Handschius cases are reports transmitted through Mattioli. In the y margin the first person belongs to the cited witness, not to Burton. "Essays" means trials or attempts at treatment.

[7665] **Burton.** Printed page 377, z: "Qui melancholicus factus planè desipiebat, multaque stulte loquebatur, huic exhibitum 12. gr. stibium, quod paulo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum,) & ramenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum repræsentabat." Having become melancholic, he was completely deranged and spoke much nonsense. Twelve grains of stibium were given to him, and shortly afterwards it drew black bile from his bowels—as I saw and can testify, having been summoned to witness it as a marvel—and fragments like flesh cut into pieces; all the excrement resembled the blackest blood.

[7666] **Editor.** The first-person witness in the Prague story is Mattioli, whom Burton is citing. "Accident" means an occurrence. The complete z marginal account is retained here, including the description continued in the next paired passage. Its syntax becomes irregular after "ramenta"; the translation preserves the reported sequence without inventing a missing observation.

Original text 1651	Modern English
he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood, a medicine fitter for a Horse then a Man) *yet it did him so much good, that the next day he was perfectly cured.* This very story of the *Bohemian* Priest, *Sckenkius* relates *verbatim, Exoter. experiment. ad Var. morb. cent. 6. observ. 6.* with great approbation of it.	he expelled a great quantity of black bile, like little pieces of flesh, and all his excrement resembled black blood"—a medicine fitter for a horse than a man—"yet it did him so much good that the next day he was completely cured." Sckenkius repeats this very story of the Bohemian priest word for word in his Experiments on Various Diseases, century 6, observation 6, with strong approval.[7667]
Hercules de Saxonia calls it a profitable medicine, if it be taken after meat to 6. or 8. grains, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard, and late professor of *Padua* in *Italy*, extols it to this disease, *Tom. 2. consul. 85.* So doth *Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17.* with many others.	Hercules de Saxonia calls it a useful medicine when taken after food, up to six or eight grains, by those who vomit readily. Rodericus à Fonseca, the Spaniard and recent professor at Padua in Italy, praises it for this disease in volume 2, consultation 85. So does Lodovicus Mercatus, On the Treatment of Internal Diseases, book 1, chapter 17, with many others.[7668]
Iacobus Gervinus a French Physitian on the other side, *lib. 2. de venenis confut.* explodes all this, and saith he took three grains only upon *Matthiolus* and some others commendation, but it almost killed him, whereupon he concludes, [7669]*Antimony is rather poyson then a medicine. Th. Erastus* concurres with him in his opinion, and so doth *Ælian Montaltus cap. 30. de melan.*	On the other side, Iacobus Gervinus, a French physician, rejects all this in book 2 of his refutation concerning poisons. He says that on the recommendation of Mattioli and others he took only three grains, but it almost killed him. He therefore concludes that "antimony is a poison rather than a medicine." Thomas Erastus agrees with him, as does Ælian Montaltus in chapter 30, On Melancholy.[7670]

[7667] **Editor.** "Gobbets" are small lumps or pieces. The 1651 body has an unmatched closing parenthesis after "Man"; the original retains it, while the modern column uses dashes to mark Burton's interruption. His remark about a horse interrupts the favourable account. The precise bibliographic expansion of Exoter. remains unverified; Sckenkius and Skenkius are variant printed forms retained on the left.

[7668] **Editor.** "After meat" means after food. "Apt to vomit" means readily able or inclined to vomit. Burton reports doses attached to particular historical claims rather than a uniform preparation; no equivalence with a modern formulation is supplied.

[7669] **Burton.** Printed page 377, a: "Antimonium venenum, non medicamentum." Antimony is poison, not medicine.

[7670] **Editor.** "Explodes" means rejects or discredits. Iacobus Gervinus probably denotes Jacques Grévin: Plantin's historical catalogue lists his De venenis, identified as the 1571 Latin edition with an antimony treatise. This is bibliographical evidence; the three-grain near-fatal experience and Burton's abbreviated citation remain uncollated. The contrast with the preceding claimed cures is deliberate.

Original text 1651	Modern English
Source page 377–378 But what do I talk? 'tis the subject of whole books, I might cite a century of Authors *pro and con*. I will conclude with [7671]*Zuinger*, Antimony is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it; *a worthy medicine if it be rightly applied to a strong man, otherwise poyson*. For the preparing of it, look in *Evonimi thesaurus, Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius, &c.*	But why do I go on? Whole books deal with the subject; I could cite a hundred authors for and against it. I will conclude with Zwinger: antimony is like Scanderbeg's sword, good or bad, strong or weak according to the person who prescribes or uses it. "It is a valuable medicine if properly administered to a strong man; otherwise, poison." For its preparation, consult Evonymus' Treasury, Quercetan, Oswald Croll's Chemical Basilica, Basil Valentius and the rest.[7672]
Source page 378 Tobacco, divine, rare, superexcellent Tobacco, which goes far beyond all their Panaceas, potable gold, and Philosophers stones, a soveraign remedy to all diseases. A good vomit, I confesse, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, divellish and damned Tobacco, the ruine and overthrow of body and soul.	Tobacco, divine, rare, superexcellent tobacco, surpassing all their panaceas, drinkable gold and philosophers' stones: a sovereign remedy for every disease. A good emetic, I admit, a beneficial herb if properly tempered, taken at the right time and used medicinally. But as most men commonly abuse it, taking it as tinkers take ale, it is a plague, a scourge, a violent purger of possessions, land and health: hellish, devilish and damned tobacco, the ruin and destruction of body and soul.[7673]

[7671] **Burton.** Printed page 378, b: "Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si rectè utentur; secus venenum." Crato's selected letters, or a letter to Monavius. A most valuable medicine for either direction, if properly used; otherwise, poison.

[7672] **Editor.** Scanderbeg's sword stands for an instrument whose power depends on its wielder; the Library of Congress documents the associated story and proverb. Burton names Zwinger, but the b margin directs the reader to Crato's letters or a letter to Monavius; that discrepancy is retained. "In utramque partem" literally means in either direction, in this context potentially upward or downward evacuation. The precise correspondence reference remains unlocated.

[7673] **Editor.** The extravagant opening praise turns into denunciation. "Qualified" means suitably moderated or prepared. "Purger" shifts from a medical action to the loss of property and health. The comparison with tinkers drinking ale is Burton's social stereotype. "Potable gold" means a preparation meant to make gold drinkable; the philosophers' stone belongs to the alchemical language of universal remedies.

Original text 1651	Modern English
SUBSECT. 2. ***Simples purging Melancholy downward.***	**SUBSECTION 2** **Single substances that purge melancholy downwards**
Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void flegm; but *Brassivola* out of his experience averreth, that they purge this humor; they are used in decoction, infusion, &c. simple, mixt, &c.	Polypody and epithyme are gentle purgatives of melancholy, beyond all objection. Dioscorides holds that they evacuate phlegm; but Brasavola affirms from experience that they purge this humour. They are used in decoctions, infusions and so on, singly or mixed.[7674]
Mirabolanes, all five kinds, are happily [7675]prescribed against melancholy and quartan agues. *Brassivola* speaks out [7676]*of a thousand experiences*, he gave them in pills, decoction, &c. look for peculiar Receipts in him.	All five kinds of myrobalans are successfully prescribed against melancholy and quartan fevers. Brasavola speaks from "a thousand experiences"; he gave them in pills, decoctions and so on. Consult him for particular recipes.[7677]

[7674] **Editor.** The subsection turns from emetics to remedies acting through the bowels. "Simples" are individual medicinal substances. Epithyme is the historical drug name associated with dodder growing on thyme. "Without all exceptions" here means beyond objection, rather than the result of a modern assessment of safety.

[7675] **Burton.** Printed page 378, c: "Mærores fugant; utilissimè dantur melancholicis & quaternariis." They drive away sorrow; they are very beneficially given to melancholic patients and sufferers from quartan fever.

[7676] **Burton.** Printed page 378, d: "Millies horum vires expertus sum." I have tested their powers a thousand times.

[7677] **Editor.** Myrobalans were a group of medicinal fruits distinguished into five kinds in the pharmacology Burton cites; the kinds are not specified here. A quartan fever recurs on the fourth day by inclusive counting, with two intervening days. "Happily" means successfully.

Original text 1651	Modern English
Stœchas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyriall and half boiled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack [7678]Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which *Fuchsius cap. 168.* & others take for Sene, but most distinguish.	In this list of purgatives of black bile I find stoechas, fumitory, dodder, herb mercury, caper roots, genista or broom, pennyroyal and half-boiled cabbage; oregano, feverfew, ammoniac salt and saltpetre. But these are very gentle; also alyppus, dragon root, centaury, dittany and colutea, which Fuchs, chapter 168, and others take to be senna, though most distinguish them.[7679]
Sene is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it [7680]*a wonderfull herb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as [7681]*Dodonæus* terms it, invented by the Arabians, and not heard of before.	Senna stands midway between violent and gentle downward purgatives, hot in the second degree and dry in the first. Brasavola calls it "a wonderful herb against melancholy: it cleanses the blood, brightens the spirits and shakes off sorrow." It is "a most beneficial medicine," as Dodoens calls it, discovered by the Arabians and unheard of before.[7682]

[7678] **Burton.** Printed page 378, e: "Sal nitrum, sal ammoniacum, Dracontii radix, dictamnum." Nitre, ammoniac salt, dragon-plant root, dittany.

[7679] **Editor.** Burton's compressed list leaves the relation of "very gentle" to the following items unclear; the modern wording keeps the list without supplying a stronger classification. Stoechas, alyppus, dragon root and colutea remain historical plant names here, without imposed modern species identifications. The e margin repeats some items in Latin and adds no authority.

[7680] **Burton.** Printed page 378, f: "Calet ordine secundo, siccat primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat, mærorem discutit herba mirifica." It heats in the second degree and dries in the first; it is effective against all disorders of black bile, cleanses the blood, brightens the spirits and dispels sorrow: a marvellous herb.

[7681] **Burton.** Printed page 378, g: "Cap. 4. lib. 2." Chapter 4, book 2.

[7682] **Editor.** Hot and dry in numbered degrees are classifications within humoral medicine. "Spirits" are the physiological spirits of that system. The statement that the Arabians discovered senna is Burton's historical claim; the note does not establish priority. Dodoens is the modern form of Dodonæus.

Original text 1651	Modern English
It is taken divers wayes, in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broath, with an old cock, or in whey, which is the common convayer of all such things as purge black choler; or steeped in wine, which *Heurnius* accounts sufficient, without any farther correction.	It is taken in various ways, as a powder or infusion, but most commonly as an infusion, with ginger or some cordial flowers added to temper its effects. Actuarius recommends it boiled in broth with an old rooster, or in whey, the usual vehicle for substances that purge black bile; or steeped in wine, which Heurnius considers sufficient without any further tempering.[7683]
Aloes by most is said to purge choler, but *Aurelianus lib. 2. c. 6. de morb. chron. Arculanus cap. 6. in 9. Rhasis, Julius Alexandrinus, consil. 185. Scoltz. Crato consil. 189. Scoltz.* prescribe it to this disease, as good for the stomack and to open the Hæmrods, out of *Mesue, Rhasis, Serapio, Avicenna; Menardus ep. lib. 1. epist. 1.* opposeth it, Aloes [7684]*doth not open the veines, or move the Hæmrods*, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirmes; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience; let [7685]*Valesius* end the controversie.	Most say that aloes purges choler; but Aurelianus, Chronic Diseases, book 2, chapter 6; Arculanus, chapter 6 on the ninth book of Rhazes; Julius Alexandrinus, consultation 185 in Scholtz; and Crato, consultation 189 in Scholtz, prescribe it for this disease. Following Mesue, Rhazes, Serapio and Avicenna, they consider it good for the stomach and for opening the haemorrhoidal veins. Menardus opposes this in his Letters, book 1, letter 1: aloes "does not open the veins or provoke haemorrhoidal bleeding." Leonhart Fuchs likewise affirms this in his Paradoxes, book 1; but Brasavola and Dodoens defend Mesue on the basis of their experience. Let Valesius settle the controversy.[7686]

[7683] **Editor.** "Correction" means moderating a medicine's action by another ingredient. Cordial flowers were understood to strengthen or comfort the heart. A "convayer" is the liquid vehicle carrying the medicine. "Sod" means boiled.

[7684] **Burton.** Printed page 378, h: "Recentiores negant ora venarum resecare." More recent writers deny that it opens the mouths of the veins.

[7685] **Burton.** Printed page 378, i: "An aloe aperiat ora venarum. lib. 9. cont. 3." Whether aloes opens the mouths of the veins. Book 9, controversy 3.

[7686] **Editor.** "Opening the haemorrhoids" refers to encouraging evacuation of blood through the haemorrhoidal veins within humoral treatment, not simply curing piles. The concluding Valesius differs from Valescus elsewhere; the names are not silently conflated. The references to "9. Rhasis" denote commentary on a numbered book of Rhazes rather than a chapter of this edition.

Original text 1651	Modern English
Source page 379 *Lapis Armenus* and *Lazuli* are much magnified by [7687]*Alexander lib. 1. cap. 16. Avicenna, Ætius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fiftie times some say. [7688]*That good Alexander* (saith *Guianerus*) *puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it, and was never deceived in the operation of it.*	Armenian stone and lapis lazuli are highly praised by Alexander, book 1, chapter 16, Avicenna, Aetius and Actuarius, provided they are thoroughly washed until the water is no longer coloured—fifty times, some say. "That good Alexander," says Guainerius, "places such confidence in this one medicine that he thought it could cure every melancholic disorder. For my part, I have often used it successfully and have never been disappointed by its action."[7689]
The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the [7690]Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* [7691]brags of that happy successe which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*;	The same may be said of lapis lazuli, although it is somewhat weaker than the other. Garcia da Orta, History, book 1, chapter 65, reports that Moorish physicians routinely prescribe it for all melancholic disorders; and Mattioli, Letters, book 3, boasts of the consistent success he has had in administering it. Nicholas Meripsa places it among the best remedies in his Antidotes, section 1, chapter 12.[7692]

[7687] **Burton.** Printed page 379, k: "Vapores absurgit à vitalibus partibus." Vapours rise from the vital parts.

[7688] **Burton.** Printed page 379, l: "Tract. 15. c. 6. Bonus Alexander, tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissime usus sum, & in ejus exhibitione nunquam fraudatus fui." Treatise 15, chapter 6. Good Alexander had such confidence in Armenian stone that he believed all melancholic disorders could be cured by it; and I have used it very often and have never been disappointed when administering it.

[7689] **Editor.** Lapis Armenus means Armenian stone; lapis lazuli is a separate mineral drug in Burton's account. Historical medicinal stones are not assigned a precise modern chemical composition here. The k margin, "Vapores absurgit…," is grammatically irregular and does not explain the washing instruction. Its printed placement at Alexander is preserved. The first-person testimony in l belongs to Guainerius.

[7690] **Burton.** Printed page 379, m: "Maurorum medici hoc lapide plerumque purgant melancholiam, &c." Moorish physicians commonly purge melancholy with this stone, and so on.

[7691] **Burton.** Printed page 379, n: "Quo ego sæpe feliciter usus sum, & magno cum auxilio." I have often used it successfully, with great benefit.

[7692] **Editor.** "Moors" is Burton's broad historical designation, here reporting Garcia da Orta; exact location and identity are not established. "Still" means consistently. Nicholas Meripsa probably denotes Nicolaus Myrepsus, whose Antidotarium is catalogued under Nicolaus Alexandrinus in a 1543 edition. The cited section 1, chapter 12 has not been collated.

Original text 1651	Modern English
[7693]*and if this will not serve* (saith *Rhasis*) *then there remaines nothing but Lapis Armenus, and Hellebor it self. Valescus* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen. 2. cap. 12. Hercules de Saxonia, &c.* speakes well of it. [7694]*Crato* will not approve this; it, and both *Hellebors*, he saith, are no better then poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience, [7695]*to be very noysome, to trouble the stomack, and hurt their bodies that take it overmuch.*	"If this will not serve," says Rhazes, "nothing remains but Armenian stone and hellebore itself." Valescus and Jason Pratensis strongly recommend Hali's powder, which is made from it. James Damascene, book 2, chapter 12, Hercules de Saxonia and others speak well of it. Crato does not approve: it and both hellebores, he says, are no better than poison. Victor Trincavelli, book 2, chapter 14, found from experience that it was "very harmful, troubling the stomach and injuring the bodies of those who take too much."[7696]
Black Hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melampodius* a shepherd, as *Pliny* records, *lib. 25. cap. 5.* [7697]Who seeing it to purge his Goats when they raved, practised it upon *Elize* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neer the fountain *Clitorius*, and restored them to their former health.	Black hellebore, that renowned plant and famous purgative of melancholy, so widely used and admired throughout antiquity, was first discovered by a shepherd named Melampodius, as Pliny records in book 25, chapter 5. Seeing it purge his goats when they were raving, he tried it on Elize and Calene, the daughters of King Proetus, who ruled in Arcadia near the spring Clitorius, and restored them to their former health.[7698]

[7693] **Burton.** Printed page 379, o: "Si non hoc, nihil restat nisi Helleborus, & lapis Armenus. Consil. 184. Scoltzii." If not this, nothing remains but hellebore and Armenian stone. Consultation 184 in Scholtz.

[7694] **Burton.** Printed page 379, p: "Multa corpora vidi gravissimè hinc agitata, & stomacho multum obfuisse." I have seen many bodies very severely disturbed by this, and it has greatly harmed the stomach.

[7695] **Burton.** Printed page 379, q: "Cum vidisset ab eo curari capras furentes &c." When he had seen raving goats cured by it, and so on.

[7696] **Editor.** Several notes on printed page 379 appear displaced. The p note at Crato describes bodily and gastric injury, corresponding in subject to the following Trincavelli sentence; q at that sentence concerns the goats discussed next. The following r note names On Simple Medicines, and s cites Plautus. Their lettered positions are preserved rather than silently reassigned. Hali's powder and its exact recipe remain uncollated.

[7697] **Burton.** Printed page 379, r: "Lib. 6. simpl. med." Book 6, On Simple Medicines.

[7698] **Editor.** Compare Pliny, Natural History 25.21.47: he names Melampus and says that, after observing goats purged by the plant, the shepherd gave their milk to the daughters of Proetus. Burton instead describes trying the remedy upon the daughters and adds names and an Arcadian setting. His Melampodius, Elize, Calene, Clitorius and chapter 5 are retained. The r margin attached here reads only "Book 6, On Simple Medicines."

Original text 1651	Modern English
In *Hippocrates* time it was in only request, insomuch that he writ a book of it, a fragment of which remaines yet. *Theophrastus*, [7699]*Galen, Pliny, Cælius Aurelianus*, as ancient as *Galen. lib. 1. cap. 6. Areteus lib. 1. cap. 5. Oribasius lib. 7. collect.* a famous Greek, *Ætius ser. 3. cap. 112. & 113. p. Ægineta, Galens* Ape, *lib. 7. cap. 4. Actuarius, Trallianus lib. 5. cap. 15. Cornelius Celsus* only remaining of the old Latines, *lib. 3. cap. 23.* extoll and admire this excellent plant,	In Hippocrates' time it alone was in demand, so much so that he wrote a book about it, a fragment of which still survives. Theophrastus, Galen, Pliny, Caelius Aurelianus—as ancient as Galen—book 1, chapter 6; Aretaeus, book 1, chapter 5; Oribasius, a famous Greek, Collection, book 7; Aetius, section 3, chapters 112 and 113; Paul of Aegina, Galen's imitator, book 7, chapter 4; Actuarius; Trallianus, book 5, chapter 15; and Cornelius Celsus, the only surviving author of the old Latin writers, book 3, chapter 23: all praise and admire this excellent plant.[7700]
and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or that doted, to the *Anticyræ*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Straboes* time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the Greeks and Latines, to bid a disard or a mad man go take *Hellebor*;	The ancients generally esteemed it so highly for this disease, among others, that they sent people who were mentally disordered or delirious to the Anticyras, or to Phocis in Achaia, to be purged, since the plant was plentiful there. In Strabo's time this was a common journey: "Let him sail to Anticyra." It was a familiar proverb among Greeks and Romans, telling a fool or madman to go and take hellebore.[7701]

[7699] **Burton.** Printed page 379, s: "Pseudolo act. 4. scen. ult. helleboro hisce hominibus opus est." Pseudolus, act 4, last scene. These men need hellebore.

[7700] **Editor.** "Galen's ape" means his imitator. Burton's statements about the surviving Hippocratic fragment, the age of Caelius Aurelianus and the survival of Latin medical authors are retained as his claims; these and the long series of chapter references still require collation. The s note beside Galen actually cites Plautus' Pseudolus, matching the later Harpax anecdote.

[7701] **Editor.** "Disard" means a fool. The journey to Anticyra became a way of telling someone that he needed treatment for madness. Burton's plural Anticyræ and geographical wording are retained. Gellius 17.15 also associates Anticyra with hellebore treatment, but that corroborates the literary association, not every geographical detail here.

Original text 1651	Modern English
as in *Lucian, Menippus* to *Tantalus, Tantale desipis, helleboro epoto tibi opus est, eoque sane meraco*, Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the ᵗ Comœdian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant.	Thus in Lucian, Menippus says to Tantalus: "Tantalus, you are talking nonsense; you need a draught of hellebore, and quite undiluted at that." You are out of your little wits, O Tantalus, and must drink hellebore, without anything mixed with it. Aristophanes says in The Wasps, drink hellebore, and so on; and Harpax, in the comic playwright, told Simo and Ballio, two foolish fellows, that they needed purging with this plant.[7702]
When that proud *Menacrates*, ὁ Ζεὺς, had writ an arrogant letter to *Phil.* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atque elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him.	When that proud Menacrates, "Zeus," wrote an arrogant letter to Philip of Macedon, Philip sent back only this reply: "I advise you to go to Anticyra." He meant that Menacrates was out of his mind "and needed hellebore": he badly needed a good purge. Lilius Giraldus says that Hercules, after all his mad assaults upon his wife and children, was completely cured by a purge of hellebore administered by a man of Anticyra.[7703]

[7702] **Editor.** Lucian's Menippus–Tantalus dialogue is numbered 17 or 7 by arrangement; Burton's Latin and separate English gloss are both rendered. In Wasps 1489, Xanthias tells the dancing Philocleon to take hellebore. Plautus' Pseudolus 1185 has Harpax tell the others they need it; Burton's marginal s gives act 4, last scene. The later body marker t has no visible matching note and remains ᵗ on the left. Burton's editions remain unidentified.

[7703] **Editor.** The Greek ὁ Ζεὺς means "Zeus," the name assumed by the physician. Aelian, Various History 12.51, preserves Philip's advice to visit Anticyra and supports this anecdote. Burton's spelling Menacrates remains in both columns. The separate story attributed to Lilius Giraldus still requires direct collation. Both the Latin phrase about needing hellebore and Burton's English expansion are retained.

Original text 1651	Modern English
Source page 379–380 They that were sound commonly took it to quicken their wits, (as *Ennius* of old, [7704]*Qui non nisi potus ad arma—prosiluit dicenda*; and as our Poets drink sack to improve their inventions I find it so registred by *Agellius lib. 17. cap. 15.*) *Carneades* the *Academick* when he was to write against *Zeno* the Stoick, purged himselfe with Hellebor first, which [7705]*Petronius* puts upon *Chrysippus*.	People of sound mind commonly took it to sharpen their wits—as Ennius did long ago, “who never sprang to sing of arms unless he had been drinking,” and as our poets drink sack to improve their invention. I find it so recorded by Aulus Gellius, book 17, chapter 15. Carneades the Academic, when preparing to write against Zeno the Stoic, first purged himself with hellebore; Petronius attributes this to Chrysippus.[7706]
Source page 380 In such esteem it continued for many ages, till at length *Mesue* and some other *Arabians* began to reject and reprehend it, upon whose authority for many following lusters, it was much debated and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by [7707]*Crato* and some Iunior Physitians.	It remained highly esteemed for many ages, until Mesue and some other Arabian writers began to reject and condemn it. On their authority, for many succeeding periods of years it was hotly disputed and fell entirely out of favour, being regarded as poison rather than medicine. Crato and some more recent physicians still oppose it today.[7708]

[7704] **Burton.** Printed page 379, dagger: “Hor.” Horace.

[7705] **Burton.** Printed page 380, u: “In Satyr.” In the Satyricon.

[7706] **Editor.** Horace, Epistles 1.19.7–8, describes Ennius composing after drinking wine; Burton adapts the opening to “Qui non nisi” and compresses the quotation within prose. It is not evidence that Ennius took hellebore. Gellius 17.15 names Carneades and explicitly specifies white hellebore, despite the present black-hellebore discussion. Petronius, Satyricon 88, names Chrysippus and says he purged his mind three times. Sack is a kind of wine; “invention” means imaginative or intellectual productivity.

[7707] **Burton.** Printed page 380, x: “Crato consil. 16. l. 2. Etsi multi magni viri probent, in bonam partem accipiant medici, non probem.” Crato, consultation 16, book 2. Although many great men approve it, may physicians take it in good part if I do not.

[7708] **Editor.** “Lusters” strictly means periods of five years and here suggests a succession of years. “Junior” and “neoteric” mean later or more recent, not inexperienced. The Crato margin adds a courteous qualification asking other physicians not to take offence at his dissent.

Original text 1651	Modern English
Their reasons are, because *Aristotle l. 1. de plant. c. 3.* said, Henbane and Hellebor were poyson; and *Alexander Aphrodiseus* in the preface of his Problems, gave out, that (speaking of Hellebor) [7709]*Quailes fed on that which was poyson to men. Galen l. 6. Epid. com. 5. Text. 35.* confirms as much: [7710]*Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarps, and so *Mizaldus*. *Nicander* of old, *Gervinus, Skenkius*, and some other Neotericks that have written of poysons, speak of Hellebor in a chief place.	Their reasons are that Aristotle, On Plants, book 1, chapter 3, called henbane and hellebore poisons; and Alexander of Aphrodisias, in the preface to his Problems, said, speaking of hellebore, that "quails feed on what is poisonous to men." Galen, Epidemics, book 6, commentary 5, text 35, confirms this. Emperor Constantine, in his Geoponics, attributes no other virtue to it than killing mice, rats, flies and moles; Mizaldus does the same. Nicander in antiquity, and Gervinus, Skenkius and other recent writers on poisons, give hellebore a prominent place.[7711]
[7712]*Nicholas Leonicus* hath a story of *Solon*, that besieging I know not what city, steeped Hellebor in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weak by purging, that they were not able to bear arms.	Nicholas Leonicus tells a story of Solon who, while besieging I do not know what city, steeped hellebore in a spring whose water was piped into the town's centre. In this way he either poisoned the inhabitants or weakened them so much through purging that they could no longer bear arms.[7713]

[7709] **Burton.** Printed page 380, y: "Vescuntur veratro coturnices quod hominibus toxicum est." Quails feed on hellebore, which is poisonous to human beings.

[7710] **Burton.** Printed page 380, z: "Lib. 23. c. 7. 12. 14." Book 23, chapters 7, 12 and 14.

[7711] **Editor.** "Mouldwarps" are moles. The z margin's "Lib.23" and 7,12,14 remain as printed; their application to the Geoponics is unresolved. On Plants circulated under Aristotle's name. Forster's 1913 preface rejects his authorship and discusses attribution to Nicolaus of Damascus. This clarifies the attribution, but does not locate Burton's particular botanical argument or establish his edition.

[7712] **Burton.** Printed page 380, a: "De var. hist." On Various Histories.

[7713] **Editor.** Pausanias, Description of Greece 10.37.7, tells the corresponding story of Solon and Cirrha: contaminated water leaves the defenders unable to maintain their posts. This identifies a parallel for Burton's unnamed city, without substituting it into his text or establishing his immediate source in Leonicus. Burton's uncertainty between poisoning and debilitating purgation remains.

Original text 1651	Modern English
Notwithstanding all these cavils and objections, most of our late writers do much approve of it. [7714]*Gariopontus lib. 1. cap. 13. Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincavelii, Montanus 239. Frisemelica consil. 14. Hercules de Saxonia*, so that it be opportunely given. *Iacobus de Dondis, Agg. Amatus, Lusit. cent. 66. Godef. Stegius cap. 13. Hollerius*, and all our Herbalists subscribe.	Despite all these cavils and objections, most recent writers strongly approve of it: Gariopontus, book 1, chapter 13; Codronchus' Commentary on Hellebore; Fallopius, On Simple Purgative Medicines, chapter 69; Trincavelli, consultation 15; Montanus, 239; Frisemelica, consultation 14; and Hercules de Saxonia, provided it is given at the right time. Jacobus de Dondis, Aggregator; Amatus Lusitanus, century 66; Godefridus Stegius, chapter 13; Hollerius and all our herbalists concur.[7715]
Fernelius meth. med. lib. 5. cap. 16. confesseth it to be a [7716]*terrible purge and hard to take, yet well given to strong men, and such as have able bodies. P. Forestus* and *Capivaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes *P. Monavius* approves above all others, *Epist. 231. Scoltzii, Iacchinus in 9. Rhasis*, commends a receipt of his own preparing; *Penottus* another of his Chymically prepared, *Evonimus* another.	Fernel, Method of Medicine, book 5, chapter 16, admits that it is "a terrible purge and difficult to take, yet suitable for strong men with robust bodies." Pieter van Foreest and Capivaccius forbid taking the substance itself but permit a decoction or infusion, the two methods P. Monavius prefers above all others in letter 231 in Scholtz. Jacchinus, commenting on the ninth book of Rhazes, recommends a recipe of his own; Penottus another, chemically prepared; and Evonymus another.[7717]

[7714] **Burton.** Printed page 380, b: "Corpus incolume reddit, & juvenile efficit." It restores the body to health and makes it youthful.

[7715] **Editor.** The list records authorities and qualifications rather than one agreed preparation. Agg. is treated as the abbreviated title Aggregator. The unusual "Amatus, Lusit. cent.66" is preserved, including the number 66, pending bibliographic collation; Godefridus Stegius and several other abbreviated references likewise remain unresolved.

[7716] **Burton.** Printed page 380, c: "Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio & terroris plena, sed robustis datur tamen, &c." The ancients did not use it without reason. Purging with hellebore is difficult and full of terror, yet it is given to the robust, and so on.

[7717] **Editor.** The distinction between the substance itself and a decoction or infusion matters to the disagreement. Fernel's marginal quotation explicitly calls the treatment frightening and restricts it to the robust. "In 9.Rhasis" is a commentary reference. Preparation names and the numbered consultations are retained without reconstructing recipes.

Original text 1651	Modern English
Hildesheim spicel. 2. de mel. hath many examples how it should be used, with diversity of receipts. *Heurnius lib. 7. prax. med. cap. 14.* calls it an [7718]*innocent medicine howsoever, if it be well prepared.* The root of it is onely in use, which may be kept many yeers, and by some given in substance, as by *Falopius* and *Brassivola* amongst the rest, who [7719]brags that he was the first that restored it again to his use,	Hildesheim, Gleanings, book 2, On Melancholy, gives many examples of its use and a variety of recipes. Heurnius, Medical Practice, book 7, chapter 14, calls it "a harmless medicine, after all, if properly prepared." Only its root is used, and that may be kept for many years. Some administer the substance itself, among them Fallopius and Brasavola, who boasts that he was the first to restore its use.[7720]
and tels a story how he cured one *Melatasta* a mad man, that was thought to be possessed, in the Duke of *Ferrara's* Court with one purge of black Hellebor in substance: the receipt is there to be seen; his excrements were like inke, [7721]*he perfectly healed at once.*	He tells how, at the Duke of Ferrara's court, he cured a madman named Melatasta, thought to be possessed, with a single purge of black hellebore given as the substance itself. The recipe can be found there; the man's excrement was like ink, and "he recovered completely at once."[7722]

[7718] **Burton.** Printed page 380, d: "Innocens medicamentum, modo rite paretur." A harmless medicine, provided it is properly prepared.

[7719] **Burton.** Printed page 380, e: "Absit jactantia, ego primus præbere cœpi, &c." Let there be no boasting: I was the first to begin administering it, and so on.

[7720] **Editor.** "Innocent" means harmless in the cited judgement, explicitly conditional on preparation. In the e margin Brasavola disclaims boasting—"Absit jactantia"—where Burton calls it boasting. Both voices remain. The modern text does not turn the assertion of being first into an independently verified priority claim.

[7721] **Burton.** Printed page 380, f: "In Catart. Ex una sola evacuatione furor cessavit & quietus inde vixit. Tale exemplum apud Skenkium & apud Scoltzium, ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus." On Purgatives. With a single evacuation his madness ceased, and he lived quietly thereafter. There is a similar example in Schenck; and in Scholtz, letter 231, P. Monavius boasts that he cured a mentally impaired man who drank this three or four times.

[7722] **Editor.** The f margin reports a continuing quiet life after the single evacuation, then adds a separate Monavius example involving three or four administrations. These details are absent from the body and are therefore retained in the footnote. "Possessed" expresses the reported contemporary interpretation of the man's condition.

Original text 1651	Modern English
Vidus Vidius a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which he prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easie, that may be securely given to women, children, and weaklings. *Baracellus horto geniali*, terms it *maximæ præstantia medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many other, tell wonders of the Extract.	Vidus Vidius, a Dutch physician, refuses to allow the substance itself, and most agree with him. Instead, as before, he permits a decoction or infusion, or, best of all, an extract, which he prefers to the rest and calls "a pleasant medicine": a sweet, mild medicine that may safely be given to women, children and weak people. Baracellus, in his Delightful Garden, calls it "a medicine of the highest excellence": a medicine of great worth and distinction. Quercetan, in his Spagyric Pharmacopoeia, and many others tell wonders of the extract.[7723]
Source page 380–381 *Paracelsus* above all the rest is the greatest admirer of this plant, and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another Treacle, a terrestriall Bawm, *instar omnium*, all in all, *the* [7724]*sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c.* If this will not help, no Physick in the world can but minerall, it is the upshot of all.	Above all the others, Paracelsus is this plant's greatest admirer, especially of its extract. He calls it "theriac, earthly balm": another theriac, a balm of the earth, "worth all the rest," everything in one; "the sole and final refuge for curing this disease, gout, epilepsy, leprosy and so on." If this will not help, no medicine in the world can, except a mineral one: it is the last resort.[7725]

[7723] **Editor.** The printed "Dutch" is retained, although the usual identification is Guido Guidi of Florence: the Metropolitan Museum's record for his 1544 Chirurgia names him and reproduces the title's "Vido Vidio Florentino." The precise passage meant here still requires collation. "Maximæ præstantia" is retained as printed despite its irregular Latin form. Spagyric refers to chemical preparation. Burton's English expansions following both Latin phrases remain in the modern text.

[7724] **Burton.** Printed page 381, g, continued below the body: "Ultimum refugium, extremum medicamentum, quod cætera omnia claudit, quæcunque cæteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt." The last refuge, the final medicine that closes the series of all the others. Whatever cannot be expelled by other laxatives falls to this one; if disorders do not yield to this, they yield to none.

[7725] **Editor.** "Treacle" here means theriac, a medicinal antidote, not the sweet foodstuff. The Latin labels and Burton's English explanations are both translated. "Instar omnium" means worth all the rest. The apparent finality of the claim is qualified by the exception for mineral medicines, which is retained. The g margin continues below the main paragraph and is included in full.

Original text 1651	Modern English
Source page 381 *Matthiolus* laughs at those that except against it, and though some abhor it out of the authority of *Mesue*, and dare not adventure to prescribe it, [7726]*yet I* (saith he) *have happily used it six hundred times without offence, and communicated it to divers worthy Physitians, who have given me great thanks for it*. Look for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassivola, Baracellus, Codronchus*, and the rest.	Mattioli laughs at those who object to it. Although some reject it on Mesue's authority and dare not venture to prescribe it, "I," he says, "have used it successfully six hundred times without harm, and shared it with several worthy physicians, who have thanked me warmly for it." For recipes, dosage, preparation and other cautions concerning this single substance, consult him, Brasavola, Baracellus, Codronchus and the others.[7727]

[7726] **Burton.** Printed page 381, h, below the body: "Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c." I can testify that I have administered black hellebore to six hundred people with no harm whatsoever, and so on.

[7727] **Editor.** The body says six hundred times; the h margin says six hundred people. Both readings are retained. "Without offence" means without harm. The statement about communicating the remedy to other physicians belongs to the English body and is not supplied by the quoted margin.

Original text 1651	Modern English
SUBSEC. 3. ***Compound Purgers.***	**SUBSECTION 3** **Compound purgatives**
Compound medicines which purge melancholy, are either taken in the *superior* or *inferior* parts: *superior* at *mouth* or *nostrils*. At the mouth *swallowed* or *not swallowed*: If swallowed *liquid* or *solid*: liquid, as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum, Helleboratum*, which [7728]*Quercetan* so much applauds *for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it.*	Compound medicines that purge melancholy are taken through either the upper or the lower parts of the body: through the upper parts at the mouth or nostrils. At the mouth they are either swallowed or not swallowed; those swallowed are liquid or solid. Liquids include compound wines of hellebore, squill or sea onion, and senna; squill wine and hellebore wine, which Quercetan praises so highly "for melancholy and madness, either taken internally or applied externally to the head with small pieces of linen dipped into it while warm."[7729]
Oxymel Scilliticum, Syrupus Helleboratus major and *minor* in *Quercetan*, and *Syrupus Genistæ* for Hypocondriacall melancholy in the same Author, compound Syrupe of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging Cockbroth.	Other examples are squill oxymel and Quercetan's greater and lesser hellebore syrups; the same author's broom syrup for hypochondriacal melancholy; compound syrups of chicory, fumitory, polypody and so on; and Heurnius' purgative rooster broth.[7730]

[7728] **Burton.** Printed page 381, i: "Pharmacop. Optimum est ad maniam & omnes melancholicos affectus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactis tepide admotum." Pharmacopoeia. It is excellent for mania and all melancholic disorders, whether taken internally or applied externally to the head, warm, with little linen cloths soaked in it.

[7729] **Editor.** "Superior" and "inferior" refer to routes of administration through upper and lower parts, not to relative quality. Squill is also called sea onion. The i margin prints "extra, secus"; the translation takes the separated parts in the sense of external application, without changing the Latin transcription.

[7730] **Editor.** Oxymel is a medicinal mixture of honey and vinegar; squill oxymel adds squill. Major and minor distinguish two formulations. Genista is broom and succory is chicory. "Cockbroth" is broth made with a rooster. The formula names are translated without adding quantities or reconstructing their recipes.

Original text 1651	Modern English
Some except against these Syrupes, as appears by [7731]*Udalrinus Leonorus* his Epistle to *Matthiolus*, as most pernitious and that out of *Hippocrates, cocta movere, & medicari, non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*; many Julips, potions, receipts, are composed of these, as you shall finde in *Hildesheim spicel. 2. Heurnius lib. 2. cap. 14. George Skenkius Ital. med. prax. &c.*	Some object to these syrups as extremely harmful, as appears in Udalrinus Leonorus' letter to Mattioli. They appeal to Hippocrates: "Move and treat what is concocted, not what is crude"—no raw things should be used in medicine. But Mattioli rejects and thoroughly refutes this in the following letter. Many juleps, potions and recipes are compounded from these substances, as you will find in Hildesheim's Gleanings, book 2; Heurnius, book 2, chapter 14; George Skenkius' Practice of Italian Medicine and elsewhere.[7732]
Solid purgers are confections, electuaries, pills by themselves, or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ*, of fumitory, &c. *Confection of Hamech*, which though most approve, *Solenander sec. 5. consil. 22.* bitterly inveighs against, so doth *Randeletius Pharmacop. officina, Fernelius* and others; *Diasena, Diapolypodium, Diacasia, Diacatholicon, Weckers Electuarie de Epithymo, Ptolomyes Hierologadium*, of which diverse receipts are daily made.	Solid purgatives are confections, electuaries and pills, taken alone or compounded with other ingredients: preparations of lapis lazuli or Armenian stone, Indian pills, fumitory pills and so on. There is Hamech's confection, which most approve, although Solenander attacks it bitterly in section 5, consultation 22, as do Rondelet in his Apothecary's Workshop, Fernel and others. There are Diasena, Diapolypodium, Diacasia, Diacatholicon, Wecker's electuary of epithyme and Ptolemy's Hierologadium, from which various recipes are made daily.[7733]

[7731] **Burton.** Printed page 381, k: "Epist. Math. lib. 3. Tales Syrupi nocentissimi & omnibus modis extirpandi." Mattioli's Letters, book 3. Such syrups are extremely harmful and must be eliminated by every means.

[7732] **Editor.** Compare Hippocrates, Aphorisms 1.22: its rule concerns purging humours after they have been "concocted," or matured, rather than while crude. Burton's wording applies the contrast to raw things used in medicine. The modern column preserves both his Latin maxim and his own English gloss so that this shift remains visible. Udalrinus Leonorus and the precise pair of letters await collation.

[7733] **Editor.** Confections and electuaries are medicinal mixtures, often bound with syrup or honey. Hierologadium probably corresponds to Hiera Logadii, headed NICOL: MYREPS: in the revised 1618 London Pharmacopoeia, p. 99. This name parallel does not establish Burton's precise formula or his Ptolemy attribution. Diacasia and other formulation identities remain provisional. "Daily made" describes contemporary practice in his account.

Original text 1651	Modern English
Ætius 22. 33. commends *Hieram Ruffi. Trincavelius consil. 12. lib. 1.* approves of *Hiera; non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat.* pills *de Epithymo. pil. Ind. Mesue* describes in the *Florentine Antidotary, Pillulæ sine quibus esse nolo, Pillulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinque generibus myrabolanorum, &c.* More proper to melancholy, not excluding in the mean time, Turbith, Manna, Rubarb, Agarick, Elescophe, &c. which are not so proper to this humour.	Aetius, 22, 33, recommends Rufus' Hiera. Trincavelli, book 1, consultation 12, approves of Hiera: "I find no better medicine," he says; he says he finds no better medicine. Heurnius adds aggregate pills, epithyme pills and Indian pills. Mesue describes, in the Florentine Antidotary, "pills I would not be without," Cochia pills with hellebore, Arabian pills, fetid pills and pills of the five kinds of myrobalans. These are more specifically suited to melancholy, without meanwhile excluding turbith, manna, rhubarb, agaric, Elescophe and others less specifically suited to this humour.[7734]
Source page 381–382 For as *Montaltus* holds *cap. 30.* and *Montanus cholera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, [7735]*that no Physick doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds to purge all humors in generall as well as this.	For, as Montaltus maintains in chapter 30, and Montanus also, "choler too must be purged, because it feeds black bile": choler must be purged because it nourishes the other humour. Some hold the opinion maintained long ago by Erasistratus and Asclepiades, against whom Galen argues, "that no medicine purges only one humour, but all alike, or whichever is nearest." Most therefore combine several single substances and compounds in the recipes and special preparations devised here, to purge all the humours generally as well as this one.[7736]

[7734] **Editor.** Hiera denotes a class of compound purgative preparations. The unexpanded Aetius reference "22.33" and the name Elescophe remain as printed. The Latin "I find no better medicine" and Burton's separate English repetition are both retained. "Pills I would not be without" translates the actual Latin preparation-name, Pillulæ sine quibus esse nolo. Other abbreviated pill names are expanded only as far as their wording permits.

[7735] **Burton.** Printed page 382, l: "Purgantia censebant medicamenta, non unum humorem attrahere, sed quemcunque attigerint in suam naturam convertere." They thought that purgative medicines do not draw out one particular humour, but transform whatever they touch into their own nature.

[7736] **Editor.** "Choler" here is distinguished from black bile, which it is said to nourish. "Magistrals" are special medical formulations. The l margin gives a more specific theory than the body: medicines transform whatever humour they touch into their own nature, rather than selectively attracting one humour. That difference is preserved. The Latin proposition and Burton's English explanation are both rendered.

Original text 1651	Modern English
Source page 382 Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio ægrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviseth *25. cons. All* [7737]*drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoever*, because the disease is dry of it self.	Some prefer potions to pills for purging this humour because, as Heurnius and Crato observe, "this fluid is drawn out with difficulty by a dry remedy": dry remedies do not draw this fluid out so easily. As Montanus advises in consultation 25, "all drying medicines must be rejected, such as aloes, Hiera and pills of every kind," because the disease is dry in itself.[7738]
I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loth to incurre the censure of *Forestus lib. 3. cap. 6. de urinis*, [7739]*against those that divulge and publish medicines in their mother tongue*, and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physitian.	I could insert many recipes for prescribed potions, boluses and the like, together with their doses. But these are familiar to every good physician; and I am reluctant to incur Foreest's censure in On Urines, book 3, chapter 6, "against those who divulge and publish medicines in their native language." I also fear giving some uninformed reader an opportunity to experiment on himself without a good physician's consent.[7740]

[7737] **Burton.** Printed page 382, m: "Religantur omnes exsiccantes medicinæ, ut Aloe, Hiera, pilulæ quæcunque." Let all drying medicines be banished, such as aloes, Hiera and pills of every kind.

[7738] **Editor.** "Dry" belongs to the humoral classification of disease and medicine. The quotation does not simply refer to pills being physically dry. The m margin's Religantur is retained as printed and understood as an injunction to banish or exclude the medicines. Burton's Latin phrase and his English restatement both remain.

[7739] **Burton.** Printed page 382, n: "Contra eos qui lingua vulgari & vernacula remedia & medicamenta præscribunt, & quibusvis communia faciunt." Against those who prescribe remedies and medicines in the common, native language and make them available to everyone.

[7740] **Editor.** Boles here are boluses, doses formed into a mass. Burton expressly limits how much practical detail he will provide, citing Foreest's objection to vernacular medical publication and the risk of readers treating themselves. The n margin adds that such publication makes the remedies available to everyone.

Original text 1651	Modern English
Such as are not swallowed, but only kept in the mouth, are Gargarisms used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to be held and chewed in the mouth, which are gentle, as Hyssope, Origan, Pennyriall, Thyme, Mustard; strong, as Pellitory, Pepper, Ginger, &c.	Medicines not swallowed but merely held in the mouth include gargles, commonly used after a purge when the bowels are open and loose. There are also apophlegmatisms, or masticatories, held and chewed in the mouth: gentle ones such as hyssop, oregano, pennyroyal, thyme and mustard; and strong ones such as pellitory, pepper, ginger and so on.[7741]
Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.	Those taken into the nostrils, called errhines, are liquid or dry: pimpernel juice, onions and so on; castoreum, pepper, white hellebore and the like. To these you may add scented preparations, perfumes and fumigations.[7742]
Taken into the inferior parts are Clysters strong or weak, Suppositories of Castilian sope, hony boiled to a consistence; or stronger of Scamony, Hellebor, &c. These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.	Those administered through the lower parts are enemas, strong or weak; suppositories of Castile soap or honey boiled to a firm consistency; or stronger ones made of scammony, hellebore and so on. All these are used and prescribed for this disease in various circumstances, as will be explained in the proper place.[7743]

[7741] **Editor.** Apophlegmatisms are preparations intended to draw off phlegm, here by chewing or holding them in the mouth; "masticatories" emphasizes chewing. "Soluble and loose" describes an open or lax state of the bowels. Burton's division into gentle and strong substances is retained.

[7742] **Editor.** Errhines are preparations administered through the nostrils. Castor here means castoreum, the historical animal-derived drug, rather than castor oil. "Suffumigations" are applications of medicinal fumes. Pimpernel and pellitory are kept as historical common names without forcing exact modern species identifications.

[7743] **Editor.** "Clysters" are enemas. "To a consistence" means until the honey has thickened or become firm. "In his place" means in the appropriate place in the book. This sentence ends Member 2; Member 3 begins, on surgical remedies, immediately below it on the same source page.

Original text 1651	Modern English
MEMB. 3. ***Chirurgicall remedies.***	**MEMBER 3** **Surgical remedies**
In letting of blood three main circumstances are to be considered, [7744]*Who, how much, when*. That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.	In bloodletting three main circumstances must be considered: who, how much and when. That is, it should be performed on someone able to endure it, or for whom it is appropriate: someone of a suitable age, neither too young nor too old, excessively weak, fat or thin, or exhausted by labour; someone who needs it, is full of bad blood and harmful humours, and may obtain relief from it.[7745]
The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.	The quantity depends on the person's bodily constitution: whether he is strong or weak, full or depleted, and can spare more or less.[7746]
Source page 382–383 In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to be observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, *à Phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with blood-letting and not Physick; some except this peculiar malady.	Morning is the most suitable time. Some dispute whether it is best done fasting or after food; whether the moon's motion or the planets' aspects should be observed—some affirm this, some deny it, some allow it in acute diseases but not chronic ones—and whether it should precede or follow medicinal treatment. Heurnius' maxim is, "Treatment must begin with bloodletting, not with medication": you must begin with bloodletting and not medicine. Some make an exception for this particular disease.[7747]

[7744] **Burton.** Printed page 382, o: "Quis, quantum, quando." "Who, how much, when."

[7745] **Editor.** "Chirurgicall" means surgical. Bloodletting here belongs to the humoral account of disease: excess or corrupt blood is to be removed from patients thought able to withstand the loss. The paragraph's restrictions are part of Burton's argument, not dispensable qualifications to a general recommendation.

[7746] **Editor.** "Habit of body" means bodily constitution, not a repeated behaviour. "Full" and "empty" describe the supposed abundance or depletion of the body's contents, particularly its blood and humours.

[7747] **Editor.** "Physick" here means medicinal treatment, as distinguished from drawing blood. Planetary "aspects" are the relations between celestial positions used in astrological judgments. Burton records disagreement about their relevance. The Latin maxim is translated separately from his own English gloss; neither has been silently removed as repetition.

Original text 1651	Modern English
Source page 383 But what do I? *Horatius Augenius*, a Physitian of *Padua*, hath lately writ 17. books of this subject, *Jobertus*, &c.	But what am I doing? Horatius Augenius, a physician of Padua, has recently written seventeen books on this subject; Jobertus and others have written on it too.[7748]
Particular kinds of blood-letting in use [7749]are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.	Three particular kinds of bloodletting are in use. The first is opening a vein with a sharp knife, in the arm, head, knees or any other part thought suitable.[7750]
Cupping-glasses with or without scarification, *ocyssimè compescunt*, saith *Fernelius*, they work presently, and are applyed to severall parts, to divert humours, aches, winde, &c.	Cupping glasses, with or without scarification, "bring relief very quickly," says Fernel: they act immediately. They are applied to various parts to divert humours, aches, wind and the like.[7751]
Horse-leeches, are much used in melancholy, applied especially to the Hæmrods. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, Piso*, and many others, prefer them before any evacuations in this kinde.	Horse-leeches are widely used in melancholy, especially on the haemorrhoids. Horatius Augenius, book 10, chapter 10; Plater, On Mental Derangement, chapter 3; Altomarus, Piso and many others prefer them to any other evacuation of this kind.[7752]

[7748] **Editor.** "Books" can mean divisions of a single work, rather than seventeen separate volumes. Burton's aside checks his own tendency to expand the discussion. The abbreviated reference to Jobertus supplies neither a title nor a location; these have not been invented.

[7749] **Burton.** Printed page 383, q: "Fernelius lib. 2. cap. 19." Fernel, book 2, chapter 19.

[7750] **Editor.** The next three entries distinguish opening a vein, applying cupping glasses, and using leeches. Burton's attribution to Fernel remains in its printed position; the exact work behind "book 2, chapter 19" still requires collation.

[7751] **Editor.** Scarification means making small incisions in the skin. "Presently" means immediately. The Latin literally says "restrain very swiftly," while Burton's English emphasizes speed of action. "Diversion" is the proposed redirection of humours away from an affected part.

[7752] **Editor.** "Horse-leeches" is retained as Burton's historical name without assigning it a modern zoological species. The reference to haemorrhoids concerns the contemporary practice of drawing blood from that region, a form of evacuation within his medical scheme.

Original text 1651	Modern English
[7753]*Cauteries* or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pich, mustard-seed and the like.	Cauteries, or searing with hot irons, burnings, borings and lancings are frightening procedures. Dropax and sinapismus were therefore devised: plasters to raise blisters, and corrosive applications made from pitch, mustard seed and the like.[7754]
Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.	Issues, made by the foregoing methods and continually kept open in various parts of the body, have their uses here on different occasions, as will be shown.[7755]

[7753] **Burton.** Printed page 383, r: “Renodeus lib. 5. cap. 21. de his Mercurialis lib. 3. de composit. med. cap. 24. Heurnius lib. 1. prax. med. Wecker, &c.” Renodeus, book 5, chapter 21; on these, Mercurialis, On the Composition of Medicines, book 3, chapter 24; Heurnius, Medical Practice, book 1; Wecker, and others.

[7754] **Editor.** “Dropax” denotes a pitch preparation or plaster; “sinapismus” a mustard application. “Eating medicines” are substances understood to corrode tissue. These are historical alternatives to the instruments and burning procedures just listed, rather than the sense of medicine taken as food.

[7755] **Editor.** An “issue” is an artificially produced sore maintained as an outlet for discharge. The sentence closes Section 4’s account of remedies; the next heading begins the particular treatment of the three kinds of melancholy.

Original text 1651	Modern English
SECT. 5. **MEMB. 1. SUBSEC. 1.** ***Particular cure of the three severall kindes:*** ***of head Melancholy.***	**SECTION 5** **MEMBER 1 SUBSECTION 1** **Specific treatment of the three distinct kinds** **Head melancholy**
The generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kindes, that according to the severall parts affected, each man may tell in some sort how to help or ease himself. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it self to work this effect.	Having thus briefly examined and discussed the general treatments, I must now apply these medicines to the three particular species or kinds, so that, according to the parts affected, each person may know to some extent how to help or relieve himself. I shall treat head melancholy first. Here, as in every other sound treatment, we must begin with diet: a matter of the greatest importance, often able to bring about the desired effect by itself.[7756]
I have read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, then whatsoever can be drawn out of the most pretious boxes of the Apothecaries.	"I have read," says Laurentius in chapter 8, On Melancholy, "that in longstanding diseases which have gained the upper hand or become established, one's manner of living does more good than anything that can be taken from the apothecaries' most precious boxes."[7757]

[7756] **Editor.** "Head melancholy" is Burton's category for melancholy whose primary seat is the brain. It belongs to the threefold classification already developed in the work; it should not be equated with a single modern diagnosis. The printed section, member and subsection hierarchy is retained.

[7757] **Editor.** "Habit" here is an established or settled condition. The point is that daily regimen may matter more in a settled illness than even costly preparations from an apothecary.

Original text 1651	Modern English
This diet, as I have said, is not only in choice of meat and drink, but of all those other non-naturall things. Let air be clear and moist most part: diet moistning, of good juyce, easie of digestion, and not windie: drink clear, and well brewed, not too strong nor too small. *Make a melancholy man fat*, as [7758]*Rhasis* saith, *and thou hast finished the cure*.	This regimen, as I have said, concerns not only the choice of food and drink but all the other "non-natural" things. Let the air be clear and generally moist; the food moistening, nourishing, easily digested and not productive of wind; the drink clear and well brewed, neither too strong nor too weak. "Make a melancholic man fat," as Rhazes says, "and you have completed the cure."[7759]
Exercise not too remisse, nor too violent. Sleep a little more then ordinary. [7760]Excrements daily to be avoided by art or nature, and which *Fernelius* enjoyns his Patient *consil. 44.* above the rest, to avoid all passions and perturbations of the mind.	Exercise should be neither too slack nor too strenuous. Sleep a little longer than usual. The bowels should be emptied daily, naturally or with assistance; and, above all, as Fernel directs his patient in consultation 44, avoid every passion and disturbance of the mind.[7761]
Source page 383–384 Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparell; for nothing sooner dejects a man then want, squalor and nastiness, foul, or old cloaths out of fashion.	Let him be neither alone nor idle, whatever kind of melancholy he has, but always in the company of the friends and intimates he likes best. Let him be neatly dressed, washed and combed, at least as far as his means allow, in clean, fresh linen and smart, presentable, decent, good clothing. Nothing casts a person down sooner than poverty, squalor and filth, or dirty, old, unfashionable clothes.[7762]

[7758] **Burton.** Printed page 383, s: "Cont. lib. 1. c. 9. festines ad impinguationem, & cum impinguantur, removetur malum." Continens, book 1, chapter 9: "Hasten to make them fat; when they grow fat, the disease is removed."

[7759] **Editor.** The "six non-natural things" are the traditional factors of regimen: air; food and drink; movement and rest; sleep and waking; evacuation and retention; and the passions. They are "non-natural" as a technical category, not unnatural behaviour. The claim about becoming fat is attributed to Rhazes in the margin.

[7760] **Burton.** Printed page 383, t: "Beneficium ventris." "Relief of the bowels."

[7761] **Editor.** "Avoided" means discharged or evacuated, not shunned; "by art" means with medical assistance. "Beneficium ventris" refers to bowel relief. The paragraph moves from bodily regimen to the passions and disturbances of the mind.

[7762] **Editor.** "Affects" means likes or prefers; "ability" includes the means to obtain suitable clothing. The recommendations combine nourishment, cleanliness, companionship and activity, rather than reducing the patient's care to medicines alone.

Original text 1651	Modern English
Source page 384 Concerning the medicinal part, he that will satisfie himself at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with *Gordonius, Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Cæsium, Laurentius cap. 8. & 9. de mela. Ælian Montaltus de mel. cap. 26. 27. 28. 29. 30. Donat. ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. & Tract. ejus peculiar. de melan. per Bolzetam edit. Venetiis 1620. cap. 17. 18. 19.*	As for medicinal treatment, anyone who wants a full account—including the preceding discussion of regimen—and a view of the entire treatment and its method for each distinct species should consult Gordonius and Valescus; Prosper Calenius, On Black Bile, addressed to Cardinal Caesius; Laurentius, On Melancholy, chapters 8 and 9; Ælian Montaltus, On Melancholy, chapters 26, 27, 28, 29 and 30; Donatus ab Altomari, The Art of Medicine, chapter 7; Hercules de Saxonia, Pantheum, chapter 7, and his separate Treatise on Melancholy, edited by Bolzeta, Venice, 1620, chapters 17, 18 and 19;[7763]
Savanarola Rub. 82. Tract. 8. cap. 1. Skenkius in prax. curat. Ital. med. Heurnius cap. 12. de morb. Victorius Faventinus pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stokerus, Bruel. P. Bayerus, Forestus, Fuchsius, Capivaccius, Rondoletius, Jason Pratensis. Salust. Salvian. de re med. lib. 2. cap. 1. Iacchinus. in 9. Rhasis, Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Alexan. Messaria pract. med. lib. 1. cap. 21. de mel. Piso. Hollerius &c. that have culled out of those old *Greeks, Arabians*, and *Latines*, whatsoever is observable or fit to be used.	Savonarola, rubric 82, treatise 8, chapter 1; Skenkius, Practice of Italian Medical Treatments; Heurnius, On Diseases, chapter 12; Victorius Faventinus, Great Practice and Empirical Practice; Hildesheim, Gleanings, book 2, On Mania and Melancholy; Felix Platter, Stokerus, Bruel, P. Bayerus, Foreest, Fuchs, Capivaccius, Rondelet, Jason Pratensis; Sallust Salvian, On Medicine, book 2, chapter 1; Jacchinus on the ninth book of Rhazes; Lodovicus Mercatus, On the Treatment of Internal Diseases, book 1, chapter 17; Alexander Massaria, Medical Practice, book 1, chapter 21, On Melancholy; Piso, Hollerius and others. They have selected from the ancient Greeks, Arabians and Latins whatever deserves notice or is suitable for use.[7764]

[7763] **Editor.** This catalogue preserves Burton's printed subdivisions and numbers, including the Venetian date 1620. "Tract." means treatise; "rub." a rubric or section; "cons." a consultation. Expansion of these abbreviations in English does not certify every reference against a separate copy of the cited work.

[7764] **Editor.** Names and abbreviated titles are retained in the original column, with conventional English forms where sufficiently clear on the right. The list is an inventory of authorities Burton offers his reader, not a claim that all endorse the same treatment. Its detailed medical bibliography has not been fully verified.

Original text 1651	Modern English
Or let him read those counsels and consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander cons. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. lib. 1. Montanus 20. 21. 229.* and his following counsels, *Lælius à Fonte. Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Iul. Cæsar Claudinus, Mercurialis, Frambesarius, Sennertus*, &c.	Or let him read the counsels and consultations of Hugo Senensis, consultations 13 and 14; Renerus Solinander, consultation 6 in section 1 and consultation 3 in section 3; Crato, consultation 16, book 1; Montanus, 20, 21, 229 and the counsels that follow; Laelius à Fonte Egubinus, consultations 44, 69, 77, 125, 129 and 142; Fernel, consultations 44, 45 and 46; Julius Caesar Claudinus, Mercurialis, Frambesarius, Sennertus and others.[7765]
Wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.	In these he will find particular recipes, the entire method, and a great variety and abundance of preparatives, purgatives, correctives, medicines that divert humours, and cordials. Since not everyone can devote time to reading and examining these works, I shall collect from them a few of the more notable medicines for the reader's benefit.[7766]

[7765] **Editor.** "Egubinus" belongs to the designation of Laelius, rather than identifying an additional author. Consultation and chapter numbers are retained as printed. Burton's use of a bare surname or shortened title does not justify supplying an unverified full bibliographic identity.

[7766] **Editor.** "Preparatives" ready the body or humours for treatment; "correctors" modify another medicine's effects; "cordials" are intended to support the heart and spirits. The list presents stages and classes of treatment. Burton then explicitly limits himself to selected examples.

Original text 1651	Modern English
SUBSECT. 2. ***Blood-letting*.**	**SUBSECTION 2** **Bloodletting**
Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For *Galen*, & many others make a doubt of bleeding at all in this kind of head-melancholy.	Bloodletting is used both before and after medicinal treatment, usually before, and is often repeated as occasion requires—if there is any need for it at all. For Galen and many others question whether bleeding should be used at all in this kind of head melancholy.[7767]
If the malady, saith *Piso cap. 23. & Altomarus cap. 7. Fuchsius cap. 33.* [7768]*shall proceed primarily from the misaffected brain, the Patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run-mad.*	If the disease, say Piso, chapter 23, Altomarus, chapter 7, and Fuchs, chapter 33, "arises primarily from the affected brain, the patient has no need to be bled, unless blood is otherwise excessive, the veins full, the blood inflamed, and the person on the verge of madness."[7769]
In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy; *Laurentius cap. 9.* approves it out of the authority of the *Arabians*, but as *Mesue, Rhasis, Alexander* appoint, [7770]*especially in the head*, to open the veins of the fore-head, nose and ears is good.	In immaterial melancholy, which arises especially from a cold imbalance of the spirits, Hercules de Saxonia, chapter 17, refuses to allow bloodletting. Laurentius, chapter 9, approves it on the authority of the Arabian writers, particularly in the head, as Mesue, Rhazes and Alexander prescribe: opening the veins of the forehead, nose and ears is beneficial.[7771]

[7767] **Editor.** "Promiscuously" here means without distinguishing the two categories in advance. It does not mean that every patient is to receive both treatments: the qualification "if need be" is essential to the sentence.

[7768] **Burton.** Printed page 384, u: "Si ex primario cerebri affectu melancholici evaserint, sanguinis detractione non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus &c." "If they have become melancholic from a primary affection of the brain, they do not need bloodletting, unless blood is drawn for other reasons—if there is much in the vessels, and so forth; for otherwise the body is wearied to no purpose, and so forth."

[7769] **Editor.** The marginal Latin makes the caution stronger than the main text alone: without a separate reason for bloodletting, the body is needlessly wearied. "Primary" identifies a disease thought to originate in the brain, rather than an effect transmitted there from elsewhere.

[7770] **Burton.** Printed page 384, x: "Competit iis phlebotomia frontis." "Bloodletting at the forehead is suitable for them."

[7771] **Editor.** "Immaterial" distinguishes a disorder not attributed to a substantial accumulation of bodily humour. "Spirits" are the subtle agents of bodily activity in this physiology, not ghosts. The contrast between cold and other kinds of melancholy follows the humoral qualities of the argument.

Original text 1651	Modern English
Source page 384–385 They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essentiall or accidentall, they cause the Hæmrods to be opened, having the eleventh Aphorism of the 6. book of *Hippocrates* for their ground and warrant, which saith, *that in melancholy and mad-men, the varicous tumour or hemorrhoides appearing doth heal the same.*	They commonly place cupping glasses on the patient's shoulders after scarifying the area, and apply horse-leeches to the head. In all melancholic diseases, whether primary or secondary, they cause the haemorrhoids to bleed, taking as their basis and warrant the eleventh aphorism of Hippocrates' sixth book, which says that "in melancholic and mad people, the appearance of varicose swelling or haemorrhoids cures the condition."[7772]
Source page 385 *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Salvian* follows, [7773]*If the blood abound, which is discerned by the fulness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses, &c.*	Valescus prescribes bloodletting in all three kinds, and Sallust Salvian follows him: "If blood is excessive—as judged by the fullness of the veins, the previous diet, the patient's laughter, age and so on—begin with the median, or middle, vein of the arm. If the blood is red and clear, stop it; but if it is black, in spring or another suitable season, or thick, let it flow according to the patient's strength. Some eight or twelve days later, open the head vein and the forehead veins, or provoke bleeding from the nostrils, or use cupping glasses, and so on."[7774]

[7772] **Editor.** Burton prints Aphorisms 6.11. In Adams's English translation, that passage calls haemorrhoids favourable in melancholic and nephritic complaints; 6.21 links relief of mania with varicose veins or haemorrhoids. Both describe their appearance, not a direction to open them surgically. Burton's wording resembles 6.21 as well as 6.11; his Latin version or intermediary remains unidentified.

[7773] **Burton.** Printed page 385, y: "Si sanguis abundet, quod scitur ex venarum repletione, victus ratione præcedente, risu ægri, ætate & aliis, Tundatur mediana; & si sanguis apparet clarus & ruber, supprimatur; aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 8. vel 12. diem aperiatur cephalica partis magis affectæ, & vena frontis, aut sanguis provocetur setis per nares, &c." "If blood is excessive, as may be known from the fullness of the veins, the previous regimen, the patient's laughter, age and other signs, open the median vein. If the blood appears clear and red, stop it; or, if it is spring, if the blood is black or thick, let it flow according to the patient's strength. Then, after the eighth or twelfth day, open the cephalic vein on the more affected side and the vein of the forehead, or provoke bleeding with bristles through the nostrils, and so forth." The note continues beneath the main text.

[7774] **Editor.** The "head vein" is the cephalic vein, a named vein of the arm; the forehead vein is separately mentioned. Both versions include the patient's laughter among the signs. The margin additionally specifies bristles through the nostrils as a means of provoking bleeding. Its awkward sequence "aut si vere, si" is retained and rendered without inventing missing words.

Original text 1651	Modern English
Trallianus allows of this, [7775]*If there have been any suppression or stopping of blood at nose, or hemrods, or womens moneths, then to open a vein in the head or about the ankles.*	Trallianus approves this: "If there has been any suppression or stoppage of nosebleeding, haemorrhoidal bleeding or women's monthly periods, then open a vein in the head or near the ankles."[7776]
Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, [7777]*except it primarily proceed from blood, or that the malady be increased by it: for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face.*	Yet he scarcely approves this course if melancholy is situated in the head alone, or in any other mental derangement, "unless it arises primarily from blood, or the disease is aggravated by it: for bloodletting cools and dries, unless the body is very full of blood and the face has a certain redness."[7778]
Therefore I conclude with *Areteus*, [7779]*before you let blood, deliberate of it*, and well consider all circumstances belonging to it.	I therefore conclude with Aretaeus: "Before you let blood, deliberate about it," and carefully consider every relevant circumstance.[7780]

[7775] **Burton.** Printed page 385, z: "Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro." "If any women's customary monthly courses have been suppressed, and so forth, one should bleed at the ankle; or at the vein of the forehead if the blood is at fault in the brain." Printed beneath the main text.

[7776] **Editor.** The passage treats suppressed menstrual bleeding as a cause requiring evacuation. Its movements between the ankle and forehead reflect the proposed site and direction of the disorder within this medical system. The irregular Latin construction in the margin is preserved.

[7777] **Burton.** Printed page 385, a: "Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum." "Unless it takes its origin from blood, lest the disease thereby be aggravated: bloodletting cools and dries, unless the body is very full of blood and ruddy." Printed beneath the main text; the initial prohibition is supplied by Burton's surrounding sentence.

[7778] **Editor.** Burton's English and marginal Latin do not correspond word for word. The margin's "lest the disease thereby be aggravated" points to a danger of the proposed bloodletting; his English associates aggravation with blood. Both formulations remain available to the reader, without harmonizing them.

[7779] **Burton.** Printed page 385, b: "Cum sanguinem detrahere oportet, deliberatione indiget. Areteus lib. 7. c. 5." "When blood must be drawn, the matter requires deliberation." Aretaeus, book 7, chapter 5. Printed beneath the main text.

[7780] **Editor.** Burton preserves an argument about whether blood should be drawn at all, before proceeding to details of treatment. The marginal reference to Aretaeus, book 7, chapter 5, has not been matched to a particular edition or converted to another system of numbering.

Original text 1651	Modern English
SUBSEC. 3. ***Preparatives and Purgers.***	**SUBSECTION 3** **Preparatives and purgatives**
After blood-letting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean before we hope to do any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting: the common sort, as *Mercurialis, Montaltus cap. 30.* &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon*, &c.	After bloodletting we must proceed to other medicines: first prepare, then purge—"clean out Augeas' stable"—make the body clean before we can hope to do any good. Gualter Bruel would have a practitioner begin with an enema of his own, which he prescribes before bloodletting. Most, such as Mercurialis, Montaltus in chapter 30, and others, proceed from gentle laxatives to preparatives, and then to purgatives. The gentle laxatives are well known: the lenitive electuary, Diaphenicum, Diacatholicon and others.[7781]
Preparatives are usually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together.	Preparatives are usually syrups of borage, bugloss, apples, fumitory, thyme and epithyme, with twice as much of the corresponding decoction or distilled water; or waters of bugloss, balm, hops, endive, scolopendry, fumitory and the like; or these boiled in whey. They must be repeatedly administered for many days in succession.[7782]

[7781] **Editor.** Augeas' stables are the proverbial immense task assigned to Heracles. Apollodorus, Library 2.5.5, tells how he cleans them by diverting rivers. Burton makes the cleansing of a disordered body similarly formidable. "Clysters" are enemas; "lenitives" are gentler remedies. See Apollodorus below.

[7782] **Editor.** The plant and preparation names belong to the historical materia medica. They have been carried over or given established English forms without treating every early modern name as an exact modern species identification. A "decoction" is a preparation made by boiling; "sod" means boiled.

Original text 1651	Modern English
Purges come last, *which must not be used at all, if the malady may be otherwise helped*, because they weaken nature and dry so much; and in giving of them, [7783]*we must begin with the gentlest first*. Some forbid all hot medicines, as *Alexander* and *Salvianus*, &c. *Ne insaniores inde fiant*, Hot medicines increase the disease [7784]*by drying too much*.	Purgatives come last, and "must not be used at all if the disease can be relieved otherwise," because they weaken nature and dry the body so much. In administering them, "we must begin with the gentlest." Some, including Alexander and Salvianus, forbid all hot medicines "lest the patients become more deranged through them": hot medicines increase the disease "by excessive drying."[7785]
Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course; for as one observes, *movere & non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm then good. They must continue in a course of Physick, yet not so that they tire and oppress nature, [7786]*danda quies naturæ*, they must now and then remit, and let nature have some rest.	Purge downwards rather than upwards, use potions rather than pills, and once you begin medicinal treatment, persevere with a course of it. For, as one writer observes, "to stir up without drawing out is harmful in every case": to stir up the humour, as a single purge commonly does, and then fail to follow through does more harm than good. Patients must continue a course of treatment, yet without exhausting and overburdening nature. "Nature must be given rest": treatment must sometimes be relaxed so that nature can rest.[7787]

[7783] **Burton.** Printed page 385, c: "A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusque medicamentis purgantibus utendum, nisi sit opus." "One should begin with milder remedies (Valescus, Piso, Bruel), and use purgative medicines less often, unless they are needed."

[7784] **Burton.** Printed page 385, d: "Quia corpus exiccant, morbum augent." "Because they dry out the body, they aggravate the disease."

[7785] **Editor.** The Latin warning against making patients more insane is translated independently of Burton's following English. His terms "hot" and "dry" denote humoral qualities, used here to explain why a treatment might intensify the condition it is meant to relieve.

[7786] **Burton.** Printed page 385, e: "Guianerius Tract. 15. c. 6." Guainerius, treatise 15, chapter 6.

[7787] **Editor.** The Latin contrasts stirring up with drawing out; Burton's English develops that into a warning against abandoning a course after a single purge. Both are retained. "Nature" is the body's own restorative capacity, which he also warns against exhausting by continuous treatment.

Original text 1651	Modern English
Source page 385–386 The most gentle purges to begin with, are [7788]*Sena, Cassia, Epithyme, Myrabolanes, Catholicon*: If these prevail not, we may proceed to stronger, as the confection of *Hamech, Pil. Indæ, Fumitoriæ, de Assaieret*, of *Lapis Armenus* and *Lazuli, Diasena*. Or if pills be too dry; [7789]some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, [7790]*because this disease will resist a gentle medicine.*	The gentlest purgatives with which to begin are senna, cassia, epithyme, myrobalans and Catholicon. If these do not succeed, we may proceed to stronger ones, such as Hamech's confection, Indian pills, fumitory pills, pills of Assaieret, Armenian stone and lapis lazuli, and Diasena. Or, if pills are too dry, some prescribe both hellebores as a last resort, among them Aretaeus, "because this disease will resist a gentle medicine."[7791]
Source page 386 *Laurentius* and *Hercules de Saxonia* would have *Antimony* tried last, *if the* [7792]*party be strong, and it warily given.* [7793]*Trincavelius* prefers *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour, wholly rejects it.	Laurentius and Hercules de Saxonia would have antimony tried last, provided the patient is strong and it is given cautiously. Trincavelli prefers Hierologodium, and Francis Alexander agrees in his Apology, rad. 5: they regard it as an excellent medicine. But Crato, in a consultation for the Duke of Bavaria's chancellor, rejects it entirely.[7794]

[7788] **Burton.** Printed page 386, f: "Piso." Piso.

[7789] **Burton.** Printed page 386, g: "Rhasis, sæpe valent ex Helleboro." Rhazes: "They often recover through hellebore."

[7790] **Burton.** Printed page 386, h: "Lib. 7. Exiguis medicamentis morbus non obsequitur." Book 7: "The disease does not yield to weak medicines."

[7791] **Editor.** The list moves from mild to stronger purgatives. Catholicon, Hamech's confection and Diasena are compound names; "Indian" and "fumitory" expand the corresponding pill labels. Assaieret remains unexpanded because its precise formula has not been established here. The two hellebores are the white and black kinds discussed earlier.

[7792] **Burton.** Printed page 386, asterisk: "Modo caute detur & robustis." "Provided it is given cautiously, and to strong patients."

[7793] **Burton.** Printed page 386, i: "Consil. 10. l. 1." Consultation 10, book 1.

[7794] **Editor.** Burton gives "Apol. rad. 5." for Francis Alexander; the uncertain subdivision "rad." remains visible in the modern rendering. Hierologodium is retained as the printed preparation name. The caution about the patient's strength belongs to the antimony recommendation, which is followed by disagreement about another remedy.

Original text 1651	Modern English
I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. [7795]To be Sea-sick first is very good at seasonall times.	Among writers I find a vast chaos of medicines, a confusion of recipes and special formulations intended for this disease. I shall recount some of the principal ones. To begin with, being seasick is very beneficial at suitable times.[7796]
Helleborismus Matthioli, with which he vants and boasts he did so many severall cures, [7797]*I never gave it* (saith he) *but after once or twice, by the help of God they were happily cured*. The manner of making it he sets down at large in his third book of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation; so doth *Skenkius* in his memorable cures, and experimentall medicines, *cen. 6. obser. 37.*	Mattioli's hellebore treatment, with which he boasts of having performed so many different cures: "I never administered it," he says, "without their being successfully cured, with God's help, after one or two doses." He describes its preparation at length in his third book of Letters, to the physician George Hankshius. Gualter Bruel and Heurnius mention it with strong approval, as does Skenkius in his Memorable Cures and Experimental Medicines, century 6, observation 37.[7798]

[7795] **Burton.** Printed page 386, dagger: "Plin. l. 31. c. 6. Navigationes ob vomitionem prosunt plurimis morbis capitis, & omnibus ob quæ Helleborum bibitur. Idem Dioscorides, lib. 5. cap. 13. Avicenna tertia imprimis." Pliny, book 31, chapter 6: "Sea voyages, because of the vomiting, benefit many diseases of the head and all those for which hellebore is drunk." The same in Dioscorides, book 5, chapter 13; Avicenna, especially the third [part]. The abbreviated Avicenna reference leaves the subdivision unstated.

[7796] **Editor.** Pliny, Natural History 31.63, connects the vomiting caused by sea travel with benefit in disorders of the head, eyes and chest, and complaints treated with hellebore. Burton's book 31, chapter 6 is retained as printed. The Dioscorides and abbreviated Avicenna references still require separate collation. See Pliny 31 below.

[7797] **Burton.** Printed page 386, k: "Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti." "We never administered it without their being restored to health, with God's help, after one or two doses."

[7798] **Editor.** The quoted first person belongs to Mattioli, not Burton. The margin uses "we," where Burton's English has "I"; both are preserved. The addressee's printed name here is Hankshius, and has not been silently replaced with a spelling found elsewhere. A "century" is a collection of one hundred observations or cases.

Original text 1651	Modern English
That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsels, as *28. pro melan. sacerdote & consil. 148. pro Hypocondriaco*, *and cracks*, [7799]*to be a most soveraign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.*	Then there is Montanus' famous hellebore treatment, so often repeated in his consultations and counsels, such as number 28, for a melancholic priest, and consultation 148, for a hypochondriacal patient. He boasts that it is "a most sovereign remedy for all melancholic people, which he has often administered without harm and found effective through long experience and observation."[7800]
Quercetan prefers a Syrupe of Hellebor in his *Spagirica Pharmac.* and Hellebors Extract *cap. 5.* of his invention likewise (*a most safe medicine*, [7801]*and not unfit to be given children*) before all remedies whatsoever.	Quercetan prefers a syrup of hellebore in his Spagyric Pharmacopoeia, and an extract of hellebore, chapter 5, likewise of his own invention, to every other remedy: "a very safe medicine, and not unsuitable for children."[7802]

[7799] **Burton.** Printed page 386, m: "Lib. 2. Inter composita purgantia melancholiam." "Book 2, among compound medicines that purge melancholy."

[7800] **Editor.** The letter m attaches here in the print, although its short reference to book 2 and compound purgatives appears more naturally related to the following Quercetan passage. The next marginal container begins with the claim about long experience developed here. The notes retain their printed attachments; proposed reassignment awaits source collation.

[7801] **Burton.** Printed page 386, n: "Longo experimento à se observatum esse, melancholicos sine offensa egregie curandos valere. Idem responsione ad Aubertum, veratrum nigrum, alias timidum & periculosum vini spiritu etiam & oleo amygdalarum sic usui redditur ut etiam pueris tuto administrari possit." "He had observed through long experience that it was effective in curing melancholic people remarkably well, without harm. The same author, in his reply to Aubert: black hellebore, otherwise feared and dangerous, is made usable with spirit of wine and also oil of almonds, so that it can even be administered safely to children."

[7802] **Editor.** The n margin appears to combine material relevant to Montanus with a reply to Aubert associated with the following discussion. Its "timidum" is rendered contextually as "feared," without changing the Latin. The assertions about harmlessness and children are the historical writers' claims, preserved as claims rather than independently established conclusions.

Original text 1651	Modern English
Paracelsus in his book of black Hellebor, admits this medicine, but as it is prepared by him. [7803]*It is most certain* (saith he) *that the vertue of this herb is great, and admirable in effect, and little differing from balm it self; and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.*	Paracelsus, in his book on black hellebore, accepts this medicine, but only as he prepares it. "It is quite certain," he says, "that this herb has great powers and remarkable effects, differing little from balsam itself. Anyone who knows how to use it properly possesses more skill than all their books contain or all the doctors in Germany can display."[7804]
Ælianus Montaltus in his exquisite work *de morb. capitis, cap. 31. de mel.* sets a speciall receipt of Hellebor of his own, which in his practice [7805]*he fortunately used; because it is but short I will set it down.*	Ælianus Montaltus, in his excellent work On Diseases of the Head, chapter 31, On Melancholy, gives a particular recipe of his own for hellebore, which he used successfully in his practice. Since it is short, I shall set it down.[7806]
R *Syrupe de pomis ʒ ij, aquæ borag. ʒ iiij, Ellebori nigri per noctem infusi in ligaturâ 6. vel 8. gr. manè factâ collaturâ exhibe.*	Take two ounces of apple syrup, four ounces of borage water, and six or eight grains of black hellebore, infused overnight in a tied packet. Strain it in the morning and administer it.[7807]

[7803] **Burton.** Printed page 386, o: "Certum est hujus herbæ virtutem maximam & mirabilem esse, parumque distare à balsamo. Et qui novit eo rectè uti, plus habet artis quam tota scribentium cohors aut omnes Doctores in Germania." "It is certain that this herb's power is very great and marvellous, and differs little from balsam. Whoever knows how to use it properly has more skill than the entire company of writers, or all the doctors in Germany." The note continues beneath the main text.

[7804] **Editor.** "Balm" here renders Latin "balsamum," a prized medicinal balsam; the word need not mean the herb lemon balm. The margin compares the practitioner with an entire company of writers, whereas Burton's English speaks of what their books contain. The extravagant claim of superiority is retained in each form.

[7805] **Burton.** Printed page 386, p: "Quo feliciter usus sum." "Which I have used successfully." Printed beneath the main text.

[7806] **Editor.** The margin's "I have used" is Montaltus' first person; the body reports it as "he" used. Burton then speaks in his own person when deciding to print the short recipe. The typography has not been taken to imply that every italicized word is a verbatim quotation from Montaltus.

[7807] **Editor.** R means "take"; ʒ marks an ounce, gr. a grain, ij two and iiij four. "In ligaturâ" indicates an infusion in a tied packet. The historical quantities are spelled out without conversion to modern measures; their units and methods belong to the source. See the Folger transcription guide below.

Original text 1651	Modern English
Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis Hali*, and *Jason Pratensis* after him: the confection of which our new *London* Pharmacopœa hath lately revived. [7808]*Put case* (saith he) *all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret.*	You will find other recipes for it, serving the same purpose, in his work. Valescus admires Hali's powder, and Jason Pratensis follows him. Our new London Pharmacopoeia has recently revived its preparation. "Suppose," he says, "that all other medicines fail: with God's help this alone will succeed. It is a crowned medicine that must be kept secret."[7809]
R *Epithymi semunc. lapidis Lazuli, agarici ana ʒ ij,* *Scammonii, ʒ j, Chariophillorum numero 20. pulverisentur* *Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.*	Take half an ounce of epithyme, two ounces each of lapis lazuli and agaric, one drachm of scammony, and twenty cloves. Reduce everything to powder; let the patient take four scruples of the powder each week.[7810]

[7808] **Burton.** Printed page 386, q: "Hoc posito quod aliæ medicinæ non valeant, ista tunc Dei misericordiâ valebit, & est medicina coronata, quæ secretissimè teneatur." "Supposing other medicines do not work, this one will then work through God's mercy; it is a crowned medicine, which must be kept most strictly secret." Printed beneath the main text.

[7809] **Editor.** The revised 1618 London Pharmacopoeia, p. 68, has a Pulvis Haly containing white poppy seed, gums and other ingredients unlike Burton's following epithyme and lapis-lazuli recipe. The shared name does not verify his revival claim; the first 1618 issue and other formulations remain uncollated. "Crowned" conveys praise. The secrecy demand stands beside his publication of the formula.

[7810] **Editor.** Semunc. means half an ounce; ana means "of each"; ʒ and ʒ distinguish ounces from drachms. The source specifies two ounces each of lapis lazuli and agaric, one drachm of scammony, twenty cloves, and four scruples of the mixed powder weekly. These readings follow the scan, without substituting modern doses. See the Folger guide below.

Original text 1651	Modern English
Source page 387 To these I may adde *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which [7811]*Mizaldus* calls *vinum mirabile*, a wonderfull wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. [7812]*Rubeus* his compound water out of *Savanarola*: *Pinetus* his Balm; *Cardans Pulvis Hyacinthi*, with which in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which [7813]*Sckenkius* puts amongst his observeable medicines:	To these I may add Arnold's bugloss wine, or the borage wine mentioned earlier, which Mizaldus calls "marvellous wine," a wonderful wine, and Stockerus deigns to repeat word for word among his other recipes; Rubeus' compound water from Savonarola; Pinetus' balm; and Cardan's hyacinth powder, with which, in his book On Remarkable Cures, he boasts of having cured many melancholic people in eight days. Sckenkius includes it among his noteworthy medicines.[7814]
Altomarus his Syrupe, with which [7815]*he calls God so solemnly to witness, he hath in his kind done many excellent cures*, and which *Sckenkius cent. 7. observ. 80.* mentioneth, *Daniel Sennertus lib. 1. part. 2. cap. 12.* so much commends; *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritum vitæ aureum, Panaceam*, what not, and his absolute medicine of 50 Egges, *curat. Empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his.	There is Altomarus' syrup, with which he solemnly calls God to witness that he has performed many excellent cures of this kind; Sckenkius mentions it in century 7, observation 80, and Daniel Sennertus greatly praises it in book 1, part 2, chapter 12. There is Rulandus' remarkable water for melancholy, which in century 2, chapter 96, he calls "the golden spirit of life," a "panacea"—what does he not call it?—and his perfect remedy of fifty eggs, Empirical Cures, century 1, cure 5, to be taken three each morning with a powder of his.[7816]

[7811] **Burton.** Printed page 387, s: "Lib. de artif. med." Book on medicinal artifices; Burton abbreviates the title.

[7812] **Burton.** Printed page 387, t: "Sect. 3. Optimum remedium aqua composita Savanarolæ." Section 3: "Savonarola's compound water is the best remedy."

[7813] **Burton.** Printed page 387, u: "Sckenkius observ. 31." Schenck, observation 31.

[7814] **Editor.** The source calls the wine both bugloss wine and borage wine; the difference is retained. "Pulvis Hyacinthi" is kept as hyacinth powder, without substituting a modern flower recipe for an uncollated historical compound. The sequence is a catalogue of named preparations and claims of successful cures.

[7815] **Burton.** Printed page 387, x: "Donatus ab Altomari. cap. 7 Testor Deum, me multos melancholicos hujus solius syrupi usu curasse, factâ prius purgatione." Donatus ab Altomari, chapter 7: "I call God to witness that I have cured many melancholic people with this syrup alone, a purge having first been given."

[7816] **Editor.** Altomarus' marginal testimony adds that a purge had first been given: the syrup's supposed success "alone" is qualified by that earlier treatment. Burton's "what not" punctures the extravagant names Rulandus gives his medicine. The fifty-egg total is retained exactly, in preparation for the numerical difficulty that follows.

Original text 1651	Modern English
[7817]*Faventinus prac. Emper.* doubles this number of Egges, and will have 101. to be taken by three and three in like sort, which *Salust. Salvian* approves *de re med. lib. 2. c. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.	Faventinus, in his Empirical Practice, doubles this number of eggs and calls for 101, to be taken three at a time in the same way, which Sallust Salvian approves in On Medicine, book 2, chapter 1, with some of the same powder until all are used: a most excellent remedy for all melancholic and mad people.[7818]
℞ *Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam; misce, fiat pulvis.*	Take two drachms each of epithyme and thyme, one ounce of white sugar, three grains of saffron and one drachm of cinnamon. Mix them to make a powder.[7819]
All these yet are nothing to those [7820]Chymical preparatives of *Aqua Chalidonia*, quintessence of Hellebor, salts, extracts, distillations, oyles, *Aurum potabile*, &c. D[r] *Anthony* in his book *de auro potab. edit. 1600.* is all in all for it.	Yet all these are nothing beside chemical preparations of Aqua Chalidonia, quintessence of hellebore, salts, extracts, distillations, oils, drinkable gold and the like. Dr Anthony, in his book On Drinkable Gold, published in 1600, is wholly in favour of it.[7821]

[7817] **Burton.** Printed page 387, y: “Centum ova & unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum asperso, & contineant quousque assumpserint centum & unum, maniacis & melancholicis utilissimum remedium.” “One hundred and one eggs: every morning let them take soft eggs, with the following powder sprinkled over the egg, and continue until they have taken one hundred and one—a most useful remedy for the manic and melancholic.”

[7818] **Editor.** The print says that Faventinus “doubles” fifty, then gives 101. The modern text preserves the mismatch instead of changing either number. The marginal Latin prescribes soft eggs each morning but does not repeat the body’s three-at-a-time instruction. “Mad” is retained as Burton’s broad historical category, not a specific diagnosis.

[7819] **Editor.** This recipe writes out its measures: two drachms each of epithyme and thyme, one ounce of white sugar, three grains of saffron and one drachm of cinnamon. Epithyme and thyme remain distinct ingredients. The prescription sign is rendered as “Take”; the lineated form keeps the recipe separate from surrounding prose.

[7820] **Burton.** Printed page 387, z: “Quercetan cap. 4 Phar. Oswaldus Crollius.” Quercetan, Pharmacopoeia, chapter 4; Oswald Croll.

[7821] **Editor.** Aurum potabile means drinkable gold. Burton prints 1600 for Anthony’s book; that date is preserved. Wellcome catalogues Francis Anthony’s Medicinae chymicæ, et veri potabilis auri assertio as Cambridge, 1610. This is evidence of a bibliographic discrepancy, not authority for silently changing Burton. Aqua Chalidonia remains unexpanded pending identification. See the Wellcome record below.

Original text 1651	Modern English
[7822]*And though all the school of Galenists, with a wicked and unthankfull pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good*, they are compelled to seek the help of minerals, *though they use them rashly, unprofitably, slackly, and to no purpose.*	"Although the whole school of Galenists, in wicked and ungrateful pride and contempt, detests it in practice, yet in more serious diseases, when their vegetable remedies do no good," they are forced to seek help from minerals, "though they use them rashly, unprofitably, negligently and to no purpose."[7823]
Rhenanus, a Dutch Chymist in his book *de Sale e puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let *Paracelsus, Quercetan, Crollius*, and the brethren of the *Rosy crosse* defend themselves as they may. *Crato, Erastus*, and the *Galenists* oppugn.	Rhenanus, a Dutch chemical physician, undertakes to defend Anthony in his book On Salt Rising from a Well, and makes light of everyone who speaks against him. But why do I meddle with this great controversy, the subject of so many volumes? Let Paracelsus, Quercetan, Crollius and the brethren of the Rosy Cross defend themselves as they can. Crato, Erastus and the Galenists attack them.[7824]

[7822] **Burton.** Printed page 387, a: "Cap. 1. Licet tota Galenistarum schola, mineralia non sine impio & ingrato fastu à sua practica detestentur; tamen in gravioribus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, & inutiliter usurpent. Ad finem libri." Chapter 1: "Although the whole school of Galenists rejects minerals from its practice with impious and ungrateful arrogance, nevertheless in more serious diseases, abandoning all help from vegetable remedies, they resort to minerals, though they employ them rashly, negligently and uselessly." At the end of the book.

[7823] **Editor.** "Vegetals" are medicines derived from plants. The attack on the Galenists is the chemical physicians' polemic, which Burton proceeds to balance with opposing abuse. The margin prints both "Cap. 1" and "Ad finem libri"; the apparent inconsistency remains visible until the cited edition can be collated.

[7824] **Editor.** "Apologize" means defend or offer a justification, not express regret. "The brethren of the Rosy Cross" names the Rosicrucian brotherhood. "Dutch" is retained as Burton's geographical designation for Rhenanus; it has not been silently narrowed to a modern national identity. The passage deliberately withdraws from an extended controversy.

Original text 1651	Modern English
Paracelsus, he brags on the other side, he did more famous cures by this means, then all the *Galenists* in *Europe*, and calls himself a Monarch; *Galen, Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, [7825]*he contemns others, insults, triumphs, overcomes all antiquity* (saith *Galen as if he spake to him*) *declares himself a conquerour, and crowns his own doings.*	Paracelsus, for his part, boasts that by these means he has performed more celebrated cures than all Europe's Galenists. He calls himself a monarch, and Galen and Hippocrates infants, illiterates and so on. As Thessalus once railed against the ancient Asclepiadean writers, "he despises others, exults, triumphs, overcomes all antiquity," says Galen, as though speaking to Paracelsus, "declares himself a conqueror, and crowns his own achievements."[7826]
[7827]*One drop of their Chymical preparatives, shall do more good then all their fulsome potions. Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick: [7828]*Paracelsus did that in Physick, which Luther in Divinity.*	"One drop of their chemical preparations will do more good than all those nauseating potions." Erastus and the other Galenists, on the opposing side, revile them as heretics in medicine: "Paracelsus did in medicine what Luther did in theology."[7829]

[7825] **Burton.** Printed page 387, dagger: "Veteres maledictis incessit, vincit, & contra omnem antiquitatem coronatur, ipseque à se victor declaratur. Gal. lib. 3. meth. c. 2." "He attacks the ancients with abuse, conquers, and is crowned against all antiquity; he himself declares himself the victor." Galen, Method of Medicine, book 3, chapter 2. The note continues beneath the main text.

[7826] **Editor.** Galen, Method of Medicine 1.2 in Kühn's Greek text, describes Thessalus attacking his predecessors and crowning himself victor in his own books. Burton prints 3.2; his Latin version or intermediary remains unidentified. This locates the comparison, not a Galenic statement about Paracelsus, to whom Burton applies it. Pliny, Natural History 29.9, supplies further background.

[7827] **Burton.** Printed page 387, b: "Codronchus de sale absynthii." Codronchus, On Salt of Wormwood. Printed beneath the main text.

[7828] **Burton.** Printed page 387, c: "Idem Paracelsus in medicina, quod Lutherus in Theologia." "Paracelsus is the same in medicine as Luther in theology." Printed beneath the main text.

[7829] **Editor.** "Fulsome" means nauseating or offensive here, not lavishly complimentary. The comparison with Luther is a polemical analogy between innovation in medicine and religious reform. Its force comes from the Galenists' accusation of heresy; the sentence records their position rather than supplying a neutral judgment.

Original text 1651	Modern English
[7830]*A drunken rogue he was, a base fellow, a Magitian, he had the divel for his master, divels his familiar companions, and what he did, was done by the help of the Divel.*	"He was a drunken rogue, a worthless fellow, a magician; the devil was his master, devils his familiar companions, and whatever he did was done with the devil's help."[7831]
Thus they contend and rail, and every Mart write books *pro and con, & adhuc sub judice lis est*, let them agree as they will, I proceed.	Thus they dispute and rail, and at every book fair write books for and against; "the case is still before the judge." Let them settle it as they please: I shall proceed.[7832]

[7830] **Burton.** Printed page 387, d: "Disput. in eundem, parte. 1. Magus ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares, &c." Disputation against the same man, part 1: "A drunken, illiterate magician; he had a demon as his teacher, demons as his familiars, and so forth." Printed beneath the main text.

[7831] **Editor.** These charges are presented as hostile assertions by Paracelsus' opponents. Burton's English "rogue" and "base fellow" do not correspond exactly to the margin's "illiteratus," or illiterate. Both versions are retained. "Familiars" are attendant spirits in the accusation, not merely ordinary acquaintances.

[7832] **Editor.** "Mart" refers to a book fair or market occasion. "Adhuc sub judice lis est" comes from Horace, Art of Poetry 78, where the unresolved dispute concerns the origin of elegiac verse. Burton reuses the judicial phrase for rival medical schools. The block ends with this sentence; Subsection 4, Averters, follows. See Horace below.

Original text 1651	Modern English
Source page 388 **SUBSECT. 4.** ***Averters.***	**SUBSECTION 4** **Remedies that divert the humours**
Averters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humor, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts.	Remedies that divert the humours and those that purge them must go together, since they all serve the same purpose: to divert this rebellious humour and turn it another way. In this category, enemas and suppositories claim a leading place, to draw this humour away from the brain and heart towards the less noble parts.[7833]
Some would have them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c.	Some would have them used regularly, a few days apart, and prepared with boiled seeds of anise, fennel and safflower, hops, thyme, epithyme, mallows, fumitory, bugloss, polypody, senna, Diasena, Hamech's confection, cassia, Diacatholicon, Hierologodium, oil of violets, sweet almonds and so on.[7834]
For without question, a Clyster opportunely used, cannot choose in this, as most other maladies, but to do very much good; *Clysteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy [7835]Reader, which he handled by way of discourse, out of some other noted Physicians.	For there is no doubt that an enema used at the right time cannot fail to do much good in this disease, as in most others. "Enemas nourish": sometimes enemas provide nourishment, depending on how they are prepared, as I learned not long ago from a scholarly lecture by our Reader in natural philosophy, who discussed the subject using other noted physicians.[7836]

[7833] **Editor.** "Averters" redirect humours away from the affected organs; purgatives evacuate them. The contrast between noble and less noble parts belongs to the hierarchical physiology of heart, brain and other organs. "Clysters" are enemas. This heading follows the end of Subsection 3.

[7834] **Editor.** "Bastard saffron" is safflower. The list combines plants with named preparations already encountered. Diasena, Hamech's confection, Diacatholicon and Hierologodium remain historical preparation names; their individual formulas have not been reconstructed. Epithyme remains distinct from thyme.

[7835] **Burton.** Printed page 388, dagger: "Master D. Lapworth." The name attached to the Reader in natural philosophy.

[7836] **Editor.** A "Reader" is a university lecturer. Burton's margin names Master D. Lapworth without expanding the initial. The Latin statement and Burton's explanatory English are both retained, even though the modern rendering consequently repeats the claim that enemas may nourish.

Original text 1651	Modern English
Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16 cap. 1.* in head melancholy forbids it. *P. Byarus* and others approve frictions of the outward parts, and to bath them with warm water. Instead of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skin, which likewise [7837]*Basardus Visontinus* so much magnifies.	Most recommend things that stimulate urination, but not sweating. Trincavelius, consultation 16, chapter 1, forbids the latter in head melancholy. P. Byarus and others approve rubbing the external parts and bathing them with warm water. Instead of ordinary rubbing, Cardan prescribes rubbing with nettles until they blister the skin, a practice that Basardus Visontinus likewise praises highly.[7838]
Sneezing, masticatories, and nasals are generally received. *Montaltus c. 34. Hildesheim spicel. 2. fol. 136.* and *138.* give several receits of all three. *Hercules de Saxoniâ* relates of an Emperick in *Venice* [7839]*that had a strong water to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.*	Remedies that provoke sneezing, preparations to chew, and nasal medicines are generally accepted. Montaltus, chapter 34, and Hildesheim, Gleanings 2, folios 136 and 138, give several recipes for all three. Hercules de Saxonia tells of an empiric in Venice who had a powerful medicinal water for purging through the mouth and nostrils, which he regularly used for head melancholy and would not sell for any amount of gold.[7840]

[7837] **Burton.** Printed page 388, dagger: “Ant. Philos. cap. de melan. frictio vertice, &c.” Ant. Philos., chapter on melancholy: “Rubbing at the crown of the head, and so forth.”

[7838] **Editor.** “Frictions” means rubbing. The ban on sweating is attributed specifically to Trincavelius in head melancholy. His consultation and chapter numbers, and the printed name Basardus Visontinus, are retained without conjectural correction. The body has P. Byarus, whereas a later margin on this page has P. Bayerus.

[7839] **Burton.** Printed page 388, g: “Aqua fortissima purgans os, nares, quam non vult auro vendere.” “An extremely powerful water purging the mouth and nostrils, which he is unwilling to sell for gold.”

[7840] **Editor.** “Masticatories” are medicines chewed to provoke salivation; “nasals” are preparations applied through the nose. An “empiric” practises from experience rather than the learned theoretical system. “Strong water” here is a potent liquid preparation, not necessarily ordinary drinking alcohol. The refusal to sell it emphasizes the claimed value of a secret remedy.

Original text 1651	Modern English
To open months and Hemroids is very good Physick, [7841]*If they have been formerly stopped. Faventinus* would have them opened with horse-leeches, so would *Hercul. de Sax. Julius Alexandrinus consil. 185. Scoltzii* thinks Aloes fitter: [7842]most approve horse-leaches in this case, to be applied to the fore-head, [7843]nostrils, and other places.	Restoring menstrual and haemorrhoidal bleeding is very good treatment if they have previously been stopped. Faventinus would have the flow restored with horse-leeches, as would Hercules de Saxonia. Julius Alexandrinus, consultation 185 in Scoltzius' collection, considers aloes more suitable. Most approve of horse-leeches in this case, to be applied to the forehead, nostrils and other places.[7844]
Montaltus cap. 29. out of *Alexander* and others, prescribes [7845]*cupping-glasses, and Issues in the left thigh. Areteus lib. 7. cap. 5.* [7846]*Paulus Regolinus, Sylvius* will have them without scarification, *applied to the shoulders and back, thighs and feet*: [7847]*Montaltus cap. 34.* bids *open an Issue in the arm, or hinder part of the head.*	Montaltus, chapter 29, drawing on Alexander and others, prescribes cupping glasses and issues in the left thigh. Aretaeus, book 7, chapter 5, Paulus Regolinus and Sylvius would have the cups applied without scarification to the shoulders and back, thighs and feet. Montaltus, chapter 34, directs that an issue be opened in the arm or back of the head.[7848]

[7841] **Burton.** Printed page 388, h: "Mercurialis consil. 6. & 30. hemorroidum & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit." Mercurialis, consultations 6 and 30: "Stimulating haemorrhoidal and menstrual bleeding helps, provided the disease arose from their suppression."

[7842] **Burton.** Printed page 388, i: "Laurentius, Bruel, &c." Laurentius, Bruel and others.

[7843] **Burton.** Printed page 388, k: "P. Bayerus l. 2. cap. 13. naribus, &c." P. Bayerus, book 2, chapter 13: "To the nostrils, and so forth."

[7844] **Editor.** "Months" refers to menstrual periods; the opening of haemorrhoids concerns inducing bleeding. The margin restricts the treatment to disease arising from suppressed bleeding. "Horse-leeches" is retained as the historical term, without assigning a modern species. The printed Scoltzii identifies the consultation collection.

[7845] **Burton.** Printed page 388, l: "Cucurbitulæ siccæ, & fontanellæ crure sinistro." "Dry cupping glasses, and issues in the left leg."

[7846] **Burton.** Printed page 388, m: "Hildesheim spicel. 2. Vapores à cerebro trahendi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circa pedes & crura." Hildesheim, Gleanings 2: "Vapours must be drawn away from the brain by rubbing the whole body, with dry cupping glasses applied to the shoulders and back, about the feet and legs."

[7847] **Burton.** Printed page 388, n: "Fontanellam aperi juxta occipitium, aut brachium." "Open an issue near the back of the head, or the arm."

[7848] **Editor.** An "issue" is a deliberately maintained sore serving as an outlet for discharge. "Scarification" means making incisions in the skin; dry cupping omits them. The body's left thigh and the margin's left leg are retained independently. The source's Aretaeus 7.5 remains uncollated against a specified edition.

Original text 1651	Modern English
[7849]*Piso* injoyns ligatures, frictions, suppositories, and cupping-glasses still without scarification, and the rest.	Piso prescribes ligatures, rubbing, suppositories and cupping glasses, again without scarification, and the rest.[7850]
Cauteries and hot irons are to be used [7851]*in the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours.*	Cauteries and hot irons are to be used at the suture of the crown, and the burned or ulcerated place allowed to discharge for a considerable time. It is also advisable to bore through the skull with an instrument, to let out the sooty vapours.[7852]
Source page 388–389 *Salust. Salvianus de re medic. lib. 2. cap. 1.* [7853]*Because this humour hardly yeelds to other Physick, would have the leg cauterized, or the left leg below the knee,* [7854]*and the head boared in two or three places*, for that it much availes to the exhalation of the vapours:	Sallustius Salvianus, On Medicine, book 2, chapter 1, because this humour scarcely yields to other treatment, would have the leg cauterized, or the left leg below the knee, and the head bored in two or three places, because this greatly helps the vapours to escape.[7855]

[7849] **Burton.** Printed page 388, o: "Baleni, ligaturæ, frictiones, &c." "Baths, ligatures, rubbing, and so forth." The printed Baleni is retained; the sense is baths.

[7850] **Editor.** "Ligatures" are bindings or constricting bands. The marginal list includes baths, while the body includes suppositories and cupping. Both lists are retained, rather than made to correspond. The margin prints Baleni, apparently a transposition in balnei, baths.

[7851] **Burton.** Printed page 388, p: "cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat." "Let a cautery be applied at the coronal suture; let the ulcerated places discharge for a long time. The thickness of the skull may also be reduced with a trepan, so that an outlet may be opened for sooty vapours." Printed beneath the main text.

[7852] **Editor.** "Fuliginous" means sooty or smoke-like. The alleged escape of vapours explains the historical rationale for cautery and trepanning. The margin explicitly names the coronal suture, a joint between skull bones, and a trepan, an instrument for boring the skull. These are the procedures and claims of Burton's authorities.

[7853] **Burton.** Printed page 388, q: "Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu." "Since it yields with difficulty to other medicines, let a cautery therefore be applied at the crown of the head, or in the left leg below the knee." Printed beneath the main text.

[7854] **Burton.** Printed page 389, r: "Fiant duo aut tria cauteria, cum ossis perforatione." "Let two or three cauteries be made, with perforation of the bone."

[7855] **Editor.** The main text repeats "leg," then specifies the left leg below the knee. The marginal Latin instead gives the crown of the head or the left leg. That discrepancy is preserved. The next margin specifies cauteries with perforation of the bone, whereas the body simply says that the head is bored.

Original text 1651	Modern English
Source page 389 [7856]*I saw* (saith he) *a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skul broken, he was excellently cured.* Another to the admiration of the beholders, [7857]*breaking his head with a fall from on high, was instantly recovered of his dotage.*	"I saw," he says, "a melancholic man at Rome whom no remedies could heal; but when he happened to suffer a head wound and a fractured skull, he was completely cured." Another, to the astonishment of the onlookers, fractured his skull in a fall from a height and immediately recovered from his mental derangement.[7858]
Gordonius cap. 13. part. 2. would have these cauteries tryed last, when no other Physick will serve. [7859]*The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again.*	Gordonius, chapter 13, part 2, would have these cauteries tried last, when no other treatment will work. "The head is to be shaved and bored to let out fumes, which will undoubtedly do much good. I saw a melancholic man wounded in the head with a sword, his skull fractured: as long as the wound remained open, he was well, but when it healed, his mental derangement returned."[7860]

[7856] **Burton.** Printed page 389, s: "Vidi Romæ melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est." "I saw a melancholic man at Rome who could not be cured despite the application of many remedies; but when his skull had been fractured by a sword, he was completely cured."

[7857] **Burton.** Printed page 389, t: "Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est." "And I saw another melancholic man who, falling from a height, was freed of his illness, to the considerable astonishment of those standing by."

[7858] **Editor.** "Admiration" means astonishment; "dotage" here means disordered mental functioning rather than an affectionate infatuation or necessarily old age. Both stories are reported as testimony from Salvianus. The first margin specifies a sword wound, a detail omitted from the corresponding body sentence.

[7859] **Burton.** Printed page 389, u: "Radatur caput & fiat cauterium in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi melancholicum à fortuna gladio vulneratum, & cranium fractum; quam diu vulnus apertum, curatus optime; at cum vulnus sanatum, reversa est mania." "Let the head be shaved and a cautery applied to it; undoubtedly these things help fumes escape. I saw a melancholic man accidentally wounded by a sword, his skull fractured: while the wound was open, he was completely cured; but when it healed, the madness returned." The marginal container continues beneath the main text.

[7860] **Editor.** The requirement to try these procedures last is part of the argument. The Latin margin says to shave the head and apply a cautery; the body says to shave and bore it. It also describes the returning disorder as mania. These variations are preserved without converting them into modern diagnostic claims.

Original text 1651	Modern English
But *Alexander Messaria* a professor in *Padua lib. 1. pract. med. cap. 21. de melanchol.* will allow no cauteries at all, 'tis too stiffe an humor and too thick as he holds, to be so evaporated.	But Alexander Messaria, a professor at Padua, Practical Medicine, book 1, chapter 21, on melancholy, will allow no cauteries at all: in his view the humour is too resistant and too thick to be evaporated in this way.[7861]
Guianerius c. 8. Tract. 15. cured a noble man in Savoy, by boaring alone, [7862]*leaving the hole open a month together*, by means of which after two years melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but [y] *Arculanus* would have the cautery to be made with gold.	Guianerius, chapter 8, treatise 15, cured a nobleman in Savoy by boring alone, leaving the hole open for a whole month; by this means the man was freed from two years of melancholy and madness. All approve of applying this remedy at the suture of the crown, but Arculanus would have the cautery made with gold.[7863]
In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) arms, legs *Idem consil. 6. & 19. & 25. Montanus 86. Rodericus à Fonseca Tom. 2. consult. 84. pro hypocond. coxâ dextrâ*, &c. but most in the head, [z] *If other Physick will do no good.*	These cauteries are prescribed for melancholic people in many other parts of the body: in the thighs, for example, by Mercurialis, consultation 86; in the arms and legs by the same author, consultations 6, 19 and 25, and Montanus, consultation 86; and "for hypochondriacal melancholy, in the right hip," by Rodericus à Fonseca, volume 2, consultation 84, and so on. But they are prescribed chiefly in the head, if other treatment will do no good.[7864]

[7861] **Editor.** Messaria's objection remains within the same humoral framework: he disputes whether the supposed material can escape by evaporation. Burton places disagreement immediately beside the success stories, rather than presenting a unanimous medical account.

[7862] **Burton.** Printed page 389, x: "Usq; ad duram matrem trepanari feci, & per mensæm aperte stetit." "I had the skull trepanned as far as the dura mater, and it remained open for a month." Printed beneath the main text.

[7863] **Editor.** The margin adds that the boring reached the dura mater, the tough outer membrane around the brain. The body's sweeping "all approve" follows Messaria's explicit disagreement and is retained. A superscript y precedes Arculanus in the print, but no corresponding marginal container appears on the page; the marker remains in the original column without an invented note.

[7864] **Editor.** The superscript z before the final qualification also lacks a corresponding marginal container. The condition "If other Physick will do no good" is retained in full. The scan reads Mercurialis consultation 86. "Pro hypocond." refers to the hypochondriacal kind of melancholy; coxa dextra is the right hip.

Original text 1651	Modern English
SUBSECT. 5. ***Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.***	**SUBSECTION 5** **Alteratives and cordials that strengthen the body, disperse the remaining matter and improve the temperament**
Because this Humor is so maligne of it self, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, [7865]*which are commonly both affected in this malady, and do mutually affect one another*: which are still to be given every other day, or some few dayes inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as [7866]*Arnoldus* holds in his Aphorismes, *are to be preferred before all other medicines, in what kind soever.*	Because this humour is so malignant in itself, and so difficult to remove, the remaining matter must be cleared away by alteratives, cordials and similar means. The temperament must be changed and improved with things that fortify and strengthen the heart and brain, which are usually both affected in this disease and mutually affect one another. These remedies are to be given regularly every other day, or with a few days' interval after a purge or similar treatment, as circumstances require. They are so powerful that they often help on their own and, as Arnoldus maintains in his Aphorisms, should be preferred to every other kind of medicine.[7867]

[7865] **Burton.** Printed page 389, a: "Cordis ratio semper habenda quod cerebro compatitur, & sese invicem afficiunt." "The heart must always be considered, because it suffers with the brain, and they affect one another."

[7866] **Burton.** Printed page 389, b: "Aphor. 38. Medicina Theriacalis præ cæteris eligenda." Aphorism 38: "Theriacal medicine should be chosen before the others."

[7867] **Editor.** "Alteratives" were intended to change the body's qualities; "cordials" to support the heart and spirits; "reliques" are the matter believed to remain after evacuation. "Temperament" denotes a bodily balance of qualities. The margin specifically recommends theriacal medicine, a narrower term than Burton's general praise of these remedies; both formulations are retained.

Original text 1651	Modern English
Source page 389–390 Amongst this number of Cordials and Alteratives, I do not find a more present remedy, then a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, [7868]whetteth the wit, if moderately taken, [7869]and as *Plutarch* saith, *Symp. 7. quæst. 12. it makes those which are otherwise dull, to exhale & evaporate like frankincense*, or quicken (*Xenophon* adds) [7870]as oyl doth fire.	Among these cordials and alteratives, I find no more immediate remedy than a cup of wine or strong drink, if used soberly and at the right time. It makes a person bold, hardy and courageous, and sharpens the intelligence if taken moderately. As Plutarch says, Table Talk 7, question 12, it makes people who are otherwise dull open up and give off their spirit like frankincense; or it kindles them, Xenophon adds, as oil kindles fire.[7871]
Source page 390 [7872]*A famous Cordial Matthiolus in Dioscoridem calls it, an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomack, takes away obstructions, provokes urine, drives out excrements, procures sleep, cleers the blood, expels wind and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours.* And that which is all in all to my purpose, it takes away feare and sorrow.	Mattioli, in his commentary on Dioscorides, calls it a celebrated cordial, an excellent nourishment to refresh the body. It gives a healthy complexion and a flourishing life, aids digestion, strengthens the stomach, removes obstructions, stimulates urination, expels waste, brings sleep, clears the blood, drives out wind and cold poisons, and thins, digests and disperses all thick vapours and sooty humours. And what matters above all for my purpose is that it takes away fear and sorrow.[7873]

[7868] **Burton.** Printed page 389, c: “Galen, de temp. lib. 3. c. 3. moderate vinum sumptum, acuit ingenium.” Galen, On Temperaments, book 3, chapter 3: “Wine taken moderately sharpens the intelligence.”

[7869] **Burton.** Printed page 389, d: “Tardos aliter & tristes thuris in modum exhalare facit.” “It makes those who are otherwise dull and sad give off their spirit like frankincense.”

[7870] **Burton.** Printed page 390, dagger: “Hilaritatem ut oleum flammam excitat.” “It kindles cheerfulness as oil kindles a flame.”

[7871] **Editor.** “Present” means immediately effective. Plutarch’s frankincense comparison occurs in the discussion of deliberating over wine, headed book 7, question 10 in the linked English text; Burton prints question 12. The numbering and Burton’s edition remain unresolved. Xenophon, Symposium 2.24, likens wine’s kindling of friendly feelings to oil feeding flame; 2.25–26 qualifies the drinking. Galen’s passage remains unlocated.

[7872] **Burton.** Printed page 390, e: “Viribus retinendis cardiacum eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat, venena, frigidos flatus dissipat, crassos humores attenuat, coquit, discutit, &c.” “An excellent cordial for maintaining strength, the best sustenance for nourishing the body; it makes life flourish, fosters innate heat, aids digestion, strengthens the stomach, opens a passage for waste, stimulates urination, brings sleep, disperses poisons and cold winds, thins, digests and disperses thick humours, and so forth.”

[7873] **Editor.** Burton’s English and the marginal Latin vary. The margin adds innate heat, and groups poisons with cold winds; the body has wind and cold poisons. Neither has been harmonized with the other. “Concoction” means digestion and, in the description of humours, their supposed processing or maturation.

Original text 1651	Modern English
[7874]*Curas edaces dissipat Evius.*	Bacchus scatters gnawing cares.[7875]
It glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium. Helenas boule, the sole nectar of the Gods, or that true *Nepenthes* in [7876]*Homer*, which puts away care and grief, as *Oribasius 5. Collect. cap. 7.* and some others will, was naught else but a cup of good wine.	"It gladdens the human heart," Psalm 104:15: "a sweet seedbed of cheerfulness." Helen's bowl, the sole nectar of the gods, or that true nepenthe in Homer that banishes care and grief, was, according to Oribasius, Collections 5, chapter 7, and some others, nothing but a cup of good wine.[7877]
It makes the mind of the King and of the fatherless both one, of the bond and freeman, poor and rich, it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, Esdras 3. 19, 20, 21. It gives life it self, spirits, wit, &c.	"It makes the mind of the king and of the orphan alike, of the slave and the free, the poor and the rich. It turns all his thoughts to joy and merriment, makes him forget sorrow and debt, enriches his heart and makes him talk in talents," Esdras 3:19–21. It gives life itself, spirits, intelligence and so on.[7878]

[7874] **Burton.** Printed page 390, dagger: "Hor. lib. 2. Od. 11." Horace, Odes, book 2, ode 11.

[7875] **Editor.** Horace, Odes 2.11.17–18. Burton rearranges the words of the Latin passage; Evius is a name of Bacchus. The fresh translation follows his displayed line. See Horace, Odes 2, below.

[7876] **Burton.** Printed page 390, asterisk: "Odyss. A." Odyssey A, as printed. See the editorial note on Helen's bowl.

[7877] **Editor.** "Nepenthe" denotes something that banishes grief; "seminarium" is literally a seedbed or nursery. In Odyssey 4, Helen mixes a grief-dispelling drug into the wine. The identification with wine alone is Burton's report of an interpretation, not Homer's plain statement. The margin visibly prints Odyss. A., although the episode is in book 4. See Homer below.

[7878] **Editor.** The reference is to 1 Esdras, in the Apocrypha, during the argument that wine is the strongest thing. A talent is a large unit of money or weight: the drinker talks as if wealthy. "Spirits" retains Burton's physiological vocabulary, as well as the passage's sense of animation. The three printed verse numbers remain unchanged.

Original text 1651	Modern English
For which cause the Ancients called *Bacchus, Liber pater à liberando*, and [7879]sacrificed to *Bacchus* and *Pallas* still upon an altar. [7880]*Wine measurably drunk, and in time, brings gladness and chearfulness of mind*, it cheareth God and men, *Judges 9. 12. lætitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery, to forget evil, and be [7881]merry.	For this reason the ancients called Bacchus "Father Liber," from his setting people free, and regularly sacrificed to Bacchus and Pallas on one altar. "Wine drunk in moderation and at the right time brings gladness and cheerfulness of mind"; it cheers God and humanity, Judges 9:12. "Bacchus, giver of joy": it makes an old woman dance, and those in misery forget their troubles and be merry.[7882]
Bacchus & afflictis requiem mortalibus affert, *Crura licet duro compede vincta forent.*	Bacchus also brings rest to suffering mortals, Though their legs should be bound in a hard fetter.[7883]
Wine makes a troubled soul to rest, Though feet with fetters be opprest.	Wine gives a troubled soul its rest, Though fetters weigh upon the feet.[7884]

[7879] **Burton.** Printed page 390, f: "Pausanias." No more precise location is supplied in this margin.

[7880] **Burton.** Printed page 390, g: "Syracides 31. 28." Sirach 31:28.

[7881] **Burton.** Printed page 390, h: "Legitur. & prisci Catonis Sæpe mero caluisse virtus." "We read that even old Cato's virtue often grew warm with unmixed wine."

[7882] **Editor.** Burton plays on Liber and liberare, "to free." Pallas is Athena. His Pausanias reference gives no location and remains unresolved. In the fable of the trees, the vine's answer about cheering God and humanity occurs at Judges 9:13; 9:12 addresses the vine. The margin about Cato adapts Horace, Odes 3.21.11–12. Burton's printed 9:12 is retained. See Judges and Horace 3 below.

[7883] **Editor.** Compare Tibullus 1.7.41–42. Burton's second line has legs bound in a hard fetter; the comparison text has legs sounding as they strike against a hard fetter. His wording is translated as printed, rather than replaced by the independently consulted Latin. See Tibullus below.

[7884] **Editor.** This is Burton's separate English couplet, following the Latin. Both versions are preserved and modernized independently; the repeated thought is part of his presentation. The right column does not force the verse into rhyme at the expense of its meaning.

Original text 1651	Modern English
Demetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in *Syria*, [7885]*spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented.*	Demetrius, in Plutarch, when he fell into Seleucus' hands and was held prisoner in Syria, spent his time at dice and drinking, to relieve his unhappy mind and escape the incessant thoughts of his present condition that tormented him.[7886]
Therefore *Solomon, Prov. 31. 6.* bids *wine be given to him that is ready to perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more. Sollicitis animis onus eximit*, it easeth a burdened soule, nothing speedier, nothing better: which the Prophet *Zachary* perceived, when he said, *that in the time of Messias, they of Ephraim should be glad, and their heart should rejoyce as through wine.*	Therefore Solomon, Proverbs 31:6, directs that wine be given to someone near death and to someone whose heart is grieving: let him drink, forget his poverty and remember his misery no more. "It lifts the burden from anxious minds": it relieves a burdened soul; nothing works faster, nothing better. The prophet Zechariah recognized this when he said that, in the Messiah's time, the people of Ephraim would be glad and their hearts rejoice as through wine.[7887]

[7885] **Burton.** Printed page 390, dagger: "In pocula & aleam se præcipitavit, & iis fere tempus traduxit, ut ægram crapula mentem levaret, & conditionis præsentis cogitationes quibus agitabatur sobrius vitaret." "He plunged into drinking and dice, and spent nearly all his time at them, to relieve his sick mind with intoxication and avoid the thoughts of his present condition that tormented him when sober."

[7886] **Editor.** Plutarch, Life of Demetrius 52, describes Demetrius' turn to drinking and dice during captivity. The marginal Latin stresses the contrast between drunken oblivion and sober reflection more explicitly than the main text. Burton uses the episode as an example of escaping painful thoughts. See Plutarch below.

[7887] **Editor.** The Proverbs passage extends across 31:6–7. Burton's account of Zechariah corresponds to 10:7; the messianic framing is his interpretation. The Latin phrase about anxious minds and his following English gloss are both retained. "Nothing speedier, nothing better" is part of this accumulating praise, which the subsequent argument qualifies.

Original text 1651	Modern English
All which makes me very well approve of that pretty description of a feast in [7888]*Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratia, pocula iterum atque iterum offeruntur*, as a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again.[7889]	All this makes me warmly approve of that charming description of a feast in Bartholomew the Englishman. When grace had been said, their hands washed, and the guests sufficiently enlivened by good conversation, sweet music and delicious food, "cups are offered again and again to promote cheerfulness." As a final addition to close the feast and prolong their merriment, a grace cup was brought in to cheer their hearts, and they repeatedly drank one another's health.[7890]
Which as *I. Fredericus Matenesius Crit. Christ. lib. 2. cap. 5, 6, & 7.* was an old custome in all ages in every Commonwealth, so as they be not enforced, *bibere per violentiam*, but as in that royal feast of [7891]*Assuerus* which lasted 180 dayes, *without compulsion they drank by order in golden vessels*, when and what they would themselves.	This, as I. Fredericus Matenesius reports in Christian Criticism, book 2, chapters 5, 6 and 7, was an ancient custom in every age and every commonwealth—provided people were not forced "to drink under compulsion," but drank as at Ahasuerus' royal feast, which lasted 180 days. There, by command, they drank without compulsion from golden vessels, when and what they themselves wished.[7892]

[7888] **Burton.** Printed page 390, dagger: "Lib. 6. cap. 23. & 24. de rerum proprietat." On the Properties of Things, book 6, chapters 23 and 24.

[7889] **Burton.** Printed page 390, dagger: "So did the Athenians of old, as Suidas relates, and so do the Germans at this day." This English marginal comment is retained alongside the feast and health-drinking passage; its precise body attachment is not separately marked.

[7890] **Editor.** A "grace cup" is a cup passed at the close of a meal after grace; drinking healths means offering toasts. Burton's margin identifies On the Properties of Things. A further English marginal comment about Athenians and Germans has no distinct surviving attachment in the body and is placed at the health-drinking sentence, with that uncertainty recorded. The Latin and Burton's following expansion are both retained.

[7891] **Burton.** Printed page 390, dagger: "Hester. 18." Esther, with the number 18 as printed; compare 1:8.

[7892] **Editor.** "Bibere per violentiam" means forced drinking. Esther 1:4 describes 180 days of displaying royal wealth; the following feast lasts seven days (1:5), with gold vessels and no compulsion (1:7–8). Burton combines these details. His 180 days and the margin's Hester. 18. are retained. See Esther below.

Original text 1651	Modern English
Source page 390–391 This of drink is a most easie and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a suddain are enlightned by it. *No better Physick* (saith [7893]*Rhasis*) *for a melancholy man: and he that can keep company, and carouse, needs no other medicines, 'tis enough.*	Drink is a very easy remedy to obtain: common, cheap and always at hand against fear, sorrow and the troublesome thoughts that torment the mind. Like sulphur touched by fire, the spirits are suddenly lit up by it. "There is no better medicine," says Rhazes, "for a melancholic person; someone who can keep company and carouse needs no other medicines: this is enough."[7894]
Source page 391 His country man *Avicenna 31. doct. 2. cap. 8.* proceeds farther yet, and will have him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san. part. 3. c. 31.* will have them to be so once a month at least, & gives his reasons for it, [7895]*because it scoures the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean.*	His countryman Avicenna, 31, doctrine 2, chapter 8, goes further still: he would have someone troubled in mind or melancholic not only drink but occasionally get drunk, considering it excellent medicine for this and many other diseases. Magninus, Regimen of Health, part 3, chapter 31, would have them do so at least once a month. He gives as his reason that vomiting, urination and sweating scour the body of every kind of excess and keep it clean.[7896]

[7893] **Burton.** Printed page 391, k: "Tract. 1. cont. l. 1. Non est res laudabilior eo, vel cura melior; qui melancholicus, utatur societate hominum & biberia; & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria hujus passionis." Treatise 1, Continens, book 1: "Nothing is more praiseworthy than this, nor is any cure better. Let the melancholic person resort to human company and drinking; whoever can tolerate wine needs no other medicine, because it contains everything necessary for treating this disorder."

[7894] **Editor.** "Parable" means easily obtainable. "Enlightned" evokes ignition and animation as well as brightness; sulphur flaring when touched by fire supplies the comparison. The emphatic recommendation is attributed to Rhazes and then developed by other writers, before Burton turns against the defence of intoxication. His margin's treatment claim is retained as a quotation from that tradition.

[7895] **Burton.** Printed page 391, l: "Tum quod sequatur inde sudor, vomitio, urina, à quibus superfluitates à corpore removentur & remanet corpus mundum." "Also because sweating, vomiting and urination follow from it, by which excess matter is removed from the body, leaving the body clean."

[7896] **Editor.** The compressed Avicenna reference is printed 31. doct. 2. cap. 8.; it has not been silently expanded to a conjectural subdivision. "Countryman" is Burton's grouping of the authorities. The rationale for drunkenness is evacuation of bodily excess, explicitly attributed to the writers under discussion.

Original text 1651	Modern English
Of the same mind is *Seneca* the Philosopher in his book *de tranquil. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrietatem usq; veniendum, Curas deprimit, tristitia medetur*, It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.*	The philosopher Seneca takes the same view in his book On Tranquillity, book 1, chapter 15: "Sometimes, as in other illnesses, one must go as far as drunkenness: it presses down cares and cures sadness." It is good sometimes to get drunk; it relieves sorrow and suppresses cares. And so he ends his treatise with a cup of wine: "You have, dearest Serenus, the things that concern tranquillity of soul."[7897]
But these are Epicureall tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Guliel. Placentinus lib. 1. cap. 8. Valescus de Taranta*, and most accurately ventilated by *Io. Sylvaticus*, a late writer and Physician of *Millan, med. cont. cap. 14.* where you shall finde this tenent copiously confuted.	But these are Epicurean doctrines, tending towards loose living, sensual indulgence and atheism, upheld only by certain pagans, dissolute Arabs and irreligious Christians. They are rejected by Rabbi Moses, treatise 4, Gulielmus Placentinus, book 1, chapter 8, and Valescus de Taranta, and examined with the greatest care by Joannes Sylvaticus, a recent writer and physician of Milan, Medical Controversies, chapter 14, where you will find this doctrine extensively refuted.[7898]
Howsoever you say, if this be true, that wine and strong drink have such vertue to expell fear and sorrow, and to exhilarate the minde, ever hereafter lets drink and be merry.	However, you say, if it is true that wine and strong drink have such power to drive out fear and sorrow and enliven the mind, then from now on let us drink and be merry.[7899]

[7897] **Editor.** Seneca, On Tranquillity of Mind 17.8–9, says wine washes away cares and treats sadness like some diseases; Burton compresses and adapts this wording. His closing address to Serenus also adapts 17.12. He prints book 1, chapter 15. Seneca limits the practice's frequency; Burton's picture of the treatise ending over a cup is his own. Both his Latin and English gloss are rendered.

[7898] **Editor.** "Epicureall" is a hostile moral label here; it does not establish an accurate account of Epicurus' philosophy. "Luxury" means sensual excess; "exploded" means repudiated; "ventilated" means thoroughly examined. The religious and ethnic judgments belong to Burton's polemic and are retained as such. His medical counter-authorities remain for bibliographic collation.

[7899] **Editor.** "You say" introduces an imagined reader's response, temporarily turning the preceding praise into an invitation to perpetual merriment. This change of voice matters: Burton will answer it with restrictions and his own declaration that he abstains from wine.

Original text 1651	Modern English
[7900]*Prome reconditum Lyde strenua cæcubum,* *Capaciores puer huc affer Scyphos,* *Et Chia vina aut Lesbia.*	Brisk Lyde, bring out the stored Caecuban wine; Boy, bring larger cups here, And wine from Chios or Lesbos.[7901]
Come lusty Lyda, fill's a cup of sack, And sirrah Drawer, bigger pots we lack, And Scio wines that have so good a smack.	Come, lively Lyda, fill us a cup of sack, And you, wine-server, we need larger pots, And wines from Chios with their excellent flavour.[7902]
I say with him in [7903]*A. Gellius, let us maintain the vigor of our souls with a moderate cup of wine,* [7904]*Natis in usum lætitiæ scyphis, and drink to refresh our minde; if there be any cold sorrow in it, or torpid bashfulness, lets wash it all away.* ———*Nunc vino pellite curas*: so saith [7905]*Horace*, so saith *Anacreon*,	I say with the writer in Aulus Gellius: let us sustain the vigour of our souls with a moderate cup of wine, "with cups made for joy," and drink to refresh our minds. If there is any cold sorrow in the mind, or paralysing shyness, let us wash it all away. "Now drive away your cares with wine": so says Horace; so says Anacreon,[7906]

[7900] **Burton.** Printed page 391, m: "Hor." Horace.

[7901] **Editor.** The first line combines words from Horace, Odes 3.28.2–3; the next two adapt Epodes 9.33–34. Caecuban is an Italian wine, while Chios and Lesbos name Greek island wines. Burton's arrangement and word order are preserved. See Horace 3 and the Epodes below.

[7902] **Editor.** "Fill's" means fill us; a "drawer" draws and serves wine; "sack" names a historical class of wines. Scio is Chios. Burton's English version introduces sack and omits the Latin alternative of Lesbian wine. The two verse units remain separate, with neither adjusted to match the other.

[7903] **Burton.** Printed page 391, n: "Lib. 15 2. noct. Att. Vigorem animi moderato vini usu tueamur, & calefacto simul, refotoque animo si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, diluamus." Attic Nights, book 15, chapter 2: "Let us preserve the vigour of the mind by moderate use of wine; and, with the mind warmed and refreshed, let us wash away whatever cold sadness or numbing shyness may be in it."

[7904] **Burton.** Printed page 391, dagger: "Hor. l. 1. Od. 27." Horace, Odes, book 1, ode 27.

[7905] **Burton.** Printed page 391, dagger: "Od. 7. lib. 1." Odes, book 1, ode 7.

[7906] **Editor.** Gellius, Attic Nights 15.2.8, says moderate drinking should preserve temperance and self-control; Burton's Latin instead makes vigour of mind the object of preservation. The rest closely adapts the passage, in a discussion of Plato and controlled drinking. Horace's fragments are Odes 1.27.1 and 1.7.30, the latter spoken by Teucer before the voyage. Each Latin fragment is translated in the modern prose.

Original text 1651	Modern English
[7907]*Μεθύοντα γὰρ με κεῖσθαι* *Πολὺ κρεῖσσον ἢ θανόντα.*	For it is much better that I should lie here drunk Than dead.[7908]
Let's drive down care with a cup of wine: and so say I too, (though I drink none my self) for all this may be done, so that it be modestly, soberly, opportunely used: So that, *they be not drunk with wine, wherein is excess*, which our [7909]Apostle forewarns;	Let us drown care with a cup of wine. And so say I too, though I drink none myself, for all this may be done provided wine is used moderately, soberly and at the right time; provided people are not "drunk with wine, in which there is excess," as our Apostle warns.[7910]
for as *Chrysostome* well comments on that place, *ad lætitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, hear the Scriptures, *Give wine to them that are in sorrow*, or as *Paul* bid *Timothy* drink wine for his stomack sake, for concoction, health, or some such honest occasion.	For, as Chrysostom aptly comments on that passage, "wine was given for cheerfulness, not for drunkenness": wine is for merriment, not madness. Would you know where, when and how to understand this? "Do you wish to learn where wine is good? Hear what Scripture says." Listen to the Scriptures: give wine to those in sorrow; or, as Paul told Timothy, drink wine for your stomach's sake—for digestion, health or some similarly proper reason.[7911]

[7907] **Burton.** Printed page 391, asterisk: "26. Nam præstat ebrium me quam mortuum jacere." "26. For it is better that I lie drunk than dead."

[7908] **Editor.** Burton attributes these lines to Anacreon and the margin numbers them 26. They occur as Anacreontea 48.9–10 in the compared Greek collection. Their meaning is that lying drunk is better than lying dead, as Burton's Latin margin also says. The next English sentence about driving away care is retained separately. The original's Greek ligature for gar is expanded mechanically. See the Anacreontea Greek text below.

[7909] **Burton.** Printed page 391, dagger: "Ephes. 5. 18. ser. 19. in cap. 5." Ephesians 5:18; sermon 19 on chapter 5. The latter reference points to Chrysostom's commentary discussed in the following sentence.

[7910] **Editor.** Burton's assertion that he drinks no wine belongs in the modern text as part of his personal voice. His three qualifications precede the warning from Ephesians 5:18. The paragraph permits bounded use while rejecting intoxication; it does not endorse the imagined reader's unrestricted conclusion.

[7911] **Editor.** Chrysostom, Homily 19 on Ephesians, connects Ephesians 5:18 with Proverbs 31:6 and Paul's counsel to Timothy, 1 Timothy 5:23. The Latin uses "drunkenness," while Burton's English develops the opposition as mirth and madness. Both are kept. "Honest occasion" means a proper or legitimate reason. See Chrysostom below.

Original text 1651	Modern English
Otherwise as *Pliny* telleth us: If singular moderation be not had, [7912]*nothing so pernicious*, 'tis meer vinegar, *blandus dæmon*, poyson it self.	Otherwise, as Pliny tells us, without exceptional moderation nothing is so harmful: it is mere vinegar, "a coaxing demon," poison itself.[7913]
But hear a more fearfull doom, *Habac. 2. 15. & 16. Wo be to him that makes his neighbour drunk, shamefull spewing shall be upon his glory.*	But hear a more terrible judgment, Habakkuk 2:15–16: "Woe to the man who makes his neighbour drunk; shameful vomiting shall cover his glory."[7914]
Source page 391–392 Let not good fellows triumph therefore (saith *Matthiolus*) that I have so much commended wine; *if it be immoderatly taken, in stead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowfull heart.*	"Let drinking companions not rejoice," therefore says Mattioli, "because I have praised wine so highly. If taken immoderately, instead of bringing gladness it ruins both body and soul, producing a dizzy head and a sorrowful heart."[7915]

[7912] **Burton.** Printed page 391, o: "Lib. 14. 5. Nihil pernitiosus viribus si modus absit, venenum." Book 14, chapter 5: "Nothing is more harmful to the strength if moderation is absent: it is poison." The source spelling pernitiosus is retained.

[7913] **Editor.** Pliny, Natural History 14.58, contrasts usefulness to bodily strength with the danger of unmoderated enjoyment. Burton's marginal summary combines these into harm to strength; it is an adaptation, not an exact quotation. His book 14, chapter 5 and spelling pernitiosus remain. The coaxing demon image belongs to Burton's surrounding warning.

[7914] **Editor.** Burton draws together Habakkuk 2:15–16. The humiliating reversal of glory into vomiting gives the warning both a moral and bodily force. "Doom" means judgment, and the second clause refers back to the person who makes a neighbour drunk.

[7915] **Editor.** "Good fellows" here means drinking companions. The first-person defence belongs to Mattioli, whose praise Burton has quoted, not to a new assertion about Burton's own drinking. The warning crosses the source page break and is kept complete in one aligned unit.

Original text 1651	Modern English
Source page 392 And 'twas well said of the Poet of old, [7916]*Vine causeth mirth and grief*, [7917]nothing so good for some, so bad for others, especially as [7918]one observes, *qui à causâ calida male habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head-melancholy themselves, they must not use wine as an [7919]ordinary drink, or in their diet.	And the ancient poet put it well: "The vine causes mirth and grief." Nothing is so good for some people and so bad for others, especially, as one author observes, those "who suffer from a hot cause"—those who are hot or inflamed. The same applies to spices: as I have shown, they can by themselves cause head melancholy. Such people must not use wine as an everyday drink or as part of their diet.[7920]
But to determine with Laurentius c. 8. de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine soberly used, may be very good.	But to conclude with Laurentius, chapter 8, On Melancholy: wine is bad for mad people and for those troubled by heat in their internal organs or brains; but for melancholy that is cold, as most melancholy is, wine used soberly may be very good.[7921]

[7916] **Burton.** Printed page 391, p: "Theocritus edyl. 13. vino dari lætitiam & dolorem." Theocritus, idyll 13: "Joy and grief are given by wine." The marginal reference is printed on page 391, while the related words appear at the top of page 392.

[7917] **Burton.** Printed page 392, q: "Renodeus." Renodeus.

[7918] **Burton.** Printed page 392, r: "Mercurialis consil. 25. Vinum frigidis optimum, & pessimum ferinâ melancholiâ." Mercurialis, consultation 25: "Wine is best for those of cold constitution, and worst in fierce melancholy."

[7919] **Burton.** Printed page 392, s: "Fernelius consil. 44. & 45. vinum prohibet assiduum, & aromata." Fernel, consultations 44 and 45: "He forbids habitual wine-drinking and spices."

[7920] **Editor.** The Theocritus margin is printed on the preceding page; its idyll number 13 has not been independently reconciled with the saying. The body's Vine is retained as "the vine." The margin narrows the contraindication to fierce melancholy, while the body emphasizes heat. The references to spices and ordinary diet continue that constitutional distinction.

[7921] **Editor.** Burton ends the wine discussion by distinguishing cold melancholy from conditions thought hot or inflamed. "Mad" and "melancholy" retain his broad historical categories. This is the natural boundary chosen for the block; Subsection 5 continues next with China roots, sassafras, sarsaparilla and guaiacum.

Original text 1651	Modern English
I may say the same of the decoction of *China* roots, *Sassafras, Sarsaparilla, Guajacum: China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so *Sarsaparilla* provokes sweat mightily, *Guajacum* dries, *Claudinus consult. 89. & 46. Montanus, Capivaccius consult. 188. Scoltzii.* make frequent and good use of *Guajacum*, and *China*, [7922]*so that the liver be not incensed*, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.	I may say the same of a decoction of China roots, sassafras, sarsaparilla and guaiacum. China root, says Manardus, gives the face a healthy colour, takes away melancholy and all disorders arising from cold; similarly, sarsaparilla powerfully stimulates sweating, and guaiacum dries. Claudinus, consultations 89 and 46, Montanus, and Capivaccius, consultation 188 in Scoltzius' collection, make frequent and effective use of guaiacum and China root, provided the liver is not inflamed. They are good for people of a cold constitution, as most melancholic people are, but are by no means to be considered for those of a hot constitution.[7923]
The Turks have a drink called *Coffa* (for they use no wine) so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the *Lacedemonians* and perhaps the same) which they sip still of, and sup as warm as they can suffer; they spend much time in those *Coffa*-houses, which are somewhat like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, and procureth alacrity. Some of them take Opium to this purpose.	The Turks have a drink called coffee—for they drink no wine—named after a berry as black as soot and just as bitter, like the black drink once used among the Spartans, and perhaps the same. They keep sipping it, and drink it as hot as they can bear. They spend much time in these coffee houses, which are somewhat like our alehouses or taverns, sitting there chatting and drinking to pass the time and enjoy themselves together, because experience shows them that this kind of drink, used in this way, helps digestion and brings cheerfulness. Some of them take opium for this purpose.[7924]

[7922] **Burton.** Printed page 392, t: "Modo jecur non incendatur." "Provided the liver is not inflamed."

[7923] **Editor.** China root is a medicinal root imported under that name; guaiacum is medicinal wood. A decoction is made by boiling. Cold, heat and dryness here describe humoral qualities, while incensed means heated or inflamed. The references to Claudinus, Montanus and Capivaccius are kept in their printed order; their precise allocation awaits bibliographical collation.

[7924] **Editor.** Coffa is coffee. Burton presents Ottoman practice in broad terms. His proposed connection with Sparta's black drink is conjecture: Plutarch, Lycurgus 12.6–7, describes black broth served as food at the communal mess. The suggestion that it was coffee is preserved as Burton's suggestion.

Original text 1651	Modern English
Borrage, Bawm, Saffron, Gold, I have spoken of; *Montaltus c. 23,* commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an hearb called *Datura*, [7925]*which if it be eaten, for 24. hours following, takes away all sense of grief, makes them incline to laughter and mirth:* and another called *Bange*, like in effect to *Opium, Which puts them for a time into a kinde of Extasis, and makes them gently to laugh.* One of the Roman Emperours had a seed, which he did ordinarily eat to exhilarate himself.	I have spoken of borage, balm, saffron and gold. Montaltus, chapter 23, recommends preserved scorzonera roots. Garcius ab Horto, History of Plants, book 2, chapter 25, mentions a herb called datura which, if eaten, takes away all sense of pain for the next twenty-four hours and inclines people to laughter and merriment; and another called bhang, similar in effect to opium, which puts them for a time into a kind of trance and makes them laugh gently. One of the Roman emperors had a seed that he regularly ate to cheer himself up.[7926]
[7927]*Christophorus Ayrerus* prefers *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. [7928]*Alkermes comforts the inner parts:* and *Bezoar* stone hath an especiall vertue against all melancholy affections, [7929]*it refresheth the heart, and corroborates the whole body.* [7930]*Amber* provokes urine, helps the body, breaks winde, &c.	Christophorus Ayrerus prefers bezoar stone and the confection of alkermes to other cordials, and amber in some cases. Alkermes strengthens the internal organs, and bezoar stone has a special power against all melancholic disorders: it refreshes the heart and strengthens the whole body. Amber stimulates urination, helps the body, dispels wind and so on.[7931]

[7925] **Burton.** Printed page 392, u: “Per. 24. horas sensum doloris omnem tollit, & ridere facit.” “For twenty-four hours it removes all sensation of pain and makes one laugh.”

[7926] **Editor.** Balm is lemon balm; condite means preserved, usually with sugar. Bange is bhang, a cannabis preparation; extasis means an altered state. Orta’s Colloquies 8 and 20, in Markham’s 1913 translation, distinguish bhang from opium and describe datura-induced laughter with impaired judgment, exploited by thieves. Burton’s Latin intermediary remains uncollated. Grief is rendered as pain from dolor. The unnamed emperor and seed remain unidentified.

[7927] **Burton.** Printed page 392, y: “Hildesheim spicel. 2.” Hildesheim, Gleanings 2.

[7928] **Burton.** Printed page 392, z: “Alkermes, omnia vitalia viscera mire confortat.” “Alkermes wonderfully strengthens all the vital organs.”

[7929] **Burton.** Printed page 392, a: “Contra omnes melancholicos affectus confert, ac certum est ipsius usu omnes cordis & corporis vires mirum in modum refici.” “It helps against all melancholic disorders, and it is certain that its use wonderfully restores all the powers of the heart and body.”

[7930] **Burton.** Printed page 392, b: “Succinum vero albissimum confortat ventriculum, flatum discutit, urinam movet, &c.” “The whitest amber strengthens the stomach, dispels wind, stimulates urination, and so on.”

[7931] **Editor.** Cordials were medicines believed to strengthen the heart and vital powers. Bezoars are concretions formed in animals’ digestive tracts and historically used against poison and disease; compare the Science Museum’s specimen A642502. Alkermes is a compound cordial associated with kermes colouring. The white amber named in the margin is distinct from the ambergris mentioned below.

Original text 1651	Modern English
After a purge, 3 or 4 gr. of *Bezoar* stone, and 3. gr. of *Amber Greece*, drunk, or taken in Borage or Bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.	After a purge, three or four grains of bezoar stone and three grains of ambergris, drunk or taken in borage or bugloss water in which hot gold has been quenched, will do much good; with the heart thus refreshed, the purge will take away less of the body's strength and substance.[7932]
℞. *confect. Alkermes ʒß lap. Bezor. j. Succini albi subtiliss. pulverisat.* Ɔ *jj. cum Syrup. de cort. citri; fiat electuarium.*	Take half a dram of confection of alkermes; one scruple of bezoar stone; two scruples of white amber, very finely powdered. With syrup of citron peel, make an electuary.[7933]
Source page 392–393 To *Bezoars* stone most subscribe, *Manardus*, and [7934]many others, *it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swounings, and melancholy, that taking the weight of three grains of this stone, in the water of Oxtongue, have been cured. Garcias ab Horto* brags how many desperate cures he hath done upon melancholy men by this alone, when all Physicians had forsaken them.	Most endorse bezoar stone: Manardus and many others. "It takes away sadness and makes its user cheerful. I have seen people much afflicted with weakness, fainting fits and melancholy cured by taking three grains by weight of this stone in oxtongue water." Garcias ab Horto boasts of how many desperate cases of melancholy he has cured with this alone, when all physicians had abandoned them.[7935]

[7932] **Editor.** Amber Greece means ambergris. Burton's next recipe specifies white amber instead: the two are not silently made identical. Quenching hot gold means plunging the heated metal into the liquid. Grains are historical apothecaries' weights; the amounts are preserved without modern conversions.

[7933] **Editor.** The prescription signs represent take (℞), dram (ʒ), scruple (Ɔ) and half (ß). Final j is the terminal form of i in Roman numerals: j means one, jj two. An electuary is a medicinal paste made with a sweet carrier. This recipe gives one scruple of bezoar, whereas the preceding prose gives three or four grains; both are retained.

[7934] **Burton.** Printed page 392, c: "Gartias ab Horto aromatum lib. 1. cap. 15. adversus omnes morbos melancholicos conducit, & venenum. Ego (inquit) utor in morbis melancholicis, &c. & deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhinus book de lap. Bezoar c. 45." Gartias ab Horto, On Aromatics, book 1, chapter 15: "It is helpful against all melancholic diseases and poison. I use it," he says, "in melancholic diseases, and so forth; and by its use I have restored desperate cases to their former health." Burton adds a reference to Bauhin's book On the Bezoar Stone, chapter 45. The margin prints Gartias, whereas the body has Garcias.

[7935] **Editor.** Oxtongue is a name for bugloss. The first-person claim belongs to quoted medical testimony, not Burton's observation. Orta's Colloquy 45, in Markham's 1913 translation, pp. 364–365, reports uses against melancholy and a secondhand account of restored strength. This contextual parallel does not establish Burton's three-grain claim or the Latin passage cited as book 1, chapter 15. Orta's name appears in several Latinized forms.

Original text 1651	Modern English
Source page 393 But *Alchermes* many except against; in some cases it may help, if it be good and of the best, such as that of *Monspelier* in *France*, which [7936]*Iodocus Sincerus Itinerario Galliæ*, so much magnifies, and would have no traveller omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil. 49.* suspects *Alchermes*, by reason of its heat, [7937]*nothing* (saith he) *sooner exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken.*	But many object to alkermes. In some cases it may help, if it is good and of the finest quality, such as that made at Montpellier in France, which Iodocus Sincerus praises so highly in his Journey through France: he would have no traveller miss seeing it made. But it is not as generally applicable a medicine as the other. Fernelius, consultation 49, distrusts alkermes because of its heat: nothing, he says, aggravates this disease more readily than foods and medicines that act by heating, and he would therefore have them taken cautiously.[7938]
I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens;* No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio:* There is no Catholike medicine to be had: that which helps one, is pernicious to another.	I therefore conclude about this and all other medicines as Thucydides does about the plague at Athens: no remedy could be prescribed for it, "for what benefited one proved fatal to others." There is no universal medicine to be had: what helps one person harms another.[7939]

[7936] **Burton.** Printed page 393, d: "Edit. 1617. Monspelii electuarium fit preciosissimum Alcherm. &c." Edition of 1617: "At Montpellier the extremely precious electuary of alkermes is made," and so forth.

[7937] **Burton.** Printed page 393, e: "Nihil morbum hunc æque exasperat, ac alimentorum vel calidiorum usus. Alchermes ideo suspectus, & quod semel moneam, caute adhibenda calida medicamenta." "Nothing aggravates this disease so much as the use of even somewhat hot foods. Alkermes is therefore suspect, and, to give the warning once for all, hot medicines must be used cautiously."

[7938] **Editor.** Alchermes and Alkermes are variant forms of the same medicine's name. The original margin speaks of even somewhat hot foods, while the body includes hot-working medicines as well. Montpellier is the French place name; the particular travel-book passage and Fernelius consultation remain to be collated.

[7939] **Editor.** Thucydides, History of the Peloponnesian War 2.51.2, says that a treatment beneficial to one person harmed another. Burton quotes a Latin version with the stronger exitio, "destruction" or "death," then supplies his own English gloss. Catholike means universal or applicable to everyone, without a denominational meaning here.

Original text 1651	Modern English
Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium lætificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange-pills condite, &c. have their good use.	The cold pearl preparation, the ambergris and borage preparations, the cheering electuary of Galen and Rhazes, the electuary of gems, Dianthos, the sweet and bitter musk confections, the Conciliator's electuary, syrup of quinces, of apples, conserves of roses, violets, fumitory, elecampane, satyrion and lemons, preserved orange peel and so on all have their proper uses.[7940]
℞. *Diamoschi dulcis & amari ana ʒ ij. Diabuglossati, Diaboraginati, sacchari violacei ana ʒ j. misce cum syrupo de pomis.*	Take two drams each of the sweet and bitter musk confections; one dram each of bugloss confection, borage confection and violet sugar. Mix with syrup of apples.[7941]
Every Physician is full of such receipts, one only I will add for the rareness of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain.[7942]	Every physician's writings are full of such recipes. I will add just one because it is unusual: I find it recorded by many learned authors as a proven medicine for mental derangement, head melancholy and similar diseases of the brain.[7943]

[7940] **Editor.** These are established pharmaceutical compound names, not fully specified recipes. The transparent ingredient names and lætificans ("cheering") are translated; Dianthos and the Conciliator's title are retained. Satyrion denotes an orchid used medicinally. The compressed syrup. Cidoniorum de pomis is preserved without inserting an unprinted conjunction in the original; the modern list reads it as syrups of quinces and apples.

[7941] **Editor.** Ana means "of each": two drams of each musk confection, then one dram of each of the three remaining ingredients. Saccharum violaceum is sugar prepared with violets. The amounts are the printed recipe, not a standardized modern formulation.

[7942] **Burton.** Printed page 393, f: "Skenkius l. 1. Observat. de Mania, ad mentis alienationem, & desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi." Schenck, Observations, book 1, on mania: "For mental alienation and derangement arising from a disorder of the brain, I found the following medicine in a German manuscript book." This margin lacks a visible f anchor in the body; it is placed with the introduction to the ram's-head recipe to which it refers.

[7943] **Editor.** Approved means reported as tested or effective; rareness means unusualness. Dotage here denotes mental derangement, rather than simply the infirmity of old age. The nearby f margin introduces this recipe even though no matching body marker is visible.

Original text 1651	Modern English
Take a [7944]Rams head that never medled with an Ewe, cut off at a blow, and the horns only taken away, boyl it well skin and wooll together, after it is well sod, take out the brains, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana* ʒ ß, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or dryer then a calves brains ready to be eaten.	Take the head of a ram that has never mated with a ewe, cut off with a single blow and with only the horns removed. Boil it thoroughly, skin and wool together. When it is well cooked, take out the brains and add these spices: cinnamon, ginger, nutmeg, mace and cloves, half a dram of each. Mix the powdered spices with the brains and heat them together in a platter over a chafing dish of coals, stirring them well so that they do not burn. Take care not to dry the mixture too much, or more than calf's brains ready to be eaten.[7945]
Keep it so prepared, and for three daies give it the patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg or broath, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c.	Keep it prepared in this way, and for three days give it to the patient on an empty stomach, making him fast for two hours afterwards. It may be eaten with bread, in an egg or in broth, or in any way, provided it is taken. For fourteen days let him follow this diet and drink no wine, and so on.[7946]

[7944] **Burton.** Printed page 393, first g: "Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum lana & pelle bene elixabis, tum aperto cerebrum eximes, & addens aromata, &c." "Boil thoroughly the whole head of a ram that has not yet experienced mating, cut off with one blow and with only the horns removed, together with its wool and skin; then open it, remove the brain, and add spices," and so forth.

[7945] **Editor.** Sod means boiled; a chafing dish is a vessel of hot coals used to keep food or a preparation warm. The Latin ana applies the half-dram measure to every spice. The source's selection of a ram that has never mated is retained.

[7946] **Editor.** Burton gives both a three-day administration and a fourteen-day regimen, without fully explaining their relationship. The translation preserves both periods rather than harmonizing them.

Original text 1651	Modern English
Gesner. hist. animal. lib. 1. pag. 917. Caricterius pract. cap. 13. in Nich. de metri pag. 129. Iatro: Witenberg. edit. Tubing. pag. 62. mention this medicine, though with some variation; he that list may try it, [7947]and many such.	Gesner, History of Animals, book 1, page 917; Caricterius, Practice, chapter 13, in Nich. de metri, page 129; and the Wittenberg physicians' work, Tübingen edition, page 62, mention this medicine, though with some variation. Whoever wishes may try it, and many others like it.[7948]
Odoraments to smell to, of Rose water, Violet flowers, Bawm, Rose-cakes, Vineger, &c. do much recreate the brains and spirits, according to *Solomon, Provo. 27. 9. They rejoyce the heart*, and as some say, nourish: 'tis a question commonly controverted in our schools, *an odores nutriant;* let *Ficinus lib. 2. cap. 18.* decide it, [7949]many arguments he brings to prove it;	Aromatic preparations to smell, made from rosewater, violet flowers, balm, rose cakes, vinegar and so on, greatly refresh the brain and spirits. According to Solomon, Proverbs 27:9, they gladden the heart; and some say they nourish it. "Whether smells nourish" is a question commonly debated in our schools: let Ficino, book 2, chapter 18, decide it, for he brings many arguments to prove that they do.[7950]
as of *Democritus*, that lived by the smel of bread alone, applyed to his nostrils, for some few daies, when for old age he could eat no meat.	One is the case of Democritus, who lived for a few days solely by the smell of bread held to his nostrils, when old age prevented him from eating any food.[7951]

[7947] **Burton.** Printed page 393, second g: "Cinis testudinis ustus, & vino potus melancholiam curat, & rasura cornu Rhinocerotis, &c. Skenkius." "The ash of a burned tortoise, drunk with wine, cures melancholy, as do shavings of rhinoceros horn," and so forth. Schenck. The repeated g is retained as a distinct marginal container.

[7948] **Editor.** He that list means whoever wishes. Nich. de metri probably denotes Nicolaus de Metri's Artzneybuch, edited by Jeremias Martius, Augsburg 1572 (VD16 M 4950); the cited page and edition remain uncollated. Iatro: Witenberg. refers to Wittenberg physicians, but the exact work remains unidentified. The second g margin adds tortoise ash and rhinoceros horn, separate from the ram's-head recipe; its differing treatment periods remain.

[7949] **Burton.** Printed page 393, h: "Instat in matrice, quòd sursum & deorsum ad odoris sensum præcipitatur." "He gives the instance of the womb, which rushes upward and downward on sensing a smell."

[7950] **Editor.** Odoraments are preparations intended to be smelled, and rose cakes are cakes of rose material. Schools refers to learned or university disputation. Proverbs 27:9 links ointment and perfume with a glad heart; it does not make the further claim that smells nourish. Ficino's cited argument and the marginal example of the womb belong to the period's physiology.

[7951] **Editor.** Diogenes Laertius, Lives of Eminent Philosophers 9.43, tells of the dying Democritus holding hot loaves to his nostrils and surviving the three days of the Thesmophoria. Burton uses the anecdote as an argument about nourishment by smell. It remains an ancient reported anecdote.

Original text 1651	Modern English
Source page 393–394 *Ferrerius lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, & by it to have done very much good, *æquè ferè profuisse olfactu & potu*, as if he had given them drink.	Ferrerius, Method, book 2, speaks of an excellent confection he made from wine, saffron and other ingredients, which he prescribed for dull, weak, feeble and dying people to smell, and with which he says he did much good: "it was almost as beneficial when smelled as when drunk," as if he had given them a drink.[7952]
Source page 394 Our noble and learned Lord [7953]*Verulam*, in his book *de vita & morte*, commends therefore all such cold smels as any way serve to refrigerate the spirits. *Montanus consil. 31.* prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in *Oswaldus Crollius basil. Chymica.*	Our noble and learned Lord Verulam therefore recommends, in his book On Life and Death, all those cold scents that in any way help to cool the spirits. Montanus, consultation 31, prescribes a preparation that he would have his melancholic patient always keep in his hands. If you want them prepared by chemical methods, consult Oswald Croll's Basilica Chymica.[7954]
Irrigations of the head shaven, [7955]*of the flowers of water-lillies, Lettuce, Violets, Camomile, wild Mallows, wethers head, &c.* must be used many mornings together. *Montan. consil. 31.* would have the head so washed once a week.	The shaved head must be bathed for many mornings in succession with preparations of water lily flowers, lettuce, violets, camomile, wild mallows, a wether's head and so on. Montanus, consultation 31, would have the head washed in this way once a week.[7956]

[7952] **Editor.** The Latin compares benefit by smelling with benefit by drinking. Burton then adds an English explanation, which is separately retained. The precise Ferrerius passage has not yet been collated.

[7953] **Burton.** Printed page 394, dagger: "Vicount, S. Albans." Viscount St Albans.

[7954] **Editor.** Lord Verulam and Viscount St Albans identify Francis Bacon. His History of Life and Death, first operation, §57, describes earth, leaves and flowers as cooling the spirits in the compared English text. Burton's Latin edition remains unidentified. Spagirically refers to Paracelsian chemical or alchemical preparation. Croll's Basilica Chymica is retained as a title; its particular passage remains uncollated.

[7955] **Burton.** Printed page 394, i: "Ex decocto florum nymphææ, lactucæ, violarum, chamomillæ, altheæ, capitis vervecum, &c." "From a decoction of water lily flowers, lettuce, violets, camomile, marshmallow, a wether's head, and so forth."

[7956] **Editor.** A wether is a castrated male sheep. Irrigations are repeated pourings or bathings; Burton first reports consecutive mornings, then Montanus's weekly use. These distinct regimens are not reconciled. The margin has althea, marshmallow, where the body says wild mallows.

Original text 1651	Modern English
Lælius à fonte Eugubinus consult. 44. for an *Italian* Count, troubled with head melancholy, repeats many medicines which he tried, [7957]*but two alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the suture of the crown.*	Laelius a Fonte Eugubinus, consultation 44, treating an Italian count troubled with head melancholy, lists many medicines that he tried, but only two that effected the cure: the use of goat's milk whey with extract of hellebore, and bathing the head with water lilies, lettuce, violets, camomile and other ingredients, over the suture of the crown.[7958]
Piso commends a Rams lungs applied hot to the forepart of the head, [7959]*or a yong Lamb divided in the back, exenterated, &c.* all acknowledge the chief cure to consist in moistning throughout. Some, saith *Laurentius*, use powders, and caps to the brain: but forasmuch as such aromaticall things are hot and dry, they must be sparingly administred.	Piso recommends a ram's lungs applied hot to the front of the head, or a young lamb split along the back with its entrails removed, and so on. All agree that the chief cure consists in moistening thoroughly. Some, says Laurentius, use powders and caps for the brain; but since such aromatic substances are hot and dry, they must be used sparingly.[7960]
Unto the Heart we may do well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* gives examples. *Bruel* prescribes an Epitheme for the Heart, of Bugloss, Borage, water-lilly, Violet waters, sweet wine, Bawm leaves, Nutmegs, Cloves, &c.	It may be beneficial to apply bags, liquid dressings and ointments over the heart; Laurentius, chapter 9, on melancholy, gives examples. Bruel prescribes a liquid dressing for the heart made from bugloss, borage, water lily and violet waters, sweet wine, balm leaves, nutmegs, cloves and so on.[7961]

[7957] **Burton.** Printed page 394, k: "Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini, cum extracto Hellebori, & irrigatio ex lacte Nymphææ, violarum, &c. suturæ coronali adhibita; his remediis sanitate pristina adeptus est." "Among the many remedies employed, two appeared to bring relief: the use of goat's whey with extract of hellebore, and an irrigation made from milk of water lily, violets, and so forth, applied to the coronal suture. By these remedies he regained his former health." The printed lacte Nymphææ and grammatically irregular sanitate pristina are retained.

[7958] **Editor.** The coronal suture is the seam between the frontal and parietal skull bones. The margin's lacte Nymphææ, literally "milk of water lily," differs from the body's longer list; it has not been silently changed to lactucæ, "lettuce." The grammatically defective closing Latin is translated by its evident sense, with the original wording preserved.

[7959] **Burton.** Printed page 394, l: "Confert & pulmo arietis, caldus agnus per dorsum divisus, exenteratus, admotus sincipiti." "A ram's lung also helps, as does a warm lamb split along the back, its entrails removed, and applied to the front of the head."

[7960] **Editor.** Exenterated means having the entrails removed. Caps were medicinal head coverings, often containing aromatic material. The warning about hot and dry ingredients follows the humoral argument for moistening the brain.

[7961] **Editor.** Bags contain medicinal ingredients; epithemes are liquid preparations applied on cloths over an affected part. The waters are preparations made from the named plants. The application is over the bodily region of the heart.

Original text 1651	Modern English
For the Belly, make a Fomentation of oyle, [7962]*in which the seeds of Cummin, Rue, Carrets, Dill, have been boyled.*	For the belly, make a warm application of oil in which the seeds of cumin, rue, carrots and dill have been boiled.
Baths are of wonderfull great force in this malady, much admired by [7963]*Galen*, [7964]*Ætius, Rhasis*, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wethers head, flowers of Bugloss, Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphæa, fresh capon grease, &c.	Baths have extraordinarily great power in this disease, and are highly praised by Galen, Aetius, Rhazes and others: baths of fresh water in which leaves of mallows, roses, violets and water lilies, a wether's head, flowers of bugloss, camomile, melilot and so on have been boiled. Guianerius, chapter 8, treatise 15, would have them used twice a day, and the patients' spines anointed after they leave the baths with oils of almonds, violets and water lilies, fresh capon fat and so on.[7965]
Amulets and things to be born about, I finde prescribed, taxed by some, approved by *Renodeus, Platerus, (amuleta inquit non negligenda)* and others; look for them in *Mizaldus, Porta, Albertus, &c.*	I find amulets and things to be carried about prescribed, criticized by some, approved by Renodeus, Platerus—"amulets," he says, "must not be neglected"—and others. Look for them in Mizaldus, Porta, Albertus and so on.[7966]

[7962] **Burton.** Printed page 394, m: "Semina Cumini, rutæ, dauci, anethi cocta." "Boiled seeds of cumin, rue, carrot and dill."

[7963] **Burton.** Printed page 394, n: "Lib. 3. de locis affect." Book 3, On Affected Parts.

[7964] **Burton.** Printed page 394, o: "Tetrab. 2. ser. 1. cap. 10." Tetrabiblos 2, section 1, chapter 10.

[7965] **Editor.** Sweet water means fresh water, not water sweetened with sugar. Melilot is sweet clover; a capon is a castrated male chicken. Burton's animal and vegetable ingredients and twice-daily regimen are all retained.

[7966] **Editor.** Taxed means censured. Born about means carried on the person. The Latin in parentheses is Platerus' reported injunction, separately translated. Albertus is retained without asserting a precise work or authorship for the remedies ascribed to him.

Original text 1651	Modern English
Bassardus Visontinus ant. philos. commends *Hypericon*, or *S. Iohns wort* gathered on a [7967]friday in the hour of *Iupiter, when it comes to his effectuall operation* (that is *about the full Moon in July) so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits.*	Bassardus Visontinus, Ant. philos., recommends hypericum, or St John's wort, gathered on a Friday in Jupiter's hour, when it reaches its effective power—that is, around the full moon in July. Gathered then and carried about or hung around the neck, it powerfully helps this disorder and drives away all spirits that produce phantasms.[7968]
[7969]*Philes* a Greek Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Woolf worried, [7970]*Hædus inhumani raptus ab ore Lupi*, ought not at all to be worn about a man, *because it causeth palpitation of the heart*, not for any fear, but a secret vertue which Amulets have.	Philes, a Greek author who flourished in the time of Michael Palaeologus, writes that the skin of a sheep or kid mauled by a wolf—"a kid snatched from the jaws of a cruel wolf"—should never be worn on the body, because it causes heart palpitations, through no fear, but through a hidden power that amulets possess.[7971]

[7967] **Burton.** Printed page 394, dagger: "Cap. de mel. collectum die vener. hora Iovis cum ad Energiam venit. c. 1. ad plenilunium Iulii, inde gesta & collo appensa hunc affectum apprime juvat & fanaticos spiritus expellit." Chapter on melancholy: "Gathered on Friday in Jupiter's hour, when it attains its power. c. 1. at the full moon of July; then carried and hung around the neck, it greatly helps this disorder and expels frenzied spirits." The obscure printed c. 1. is left unexpanded.

[7968] **Editor.** Jupiter's hour is a planetary hour; Burton connects the herb's power with July's full moon. Bassardus Visontinus probably denotes Jean Baptiste Besard, whose Antrum philosophicum is catalogued in a 1617 printing. This supports a possible expansion of ant. philos., but the herb passage and marginal c. 1. remain uncollated. His means its, referring to the herb's operation.

[7969] **Burton.** Printed page 394, asterisk: "L. de proprietat. animal. ovis à lupo correptæ pelle non esse pro indumento corporis usurpandam, cordis enim palpitationem excitat, &c." Book On the Properties of Animals: "The skin of a sheep seized by a wolf should not be used as clothing for the body, for it causes palpitation of the heart," and so forth.

[7970] **Burton.** Printed page 394, dagger: "Mart." Martial; the line is Epigrams 10.48.14.

[7971] **Editor.** Worried means attacked or mauled. The inserted verse is Martial, Epigrams 10.48.14, where the kid is part of a dinner menu, not a statement about amulets. Philes' animal lore is the surrounding authority. Burton's dating under Michael Palaeologus is retained without silently choosing an emperor; the precise Philes passage remains to be checked. Secret virtue means an occult or hidden natural power.

Original text 1651	Modern English
A ring made of the hoofe of an Asses right forefoot carried about, &c. I say with [7972]*Renodeus*, they are not altogether to be rejected. Piony doth cure Epilepsie; pretious stones most diseases; [7973]*a Wolfs dung born with one helps the Colick;* [7974]a Spider an Ague, &c.	A ring made from the hoof of an ass's right forefoot, carried about, and so on: I say with Renodeus that they should not be rejected altogether. Peony cures epilepsy; precious stones cure most diseases; a wolf's dung carried on the person helps colic; a spider helps an ague, and so on.[7975]
Source page 394–395 Being in the country in the vacation time not many years since, at *Lindly* in *Lecestershire* my Fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by [7976]my Mother. Whom although I knew to have excellent skill in Chirurgery, sore eyes, aches, &c. and such experimentall medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help:	While staying in the country during the vacation some years ago, at my father's house in Lindley in Leicestershire, I first observed this amulet—a spider in a nutshell wrapped in silk, and so on—used in this way against an ague by my mother. I knew that she had excellent skill in surgery, treating sore eyes, aches and the like, and in such remedies learned from experience; all the countryside where she lived can testify that she performed many notable and successful cures on poor people who otherwise had no help.[7977]

[7972] **Burton.** Printed page 394, p: "Phar. lib. 1. cap. 12." Pharmacy, book 1, chapter 12; the reference continues beneath the body text.

[7973] **Burton.** Printed page 394, q: "Ætius cap. 31. Tet. 3. ser. 4." Aetius, chapter 31, Tetrabiblos 3, section 4. Printed beneath the body text.

[7974] **Burton.** Printed page 394, r: "Dioscorides, Vlysses Alderovandus de aranea." Dioscorides; Ulisse Aldrovandi, on the spider. Printed beneath the body text.

[7975] **Editor.** The string of cures continues Burton's report of amulets. Ague denotes an intermittent fever with shivering fits; it is not automatically replaced with a modern diagnosis. The incomplete ass's-hoof example, with its et cetera, is left incomplete.

[7976] **Burton.** Printed page 395, asterisk: "Mistress Dorothy Burton. she Died, 1629." Burton names his mother and records her death.

[7977] **Editor.** Lindley in Leicestershire is identified by Burton as his father's home. Lapped means wrapped, and experimental means learned or tested through experience. The margin names Dorothy Burton and gives 1629 as her death year. Surgery here includes the practical treatment of wounds and bodily ailments; it should not be restricted to modern operative surgery.

Original text 1651	Modern English
Source page 395 Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongst authors (as often I do) I found this very medicine in *Dioscorides*, approved by *Matthiolus*, repeated by *Alderovandus cap. de Aranea lib. de insectis*, I began to have a better opinion of it, and to give more credit to Amulets, when I saw it in some parties answer to experience.	Yet of all her remedies, this seemed to me the most absurd and ridiculous; I could see no justification for it. “What has a spider to do with a fever?” What antipathy could there be? At last, wandering among authors, as I often do, I found this very remedy in Dioscorides, approved by Mattioli and repeated by Aldrovandi in the chapter on the spider in his book On Insects. I began to think better of it and to give more credit to amulets when I saw it prove effective in some people’s experience.[7978]
Such medicines are to be exploded, that consist of words, characters, spels, and charms, which can do no good at all, but out of a strong conceipt, as *Pomponatius* proves; or the Divels policy, who is the first founder and teacher of them.	Medicines consisting of words, signs, spells and charms must be rejected: they can do no good at all except through a powerful conviction, as Pomponazzi proves, or through the Devil’s contrivance, since he is their original inventor and teacher.[7979]

[7978] **Editor.** Antipathy is a supposed hidden opposition between things in nature, invoked to explain a therapeutic effect. Burton’s sequence matters: he first doubts the remedy, then finds written authorities, then cites its apparent success in particular people. The exact Dioscorides, Mattioli and Aldrovandi passages remain unverified.

[7979] **Editor.** Exploded means rejected or discredited. Characters are written or engraved magical signs; strong conceipt is a powerful belief or act of imagination. Burton distinguishes such verbal charms from the hidden natural powers he has just allowed to amulets. His attribution to Pomponazzi is retained; the particular passage remains unlocated.

Original text 1651	Modern English
SUBSECT. 6. ***Correctors of accidents to procure sleep. Against fearfull dreams, redness, &c.***	**SUBSECTION 6** **Remedies for accompanying symptoms: to bring sleep, and against fearful dreams, redness and so on**
When you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearfull dreams, flushing in the face to some ruddiness, &c.	When you have used all the good means and assistance offered by alteratives, remedies that divert the humours, and mild purgatives, there will still be certain accompanying symptoms to correct and relieve: sleeplessness, fearful dreams, flushing of the face to a degree of redness, and so on.[7980]
Waking, by reason of their continuall cares, fears, sorrows, dry brains, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all means procured, which sometimes is a sufficient [7981]remedy of it self without any other Physick. *Skenkius* in his observations hath an example of a woman that was so cured. The means to procure it, are inward or outward.	Sleeplessness, caused by their continual cares, fears and sorrows, and by dry brains, is a symptom that greatly torments melancholic people. It must therefore be relieved quickly, and sleep procured by every means; sometimes it is a sufficient remedy in itself, without any other treatment. Schenck, in his Observations, gives an example of a woman cured in this way. The means of bringing sleep are internal or external.[7982]

[7980] **Editor.** Accidents are accompanying symptoms, not mishaps. Alteratives change the humoral condition, averters divert humours, and diminutives gently reduce their quantity. The phrase to some ruddiness is preserved in sense as a degree of redness; it is not rewritten as "in some people."

[7981] **Burton.** Printed page 395, f: "Solo somno curata est citra medici auxilium, fol. 154." "She was cured by sleep alone, without a physician's help," folio 154.

[7982] **Editor.** Waking is persistent wakefulness or sleeplessness, and crucifies means torments. Dryness of the brain is one of Burton's humoral explanations. His claim for sleep alone is supported here by Schenck's reported case, not by an independently established diagnosis.

Original text 1651	Modern English
Inwardly taken, are simples, or compounds; simples, as Poppy, Nymphæa, Violets, Roses, Lettuce, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hemp-seed, Nutmegs, Willows with their seeds, juyce, decoctions, distilled waters, &c. Compounds are syrupes, or opiats, syrup of Poppy, Violets, Verbasco, which they are commonly taken with distilled waters.	Those taken internally are simple or compound medicines. Simple medicines include poppy, water lily, violets, roses, lettuce, mandrake, henbane, nightshade or solanum, saffron, hempseed, nutmegs and willows, with their seeds, juices, decoctions, distilled waters and so on. Compounds include syrups or opiate preparations, syrup of poppy, violets and mullein, which are commonly taken with distilled waters.[7983]
℞. *diacodii ʒ j. diascordii ʒ ß aquæ lactucæ ℥ iij ß mista fiat potio ad horam somni sumenda.*	Take one ounce of diacodium, half a dram of diascordium, and three and a half ounces of lettuce water. Mix to make a draught to be taken at bedtime.[7984]
Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynoglossa, Discordium, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which *Fuchsius* in his herball so much discommends, yet I have seen the good effect, and it may be used where better medicines are not to be had.	Nicholas's Rest, Roman Philonium, the great Triphera, hound's-tongue pills, Discordium, Paracelsus' laudanum and opium are in use, and so on. Country people commonly make a posset with hempseed, which Fuchs condemns so strongly in his herbal; yet I have seen its good effect, and it may be used where better medicines are unavailable.[7985]

[7983] **Editor.** Simples are single medicinal substances; compounds combine ingredients. Nymphæa and nenuphar mean water lily, while verbasco denotes mullein. The list includes seeds, juices, boiled preparations and distilled waters; the wording does not specify an identical preparation for every plant.

[7984] **Editor.** Diacodium is a poppy preparation; diascordium is a compound medicine named for scordium. The printed measures are read as ℥ j (one ounce), ʒ ß (half a dram), and ℥ iij ß (three and a half ounces). The second weight sign is worn in the scan and is provisionally read as a dram; that unit is less secure than the clearly printed lettuce-water amount. The historical units are retained without conversion.

[7985] **Editor.** Requies Nicholai literally means "Nicholas's Rest"; the other Latin names designate recognized compound preparations. Cynoglossa means hound's-tongue. The body prints Discordium here and below, whereas the recipe has diascordii: the difference is preserved. A posset is a warm milk drink, commonly curdled with ale or wine. Fuchs' objection is followed by Burton's own reported experience.

Original text 1651	Modern English
Laudanum Paracelsi is prescribed in two or three grains, with a dram of *Discordium*, which *Oswald. Crollius* commends. *Opium* it self is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a [7986]cordiall, and at *Goa* in the Indies; the dose 40 or 50 grains.	Paracelsus' laudanum is prescribed in doses of two or three grains, with a dram of Discordium, which Oswald Croll recommends. Opium itself is used mostly externally, in a ball to be smelled, though the Turks commonly take it in the same quantity as a cordial; at Goa in the Indies the dose is forty or fifty grains.[7987]
Source page 395–396 *Rulandus* calls *Requiem Nicholai, ultimum refugium*, the last refuge, but of this and the rest look for peculiar receipts in *Victorius Faventinus cap. de phrenesi. Heurnius cap. de Mania, Hildesheim spicel. 4. de somno & vigil. &c.*	Ruland calls Nicholas's Rest "the last resort," the final refuge; but for specific recipes for this and the others, consult Victorius Faventinus, the chapter on frenzy; Heurnius, the chapter on mania; Hildesheim, Gleanings 4, on sleep and waking; and so on.[7988]
Source page 396 Outwardly used, as oyl of Nutmegs by extraction, or expression with Rosewater to annoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose:	Among those used externally are oil of nutmegs, obtained by extraction or pressing, with rosewater to anoint the temples, and oils of poppy, water lily, mandrake, purslane and violets, all for the same purpose.[7989]

[7986] **Burton.** Printed page 395, t: "Bellonius observat. l. 3. c. 15 lassitudinem & labores animi tollunt; inde Garcias ab horto, lib. 1. cap 4. simp. med." Belon, Observations, book 3, chapter 15: "They remove weariness and mental distress"; then Garcia da Orta, book 1, chapter 4, on simple medicines.

[7987] **Editor.** Paracelsian laudanum was a named compound whose formulation must not be assumed identical to a later tincture sold under that name. Burton contrasts smelling opium with taking it internally, then gives a much larger amount at Goa. His quantities and the somewhat compressed "same quantity" reference are preserved, without harmonizing them.

[7988] **Editor.** Requiem is the inflected form of Requies. The Latin ultimum refugium and Burton's separate English gloss are both represented. Phrenesis denotes frenzy or an acute delirious state in historical medicine; these chapter titles do not map exactly onto present-day diagnostic categories.

[7989] **Editor.** Expression means pressing the oil out. Purslan is purslane, and nenuphar water lily. The preparation methods and external application belong to the text's historical prescriptions.

Original text 1651	Modern English
Montan. consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater. *Laurentius cap. 9.* prescribes Pomanders and nodules; see the receipts in him; *Codronchus* [7990]wormwood to smell to.	Montanus, consultations 24 and 25, highly recommends aromatic preparations of opium, vinegar and rosewater. Laurentius, chapter 9, prescribes pomanders and small sachets; see his recipes. Codronchus prescribes wormwood to smell.[7991]
Unguentum Alablastritum, populeum, are used to annoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rose-water in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before:	Alablastritum ointment and poplar ointment are used to anoint the temples and nostrils; or, if these are too weak, saffron and opium are mixed in. Take a grain or two of opium and dissolve it in a spoon with three or four drops of rosewater; then mix in a nut-sized quantity of poplar ointment and use it as before.[7992]
or else take half a dram of Opium, *Unguentum populeum*, oyl of Nenuphar, Rose-water, Rose-vineger, of each half an ounce, with as much virgin wax as a nut; annoint your temples with some of it, *ad horam somni.*	Alternatively, take half a dram of opium; half an ounce each of poplar ointment, oil of water lily, rosewater and rose vinegar; and a nut-sized quantity of virgin wax. Anoint your temples with some of it at bedtime.[7993]

[7990] **Burton.** Printed page 396, u: “Absynthium somnos allicit olfactu.” “Wormwood induces sleep through its smell.”

[7991] **Editor.** Pomanders are aromatic balls, often carried or held in containers; nodules are small tied bundles or sachets of medicinal material. The wormwood margin specifically attributes the supposed effect to smelling it.

[7992] **Editor.** The source prints Alablastritum; that form is retained, rather than silently corrected to Alabastrinum. Populeum names poplar ointment. The comparison to a nut gives an approximate size, not a precise weight.

[7993] **Editor.** Virgin wax is wax before use or admixture, rather than a modern product specification. Ad horam somni means at bedtime. Half a dram applies to opium; half an ounce of each applies to the four following ingredients.

Original text 1651	Modern English
Sacks of Wormwood, [7994]Mandrake, [7995]Henbane, Roses made like pillows and laid under the patients head, are mentioned by [7996]*Cardan* and *Mizaldus, to annoint the soles of the feet with the fat of a dormouse, the teeth with eare wax of a dog, swines gall, hares ears:* charms, &c.	Cardan and Mizaldus mention bags of wormwood, mandrake, henbane and roses, made into pillows and placed under the patient's head; anointing the soles of the feet with dormouse fat, and the teeth with a dog's earwax; swine's gall, hares' ears; charms and so on.[7997]
Frontlets are well known to every good wife, Rose-water and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.	Forehead dressings are well known to every housewife: rosewater and vinegar with a little woman's milk, and nutmegs grated onto a rose cake, applied to both temples.[7998]
For an Emplaster, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.	For a plaster, take one and a half drams of castoreum and half a scruple of opium; mix them with a little distilled spirit, make two small plasters from the mixture, and apply them to the temples.[7999]

[7994] **Burton.** Printed page 396, x: "Read Lemnius lib. her. bib. cap. 2. of Mandrake." Read Lemnius, his book on biblical herbs, chapter 2, on mandrake.

[7995] **Burton.** Printed page 396, y: "Hyoscyamus sub cervicali viridis." "Fresh henbane beneath the pillow."

[7996] **Burton.** Printed page 396, z: "Plantam pedis inungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare, &c. Cardan. de rerum varietat." "They say it is extremely effective to anoint the sole of the foot with dormouse fat; and, what can scarcely be believed, that teeth smeared with matter from a dog's ears bring deep sleep," and so forth. Cardan, On the Variety of Things.

[7997] **Editor.** The margin specifies fresh henbane underneath the pillow, while the body lists pillow-like sacks. Cardan's Latin expresses disbelief about the dog's earwax even as it records the claim. The final disconnected items and "charms" remain part of Burton's catalogue; they are not supplied with invented instructions.

[7998] **Editor.** A frontlet is a dressing or band applied to the forehead or temples. Good wife means a housewife or woman managing a household. Rose cake here is a medicinal cake of rose material, not a modern baked cake.

[7999] **Editor.** Castoreum is the animal substance historically obtained from beavers' castor sacs. Water of life is aqua vitae, a distilled alcoholic spirit. The quantities are retained in the historical units.

Original text 1651	Modern English
Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphæa, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia*, or droppings &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the ears, and apply Opium to the place.	Ruland, first hundred cases, cure 17, and third hundred, cure 94, prescribes liquid dressings and washes for the head made from a decoction of water lily flowers, violet leaves, mandrake roots, henbane and white poppy. Hercules de Saxonia prescribes “drip applications,” or droppings, and so on. Washing the feet with preparations of these herbs is very beneficial. By these means, says Laurentius, I think you may bring sleep to the most melancholic man in the world. Some use horse-leeches behind the ears and apply opium to the spot.[8000]
[8001]*Bayerus lib. 2. c. 13.* sets down some remedies against fearfull dreams, and such as walk and talk in their sleep. *Baptista Porta Mag. nat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the hearb Horsetongue, Bawm, to use them or their distilled waters after supper, &c.	Bayerus, book 2, chapter 13, sets out some remedies against fearful dreams and for people who walk and talk in their sleep. To bring pleasant dreams and peaceful rest, Baptista Porta, Natural Magic, book 2, chapter 6, would have you take hippoglossa, or the herb horse-tongue, and balm, using them or their distilled waters after supper, and so on.[8002]
Such men must not eat Beans, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.	Such people must not eat beans, peas, garlic, onions, cabbage, venison or hare, drink dark wines, or have any food that is hard to digest at supper; nor should they lie on their backs, and so on.[8003]

[8000] **Editor.** Centuria designates a collection of a hundred cases or cures. Stillicidia means liquids applied by dripping; Burton also supplies “droppings,” which is retained. Horse-leeches denotes the leeches used in this therapeutic tradition.

[8001] **Burton.** Printed page 396, dagger: “Veni mecum lib.” The book Veni mecum, literally “Come with me.”

[8002] **Editor.** The margin prints Veni mecum, literally “Come with me,” and is not silently corrected to the more familiar vade mecum, “Go with me.” Hippoglossa and horse-tongue are preserved as Burton’s plant names without imposing a modern species identification. Porta’s precise book-and-chapter reference remains to be checked.

[8003] **Editor.** Black wines means dark-coloured wines. Burton closes this part of the discussion with dietary and sleeping-position rules. The next paragraph begins Rusticus pudor, on bashfulness and blushing.

Original text 1651	Modern English
Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in [8004]company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and flect, and sweat, as if they had been at a Majors feast, *præsertim si metus accesserit*, it exceeds, [8005]they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause.	"Rustic shyness," bashfulness, flushing of the face, a high colour and redness are common afflictions that greatly torment many melancholic people. When they meet someone, or find themselves among their social superiors or strangers, after a meal, or after drinking a cup of wine or strong drink, they become as red and flushed, and sweat as much, as if they had been at a mayor's banquet. "Especially if fear is added," it becomes excessive. They think everyone observes it and takes notice; fear alone will bring it on, mere suspicion without any other cause.[8006]
Source page 396–397 *Skenkius observ. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of *Savoyes* Court, that was so much offended with it, that she kneeled down to him, and offered *Biarus* a Physician, all that she had to be cured of it.	Schenck, Medical Observations, book 1, speaks of a lady-in-waiting at the Duke of Savoy's court who was so distressed by it that she knelt down to him and offered Biarus, a physician, everything she possessed to be cured of it.[8007]

[8004] **Burton.** Printed page 396, a: "Aut si quid incautius exciderit aut, &c." "Or if something has slipped out incautiously, or," and so on.

[8005] **Burton.** Printed page 396, b: "Nam qua parte pavor simul est pudor additus illi. Statius." "For wherever there is fear, shame is added to it at the same time." Attributed here to Statius; see the editorial note.

[8006] **Editor.** "Flect" remains provisionally "flushed"; "Major" means mayor. Margin b prints Statius. Compare Stasinus in Plato, Euthyphro 12a–c, where Socrates disputes fear's necessarily implying shame. Luís's De pudore, in Guimarães Pinto's 2013 edition, p. 140, has a close Latin parallel, with quoque where Burton has simul. Burton cites Luís next, making him a possible intermediary; direct dependence and the early edition remain unproved.

[8007] **Editor.** "Offended" means distressed or afflicted. The original moves awkwardly from "him" to the named physician Biarus; that sequence is retained. The personal name and Schenck reference await collation.

Original text 1651	Modern English
Source page 397 And 'tis most true, that [8008]*Antony Lodovicus* saith in his book *de Pudore, Bashfulness either hurts or helps;* such men I am sure it hurts. If it proceed from suspicion or fear, [8009]*Felix Plater* prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet;* as a [8010]worthy Physician in our town said to a friend of mine in like case, complaining without cause, suppose one look red, what matter is it, make light of it, who observes it?	And what Antony Lodovicus says in his book On Bashfulness is perfectly true: "Bashfulness either harms or helps." Such people, I am sure, it harms. If it arises from suspicion or fear, Felix Plater prescribes no other remedy than to dismiss it and think nothing of it: "Of course, that is what everyone cares about!" As a worthy physician in our town said to a friend of mine in the same situation, complaining without cause: suppose someone looks red—what does it matter? Make light of it; who notices?[8011]
If it trouble at, or after meals, (as [8012]*Iobertus* observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three daies between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet.	If it troubles them at or after meals, as Joubert observes in Medical Practice, book 1, chapter 7, or after a little exercise or movement—for many people then become hot and red in the face, or even when they do nothing at all, especially women—he would have them bled in both arms if they have an excess of blood: first one, then the other, two or three days apart. He advises rubbing other parts, especially the feet, and washing them, because of the sympathetic connection between the head and the feet.[8013]

[8008] **Burton.** Printed page 397, c: "Olysipponensis medicus; pudor aut juvat aut lædit." "A physician of Lisbon; bashfulness either helps or harms."

[8009] **Burton.** Printed page 397, d: "De mentis alienat." On Mental Alienation.

[8010] **Burton.** Printed page 397, dagger: "M[r] Doctor Ashworth." The marginal identification of the local physician.

[8011] **Editor.** The Latin is Terence, Andria 185, a sarcastic reply by Davus: the public supposedly has nothing better to think about. Its irony supports the advice to stop imagining that everyone notices the blush. The margin identifies the local physician only as Doctor Ashworth.

[8012] **Burton.** Printed page 397, e: "Facies nonnullis maxime calet rubetq; si se paululum exercuerint; nonnullis quiescentibus idem accidit, fœminis præsertim; causa quicquid fervidum aut halituosum sanguinem facit." "Some people's faces become very hot and red if they exercise a little; the same happens to some when resting, especially women. The cause is anything that makes the blood hot or full of vapour."

[8013] **Editor.** "Consent" means an assumed sympathetic connection between bodily parts. "Frictions" are rubbings; the passage explains treatment through the period's physiology of blood and communication between organs.

Original text 1651	Modern English
[8014]And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litary: It is diversly prepared; by *Iobertus* thus;	At the same time, the face should be cooled by frequent washing with rose, violet, water-lily, lettuce or lovage waters, and the like. But best of all is the preparation called “virgin’s milk,” or strained liquor of litharge. It is prepared in various ways; Joubert makes it as follows.[8015]
℞. *lithar. argent. unc. j. cerussæ candidissimæ. ʒ iij. caphuræ. ℈ ij. dissolvantur aquarum solani, lactucæ, & nenupharis ana unc. iij. aceti vini albi. unc. ij. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terve facies quotidie irroretur.*	Take one ounce of silver litharge, three drams of the whitest ceruse and two scruples of camphor. Dissolve them in three ounces each of nightshade, lettuce and water-lily waters, and two ounces of white-wine vinegar. Let it settle for several hours, then pass it through a filter. Keep the liquid in a glass vessel, and sprinkle the face with it twice or three times daily.[8016]

[8014] **Burton.** Printed page 397, f: “Interim faciei prospiciendum ut ipsa refrigeretur: utrumq; præstabit frequens potio ex aqua rosarum, violarum, nenupharis, &c.” “Meanwhile care must be taken that the face is cooled; frequent drinking of rose, violet and water-lily waters, and so on, will accomplish both.”

[8015] **Editor.** “Litary” means litharge, a lead preparation; lac virginale is literally “virgin’s milk,” the name of the lotion. The body directs washing, whereas margin f says potio, a drink. Both readings are retained.

[8016] **Editor.** The prescription is in running text in the source and is separated here for readability. Litharge and ceruse are lead preparations; “silver litharge” is the named variety, not an instruction to add silver. The weight signs are read as dram and scruple. Ana means “of each.” No conversion to modern weights is attempted.

Original text 1651	Modern English
[8017]*Quercetan spagir. phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. [8018]*Crato consil. 283. Scoltzii* would fain have them use all summer, the condite flowers of Succory, Strawbury water, Roses (cupping-glasses are good for the time) *consil. 285. & 286.* and to defecate impure blood with the infusion of Sene, Savory, Bawm water. [8019]*Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.	Quercetan, Spagyric Pharmacy, chapter 6, recommends frogspawn water for redness of the face. Crato, consultation 283 in Scoltzius' collection, would have them use preserved chicory flowers, strawberry water and roses throughout the summer—cupping glasses are good for the time being—as in consultations 285 and 286, and purify impure blood with an infusion of senna, savory and balm water. Hollerius knew someone cured solely by drinking boiled chicory every morning for five months during the summer.[8020]
[8021]It is good overnight to annoint the face with Hares blood, and in the morning to wash it with strawbury and cowslip water, the juyce of distil'd Lemmons, juyce of cowcumbers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawbury water, [8022]or to put fresh cheese curds to a red face.	It is good to anoint the face with hare's blood at night, and wash it in the morning with strawberry and cowslip water, distilled lemon juice or cucumber juice; or to use melon seeds, finely crushed peach kernels or arum roots, mixed with wheat bran, baked in an oven and crumbled into strawberry water; or to apply fresh cheese curds to a red face.[8023]

[8017] **Burton.** Printed page 397, g: "Ad faciei ruborem aqua spermatis ranarum." "For redness of the face, water of frogspawn."

[8018] **Burton.** Printed page 397, h: "Recte utantur in æstate floribus Cichorii saccharo conditis vel saccharo rosaceo, &c." "They may properly use chicory flowers preserved with sugar in summer, or rose sugar," and so on.

[8019] **Burton.** Printed page 397, i: "Solo usu decocti Cichorii." "By the use of chicory decoction alone."

[8020] **Editor.** "Spagyric" refers to chemical or alchemical preparation. "Defecate" here means purify. Margin h specifies chicory flowers preserved with sugar or rose sugar, while the body adds strawberry water and says simply "Roses."

[8021] **Burton.** Printed page 397, k: "Utile imprimis noctu faciem illinire sanguine leporino, & mane aqua fragorum vel aqua floribus verbasci cum succo limonum distillato abluere." "It is especially useful to anoint the face at night with hare's blood, and wash it in the morning with strawberry water or water of mullein flowers, with distilled lemon juice."

[8022] **Burton.** Printed page 397, l: "Utile rubenti faciei caseum recentem imponere." "It is useful to put fresh cheese on a reddened face."

[8023] **Editor.** The body says cowslip, but margin k has verbasci, mullein; neither is changed to agree with the other. "Aron" is arum. The compressed baking directions leave their exact application to the preceding alternatives uncertain.

Original text 1651	Modern English
If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, [8024]one draught saith *Crato*, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.	If this flushing troubles them at mealtimes, as it often does, with sweating or the like, they must avoid all violent emotions and actions, such as laughter, and strong drink, and drink very little—one draught, says Crato, about the middle of the meal. They must always avoid hard salt, and especially spices and food that produces wind.[8025]
[8026]*Crato* prescribes the condite fruit of wild rose, to a nobleman his Patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Commin seed prepared with meat in stead of salt, to keep down fumes: not to study or to be intensive after meals.	Crato prescribes preserved wild rose fruit for a nobleman, his patient: an amount the size of a chestnut, taken before dinner or supper. It is made with sugar, as preserved quince is. The same author highly recommends a decoction of sow-thistle roots before a meal. Some advise eating baked apple or preserved quince, or using prepared cumin seed with food instead of salt, to keep down vapours; and avoiding study or intense concentration after meals.[8027]
℞. *Nucleorum persic. seminis melonum ana unc.* ℈ *ß* *aquæ fragrorum l. ij. misce, utatur mane.*	Take half an ounce each of peach kernels and melon seeds, and two pounds of strawberry water. Mix; use in the morning.[8028]

[8024] **Burton.** Printed page 397, m, continuing at foot: “Consil. 21. lib. unico vini haustu sit contentus.” “Consultation 21, book [unspecified]. Let him be content with a single draught of wine.” The text supplies no clear book number.

[8025] **Editor.** “Indurate” means hardened; the precise intended form of salt is not specified. “Windy meat” is any food believed to produce intestinal wind, not meat alone. Margin m leaves its book reference incomplete.

[8026] **Burton.** Printed page 397, n, at foot: “Idem consil. 283. Scoltzii laudatur conditus rosæ caninæ fructus ante prandium & cœnam ad magnitudinem castaneæ. Decoctum radicum Sonchi, si ante cibum sumatur, valet plurimum.” “The same author, consultation 283 in Scoltzius: preserved dog-rose fruit is recommended before dinner and supper, in an amount the size of a chestnut. A decoction of sow-thistle roots is very effective if taken before food.”

[8027] **Editor.** The fruit of the wild rose is the rose hip. “Condite” means preserved, here with sugar; “intensive” means intensely occupied or mentally absorbed. The supposed rising “fumes” belong to Burton’s account of digestion.

[8028] **Editor.** The source prints ana unc. followed by a sign read here as ℈ and ß: an ounce abbreviation apparently followed by a scruple sign and “half.” The modern half-ounce rendering follows the explicit unc. but remains tentative; the intended quantity cannot be established securely from this scan. The spelling fragrorum is retained on the left; the intended strawberry water is clear from the surrounding passage.

Original text 1651	Modern English
Source page 397–398 [8029]To apply cupping glasses to the shoulders is very good. For the other kinde of ruddiness which is setled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to *Crato's* Counsels, *Arnoldus lib. 1. breviar. cap. 39. I. Rulande, Peter Forestus de Fuco, lib. 31. obser. 2.* To *Platerus, Mercurialis, Ulmus, Randolettius, Heurnius, Menadous*, and others that have written largely of it.	Applying cupping glasses to the shoulders is very good. As for the other kind of redness, which is permanently settled in the face with pimples and so on, I will not discuss it, since it falls outside my subject. I refer you to Crato's Consultations; Arnoldus, Breviary, book 1, chapter 39; I. Rulande; Peter Forestus, On Cosmetics, book 31, observation 2; Plater, Mercurialis, Ulmus, Randolettius, Heurnius, Menadous, and others who have written extensively about it.[8030]

[8029] **Burton.** Printed page 397, o, at foot: "Cucurbit. ad scapulas appositæ." "Cupping glasses applied to the shoulder blades."

[8030] **Editor.** De Fuco means "On Cosmetics" or "On Cosmetic Colouring." Burton distinguishes persistent facial redness and pimples from the episodic flushing under discussion. The printed author forms and detailed medical references are retained pending collation.

Original text 1651	Modern English
Source page 398 Those other grievances and symptomes of headach, palpitation of heart, *Vertigo, deliquium &c.* which trouble many melancholy men, because they are copiously handled apart in every Physician, I do voluntarily omit.	I deliberately omit those other afflictions and symptoms—headache, palpitation of the heart, dizziness, fainting and so forth—which trouble many melancholic people, because every medical writer discusses them separately at length.

Original text 1651	Modern English
MEMB. 2. ***Cure of Melancholy over all the body.***	**MEMBER 2** **Treatment of melancholy throughout the body**
Where the melancholy blood possesseth the whole body with the Brain, [8031]it is best to begin with blood-letting. [8032]The Greeks prescribe the [r] *Median* or middle vein to be opened, and so much blood to be taken away, as the Patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, [8033]*because the malice of melancholy is much corrected by the goodness of the blood.*	When melancholic blood affects the whole body as well as the brain, it is best to begin with bloodletting. The Greeks prescribe opening the median, or middle, vein and removing as much blood as the patient can comfortably spare, making the incision wide enough. The Arab physicians consider it best to take blood from the arm on the side where there is more pain and heaviness in the head. If black blood flows out, continue bleeding; if it is clear and good, stop it immediately, because the harmfulness of melancholy is greatly moderated by the goodness of the blood.[8034]
If the parties strength will not admit much evacuation in this kinde at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ancles, especially to such men or women whose hemrods or months have been stopped.	If the person's strength will not allow much blood to be removed at once, it must be attempted repeatedly. If blood cannot conveniently be taken from the arm, it must be taken from the knees and ankles, especially in men whose haemorrhoidal bleeding has stopped, or women whose monthly periods have stopped.[8035]

[8031] **Burton.** Printed page 398, p: "Piso."

[8032] **Burton.** Printed page 398, q: "Mediana præ cæteris." "The median vein before the others."

[8033] **Burton.** Printed page 398, r: "Succi melancholici malitia à sanguinis bonitate corrigitur." "The harmfulness of the melancholic humour is moderated by the goodness of the blood."

[8034] **Editor.** "Melancholy blood" is blood thought to contain the melancholic humour. The source has an additional superscript r before Median and another at "because"; the former is retained as [r], while the single r marginal note is anchored at the latter, where its wording applies.

[8035] **Editor.** "Months" means menstrual periods. Haemorrhoidal bleeding and menstruation are treated here as evacuations whose suppression may be harmful. The source's general pairing of men and women is expanded to clarify the two examples.

Original text 1651	Modern English
[8036]If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ancles, which are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the minde. The hemrods are to be opened with an instrument or horse-leeches, &c. See more in *Montaltus cap. 29.* [8037]*Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy.	If the illness continues, it is worth drawing blood from a place on the forehead, and from the ankles in unmarried women who are melancholic over love affairs; likewise in widows greatly distressed and troubled by sorrow and cares, for bad blood flows in the heart and so torments the mind. The haemorrhoidal vessels are to be opened with an instrument or medicinal leeches, and so on. See further in Montaltus, chapter 29. Schenck gives an example of someone cured by an accidental wound in his thigh: heavy bleeding freed him from melancholy.[8038]
Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermixt as occasion serves, [8039]*all their study must be to make a melancholy man fat, and then the cure is ended.*	Diet, gentle purgatives, alteratives, cordials and corrective medicines are to be used as before, combined as circumstances require. All their efforts must be directed towards making the melancholic person fat; then the cure is complete.[8040]

[8036] **Burton.** Printed page 398, s: “Perseverante malo ex quacunq; parte sanguinis detrahi debet.” “If the trouble persists, blood must be taken from any part.”

[8037] **Burton.** Printed page 398, t: “Observat. fol. 154. curatus ex vulnere in crure ob cruorem amissum.” “Observations, folio 154: cured through a wound in the leg, because of the blood lost.”

[8038] **Editor.** “Virgins” is rendered “unmarried women” in this social and medical context. “Crucifies” means torments. The body specifies a thigh wound; the margin says crure, leg. “Horse-leeches” retains its historical medicinal sense.

[8039] **Burton.** Printed page 398, u: “Studium sit omne ut melancholicus impinguetur: ex quo enim pingues & carnosi, illico sani sunt.” “Let every effort be directed towards making the melancholic patient fat; for once they are fat and fleshy, they are immediately well.”

[8040] **Editor.** “Diminutives” are mild evacuating or purging medicines. Alteratives were intended to change the humours’ qualities; cordials to strengthen the heart. The emphasis on becoming fat belongs to the contrast between moist, well-nourished flesh and melancholic dryness.

Original text 1651	Modern English
Diuretica or medicines to procure urine, are prescribed by some in this kinde hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: [8041]amongst hot are Parsely roots, Lovage, Fennel, &c. cold, Melon-seeds, &c. with whey of Goats milk, which is the common conveigher.	Some prescribe diuretics, or medicines to increase urination, for this kind of melancholy, both hot and cold: hot ones where the liver's heat does not forbid them; cold ones where the liver's heat is very great. Among the hot are parsley roots, lovage, fennel and so on; among the cold, melon seeds and the like, with goat's-milk whey as the usual vehicle.[8042]
To purge and [8043]purify the blood, use Sowthistle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhair, Fumitory, Bugloss, Borage, &c. with their juyce, decoctions, distilled waters, Syrups, &c.	To purge and purify the blood, use sow-thistle, chicory, senna, endive, blessed thistle, dandelion, hops, maidenhair fern, fumitory, bugloss, borage and so on, with their juices, decoctions, distilled waters, syrups and the like.[8044]
Oswaldus Crollius basil. Chym. much admires salt of Corals in this case, and *Ætius tetrabb. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purify the blood, *for all melancholy affections, falling sickness, none to be compared to it.*	Oswald Croll, in his Chemical Basilica, greatly admires salt of coral in this case; and Aëtius, Tetrabiblos, section 2, chapter 114, admires Archigenes' hiera, an excellent medicine for purifying the blood. For all melancholic disorders and epilepsy, nothing compares with it.[8045]

[8041] **Burton.** Printed page 398, x: "Hildesheim spicel. 2. Inter calida radix petroselini, apii, feniculi; Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculum." "Hildesheim, Gleanings 2. Among hot medicines are the roots of parsley, smallage and fennel; among cold medicines, an emulsion of melon seed with goat's-milk whey, which is the usual vehicle."

[8042] **Editor.** "Hot" and "cold" are medicinal qualities in humoral theory. A "conveigher" or vehicle carries the medicine. The margin lists apium, smallage or celery, where the body names lovage; that discrepancy is retained.

[8043] **Burton.** Printed page 398, z: "Hoc unum præmoneo domine ut sis diligens circa victum, sine quo cætera remedia frustra adhibentur." "This one thing I warn you beforehand, my lord: be careful about your diet, without which the other remedies are applied in vain." This margin belongs in sense to the Montanus passage at the beginning of Member 3 on the following page; its printed anchor is retained here.

[8044] **Editor.** The printed z anchor stands at "purify," but its marginal text concerns careful diet and clearly matches the opening Montanus passage in Member 3 on the next page. The note is preserved at its printed location, with the displacement made explicit.

[8045] **Editor.** A hiera is a named compound purgative; this one is attributed to Archigenes. "Falling sickness" means epilepsy. The abbreviated location in Aëtius and the precise coral preparation remain unverified.

Original text 1651	Modern English
Source page 399 **MEMB. 3. SUBSECT. 1.** ***Cure of Hypocondriacall melancholy.***	**MEMBER 3. SUBSECTION 1** **Treatment of hypochondriacal melancholy**
In this cure, as in the rest, is especially required the rectification of those six non-naturall things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman, *To have an especiall care of it, without which all other remedies are in vain.*	In this treatment, as in the others, what is required above all is the proper regulation of those six non-natural things, especially a good diet. Montanus, consultation 27, tells a French nobleman to take particular care over it, without which all other remedies are useless.[8046]
Blood-letting is not to be used, except the Patients body be very full of blood, and that it be derived from the liver and spleen to the stomack and his vessels, then [8047]to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continuate, [8048]to open a vein in the forehead.	Bloodletting should not be used unless the patient's body is very full of blood and it is carried from the liver and spleen to the stomach and its vessels. Then, to draw it back, cut the inner vein of either arm—some say the salvatella—and if the illness persists, open a vein in the forehead.[8049]

[8046] **Editor.** "Hypochondriacal" here concerns the region beneath the ribs and associated digestive organs. The six "non-natural" things are the traditional regimen of air, food and drink, exercise and rest, sleep and waking, evacuation and retention, and the passions. The related diet note is displaced to the preceding page.

[8047] **Burton.** Printed page 399, b: "Laurentius cap. 15. evulsionis gratia venam internam alterius brachii secamus." "Laurentius, chapter 15. For revulsion we cut the inner vein of either arm."

[8048] **Burton.** Printed page 399, c: "Si pertinax morbus, venam fronte secabis. Bruel." "If the disease is persistent, cut a vein in the forehead." Bruel.

[8049] **Editor.** The salvatella is the small vein on the little-finger side of the hand used in historical bloodletting. "Derived" means diverted or carried; "revulsion" draws material away from the affected part. Exact vein identifications and the cited medical passages remain for collation.

Original text 1651	Modern English
Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomack, hypocondries, as to the heart and brain. To comfort the [8050]stomack and inner parts against winde and obstructions, by *Areteus, Galen, Ætius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of Wormwood, Centaury, Penniroyall, Betony sod in whey, and daily drunk: many have been cured by this medicine alone.	Preparatory medicines and alteratives may be used as before, except that attention must be paid to the liver, spleen, stomach and regions beneath the ribs, as well as to the heart and brain. To strengthen the stomach and internal parts against wind and obstructions, Aretaeus, Galen, Aëtius, Aurelianus and many later writers regularly prescribe decoctions of wormwood, centaury, pennyroyal and betony boiled in whey and drunk daily. Many have been cured by this medicine alone.[8051]
Prosper Altinus and some others, as much magnifie the water of *Nilus* against this malady, an especiall good remedy for windie melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of Assyria (as *Celsus lib. 2.* records) *magnis impensis Nili aquam afferri jussit*, to his great charge caused the water of *Nilus* to be carried with her, and gave command, that during her life she should use no other drink.	Prosper Altinus and some others praise Nile water just as highly against this illness, as an especially good remedy for windy melancholy. Presumably for this reason, when Ptolemy Philadelphus married his daughter Berenice to the king of Assyria—as Celsus records in book 2—"he ordered Nile water to be brought at great expense": at great cost to himself, he had Nile water carried with her, and commanded that throughout her life she should drink nothing else.[8052]
I finde those that commend use of Apples, in Splenatick and this kinde of melancholy (*Lambswooll* some call it) which howsoever approved, must certainly be corrected of cold rawness and winde.	I find writers who recommend apples in disorders of the spleen and in this kind of melancholy—some call the preparation "lamb's wool." However highly it is praised, its cold, raw quality and tendency to produce wind must certainly be corrected.[8053]

[8050] **Burton.** Printed page 399, dagger: "Ego maximam curam stomacho delegabo. Octa. Horatianus lib. 2. c. 5." "I shall devote the greatest care to the stomach." Octavius Horatianus, book 2, chapter 5.

[8051] **Editor.** "Comfort" means strengthen. "Hypocondries" are the regions below the ribs; "sod" means boiled. The assertion that this remedy alone cured many is the cited historical claim, preserved in Burton's voice.

[8052] **Editor.** Altinus, Celsus and "King of Assyria" are retained as printed. Compare Athenaeus, Deipnosophists 2.45b–c, reporting the story from Polybius: Philadelphus sends Nile water to Berenice after her marriage to Antiochus, king of Syria. This parallel does not establish Burton's immediate source. The Latin and his separate English gloss are both translated.

[8053] **Editor.** "Splenatick" means suffering from a disorder of the spleen. Lamb's wool names the apple preparation here; Burton gives no recipe. "Corrected" means modified to counter the food's supposedly undesirable qualities.

Original text 1651	Modern English
Codronchus in his book *de sale absyn.* magnifies the oyl and salt of Wormwood above all other remedies, [8054]*which works better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels winde, and that most forcibly, moves urine, cleanseth the stomack of all gross humours, crudities, helps appetite, &c.*	Codronchus, in his book On Salt of Wormwood, praises wormwood oil and salt above all other remedies: it works better and faster than any simple medicine whatsoever, and is greatly to be preferred to all those nauseating decoctions and infusions, whose sheer quantity must cause discomfort. A small dose of this alone expels wind with great force, promotes urination, cleanses the stomach of all thick humours and undigested matter, helps the appetite, and so on.[8055]
Arnoldus hath a wormwood wine which he would have used, which every *Pharmacopæa* speaks of.	Arnoldus has a wormwood wine that he recommends using; every pharmacopoeia describes it.[8056]
Diminutives and purgers may [8057]be taken as before, of *hiera, manna, cassia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind prefers before all other simples. [8058]*And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomack, &c. and the mischief by that means be increased.*	Gentle purgatives and purging medicines may be taken as before, of hiera, manna and cassia, which Montanus, consultation 230, for an Italian abbot, prefers to all other simple medicines in this kind of illness. These must be used frequently, always avoiding the more violent ones, lest they irritate the stomach and thereby increase the trouble.[8059]

[8054] **Burton.** Printed page 399, d: “Citius & efficacius suas vires exercet quam solent decocta ac diluta in quantitate multa, & magna cum assumentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c.” “It exerts its powers more quickly and effectively than decoctions and diluted preparations generally do, taken in large quantities and with great discomfort to those taking them. This salt effectively disperses wind, promotes urination, clears away thick humours, admirably strengthens the stomach, and wonderfully renews undigested matter, nausea and appetite,” and so on. The odd final sequence is retained; see the editorial note.

[8055] **Editor.** The body has a clear sequence of benefits. The margin’s final renovat, “renews,” grammatically extends to “undigested matter” and “nausea” as well as “appetite,” making the first two items anomalous. The marginal wording is preserved and translated literally; the missing or faulty construction awaits collation.

[8056] **Editor.** A pharmacopoeia is a collection of medicinal preparations and their recipes.

[8057] **Burton.** Printed page 399, e: “Piso, Altomarus. Laurentius c. 15.” Piso, Altomarus, and Laurentius, chapter 15.

[8058] **Burton.** Printed page 399, f: “His utendum sæpius iteratis: à vehementioribus semper abstinendum ne ventrem exasperent.” “These must be used repeatedly; stronger remedies must always be avoided lest they irritate the belly.”

[8059] **Editor.** Hiera, manna and cassia are pharmaceutical names retained from the preceding discussion. The left column keeps the printed “of,” rather than substituting “or.” The contrast is between repeated gentle evacuation and irritating, more forceful purging.

Original text 1651	Modern English
Source page 399–400 Though in some Physicians I finde very strong purgers, *Hellebor* it self prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. *Fuchsius cap. 33.* prescribes *Hellebor*; but still take heed in this malady, which I have often warned, of hot medicines, [8060]*because (as Salvianus adds) drought follows heat, which increaseth the disease:* and yet *Baptista Sylvaticus controv. 32.* forbids cold medicines, [8061]*because they increase obstructions, and other bad symptomes.* But this varies as the parties do, and 'tis not easie to determine which to use.	Yet in some medical writers I find very powerful purgatives, even hellebore itself, prescribed for this disorder. If it continues for a long time, emetics may be taken after a meal, or vomiting may occasionally be induced gently with warm water, oxymel and the like. Fuchs, chapter 33, prescribes hellebore; but in this illness always beware of hot medicines, as I have often warned, because, as Salvianus adds, dryness follows heat and increases the disease. Yet Baptista Sylvaticus, controversy 32, forbids cold medicines because they increase obstructions and other bad symptoms. But this varies from person to person, and it is not easy to decide which to use.[8062]
Source page 400 [8063]The stomack most part in this infirmity is cold, the liver hot; scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earl of *Mansfort*) can you help the one, and not hurt the other: much discretion must be used; take no Physick at all he concludes without great need.	In this illness the stomach is usually cold and the liver hot. You can therefore scarcely help one without harming the other, as Montanus suggests in consultation 229 for the Earl of Mansfort. Great judgement is needed; take no medicine at all, he concludes, unless there is great need.[8064]

[8060] **Burton.** Printed page 399, g: "Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas quæ malum auget." "Book 2, chapter 1. Because dryness accompanies heat, and this increases the trouble."

[8061] **Burton.** Printed page 400, h: "Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata augebit." "Whoever uses cold remedies for this disease will increase the obstruction and other symptoms."

[8062] **Editor.** "Vomits" means emetic medicines; oxymel is a honey-and-vinegar preparation. "Drought" here means dryness. The opposed advice on hot and cold medicines is deliberately retained, followed by Burton's qualification about individual constitutions.

[8063] **Burton.** Printed page 400, i: "Ventriculus plerumq; frigidus, hepar calidum: quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento?" "The stomach is generally cold, the liver hot: how, then, will one warm the stomach or cool the liver without gravely harming the other?"

[8064] **Editor.** "Physick" here means medicine or medicinal treatment. "Insinuates" means suggests or intimates. Mansfort is retained without supplying an unverified modern identification.

Original text 1651	Modern English
Lælius Ægubinus consil. 77. for an Hypocondriacall German Prince, used many medicines; but it was after signified to him in [8065]*letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.* In his 108. consult. he used as happily the same remedies; this to a third might have been poison, by over-heating his liver and blood.	Laelius Eugubinus, consultation 77, used many medicines for a German prince with hypochondriacal melancholy; but letters later informed him that a decoction of China root and sassafras, and salt of sassafras, had done the prince an incredible amount of good. In consultation 108 he used the same remedies just as successfully. For a third person, they might have been poison, by overheating his liver and blood.[8066]
For the other parts look for remedies in *Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c.* One for the spleen, amongst many other, I will not omit, cited by *Hildesheim spicel. 2.* prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius. Antony Benevenius* in an hypocondriacall passion, [8067]*cured an exceeding great swelling of the spleen with Capers alone, a meat befitting that infirmity, and frequent use of the water of a Smiths forge; by this Physick he helped a sick man, whom all other Physicians had forsaken, that for seven yeers had been Splenatick.*	For remedies for the other parts, consult Savonarola, Gordonius, Massaria, Mercatus, Johnson and others. Among many remedies for the spleen, I will not omit one cited by Hildesheim, Gleanings 2, prescribed by Mat. Flaccus on Benevenius' authority. In a hypochondriacal disorder, Antony Benevenius cured an exceedingly large swelling of the spleen with capers alone, a food suited to that illness, and frequent use of water from a blacksmith's forge. With this treatment he helped a sick man whom all other physicians had abandoned, and who had suffered from a diseased spleen for seven years.[8068]

[8065] **Burton.** Printed page 400, k: "Significatum per literas, incredibilem utilitatem ex decocto Chinæ, & Sassafras percepisse." "It was reported by letter that he had obtained incredible benefit from a decoction of China root and sassafras."

[8066] **Editor.** China root and sassafras recur from the preceding discussion. Burton explicitly contrasts successful cases with a hypothetical patient for whom the same preparation would be harmful.

[8067] **Burton.** Printed page 400, l: "Tumorem splenis incredibilem sola cappari curavit, cibo tali ægritudini aptissimo. Soloq; usu aquæ, in qua faber ferrarius sæpe candens ferrum extinxerat, &c." "He cured an incredible swelling of the spleen with capers alone, a food particularly suited to such a disorder. And by the use alone of water in which a blacksmith had frequently quenched glowing iron," and so on.

[8068] **Editor.** "Passion" here means disorder. The margin explains forge water as water used repeatedly to quench glowing iron. "Capers alone" is followed by a second remedy in both body and margin; the compressed sequence is preserved.

Original text 1651	Modern English
And of such force is this water, [8069]that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and [8070]*Lod. Mercatus*, who is a great magnifier of this medicine.	Such is the power of this water that creatures drinking it commonly have little or no spleen. See further excellent medicines for the spleen in him and in Lod. Mercatus, who highly praises this medicine.[8071]
This *Chalybs præparatus*, or steel-drink is much likewise commended to this disease by *Daniel Sennertus l. 1. part. 2. cap. 12.* and admired by *I. Cæsar Claudinus Respons. 29.* he cals steel the proper [8072]*Alexipharmacum* of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scoure the Meseriack veins; and they are either to open or provoke urine.	This "prepared steel," or steel drink, is likewise highly recommended for this disease by Daniel Sennert, book 1, part 2, chapter 12, and admired by I. Caesar Claudinus, response 29. He calls steel the specific antidote to this illness and praises it highly; look for recipes in their works. Remedies that divert the humours must be used for the liver and spleen, and to cleanse the mesenteric veins; they must either open the passages or promote urination.[8073]

[8069] **Burton.** Printed page 400, m: "Animalia quæ apud hos fabros educantur, exiguos habent lienes." "Animals raised at these blacksmiths' premises have small spleens."

[8070] **Burton.** Printed page 400, dagger: "L. 1. cap. 17." Book 1, chapter 17.

[8071] **Editor.** The body infers an effect in creatures drinking the water; the margin describes animals raised at blacksmiths' premises. These are related but not identical claims.

[8072] **Burton.** Printed page 400, asterisk: "Continuus ejus usus semper felicem in ægris finem est assequutus." "Its continued use has always achieved a happy outcome in sick people."

[8073] **Editor.** Alexipharmacum means an antidote or protective remedy. "Meseriack" means mesenteric, concerning the tissues and vessels associated with the intestines. "Open" refers broadly to opening obstructed passages; the exact preparation called steel drink is not supplied here.

Original text 1651	Modern English
You can open no place better then the *Hæmrods*, which if by horse-leeches they be made to flow, [8074]there may be again such an excellent remedy, as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this; and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap. 15.* cals this of horse-leeches, a sure remedy to empty the spleen and Meseriack membrane.	There is no better place to open than the haemorrhoidal vessels: if leeches make them flow, there may again be so excellent a remedy, as Plater holds. Sallust Salvian allows no bloodletting except this; from his experience in a hospital he ran, he found that other bloodletting made all mad and melancholic patients worse. Laurentius, chapter 15, calls this use of leeches a sure remedy for emptying the spleen and mesenteric membrane.[8075]
Only *Montanus consil. 241.* is against it; [8076]*to other men (saith he) this opening of the hemrods seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind.*	Only Montanus, consultation 241, opposes it: "To other men," he says, "this opening of the haemorrhoidal vessels seems a beneficial remedy. For my part, I do not approve of it, because it draws off the thinnest blood and leaves the thickest behind."

[8074] **Burton.** Printed page 400, n: "Si Hemorroides fluxerint, nullum præstantius esse remedium, quæ sanguisugis admotis provocari poterunt. observat. lib. 1. pro hypoc. leguleio." "If the haemorrhoidal vessels flow, there is no better remedy; the flow can be induced by applying leeches. Observations, book 1, for a lawyer with hypochondriacal melancholy."

[8075] **Editor.** The source prints "there may be again such an excellent remedy," without "not." The margin instead says that there is no better remedy. The awkward affirmative body reading is preserved, rather than silently inserting the missing negative that the sense may suggest.

[8076] **Burton.** Printed page 400, o, continuing at foot: "Aliis apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit & crassum relinquit." "To others this opening seems extremely useful in this disease; I do not greatly approve of it, because it draws off the thin blood and leaves the thick."

Original text 1651	Modern English
Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend Diureticks, or such things as provoke urine, as Anniseeds, Dil, Fennel, Germander, ground Pine, sod in water, or drunk in powder; and yet [8077]*P. Bayerus* is against them; And so is *Hollerius; All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.*	Aëtius, Vidus Vidius, Mercurialis and Fuchs recommend diuretics, or substances that promote urination, such as aniseed, dill, fennel, germander and ground pine, boiled in water or taken in powder with a drink. Yet P. Bayerus opposes them, as does Hollerius: "All melancholic people," he says, "must avoid substances that promote urination, because they remove the fine or thinnest material, while the thicker matter remains."[8078]
Source page 400–401 Clysters are in good request. *Trincavelius lib. 3. cap. 38.* for a young Nobleman, esteems of them in the first place, and *Hercules de Saxonia Panth. lib. 1. cap. 16.* is a great approver of them. [8079]*I have found (saith he) by experience, that many hypocondriacall melancholy men have been cured by the sole use of Clysters*, receipts are to be had in him.	Enemas are much favoured. Trincavelli, book 3, chapter 38, ranks them first for a young nobleman, and Hercules de Saxonia, Pantheum, book 1, chapter 16, strongly approves of them. "I have found by experience," he says, "that many people with hypochondriacal melancholy have been cured by enemas alone." Recipes can be found in his work.[8080]

[8077] **Burton.** Printed page 400, p, at foot: "Lib. 2. cap. 13. omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, & remanet crassum." "Book 2, chapter 13. All melancholic people must avoid substances that promote urination, since they remove the fine material and the thick remains."

[8078] **Editor.** "Subtile" means fine or thin in consistency. The dispute concerns which components of the humours a diuretic removes. Both the recommendation and the objection belong to the historical argument.

[8079] **Burton.** Printed page 400, q, at foot: "Ego experientia probavi, multos Hypocondriacos solo usu Clysterum fuisse sanatos." "I have found by experience that many people with hypochondriacal illness have been cured by enemas alone."

[8080] **Editor.** "Clysters" are enemas; "in good request" means well regarded or much favoured. The Latin margin and Burton's English report both stress experience as evidence.

Original text 1651	Modern English
Source page 401 Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypocondries, &c. [8081]*In crudity (saith Piso) 'tis good to binde the stomack hard to hinder winde, and to help concoction.*	Besides those warm applications, washings, anointings and aromatic preparations prescribed for the head, similar ones must be used for the liver, spleen, stomach and regions beneath the ribs. "For imperfect digestion," says Piso, "it is good to bind the stomach tightly to prevent wind and help digestion."[8082]
Of inward medicines I need not speak; use the same Cordials as before. In this kinde of melancholy, some prescribe [8083]Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, [8084]*Trincavellius Mithridate*, [8085]*Montaltus* Piony seeds, Unicorns horn; *os de corde cervi, &c.*	I need not discuss internal medicines: use the same cordials as before. In this kind of melancholy some, such as Avicenna, prescribe theriac in winter, especially before or after purging, or in spring; Trincavelli prescribes mithridate; Montaltus, peony seeds, unicorn's horn, bone from a stag's heart, and so on.[8086]

[8081] **Burton.** Printed page 401, r: "In cruditate optimum, ventriculum arctius alligari." "For imperfect digestion it is best to bind the stomach more tightly."

[8082] **Editor.** "Crudity" is imperfect digestion or undigested matter; "concoction" is digestion understood as bodily processing, often by heat. The tight binding is described as an aid to that process.

[8083] **Burton.** Printed page 401, s, without a matching body marker: "℥ j Theriacæ, Vere præsertim & æstate." "One dram of theriac, especially in spring and summer." Placed with the related theriac passage; the body says winter and spring.

[8084] **Burton.** Printed page 401, t: "Cons. 12. l. 1." Consultation 12, book 1.

[8085] **Burton.** Printed page 401, u: "Cap. 33." Chapter 33.

[8086] **Editor.** "Treacle" is medicinal theriac, a compound antidote; mithridate is another compound antidote. The unanchored s margin gives one dram and spring/summer, while the body says winter/spring. "Bone from a stag's heart" is the literal pharmaceutical expression. The source does not explain the unicorn-horn ingredient here.

Original text 1651	Modern English
Amongst Topicks or outward medicines, none are more pretious then Baths, but of them I have spoken. Fomentations to the Hypocondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also [8087]Cerots, [8088]Plaisters, Liniments, Oyntments for the Spleen, Liver, and Hypocondries, of which look for examples in *Laurentius, Iobertus, lib. 3. c. 1. pra. med. Montanus consil. 231. Montaltus cap. 33. Hercules de Saxoniâ, Faventinus.*	Among topical or external medicines, none are more valuable than baths, but I have discussed them already. Warm applications to the regions beneath the ribs are very good: wine and water in which southernwood, melilot, thyme dodder, mugwort, senna and polypody have been boiled. So too are wax ointments, plasters, liniments and ointments for the spleen, liver and regions beneath the ribs. For examples, consult Laurentius; Joubert, Medical Practice, book 3, chapter 1; Montanus, consultation 231; Montaltus, chapter 33; Hercules de Saxonia; and Faventinus.[8089]
And so of Epithemes, digestive powders, bags, oils, *Octavius Horatianus lib. 2. c. 5.* prescribes calastick Cataplasms, or dry purging medicines: *Piso* [8090]Dropaces of pitch, and oil of Rue, applied at certain times to the stomack, to the metaphrene, or part of the back which is over against the heart, *Ætius* synapisms.	The same applies to liquid dressings, digestive powders, sachets and oils. Octavius Horatianus, book 2, chapter 5, prescribes relaxing poultices, or dry purging medicines; Piso, pitch plasters with oil of rue, applied at certain times to the stomach and to the metaphrenon, the part of the back opposite the heart; Aëtius, mustard plasters.[8091]

[8087] **Burton.** Printed page 401, x: “Trincavellius consil. 15. cerotum pro sene melancholico ad jecur optimum.” “Trincavelli, consultation 15: an excellent wax ointment for the liver, for an old man with melancholy.”

[8088] **Burton.** Printed page 401, y: “Emplastra pro splene. Fernel. consil. 45.” “Plasters for the spleen. Fernel, consultation 45.”

[8089] **Editor.** “Topicks” are topical applications; “cerots” are wax-based medicinal preparations. Epithyme is thyme dodder, and polypody is a fern whose root was used medicinally. The cited recipe details remain for collation.

[8090] **Burton.** Printed page 401, z: “Dropax è pice navali, & oleo rutaceo affigatur ventriculo, & toti metaphreni.” “A plaster of ship’s pitch and oil of rue is to be fastened to the stomach and the whole region of the back opposite the heart.”

[8091] **Editor.** “Calastick” means relaxing or loosening. Burton adds the gloss “or dry purging medicines,” which is retained without treating the two expressions as exact equivalents. Dropaces are pitch plasters, synapisms mustard plasters; the back region is defined by Burton himself.

Original text 1651	Modern English
Montaltus cap. 35. would have the thighs to be [8092]cauterised, *Mercurialis* prescribes beneath the knees; *Lælius Ægubinus cons. 77.* for an Hypocondriacall Dutchman, will have the cautery made in the right thigh, and so *Montanus consil. 55.* The same *Montanus consil. 34.* approves of issues in the arms or hinder part of the head. *Bernardus Paternus* in *Hildesheim spicel. 2.* would have [8093]issues made in both the thighs: [8094]*Lod. Mercatus* prescribes them neer the Spleen, *aut prope ventriculi regimen*, or in either of the thighs.	Montaltus, chapter 35, would have the thighs cauterised; Mercurialis prescribes it below the knees. Laelius Eugubinus, consultation 77, for a German with hypochondriacal melancholy, would have the cautery applied to the right thigh, as does Montanus, consultation 55. The same Montanus, consultation 34, approves of issues in the arms or back of the head. Bernardus Paternus, in Hildesheim, Gleanings 2, would have issues made in both thighs; Lod. Mercatus prescribes them near the spleen, "or near the stomach's governing region," or in either thigh.[8095]
Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which [8096]*Felix Platerus* so much approves, may be used as before.	Binding, rubbing, and cupping glasses applied over or around the belly without scarification, which Felix Plater so strongly approves, may be used as before.[8097]

[8092] **Burton.** Printed page 401, a: "Cauteria cruribus inusta." "Cauteries burned into the legs."

[8093] **Burton.** Printed page 401, b: "Fontanellæ sint in utroq; crure." "Let issues be made in each leg."

[8094] **Burton.** Printed page 401, c, with an asterisk in the body: "Lib. 1. c. 17." Book 1, chapter 17. The body and marginal markers differ; the reference accompanies Mercatus.

[8095] **Editor.** "Issues" are deliberately maintained openings for discharge. Dutchman here has the older broad Germanic sense, consistent with the German prince in the same consultation cited above. The phrase ventriculi regimen is awkwardly "the stomach's governing region," perhaps intended as its anatomical region; no emendation is imposed. The Mercatus asterisk in the body corresponds to margin c.

[8096] **Burton.** Printed page 401, dagger: "De mentis alienat. c. 3. flatus egregie discutiunt materiamq; evocant." "On Mental Alienation, chapter 3: they admirably disperse wind and draw out the material."

[8097] **Editor.** "Scarification" means making small cuts in the skin. The distinction is between cupping with and without such cuts; "ligatures" here means binding the body, not modern surgical tying of blood vessels.

Original text 1651	Modern English
SUBSEC. 2. ***Correctors to expell winde. Against costiveness, &c.***	**SUBSECTION 2** **Corrective medicines to expel wind. Against constipation, and so on**
In this kind of melancholy one of the most offensive symptoms is winde, which as in the other species, so in this, hath great need to be corrected and expelled.	In this kind of melancholy one of the most troublesome symptoms is wind, which needs to be corrected and expelled here just as in the other kinds.
The medicines to expell it are either inwardly taken, or outwardly. Inwardly to expell winde, are simples or compounds: Simples are herbs, roots, &c. as *Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodoti, Iris*, condite Ginger, *Aristolochy, Cicliminus, China, Dittander, Pennyroyall, Rue, Calamint*, Bay-berries, & Bay-leaves, *Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, Agnus Castus*, Broom-flowres, *Origan*, Orange pills, &c.	Medicines to expel it are taken internally or applied externally. Internal medicines for expelling wind are simple or compound. Simple medicines are herbs, roots and the like: galangal, gentian, angelica, elecampane, sweet flag, valerian, zedoary, iris, preserved ginger, birthwort, cyclamen, China root, dittander, pennyroyal, rue, calamint, bay berries and bay leaves, betony, rosemary, hyssop, savin, centaury, mint, camomile, French lavender, chaste tree, broom flowers, oregano, orange peel, and so on.[8098]
Source page 401–402 Spices, as *Saffron, Cinamome*, Bezoar stone, *Myrrhe, Mace, Nutmegs, Pepper, Cloves, Ginger*, seeds of *Annis, Fennell, Amni, Cary, Nettle, Rue, &c.* Juniper berries, *grana Paradisi: Compounds, Dianisum, Diagalanga, Diaciminum, Diacalaminth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus. Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c.*	Spices include saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves and ginger; seeds of anise, fennel, ammi, caraway, nettle and rue; juniper berries and grains of paradise. Compounds include dianisum, diagalanga, diaciminum, diacalaminth, electuary of bay berries, benedicta laxativa, powder against wind from the Florentine Antidotary, carminative powder, aromaticum rosatum, theriac, mithridate, and so on.[8099]

[8098] **Editor.** The lists are retained in full. Printed Zeodoti is interpreted as zedoary, Cicliminus as cyclamen, and Orange pills as orange peel. Dittander is pepperwort; savin is a juniper. These historical plant names should not be assumed to identify every modern botanical preparation precisely.

[8099] **Editor.** The source places bezoar stone among “spices,” and that grouping is retained. Amni and Cary are interpreted as ammi and caraway. The compound names remain recognisable pharmaceutical labels; “carminative” means intended to expel wind. Antid. Florent. is the abbreviated Florentine Antidotary reference.

Original text 1651	Modern English
Source page 402 This one caution of [8100]*Gualter Bruel* is to be observed in the administring of these hot medicines and dry, *that whilst they covet to expell winde, they do not inflame the blood, and increase the disease; sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.*	This one caution from Walter Bruel must be observed when administering these hot and dry medicines: in trying to expel wind, do not inflame the blood and increase the disease. Sometimes, as he says, medicines must tend more towards heat, sometimes more towards cold, as circumstances require and according to the person's tendency towards heat or cold.[8101]
Outwardly taken to expell winds, are oils, as of Camomile, Rue, Baies, &c. fomentations of the Hypocondries, with the decoctions of Dill, Penniroyal, Rue, Bay-leaves, Cummin, &c. bags of camomile flowres, Aniseed, Cummin, Bayes, Rue, Wormwood, ointments of the oil of Spikenard, Wormwood, Rue, &c. [8102]*Areteus* prescribes Cataplasms, of Camomile-flowres, Fennell, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.	External applications to expel wind include oils of camomile, rue and bay; warm applications to the regions beneath the ribs, using decoctions of dill, pennyroyal, rue, bay leaves and cumin; sachets of camomile flowers, aniseed, cumin, bay, rue and wormwood; and ointments of spikenard, wormwood or rue oil, and the like. Aretaeus prescribes poultices of camomile flowers, fennel, aniseed, cumin, rosemary, wormwood leaves and so on.[8103]

[8100] **Burton.** Printed page 402, c: "Cavendum hic diligenter à multum calefacientibus, atq; exsiccantibus sive alimenta fuerint hæc, sive medicamenta: nonnulli enim ut ventositates & rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. & frigid." "Great care must be taken here to avoid very heating and drying substances, whether foods or medicines: some, in using such medicines to suppress wind and rumbling, make a grave mistake, increasing the disease in this way. Medicines must tend towards heat or cold as circumstances require, or according to the patient's inclination towards heat and cold."

[8101] **Editor.** The margin extends the warning to food as well as medicine and names rumbling among the symptoms. Burton's principle is to balance the remedy against the individual constitution, not merely against one symptom.

[8102] **Burton.** Printed page 402, d: "Cap. 5. lib. 7." Chapter 5, book 7.

[8103] **Editor.** "Bags" are medicinal sachets; "cataplasms" are poultices. The Aretaeus book/chapter reference is reproduced as printed and remains for collation.

Original text 1651	Modern English
[8104]Cupping-glasses applied to the Hypocondries, without scarification, do wonderfully resolve winde. *Fernelius consil. 43.* much approves of them at the lower end of the belly; [8105]*Lod. Mercatus* calls them a powerfull remedy, and certifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. *Iulius Cæsar Claudinus respons. med. resp. 33.* admires these Cupping-glasses, which he calls out of *Galen*, [8106]a kinde of enchantment, they cause such present help.	Cupping glasses applied beneath the ribs, without scarification, disperse wind wonderfully. Fernel, consultation 43, strongly approves of applying them to the lower belly. Lod. Mercatus calls them a powerful remedy and further testifies from his own knowledge how many people he has seen suddenly relieved by them. Julius Caesar Claudinus, Medical Responses, response 33, admires these cupping glasses, calling them, after Galen, a kind of enchantment: so immediate is the relief they bring.[8107]
Empyricks have a myriade of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus cent. 4. curat. 54.* for an Hypocondriacall person, that was extreamly tormented with winde, prescribes a strange remedy. Put a pair of bellows end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde, *Natura non admittit vacuum.*	Empirical practitioners have countless remedies, such as swallowing a lead bullet, which I deliberately omit. Amatus Lusitanus, fourth hundred of cases, treatment 54, prescribes a strange remedy for a person with hypochondriacal melancholy who was severely tormented by wind. Put the end of a pair of bellows into an enema pipe; insert it into the anus, open the bowels, and so draw out the wind: "Nature does not permit a vacuum."[8108]

[8104] **Burton.** Printed page 402, e: "Piso Bruel. mire flatus resolvit." "Piso, Bruel: it wonderfully disperses wind."

[8105] **Burton.** Printed page 402, dagger: "Lib. 1. c. 17. nonnullos præ tensione ventris deploratos illico restitutos his vidimus." "Book 1, chapter 17. We have seen some people, given up as hopeless because of abdominal distension, immediately restored by these."

[8106] **Burton.** Printed page 402, f: "Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant." "Like a kind of enchantment they relieve pain arising from windy vapour."

[8107] **Editor.** "Present help" means immediate relief. "Enchantment" is a comparison for the alleged speed of the effect, not an additional instruction to use a charm.

[8108] **Editor.** "Empyricks" are practitioners relying on experience, often contrasted with formally learned physicians. The scan prints "open the bowels," although opening the bellows is suggested by the proposed mechanism; the printed wording is retained. Natura non admittit vacuum expresses the traditional principle that nature does not allow empty space.

Original text 1651	Modern English
He vants he was the first invented this remedy, and by means of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de flatibus cap. 26. & passim alias.*	He boasts that he was the first to invent this remedy and that by its means he quickly relieved a melancholic man. For further treatment of this flatulent melancholy, read Fienus, On Wind, chapter 26 and elsewhere throughout the work.[8109]
Against Head-ach, Vertigo, vapours which ascend forth of the stomack to molest the head, read *Hercules de Saxonia*, and others.	For headache, dizziness and vapours that rise from the stomach to trouble the head, read Hercules de Saxonia and others.
If Costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of Sene, condite Prunes, &c.	If constipation causes trouble in this or either of the other two kinds, it is to be corrected with suppositories, enemas or gentle laxatives, senna powder, preserved prunes and the like.[8110]
℞. *Elect. lenit. è succo rosar. ana ʒj. misce.*	Take one ounce each of lenitive electuary and the electuary made from rose juice; mix.[8111]

[8109] **Editor.** "Vants" means boasts. Passim alias means elsewhere throughout the work. The claim to invention and rapid success is Amatus' claim as reported by Burton.

[8110] **Editor.** "Costiveness" is constipation; "lenitives" are gentle laxatives. The three kinds are the forms treated in this section: melancholy of the head, throughout the body, and of the hypochondriacal region.

[8111] **Editor.** The recipe occurs within the running paragraph and is set apart here for clarity. Ana, "of each," supports reading the abbreviated prescription as two electuaries: lenitive electuary and electuary of rose juice. The omitted second noun is supplied in the modern rendering; the compressed Latin remains on the left.

Original text 1651	Modern English
Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin. ʒ j.* in six pills, a pill or two at a time. See more in *Montan. consil. 229. Hildesheim spicel. 2. P. Cnemander*, and *Montanus* commend [8112]*Cyprian Turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week if need be;* for besides that it keeps the belly soluble, it clears the stomack, opens obstructions, cleanseth the liver, provokes urine.	Take an amount the size of a nutmeg at a time, half an hour before dinner or supper; or one dram of mastic pills divided into six pills, one or two pills at a time. See further in Montanus, consultation 229, and Hildesheim, Gleanings 2. P. Cnemander and Montanus recommend Cyprian turpentine, which they would have taken regularly, in an amount the size of a small nut, two or three hours before dinner and supper, twice or three times a week if necessary. Besides keeping the bowels loose, it clears the stomach, opens obstructions, cleanses the liver and promotes urination.[8113]
These in brief are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may do much good; *Si non levando saltem leniendo valent, peculiaria bene selecta*, saith *Bessardus*, a good choice of particular receipts, must needs ease, if not quite cure, not one but all or most, as occasion serves.	These, in brief, are the ordinary medicines used to treat melancholy, which, if properly used, may undoubtedly do much good. “Well-chosen specific remedies can at least alleviate, if they cannot remove, the trouble,” says Bessardus: a good selection of particular recipes must bring relief, even if it does not completely cure—not one alone, but all or most, as circumstances require.[8114]
Et quæ non prosunt singula, multa juvant.	And remedies that do no good singly may help in numbers.[8115]

[8112] **Burton.** Printed page 402, g: “Terebinthinam cypriam habeant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis septimanis prout expedire videbitur; nam præterquam quod alvum mollem efficit, obstructiones aperit, ventriculum purgat, urinam provocat hepar mundificat.” “Let them make regular use of Cyprian turpentine, swallowing an amount the size of a small nut three hours before dinner or supper, three times each week as seems appropriate; for besides keeping the bowels loose, it opens obstructions, purges the stomach, promotes urination and cleanses the liver.”

[8113] **Editor.** Mastic is the named resin in the pills; Cyprian turpentine is the historical medicinal resin preparation. The body permits two or three hours and twice or three times weekly; the margin specifies three hours, dinner or supper, and three times weekly. These differences remain visible.

[8114] **Editor.** Burton’s Latin maxim and separate English paraphrase are both retained. Levando means removing the trouble, contrasted with soothing it. Bessardus probably denotes Jean Baptiste Besard, whose Antrum philosophicum is catalogued in a 1617 printing; compare Bassardus Visontinus in Block 105. This is a probable identification, not verification of the maxim’s exact source or location.

[8115] **Editor.** Ovid, Remedies for Love 420. The standard Latin text begins Sed, “But”; Burton prints Et, “And,” which is retained in translation. The maxim endorses the combined effect of smaller remedies and also anticipates the next partition’s subject, love.

Original text 1651	Modern English
FINIS.	**END.**[8116]
Source page unnumbered [403] **ANALYSIS OF THE THIRD PARTITION.**	**OUTLINE OF THE THIRD PARTITION**[8117]
Love and love Melancholy, Memb. 1. Sect. 1.	**Love and love melancholy, Member 1, Section 1** Sections: 3.1.1.
Preface or Introduction. Subsect. 1. Loves definition, Pedegree, Object, Fair, Amiable, Gracious and pleasant, from which comes Beauty, Grace, which all desire and love, parts affected.	Preface or introduction. Subsection 1. The definition and origin of love, Subsection 2; its object—the fair, lovable, gracious and pleasant—from which come Beauty and grace, which everyone desires and loves; the parts affected. Sections: 3.1.1.1; 3.1.1.2.
Division or kinds. Subs. 2. Natural, in things without life, as love and hatred of elements; and with life, as vegetal, vine and elm, sympathy, antipathy, &c. Sensible, as of Beasts, for pleasure, preservation of kind, mutual agreement, custome, bringing up together, &c.	Divisions or kinds. Subsection 2. Natural: in lifeless things, as the love and hatred of the elements; and in living things, such as plants—the vine and elm, attraction, repulsion, and so on. Sentient: as in animals, for pleasure, preservation of the species, mutual compatibility, habit, being brought up together, and so on.[8118] Sections: 3.1.1.2.

[8116] **Editor.** FINIS closes the Second Partition, not the whole book. The following source page begins the Analysis of the Third Partition.

[8117] **Editor.** The three unnumbered analysis pages occupy the positions of printed pages 403–405 (PDF 511–513). Braces and vertical labels are rendered as an indented outline. Zodiac signs are navigational marks, not astrological claims. The original column preserves the printed locators; the modern outline follows the body headings, including the separately explained corrections to those headings. Definition and origin belong to 3.1.1.2; the two introductory topics of heroic love belong to 3.2.1.1 and 3.2.1.2. Their omitted numbers are supplied on the right.

[8118] **Editor.** Natural love here includes affinities attributed to inanimate elements and plants. The vine was trained on an elm, a familiar image of attachment. “Sensible” distinguishes creatures capable of sensation; it does not mean prudent.

Original text 1651	Modern English
Or Rational. Simple which hath 3. objects as M. 1 Profitable. Su. 1. Health, wealth, honor, we love our benefactors: nothing so amiable as profit, or that which hath a shew of commodity.	Or rational. Simple, with three objects, as in Member 2: The useful. Subsection 1. Health, wealth, honour; we love our benefactors. Nothing is so lovable as advantage, or what seems advantageous.[8119] Sections: 3.1.2.1.
Pleasant. Subs. 2. Things without life, made by art, pictures, sports, games, sensible objects, as hauks, hounds, horses. Or men themselves for similitude of manners, natural affections, as to friends, children, kinsmen, &c. for glory, such as commend us. Of women, as Before marriage, as Heroical, Mel. Sect. 2. vide ♈. Or after marriage, as Jealousie, Sect. 3. vide ♉.	The pleasant. Subsection 2. Lifeless things made by human skill; pictures, sports, games; objects of the senses, such as hawks, hounds and horses. Or people themselves, from similarity of character or natural affection, as towards friends, children and relatives; or for the sake of praise, those who commend us. Of women: Before marriage, as heroic melancholy, Section 2; see “Heroic or love melancholy” below. Or after marriage, as jealousy, Section 3; see “Jealousy” below. Sections: 3.1.2.2; 3.2; 3.3.
Or Honest. Subs. 3. Fucate in shew, by some error or hypocrisie; some seem and are not; or truly for vertue, honesty, good parts, learning, eloquence, &c.	Or the honourable. Subsection 3. Counterfeit in appearance, through some error or hypocrisy: some seem to be what they are not. Or genuine, for virtue, integrity, good qualities, learning, eloquence, and so on.[8120] Sections: 3.1.2.3.

[8119] **Editor.** “Profitable,” “pleasant” and “honest” distinguish advantage, pleasure and moral worth as objects of love. The outline prints “M. 1” at this branch, but the body begins rational love in 3.1.2.1. The modern locator therefore gives Member 2; the original retains 1.

[8120] **Editor.** The branch for love of women continues the “pleasant” category in the printed brace diagram; “honest” introduces the following branch on apparent or genuine moral worth. “Fucate” means coloured or disguised. “Heroical” is the historical name for passionate lovesickness, not a commendation of heroic conduct.

Original text 1651	Modern English
Mixt of al three which extends to M. 3 Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and Melancholy. or God, Sect. 4. In excess, vide ♊ In defect, vide ♋	Mixed from all three, extending to Member 3: The common good, our neighbour, country and friends: this is charity, whose absence causes much discontent and melancholy. Or God, Section 4: In excess, see Section 4, Member 1. In deficiency, see Section 4, Member 2.[8121] Sections: 3.1.3; 3.4.1; 3.4.2.

[8121] **Editor.** The printed "M. 3" agrees with the body's charity heading, 3.1.3. "Charity" means love of others directed towards their good. The Gemini/Cancer pointers distinguish excess and deficiency of religious love, but the later chart does not repeat Cancer beside deficiency. Modern verbal destinations identify Section 4, Members 1 and 2 respectively.

Original text 1651	Modern English
Source page unnumbered [404] ♈ **Heroical or Love-Melancholy, in which consider,**	**Section 2. Heroic or love melancholy, in which consider:** Sections: 3.2.
Memb. 1. His pedegree, power, extent to vegetals and sensible creatures, as well as men, to spirits, divels, &c. His name, definition, object, part affected, tyranny.	Member 1. Its origin, power and extension to plants and sentient creatures, as well as human beings, spirits, devils and so on. Subsection 1. Its name, definition, object, the part affected and its tyranny. Subsection 2. Sections: 3.2.1.1; 3.2.1.2.
Causes Mem. 2. Stars, temperature, full dyet, place, country, clime, condition, idleness. S. 1. Natural allurements, and causes of love, as beauty, its praise, how it allureth. Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c. Subs. 2.	Causes. Member 2. The stars, bodily temperament, rich diet, place, country, climate, condition and idleness. Subsection 1. Natural attractions and causes of love, such as beauty, its praise and how it attracts. Good looks and grace, arising from the whole person or particular parts, such as the face, eyes, hair and hands. Subsection 2.[8122] Sections: 3.2.2.1; 3.2.2.2.
Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, mony, &c. Quæst. Whether beauty owe more to Art or Nature? Subs. 3. Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. Subs. 4. Bawds and Philters. Subs. 5.	Further causes. Member 3. Artificial attractions and incitements to lust and love: gestures, clothing, dowry, money, and so on. Question: Does beauty owe more to art or nature? Subsection 3. Favourable time and place, conversation, discourse, music, singing, dancing, love stories, sexually enticing sights, familiarity, gifts, promises, and so on. Subsection 4. Procurers and love potions. Subsection 5. Sections: 3.2.3.3; 3.2.3.4; 3.2.3.5.

[8122] **Editor.** “Temperature” means the balance of bodily qualities or humours. “Condition” can cover constitution, circumstances or social station. The outline gives natural, social and astral influences together. The synopsis groups all causes under Member 2, then gives symptoms as 3, prognosis as 4 and treatments as 5. The displayed body headings instead move from Member 2, Subsection 2, to Member 3, Subsection 3; symptoms, prognosis and treatments then occupy Members 4, 5 and 6. The modern synopsis follows that body sequence. Member 3 begins at Subsection 3: no missing Subsections 1 or 2 are invented. The discrepancy with the preceding catchword is explained at the artificial-attractions heading.

Original text 1651	Modern English
Symptomes or signs Memb. 3. Of Body Dryness, paleness, leanness, waking, sighing, &c. Quæst. An detur pulsus amatorius? or Of mind Bad, as Fear, sorrow, suspition, anxiety, &c. An hell, torment, fire, blindness, &c. Dotage, slavery, neglect of business. or Good, as Spruceness, neatness, courage, aptness to learn musick, singing, dancing, poetry, &c.	Symptoms or signs. Member 4. Of the body: Dryness, pallor, thinness, sleeplessness, sighing, and so on. Question: Is there a distinctive lover's pulse? Or of the mind: Bad, such as: Fear, sorrow, suspicion, anxiety, and so on. A hell, torment, fire, blindness, and so on. Infatuation, enslavement, neglect of business. Or good, such as: Smartness, neatness, courage, readiness to learn music, singing, dancing, poetry, and so on. Sections: 3.2.4.1.
Prognosticks: Despair, Madness, Phrensie, Death, Memb. 4.	Prognosis: despair, madness, frenzy, death. Member 5. Sections: 3.2.5.1.
Cures Mem. 5. By labour, diet, Physick, abstinence, Subs. 1. To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, Subs. 2. By good counsel, perswasion, from future miseries, inconveniences, &c. S. 3. By Philters, magical, and poetical cures, S. 4. to let them have their desire disputed pro and con. Impedements removed, reasons for it. Subs. 5.	Treatments. Member 6. By work, diet, medicine and abstinence. Subsection 1. Resist it at the outset; avoid occasions; use fair means and foul, change of place, an opposing passion, ingenious devices; disparage the former beloved and introduce another. Subsection 2. By good advice and persuasion, drawing on future miseries, disadvantages and so forth. Subsection 3. By love potions, magical and poetic cures. Subsection 4. Allowing lovers to have their desire, debated for and against; obstacles removed; reasons in favour. Subsection 5. Sections: 3.2.6.1; 3.2.6.2; 3.2.6.3; 3.2.6.4; 3.2.6.5.

Original text 1651	Modern English
♉ **Jealousie. Sect. 3.**	♉ **Jealousy. Section 3** Sections: 3.3.
His name, definition, extent, power, tyranny, Memb. 1. Division, Æquivocations, kinds. Subs. 1. Improper To many beasts: as Swans, Cocks, Bulls. To Kings and Princes, of their subjects, successors. To friends, parents, tutors over their children, or otherwise. or Proper Before marriage, corrivals, &c. After, as in this place our present subject.	Its name, definition, extent, power and tyranny. Member 1. Divisions, different senses of the word, kinds. Subsection 1. In an extended sense: In many animals, such as swans, cocks and bulls. In kings and princes, concerning their subjects and successors. In friends, parents and guardians concerning their children, or in other cases. Or in the strict sense: Before marriage: rivals in love, and so on. After marriage, as in our present subject.[8123] Sections: 3.3.1.1.
Causes Sect. 2. In the parties themselves, Idleness, impotency in one party, melancholy, long absence. They have been naught themselves. Hard usage, unkindness, wantonness, Inequality of years, persons, fortunes, &c. or From others Outward inticements and provocations of others.	Causes. Member 1, Subsection 2. In the people themselves: Idleness, impotence in one partner, melancholy, long absence. Their own previous misconduct; harsh treatment, unkindness, sexual licence, inequality in age, person, fortune and so on. Or from others: External enticements and provocations by others.[8124] Sections: 3.3.1.2.

[8123] **Editor.** “Improper” and “proper” distinguish extended and strict uses of “jealousy,” rather than improper and proper behaviour. “Corrivals” are competing lovers.

[8124] **Editor.** The causes branch prints “Sect. 2,” although jealousy is Section 3. Its body heading is 3.3.1.2; the modern outline gives Member 1, Subsection 2 within that section. “Naught” means morally or sexually blameworthy, not worthless.

Original text 1651	Modern English
Symptomes, Memb. 2. Fear, sorrow, suspition, anguish of mind, strange actions, gestures, looks, speeches, locking up, outrages, severe laws, prodigious tryals, &c. Prognosticks Memb. 3. Despair, madness, to make away themselves, and others.	Symptoms. Member 2. Fear, sorrow, suspicion, mental anguish, strange actions, gestures, looks and speeches; confinement, violence, harsh laws, extraordinary trials, and so on. Prognosis. Member 3. Despair, madness, killing themselves and others. Sections: 3.3.2.1; 3.3.3.
Cures Memb. 4. By avoiding occasions, always busie, never to be idle. By good counsel, advice of friends, to contemn or dissemble it. Subs. 1. By prevention before marriage. Plato's communion. To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c. Of a good family, good education. To use them well.	Treatments. Member 4. Avoid occasions; always be busy, never idle. Through good counsel and friends' advice, disregard it or conceal it. Subsection 1. Prevention before marriage. Subsection 2; Plato's community of partners. Marry people equal in age, birth, fortune and beauty, with similar dispositions, and so on. From a good family, well brought up. Treat them well.[8125] Sections: 3.3.4.1; 3.3.4.2.

[8125] **Editor.** "Plato's communion" alludes to the sharing of wives and children among the guardians in Republic 5. Burton lists it here as a proposed way of preventing jealousy. "Use them well" means treat spouses well. Prevention before marriage begins at 3.3.4.2; the modern outline supplies the subsection number omitted here.

Original text 1651	Modern English
Source page unnumbered [405] ♊ **Religious melancholy. Sect. 4.**	♊ **Religious melancholy. Section 4** Sections: 3.4.
In excess of such as do, that which is not required. Med. 1. A proof that there is such a species of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Hereticks, &c. Sub. 1.	In excess: among those who do what is not required. Member 1. Proof that there is such a kind of melancholy; its name; God as its object; what his beauty is and how it attracts; the part and people affected —the superstitious, idolaters, prophets, heretics and so on. Subsection 1.[8126] Sections: 3.4.1.1.
Causes Sub. 2. From others The divels allurements, false miracles, Priests for their gain. Politicians to keep men in obedience, Bad instructors, blind Guides. Or from themselves Simplicity, fear, ignorance, solitariness, Melancholy, curiosity, pride, vain glory, decayed Image of God.	Causes. Subsection 2. From others: The devil's enticements, false miracles, priests seeking profit; politicians seeking to keep people obedient; bad teachers and blind guides. Or from themselves: Naivety, fear, ignorance, solitude, melancholy, prying curiosity, pride, vanity, the impaired image of God. Sections: 3.4.1.2.
Symptomes Subs. 3. General Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiffe defence of their tenents, mutual love & hate of other sects, belief of incredibilities, impossibilities Or Particular. Of Hereticks, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes.	Symptoms. Subsection 3. General: Zeal without knowledge, obstinacy, superstition, strange devotion, mental dullness, self-assurance, stubborn defence of their beliefs, love among themselves and hatred of other sects, belief in incredible and impossible things. Or particular: Among heretics: pride, defiance, contempt for others, wilfulness, vanity, insistence on being different, extraordinary paradoxes. Sections: 3.4.1.3.

[8126] **Editor.** The outline prints "Med. 1," rendered as Member 1 in context. Excess means religious practice beyond what Burton regards as required; deficiency means too little or impaired religious assurance. These are the author's theological classifications.

Original text 1651	Modern English
In superstitious blind zeale, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdome, mad and ridiculous customes, ceremonies, observations. In Pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jews, Gentiles, Mahometans, &c.	Among the superstitious: blind zeal, obedience, strange works, fasting, sacrifices, offerings, prayers, vows, false martyrdom, mad and ridiculous customs, ceremonies and observances. Among false prophets: visions, revelations, dreams, prophecies, new doctrines and so forth—among Jews, Gentiles, Muslims and others.[8127] Sections: 3.4.1.3.
Prognosticks. Subs. 4. New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation. Cures. Subs. 5. By Physick if need be, conference, good counsel, perswasion, compulsion, correction, punishment. Quæritur an cogi debent? Affir.	Prognosis. Subsection 4. New doctrines, paradoxes, blasphemies, madness, mental dullness, despair, damnation. Treatments. Subsection 5. Medicine if necessary, discussion, good counsel, persuasion, compulsion, correction, punishment. Question: Should they be coerced? Affirmative. Sections: 3.4.1.4; 3.4.1.5.
In defect, as Me. 2. Secure void of grace and fears. Epicures, Atheists Magitians, Hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some Philosophers, impenitent sinners. Subs. 1.	In deficiency, as in Member 2. Complacent, without grace or fear: Epicureans, atheists, magicians, hypocrites, those with seared consciences or depraved understanding, secure in worldly things, some philosophers, unrepentant sinners. Subsection 1.[8128] Sections: 3.4.2.1.

[8127] **Editor.** “Gentiles” here denotes non-Jewish peoples, especially pagans; “Mahometans” is rendered Muslims. Burton groups these communities under his own polemical categories. “Observations” means observances.

[8128] **Editor.** “Secure” means complacently free from spiritual fear. “Epicures” is the polemical label for people governed by pleasure, not a precise account of Epicurus’ philosophy. “Cauterised” conscience evokes 1 Timothy 4:2; a “reprobate” understanding evokes Romans 1:28. In the following despair branch, the body gives definition as 3.4.2.2, causes as 3.4.2.3, symptoms as 3.4.2.4, prognosis as 3.4.2.5 and treatment as 3.4.2.6. The modern outline supplies the definition’s locator and adjusts the remaining numbers to match; the source outline’s 2–5 sequence remains on the left.

Original text 1651	Modern English
Or Distrustful, or too timorous, as desperat. In despair consider, Causes Subs. 2. The divel and his allurements, Rigid Preachers, that wound their consciences, Melancholy, contemplation, solitariness How melancholy & dispair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Scr.	Or distrustful, or excessively fearful, as those in despair. Despair, Subsection 2. In despair consider: Causes. Subsection 3. The devil and his enticements; harsh preachers who wound their consciences; melancholy, contemplation, solitude. How melancholy and despair differ; distrust, weakness of faith. A guilty conscience for an offence committed; misunderstanding Scripture. Sections: 3.4.2.2; 3.4.2.3.
Symptomes Subs. 3. Fear, sorrow, anguish of mind, extream tortures and horror of conscience, fearful dreams, conceits, visions, &c. Prognosticks; Blasphemy, violent death. Subs. 4. Cures S. 5. Physick as occasion serves, conference, not to be idle or alone Good counsel, good company, all comforts & contents &c.	Symptoms. Subsection 4. Fear, sorrow, mental anguish, extreme torment and horror of conscience, frightening dreams, imaginings, visions and so on. Prognosis: blasphemy, violent death. Subsection 5. Treatments. Subsection 6. Medicine as needed, discussion, avoiding idleness and solitude. Good counsel, good company, every comfort and source of contentment, and so on. Sections: 3.4.2.4; 3.4.2.5; 3.4.2.6.

Original text 1651	Modern English
Source page 406 **THE THIRD PARTITION.** **LOVE-MELANCHOLY.**	**THE THIRD PARTITION** **LOVE MELANCHOLY**
The First Section. Member. Subsection. ***The Preface*.**	**SECTION 1. MEMBER 1. SUBSECTION 1** **The preface**
There will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which [8129]*Erasmus* in his Preface to S[r] *Thomas Moore* suspects of his) *that it is too light for a Divine, too Commical a subject* to speak of Love-Symptomes, too phantastical, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person.	I presume there will be someone or other who strongly disapproves of part of this treatise on love melancholy, objecting—as Erasmus anticipates about his own work in his preface to Sir Thomas More—that it is too frivolous for a clergyman, too comic a subject: to discuss the symptoms of love is too fanciful, fit only for a licentious poet, a sensitive young lovesick gallant, an effeminate courtier or some such idle person.[8130]

[8129] **Burton.** Printed page 406, a: "Encom. Moriæ leviores esse nugas quam ut Theologum deceant." Praise of Folly: "Trifles too frivolous to befit a theologian."

[8130] **Editor.** "Divine" means a theologian or clergyman. Erasmus' dedicatory preface to Thomas More opens The Praise of Folly. "Feeling" means sensitive or emotionally affected; "phantastical" means fanciful.

Original text 1651	Modern English
And tis true they say: for by the naughtiness of men it is so come to pass, as [8131]*Caussinus* observes, *ut castis auribus vox amoris suspecta sit, & invisa*, the very name of love is odious to chaster ears: And therefore some again out of an affected gravity will dislike all for the names sake before they read a word; dissembling with him in [8132]*Petronius*, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage.	And what they say is true: human wickedness has brought things to such a pass, as Caussin observes, "that the word love is suspect and hateful to chaste ears"—the very name of love is offensive to more modest ears. So some, putting on an air of solemnity, will reject the whole work for its name before reading a word. Like the character in Petronius, they pretend to be angry that such obscene talk offends their ears, hoping to be admired as serious philosophers with sober manners.[8133]
They cannot abide to hear talk of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others.	They cannot bear talk of love's trifles or amorous subjects; "in expression, gesture and eyes," their outward behaviour shows aversion, yet in their thoughts they are every bit as bad as others, if not worse.
[8134]*Erubuit, posuitq; meum Lucretia librum,* *Sed coram Bruto, Brute recede, legit.*	Lucretia blushed and put my book aside, But only before Brutus. Brutus, leave: she reads.[8135]

[8131] **Burton.** Printed page 406, dagger: "Lib. 8. Eloquent. cap. 14. de affectibus mortalium vitio fit qui præclara quæq; in pravos usus vertunt." Eloquence, book 8, chapter 14, on the emotions: "It happens through the fault of mortals, who turn everything excellent to bad uses."

[8132] **Burton.** Printed page 406, b: "Quoties de amatoriis mentio facta est, tam vehementer excandui; tam severa tristitia violari aures meas obsceno sermone nolui, ut me tanquam unam ex Philosophis intuerentur." "Whenever amorous matters were mentioned, I flared up so vehemently and with such stern solemnity refused to have my ears offended by obscene talk that they regarded me as one of the philosophers." Printed unam is retained.

[8133] **Editor.** Nicolas Caussin is cited on eloquence and the emotions. The Petronius passage is Satyricon 85: Eumolpus describes feigned moral indignation used to conceal his intentions. Burton adapts its wording. His margin's feminine unam is retained rather than corrected to unum.

[8134] **Burton.** Printed page 406, dagger: "Martial." Epigrams 11.16.9–10; see the editorial note for the variant.

[8135] **Editor.** Martial, Epigrams 11.16.9–10. Lucretia is invoked as an emblem of chastity, Brutus as a stern Roman observer. The 1651 text prints legit, "she reads"; the consulted Latin text has leget, "she will read." The modern line follows Burton's printed present tense.

Original text 1651	Modern English
Source page 406–407 But let these cavillers and counterfeit *Cato's* know, that as the Lord *John* answered the Queen in that Italian [8136]*Guazzo*, An old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, observed more, hath a more staid judgment, can better discern, resolve, discusse, advise, give better cautions, and more solid precepts, better inform his auditors in such a subject, and by reason of his riper years sooner divert.	But let these faultfinders and counterfeit Catos know that, as Lord John answered the queen in the Italian Guazzo, an older, serious and judicious man is best fitted to discuss matters of love. He is likely to have more experience, to have observed more and to have sounder judgement. He can better distinguish, decide, examine and advise; give better warnings and firmer precepts; instruct his listeners better on such a subject; and, because of his mature years, more readily turn them away from it.[8137]
Source page 407 Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit; *operi suscepto inserviendum fuit*; so *Jacobus Mycillus* pleadeth for himself in his translation of *Lucians* Dialogues, and so do I; I must and will perform my task. And that short Excuse of *Mercerus*, for his edition of *Aristænetus* shall be mine, [8138]*If I have spent my time ill to write, let not them be so idle as to read.*	Besides, "there is nothing to fear in this word love"; there is nothing here to object to. Love is a kind of melancholy and a necessary part of this treatise of mine, which I cannot omit. "The work undertaken had to be served": so Jacobus Micyllus pleads for himself in his translation of Lucian's Dialogues, and so do I. I must and will carry out my task. And I shall adopt Mercerus' brief excuse for his edition of Aristaenetus: if I have wasted my time writing, let them not be so idle as to read.[8139]

[8136] **Burton.** Printed page 406, asterisk: "Lib 4. of civil conversation." Book 4 of Civil Conversation.

[8137] **Editor.** Cato, proverbial for stern morality, supplies the name for Burton's ostentatiously severe critics. Stefano Guazzo's Civil Conversation is a dialogue; the lord and queen belong to its speaking company. "Sooner divert" is understood as more readily diverting listeners from excessive love; the object is implicit.

[8138] **Burton.** Printed page 407, asterisk: "Si male locata est opera scribendo, ne ipsi locent in legendo." "If effort has been ill spent in writing, let them not spend theirs in reading."

[8139] **Editor.** Micyllus is the humanist translator Jacob Moltzer; Mercerus is the Latinised name of an editor of Aristaenetus' love letters. Burton uses their prefatory defences as precedents. The Latin phrases are translated as well as their separate English glosses.

Original text 1651	Modern English
But I am perswaded it is not so ill spent, I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumns, *Plato, Plutarch, Plotinus, Maximus, Tyrius, Alcinous, Avicenna, Leon Hebreus* in three large Dialogues, *Xenophon sympos. Theophrastus*, if we may believe *Athenæus lib. 13. cap 9. Picus Mirandula, Marius Æquicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3. Petrus Godefridus* hath handled in three books, *P. Hædus*,	But I am convinced my time is not so ill spent. I need neither excuse nor regret this subject, on which many serious and worthy men have written whole volumes: Plato, Plutarch, Plotinus, Maximus of Tyre, Alcinous, Avicenna, Leone Ebreo in three long dialogues, Xenophon in his Symposium, Theophrastus—if we may believe Athenaeus, book 13, chapter 9—Pico della Mirandola and Mario Equicola, both in Italian; Kornmann, On the Line of Love, book 3; Petrus Godefridus, who has treated it in three books; and P. Haedus.[8140]
and which almost every Physitian, as *Arnoldus, Villanovanus, Valleriola observat. med. lib. 2. observ. 7. Ælian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Jason Pratensis de morb. cap. Valescus de Taranta, Gordonius, Hercules de Saxonia, Savanarola, Langius, &c.* have treated of apart, and in their works. I excuse my self therefore with *Peter Godefridus, Valleriola, Ficinus*, and in [8141]*Langius* words. *Cadmus Milesius writ fourteen books of Love, and why should I be ashamed to write an Epistle in favour of young men, of this subject?*	Almost every physician has discussed it separately or in his works: Arnoldus Villanovanus; Valleriola, Medical Observations, book 2, observation 7; Elianus Montalto and Laurentius in their treatises on melancholy; Jason Pratensis, On Diseases of the Head; Valescus de Taranta, Gordon, Hercules de Saxonia, Savonarola, Lange, and others. I therefore defend myself with Peter Godefridus, Valleriola and Ficino, and in Lange's words: Cadmus of Miletus wrote fourteen books on love; why should I be ashamed to write a letter on the subject for the benefit of young men?[8142]

[8140] **Editor.** The commas in "Maximus, Tyrius" separate what is one name, Maximus of Tyre; the modern text joins it. "Sympos." abbreviates Symposium. Leone Ebreo is Judah Abravanel; P. Haedus is Pietro Edo. The exact editions and some title forms in this catalogue remain for bibliographical collation.

[8141] **Burton.** Printed page 407, c: "Med. epist. l. 1. ep. 14. Cadmus Milesius teste Suida. de hoc Erotico Amore, 14. libros scripsit nec me pigebit in gratiam adolescentum hanc scribere epistolam." Medical Letters, book 1, letter 14: "Cadmus of Miletus, according to Suidas, wrote fourteen books on this erotic love; nor shall I be ashamed to write this letter for the benefit of young men."

[8142] **Editor.** Arnoldus, Villanovanus is one name, Arnold of Villanova. De morb. cap. abbreviates a title on diseases of the head. Burton cites Johannes Lange for Cadmus's fourteen books. The consulted Suda entry, Adler κ 23, instead lists four books on release from the sufferings of love, followed by twelve on Attic history. Burton's fourteen remains; Lange's text and the early Suda edition require collation.

Original text 1651	Modern English
A company of stern Readers dislike the second of the *Æneads*, and *Virgils* gravity, for inserting such amorous passions in an heroical subject; But [8143]*Servius* his Commentator justly vindicates the Poets worth, wisdome, and discretion in doing as he did. *Castalio* would not have young men read the [8144]*Canticles*, because to his thinking it was too light and amorous a tract, a *Ballade of Ballades*, as our old English translation hath it.	Some stern readers disapprove of the second book of the Aeneid, and question Virgil's seriousness, because he introduces such amorous passions into an epic subject. But his commentator Servius rightly defends the poet's merit, wisdom and judgement in doing so. Castellio would not have young men read the Song of Songs because he thought it too frivolous and amorous a work—a "Ballad of Ballads," as our old English translation calls it.[8145]
He might as well forbid the reading of *Genesis*, because of the loves of *Jacob* and *Rachel*, the stories of *Sichem* and *Dinah, Judah* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Israel* with the *Moabites*; that of *Judges* for *Sampson* and *Dalilahs* embracings; that of the *Kings*, for *David* and *Bersheba's* adulteries, the incest of *Ammon* and *Thamar, Solomons* Concubines, &c. The stories of *Esther, Judith, Susanna*, and many such.	He might as well forbid Genesis because of Jacob's love for Rachel and the stories of Shechem and Dinah, Judah and Tamar; reject Numbers for the Israelites' fornication with the Moabites; Judges for Samson's embraces with Delilah; the books of Kings for David and Bathsheba's adultery, Amnon's incest with Tamar, Solomon's concubines and so on; or the stories of Esther, Judith, Susanna and many others.[8146]
Dicearchus, and some other carp at *Plato's* majesty, that he would vouchsafe to indite such love toyes; amongst the rest, for that dalliance with *Agatho*,	Dicaearchus and others find fault with Plato's dignity for his condescending to write such amorous trifles, among them this dalliance with Agathon:

[8143] **Burton.** Printed page 407, dagger: "Comment. in 2. Æneid." Commentary on Aeneid 2; the number is retained as printed.

[8144] **Burton.** Printed page 407, asterisk: "Meros amores meram impudicitiam sonare videtur nisi &c." "It seems to speak of nothing but love affairs, nothing but immodesty, unless," and so on. The qualification is unfinished.

[8145] **Editor.** Both the prose and marginal note print Aeneid 2. The obvious parallel is Servius' opening commentary on Aeneid 4, which defends its treatment of love and its connection to the previous book; Burton's number is retained. Canticles is the Song of Songs. "Castalio" denotes Sebastian Castellio; the precise source for Burton's allegation remains to be collated.

[8146] **Editor.** Principal passages: Genesis 29, 34 and 38; Numbers 25; Judges 16; 2 Samuel 11 and 13; 1 Kings 11. Older arrangements could call Samuel the first and second books of Kings. Burton's euphemistic catalogue includes stories of coercion and assault as well as mutual desire; the modern text preserves his classification.

Original text 1651	Modern English
Suavia dans Agathoni, animam ipse in labra tenebam; *Ægra etenim properans tanquam abitura fuit.*	Kissing Agathon, I held my soul upon my lips; For the poor thing hurried there, as though about to leave.[8147]
Source page 407–408 For my part saith [8148]*Maximus Tyrius*, a great Platonist himself, *me non tantum admiratio habet, sed etiam stupor*, I do not only admire, but stand amazed to read, that *Plato* and *Socrates* both should expell *Homer* from their City, because he writ of such light and wanton subjects, *Quod Iunonem cum Iove in Ida concumbentes inducit, ab immortali nube contectos*, *Vulcans* net, *Mars* and *Venus* fopperies before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the [8149]Gods were wounded and ran whining away, as *Mars* that roared lowder then *Stentor*, and covered nine akers of ground with his fall;	"For my part," says Maximus of Tyre, himself a great Platonist, "I am seized not only by wonder but by astonishment": I do not merely marvel but stand amazed to read that Plato and Socrates should both expel Homer from their city because he wrote of such frivolous and licentious subjects. "He brings Juno and Jupiter together in bed on Ida, covered by an immortal cloud"; there are Vulcan's net and the follies of Mars and Venus before all the gods; Apollo flees when Achilles pursues him; the gods are wounded and run away whining, like Mars, who roared louder than Stentor and covered nine acres of ground when he fell.[8150]

[8147] **Editor.** The Greek epigram attributed to Plato is quoted in Aulus Gellius, Attic Nights 19.11.1–2. Burton gives a Latin version, translated here directly. The soul's movement towards the lips imagines it passing into the beloved during a kiss; the exact source of this Latin rendering remains unverified.

[8148] **Burton.** Printed page 407, dagger: "Ser. 8." Discourse 8; Maximus of Tyre, in the numbering used here.

[8149] **Burton.** Printed page 407, dagger: "Quod risum & eorum amores commemoret." "Because he recounts their laughter and their love affairs."

[8150] **Editor.** Maximus of Tyre, Discourse 8 in Burton's numbering, supplies the argument about Socrates and Homer. The gods' sexual and comic adventures belong to Homeric narrative. Burton's nine acres and Stentor comparison are retained as his telling, not silently corrected to another edition or measure.

Original text 1651	Modern English
Source page 408 *Vulcan* was a summers day falling down from heaven, and in *Lemnos* Ile brake his leg, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he follows it) *quam amans à temperante, formarum admirator à demente*, what can be more absurd then for grave Philosophers to treate of such fooleries, to admire *Autiloquus, Alcibiades*, for their beauties as they did, to run after, to gaze, to dote on fair *Phædrus*, delicate *Agatho*, young *Lysis*, fine *Charmides, hæccine Philosophum decent?* Doth this become grave Philosophers?	Vulcan spent a summer's day falling from heaven and broke his leg on the island of Lemnos, and there are other such ridiculous passages. Yet Socrates and Plato, according to his testimony, wrote more frivolously themselves. "For what is so far apart," he continues, "as a lover from a temperate man, an admirer of beauty from a madman?" What could be more absurd than for serious philosophers to treat such follies: to admire Autolycus and Alcibiades for their beauty, as they did; to pursue, gaze at and dote on handsome Phaedrus, delicate Agathon, young Lysis and fine Charmides? "Do these things befit a philosopher?" Does this become serious philosophers?[8151]
Thus peradventure *Callias, Thrasimachus, Polus, Aristophanes*, or some of his adversaries and emulators might object; but neither they nor [8152]*Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety for swearing by dogs and plain trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both *Socrates* and *Plato* in this are justly to be excused.	Callias, Thrasymachus, Polus, Aristophanes, or some other opponent or rival of his might perhaps object in this way. Yet neither they nor his bitter enemies Anytus and Meletus, who condemned him for teaching Critias tyranny, for impiously swearing by dogs and plane trees, for his deceptive sophistry and so forth, ever so much as reproached him with impure love or with writing or speaking on the subject. Therefore, he concludes, Socrates and Plato undoubtedly deserve to be acquitted on this point.[8153]

[8151] **Editor.** The scan reads à demente, "from a madman," although the contrast is awkward. The translation follows that reading; Burton's ensuing English is a rhetorical paraphrase. "Autiloquus" is rendered Autolycus, the name required by the context. Burton's precise source edition and its wording have not been established.

[8152] **Burton.** Printed page 408, asterisk: "Quum multa ei objecissent quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophistam, &c. accusationem amoris nullam fecerunt. Ideoq; honestus amor, &c." "Although they brought many charges against him—that he had taught Critias tyranny, that he swore by Plato, [that he was] a talkative sophist, and so on—they made no accusation of love. Therefore the love was honourable," and so on. Platonem is printed here; the body has plane trees.

[8153] **Editor.** The pronoun "him" refers to Socrates. Maximus imagines objections and answers them by appeal to what Socrates' accusers did not allege. The margin prints Platonem, "Plato," where the body has plane trees; Maximus' account supports the tree reading. The discrepancy is preserved in the note.

Original text 1651	Modern English
But suppose they had been a little overseen, should divine *Plato* be defamed? no, rather as he said of *Cato's* drunkenness, if *Cato* were drunk, it should be no vice at all to be drunk. They reprove *Plato* then, but without cause (as [8154]*Ficinus* pleads) *for all love is honest and good, and they are worthy to be loved that speak well of love.*	But suppose they had been a little indiscreet: should the divine Plato be defamed? No; rather, as someone said of Cato's drunkenness, if Cato were drunk, drunkenness should be no vice at all. They therefore reproach Plato without reason, as Ficino argues, for all love is honourable and good, and those who speak well of love deserve to be loved.[8155]
Being to speak of this admirable affection of love (saith [8156]*Valleriola*) *there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the Muses, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only, but with their pleasant smell and juyce to nourish our souls, and fill our minds desirous of knowledge, &c.*	"As I prepare to discuss this remarkable passion of love," says Valleriola, "a vast philosophical field lies open to my discourse, through which many lovers come to madness. Let me leave my graver meditations, wander through these philosophical fields and look into the Muses' pleasant groves. With their indescribable variety of flowers we may make ourselves garlands, not merely to adorn us, but, with their pleasant fragrance and juice, to nourish our souls and satisfy our minds' desire for knowledge," and so on.[8157]

[8154] **Burton.** Printed page 408, d: "Carpunt alij Platonicam majestatem quod amori nimium indulserit, Dicearchus & alii; sed male. Omnis amor honestus & bonus, & amore digni qui bene dicunt de Amore." "Others, Dicaearchus and the rest, criticise Plato's dignity because he indulged too much in love; but wrongly. All love is honourable and good, and those who speak well of love deserve love."

[8155] **Editor.** Overseen means caught in an indiscretion. Seneca, On Tranquillity of Mind 17.9, says Cato's accusers would sooner make the charge honourable than Cato disgraceful. Burton sharpens this into drunkenness being no vice; Seneca also limits its frequency. The source of Burton's wording remains unidentified. Ficino is Marsilio Ficino, but his particular defence of Platonic love here remains uncollated.

[8156] **Burton.** Printed page 408, e: "Med. obser. lib. 2. cap. 7. de admirando amoris affectu dicturus; ingens patet campus & philosophicus, quo sæpe homines ducuntur ad insaniam, libeat modo vagari, &c. Quæ non ornent modo, sed fragrantia & succulentia jucunda plenius alant, &c." Medical Observations, book 2, chapter 7: "About to speak of the remarkable passion of love, a vast philosophical field lies open, through which people are often led to madness; let me now wander," and so on. "Which may not merely adorn, but nourish more fully with their fragrance and pleasant richness," and so on.

[8157] **Editor.** Valleriola is François Valleriola. The flowers, garlands and nourishing juices turn the gathering of literary passages into an image of mental refreshment. His Latin marginal extract and Burton's expanded English paraphrase are both retained.

Original text 1651	Modern English
After an harsh and unpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with [8158]*Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himself in this kind after his laborious studies, *since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it.*	After a harsh and unpleasant discussion of melancholy that has so far tried your patience and wearied the author, allow him, with Godefridus the lawyer and Laurentius, chapter 5, to refresh himself in this way after his laborious studies, since so many serious theologians and worthy men have willingly written about it, without offending against morality, to benefit themselves and others.
Heliodorus a Bishop, penned a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, chose rather, saith [8159]*Nicephorus*, to leave his Bishoprick then his book.	Heliodorus, a bishop, wrote the love story of Theagenes and Chariclea. When some Catos of his time reproached him for it, he chose, says Nicephorus, to give up his bishopric rather than his book.[8160]
Æneas Sylvius an ancient Divine and past 40 years of age, (as [8161]he confesseth himself, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus, Erasmus, Alpheratius*, twenty foure times printed in *Spanish*, &c.	Aeneas Sylvius, an elderly theologian over forty years old, as he himself admits—later Pope Pius II—composed that licentious story of Euryalus and Lucretia. And how many leading scholars could I list who have written on frivolous and fanciful subjects? Beroaldus, Erasmus, Alpheratius—printed twenty-four times in Spanish—and others.[8162]

[8158] **Burton.** Printed page 408, f: "Lib. 1. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his juvari & juvare illæsis moribus volunt?" Book 1, preface: "Treating of love affairs to relax the mind wearied by strenuous studies, since theologians too wish to be helped by these things and to help others without injury to morals?" The note continues across the foot of the page.

[8159] **Burton.** Printed page 408, g: "Hist. lib. 12. cap. 34." History, book 12, chapter 34.

[8160] **Editor.** The novel is Heliodorus' Aethiopica, centred on Theagenes and Chariclea. Burton reports the story of the author's choosing his book over his bishopric on Nicephorus' authority; this is presented as the cited tradition, not independently established biography.

[8161] **Burton.** Printed page 408, i: "Præfat. quid quadragenario convenit cum amore? Ego vero agnosco amatorium scriptum mihi non convenire: qui jam meridiem prætergressus in vesperem feror. Æneas Sylvius præfat." Preface: "What has a man of forty to do with love? I certainly acknowledge that an amorous work does not befit me, who have already passed noon and am moving towards evening." Aeneas Sylvius, preface.

[8162] **Editor.** Aeneas Sylvius is Enea Silvio Piccolomini, later Pius II. His story is commonly titled The Tale of Two Lovers. Burton's description of him as elderly and over forty goes beyond the quoted quadragenario, "a man of forty." The identity of "Alpheratius" and the claim of twenty-four Spanish printings remain unresolved.

Original text 1651	Modern English
Source page 408–409 Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightsome field, *hoc deliciarum campo*, as *Fonseca* terms it, to [8163]season a surly discourse, with a more pleasing aspersion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas nugis, &c.* 'tis good to sweeten our life with some pleasing toyes to rellish it, and as *Pliny* tell us, *magna pars studiosorum amœnitates quærimus*, most of our students love such pleasant [8164]subjects.	Allow me, then, to refresh my muse a little, and my weary readers, by wandering freely in this delightful field—"this field of delights," as Fonseca calls it—and to season a stern discourse with a more agreeable sprinkling of love matters. "It is fitting to sweeten life," as the poet invites us, "and cares with trifles," and so on: it is good to sweeten our life with a few pleasing trifles to give it flavour. And, as Pliny tells us, "most of us scholars seek pleasant things": most of our students love such agreeable subjects.[8165]
Source page 409 Though *Macrobius* teach us otherwise, [8166]*that those old Sages banished all such light Tracts from their studies, to Nurses cradles, to please only the ear;* yet out of *Apuleius* I will oppose as honourable Patrons, *Solon, Plato,* [8167]*Xenophon, Adrian, &c.* that as highly approve of these Treatises. On the other side me thinks they are not to be disliked, they are not so unfit.	Although Macrobius teaches otherwise—that the sages of old banished all such frivolous writings from their studies to nurses' cradles, as things that merely please the ear—I will set against him equally honourable supporters from Apuleius: Solon, Plato, Xenophon, Hadrian and others, who approve these works just as highly. Looking at the other side, I think they need not be condemned; they are not so inappropriate.[8168]

[8163] **Burton.** Printed page 408, k: "Ut severiora studia iis amœnitatibus lector condire possit. Accius." "So that the reader may season more serious studies with these delights." Attributed to Accius here; the precise source remains unverified.

[8164] **Burton.** Printed page 409, dagger: "Discum quam philosophum audire malunt." "They prefer to hear a discus rather than a philosopher." A contrast between sport and serious discourse.

[8165] **Editor.** The body's poetic phrases and the margin's attribution to Accius have not yet been tied to a precise source. Pliny the Elder's Natural History, preface 14, has studiorum rather than Burton's studiosorum; the translation follows Burton. "Students" means people engaged in study generally, not only pupils.

[8166] **Burton.** Printed page 409, l: "In Som. Scip. è sacrario suo tum ad cunas nutricum sapientes eliminarunt, solas aurium delitias profitentes." On the Dream of Scipio: "The sages then banished from their sanctuary to nurses' cradles those things that profess only to delight the ears."

[8167] **Burton.** Printed page 409, m: "Babylonius & Ephesius, qui de Amore scripserunt, uterq; amores Myrrhæ, Cyrenes, & Adonidis. Suidas." "The Babylonian and the Ephesian, who wrote about love; both [wrote] the loves of Myrrha, Cyrene and Adonis. Suidas." The compressed distribution of the titles requires collation.

[8168] **Editor.** Macrobius, Commentary on the Dream of Scipio 1.2.7–8, excludes merely entertaining fiction from philosophical exposition; Burton adapts its grammar. Suda entries ξ 49–51 distinguish Xenophon of Antioch (Babyloniaca), of Ephesus (Habrocomes and Anthia), and of Cyprus (Cinyras, Myrrha and Adonis). Thus the last group belongs to the Cypriot entry, not to both writers named in Burton's margin. His Babylonius and Cyrenes remain; the early source chain is unresolved.

Original text 1651	Modern English
I will not peremptorily say as one did, [8169]*tam suavia dicam facinora, ut male sit ei qui talibus non delectetur*, I will tell you such pretty stories, that foul befall him that is not pleased with them; *Neq; dicam ea quæ vobis usui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*.	I will not declare imperiously, as someone did, "I shall recount such delightful misdeeds that a plague on anyone who takes no pleasure in them": I will tell you such pretty stories that ill befall whoever is not pleased with them. Nor shall I say, "I shall tell things that will be useful for you to have heard and delightful to remember," with Beroaldus' confidence in his commentary on Propertius.[8170]
I will not expect or hope for that approbation, which *Lipsius* gives to his *Epictetus, pluris facio quum relego: semper ut novum, & quum repetivi, repetendum;* the more I read, the more shall I covet to read. I will not presse you with my Pamphlets, or beg attention, but if you like them you may.	I will neither expect nor hope for the praise Lipsius gives his Epictetus: "I value it more when I reread it: always like something new, and, when I have returned to it, something to return to again." The more I read, the more I shall want to read. I will not force my pamphlets on you or beg for attention; but if you like them, you may read them.[8171]
Pliny holds it expedient, and most fit, *severitatem jucunditate etiam in scriptis condire*, to season our works with some pleasant discourse; *Synesius* approves it, *licet in ludicris ludere*, the [8172]Poet admires it,	Pliny considers it useful and entirely fitting "to season seriousness with pleasantness even in writing": to season our works with some entertaining discourse. Synesius approves: "In playful matters we may play." The poet praises it:[8173]
Omne tulit punctum qui miscuit utile dulci;	He wins every vote who mixes the useful with the pleasant.

[8169] **Burton.** Printed page 409, dagger: "Pet. Aretine dial. Ital." Pietro Aretino, Italian dialogues.

[8170] **Editor.** Pietro Aretino's Italian dialogues are the stated source of the boast. Facinora can mean deeds or misdeeds; its provocative sense suits the context. The next promise is attributed to Beroaldus' commentary on Propertius. Both Latin sayings and Burton's separate English rendering of the first are retained.

[8171] **Editor.** Justus Lipsius praises Epictetus' writings as inviting repeated reading. Burton follows the Latin commendation with his own shorter English gloss; both appear here. The precise Lipsius reference remains for collation.

[8172] **Burton.** Printed page 409, asterisk: "Hor." Horace.

[8173] **Editor.** Pliny the Younger, Letters 4.3.2–3, praises combining gravity with pleasantness; Burton compresses his words. Horace's line is Ars Poetica 343. Punctum is a voting mark: the writer wins everyone's approval. The exact Synesius passage remains for collation.

Original text 1651	Modern English
And there be those without question, that are more willing to read such toyes, then [8174]I am to write: Let me not live, saith *Aratines Antonia*, *If I had not rather hear thy discourse*, [8175]*then see a play!* No doubt but there be more of her minde; ever have been, ever will be, as [8176]*Hierome* bears me witnesse. *A far greater part had rather read* Apuleius *then* Plato: *Tully* himself confesseth he could not understand *Plato's Timæus*, and therefore cared lesse for it; but every school-boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comicall Poet,	There are certainly people more eager to read such trifles than I am to write them. "May I die," says Aretino's Antonia, "if I would not rather hear your conversation than watch a play!" No doubt others share her mind, as they always have and always will; Jerome is my witness. "Far more people would rather read Apuleius than Plato." Cicero himself admits that he could not understand Plato's Timaeus and therefore cared less for it, while every schoolboy knows the famous will of Grunnius Corocotta Porcellus by heart. The comic poet:[8177]
——— *Id sibi negoti credidit solum dari,* *Populo ut placerent, quas fecisset fabulas.*	He thought this his sole task: To make the plays he wrote please the public.[8178]

[8174] **Burton.** Printed page 409, dagger: "Legendi cupidiores, quam ego scribendi, saith Lucian." "More eager to read than I am to write," says Lucian.

[8175] **Burton.** Printed page 409, asterisk: "Plus capio voluptatis inde, quam spectandis in theatro ludis." "I take more pleasure from it than from watching plays in the theatre."

[8176] **Burton.** Printed page 409, o: "Proœmio in Isaiam. Multo major pars Milesias fabulas revolventium quam Platonis libros." In the preface to Isaiah: "Far more people turn over Milesian tales than Plato's books."

[8177] **Editor.** "Toys" means trifles. Antonia is a speaker in Aretino's dialogues. Jerome, preface to book 12 of his Commentary on Isaiah, contrasts Plato with Milesian tales, reports Cicero's difficulty with the Timaeus, and describes laughing schoolboys reciting the pig's will. Burton adds Apuleius to this comparison. The pig is Grunnius Corocotta Porcellus. Jerome's report does not independently verify Cicero's confession; the Lucian and Aretino passages remain uncollated.

[8178] **Editor.** Terence, Andria, prologue 2–3. Burton follows the Latin with his own expanded English explanation; both stages are retained.

Original text 1651	Modern English
Made this his onely Care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; *non tam ut populo placerem, quam ut populum juvarem*, and these my writings I hope, shall take like guilded pills, which are so composed as well to tempt the appetite, and deceive the palat, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectifie the minde.	He made it his only concern and sole endeavour to please the public, tickle the ear and give delight. My earnest intention, however, is as much to benefit as to please: "not so much to please the people as to help them." I hope these writings will go down like gilded pills, prepared both to tempt the appetite and deceive the palate, and to help and work medicinally upon the whole body. My lines should not only refresh the mind but set it right.[8179]
I think I have said enough; If not, let him that is otherwise minded, remember that of [8180]*Maudarensis, he was in his life a Philosopher* (as *Ausonius* apologizeth for him;) *in his Epigrams a Lover, in his precepts most severe; in his Epistle to Cærellia, a wanton. Amnianus, Sulpitius, Evenus, Menander*, and many old Poets besides, did *in scriptis prurire*, write Fescennines, Attellanes, and lascivious songs; *lætam materiam*; yet they had *in moribus censuram, & severitatem*, they were chast, severe, and upright livers.	I think I have said enough. If not, let anyone who thinks otherwise remember the case of Apuleius of Madaura: "In his life he was a philosopher," as Ausonius says in his defence; "in his epigrams a lover, in his precepts utterly strict, and in his letter to Caerellia, licentious." Amnianus, Sulpitius, Evenus, Menander and many other ancient poets "itched with lust in their writings": they wrote Fescennine verses, Atellan farces and lewd songs, "cheerful material." Yet they possessed "restraint and strictness in their conduct"; they lived chaste, strict and upright lives.[8181]
Castum esse decet pium poetam *Ipsum, versiculos nihil necesse est,* *Qui tum deniq; habent salem & leporem.*	The dutiful poet himself should be chaste; His little verses need not be— Only then do they have wit and charm.[8182]

[8179] **Editor.** Gilded pills disguise an unpleasant medicine. The comparison states Burton's purpose: pleasure should make corrective reading acceptable, and the book should act upon the mind as a medicine acts upon the body.

[8180] **Burton.** Printed page 409, dagger: "In vita philosophus, in Epigram. amator, in Epistolis petulans, in præceptis severus." "A philosopher in his life, a lover in his epigrams, licentious in his letters, strict in his precepts."

[8181] **Editor.** "Maudarensis" means Apuleius of Madaura. The passage occurs in the prose postscript to Ausonius' Cento Nuptialis; the early printed text consulted, page 130, likewise carries the Caerellia clause on from Apuleius. Burton's wording is retained; his exact source edition remains to be collated. Fescennine verses and Atellan farces are forms of Roman comic entertainment. Lætam materiam means "cheerful material." The printed name Amnianus is retained pending collation.

[8182] **Editor.** Catullus 16.5–7. Burton quotes only part of the argument; the following line in Catullus continues the condition. The passage distinguishes the poet's conduct from the character of his verses.

Original text 1651	Modern English
Source page 409–410 I am of *Catullus* opinion, and make the same Apologie in mine own behalf; *Hoc etiam quod scribo, pendet plerumq; ex aliorum sententia & authoritate; nec ipse forsan insanio, sed insanientes sequor. Atqui detur hoc insanire me; Semel insanivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego*, scilicet *Homo sum, humani à me nihil alienum puto:*	I agree with Catullus and make the same defence on my own behalf: "What I write here also depends largely on the opinions and authority of others; perhaps I am not mad myself but follow those who are. Yet grant that I am mad in this: we have all been mad at one time; and you yourself, I think, are sometimes mad, as are this man, that man and I." For, of course, "I am human; I consider nothing human foreign to me."[8183]
Source page 410 And which he urgeth for himself, accused of the like fault, I as justly plead,	What another urges in his defence when accused of the same fault, I can plead with equal justice:
[8184]*Lasciva est nobis pagina, vita proba est,* Howsoever my lines erre, my life is honest, [8185]*Vita verecunda est, musa jocosa mihi.*	My page is licentious; my life is upright. However my lines go astray, my life is honest. My life is modest; my muse is playful.[8186]
But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as [8187]*Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse;	But I presume I need no such defences. I need not cover my face, as Socrates did in Plato when he spoke of love, or blush and hide my eyes under a hood as Pallas did when Jupiter consulted her about Mercury's marriage, "because a virgin is consulted about a wedding." This is no licentious, obscene or wanton discussion.[8188]

[8183] **Editor.** The final maxim is Terence, Heauton Timorumenos 77. "Madness" here is Burton's comic defence of writing about love. The exact source of the preceding Latin prose and the proverb about everyone having been mad remains for collation.

[8184] **Burton.** Printed page 410, n: "Mart." Martial.

[8185] **Burton.** Printed page 410, dagger: "Ovid." Ovid.

[8186] **Editor.** The Latin lines are Martial 1.4.8 and Ovid, Tristia 2.354. Burton's English line paraphrases Martial and is retained as a separate line between the two Latin quotations in modern form.

[8187] **Burton.** Printed page 410, asterisk, lower margin; no visible body anchor: "Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c." Martianus Capella, book 1, On the Marriage of Philology: "Suffused with a maiden's blush, veiling her eyes with her robe," and so on. Placed with the Pallas passage.

[8188] **Editor.** Socrates covers his head in Plato, Phaedrus 237a. Pallas is Athena; the second scene is attributed in the lower margin to Martianus Capella. "Because a virgin is consulted about a wedding" explains her embarrassment. The lower marginal reference is attached here because its printed body anchor is not visible.

Original text 1651	Modern English
I have not offended your chaster ears with any thing that is here written, as many *French* and *Italian* Authors in their modern language of late have done, nay some of our Latine pontificall writers, *Zanches, Asorius, Abulensis, Burchardus*, &c. whom [8189]*Rivet* accuseth to be more lascivious then *Virgil* in *Priapeiis*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistrata, Martialis*, or any other Pagan prophane writer, *qui tam atrociter* ([8190]one notes) *hoc genere peccarunt ut multa ingeniosissimè scripta obscænitatum gratia castæ mentes abhorreant*.	Nothing written here has offended your more modest ears, as many French and Italian authors have lately done in their vernaculars, and even some of our Latin writers on the papal side—Zanches, Asorius, Abulensis, Burchardus and others. Rivet accuses them of being more licentious than Virgil in the Priapeia, Petronius in the Catalecta, Aristophanes in Lysistrata, Martial, or any other pagan, secular writer, “who,” as someone observes, “have offended so grievously in this way that chaste minds recoil from many brilliantly written works because of their obscenities.”[8191]

[8189] **Burton.** Printed page 410, asterisk: “Isago. ad Sac. scrip. cap. 13.” Introduction to Holy Scripture, chapter 13.

[8190] **Burton.** Printed page 410, asterisk: “Barthius notis in Cælestinam, ludum Hisp.” Barth, notes on Celestina, a Spanish play.

[8191] **Editor.** “Pontifical” marks Burton’s polemical reference to Roman Catholic writers; Rivet is the authority he invokes for the accusation. The title forms and author attributions—including Virgil and the Priapeia—are Burton’s, not modern bibliographical endorsements. The individual names and Rivet and Barth references remain for full collation.

Original text 1651	Modern English
'Tis not scurrile this, but chast, honest, most part serious, and even of religion it self. [8192]*Incensed* (as he said) *with the love of finding love, we have sought it, and found it*. More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confess it, with a good [8193]Author, *quod extendi & locupletari hoc subjectum pleriq; postulabant, & eorum importunitate victus, animum utcunq; renitentem eò adegi, ut jam sexta vice calamum in manum sumerem, scriptioniq; longè & à studiis & professione meâ alienæ me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;*	This is no coarse abuse, but a chaste, honourable and mostly serious work, even treating religion itself. "Fired," as he said, "by the love of finding love, we have sought it and found it." Moreover, I have enlarged this light treatise—if it is light—and added things absent from earlier editions. I am not ashamed to admit, with a good author, "that many people asked for this subject to be expanded and enriched. Overcome by their insistence, I forced my somewhat reluctant mind to take up the pen now for the sixth time and undertake writing far removed from my studies and profession, meanwhile stealing a few hours from my serious occupations and setting them aside for a kind of play and recreation."[8194]
[8195]*Cogor ——— retrorsum* *Vela dare, atq; iterare cursus* *Olim relictos ———*	I am compelled to turn back, Set sail again and retrace courses Long since abandoned.[8196]
Etsi non ignorarem novos fortasse detractores novis hisce interpolationibus meis minimè defuturos.	"Although I knew very well that these new additions of mine would perhaps bring no shortage of new detractors."

[8192] **Burton.** Printed page 410, o: "Ficinus Comment. c. 17. Amore incensi inveniendi amoris, amorem quæsivimus et invenimus." Ficino, Commentary, chapter 17: "Fired by the love of finding love, we sought love and found it."

[8193] **Burton.** Printed page 410, dagger: "Author Cælestinæ Barth. interprete." The author of Celestina, with Barth as translator.

[8194] **Editor.** "Incensed" means inspired, not angered. Burton cites Ficino, then Celestina through Barth's Latin translation. USTC 2135281 records Fernando de Rojas's Pornoboscodidascalus Latinus, translated by Kaspar von Barth, Frankfurt 1624. This identifies the edition, not the exact borrowed passage. The claim that the pen is taken up for the sixth time remains within Burton's defence; its adaptation and the Ficino wording require collation.

[8195] **Burton.** Printed page 410, dagger: "Hor. lib. 1. Ode 34." Horace, Odes 1.34.

[8196] **Editor.** Horace, Odes 1.34.3–5. Burton rearranges the phrasing and adds olim, "long ago." The original sailing metaphor becomes a figure for returning to writing. "Interpolations" in the next sentence means additions, without the modern implication of textual falsification.

Original text 1651	Modern English
And thus much I have thought good to say by way of preface, lest any man (which [8197]*Godfridus* feared in his book) should blame in me lightness, wantonness, rashness, in speaking of loves causes, entisements, symptomes, remedies, lawfull and unlawfull loves, and lust it self, [8198]*I speak it only to tax and deter others from it, not to teach*, but to shew the vanities and fopperies of this heroicall or Herculean love, and to *apply remedies unto it*. I will treat of this with like liberty as of the rest.	This much I thought fit to say by way of preface, lest anyone accuse me—as Godfridus feared in his book—of frivolity, wantonness or rashness in discussing love's causes, enticements, symptoms and remedies, lawful and unlawful loves, and lust itself. "I speak of it only to censure it and deter others from it, not to teach it": to expose the vanities and follies of this heroic or Herculean love and "apply remedies to it." I will treat this subject as freely as the rest.[8199]
[8200]*Sed dicam vobis, vos porrò dicite multis Millibus, & facite hæc charta loquatur anus.*	But I shall tell you; you in turn tell many Thousands, and make this page speak in its old age.[8201]

[8197] **Burton.** Printed page 410, p: "Hæc prædixi ne quis temerè nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis, &c." "I said this beforehand so that no one should rashly suppose that we wrote about love's enticements, its practice, fornications, adulteries, and so forth."

[8198] **Burton.** Printed page 410, q, with its lower-page continuation: "Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo: non igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc, hisce ut abstineant magis, & omissa lascivia quæ homines reddit insanos, virtutis incumbant studiis (Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire." "By censuring human lust and madness and deterring people from these things, and also by teaching remedies: therefore let the fair-minded reader not be angry with us, and so on. This will warn young people to abstain from them more firmly and, abandoning the lust that makes people mad, devote themselves to the pursuit of virtue" (Aeneas Sylvius). "And anyone who does not know love's cure will be able to learn it here." The print has curam, "care" or "cure," in the final clause.

[8199] **Editor.** "Tax" means censure. "Heroical" names passionate love; "Herculean" gives it a playfully enormous strength. The marginal extracts combine a defence attributed to Godfridus with material attributed to Aeneas Sylvius. Their exact bibliographical links remain for collation.

[8200] **Burton.** Printed page 410, dagger, lower margin: "Catullus." Catullus.

[8201] **Editor.** Catullus 68.45–46. The page is imagined as an old woman still speaking in years to come: Burton asks readers to carry his words to others.

Original text 1651	Modern English
Source page 410–411 Condemn me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it; *Omnia munda mundis*, [8202]a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and [8203]*mala mens, malus animus*, 'tis as 'tis taken.	Do not condemn me, then, good reader, or judge me harshly if you still think some part of this treatise too frivolous; consider it more carefully. "To the pure all things are pure." A naked man is no different from a picture to a modest woman, as the empress Livia rightly said. And "an evil mind, an evil disposition": it depends on how one takes it.[8204]
Source page 411 If in thy censure it be too light, I advise thee as *Lipsius* did his reader for some places of *Plautus, Istos quasi Sirenum scopulos prætervehare*, if they like thee not, let them pass, or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hierom Wolfius* to apply it to my present purpose,	If you judge it too frivolous, I advise you as Lipsius advised his reader about certain passages in Plautus: "Sail past these as though they were the Sirens' rocks." If they do not please you, pass them by; or set the good against the bad, and do not reject everything on that account. For, reversing Martial's verse and applying it with Hieronymus Wolf to my present purpose:
Sunt mala, sunt quædam mediocria, sunt bona plura;	Some things are bad, some middling, but more are good.[8205]

[8202] **Burton.** Printed page 410, o, lower margin: "Viros nudos castæ fœminæ nihil à statuis distare." "For a chaste woman, naked men differ in no way from statues."

[8203] **Burton.** Printed page 410, asterisk, lower margin: "Hony Soyt qui maly pense." "Shame on whoever thinks evil of it."

[8204] **Editor.** Omnia munda mundis echoes Titus 1:15. Compare Cassius Dio 58.2.3a in the consulted Xiphilinus excerpt: Livia excuses naked men because a chaste woman sees them as statues. Burton's margin likewise says statues, but his English says a picture; both remain. His Latin intermediary is unestablished. The French maxim varies the Garter motto. The immediate source of mala mens, malus animus remains uncollated.

[8205] **Editor.** Burton explicitly reverses Martial 1.16.1: Martial has "some good" and "more bad"; Burton makes more of the book good. His following English summary does not repeat that numerical contrast; it is preserved separately.

Original text 1651	Modern English
Some is good, some bad, some is indifferent. I say farther with him yet, I have inserted ([8206]*levicula quædam & ridicula ascribere non sum gravatus, circumforanea quædam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best, and as *Julius Cæsar Scaliger* besought *Cardan* (*Si quid urbaniusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconstrue what is here written;	Some is good, some bad, some neither. I say further with him that I have inserted—"I have not shrunk from adding some light and ridiculous things, some marketplace chatter from theatres, streets and even taverns"—some homelier, lighter or comic material, "making an offering to the Graces," and so on. I ask everyone to interpret it favourably. As Julius Caesar Scaliger begged Cardan, "If I have indulged in a little wit, I beg you by the immortal gods, Hieronymus Cardan, do not take me amiss," so I beg you, good reader, not to misunderstand me or misconstrue what is written here.[8207]
Per Musas & Charites, & omnia Poëtarum numina, benigne lector, oro te ne me malè capias. 'Tis a Comicall subject, in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish me good success.	"By the Muses and Graces, and all the poets' divinities, kindly reader, I beg you not to take me amiss." It is a comic subject; in all seriousness I ask pardon for what is wrong, and ask you to suspend judgement, overlook small faults or at least remain silent. But if you like it, speak well of it and wish me success.
Extremum hunc Arethusa mihi concede laborem.	Arethusa, grant me this final labour.[8208]

[8206] **Burton.** Printed page 411, asterisk: "Præf. Suid." Preface to Suidas.

[8207] **Editor.** Hieronymus Wolf is cited for the preface to Suidas. "Homely" means plain or familiar; "indifferent" means neither good nor bad. The Graces, Greek Charites, are divinities associated with beauty and charm. Exact references for Wolf, Lipsius and Scaliger remain for collation.

[8208] **Editor.** Virgil, Eclogue 10.1. Arethusa is invoked as the pastoral poet's source of inspiration. Burton uses the opening of Virgil's last eclogue at the end of his preface.

Original text 1651	Modern English
I am resolved howsoever, *velis, nolis, audacter stadium intrare*, in the *Olympicks*, with those *Æliensian* Wrestlers in *Philostratus*, boldly to shew my self in this common Stage, and in this Trage-comedy of Love, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I have in hand gives occasion, and present Scene shall require, or offer it self.	In any case, I am resolved, "whether you wish it or not, to enter the arena boldly," like those Elean wrestlers at the Olympic games in Philostratus: to show myself boldly on this public stage and play several parts in this tragicomedy of love, some satirically, some comically, some in a mixed tone, as my subject gives occasion and the scene before me requires or presents itself.[8209]

[8209] **Editor.** "Æliensian" is rendered Elean, referring to Elis and the Olympic games; the particular Philostratus passage remains to be established. "Sober sadness" in the preceding paragraph means sober seriousness. Burton ends the preface by describing his changing literary roles.

Original text 1651	Modern English
SUBSECT. 2. **Loves Beginning, Object, Definition, Division.**	**SUBSECTION 2** **Love's origin, object, definition and divisions**
Loves limits are ample and great, and a spatious walk it hath, beset with thorns, and for that cause, which [8210]*Scaliger* reprehends in *Cardan*, *not lightly to be passed over.* Least I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how far it extends:	"Love's territory is broad and vast, with a spacious path beset by thorns," and therefore, as Scaliger rebukes Cardan, "it must not be passed over lightly." To avoid the same criticism, I will examine every kind of love: its nature, origin, differences and objects; how it is honourable or dishonourable, a virtue or a vice, a natural passion or a disease; its power, its effects and how far it extends.[8211]
of which, although something hath been said in the first Partition, in those Sections of Perturbations (for *love and hatred are the first and most common passions, from which all the rest arise, and are attendant*, as [8212]*Picolomineus* holds, or as *Nich. Caussinus*, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what Love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.	Although I said something about it in the First Partition, in the sections on the passions—for "love and hatred are the first and most common passions, from which all the rest arise and on which they attend," as Piccolomini holds; or, as Nicolas Caussin puts it, they are the first moving sphere of all the other affections, carrying them all around with them—I shall now discuss all its parts and branches more fully. In this way it may become clearer what love is, how it varies with its objects, and how its deficiency, or more commonly its immoderate excess, causes melancholy.[8213]

[8210] **Burton.** Printed page 411, r: "Exerc. 301. Campus amoris maximus & spinis obsitus, nec levissimo pede transvolandus." Exercise 301: "The field of love is vast and strewn with thorns, and must not be skimmed over with the lightest step."

[8211] **Editor.** "Object" means that towards which love is directed. "Honest" means morally honourable. The subsection begins an account broad enough to include natural attraction, affection, desire and love of God, not only erotic love.

[8212] **Burton.** Printed page 411, s: "Grad. 1. cap. 29. Ex Platone, primæ & communissimæ perturbationes ex quibus ceteræ oriuntur & earum sunt pedissequæ." Grade 1, chapter 29. From Plato: "The first and most common passions, from which the others arise and upon which they attend."

[8213] **Editor.** Primum mobile is the first moving sphere in the older astronomical model, imagined to carry the others around with it. Here the image makes love and hatred the movers of other passions. Piccolomini and Caussin supply the stated authorities; exact editions remain for collation.

Original text 1651	Modern English
Source page 411–412 Love universally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. [8214]*Love is a voluntary affection, and desire to enjoy that which is good.* [8215]*Desire wisheth, Love enjoyes; the end of the one is the beginning of the other: that which we love is present; that which we desire is absent.*	Love, taken in its broadest sense, is defined as desire, a word of wider meaning. Although Leone Ebreo, the most expansive writer on this subject, makes no distinction between them in his third Dialogue, in his first he distinguishes them again and defines love through desire: “Love is a voluntary affection and a desire to enjoy what is good.” “Desire wishes; love enjoys. The end of one is the beginning of the other: what we love is present; what we desire is absent.”[8216]
Source page 412 [8217]*It is worth the labour*, saith *Plotinus*, to consider well of *Love, whether it be a God or a Divell, or passion of the minde, or partly God, partly Divell, partly passion.* He concludes Love to participate of all three, to arise from desire of that which is beautifull and fair, and defines it to be *an action of the mind desiring that which is good.*	“It is worth the effort,” says Plotinus, to consider love carefully: “whether it is a god, a spirit, a passion of the mind, or partly god, partly spirit and partly passion.” He concludes that love shares in all three and arises from desire for what is beautiful and fair, and defines it as “an action of the mind desiring what is good.”[8218]

[8214] **Burton.** Printed page 411, t: “Amor est voluntarius affectus & desiderium re bona fruendi.” “Love is a voluntary affection and a desire to enjoy a good thing.”

[8215] **Burton.** Printed page 412, u: “Desiderium optantis, amor eorum quibus fruimur; amoris principium, desiderii finis, amatum adest.” “Desire belongs to one who wishes; love to the things we enjoy. The beginning of love is the end of desire: the beloved is present.”

[8216] **Editor.** Leone Ebreo is the author of the Dialogues of Love. Burton first treats desire as the wider term, then reports a distinction between wishing for an absent good and enjoying a present one; these formulations should not be forced into a single consistent definition.

[8217] **Burton.** Printed page 412, x: “Principio l. de amore. Operæ pretium est de amore considerare, utrum Deus, an Dæmon, an passio quædam animæ, an partim Deus, partim Dæmon, passio partim, &c. Amor est actus animi bonum desiderans.” At the beginning of the book On Love: “It is worth considering love: whether it is a god, a spirit, a certain passion of the soul, or partly god, partly spirit and partly passion, and so on. Love is an act of the mind desiring good.”

[8218] **Editor.** Plotinus, Enneads 3.5.1, opens with the alternatives of god, daemon and passion. Burton’s “Divell” translates daemon; “spirit” here preserves its ancient philosophical sense without implying an evil Christian devil. Burton’s subsequent conclusion remains his summary of Plotinus.

Original text 1651	Modern English
[8219]*Plato* calls it the *great Divell*, for its vehemency, and soveraignty over all other passions, and defines it an appetite, [8220]*by which we desire some good to be present. Ficinus* in his Comment addes the word Fair to this definition, Love is a desire of enjoying that which is good and fair.	Plato calls it "the great spirit" because of its force and mastery over all the other passions, and defines it as an appetite "by which we desire some good to be present." Ficino adds the word "fair" to this definition in his commentary: love is a desire to enjoy what is good and fair.[8221]
Austin dilates this common definition, and will have love to be a delectation of the heart, [8222]*for something which we seek to win, or joy to have, coveting by desire, resting in joy.* [8223]*Scaliger Exerc.* 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite: *for when we enjoy the things we desire, there remaines no more appetite:* as he defines it, *Love is an affection by which we are either united to the thing we love, or perpetuate our union;* which agrees in part with *Leon Hebreus*.	Augustine expands this common definition, taking love to be a delight of the heart "in something we seek to gain or rejoice to possess, reaching out in desire and resting in joy." Scaliger, in Exercise 301, criticizes these earlier definitions and refuses to define love through desire or appetite: "when we enjoy the things we desire, appetite no longer remains." He defines it instead as "an affection by which we are either united with what we love or maintain our union with it." This partly agrees with Leone Ebreo.[8224]

[8219] **Burton.** Printed page 412, y: "Magnus Dæmon, convivio." "A great spirit," in the Symposium.

[8220] **Burton.** Printed page 412, z: "Boni pulchriq; fruendi desiderium." "The desire to enjoy what is good and beautiful."

[8221] **Editor.** Plato's "great daemon" occurs in Symposium 202d–e. The margin's z includes both good and beautiful, although Burton says in the body that Ficino adds "fair." The discrepancy is retained. "Appetite" means an inclination or desire generally, not merely hunger.

[8222] **Burton.** Printed page 412, a: "Godefridus, l. 1. cap. 2. Amor est delectatio cordis, alicujus ad aliquid, propter aliquod desiderium in appetendo, & gaudium perfruendo per desiderium currens, requiescens per gaudium." Godefridus, book 1, chapter 2: "Love is a delight of someone's heart in something, through a certain desire in seeking and joy in enjoying, running through desire and resting through joy."

[8223] **Burton.** Printed page 412, b: "Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum; nam cum potimur amata re, non manet appetitus; est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus." "Love is not desire or appetite, as everyone has hitherto taught; for when we possess the beloved thing, appetite does not remain. It is therefore an affection by which we are either united with the beloved thing or maintain that union."

[8224] **Editor.** The body names Augustine, while the margin cites Godefridus, book 1, chapter 2, for the definition. Both attributions are preserved. Scaliger's objection turns on whether love continues when desire has been satisfied; his alternative makes union central.

Original text 1651	Modern English
Now this love varies as its object varies, which is alwayes *Good, Amiable, Fair, Gracious*, and *Pleasant:* [8225]*All things desire that which is good*, as we are taught in the Ethicks, or at least that which to them seems to be good; *quid enim vis mali* (as *Austin* well inferres) *dic mihi? puto nihil in omnibus actionibus*, thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, *nihil mali vis*;	This love varies as its object varies, and its object is always good, lovable, fair, graceful and pleasant. "All things desire what is good," as the Ethics teaches us, or at least what seems good to them. "For what bad thing do you want," as Augustine aptly asks, "tell me? Nothing, I think, in all your actions." You wish for no harm, I suppose, no evil in any of your actions, thoughts or desires: "you want nothing bad."[8226]
[8227]thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty: from Beauty, Grace, and comeliness, which result as so many rayes from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek.	You do not want bad grain, bad soil or a worthless tree, but everything good: a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes beauty; from beauty, grace and comeliness, which shine like so many rays from their good qualities and make us love and thus desire it. For if it did not seem pleasing and graceful to our eyes, we would not seek it.
[8228]*No man loves* (saith *Aristotle* 9. *mor.* cap. 5.) *but he that was first delighted with comliness and beauty*. As this fair object varies, so doth our love; for as *Proclus* holds, *Omne pulchrum amabile*, every fair thing is amiable, and what we love is fair and gratious in our eyes, or at least we do so apprehend and still esteem of it.	"No one loves," says Aristotle in book 9, chapter 5 of the Ethics, "unless first delighted by comeliness and beauty." As this fair object varies, so does our love; for, as Proclus holds, "everything beautiful is lovable." Every fair thing is lovable, and what we love is fair and graceful in our eyes, or at least that is how we perceive it and continue to regard it.[8229]

[8225] **Burton.** Printed page 412, c: "Omnia appetunt bonum." "All things seek the good."

[8226] **Editor.** The maxim about all things seeking good recalls Aristotle, Nicomachean Ethics 1.1. Burton includes apparent good as well as genuine good. Augustine's precise passage remains to be established; the claim here describes the intended object of desire, not a claim that every action is morally good.

[8227] **Burton.** Printed page 412, dagger, lower margin: "Terram non vis malam, malam segetem, sed bonam arborem, equum bonum, &c." "You do not want bad land or a bad crop, but a good tree, a good horse, and so on."

[8228] **Burton.** Printed page 412, d, lower margin: "Nemo amore capitur nisi qui fuerit ante formæ specieq; delectatus." "No one is seized by love unless first delighted by beauty and appearance."

[8229] **Editor.** Aristotle, Nicomachean Ethics 9.5, distinguishes goodwill from love and describes delight in someone's appearance as love's beginning. Burton's Latin and English compress that argument. "Amiable" throughout this discussion means worthy of love or lovable.

Original text 1651	Modern English
[8230]*Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy*. And it seems to us especially fair and good, for good, fair, and unity, cannot be separated. Beauty shines, *Plato* saith, and by reason of its splendor and shining causeth admiration: and the fairer the object is, the more eagerly it is sought.	"Loveliness is the object of love; its aim and end is to obtain that for whose sake we love and which our mind longs to enjoy." It seems especially fair and good to us, for goodness, beauty and unity cannot be separated. Beauty shines, Plato says, and its splendour and radiance cause wonder; the fairer the object, the more eagerly it is sought.
For as the same *Plato* defines it, [8231]*Beauty is a lively shining or glittering brightness, resulting from effused good, by ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one*.	For, as Plato himself defines it, "Beauty is a living radiance or glittering brightness flowing from goodness poured forth through ideas, seeds, formative principles and shadows, stirring our minds so that through this goodness they may be united and made one."[8232]

[8230] **Burton.** Printed page 412, e, lower margin: "Amabile objectum amoris & scopus, cujus adeptio est finis, cujus gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & præcipuè videtur & placet. Picolomineus, grad. 7. cap. 2. & grad. 8. cap. 35." "The lovable is love's object and aim; gaining it is the end for whose sake we love. For the mind aspires to enjoy it, and it has the appearance of goodness, is especially seen and pleases." Piccolomini, grade 7, chapter 2, and grade 8, chapter 35. The compressed syntax of the final clause is retained.

[8231] **Burton.** Printed page 412, f, lower margin: "Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigantur." "Beauty is a living radiance flowing from goodness itself, poured forth through ideas, seeds, formative principles and shadows, rousing minds so that through goodness they may be brought into one."

[8232] **Editor.** "Reasons" renders rationes, formative or intelligible principles, rather than reasons offered in an argument. The vocabulary of ideas, seeds, radiance and union belongs to Burton's Platonist account. The exact intermediary for this attribution to Plato remains for collation.

Original text 1651	Modern English
Source page 412–413 Others will have beauty to be the perfection of the whole composition, [8233]*caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gratious.* For grace and beauty are so wonderfully annexed, [8234]*so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun*, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses;	Others take beauty to be the perfection of the whole composition, “arising from the harmonious symmetry, measure, order and arrangement of its parts. The comeliness that proceeds from this beauty is called grace, and hence all fair things are graceful.” Grace and beauty are so wonderfully joined, “so sweetly and gently win our souls, and attract them so powerfully, that they confound our judgement and cannot be distinguished. Beauty and grace are like the beams and radiance of the glorious, divine sun.” They differ as they proceed from different objects to please and affect our several senses.[8235]

[8233] **Burton.** Printed page 412, g, lower margin: “Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchræ gratiosæ.” “Beauty is the perfection of a composite whole, arising from the fitting order, measure and proportion of its parts; the comeliness proceeding from it is called grace, and all beautiful things are graceful.”

[8234] **Burton.** Printed page 413, h: “Gratia & pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, & admirabiliter connectuntur, ut in unum confundantur & distingui non possunt, & sunt tanquam radii & splendores divini solis in rebus variis vario modo fulgentes.” “Grace and beauty soothe minds so sweetly, attract them so powerfully and are so wonderfully joined that they blend into one and cannot be distinguished; they are like rays and splendours of the divine sun, shining differently in different things.”

[8235] **Editor.** “Grace” here means an attractive comeliness or charm; it need not mean divine saving grace. The first account emphasizes goodness radiating outward, the second the proportion of parts. Burton places these explanations beside one another.

Original text 1651	Modern English
Source page 413 [8236]*As the species of beauty are taken at our eyes, ears, or conceived in our inner soul*, as *Plato* disputes at large in his Dialogue *de pulchro, Phædro, Hyppias*, and after many sophisticall errours confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as *Valesius* infers hence, whatsoever pleaseth our ears, eys, and soul, must needs be beautifull, fair, and delightfome to us.	"Forms of beauty are received through our eyes and ears, or conceived within our soul," as Plato discusses at length in his dialogue On Beauty, in Phaedrus and Hippias. After refuting many sophistical errors, he concludes that beauty is a grace in all things, delighting the eyes, ears and soul itself. Thus, as Valesius infers, whatever pleases our ears, eyes and soul must be beautiful, fair and delightful to us.[8237]
[8238]*And nothing can more please our ears then musick, or pacifie our minds.* Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eys and ears, we call beautifull and fair; [8239]*Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone.* As the objects vary and are diverse, so they diversly affect our eys, ears, and soul it self.	"Nothing can please our ears or soothe our minds more than music." Fine houses, pictures, orchards, gardens and fields, a fine hawk or a fine horse are most welcome to us. Whatever pleases our eyes and ears we call beautiful and fair. "Pleasure belongs to the other senses, but grace and beauty to these two alone." As the objects vary and differ, so they affect our eyes, ears and soul itself in different ways.

[8236] **Burton.** Printed page 413, i: "Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente." "Forms of beauty are received through the eyes and ears, or conceived within the mind."

[8237] **Editor.** "Species" means perceptible forms or appearances. Burton groups Platonic titles loosely. His positive definition should not be read as an exact conclusion of Hippias Major, which ends at 304c–e with Socrates still unable to define beauty. The formulation mediated through Valesius remains to be traced.

[8238] **Burton.** Printed page 413, k: "Nihil hinc magis animos conciliat quàm musica, pulchræ picturæ, ædes &c." "Nothing, then, wins over minds more than music, beautiful pictures, buildings and so on."

[8239] **Burton.** Printed page 413, l: "In reliquis sensibus voluptas, in his pulchritudo & gratia." "In the other senses there is pleasure; in these, beauty and grace."

Original text 1651	Modern English
Which gives occasion to some, to make so many severall kindes of love as there be objects: One beauty ariseth from God, of which and divine love [8240]*S. Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from vertue, *formam martyrum Austin* calls it, *quam videmus oculis animi*, which we see with the eys of our minde, which beauty, as *Tully* saith, if we could discern with these corporeal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls.	This leads some to distinguish as many kinds of love as there are objects. One beauty arises from God; on this and on divine love Saint Dionysius, many Church Fathers and more recent writers have written whole volumes—On the Love of God, as they call them—and many works of exhortation. Another arises from his creatures. There is beauty of the body, beauty of the soul and beauty arising from virtue, "the beauty of the martyrs," Augustine calls it, "which we see with the eyes of the mind": which we see with our mind's eyes. This beauty, Cicero says, if we could perceive it with our bodily eyes, "would awaken wondrous love for itself": it would arouse wonderful affections and transport our souls.[8241]
This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in *Venus* company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of mony, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excesse, defect, as shall be shewed in his place: Heroicall love, Religious love, &c.	This other beauty, arising from outward parts, and the graces proceeding from the gestures, speech, various movements and proportions of creatures, of men and women—especially women, which made the ancient poets always place the three Graces in Venus's company, attending her and holding up her train—are almost infinite. The loves they arouse take different names from their objects: love of money, covetousness; love of beauty, lust; immoderate desire for any pleasure, concupiscence; friendship, love, goodwill, and so on. Love is either virtue or vice, honourable or dishonourable, excessive or deficient, as will be shown in its place: heroic love, religious love, and so forth.[8242]

[8240] **Burton.** Printed page 413, dagger, unanchored in the body: "Lib. 4. de divinis." Book 4, On Divine Things. Placed here with Dionysius, whose discussion of beauty and love is in chapter 4 of The Divine Names.

[8241] **Editor.** "Neotericks" means recent writers; "parænetical" means exhortatory. The unanchored locator is placed with Dionysius, The Divine Names 4. Cicero, On Duties 1.15, invoking Plato, describes love awakened by visible moral beauty; Burton's differing Latin and English remain. Augustine, Exposition of Psalm 64.8, compares inward beauty with the martyrs' bodily suffering. This is a contextual parallel, not an exact match for Burton's compressed phrase; see Block 110.

[8242] **Editor.** "Extreme parts" means outward or external parts. "Concupiscence" means strong desire, often sexual desire. The syntax moves from beauty and its graces to the kinds of love they inspire; the modern version makes that transition explicit.

Original text 1651	Modern English
which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which *Scaliger exercitat.* 301. *Valesius* and *Melancthon* warrant out of [8243]*Plato* φιλεῖν & ἐρᾶν from that speech of *Pausanias* belike, that makes two *Veneres* and two loves.	These may be reduced to two divisions according to the principal organs affected, the brain and liver: "love and friendship." Scaliger in Exercise 301, Valesius and Melanchthon support this distinction from Plato's "to love as a friend" and "to love erotically," presumably from Pausanias's speech, which makes two Venuses and two loves.[8244]
[8245]*One Venus is ancient without a mother, and descended from heaven, whom we call cælestiall; The younger, begotten of Jupiter and Dione, whom commonly we call Venus. Ficinus* in his comment upon this place cap. 8. following *Plato*, calls these two loves, two Divels, [8246]or good and bad Angels according to us, which are still hovering about our souls.	"One Venus is ancient, without a mother, and descended from heaven; we call her celestial. The younger was begotten by Jupiter and Dione, and is the one we commonly call Venus." Ficino, commenting on this passage in chapter 8 and following Plato, calls these two loves two spirits—or, in our terms, good and bad angels—continually hovering about our souls.[8247]

[8243] **Burton.** Printed page 413, unmarked citation: "Convivio Platonis." In Plato's Symposium. Placed with the following reference to Pausanias's speech.

[8244] **Editor.** Burton associates love with bodily organs under the older account of the faculties. The Greek verbs distinguish affection or friendship from erotic love. Pausanias's account of two Aphrodites and two loves is in Plato, Symposium 180d–181c; Burton uses the Roman name Venus.

[8245] **Burton.** Printed page 413, m, with lower-page continuation: "Duæ Veneres duo amores; quarum una antiquior & sine matre, cœlo nata, quam cœlestem Venerem nuncupamus; altera vero Junior à Jove & Dione prognata, quam vulgarem Venerem vocamus." "Two Venuses, two loves: one is older and without a mother, born of heaven, whom we call Heavenly Venus; the younger was born of Jupiter and Dione, whom we call Common Venus."

[8246] **Burton.** Printed page 413, n, lower margin: "Alter ad superna erigit, alter deprimit ad inferna." "One raises us to the heights; the other casts us into the depths." The printed n anchor precedes the phrase about angels, although its sense belongs with the next sentence.

[8247] **Editor.** The first Venus is described as motherless, born from Heaven; the second as the daughter of Jupiter and Dione. The Latin margin calls the second "Common Venus," while Burton's English says she is commonly called Venus. Both formulations are preserved. "Spirits" continues the philosophical sense of daemons, which Burton then compares to good and bad angels.

Original text 1651	Modern English
Source page 413–414 [8248]*The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we perform Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdrawes our soul from the speculation of that other, to viler objects;* So far *Ficinus*.	"One raises us to heaven; the other casts us down to hell. The good one stirs us to contemplate that divine beauty for whose sake we practise justice, perform all godly duties and study philosophy. The other is lower and, though bad, still deserves regard; for in fact both are good in their own natures. Begetting children is as necessary as discovering truth. It is called bad because it is misused and draws our soul away from contemplation of the other towards baser objects." So far Ficino.
Source page 414 *S. Austin* lib. 15. *de civ. Dei & sup. Psal.* 64. hath delivered as much in effect. [8249]*Every creature is good, and may be loved well or ill:* And [8250]*Two cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two cities we all are Citizens, as by examination of our selves we may soon finde, and of which:* The one love is the root of all mischief, the other of all good.	Saint Augustine, in book 15 of The City of God and his exposition of Psalm 64, says much the same. "Every creature is good, and may be loved well or badly." And "two cities make two loves: Jerusalem and Babylon, one the love of God, the other the love of the world. We all belong to one of these two cities, and by examining ourselves we may soon discover which." One love is the root of all evil, the other of all good.[8251]

[8248] **Burton.** Printed page 413, o, with lower-page continuation: "Alter excitat hominem ad divinam pulchritudinem lustrandam, cujus causa philosophiæ studia & justitiæ &c." "One stirs a person to contemplate divine beauty, for whose sake there are the studies of philosophy and justice, and so on."

[8249] **Burton.** Printed page 414, p: "Omnis creatura cum bona sit, & bene amari potest & male." "Since every creature is good, it can be loved both well and badly."

[8250] **Burton.** Printed page 414, q: "Duas civitates duo faciunt amores; Jerusalem facit amor Dei, Babylonem amor sæculi; unusquisq; se quid amet interroget, & inveniet unde sit civis." "Two loves make two cities: love of God makes Jerusalem; love of the world makes Babylon. Let each person ask himself what he loves, and he will discover which city he belongs to."

[8251] **Editor.** The body reverses the relationship given in the margin: "two cities make two loves" versus "two loves make two cities." This difference is preserved. The text presents moral assessment as a question of the object and manner of loving, not simply whether love exists.

Original text 1651	Modern English
So in his 15 cap. lib. *de amor. Ecclesiæ*, he will have those four cardinall vertues to be naught else but love rightly composed; in his 15, book *de civ. Dei cap.* 22. he calls vertue the order of Love, whom *Thomas* following 1. *part.* 2. *quæst.* 55. *art.* 1. and *quæst.* 56. 3. *quæst.* 62. *art.* 2. confirmes as much, and amplifies in many words.	Likewise, in chapter 15 of his book On the Love of the Church, he takes the four cardinal virtues to be nothing but love rightly ordered. In The City of God, book 15, chapter 22, he calls virtue the order of love. Thomas follows him in the First Part of the Second Part, question 55, article 1; question 56, article 3; and question 62, article 2, confirming and explaining this at length.[8252]
[8253]*Lucian* to the same purpose hath a division of his own, *one love was born in the sea, which is as various and raging in young mens brests as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus* hath expressed all this in an Epigram of his:	Lucian makes a similar division of his own: "One love was born in the sea, and is as changeable and raging in young men's hearts as the sea itself, causing burning lust. The other is that golden chain let down from heaven, which with divine rapture transports our souls, made in God's image, and stirs us to comprehend the innate and incorruptible beauty in which we were originally created." Beroaldus expresses all this in one of his epigrams:[8254]

[8252] **Editor.** The four cardinal virtues are prudence, justice, courage and temperance. The printed title de amor. Ecclesiæ appears to point to Augustine's On the Morals of the Catholic Church 15.25, which treats the four virtues as forms of love; its title form is retained in the original and translated literally here. The City of God 15.22 does define virtue as the order of love. Thomas is Thomas Aquinas; Burton's compressed references to the Summa require full collation.

[8253] **Burton.** Printed page 414, r: "Alter mari ortus, ferox, varius, fluctuans, inanis, juvenum, mare referens, &c. Alter aurea catena cœlo demissa bonum furorem mentibus mittens, &c." "One, born of the sea, fierce, changeable, fluctuating, empty, belonging to the young, resembling the sea, and so on. The other, a golden chain let down from heaven, sending a good madness into minds, and so on."

[8254] **Editor.** "Divine fury" means inspired rapture. The passage mixes classical images with the Christian language of creation in God's image. The exact Lucian passage and the intermediary behind this wording remain unresolved; the attribution is Burton's.

Original text 1651	Modern English
Dogmata divini memorant si vera Plaontis, *Sunt geminæ Veneres, & geminatus amor.* *Cælestis Venus est nullo generata parente,* *Quæ casto sanctos nectit amore viros.* *Altera sed Venus est totum vulgata per orbem,* *Quæ divûm mentes alligat, atq; hominum;* *Improba, seductrix, petulans, &c.*	If the teachings of divine Plato tell the truth, There are twin Venuses, and love is doubled. The heavenly Venus was born of no parent; She binds holy men in chaste love. But the other Venus is spread throughout the world, Binding the minds of gods and mortals: Wicked, seductive, wanton, and so forth.[8255]
If divine *Plato's* Tenents they be true, Two *Veneres*, two Loves there be; The one from heaven, unbegotten still, Which knits our souls in unitie. The other famous over all the world, Binding the hearts of Gods and men; Dishonest, wanton, and seducing she, Rules whom she will, both where and when.	If divine Plato's teachings are true, There are two Venuses, two loves. One is from heaven, always unbegotten, And binds our souls in unity. The other, known throughout the world, Binds the hearts of gods and men. Wicked, wanton and seductive, She rules whom she will, wherever and whenever.
This twofold division of *Love, Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the Divell, as he holds, (understanding it in the worst sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place.	Origen likewise follows this twofold division of love in his commentary on the Song of Songs: one comes from God, the other, he holds, from the Devil—taking the term in its worst sense. Many others repeat and follow this distinction. Both kinds, to omit all subdivisions, cause a particular kind of melancholy through excess or deficiency, when they are misused or degenerate, as will be shown in the appropriate place.[8256]

[8255] **Editor.** The Latin prints Plaontis for Platonis; the modern version gives the evident name Plato. Burton supplies an eight-line English rendering after the seven Latin lines, whose final "and so forth" marks an abbreviated quotation. Both versions are retained separately; the exact Beroaldus source remains for collation.

[8256] **Editor.** Canticles is the Song of Songs. Burton's qualification distinguishes the Devil from the non-evil philosophical daemon discussed earlier. Origen's exact wording and Burton's intermediary remain for collation; the twofold scheme is presented as Burton reports it.

Original text 1651	Modern English
Source page 414–415 *Austin* in another Tract, makes a threefold division of this love, which we may use well or ill: [8257]*God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks and rest it self in him.*	In another treatise Augustine divides this love, which we may use well or badly, into three: "God, our neighbour and the world: God above us, our neighbour beside us, the world beneath us. In the course of our desires, God has three relations, the world one, our neighbour two. Our desire for God proceeds either from God, with God or towards God, and this is its proper course. It proceeds from God when it receives from him the means and reason for loving him; with God when it contradicts his will in nothing; towards God when it seeks and finds its rest in him."[8258]
Source page 415 *Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man.*	"Our love for our neighbour may proceed from him and travel with him, but not towards him as its final end. From him, when we rejoice in his safety and well-being; with him, when we wish to have him as a fellow traveller and companion on the Lord's way; but not resting in him, because help, hope and trust are not to be placed in a human being."[8259]

[8257] **Burton.** Printed page 414, s: "Tria sunt, quæ amari à nobis bene vel male possunt; Deus, proximus, mundus; Deus supra nos; juxta nos proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c." "Three things can be loved by us well or badly: God, our neighbour and the world. God is above us, our neighbour beside us, the world beneath us. God has three, our neighbour two, the world one, and so on."

[8258] **Editor.** The parallel is De substantia dilectionis 5, transmitted under Augustine's name. Heidelberg's catalogue of Pal. lat. 193, item 15, identifies chapters 1–5 with Hugh of Saint Victor's Institutiones in Decalogum 4 (PL 176, 15A–18B). Burton's attribution remains as transmission evidence, not verified authorship. "Ordinarily" means in due order; the parallel has ordinate. The three, two and one describe the directions of love explained next.

[8259] **Editor.** The distinction concerns love's ultimate resting place, not a prohibition on helping or trusting neighbours in ordinary life. The source's from, with and towards express origin, companionship and final end. Burton shifts from "not to him" to "not in him"; the translation preserves the distinction while clarifying the argument.

Original text 1651	Modern English
From the world our love comes, when we begin to admire the Creator in his works: and glorify God in his Creatures. With the world it should run, if according to the mutability of all temporalties, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it self in its vain delights and studies.	"Our love comes from the world when we begin to admire the Creator in his works and glorify God in his creatures. It would travel with the world if, following the changeability of all temporal things, it sank in adversity or rose too high in prosperity; towards the world, if it wished to settle in the world's empty pleasures and pursuits."[8260]
Many such Partitions of Love I could repeat, and Subdivisions, but least (which *Scaliger* objects to *Cardan, Exercitat.* 501.) [8261]*I confound filthy burning lust, with pure and divine Love*, I will follow that accurate Division of *Leon Hebreus dial.* 2. betwixt *Sophia* and *Philo*, where he speaks of *Naturall, Sensible*, and *Rationall* Love, and handleth each apart.	I could repeat many such divisions and subdivisions of love. But lest I "confuse filthy, burning lust with pure and divine love"—the objection Scaliger makes against Cardan in Exercise 501—I will follow Leone Ebreo's precise division in Dialogue 2, between Sophia and Philo, where he discusses natural, sentient and rational love, treating each separately.[8262]

[8260] **Editor.** "Should" is conditional here: love would move with worldly changes if it rose and fell with fortune. The parallel in De substantia dilectionis 5 explicitly permits love from the world, but not with or into it. "Temporalties" means passing, earthly things; "studies" means pursuits.

[8261] **Burton.** Printed page 415, t: "Ne confundam vesanos & fœdos amores beatis, sceleratum cum puro divino & vero, &c." "Lest I confuse mad and foul loves with blessed ones, wicked love with pure, divine and true love, and so on."

[8262] **Editor.** Leone Ebreo's speakers are Sophia and Philo. "Sensible" means capable of sensation, not prudent; it is rendered "sentient" to distinguish animal affection from natural attraction and rational love. The printed Scaliger locator is 501, although Burton elsewhere cites Exercise 301 for love; it is preserved pending collation.

Original text 1651	Modern English
Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, [8263]*Amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet chaff? the ground to covet showers, but for love? No creature *S. Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love.	Natural love or hatred is the sympathy or antipathy seen in living and lifeless creatures, in the four elements, metals and stones: "heavy things tend downwards," as a stone towards its centre, fire upwards, and rivers towards the sea. The sun, moon and stars continually circle, "loving to fulfil the duties of their nature," for love of perfection. This love is evident, I say, in lifeless creatures. Why does a lodestone draw iron to itself, jet attract chaff, or the ground thirst for showers, except through love? No creature can be found, Saint Jerome concludes, "that does not love something": no tree trunk, no stone, that has not some feeling of love.[8264]

[8263] **Burton.** Printed page 415, dagger: "Fonseca cap. 1. Amor ex Augustini forsan lib. 11. de Civit. Dei. Amore inconcussus stat mundus, &c." Fonseca, chapter 1, Love; perhaps from Augustine, The City of God, book 11. "Through love the world stands unshaken," and so on. Burton's forsan means "perhaps."

[8264] **Editor.** "Sympathy" and "antipathy" mean natural attraction and repulsion. The four elements are earth, water, air and fire; heavy bodies are imagined as tending to their natural centre. Jet is a material traditionally credited with attracting light objects. These examples belong to the natural philosophy Burton is reporting. The exact Jerome and Fonseca references remain for collation.

Original text 1651	Modern English
'Tis more eminent in Plants, Hearbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Olive, [8265]*Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, [8266]*nor his smell, and will kill him, if he grow near him*; the Bur and the Lintle cannot endure one another; the Olive and the [8267]Mirtle embrace each other, in roots and branches if they grow neer.	It is more evident in plants and herbs, and particularly observed in growing things: a great sympathy between vine and elm; a great antipathy between vine and cabbage, vine and olive—"the maiden flees Bromius"—and vine and bay. The vine does not love the bay "or its smell, and will kill it if it grows nearby." Burdock and lentil cannot endure one another; olive and myrtle embrace each other with roots and branches if they grow close together.[8268]
Read more of this in *Picolomineus grad.* 7. *cap.* 1. *Crescentius lib.* 5. *de agric. Baptista Porta de mag. lib.* 1. *cap. de plant. odio & Element. sym. Fracastorius de sym & antip.* of the love and hatred of Planets, consult with every Astrologer: *Leon Hebreus* gives many fabulous reasons, and moralizeth them withall.	Read more in Piccolomini, grade 7, chapter 1; Crescentius, On Agriculture, book 5; Giambattista della Porta, On Magic, book 1, in the chapter on the antipathy of plants and sympathy of elements; and Fracastoro, On Sympathy and Antipathy. On the love and hatred of planets, consult any astrologer. Leone Ebreo gives many explanations drawn from fables and supplies moral interpretations of them as well.[8269]

[8265] **Burton.** Printed page 415, u: "Alciat." Alciato.

[8266] **Burton.** Printed page 415, x: "Porta. Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappus lenti adversatur." Porta: "The vine does not love the laurel or its smell; if it grows nearby, it kills it. Burdock is hostile to lentil." The direction of the killing is grammatically compressed; the body makes the vine its subject.

[8267] **Burton.** Printed page 415, y: "Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus secret. cent. 1. 47." "The sympathy of olive and myrtle, their branches and roots embracing one another." Mizaldus, Secrets, century 1, number 47. The printed olei is retained.

[8268] **Editor.** Burton uses love to explain reported relations among plants. Lintle is lentil, Mirtle is myrtle, and bur here is supported by the marginal Lappus, burdock. In Alciato's emblem The wise abstain from wine, the olive is Pallas's tree and Bromius is Bacchus: the maiden's avoidance of the wine god becomes an image of the olive's aversion to the vine. The Latin and Burton's botanical account are retained as given.

[8269] **Editor.** The cited authors combine accounts of natural affinities with allegory. "Fabulous" can mean derived from fables; "moralizeth" means giving a moral interpretation. Burton's abbreviated titles and locators are expanded only as far as their wording permits; exact editions remain to be collated.

Original text 1651	Modern English
Sensible love, is that of brute beasts, of which, the same *Leon Hebreus dial.* 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of yong brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held, and according to that Adagy of *Diogenianus*,	Sentient love is the love of animals. The same Leone Ebreo, in Dialogue 2, assigns these causes to it. First, male and female love one another for the pleasure they take in mating. Second, for the preservation of their species and the desire for offspring. Third, because they agree in being of the same kind: "A pig seems most beautiful to a pig, a dog to a dog, an ox to an ox, and an ass to an ass," as Epicharmus held; and according to that proverb of Diogenianus:[8270]
Assidet usq; graculus apud graculum,	A jackdaw always sits beside a jackdaw.
they much delight in one anothers company,	They take great delight in one another's company:
[8271]*Formica grata est formicæ, Cicada Cicadæ,*	Ant is dear to ant, cicada to cicada.[8272]
Source page 415–416 and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib.* 3. *cap.* 14. those two Epistles of *Lipsius*, of doggs and horses, *Agellius*, &c.	And birds of a feather will gather together. Fourth, through habit, use and familiarity: if a dog is raised with a lion and a bear, they will love one another despite their natures. Hawks, dogs and horses love their masters and keepers. I could relate many stories of this kind; but see Gillius, On the History of Animals, book 3, chapter 14; those two letters of Lipsius on dogs and horses; Aulus Gellius; and others.[8273]

[8270] **Editor.** "Generation" is reproduction. The Latin assertion makes each animal most beautiful to its own kind; it does not compare all the animals with one another. Epicharmus and Diogenianus are Burton's named authorities; their exact passages and the Latin intermediary remain for collation.

[8271] **Burton.** Printed page 415, o: "Theocritus. eidyll. 9." Theocritus, Idyll 9. The marker is printed o, though it interrupts the surrounding alphabetical sequence.

[8272] **Editor.** Theocritus, Idyll 9.31, pairs the same insects, in the reverse order from Burton's Latin. Cicada is retained rather than substituting a different familiar insect. The following English proverb is a separate part of Burton's prose.

[8273] **Editor.** "Trained up" means raised. Agellius is Aulus Gellius. Burton distinguishes learned familiarity from the nurturing relation in his fifth cause; the exact Gillius, Lipsius and Gellius passages remain for collation.

Original text 1651	Modern English
Source page 416 Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.	Fifth, through nurturing, as when a bitch raises a kid, a hen ducklings, or a hedge sparrow a cuckoo, and so on.
The third kind is *Amor cognitionis*, as *Leon* calls it, Rationall Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God, Angels, Men*. God is love it self, the fountain of Love, the Disciple of love, as *Plato* stiles him; the servant of peace, the God of love and Peace; have peace with all men, and God is with you.	The third kind is "love arising from knowledge," as Leone calls it: rational love, "intellectual love," which belongs properly to human beings and on which I must dwell. It appears in God, angels and human beings. God is love itself, the fountain of love, the disciple of love, as Plato calls him; the servant of peace, the God of love and peace. Be at peace with everyone, and God is with you.[8274]
———[8275]*Quisquis veneratur olympum,* *Ipse sibi mundum subjicit atq; Deum:*	Whoever reveres heaven Brings the world, and God himself, under his sway.[8276]
[8277]*By this Love* (saith *Gerson*) *we purchase heaven, and buy the kingdom of God.* This [8278]Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. *Joh.* 3. 55. and 5. 20. and 14. 31. or towards us his creatures, as in making the world.	"Through this love," says Gerson, "we purchase heaven and buy the kingdom of God." This love is either within the Trinity itself—for the Holy Spirit is the love of the Father and the Son, and so on, John 3:55, 5:20 and 14:31—or directed towards us, his creatures, as in making the world.[8279]

[8274] **Editor.** Burton first calls rational love proper to human beings, then extends its discussion to God and angels; the sequence is retained. "Disciple of love" and "servant of peace" are also retained as printed; the precise Platonic passage and construction require collation. The language of God as love and of the God of love and peace recalls 1 John 4:8 and 2 Corinthians 13:11.

[8275] **Burton.** Printed page 416, z: "Mantuan." Mantuan.

[8276] **Editor.** Mantuan is the poet Battista Mantovano. The verse's bold claim that reverence brings even God under one's sway is preserved; the exact poem remains to be established.

[8277] **Burton.** Printed page 416, a: "Charitas munifica, qua mercamur de Deo regnum Dei." "Bountiful charity, by which we purchase from God the kingdom of God."

[8278] **Burton.** Printed page 416, b: "Polanus partit. Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit." Polanus, Partitions. Zanchius, On the Nature of God, chapter 3, treats this love of God extensively.

[8279] **Editor.** Charity here is love, not merely almsgiving; the buying metaphor belongs to the quoted theological account. John 3:55 is the printed reference, although that chapter has only 36 verses. John 3:35, on the Father's love for the Son, is the likely intended parallel; the error is retained in the modern column and identified here.

Original text 1651	Modern English
Amor mundum fecit, Love built Cities, *mundi anima*, invented Arts, Sciences, and all [8280]good things, incites us to vertue and humanity, combines and quickens; keepes peace on earth, quietness by sea, mirth in the windes and elements, expells all fear, anger, and rusticity: *Circulus a bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our Poets in their Symbols, Impresses, [8281]Emblemes of rings, squares, &c. shadow unto us,	"Love made the world"; love built cities, is "the soul of the world," invented arts, sciences and all good things, urges us towards virtue and kindness, unites and gives life. It keeps peace on earth, calm at sea, joy in the winds and elements; drives out all fear, anger and uncouthness. "A circle from good to good": a circle constantly returning from goodness to goodness. For love is the beginning and end of all our actions, their efficient and instrumental cause, as our poets suggest through their symbols, devices and emblems of rings, squares and the like:[8282]
Si rerum quæris fuerit quis finis & ortus, *Desine, nam causa est unica solus amor.*	If you ask what was the end and origin of things, Stop: love alone is their one cause.
If first and last of any thing you wit, Cease; love's the sole and onely cause of it.	If you would know the first and last of anything, Stop: love is its sole and only cause.[8283]

[8280] **Burton.** Printed page 416, asterisk: "Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aëre, ventis lætitiam, &c." Nicholas Bellus, discourse 28, On Lovers: "It incites virtue, preserves peace on earth, tranquillity in the air, joy in the winds, and so on." The margin has air where the body has sea.

[8281] **Burton.** Printed page 416, dagger: "Camerarius Emb. 100. cen. 2." Camerarius, Emblems, century 2, emblem 100.

[8282] **Editor.** "Quickens" means gives life. An efficient cause produces an effect; an instrumental cause is its means. "Impresses" are symbolic devices. Compare Agathon's praise of love in Plato's Symposium, joining peace on earth, calm at sea, still winds and sleep. This is a parallel, not proof of Burton's immediate source. The margin's calm in the air differs from the body's sea; both remain. Bellus and Camerarius still require exact collation.

[8283] **Editor.** "Wit" is a verb meaning know. Burton's English couplet follows the Latin and is retained as a separate rendering; it is not silently replaced by the new translation of the Latin.

Original text 1651	Modern English
Love, saith [8284]*Leo*, made the world, and afterwards in redeeming of it, *God so loved the world, that he gave his only begotten son for it*, John 3. 16. *Behold what love the Father hath shewed on us, that we should be called the sons of God*. 1 John 3. 1. Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hosea* 14. 5. speaks, and dearly respects, [8285]*Charior est ipsis homo quam sibi.*	Love, says Leone, made the world; and afterwards, in redeeming it, "God so loved the world that he gave his only-begotten Son for it," John 3:16. "See what love the Father has shown us, that we should be called the sons of God," 1 John 3:1. Or love appears in his gracious providence, protecting the world: either the whole of it generally, or his chosen saints and Church particularly. He keeps them as the apple of his eye, loves them freely, as Hosea 14:5 says, and holds them dear: "A human being is dearer to the gods than to himself."[8286]
Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator. He made all, saith [8287]*Moses, and it was good*, and he loves it as good.	Not because we are beautiful, nor for any merit or excellence of our own—for we are utterly vile and lowly—but from his incomparable love and goodness, from his divine nature. This is Homer's golden chain, reaching down from heaven to earth, by which every creature is linked to and depends upon its Creator. He made everything, says Moses, "and it was good"; and he loves it as good.[8288]

[8284] **Burton.** Printed page 416, c: "Dial. 3." Dialogue 3.

[8285] **Burton.** Printed page 416, d: "Juven." Juvenal.

[8286] **Editor.** Hosea 14:5 is Burton's locator; "I will love them freely" appears at 14:4 in the King James numbering consulted. The closing Latin is adapted from Juvenal 10.350: humans are dearer to the gods than to themselves. Its plural divine pronoun is translated explicitly, even within Burton's Christian account. His separate biblical quotations are retained.

[8287] **Burton.** Printed page 416, e: "Gen. 1." Genesis 1.

[8288] **Editor.** The golden chain alludes to Zeus's challenge in Homer, Iliad 8.18–27; Burton gives it a philosophical and Christian interpretation as the bond between Creator and creatures. Genesis 1 repeatedly describes the creation as good. The allegorical intermediary remains to be identified.

Original text 1651	Modern English
The love of Angels and living souls, is mutuall amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the earth from those celestiall thrones, they by their well wishes reflect on us, [8289]*in salute hominum promovenda alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, [8290]*Casti genii*.	Angels and living souls love one another, and also us who still struggle in the Church on earth, and everyone who loves God. As sunbeams shine upon the earth from those heavenly thrones, so their good wishes shine upon us: "eager and steadfast ministers in advancing human salvation." There is joy in heaven over every sinner who repents. They pray for us and care for our welfare, "pure spirits":[8291]
Ubi regnat charitas, suave desiderium, *Lætitiaq; & amor Deo conjunctus.*	Where charity reigns, sweet longing, And joy and love united with God.
Love proper to mortall men, is the third Member of this subdivision, and the subject of my following discourse.	Love belonging to mortal human beings is the third part of this subdivision, and the subject of the discussion that follows.

[8289] **Burton.** Printed page 416, dagger: "Caussinus." Caussin.

[8290] **Burton.** Printed page 416, f: "Theodoret è Plotino." Theodoret, from Plotinus.

[8291] **Editor.** The Church militant means believers still living and struggling on earth. The rejoicing over repentance recalls Luke 15:7 and 15:10. Casti genii means pure spirits; the margin attributes the passage to Theodoret drawing on Plotinus. Its precise wording and the following two lines remain for collation.

Original text 1651	Modern English
Source page 417 **MEMB. 2. SUBSETC. 1.** ***Love of men, which varies as his objects, profitable,*** ***pleasant, honest.***	**MEMBER 2 SUBSECTION 1** **Human love, which varies with its objects: the useful,** **the pleasant and the honourable**
Valesius lib. 3. *contr.* 13. defines this love which is in men, *to be* [8292]*an affection of both powers, Appetite, and Reason.* The rational resides in the Brain, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soul is carried hood-winkt, and the understanding captive like a beast.	Valesius, in book 3, controversy 13, defines human love as "an affection of both faculties, appetite and reason." The rational faculty resides in the brain, the other in the liver, as has already been said on the authority of Plato and others. Both affect the heart in different ways and carry it in a thousand directions through their mutual connection. The sensitive faculty generally overrules reason; the soul is led blindfold, and the understanding is taken captive like an animal.[8293]
[8294]*The heart is variously inclin'd, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Jealousie, Fury, Desperation.* Now this love of men is divers, and varies, as the object varies, by which they are enticed, as vertue, wisdome, eloquence, profit, wealth, money, fame, honour, or comeliness of person, &c.	"The heart inclines in different directions: sometimes people are cheerful, sometimes sad; and from love arise hope and fear, jealousy, fury and despair." Human love thus takes different forms and varies with the object that attracts people: virtue, wisdom, eloquence, advantage, wealth, money, fame, honour or personal beauty, and so on.

[8292] **Burton.** Printed page 417, g: "Affectus nunc appetitivæ potentiæ, nunc rationalis, alter cerebro residet, alter hepate, corde, &c." "An affection now of the appetitive faculty, now of the rational; one resides in the brain, the other in the liver, heart, and so on." The body separately describes the heart as affected by both.

[8293] **Editor.** The placement of reason in the brain and appetite in the liver belongs to the inherited account of the faculties. "Consent" means their mutual sympathy or connection. The margin's compressed reference to the heart differs from the body's explanation. "Hood-winkt" means blindfolded.

[8294] **Burton.** Printed page 417, h: "Cor varie inclinatur, nunc gaudens, nunc mœrens; statim ex timore nascitur Zelotypia, furor, spes, desperatio." "The heart inclines in different ways, now rejoicing, now grieving; immediately from fear arise jealousy, fury, hope and despair." The margin has fear where the body has love.

Original text 1651	Modern English
Leon Hebreus in his first Dialogue, reduceth them all to these three, *Utile, Jucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike 8. *moral.*) of which he discourseth at large, and whatsoever is beautifull and fair, is referred to them, or any way to be desired. [8295]*To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousness, then Love:* Friends, Children, love of women, [8296]all delightfull and pleasant objects, are referred to the second.	In his first dialogue Leone Ebreo reduces them all to three: "the useful, the pleasant and the honourable"—probably following Aristotle's Ethics, book 8. He discusses these at length, and assigns to them everything beautiful and fair, or desirable in any way. "Health, wealth, honour and so on belong to the useful; this is ambition, desire or greed rather than love." Friends, children, love of women, and all delightful and pleasant objects belong to the second category.[8297]
The love of honest things, consists in vertue and wisdome, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. [8298]*St. Austin* calls *profitable, worldly; pleasant, carnal; honest, spirituall.* [8299]*Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour*. Of each of these I will briefly dilate, and shew in what sort they cause melancholy.	Love of honourable things consists in virtue and wisdom, and takes precedence over love of the useful and pleasant. Intellectual love concerns what is honourable. Saint Augustine calls "the useful worldly, the pleasant carnal, and the honourable spiritual." "From all three arise charity, friendship and true love, directed towards God and our neighbour." I shall briefly discuss each and show how it causes melancholy.[8300]

[8295] **Burton.** Printed page 417, i: "Ad utile sanitas refertur; utilium est ambitio, cupido, desiderium potius quam amor excessus avaritia." "Health belongs to the useful; in useful things there is ambition, appetite and desire rather than love; excess is avarice." The compressed Latin is punctuated here for sense.

[8296] **Burton.** Printed page 417, k: "Picolom. grad. 7. Cap. 1." Piccolomini, grade 7, chapter 1.

[8297] **Editor.** Aristotle, Nicomachean Ethics 8.2–3, distinguishes the good, the pleasant and the useful as objects of affection. Burton's "honest" means morally honourable; "profitable" means useful or advantageous. His wording and his placement of friends, children and women under pleasure are retained. Margin h says passions arise from fear, while the body says from love.

[8298] **Burton.** Printed page 417, l: "Lib. de amicit. utile mundanum, carnale jucundum, Spirituale honestum." Book On Friendship: "The useful is worldly, the pleasant carnal, the honourable spiritual."

[8299] **Burton.** Printed page 417, m: "Ex singulis tribus fit charitas & amicitia, quæ respicit deum & proximum." "From each of the three come charity and friendship, which look to God and our neighbour."

[8300] **Editor.** The margin cites On Friendship for the attribution to Augustine; its authorship and exact passage remain to be established. Charity means love directed towards God and one's neighbour. The body's "all three" and the margin's "each of the three" are translated separately.

Original text 1651	Modern English
Amongst all these fair entising objects, which procure Love, and bewitch the Soul of man, there is none so moving, so forcible as profit, and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which we will undergo any misery, drink bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and beholding to thee;	Among all these beautiful, enticing objects that awaken love and bewitch the human soul, none is so moving or powerful as profit, or anything that promises advantage. Health is indeed precious: to recover and preserve it we will undergo any suffering, drink bitter potions and freely give our possessions. Restore someone's health, and his purse lies open to you; he is generous, grateful and in your debt.
but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his dear and loving friend, good and gracious Lord and Master, his *Mæcenas*; he is thy slave, thy vassall, most devote, affectioned, and bound in all duty: tell him good tydings in this kinde, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his creator, he hugges and admires thee; he is thine for ever.	But give him wealth and honour, give him gold or anything that advances his interests and position, and you will command his affections and bind him to you for ever. Heart, hand, life and everything are at your service. You are his dear and loving friend, his good and gracious lord and master, his Maecenas. He is your slave, your vassal, utterly devoted, affectionate and bound by every duty. Tell him good news of this kind, and an angel has spoken; blessed is the hour that brings gain. He is your creature, and you his creator; he embraces and admires you; he is yours for ever.[8301]
No Loadstone so attractive as that of profit, no so fair an object as this of gold: [8302]nothing wins a man sooner then a good turn; bounty and liberality command body and soul:	No lodestone attracts like profit; no object is so beautiful as gold. Nothing wins someone over sooner than a good turn; bounty and generosity command body and soul:
Source page 418 *Munera (crede mihi) placant hominesq; deosque;* *Placatur donis Jupiter ipse datis.*	Gifts, believe me, appease both men and gods; Jupiter himself is appeased by gifts bestowed.

[8301] **Editor.** Maecenas, the Roman patron of poets, stands for a generous patron. "Commodity" here means material advantage or self-interest; "preferment" means advancement in position. "Creature" is a person dependent on a patron. Burton's praise becomes deliberately extravagant as he depicts the power of wealth.

[8302] **Burton.** Printed page 417, n: "Benefactores præcipue amamus. Vives 3. de anima." "We particularly love our benefactors." Vives, On the Soul, book 3.

Original text 1651	Modern English
Good turns do pacifie both God and men, And Jupiter himself is won by them.	Good turns appease both God and men, And Jupiter himself is won by them.[8303]
Gold of all other is a most delitious object, a sweet sight, a goodly lustre it hath; *gratius aurum quàm solem intuemur*, saith *Austin*, and we had rather see it then the Sun. Sweet and pleasant in getting, in keeping; it seasons all our labours, intolerable pains we take for it, base imployments, endure bitter flouts and taunts, long journeys, heavy burdens, all are made light and easie by this hope of gain; *At mihi plaudo ipse domi, simulac nummos contemplor in arca.*	Gold above all is a delightful object, a sweet sight, with a splendid lustre. "We look at gold more gladly than at the sun," says Augustine; and we would rather see it than the sun. It is sweet and pleasant to acquire and to keep. It gives savour to all our labours: the unbearable pains we take for it, degrading work, bitter jeers and taunts endured, long journeys and heavy burdens—all are made light and easy by this hope of gain. "But at home I applaud myself as soon as I gaze upon the coins in my chest."[8304]

[8303] **Editor.** Ovid, Ars Amatoria 3.653–654. The Latin text consulted has capiunt, "win over," where Burton prints placant, "appease." Burton's own English couplet also changes "gifts" to "good turns" and "gods" to "God"; both Latin and English are preserved and modernized separately.

[8304] **Editor.** The closing Latin is Horace, Satires 1.1.66–67: the speaker consoles himself with money despite public contempt. The gold-and-sun comparison occurs in Gratian, Decretum, Distinction 47, chapter 8, under Ambrose's name, with intuetur ("he looks") rather than Burton's intuemur ("we look"). This locates a close parallel without confirming its ultimate authorship or Burton's intermediary. His attribution to Augustine remains.

Original text 1651	Modern English
The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and [8305]golden wedge did *Achan* in the camp, the very sight and hearing, sets on fire his soul with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness; he will venture his body, kill a King, murther his father, and damn his soul to come at it. *Formosior auri massa*, as [8306]he well observed, the mass of gold is fairer then all your *Græcian* pictures, that *Apelles, Phydias*, or any doting painter could ever make: we are enamoured with it,	The sight of gold refreshes our spirits and ravishes our hearts, as the Babylonian garment and wedge of gold did Achan in the camp: merely seeing or hearing of it sets his soul ablaze with desire. It will make a man travel to the other side of the world, or stay at home and become a parasite, lie, flatter, sell himself, swear oaths and bear false witness. He will risk his body, kill a king, murder his father and damn his soul to obtain it. "A mass of gold is more beautiful," as the writer aptly observed, than all your Greek pictures that Apelles, Phidias or any foolish painter could ever make. We are in love with it:[8307]
[8308]*Prima ferè vota, & cunctis notissima templis, Divitiæ ut crescant. ———*	The foremost prayer, familiar in every temple: That riches may increase.[8309]
All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.	All our labours, studies, efforts, vows, prayers and wishes aim at getting it, at finding how to obtain it.
[8310]*Hæc est illa cui famulatur maximus orbis, Diva potens rerum, domitrixq; pecunia fati.*	This is she whom the vast world serves: Money, mighty goddess of all things, mistress of fate.[8311]

[8305] **Burton.** Printed page 418, o: "Jos. 7." Joshua 7.

[8306] **Burton.** Printed page 418, p: "Petronius Arbiter." Petronius Arbiter.

[8307] **Editor.** Achan's taking of a Babylonian garment and gold is told in Joshua 7, especially verse 21. "Antipodes" means the opposite side of the world. The comparison between gold and Greek art is Petronius, Satyricon 88; Burton combines an abbreviated Latin phrase with his English account. Phidias was a sculptor, although Burton groups him with painters.

[8308] **Burton.** Printed page 418, q: "Juvenalis." Juvenal.

[8309] **Editor.** Juvenal, Satire 10.23–25. Burton abbreviates and alters the line about riches increasing; the shortened form is translated as printed.

[8310] **Burton.** Printed page 418, dagger: "Joh. Secund. lib. sylvarum." Johannes Secundus, book of Silvae.

[8311] **Editor.** Johannes Secundus is the author named in the margin. Domitrix makes money the female ruler or conqueror of fate. The exact poem and edition in the Silvae remain for collation.

Original text 1651	Modern English
This is the great Goddesse we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *benè esse* ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth; when that is gone, and the object removed, farewell friendship:	This is the great goddess we adore and worship, the sole object of our desire. If we possess it, we think ourselves made for ever, thrice happy, princes, lords and so on. If we lose it, we are dull, weighed down, dejected, dissatisfied, miserable, desperate and mad. Our condition and well-being ebb and flow with our material advantage; and we are loved and valued according to our possessions and wealth. That regard lasts no longer than our riches: when they are gone and the object is removed, farewell friendship.
as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows do a Carcass: but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured.	As long as generosity, good dinners and rewards could be expected, there were friends enough. They were tied to you by their teeth and would follow you as crows follow a carcass. But when your possessions are gone and spent, the lamp of their love goes out, and you will be despised, scorned, hated and wronged.[8312]
[8313]*Lucians Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired; who but *Timon*? Every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his fair possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an abject as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.	When Lucian's Timon lived in prosperity, he was the great spectacle of Greece, the one everyone admired: who could compare with Timon? Everyone loved, honoured and applauded him; each offered his services and sought to claim kinship. But when his gold was spent and his fine possessions gone, farewell Timon! No one was so ugly, so misshapen, so hateful an outcast as Timon; suddenly no one was so ridiculous. They gave him a penny to buy a rope; no one would acknowledge him.[8314]

[8312] **Editor.** Benè esse means well-being. "Good cheer" means plentiful food and hospitality. Being "tied by the teeth" turns the friends' attachment into dependence on the meals they expect.

[8313] **Burton.** Printed page 418, r: "Lucianus Timon." Lucian, Timon.

[8314] **Editor.** Lucian's Timon depicts the abandonment of a generous man after his ruin. The rope is a cruel invitation to hang himself: when Gnathonides returns, Timon recalls being offered a halter instead of alms. Burton compresses and adapts the story; his precise intermediary remains for collation.

Original text 1651	Modern English
Source page 418–419 'Tis the generall humour of the world, commodity steers our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutuall kindness, hope for like curtesies, get any good, gain, or profit; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience.	This is the world's general disposition: advantage steers our affections from beginning to end. We love the fortunate and rich, those who prosper, or those from whom we may receive kindness in return, expect similar courtesies, or obtain some benefit, gain or profit. On the other hand, we hate and abhor the poor and miserable, or those through whom we may suffer loss or harm.
Source page 419 And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feastings, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure:	Even those who were just now close and dear to us—our loving friends of long standing, neighbours, relatives and connections—with whom we have associated and lived for years like so many Geryons, always striving to please and entertain one another through invitations, feasts, recreations and services; people for whom we would ride, run and spend ourselves, of whom we have spoken so freely and honourably, bestowing all those swollen titles and magnificent praises—most excellent, most noble, worthy, wise, dignified, learned, brave and so on—and exalting them beyond measure:[8315]

[8315] **Editor.** Apollodorus, Library 2.5.10, describes Geryon as three bodies joined together; here the image suggests friends joined closely together. "Allies" includes family connections by marriage. "Turgent" means swollen or inflated, and "elogiums" are speeches of praise.

Original text 1651	Modern English
If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a sudden: neither affinity, consanguinity, or old acquaintance can contain us, but [8316]*rupto jecore exierit Caprificus.* A golden apple sets altogether by the ears, as if a marrow bone, or hony comb were flung amongst Bears: Father and Son, Brother and Sister, kinsmen are at odds:	If any dispute arises between us—some trespass, injury or abuse, some of our property withheld, a piece of land brought into litigation—if they oppose our claim or touch the string of our self-interest, we suddenly detest and disparage them. Neither marriage ties, blood relationship nor old acquaintance can restrain us; instead, "the wild fig tree bursts out through the ruptured liver." A golden apple sets everyone fighting, as if a marrowbone or honeycomb had been thrown among bears. Father and son, brother and sister, relatives are at odds.[8317]
and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled:	Whatever malice and deadly hatred can devise will be done: "terrible, dreadful, deadly, savage, brutal" acts. Mutual injuries, the desire for revenge, and ways to harm them—a man and his family—occupy all our thoughts. If our pleasures are interrupted, we can tolerate it; if our bodies are hurt, we can bear it and be reconciled.
but touch our commodities, we are most impatient; fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings to plotting villanies, minings and counterminings; good words to Satyres and invectives, we revile *e contra*, nought but his imperfections are in our eyes, he is a base knave, a Divel, a Monster, a Caterpiller, a Viper, an Hog-rubber, &c.	But touch our interests, and we lose all patience. Beauty becomes ugliness, the Graces become Harpies, friendly greetings turn into bitter curses, mutual feasts into plots of villainy, schemes and counter-schemes; kind words become satires and invective. We answer praise with abuse; we see nothing but his faults. He is a base rogue, a devil, a monster, a devouring pest, a viper, a boor, and so on.[8318]

[8316] **Burton.** Printed page 419, s: "Pers." Persius.

[8317] **Editor.** Persius 1.25 supplies the grotesque image of a wild fig tree breaking through the liver; Burton uses it for feeling that bursts its restraints. The golden apple recalls the apple of discord. Affinity is relationship by marriage; consanguinity is blood relationship. "By the ears" means quarrelling.

[8318] **Editor.** The Graces embody charm; Harpies are predatory monsters. "Minings and counterminings" transfers the language of siege warfare to intrigue. Caterpillar is an insult for a destructive exploiter. Hog-rubber is an old term of abuse for a coarse, clownish fellow; that sense is recorded in Halliwell's Dictionary of Archaic and Provincial Words, under the word.

Original text 1651	Modern English
Desinit in piscem mulier formosa superne:	A woman beautiful above ends below in a fish.[8319]
The Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness: Ambition tyrannizeth over our souls, as [8320]I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery follows, and melancholy, he becomes an abject, [8321]*odious and worse then an Infidel, in not providing for his family*.	The scene changes suddenly: love turns to hatred, cheerfulness to melancholy. So furiously are most of us bent upon material advantage and money, with our affections fixed on them; excessive desire for money is greed. Ambition tyrannizes over our souls, as I have shown; and deficiency torments us just as much. If through negligence, bad management, lack of foresight or extravagance a man wastes and consumes his possessions and fortune, poverty follows, and melancholy. He becomes an outcast, "hateful and worse than an unbeliever, in failing to provide for his family."[8322]

[8319] **Editor.** Horace, Ars Poetica 4. The Latin text consulted has desinat, while Burton prints desinit. Horace imagines an incoherent painted creature; Burton applies its transformation from woman to fish to the sudden reversal of a person's appearance in a hostile observer's eyes.

[8320] **Burton.** Printed page 419, t: "Part. 1. sec. 2. memb. sub. 12." Part 1, section 2, member unspecified, subsection 12. The printed locator supplies no number after memb. Member 3 supplies the relevant series: 1.2.3.12 treats covetousness, while the adjacent 1.2.3.11 treats ambition. The printed 12 fits the surrounding discussion of money; the immediate sentence names ambition. Both destinations are given because the intended one cannot be established from this abbreviated locator alone. Related passages: 1.2.3.12; 1.2.3.11 (member supplied; two alternatives explicitly distinguished).

[8321] **Burton.** Printed page 419, u: "1 Tim. 1. 8." 1 Timothy 1:8, as printed; the passage about providing for one's household is 1 Timothy 5:8.

[8322] **Editor.** "Crucifies" means torments intensely. "In defect" moves from excessive desire for wealth to the misery caused by its lack. "Husbandry" means management of resources. The marginal 1 Timothy 1:8 is a wrong locator for the household passage, which is 5:8. "Infidel" is rendered unbeliever. The block ends before Member 2, Subsection 2, Pleasant objects of Love.

Original text 1651	Modern English
SUSECT. 2. ***Pleasant objects of Love.***	**SUBSECTION 2** **Pleasant objects of love**
Source page 419–420 Pleasant Objects are infinite, whether they be such as have life, or be without life: Inanimate are Countries, Provinces, Towers, Towns, Cities, as he said, [8323]*Pulcherrimam insulam videmus, etiam cum non videmus*, we see a fair Island by description, when we see it not. The [8324]Sun never saw a fairer City, *Thessala Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be [8325]fair or foul: fair buildings, fair pictures, all artificiall, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri Junonis avem*, as children do on a Peacock: A fair Dog, a fair Horse and Hawk, &c.	Pleasant objects are innumerable, whether living or lifeless. Lifeless ones include countries, provinces, towers, towns and cities. As the writer said, “We see a most beautiful island even when we do not see it”: we see a beautiful island through a description, without seeing it ourselves. “The sun never saw a fairer city”; the Vale of Tempe in Thessaly, orchards, gardens, pleasant walks, groves, fountains and so on. The sky itself is called fair or foul. Fine buildings, fine pictures, all skilful, elaborate and finely wrought works, and clothes have an admirable splendour. We admire and gaze at them “as children do at Juno’s bird,” as children gaze at a peacock; a fine dog, a fine horse or hawk, and so on.[8326]
Source page 420 [8327][8328]*Thessalus amat equum pullinum, buculum Ægyptius, Lacedæmonius Catulum*, &c. such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as *Guianerius* observes.	“The Thessalian loves a young horse, the Egyptian a young bull, the Spartan a puppy,” and so on. Such things as we love are most pleasing to our eyes and welcome to us; and whatever else we love may cause this passion if it is unnecessary or loved immoderately, as Guaineri observes.[8329]

[8323] **Burton.** Printed page 419, x: “Lips. epist. Camdeno.” Lipsius, letter to Camden.

[8324] **Burton.** Printed page 419, y: “Leland of S. Edmondsbury.” Leland, on Bury St Edmunds.

[8325] **Burton.** Printed page 419, z: “Cœlum serenum, cœlum visu fœdum. Polid lib. 1 de Anglia.” “A clear sky; a sky foul to look at.” Polydore, On England, book 1.

[8326] **Editor.** Tempe is the celebrated valley in Thessaly. Juno’s bird is the peacock. “Curious” means finely wrought; “artificial” means made by skill. The opening heading prints SUSECT., omitting the B; the original retains it. The English explanation following Lipsius’s Latin is preserved separately.

[8327] **Burton.** Printed page 420, a: “Credo equidem vivos ducent e marmore vultus.” “I indeed believe they will draw living faces from marble.” The marker stands beside the following animal examples, though the verse concerns sculpture.

[8328] **Burton.** Printed page 420, dagger: “Max. Tyrius ser. 9.” Maximus of Tyre, discourse 9.

[8329] **Editor.** The passion here is melancholy arising from excessive attachment. The two marginal markers occupy the same place: a quotes Virgil, Aeneid 6.848, on sculpture, while the dagger cites Maximus of Tyre for the animal preferences. Virgil’s text has de marmore; Burton prints e marmore. No animal preference is silently substituted for his wording.

Original text 1651	Modern English
These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them overmuch, this pleasure may turn to pain, bring much sorrow, and discontent unto us, work our finall overthrow, and cause melancholy in the end.	These things are pleasing and good in themselves: excellent ornaments, necessary, attractive and suitable to possess. But when we gaze on them without restraint and dote on them too much, this pleasure may turn to pain, bring us much sorrow and discontent, cause our eventual ruin and end in melancholy.
Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as [8330]I have said: some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these means ruinate themselves.	Many are carried away by the bewitching sports of gambling, hawking, hunting and such empty pleasures, as I have said; others by an excessive desire for fame, to be crowned at the Olympic games, knighted on the battlefield and so on. In these ways they ruin themselves.
The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fats himself with future joys, as *Turks* feed themselves with an imaginary perswasion of a sensuall Paradise: so severall pleasant objects, diversly affect divers men.	The lustful man dotes on his beautiful mistress; the glutton on his dishes, endlessly varied to please his palate; the pleasure-seeker on his different delights; the superstitious man on his idol, fattening himself on joys to come, as Turks feed themselves with an imagined belief in a sensual paradise. Thus different pleasant objects affect different people in different ways.[8331]
But the fairest objects and entisings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of stars, (*quod me tibi temperat astrum?*) They do singularly dote on such a man, hate such again, and can give no reason for it. [8332]*Non amo te Sabidi*, &c.	But the most beautiful and enticing objects come from human beings themselves, who most often captivate and allure people, making them dote on one another beyond all measure, for many reasons. First, as some suppose, through the secret power of the stars—"what star brings me into harmony with you?" People are especially devoted to one person and hate another, yet can give no reason for it: "I do not love you, Sabidius," and so on.[8333]

[8330] **Burton.** Printed page 420, b: "Part. 1. Se. 2. memb 3." Part 1, section 2, member 3.

[8331] **Editor.** "Epicure" denotes a person devoted to sensual pleasure. "Turks" is Burton's polemical designation for Muslims here; the imagined sensual paradise is his characterization, retained as part of his argument.

[8332] **Burton.** Printed page 420, d: "Mart." Martial.

[8333] **Editor.** The question adapts Persius 5.51, whose fuller statement says that some star brings the speaker into harmony with his friend. The following fragment is Martial 1.32, an epigram about disliking someone without being able to explain why.

Original text 1651	Modern English
Alexander admired *Ephestion, Adrian, Antinous, Nero Sporus*, &c. The Physitians refer this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, love and hatred of Planets; [8334]*Cicogna*, to concord and discord of Spirits; but most to outward Graces.	Alexander admired Hephaestion, Hadrian Antinous, Nero Sporus, and so on. Physicians attribute this to people's temperaments; astrologers to trine, sextile or opposing aspects of their respective ascendants, the ruling planets of their birth charts, and the love and hatred of planets; Cicogna to harmony and discord between spirits. Most, however, attribute it to outward charms.[8335]
A merry companion is welcome and acceptable to all men, and therefore saith [8336]*Gomesius*, Princes and great men entertain Jesters, and Players commonly in their Courts.	A cheerful companion is welcome and agreeable to everyone. Hence, says Gomesius, princes and great men commonly maintain jesters and actors at their courts.[8337]
But [8338]*Pares cum paribus facillime congregantur*, 'tis that [8339]similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together:* if they be of divers inclinations, or opposite in manners, they can seldome agree.	But "like most readily gathers with like." It is similarity of character that binds most people inseparably: if they are devoted to the same studies or recreations, they delight in one another's company; birds of a feather will gather together. If their inclinations differ or their characters are opposed, they can seldom agree.

[8334] **Burton.** Printed page 420, dagger: "Omnif. mag. lib. 12. cap. 3." Omnifarious Magic, book 12, chapter 3.

[8335] **Editor.** The examples are Alexander and Hephaestion, Hadrian and Antinous, and Nero and Sporus. Trine, sextile and opposition name astrological angular relationships; the ascendant and ruling planets belong to a natal chart. These are the explanations Burton reports. Cicogna is the authority named for the account involving spirits.

[8336] **Burton.** Printed page 420, e: "De sale geniali l 3. c. 15." On Festive Wit, book 3, chapter 15.

[8337] **Editor.** "Entertain" means maintain or employ, rather than merely amuse; "players" are actors. Gomesius is the cited author of De sale geniali; the exact passage remains for collation.

[8338] **Burton.** Printed page 420, dagger: "Theod. Prodromus amor lib. 3." Theodore Prodromus, love narrative, book 3.

[8339] **Burton.** Printed page 420, f: "Similitudo morum parit amicitiam." "Similarity of character produces friendship."

Original text 1651	Modern English
Secondly, [8340]affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or have been fellow-souldiers, [8341]brethren in affliction, ([8342]*acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third:	Second, friendliness, habit and familiarity can often change nature, despite differences of character. People may be fellow countrymen, fellow students, colleagues, former comrades in arms or brothers in adversity—"the bitter fellowship of misfortune unites even people of different temperaments"—or connected by marriage or some such circumstance. Though they cannot agree among themselves, they will stick together like burrs and stand united against a third party.[8343]
so after some discontinuance, or death, enmity ceaseth; or in a forrain place.	So enmity ceases after some time apart, or after death; or when people meet in a foreign place.
Pascitur in vivis livor, post fata quiescit: *Et cecidere odia, & tristes mors obruit iras.*	Envy feeds on the living; after death it rests. Hatred has fallen away, and death has buried bitter anger.[8344]

[8340] **Burton.** Printed page 420, g: "Vives 3. de Anima." Vives, On the Soul, book 3.

[8341] **Burton.** Printed page 420, h: "Qui simul fecere naufragium, aut una pertulere vincula vel consilii conjurationisve societate junguntur, invicem amant: Brutum & Cassium invicem infensos Cæsarianus dominatus conciliavit. Æmilius Lepidus & Julius Flaccus, quum essent inimicissimi, censores renunciati simultates illico deposuere. Scultet. cap. 4 de causa Amor." "Those who have suffered shipwreck together, endured imprisonment together, or are joined in a common plan or conspiracy love one another. Caesar's domination reconciled Brutus and Cassius, who were hostile to each other. Aemilius Lepidus and Julius Flaccus, though bitter enemies, immediately laid aside their hostility when declared censors." Scultetus, chapter 4, On the Cause of Love.

[8342] **Burton.** Printed page 420, dagger: "Papinius." Papinius Statius.

[8343] **Editor.** "Affinity" means relationship through marriage. The long margin groups shared danger, imprisonment and political alliance as sources of attachment. Its Julius Flaccus is retained; the historical name and Scultetus reference require collation. Papinius is Statius; the precise prose intermediary remains unidentified.

[8344] **Editor.** The first line is Ovid, Amores 1.15.39. The second adapts Statius, Thebaid 12.574, replacing sed, "but," with et, "and." Burton prints them together as two verse lines, which are retained in that order.

Original text 1651	Modern English
Source page 420–421 A third cause of love and hate, may be mutuall offices, *acceptum beneficium*, [8345]commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; do the opposite, and be sure of a perpetuall enemy.	A third cause of love and hatred may be services exchanged, “a kindness received.” Praise him, treat him kindly, take his side in a quarrel, relieve his distress, and you win him for ever. Do the opposite, and be sure of a lifelong enemy.[8346]
Source page 421 Praise and dispraise of each other, do as much, though unknown, as [8347]*Schoppius* by *Scaliger* and *Casaubonus: mulus mulum scabit;* who but *Scaliger* with him? what Encomions, Epithetes, Elegiums? *Antistes sapientiæ, perpetuus dictator, literarum ornamentum, Europæ miraculum*, noble *Scaliger, incredibilis ingenii præstantia*, &c. *diis potius quam hominibus per omnia comparandus, scripta ejus aurea ancylia de cælo delapsa poplitibus veneramur flexis*, &c.	Praising or disparaging one another has the same effect, even among people who do not know each other, as with Schoppius towards Scaliger and Casaubon: “one mule scratches another.” Who could compare with Scaliger in his eyes? What eulogies, epithets and praises! “High priest of wisdom,” “perpetual dictator,” “ornament of letters,” “wonder of Europe”; noble Scaliger, “of astonishing intellectual excellence,” and so on; “in every respect to be compared with gods rather than men”; “we bow our knees before his writings as golden sacred shields fallen from heaven,” and so on.[8348]
but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his books *de Burdonum familia* and other Satyricall invectives may witness. *Ovid. in Ibin, Archilocus* himself was not so bitter.	But when they began to disagree, no one was so absurd, vile and base as Scaliger, as his books On the Family of the Burdons and other satirical attacks can testify. Ovid in his Ibis, and Archilochus himself, were not so bitter.[8349]

[8345] **Burton.** Printed page 420, i: “Isocrates Demonico præcipit ut quum alicujus amicitiam vellet, illum laudet; quod laus initium amoris sit, vituperatio simultatum.” “Isocrates instructs Demonicus, when he wishes for someone’s friendship, to praise him; for praise begins love, blame enmity.”

[8346] **Editor.** “Offices” are acts of service or kindness. The margin attributes the advice about praise to Isocrates’ To Demonicus; the exact wording and intermediary remain to be established.

[8347] **Burton.** Printed page 421, k: “Suspect. lect. lib. 1. cap. 2.” Suspect Readings, book 1, chapter 2.

[8348] **Editor.** Schoppius is Kaspar Schoppe; Scaliger and Casaubon are the scholars he praises and attacks. “One mule scratches another” mocks mutual flattery. Ancylia are sacred shields; the claim that the writings fell from heaven is deliberately extravagant. The precise quotations in Suspect Readings remain for collation.

[8349] **Editor.** De Burdonum familia probably points to Caspar Schoppe’s Scaliger hypobolimaeus (Mainz 1607), whose catalogued title attacks Joseph Scaliger’s family claims. This is a bibliographical identification, not passage collation. Ovid’s Ibis is an invective poem; Archilochus exemplifies bitter personal satire. The turn from extravagant praise to abuse continues Burton’s account of unstable friendship. Schoppe’s earlier praise in Suspect Readings remains uncollated.

Original text 1651	Modern English
Another great tye or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they do not: [8350]*a mother cannot forget her child;* Salomon so found out the true owner: love of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are unworthy of that air they breath, and of the four elements;	Another great bond or cause of love is blood relationship. Parents are dear to their children, children to their parents; brothers, sisters and relatives of every kind are like a hen and her chicks, all in one cluster. Every crow thinks her own chick the fairest. There are many memorable examples, and it is "like a monstrous portent" when such love is absent. "A mother cannot forget her child": in this way Solomon discovered the true mother. Parental love cannot be hidden; it is natural and passes downwards. Those who are inhuman in this respect are unworthy of the air they breathe and of the four elements.[8351]
yet many unnaturall examples we have in this rank, of hard-hearted parents, disobedient children, of [8352]disagreeing brothers, nothing so common. The love of kinsmen is grown cold, *many kinsmen,* (as the saying is) *few friends;* if thine estate be good, and thou able, *par pari referre*, to requite their kindness, there will be mutuall correspondence, otherwise thou art a burden, most odious to them above all others.	Yet we have many unnatural examples of this kind: hard-hearted parents, disobedient children, quarrelling brothers—nothing is more common. The love of relatives has grown cold: "many relatives, few friends," as the saying goes. If your circumstances are good and you can "return like for like," repaying their kindness, there will be mutual goodwill; otherwise you are a burden, more hateful to them than anyone else.

[8350] **Burton.** Printed page 421, dagger: "Isay 49." Isaiah 49.

[8351] **Editor.** Isaiah 49:15 poses the question whether a mother can forget her child and allows that she may; Burton compresses it into an assertion. Solomon's judgement between two mothers is in 1 Kings 3:16–28. "Descends" gives parental love a downward direction from parent to child.

[8352] **Burton.** Printed page 421, l: "Rara est concordia fratrum." "Concord between brothers is rare."

Original text 1651	Modern English
The last object that tyes man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye: which κατ' ἐξοχὴν is termed *Heroicall*, or Love Melancholy. Other loves (saith [8353]*Picolomineus*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.	The last object that binds one person to another is physical attractiveness, beauty alone, as when men look on women with lustful love. This, above all, is called heroic melancholy, or love melancholy. Other kinds of love, says Piccolomini, are called love in a restricted sense, such as the love of wine, gold and so on; but love of women predominates in a higher degree, and the affected part is the liver. This love deserves a fuller explanation and will be discussed separately in the next section.[8354]

[8353] **Burton.** Printed page 421, m: "Grad. 1. cap. 22." Grade 1, chapter 22.

[8354] **Editor.** The Greek κατ' ἐξοχὴν means "pre-eminently" or "above all." "Heroical" names the traditional category of lovesickness, rather than an admirable heroism. The placement of the affected faculty in the liver belongs to the physiological account Burton inherits.

Original text 1651	Modern English
SUBSECT. 3. ***Honest objects of Love.***	**SUBSECTION 3** **Honourable objects of love**
Beauty is the common object of all love, [8355]*as jet draws a straw, so doth beauty love:* vertue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firm and fast.	Beauty is the common object of all love: "as jet attracts a straw, so beauty attracts love." Virtue and integrity are powerful inducements and shine as beautifully as the rest, especially when they are sincere and genuine, not painted over, but arise from true inward form and uncorrupted judgement. Then Venus's two twins, Eros and Anteros, are most firmly and securely joined.[8356]
For many times otherwise men are deceived by their flattering *Gnathoes*, dissembling Camelions, outsides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeit gestures: fained protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisie, subtilty, knavery, and the like.	Otherwise people are often deceived by their flattering Gnathos, their dissembling chameleons, creatures of appearances, hypocrites who make a show of great love and learning, pretending to integrity, virtue, zeal and modesty through affected looks and counterfeit gestures. False declarations often steal people's hearts and favour, deceiving them "with the appearance and shadow of virtue," when "in reality," indeed, there is no worth or integrity in them, no truth, but sheer hypocrisy, cunning, roguery and the like.[8357]

[8355] **Burton.** Printed page 421, n: "Vives 3. de Anima, ut paleam succinum sic formam amor trahit." Vives, On the Soul, book 3: literally, "As amber draws straw, so love draws beauty." The printed formam amor reverses the direction of the body's beauty drawing love; the margin also has amber where the body has jet.

[8356] **Editor.** "Honest" means morally honourable; "fucate" means painted or falsely coloured. Eros and Anteros represent love and answering love. The body uses jet and says beauty attracts love, while the margin uses amber and its Latin makes love attract beauty. Both versions are preserved.

[8357] **Editor.** Gnatho, the flatterer in Terence's Eunuch, supplies a name for parasitic flatterers. Chameleons suggest changing appearances. "Outsides" describes people whose seeming worth is only external; "subtilty" here means deceitful cunning.

Original text 1651	Modern English
Source page 421–422 As true friends they are, as he that *Cælius Secundus* met by the high way side; and hard it is in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdome, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirs as *Rehoboams* Councellors in a Common-wealth, overthrow themselves and others.	They are as true friends as the man Caelius Secundus met beside the highway; and in this opportunistic age it is hard to distinguish such companions or expose them. Such Gnathos generally attach themselves to great men. Through smooth flattery, friendliness and similar love potions, they worm their way so deeply into favour that they are taken for men of exceptional worth, wisdom and learning—demigods—and so work themselves into high positions, honours and offices. Yet these men often cause terrible confusion and as much turmoil in a commonwealth as Rehoboam's counsellors, ruining themselves and others.[8358]
Source page 422 *Tandlerus*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; *Cardan*, and *Marbodius* by precious stones and amulets; Astrologers by election of times, &c, as [8359]I shall elsewhere discuss.	Tandler and some other authors debate whether love and hatred can be compelled by love potions or magical symbols; Cardan and Marbod by precious stones and amulets; astrologers by choosing favourable times, and so on, as I shall discuss elsewhere.[8360]

[8358] **Editor.** Caelius Secundus is an unresolved anecdotal reference, retained without inventing the missing story. "Temporising" means adapting one's conduct opportunistically. "Philters" are love potions, here a metaphor for flattery. Rehoboam's harsh young counsellors appear in 1 Kings 12.

[8359] **Burton.** Printed page 422, o: "Sect. seq." The following section.

[8360] **Editor.** "Characters" are magical signs; "election of times" is the astrological selection of a favourable moment. Burton defers discussion to the next section. The named authorities' precise passages remain for collation.

Original text 1651	Modern English
The true object of this honest love is vertue, wisdome, honesty, [8361]reall worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it self is the most potent *philtrum*, vertue and wisdome, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked,	The true object of this honourable love is virtue, wisdom, integrity, real worth, "inward beauty"; and this love cannot deceive or be forced. "To be loved, be lovable." Love itself is the most powerful love potion; virtue and wisdom are "grace that makes one pleasing," the sole and only grace, unfeigned, open, honest, simple and unadorned,[8362]
[8363]*descending from heaven*, as our apostle hath it; an infused habit from God, which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and gratious, *Eph.* 4. 11. as to *Saul* stature and a goodly presence, 1. *Sam.* 9. 1. *Joseph* found favor in *Pharao's* court, *Gen.* 39. for [8364]his person; And *Daniel* with the Princes of the Eunuchs, *Dan.* 19. 19.	"descending from heaven," as our apostle says: a disposition infused by God, who has bestowed various gifts—intelligence, learning, languages—for which people become lovable and pleasing, Ephesians 4:11. Thus Saul received stature and a handsome presence, 1 Samuel 9:1. Joseph found favour in Pharaoh's court, Genesis 39, for his appearance; and Daniel with the princes of the eunuchs, Daniel 19:19.[8365]

[8361] **Burton.** Printed page 422, p: "Nihil divinius homine probo." "Nothing is more divine than a good man."

[8362] **Editor.** "To be loved, be lovable" is Ovid, Ars Amatoria 2.107. Gratia gratum faciens is the theological phrase for grace that makes its recipient pleasing or acceptable; Burton applies it within his account of virtue and attractiveness. "Naked" means unadorned or undisguised.

[8363] **Burton.** Printed page 422, q: "James 3. 10." James 3:10, as printed; wisdom from above is described at 3:17.

[8364] **Burton.** Printed page 422, r: "Gratior est pulchro veniens è corpore virtus." "Virtue is more pleasing when it comes from a beautiful body."

[8365] **Editor.** The printed references are retained. James 3:10 concerns blessing and cursing; wisdom from above appears at 3:17. Saul's height and appearance are described at 1 Samuel 9:2, not 9:1. Daniel has no chapter 19; the favour of the chief eunuch appears at 1:9. Genesis 39 concerns Joseph in Potiphar's house and prison, while Pharaoh's court is in Genesis 41. These distinctions are recorded rather than silently repaired.

Original text 1651	Modern English
Christ was gratious with God and men, *Luk.* 2. 52. There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eyes, ears, and affections unto them. When *Jesus spake they were all astonied at his answers,* (*Luk.* 2. 47.) *and wondred at his gratious words which proceeded from his mouth*. An Orator steals away the hearts of men, and as another *Orpheus, quo vult, unde vult*, he puls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit.	Christ found favour with God and men, Luke 2:52. There is always some special grace—good conversation, eloquence, intelligence or integrity—that acts as the "first mover," a powerful lodestone drawing people's favourable eyes, ears and affections towards its possessor. When Jesus spoke, "they were all astonished at his answers," Luke 2:47, "and marvelled at the gracious words that came from his mouth." An orator steals people's hearts and, like another Orpheus, draws them to himself by speech alone, "wherever he wishes, from wherever he wishes." A sweet voice inspires admiration; someone who can express himself well is called, in our ordinary phrase, a fine man, a divine spirit.[8366]
For which cause belike, our old Poets, *Senatus populusq; poetarum*, made *Mercury* the Gentleman-usher to the Graces, Captain of eloquence, and those *Charites* to be *Jupiters* and *Eurymones* daughters, descended from above.	For this reason, perhaps, our ancient poets, "the senate and people of poets," made Mercury the gentleman usher to the Graces, the captain of eloquence, and those Graces the daughters of Jupiter and Eurymone, descended from above.[8367]

[8366] **Editor.** Primum mobile is the first moving sphere in older cosmology, here the initiating force of attraction. Orpheus is the mythical musician whose song draws listeners to him. The amazement at Jesus' answers belongs to Luke 2:47; the gracious words come from Luke 4:22. Burton places them together.

[8367] **Editor.** "Senate and people of poets" playfully borrows the Roman civic formula. Mercury escorts the Graces; Eurymone is Burton's printed name. The conventional mother of the Graces is Eurynome; the exact mythographic source for his combination remains for collation.

Original text 1651	Modern English
Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them fair. *Plato* commends the beauty of *Socrates:* yet who was more grim of countenance, stern and gastly to look upon? So are and have been many great Philosophers, as [8368]*Gregory Nazianzen* observes, *deformed most part in that which is to be seen with the eys, but most elegant in that which is not to be seen*.	Though people may otherwise be misshapen, crooked and ugly to look at, these good qualities of mind entitle them to be called beautiful. Plato praises Socrates' beauty; yet who had a grimmer face or looked more stern and frightful? Many great philosophers are and have been like this: as Gregory of Nazianzus observes, "for the most part misshapen in what the eyes can see, but most beautiful in what cannot be seen."[8369]
Sæpe sub attrita latitat sapientia veste. Æsop, Democritus, Aristotle, Politianus, Melancthon, Gesner, &c. whithered old men, *Sileni Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest?	"Wisdom often lies hidden beneath a worn garment." Aesop, Democritus, Aristotle, Poliziano, Melanchthon, Gesner and others: shrivelled old men, "the Sileni of Alcibiades," very rough and unpolished to the eye. Yet who were so refined, cultivated, eloquent, widely learned, temperate and modest?[8370]
No man then living was so fair as *Alcibiades*, so lovely *quoad superficiem*, to the eye, as [8371]*Boethius* observes, but he had *Corpus turpissimum interne*, a most deformed soul. Honesty, vertue, fair conditions, are great entisers to such as are well given, and much avail to get the favour and good will of men.	No man living then was as beautiful as Alcibiades, so lovely "on the surface," to the eye, as Boethius observes; yet he had "a body most hideous within," a most deformed soul. Integrity, virtue and good character strongly attract those who are well disposed, and do much to gain people's favour and goodwill.[8372]

[8368] **Burton.** Printed page 422, s: "Orat. 18. deformes plerumq. philosophi ad id quod in aspectum cadit ea parte elegantes quæ oculos fugit." Oration 18: "Philosophers are generally misshapen in what falls within sight, but beautiful in the part that escapes the eyes."

[8369] **Editor.** Burton contrasts visible appearance with inward qualities. His vocabulary of bodily deformity is retained as part of that contrast. Gregory's Oration 18 and the precise passage require comparison in the cited edition.

[8370] **Editor.** The "Sileni of Alcibiades" are figures with an unpromising exterior and precious contents, the comparison used for Socrates in Plato's Symposium, 215a–b. "Polite" means polished or cultivated, not simply courteous. Burton groups the named writers rhetorically as unattractive old men; the grouping is his.

[8371] **Burton.** Printed page 422, dagger: "43. de consol." 43, On Consolation, as printed; the Alcibiades comparison is in book 3, prose 8.

[8372] **Editor.** Boethius, Consolation of Philosophy 3, prose 8, imagines seeing through Alcibiades' beautiful exterior to the repellent bodily contents. Burton's Latin still says "body," but his separate English gloss changes this to a deformed soul. Both are translated distinctly; the discrepancy is not concealed. The marginal locator prints 43.

Original text 1651	Modern English
Source page 422–423 *Abdolominus* in *Curtius*, a poor man (but which mine Author notes, [8373]*the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *injecta ei vestis purpurâ auroq; distincta, a purple embroidered garment was put upon him,* [8374]*and they bade him wash himself, and as he was worthy, take upon him the stile and spirit of a King,* continue his continency and the rest of his good parts:	Abdolominus, in Curtius, was a poor man—though, as my author notes, "his integrity was the cause of his poverty." For his modesty and self-restraint he was raised from private life—they found him digging in his garden—and hailed as king, preferred to all the great men of his time. "A robe adorned with purple and gold was thrown over him": a purple embroidered garment was put upon him, "and they told him to wash himself and, being worthy, to assume the title and spirit of a king," while maintaining his self-restraint and other good qualities.[8375]
Source page 423 *Titus Pomponius Atticus*, that noble Citizen of *Rome*, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of *Cæsar, Pompey, Anthony, Tully*, of divers sects, &c. *multas hæreditates* ([8376]*Cornelius Nepos* writes) *solâ bonitate consequutus.*	Titus Pomponius Atticus, that noble citizen of Rome, had such a good character and gracious manner that he was generally beloved by all good men—Caesar, Pompey, Antony and Cicero, men of different parties and so on. As Cornelius Nepos writes, he "obtained many inheritances through goodness alone."[8377]

[8373] **Burton.** Printed page 423, t: "Causa ei paupertatis, philosophia, sicut plerisq; probitas fuit." "The cause of his poverty was philosophy, as integrity has been for many." The printed philosophia is retained; the body speaks only of integrity.

[8374] **Burton.** Printed page 423, u: "Ablue corpus & cape regis animum; & in eam fortunam qua dignus es continentiam istam profer." "Wash your body and assume a king's spirit; carry that self-restraint into the station of which you are worthy."

[8375] **Editor.** The account is Curtius, History of Alexander 4.1, where the name is commonly Abdalonymus. "Continency" means self-restraint, and "Magnificoes" means great or powerful men. The margin inserts philosophia alongside probitas, while the body attributes the poverty to integrity; that difference is preserved. The Latin robe description and Burton's separate English rendering are both retained.

[8376] **Burton.** Printed page 423, asterisk: "Vita ejus." His Life: the Life of Atticus.

[8377] **Editor.** Nepos, Atticus 21.1, attributes his many inheritances to goodness. "Sects" here are political groups or parties; "carriage" means manner or bearing.

Original text 1651	Modern English
Operæ pretium audire, &c. It is worthy of your attention, *Livy* cries, [8378]*you that scorn all but riches, and give no esteem to vertue, except they be wealthy withall, Q. Cincinnatus had but four acres, and by the consent of the Senate was chosen Dictator of Rome.*	"It is worth hearing," and so on. It deserves your attention, Livy cries, "you who scorn everything but riches and esteem no one's virtue unless he is also wealthy: Quintus Cincinnatus had only four acres, yet by the Senate's consent was chosen dictator of Rome."[8379]
Of such account were *Cato, Fabricius, Aristides, Antonius, Probus*, for their eminent worth: so *Cæsar, Trajan, Alexander*, admired for valour, [8380]*Ephestion* loved *Alexander*, but *Parmenio* the King: *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as [8381]*Edgar Etheling* was in *England*, for his [8382]excellent virtues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith *Lipsius* of his friend, living and dead they are all one.	Cato, Fabricius, Aristides, Antonius and Probus were held in such esteem for their outstanding worth; so were Caesar, Trajan and Alexander, admired for courage. Hephaestion loved Alexander, but Parmenio loved the king. Titus was "the delight of humankind"; Vespasian, as Aurelius Victor says, was the darling of his age, as Edgar Atheling was in England, for his excellent virtues. Their memory is still fresh and sweet, and we love them many ages later, though they are dead. "He left a sweet memory of himself," Lipsius says of his friend: living or dead, they are all the same.[8383]

[8378] **Burton.** Printed page 423, x: "Qui præ divitiis humana spernunt, nec virtuti locum putant nisi opes affluant. Q. Cincinnatus consensu patrū in dictatorem Romanum electus." "Those who despise human things in comparison with riches, and think there is no place for virtue unless wealth abounds. Quintus Cincinnatus was chosen Roman dictator by the consent of the senators." The bar in patrū abbreviates the ending.

[8379] **Editor.** Livy 3.26 supplies the appeal against equating worth with wealth and describes four iugera of land. Burton renders this as four acres and gives Q. Cincinnatus; Livy's Latin has L. Quinctius Cincinnatus. Both of Burton's readings are retained.

[8380] **Burton.** Printed page 423, dagger: "Curtius." Curtius.

[8381] **Burton.** Printed page 423, y: "Edgar Etheling, Englands darling." Edgar Atheling, England's darling.

[8382] **Burton.** Printed page 423, z: "Morum suavitas, obvia comitas, prompta officia mortalium animos devincentur." "Sweetness of character, ready courtesy and willing services bind people's minds." The printed devincentur is grammatically awkward; the sense of binding is retained.

[8383] **Editor.** "Dilling" means darling or favourite. Plutarch, Alexander 47.9–10, contrasts Hephaestion's love for Alexander with Craterus's love for the king. Burton instead names Parmenio and cites Curtius. His forms remain; the route of the discrepancy is unestablished. The Vespasian and Edgar Atheling comparison also requires collation. The awkward devincentur in the margin is retained.

Original text 1651	Modern English
[8384]*I have ever loved as thou knowest* (so *Tully* wrote to *Dolabella*) *Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions: and believe it* [8385]*there is nothing so amiable and fair as vertue.*	"I have always loved Marcus Brutus, as you know," Cicero wrote to Dolabella, "for his great intelligence, exceptional integrity, steadfastness and gracious character. Believe me, nothing is so lovable and beautiful as virtue."[8386]
I [8387]*do mightily love Calvisius*, (so *Pliny* writs to *Sosius*) *a most industrious, eloquent, upright man, which is all in all with me:* The affection came from his good parts.	"I love Calvisius dearly," Pliny writes to Sosius, "a most industrious, eloquent and upright man, which counts for everything with me." The affection arose from his good qualities.[8388]
And as *S. Austin* comments on the 84. Psalm, [8389]*There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs, though their bodies be torn to pieces with wilde beasts, yet this beauty shines, and we love their vertues.*	And as Saint Augustine comments on Psalm 84: "There is a special beauty of justice, an inward beauty, which we see with the eyes of our hearts, love and become enamoured of—as in martyrs: though wild beasts tear their bodies to pieces, this beauty still shines, and we love their virtues."[8390]

[8384] **Burton.** Printed page 423, a: "Epist. lib. 8. Semper amavi ut tu scis, M. Brutum propter ejus summum ingenium, suavissimos mores, singularem probitatem & constantiam; nihil est, mihi crede, virtute formosius, nihil amabilius." Letters, book 8. "I have always loved Marcus Brutus, as you know, for his great intelligence, most gracious character, exceptional integrity and steadfastness. Believe me, nothing is more beautiful than virtue, nothing more lovable."

[8385] **Burton.** Printed page 423, b: "Ardentes amores excitaret, si simulachrum ejus ad oculos penetraret, Plato Phædone." "It would arouse burning love if its image reached our eyes." Plato, Phaedo, as printed; compare Phaedrus 250d.

[8386] **Editor.** Cicero's letter to Dolabella is Ad familiares 9.14.4–5 in the text consulted, rather than the margin's book 8. Burton brings the praise of Brutus before the statement about virtue, reversing their order in Cicero. The adjacent Platonic margin recalls Phaedrus 250d, although it prints Phaedo.

[8387] **Burton.** Printed page 423, asterisk: "Epist. lib. 4. Validissimè diligo virum rectum, disertum, quod apud me potentissimum est." Letters, book 4. "I love very dearly an upright, eloquent man, which has the greatest weight with me." The marginal text continues across the bottom of the page.

[8388] **Editor.** Pliny, Letters 4.4.1, addresses Sosius Senecio and praises Varisidius Nepos, then names Calvisius as his uncle. Burton makes Calvisius the object of the praise. That substitution is retained in both columns and identified here.

[8389] **Burton.** Printed page 423, c: "Est quædam pulchritudo justitiæ quam videmus oculis cordis, amamus, & exardescimus, ut in martyribus, quum eorum membra bestiæ lacerarent, etsi alias deformes, &c." "There is a certain beauty of justice which we see with the eyes of the heart, love and burn for, as in the martyrs when beasts tore their limbs, although they were otherwise misshapen," and so on.

[8390] **Editor.** The passage is Augustine, Exposition of Psalm 64.8, not 84: it describes justice's inward beauty and the martyrs' beauty despite bodily suffering. Psalm 64 in Augustine's numbering corresponds to 65 in common English numbering, so the printed 84 is not explained by that difference. Burton's locator, English paraphrase and Latin margin remain, including the margin's additional reference to bodily deformity.

Original text 1651	Modern English
The [8391]Stoicks are of opinion that a wise man is only fair; and *Cato* in *Tully 3. de Finibus* contends the same, that the lineaments of the minde are far fairer then those of the body, incomparably beyond them: wisdom and valour according to [8392]*Xenophon*, especially deserve the name of beauty, and denominate one fair, *& incomparabiliter pulchrior est* (as *Austin* holds) *veritas Christianorum quam Helena Græcorum.*	The Stoics hold that only the wise man is beautiful. Cato in Cicero's On Ends, book 3, maintains the same: the features of the mind are far more beautiful than those of the body, incomparably surpassing them. Wisdom and courage, according to Xenophon, especially deserve the name of beauty and entitle a person to be called beautiful; "and Christian truth is incomparably more beautiful," as Augustine holds, "than the Greeks' Helen."[8393]
Wine is strong, the King is strong, women are strong, but truth overcometh all things, Esd. 1. 3. 10, 11, 12. *Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better then silver, and the gain thereof better then gold; it is more precious then pearls, and all the things thou canst desire are not to be compared to her, Prov.* 2. 13, 14, 15. a wise, true, just, upright, and good man, I say it again, is onely fair:	"Wine is strong, the king is strong, women are strong, but truth overcomes all things," 1 Esdras 3:10–12. "Blessed is the man who finds wisdom and gains understanding; for its merchandise is better than silver and its profit better than gold. It is more precious than pearls, and nothing you can desire can be compared with her," Proverbs 2:13–15. A wise, truthful, just, upright and good man, I say again, is the only beautiful man.[8394]

[8391] **Burton.** Printed page 423, d: "Lipsius manuduc. ad Phys. Stoic. lib. 3. dis. 17. solus sapiens pulcher." Lipsius, Introduction to Stoic Physics, book 3, discussion 17: "Only the wise man is beautiful."

[8392] **Burton.** Printed page 423, dagger: "Fortitudo & prudentia pulchritudinis laudem præcipue merentur." "Courage and practical wisdom especially deserve the praise of beauty."

[8393] **Editor.** Cicero, On Ends 3.75, calls the wise man more beautiful in mind than body. Augustine, Letter 40, §7 (subsection 4.7), compares Christian truth with Greek Helen while urging Jerome to correct an interpretation; Burton abbreviates the Latin. Lipsius's and Xenophon's exact intermediary passages remain uncollated.

[8394] **Editor.** The contest about wine, kings, women and truth is introduced in 1 Esdras 3:10–12. Burton's Proverbs 2:13–15 points instead to the praise of wisdom at 3:13–15; his chapter number is retained. His "pearls" also remains, rather than the "rubies" of the King James text consulted.

Original text 1651	Modern English
Source page 423–424 [8395]It is reported of *Magdalen* Queen of *France*, and wife to *Lewes* 11th, a *Scottish* woman by birth, that walking forth in an evening with her Ladies, she spied *M. Alanus* one of the Kings Chaplains, a silly, old, [8396]hard-favoured man fast asleep in a Bower, and kissed him sweetly; when the yong Ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but with a Platonick love, the divine beauty of [8397]his soul.	It is reported of Magdalen, queen of France and wife of Louis XI, a Scottish woman by birth, that one evening, walking out with her ladies, she saw Master Alanus, one of the king's chaplains, a simple, old, ugly man, fast asleep in a bower, and kissed him tenderly. When the young ladies laughed at her, she replied that she was not embracing and revering his person, but, with a Platonic love, the divine beauty of his soul.[8398]
Source page 424 Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it: and the more vertuous he is, the more gratious, the more admired. No man so much followed upon earth as *Christ* himself; and as the *Psalmist* saith 45. 2. *He was fairer then the sons of men.*	Thus virtue has been adored and admired in every age; a special radiance has shone from it. The more virtuous a man is, the more pleasing and admired he becomes. No man on earth was followed as much as Christ himself; as the Psalmist says at 45:2, "He was fairer than the sons of men."

[8395] **Burton.** Printed page 423, e: "Franc. Belforist. in hist. An. 1430." François de Belleforest, in his history, year 1430.

[8396] **Burton.** Printed page 424, f: "Erat autem fæde deformis, & eâ forma, qua citius pueri terreri possent, quam invitari ad osculum puellæ." "He was, however, hideously misshapen, with a face more likely to frighten boys than invite girls to kiss him."

[8397] **Burton.** Printed page 424, g: "Deformis iste etsi videatur senex, divinum animum habet." "Though that old man may appear misshapen, he has a divine soul."

[8398] **Editor.** This is the anecdote usually told of Margaret of Scotland and the poet Alain Chartier. Burton prints Magdalen and Alanus and calls her queen; these details are retained. Barbé's historical study, pages 119–120, records the older account and discusses the chronological difficulty that makes it doubtful. "Silly" here means simple or unassuming; "hard-favoured" means ugly.

Original text 1651	Modern English
Chrysostome Hom. 8. *in Mat. Bernard Ser.* 1. *de omnibus sanctis, Austin, Cassiodore, Hier. in* 9. *Mat.* interpret it of the [8399]beauty of his person; there was a divine Majestie in his looks, it shined like Lightning, and drew all men to it: but *Basil, Cyril. lib.* 6. *super.* 55. *Esay. Theodoret, Arnobius*, &c. of the beauty of his divinity, justice, grace, eloquence, &c. *Thomas in Psal.* 44. of both; and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Jesu & Mariæ*, adding as much of *Joseph* and the Virgin *Mary*,	Chrysostom, Homily 8 on Matthew; Bernard, Sermon 1 on All Saints; Augustine; Cassiodorus; and Jerome on Matthew 9 interpret this as the beauty of his person: divine majesty shone in his face like lightning and drew everyone towards it. But Basil, Cyril in book 6 on Isaiah 55, Theodoret, Arnobius and others understand the beauty of his divinity, justice, grace, eloquence and so on. Thomas, on Psalm 44, understands both; so do Baradas and Pedro de Morales in On the Beauty of Jesus and Mary, adding as much about Joseph and the Virgin Mary:[8400]
———hæc alios formâ præcesserit omnes,	She will have surpassed all others in beauty,
according to that prediction of *Sybilla Cumea.* Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visite it. *Plato* and *Pythagoras* left their Countrey, to see those wise *Egyptian* Priests: *Apollonius* travelled into *Æthiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists.*	according to that prediction of the Cumaean Sibyl. Whether its possessors are present or absent, near us or far away, this beauty shines and will draw people many miles to come and see it. Plato and Pythagoras left their country to see the wise Egyptian priests. Apollonius travelled into Ethiopia and Persia to consult the Magi, Brahmins and Gymnosophists.[8401]

[8399] **Burton.** Printed page 424, i: “Fulgebat vultu suo fulgor & divina majestas homines ad se trahens.” “Radiance and divine majesty shone in his face, drawing people to him.”

[8400] **Editor.** Burton sets out competing interpretations of Christ’s beauty, bodily and spiritual. Psalm 44 in the Latin numbering corresponds to Psalm 45 in the English numbering. The chain of patristic references, including Cyril’s printed Isaiah 55, and the works of Baradas and Morales remain for detailed collation.

[8401] **Editor.** The isolated verse is attributed to the Cumaean Sibyl through Burton’s preceding authorities; its precise source remains unidentified. Apollonius is the traveller and philosopher of Tyana. Magi, Brahmins and Gymnosophists designate the learned or ascetic groups whose wisdom draws visitors; the travel claims are Burton’s.

Original text 1651	Modern English
The Queen of *Sheba* came to visit *Solomon;* and many, saith [8402]*Hierom*, went out of *Spain* and remote places a thousand miles, to behold that eloquent *Livy;* [8403]*Multi Romam non ut urbem pulcherrimam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirentque, à Gadibus profecti sunt.*	The Queen of Sheba came to visit Solomon; and many, says Jerome, travelled a thousand miles from Spain and distant places to see the eloquent Livy. "Many set out from Cadiz for Rome, not to see that most beautiful city or Octavian, master of the city and the world, but to visit and hear this one man."[8404]
No beauty leaves such an impression, strikes so deep, [8405]or links the souls of men closer then vertue.	No beauty leaves such an impression, strikes so deeply or binds people's souls more closely than virtue.
[8406]*Non per deos aut pictor posset,* *Aut statuarius ullus fingere* *Talem pulchritudinem qualem virtus habet;*	By the gods, no painter could, Nor any sculptor fashion Such beauty as virtue possesses.[8407]
no Painter, no Graver, no Carver can express vertues lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the worlds end.	No painter, engraver or carver can express virtue's radiance, or the wonderful rays that come from it: those enchanting rays that make posterity fall in love, those everlasting rays that endure to the world's end.

[8402] **Burton.** Printed page 424, k: "Præfat. bib. vulgar." Preface to the Latin Bible.

[8403] **Burton.** Printed page 424, dagger: "Pars inscrip. Tit. Livii statuæ Patavii." Part of the inscription on the statue of Titus Livy at Padua.

[8404] **Editor.** Jerome's Letter 53.1, also used as a biblical preface, describes visitors travelling to see Livy. Burton then quotes the Padua statue inscription as a separate testimony. Gadibus means from Gades, modern Cadiz. The exact inscription and its historical setting remain for collation.

[8405] **Burton.** Printed page 424, l: "A true loves knot." A true love-knot: a binding emblem of affection.

[8406] **Burton.** Printed page 424, asterisk: "Stobæus è græco." Stobaeus, translated from the Greek.

[8407] **Editor.** Burton's margin names Stobaeus as the source of these translated Greek verses. The Latin is translated afresh and kept as three lines; Burton's following English elaboration remains separate. The Greek author and precise anthology entry have not yet been established.

Original text 1651	Modern English
Many, saith *Phavorinus*, that loved and admired *Alcibiades*, in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes quærebant Alcibiadem:* but the beauty of *Socrates* is still the same; [8408]vertues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Homer* feigns the three Graces to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces.	Many who loved and admired Alcibiades in his youth, says Favorinus, did not know or care for the grown man: "now, looking at him, they searched for Alcibiades." But Socrates' beauty remains the same. Virtue's radiance never fades: it is always fresh and green, "ever living" for every succeeding age, and a most powerful lodestone to attract and unite those who are present. For this reason, perhaps, Homer imagines the three Graces linked hand in hand, because such graces unite human hearts so firmly.[8409]
[8410]*O sweet bands* (*Seneca* exclaims) *which so happily combine, that those which are bound by them love their binders, desiring withall, much more harder to be bound,* and as so many *Geryons* to be united into one.	"O sweet bonds," Seneca exclaims, "which unite so happily that those bound by them love their binders, desiring to be bound still more tightly," and, like so many Geryons, to be united into one.[8411]

[8408] **Burton.** Printed page 424, dagger: "Solinus, pulchri nulla est facies." Solinus: "Beauty has no face." The compressed wording and attribution are retained for collation.

[8409] **Editor.** Favorinus contrasts the fading attraction of youth with Socrates' lasting beauty of character. "Semper viva" means ever living. The margin's Solinus attribution and compressed "beauty has no face," and the claim about Homer's linked Graces, remain for collation; the text is not silently regularized.

[8410] **Burton.** Printed page 424, m: "O dulcissimi laquei, qui tam feliciter devinciunt, ut etiam à vinctis diligantur! qui à gratiis vincti sunt, cupiunt arctius deligari & in unum redigi." "O sweetest bonds, which bind so happily that even those bound by them love them! Those bound by graces wish to be bound more closely and brought into one." The body says they love their binders; the margin says the bonds themselves are loved.

[8411] **Editor.** "Bands" means bonds. The body has those bound love their binders, while the Latin margin says they love the bonds; both are preserved. Geryon's joined bodies supply Burton's image of friends united into one. The exact Seneca passage remains to be established. The discussion of true friendship and a quotation from Statius follow.

Original text 1651	Modern English
For the nature of true friendship is to combine, to be like affected, of one minde,	For the nature of true friendship is to unite, to share the same feelings and be of one mind:
[8412]*Velle & nolle ambobus idem, satiataq; toto* *Mens ævo ——*	Both have the same wishes and refusals, and a mind content Throughout life—[8413]
Source page 425 as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt [8414]*David* and *Jonathan, Damon*, and *Pythias, Pylades* and *Orestes*, [8415]*Nysus* and *Euryalus, Theseus* and *Perithous*, [8416]they will live and die together, and prosecute one another with good turns. [8417]*Nam vinci in amore turpissimum putant*,	as the poet says: always to remain one and the same. Where this love exists, there is peace and quiet, true mutual understanding, perfect friendship, a harmony of vows and wishes, the same opinions—as between David and Jonathan, Damon and Pythias, Pylades and Orestes, Nisus and Euryalus, Theseus and Pirithous. They will live and die together and follow one kindness with another, "for they think it most shameful to be outdone in love."[8418]

[8412] **Burton.** Printed page 424, n: "Statius." The printed attribution is retained; the parallel is Silius Italicus, Punica 9.406–407.

[8413] **Editor.** The margin names Statius, but compare Silius Italicus, Punica 9.406–407, on the comrades Marius and Caper. Silius has sociataque, "and united," where this printing has satiataq;, "and satisfied." The modern column renders the printed reading; the parallel would give "a mind united throughout life."

[8414] **Burton.** Printed page 425, o: "He loved him as he loved his own soul, 1 Sam. 15. 1. Beyond the love of women." The first reference is printed 15:1; compare 1 Samuel 18:1 and 2 Samuel 1:26.

[8415] **Burton.** Printed page 425, p: "Virg. 9. Æn. Qui super exanæm sese conjecit amicum confossus." Virgil, Aeneid 9: "Pierced through, he threw himself upon his lifeless friend." The unusual printed exanæm is retained.

[8416] **Burton.** Printed page 425, q: "Amicus animæ dimidium, Austin. confess. 4. cap. 6. Quod de Virgilio Horatius, & serves animæ dimidium meæ." "A friend is half one's soul." Augustine, Confessions 4.6. What Horace says of Virgil: "and preserve the half of my soul."

[8417] **Burton.** Printed page 425, dagger: "Plinius." Pliny. Compare Letters 4.1.5.

[8418] **Editor.** Diapason means a musical octave or complete harmony. Burton gathers celebrated pairs of loyal friends from scripture, myth and classical literature. The first biblical locator should be compared with 1 Samuel 18:1; the second phrase is from David's lament in 2 Samuel 1:26. Virgil's account of Nisus dying over Euryalus is Aeneid 9.444–445. Pliny's maxim is Letters 4.1.5.

Original text 1651	Modern English
not only living, but when their friends are dead, with Tombs and monuments, *Nænia's*, Epitaphs, Elegies, Inscriptions, Pyramids, Obelisks, Statues, Images, Pictures, Histories, Poems, Annals, Feasts, Anniversaries, many ages after (as *Plato's* Schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternall memory.	Not only while their friends are alive, but after their death, many ages later, they will still honour their memory—as Plato's pupils did—with tombs and monuments, funeral songs, epitaphs, elegies, inscriptions, pyramids, obelisks, statues, images, pictures, histories, poems, annals, feasts and anniversaries, neglecting no kindness that might preserve their names, honours and everlasting memory.[8419]
[8420]*Illum coloribus, illum cerâ, illum ære, &c. He did express his friends in colours, in wax, in brass, in ivory, marble, gold and silver,* (as *Pliny* reports of a Citizen in *Rome*) *and in a great Auditory not long since, recited a just volume of his life*.	"Him in colours, him in wax, him in bronze," and so on. "He portrayed his friends in colours, wax, bronze, ivory, marble, gold and silver," as Pliny reports of a citizen of Rome, "and not long ago, before a large audience, recited a full volume about his life."[8421]

[8419] **Editor.** Nænia means a funeral song; parentare means to perform commemorative rites for the dead. Good office means a service or kindness. Plutarch, Table Talk 8.1, describes celebrations of Socrates's and Plato's birthdays. This supports the later commemorative tradition, but does not establish Burton's exact claim about observances by Plato's pupils.

[8420] **Burton.** Printed page 425, asterisk: "Illum argento & auro, illum ebore, marmore effingit, & nuper ingenti adhibito auditorio ingentem de vita ejus librum recitavit. epist. lib. 4. epist. 68." "He portrays him in silver and gold, ivory and marble, and recently, before a large assembled audience, recited a large book about his life." Letters, book 4, letter 68, as printed; compare 4.7.1–2.

[8421] **Editor.** Compare Pliny, Letters 4.7.1–2. Pliny describes Regulus commemorating his dead son, rather than a citizen commemorating his friends. Burton's changed relationship, alternating plural and singular, and printed locator 4.68 are retained. Pliny's account is critical of Regulus's ostentatious mourning; Burton extracts an example of remembrance.

Original text 1651	Modern English
In another place, [8422]speaking of an Epigram which *Martial* had composed in praise of him, [8423]*He gave me as much as he might, and would have done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue.*	Elsewhere, speaking of an epigram Martial had written in his praise, he says: "He gave me as much as he could, and would have done more if he had been able. Yet what more can anyone give than honour, glory and eternity? Perhaps what he wrote will not endure; still, he wrote it to endure."[8424]
'Tis all the recompence a poor scholler can make his well-deserving Patron, *Mæcenas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with Satyrs, Invectives, &c. [8425]and 'tis both wayes of great moment, as [8426]*Plato* gives us to understand.	This is all the recompense a poor scholar can make to his deserving patron, his Maecenas, his friend: to mention him in his works, dedicate a book to him, write his life and so on, as our poets, orators and historians have always done. And the greatest revenge such men take on their enemies is to attack them with satires, invectives and the like. In both ways their writing has great power, as Plato gives us to understand.[8427]

[8422] **Burton.** Printed page 425, asterisk: "Lib 4 ep. 61. Prisco suo; Dedit mihi quantum potuit maximum, daturus amplius si potuisset." Book 4, letter 61, to his Priscus: "He gave me as much as he could, and would have given more if he had been able." Compare Letters 3.21.6.

[8423] **Burton.** Printed page 425, continuation of the Pliny quotation: "Tamtsi quid homini dari potest majus quam gloria laus & æternitas? At non erunt fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura." "Yet what greater gift can a person receive than glory, praise and eternity? Perhaps what he wrote will not survive. Yet he wrote it as if it would." The body's dagger refers into this continuing marginal quotation.

[8424] **Editor.** The letter about Martial is Pliny, Letters 3.21.6, to Cornelius Priscus, rather than the printed 4.61. Burton's two body markers refer into one continuing marginal quotation. The Latin Tamtsi is retained as printed. Pliny distinguishes the poet's intention to confer lasting fame from the uncertain survival of the poem.

[8425] **Burton.** Printed page 425, asterisk: "For genus irritabile vatum." "For the touchy tribe of poets." An English word introduces the Latin phrase.

[8426] **Burton.** Printed page 425, dagger: "Lib. 13. de Legibus. Magnam enim vim habent, &c." Book 13, On Laws: "For they have great power," and so on. The printed book number requires collation.

[8427] **Editor.** Maecenas, a Roman supporter of poets, supplies a general name for a literary patron. Satyrs here means satires. The marginal phrase about poets' irritability is Horace, Epistles 2.2.102. Plato's Laws has twelve books, so the printed reference to book 13 cannot stand as an ordinary book number; its intended passage remains unresolved.

Original text 1651	Modern English
Paulus Jovius in the fourth book of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; [8428]*Because I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life; since my fortunes will not give me leave to make a more sumptuous monument, I will perform those rites to his sacred ashes, which a small perhaps, but a liberal wit can afford.* But I rove.	Paolo Giovio, in the fourth book of the life and deeds of Pope Leo X, his noble patron, concludes in these words: "Because I cannot honour him as other wealthy men do, I have undertaken to write his life with equal effort, affection and devotion. Since my means do not allow me to erect a more splendid monument, I will pay his sacred ashes the honours that an intellect, small perhaps but generous, can afford." But I digress.[8429]
Where this true love is wanting, there can be no firm peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they have satisfied their own ends, which upon every small occasion, breaks out into enmity, open war, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents.	Where this true love is lacking, there can be no lasting peace: friendship is mere lip service, a pretence serving some ulterior motive, kept up only until people have satisfied their own ends. At the slightest provocation it breaks out into hostility, open war, defiance, resentment, malicious whispers, slander, disputes and every kind of bitter, melancholy discontent.[8430]

[8428] **Burton.** Printed page 425, r: "Pari tamen studio & pietate conscribendæ vitæ ejus munus suscepi, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed eo forte liberalis ingenii monumento justa sanctissimo cineri solventur." "Yet with equal zeal and devotion I undertook the task of writing his life; and since my means did not allow me to build costly monuments, the proper honours will be paid to his most sacred ashes by this small memorial, perhaps, of a generous mind." This margin continues across the foot of the page.

[8429] **Editor.** Paulus Jovius is Paolo Giovio; Leo Decimus is Pope Leo X. Burton presents biography as the scholar's memorial to a patron when he cannot afford a costly monument. Liberal wit means a cultivated, generous intellect. The Latin margin and Burton's freer English version are both retained; the exact passage in Giovio remains for collation.

[8430] **Editor.** From teeth outward means outwardly, without inward sincerity; by respects are ulterior or secondary motives. Heart-burnings are resentments or jealousies, rather than a bodily symptom in this passage.

Original text 1651	Modern English
And those men which have no other object of their love, then greatness, wealth, authority, &c. are rather feared then beloved; *nec amant quemquam, nec amantur ab ullo:* and howsoever born with for a time, yet for their tyranny and oppression, griping, covetousness, currish hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men.	Those who love nothing but greatness, wealth, authority and so on are feared rather than loved: "they love no one and are loved by none." However much they may be tolerated for a time, their tyranny and oppression, extortion, greed, brutish hardness, folly, lack of restraint, recklessness and similar vices make them universally hateful, abhorred by all, both God and humankind.[8431]
Non uxor salvum te vult, non filius, omnes *Vicini oderunt, ——*	Neither wife nor son wishes you well; all Your neighbours hate you—[8432]
Source page 425–426 wife and children, friends, neighbours, all the world forsakes them, would fain be rid of them, and are compelled many times to lay violent hands on them, or else Gods judgements overtake them: instead of Graces, come Furies.	Wife and children, friends, neighbours, the whole world abandons them and gladly would be rid of them, often being driven to attack them violently; or God's judgements overtake them: the Furies come in place of the Graces.[8433]

[8431] **Editor.** Born with means borne with, or tolerated. Griping is extortionate grasping; currish compares harsh behaviour to a snarling dog. The unattributed Latin sentence denies both the capacity to love and the experience of being loved.

[8432] **Editor.** Horace, Satires 1.1.84–85, addresses the miser whose family and neighbours hate him. Burton adapts the example to people who pursue wealth and power without reciprocal affection.

[8433] **Editor.** The Graces personify beauty, graciousness and mutual beneficence; the Furies are avenging powers. Burton turns the mythological contrast into a description of kindness giving way to hostility. Lay violent hands on them refers here to others attacking the hated people.

Original text 1651	Modern English
Source page 426 So when fair [8434]*Abigail*, a woman of singular wisdome, was acceptable to *David, Nabal* was churlish and evil-conditioned; and therefore [8435]*Mardochy* was received, when *Haman* was executed, *Haman* the favorite, *that had his seat above the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and reverenced.*	Thus beautiful Abigail, a woman of exceptional wisdom, pleased David, while Nabal was surly and ill-natured; and Mordecai was welcomed when Haman was executed—Haman the favourite, "whose seat was above the other princes and to whom all the king's servants standing at the gates bowed their knees in reverence."[8436]
Though they flourish many times, such Hypocrites, such temporizing Foxes, and blear the worlds eys by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: *surely*, saith *David, thou hast set them in slippery places, Psa.* 37. 5. as so many *Sejani*, they will come down to the *Gemonian* scales; and as *Eusebius* in [8437]*Ammianus*, that was in such authority, *ad jubendum Imperatorem*, be cast down headlong on a sudden.	Though such hypocrites, such opportunistic foxes, often flourish and blind the world through flattery, bribery, concealment of their character or the weakness of others who cannot quickly detect their tricks, they will eventually be exposed and thrown down in an instant. "Surely," says David, "you have set them in slippery places," Psalm 37:5. Like so many Sejanuses, they will come down to the Gemonian Steps; like Eusebius in Ammianus, whose authority extended "to giving orders to the emperor," they will suddenly be hurled headlong down.[8438]

[8434] **Burton.** Printed page 426, s: "1. Sam. 25. 3." 1 Samuel 25:3.

[8435] **Burton.** Printed page 426, t: "Esther. 3. 2." Esther 3:2.

[8436] **Editor.** The Abigail and Nabal contrast comes from 1 Samuel 25, beginning with the description at verse 3. Esther 3:1–2 describes Haman's elevation and public honours; the reversal in which Haman dies and Mordecai rises unfolds later in Esther. Mardochy is an older form of Mordecai.

[8437] **Burton.** Printed page 426, u: "Amm. Marcellinus l. 14." Ammianus Marcellinus, book 14.

[8438] **Editor.** Temporizing means pursuing immediate advantage; blear means obscure or deceive; precipitated means hurled down. The slippery places are in Psalm 73:18, not the printed 37:5. The Gemonian Steps evoke Sejanus's disgrace. Ammianus 22.3.12 describes Eusebius's extraordinary power and condemnation to death. His headlong fall is an image of retribution, not an identified method of execution. Burton's book 14 remains.

Original text 1651	Modern English
Or put case they escape, and rest unmasked to their lives end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.	Or suppose they escape and remain unmasked to the end of their lives: after death their memory stinks like the smoking wick of a candle just put out. Those who dared not even mutter against them while they lived will attack their name with satires, libels and bitter curses. They will "be spoken ill of" in every succeeding age, and be hated until the world's end.[8439]

[8439] **Editor.** Unmasked is the printed reading and is retained, although its relation to "escape" is awkward: it may imply surviving despite exposure, or be a textual error. The intended contrast is clear—security during life gives way to disgrace after death. A candle's snuff is its burnt wick; malè audire means to have a bad reputation.

Original text 1651	Modern English
MEMB. 3. ***Charity composed of all three kinds, Pleasant,*** ***Profitable, Honest.***	**MEMBER 3** **Charity combining all three kinds of love** **Pleasant profitable and honourable**
Besides this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man;	Besides the love that arises from usefulness, pleasure or honour—for justice requires one good turn in return for another—and the love that proceeds from natural law, training or philosophy, there is another love combining all three: charity. It includes piety, affection, goodwill, friendship and all such virtuous dispositions; for love is the equant circle of all other affections, which Aristotle discusses at length in his Ethics. God commands it, and no one can properly practise it unless he is a Christian and truly born anew.[8440]
This is [8441]*To love God above all, and our neighbour as our self;* for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others.	This is "to love God above all, and our neighbour as ourselves"; for this love is "a lamp that kindles and is kindled," a light that communicates itself, able to illuminate itself as well as others.[8442]

[8440] **Editor.** Charity here is Christian love of God and neighbour, broader than almsgiving. Honest means morally honourable, while dilection means love or affection. The astronomical image of an equant circle presents love as a principle ordering the other affections. Regenerate means spiritually born anew. The claim that this love requires Christianity belongs to Burton's theological argument.

[8441] **Burton.** Printed page 426, x: "Ut mundus duobus polis sustentatur: ita lex Dei, amore Dei & proximi; duobus his fundamentis vincitur; machina mundi corruit, si una de polis turbatur; lex perit divina si una ex his." "As the world is supported by two poles, so God's law by love of God and neighbour; it is bound by these two foundations. The world's structure falls if one pole is disturbed; divine law perishes if one of these is." The compressed syntax and printed vincitur and una are retained.

[8442] **Editor.** Lychnus is a lamp. Accendens and accensus make love both a source and a recipient of illumination. The marginal comparison makes love of God and love of neighbour the two supports of divine law, as two poles support the world.

Original text 1651	Modern English
All other objects are fair, and very beautifull, I confess; kindred, alliance, friendship, the love that we owe to our country, nature, wealth, pleasure, honour, and such moral respects, &c. of which read copious [8443]*Aristotle* in his *Morals;* A man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God.	All other objects are fair and very beautiful, I admit: kindred, marriage ties, friendship, the love we owe our country, nature, wealth, pleasure, honour and such moral considerations. Read Aristotle's ample account in his Ethics. One human being is loved by another simply as a human being; but all these loves become far more distinguished and great when they arise from a sanctified spirit with a true feeling for religion and a regard for God.[8444]
Source page 426–427 Nature binds all creatures to love their young ones; an hen to preserve her brood will run upon a Lion, an Hinde will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents, ([8445]*dii me pater omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as *Tully* holds, [8446]*without detestable offence:* but much more Gods commandment, which injoyns a filial love, and an obedience in this kind.	Nature binds all creatures to love their young: a hen will attack a lion to save her brood, a hind will fight a bull, a sow a bear, a helpless sheep a fox. That same nature urges a person to love his parents—"Father, may all the gods hate me if I do not love you more than my own eyes!" As Cicero holds, this love cannot be broken "without a detestable offence." How much more binding, then, is God's commandment, which enjoins a child's love and obedience.[8447]

[8443] **Burton.** Printed page 426, dagger: "8. & 9. libro." Books 8 and 9 of Aristotle's Ethics.

[8444] **Editor.** Aristotle's Nicomachean Ethics, books 8–9, examines friendship, including friendships grounded in usefulness, pleasure and virtue. Burton incorporates this moral scheme into his Christian account of charity. Alliance here includes connections through marriage, not only political treaties.

[8445] **Burton.** Printed page 426, asterisk: "Ter. Adelph. 4 5." Terence, The Brothers, act 4, scene 5.

[8446] **Burton.** Printed page 426, y: "De amicit." On Friendship, attributed here to Cicero.

[8447] **Editor.** Silly means weak or defenceless; a hind is a female deer. The filial declaration is attributed to Terence's Adelphoe 4.5. Cicero, On Friendship 27, describes the natural bond between parents and children as breakable only by a detestable crime. Burton moves from natural affection to the stronger obligation of a divine command.

Original text 1651	Modern English
Source page 427 [8448]*The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down,* no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it.	"The love of brothers is great, like an arch of stones: if one is dislodged, all comes down." No love is so powerful, strong and honourable, with nature, circumstance and virtue happily joining to unite it; yet even this love falls short of charity.[8449]
——— *Dulce & decorum pro patriâ mori,*	It is sweet and honourable to die for one's country—[8450]
[8451]*it cannot be expressed, what a deal of Charity that one name of Country contains.*	"It cannot be expressed how much affection that single name, country, contains."
* *Amor laudis & patriæ pro stipendio est;*	Love of praise and country serves as pay;[8452]
The *Decii did se devovere, Horatii, Curii, Scævola, Regulus, Codrus*, sacrifice themselves for their Countries peace and good.	The Decii "devoted themselves to death"; the Horatii, Curii, Scaevola, Regulus and Codrus sacrificed themselves for their country's peace and welfare.[8453]

[8448] **Burton.** Printed page 427, z: "Charitas parentum dilui nisi detestabili scelere non potest, lapidum fornicibus simillima, casura, nisi se invicem sustentaret. Seneca." "Love of parents cannot be dissolved without a detestable crime; it is very like an arch of stones, which would fall unless they supported one another." Seneca. The margin joins parental love to the arch image, while the body applies that image to brothers.

[8449] **Editor.** Seneca, Letters 95.53, compares human society to an arch supported by its parts. Burton applies this to brothers. His margin begins with parental love, echoing Cicero, On Friendship 27, before the Senecan image. The combined wording and differing applications remain. The closing "it" is read as charity, this member's subject.

[8450] **Editor.** Horace, Odes 3.2.13. Burton omits est, "is," from the familiar Latin line. The statement praises patriotic self-sacrifice within his survey of natural and civic loves; he will subordinate these to Christian charity.

[8451] **Burton.** Printed page 427, a: "Dii immortales, dici non potest quantum charitatis nomen illud habet." "Immortal gods! It cannot be said how much affection that name contains."

[8452] **Editor.** Stipendium means pay, especially soldiers' pay. The sentence presents praise and patriotism as rewards in themselves. The printed asterisk has no separately recoverable corresponding marginal text on this page; an exact source is not supplied here.

[8453] **Editor.** The list gathers Roman and Greek exemplars of devotion to a community. Se devovere refers to dedicating oneself to death, particularly the Roman Decii. Not every figure named simply died for the state; Burton compresses different stories of courage, sacrifice and public service. Curii is retained without substituting another name.

Original text 1651	Modern English
[8454]*Una dies Fabios ad bellum miserat omnes,* *Ad bellum missos perdidit una dies.*	One day had sent all the Fabii to war; One day destroyed those sent to war.[8455]
One day the *Fabii* stoutly warred, One day the *Fabii* were destroyed.	One day the Fabii fought bravely; One day the Fabii were destroyed.
Fifty thousand Englishmen lost their lives willingly neer *Battle-Abby*, in defence of their Country. [8456]*P. Æmilius l.* 6. speaks of six Senators of *Calice*, that came with halters in their hands to the King of *England*, to die for the rest. This love makes so many writers take such pains, so many Historiographers, Physitians, &c. or at least as they pretend, for common safety, and their Countries benefit.	Fifty thousand Englishmen willingly lost their lives near Battle Abbey in defence of their country. Paolo Emilio, book 6, tells of six councillors of Calais who came to the king of England with nooses in their hands, to die for the rest. This love makes so many writers take such pains—so many historians, physicians and others—for the public safety and their country's benefit, or so they claim.[8457]

[8454] **Burton.** Printed page 427, b: "Ovid. Fast." Ovid, Fasti; the couplet is 2.235–236.

[8455] **Editor.** Ovid, Fasti 2.235–236, on the destruction of the Fabii. Burton follows the Latin couplet with his own English couplet. Both are preserved and modernized separately: his "stoutly warred" is a freer rendering of the Latin "sent to war."

[8456] **Burton.** Printed page 427, c: "Anno 1347. Jacob Mayer. Annal. Fland. lib. 12." In the year 1347. Jacob Meyer, Annals of Flanders, book 12.

[8457] **Editor.** Battle Abbey evokes the battle of Hastings. The figure of fifty thousand English dead is Burton's reported number, retained rather than endorsed as an established count. Calice is Calais; its six Senators are civic leaders, here rendered councillors. The margin dates the story to 1347 and adds Jacob Meyer's Annals of Flanders to the body's reference to Paolo Emilio. These historical citations remain for full collation.

Original text 1651	Modern English
[8458]*Sanctum nomen amicitiæ, sociorum communio sacra;* Friendship is an holy name, and a sacred communion of friends. [8459]*As the Sun is in the Firmament, so is friendship in the world,* a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of *Cornelius Nepos*,) before affinity or consanguinity; [8460]*plus in amicitia valet similitudo morum, quam affinitas, &c.*	"The name of friendship is sacred; the fellowship of companions is holy": friendship is a holy name and a sacred communion of friends. "As the sun is in the heavens, so friendship is in the world," a most divine and heavenly bond. As married love creates humankind, friendship perfects it; and, if you accept Cornelius Nepos's judgement, it should be preferred to ties of marriage or blood: "in friendship, similarity of character has more power than relationship by marriage," and so on.[8461]
the cords of love bind faster then any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.	The cords of love bind more firmly than any other bond. Take friendship away and you take all pleasure, joy, comfort, happiness and true contentment out of the world. It is the greatest tie, the surest contract, the strongest bond; and, as our modern Virgil decides, it is far to be preferred to the rest.[8462]

[8458] **Burton.** Printed page 427, d: "Tully." Cicero, as attributed in the margin.

[8459] **Burton.** Printed page 427, e: "Lucianus Toxari. Amicitia ut sol in mundo, &c." Lucian, Toxaris: "Friendship is like the sun in the world," and so on.

[8460] **Burton.** Printed page 427, dagger: "Vit. Pompon. Attici." Life of Pomponius Atticus.

[8461] **Editor.** Affinity means relationship through marriage; consanguinity means blood relationship. Nepos, Atticus 5.3, explains Cicero's friendship with Atticus by shared character rather than family connection. Burton restates the indirect Latin as a maxim. The first Latin sentence and its English repetition remain. The Cicero and Lucian Toxaris passages still require exact collation.

[8462] **Editor.** Indenture means a binding written agreement. Maro is Virgil's cognomen; Burton's "modern Maro" is Edmund Spenser, whose verses follow. The comparison gives Spenser the stature of a classical epic poet.

Original text 1651	Modern English
[8463]*Hard is the doubt, and difficult to deem,* *When all three kinds of love together meet;* *And do dispart the heart with power extream,* *Whether shall weigh the ballance down; to wit,* *The dear affection unto kindred sweet,* *Or raging fire of love to women kind,* *Or zeal of friends, combin'd by vertues meet:* *But of them all, the band of vertuous mind,* *Me thinks the gentle heart should most assured bind.*	Hard is the question, difficult to judge, When all three kinds of love meet together And divide the heart with overwhelming power, Which will tip the balance: namely, The dear affection for beloved kindred, The raging fire of love for women, Or friends' devotion, joined by matching virtues. But of them all, the bond of a virtuous mind, I think, should bind the noble heart most surely.[8464]
For natural affection soon doth cease, *And quenched is with* Cupids *greater flame;* *But faithful friendship doth them both suppress,* *And them with mastering discipline doth tame,* *Through thoughts aspiring to eternal fame.* *For as the soul doth rule the earthly mass,* *And all the service of the body frame,* *So love of Soul doth love of body pass,* *No less then perfect gold surmounts the meanest brass.*	For natural affection soon dies down, Quenched by Cupid's greater flame; But faithful friendship overcomes them both And tames them with its ruling discipline, Through thoughts aspiring to eternal fame. For as the soul rules the earthly body And orders all its service, So love of soul surpasses love of body As pure gold surpasses the poorest brass.

[8463] **Burton.** Printed page 427, f: "Spencer Fairy Queen. lib 5. cant. 9. staff. 1. 2." Spenser, The Faerie Queene, book 5, canto 9, stanzas 1–2, as printed; compare book 4, canto 9, stanzas 1–2.

[8464] **Editor.** Spenser, The Faerie Queene 4.9.1–2, rather than the margin's book 5. The three loves in these stanzas are family affection, erotic love and friendship, not exactly Burton's useful, pleasant and honourable categories. Deem means judge; dispart means divide; gentle means noble. Burton's variants, including "by vertues" and "Me thinks," are retained. The modernization preserves the two nine-line stanzas without imposing a new rhyme scheme.

Original text 1651	Modern English
Source page 428 [8465]A faithful friend is better then [8466]gold, a medicine of misery, [8467]an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for Gods sake.	A faithful friend is better than gold, a remedy for misery, a possession beyond compare. Yet this love of friends, married love, passionate love, useful, pleasant and honourable love—all three kinds together—are worth little unless they come from a true Christian soul enlightened by God, unless they are practised "with reference to God," for God's sake.[8468]
Though I had the gift of Prophesie, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing, 1 Cor. 13. 1, 3. 'tis *splendidum peccatum*, without charity; This is an all apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone,	"Though I had the gift of prophecy and spoke with the tongues of men and angels, though I fed the poor with all my goods and gave my body to be burned, without this love it profits me nothing," 1 Corinthians 13:1, 3. Without charity it is "splendid sin." This is an all-embracing love, a love that makes us godlike, a refined, pure, divine love, the essence of all love, the true philosopher's stone.[8469]
Non potest enim, as [8470]*Austin* infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis,* He is no true friend that loves not Gods truth.	"For no one," as Augustine concludes, "can truly be a friend to another human being unless he is first a friend of truth itself": he is no true friend who does not love God's truth.[8471]

[8465] **Burton.** Printed page 428, g: "Syracides." Sirach, also called Ecclesiasticus.

[8466] **Burton.** Printed page 428, h: "Plutarch, preciosum numisma." Plutarch: "a precious coin."

[8467] **Burton.** Printed page 428, i: "Xenophon, verus amicus præstantissima possessio." Xenophon: "a true friend is the finest possession."

[8468] **Editor.** Nuptial love is married love; heroical is passionate or erotic love in Burton's terminology. An only possession means an exceptionally valuable or incomparable possession. The three marginal authorities are Sirach, Plutarch and Xenophon; their exact passages remain for collation. In ordine ad Deum specifies God as the end or governing purpose of the love.

[8469] **Editor.** Burton combines 1 Corinthians 13:1–3, including the prophecy of verse 2 although his printed locator names 1 and 3. Splendidum peccatum means a splendid or impressive sin: outwardly admirable action lacking charity. Quintessence is the purest essence; the philosopher's stone is the imagined alchemical agent of transformation. Here both are metaphors for charity's perfecting power.

[8470] **Burton.** Printed page 428, dagger: "Epist. 52." Letter 52, as printed.

[8471] **Editor.** Compare Augustine, Letter 155.1.1 to Macedonius, which begins this sentence Nemo enim potest. The margin's Letter 52 is retained; it differs from the numbering of the consulted text. Burton's English gloss makes "truth itself" explicitly "Gods truth," and both formulations remain in the modern column.

Original text 1651	Modern English
And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, then fair and foul weather, light and darkness, sterility and plenty may be together; as the Sun in the Firmament, (I say) so is love in the world; and for this cause 'tis love without an addition, love κατ' ἐξοχὴν love of God, and love of men.	This, therefore, is true love indeed, the cause of every good for mortal people. It reconciles all creatures and binds them together in lasting friendship and firm alliance. It can no more tolerate bitterness, hatred and malice than fair and foul weather, light and darkness, barrenness and abundance can coexist. As the sun is in the heavens, I say, so love is in the world. For this reason it is love without qualification, love above all: love of God and love of humankind.[8472]
[8473]*The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased.* By this happy union of love, [8474]*all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it conjoyned in God, and reduced to one.*	"Love of God gives birth to love of humankind; and through this love of our neighbour, love of God is nourished and increased." Through love's happy union, "all well-governed families and cities are bound together, the heavens joined, divine souls intertwined, the world itself ordered, and everything in it united in God and brought together as one."[8475]

[8472] **Editor.** The Greek κατ' ἐξοχὴν means pre-eminently or above all. Love without an addition means love without a limiting qualification. Glews and league extend Burton's recurrent imagery of love as a bond joining otherwise separate beings.

[8473] **Burton.** Printed page 428, k: "Greg. Per amorem Dei, proximi gignitur; & per hunc amorem proximi, Dei nutritur." Gregory: "Through love of God, love of one's neighbour is born; and through this love of one's neighbour, love of God is nourished."

[8474] **Burton.** Printed page 428, l: "Piccolomineus grad. 7. cap. 27. hoc felici amoris nodo ligantur familiæ civitates, &c." Piccolomini, grade 7, chapter 27: "By this happy knot of love families and cities are bound," and so on.

[8475] **Editor.** Complicated here means intertwined, from the idea of folding together; reduced to one means brought into unity. The margins identify Gregory and Piccolomini, the latter by grade 7, chapter 27. These are Burton's attributions; their precise source passages remain unresolved.

Original text 1651	Modern English
[8476]*This love causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences,* sustained by Faith and Hope, which with this our love, make an indissoluble twist; a *Gordian* knot, an *Æ*quilateral Triangle, *And yet the greatest of them is love,* 1 Cor. 13, 13.	"This love produces true and perfect virtues; it is the life, spirit and root of every virtuous action. It completes prosperity, eases adversity and remedies all natural hindrances and difficulties." It is sustained by faith and hope, which, with this love of ours, form an unbreakable cord, a Gordian knot, an equilateral triangle; "and yet the greatest of them is love," 1 Corinthians 13:13.[8477]
[8478]*which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an attonement, and reconciles us unto him.* [8479]*That other love infests the soul of man, this cleanseth; that depresses, this erears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repentance, this to heaven.*	It "sets our souls aflame with divine heat and, once they are so inflamed, purifies them; thus purifying, it lifts them to God, brings reconciliation and reconciles us to him." "That other love troubles the human soul; this cleanses it. That casts it down; this raises it. That causes cares and troubles; this brings peace of mind. This gives our life its proper form; that disfigures it. That leads to repentance; this to heaven."[8480]
For if once we be truly link't and touched with this charity, we shall love God above all, our neighbour as ourself, as we are enjoyned, *Mark.* 12. 31. *Mat.* 19. 19. perform those duties and exercises, even all the operations of a good Christian.	For once we are truly bound together and touched by this charity, we shall love God above all and our neighbour as ourselves, as we are commanded in Mark 12:31 and Matthew 19:19. We shall perform those duties and practices, all the actions of a good Christian.

[8476] **Burton.** Printed page 428, m: "Veras absolutas hæc parit virtutes, radix omnium virtutum, mens & spiritus." "This produces true and perfect virtues, the root of all virtues, their mind and spirit."

[8477] **Editor.** Absolute means complete or perfect; finisheth means brings to fulfilment. The intertwined cord, Gordian knot and equilateral triangle illustrate the union of faith, hope and charity. Burton nevertheless follows 1 Corinthians 13:13 in ranking love highest. His knot image stresses strength of union.

[8478] **Burton.** Printed page 428, n: "Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat. Bernard." "It kindles souls with divine heat; once kindled, it purifies them; once purified, it lifts them to God, appeases God and reconciles humankind to God." Bernard.

[8479] **Burton.** Printed page 428, o: "Ille inficit, hic perficit, ille deprimit, hic elevat; hic tranquillitatem, ille curas parit; hic vitam rectè informat, ille deformat, &c." "That love infects; this perfects. That casts down; this raises up. This produces tranquillity; that, cares. This rightly forms life; that disfigures it," and so on.

[8480] **Editor.** Attonement means reconciliation or making at one. The modern wording of the first sentence follows the sequence clarified by its Latin margin: kindling, purification, elevation and reconciliation; the printed English syntax is compressed. Erears means raises up; informs means gives form to. The following margin contrasts infecting with perfecting, where Burton's English contrasts troubling with cleansing; each version is retained.

Original text 1651	Modern English
This love suffereth long, it is bountiful, envieth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoyceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. *it covereth all trespasses,* Prov. 10. 12. *a multitude of sinnes,* 1 Pet. 4.	"This love is patient and generous; it does not envy or boast, is not conceited, does not deceive or seek its own advantage, is not provoked to anger, thinks no evil and rejoices in truth rather than wrongdoing. It bears all things, believes all things and hopes all things," 1 Corinthians 13:4–7. "It covers all offences," Proverbs 10:12, "a multitude of sins," 1 Peter 4.[8481]
as our Saviour told the woman in the Gospel, that washed his feet, *many sins were forgiven her, for she loved much,* Luke 7. 47. *it will defend the fatherless and the widdow,* Isa. 1. 17. *will seek no revenge, or be mindful of wrong,* Levit. 19. 18. *will bring home his brothers oxe if he go astray, as it is commanded,* Deut. 22. 1. *will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemie,* Matthew 5. *bear his brothers burthen,* Galathians 6. 7.	As our Saviour told the woman in the Gospel who washed his feet, "her many sins were forgiven because she loved much," Luke 7:47. Love "will defend the orphan and the widow," Isaiah 1:17; "will take no revenge or harbour a grudge," Leviticus 19:18; "will bring home a brother's ox if it strays, as commanded," Deuteronomy 22:1; "will resist evil, give to anyone who asks, never turn away a borrower, bless those who curse him and love his enemy," Matthew 5; "bear his brother's burden," Galatians 6:7.[8482]

[8481] **Editor.** Burton strings together scriptural phrases in his own wording. His "it deceiveth not" is retained rather than replaced by the wording about unseemly behaviour in 1 Corinthians 13:5. The final references extend Paul's account with Proverbs 10:12 and 1 Peter 4:8. This edition modernizes Burton's text rather than substituting a single modern Bible translation.

[8482] **Editor.** The printed "will resist evil" is retained, although Matthew 5:39 gives the opposite injunction, "resist not evil." Bearing burdens is Galatians 6:2, rather than the printed 6:7. In Luke 7:47 Jesus speaks about the woman to Simon; he addresses her directly in verse 48. Burton compresses these moments. His other biblical applications are likewise paraphrastic.

Original text 1651	Modern English
Source page 428–429 He that so loves, will be hospitable, and distribute to the necessities of the Saints; he will, if it be possible, have peace with all men, *feed his enemy if he be hungry, if he be athirst, give him drink,* he will perform those seven works of mercy, *he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep,* Rom. 12.	One who loves in this way will be hospitable and contribute to the needs of the saints. If possible, he will live at peace with everyone, "feed his enemy if he is hungry and give him drink if he is thirsty." He will perform the seven works of mercy, "place himself on equal terms with the lowly, rejoice with those who rejoice and weep with those who weep," Romans 12.[8483]
Source page 429 he will speak truth to his neighbour, be courteous and tender-hearted, *forgiving others for Christs sake, as God forgave him,* Eph. 4. 32. *he will be like minded,* Phil. 2. 2. *Of one judgement; be humble, meek, long-suffering,* Colos. 3. *Forbear, forget and forgive,* 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: *Be pittiful and courteous,* 1 Pet. 3. *Seek peace and follow it.*	He will speak truth to his neighbour and be courteous and tender-hearted, "forgiving others for Christ's sake, as God forgave him," Ephesians 4:32. "He will be like-minded," Philippians 2:2, "of one judgement; humble, meek and patient," Colossians 3. "Bear with one another, forget and forgive," verses 12, 13 and 23; whatever he does will be done wholeheartedly for God, not for people. "Be compassionate and courteous," 1 Peter 3. "Seek peace and pursue it."[8484]
He will love his brother, not in word and tongue, but in deed and truth, Joh. 3. 18. *and he that loves God, Christ will love him that is begotten of him* Joh. 5. 1. &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love.	He will love his brother in deed and truth, not merely in words, John 3:18; "and he who loves God, Christ, will love the one begotten of him," John 5:1, and so on. We should willingly do all this if we truly felt this charity, this divine love; if we would carry out what we are commanded, forget and forgive, and bring our conduct into accord with these Christian laws of love.[8485]

[8483] **Editor.** The saints are the community of believers. Burton's seven works of mercy invokes the traditional bodily works of care, including feeding the hungry, sheltering strangers and caring for the sick. His surrounding phrases draw on Romans 12, especially verses 13–20; the sevenfold list is not itself given there.

[8484] **Editor.** Burton assembles several exhortations: truth-speaking as well as kindness and forgiveness in Ephesians 4; unity in Philippians 2; patience and forgiveness in Colossians 3:12–13, followed by wholehearted work in verse 23; compassion and the pursuit of peace in 1 Peter 3. The wording "forget" is part of his expansion, not an instruction to erase memory.

[8485] **Editor.** The printed John 3:18 and 5:1 refer in substance to 1 John 3:18 and 5:1, not to those verses in the Gospel of John. The second phrase is syntactically compressed and includes "Christ," which has no corresponding position in 1 John 5:1. That word and Burton's locators are retained; the verse connects love of the begetter with love of the begotten.

Original text 1651	Modern English
[8486]*O felix hominum genus,* *Si vestros animos amor* *Quo cœlum regitur regat!*	O happy human race, If your hearts were ruled by the love That rules the heavens![8487]
Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the divel, and have another heaven upon earth!	Angelic souls! How blessed and happy we should be if we loved like this; how we might triumph over the devil and have another heaven on earth!
But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, [8488]want of this charity,	But we cannot do this; and the cause of all our woes, miseries, discontent and melancholy is the lack of this charity.[8489]
We do *invicem angariare*, contemn, consult, vex, torture, molest and hold one anothers noses to the grindstone hard, provoke, rail, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfie our lust or private spleen, for [8490]toyes, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his.	We "oppress one another," despise, plot, vex, torture, harass and press one another's noses hard to the grindstone; provoke, rail, mock, slander, challenge, hate and abuse. Hard-hearted, implacable, malicious, spiteful and unrelenting as we are, we expend ourselves, our goods, friends and fortunes to satisfy our desires or private resentment, over toys, trifles and irrelevant occasions, to revenge ourselves on an enemy and ruin him and his family.[8491]

[8486] **Burton.** Printed page 429, p: "Boethius lib. 2. met. 8." Boethius, Consolation of Philosophy, book 2, metre 8.

[8487] **Editor.** Boethius, The Consolation of Philosophy 2, metre 8, final three lines. The poem describes love holding the cosmos together and wishes that the same power might govern human hearts. Burton adds his own Christian exclamation about an earthly heaven, bringing this ideal account of charity to a close.

[8488] **Burton.** Printed page 429, q: "Deliquium patitur charitas, odium ejus loco succedit. Basil. 1. ser. de instit. mon." "Charity suffers an eclipse; hatred takes its place." Basil, first sermon on monastic instruction, as cited.

[8489] **Editor.** This begins Burton's account of the failure to practise the charity described in Block 111. Want means lack. The marginal deliquium can suggest fainting or an eclipse: love gives way to hatred.

[8490] **Burton.** Printed page 429, r: "Nodum in scirpo quærentes." "Looking for a knot in a bulrush": manufacturing a difficulty or pretext for complaint.

[8491] **Editor.** Angariare means to impose burdens or forced service. Consult here is read in the older sense of taking counsel or plotting. Spleen means resentment; peevish means malicious or perverse. The marginal bulrush proverb describes finding grievances where none need exist.

Original text 1651	Modern English
'Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission;	All our thought, effort and business goes into plotting mischief: mining and countermining, defending and attacking, protecting ourselves, injuring others, harming everyone, as though we were born to do harm. We pursue our designs with such eagerness and bitterness, such rancour, malice, rage and fury, that neither marriage nor blood ties, neither love nor fear of God or humankind can restrain us. No reparation or settlement is accepted, no service will suffice, no submission.[8492]
though he fall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banish his friends, followers, *& omne invisum genus*, rooted him out and all his posterity.	Though he fall on his knees, as Sarpedon did to Glaucus in Homer, admit his error, surrender with tears in his eyes and beg pardon, we will not relent, forgive or forget until we have destroyed him and his family, "made dice of his bones," as the saying goes, seen him rot in prison, banished his friends, followers "and all the hated race," and rooted out him and all his descendants.[8493]

[8492] **Editor.** Mine and countermine borrow the language of siege warfare. Offend means attack; composition means a negotiated settlement; offices means acts of service or kindness. Burton describes revenge that refuses every means of reconciliation.

[8493] **Editor.** The example of Sarpedon asking Glaucus's pardon has not been verified in Homer. It is retained without substituting a different supplicant. Made dice of his bones is an image of total destruction. The Latin adds the whole hated family or race to the victim's friends and descendants.

Original text 1651	Modern English
Source page 429–430 Monsters of men as we are, Dogs, Wolves, [8494]Tygers, Fiends, incarnate Divels, we do not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battle, a snarling fit: *Eris dea* is setled in our tents, [8495]*omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or two milstones with continual attrition, we fire our selves, or break anothers backs, and both are ruined and consumed in the end.	Monstrous people that we are—dogs, wolves, tigers, fiends, devils in human form—we not only quarrel, oppress and tyrannize ourselves, but, like so many firebrands, incite and encourage others. Our whole life is perpetual combat, conflict, pitched battle, snarling strife. "The goddess Discord" has settled in our tents; "everything comes from strife." We pit wit against wit, wealth against wealth, strength against strength, fortune against fortune, friends against friends. As in a sea battle, we turn our broadsides; or, like two millstones rubbing continually, we set ourselves on fire or break one another's backs, until both are ruined and consumed.[8496]
Source page 430 Miserable wretches, to fat and inrich our selves, we care not how we get it, *Quocunque modo rem*, how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfie our own private lust.	Wretched creatures! To fatten and enrich ourselves, we care nothing how we get wealth —"money by whatever means"—how many thousands we ruin, whom we oppress, through whose downfall we rise, or whom we injure: orphaned children, widows, whole communities, all to satisfy our private desires.[8497]

[8494] **Burton.** Printed page 429, s: "Hircaneæq; admorunt ubera tygres." "And Hyrcanian tigers offered their breasts." Compare Virgil, Aeneid 4.367.

[8495] **Burton.** Printed page 429, t: "Heraclitus." Heraclitus; the attribution accompanies omnia de lite, "everything from strife."

[8496] **Editor.** Eris is the Greek goddess of strife. The tiger phrase is from Dido's accusation in Virgil, Aeneid 4.367. Aristotle, Nicomachean Ethics 8.1, attributes universal generation through strife to Heraclitus; this supplies an ancient parallel, not Burton's exact Latin intermediary. A set battle is a pitched battle; attrition means friction or grinding.

[8497] **Editor.** Quocunque modo rem means obtaining property or money by whatever means; compare Horace, Epistles 1.1.65–66. Undo means ruin. Common societies are communities. Burton's first-person plural makes the indictment collective, implicating speaker and reader.

Original text 1651	Modern English
Though we have myriads, abundance of wealth and treasure, (pittiless, merciless, remorsless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, then cover his buttocks;	Though we have countless riches, an abundance of wealth and treasure, we remain utterly pitiless, merciless, remorseless and uncharitable. While our poor brother is needy, sick, in desperate distress and about to starve for lack of food, we would rather, as the fox told the ape, let our tail drag along the ground than cover his bare backside.[8498]
rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, then he should have part of it; [8499]rather take from him that little which he hath, then relieve him.	We would rather squander our wealth, use it up on dogs, hawks, hounds, unnecessary buildings and extravagant clothes, gorge ourselves or let it go to waste than give him a share. We would rather take what little he has than relieve his need.[8500]
Like the dog in the manger, we neither use it our selves, let others make use of, or enjoy it; part with nothing while we live: for want of disposing our houshold, and setting things in order, set all the world together by the ears, after our death.	Like the dog in the manger, we neither use it ourselves nor allow others to use or enjoy it. We part with nothing while we live; by failing to arrange our household affairs and set things in order, we set everyone quarrelling after our death.[8501]
Poor *Lazarus* lies howling at his gates for a few crums, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not.	Poor Lazarus lies howling at his gates for a few crumbs, asking only for scraps and leftovers. Let him cry and howl, starve and eat his own flesh: the rich man takes no notice of him.[8502]

[8498] **Editor.** Myriads signifies vast numbers or riches. The fox-and-ape fable makes the fox prefer wasting its long tail to sharing any of it with the bare-bottomed ape. The exact version used by Burton remains unlocated.

[8499] **Burton.** Printed page 430, u: “Si in gehennam abit, pauperem qui non alat: quid de eo fiet qui pauperem denudat? Austin.” “If someone who does not feed the poor goes to hell, what will become of someone who strips the poor bare?” Augustine, as attributed.

[8500] **Editor.** Ingurgitate means gorge; hawks and hounds represent costly sport. Augustine, Sermon 178.3.3–4.4, contrasts withholding aid with robbery and stripping the clothed. This closely parallels the margin’s argument, but does not establish its exact Latin wording or Burton’s intermediary.

[8501] **Editor.** The dog in the manger prevents other animals from eating fodder it cannot eat itself. Set together by the ears means provoke quarrelling. Disposing the household includes settling property and inheritance, so hoarding produces conflict even after death.

[8502] **Editor.** Compare the rich man and Lazarus in Luke 16:19–31. Burton amplifies the scene of the poor man at the gate with his own images of abandonment and hunger; these should not all be mistaken for details in the Gospel.

Original text 1651	Modern English
A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c. unkle, cosen, brother, father,	A poor relation fallen on hard times approaches him on the road amid all his splendour and runs bareheaded beside him, begging, appealing to those old bonds of friendship, marriage and blood: uncle, cousin, brother, father—[8503]
—— *Per ego has lachrymas, dextramque tuam te,* *Si quidquam de te merui, fuit aut tibi quidquam* *Dulce meum, miserere mei.*	By these tears, by your right hand, I beg you: If I have deserved anything from you, or anything of mine Has ever been dear to you, have pity on me.[8504]
Shew some pitty for Christs sake, pitty a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,	"Show some pity for Christ's sake; pity a sick man, an old man," and so on. He does not care: ride on. Plead sickness, unavoidable loss of limbs or goods, debts incurred as a guarantor, shipwreck, fires or public disasters; show your needs and infirmities—[8505]
Et si per sanctum juratus dicat Osyrim, *Credite, non ludo, crudeles tollite claudum.*	Even if he swears by holy Osiris and says, "Believe me, I am not pretending; cruel people, lift up a lame man."[8506]
Swear, protest, take God and all his Angels to witness, *quære peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it.	Swear, protest, call God and all his angels to witness: "find someone who does not know you"; you are a feigned invalid, a cheat. He is unmoved. "The poor man lies downtrodden everywhere." Ride on; he takes no notice.[8507]

[8503] **Editor.** Decayed means impoverished or fallen in circumstances, not physically decomposed. Jollity includes prosperous splendour. Going bareheaded shows deference; conjuring means solemnly imploring, not practising magic.

[8504] **Editor.** Adapted from Dido's appeal to Aeneas, Aeneid 4.314 and 317–318. Burton omits intervening words and makes the appeal end miserere mei, "have pity on me," rather than Virgil's miserere domus labentis, "pity a falling house." The borrowed plea is placed in the poor relation's mouth.

[8505] **Editor.** Pretend here means put forward or allege; it need not imply a false claim. Suretiship is liability for someone else's debt. Burton's repeated ride on imitates the wealthy traveller refusing to stop.

[8506] **Editor.** Horace, Epistles 1.17.60–61, adapted at the opening. Osiris is an Egyptian god invoked in the beggar's oath. In Horace the appeal comes from a known deceiver whose real injury is no longer believed; Burton uses it amid his description of indiscriminate refusal to help.

[8507] **Editor.** Quære peregrinum continues Horace, Epistles 1.17.62: the neighbours tell the man to try a stranger who does not know his tricks. A counterfeit crank is a beggar pretending illness. The accusation belongs to the refusing voice. Pauper ubique jacet is Ovid, Fasti 1.218, on the social power of wealth.

Original text 1651	Modern English
Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out to him for ayd, ride on, *surdo narras*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not.	Present a petition as he passes in the name of a thousand orphans, a hospital, a shelter for the sick, a prison; they cry to him for help. Ride on: "you are speaking to a deaf man." He does not care. Let them eat stones, be eaten up by vermin, rot in their own filth: he does not care.[8508]
Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for Gods sake, your Countries sake, ride on.	Show him a harbour, a bridge, a school, a fortification or some other public work in disrepair: ride on. "Please, your worship, your honour, for God's sake, for your country's sake"—ride on.
But shew him a role wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay;	But show him a roll on which his name will be recorded in golden letters and praised to all posterity, with his coat of arms displayed and his emblems visible, and perhaps he will stop and contribute. Or, if you can thunder at him, as Papists do, about works of satisfaction and merit, or persuade him that by these means he will save his soul from hell and free it from purgatory—if he has any religion—then in all likelihood he will listen and stop.[8509]
Source page 430–431 or that he have no children, no neer kinsman, heir, he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some School or Hospitall in his life, or be induced to give liberally to pious uses after his death.	Or if he has no children, no close relation or heir whom he cares for at least, or cannot otherwise decide how or where to dispose of his possessions —for he cannot take them with him—perhaps then he will build a school or hospital during his lifetime, or be persuaded to make a generous bequest for religious and charitable purposes.[8510]

[8508] **Editor.** A supplication is a petition. Spittle is a shortened form of hospital, often an institution for the sick or poor. Surdo narras, speaking to a deaf person, is proverbial for an appeal that receives no hearing. The surrounding suffering is Burton's vehement moral indictment.

[8509] **Editor.** Role means roll or register; arms and devises are heraldic arms and emblems. Papists is Burton's polemical term for Roman Catholics. Satisfactory works are understood to make satisfaction for sin, while meritorious works earn reward in the view he attacks. His claim about motives is part of this religious controversy.

[8510] **Editor.** Pious uses includes religious and charitable purposes. Burton extends his accusation from public recognition to the disposal of unwanted or untransmittable wealth, while the following paragraph expressly allows the existence of sincere benefactors.

Original text 1651	Modern English
Source page 431 For I dare boldly say, vain glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works.	For I dare say boldly that vainglory, this belief in merit, and the necessity forced on people when they do not know how else to leave their possessions or what better to do with them, are the chief causes of most of our good works.
I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good work; no doubt there be many sanctified, heroical, and worthy minded men, that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pitty, extend their liberality, and as much as in them lies, do good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kind, much default and defect.	I do not press this argument to detract from anyone's charitable devotion or generosity, or to condemn any good work. There are undoubtedly many sanctified, noble and worthy-minded people—divine spirits—who, out of true zeal and for virtue's sake, generously give from compassion and pity. As far as they can, they do good to everyone, clothe the naked, feed the hungry, comfort the sick and needy, relieve everyone, forget and forgive injuries, as true charity requires. Yet for the most part there is "something feigned," a great deal of hypocrisy, much fault and failing.[8511]

[8511] **Editor.** Heroical here means noble or magnanimous, rather than the erotic sense used elsewhere in the book. Simulatum quid means something simulated or pretended. The concession prevents the passage from amounting to an unqualified denial of all sincere charity.

Original text 1651	Modern English
[8512]*Cosmus Medices* that rich citizen of *Florence* ingenuously confessed to a neer friend of his, that would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, *but to* [8513]*eternize his own name, to be immortall by the benefit of Scholars; for when his friends were dead, walls decayed, and all Inscriptions gone, books would remain to the worlds end.*	Cosimo de' Medici, that wealthy citizen of Florence, frankly confessed to a close friend who asked why he built so many splendid public palaces and gave so generously to scholars: it was not because he loved learning more than other people, "but to make his own name everlasting, to gain immortality through scholars; for when his friends were dead, walls decayed and all inscriptions gone, books would remain until the world's end."[8514]
The lanthorn in [8515]*Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyræum* by *Musicles, Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas;* but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers.	The lantern in Athens was built by Xenocles, the theatre by Pericles, the famous port of Piraeus by Musicles, the statue of Pallas by Phidias, the Pantheon by Callicratidas. Yet all these splendid monuments have decayed and long since fallen into ruin; only their builders' names flourish, preserved through writers.[8516]

[8512] **Burton.** Printed page 431, x: "Jovius, vita ejus." Giovio, his life of Cosimo.

[8513] **Burton.** Printed page 431, y: "Immortalitatem beneficio literarum, immortali gloriosa quadam cupiditate concupivit. Quod cives quibus benefecisset perituri, mœnia ruitura, etsi regio sumptu ædificata, non libri." "He desired immortality through literature, with a certain undying and glorious ambition, because the citizens he had benefited would perish and the buildings would fall, even if constructed at royal expense, but books would not." The repetition of immortalitatem and immortali is retained.

[8514] **Editor.** Cosmus Medices is Cosimo de' Medici; Giovio is Paolo Giovio. Ingenuously means frankly or candidly. The Latin margin speaks of benefited citizens, while Burton's English says friends; both readings are retained. The exact biography passage and the identification of this Cosimo remain for collation.

[8515] **Burton.** Printed page 431, dagger: "Plutarch. Pericle." Plutarch, Pericles.

[8516] **Editor.** Compare Plutarch, Pericles 13. The list in Burton differs in names and assignments from Plutarch: Mnesicles built the Propylaea, Callicrates and Ictinus the Parthenon, and Xenocles completed the lantern over the sanctuary at Eleusis. Burton's Musicles, Callicratidas, Pantheon and other associations are retained. Pallas Palladium is rendered as the statue of Pallas, without silently identifying a specific Athenian statue.

Original text 1651	Modern English
And as [8517]he said of that *Marian Oke*, now cut down and dead, *nullius Agricolæ manu culta stirps tam diuturna, quam quæ poetæ versu seminari potest*, no plant can grow so long as that which is *ingenio sata*, set and manured by those ever-living wits.	And as he said of that oak of Marius, now cut down and dead, "no tree tended by a farmer's hand lasts so long as one that can be sown in a poet's verse." No plant can grow so long as one "sown by genius," planted and tended by those ever-living minds.[8518]
[8519]*Allon Backuth* that weeping Oke, under which *Deborah, Rebecchaes* nurse died, and was buried, may not survive the memory of such everlasting monuments. Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, *Cosmus* sole intent to do good, that all the world might take notice of it.	Allon-bacuth, that weeping oak under which Deborah, Rebekah's nurse, died and was buried, may not outlast the memory of such everlasting monuments. Vainglory and rivalry, as with most people, were the motivating cause. To trumpet his own fame was Cosimo's sole purpose in doing good, so that the whole world might notice it.[8520]
Such for the most part is the charity of our times, such our Benefactors, *Mæcenates* and Patrons. Shew me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man! [8521]*Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Joshua!*	Such, for the most part, is the charity of our times; such are our benefactors, our Maecenases and patrons. Show me among so many thousands a truly devout person, just, honourable, upright, meek, humble, patient, harmless, innocent, merciful, loving and charitable! "What good man lives among us?" Show me a Caleb or a Joshua![8522]
Dic mihi Musa virum ——	Tell me, Muse, of the man—[8523]

[8517] **Burton.** Printed page 431, asterisk: "Tullius lib. 1. de legibus." Cicero, On Laws, book 1.

[8518] **Editor.** Cicero, On Laws 1.1–2, contrasts the physical oak associated with Marius and the tree's lasting life in poetry. Burton paraphrases the Latin. Marian means belonging to Marius, not to Mary. Manured here means cultivated or tended; wits means minds or writers.

[8519] **Burton.** Printed page 431, dagger: "Gen. 35. 8." Genesis 35:8.

[8520] **Editor.** Genesis 35:8 places Deborah's burial beneath an oak called Allon-bacuth, the oak of weeping. Burton additionally says she died under it. Cause efficient means the active or producing cause. The imputed motive for Cosimo's benefactions is Burton's judgement, not an independently established fact.

[8521] **Burton.** Printed page 431, z: "Hor." Horace; compare Satires 1.3.56–57.

[8522] **Editor.** Mæcenates uses the name of the Roman literary patron Maecenas as a plural for patrons. Horace, Satires 1.3.56–57, introduces a good and modest man with an indefinite quis, "someone." Burton turns the fragment into a question about whether any good person lives among us. Caleb and Joshua are biblical examples of fidelity.

[8523] **Editor.** Horace, Art of Poetry 141, gives Dic mihi, Musa, virum in a Latin rendering of the Odyssey's opening. Burton uses the appeal to summon an exemplary person. Only the quoted fragment is supplied.

Original text 1651	Modern English
shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crows in *Africk* are not so scant.	Show me a virtuous woman, a faithful wife, a good neighbour, a trustworthy servant, an obedient child, a true friend, and so on. Crows in Africa are not so scarce.[8524]
He that shall examine this [8525]iron age wherein we live, where love is cold, *& jam terras Astræa reliquit*, Justice fled with her assistants, vertue expelled,	Anyone who examines this iron age in which we live, where love is cold "and now Astraea has left the earth," Justice has fled with her attendants and virtue has been expelled—[8526]

[8524] **Editor.** Constant means steadfast or faithful. The scarcity of crows in Africa is a proverbial comparison here; the sentence is retained as Burton's claim, not presented as a verified statement about African bird populations.

[8525] **Burton.** Printed page 431, a: "Durum genus sumus." "We are a hard race." Compare Ovid, Metamorphoses 1.414.

[8526] **Editor.** The iron age is the morally degraded final age in a classical scheme of human history. Astraea personifies justice; compare Ovid, Metamorphoses 1.149–150. The marginal "we are a hard race" echoes 1.414, where humans are descended from stones. Burton combines the passages in a moral application.

Original text 1651	Modern English
—— *Justitiæ soror,* *Incorrupta fides, nudaque veritas,* ——	Justice's sister, Incorruptible Faith, and naked Truth—[8527]
Source page 431–432 all goodness gone, where vice abounds, the Divel is loose, & see one man vilify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gaule, torment and crucify him, starve him, where is charity?	All goodness gone, vice abounding, the devil loose—and sees one person vilify and exult over his brother as though he were a simpleton or a block of wood, oppress and tyrannize over him, prey on and torture him, vex, chafe, torment, crucify and starve him: where is charity?[8528]
Source page 432 He that shall see men [8529]swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnaturall in malice, such bloudy designements, *Italian* blaspheming, *Spanish* renouncing, &c. may well aske where is charity?	Anyone who sees people swear oaths and break them, lie and bear false witness to benefit themselves and harm others, risk goods, lives, fortunes, reputation—everything—to revenge themselves on their enemies; people unspeakable in their desires, unnatural in their malice, with such murderous schemes, Italian blaspheming, Spanish renouncing and the like, may well ask: where is charity?[8530]

[8527] **Editor.** Horace, Odes 1.24.6–7. Faith here is fidelity or good faith, personified as Justice's sister; naked Truth is truth without disguise. Burton lifts these figures from an elegy into his picture of virtue's departure.

[8528] **Editor.** An innocent can mean a person regarded as intellectually simple; a block is a block of wood, hence someone treated as unfeeling or stupid. Insult over means exult or act contemptuously over. Gaule means gall, chafe or wound. The catalogue exposes the reduction of another person to an object.

[8529] **Burton.** Printed page 432, b: "Tull. pro Rosc. Mentiri vis causa mea? ego vero cupide & libenter mentiar tua causa; & si quando me vis pejurare, ut paullulum tu compendii facias, paratum fore scito." Cicero, For Roscius: "Do you want to lie for my sake? I will indeed lie eagerly and gladly for yours; and if you ever want me to swear falsely so that you may make a little profit, know that I shall be ready." The printed pejurare is retained.

[8530] **Editor.** Forswear means swear falsely; prejudice means harm; credit means reputation. Italian blaspheming and Spanish renouncing are national stereotypes, the latter meaning impious disavowal. In Cicero, For Roscius the Actor 49–50, the offer to lie and swear falsely is an imagined exchange, immediately rejected as implausible. Burton's altered wording, including pejurare against the consulted peierare, remains.

Original text 1651	Modern English
He that shall observe so many law-suits, such endless contentions, such plotting, undermining, so much mony spent with such eagerness and fury, every man for himself, his own ends, the Divel for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontents, so much emulation, envy, so many brawles, quarrels, monomachies, &c. may well require what is become of charity?	Anyone who observes so many lawsuits, such endless disputes, such plotting and undermining, so much money spent with such eagerness and fury—everyone for himself and his own ends, the devil for all—so many distressed souls, such pitiful complaints, so many factions, conspiracies, rebellions, oppressions, abuses and injuries, such grudging, resentment and discontent, so much rivalry and envy, so many brawls, quarrels and duels, may well ask what has become of charity.[8531]
when we see and read of such cruel wars, tumults, uproares, bloudy battels, so many men slain, so many cities ruinated, &c. (for what else is the subject of all our stories almost, but Bills, Bowes, and Gunns!) so many [8532]murders and massacres, &c. where is Charity?	When we see and read of such cruel wars, tumults, uproars and bloody battles, so many people killed and so many cities ruined—for what else fills almost all our histories but bills, bows and guns?—so many murders and massacres: where is charity?[8533]
Or see men wholly devote to God, Churchmen, professed Divines, holy men, [8534]*to make the trumpet of the Gospel the trumpet of war*, a company of Hell-born Jesuits, and fiery-spirited Friers, *facem præferre* to all seditions; as so many firebrands set all the world by the ears	Or see people wholly devoted to God—churchmen, professed theologians, holy men—"make the trumpet of the Gospel the trumpet of war": a company of hell-born Jesuits and fiery-spirited friars "carrying the torch" before every rebellion, like so many firebrands setting the whole world quarrelling.[8535]

[8531] **Editor.** Monomachies are single combats or duels. Require means inquire or ask. Emulation here is competitive rivalry rather than admirable imitation. Burton extends private hostility into litigation, conspiracy and civil disorder.

[8532] **Burton.** Printed page 432, c: "Gallienus in Treb. Pollio lacera, occide, mea mente irascere. Rabie jecur incendente feruntur Præcipites. Vopiscus of Aurelian. Tantum fudit sanguinis quantum quis vini potavit." Gallienus in Trebellius Pollio: "Tear, kill, be angry as I am." "With rage setting their liver aflame, they rush headlong." Vopiscus on Aurelian: "He shed as much blood as anyone drank wine." These adjacent examples form one marginal note.

[8533] **Editor.** Bills are polearms, not financial documents. Stories means histories. The marginal Gallienus and Aurelian examples are attributed to writers of the Historia Augusta; they are transmitted claims illustrating cruelty. Their exact textual settings and the intervening verse remain for full collation.

[8534] **Burton.** Printed page 432, d: "Evangelii tubam belli tubam faciunt; in pulpitis pacem, in colloquiis bellum suadent." "They make the Gospel's trumpet a trumpet of war; in the pulpits they urge peace, in their conversations war."

[8535] **Editor.** Divines are theologians; friars are members of mendicant religious orders. The insults against Jesuits and friars are Burton's anti-Catholic polemic. Facem præferre means carry a torch before someone, here inciting rebellion. The margin contrasts preaching peace publicly with advocating war in conversation.

Original text 1651	Modern English
(I say nothing of their contentious and rayling books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionæis sermonibus & sale nigro*) and by their bloudy inquisitions that in thirty years, *Bale* saith, consumed 39 Princes, 148 Earls, 235 Barons, 14755 Commons; worse then those ten persecutions, may justly doubt where is Charity?	I say nothing of their contentious and abusive books, whole ages spent writing against one another with such venom and bitterness, "with Bion's discourses and black salt." And their bloody inquisitions, which in thirty years, Bale says, destroyed 39 princes, 148 earls, 235 barons and 14,755 common people—worse than those ten persecutions—may justly make us ask: where is charity?[8536]
Obsecro vos quales hi demum Christiani! Are these Christians? I beseech you tell me: He that shall observe and see these things, may say to them as *Cato* to *Cæsar, credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell.	"I ask you, what sort of Christians are these!" Are these Christians? Tell me, I beg you. Anyone who witnesses these things may say to them, as Cato said to Caesar, "I believe you think the things said about the underworld are false." Surely, I think, you believe there is neither heaven nor hell.[8537]
Let them pretend religion, zeal, make what shewes they will, give almes, peace-makers, frequent sermons, if we may guess at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the [8538]*fool in their hearts they say there is no God.*	Let them profess religion and zeal, make whatever displays they please, give alms, act as peacemakers and attend sermons: if we may judge the tree by its fruit, they are no better than hypocrites, Epicureans and atheists; with "the fool, they say in their hearts that there is no God."[8539]

[8536] **Editor.** Bionæis sermonibus & sale nigro echoes Horace, Epistles 2.2.60, evoking the biting discourse of Bion and caustic wit. Burton's numerical claims are attributed to Bale and have not been independently verified. The ten persecutions refers to a traditional Christian enumeration of persecutions under Roman emperors, used as a rhetorical comparison.

[8537] **Editor.** Compare Cato's speech in Sallust, Catiline 52.13, which disputes Caesar's apparent disbelief in punishments after death. Burton recasts the Latin into direct address and expands its application to both heaven and hell. The question challenges the consistency of professed Christianity and violent conduct.

[8538] **Burton.** Printed page 432, e: "Psal. 13. 1." Psalm 13:1 as printed; compare Psalm 14:1 in Hebrew-based numbering.

[8539] **Editor.** Epicures is a hostile label for people given to pleasure, not a careful account of Epicurean philosophy. The fool's denial of God is Psalm 14:1 in Hebrew-based numbering, Psalm 13:1 in the Vulgate tradition. The printed locator is therefore retained without treating every numbering difference as an error.

Original text 1651	Modern English
'Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *si tantæ in terris tragœdiæ, quibus labefactatur & miserè laceratur humanum genus*, so many pestilences, wars, uproares, losses, deluges, fires, inundations, Gods vengeance and the plagues of *Egypt*, come not upon us, since we are so currish one towards another, so respectless of God, and our neighbours, and by our crying sinnes pull these miseries upon our own heads.	It is no wonder, then, if, being so uncharitable and hard-hearted, we suffer so many and such frequent discontents, such fits of melancholy, so many bitter pangs and mutual quarrels, everything in turmoil, constant complaints, widespread grievances and general calamities; "if there are such tragedies on earth, shaking and miserably tearing the human race apart"; if so many plagues, wars, uproars, losses, deluges, fires and floods, God's vengeance and the plagues of Egypt, do not come upon us. We are so vicious towards one another, so heedless of God and our neighbours, and by our crying sins bring these miseries down on our own heads.[8540]
Nay more, tis justly to be feared, which [8541]*Josephus* once said of his Countrymen *Jewes, If the Romans had not come when they did to sack their City, surely it had been swallowed up with some earthquake, deluge, or fired from Heaven as Sodom and Gomorrah: their desperate malice, wickedness and peevishness was such.*	More than that, we have good reason to fear what Josephus once said of his Jewish countrymen: "If the Romans had not come when they did to sack their city, surely it would have been swallowed by an earthquake or flood, or burned by fire from heaven like Sodom and Gomorrah, such was their desperate malice, wickedness and perversity."[8542]

[8540] **Editor.** Combustion means turmoil or violent agitation; crying sins are offences imagined to call out for judgement. The printed sentence moves awkwardly from miseries already suffered to disasters that "come not upon us." That negative is retained. Burton interprets collective suffering within a theology of punishment for uncharitableness.

[8541] **Burton.** Printed page 432, dagger: "De bello Iudaico lib. 6. c. 16. Puto si Romani contra nos venire tardassent, aut hiatu terræ devorandam fuisse civitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio passuram, ob desperatum populi, &c." The Jewish War, book 6, chapter 16, as printed: "I think that if the Romans had delayed coming against us, the city would have been swallowed by an opening in the earth, or perished in a flood, or suffered thunderbolts and fire like Sodom, because of the people's desperate …" The final phrase is abbreviated. Compare Jewish War 5.13.6.

[8542] **Editor.** Compare Josephus, Jewish War 5.13.6, in the consulted numbering. Josephus imagines destruction by earthquake, flood or fire like Sodom if Rome had delayed. Burton adds Gomorrah and adapts the judgement. The printed 6.16 remains in the marginal note. Burton immediately applies this threatened fate to his own society.

Original text 1651	Modern English
Source page 432–433 'Tis to be suspected, if we continue these wretched waies, we may look for the like heavy visitations to come upon us: If we had any sense or feeling of these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God.	We have reason to suspect that, if we persist in these wretched ways, we may expect equally severe visitations. If we had any awareness or feeling for these things, surely we would not go on as we do, following such wayward courses and practising every kind of impiety; our whole conduct would not be so opposed to God.[8543]
Source page 433 If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himself, as *Salomon* told *Joab*, 1 King. 2. *The Lord shall bring this bloud upon their heads, Prov.* 1. 27. *sudden desolation and destruction shall come like a whirlwinde upon them: affliction, anguish, the reward of his hand shall be given him, Isa.* 3. 11. &c. *they shall fall into the pit they have digged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O fool, I will take away thy soul*, what a severe account they must make;	If only, in the midst and full rush of such monstrous and uncharitable actions, a person would consider how displeasing they are in God's sight and how harmful to himself—as Solomon told Joab, 1 Kings 2: "The Lord will bring this blood upon their heads"; Proverbs 1:27: "Sudden desolation and destruction will come upon them like a whirlwind"; "affliction, anguish, the reward of his hands will be given him," Isaiah 3:11, and so on; "they will fall into the pit they have dug for others"; and while they scrape together wealth, tyrannize, acquire and wallow in riches, "This night, you fool, I will take away your soul"—what a strict account they must give![8544]

[8543] **Editor.** Visitations are punitive afflictions in this context; carriage means conduct. The first-person plural continues Burton's application of the preceding historical example to his contemporaries.

[8544] **Editor.** The warnings combine and adapt several biblical passages: 1 Kings 2:32–33; Proverbs 1:27; Isaiah 3:11; the pit image found in Psalms and Proverbs; and the rich fool of Luke 12:20. In 1 Kings Solomon speaks to Benaiah about Joab, rather than directly to Joab as Burton says. His locators and composite wording are retained.

Original text 1651	Modern English
and how [8545]gracious on the other side a charitable man is in Gods eys, *haurit sibi gratiam. Matth.* 5. 7. *Blessed are the mercifull, for they shall obtain mercy: He that lendeth to the poor, gives to God*; and how it shall be restored to them again, *how by their patience and long suffering they shall heap coals on their enemies heads, Rom.* 12. *and he that followeth after righteousness and mercy, shall finde righteousness and glory*;	And, on the other hand, how pleasing a charitable person is in God's eyes: "he draws grace to himself." Matthew 5:7: "Blessed are the merciful, for they will obtain mercy." "Whoever lends to the poor gives to God"; it will be repaid to them. "By their patience and forbearance they will heap coals upon their enemies' heads," Romans 12; "and whoever follows righteousness and mercy will find righteousness and glory."[8546]
surely they would check their desires, curb their unnaturall, inordinate affections, agree amongst themselves, abstain from doing evill, amend their lives and learn to do well. *Behold how comely and good a thing it is for brethren to live together in union: it is like the pretious ointment,* &c. How odious [8547]to contend one with the other!	Surely they would check their desires, curb their unnatural and disorderly passions, agree among themselves, refrain from evil, amend their lives and learn to do good. "See how beautiful and good it is for brothers to live together in unity: it is like the precious ointment," and so on. How hateful to quarrel with one another![8548]
[8549]*Miseri quid luctatiunculis hisce volumus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapiamus!*	"Wretched creatures, what do we want with these petty struggles? See, death hangs over our heads, and that supreme tribunal where our words and deeds must be examined. Let us be wise!"[8550]

[8545] **Burton.** Printed page 433, f: "Benefacit animæ suæ vir misericors;" "A merciful person benefits his own soul." Compare Proverbs 11:17.

[8546] **Editor.** The margin corresponds to Proverbs 11:17. Gracious means pleasing or favoured. Lending to the Lord through aid to the poor is Proverbs 19:17; Burton changes its phrasing. Romans 12:20 gives the coals image in connection with feeding a hungry enemy. The final promise adapts Proverbs 21:21. Burton's wording is modernized without replacing it with a standardized Bible text.

[8547] **Burton.** Printed page 433, g: "Concordia magnæ res crescunt, discordia maximæ dilabuntur." "Through concord great things grow; through discord the greatest fall apart." The printed magnæ is retained; compare Sallust, Jugurthine War 10.6, with parvae, "small."

[8548] **Editor.** The image of brothers living in unity and precious ointment is Psalm 133:1–2 in Hebrew-based numbering. The marginal concord maxim parallels Sallust, Jugurthine War 10.6, but prints magnæ, "great," where Sallust has parvae, "small." Both the printed reading and its difference are recorded.

[8549] **Burton.** Printed page 433, h: "Lipsius." Justus Lipsius. The exact work and passage remain to be established.

[8550] **Editor.** Luctatiunculis is diminutive: petty struggles or little bouts of wrestling. The Latin and Burton's following English rendering are both retained. The margin attributes the appeal to Lipsius without a work or passage; the exact source remains unresolved. This closes Section 1, before the new discussion of erotic love in Section 2.

Original text 1651	Modern English
Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it: and be wise.	Why do we quarrel and torment one another? See, death hangs over our heads, and soon we must account for all our uncharitable words and actions. Think about it, and be wise.

Original text 1651	Modern English
SECT. 2. **MEMB. 1. SUBSECT. 1.** ***Heroicall love causing Melancholy. His Pedegree, Power, and Extent.***	**SECTION 2** **MEMBER 1, SUBSECTION 1** **Love melancholy: its ancestry, power and reach.**[8551]
IN the precedent Section mention was made amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth *Heroicall*, or love-melancholy, is more eminent above the rest, and properly called *Love*. The part affected in men is the liver, and therefore called *Heroicall*, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it.	In the preceding section, among other pleasing objects, we mentioned the grace and beauty of women that causes "heroical," or love, melancholy. It stands above the other kinds and is properly called Love. The part affected in men is the liver. It is called "heroical" because gallants, noblemen and the noblest spirits are commonly possessed by it.[8552]
Source page 433–434 His power and extent is very large, [8553]and in that twofold division of Love, *φιλεῖν* and *ἐρᾶν* [8554]those two *Veneries* which *Plato* and some other make mention of, it is most eminent, and *κατ᾽ ἐξοχὴν* called *Venus*, as I have said, or *Love* it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of soveraignty over them.	Its power and reach are very great. In that twofold division of love into "affection" and "erotic desire"—those two Venuses mentioned by Plato and others—it is the foremost, called Venus "in the pre-eminent sense," as I have said, or Love itself. Although named with reference to human beings, and most evident in them, it extends to plants, sentient creatures and those incorporeal beings to be described below, exercising a wide dominion over them.[8555]

[8551] **Editor.** Heroicall love is Burton's term here for erotic love that causes melancholy, not heroic conduct in the modern sense. The heading opens Section 2, Member 1, Subsection 1. Pedigree becomes ancestry; extent is the reach of Love's power.

[8552] **Editor.** The liver as the bodily seat of this passion belongs to Burton's inherited physiology. His explanation of heroical connects the term with high rank and noble spirits. Gallants are fashionable or spirited gentlemen; generous here means noble, not primarily charitable. The modern sentence division clarifies the shift from bodily location to the name.

[8553] **Burton.** Printed page 433, i: "Memb. 1. Subs. 2." The printed internal cross-reference is retained.

[8554] **Burton.** Printed page 433, k: "Amor & amicitia." "Love and friendship."

[8555] **Editor.** The Greek verbs distinguish affection or friendship, philein, from erotic desire, eran. Kat' exochēn means pre-eminently or in the special sense. Veneries here means two Venuses or forms of love; later in the block venery means sexual activity. Vegetall means belonging to plants; sensible means capable of sensation. The printed internal reference is preserved without silently redirecting it.

Original text 1651	Modern English
Source page 434 His pedegree is very ancient, derived from the beginning of the world, as [8556]*Phædrus* contends, and his [8557]parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes [8558]*Terra* and *Chaos* to be Loves parents, before the Gods were born:	Love's ancestry is very ancient, reaching back to the beginning of the world, as Phaedrus argues. His parentage is so old that no poet could ever discover it. Hesiod makes Earth and Chaos Love's parents, before the gods were born:[8559]
Ante deos omnes primum generavit Amorem.	Before all the gods, she first brought forth Love.
Some think it is the self same fire *Prometheus* fetched from heaven. *Plutarch amator. libello*, will have Love to be the son of *Iris* and *Favonius*; but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turn to speak of Love, (of which subject *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chanter *Agatho*, had newly given occasion) in a poeticall strain, telleth this tale:	Some think Love is the very fire Prometheus brought from heaven. Plutarch, in his little work on love, makes Love the son of Iris and the West Wind. But Socrates, in that delightful dialogue of Plato, when his turn came to speak about love—a subject just introduced by Agathon the rhetorician, "grandiloquent Agathon," that singer Agathon—tells this tale in a poetic vein:[8560]

[8556] **Burton.** Printed page 434, l: "Phædrus orat. in laudem amoris Platonis convivio." Phaedrus's speech in praise of love in Plato's Symposium.

[8557] **Burton.** Printed page 434, m: "Vide Boccac. de Genial deorum." "See Boccaccio on the genealogy of the gods." The printed Genial is retained.

[8558] **Burton.** Printed page 434, n: "See the morall in Plut. of that fiction."

[8559] **Editor.** Compare Phaedrus's speech in Plato, Symposium 178a–c. Burton compresses the sequence of Chaos, Earth and Love into a parentage. The following verse corresponds to the Parmenides quotation in that speech, although Burton places it immediately after his statement about Hesiod. Terra is Earth; the Latin verse's unstated subject is supplied as she from the creation context.

[8560] **Editor.** Prometheus brought fire to human beings in Greek myth. Iris is the rainbow goddess; Favonius is the Latin West Wind, corresponding to Zephyrus. Plutarch, On Love 20, reports the Iris-and-Zephyrus genealogy. Agatho is Agathon, a tragic poet and speaker in Plato's Symposium; Chanter and magniloquus are Burton's characterizations.

Original text 1651	Modern English
When *Venus* was born, all the Gods were invited to a banquet, and amongst the rest, [8561]*Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the door; *Porus* well whitled with *Nectar* (for there was no wine in those daies) walking in *Jupiters* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was born *Love*; and because he was begotten on *Venus* birth day, *Venus* still attends upon him. The morall of this is in [8562]*Ficinus*.	When Venus was born, all the gods were invited to a banquet, among them Porus, the god of abundance and wealth. Penia, or Poverty, came begging at the door. Porus, thoroughly drunk on nectar—for there was no wine in those days—was walking in Jupiter's garden when he met Penia in a bower. In his drunkenness he made her pregnant, and she gave birth to Love. Because he was conceived on Venus's birthday, Venus always attends upon him. Ficino gives the moral interpretation of this story.[8563]
Another tale is there borrowed out of *Aristophanes*: [8564]In the beginning of the world, men had four arms and four feet, but for their pride because they compared themselves with the Gods, were parted into halfes, and now peradventure by love they hope to be united again and made one.	Another tale there is borrowed from Aristophanes. At the beginning of the world, human beings had four arms and four feet. But because they proudly compared themselves with the gods, they were divided into halves; now, perhaps, they hope through love to be reunited and made one.[8565]

[8561] **Burton.** Printed page 434, o: "Affluentiæ Deus." "God of abundance."

[8562] **Burton.** Printed page 434, p: "Cap. 7. Comment. in Plat. convivium." Chapter 7, commentary on Plato's Symposium, as cited.

[8563] **Editor.** Compare Symposium 203b–c, where Socrates recounts Diotima's teaching. Plato has Porus asleep and Penia taking the initiative; Love becomes Aphrodite's attendant. Burton alters the action and reverses the attendance, making Venus attend Love. Both changes are retained. Whitled means intoxicated. Morall means an allegorical interpretation, not simply a lesson in good behaviour.

[8564] **Burton.** Printed page 434, q: "See more in Valesius lib. 3. cont. med. & cont 13." The abbreviated locator is retained for collation.

[8565] **Editor.** Compare Aristophanes's speech in Symposium 189d–191d. Plato describes the original double-bodied humans and their division as punishment. Burton abbreviates a more elaborate account of bodily form, sex and the desire for reunion; missing details have not been supplied in the translation.

Original text 1651	Modern English
Otherwise thus, [8566]*Vulcan* met two lovers, and bid them aske what they would and they should have it; but they made answer, *O Vulcane faber Deorum*, &c. *O Vulcan the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one*; which he presently did, and ever since true lovers are either all one, or else desire to be united. Many such tales you shall finde in *Leon Hebræus, dial.* 3. and their morall to them.	Or the story runs this way: Vulcan met two lovers and told them to ask for whatever they wished, and they would have it. They answered, "O Vulcan, smith of the gods," and so on: "O Vulcan, the gods' great smith, we beg you to forge us anew in your furnace and make us one instead of two." He immediately did so; ever since, true lovers are either wholly one or desire to be united. You will find many such tales, with their moral interpretations, in the third dialogue of Leone Ebreo.[8567]
The reason why Love was still painted yong, (as *Phornutus* [8568]and others will) [8569]*is because yong men are most apt to love, soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blinde, because he sees not where he strikes, whom he hits*, &c.	The reason Love was always portrayed as young, according to Phornutus and others, "is that young people are most disposed to love; soft, beautiful and plump, because such people are most readily captivated; naked, because all true affection is simple and open. He smiles because he is merry and given to pleasure; he carries a quiver to show his power, which no one can escape; and he is blind because he does not see where he strikes or whom he hits," and so on.[8570]

[8566] **Burton.** Printed page 434, r: "Vives 3. de anima; oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt & unum esse petunt." Vives, On the Soul, book 3: "We beg you to refashion us by your art and furnaces, and make one out of two; this he did, and ever since lovers are one and seek to be one."

[8567] **Editor.** Compare Symposium 192d–e: Hephaestus hypothetically offers to weld the lovers together. Burton, following the Vives passage he quotes, turns this into an encounter and accomplished act. Vulcan is the Roman equivalent of Hephaestus. Leon Hebræus is Leone Ebreo, author of the Dialogues of Love.

[8568] **Burton.** Printed page 434, s: "See more in Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giraldus Syntag. de diis. Phornutus, &c." The printed titles and attributions are retained.

[8569] **Burton.** Printed page 434, t: "Juvenis pingitur quod amore plerumque juvenes capiuntur; sic & mollis, formosus, nudus, quod simplex & apertus hic affectus; ridet quod oblectamentum præ se ferat, cum pharetra &c." "He is painted young because young people are generally caught by love; likewise soft, beautiful and naked, because this affection is simple and open; he laughs because he brings pleasure; with a quiver, and so on."

[8570] **Editor.** Phornutus is the name under which the mythographer Cornutus was known in early modern books. Still means always or habitually. Taken means captivated; fat describes a plump or full form. The physical attributes are interpreted allegorically, including the blindness that makes Love strike without discrimination. Burton's exact intermediary remains to be established.

Original text 1651	Modern English
His power and soveraignty is expressed by the [8571]Poets, in that he is held to be a God, and a great commanding God, above *Jupiter* himself; *Magnus Dæmon*, as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and [8572]*Athenæus*. *Amor virorum rex, amor rex & deûm*, as *Euripides*, the God of Gods and governor of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all:	The poets express his power and sovereignty by holding him to be a god, a mighty commanding god above Jupiter himself: "a great spirit," as Plato calls him; the strongest and merriest of all the gods, according to Alcinous and Athenaeus. "Love is king of men; Love is king of gods too," says Euripides: god of gods and governor of humanity. We must all pay him homage, keep a holy day for his divinity, adore him in his temples, worship his image—"for this divinity is no mere name"—and sacrifice at his altar: he conquers and rules everyone.[8573]
[8574]*Mallem cum leone, cervo & apro Æolico,* *Cum Antæo & Stymphalicis avibus luctari* *Quam cum amore ——*	I would rather wrestle with a lion, a stag and the Aeolian boar, With Antaeus and the Stymphalian birds, Than with Love—[8575]

[8571] **Burton.** Printed page 434, u: "A petty Pope, claves habet superorum & inferorum, as Orpheus, &c." "He holds the keys of those above and those below," as Orpheus, and so on.

[8572] **Burton.** Printed page 434, x: "Lib. 13. cap. 5. Dyphnoso." Athenaeus, Deipnosophists, book 13, chapter 5, as printed.

[8573] **Editor.** Compare Symposium 202d–e for Love as a great daimon, a spirit mediating between mortal and divine; this is not the later Christian sense of devil. The numen/nomen phrase plays on divinity and name, asserting real power rather than a title. The marginal petty Pope likewise makes Love a ruler holding keys. The Alcinous and Euripides references remain for exact collation.

[8574] **Burton.** Printed page 434, asterisk: "Plautus." Compare Persa 3–5; Burton adapts the wording and line order.

[8575] **Editor.** Plautus, Persa 3–5, adapted. Burton omits the hydra, changes the ordering, and prints Æolico, Aeolian, where the consulted Latin has Aetolico, Aetolian. Antaeus is a giant and the Stymphalian birds belong to Hercules's labours. Burton's subsequent English is a free rendering and is therefore preserved separately.

Original text 1651	Modern English
Source page 434–435 I had rather contend with Bulls, Lions, Bears, and Giants, then with Love; he is so powerfull, enforceth [8576]all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cæcilius* in *Tullies Tusculanes*, holds him to be no better then a fool or an idiot, that doth not acknowledge Love to be a great God.	I would rather fight bulls, lions, bears and giants than Love. So powerful is he that he compels everyone to pay him tribute, lords it over all, and makes whomever he pleases mad or sane. Indeed, Caecilius, in Cicero's Tusculan Disputations, considers anyone who does not acknowledge Love as a great god no better than a fool or an idiot.[8577]
Source page 435 [8578]*Cui in manu sit quem esse dementem velit,* *Quem sapere, quem in morbum injici,* &c.	In whose hands it lies to choose whom he would drive mad, Whom make wise, whom cast into sickness, and so on.
That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will believe [8579]*Leon Hebræus* for speaking against his godhead:	He can make sick or cure whomever he pleases. Homer and Stesichorus were both struck blind, if you believe Leone Ebreo, for speaking against his divinity.[8580]

[8576] **Burton.** Printed page 434, y: "Regnat & in superos jus habet ille deos. Ovid." "He reigns and has authority even over the gods above." Ovid, as attributed.

[8577] **Editor.** Cæcilius is the comic poet Caecilius Statius, quoted by Cicero in Tusculan Disputations 4.68. Burton's verse omits quem sanari, whom to heal, which appears in the consulted Latin; he restores that idea in the following prose. List means pleases. The attribution through Selden is retained in the margin.

[8578] **Burton.** Printed page 435, z: "Selden proleg. 3. cap. de diis Syris." Selden, On the Syrian Gods, prolegomena, chapter 3, as cited.

[8579] **Burton.** Printed page 435, a: "Dial. 3." Leone Ebreo, dialogue 3.

[8580] **Editor.** Burton attributes this blindness story to Leone Ebreo. Its exact location and its transfer to speaking against Love's divinity remain for collation; the account is not silently replaced with another version of the poets' blindness.

Original text 1651	Modern English
And though *Aristophanes* degrade him, and say that he was [8581]scornfully rejected from the councell of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that [8582]power, majesty, omnipotency, and dominion, that no creature can withstand him.	And although Aristophanes degrades him, saying that he was contemptuously expelled from the council of the gods, his wings clipped so that he could no longer come among them, and, to disgrace him further, banished from heaven for ever and confined to earth, still his power, majesty, omnipotence and dominion are such that no creature can resist him.[8583]
[8584]*Imperat Cupido etiam diis pro arbitrio,* *Et ipsum arcere ne armipotens potest Jupiter.*	Cupid commands even the gods as he pleases, And mighty Jupiter himself cannot restrain him.
He is more then quarter Master with the Gods,	He is more than an equal partner of the gods—[8585]
—— *Tenet* *Thetide æquor, umbras Æaco, cælum Jove:*	He holds The sea through Thetis, the shades through Aeacus, heaven through Jove.
and hath not so much possession, as dominion. *Jupiter* himself was turned into a Satyre, Shepheard, a Bull, a Swan, a golden showre, and what not, for love; that as [8586]*Lucian's Juno* right well objected to him, *ludus amoris tu es*, thou art *Cupids* wherlegigg: how did he insult over all the other Gods, *Mars, Neptune, Pan, Mercury, Bacchus*, and the rest?	He has not merely possession but dominion. Jupiter himself was transformed for love into a satyr, a shepherd, a bull, a swan, a shower of gold and every imaginable thing. As Lucian's Juno quite rightly reproached him, "you are Love's plaything"—you are Cupid's whirligig. How he lorded it over all the other gods: Mars, Neptune, Pan, Mercury, Bacchus and the rest![8587]

[8581] **Burton.** Printed page 435, dagger: "A concilio Deorum rejectus & ad majorem ejus ignominiam, &c." "Rejected from the council of the gods, and to his greater disgrace," and so on.

[8582] **Burton.** Printed page 435, b: "Fulmine concitatior." "Swifter than a thunderbolt."

[8583] **Editor.** The claimed Aristophanes passage and the precise Sophocles source for the following Latin couplet remain unresolved. Burton juxtaposes an account of Love's expulsion with an assertion that no one can withstand him; this rhetorical contrast is preserved.

[8584] **Burton.** Printed page 435, asterisk: "Sophocles." The attribution accompanies the two Latin lines.

[8585] **Editor.** Quarter Master means a partner in power. Burton distinguishes possession from dominion. The verse is adapted from Seneca, Trojan Women 345–346, where Achilles's ancestry extends through sea, underworld and heaven: Thetis, Aeacus and Jove. Burton transfers the image to Love's rule through the deities.

[8586] **Burton.** Printed page 435, asterisk: "Tom. 4." Lucian, volume 4, as printed.

[8587] **Editor.** A whirligig is a spinning toy, making Jupiter something Cupid turns about at will. Insult over means triumph or lord it over. Burton gathers Jupiter's mythic transformations into a catalogue of Love's power; the volume number for Lucian is edition-dependent.

Original text 1651	Modern English
[8588]*Lucian* brings in *Jupiter* complaining of *Cupid* that he could not be quiet for him; and the *Moon* lamenting that she was so impotently besotted on *Endymion*, even *Venus* her self confessing as much, how rudely and in what sort her own son *Cupid* had used her being his [8589]mother, *Now drawing her to mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And although she threatned to break his bow and arrowes, to clip his wings,* [8590]*and whipped him besides on the bare buttocks with her pantophle, yet all would not serve, he was too headstrong and unruly*.	Lucian presents Jupiter complaining that Cupid would give him no peace, and the Moon lamenting how helplessly infatuated she was with Endymion. Even Venus herself confesses how badly her own son Cupid treated her, his mother: "Now dragging her to Mount Ida for love of the Trojan Anchises, now to Lebanon for the sake of that Assyrian youth. Although she threatened to break his bow and arrows and clip his wings, and even whipped his bare buttocks with her slipper, none of it worked: he was too headstrong and unruly."[8591]
That monster conquering *Hercules* was tamed by him:	That conqueror of monsters, Hercules, was tamed by him:[8592]
Quem non mille feræ, quem non Sthenelejus hostis, *Nec potuit Juno vincere, vicit amor*.	The man whom a thousand beasts, the son of Sthenelus, And Juno could not conquer, Love conquered.
Whom neither beasts nor enemies could tame, Nor *Juno's* might subdue, Love quell'd the same.	The man whom neither beasts nor enemies could tame, Nor Juno's might subdue, was overcome by Love.

[8588] **Burton.** Printed page 435, c: "Dial deorum Tom 3." Dialogues of the Gods, volume 3, as cited.

[8589] **Burton.** Printed page 435, asterisk: "Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ causâ &c." "Indeed, in what ways he torments me, his own mother, now driving me to Ida for Anchises's sake," and so on.

[8590] **Burton.** Printed page 435, dagger: "Jampridem & plagas ipsi in nates incussi sandalio." "Already long ago I struck his buttocks with my sandal too."

[8591] **Editor.** Compare Lucian's Dialogues of the Gods, especially Aphrodite and Selene, numbered 19 (11) in the consulted text. The Moon is Selene; Endymion is her beloved. The Assyrian youth is Adonis. Pantophle means slipper. Burton's Latin marginal quotations and English paraphrase are recorded separately.

[8592] **Editor.** Ovid, Heroides 9.25–26. The Stheneleian enemy is Eurystheus, son of Sthenelus, who imposed Hercules's labours. Burton prints Nec and vicit where the consulted text has non and vincit. His separate English couplet generalizes the named enemy, and is retained after the new translation of the Latin.

Original text 1651	Modern English
Your bravest souldiers and most generous spirits are enervated with it, [8593]*ubi mulieribus blanditiis permittunt se, & inquinantur amplexibus. Apollo* that took upon him to cure all diseases, [8594]could not help himself of this; and therefore [8595]*Socrates* calls Love a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Love, and *Fracastorius* in an elegant Poem expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.	Your bravest soldiers and noblest spirits are weakened by it, “when they surrender to women’s blandishments and are defiled by their embraces.” Apollo, who undertook to cure every disease, could not cure himself of this one. Socrates therefore calls Love a tyrant and depicts him riding in triumph in a chariot. Petrarch imitates him in his Triumph of Love, and Fracastoro develops the picture in an elegant poem: Cupid rides, Mars and Apollo follow his chariot, Psyche weeps, and so forth.[8596]
In vegetall creatures what soveraignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palme trees, which are both he and she, and express not a sympathy but a love-passion, and by many observations have been confirmed.	Love’s sovereignty over plants can be demonstrated by many compelling proofs and familiar examples, especially palm trees. These are male and female, and display not merely a sympathetic affinity but a passion of love, confirmed by many observations.[8597]
[8598]*Vivunt in venerem frondes, omnisque vicissim* *Felix arbor amat, nutant & mutua palmæ* *Fœdera, populeo suspirat populus ictu,* *Et Platano Platanus, alnoque assibilat alnus.*	The leaves live for love; every fruitful tree Loves in return. Palms nod their mutual pledges; Poplar sighs at poplar’s touch, Plane whispers to plane, and alder to alder.[8599]

[8593] **Burton.** Printed page 435, dagger: “Altopilius, fol. 79.” The name and locator are retained as printed.

[8594] **Burton.** Printed page 435, d: “Nullis amor est medicabilis herbis.” “Love can be cured by no herbs.” Compare Ovid, Metamorphoses 1.523.

[8595] **Burton.** Printed page 435, e: “Plutarch. in Amatorio. Dictator quo creato cessant reliqui magistratus.” Plutarch, On Love: “A dictator upon whose appointment the other magistrates cease to hold office.”

[8596] **Editor.** Enervated means weakened or deprived of vigour. The Latin’s disparaging account of women’s embraces belongs to Burton’s quotation. The herbal maxim is Apollo’s admission in Ovid, Metamorphoses 1.523. Petrarch’s Triumph of Love and Fracastoro’s poem are invoked as triumphal processions in which the god conquers other gods. Their exact passages and the Altopilius reference remain for collation.

[8597] **Editor.** Pregnant proofs means compelling or abundant evidence. Sympathy here is an affinity between natural things, while love-passion gives the relation a human emotional character. The passage presents early modern natural philosophy through reported observations and inherited stories.

[8598] **Burton.** Printed page 435, dagger: “Claudian. descript. vener. aulæ.” Claudian, description of Venus’s court; compare the wedding poem for Honorius and Maria, 65–68.

[8599] **Editor.** Claudian, Epithalamium on the marriage of Honorius and Maria 65–68, in the description of Venus’s dwelling. Burton’s text differs from the consulted Latin, including nutant & mutua and Et Platano Platanus. The modern version follows his printed wording and keeps the four-line form.

Original text 1651	Modern English
Source page 436 *Constantine de Agric. lib.* 10. *cap.* 4. gives an instance out of *Florentius* his Georgicks, of a Palm tree that loved most fervently, [8600]*and would not be comforted untill such time her Love applied her self unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutuall love.*	Constantine, in On Agriculture, book 10, chapter 4, gives an example from Florentius's Georgics of a palm tree that loved most ardently, "and would not be comforted until her beloved drew close to her. You could see the two trees bend and voluntarily stretch out their branches to embrace and kiss one another. They give unmistakable signs of mutual love."[8601]
Ammianus Marcellinus lib. 24. reports that they marry one another, and fall in love if they grow in sight, and when the winde brings the smell to them, they are marvellously affected. *Philostratus in Imaginibus*, observes as much, and *Galen lib.* 6. *de locis affectis cap.* 5. they will be sick for love, ready to dye and pine away, which the husbandmen perceiving, saith [8602]*Constantine, stroke many Palms that grow together, and so stroking again the Palm that is enamoured, they carry kisses from the one to the other:*	Ammianus Marcellinus, book 24, reports that they marry one another and fall in love if they grow within sight; when the wind carries their scent to one another, they are wonderfully moved. Philostratus, in his Images, observes the same, as does Galen in On the Affected Parts, book 6, chapter 5. They fall sick for love, ready to die and waste away. Farmers, noticing this, says Constantine, "stroke several palms growing together, and then stroke the lovesick palm in turn, carrying kisses from one to the other."[8603]

[8600] **Burton.** Printed page 436, f: "Neque prius in iis desiderium cessat dum dejectus consoletur; videre enim est ipsam arborem incurvatam, ultro ramis ab utrisque, vicissim ad osculum exporrectis. Manifesta dant mutui desiderii signa." "Their longing does not cease until the dejected lover finds comfort; one can see the tree itself bending, the branches on both sides freely reaching out in turn for a kiss. They give clear signs of mutual desire."

[8601] **Editor.** Geoponica 10.4, associated with Constantine VII, cites Florentinus for a female palm's longing for a male. Owen's English translation describes relief through contact and transfer of the male's flower. Burton gives both palms feminine pronouns; his Latin margin prints dejectus, dejected. These forms remain. The Greek and Latin intermediary have not been collated.

[8602] **Burton.** Printed page 436, g: "Multas palmas contingens quæ simul crescunt, rursusque ad amantem regrediens, eamque manus attingens, quasi osculum mutuo ministrare videtur, & expediti concubitus gratiam facit." "Touching many palms that grow together, then returning to the one in love and touching it with his hands, he seems to convey a kiss between them, and does them the favour of facilitating union."

[8603] **Editor.** Compare Ammianus Marcellinus 24.3.12–13, which reports male and female palms, fertilization and apparent mutual desire. Husbandmen means cultivators or farmers. Burton combines this with other authorities and a description of transferring contact between palms. The Galen and Philostratus locators remain to be checked against their full texts.

Original text 1651	Modern English
or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: [8604]*which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies*.	Or they tie the leaves and branches of one to the trunk of the other, making both flourish and prosper much better. “They can tell which are in love by the bending of their branches and the leaning of their trunks.”
If any man think this which I say to be a tale, let him read that story of two palm trees in *Italy*, the male growing at *Brundusium*, the female at *Otranto* (related by *Jovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus junior*, King of *Naples*, his Secretary of State, and a great Philosopher) *which were barren, and so continued a long time*, till they came to see one another growing up higher, though many *Stadiums* asunder.	If anyone thinks what I say is a fable, let him read the story of two palm trees in Italy, the male growing at Brindisi and the female at Otranto. Giovanni Pontano relates it in an excellent poem; he was once tutor to the younger Alfonso, king of Naples, his secretary of state, and a great philosopher. The trees “were barren, and remained so for a long time,” until, growing taller, they came within sight of one another, although many stadia apart.[8605]
Pierius in his Hieroglyphicks, and *Melchior Guilandinus Memb*. 3. *tract*. *de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth Comment*. *in Pancirol*. *de Nova repert*. *Tit*. 1. *de novo orbe, Mizaldus Arcanorum lib*. 2. and *Sands voyages lib*. 2. *fol*. 103. &c.	Pierio Valeriano, in his Hieroglyphics, and Melchior Guilandinus, in the third section of his treatise On Papyrus, cite Pontano’s story as true. See further Salmuth’s commentary on Panciroli’s New Discoveries, title 1, “On the New World”; Mizaldus’s Secrets, book 2; and Sandys’s Travels, book 2, page 103, and so forth.[8606]

[8604] **Burton.** Printed page 436, h: “Quam vero ipsa desideret affectu ramorum significat, & ad illam respicit; amantur, &c.” “Which one she desires she indicates by the disposition of her branches, and looks towards her; they are loved,” and so on. The compressed wording is retained.

[8605] **Editor.** Brundusium is Brindisi; the male and female trees are said to stand far apart at Brindisi and Otranto. Stadia is the plural of an ancient unit of distance. Burton’s attribution of the story to Pontano is retained without endorsing its botanical claim. A printed superscript i before which were barren has no separate recoverable marginal text on this scan; the literal marker is retained in the original column.

[8606] **Editor.** This is a chain of literary authorities rather than an independent verification of the story. Pierius is Pierio Valeriano; Sands is George Sandys. The abbreviated titles and locators are reproduced, with recognizable titles expanded in the modern text; edition-specific page references remain unverified.

Original text 1651	Modern English
If such fury be in vegetals, what shall we think of sensible creatures, how much more violent and apparent shall it be in them.	If there is such frenzy in plants, what are we to think of sentient creatures? How much more violent and evident must it be in them!
[8607]*Omne adeo genus in terris hominumque, ferarum,* *Et genus æquoreum, pecudes, pictæque volucres* *In furias ignemque ruunt; amor omnibus idem.*	Every race on earth, of humans and wild beasts, The creatures of the sea, the herds and brightly coloured birds, Rush into frenzy and fire: love is the same for all.[8608]
All kinde of creatures in the earth, And fishes of the Sea, And painted birds do rage alike; This love bears equal sway.	All kinds of creatures on the earth, And fishes in the sea, And brightly coloured birds rage alike: This love rules all equally.
[8609]*Hic Deus & terras & maria alta domat.*	This god subdues both the lands and the deep seas.[8610]
Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,	Common experience and our senses show us how violently animals are carried away by this passion, horses above all—
—— *furor est insignis equarum.*	The frenzy of mares is extraordinary.[8611]

[8607] **Burton.** Printed page 436, k: “Virg. 3. Georg.” Virgil, Georgics 3.242–244.

[8608] **Editor.** Virgil, Georgics 3.242–244. Burton prints ferarum without the second -que of the consulted text. The three Latin lines are followed by Burton’s separate four-line English rendering; both remain in the edition. Painted means brightly coloured.

[8609] **Burton.** Printed page 436, l: “Propertius.” The attribution accompanies Hic Deus & terras & maria alta domat.

[8610] **Editor.** Propertius, Elegies 2.26.52. In its original context the line immediately follows Boreas and his abduction of Orithyia. Burton applies its assertion of dominion over land and sea to Love.

[8611] **Editor.** Virgil, Georgics 3.266, on the sexual frenzy of mares. The fragment’s equarum is specifically female horses, though Burton’s prose says horses generally. Only the quoted fragment is supplied.

Original text 1651	Modern English
[8612]*Cupid in Lucian bids Venus his mother be of good cheer, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails.*	In Lucian, Cupid tells his mother Venus to be cheerful: he has now become familiar with lions, often climbs on their backs, holds them by the mane and rides them about like horses, while they fawn on him with their tails.[8613]
Source page 436–437 Bulls, Bears and Boars are so furious in this kinde they kill one another: but especially Cocks, [8614]Lions, and Harts, which are so fierce that you may hear them fight half a mile off, saith [8615]*Turbervile*, and many times kill each other, or compell them to abandon the rut, that they may remain masters in their places; *and when one hath driven his corrivall away, he raiseth his nose up into the ayr, and looks aloft, as though he gave thanks to nature*, which affords him such great delight.	Bulls, bears and boars are so furious in this passion that they kill one another; especially cocks, lions and stags. The stags are so fierce that you can hear them fight half a mile away, says Turbervile. Often they kill each other or force their rivals to abandon the rut, so that they may remain masters in their place. “When one has driven his rival away, he raises his nose into the air and looks upwards as though thanking nature,” which affords him such great delight.[8616]
Source page 437 How birds are affected in this kind, appears out of *Aristotle*, he will have them sing *ob futuram venerem*, for joy or in hope of their venery which is to come.	How birds are affected in this way appears in Aristotle: he maintains that they sing “in anticipation of mating,” from joy or hope of the sexual pleasure to come.[8617]

[8612] **Burton.** Printed page 436, m: “Dial. deorum. Confide mater, leonibus ipsis familiaris jam factus sum, & sæpe conscendi eorum terga & apprehendi jubas: equorum more insidens eos agito, & illi mihi caudis adblandiuntur.” Dialogues of the Gods: “Take heart, mother: I have become familiar even with lions; I have often climbed on their backs and seized their manes. Sitting on them as on horses, I drive them, and they fawn on me with their tails.”

[8613] **Editor.** Compare Lucian, Dialogues of the Gods, Aphrodite and Eros, numbered 20 (12) in the consulted text. Cupid boasts that he can ride lions. The consulted translation also describes putting a hand into their mouths; Burton’s wording about their tails is retained in both body and margin.

[8614] **Burton.** Printed page 436, n: “Leones præ amore furunt, Plin l. 8. c. 16. Arist. l. 6. hist. animal.” “Lions rage with love.” Pliny, book 8, chapter 16; Aristotle, History of Animals, book 6, as cited.

[8615] **Burton.** Printed page 436, asterisk: “Cap. 17. of his book of hunting.” Turbervile, chapter 17, as cited.

[8616] **Editor.** Harts are adult male deer; rut is their mating season; corrivall means rival. The hunting-book reference is transmitted under Turbervile’s name. The final gesture is interpreted as gratitude to nature by the quoted writer, not established as the animal’s conscious intention.

[8617] **Editor.** Venery here means sexual activity or mating. Burton attributes the explanation of birdsong to Aristotle without a precise passage; the attribution is retained pending collation.

Original text 1651	Modern English
[8618]*Aeriæ primum volucres te Diva, tuumque* *Significant initum, perculsæ corda tua vi.*	First the birds of the air proclaim you, goddess, And your arrival, their hearts struck by your power.[8619]
Fishes pine away for love and wax lean, if [8620]*Gomesius* authority may be taken, and are rampant too, some of them: *Peter Gellius lib*. 10. *de hist. animal*. tells wonders of a *Triton* in *Epirus*: There was a well not far from the shore, where the country wenches fetched water, they, [8621]*Tritons, stupri causâ* would set upon them and carry them to the Sea, and there drown them, if they would not yeeld; so love tyrannizeth in dumb creatures.	"Fish waste away for love and grow thin," if we may accept Gomesius's authority; some of them are sexually ravenous too. Pierre Gilles, in his History of Animals, book 10, tells wonders of a Triton in Epirus. There was a well near the shore where country girls fetched water. These Tritons would attack them "for the purpose of sexual violation," carry them into the sea and drown them if they would not submit. So love tyrannizes over creatures without speech.[8622]
Yet this is naturall for one beast to dote upon another of the same kinde; but what strange fury is that, when a Beast shall dote upon a man? *Saxo Grammaticus lib*. 10. *Dan. hist*. hath a story of a Bear that loved a woman, kept her in his den a long time and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the originall belike of that common tale of *Valentine* and *Orson*:	Yet it is natural for one animal to dote on another of its own kind. What strange madness is it when an animal dotes on a human being? Saxo Grammaticus, in his Danish History, book 10, tells of a bear that loved a woman, kept her in his den for a long time and fathered a son by her, from whom many northern kings descended. This, perhaps, is the origin of the familiar tale of Valentine and Orson.[8623]

[8618] **Burton.** Printed page 437, dagger: "Lucretius." On the Nature of Things 1.12–13.

[8619] **Editor.** Lucretius, On the Nature of Things 1.12–13, from the opening invocation to Venus. Initum means arrival or advent here; the lines describe the coming of the goddess and spring. Burton's accompanying account applies the poem to animal desire.

[8620] **Burton.** Printed page 437, o: "De sale lib. 1. c. 21. Pisces ob amorem marcescunt, pallescunt. &c." On Salt, book 1, chapter 21: "Fish waste away and grow pale because of love," and so on.

[8621] **Burton.** Printed page 437, dagger: "Hauriendæ aquæ causa venientes ex insidiis a Tritone comprehensæ &c." "Coming to draw water, they were seized from ambush by a Triton," and so on.

[8622] **Editor.** Gomesius is the author cited under the Latin title On Salt; Peter Gellius is Pierre Gilles. A Triton is a sea-being of classical mythology. Stupri causâ and the drowning threat describe sexual coercion, not courtship. Burton reports the story as an example of desire's tyranny; its specific textual transmission remains unresolved.

[8623] **Editor.** Saxo Grammaticus is the author of the Danish History. Burton himself qualifies the supposed origin of Valentine and Orson with belike, perhaps. The bear's offspring and royal genealogy are reported narrative, not an established biological claim. The exact Saxo passage and Burton's derivation require collation.

Original text 1651	Modern English
Ælian, Pliny, Peter Gellius are full of such relations. A Peacock in *Lucadia* loved a maid, and when she died, the Peacock pined. [8624]*A Dolphin loved a boy called Hernias, and when he died, the fish came on land, and so perished.*	Aelian, Pliny and Pierre Gilles are full of such accounts. A peacock in Leucadia loved a girl, and when she died, the peacock wasted away. "A dolphin loved a boy called Hernias; when he died, the fish came ashore and perished."[8625]
The like adds *Gellius lib.* 10. *cap.* 22. out of *Apion, Ægypt. lib.* 15. a Dolphin at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, [8626]*and when by sickness the child was taken away, the Dolphin died.*	Aulus Gellius adds a similar story, book 10, chapter 22, from Apion's Egyptian History, book 15. A dolphin at Puteoli loved a child, often came to him, let him climb onto its back and carried him about; "when illness took the child away, the dolphin died."[8627]

[8624] **Burton.** Printed page 437, p: "Plin. l. 10 c. 5 quumque aborta tempestate periisset Hernias in sicco piscis expiravit." Pliny, book 10, chapter 5, as printed: "When Hernias had died in a storm that arose, the fish expired on dry land." The printed aborta and name are retained.

[8625] **Editor.** The name Hernias and the marginal Pliny locator are retained as printed. The stories illustrate attachment and bereavement by analogy with human love. Fish is Burton's broad historical term for the dolphin; the modern text preserves it inside his quotation.

[8626] **Burton.** Printed page 437, q: "Postquam puer morbo abiit, & ipse delphinus periit." "After the boy died of illness, the dolphin too perished."

[8627] **Editor.** The dolphin story occurs in Aulus Gellius, Attic Nights 6.8, which quotes book 5 of Apion's Egyptian History. Burton instead prints 10.22 and book 15; these locators are retained in the modern text. Gellius names Puteoli and Hyacinthus, but the child's name is not imported into Burton's account. Aulus Gellius is distinct from Pierre Gilles, named earlier.

Original text 1651	Modern English
[8628]Every book is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since *ep.* 3. *legat. Turc.*) *and yeelds such instances, to believe which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot be denied but that he was in love with him.*	"Every book is full of such examples," says Busbecq, who was recently the emperor's ambassador to the Grand Seignior, in the third of his Turkish Letters. "I was always afraid to believe them, lest I be thought to put faith in fables, until I saw a lynx I had from Assyria so attached to one of my men that there could be no denying it was in love with him."[8629]
When my man was present, the beast would use many notable enticements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continuall sickness, and after he had pined away some few daies, died.	"When my man was present, the animal would make many striking attempts to entice him, with playful movements. When he was leaving, it would hold him back, and after he had gone, gaze after him. It was very sad in his absence, but delighted when he returned. When my man left my service, the animal expressed its love through continual sickness, and after wasting away for a few days, died."
Such another story he hath of a Crane of *Majorca*, that loved a *Spaniard*, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his door, [8630]*and when he took his last farewell, famished her self.* Such pretty pranks can love play with Birds, Fishes, Beasts:	He has another such story of a crane from Majorca that loved a Spaniard. She would walk anywhere with him, look for him in his absence, call out so that he might hear her and knock at his door. "When he said his last farewell, she starved herself." Such curious tricks can love play on birds, fish and beasts.[8631]

[8628] **Burton.** Printed page 437, r: "Pleni sunt libri quibus feræ in homines inflammatæ fuerunt, in quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem; Donec vidi lyncem quem habui ab Assyria, sic affectum ega unum de meis hominibus &c." "Books are full of cases in which wild beasts burned with love for humans; I always withheld assent, fearing to believe fables, until I saw a lynx I had from Assyria so attached to one of my men," and so on. Ega is printed for the sense towards, erga.

[8629] **Editor.** Busbequius is Ogier Ghiselin de Busbecq; Orator means ambassador; the Grand Seignior is the Ottoman sultan. Turkish Letter 3, in Forster and Daniel's translation, pp. 206–207, supplies the lynx and crane accounts. There the lynx's keeper travels with Busbecq, and no death of the crane is narrated. Burton's differing account remains; his Latin intermediary requires collation.

[8630] **Burton.** Printed page 437, s: "Desiderium suum testatus post inediam aliquot dierum interiit." "Showing its longing, it died after several days without food."

[8631] **Editor.** Jocond means joyful; went from me means left the speaker's service or company. Pretty pranks means striking or curious tricks here, rather than harmless amusement. The crane's death is attributed to grief in the story.

Original text 1651	Modern English
(8632*Cælestis ætheris, ponti, terræ claves habet Venus,* *Solaque istorum omnium imperium obtinet.*)	Venus holds the keys of heaven's air, the sea and earth; She alone has dominion over them all.[8633]
Source page 437–438 and if all be certain that is credibly reported, with the spirits of the air, and divels of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphes*, lascivious *Faunes, Satyrs*, and those Heathen gods which were divels, those lascivious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it.	And, if all that is credibly reported is true, love plays these tricks on the spirits of the air and the devils of hell themselves. They are as enamoured, and dote as much—if I may use that word—as any other creatures. For if the written accounts of incubi and succubi, nymphs, lustful fauns and satyrs, and those pagan gods who were devils, are true; or those of the lustful Telchines, about whom the Platonists tell so many tales; or those familiar meetings and intercourse between witches and devils in our own day: then there is some probability in it.[8634]
I know that *Biarmannus, Wierus lib.* 3. *cap.* 19. & 24. and some others stoutly deny it, that the divel hath any carnall copulation with women, that the Divel takes no pleasure in such facts, they be meer phantasies, all such relations of *Incubi, Succubi*, lyes and tales:	I know that Biarmannus, Weyer in book 3, chapters 19 and 24, and others firmly deny that the devil has any sexual intercourse with women. They maintain that the devil takes no pleasure in such acts, that they are mere fantasies, and that all such accounts of incubi and succubi are lies and fables.[8635]

[8632] **Burton.** Printed page 437, dagger: "Orpheus hymno ven." Orpheus, hymn to Venus, as cited.

[8633] **Editor.** The margin cites the Orphic hymn to Venus, the Roman name used for Aphrodite. The keys signify dominion over the three realms. This intervening verse links the animals just discussed with the spirits that follow.

[8634] **Editor.** Incubi and succubi are supposed sexual spirits in demonological accounts; fauns, satyrs and Telchines belong to classical mythic traditions. Burton interprets pagan deities through a Christian demonology. His repeated if preserves a conditional framing before the catalogue of competing authorities.

[8635] **Editor.** Wierus is Johann Weyer. Facts means acts or deeds. Burton reports a dispute about whether such intercourse is physically possible or the product of fantasy; the identification of Biarmannus and the precise cited passages remain unresolved.

Original text 1651	Modern English
Source page 438 But *Austin. lib.* 15. *de civit. Dei* doth acknowledge it; *Erastus de Lamiis, Jacobus Sprenger* and his colleagues &c. [8636]*Zanchius cap.* 16. *lib.* 4. *de oper. Dei. Dandinus in Arist. de Animâ lib.* 2. *Text.* 29. *com.* 30. *Bodin lib.* 2. *cap.* 7. and *Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs and confessions evince it.	But Augustine, in The City of God, book 15, acknowledges it; so do Erastus in On Witches, Jacob Sprenger and his colleagues, Zanchi in On the Works of God, book 4, chapter 16, Dandini's commentary on Aristotle's On the Soul, book 2, text 29, comment 30, Bodin, book 2, chapter 7, and Paracelsus, a leading defender of this opinion. They offer particular instances and demonstrate it through many testimonies, proofs and confessions.[8637]
Hector Boethius in his Scottish history, hath three or four such examples, which *Cardan* confirms out of him *lib.* 16. *cap.* 43. of such as have had familiar company many years with them, and that in the habit of men and women.	Hector Boece, in his Scottish History, gives three or four such examples, repeated in confirmation by Cardano, book 16, chapter 43: people who had intimate company for many years with these beings, appearing in the form of men and women.[8638]
Philostratus in his fourth book *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a yong man 25. years of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phœnician* by birth,	Philostratus, in the fourth book of his Life of Apollonius, gives a memorable example of this kind that I must not omit. A young man of twenty-five, Menippus of Lycia, was travelling between Cenchreae and Corinth when he met such a phantom in the form of a beautiful gentlewoman. She took his hand and led him home to her house in the suburbs of Corinth, saying that she was Phoenician by birth.[8639]

[8636] **Burton.** Printed page 438, t: "Qui hæc in atræ bilis aut Imaginationis vim referre conati sunt, nihil faciunt." "Those who have tried to attribute these things to black bile or the power of imagination achieve nothing."

[8637] **Editor.** Augustine, City of God 15.23, discusses reported assaults by incubi, but also hesitates over the nature of spirits and rejects the fall of God's holy angels into such unions. Burton compresses this nuanced discussion into an acknowledgement. The other authors are cited as participants in the historical controversy. Evince means demonstrate or establish.

[8638] **Editor.** Hector Boethius is the Scottish historian Hector Boece; Cardan is Girolamo Cardano. Habit means outward form or appearance here. The transmitted accounts and their locators have not been independently established as events.

[8639] **Editor.** Philostratus, Life of Apollonius 4.25, tells the story of Menippus of Lycia and the apparition near Corinth. Cenchreae was a port associated with Corinth. Burton calls the woman a phantasm from the outset, anticipating the revelation. Gentlewoman denotes social presentation, not a verified identity.

Original text 1651	Modern English
and if he would tarry with her, [8640]*he should hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely would live and die with him, that was fair and lovely to behold.*	If he would stay with her, "he would hear her sing and play, drink wine such as no one had ever drunk, and no man would trouble him. Beautiful and lovely as she was, she would live and die with him, who was himself so beautiful and lovely to behold."
The yong man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding, amongst other guests, came *Apollonius*, who by some probable conjectures, found her out to be a Serpent, a *Lamia*, and that all her furniture was like *Tantalus* gold described by *Homer*, no substance, but meer illusions.	The young man was a philosopher, otherwise steady and judicious, able to control his passions —though not this passion of love. He stayed with her for a while in great contentment and eventually married her. Among the wedding guests came Apollonius, who, from certain plausible indications, discovered that she was a serpent, a lamia, and that all her furnishings were like Tantalus's gold as described by Homer: without substance, mere illusions.[8641]
When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: [8642]*many thousands took notice of this fact, for it was done in the midst of Greece.*	When she saw that she had been discovered, she wept and asked Apollonius to be silent. But he would not yield; whereupon she, her silverware, her house and everything in it vanished in an instant. "Many thousands knew of this event, for it happened in the midst of Greece."[8643]

[8640] **Burton.** Printed page 438, u: "Cantantem audies & vinum bibes, quale antea nunquam bibisti; te rivalis turbabit nullus; pulchra autem pulchro contentè vivam, & moriar." "You will hear me singing and drink wine such as you have never drunk before; no rival will disturb you; beautiful myself, I shall live and die content with you, beautiful as you are."

[8641] **Editor.** A lamia is a predatory supernatural female figure in the story. The consulted Philostratus compares the furnishings with Tantalus's gardens; Burton prints gold. His version is retained. Staid means steady; descried in the next sentence means discovered or exposed; plate is precious-metal tableware.

[8642] **Burton.** Printed page 438, x: "Multi factum hoc cognovêre, quod in media Græcia gestum sit." "Many knew of this event, because it happened in the midst of Greece." Burton's English adds thousands.

[8643] **Editor.** Philostratus's account exposes the woman as a devouring apparition and describes the disappearance of the displayed wealth and servants. Burton condenses and reshapes it. His body text says many thousands, while the Latin margin only says many; the difference is retained rather than treated as independent testimony to the event.

Original text 1651	Modern English
Sabine in his Comment on the 10th of *Ovids* Metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Divel in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone:	Sabinus, in his commentary on book 10 of Ovid's Metamorphoses, at the story of Orpheus, tells of a gentleman of Bavaria who mourned the loss of his dear wife for many months. At last the devil came in her form and comforted him, saying that, because he was so insistent in longing for her, she would return and live with him again, provided he married her anew and never swore or blasphemed as he had formerly done. If he did, she would leave.[8644]
[8645]*He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen.* [8646]*This I have heard*, saith *Sabine, from persons of good credit, which told me that the Duke of Bavaria did tell it for a certainty to the Duke of Saxony*.	"He made the vow, married her and lived with her. She bore him children and managed his household, but remained pale and sad. This continued until one day, during a quarrel, he began to swear. She immediately vanished and was never seen again." "I have heard this," says Sabinus, "from people of good repute, who told me that the Duke of Bavaria related it to the Duke of Saxony as a certain fact."[8647]

[8644] **Editor.** Sabine is Georgius Sabinus. The comparison with Orpheus concerns the recovery of a dead wife in Ovid, Metamorphoses 10. Habit means appearance or guise; importunate means persistently insistent. Burton's supernatural account is translated as a reported story; Sabinus's commentary has not yet been independently collated.

[8645] **Burton.** Printed page 438, y: "Rem curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis & pallida." "Managing the household as before, she bore several children, yet remained always sad and pale."

[8646] **Burton.** Printed page 438, z: "Hæc audivi à multis fide dignis qui asseverabant ducem Bavariæ eadem retulisse Duci Saxoniæ pro veris." "I heard these things from many trustworthy people, who asserted that the Duke of Bavaria had related them to the Duke of Saxony as true."

[8647] **Editor.** The chain of testimony is part of Burton's argument for belief, not verification of the event. The marginal Latin includes as before, absent from Burton's English paraphrase; both versions are preserved in their respective places.

Original text 1651	Modern English
Source page 438–439 One more I will relate out of *Florilegus, ad annum* 1058. an honest Historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over *Europe*: A yong Gentleman of *Rome*, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*, which was thereby made in brass, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off.	I will tell one more story from Florilegus, under the year 1058. He is a trustworthy historian of our own nation, and tells it so confidently, as something discussed throughout Europe in those days. A young gentleman of Rome, on his wedding day, went walking in the fields after dinner with his bride and friends, and towards evening went to the tennis court for recreation. While playing, he put his ring on the finger of a nearby bronze statue of Venus. When he had played enough and finished his game, he went to retrieve the ring, but Venus had bent her finger inwards, and he could not remove it.[8648]
Source page 439 Whereupon loath to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to perform those nuptiall rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights.	Unwilling to keep his companions waiting, he left it there, intending to retrieve it the next day or at a more convenient time. He went to supper and then to bed. That night, when he was about to consummate the marriage, Venus stepped between him and his wife—who neither saw nor felt her—and told him that she was his wife: by placing that ring on her finger, he had pledged himself to her. She troubled him for several nights afterwards.
He not knowing how to help himself, made his moan to one *Palumbus*, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself;	Not knowing how to escape his predicament, he appealed to a certain Palumbus, a learned magician of that time. Palumbus gave him a letter and instructed him to go at a specified hour of the night to a particular crossroads on the edge of town, where old Saturn would pass in procession with his companions, as he commonly did, and hand the letter to Saturn himself.

[8648] **Editor.** The Venus-and-ring story occurs under 1058 in Flowers of History, Yonge's translation, vol. 1, pp. 544–546. Its ball game follows a feast lasting several days; Burton specifies the wedding day and a tennis court. Brass here means copper alloy. The annal is located, but Burton's Latin edition and the claim of circulation throughout Europe remain unverified.

Original text 1651	Modern English
the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed.	The young man was bold and did as instructed. When the old fiend had read the letter, he called Venus, who was riding ahead of him, and ordered her to return the ring. She immediately obeyed, and the gentleman was freed.

Original text 1651	Modern English
Many such stories I finde in severall [8649]Authors to confirm this which I have said; as that more notable amongst the rest, of *Philinium* and *Machates* in [8650]*Phlegons* Tract *de rebus mirabilibus*, and though many be against it, yet I for my part will subscribe to *Lactantius lib.* 14. *cap.* 15.	I find many such stories in various authors to confirm what I have said, among them the especially notable story of Philinium and Machates in Phlegon's treatise On Marvellous Things. Although many disagree, I for my part will assent to Lactantius, book 14, chapter 15:[8651]
[8652]*God sent Angels to the tuition of men; but whilest they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women*: And *Anaxagoras de resurrect.* [8653]*Many of those spirituall bodies overcome by the love of Maids, and lust, failed, of whom those were born here we call Giants.*	"God sent angels to protect human beings; but while they lived among us, that wicked ruler of the whole earth, burning with lust, gradually enticed them into this vice and defiled them through intercourse with women." And Anaxagoras, On the Resurrection: "Many of those spiritual beings, overcome by love of maidens and by lust, fell; from them were born those whom we here call giants."[8654]

[8649] **Burton.** Printed page 439, a: "Fabula Damarati & Aristonis in Herodoto lib. 6. Erato." The story of Demaratus and Ariston in Herodotus, book 6, Erato; compare Histories 6.69.

[8650] **Burton.** Printed page 439, †: "Interpret. Mersio." "With Mersius as interpreter." The name is faint in the scan; this appears to refer to the edition associated with Johannes Meursius. Exact reading and edition remain to be collated.

[8651] **Editor.** Philinium is Burton's form of Philinnion. In Phlegon's 1620 Opuscula, the title credits Meursius with revision and notes; the opening of On Marvellous Things credits Xylander as translator. This distinction qualifies the provisional Mersio in the margin; Burton's exact edition remains uncertain. The fallen-angels passage is Lactantius, Divine Institutes 2.15, not book 14; the printed locator is retained.

[8652] **Burton.** Printed page 439, b: "Deus Angelos misit ad tutelam cultumq; generis humani; sed illos cum hominibus commorantes, dominator ille terræ salacissimus paulatim ad vitia pellexit, & mulierum congressibus inquinavit." "God sent angels to guard and care for the human race; but while they lived among human beings, that most lustful ruler of the earth gradually enticed them into vice and defiled them through intercourse with women."

[8653] **Burton.** Printed page 439, c: "Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt." "Some of that company were captivated by love of virgins and, overcome by lust, fell; from them were born those who are called giants." The printed ex illo is retained.

[8654] **Editor.** The second passage closely corresponds to Athenagoras, A Plea for the Christians 24, rather than Anaxagoras or a treatise on resurrection. The modern text preserves Burton's attribution, while this note identifies the primary parallel. Tuition means protection. Burton's own English paraphrases are modernized as they stand rather than replaced with another translation.

Original text 1651	Modern English
Justin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c. to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth us, [8655]openly professing that these *Genii* can beget, and have carnall copulation with Women.	Justin Martyr, Clement of Alexandria, Sulpicius Severus, Eusebius and others accordingly describe two falls of angels: one at the beginning of the world, the other shortly before the Flood, as Moses teaches us. They openly declare that these spirits can beget children and have sexual intercourse with women.[8656]
At *Japan* in the *East Indies*, at this present (if we may believe the relation of travellers) there is an Idol called *Teuchedy*, to whom one of the fairest virgins of the country is monthly brought, and left in a private room, in the *Fotoqui*, or Church, where she sits alone to be defloured. At certain times [8657]*Teuchedy* (which is thought to be the divell) appears to her, and knows her carnally. Every month a fair Virgin is taken in. By what means she comes out the old man can tell.	In Japan in the East Indies, at the present time—if we may believe travellers' accounts—there is an idol called Teuchedy. Each month one of the most beautiful virgins of the country is brought to him and left in a private room in the Fotoqui, or temple, where she sits alone to be deflowered. At certain times Teuchedy, thought to be the devil, appears to her and has sexual intercourse with her. Every month a beautiful virgin is taken in. The old man can tell by what means she comes out.[8658]

[8655] **Burton.** Printed page 439, d: "Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc. &c." Pererius on Genesis, book 8, chapter 6, verse 1; Zanchi and others.

[8656] **Editor.** Genesis 6.1–4 supplies the sons of God, daughters of men and giants behind this interpretation. Burton treats the sons of God as angels and combines this with an earlier fall of angels; these are interpretative claims, not an explicit two-fall account in Genesis. The full list of patristic authorities remains to be collated.

[8657] **Burton.** Printed page 439, e: "Purchas Hack posth. par. 1. lib. 4. cap. 1. S. 7." Purchas, Hakluytus Posthumus, part 1, book 4, chapter 1, section 7. The printed section sign resembles S.

[8658] **Editor.** The names Teuchedy and Fotoqui are retained from the traveller's report cited through Purchas; their identification remains unresolved. Calling the idol the devil expresses the report's Christian polemic. The old man is a suggestive but unexplained allusion; the translation preserves its ambiguity without supplying an invented participant or explanation.

Original text 1651	Modern English
In that goodly temple of *Jupiter Belus* in *Babylon*, there was a fair Chappell, saith [8659]*Herodotus*, an eye witness of it, in which was *splendide stratus lectus & apposita mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldæan* priests told him, and that their [8660]God lay with her himself, as at *Thebes* in *Egypt* was the like done of old.	In that magnificent temple of Jupiter Belus in Babylon there was a beautiful chapel, says Herodotus, who saw it himself. In it stood "a splendidly furnished bed and a golden table beside it"—a fine bed, a table of gold, and so forth. No one entered it except one woman, chosen by their god, as the Chaldaean priests told him; and their god himself lay with her, as was also done in ancient times at Thebes in Egypt.[8661]
Source page 439–440 So that you see this is no news, the Divels themselves, or their jugling Priests have plaid such pranks in all ages. Many Divines stifly contradict this; but I will conclude with [8662]*Lipsius*, that since *examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our Town of Lovan, that it is likely to be so.*	So you see, this is nothing new: the devils themselves, or their trickster priests, have played such pranks in every age. Many theologians firmly dispute it; but I will conclude with Lipsius that, since "the examples, testimony and confessions of those unfortunate women are so evident on the other side, and so numerous, even in our own town of Louvain," it is likely to be true.[8663]

[8659] **Burton.** Printed page 439, f: "In Clio." In Clio, the traditional title of Herodotus, Histories, book 1.

[8660] **Burton.** Printed page 439, g: "Deus ipse hoc cubili requiescens" "The god himself resting in this bed."

[8661] **Editor.** Herodotus, Histories 1.181–182, describes the Babylonian tower and bed. He explicitly says that he does not believe the Chaldaeans' claim that the god visits the woman. Burton's presentation omits that qualification and calls him an eyewitness; it must not be read as Herodotus verifying intercourse with a deity.

[8662] **Burton.** Printed page 439, h: "Physiologiæ Stoicorum l. 1. cap. 20. Si spiritus unde semen iis &c. at exempla turbant nos; mulierum quotidianæ confessiones de mistione omnes asserunt, & sunt in hac urbe Lovanio exempla." Lipsius, Physics of the Stoics, book 1, chapter 20: "If they are spirits, where do they obtain seed, and so forth? Yet examples trouble us: the daily confessions of women all attest intercourse, and there are examples in this city of Louvain."

[8663] **Editor.** Juggling here means deceptive, and Divines means theologians. Lovan or Louvain is Leuven. Burton appeals to stories, confessions and judicial proceedings as evidence; those records do not themselves establish supernatural events. His Lipsius quotations await collation against the cited edition.

Original text 1651	Modern English
Source page 440 [8664]*One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous divels, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judiciall sentences upon record.*	"I will add one thing: I believe that in no past age —I know not what fate governs this unhappy time—have so many lecherous devils, satyrs and spirits appeared or shown themselves as in our own, as the daily accounts and recorded judicial sentences reveal."[8665]
Read more of this question in *Plutarch vit. Numæ, Austin de civ. Dei. lib.* 15. *Wierus lib.* 3. *de præstig. Dæm. Giraldus Cambrensis itinerar. Camb. lib.* 1. *Malleus malefic. quæst.* 5. *part.* 1. *Jacobus Reussus lib.* 5. *cap.* 6. *fol.* 54. *Godelman. lib.* 2. *cap.* 4. *Erastus, Valesius de sacra philo. cap.* 40. *John Nider Fornicar. lib.* 5. *cap.* 9. *Stroz. Cicogna. lib.* 3. *cap.* 3. *Delrio, Lipsius Bodine dæmonol. lib.* 2. *cap.* 7. *Pererius in Gen. lib.* 8. *in* 6. *cap. ver.* 2. King *James*, &c.	Read more on this question in Plutarch's Life of Numa; Augustine's City of God, book 15; Weyer's On the Deceptions of Demons, book 3; Gerald of Wales's Journey through Wales, book 1; the Hammer of Witches, part 1, question 5; Jacobus Reussus, book 5, chapter 6, page 54; Godelmann, book 2, chapter 4; Erastus; Valesius's Sacred Philosophy, chapter 40; John Nider's Fornicar, book 5, chapter 9; Strozzi Cicogna, book 3, chapter 3; Delrio; Lipsius; Bodin's Demonology, book 2, chapter 7; Pererius on Genesis, book 8, chapter 6, verse 2; King James; and others.[8666]

[8664] **Burton.** Printed page 440, i: "Unum dixero, non opinari me illo retro ævo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantam nunc quotidianæ narrationes, & judiciales sententiæ proferunt." "I will say one thing: I do not think that in past ages so many satyrs and those lustful spirits showed themselves as daily accounts and judicial sentences now bring forward."

[8665] **Editor.** The claim that such appearances were more numerous in the writer's own age is part of the quoted argument. Daily reports and convictions are not an independently established measure of the frequency of the alleged events.

[8666] **Editor.** The bibliography closes Subsection 1. Wierus is Johann Weyer; Austin is Augustine. Nider's printed title Fornicar. apparently points to his Formicarius, but the source reading is retained. The listed authors, editions and locators have not all been verified; they should not be taken as unanimous support for Burton's conclusion.

Original text 1651	Modern English
SUBSECT. 2. ***How love tyrannizeth over men. Love, or Heroical melancholy his definition, part affected.***	**SUBSECTION 2** **How love tyrannizes over human beings. Love, or heroical melancholy: its definition and the part affected.**[8667]
YOu have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.	You have heard how this tyrant Love rages among animals and spirits. Now let us consider the passions it causes among human beings.
[8668]*Improbe amor quid non mortalia pectora cogis?*	Cruel Love, to what will you not drive mortal hearts?[8669]
How it tickles the hearts of mortall men,	How it stirs the hearts of mortal men—
Horresco referens, ——	I shudder to tell it—[8670]
I am almost afraid to relate, amazed, [8671]and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united Provinces, built Cities, and by a perpetuall generation makes and preserves mankind, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madness, Hell.	I am almost afraid to relate it, astonished and ashamed: it has produced such stupendous and monstrous effects, such foul offences. Love did indeed—I cannot deny it—first unite provinces, build cities, and, through continual reproduction, create and preserve humanity and increase the Church. But when it rages, it is no longer love: it is burning lust, disease, frenzy, madness, hell.[8672]

[8667] **Editor.** Heroical melancholy is the historical category of erotic or lovesick melancholy. Part affected asks which bodily or mental faculty is its seat. The heading announces topics developed later; this opening portion is chiefly a catalogue of love's alleged excesses.

[8668] **Burton.** Printed page 440, k: "Virg." Virgil; Aeneid 4.412.

[8669] **Editor.** Virgil, Aeneid 4.412, in the account of Dido watching the Trojans prepare to leave. Burton carries the line's accusation against Love into his own discussion.

[8670] **Editor.** Virgil, Aeneid 2.204: Aeneas shudders as he tells of the serpents approaching Laocoon. Burton leaves the quotation as a brief interruption before resuming his sentence.

[8671] **Burton.** Printed page 440, l: "For it is a shame to speak of those things which are done of them in secret, Eph. 5. 12."

[8672] **Editor.** Burton begins by crediting love with social order and reproduction, then distinguishes these benefits from desire that rages beyond restraint. His shift from love to burning lust structures the denunciation that follows.

Original text 1651	Modern English
[8673]*Est orcus ille, vis est immedicabilis, est rabies insana*; 'tis no vertuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as *Alexis* in [8674]*Athenæus* sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio*, &c.	"It is hell, an incurable force, a mad frenzy." This is no virtuous disposition, but a violent disturbance of the mind, a monster of nature, intelligence and art, as Alexis describes it in Athenaeus: "bold as a man, timid as a woman, headlong in fury, unbroken by toil, honey mixed with gall, a caressing blow," and so forth.[8675]
It subverts kingdoms, overthrows cities, towns, families, mars, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah, Troy*, (which *Dares Phrygius*, and *Dictis Cretensis* will make good) and I know not how many cities bear record, —— *& fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy, Fredegunde* and *Brunhalt* in *France*, all histories are full of these Basilisks.	It subverts kingdoms, overthrows cities, towns and families, ruins and corrupts people, and massacres them. Thunder and lightning, wars, fires and plagues have not harmed humanity as much as this burning lust, this brutish passion. Let Sodom and Gomorrah, Troy—as Dares the Phrygian and Dictys the Cretan will confirm—and I know not how many other cities bear witness: "and there was before Helen," and so forth. Every succeeding age will agree. Joanna of Naples in Italy, Fredegund and Brunhild in France: all histories are full of these basilisks.[8676]

[8673] **Burton.** Printed page 440, m: "Plutarch. amator. lib." Plutarch, the book On Love. The precise location and wording of Burton's Latin quotation remain uncollated.

[8674] **Burton.** Printed page 440, n: "Lib. 13." Athenaeus, book 13; the cited comedy of Alexis is Phaedrus.

[8675] **Editor.** Plutarch, Dialogue on Love 13, quotes the denunciation of Aphrodite as an example of abuse directed at gods, within a defence of their divinity. Burton applies it to raging lust. His Latin intermediary remains uncollated. Athenaeus, Deipnosophists 13, quotes Alexis's Phaedrus on Love's contraries. Unbroken by toil takes infractum in its negative sense, supported by the comparison with adamantine endurance; it can also mean broken. Burton's Latin compresses the passage.

[8676] **Editor.** The fragment echoes Horace, Satires 1.3.107, on wars fought for sex before Helen; Burton leaves the sentence incomplete. Dares and Dictys are the literary authorities he invokes for Troy. Ione is Joanna of Naples; Fredegund and Brunhild are the Frankish queens. Basilisks compares these women to legendary deadly creatures and belongs to Burton's hostile rhetoric.

Original text 1651	Modern English
Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feavers, those often Gouts, Pox, *Arthritis*, palsies, cramps, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy which crucifies the Soul in this life, and everlasting torments in the world to come.	Besides all this come daily duels, murders, bloodshed, rapes, debauchery and extravagant spending to satisfy lust; poverty, shame, loss, torture, punishment and disgrace; the loathsome diseases that follow, worse than raging or pestilential fevers; repeated attacks of gout, the pox, arthritis, palsy, cramps, sciatica, convulsions, pain and burning, which torment the body; that deadly melancholy which crucifies the soul in this life; and everlasting torments in the world to come.[8677]
Source page 441 Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, *è contra*; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an oxe to the slaughter; (*Facilis descensus Averni*) they go down headlong to their own perdition, they will commit folly with beasts, men *leaving the naturall use of women*, as [8678]*Paul* saith, *burned in lust one towards another, and man with man wrought filthiness*.	Although they know that these and many other miseries, threats and torments will surely fall upon them—and despite the rewards and exhortations offered on the other side—through their own weakness, a depraved nature or love's furious tyranny, they allow themselves to be led like an ox to the slaughter. "Easy is the descent to Avernus": they plunge headlong into their own destruction. They commit sexual offences with animals; men, "leaving the natural use of women," as Paul says, "burned with lust for one another, and man with man committed filthiness."[8679]

[8677] **Editor.** Monomachies are single combats or duels; calentures are violent fevers; pox here points to venereal disease. Ferall means deadly or destructive. This catalogue combines historical disease names, moral judgment and supposed consequences of lust; it is not a set of established medical causal relationships.

[8678] **Burton.** Printed page 441, †: "Rom. 1. 17." The words quoted are from Romans 1.27; Burton's printed 17 is retained.

[8679] **Editor.** The ox led to slaughter recalls Proverbs 7.22. The descent to Avernus adapts Virgil, Aeneid 6.126; the consulted Latin has Averno where Burton prints Averni. The biblical quotation is Romans 1.27, not the marginal 1.17. Its condemnatory wording is preserved as Burton's quotation, without treating it as the editor's judgment.

Original text 1651	Modern English
Semiramis equo, Pasiphae *tauro,* Aristo Ephesius *asinæ se commiscuit,* Fulvius *equæ, alii canibus, capris, &c. unde monstra nascuntur aliquando,* Centauri, Sylvani, *& ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum* Sodomiæ *vulgo dicitur; & frequens olim vitium apud* Orientales *illos fuit,* Græcos *nimirum,* Italos, Afros, Asianos:	Semiramis coupled with a horse, Pasiphae with a bull, Aristo of Ephesus with a she-ass, Fulvius with a mare; others with dogs, goats and so on. From these unions monsters are sometimes born —centaurs, woodland spirits and prodigious apparitions to terrify human beings. Nor do they have intercourse only with animals, but with other human beings, in what is commonly called the sin of sodomy. This vice was once frequent among those peoples of the East—namely Greeks, Italians, Africans and Asians.[8680]
[8681]*Hercules* Hylam *habuit,* Polycletum, Dionem, Perithoonta, Abderum & Phryga; *alii &* Euristium *ab* Hercule *amatum tradunt.* Socrates [8682]*pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoque spectaculo pascebat oculos, quod &* Philebus *&* Phædon Rivales, Charmides *& reliqui* Platonis *Dialogi, satis superque testatum faciunt: quod vero* Alcibiades *de eodem* Socrate *loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbet libidini.*	Hercules had Hylas, Polycletus, Dion, Perithoon, Abderus and the Phrygian; others also report that Hercules loved Eurystius. Socrates often visited the gymnasium for the sake of handsome young men and feasted his eyes on the disgraceful spectacle, as Philebus, Phaedo, Rival Lovers, Charmides and Plato's other dialogues amply testify. As for what Alcibiades says about that same Socrates, I gladly keep silent; indeed, I recoil from it, so greatly does it incite lust.[8683]

[8680] **Editor.** Here Burton shifts into an extended Latin catalogue. It mixes myth, alleged conduct and sweeping accusations against peoples and regions. The claims that such unions produce centaurs or woodland spirits are fabulous, not biological. Sodomy is Burton's historical moral category and does not map neatly onto a modern sexual orientation.

[8681] **Burton.** Printed page 441, k: "Lilius Giraldus. vita ejus." Lilio Gregorio Giraldi, his life of Hercules; Burton gives no fuller locator.

[8682] **Burton.** Printed page 441, l: "Pueros amare solis Philosophis relinquendum vult Lucianus dial. Amorum." "Lucian, in the dialogue Loves, would have the love of boys reserved for philosophers alone." This reports a position in the dialogue, not an independently established rule of ancient life.

[8683] **Editor.** The list of Hercules's loves is transmitted through Giraldi; the reading Euristium is retained and rendered Eurystius without identifying it with a different name. Burton's insinuation about Socrates is selective: in Plato, Symposium 219b–d, Alcibiades describes an unsuccessful attempt to seduce him, praising his self-command. The dialogues are literary representations, not proof of Burton's accusation.

Original text 1651	Modern English
At hunc perstrinxit Theodoretus *lib. de curat. græc. affect. cap. ultimo. Quin & ipse* Plato *suum demiratur* Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; *Quod autem de* Nerone, Claudio, *cæterorumque portentosa libidine memoriæ proditum, mallem à* Petronio, Suetonio, *cæterisque petatis, quando omnem fidem excedat, quam à me expectetis; sed vetera querimur.*	But Theodoret censures him in the final chapter of his Cure of Greek Maladies. Indeed, Plato himself admires his Agathon, Xenophon his Clinias, Virgil his Alexis, and Anacreon his Bathyllus. As for what is recorded about the monstrous lust of Nero, Claudius and the others, I would rather you sought it from Petronius, Suetonius and the rest than expected it from me, since it exceeds all belief. But we are complaining about ancient times.[8684]
[8685]*Apud* Asianos, Turcas, Italos, *nunquam frequentius hoc nequam hodierno die vitium;* Diana Romanorum Sodomia; *officinæ horum alicubi apud* Turcas,	Among Asians, Turks and Italians this wicked vice has never been more frequent than today. Sodomy is the Romans' Diana; in some places among the Turks there are establishments for these practices—[8686]
—— qui saxis semina mandant —— arenas arantes;	Those who entrust seed to rocks—ploughing the sands;[8687]

[8684] **Editor.** Theodoret's work is the Cure of Greek Maladies; the exact passage cited here remains to be collated. These alleged attachments bring together philosophical dialogues, poetry and hostile biographical traditions. They should not be treated as equally documented personal histories.

[8685] **Burton.** Printed page 441, m: "Busbequius." Ogier Ghiselin de Busbecq.

[8686] **Editor.** Diana is a figure for a cherished object of worship: Burton accuses the Romans of treating sodomy as their idol. His assertions about Asians, Turks and Italians are hostile generalizations, not verified descriptions of those populations.

[8687] **Editor.** Sowing on rocks and ploughing sand make non-reproductive intercourse figuratively barren labour. The exact source of these paired fragments remains unidentified; neither has been silently expanded into a complete verse.

Original text 1651	Modern English
& frequentes querelæ, etiam inter ipsos conjuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos *familiare magis peccatum, qui & post* [8688]Lucianum *&* [8689]Tatium, *scriptis voluminibus defendunt;* Johannes de la Casa *Beventinus* Episcopus, *divinum opus vocat, suave scelus, adeoque jactat se non alia usum* Venere. *Nihil usitatius apud monachos,* Cardinales, *sacrificulos, etiam* [8690]*furor hic ad mortem, ad insaniam.*	There are frequent complaints about it, even between married couples: wives report their husbands' illicit intercourse to the magistrate by turning a shoe the opposite way. Among Italians no sin is more familiar or more prevalent; following Lucian and Achilles Tatius, they defend it in written books. Giovanni della Casa, bishop of Benevento, calls it a divine work, a delightful crime, and even boasts that he has enjoyed no other sexual pleasure. Nothing is more usual among monks, cardinals and petty priests. This frenzy leads even to death and madness.[8691]
[8692]Angelus Politianus, *ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nostros patrum memoria, scelus detestandum hoc sævierit!*	Angelo Poliziano laid violent hands upon himself for love of a boy. And it is truly dreadful to say how fiercely this detestable crime raged among our own people within our fathers' memory![8693]

[8688] **Burton.** Printed page 441, n: "Achilles Tatius lib. 2." Achilles Tatius, book 2. In the printing, this marker stands before Lucianum.

[8689] **Burton.** Printed page 441, o: "Lucianus Charidemo." Lucian, Charidemus. In the printing, this marker stands before Tatium.

[8690] **Burton.** Printed page 441, p: "Non est hæc mentula demens. Mart." "Is not this penis mad?" Martial. Compare the rhetorical question in Epigrams 3.76.3; Burton changes its word order and prints a full stop.

[8691] **Editor.** The printed n and o marginal references appear crossed: n names Achilles Tatius but is attached to Lucian, and o names Lucian but is attached to Tatius. Their source positions are retained. Beventinus is the printed form rendered of Benevento. The accusation against Giovanni della Casa and the general charges against Catholic clergy require independent source collation; Burton's polemical assertion is not evidence that they are true.

[8692] **Burton.** Printed page 441, q: "Jovius Musc." Paolo Giovio. The abbreviation is transcribed as printed; the precise work and passage have not been established here.

[8693] **Editor.** Burton attributes the allegation about Poliziano to Giovio. Laid violent hands upon himself is a claim of self-inflicted death, not an established cause of death here. Puer is rendered boy; the source gives no age. The adjoining appeal to our fathers' memory means the preceding generation.

Original text 1651	Modern English
Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarii, pæderastæ, Sodomitæ, ([8694]*Balei verbis utor*) Ganimedes, &c. ut in unoquoque eorum novam crederis Gomorrham.	For when, in 1538, the most prudent King Henry VIII had the monasteries of the hooded orders and the colleges of priests and vowed religious inspected by the venerable doctors of law Thomas Lee and Richard Layton, so many whoremongers, catamites, debauchees, men who practise anal intercourse, pursuers of boys, pederasts, sodomites and Ganymedes were found among them—I use Bale's words—that you would have thought each establishment a new Gomorrah.[8695]
Sed vide si lubet eorundem Catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. *Hæc si apud votarios, monachos, sanctos* (scilicet homousiones, *quid in foro, quid in aula factum suspiceris; quid apud nobiles, quid inter fornices, quam non fœditatem, quam non spurcitiem?*	If you wish, see their catalogue in that same Bale. "Girls," he says, "could not sleep in their beds because of the necromantic friars." If such things occurred among vowed religious, monks and saints—those consubstantial beings, forsooth—what would you suspect went on in the marketplace or at court, among nobles or in brothels? What foulness, what filth would be absent?[8696]

[8694] **Burton.** Printed page 441, r: "Præfat. lectori lib. de vitis pontif." "Preface to the reader, in the book on the lives of the pontiffs." Burton is citing John Bale.

[8695] **Editor.** Thomas Lee is the commissioner also known as Thomas Legh; Richard Layton was his fellow visitor. Burton's date 1538 is retained, although their visitation activity began earlier. Bale's catalogue piles up overlapping sexual insults and accusations rather than precise modern classifications; Ganymedes evokes the mythological youth taken by Jupiter. The passage is Protestant polemic and does not independently substantiate misconduct by each named group.

[8696] **Editor.** Necromantic means associated with summoning the dead or other forbidden magic; the accusation against friars is Bale's. Homousiones evokes the theological term consubstantial and is mocking language for the supposedly holy men. The source opens a parenthesis here without closing it; the modern sentence supplies paired dashes for readability.

Original text 1651	Modern English
Source page 441–442 *Sileo interim turpes illas, & ne memorandas quidem monachorum* [8697]*mastrupationes, masturbatores.* [8698]Rodericus *a* Castro *vocat, tum & eos qui se invicem ad Venerem excitandam flagris cædunt, Spintrias, Succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricent, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent.*	Meanwhile I pass over those shameful practices of the monks, unfit even to be mentioned: their masturbations—Rodrigo de Castro calls them "masturbators"—and those who whip one another to arouse sexual desire; male prostitutes, women who take the receptive role, flute girls, and those lustful little women, the tribades, who rub themselves against one another and, besides eunuchs, use artificial penises to satisfy their desire.[8699]
Source page 442 *Immo quod magis mirere, fœmina fœminam* Constantinopoli *non ita pridem deperiit, ausa rem plane incredibilem, mutato cultu mentita virum de nuptiis sermonem iniit, & brevi nupta est: sed authorem ipsum consule,* Busbequium.	Indeed, more astonishing still, not long ago in Constantinople a woman fell desperately in love with another woman. She dared something scarcely credible: changing her clothes and passing herself off as a man, she opened negotiations for marriage and was soon married. But consult the author himself, Busbecq.[8700]

[8697] **Burton.** Printed page 442, s: "Mercurialis cap. de Priapismo. Cælius l. 11. antiq. lect. cap. 14. Galenus 6. de locis aff." Mercurialis, chapter on priapism; Caelius Rhodiginus, Ancient Readings, book 11, chapter 14; Galen, On the Affected Parts, book 6.

[8698] **Burton.** Printed page 442, †: "De morb. mulier. lib. 1. c. 15." Rodrigo de Castro, On the Diseases of Women, book 1, chapter 15.

[8699] **Editor.** Mastrupationes is retained as printed. Spintrias denotes sexual performers or prostitutes; Succubas here is read as women taking a receptive sexual role, not automatically as demons. Ambubeias evokes the flute girls of classical sexual satire. Tribades is an old term for women who have sexual contact with women; Burton's disparaging vocabulary does not establish a modern clinical or identity category.

[8700] **Editor.** Burton reports this story through Busbecq without giving a precise locator. The modern text preserves the reported change of clothing and marriage, without assigning the subject a modern identity or treating the anecdote as independently established fact.

Original text 1651	Modern English
Omitto [8701]*Salinarios illos* Ægyptiacos, *qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula* Pigmalionis *apud* [8702]Ovidium: Mundi *&* Paulinæ *apud* Ægesippum belli Jud. lib. 2. cap. 4.	I pass over those Egyptian embalmers who have intercourse with the bodies of beautiful women, and the insane lust of people who even fall in love with statues and images. The story of Pygmalion in Ovid is well known, as is that of Mundus and Paulina in Hegesippus's Jewish War, book 2, chapter 4.[8703]
Pontius C. Cæsaris *legatus, referente* Plinio, lib. 35. cap. 3. *quem suspicor eum esse qui* Christum *crucifixit, picturis* Atalantæ *&* Helenæ *adeo libidine incensus, ut tollere eas vellet si natura tectorii permisisset, alius statuam bonæ* Fortunæ *deperiit,* (Ælianus lib. 9. cap. 37.) *alius* Bonæ deæ, *& ne qua pars probro vacet.*	Pontius, a legate of Gaius Caesar—whom I suspect to be the man who crucified Christ—was so inflamed with lust for pictures of Atalanta and Helen, Pliny reports in book 35, chapter 3, that he wished to take them away, had the nature of the plaster permitted it. Another man fell in love with a statue of Good Fortune—Aelian, book 9, chapter 37—and another with the Good Goddess. No part is left free of disgrace.[8704]

[8701] **Burton.** Printed page 442, t: "Herodotus l. 2. Euterpe: uxores insignium virorum non statim vita functas tradunt condendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo ante defunctas, nec cum iis salinarii concumbant, &c." Herodotus, book 2, Euterpe: "They do not hand over the wives of eminent men immediately after death for embalming, nor beautiful women either, but only when they have been dead four days, lest the embalmers have intercourse with them," and so forth. The translation reads printed nec in the intended sense of ne, "lest"; compare Histories 2.89.

[8702] **Burton.** Printed page 442, u: "Metam. 33." Ovid, Metamorphoses. The printed 33 is retained; the Pygmalion episode is in book 10.

[8703] **Editor.** Herodotus, Histories 2.89, gives a three- or four-day delay before embalming certain women; Burton's margin specifies four. Pygmalion is in Ovid, Metamorphoses 10.243–297, not the printed 33. Hegesippus, Jewish War 2.4, in the consulted English translation, tells how Mundus impersonates Anubis with the help of bribed priests to deceive Paulina. This is a reported human deception, not intercourse with a statue. The Latin edition remains uncollated.

[8704] **Editor.** The consulted text of Pliny, Natural History 35.17–18, attributes the attempted removal of the paintings at Lanuvium to Caligula, not to a legate called Pontius. Burton's suggestion of Pontius Pilate is therefore especially doubtful. It is retained as his explicit conjecture. The Aelian and Good Goddess anecdotes remain uncollated.

Original text 1651	Modern English
[8705]*Raptus ad stupra* (*quod ait ille*) *& ne* [8706]*os quidem a libidine exceptum.* Heliogabalus, *per omnia cava corporis libidinem recepit,* Lamprid. vita ejus.	"Abductions for sexual violation," as that author says, "and not even the mouth is exempt from lust." Elagabalus received lust through every opening of his body, according to Lampridius's Life of him.[8707]
[8708]Hostius *quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam vera gauderet, simul virum & fœminam passus, quod dictu fœdum & abominandum.*	A certain Hostius had mirrors made and arranged so that, while being penetrated by a man, he could face away and see every movement of his stallion in the mirror, delighting in the falsely magnified size of the man's penis as though it were real. At the same time he submitted to a man and a woman—foul and abominable even to describe.[8709]

[8705] **Burton.** Printed page 442, x: "Seneca de ira, l. 11. c. 18." Seneca, On Anger; locator transcribed as printed. The verbal parallel is at 2.9.3.

[8706] **Burton.** Printed page 442, y: "Nullus est meatus ad quem non pateat aditus impudicitiæ. Clem. Alex. pædag. lib. 3. c. 3." "There is no passage to which access does not lie open to indecency." Clement of Alexandria, The Instructor, book 3, chapter 3.

[8707] **Editor.** The verbal parallel is Seneca, On Anger 2.9.3, which reads raptus ac stupra and libidini, rather than Burton's ad and a libidine. The translation follows Burton's printed wording; his marginal locator differs as well. Lampridius is the traditional attribution of the Life of Elagabalus in the Historia Augusta, a source whose allegations are not independently verified by their repetition here.

[8708] **Burton.** Printed page 442, †: "Seneca 1. nat. quæst." Seneca, Natural Questions, book 1; the story of Hostius Quadra is in chapter 16.

[8709] **Editor.** Seneca, Natural Questions 1.16, tells the story of Hostius Quadra's magnifying mirrors. Burton's Latin condenses it. Admissarius literally denotes a breeding stallion and is used contemptuously of the male sexual partner; the metaphor is preserved. The final condemnation is Burton's own narrative voice.

Original text 1651	Modern English
Ut verum planè sit, quod apud [8710]Plutarchum Gryllus Ulyssi *objecit,* Ad hunc usque diem apud nos neque mas marem, neque fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit, &c.	So what Gryllus charged against Ulysses in Plutarch may well be true: "Down to this day, among us no male has loved a male, nor female a female, as many memorable and celebrated men have done among you. To leave the common people aside, Hercules deserted his friends while pursuing a beardless companion," and so forth.[8711]
Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem fœditatem, tumultum, confusionemque naturæ gignant in re Venerea: nam & capras, porcos, equos inierunt viri & fœminæ, insano bestiarum amore exarserunt, unde Minotauri, Centauri, Sylvani, Sphinges, &c.	"Your lusts cannot be confined within nature's own bounds: like an overflowing river, they breed hideous foulness, disorder and confusion of nature in sexual matters. For men and women have coupled with goats, pigs and horses, burning with mad love of beasts; hence Minotaurs, Centaurs, woodland spirits, Sphinxes and the rest."[8712]
Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (*hæc enim doctis solummodo quod causa non absimili* [8713]Rodericus, *scripta velim*) *ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.*	But lest by refuting these things I teach them, or publish matters that it is not fitting for everyone to know—for I intend these words only for the learned, as Rodrigo does for a similar reason—and lest I give frivolous minds and depraved spirits knowledge of the foulest crime, and so forth, I do not wish to soil anyone further with this filth.[8714]

[8710] **Burton.** Printed page 442, z: "Tom. P. Gryllo." Plutarch, Gryllus. The abbreviated opening is retained; compare chapter 7, 990D–991A.

[8711] **Editor.** Plutarch, Gryllus 7, 990D–F. Gryllus, a companion of Odysseus transformed into a pig, argues that animals are superior to human beings. The assertion about animals is part of this literary debate, not a biological observation established by the quotation.

[8712] **Editor.** The continuation corresponds to Gryllus 7, 990F–991A. Burton compresses the argument and lists mythical hybrids. Their alleged origins illustrate the polemic of the dialogue; the translation does not convert them into natural history.

[8713] **Burton.** Printed page 442, †: "De morbis mulierum l. 1. c. 15." Rodrigo de Castro, On the Diseases of Women, book 1, chapter 15.

[8714] **Editor.** Burton says that he limits this material to learned readers, using Latin as a barrier. The modern column translates the whole passage. The elliptical clause about knowledge of the foulest crime is completed grammatically in English without adding a new example. This closes the catalogue immediately before his return to love between men and women.

Original text 1651	Modern English
I come at last to that *Heroicall Love*, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, then by such an honourable title.	I come at last to that heroic love which belongs specifically to men and women, is a frequent cause of melancholy, and deserves to be called burning lust far more than to bear so honourable a title.[8715]
There is an honest love I confess, which is naturall, *laqueus occultus captivans corda hominum, ut à mulieribus non possint separari*, a secret snare to captivate the hearts of men, as [8716]*Christopher Fonseca* proves, a strong allurement, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it.	There is, I admit, an honourable love which is natural: “a hidden snare that captures men’s hearts, so that they cannot be separated from women”—a secret snare to capture men’s hearts, as Cristóbal de Fonseca demonstrates; a strong attraction with a most compelling, hidden, magnetic quality and powerful force, which no living man can escape.[8717]
[8718]*Et qui vim non sentit amoris, aut lapis est, aut bellua*. He is not a man but a block, a very stone, *aut* [8719]*Numen, aut Nebuchadnezzar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,	“And he who does not feel the force of love is either a stone or a beast.” He who has not felt its power is no man but a block, a very stone, “either a god or a Nebuchadnezzar”; he has a gourd for a head and a melon for a heart. A rare creature indeed, one in an age,[8720]

[8715] **Editor.** Heroic or heroical love names a historical category of erotic melancholy, not an assertion that the passion is courageous or admirable. Burton contrasts it here with honourable married affection; his technical definitions follow near the end of the block.

[8716] **Burton.** Printed page 442, *: “Amphitheat. amor. cap. 4. interpret. Curtio.” The Amphitheatre of Love, chapter 4, in Curtius’s translation.

[8717] **Editor.** Honest means morally honourable. Occult means hidden in its workings; vertue means effective power. Adamantine is used in the language of attraction, suggesting the lodestone or magnet. The Latin includes the inability to separate from women; Burton’s following English paraphrase shortens it. Both are retained.

[8718] **Burton.** Printed page 442, a: “Æneas Sylvius Juvenal.” Aeneas Sylvius; Juvenal. The short marginal reference serves the adjoining discussion; its scope is not explicit.

[8719] **Burton.** Printed page 442, †: “Tertul. prover. lib. 4. adversus Marc. cap. 40.” Tertullian, Against Marcion, book 4, chapter 40; the abbreviation prover. is retained without expansion.

[8720] **Editor.** Block means an unfeeling block of wood; pepon is a melon. The alternatives god and Nebuchadnezzar place the unresponsive man outside ordinary humanity. Tertullian, Against Marcion 4.40, taunts Marcion with having a melon in place of a heart; Burton borrows the insult in a different context. The dagger’s printed position is retained.

Original text 1651	Modern English
Qui nunquam visæ flagraverit amore puellæ:	Who has never burned with love for a girl he has seen.[8721]
Source page 442–443 for *semel insanivimus omnes*, dote we either yong or old, as [8722]he said, and none are excepted but *Minerva* and the *Muses*: so *Cupid* in [8723]*Lucian* complains to his mother *Venus*, that amongst all the rest, his arrows could not pierce them.	For "we have all been mad once": we become infatuated either young or old, as the poet said; none are exempt except Minerva and the Muses. So Cupid complains to his mother Venus in Lucian that, alone among all the rest, they could not be pierced by his arrows.[8724]
Source page 443 But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage; *ut materia appetit formam, sic mulier virum*. You know marriage is honorable, a blessed calling, appointed by God himself in Paradise; it breeds true peace, tranquillity, content and happiness, *qua nulla est aut fuit unquam sanctior conjunctio*, as *Daphnæus* in [8725]*Plutarch* could well prove, *& quæ generi humano immortalitatem parat*, when they live without jarring, scolding, lovingly as they should do.	But this married love is a common and honourable passion: people loving with marriage in view. "As matter desires form, so woman desires man." You know that marriage is honourable, a blessed calling instituted by God himself in Paradise. It produces true peace, tranquillity, contentment and happiness: "No union is, or ever was, more sacred," as Daphnaeus in Plutarch could readily prove, "and it provides immortality for the human race"—when the couple live without quarrelling or scolding, lovingly, as they should.[8726]

[8721] **Editor.** The modern line follows the sense Burton's surrounding argument requires: the exceptionally rare man who has never fallen in love. Juvenal, Satire 4.114, describes the blind Catullus burning for a girl he had never seen: nunquam qualifies visæ. Burton changes flagrabat to flagraverit and uses the line in a setting that shifts the negative towards never falling in love. His adapted sense is preserved, with the original ambiguity recorded here.

[8722] **Burton.** Printed page 442, b: "Chaucer."

[8723] **Burton.** Printed page 442, c: "Tom. 1. dial. deorum Lucianus. Amore non ardent Musæ." Lucian, Dialogues of the Gods, volume 1. "The Muses do not burn with love."

[8724] **Editor.** Dote here means become infatuated. The Latin saying means that everyone has been mad at least once; Burton's Chaucer reference is not supplied with a location. In Lucian, Dialogues of the Gods 23 (19 in another numbering), Eros explains his fear of Athena and his reverence for the Muses. Artemis is also discussed; Burton's only exceptions compress the dialogue.

[8725] **Burton.** Printed page 443, *: "In amator. dialog." In the Dialogue on Love.

[8726] **Editor.** The matter-and-form comparison uses Aristotelian language of potentiality seeking fulfilment. In Plutarch, Dialogue on Love 4–5, Daphnaeus defends the sanctity of marriage and its renewal of the human race through births. Burton joins remarks from that debate to his praise of peaceful married life. Immortality here means generational continuity, not personal bodily survival. The Latin intermediary remains uncollated.

Original text 1651	Modern English
[8727]*Felices ter & amplius* *Quos irrupta tenet copula, nec ullis* *Divulsus querimoniis* *Suprema citius solvit amor die.*	Three times happy, and more, Those held by an unbroken bond, whose love, Untorn by any quarrels, Releases them no sooner than their final day.[8728]
Thrice happy they, and more then that, Whom bonds of love so firmly ties, That without brawls till death them part, 'Tis undissolv'd and never dies.	Three times happy, and more than that, Are those whom love's bonds hold so firmly That, free from quarrels until death parts them, Their love remains unbroken and never dies.
As *Seneca* lived with his *Paulina, Abraham* and *Sara, Orpheus* and *Euridice, Arria* and *Pætus, Artemisia* and *Mausolus, Rubenius Celer*, that would needs have it ingraven on his tomb, he had led his life with *Ennea* his dear wife forty three years eight moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*	So Seneca lived with his Paulina, Abraham with Sarah, Orpheus with Eurydice, Arria with Paetus, Artemisia with Mausolus; and Rubenius Celer, who insisted on having it engraved on his tomb that he had lived with Ennea, his dear wife, for forty-three years and eight months, and they had never quarrelled. No pleasure in this world compares with it: it is "the highest good of mortal life"—[8729]
—— [8730]*hominum divûmq; voluptas, Alma Venus* —— *latet enim in muliere aliquid majus potentiusq; omnibus aliis humanis voluptatibus*, as [8731]one holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerfull motive.	"Venus, giver of life, delight of men and gods"—"for in a woman there lies something greater and more powerful than all other human pleasures," as one writer holds. There is something in a woman beyond all human delight: a magnetic force, an enchanting quality, a hidden and powerful impulse.[8732]

[8727] **Burton.** Printed page 443, d: "Hor." Horace, Odes 1.13.17–20; see the editorial note on variants.

[8728] **Editor.** Horace, Odes 1.13.17–20. Burton prints nec ullis and solvit where the consulted Latin has nec malis and solvet, as well as spelling differences. His Latin and his separate English version are translated separately; the second version is not substituted for the first.

[8729] **Editor.** The list joins biblical, mythical and historical couples as examples of constancy. The epitaph attributed to Rubenius Celer and Ennea has not been independently identified; their printed names and the precise forty-three years and eight months are retained.

[8730] **Burton.** Printed page 443, *: "Lucretius." Lucretius, On the Nature of Things 1.1–2.

[8731] **Burton.** Printed page 443, †: "Fonseca." Cristóbal de Fonseca.

[8732] **Editor.** Lucretius, On the Nature of Things 1.1–2, invokes life-giving Venus as the delight of humans and gods. The second quotation is attributed in the margin to Fonseca. Magnetique and motive continue Burton's account of attraction as an effective but hidden force.

Original text 1651	Modern English
The husband rules her as head, but she again commands his heart, he is her servant, she his onely joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as [8733]*placens uxor*, a sweet wife:	The husband rules her as head, but she in turn commands his heart. He is her servant; she is his only joy and contentment. No happiness equals it, no love is so great as this between husband and wife, no comfort like "a delightful wife"—a sweet wife:[8734]
[8735]*Omnis amor magnus, sed aperto in conjuge major.*	All love is great, but greater for an openly acknowledged spouse.[8736]
when they love at last as fresh as they did at first,	When their love at the end is as fresh as it was at the beginning,
[8737]*Charaq; charo consenescit conjugi,*	And she, beloved, grows old with her beloved husband,[8738]
as *Homer* brings *Paris* kissing *Helena*, after they had been married ten years, protesting withall that he loved her as dear as he did the first hour that she was betrothed.	As Homer presents Paris kissing Helen after they had been married ten years, declaring that he loved her as dearly as in the first hour of their betrothal.[8739]
And in their old age when they make much of one another, saying as he did to his wife in the Poet,	And when they cherish one another in old age, speaking as the poet did to his wife,

[8733] **Burton.** Printed page 443, †: "Hor." Horace; compare Odes 2.14.21.

[8734] **Editor.** Burton combines the husband's formal headship with the wife's emotional influence. Horace's placens uxor occurs in Odes 2.14.21, where the speaker says that even a beloved wife must be left at death. Burton applies the phrase to the comforts of marriage.

[8735] **Burton.** Printed page 443, e: "Propert." Propertius, Elegies 4.3.49.

[8736] **Editor.** Propertius, Elegies 4.3.49, in a wife's letter to her absent husband. The printed aperto in conjuge is also found in the consulted Latin text; it is understood here as a spouse acknowledged openly in marriage. It has not been silently changed to another editorial reading.

[8737] **Burton.** Printed page 443, †: "Simonides. græc." "Simonides, in Greek." The attribution is retained; exact source and intermediary remain uncollated.

[8738] **Editor.** The feminine chara and masculine charo preserve the reciprocal sense: a beloved wife growing old with a beloved husband. Burton attributes the line to Simonides in Greek; the exact Greek passage and the Latin version require further collation.

[8739] **Editor.** Compare Iliad 3.441–446. Paris says his present desire exceeds even what he felt when he first carried Helen away and lay with her on Cranae. Burton recasts the scene as affection continuing after ten years of marriage; kissing and the language of betrothal belong to his retelling.

Original text 1651	Modern English
[8740]*Uxor vivamus quod viximus, & moriamur;* *Servantes nomen sumpsimus in thalamo;* *Nec ferat ulla dies ut commutemur in ævo,* *Quin tibi sim juvenis, tuq; puella mihi.*	Wife, let us live as we have lived, and die, Keeping the name we took in the bridal chamber. Let no day bring such change as we grow older That I am no longer young to you, nor you a girl to me.[8741]
Dear wife, let's live in love, and dye together, As hitherto we have in all good will: Let no day change or alter our affections, But let's be young to one another still.	Dear wife, let us live in love and die together, In all the goodwill we have shared till now. Let no day change or alter our affections, But let us still be young to one another.
Such should conjugall love be, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocraticall government, one consent, [8742]*Geryon*-like, *coalescere in unum*, have one heart in two bodies, will and nill the same.	Such should married love be: always the same. As they are one flesh, so they should be of one mind, as in an aristocratic government, sharing one accord; like Geryon, "growing together into one," having one heart in two bodies, wishing and refusing the same things.[8743]
Source page 443–444 A good wife according to *Plutarch*, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she should participate of his sorrow, and bear a part with him, and so they should continue in mutuall love one towards another.	A good wife, according to Plutarch, should be like a mirror reflecting her husband's face and feelings. If he is cheerful, she should be merry; if he laughs, she should smile; if he looks sad, she should share his sorrow and bear part of it with him. In this way they should continue in mutual love for one another.[8744]

[8740] **Burton.** Printed page 443, f: "Ausonius." Ausonius, To His Wife; the epigram's numbering varies by edition.

[8741] **Editor.** Ausonius, To His Wife. Burton's opening includes and let us die and his second line omits the relative pronoun; the consulted text instead has and let us keep the names we first took in the bridal chamber. The translation follows Burton's printed version, supplying the understood relative link, and preserves his separate English quatrain.

[8742] **Burton.** Printed page 443, †: "Geryon amicitiæ symbolum." "Geryon, a symbol of friendship."

[8743] **Editor.** Will and nill means desire and refuse. Aristocraticall government suggests rule shared among a few, here used as an analogy for agreement. Geryon, the multiple-bodied mythological figure, is expressly made an emblem of friendship in the margin; Burton's one heart in two bodies applies the emblem to the married pair.

[8744] **Editor.** Plutarch, Advice to Bride and Groom 14, develops the mirror comparison and requires the wife to adapt her feelings to her husband's. Burton adds his framing of mutual love. The unequal distribution of emotional duties is retained as part of the historical text.

Original text 1651	Modern English
Source page 444 [8745]*Et me ab amore tuo deducet nulla senectus,* *Sive ego Tythonus, sive ego Nestor ero.*	And no old age will draw me away from love of you, Though I become a Tithonus or a Nestor.[8746]
No age shall part my love from thee sweet wife, Though I live *Nestor* or *Tithons* life.	No age will part my love from you, sweet wife, Though I live as long as Nestor or Tithonus.
And she again to him, as the [8747]Bride saluted the Bridegrome of old in *Rome, Ubi tu Caius, ego semper Caia*, be thou still *Caius*, Ile be *Caia*.	And she in turn should say to him, as the bride greeted the bridegroom in ancient Rome: “Where you are Gaius, I am always Gaia.” Remain Gaius, and I will be Gaia.[8748]
’Tis an happy state this indeed, *when the fountain is blessed* (saith *Solomon, Prov.* 5. 17.) *and he rejoyceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Roe, and he delights in her continually*.	This is indeed a happy condition, “when the fountain is blessed,” as Solomon says in Proverbs 5.17, “and he rejoices with the wife of his youth, and she is to him like the loving hind and graceful doe, and he delights in her continually.”[8749]

[8745] **Burton.** Printed page 444, *: “Propert. l. 2.” Propertius, book 2; Elegies 2.25.9–10.

[8746] **Editor.** Propertius, Elegies 2.25.9–10. Burton prints Et where the consulted text has at. Nestor and Tithonus exemplify extreme longevity. Sweet wife is present only in Burton’s English paraphrase, not in the Latin couplet; the two versions remain separate.

[8747] **Burton.** Printed page 444, *: “Plutarch. c. 30 Rom. hist.” Plutarch, chapter 30, Roman history, as abbreviated here. Compare Roman Questions 30.

[8748] **Editor.** Plutarch, Roman Questions 30, discusses the formula Where you are Gaius, I am Gaia as participation in the household and its management. Burton adds semper, always, and gives a freer English version. Caius/Caia are modernized as Gaius/Gaia.

[8749] **Editor.** The quoted material paraphrases Proverbs 5.18–19 rather than beginning at the printed verse 17. Burton’s locator remains in the modern text. Hind and roe are female deer in this imagery; the fountain belongs to the chapter’s praise of fidelity within marriage.

Original text 1651	Modern English
But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*; it extends sometimes to corrivals, &c. begets rapes, incests, murders:	But the love we are concerned with is excessive, disordered and impossible to contain within any bounds. It will not confine itself to marriage or attach itself to one person, but is a wandering, straying, domineering, boundless, irresistible and destructive passion. Sometimes this burning lust rages after marriage, when it is properly called jealousy; sometimes before, when it is called heroic melancholy. Sometimes it extends to rivals in love, and so forth, producing rapes, incests and murders:[8750]
Marcus Antonius compressit Faustinam sororem, Caracalla Juliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c. But it is confined within no terms of bloud, years, sex, or whatsoever else.	"Marcus Antonius had intercourse with his sister Faustina; Caracalla with his stepmother Julia; Nero with his mother; Caligula with his sisters; Cinyras with his daughter Myrrha," and so forth. It respects no limits of kinship, age, sex or anything else.[8751]
Some furiously rage before they come to discretion or age. [8752]*Quartilla* in *Petronius*, never remembred she was a maid: and the wife of *Bath* in *Chaucer*, cracks,	Some are seized by this fury before they reach years of discretion or maturity. Quartilla in Petronius could never remember having been a virgin; and Chaucer's Wife of Bath boasts,[8753]

[8750] **Editor.** This love of ours means the disordered love under examination. Extravagant means straying beyond bounds; irrefragable here means impossible to resist or restrain; corrivals are competing lovers. Burton's division between premarital love melancholy and marital jealousy organizes his subsequent discussion.

[8751] **Editor.** The catalogue mixes allegations about Roman rulers with the myth of Cinyras and Myrrha. Its names, relationships and accusations are reproduced as Burton prints them, including Marcus Antonius and Faustina as his sister and Julia as Caracalla's stepmother. These details require independent historical collation and are not certified by translation.

[8752] **Burton.** Printed page 444, †: "Junonem habeam iratam, si unquam meminerim me virginem fuisse. Infans enim paribus inquinata sum, & subinde majoribus me applicui, donec ad ætatem perveni; ut Milo vitulum, &c." "May Juno be angry with me if I ever remember having been a virgin. For as a child I was defiled with those of my own age, and later attached myself to older ones until I reached adulthood; as Milo the calf," and so forth. Burton abbreviates Petronius, Satyricon 25, adding Milo's name to its proverb about lifting a calf and then a bull.

[8753] **Editor.** Maid here means virgin; cracks means boasts. Quartilla is a fictional speaker in Petronius, Satyricon 25. Burton uses a literary account of childhood sexual experience as evidence of precocious lust; the narrative is not evidence of a child's informed consent. The translation preserves the report without adding detail.

Original text 1651	Modern English
Since I was twelve years old, believe, Husbands at kirk door had I five.	Since I was twelve years old, believe me, I have had five husbands at the church door.[8754]
[8755]*Aratine Lucretia* sold her maiden-head a thousand times before she was twenty four years old, *plus millies vendideram virginitatem*, &c. *neq; te celabo, non deerant qui ut integram ambirent*.	Aretino's Lucretia sold her virginity a thousand times before she was twenty-four: "I had sold my virginity more than a thousand times," and so forth, "and I will not conceal from you that there was no shortage of men who courted me as though I were untouched."[8756]
Rahab that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as [8757]*Hugh Broughton* proves, to whom *Serrarius* the Jesuite, *quæst.* 6. *in cap.* 2. *Josue*, subscribes.	Rahab the harlot began working openly as a prostitute at ten years old and was only fifteen when she hid the spies, as Hugh Broughton demonstrates; Serarius the Jesuit agrees with him in question 6 on Joshua, chapter 2.[8758]

[8754] **Editor.** The Wife of Bath's Prologue, lines 4–6. Burton compresses Chaucer into a rhyming couplet. She describes five successive marriages over the years since the age of twelve, not five marriages all contracted at twelve. Kirk means church; the church-door phrase refers to the marriage ceremony.

[8755] **Burton.** Printed page 444, †: "Pornodidasc. dial. lat. interp. Casp. Barthio ex Ital." Pornodidascalus, a dialogue translated from Italian into Latin by Caspar Barth.

[8756] **Editor.** Aratine means Pietro Aretino; the margin cites Caspar Barth's Latin Pornodidascalus. Lucretia's repeated sale of virginity is a claim within that literary dialogue. The Latin wording and its precise relation to the Italian remain uncollated.

[8757] **Burton.** Printed page 444, *: "Angelico scriptur. concentu." In the Angelic Concord of Scripture, as Burton abbreviates the title.

[8758] **Editor.** Quean means prostitute. Joshua 2 tells of Rahab hiding the spies but supplies neither of these ages. Burton attributes the chronology to Hugh Broughton and Nicolas Serarius; their exact passages remain uncollated. His proves is retained as his assessment of their authority.

Original text 1651	Modern English
Generally women begin *pubescere* as they call it, or *catullire*, as *Julius Pollux* cites, *lib*. 2. *cap*. 3. *onomast*. out of *Aristophanes*, [8759]at fourteen years old, then they doe offer themselves, and some plainly rage. [8760]*Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger.	Generally women begin "to reach puberty," as they call it, or "to be in heat," as Julius Pollux quotes from Aristophanes in his Onomasticon, book 2, chapter 3, at fourteen years old. Then they offer themselves, and some are openly frantic. Leo Africanus says that in Africa one will scarcely find a virgin at fourteen, so precocious are they; and many among us, once in their teens, do not live without husbands but merely languish.[8761]
What pranks in this kinde the middle age have played, is not to be recorded.	The exploits of this kind committed by those in middle life are beyond recording.
Si mihi sint centum linguæ, sint oraq; centum,	If I had a hundred tongues and a hundred mouths,[8762]

[8759] **Burton.** Printed page 444, g: "Epictetus c. 42. mulieres statim ab anno 14. movere incipiunt, &c. attrectari se sinunt & exponunt. Levinus Lemnius." Epictetus, chapter 42. "Women begin to be stirred as soon as their fourteenth year," and so forth; "they allow themselves to be touched and expose themselves." Levinus Lemnius. The division of these words between the two cited authorities is not fully specified; the exact texts remain to be collated.

[8760] **Burton.** Printed page 444, †: "L. 3. fol. 126." Book 3, folio 126; the Leo Africanus reference.

[8761] **Editor.** Epictetus, Enchiridion 40 in the consulted translation, describes men flattering girls from fourteen and their consequent concern with adornment; he urges valuing modest conduct instead. Burton's compressed margin cites 42 and joins this with Lemnius. Its Latin intermediary remains uncollated. His African claim is attributed to Leo Africanus, not established as a general fact. Linger means languish; the Pollux, Lemnius and Leo passages remain unchecked.

[8762] **Editor.** A conventional poetic image of the impossibility of telling everything. Burton's wording is preserved; a precise direct or intermediary source for this form has not been assigned.

Original text 1651	Modern English
no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's, Heliogabali, Bonosi*, &c. [8763]*Cœlius Amphilenum, sed Quintius Amphilenam depererunt*, &c. They neigh after other mens wives (as *Jeremy cap.* 5. 8. complaineth) like fed horses, or range like town Bulls, *raptores virginum & viduarum*, as many of our great ones do.	No tongue can adequately tell it. Every history is full of the insatiable lust of men and women—Nero, Elagabalus, Bonosus and the rest. "Caelius was desperately in love with Amphilenus, but Quintius with Amphilena," and so forth. They neigh after other men's wives like well-fed horses, as Jeremiah 5.8 complains, or roam like communal breeding bulls, "ravishers of virgins and widows," as many of our great men do.[8764]
Source page 444–445 *Solomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in *Helies* sons, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Absolon* to his stepmother, brotherly love in *Ammon* towards his sister.	Solomon's wisdom was extinguished in this fire of lust; Samson's strength was weakened; piety was entirely forgotten by Lot's daughters, priestly dignity by Eli's sons, the reverence due to old age by the elders who wanted to violate Susanna, filial duty by Absalom towards his stepmother, and brotherly love by Amnon towards his sister.[8765]
Source page 445 Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortunes, shame, disgrace, honor cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor*, &c.	Human and divine laws, commandments, exhortations, fear of God and men, fair means or foul, reputation, wealth, shame, disgrace and honour cannot oppose, ward off or withstand its fury: "Love conquers all," and so forth.[8766]

[8763] **Burton.** Printed page 444, †: "Catullus." Catullus, poem 100.1–2; names and wording differ from the consulted text.

[8764] **Editor.** Catullus 100.1–2 pairs Caelius with Aufillenus and Quintius with Aufillena in the consulted text. Burton prints Amphilenum and Amphilenam and changes the phrasing. These male and female names are preserved in translation. Bonosus and the larger catalogue of alleged excesses remain uncollated; story here means historical account.

[8765] **Editor.** The sequence draws on familiar biblical narratives of desire overriding other obligations. Eli is Helie, Absalom is Absolon, and Amnon is Ammon in Burton's spelling. The singular stepmother is retained rather than harmonized with the account of David's concubines. Burton's moral grouping of these different stories is his own.

[8766] **Editor.** The Latin means Love conquers all. Fame here is reputation and fortunes are worldly resources or wealth. The accumulation of restraints is deliberately exhaustive; the modern sentence retains its sequence.

Original text 1651	Modern English
No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twin'd thread; The scorching beams under the *Æquinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men.	No cord or cable can pull so powerfully or hold so firmly as love can with a twisted thread. The scorching rays beneath the equator, or the extreme cold within the Arctic Circle, where the very seas freeze—neither the cold nor the torrid zone can avert or expel this heat, fury and rage of mortal men.
[8767]*Quo fugis ah demens, nulla est fuga, tu licet usq;* *Ad Tanaim fugias, usq; sequetur amor.*	Where are you fleeing, madman? There is no escape. Though you flee As far as the Tanais, Love will follow you all the way.[8768]
Of womens unnaturall, [8769]unsatiable lust, what Country, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant on one woman.	What country, what village does not complain of women's unnatural, insatiable lust? Mother and daughter sometimes dote on the same man; father and son, master and servant, on one woman.[8770]
—— *Sed amor, sed inæffrenata libido,* *Quid castum in terris intentatumq; reliquit?*	But love, but unbridled lust— What chaste thing on earth has it left unassailed?
What breach of vows and oaths, fury, dotage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot and lusty bloud: but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?	What broken vows and oaths, what fury, infatuation and madness might I list? Yet this is more tolerable in the young and those whose blood is still hot and vigorous. But for an old fool to dote—to see an old lecher—what is more hateful, what can be more absurd? And yet what is more common? Who is so frenzied?

[8767] **Burton.** Printed page 445, †: "Euripides." This attribution is retained as printed. The couplet corresponds to Propertius, Elegies 2.30.1–2.

[8768] **Editor.** Propertius, Elegies 2.30.1–2, despite the marginal attribution to Euripides. The Tanais is the River Don, invoked as a remote destination. Burton prints Tanaim; the consulted Propertius has Tanain. The original spelling remains in the left column.

[8769] **Burton.** Printed page 445, h: "De mulierum inexhausta libidine luxuq; insatiabili omnes æque regiones conqueri posse existimo. Steph." "I think all regions can equally complain of women's inexhaustible lust and insatiable debauchery." Stephanus, as abbreviated; the precise work remains unidentified.

[8770] **Editor.** The generalization about women is Burton's polemical claim, reinforced by the marginal quotation. The succeeding examples also include male rivals. The precise source of the unattributed Sed amor couplet remains uncollated.

Original text 1651	Modern English
[8771]*Amare ea ætate si occiperint, multo insaniunt acrius,*	If they begin to fall in love at that age, their madness is far more violent,
Some dote then more then ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, blear-eyed, impotent, rotten, old men shall you see fickering still in every place?	Some become more infatuated then than they ever did in youth. How many decrepit, grey-haired, rough, wrinkled, ruptured, crooked, toothless, bald, bleary-eyed, impotent, decayed old men will you see still flirting everywhere?[8772]
One gets him a yong wife, another a Curtisan, and when he can scarce lift his leg over a sill, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetuall rhume in his head, a *continuate* cough, [8773]*his sight fails him*, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly?	One gets himself a young wife, another a courtesan. He can scarcely lift his leg over a threshold and already has one foot in Charon's boat; his joints tremble, his feet are gouty; he has a perpetual catarrh in his head and a persistent cough. His sight fails; he is hard of hearing; his breath stinks; all his moisture has dried up and vanished, and he cannot even spit. A child again, unable to dress himself or cut his own food, he will still dream of and pine for girls. What could be more unseemly?[8774]

[8771] **Burton.** Printed page 445, †: "Plautus." Plautus; exact passage remains to be collated.

[8772] **Editor.** Writhen means wrinkled or twisted; bursten-bellied suggests a rupture or hernia; fickering means flirting or courting. Burton's catalogue is satirical abuse of older lovers. Its insults are retained without turning them into medical descriptions endorsed by this edition.

[8773] **Burton.** Printed page 445, *: "Oculi caligant, aures graviter audiunt, capilli fluunt, cutis arescit, flatus olet, tussis, &c. Cyprian." "The eyes grow dim, the ears hear poorly, the hair falls out, the skin dries up, the breath smells, there is a cough," and so forth. Cyprian; exact passage not yet collated.

[8774] **Editor.** Charon ferries the dead in classical mythology: one foot in his boat means close to death. Rhume is a catarrhal discharge; continuate means persistent; meat means food; honing means yearning. The loss of moisture belongs to the passage's historical account of ageing.

Original text 1651	Modern English
Worse it is in women then in men, when she is †*ætate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since ([8775]in *Plinies* opinion) she doth very unseemly seek to marry,	It is worse in women than in men, when she is "advanced in years, long widowed, a mother long ago: she seems to pursue marriage with little propriety." An old widow, a mother so long since —in Pliny's opinion—seeks marriage very unbecomingly,[8776]
yet whilst she is so old a crone, a beldam, she can neither see, nor hear, go nor stand, [8777]a meer [8778]karkass, a witch, and scarce feel; she catterwauls, and must have a stallion, a Champion, she must and will marry again, and betroth her self to some yong man, [8779]that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.	Yet though she is such an old crone, a hag, unable to see or hear, walk or stand, a mere corpse, a witch, scarcely able to feel, she caterwauls and must have a stallion, a champion. She must and will marry again, pledging herself to some young man who hates to look at her except for her wealth, who abhors the sight of her—all to the damage of her reputation, her own undoing, her friends' grief and her children's ruin.[8780]

[8775] **Burton.** Printed page 445, †: "Lib. 8. Epist. Ruffinus." Book 8, letter to Rufinus: Pliny, Letters 8.18. One marginal text corresponds to two daggers in the body; the first dagger is retained literally and the single footnote is anchored at the second.

[8776] **Editor.** Pliny, Letters 8.18.8–10, to Rufinus. Pliny recounts public criticism of a distinguished widow who married the disabled, elderly Domitius Tullus, then praises her patient devotion. Burton makes the disapproval sound like Pliny's own general verdict on remarriage and omits the favourable conclusion. The duplicate dagger is recorded in the Burton footnote.

[8777] **Burton.** Printed page 445, i: "Hiatq; turpis inter aridas nates podex." "And the ugly anus gapes between withered buttocks." Compare Horace, Epodes 8.5–6; Burton joins and alters the lines.

[8778] **Burton.** Printed page 445, k: "Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire." "So corpse-like that she might seem to have returned from the dead, she still wants to be in heat."

[8779] **Burton.** Printed page 445, l: "Nam & matrimoniis est despectum senium. Æneas Silvius." "For old age is despised even in marriages." Aeneas Sylvius; the exact source passage remains uncollated.

[8780] **Editor.** Beldam is an insulting term for an old woman; champion and stallion imply a vigorous sexual partner. Caterwauling compares desire to cats in heat. The demeaning imagery, including the obscene Horatian marginal line, is retained as part of Burton's satire of older women.

Original text 1651	Modern English
But to enlarge or illustrate this power and effects of love, is to set a candle in the Sun. [8781]It rageth with all sorts and conditions of men, yet is most evident among such as are yong and lusty, in the flower of their years, nobly descended, high fed, such as live idly, and at ease;	But to expand on or illustrate this power of love and its effects is to set a candle in the sunlight. It rages among people of every rank and condition, yet is most apparent in the young and vigorous, in the flower of their years, nobly born, richly fed, living idly and at ease.[8782]
Source page 445–446 and for that cause (which our Divines call burning lust) this [8783]*ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physitians, *Heroicall love*, and a more honorable title put upon it, *Amor nobilis*, as [8784]*Savanarola* stiles it, because noble men and women make a common practise of it, and are so ordinarily affected with it.	For that reason this “wild, mad love,” this mad and beastly passion which our theologians call burning lust, is, as I have said, called heroic love by our physicians. They give it a more honourable title, “noble love,” as Savonarola styles it, because noble men and women commonly practise it and are so frequently affected by it.[8785]

[8781] **Burton.** Printed page 445, m: “Quid toto terrarum orbe communius? quæ civitas, quod oppidum quæ familia vacat amatorum exemplis? Æneas Silvius. Quis trigesimum annum natus nullum amoris causa peregit insigne facinus? ego de me facio conjecturam, quem amor in mille pericula misit.” “What is more common throughout the whole world? What city, what town, what household lacks examples of lovers?” Aeneas Sylvius. “Who has reached thirty without doing some remarkable deed for love? I judge by myself, whom love has sent into a thousand dangers.”

[8782] **Editor.** High fed means richly fed, and lusty means vigorous. To set a candle in the Sun means to explain something already obvious. Burton now moves from satire back to the classification of the passion; the noble and idle are singled out to explain its title.

[8783] **Burton.** Printed page 445, n: “Forestus. Plato.” Pieter van Foreest; Plato.

[8784] **Burton.** Printed page 446 [misprinted 246], o: “Pract. major. Tract. 6. cap. 1. Rub. 11. de ægrit. cap. quod his multum contingat.” Major Practice, treatise 6, chapter 1, rubric 11, on diseases of the head: “because it happens often to these people.” Savonarola.

[8785] **Editor.** Savonarola here is the medical writer cited through his Major Practice. Burton connects heroic and noble love with social rank. The source page for the continuation is misnumbered 246; in sequence it is page 446. Modern pagination records the sequence and notes the misprint.

Original text 1651	Modern English
Source page 446 *Avicenna lib*. 3. *Fen*. 1. *tract*. 4. *cap*. 23. calleth this passion *Ilishi*, and defines it [8786]*to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistris, and troubles himself about it*: desiring (as *Savanarola* adds) with all intentions and eagerness of minde *to compass or enjoy her*, [8787]*as commonly Hunters trouble themselves about their sports, the covetous, about their gold & goods, so is he tormented still about his Mistris*.	Avicenna, book 3, fen 1, treatise 4, chapter 23, calls this passion Ilishi and defines it as "a disease, or melancholic distress, or anguish of mind, in which a man continually dwells on the beauty, bearing and manners of his mistress and torments himself about them," longing, as Savonarola adds, with all his concentration and eagerness "to win or enjoy her." "As hunters commonly concern themselves with their sport, and the covetous with their gold and possessions, so he is continually tormented about his mistress."[8788]
Arnoldus Villanovanus in his book of Heroicall love defines it, [8789]*a continuall cogitation of that which he desires, with a confidence or hope of compassing it*: which definition his Commentator cavils at.	Arnald of Villanova, in his book on heroic love, defines it as "continual thought of what one desires, with confidence or hope of obtaining it"—a definition his commentator disputes.[8790]

[8786] **Burton.** Printed page 446 [misprinted 246], p: "Hæc ægritudo est solicitudo melancholica in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum, morum." "This disease is a melancholic anxiety in which a person continually occupies his thought with the beauty of the woman he loves, her gestures and manners."

[8787] **Burton.** Printed page 446 [misprinted 246], q: "Animi forte accidens quo quis rem habere nimia aviditate concupiscit, ut ludos venatores, aurum & opes avari." "A powerful condition of the mind in which someone desires to possess a thing with excessive eagerness, as hunters do their sport, and misers gold and riches."

[8788] **Editor.** Ilishi is retained as Burton's printed form of the term used in the Latin Avicennian tradition for lovesickness. Fen is a subdivision of Avicenna's Canon. Mistress means the woman loved, without necessarily implying an adulterous relationship. The exact cited Latin editions and the form of the term remain to be collated.

[8789] **Burton.** Printed page 446 [misprinted 246], r: "Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delectabile, &c." "Continual thought about a desired thing, with confidence of obtaining it, so that the pleasing object is grasped in hope," and so forth.

[8790] **Editor.** Arnoldus Villanovanus is Arnald of Villanova. Burton quotes a definition and then reports its commentator's objections. Compassing means obtaining. The commentary and the textual transmission of the work attributed to Arnald remain for full collation.

Original text 1651	Modern English
For continuall cogitation is not the *genus*, but a symptome of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without all hope of attaining.	For continual thought is not love's general class but a symptom of it. We continually think of what we hate and abhor as well as what we love; and we covet and desire many things without any hope of attaining them.[8791]
Carolus à Lorme in his Questions makes a doubt, *An amor sit morbus*, whether this heroicall love be a disease: *Julius Pollux Onomast. lib.* 6. *cap.* 44. determines it; They that are in love are likewise [8792]sick; *lascivus, salax, lasciviens, & qui in venerem furit, verè est ægrotus. Arnoldus* will have it improperly so called, and a malady rather of the body, then minde.	Charles de Lorme, in his Questions, raises the issue "whether love is a disease"—whether this heroic love is an illness. Julius Pollux, Onomasticon, book 6, chapter 44, settles it: those who are in love are also sick; "the lustful, the lecherous, those behaving wantonly and those mad for sex are truly ill." Arnald considers disease an improper name for it, and regards it as a disorder of the body rather than the mind.[8793]
Tully in his *Tusculans* defines it a furious disease of the minde, *Plato* madness it self, *Ficinus* his *Commentator, cap.* 12. a species of madness, *for many have run mad for women, Esdr.* 4. 26. but *Rhases* [8794]*a melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appear by the Symptomes) and treat of it apart:	Cicero, in his Tusculan Disputations, defines it as a raging disease of the mind; Plato as madness itself; and his commentator Ficino, chapter 12, as a species of madness: "For many have gone mad for women," Esdras 4.26. But Rhazes calls it "a melancholic passion," and most physicians make it a species or kind of melancholy, as will appear from the symptoms, and treat it separately.[8795]

[8791] **Editor.** Genus is the broader class to which a thing belongs in a logical definition. The objection is that persistent thought is only a sign shared by several states, including hatred, and that hope of success is not necessary to desire.

[8792] **Burton.** Printed page 446 [misprinted 246], s: "Morbus corporis potius quam animi." "A disease of the body rather than the mind." The printed marker stands at sick; the note relates to the subsequent statement about Arnald.

[8793] **Editor.** Morbus means disease. Burton distinguishes whether lovesickness is literally a disease and whether it belongs primarily to body or mind. The margin marked s is printed at sick although its wording supports the later statement about Arnald; that placement is preserved.

[8794] **Burton.** Printed page 446 [misprinted 246], t: "Amor est passio melancholica." "Love is a melancholic disorder."

[8795] **Editor.** Tully is Cicero; Rhases is al-Razi. Tusculan Disputations 4.72–76 discusses desire approaching insanity and its treatment; Burton's phrase is a summary, not an exact definition located there. Cicero also distinguishes the Stoic account of love as an attempt at friendship. The scriptural phrase is 1 Esdras 4.26. The Plato, Ficino and medical source chain remains uncollated; these authorities do not necessarily share one concept of disease, madness or melancholy.

Original text 1651	Modern English
whom I mean to imitate, and to discuss it in all his kinds, to examine his severall causes, to shew his symptomes, indications, prognosticks, effect, that so it may be with more facility cured.	I intend to follow them: to discuss it in all its forms, examine its various causes, and explain its symptoms, indications, prognoses and effect, so that it may more readily be cured.
The part affected in the mean, time as [8796]*Arnoldus* supposeth, *is the former part of the head for want of moisture*, which his Commentator rejects.	Meanwhile, the part affected, Arnald supposes, "is the front of the head, through lack of moisture"—a view his commentator rejects.[8797]
Langius med. epist. lib. 1. *cap.* 24. will have this passion sited in the liver, and to keep residence in the heart, [8798]*to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart*; *cogit amare jecur*, as the saying is. *Medium ferit per epar*, as *Cupid* in *Anacreon*.	Lange, Medical Letters, book 1, chapter 24, places this passion in the liver and has it reside in the heart: "It proceeds first from the eyes, is carried by our spirits, and is kindled by the imagination in the liver and heart." "The liver compels one to love," as the saying goes. "He strikes through the middle of the liver," as Cupid does in Anacreon.[8799]

[8796] **Burton.** Printed page 446 [misprinted 246], u: "Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis." "Through the heating of the spirits, the front of the head suffers because its moisture is consumed."

[8797] **Editor.** Former part means the front or anterior part. The moisture and spirits in this debate are elements of historical physiology. The commentator's rejection is essential to the passage: Burton is recording competing explanations, not one settled anatomical account.

[8798] **Burton.** Printed page 446 [misprinted 246], x: "Affectus animi concupiscibilis è desiderio rei amatæ per oculos in mente concepto, spiritus in corde & jecore incendens." "A passion of the appetitive faculty, arising from desire for the loved object, conceived in the mind through the eyes, inflaming the spirits in the heart and liver."

[8799] **Editor.** Langius is Johann Lange. Sited, as printed, means located. Spirits here are the subtle agents thought to carry bodily and mental activity. Epar is Greek-derived Latin for liver. The Anacreontic and proverbial lines are translated but their exact intermediary forms remain uncollated.

Original text 1651	Modern English
For some such cause belike [8800]*Homer* fains *Titius* liver (who was enamored on *Latona*) to be still gnawed by two Vultures day and night in hell, [8801]*for that young mens bowels thus enamored, are so continually tormented by love*.	For some such reason, perhaps, Homer imagines the liver of Tityus, who was enamoured of Latona, being continually gnawed by two vultures, day and night in hell: "because the inward parts of young men so enamoured are continually tortured by love."[8802]
Gordonius cap. 2. *part*. 2. [8803]*will have the testicles an immediate subject or cause, the liver an Antecedent*.	Bernard of Gordon, chapter 2, part 2, "makes the testicles the immediate seat or cause, and the liver an antecedent cause."
Fracastorius agrees in this with *Gordonius, inde primitus imaginatio venerea, erectio*, &c. *titillatissimam partem vocat, ita ut nisi extruso semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit Gnastivinus Comment*. 4. *Sect. prob*. 27. *Arist*.	Fracastoro agrees with Gordon in this: "From there arise the first sexual fantasies, erection," and so forth. He calls it "the most sensitive part, so that unless semen is discharged the exultant pleasure does not cease, nor the continual recollection of sex," adds Guastavini in his commentary on Aristotle, section 4, problem 27.[8804]

[8800] **Burton.** Printed page 446 [misprinted 246], y: "Odyss. & Metamor. 4. Ovid." Homer, Odyssey; and Ovid, Metamorphoses 4.

[8801] **Burton.** Printed page 446 [misprinted 246], z: "Quod talem carnificinam in adolescentum visceribus amor faciat inexplebilis." "Because insatiable love inflicts such butchery on the inward parts of young people."

[8802] **Editor.** Homer, Odyssey 11.576–581, describes Tityus punished by two vultures for his assault on Leto, called Latona in Latin. Ovid, Metamorphoses 4.457–458, also describes his torn inward parts. Burton's account and its interpretation as the inward torment of lovers are retained; his fains means imagines or represents poetically.

[8803] **Burton.** Printed page 446 [misprinted 246], a: "Testiculi quoad causam conjunctam, epar antecedentem, possunt esse subjectum." "The testicles may be the seat in respect of the immediate cause, the liver in respect of the antecedent cause."

[8804] **Editor.** Fracastorius is Girolamo Fracastoro. The print reads Gnastivinus, apparently for the commentator Guastavini; the identification is provisional pending edition-level collation. Extruso semine means semen discharged; titillatissimam denotes extreme susceptibility to stimulation. The translation retains the historical bodily explanation and its sequence of claims.

Original text 1651	Modern English
But properly it is [8805]a passion of the brain, as all other melancholy, by reason of corrupt imagination, and so doth *Jason Pratensis c.* 19. *de morb. cerebri*, (who writes copiously of this Eroticall love) place and reckon it amongst the affections of the brain.	But properly it is a disorder of the brain, like all other melancholy, arising from an impaired imagination. So Jason Pratensis, in chapter 19 of On Diseases of the Brain, where he writes at length about this erotic love, places and counts it among the disorders of the brain.[8806]
Source page 446–447 [8807]*Melancton de animâ* confutes those that make the liver a part affected, and *Guianerius Tract.* 15. *cap.* 13. & 17. though many put all the affections in the heart, refers it to the brain. *Ficinus cap.* 7. *in Convivium Platonis, will have the blood to be the part affected. Io. Frietagius cap.* 14. *noct. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain,	Melanchthon, On the Soul, refutes those who make the liver a part affected; and Guaineri, treatise 15, chapters 13 and 17, assigns it to the brain, although many place all the passions in the heart. Ficino, chapter 7 of his commentary on Plato's Symposium, "makes the blood the part affected." Johann Freitag, chapter 14 of Medical Nights, supposes all four to be affected—heart, liver, brain and blood—but the majority agree on the brain.[8808]
Source page 447 'tis *imaginatio læsa*; and both imagination and reason [8809]are misaffected; because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy.	It is "an impaired imagination," and both imagination and reason are disordered. Because of his faulty judgement and continual dwelling on what he desires, the sufferer may truly be called melancholic.

[8805] **Burton.** Printed page 446 [misprinted 246], b: "Propriè passio cerebri est ob corruptam imaginationem." "Properly it is a disorder of the brain arising from an impaired imagination."

[8806] **Editor.** Affections here means disorders. Corrupt imagination means an impaired image-forming faculty, not simply immoral thoughts. Jason Pratensis is the Latinized name of the medical writer cited; Burton endorses the brain as the principal seat after rehearsing competing accounts.

[8807] **Burton.** Printed page 446 [misprinted 246], c: "Cap. de affectibus." Chapter on the passions, in Melanchthon's On the Soul.

[8808] **Editor.** The names are modernized as Melanchthon, Guaineri and Freitag; their printed Latin forms remain opposite. Ficino's Convivium Platonis concerns Plato's Symposium. The exact editions, chapter divisions and fuller contexts of these medical and philosophical references remain for collation.

[8809] **Burton.** Printed page 447, e: "Est corruptio imaginativæ & æstimativæ facultatis, ob formam fortiter affixam, corruptumq; judicium, ut semper de eo cogitet." "It is an impairment of the imaginative and estimative faculties, owing to an image firmly fixed in the mind and a faulty judgement, so that he thinks of it continually."

Original text 1651	Modern English
If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, and then the other.	If the passion is violent or his disease long established, both imagination and reason are disordered, first one and then the other, as I have concluded in the preceding partitions.

Original text 1651	Modern English
ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judicio æstimativæ virtutis.	And therefore he is rightly called melancholic: intense desire arising from a faulty judgement of the estimative faculty.[8810]

[8810] **Editor.** The estimative faculty is the power of appraising the perceived or imagined object—here, its desirability. The closing Latin restates the role of faulty judgement in excessive desire. The print begins ideoq;, an abbreviation of ideoque, and therefore. This ends Member 1, Subsection 2.

Original text 1651	Modern English
MEMB. 2. SUBSECT. 1. **Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climate, &c.**	**Member 2. Subsection 1.** **Causes of heroic love: bodily temperament, plentiful diet, idleness, place, climate, and so forth.**[8811]
OF all causes the remotest are stars. [8812]*Ficinus cap.* 19. saith, they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moon* and *Venus* be mutually aspected, or such as be of *Venus* complexion.	Of all the causes, the most remote are the stars. Ficino, chapter 19, says that those most prone to this burning lust are people who have Venus in Leo in their horoscope, when the Moon and Venus are in mutual aspect, or who have a temperament governed by Venus.[8813]
[8814]*Plutarch* interprets Astrologically that tale of *Mars* and *Venus, in whose genitures ♂ and ♀ are in conjunction, they are commonly lascivious, and if women, queanes*; as the good wife of *Bath* confessed in *Chaucer*;	Plutarch interprets the story of Mars and Venus astrologically: "Those in whose birth charts Mars and Venus are in conjunction are commonly lustful; and if they are women, whores"—as Chaucer's good Wife of Bath confessed:[8815]
I followed aye mine inclination, By vertue of my constellation.	I always followed my inclination, Under the influence of my birth constellation.[8816]

[8811] **Editor.** Heroic love is Burton's historical category of erotic melancholy. Temperature means the body's balance of qualities, not a thermometer reading. This block gives the whole subsection, printed 447–451.

[8812] **Burton.** Printed page 447, f: "Comment. in convivium Platonis. Irretiuntur cito quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspexerit, & qui eadem complexione sunt præditi." Commentary on Plato's Symposium. Those at whose birth Venus was in Leo, or the Moon strongly aspected Venus, and those endowed with the same temperament, are quickly ensnared.

[8813] **Editor.** Remote causes stand farther back in the causal chain than immediate bodily causes. Aspect means an angular relationship between heavenly bodies in an astrological chart; complexion means temperament. These are historical astrological explanations.

[8814] **Burton.** Printed page 447, g: "Plerumq; amatores sunt, & si fœminæ meretrices, l. de audiend." They are generally lovers; if women, prostitutes. Book on listening.

[8815] **Editor.** Geniture is a natal horoscope. The symbols ♂ and ♀ name Mars and Venus. Quean is a derogatory term for a sexually disreputable woman or prostitute; the gendered judgement belongs to Burton and his cited authority. The exact Plutarch passage remains to be collated.

[8816] **Editor.** Chaucer, Wife of Bath's Prologue 615–616. Burton gives an early modern spelling of the couplet, in which the Wife invokes the configuration of the heavens at her birth.

Original text 1651	Modern English
But of all those Astrologicall Aphorisms which I have ever read, that of *Cardan* is most memorable, for which howsoever he be bitterly censured by [8817]*Marinus Marcennus*, a malapert Frier, and some others also, (which [8818]he himself suspected) yet me thinks it is free, down right, plain and ingenuous.	But of all the astrological aphorisms I have ever read, Cardan's is the most memorable. However bitterly Marinus Mersenne, an impudent friar, and some others condemn him for it—as he himself anticipated—it seems to me frank, straightforward, plain and candid.[8819]
In his [8820]eighth *Geniture* or example, he hath these words of himself. *♂ ♀ & ☿ in ☿ dignitatibus assiduam mihi Venereorum cogitationem præstabunt, ita ut nunquam quiescam.* Et paulo post, *Cogitatio Venereorum me torquet perpetuo, & quam facto implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem.*	In his eighth birth chart, or example, he says this about himself: "Mars, Venus and Mercury in Mercury's dignities will give me constant thoughts of sexual matters, so that I shall never have any rest." And a little later: "Thoughts of sexual matters torment me continually; and the pleasure I was unable to fulfil in action, or was ashamed to act on when I could, I have counterfeited through constant thought."[8821]
Et alibi, *ob ☾ & ☿ dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoq; turpi libidini deditus & obscœnus.* So far *Cardan* of himself, *quod de se fatetur ideo* [8822]*ut utilitatem adferat studiosis hujusce disciplinæ*,	And elsewhere: "Because of the dominion of the Moon and Mercury, and the mingling of their rays, my intellect was profound but lustful, and I was given to shameful desire and obscenity." So much for Cardan's account of himself, "which he confesses about himself in order to benefit students of this discipline."

[8817] **Burton.** Printed page 447, †: "Comment in Genes. cap 3." Commentary on Genesis, chapter 3.

[8818] **Burton.** Printed page 447, *: "Et si in hoc parum à præclara infamia stultitiaq; abero, vincit tamen amor veritatis." Even if in this I come close to conspicuous infamy and folly, love of truth nevertheless prevails.

[8819] **Editor.** Cardan is Girolamo Cardano; Marcennus is Marin Mersenne. Malapert means impertinently bold; ingenuous means candid. Burton defends Cardano's frankness while insulting his critic; the Latin quotation awaits collation against the 1553 edition.

[8820] **Burton.** Printed page 447, †: "Edit. Basil. 1553. Cum Commentar. in Ptolomæi quadripartitum." Basel edition, 1553, with the commentary on Ptolemy's Tetrabiblos.

[8821] **Editor.** The enlarged scan reads ♂ ♀ & ☿ in ☿ dignitatibus: Mars, Venus and Mercury, in Mercury's dignities. Dignities are astrological positions supposed to give a planet strength. The later pair is ☾ & ☿, Moon and Mercury. The symbols are expanded into names in the modern column.

[8822] **Burton.** Printed page 447, h: "Fol.445. Basil. Edit." Folio 445, Basel edition.

Original text 1651	Modern English
and for this he is traduced by *Marcennus*, when as in effect he saith no more then what *Gregory Nazianzen* of old, to *Chilo* his scholar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegantiâ & decore conspectabili tentabatur meæ integritas pudicitiæ. Et quidem flagitium vitavi fornicationis, at munditiæ virginalis florem arcanâ cordis cogitatione fœdavi.*	For this Mersenne maligns him, although in effect he says no more than Gregory of Nazianzus long ago said to his pupil Chilo: "Women presented themselves to my sight, whose outstanding elegance and visible beauty put the integrity of my chastity to the test. I did indeed avoid the disgrace of fornication, but I stained the flower of virginal purity with the secret thoughts of my heart."[8823]
Source page 447–448 *Sed ad rem. Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomæus in quadripart. plura de his & specialia habet Aphorismata, longo proculdubio usu confirmata, & ab experientia multa perfecta, inquit commentator ejus Cardanus.*	But to the point. Those at whose birth Venus is in a masculine sign and in Saturn's terms or in opposition to him are more inclined to sexual relations with males, and so forth. Ptolemy's Tetrabiblos contains many detailed aphorisms on these matters, undoubtedly confirmed by long practice and perfected through much experience, says his commentator Cardan.[8824]
Source page 448 *Tho. Campanella Astrologiæ lib.* 4. *cap.* 8. *articulis* 4. & 5. *insaniam amatoriam remonstrantia, multa præ cæteris accumulat aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; conjecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, ceterosq; si lubet, inspicias.*	Tommaso Campanella, in his Astrology, book 4, chapter 8, articles 4 and 5, amasses more aphorisms than most on the signs of lovesickness: anyone who wishes may consult them. Palm readers generally draw their conclusions from the girdle of Venus and the mount of Venus; for their judgements, consult Taisnier, Johann von Indagine, Goclenius and the others, if you like.[8825]

[8823] **Editor.** The attribution to Gregory of Nazianzus and the addressee Chilo are reproduced from Burton; neither the exact work nor the quotation has yet been independently located. The contrast is between outward chastity and inward fantasy.

[8824] **Editor.** Masculinam venerem means sexual relations with males; the wording does not map neatly onto a modern identity category. In astrology, masculine signs form one class of zodiacal signs, and terms are subdivisions of signs assigned to planets. Burton's claim of empirical confirmation is part of the quoted argument.

[8825] **Editor.** The girdle and mount of Venus are palmistry features. The list refers to early modern writers on astrology and divination; their particular passages remain to be collated.

Original text 1651	Modern English
Physitians divine wholly from the temperature and complexion; Phlegmatick persons are seldom taken according to *Ficinus Comment. cap.* 9. naturally melancholy less then they, but once taken they are never freed; though many are of opinion flatuous or hypocondriacal melancholy are most subject of all others to this infirmity.	Physicians make their predictions entirely from bodily temperament and constitution. According to Ficino's Commentary, chapter 9, phlegmatic people are seldom affected, and those naturally melancholic still less; but once caught, they are never freed. Many, however, believe that people with flatulent or hypochondriacal melancholy are more subject than anyone else to this affliction.[8826]
Valescus assigns their strong imagination for a cause, *Bodine* abundance of wind, *Gordonius* of seed, and spirits, or *atomi* in the seed, which cause their violent and furious passions. Sanguine then are soon caught, young folks most apt to love, and by their good wills, saith [8827]*Lucian, would have about with every one they see*: the colts evil is common to all complexions.	Valescus gives their powerful imagination as the cause; Bodin, an abundance of wind; Gordon, an abundance of semen and spirits, or atoms in the semen, which produce their violent and furious passions. People of a sanguine temperament, then, are soon caught; the young are most inclined to love and, if they had their way, says Lucian, "would have a bout with everyone they see." The colt's complaint is common to every constitution.[8828]

[8826] **Editor.** Phlegmatic, melancholic and sanguine belong to humoral physiology. Hypochondriacal melancholy was associated with the upper abdominal organs and with wind; it does not here mean modern health anxiety. Naturally melancholy refers to a constitutional type.

[8827] **Burton.** Printed page 448, h: "Dial. amorum." Dialogue on loves.

[8828] **Editor.** Seed means semen; spirits are subtle bodily agents in historical physiology. Atomi means minute particles. To have a bout is a sexual euphemism; the colt's evil jokingly compares human desire with a young horse's sexual restlessness.

Original text 1651	Modern English
Theomestus a young and lusty gallant acknowledgeth (in the said Author) all this to be verified in him, *I am so amorously given,* [8829]*you may sooner number the Sea sands, and snow falling from the skies, then my severall loves. Cupid had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, that before one is ended, I begin with a second; she that is last is still fairest, and she that is present pleaseth me most:*	Theomestus, a vigorous young gallant in the same author, admits that all this is true of him: "I am so amorously disposed that you could sooner count the sands of the sea and the snow falling from the sky than my different loves. Cupid has shot all his arrows at me. I am beguiled by different desires: one love follows another so quickly that, before one is over, I begin a second. The latest is always the fairest, and the woman before me pleases me most.[8830]
as an Hydra's head my loves increase, no Iolaus can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should be: Alas, how have I offended her so to vex me, what Hippolitus am I! What Telchin is my Genius? or is it a naturall imperfection, an hereditary passion?	"My loves multiply like the heads of the Hydra; no Iolaus can help me. My eyes are so moist a refuge and sanctuary of love that they draw every beauty to them and are never satisfied. I wonder what wrath of Venus this can be. Alas, how have I offended her, that she torments me so? What Hippolytus am I? What Telchin is my guardian spirit? Or is this a natural defect, an inherited passion?"[8831]

[8829] **Burton.** Printed page 448, †: "Citius maris fluctus & nives cœlo delabentes numeraris, quam amores meos; Alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylus omnem formam ad se rapiens, ut nulla satietate expleatur. Quænam hæc ira Veneris, &c." You could sooner count the sea's waves and the snow falling from heaven than my loves. Loves follow other loves, and before the earlier ones end the next begin. So deeply does my sanctuary dwell in moist eyes, drawing every beauty to itself, that no gratification fills it. What wrath of Venus is this? And so forth. Burton's English says sands where this Latin says waves; the awkward meus … Asylus is retained.

[8830] **Editor.** The speaker belongs to the dialogue Amores transmitted under Lucian's name. Burton prints Theomestus. This literary speech is an example, not a medical case record; its wording and attribution await full collation.

[8831] **Editor.** Iolaus helped Heracles destroy the many-headed Hydra, whose severed heads regrew. Hippolytus rejected Aphrodite's worship and suffered her vengeance. A Telchin is a malignant mythic being; genius here means an attendant or guardian spirit.

Original text 1651	Modern English
Another in [8832]*Anacreon* confesseth that he had twenty sweet-hearts in *Athens* at once, fifteen at *Corinth*, as many at *Thebes*, at *Lesbos*, and at *Rhodes*, twice as many in *Ionia*, thrice in *Caria*, twenty thousand in all: or in a word, *εἰ φύλλα πάντα*, &c.	Another speaker in Anacreon confesses that he had twenty sweethearts in Athens at once, fifteen at Corinth, as many at Thebes, Lesbos and Rhodes, twice as many in Ionia, three times as many in Caria—twenty thousand in all. Or, in a word, "If all the leaves," and so forth:[8833]
Folia arborum omnium si *Nosti referre cuncta,* *Aut computare arenas* *In æquore universas,* *Solum meorum amorum* *Te fecero logistam:*	If you know how to number All the leaves of all the trees, Or count all the sands Within the sea, You alone will I appoint Accountant of my loves.
Canst count the leaves in May, Or sands ith' Ocean Sea, Then count my loves I pray.	Can you count the leaves in May, Or the sands in the ocean? Then count my loves, I pray.
His eys are like a ballance, apt to propend each way, and to be weighed down with every wenches looks, his heart a weathercock, his affection tinder, or *Napthe* it self, which every fair object, sweet smile, or mistris favor sets on fire.	His eyes are like a balance, ready to tip either way and to be weighed down by every girl's looks; his heart is a weathercock; his affection is tinder, or naphtha itself, which every beautiful sight, sweet smile or favour from a mistress sets alight.[8834]

[8832] **Burton.** Printed page 448, *: "Num.32." Number 32.

[8833] **Editor.** Burton's Anacreon refers to the Anacreontic poetic tradition. Number 32 is his edition's numbering. The Greek incipit means "If all the leaves"; the following Latin and Burton's separate English version are both preserved. His geographical totals remain uncollated.

[8834] **Editor.** Propend means incline or tip; naphtha is a highly inflammable substance. Wench here means a girl or young woman; mistress means the woman courted.

Original text 1651	Modern English
Source page 448–449 *Guianerius tract.* 15. *cap.* 14. refers all this [8835]*to the hot temperature of the testicles, Fernandus* a Frenchman in his *Erotique Mel.* (which [8836]book came first to my hands after the third Edition) to certain *atomi* in the seed, *such as are very spermatick and full of seed*. I finde the same in *Aristot. sect.* 4. *prob.* 17. *si non secernatur semen, cessare tentigines non possunt*, as *Guastavinius* his Commentator translates it, for which cause these yong men, that be strong set, of able bodies, are so subject to it.	Guaineri, treatise 15, chapter 14, attributes all this "to the hot temperament of the testicles"; Ferrand, a Frenchman, in his Erotic Melancholy —a book that first came into my hands after the third edition—to certain atoms in the semen, in people "who produce much semen and are full of it." I find the same in Aristotle, section 4, problem 17: "If semen is not discharged, erections cannot cease," as his commentator Guastavini translates it. This is why these sturdy, vigorous young men are so subject to it.[8837]
Source page 449 *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are aptest to love that are young and lusty, live at ease, staul-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs *hirquitullire*, as *Guastavinius* recites out of *Censorinus*.	Ercole Sassonia says substantially the same. But generally, I say, those most inclined to love are the young and vigorous, living at ease, stall-fed and free from care, like cattle in a lush pasture; idle and solitary people must inevitably "go into heat like goats," as Guastavini quotes from Censorinus.[8838]
[8839]*Mens erit apta capi tum quum lætissima rerum.* *Ut seges in pingui luxuriabit humo.*	The mind will be ready for capture when, happiest in its circumstances, It flourishes like a crop in fertile soil.[8840]

[8835] **Burton.** Printed page 448, i: "Qui calidum testiculorum crisin habent, &c." Those who have a hot temperament of the testicles, and so forth. The print reads crisin; the sense is bodily constitution.

[8836] **Burton.** Printed page 448, †: "Printed at Paris 1624. Seven years after my first Edition." Burton's two dates conflict: his first edition appeared in 1621, three years before 1624; "seven years" is retained.

[8837] **Editor.** Guianerius is Antonio Guaineri; Fernandus refers to Jacques Ferrand. The source's bibliographical dating conflict is retained in Burton's footnote. The Aristotelian Problems circulated with commentary; the physiological account and exact wording require collation.

[8838] **Editor.** Stall-fed compares the comfortably maintained young with fattened livestock. Censorinus, On the Birthday 14.7, uses the related verb of a deepening, uneven voice and associates the name for youths with a goat-like bodily smell. Burton's hirquitullire is retained. "Go into heat like goats" follows his sexual context, not Censorinus's immediate meaning. Guastavini's intervening explanation and spelling remain to be collated.

[8839] **Burton.** Printed page 449, k: "Ovid de art." Ovid, The Art of Love.

[8840] **Editor.** Ovid, Art of Love 1.359–360. The print places a full stop after rerum although the comparison continues. Ovid describes the mind when happiest and flourishing; the modern rendering restores the syntax without changing the original column.

Original text 1651	Modern English
The minde is apt to lust, and hot or cold, As corn luxuriates in a better mold.	The mind is prone to lust, now hot, now cold, As grain grows lush in richer soil.[8841]
The place itself makes much wherein we live, the clime, air, and discipline if they concur. In our *Misnia*, saith *Galen*, neer to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat.	The place where we live makes a great difference, together with the climate, air and way of life, if they combine. In our Misnia, says Galen, near Pergamum, you will scarcely find an adulterer, but there are many at Rome because of the pleasures of the place.[8842]
It was that plenty of all things, which made [8843]*Corinth* so infamous of old, and the opportunity of the place to entertain those forrain commers; every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand whores did prostitute themselves, as *Strabo* writes, besides *Lais* and the rest of better note: All nations resorted thither, as to a school of *Venus*.	It was that abundance of everything which made Corinth so infamous in antiquity, along with the city's convenient position for receiving foreign visitors. Every day strangers entered through every gate from all directions. In that one temple of Venus, a thousand whores prostituted themselves, as Strabo writes, besides Lais and the others of greater fame. People of every nation flocked there as to a school of Venus.[8844]
Our hot and Southern countries are prone to lust, and far more incontinent then those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap.* 5. *Molles Asiatici*, so are Turks, Greeks, Spaniards, Italians, even all that latitude:	The people of our hot southern countries are prone to lust, and far less sexually restrained than those who live in the north, as Bodin discusses at length in his Method of History, chapter 5. "Soft Asiatics"—so too Turks, Greeks, Spaniards, Italians, everyone at that latitude.[8845]

[8841] **Editor.** Burton's English couplet is freer than the Latin: "hot or cold" has no counterpart in the quoted Ovid. Corn means cereal grain; mold means soil.

[8842] **Editor.** The print reads Misnia, but the geographical context near Pergamum points to Mysia, in Asia Minor. Misnia is retained rather than silently emended. Galen's exact passage has not yet been located. Discipline here is habitual conduct or social training.

[8843] **Burton.** Printed page 449, †: "Gerbelius descript. Græciæ. Rerum omnium affluentia & loci mira opportunitas, nullo non die hospites in portas advertebant. Templo Veneris mille meretrices se prostituebant." Gerbel's Description of Greece. Abundance of everything and the place's remarkable convenience brought visitors to its gates every day. In Venus's temple a thousand prostitutes offered themselves.

[8844] **Editor.** Strabo, Geography 8.6.20, describes more than a thousand enslaved courtesans dedicated to Aphrodite's temple and connects them with Corinth's prosperity. Burton's wording compresses this account. Gerbel's intermediary passage remains uncollated.

[8845] **Editor.** Burton adopts climatic explanations and sweeping sexual stereotypes about peoples and regions. Molles means soft or effeminate in this polemical usage. His claim is preserved as his historical judgement, not endorsed as a fact about these populations.

Original text 1651	Modern English
and in those Tracts, such as are more fruitful, plentiful, and delicious, as *Valence* in *Spain, Capua* in *Italy, domicilium luxus Tully* terms it, and (which *Hannibals* souldiers can witness) *Canopus* in *Ægypt, Sybaris, Phæacia, Baiæ*, [8846]*Cyprus, Lampsacus*.	And within those regions, especially the places more fertile, abundant and delightful: Valencia in Spain; Capua in Italy, which Cicero calls "the home of luxury," as Hannibal's soldiers can testify; Canopus in Egypt; Sybaris, Phaeacia, Baiae, Cyprus and Lampsacus.[8847]
In [8848]*Naples* the fruits of the soyl and pleasant air enervate their bodies, and alter constitutions: insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but [8849]*Foliot* admires it.	At Naples, the fruits of the soil and the pleasant air weaken their bodies and change their constitutions, so much so that Florus calls it "a contest between Bacchus and Venus"; but Foliot admires it.[8850]
In *Italy* and *Spain*, they have their stews in every great City, as in *Rome, Venice, Florence*, where some say, dwell ninety thousand Inhabitants, of which ten thousand are Curtizans; and yet for all this, every Gentleman almost hath a peculiar Mistris; fornications, adulteries, are nowhere so common: *urbs est jam tota lupanar*; how should a man live honest among so many provocations?	In Italy and Spain they have brothels in every large city, as in Rome, Venice and Florence, where, some say, ninety thousand people live, ten thousand of them courtesans. Yet despite all this, almost every gentleman has a mistress of his own. Nowhere are fornication and adultery so common: "The whole city has now become a brothel." How could a man live chastely amid so many temptations?[8851]

[8846] **Burton.** Printed page 449, l: "Tota Cypri insula delitiis incumbit, & ob id tantum luxuriæ dedita visa est olim Veneri sacrata. Ortelius, Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem." The whole island of Cyprus devotes itself to pleasures, and seemed so given to luxury that it was formerly consecrated to Venus. Ortelius. Lampsacus was formerly sacred to Priapus because of its strong wine and the delights of the place. The same author.

[8847] **Editor.** These places form a conventional catalogue of luxurious environments. Phaeacia belongs to Homeric story; Capua evokes the tradition that Hannibal's soldiers were softened by its comforts. The particular Cicero and Bodin passages remain uncollated.

[8848] **Burton.** Printed page 449, m: "Agri Neapolitani delectatio, elegantia, amænitas, vix intra modum humanum consistere videtur; unde &c. Leand. Alber. in Campania." The delight, elegance and beauty of the Neapolitan countryside scarcely seem to remain within human bounds; hence, and so forth. Leandro Alberti, on Campania.

[8849] **Burton.** Printed page 449, *: "Lib. de laud. urb. Neap." Book in praise of the city of Naples.

[8850] **Editor.** Florus, Epitome 1.11, on the Samnite war, calls fertile Campania a contest between Liber and Ceres: wine and grain. Burton names Bacchus and Venus, making it wine and sexual pleasure in his account of Naples. This alteration is preserved; its intermediary remains unidentified. Enervate means weaken. Foliot's praise of Naples remains uncollated.

[8851] **Editor.** Stews are brothels; peculiar means one's own. The city figures are reported with "some say" and have not been verified. Honest here means sexually chaste. The allocation of each reported statistic to a particular city has not been independently verified.

Original text 1651	Modern English
now if vigor of youth, greatness, liberty I mean, and that impunity of sin which grandies take to themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as [8852]*Maximus Tyrius* the *Platonist* observes, *libido consecuta quum fuerit materiam improbam, & preruptam licentiam, & effrænatam audaciam*, &c. what will not lust effect in such persons?	Now if youthful vigour, high rank—by which I mean freedom—and the immunity from punishment that great people claim for such sins all come together, what an opening this must make for every kind of vice! With what fury it will rage! For, as Maximus of Tyre, the Platonist, observes, "when lust has acquired corrupt material to work upon, headlong licence and unbridled boldness," and so forth, what will it not accomplish in such people?
For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian, quicquid libet licet*, they think they may do what they list, profess it publikely, and rather brag with [8853]*Proculus* (that writ to a friend of his in *Rome*, what famous exploits he had done in that kind) then any way be abashed at it.	Princes and great men commonly have no scruples at all about such things. Like that whore in Spartian—"Whatever I please is permitted"—they think they may do as they like, admit it publicly, and boast, like Proculus, who wrote to a friend in Rome about his famous exploits of this kind, instead of feeling any shame.[8854]
[8855]*Nicholas Sanders* relates of *Henry* the 8th. (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit quas non violarit*, He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business:	Nicholas Sander says of Henry VIII—I do not know how truthfully—"that he saw few beautiful women whom he did not desire, and desired very few whom he did not violate." He saw very few girls whom he did not desire, and desired fewer whom he did not possess. Nothing is more usual among them; it occupies most of their time.[8856]

[8852] **Burton.** Printed page 449, †: "Disputat. de morbis animi, Reinoldo Interpret." Disputation on the diseases of the soul, in Rainolds's translation.

[8853] **Burton.** Printed page 449, n: "Lampridius, Quod decem noctibus centum virgines fecisset mulieres." Lampridius: that in ten nights he had made a hundred virgins women.

[8854] **Editor.** The names Spartian and Lampridius refer to traditional attributions within the Historia Augusta. Proculus's boast and the quoted maxim remain uncollated; Burton presents them as examples of high-ranking impunity.

[8855] **Burton.** Printed page 449, o: "Vita ejus." His life.

[8856] **Editor.** The print has paucissimas non concupierit quas non violarit, an extra negative that conflicts with Burton's own English gloss. The modern Latin rendering follows the sense he immediately supplies. His "I know not how truly" explicitly qualifies Sander's allegation; the underlying account is not verified here.

Original text 1651	Modern English
Source page 449–450 *Sardanapalus, Messalina*, and *Ione* of *Naples*, are not comparable to [8857]meaner men and women; *Solomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turks*, [8858]*Muscovits, Mogors, Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferior to them in our times.	Sardanapalus, Messalina and Joan of Naples cannot compare with men and women of lower rank. Solomon in ancient times had a thousand concubines; Ahasuerus had his eunuchs and keepers; Nero his Tigellinus, procurers and bawds. The Turks, Muscovites, Mughals, sharifs of Barbary and Persian shahs are in no way inferior to them in our own times.[8859]
Source page 450 *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith *Jovius*) *pro imperatore; & quas ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts.	"A selection is made of all the most beautiful girls throughout the kingdom," says Giovio, "for the emperor; and those he leaves are taken by the nobles." They conscript and muster girls as we do soldiers, and choose the rarest beauties their countries can offer. Yet all this cannot keep them from adultery, incest, sodomy, buggery and such monstrous lusts.[8860]
We may conclude, that if they be yong, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniences of burning lust.	We may conclude that, if they are young, fortunate, rich, lavishly fed and idle as well, it is almost impossible for them to live chastely without raging and throwing themselves into those troubles of burning lust.

[8857] **Burton.** Printed page 449, p: "If they contain themselves, many times it is not virtutis amore; non deest voluntas sed facultas." If they restrain themselves, it is often not "from love of virtue"; "the will is not lacking, only the means."

[8858] **Burton.** Printed page 450, q: "in Muscov." On Muscovy.

[8859] **Editor.** Joan of Naples is cited without a distinguishing numeral. Burton's "a thousand concubines" compresses 1 Kings 11.3, which gives 700 wives and 300 concubines. Mogors means Mughals; Xeriffs means sharifs; Sophies is an early modern designation for the Persian rulers. The examples are Burton's polemical catalogue.

[8860] **Editor.** Press means forcibly recruit. Sodomy and buggery are overlapping historical terms for condemned sexual acts, without a stable one-to-one correspondence to present-day categories. Giovio's selection narrative remains uncollated.

Original text 1651	Modern English
[8861]*Otium & reges prius & beatas* *Perdidit urbes.*	Idleness has destroyed kings before now, And prosperous cities.[8862]
Idleness overthrowes all, *Vacuæ pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho.* If thou hast nothing to do.	Idleness overthrows everything: “Love reigns in an unoccupied heart”; love tyrannizes over an idle person. “You have love to spare, Antipho.” If you have nothing to do,[8863]
[8864]*Invidia vel amore miser torquebere ——*	You will be miserably tormented by envy or love —[8865]
Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo malè agere discunt*; ’Tis *Aristotles* Simile, [8866]*as match or touchwood takes fire, so doth an idle person love.*	You will be torn to pieces by envy, lust or some passion or other. “By doing nothing, people learn to do wrong.” It is Aristotle’s simile: “As a fuse or touchwood catches fire, so an idle person catches love.”[8867]
Quæritur Ægystus quare sit factus adulter, &c.	Why, it is asked, did Aegisthus become an adulterer? And so forth.[8868]

[8861] **Burton.** Printed page 450, r: “Catullus ad Lesbium.” Catullus, to Lesbius. The poem is conventionally addressed to Lesbia.

[8862] **Editor.** Catullus 51.15–16. Burton’s marginal ad Lesbium has a masculine ending; the poem is addressed to Lesbia. Beatas means prosperous or fortunate.

[8863] **Editor.** Vacuæ pectore is the form printed here; the construction is irregular, and its source remains uncertain. “Amore abundas, Antipho” occurs in Terence’s Phormio 163: the dialogue contrasts lacking a beloved with having her and still feeling distressed.

[8864] **Burton.** Printed page 450, s: “Hor.” Horace.

[8865] **Editor.** Horace, Epistles 1.2.37, reads vigil, “wakeful,” where Burton prints miser, “wretched.” The translation follows Burton. The surrounding exhortation urges study and useful occupation.

[8866] **Burton.** Printed page 450, t: “Polit.8.num.28.ut naptha ad ignem, sic amor ad illos qui torpescunt ocio.” Politics 8, number 28. As naphtha responds to fire, so love responds to those who languish in idleness. The precise Aristotelian locus remains unconfirmed.

[8867] **Editor.** Match means a slow-burning fuse; touchwood is tinder. Burton’s Latin marginal simile uses naphtha rather than wood. The exact Aristotle reference and the preceding maxim remain unresolved.

[8868] **Editor.** Ovid, Remedies for Love 161–162. The omitted answer is that Aegisthus was idle. Burton follows the question with his own explanation rather than quoting the answering line.

Original text 1651	Modern English
why was *Ægistus* a whoremaster? You need not ask a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as [8869]*Aurora* did *Cephalus*: No marvel, saith [8870]*Plutarch, Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly, and doth as men do in that case, as *Jupiter* did by *Europa, Neptune* by *Amymone*.	Why was Aegisthus a whoremonger? You need not ask the reason. Ismenodora carried off Bacchon: a woman seized a man, as Aurora did Cephalus. No wonder, says Plutarch: "Revelling in her wealth, the woman acts in the manner of men." She was rich, fortunate and full of high spirits, and acts as men do in such circumstances —as Jupiter did with Europa, and Neptune with Amymone.[8871]
The Poets therefore did well to feign all Shepheards Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as [8872]*Theophrastus* defines it, *is otiosi animi affectus*, an affection of an idle minde, or as [8873]*Seneca* describes it, *Juventâ gignitur, juxu nutritur, feriis alitur, otioq; inter læta fortunæ bona*; Youth begets it, riot maintains it, idleness nourisheth it, &c.	The poets therefore did well to make all their shepherds lovers, devoted to songs and flirtations, because they led such idle lives. For love, as Theophrastus defines it, "is a passion of an idle mind"; or, as Seneca describes it, "It is born in youth, nourished by luxury, sustained by holidays and leisure amid fortune's happy gifts." Youth begets it, dissipation maintains it, idleness feeds it, and so forth.[8874]

[8869] **Burton.** Printed page 450, †: "Pausanias Attic. lib.1. Cephalus egregiæ formæ juvenis ab aurora raptus quod ejus amore capta esset." Pausanias, Attica, book 1. Cephalus, a young man of outstanding beauty, was carried off by Dawn because she had fallen in love with him.

[8870] **Burton.** Printed page 450, u: "In amatorio." In the Dialogue on Love.

[8871] **Editor.** Plutarch's Dialogue on Love recounts Ismenodora's abduction of Bacchon. In the dialogue the remark about wealth and acting like a man is voiced by Zeuxippus, quoting tragedy; Burton presents it simply under Plutarch's name. Aurora is Dawn; the other examples are mythological abductions or sexual encounters.

[8872] **Burton.** Printed page 450, †: "E Stobæo ser.62." From Stobaeus, discourse 62.

[8873] **Burton.** Printed page 450, †: "Amor otiosæ cura est sollicitudinis." Love is the care of idle anxiety.

[8874] **Editor.** Riot means dissolute living; printed juxu is understood as luxu, luxury. The body adapts Octavia 561–563, where the character Seneca tells Nero that love grows through youth, luxury and leisure. Burton adds feriis alitur, absent there. The margin resembles a maxim in Publilius Syrus, Sentences, beginning Amor otiosae causa; Burton has cura est instead of causa. Both forms remain. The Theophrastus–Stobaeus reference and immediate intermediaries remain uncollated.

Original text 1651	Modern English
which makes [8875]*Gordonius* the Physitian *cap*. 20. *part*. 2. call this disease the proper passion of Nobility. Now if a weak judgement and a strong apprehension do concurr, how, saith *Hercules de Saxoniâ*, shall they resist? *Savanarola* appropriates it almost to [8876]*Monks, Friers, and religious persons, because they live solitary, fare daintily, and do nothing*: and well he may, for how should they otherwise choose?	This leads Gordon the physician, chapter 20, part 2, to call this disease the characteristic passion of the nobility. Now, if weak judgement and a powerful imagination come together, how, asks Ercole Sassonia, can they resist? Savonarola treats it as almost peculiar to "monks, friars and members of religious orders, because they live in solitude, eat delicately and do nothing." And well he may: how could they help it?[8877]
Diet alone is able to cause it: A rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. [8878]*Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparel, ever in love, but why? he was over delicate in his diet, too frequent and excessive in banquets.	Diet alone can cause it. It is rare to see a young man or woman, of whatever station, who lives idly and eats well without being in love. Alcibiades was always dallying with wanton young women, extravagant in his spending, effeminate in his clothing, forever in love. But why? He was excessively fastidious about his food, and too frequent and excessive in his banqueting.[8879]
Ubicunq; securitas, ibi libido dominatur; lust and security domineer together, as S. *Hierome* averreth. All which the wife of *Bath* in *Chaucer* freely justifies.	"Wherever there is freedom from care, lust holds sway." Lust and untroubled ease rule together, as Saint Jerome declares. Chaucer's Wife of Bath freely confirms all this:
For all to sicker, as cold engendreth hail, A liquorish tongue must have a liquorish tail.	For just as surely as cold engenders hail, A greedy tongue must have a lustful tail.[8880]

[8875] **Burton.** Printed page 450, x: "Principes plerumq; ob licentiam & affluentiam divitiarum istam passionem solent incurrere." Princes commonly fall into this passion because of their licence and abundance of riches.

[8876] **Burton.** Printed page 450, y: "Ardenter appetit qui otiosam vitam agit, & communiter incurrit hæc passio solitarios delitiose viventes, incontinentes, religiosos, &c." One who lives an idle life desires ardently; this passion commonly befalls solitary people who live luxuriously, the unrestrained, members of religious orders, and so forth.

[8877] **Editor.** Apprehension means imaginative conception. Savonarola is the medical writer in this context; religious persons means members of religious orders. The charge against their way of life is Burton's, not a neutral description.

[8878] **Burton.** Printed page 450, *: "Plutarch. vit. ejus." Plutarch, his Life.

[8879] **Editor.** Still means continually; condition means social position. Burton moralizes Alcibiades' consumption and dress; the detailed correspondence with Plutarch's Life remains to be checked.

[8880] **Editor.** Compare Wife of Bath's Prologue 465–466. Chaucer has "mouth" where Burton prints "tongue"; Burton's opening "For all to sicker" is also a variant. Liquorish means greedy for sensual pleasure; tail is a bawdy reference to the sexual parts.

Original text 1651	Modern English
Source page 450–451 Especially if they shall further it by choice Diet, as many times those *Sybarites* and *Phæaces* do, feed liberally, and by their good will, eat nothing else but lascivious meats.	Especially if they encourage it with choice food, as those Sybarites and Phaeacians often do, eating lavishly and, if they had their way, eating nothing but foods that stimulate lust.[8881]
Source page 451 [8882]*Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, & largo pipere aspersas, carduos hortulanos, lactucas,* [8883]*erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c.*	Above all, strong wine; pulses, beans, roots of every kind, well seasoned and generously sprinkled with pepper; garden cardoons, lettuces, rocket, turnips, leeks, onions, pine nuts, sweet almonds, medicinal pastes, syrups, juices, snails, shellfish, exquisitely prepared fish, small birds, animals' testicles, eggs, seasonings of various kinds, soft beds, cushions, and so forth.[8884]
Et quicquid ferè medici impotentiâ rei venereæ laboranti præscribunt, hoc quasi diasatyrion habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumque vinum suavitate vincentes, & quicquid culina, pharmacopœa, aut quæque ferè officina subministrare possit.	And almost everything physicians prescribe for someone suffering from sexual impotence they prize as though it were a compound aphrodisiac, together with dishes much more luxurious than these: honeyed wine, choice and exotic fruits, spices, cakes, extracted juices varied through many courses and surpassing wine itself in sweetness, and whatever the kitchen, pharmacy or almost any workshop can supply.[8885]

[8881] **Editor.** Meats means foods generally. Sybarites and Phaeacians stand for people devoted to luxurious living. The concluding Latin catalogue is rendered in full; it records Burton's discussion of supposed aphrodisiacs.

[8882] **Burton.** Printed page 451, †: "Vina parant animos veneri." Wine prepares minds for love.

[8883] **Burton.** Printed page 451, z: "Sed nihil erucæ faciunt bulbive salaces; Improba nec prosit jam satureia tibi. Ovid." But rocket and lust-provoking bulbs achieve nothing; and let shameless savory now be of no help to you. Burton attributes this to Ovid; it is a variant of Martial 3.75.3–4, where prosunt means "are of no help."

[8884] **Editor.** Electuaries are medicinal preparations mixed into a paste, commonly with a sweet binder. Carduos hortulanos is rendered garden cardoons; exact plant identification remains open. The marginal couplet is Martial 3.75.3–4, despite Burton's attribution to Ovid. Martial describes failed aphrodisiacs; Burton's prosit differs from prosunt in the consulted text.

[8885] **Editor.** Diasatyrion names a compounded stimulant associated with satyrion, traditionally an orchid root. This is a historical pharmaceutical term; its composition and efficacy are not established by the passage. Officina can mean a shop or workshop, including an apothecary's.

Original text 1651	Modern English
Et hoc plerumque victu quum se ganeones infarciant, [8886]*ut ille ob Chreseida suam, se bulbis & cochleis curavit; etiam ad Venerem se parent, & ad hanc palestram se exerceant, quâ fieri possit, ut non miserè depereant,* [8887]*ut non penitus insaniant?*	And when these debauchees commonly stuff themselves with such fare—as that man, for the sake of his Chryseis, dosed himself with bulbs and snails—and also prepare themselves for sex and train for this wrestling ground, how can they fail to fall desperately in love, how can they fail to go utterly mad?[8888]
Æstuans venter cito despuit in libidinem, Hieronymus ait. [8889]*Post prandia, Callyroenda. Quis enim continere se potest?* [8890]*Luxuriosa res vinum, fomentum libidinis vocat Augustinus, blandum dæmonem, Bernardus; lac veneris, Aristophanes.*	"A heated belly soon discharges into lust," says Jerome. "After dinner, Callirhoe." For who can restrain himself? Wine is a luxurious thing: Augustine calls it fuel for lust; Bernard, a coaxing demon; Aristophanes, Venus's milk.[8891]
Non Ætna, non Vesuvius tantis ardoribus æstuant, ac juveniles medullæ vino plenæ, addit [8892]*Hieronymus: unde ob optimum vinum Lampsacus olim Priapo sacer: & venerandi Bacchi socia, apud* [8893]*Orpheum Venus audit.*	Neither Etna nor Vesuvius blazes with such heat as the marrow of young people filled with wine, Jerome adds. Hence Lampsacus was formerly sacred to Priapus because of its excellent wine; and in Orpheus Venus is called the companion of revered Bacchus.[8894]

[8886] **Burton.** Printed page 451, a: "Petronius. Curavi me mox cibis validioribus, &c." Petronius. I soon treated myself with more strengthening foods, and so forth.

[8887] **Burton.** Printed page 451, b: "Ut ille apud Skenkium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit." Like the man in Schenck who, after taking a potion, had intercourse with his wife and four maidservants lying in the next room.

[8888] **Editor.** Ganeones are gluttons or debauchees; the palaestra is a wrestling ground used here as a sexual metaphor. Burton's Petronius reference and the name Chreseida need collation. The following marginal note supplies another sexual anecdote from Schenck.

[8889] **Burton.** Printed page 451, c: "Pers.Sat.3." Persius, Satire 3. The identifiable passage is actually Satire 1.134.

[8890] **Burton.** Printed page 451, d: "Siracides. Nox, & amor vinumq; nihil moderabile suadent." Sirach. Night, love and wine counsel no moderation. The latter sentence corresponds to Ovid, Amores 1.6.59; the juxtaposed authorities are retained.

[8891] **Editor.** The scan reads Callyroenda; the identifiable allusion is Persius 1.134, post prandia Callirhoen, concerning after-dinner literary entertainment. Burton cites Satire 3 in the margin. "Callirhoe" is used in the modern column for the printed form. The attributions to Augustine, Bernard and Aristophanes remain uncollated.

[8892] **Burton.** Printed page 451, e: "Lib.ad Olympiam." Book to Olympias. The attribution requires further collation.

[8893] **Burton.** Printed page 451, †: "Hymno." In a hymn.

[8894] **Editor.** Juveniles medullæ means youthful marrow, a bodily metaphor for deep heat and desire. Priapus is a fertility deity; Bacchus is the wine god. Burton's reference to a work addressed to Olympias and the exact Orphic hymn require collation.

Original text 1651	Modern English
Hæc si vinum simplex, & per se sumptum præstare possit, nam —— [8895]*quo me Bacche rapis tui plenum — quam non insaniam, quem non furorem à cæteris expectemus?*	If plain wine, taken by itself, can do these things —for "Where are you carrying me, Bacchus, full of you?"—what madness, what frenzy should we not expect from the rest?[8896]
[8897]*Gomesius salem enumerat inter ea quæ intempestivam libidinem provocare solent, Et salaciores fieri fœminas ob esum salis contendit. Venerem ideo dicunt ab Oceano ortam.*	Gómez counts salt among the things that commonly provoke untimely lust, and maintains that eating salt makes women more lustful. That, they say, is why Venus was born from the ocean.[8898]
[8899]*Unde tot in Veneta scortorum millia cur sunt?* *In promptu causa est, est Venus orta mari.*	Why are there so many thousands of whores in Venice? The reason is plain: Venus was born from the sea.[8900]
Et hinc fœta mater Salacea Oceani conjux, verbumque fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur.	Hence too the fertile mother Salacia, Ocean's wife; and perhaps the word salax, "lustful," flowed from sal, "salt." Bacchic apples once had such power in matters of love that wreaths made of them were placed on the statue of Bacchus.[8901]

[8895] **Burton.** Printed page 451, †: "Hor.l.3.Od.25." Horace, Odes 3.25.

[8896] **Editor.** Horace, Odes 3.25.1–2. In the ode, Bacchic possession is tied to poetic inspiration; Burton redirects the line to the effects of drinking.

[8897] **Burton.** Printed page 451, f: "De sale lib. cap.21." Book on salt, chapter 21.

[8898] **Editor.** Gomesius is the author cited here for a work on salt. The argument links salt, sexual desire and the sea birth of Venus by association; it is not a demonstrated physiological explanation.

[8899] **Burton.** Printed page 451, *: "Kornmannus lib. de virginitate." Kornmann, book on virginity.

[8900] **Editor.** The couplet is an anti-Venetian sexual joke cited through Kornmann. It adapts the "reason is plain" formula also found in Ovid's Aegisthus couplet; its full textual history remains unresolved.

[8901] **Editor.** Burton gives Salacea as Ocean's wife and speculates that salax derives from sal. The modern column uses the standard name Salacia while retaining his asserted relationship and signalling the etymology with "perhaps." The precise plant meant by mala Bacchica remains uncertain; "Bacchic apples" preserves that uncertainty.

Original text 1651	Modern English
[8902]*Cubebis in vino maceratis utuntur Indi orientales ad Venerem excitandum, &* [8903]*Surax radice Africani. Chinæ radix eundem effectus habet, talisq; herbæ meminit mag. nat. lib.* 2. *cap.* 16. [8904]*Baptista Porta ex India allatæ, cujus mentionem facit & Theophrastus.*	The East Indians use cubebs steeped in wine to excite sexual desire, and the Africans use surax root. China root has the same effect; and Giambattista della Porta, in Natural Magic, book 2, chapter 16, mentions such a plant brought from India, which Theophrastus also mentions.[8905]
Sed infinita his similia apud Rhasin, Matthiolum, Mizaldum, cæterosque medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consulto effugiat.	But countless things of this kind occur in Rhazes, Mattioli, Mizald and the other physicians. I have mentioned them so that an inexperienced person may not strike these rocks, but may deliberately steer clear of them, as far as he can, as he would shoals and reefs.[8906]

[8902] **Burton.** Printed page 451, g: “Garcias ab horto aromatum, lib.1.cap.28.” Garcia da Orta, on aromatic plants, book 1, chapter 28.

[8903] **Burton.** Printed page 451, h: “Surax radix ad coitum summe facit si quis comedat, aut infusionem bibat, membrum subito erigitur. Leo Afer. lib.9.cap.ult.” Surax root greatly promotes intercourse: if someone eats it or drinks an infusion, the penis immediately becomes erect. Leo Africanus, book 9, last chapter. The marginal sentence continues across the foot of the page.

[8904] **Burton.** Printed page 451, †: “Quæ non solum edentibus sed & genitale tangentibus tantum valet, ut coire summe desiderent; quoties fere velint, possint; alios duodecies profecisse, alios ad 60 vices pervenisse refert.” It has such power, not only for those who eat it but also for those who touch the genitals with it, that they greatly desire intercourse and can perform it almost as often as they wish. He reports that some succeeded twelve times, others reached sixty. This is Burton’s report of a historical claim, not a verified effect.

[8905] **Editor.** Cubebs are an aromatic spice. The identity of surax and the historical scope of China root require botanical collation; no precise species is supplied. The claims quoted from Leo Africanus and della Porta are reproduced as historical reports.

[8906] **Editor.** Rhasin, Matthiolum and Mizaldum refer to Rhazes, Pietro Andrea Mattioli and Antoine Mizauld. Burton ends by presenting his catalogue as a warning to avoid temptation, returning to the metaphor of navigating dangerous shoals.

Original text 1651	Modern English
Source page 452 **MEMB. 2. SUBSECT. 2.** **Other causes of Love-Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.**	**Member 2. Subsection 2.** **Other causes of love melancholy: sight; beauty of the face, eyes and other parts; and how it pierces us.**[8907]
MAny such causes may be reckoned up, but they cannot avail, except opportunity be offered of time, place, and those other beautiful objects, or artificiall enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations.	Many such causes may be listed, but they cannot take effect unless time and place offer an opportunity, and other beautiful objects or contrived enticements—kissing, meeting, conversation, gestures and similar lustful provocations—combine with them.
Kornamannus in his book *de linea amoris* makes five degrees of lust, out of [8908]*Lucian* belike, which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus*.	Kornmann, in his book On the Line of Love, sets out five stages of lust, apparently taken from Lucian, which he treats in five chapters: seeing, conversation, keeping company, kisses and touching.[8909]
Sight of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that meerly by relation, as *Achilles Tatius* observes. [8910]*Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.*	Above all else, sight is the first step in this unruly love, though sometimes a report or something heard anticipates it—or, rather, inflames it. Some people are so prone, so credulous and so ready to love that, if they hear of a handsome man or woman, they fall in love before seeing them, merely from the description, as Achilles Tatius observes. “Such is their lack of restraint and their lust that they are as deeply wounded by a report as if they had seen the person.”[8911]

[8907] **Editor.** The subsection continues beyond this block. “Love melancholy” remains Burton’s historical category; here he moves from bodily predispositions to encounters with beauty.

[8908] **Burton.** Printed page 452, i: “Lucian. Tom. 4. Dial. amorum.” Lucian, volume 4, Dialogue of Love; Burton’s edition numbering.

[8909] **Editor.** Heinrich Kornmann’s title is De linea amoris. “Belike” marks Burton’s own conjecture about his dependence on Lucian. Convictus here means shared company or association.

[8910] **Burton.** Printed page 452, k: “Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes æque afficiuntur ac videntes.” “Such is the lust of unrestrained people that even a report drives them to love, and hearing affects them as much as seeing.”

[8911] **Editor.** “Prevented” means anticipated or preceded, not stopped; “proper” means handsome. “Maimed” sustains Burton’s recurring image of love as a wound.

Original text 1651	Modern English
[8912]*Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of Leucippe Sostratus fair daughter, was far in love with her, and out of fame and common rumor, so much incensed, that he would needs have her to be his wife.*	Callisthenes, a rich young gentleman of Byzantium in Thrace, heard of Leucippe, the beautiful daughter of Sostratus, and fell deeply in love with her. Her reputation and common report so inflamed him that he was determined to have her as his wife.[8913]
And sometimes by reading they are so affected, as he in [8914]*Lucian* confesseth of himself, *I never read that place of Panthea in Xenophon, but I am as much affected as if I were present with her*. Such persons commonly; [8915]fain a kind of beauty to themselves; and so did those three Gentlewomen in [8916]*Balthasar Castilio*, fall in love with a yong man, whom they never knew, but only heard him commended:	Sometimes reading affects them in this way, as the speaker in Lucian confesses of himself: "I never read that passage about Panthea in Xenophon without being as deeply moved as if I were in her presence." Such people commonly imagine a kind of beauty for themselves. So those three gentlewomen in Baldassare Castiglione fell in love with a young man whom they had never known, merely from hearing him praised.[8917]

[8912] **Burton.** Printed page 452, l: "Formosam Sostrato filiam audiens, uxorem cupit, & sola illius auditione ardet." "Hearing that Sostratus has a beautiful daughter, he desires her as his wife and burns merely from hearing of her."

[8913] **Editor.** This is an example from Achilles Tatius's romance Leucippe and Clitophon. Burton presents a literary character as evidence about the force of reputation.

[8914] **Burton.** Printed page 452, m: "Quoties de Panthea Xenophontis locum perlego, ita animo afficior ac si coram intuerer." "Whenever I read Xenophon's passage about Panthea, I am moved as if I were looking at her in person."

[8915] **Burton.** Printed page 452, n: "Pulchritudinem sibi ipsis confingunt. Imagines." "They invent beauty for themselves." Images. The marginal text is attached here to its corresponding clause; its body marker is indistinct in the scan.

[8916] **Burton.** Printed page 452, o: "De aulico lib. 2. fol. 116. 'tis a pleasant story, and related at large by him." Castiglione, The Courtier, book 2, folio 116 in Burton's edition.

[8917] **Editor.** Panthea belongs to Xenophon's Cyropaedia; Lucian's Images discusses the power of verbal portraits. Castilio is Baldassare Castiglione. The precise early editions behind both quotations remain to be collated.

Original text 1651	Modern English
or by reading of a letter; for there is a grace commeth from hearing, [8918]*as a moral Philosopher informeth us, as well as from sight, and the species of love are received into the phantasie by relation alone*; [8919]*Ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we love those that are absent, saith *Philostratus*, and gives instance in his friend *Athenodorus*, that lov'd a maid at *Corinth* whom he never saw; *non oculi sed mens videt*, We see with the eyes of our understanding.	Or it may happen through reading a letter: for, as a moral philosopher tells us, charm comes through hearing as well as sight, and images of love enter the imagination through a description alone. "As desire comes from seeing, so longing comes from hearing": both senses move us. "Sometimes we love those who are absent," says Philostratus. He gives the example of his friend Athenodorus, who loved a girl at Corinth whom he had never seen: "It is the mind that sees, not the eyes." We see with the eyes of our understanding.[8920]
But the most familiar and usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* derives love from sight, *ἔρως quasi ὅρασις*,	But the most familiar and usual cause of love is what comes through sight, which carries those wonderful rays of beauty and pleasing graces to the heart. Plotinus derives the word for love from the word for sight: eros, as if from horasis.[8921]
[8922]*Si nescis, oculi sunt in amore duces,*	In case you do not know, the eyes are our guides in love.[8923]

[8918] **Burton.** Printed page 452, p: "Gratia venit ab auditu æque ac visu, & species amoris in phantasiam recipiunt sola relatione. Picolomineus grad. 8. c. 38." "Charm comes through hearing as well as sight, and they receive images of love into the imagination through a description alone." Piccolomini, degree 8, chapter 38. The citation continues across the foot of the page.

[8919] **Burton.** Printed page 452, dagger: "Lips. cent. 2. epist. 22. Beauties Encomions." Lipsius, second century of letters, letter 22; "praises of beauty."

[8920] **Editor.** "Species" means the images or representations received by the imagination, not biological species. The passage extends the argument from eyesight to imagined beauty conveyed by language. Philostratus's exact letter remains to be identified.

[8921] **Editor.** Plotinus, Enneads 3.5.3, associates eros, love, with horasis, sight. His immediate subject is divine Love arising from the Soul's contemplation; Burton applies the association to bodily sight. This is a philosophical etymology, not an established linguistic derivation. The Greek text and Burton's Latin intermediary remain for collation.

[8922] **Burton.** Printed page 452, r: "Propert." Propertius, Elegies 2.15.12.

[8923] **Editor.** Propertius, Elegies 2.15.12. The Latin line is translated separately from Burton's following English elaboration.

Original text 1651	Modern English
the eys are the harbingers of love, and the first step of love is sight, as [8924]*Lilius Giraldus* proves at large, *hist. deor. syntag*. 13. they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as [8925]one saith, *is sharper then any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which pierceth the soul it self* (Eccles. 18.) *Through it love is kindled like a fire.*	The eyes are love's forerunners, and the first step in love is sight, as Lilio Giraldi demonstrates at length in his History of the Gods, treatise 13. Like two sluices, they admit the influences of that divine, powerful, soul-enrapturing and captivating beauty which, as one writer says, "is sharper than any dart or needle, wounds the heart more deeply, and opens a passage through our eyes for that lovely wound which pierces the soul itself." "Through it love is kindled like a fire" (Eccles. 18).[8926]
Source page 453 This amazing, confounding, admirable, amiable Beauty, [8927]*then which in all Natures treasure* (saith *Isocrates*) *there is nothing so majestical and sacred, nothing so divine, lovely, pretious*, 'tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair.	This astonishing, bewildering, wonderful, lovely beauty—"than which," says Isocrates, "there is nothing in all nature's treasury more majestic and sacred, more divine, lovely or precious"—is nature's crown, gold and glory: "a good which, if not the highest, nevertheless often triumphs over the highest." We can recognize its power from this: in general we despise and abhor things that are foul and ugly to look at, consider them filthy, but love and covet what is beautiful.[8928]

[8924] **Burton.** Printed page 452, dagger: "Amoris primum gradum visus habet, ut aspiciat rem amatam." "Sight has the first place in love, so that one may look upon the beloved object."

[8925] **Burton.** Printed page 452, t: "Achilles Tatius lib. 1. Forma telo quovis acutior ad inferendum vulnus, perq; oculos amatorio vulneri aditum patefaciens in animum penetrat." "Beauty, sharper than any weapon for inflicting a wound, opens a passage through the eyes for love's wound and penetrates the soul." Achilles Tatius, book 1.

[8926] **Editor.** "Sluices" are channels or gates admitting a flow; the eyes admit beauty's influence. The scriptural wording corresponds to Ecclesiasticus (Sirach) 9:8, not the printed "Eccles. 18." That reference is retained for transparency.

[8927] **Burton.** Printed page 453, u: "In totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c." "In all nature nothing is more divine, more majestic or more precious than beauty; its power is readily understood from this," and so forth.

[8928] **Editor.** Compare Isocrates, Helen 54–57, which praises beauty's exceptional status and its power to elicit willing service. Burton's Latin interjection qualifies beauty's rank even as it celebrates its force.

Original text 1651	Modern English
'Tis [8929]beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That Persian *Xerxes* when he destroyed all those Temples of the Gods in *Greece*, caused that of *Diana, in integrum servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command.	It is beauty in everything that pleases and attracts us: a handsome hawk, a fine garment, a magnificent building, a beautiful house, and so on. When Xerxes the Persian destroyed all those temples of the gods in Greece, he ordered Diana's alone "to be preserved intact," because of its outstanding beauty and magnificence. Even inanimate beauty can exercise such authority.[8930]
'Tis that which Painters, Artificers, Orators, all aym at, as *Eriximachus* the Physitian in *Plato* contends, [8931]*It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.*	It is what painters, craftsmen and orators all aim at. As Eryximachus the physician argues in Plato, "Beauty first gave art the occasion to discover the techniques of carving, painting and building; to devise models, perspective, rich furnishings and so many remarkable inventions."[8932]
Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleer light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration.	The whiteness of the lily, the red of the rose, the purple of the violet, the lustre of lifeless things, the moon's clear light, the sun's bright beams, the splendour of gold, purple and sparkling diamond, the horse's fine form, the lion's majesty, the colours of birds, peacocks' tails and the silver scales of fish: we look on these with exceptional delight and admiration.

[8929] **Burton.** Printed page 453, dagger: "Christ. Fonseca." Cristóbal de Fonseca; the precise work and passage remain to be collated.

[8930] **Editor.** This is Burton's historical report, cited generally to Fonseca. The identity of the temple and the accuracy of the Xerxes anecdote remain unverified.

[8931] **Burton.** Printed page 453, x: "S. L." Printed abbreviation retained; its expansion is uncertain.

[8932] **Editor.** Eryximachus speaks in Plato's Symposium. Burton's wide-ranging account of the arts is retained as his formulation; the exact Platonic or intermediary passage has not yet been established.

Original text 1651	Modern English
[8933]*And which is rich in plants, delightful in flowers, wonderful in wild beasts, but most glorious in men*, doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them Gods and Goddesses, divine, serene, happy, &c.	And beauty, "which is abundant in plants, delightful in flowers, wonderful in wild beasts, but most glorious in human beings," makes us love and earnestly desire it. Just as, when we hear sweet harmony or an eloquent voice, or see some excellent quality, an ingenious human work, skilful art or anything exquisite, a longing for it immediately arises in us. We love such people, but chiefly for their good looks; we call them gods and goddesses, divine, serene, blessed, and so on.[8934]
And of all mortal men they alone ([8935]*Calcagninus* holds) are free from calumny; *qui divitiis, magistratu & gloriâ florent, injuriâ lacessimus*, we back-bite, wrong, hate renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them.	And of all mortal people, they alone, Calcagnini maintains, are free from slander. "We attack with injustice those who flourish in wealth, office and glory": we backbite, wrong and hate famous, rich and fortunate people; we resent their happiness and think they do not deserve it. Fortune is a stepmother to us, a parent to them.[8936]

[8933] **Burton.** Printed page 453, y: "Bruys prob. 11. de forma è Luciano." Bruys, problem 11, on beauty, from Lucian; exact edition and passage remain to be identified.

[8934] **Editor.** "Curious" means skilfully or ingeniously made. "Feature" in the preceding passage means bodily form, not a single facial characteristic. The marginal Bruys reference is unresolved.

[8935] **Burton.** Printed page 453, asterisk: "Lib. de calumnia. Formosi Calumniæ vacant; dolemus alios meliore loco positos, fortunam nobis novercam illis &c." "Book on Slander. The beautiful are free from slander; we resent others being placed in a better position, fortune being a stepmother to us, to them," and so forth.

[8936] **Editor.** Celio Calcagnini is cited for a work on slander. Fortune as "stepmother" draws on the conventional image of a harsh or partial parent; it is Burton's metaphor.

Original text 1651	Modern English
We envy (saith [8937]*Isocrates*) *wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enjoyn us:* though they be otherwise vitious, unhonest, we love them, favour them, and are ready to do them any good office for their [8938]beauties sake, though they have no other good quality beside.	"We envy wise, just and honourable people," says Isocrates, "unless, by reciprocal services and kindnesses—some good turn or other—they force this love from us. Only beautiful people do we love at first sight, seek to know and adore like gods. We would rather serve them than command others, and consider ourselves the more indebted to them, the more service they demand of us." Even if they are otherwise vicious and dishonourable, we love them, favour them and stand ready to do them any kindness for their beauty's sake, although they have no other good quality.[8939]
Dic igitur ô formose adolescens (as that eloquent *Phavorinus* breaks out in [8940]*Stobeus*) *dic Autiloque, suavius nectare loqueris; dic ô Telemache, vehementius Ulysse dicis; dic Alcibiades utcunq; ebrius, libentius tibi licet ebrio auscultabimus.*	"Speak, then, handsome youth," as the eloquent Favorinus exclaims in Stobaeus: "Speak, Autilochus: your words are sweeter than nectar. Speak, Telemachus: you speak more forcefully than Ulysses. Speak, Alcibiades, however drunk you are: even drunk, we shall listen to you more gladly."[8941]

[8937] **Burton.** Printed page 453, z: "Invidemus sapientibus, justis, nisi beneficiis assidue amorem extorquent; solos formosos amamus & primo velut aspectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majoremq; &c." "We envy the wise and just unless they continually force our affection by benefits. We love only the beautiful, feel goodwill towards them at first sight, honour them like gods, and serve them more willingly than we command others; and greater," and so forth.

[8938] **Burton.** Printed page 453, a: "Formæ majestatem Barbari verentur, nec alii majores quam quos eximia forma natura donata est, Herod. lib. 5. Curtius 6. Arist. Polit." "Barbarians revere the majesty of beauty; none are greater than those whom nature has endowed with exceptional beauty." Herodotus, book 5; Curtius, book 6; Aristotle, Politics. The printed Latin is grammatically irregular.

[8939] **Editor.** Isocrates, Helen 56–57, provides the contrast between envy of other forms of excellence and willing service to beauty. Burton goes on to sharpen the claim with his own account of morally objectionable people.

[8940] **Burton.** Printed page 453, dagger: "Serm. 63." Stobaeus, discourse 63 in Burton's numbering.

[8941] **Editor.** Favorinus is quoted through Stobaeus. The 1651 Latin prints Autiloque, while Burton's English gives Antiloquus; the two forms are retained rather than silently harmonized. Exact identification and collation remain pending.

Original text 1651	Modern English
Speak fair youth, speak Antiloquus, thy words are sweeter then Nectar, speak O Telemachus, thou art more powerful then Ulysses, speak Alcibiades though drunk, we will willingly hear thee as thou art.	Speak, handsome youth; speak, Antiloquus: your words are sweeter than nectar. Speak, Telemachus: you are more powerful than Ulysses. Speak, Alcibiades, though drunk: we will gladly hear you as you are.[8942]
Source page 453–454 Faults in such are no faults: For when the said [8943]*Alcibiades* had stoln *Anytus* his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake.	In such people, faults are no faults. For when this same Alcibiades stole Anytus's gold and silver plate, Anytus was so far from prosecuting such a shameful deed—though everyone else condemned the impudence and insolence—that he wished it had been more, and much better, for his darling's sake: he loved him dearly.[8944]
Source page 454 No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat*.	No worth stands out in such lovely people; every imperfection is hidden. "For we do not readily suspect ugliness in those whom we love most." Hearing, sight, touch and the rest—our mind and all our senses are captivated: "A beautiful person delights every sense."[8945]

[8942] **Editor.** Burton supplies his own English version after the Latin. Both are retained in the modern text, as elsewhere in this edition; the repetition belongs to Burton's composition.

[8943] **Burton.** Printed page 453, unmarked marginal lines: "Plutarch. vit. ejus. Brisonius Strabo." Plutarch, his Life [of Alcibiades]; Brissonius; Strabo. These lines are reproduced together as printed; their individual attachment is not specified.

[8944] **Editor.** Plutarch, Alcibiades 4.4–5, says that Anytus praised him for taking only half the vessels when he could have taken all. Burton turns that indulgence into a wish that the taking had been greater.

[8945] **Editor.** The source reads "No worth is eminent," a puzzling phrase retained here. It may mean that other merit is overshadowed by beauty; the following clauses plainly say that faults escape notice. No unverified emendation has been introduced.

Original text 1651	Modern English
Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians, Persians, Æthiopians* of old; the properest man of person the country could afford, was elected their Soveraign Lord; *Gratior est pulchro veniens è corpore virtus*, and so have many other nations thought and done, as [8946]*Curtius* observes; *Ingens enim in corporis majestate veneratio est*, for there is a majestical presence in such men;	Many men have been advanced for their looks alone, and chosen as kings, as among the Indians, Persians and Ethiopians of old. The handsomest man the country could offer was elected its sovereign lord: "Virtue is more pleasing when it comes from a beautiful body." Many other nations have thought and acted in the same way, as Curtius observes: "For great reverence attaches to bodily majesty." Such men have a majestic presence.[8947]
and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and supereminent. *Agis* King of *Lacedemon* had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate.	So deeply did they adore beauty that no man was thought fit to reign unless he was perfect and outstanding in every part. Agis, king of Sparta, nearly lost his throne because he married a short woman: they would not have their royal offspring deteriorate.[8948]

[8946] **Burton.** Printed page 454, dagger: "Lib. 5. magnorumq; operum non alios capaces putant quam quos eximiâ specie natura donavit." "Book 5. They consider no one capable of great deeds except those whom nature has endowed with exceptional beauty."

[8947] **Editor.** The Latin adapts Virgil, Aeneid 5.344, changing the opening and in corpore to è corpore. Strabo, Geography 17.2.3, gives beauty among several qualifications for Ethiopian kings, alongside cattle-breeding, courage and wealth. This may explain the nearby unmarked Strabo citation, but its attachment remains uncertain. It does not establish Burton's broader claim about Indians and Persians.

[8948] **Editor.** Compare Plutarch, Agesilaus 2.3: Archidamus, not Agis, is fined for marrying a short woman. Burton's different name and threatened deposition are preserved and should not be read as a verified historical account.

Original text 1651	Modern English
Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as [8949]*Papirius Massovius* writes in his life) *inops a suis relictus, squalidus & miser*, a poor forsaken child should ever come to be Pope of *Rome*? But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lætâ ac hilari*, (as he follows it out of [8950]*Nubrigensis*, for he plows with his heifer,)	Who would ever have thought that Adrian IV, an English monk's bastard—as Papirius Masson writes in his life—"destitute, abandoned by his own family, dirty and wretched," a poor forsaken child, would ever become pope of Rome? But why did it happen? "He had a keen intellect, ready eloquence, a fine body and a cheerful, pleasant face"—as Masson goes on to say, taking it from William of Newburgh, for he ploughs with another man's heifer.[8951]
he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So *Saul was a goodly person and a fair*. *Maximinus* elected Emperour, &c.	He was wise, learned and eloquent, with a pleasant, promising expression: a fine, handsome man. In a word, he had a winning look of his own, and that won the day: it was chiefly for that that he was advanced. So "Saul was a fine and handsome person"; Maximinus was elected emperor; and so on.[8952]
Branchus the son of *Apollo*, whom he begot of *Jance, Sucrons daughter* (saith *Lactantius*) when he kept King *Admetus* heards in *Thessaly*, now grown a man, was an earnest suiter to his mother to know his father; the Nymph denyed him, because *Apollo* had conjured her to the contrary; yet overcome by his importunity at last she sent him to his father;	Branchus was Apollo's son by Jance, Sucron's daughter, says Lactantius, conceived when Apollo kept King Admetus's herds in Thessaly. Now grown to manhood, he begged his mother to tell him who his father was. The nymph refused, because Apollo had bound her by oath not to reveal it; but his persistence overcame her, and at last she sent him to his father.[8953]

[8949] **Burton.** Printed page 454, asterisk: "Lib. de vitis Pontificum. Rom." Book on the Lives of the Roman Pontiffs.

[8950] **Burton.** Printed page 454, asterisk: "Lib. 2. cap. 6." William of Newburgh, book 2, chapter 6.

[8951] **Editor.** Papirius Massovius is Jean Papire Masson; Nubrigensis is William of Newburgh. "Ploughing with his heifer" means borrowing another's material, a biblical proverbial allusion. Burton's allegation about Adrian's birth remains a reported claim requiring collation.

[8952] **Editor.** Saul's appearance and height are described in 1 Samuel 9:2 and 10:23–24. The latter passage also explicitly attributes his selection to the Lord; Burton stresses appearance as the cause of advancement. "Advanced" means promoted. His preceding account of Adrian also includes learning and eloquence. The Maximinus reference remains uncollated.

[8953] **Editor.** The mythological narrative and the names Jance and Sucron are retained as printed. Burton names Lactantius without supplying a precise work or passage; identification remains open.

Original text 1651	Modern English
when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, he carried himself so well, and was so fair a yong man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god.	When he entered Apollo's presence, "reverently kissing the god's cheeks," he behaved so well and was so handsome a young man that Apollo was utterly captivated by his beauty. He could scarcely take his eyes off him, said that he was worthy of such parents, gave him a golden crown and the gift of prophecy, and finally made him a demigod.
O vis superba formæ, a Goddess beauty is, whom the very Gods adore, *nam pulchros dii amant*; she is *Amoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dowre of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as [8954]*Lucian*, [8955]*Apuleius, Tiraquellus*, and some others conclude.	O proud power of beauty! Beauty is a goddess whom the very gods adore, "for the gods love the beautiful." She is "the mistress of love," love's forerunner, love's lodestone, a witch, a charm, and so on. Beauty is a dowry in itself, a sufficient inheritance, a generous recommendation, a carefully written letter—as Lucian, Apuleius, Tiraqueau and others conclude.[8956]
Imperio digna forma, Beauty deserves a Kingdome, saith *Abulensis, paradox.* 2. *cap.* 110. immortality; and [8957]*more have got this honour and eternity for their beauty, then for all other vertues besides*: and such as are fair, *are worthy to be honoured of God and men*. That *Idalian Ganymedes* was therefore fetched by *Jupiter* into Heaven, *Hephestion* dear to *Alexander, Antinous* to *Adrian*.	"Beauty worthy of command": beauty deserves a kingdom, says Abulensis, Paradox 2, chapter 110 —and immortality. "More people have gained this honour and eternal life for their beauty than for all other virtues together"; and those who are beautiful "deserve to be honoured by God and men." For this reason Jupiter carried that Idalian Ganymede into heaven; Hephaestion was dear to Alexander, and Antinous to Hadrian.[8958]

[8954] **Burton.** Printed page 454, b: "Dial. amorum c. 2. de magia. Lib. 2 connub. cap. 27. Virgo formosa etsi oppidò pauper, abundè est dotata." "Dialogue of Love; chapter 2, On Magic; book 2, On Marriage, chapter 27. A beautiful maiden, even if extremely poor, is richly endowed." The citation sequence is reproduced without silently redistributing its references.

[8955] **Burton.** Printed page 454, c: "Isocrates plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes." "Isocrates: more people have gained immortality for beauty than for all the other virtues."

[8956] **Editor.** A lodestone is a natural magnet. A "dowry" and "patrimony" are material assets; beauty is imagined as their substitute. The "epistle" is a letter of recommendation. Tiraquellus is André Tiraqueau.

[8957] **Burton.** Printed page 454, d: "Lucian Tom. 4. Charidemo: Qui pulchri, merito apud Deos & apud homines honore affecti. Muta commentatio, quavis epistolâ ad commendandum efficacior." "Lucian, volume 4, Charidemus: the beautiful are deservedly honoured among gods and men. A silent commentary, more effective in recommending someone than any letter."

[8958] **Editor.** Abulensis is Alfonso de Madrigal, known as El Tostado. "Idalian" is retained as printed rather than silently changed to "Idaean." The examples mix divine abduction, political companionship and imperial favour.

Original text 1651	Modern English
Source page 454–455 *Plato* calls beauty for that cause a priviledge of Nature, *Naturæ gaudentis opus*, natures master-piece, a dumb comment; *Theophrastus*, a silent fraud; still rhetorick *Carneades*, that perswades without speech, a kingdome without a guard, because beautiful persons command as so many Captains; *Socrates*, a tyranny, *which tyrannizeth over tyrants themselves*; which made *Diogenes* belike call proper women Queens, *quod facerent homines quæ præciperent*, because men were so obedient to their commands.	For that reason Plato calls beauty a privilege of nature, “the work of nature rejoicing,” nature’s masterpiece, a wordless commentary; Theophrastus, a silent fraud; Carneades, silent rhetoric that persuades without speech, a kingdom without a guard, because beautiful people command like so many captains; Socrates, a tyranny “that tyrannizes over tyrants themselves.” This presumably made Diogenes call handsome women queens, “because men did whatever they ordered”: men were so obedient to their commands.[8959]
Source page 455 They will adore, cringe, complement and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen or a goddess. Those intemperate yong men of *Greece*, erected at *Delphos* a golden image with infinite cost, to the eternal memory of *Phryne* the curtizan, as *Ælian* relates, for she was a most beautiful woman, in so much saith [8960]*Atheneus*, that *Apelles* and *Praxitiles* drew *Venus* picture from her.	They will worship, cringe, pay compliments and bow to a common girl, if she is beautiful, as though she were a noblewoman, a countess, a queen or a goddess. Those unrestrained young men of Greece erected a golden statue at Delphi, at immense expense, to preserve the memory of Phryne the courtesan for ever, as Aelian relates. She was so beautiful, Athenaeus says, that Apelles and Praxiteles made their likenesses of Venus from her.[8961]

[8959] **Editor.** “Still rhetoric” means silent eloquence. Burton strings together definitions attributed to different philosophers; exact attribution and punctuation require comparison with the intermediary collections he used.

[8960] **Burton.** Printed page 455, dagger: “Lib 9. Var. hist. tanta formæ elegantia ut ab ea nuda &c.” “Book 9, Various History: such elegance of form that from her naked,” and so forth. This title points to Aelian, despite the body’s adjacent name Athenaeus; see the Editor note.

[8961] **Editor.** The margin names book 9 of Various History, Aelian’s work, although the body names Athenaeus. Phryne’s association with Apelles and Praxiteles also appears in Athenaeus’s account of her. The precise relation of Burton’s citations remains to be collated.

Original text 1651	Modern English
Thus young men will adore and honour beauty; Nay Kings themselves I say will do it, and voluntarily submit their soveraignty to a lovely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1 Esd. 4. 10. as *Zerobabel* proved at large to King *Darius*, his Princes and Noblemen.	Thus young men worship and honour beauty. Indeed, kings themselves will do it, I say, and willingly submit their sovereignty to a lovely woman. "Wine is strong, kings are strong, but a woman is strongest," 1 Esdras 4:10, as Zerubbabel proved at length to King Darius, his princes and nobles.[8962]
Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gape and gaze on her, and all men desire her more then gold or silver, or any pretious thing: they will leave father and mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger then he is.	Kings sit at ease and command sea and land, and so forth; everyone pays tribute to the king. But women make kings pay tribute and rule over them. When men have acquired gold and silver, they surrender it all to a beautiful woman, give themselves wholly to her, and gape and gaze at her. All men desire her more than gold, silver or any precious thing. They will leave father and mother and risk their lives for her; labour and travel to earn money and bring all their gains to women; steal, fight and plunder for their mistresses' sake. No king is so strong that a beautiful woman is not stronger than he.[8963]
All things (as he proceeds) *fear to* [8964]*touch the King; yet I saw him and* Apame *his concubine, the daughter of the famous* Bartacus *sitting on the right hand of the King, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her.*	"Everyone," he continues, "is afraid to touch the king; yet I saw him with Apame his concubine, the daughter of the famous Bartacus, sitting at the king's right hand. She took the crown from his head, put it on her own and struck him with her left hand. Yet the king gaped and gazed at her; when she laughed, he laughed; and when she was angry, he flattered her to regain her favour."[8965]

[8962] **Editor.** The contest about wine, kings, women and truth is in 1 Esdras 3–4. Zerubbabel's speech begins at 4:13, rather than the printed 4:10; Burton condenses its argument.

[8963] **Editor.** The passage paraphrases 1 Esdras 4:14–27, combining selected details. "Travel" can also carry the older sense of toil; both labour and journeying are present in the biblical account.

[8964] **Burton.** Printed page 455, dagger: "Esdras. 4.29." 1 Esdras 4:29; the account continues through verse 31.

[8965] **Editor.** 1 Esdras 4:28–31. "Stroke" is the past tense of strike; it does not mean that Apame stroked or caressed the king. Burton ends before Zerubbabel's declaration that truth surpasses all these powers.

Original text 1651	Modern English
So beauty commands even Kings themselves; nay whole armies and kingdomes are captivated together with their Kings: [8966]*Forma vincit armatos, ferrum pulchritudo captivat; vincentur specie, qui non vincentur prælio.*	So beauty commands even kings themselves; indeed, whole armies and kingdoms are taken captive along with their kings. “Beauty conquers armed men; beauty takes the sword captive. Those who cannot be conquered in battle will be conquered by looks.”
And ’tis a great matter saith [8967]*Xenophon, and of which all fair persons may worthily brag, that a strong man must labour for his living if he will have ought, a valiant man must fight and endanger himself for it, a wise man speak, shew himself and toil; but a fair and beautiful person doth all with ease, he compasseth his desire without any pains taking:*	And it is no small thing, says Xenophon, “and something of which all beautiful people may rightly boast, that a strong man must labour for his living if he is to have anything, a brave man must fight and risk his life for it, and a wise man must speak, display his abilities and toil; but a handsome and beautiful person does it all with ease and obtains what he desires without taking any trouble.”[8968]

[8966] **Burton.** Printed page 455, y: “Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exercet.” “Origen, homily 23 on Numbers. It exercises tyranny over tyrants themselves.” Printed marker y retained.

[8967] **Burton.** Printed page 455, k: “Illud certe magnum ob quod gloriari possunt formosi, quod robustis necessarium sit laborare, fortem periculis se objicere, sapientem &c.” “That is certainly a great thing of which beautiful people can boast: the strong must labour, the brave expose themselves to dangers, the wise,” and so forth.

[8968] **Editor.** The speaker is Critobulus in Xenophon’s Symposium 4.13, boasting of beauty’s advantages. Burton names the author rather than the dramatic speaker. The precise Latin version he used remains to be collated.

Original text 1651	Modern English
God and men, Heaven and Earth conspire to honour him; every one pities him above other, if he be in need, [8969]and all the world is willing to do him good. [8970]*Chariclea* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserved for her person. [8971]When *Constantinople* was sacked by the *Turk, Irene* escaped, and was so far from being made a captive, that she even captivated the grand *Senior* himself.	God and men, heaven and earth combine to honour him. Everyone pities him more than others if he is in need, and the whole world is willing to help him. Chariclea fell into the hands of pirates, but when all the others were put to the sword, she alone was spared for her beauty. When Constantinople was sacked by the Turk, Irene escaped, and so far from being made a captive, she captivated the Grand Signor himself.[8972]
So did *Rosamond* insult over King *Henry* the second.	So Rosamond triumphed over King Henry II.[8973]

[8969] **Burton.** Printed page 455, l: “Majorem vim habet ad commendandum forma, quam accurate scripta epistola. Arist.” “Beauty has greater power to recommend someone than a carefully written letter.” Aristotle.

[8970] **Burton.** Printed page 455, m: “Heliodor. lib. 1.” Heliodorus, Aethiopica, book 1.

[8971] **Burton.** Printed page 455, n: “Knowles. hist. Turcica.” Richard Knolles, The General History of the Turks; Burton’s spelling retained.

[8972] **Editor.** Chariclea is the heroine of Heliodorus’s Aethiopica. The Irene story is cited to Knolles; “Grand Signor” denotes the Ottoman sultan. Burton’s account here is an illustrative narrative, not independent confirmation of the event.

[8973] **Editor.** “Insult over” means triumph or exult over. Burton compresses and alters Samuel Daniel’s Complaint of Rosamond: the consulted text has a seven-line stanza beginning with her power over a king, not Burton’s four-line excerpt.

Original text 1651	Modern English
—— [8974]*I was so fair an object,* *Whom fortune made my King, my love made subject,* *He found by proof the priviledge of beauty,* *That it had power to countermand all duty.*	—— I was so fair a sight: The man whom fortune made my king, my love made subject. He learned through experience the privilege of beauty: It had the power to override all duty.
It captivates the very Gods themselves, *Morosiora numina*,	It takes even the gods themselves captive, those more exacting divinities:
[8975]*—— Deus ipse deorum* *Factus ob hanc formam bos, equus imber, olor.*	—— The very god of gods, For beauty's sake, became bull, horse, shower and swan.[8976]
Source page 456 And those *mali genii* are taken with it, as [8977]I have already proved. *Formosam Barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliodor. lib.* 5.) The Barbarians stand in awe of a fair woman, and at a beautiful aspect a fierce spirit is pacified.	And those evil spirits are captivated by it, as I have already shown. "Barbarians revere a beautiful woman, and at a beautiful sight a savage spirit grows gentle" (Heliodorus, book 5). Barbarians stand in awe of a beautiful woman, and a fierce spirit is calmed by a lovely face.[8978]

[8974] **Burton.** Printed page 455, dagger: "Daniel in complaint of Rosamond." Samuel Daniel, The Complaint of Rosamond; Burton's excerpt compresses and changes the verse.

[8975] **Burton.** Printed page 455, asterisk: "Stroza filius Epig." Strozzi the younger, Epigrams; the precise poem remains to be located.

[8976] **Editor.** The verse concerns the supreme god's transformations in pursuit of beauty. Burton cites Strozzi the younger without a poem number; the list and attribution remain to be collated. "Morosiora" means more exacting or difficult to please.

[8977] **Burton.** Printed page 456, dagger: "Sect. 2. Mem. 1. Sub. 1." A backward reference to Section 2, Member 1, Subsection 1 of this partition.

[8978] **Editor.** "Genii" here means spirits. Burton returns to his earlier discussion of spiritual beings in love. "Barbarians" is the inherited Greek and Roman category in these quotations, not an editorial classification.

Original text 1651	Modern English
For when as *Troy* was taken, and the wars ended, (as *Clemens* [8979]*Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawn, to have killed *Helena* with his own hands, as being the sole cause of all those wars and miseries: but when he saw her fair face, as one amazed at her divine beauty, he let his weapon fall, and embraced her besides, he had no power to strike so sweet a creature.	For when Troy had fallen and the wars were over, as Clement of Alexandria quotes from Euripides, angry Menelaus, armed with rage and fury, came with his sword drawn to kill Helen with his own hands, since she had been the sole cause of all those wars and miseries. But when he saw her beautiful face, astonished by her divine beauty, he let his weapon fall and even embraced her: he could not bring himself to strike so lovely a creature.[8980]
Ergo hebetantur enses pulchritudine, the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity it self is overcome. *Hiperides* the orator, when *Phryne* his client was accused at *Athens* for her lewdness, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast to the Judges, with which comeliness of body and amiable gesture they were so moved and astonished, that they did acquit her forthwith, and let her go.	"Thus swords are blunted by beauty": the edge of a sharp sword, as the saying goes, is dulled by a beautiful face, and severity itself is overcome. When the orator Hyperides' client Phryne was accused at Athens of lewd behaviour, he used no other defence of her case: he tore her upper garment and exposed her bare breast to the judges. Her bodily beauty and lovely bearing so moved and astonished them that they immediately acquitted her and let her go.[8981]

[8979] **Burton.** Printed page 456, o: "Stromatum l. post captam Trojam cum impetu ferretur, ad occidendam Helenam, stupore adeo pulchritudinis correptus ut ferrum excideret, &c." "Stromata, book [number not supplied]: after Troy's capture, as he rushed to kill Helen, he was so seized with astonishment at her beauty that his sword fell," and so forth.

[8980] **Editor.** Burton reports Euripides through Clement of Alexandria, not from a specified direct reading of the play. The margin leaves the book number after Stromatum incomplete; the precise passage remains to be located.

[8981] **Editor.** Athenaeus, Deipnosophists 13.59 (590d–e), says Hypereides first spoke unsuccessfully, then exposed Phryne's breast and appealed to pity and fear of condemning a priestess of Aphrodite. Burton's "no other defence" compresses this sequence. His description of the charge as lewdness and his intermediary remain unverified; the narrative is preserved as he tells it.

Original text 1651	Modern English
O noble piece of Justice, mine author exclaims, and who is he that would not rather lose his seat and robes, forfeit his office, then give sentence against the majesty of beauty? Such prerogatives have fair persons, and they alone are free from danger. *Parthenopæus* was so lovely and fair, that when he fought in the *Theban* wars, if his face had been by chance bare, no enemy would offer to strike or hurt him, such immunities hath beauty.	O noble piece of justice, my author exclaims! Who would not rather lose his seat and robes, forfeit his office, than pass sentence against the majesty of beauty? Beautiful people enjoy such privileges, and they alone are free from danger. Parthenopaeus was so lovely and handsome that, when he fought in the Theban wars, if his face happened to be uncovered, no enemy would attempt to strike or hurt him. Such immunity beauty enjoys.[8982]
Beasts themselves are moved with it. *Sinalda* was a woman of such excellent feature, [8983]and a Queen, that when she was to be trodden on by wild horses for a punishment, *the wild beasts stood in admiration of her person*, (*Saxo Grammaticus lib*. 8. *Dan. Hist*.) *and would not hurt her*.	Even beasts are moved by it. Sinalda was a woman of such outstanding beauty, and a queen, that when she was condemned to be trampled by wild horses, “the wild beasts stood admiring her beauty and would not hurt her” (Saxo Grammaticus, History of the Danes, book 8).[8984]
Wherefore did that royal virgin in [8985]*Apuleius* when she fled from the theeves den, in a desart, make such an Apostrophe to her Asse on whom she rode: (for what knew she to the contrary *but that he was an Asse?*) *Si me parentibus & proco formoso reddideris, quas tibi gratias, quos honores habebo, quos cibos exhibebo?*	Why did that royal maiden in Apuleius, when she fled from the thieves’ den in a wilderness, address the ass on which she rode in this way—for how could she know he was anything but an ass? “If you restore me to my parents and my handsome bridegroom, what thanks shall I give you, what honours shall I pay you, what food shall I offer you?”[8986]

[8982] **Editor.** Parthenopaeus is a youthful warrior in the Theban cycle. The claim of immunity is rhetorical: Burton is accumulating exemplary stories about beauty, not offering a consistent historical demonstration.

[8983] **Burton.** Printed page 456, p: “Tantæ formæ fuit ut cum vincta loris, feris exposita foret; equorum calcibus obterenda, ipsis jumentis admirationi fuit; lædere noluerunt.” “She was so beautiful that, when bound with straps and exposed to wild beasts to be crushed by horses’ hooves, even the beasts admired her and refused to hurt her.”

[8984] **Editor.** Sinalda is Burton’s printed form of the name. The story is attributed to Saxo Grammaticus, book 8; the name, circumstances and passage remain to be collated.

[8985] **Burton.** Printed page 456, dagger: “Lib. 8. miles.” Book 8 of the Milesian tale; the quoted scene is actually in Apuleius, Metamorphoses 6.28–29.

[8986] **Editor.** The scene is Apuleius, Metamorphoses 6.28–29, not book 8 as in the margin. The ass is the transformed human narrator Lucius. The woman’s speech includes precisely the thanks, honours and food mentioned here.

Original text 1651	Modern English
She would comb him, dress him, feed him, and trick him every day her self, and he should work no more, toil no more, but rest and play, &c. And besides she would have a dainty picture drawn, in perpetual remembrance, a virgin riding upon an Asses back with this motto, *Asino vectore regia virgo fugiens captivitatem*; why said she all this? why did she make such promises to a dumb beast?	She would comb him, groom him, feed him and adorn him herself every day; he should work no more, toil no more, but rest and play, and so forth. Besides, she would have a fine picture painted as a lasting memorial: a maiden riding on an ass's back, with this inscription, "A royal maiden escaping captivity with an ass as her bearer." Why did she say all this? Why did she make such promises to a speechless beast?[8987]
But that she perceived the poor Asse to be taken with her beauty; for he did often *obliquo collo pedes puellæ decoros basiare*, kiss her feet as she rid, *& ad delicatulas voculas tentabat adhinnire*, offer to give consent as much as in him was to her delicate speeches, and besides he had some feeling as he conceived of her misery.	Because she perceived that the poor ass was captivated by her beauty. For he often "turned his neck to kiss the girl's lovely feet," kissing her feet as she rode, "and tried to bray in response to her sweet little words," attempting, as far as he could, to show his agreement with her tender speech. Besides, he thought he had some fellow feeling for her distress.[8988]
And why did *Theagines* horse in *Heliodorus* [8989]curvet, prance, and go so proudly, *exultans alacriter & superbiens*, &c. but that sure as mine author supposeth, he was in love with his master? *dixisses ipsum equum pulchrum intelligere pulchram domini formam?*	And why did Theagenes' horse in Heliodorus curvet, prance and move so proudly, "leaping eagerly and showing off," and so forth, unless surely, as my author supposes, it was in love with its master? "Would you not have said that the handsome horse itself understood the beauty of its master's form?"[8990]

[8987] **Editor.** "Trick" means dress or adorn. Apuleius 6.29 places virgo regia in the opposite order to Burton's regia virgo; both mean "royal maiden." The picture and inscription are part of her proposed reward.

[8988] **Editor.** Apuleius 6.28 gives both the kisses and the attempted answering bray. Burton repeats and interprets the episode through the ass's human consciousness; the modern version preserves that narrative complication.

[8989] **Burton.** Printed page 456, asterisk: "Æthiop. l. 3." Aethiopica, book 3.

[8990] **Editor.** "Curvet" means perform a prancing leap. The horse passage is assigned to book 3 of Heliodorus's Aethiopica; its exact text remains to be collated.

Original text 1651	Modern English
A fly lighted on [8991]*Malthus* cheek as he lay asleep; but why? Not to hurt him, as a parasite of his standing by well perceived, *non ut pungeret sed ut oscularetur*, but certainly to kiss him, as ravished with his divine looks.	A fly landed on Malthus's cheek as he lay asleep. But why? Not to hurt him, as a hanger-on standing beside him clearly understood: "not to sting him but to kiss him"—certainly to kiss him, enraptured by his divine looks.[8992]
Source page 456–457 Inanimate creatures I suppose, have a touch of this, when a drop of [8993]*Psyches* Candle fell on *Cupids* shoulder, I think sure it was to kiss it. When *Venus* ran to meet her rose-cheeked *Adonis*, as an elegant [8994]Poet of ours sets her out,	Even inanimate things, I suppose, have a touch of this. When a drop from Psyche's candle fell on Cupid's shoulder, surely, I think, it was to kiss it. When Venus ran to meet her rosy-cheeked Adonis, as an elegant poet of ours describes her,[8995]
Source page 457 *—— the bushes in the way* *Some catch her neck, some kiss her face,* *Some twine about her legs to make her stay,* *And all did covet her for to embrace.*	——the bushes in her path: Some catch her neck, some kiss her face, Some coil around her legs to make her stay, And all longed to embrace her.[8996]
Aer ipse amore inficitur, as *Heliodorus* holds, the ayr it self is in love: For when *Hero* plaid upon her Lute,	"The very air is infected with love," as Heliodorus maintains: the air itself is in love. For when Hero played her lute,

[8991] **Burton.** Printed page 456, dagger: "Atheneus. lib. 8." Athenaeus, book 8. This citation has not yet been reconciled with the anecdote.

[8992] **Editor.** "Parasite" means a dependent flatterer or hanger-on. The anecdote satirizes flattery as well as celebrating beauty. Burton's printed Malthus and reference to Athenaeus, book 8, have not yet been securely identified.

[8993] **Burton.** Printed page 457, p: "Apuleius Aur. asino." Apuleius, The Golden Ass.

[8994] **Burton.** Printed page 457, dagger: "Shakespeare."

[8995] **Editor.** Apuleius, Metamorphoses 5.23, imagines that Psyche's lamp wished to touch and kiss Cupid, so that a drop of hot oil fell on his shoulder. Burton calls the lamp a candle. The modern version retains his object and his playful interpretation.

[8996] **Editor.** Shakespeare, Venus and Adonis 871–874. Burton compresses and alters the passage: Shakespeare has thigh where Burton gives legs, and describes Venus breaking away from the embrace. Burton's changed final line is retained and modernized, rather than replaced with Shakespeare's wording.

Original text 1651	Modern English
[8997]*The wanton Air in twenty sweet forms danc't* *After her fingers ——*	The playful air danced in twenty lovely shapes To the movement of her fingers——[8998]
and those lascivious winds staid *Daphne* when she fled from *Apollo*;	and those lustful winds held Daphne back as she fled from Apollo:
—— [8999]*nudabant corpora venti,* *Obviaque adversas vibrabant flamina vestes.*	——the winds laid bare her body, And the opposing gusts fluttered her clothes against her.[9000]
Boreas ventus loved *Hyacinthus*, and *Orithya Ericthons* daughter of *Athens: vi rapuit*, &c. he took her away by force, as she was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sons of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the air and winds; for when *Leander* swimmed in the *Hellespont, Neptune* with his Trident did beat down the waves, but	Boreas, the north wind, loved Hyacinthus, and Orithyia, Ericthon's daughter of Athens: "he carried her off by force," and so on. He abducted her as she was playing with other girls beside the Ilissus, and fathered his two sons, Zetes and Calais, by her. That seas and waters fall in love with our beauty is every bit as likely as the same claim about the air and winds. For when Leander swam in the Hellespont, Neptune beat down the waves with his trident, but[9001]
They still mounted up intending to have kiss'd him, *And fell in drops like tears because they mist him.*	They kept rising, intending to kiss him, And fell in drops like tears because they missed him.
The [9002]River *Alpheus* was in love with *Arethusa*, as she tells the tale herself,	The river Alpheus was in love with Arethusa, as she tells the story herself:

[8997] **Burton.** Printed page 457, dagger: "Marlow."

[8998] **Editor.** The lines occur in George Chapman's continuation of Hero and Leander, Fifth Sestiad 43–44. There, "her fingers" refers to personified Music accompanying a wedding procession. Burton changes And to The, cuts the second line short, and applies the image to Hero playing the lute. His Marlow attribution is preserved; the edition he used remains unidentified.

[8999] **Burton.** Printed page 457, asterisk: "Ov. Met. 1." Ovid, Metamorphoses 1.

[9000] **Editor.** Ovid, Metamorphoses 1.527–528, during Daphne's flight from Apollo. Burton's framing gives the winds their own desire; the Latin describes them exposing her body and tossing her clothes.

[9001] **Editor.** Boreas is the north wind; the Hellespont is the strait Leander swims to reach Hero. Ericthon is retained from Burton; the parentage and the Hyacinthus association require collation. Burton's vi rapuit expressly says that Orithyia is abducted by force.

[9002] **Burton.** Printed page 457, dagger: "Ovid. Met. lib. 5." Ovid, Metamorphoses 5.

Original text 1651	Modern English
—— *viridesque manu siccata capillos,* *Fluminis Alphei veteres recitavit amores;* *Pars ego Nympharum, &c.* ——	——and, drying her green hair with her hand, She recounted the river Alpheus's old love: "I was one of the nymphs," and so on——[9003]
When our *Tame* and *Isis* meet	When our Thame and Isis meet,
[9004]*Oscula mille sonant, connexu brachia pallent,* *Mutuaque explicitis connectunt colla lacertis.*	A thousand kisses sound; their arms grow pale in the embrace, And, stretching out their arms, they clasp each other's necks.[9005]
Inachus and *Pincus*, and how many loving rivers can I reckon up, whom beauty hath enthrall'd! I say nothing all this while of Idols themselves that have committed Idolatry in this kind, of looking glasses, that have been rapt in love (if you will believe [9006]Poets) when their Ladies and mistresses looked on to dress them.	Inachus and Pincus—and how many rivers in love could I list, which beauty has enslaved! All this while I say nothing of idols themselves that have committed idolatry of this kind, or of mirrors that have been carried away by love, if you will believe the poets, when their ladies and mistresses looked into them to dress.[9007]
Et si non habeo sensum, tua gratia sensum *Exhibet, & calidi sentio amoris onus.* *Dirigis huc quoties spectantia lumina, flammæ* *Succendunt inopi saucia membra mihi.*	Though I have no feeling, your charm gives me Feeling, and I feel the burden of burning love. Whenever you turn your watching eyes this way, flames Set my wounded limbs ablaze, helpless as I am.

[9003] **Editor.** Ovid, Metamorphoses 5.575–577. Burton substitutes Alphei and recitavit for the consulted text's Elei and narravit. The first two lines introduce Arethusa's story, while the third begins her own speech. The change from narrator to speaker is retained.

[9004] **Burton.** Printed page 457, asterisk: "Leland."

[9005] **Editor.** Thame and Isis are personified English rivers, meeting to form the Thames in the literary convention invoked here. Leland is John Leland. The printed pallent means grow pale; its precise sense and the quotation's wording remain to be collated.

[9006] **Burton.** Printed page 457, dagger: "Angerianus." Girolamo Angeriano.

[9007] **Editor.** Looking glasses are mirrors. Burton's joke makes both worshipped images and reflecting objects into worshippers of beauty. Pincus is retained as printed; the river's identification remains unresolved.

Original text 1651	Modern English
Though I no sense at all of feeling have, *Yet your sweet looks do animate and save;* *And when your speaking eys do this was turn,* *Me thinks my wounded members live and burn.*	Though I have no power of feeling, Your sweet looks give me life and save me; And when your speaking eyes turn this way, My wounded limbs seem to live and burn.[9008]
I could tell you such another story of a spindle that was fired by a fair Ladies [9009]looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked *Cælia* came into it,	I could tell you another such story of a spindle set on fire by a beautiful lady's looks—or her fingers, some say; I am not quite sure which. But it caught fire, according to the report. And there is the story of a cold bath that suddenly steamed and grew very hot when naked Caelia entered it:
Miramur quis sit tantus & unde vapor, &c.	We wonder what this great cloud of steam is, and where it comes from, and so on.[9010]

[9008] **Editor.** Burton gives an English verse rendering after the Latin; both remain separate. The 1651 line reads this was turn, evidently requiring way for the sense. Only the modern column supplies way. The Latin expresses the mirror's helpless burning; Burton's English adds animate and save.

[9009] **Burton.** Printed page 457, asterisk: "Si longe aspicias hæc urit lumine divos Atque homines prope, cur urere lina nequit? Angerianus." If you look from far away, she burns the gods with her gaze, and men close at hand: why can she not burn flax? Angeriano. The printed aspicias is retained.

[9010] **Editor.** Vapor here is steam from the bath. Angeriano's conceits literalize the conventional fire of love: a gaze can ignite a spindle, and a beautiful body heat cold water. The exact poems remain to be collated.

Original text 1651	Modern English
Source page 457–458 But of all the tales in this kind, that is the most memorable of [9011]Death himself, when he should have stroken a sweet young Virgin with his dart, he fell in love with the object. Many more such could I relate which are to be believed with a poetical faith.	But of all stories of this kind, the most memorable concerns Death himself: when he ought to have struck a sweet young maiden with his dart, he fell in love with the person before him. I could relate many more such stories, which must be believed with a poet's faith.[9012]
Source page 458 So dumb and dead creatures dote, but men are mad, stupifyed many times at the first sight of beauty, amazed, [9013]as that fisherman in *Aristænetus*, that spied a maid bathing her self by the Sea side,	Thus speechless and lifeless things fall foolishly in love; but human beings go mad, often stupefied at the first sight of beauty, struck dumb like the fisherman in Aristaenetus who caught sight of a girl bathing by the sea:
[9014]*Soluta mihi sunt omnia membra ——* *A capite ad calcem, sensusque omnis periit* *De pectore, tam immensus stupor animum* *invasit mihi.*	All my limbs went slack—— From head to heel, and all awareness left My heart: such immense astonishment seized my mind.[9015]

[9011] **Burton.** Printed page 457, dagger: "Idem Anger." The same author, Angeriano.

[9012] **Editor.** Poetical faith asks the reader to accept a story in the spirit of poetry. Burton signals the imaginative status of this extravagant catalogue before turning to human responses.

[9013] **Burton.** Printed page 458, dagger: "Obstupuit mirabundus membrorum elegantiam &c. ep. 7." He stood amazed, marvelling at the beauty of her limbs, and so on. Letter 7.

[9014] **Burton.** Printed page 458, dagger: "Stobæus è græco." Stobaeus, from the Greek.

[9015] **Editor.** The marginal reference names Stobaeus without locating the Greek source. This Latin verse describes loss of bodily strength and awareness; its author and original wording remain unresolved.

Original text 1651	Modern English
And as [9016]*Lucian* in his images, confesseth of himself, that he was at his mistriss presence void of all sense, immovable, as if he had seen a Gorgons head: which was no such cruel monster, (as [9017]*Cœlius* interprets it, *lib*. 3. *cap*. 9.) *but the very quintessence of beauty, some fair creature*, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed.	And Lucian, in his Portraits, confesses of himself that in his mistress's presence he was bereft of all feeling and unable to move, as if he had seen a Gorgon's head. This was no such savage monster, as Coelius interprets it in book 3, chapter 9, but the very essence of beauty, some lovely creature —as the poet doubtless meant when he first invented it—at which spectators stood astonished.[9018]
[9019]*Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.	"Wretched are those for whom you shine, as yet untried": the poor creatures are driven by the very sight of her captivating looks to go mad or kill themselves.[9020]
[9021]*They wait the sentence of her scornful eyes;* *And whom she favours lives, the other dyes.*	They await the verdict of her scornful eyes; The one she favours lives, the other dies.
[9022]*Heliodorus lib*. 1. brings in *Thyamis* almost besides himself, when he saw *Chariclia* first, and not daring to look upon her a second time, *for he thought it impossible for any man living to see her and contain himself.*	Heliodorus, in book 1, presents Thyamis almost beside himself when he first saw Chariclea, not daring to look at her a second time, for he thought it impossible for any living man to see her and control himself.

[9016] **Burton.** Printed page 458, r: "Parum abfuit quo minus saxum ex homine factus sum, ipsis statuis immobiliorem me fecit." I very nearly changed from a man into stone; she made me more motionless than statues themselves.

[9017] **Burton.** Printed page 458, s: "Veteres Gorgons fabulam confinxerunt, eximium formæ decus stupidos reddens." The ancients invented the tale of the Gorgon: exceptional beauty renders people stupefied. Gorgons is the printed form.

[9018] **Editor.** In Lucian, Portraits 1, Lycinus tells Polystratus that a passing beauty nearly turned him to stone; section 11 says he saw her only once. Burton recasts this as Lucian's confession about his mistress. The dialogue identifies her as the emperor's beloved in section 10. Coelius's allegorical explanation of the Gorgon remains uncollated.

[9019] **Burton.** Printed page 458, t: "Hor. Ode. 5." Horace, Ode 5.

[9020] **Editor.** Horace, Odes 1.5.12–13, addresses the beautiful but inconstant Pyrrha. Burton prints intentata; the consulted Latin has intemptata. The phrase means that she seems attractive to those who have not yet experienced her. Burton intensifies it into madness and self-destruction.

[9021] **Burton.** Printed page 458, asterisk: "Marlos Hero." Marlowe's Hero.

[9022] **Burton.** Printed page 458, u: "Aspectum virginis sponte fugit insanus fere, & impossibile existimans ut simul eam aspicere quis possit, & intra temperantiæ metas se continere." Almost beside himself, he willingly fled the girl's sight, thinking it impossible to look at her and at the same time remain within the bounds of self-control.

Original text 1651	Modern English
The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, [9023]long journeys. *Penia* or *Atalanta* shall not overgo them, through Seas, Desarts, Mountains, and dangerous places, as they did to gaze on *Psyche: many mortal men came far and neer to see that glorious object of her age, Paris* for *Helena, Corebus* to *Troja*,	The mere fame of beauty will draw them to it from many miles away—such is this magnet's power of attraction—and the miles will seem short. They will undertake any labour or hardship, any long journey. Neither Penia nor Atalanta will outstrip them through seas, deserts, mountains and dangerous places, as people travelled to gaze at Psyche: many mortal men came from far and near to see that glorious spectacle of her age. Paris came for Helen, and Coroebus to Troy:[9024]
—— *Illis Trojam qui forte diebus* *Venerat insano Cassandræ incensus amore.*	——who happened in those days to have come to Troy, Inflamed with a mad love for Cassandra.[9025]
King *John* of *France* once prisoner in *England*, came to visit his old friends again, crossing the seas; but the truth is, his comming was to see the Countess of *Salisbury* the *Non-percil* of those times, and his dear mistriss.	King John of France, once a prisoner in England, crossed the sea to visit his old friends again; but the truth is that he came to see the Countess of Salisbury, the peerless beauty of those times and his dear mistress.[9026]

[9023] **Burton.** Printed page 458, x: "Apuleius l. 4. Multi mortales longis itineribus, &c." Apuleius, book 4: many mortals, by long journeys, and so on.

[9024] **Editor.** Loadstone means magnet. Atalanta is the swift runner of myth. Penia is left as Burton prints it; the intended figure is not securely identified. The Psyche reference is to the crowds drawn by her beauty in Apuleius, book 4.

[9025] **Editor.** Virgil, Aeneid 2.340–341. Coroebus has come to Troy in love with Cassandra; Burton quotes the narrator's description.

[9026] **Editor.** Non-percil is Burton's printed form of nonpareil, without equal. The romantic explanation for King John's return to England is an assertion in Burton's catalogue; the Countess's identity and the historical basis remain to be checked.

Original text 1651	Modern English
That infernal God *Plutus* came from hell it self, to steal *Proserpina; Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the [9027]*Græcian Gods* forsook their heavenly mansions for that fair Lady, *Philo Dioneus* daughters sake, the Paragon of *Greece* in those days; *eâ enim venustate fuit, ut eam certatim omnes dii conjugem expeterent*.	That god of the underworld, Plutus, came from hell itself to abduct Proserpina. Achilles abandoned all his friends for the sake of Polyxena, his enemy's daughter; and all the Greek gods left their heavenly dwellings for that beautiful lady Philo, Dioneus's daughter, the paragon of Greece in those days: "For she was so lovely that all the gods competed to have her as their wife."[9028]
[9029]*Formosa divis imperat puella*.	A beautiful girl commands the gods.[9030]
They will not only come to see, but as a Faulkoner makes an hungry hawke hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;	They will come not merely to look, but—as a falconer makes a hungry hawk hover nearby—to follow, attend and serve, spending their possessions, their lives and their whole fortunes to gain their desire:
Were beauty under twenty locks kept fast, *Yet love breaks through, and picks them all at last.*	Even if beauty were secured behind twenty locks, Love breaks through, and picks them all at last.
When fair *Hero* came abroad, the eys, hearts, and affections of her spectators were still attendant on her.[9031]	When beautiful Hero appeared in public, the eyes, hearts and affections of those who saw her always followed her.[9032]

[9027] **Burton.** Printed page 458, dagger: "Nic. Gerbel. l. 5. Achaia." Nicolaus Gerbel, book 5, Achaea.

[9028] **Editor.** Plutus is printed, although the abductor of Proserpina in the familiar myth is Pluto. The modern column retains the name so the substitution is visible. Philo, Dioneus's daughter, is likewise retained pending collation with Gerbel; no conjectural identification is substituted.

[9029] **Burton.** Printed page 458, asterisk: "I Secundus basiorum lib." Janus Secundus, Book of Kisses.

[9030] **Editor.** Janus Secundus, Basia 18, ends with this line. The book celebrates kisses and their power; the maxim here crowns Burton's examples of beauty commanding gods.

[9031] **Burton.** Printed page 458, y: "Musæus. Illa autem bene morata, per ædem quocunque vagabatur, sequentem mentem habebat, & oculos, & corda virorum." Musaeus: the well-behaved girl, wherever she wandered through the temple, had men's minds, eyes and hearts following her. The marginal y has no clearly visible counterpart in the body; it is attached to the Hero sentence it glosses.

[9032] **Editor.** Musaeus's Hero and Leander is a separate Greek treatment of the lovers. Burton's marginal Latin accompanies his account of the spectators. Came abroad means appeared in public, not travelled overseas.

Original text 1651	Modern English
[9033]*Et medios inter vultus supereminet omnes,* *Perque urbem aspiciunt venientem numinis instar.*	Among all those faces she towers above the rest, And as she comes through the city they gaze at her as at a goddess.[9034]
[9035]*So far above the rest fair Hero shin'd,* *And stole away th'inchanted gazers mind.*	So far above the rest fair Hero shone, And stole the spellbound onlooker's mind.
Source page 459 [9036]When *Peter Aretine's Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say) *thick and threefold* to see her, and hovered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*.	When Pietro Aretino's Lucretia first came to Rome, and the fame of her beauty spread abroad —"it had reached the devotees of the city's pleasures; everyone came to see her," and so on— they came, as the saying goes, thick and fast to see her, and hovered around her gates, as people once did around those of Lais of Corinth and Phryne of Thebes.[9037]
[9038]*Ad cujus jacuit Græcia tota fores,*	At whose doors all Greece lay prostrate.[9039]

[9033] **Burton.** Printed page 458, dagger: "Homer."

[9034] **Editor.** The margin attributes these Latin lines to Homer. Their precise Homeric passage and Latin translator have not been identified; the attribution remains marked as Burton's.

[9035] **Burton.** Printed page 458, asterisk: "Marlo."

[9036] **Burton.** Printed page 459, dagger: "Perno didascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano." Pornodidascalus: an Italian dialogue rendered into Latin by the German Caspar Barth. The printed Perno is retained; the title is Pornodidascalus.

[9037] **Editor.** Pietro Aretino's Lucretia belongs to the literary work cited through Caspar Barth's Latin Pornodidascalus. Thick and threefold means in great numbers. Burton's Phryne of Thebes is retained; the passage is a catalogue of literary and historical beauties, not a single continuous historical account.

[9038] **Burton.** Printed page 459, asterisk: "Propertius."

[9039] **Editor.** Propertius, Elegies 2.6.2, refers to Lais. The line turns the crowd at her door into all Greece lying in submission.

Original text 1651	Modern English
[9040]*Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eys.* Happy was he that could see her, thrice happy that enjoyed her company.	Every man sought to win her love: some with splendid and costly clothes, some with an affected walk, some with music, others with rich gifts, pleasant conversation or crowds of followers; others with letters, vows and promises, to recommend themselves and find favour in her eyes. Happy was the man who could see her; three times happy the one who enjoyed her company.
Charmides [9041]in *Plato* was a proper young man, in comeliness of person, *and all good qualities far exceeding others; whensoever fair* Charmides *came abroad, they seem'd all to be in love with him* (as *Critias* describes their carriage) *and were troubled at the very sight of him; many came neer him, many followed him wheresoever he went*,	Charmides in Plato was a handsome young man, far surpassing others in bodily beauty and every good quality. Whenever handsome Charmides appeared in public, everyone seemed to be in love with him—as Critias describes their behaviour—and they were overcome at the very sight of him. Many drew near him; many followed him wherever he went.[9042]
As those [9043]*formarum spectatores* did *Acontius*, if at any time he walked abroad: The *Athenian* Lasses stared on *Alcibiades, Sapho* and the *Mitilean* women on *Phaon* the fair. Such lovely sights do not onely please, entice, but ravish and amaze.	So those "spectators of beauty" followed Acontius whenever he walked abroad. The Athenian girls stared at Alcibiades; Sappho and the women of Mytilene at handsome Phaon. Such lovely sights do not merely please and entice: they carry people away and leave them astonished.

[9040] **Burton.** Printed page 459, dagger: "Vestium splendore & elegantia, ambitione incessus, donis, cantilenis, &c. gratiam adipisci." To gain favour by the splendour and elegance of clothes, a showy gait, gifts, songs, and so on.

[9041] **Burton.** Printed page 459, z: "Præ cæteris corporis proceritate & egregia indole mirandus apparebat, cæteri autem capti ejus amore videbantur, &c." He appeared remarkable above the rest for his stature and outstanding nature; the others seemed captivated by love of him, and so on.

[9042] **Editor.** In the opening of Plato's Charmides, Socrates narrates the admiration of the men and boys when Charmides enters. Critias identifies the youth as his cousin; the description of the crowd is Socrates's. Burton's attribution to Critias is retained. The early Latin intermediary remains uncollated. Proper means handsome; carriage means behaviour.

[9043] **Burton.** Printed page 459, asterisk: "Aristænetus ep. 10." Aristaenetus, Letter 10.

Original text 1651	Modern English
Cleonimus a delicate and tender youth, present at a feast which *Androcles* his uncle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas, Aristippus, Agasthenes*, and the rest, (as *Charidemus* in [9044]*Lucian* relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty.	Cleonymus, a delicate, tender youth, attended a feast given by his uncle Androcles in the Piraeus at Athens, when he sacrificed to Mercury. The youth so stupefied the guests—Dineas, Aristippus, Agasthenes and the rest, as Charidemus relates in Lucian—that they could not eat their food. Throughout supper they sat gazing and glancing at him, stealing looks and admiring his beauty.[9045]
Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; he would have done as much himself, and by good desert in his mind; Beauty is to be preferred [9046]*before wealth or wisdom*.	Many will condemn men so infatuated as fools; others, however, praise them for it. Many reject the judgment of Paris, yet Lucian approves of it, admiring Paris for his choice: he would have done the same himself, and rightly, in his opinion. Beauty should be preferred to wealth or wisdom.[9047]
[9048]*Athenæus Deipnosophist. lib.* 13. *cap.* 7. holds it no such indignity for the *Trojans* and *Greeks* to contend ten years, to spend so much labour, loose so many mens lives for *Helens* sake, [9049]for so fair a Ladies sake,	Athenaeus, in The Learned Banqueters, book 13, chapter 7, considers it no such disgrace for the Trojans and Greeks to fight for ten years, to expend so much effort and lose so many men's lives for Helen's sake—for the sake of so beautiful a lady:

[9044] **Burton.** Printed page 459, dagger: "Tom. 4. dial. meretr. respicientes & ad formam ejus obstupescentes." Volume 4, Dialogues of the Courtesans: looking at him and being stunned by his beauty. This marginal title differs from Charidemus in the body.

[9045] **Editor.** The body identifies Charidemus, while the margin points to Dialogues of the Courtesans. Both labels are preserved without conflating them. Meat here means food generally; delicate and tender describe the youth's physical refinement.

[9046] **Burton.** Printed page 459, a: "In Charidemo sapientiæ merito pulchritudo præfertur & opibus." In Charidemus, beauty is deservedly preferred to wisdom and wealth.

[9047] **Editor.** Paris's judgment chooses beauty over the competing gifts of the goddesses. Burton reports competing views of that choice; his praise here belongs to the deliberately expansive argument for beauty's power.

[9048] **Burton.** Printed page 459, b: "Indignum nihil est Troas fortes & Achivos tempore tam longo perpessos esse labore." There is nothing shameful in the brave Trojans and Achaeans enduring hardship for so long. The printed labore is retained.

[9049] **Burton.** Printed page 459, c: "Digna quidem facies pro qua vel obiret Achilles, vel Priamus, belli causa probanda fuit. Proper. lib. 2." A face indeed worthy that even Achilles or Priam should die for it; it was an acceptable cause of war. Propertius, book 2. Burton's Priamus differs from Propertius's Priamo: see the Editor note.

Original text 1651	Modern English
Ob talem uxorem cui præstantissima forma, *Nil mortale refert.*	For such a wife, whose surpassing beauty Has nothing mortal about it.[9050]
That one woman was worth a kingdom, a hundred thousand other women, a world it self. Well might [9051]*Sterpsichores* be blind for carping at so fair a creature, and a just punishment it was.	That one woman was worth a kingdom, a hundred thousand other women, a whole world. Well might Sterpsichores go blind for finding fault with so beautiful a creature: it was a just punishment.[9052]
The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seiangate*: when *Helena* stood in their presence, they said all, the war was worthily prolonged and undertaken [9053]for her sake. The very gods themselves (as *Homer* and [9054]*Isocrates* record) fought more for *Helena*, then they did against the *Gyants*.	Homer gives the same testimony about the old men of Troy, who watched the single combat between Paris and Menelaus at the Scaean Gate. When Helen stood before them, they all said the war was worth undertaking and prolonging for her sake. The very gods themselves, as Homer and Isocrates record, fought more for Helen than they did against the Giants.[9055]

[9050] **Editor.** The body's couplet renders a Homeric praise of Helen in Latin; its translator is not identified. The attached Propertius quotation parallels it. Propertius 2.3.35–36 has Priamo, "to Priam," so that even Priam could approve the cause of the war. Burton's Priamus instead makes Priam another possible man to die for her. The marginal version is retained and translated as printed.

[9051] **Burton.** Printed page 459, dagger: "Cæcus qui Helenæ formam carpserat." Blind, he who had criticized Helen's beauty.

[9052] **Editor.** Sterpsichores is Burton's printed name for the poet ordinarily called Stesichorus in the story of blindness and recantation after attacking Helen. The modern text retains Burton's form; the precise source remains for collation.

[9053] **Burton.** Printed page 459, d: "Those mutinous Turks that murmured at Mahomet, when they saw Irene, excused his absence. Knowls." A parallel from Knolles's history of the Turks; Burton has already used the Irene story.

[9054] **Burton.** Printed page 459, dagger: "In laudem Helenæ orat." Oration in Praise of Helen.

[9055] **Editor.** Burton invokes the Trojan elders' praise of Helen in Iliad 3 and Isocrates's Helen. The extra marginal example of Mahomet and Irene is from Knolles and refers back to a story used in Block 117. These reported judgments belong to the speakers in Burton's argument.

Original text 1651	Modern English
Source page 459–460 When [9056]*Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better then so many golden talents; seven such kisses to many men, were more pretious then seven Cities, or so many Provinces. One such kiss alone, would recover a man if he were a dying,	When Venus lost her son Cupid, she had Mercury proclaim that whoever brought news of him would receive seven kisses: a noble reward, some say, and much better than as many talents of gold. To many men, seven such kisses would be worth more than seven cities or as many provinces. One such kiss alone would restore a man even if he were dying:[9057]
Source page 460 [9058]*Suaviolum Stygia sic te de valle reducet, &c.*	Thus a little kiss will bring you back from the valley of Styx, and so on.[9059]

[9056] **Burton.** Printed page 459, asterisk: “Apul. miles. lib. 4.” Apuleius, Milesian Tales, book 4; the cited episode is in book 6.

[9057] **Editor.** Apuleius, Metamorphoses 6.8, has Venus advertise a reward of seven kisses for information about Psyche, not Cupid. Burton also cites book 4. His name and citation are preserved, with the discrepancy recorded here. A talent is an ancient unit of weight and money.

[9058] **Burton.** Printed page 460, asterisk: “Secun. bas. 13.” Secundus, Kiss 13.

[9059] **Editor.** Secundus, Basia 13. The consulted text says that a kiss brought the speaker back from the valley of Styx; Burton adapts it to a future promise addressed to another person. Styx evokes the world of the dead.

Original text 1651	Modern English
Great *Alexander* married *Roxane*, a poor mans child, only for her person. [9060]'Twas well done of *Alexander*, & heroically done, I admire him for it. *Orlando* was mad for *Angelica*, and who doth not condole his mishap? *Thisbe* died for *Piramus, Dido* for *Æneas*; who doth not weep, as (before his conversion) [9061]*Austin* did in commiseration of her estate! she died for him, *me thinks* (as he said) *I could die for her!*	Alexander the Great married Roxane, a poor man's daughter, solely for her beauty. Well done, Alexander—and heroically done! I admire him for it. Orlando went mad for Angelica: who does not pity his misfortune? Thisbe died for Pyramus, Dido for Aeneas. Who does not weep in pity at her plight, as Augustine did before his conversion? She died for him; "I think," as he said, "I could die for her!"[9062]
But this is not the matter in hand, what prerogative this Beauty hath, of what power and soveraignty it is, and how far such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what meanes Beauty produceth this effect?	But this is not the matter before us: what privileges beauty has, what power and sovereignty it exercises, and how far people who so admire and dote upon it may be justified. No one doubts these things. The question is how, and by what means, beauty produces this effect.
By sight: the Eye betrayes the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especiall cause and instrument, both in the subject and in the object. [9063]*Asteares, it begins in the eyes, descends to the breast*, it conveyes these beauteous rayes, as I have said unto the heart. *Ut vidi ut perii.* [9064]*Mars videt hanc, visamque cupit.*	Through sight. The eye betrays the soul and is both active and passive in this business: it wounds and is wounded; it is a principal cause and instrument, both in the person looking and in the person seen. Like tears, it begins in the eyes and descends to the breast; as I have said, it carries these beautiful rays to the heart. "As soon as I saw, I was lost." "Mars sees her, and, having seen her, desires her."[9065]

[9060] **Burton.** Printed page 460, e: "Curtius l. 1." Curtius, book 1; reference retained as printed.

[9061] **Burton.** Printed page 460, f: "Confess." Confessions.

[9062] **Editor.** Burton's Curtius citation and description of Roxane's parentage require collation. Orlando and Angelica belong to chivalric romance. Augustine, Confessions 1.13, recalls weeping over Dido and criticizes his absorption in her fictional death; Burton's further I could die for her has not been verified there. The modern version preserves the attribution without certifying the words.

[9063] **Burton.** Printed page 460, dagger: "Seneca. Amor in oculis oritur." Seneca: love originates in the eyes.

[9064] **Burton.** Printed page 460, g: "Ovid. Fast." Ovid, Fasti.

[9065] **Editor.** Asteares is read as As tears, with the word division made explicit in modern English. Active and passive means that an eye both acts upon another and receives an impression. The short Latin utterances repeat and dramatize sight's immediate effect; exact sources for the first and for the Seneca marginal wording remain to be checked.

Original text 1651	Modern English
Shechem saw *Dinah* the daughter of *Lea*, and defiled her, *Gen*. 34. 3. *Jacob Rachel*. 29. 17. *for she was beautiful & fair: David* spied *Bershaba* afar off, 2 *Reg*. 11. 2. the Elders *Susanna*, [9066]as that *Orthomenian Strato* saw fair *Aristoclea* the daughter of *Theophanes*, bathing her self at that *Hercyne* well in *Lebadea*; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ; Ammon* fell sick for *Thamars* sake, 2 *Sam*. 13. 2.	Shechem saw Dinah, Leah's daughter, and violated her, Genesis 34:3; Jacob saw Rachel, 29:17, "for she was beautiful and fair"; David caught sight of Bathsheba from a distance, 2 Samuel 11:2; the elders saw Susanna; and Strato of Orthomenus saw beautiful Aristoclea, the daughter of Theophanes, bathing at the fountain of Hercyne in Lebadea. They were captivated in an instant. "The eyes saw; flames seized the heart." Amnon fell ill for Tamar's sake, 2 Samuel 13:2.[9067]
The beauty of *Esther* was such, that she found favor not onely in the sight of *Assuerus*, but *of all those that looked upon her*. *Gerson, Origen*, and some others contended that *Christ* himself was the fairest of the sons of men, and *Joseph* next unto him, *speciosus præ filiis hominum*, and they will have it literally taken; his very person was such, that he found grace and favor of all those that looked upon him.	Esther's beauty was such that she found favour not only in the eyes of Ahasuerus but in those of everyone who looked at her. Gerson, Origen and some others maintained that Christ himself was the fairest of the sons of men, with Joseph next to him: "more beautiful than the sons of men." They insist that this should be understood literally: his bodily appearance was such that he won the affection and favour of everyone who looked at him.[9068]

[9066] **Burton.** Printed page 460, dagger: "Plutarch."

[9067] **Editor.** The cited events include coercion and sexual violence, not only attraction: Shechem violates Dinah, the elders threaten Susanna, and Amnon's desire leads to Tamar's rape. Genesis 34:2 narrates Shechem's act; 34:3 follows it. Burton's 2 Reg. 11:2 uses the Latin numbering for what English Bibles call 2 Samuel 11:2. Orthomenian is retained in modern form as Orthomenus; the usual place-name is Orchomenus.

[9068] **Editor.** Speciosus præ filiis hominum echoes Psalm 45:2 in English numbering, 44:3 in the Vulgate. Burton reports a literal reading of Christ's physical beauty; the individual positions attributed to Gerson and Origen remain to be collated.

Original text 1651	Modern English
Joseph was so fair, that as the ordinary Gloss hath it, *filiæ decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windows to gaze on him, as we do commonly to see some great personage go by: and so *Matthew Paris* describes *Matilda* the Empress going through *Cullen*. [9069]*P. Morales* the Jesuite saith as much of the Virgin *Mary*.	Joseph was so handsome that, as the Ordinary Gloss puts it, "the girls ran along the wall and to the windows": they ran to the tops of the walls and to the windows to gaze at him, as we commonly do to see some great personage pass by. Matthew Paris similarly describes the Empress Matilda passing through Cologne. The Jesuit Father Morales says as much of the Virgin Mary.[9070]
Antony no sooner saw *Cleopatra*, but, saith *Appian lib*. 1. he was enamored on her. [9071]*Theseus* at the first sight of *Helen* was so besotted, that he esteemed himself the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his patheticall prayers unto the gods.	Antony had no sooner seen Cleopatra, says Appian, book 1, than he fell in love with her. Theseus, at his first sight of Helen, was so infatuated that he considered he would be the happiest man in the world if he could possess her. To that end he knelt and made impassioned prayers to the gods.
[9072]*Charicles* by chance espying that curious picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God* Mars, *that wast bound in chains, and made ridiculous for her sake!* He could not contain himself, but kissed her picture, I know not how oft, and heartily desired to be disgraced as *Mars* was. And what did he that his Betters had not done before him?	Charicles happened to catch sight of that exquisite image of smiling Venus, naked in her temple. He stood gazing for a long time in astonishment, then burst into that wildly passionate speech: "O fortunate god Mars, who was bound in chains and made a laughingstock for her sake!" Unable to restrain himself, he kissed her image I do not know how many times, and earnestly wished to be disgraced as Mars had been. And what did he do that his betters had not already done?[9073]

[9069] **Burton.** Printed page 460, h: "Lib. de pulchrit. Jesu & Mariæ." Book on the Beauty of Jesus and Mary.

[9070] **Editor.** The Ordinary Gloss, or Glossa ordinaria, is the standard medieval biblical commentary tradition. Cullen is Cologne. Burton's Joseph, Matilda and Morales references remain to be checked against their cited texts.

[9071] **Burton.** Printed page 460, k: "Lucian Charidemon supra omnes mortales felicissimum si hac frui possit." Lucian, Charidemon: happiest above all mortals, if he could possess her. The title is retained as printed.

[9072] **Burton.** Printed page 460, dagger: "Lucian amor. Insanum quiddam ac furibundum exclamans, O fortunatissime deorum Mars qui propter hanc vinctus fuisti." Lucian, Loves: crying out something wild and frenzied, "O Mars, most fortunate of the gods, who was bound for her sake!"

[9073] **Editor.** Picture can mean an image or representation, including a statue. Burton's account concerns Venus in a temple, so image preserves this broader sense. The chains refer to the exposure of Mars and Venus together; Charicles envies the god's humiliation.

Original text 1651	Modern English
—— [9074]*atque aliquis de diis non tristibus optat* *Sic fieri turpis* ——	——and one of the more lighthearted gods wishes To be disgraced in just this way——[9075]
Source page 460–461 When *Venus* came first to heaven, her comeliness was such, that (as mine author saith) [9076]*all the gods came flocking about, and saluted her, each of them went to* Jupiter, *and desired he might have her to be his wife.* When fair [9077]*Antiochus* came in presence, as a candle in the dark his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) *were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed.*	When Venus first came to heaven, her beauty was such that, as my author says, all the gods flocked around to greet her, and each went to Jupiter to ask for her as his wife. When handsome Antiochus appeared, his beauty shone like a candle in the dark. Everyone's eyes, as Xenophon describes it, were immediately fixed on him, and they were so moved by the sight that they could not hide their feelings: their gestures and looks revealed and expressed them.[9078]

[9074] **Burton.** Printed page 460, asterisk: "Ov. Met. l. 3." Ovid, Metamorphoses, book 3; the quotation is actually in book 4.

[9075] **Editor.** Ovid, Metamorphoses 4.187–188, not book 3 as printed in the margin. The gods are looking at Mars and Venus caught together. Burton omits the first word of the preceding line and quotes the wish to share Mars's disgrace.

[9076] **Burton.** Printed page 460, l: "Omnes dii complexi sunt, & in uxorem sibi petierunt, Nat. Comes de Venere." All the gods embraced her and asked for her as their wife. Natalis Comes, on Venus.

[9077] **Burton.** Printed page 460, m: "Ut cum lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c." As when a light shines in the night it catches everyone's eyes, so Antiloquus, and so on. The marginal Antiloquus differs from Antiochus in the body.

[9078] **Editor.** Xenophon, Symposium 1.8–10, describes Autolycus. Burton's body gives Antiochus and his margin Antiloquus; both source forms remain visible. The modern column retains Antiochus rather than silently replacing it with Xenophon's name.

Original text 1651	Modern English
Source page 461 Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem, Achilles* was moved in the midst of a battle by fair *Briseis*. *Ajax* by *Tecmessa; Judith* captivated that great Captain *Holofernes; Dalilah, Sampson; Rosamund*, [9079]*Henry* the second; *Roxolana, Solyman* the Magnificent, &c.	Those other senses, hearing and touch, may penetrate and affect us deeply, but none so deeply or so powerfully as sight. “Briseis’s beauty moved Achilles in the midst of warfare”: Achilles was moved in the middle of battle by beautiful Briseis; Ajax by Tecmessa. Judith captivated that great commander Holofernes; Delilah, Samson; Rosamund, Henry II; and Roxelana, Suleiman the Magnificent, and so on.[9080]
[9081]*Νικᾷ δὲ καὶ σίδηρον,* *Καὶ πῦρ καλή τις οὖσα.*	Being beautiful, a woman conquers Both iron and fire.[9082]
A fair woman overcomes fire and sword.	A beautiful woman overcomes fire and sword.
[9083]*Naught under heaven so strongly doth allure* *The sense of man and all his minde possess,* *As beauties loveliest bait, that doth procure* *Great warriers erst their rigor to suppress,* *And mighty hands forget their manliness,* *Driven with the power of an heart-burning eye,* *And lapt in flowres of a golden tress,* *That can with melting pleasure mollifie* *Their heardned hearts inur’d to cruelty.*	Nothing beneath heaven so strongly allures Man’s senses and possesses his whole mind As beauty’s loveliest bait, which induces Great warriors to put aside their former harshness, And mighty hands to forget their manly strength, Driven by the power of an eye that sets hearts burning, And wrapped in flowers of a golden lock of hair, Which can, with melting pleasure, soften Their hardened hearts, accustomed to cruelty.[9084]

[9079] **Burton.** Printed page 461, n: “Delevit omnes ex animo mulieres.” He erased all other women from his mind.

[9080] **Editor.** Burton piles up examples from epic, scripture and royal stories. The Latin Briseis sentence is followed by his own English paraphrase; both are retained. The Rosamund and Roxelana traditions are reported as his examples, pending detailed source collation.

[9081] **Burton.** Printed page 461, dagger: “Nam vincit & vel ignem, ferrumque, si qua pulchra est. Anacreon, 2.” For a woman, if she is beautiful, conquers even fire and iron. Anacreon, 2.

[9082] **Editor.** The Greek couplet is followed by Burton’s own English version. The margin attributes it to Anacreon, poem 2; the exact text and numbering of his edition remain to be collated. Iron is rendered figuratively as sword in Burton’s English line.

[9083] **Burton.** Printed page 461, o: “Spencer in his fairy Qu.” Spenser, The Faerie Queene.

[9084] **Editor.** Spenser, The Faerie Queene 5.8.1. Burton’s version differs substantially in its later lines, including heart-burning and flowers where the familiar text has heart-robbing and fetters. His wording is retained. Erst refers to the warriors’ former condition; inured means accustomed or hardened.

Original text 1651	Modern English
[9085]*Clitiphon* ingenuously confesseth, that he no sooner came in *Leucippes* presence, but that he did *corde tremere, & oculis lasciviùs intueri*; [9086]he was wounded at the first sight, his heart panted and he could not possibly turn his eyes from her.	Clitophon frankly confesses that no sooner did he come into Leucippe's presence than "his heart trembled, and his eyes looked at her lustfully." He was wounded at first sight; his heart pounded, and he could not possibly turn his eyes away from her.[9087]
So doth *Calysiris* in *Heliodorus lib.* 2. *Isis* Priest, a reverend old man complain, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, [9088]*I will not conceal it, she overcame me with her presence, and quite assaulted my continency which I had kept unto mine old age; I resisted a long time my bodily eyes with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong*.	So too Calasiris in Heliodorus, book 2, a venerable old priest of Isis, complains that when he happened to see the Thracian Rhodopis at Memphis, he could not keep his eyes off her. "I will not hide it: her presence overcame me and fiercely attacked the chastity I had maintained into old age. For a long time I resisted my bodily eyes with the eyes of my understanding; at last I was conquered and swept headlong as in a storm."[9089]
Xenophiles a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them; coming at last into *Daphnis* a fair maids company, (as he condoles his mishap to his friend [9090]*Demaritus*) though free before,	Xenophiles, a philosopher, had bitterly railed against women for many years, scorning, hating and mocking them. At last he found himself in the company of Daphnis, a beautiful girl; and, as he laments his misfortune to his friend Demaritus, although he had been free before,
Intactus nullis ante cupidinibus,	Untouched before by any desires,

[9085] **Burton.** Printed page 461, p: "Achilles Tatius lib. 1." Achilles Tatius, book 1.

[9086] **Burton.** Printed page 461, q: "Statim ac eam contemplatus sum, occidi; oculos à virgine avertere conatus sum, sed illi repugnabant." As soon as I gazed at her, I was undone; I tried to turn my eyes away from the girl, but they resisted.

[9087] **Editor.** Ingenuously means frankly or candidly. Clitophon and Leucippe are the lovers in Achilles Tatius's romance; the first-person marginal Latin makes the injury and the eyes' refusal into figures of desire.

[9088] **Burton.** Printed page 461, r: "Pudet dicere, non celabo tamen. Memphim veniens me vicit, & continentiam expugnavit, quam ad senectutem usque servaram, oculis corporis, &c." I am ashamed to say it, but I will not hide it. Coming to Memphis, she conquered me and stormed the chastity I had maintained into old age, with the eyes of the body, and so on.

[9089] **Editor.** Calysiris and Rodophe are Burton's printed forms of Calasiris and Rhodopis. Continency means sexual self-restraint or chastity. The contest between bodily eyes and the eyes of understanding returns to the subsection's account of sight overcoming judgment.

[9090] **Burton.** Printed page 461, dagger: "Nunc primum circa hanc anxius animi hæreo. Aristænetus, ep. 17." Now for the first time I am anxiously absorbed in her. Aristaenetus, Letter 17.

Original text 1651	Modern English
was far in love, and quite overcome upon a sudden. *Victus sum fateor à Daphnide, &c.* I confess I am taken,	he suddenly fell deeply in love and was completely overcome. "I confess I am conquered by Daphnis," and so on: I admit I am captured.
[9091]*Sola hæc inflexit sensus, animumque labentem* *Impulit ——*	She alone has swayed my feelings and pushed My wavering spirit onward——[9092]
I could hold out no longer.	I could hold out no longer.
Such another mishap, but worse, had *Stratocles* the Physitian, that blear-eyed old man, *muco plenus* (so [9093]*Prodromus* describes him) he was a severe woman-hater all his life, *fæda & contumeliosa semper in fæminas profatus*, a bitter persecutor of the whole sexe, *humanas aspides & viperas appellabat*, he forswore them all still, and mocked them wheresoever he came, in such vile terms, *ut matrem & sorores odisses*, that if thou hadst heard him, thou would'st have loathed thine own mother and sisters for his words sake.	A similar misfortune, but worse, befell Stratocles the physician, that bleary-eyed old man, "full of mucus," as Prodromus describes him. All his life he had been a fierce woman-hater, "always uttering foul and insulting things against women," a bitter persecutor of the whole sex: "he called them human asps and vipers." He constantly renounced them all and mocked them wherever he went in such vile terms "that you would have hated your mother and sisters": if you had heard him, you would have loathed your own mother and sisters because of what he said.[9094]
Source page 461–462 Yet this old doting fool was taken at last with that celestiall and divine look of *Myrilla* the daughter of *Anticles* the Gardner, that smirking wench, that he shaved off his bushie beard, painted his face, [9095]curl'd his hair, wore a lawrel crown to cover his bald pate, and for her love besides was ready to run mad.	Yet this old doting fool was finally captivated by the heavenly, divine look of Myrilla, the gardener Anticles's daughter, that smiling girl. He shaved off his bushy beard, painted his face, curled his hair, wore a laurel crown to cover his bald head, and was almost driven mad by love for her.

[9091] **Burton.** Printed page 461, asterisk: "Virg. Æn. 4." Virgil, Aeneid 4.

[9092] **Editor.** Virgil, Aeneid 4.22–23, has Dido say that he alone has moved her feelings. Burton changes the masculine to feminine, adapting her words to a man captivated by a woman. The precise Aristaenetus reference and the preceding short Latin verse remain for collation.

[9093] **Burton.** Printed page 461, dagger: "Amaranto. dial." The dialogue Amarantus, attributed here to Prodromus.

[9094] **Editor.** The enlarged scan reads muco plenus, full of mucus. The episode is Burton's account of the dialogue Amarantus; its detailed wording and personal names remain to be collated with Prodromus. The contemptuous character description belongs to Burton's narrative.

[9095] **Burton.** Printed page 462, dagger: "Comasque ad speculum disposuit." And he arranged his hair before a mirror.

Original text 1651	Modern English
Source page 462 For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain:	For on the very day he married, he was so frenzied "that he could scarcely wait for sunset"—a terrible, monstrously long day. He could not wait until night, "but hurried into the bridal chamber without saying goodbye to anyone." With the food scarcely out of his mouth and without taking leave, he insisted on going straight to bed. What young man, then, can consider himself safe, if old men are so uncontrolled? Who can say, "I shall not be captivated by a beautiful sight. I can, I will restrain myself"?
No, saith [9096]*Lucian*, of his mistris, *she is so fair, that if thou dost but see her, she will stupifie thee, kill thee straight, and Medusa like turn thee to a stone, thou canst not pull thine eys from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her self, infect thee like a Basilisk. It holds both in men and women. *Dido* was amazed at *Æneas* presence; *Obstupuit primo aspectu Sidonia Dido;* and as he feelingly verified out of his experience;	"No," says Lucian of his mistress: "she is so beautiful that if you merely see her, she will stupefy you, kill you on the spot, and turn you to stone like Medusa. You cannot pull your eyes away from her; like a magnet drawing iron," she will drag you captive wherever she chooses, poisoning you like a basilisk. This holds for men and women alike. Dido was amazed by Aeneas's presence: "Sidonian Dido was astonished at the first sight." And, as another man feelingly confirmed from experience:[9097]
[9098]*Quam ego postquam vidi, non ita amavi ut sani solent* *Homines, sed eodem pacto ut insani solent.*	After I saw her, I did not love as sane Men usually do, but just as madmen do.[9099]

[9096] **Burton.** Printed page 462, s: "Imag. Polistrato, Si illam saltem intuearis, statuis immobiliorem te facit: si conspexeris eam, non relinquetur facultas oculos ab ea amovendi; abducet te alligatum quocunque voluerit, ut ferrum ad se trahere ferunt adamantem." Portraits, to Polystratus: if you merely look at her, she makes you more motionless than statues. Once you have seen her, you cannot turn your eyes away; she will lead you bound wherever she wishes, as they say a magnet draws iron to itself.

[9097] **Editor.** Adamant here means a magnet or lodestone. Medusa turns spectators to stone; a basilisk was believed to kill by its gaze. The Dido line is Virgil, Aeneid 1.613. Burton's next he shifts to the male speaker in Plautus rather than continuing Dido's speech.

[9098] **Burton.** Printed page 462, t: "Plaut. Merc." Plautus, Mercator.

[9099] **Editor.** Plautus, Mercator 262–263, spoken by Demipho. The consulted text has aspexi and amo where Burton prints vidi and amavi. His Latin and his following English couplet are both retained.

Original text 1651	Modern English
I lov'd her not as others soberly, But as a mad man rageth, so did I.	I did not love her calmly, as others do; I raged as a madman does.
So *Museus* of *Leander, nusquam lumen detorquet ab illa;* and [9100]*Chaucer* of *Palamon*	So Musaeus says of Leander, "He never turns his gaze away from her"; and Chaucer says of Palamon,
He cast his eye upon Emilia, And therewith he blent and cryed ha ha, As though he had been stroke unto the hearta.	He cast his eye upon Emilia, And at once he flinched and cried, "Ah, ah!" As though he had been struck through the heart.[9101]
If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for all hold, love is a fascination) thus in brief. [9102]*This comeliness or Beauty ariseth from the due proportion of the whole, or from each several part.*	If you wish to know more precisely what this beauty is, how it exerts its influence, how it bewitches—for everyone holds that love is a kind of bewitchment—here it is in brief. This loveliness or beauty arises from the proper proportions of the whole, or from each individual part.[9103]

[9100] **Burton.** Printed page 462, u: "In the Knights tale."

[9101] **Editor.** Chaucer, The Knight's Tale, Canterbury Tales I.1077–1079. Burton alters the wording and gives Emilia and hearta; blent corresponds to Chaucer's bleynte, flinched or started. The translation follows the sense without imitating the added final syllable.

[9102] **Burton.** Printed page 462, x: "Ex debita totius proportione aptaque partium compositione. Piccolomineus." From the proper proportion of the whole and the fitting arrangement of its parts. Piccolomini.

[9103] **Editor.** Influere means to flow into or exert an influence upon. Fascination here includes the older sense of bewitchment by a look. Burton is explaining a literary and historical account of love's power, not establishing an optical mechanism.

Original text 1651	Modern English
For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to *Lucians Images*, and *Charidemus, Xenophons* description of *Panthea, Petronius Catalectes, Heliodorus Chariclia, Tatius Leucippe, Longus Sophistas Daphnis* and *Cloe, Theodorus Prodromus* his *Rhodanthes, Aristænetus* and *Philostratus* Epistles, *Balthasar Castilio, lib*. 4. *de aulico, Laurentius cap*. 10. *de melan*. *Æneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women.	For an exact description, I refer you to poets, historians and those writers on love: to Lucian's Portraits and Charidemus; Xenophon's description of Panthea; the collected poems of Petronius; Heliodorus's Chariclea; Achilles Tatius's Leucippe; Longus the Sophist's Daphnis and Chloe; Theodorus Prodromus's Rhodanthe; the letters of Aristaenetus and Philostratus; Baldassare Castiglione's Courtier, book 4; Laurentius, chapter 10 on melancholy; Aeneas Sylvius's Lucretia; and almost every poet. They have described perfect beauty and faultless form most precisely, in every part of both men and women.[9104]
Each part must concur to the perfection of it; for as *Seneca* saith, *Ep*. 33. *lib*. 4. *Non est formosa mulier cujus crus laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit;* she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent.	Every part must contribute to that perfection. For, as Seneca says in Letter 33, book 4, "A woman is not beautiful whose leg and arm are praised, but one whose whole appearance together has lent distinction to each individual part." A woman whose arm, thigh and so on are praised is not beautiful unless her face and all the other parts are in harmony.[9105]
And the face especially gives a lustre to the rest: The face is it that commonly denominates fair or fowl; *arx formæ facies*, The Face is Beauties Towre; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitiis suis ferox*, and of it self able to captivate.	The face, especially, gives lustre to the rest. It is the face that usually determines whether someone is called beautiful or ugly: "the face is beauty's citadel." The face is beauty's tower; and although the other parts may be misshapen, a beautiful face wins the day—"it is the face, not the wife, that is loved." That alone is usually admired and chiefly valued, "proud of its charms," and able to captivate by itself.

[9104] **Editor.** Burton's catalogue mixes titles, characters and abbreviated references. Lucian's Portraits 5–8 constructs an ideal image from features of statues and paintings; section 11 turns to beauty of character, and section 23 joins body and soul. This is a literary comparison, not a neutral anatomical inventory. Burton's editions and the Charidemus attribution remain unresolved.

[9105] **Editor.** Seneca, Letter 33.5, uses beauty as an analogy for reading whole works. His text says that the whole appearance takes admiration away from the separate parts, admirationem partibus singulis abstulit. Burton instead prints dedit, gave, and adds other words. The source column and the translation retain his altered claim; his English explanation stresses harmony.

Original text 1651	Modern English
Source page 463 [9106]*Urit te Glyceræ nitor,* *Urit grata protervitas,* *Et vultus nimium lubricus aspici;*	Glycera's radiance sets you on fire; Her pleasing boldness sets you on fire, And her face, too dangerous to gaze upon.[9107]
Glycera's too fair a face was it that set him on fire, too fine to be beheld. When [9108]*Chærea* saw the singing wenches sweet looks, he was so taken, that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, Ile never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them.	It was Glycera's excessively beautiful face that set him on fire, too lovely to look at. When Chaerea saw the singing girl's sweet looks, he was so captivated that he cried out, "Oh, what a beautiful face! From now on I banish all other women from my mind; I am tired of these everyday beauties!" Oh, beautiful face! I shall never love anyone but her, or look at anyone else again. I am tired of these ordinary beauties; away with them.[9109]
The more he sees her, the worse he is, *—uritque videndo*, as in a burning-glass, the Sun beams are recollected to a center, the rayes of love are projected from her eyes. It was *Æneas* countenance ravished *Queen Dido, Os humerosque Deo similis*, he had an angelical face.	The more he sees her, the worse he becomes: "and burns at the sight." Just as a burning glass gathers the sun's rays into a single point, rays of love are cast from her eyes. It was Aeneas's face that enraptured Queen Dido: "like a god in face and shoulders." He had an angelic face.[9110]
[9111]*O sacros vultus Baccho vel Apolline dignos,* *Quos vir, quos tuto fæmina nulla videt!*	Oh, sacred features worthy of Bacchus or Apollo, Which no man, no woman, can look upon safely![9112]

[9106] **Burton.** Printed page 463, y: "Hor. Od. 19. lib. 1." Horace, Odes 1.19.

[9107] **Editor.** Horace, Odes 1.19.5–8. Burton changes me to te, me to you, and omits the comparison with Parian marble. Lubricus literally suggests slipperiness and figuratively danger or treachery; the face is perilous to look upon.

[9108] **Burton.** Printed page 463, dagger: "Ter. Eunuch. Act 2. scen. 3." Terence, Eunuchus, act 2, scene 3.

[9109] **Editor.** Terence, Eunuchus 296–297, in the scene cited by Burton. The Latin cries out against ordinary beauties. Burton follows it with his own expanded English paraphrase, retained separately here.

[9110] **Editor.** A burning glass is a lens that focuses sunlight. The Aeneas phrase is from Virgil, Aeneid 1.589, with Burton's shortened wording. Angelical is Burton's Christianizing description after the classical comparison with a god.

[9111] **Burton.** Printed page 463, z: "Petronius Catell." Petronius, collected poems; Catell. is the printed abbreviation.

[9112] **Editor.** Burton assigns this couplet to Petronius's collected poems. Its precise place and attribution in the early printed collection remain unresolved; no secure poem number is supplied.

Original text 1651	Modern English
——O sacred looks befitting Majesty, Which never mortal wight could safely see!	——Oh, sacred looks befitting majesty, Which no mortal could ever behold safely!
Although for the greater part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamor. An high brow like unto the bright heavens, *cæli pulcherrima plaga, Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a pair of cheeks of Vermilian colour, in which love lodgeth; [9113]*Amor qui mollibus genis puellæ pernoctas:* A corall lip, *suaviorum delubrum*, in which	Although this beauty is generally most conspicuous in the face, other parts often have a most pleasing grace and are enough by themselves to inspire love. A high forehead like the bright heavens, "the loveliest region of the sky; a brow where honour lives, a brow where love plays," white and smooth as polished alabaster; a pair of vermilion cheeks where love lodges: "Love, who spends the night on a girl's soft cheeks." A coral lip, "the shrine of kisses," in which[9114]
Basia mille patent, basia mille latent,	A thousand kisses lie revealed, a thousand lie hidden,
gratiarum sedes gratissima; a sweet smelling flowre, from which Bees may gather hony, [9115]*Mellilegæ volucres quid adhuc cava thyma, rosasque, &c.*	"the Graces' most delightful dwelling": a sweet-smelling flower from which bees may gather honey. "Honey-gathering winged creatures, why still seek hollow thyme-blossoms and roses?" and so on,[9116]
Omnes ad dominæ labra venite meæ, *Illa rosas spirat, &c.*	Come, all of you, to my mistress's lips: She breathes roses, and so on.

[9113] **Burton.** Printed page 463, asterisk: "Sophocles Antigone."

[9114] **Editor.** The forehead, cheeks and lips begin a catalogue of bodily beauties. The invocation comes from Sophocles, Antigone 783–784, in the choral ode to Love after Haemon's quarrel with Creon. The chorus describes Love overpowering gods and humans and causing conflict; Burton extracts the image of Love on a girl's cheek. His Latin intermediary remains uncollated.

[9115] **Burton.** Printed page 463, dagger: "Io. Secundus bas. 19." Janus Secundus, Basia 19.

[9116] **Editor.** Janus Secundus, Basia 19. The consulted Latin has thyma cana, pale thyme, where Burton prints cava thyma, hollow thyme; it also has illa rosas spirant, those lips breathe roses, where Burton has illa rosas spirat, she breathes roses. Both of Burton's readings are preserved and translated.

Original text 1651	Modern English
A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,	A white, rounded neck, that "Milky Way"; a dimple in the chin; black eyebrows, "Cupid's bow"; sweet breath; white, even teeth, which some call the feature that sells the whole; a lovely, soft, rounded breast: these lend exquisite grace.[9117]
[9118]*Quale decus tumidis Pario de marmore mammis!*	What beauty in swelling breasts of Parian marble![9119]
[9120]and make a pleasant valley *lacteum sinum*, between two chaulkie hills, Sororiantes papillulas, & ad pruritum frigidos amatores solo aspectu excitantes. Unde is,	And they form a pleasant valley, "a milky hollow," between two chalk-white hills: "little sister breasts, rousing cold lovers to lust by the mere sight of them." Hence this line:
[9121]*Forma papillarum quam fuit apta premi!*	How well the shape of those breasts invited a caress![9122]
Again *Urebant oculos duræ stantesque mamillæ.*	Again: Firm, upright breasts set the eyes on fire.[9123]

[9117] **Editor.** The Milky Way and Cupid's bow are visual metaphors for the neck and eyebrows. Pap means breast. Sale-piece suggests a feature that recommends the whole body to an admirer, as a choice sample recommends merchandise.

[9118] **Burton.** Printed page 463, dagger: "Læcheus." Burton's printed author-name; the precise quotation remains to be collated.

[9119] **Editor.** Parian marble, from the island of Paros, supplies the comparison of white, smooth flesh with stone. Læcheus is retained as printed; the exact source of the line is not yet verified.

[9120] **Burton.** Printed page 463, asterisk: "Arandus. vallis amænissima è duobus montibus composita niveis." Arandus: a most delightful valley formed by two snowy mountains.

[9121] **Burton.** Printed page 463, a: "Ovid."

[9122] **Editor.** Ovid, Amores 1.5.20. Premi means to be pressed or squeezed; caress conveys the erotic touch here. The earlier Latin description calls the breasts sisters and says their sight arouses even cold lovers.

[9123] **Editor.** Burton's source for the second breast line is not identified in the margin. The original erotic detail and the separate quotation are retained.

Original text 1651	Modern English
A flexen hair; golden hair was even in great account, for which *Virgil* commends *Dido, Nondum sustulerat flavum Proserpina crinem, Et crines nodantur in aurum. Apollonius (Argonaut. lib.* 4. *Iasonis flava coma incendit cor Medeæ)* will have *Iasons* golden haire, to be the main cause of *Medea's* dotage on him.	Flaxen hair: golden hair was held in high esteem, and Virgil praises Dido for it—"Proserpina had not yet taken away the golden lock," and "her hair is tied up in gold." Apollonius, in Argonautica, book 4—"Jason's golden hair set Medea's heart on fire"—makes Jason's golden hair the chief cause of Medea's infatuation with him.[9124]
Source page 463–464 *Castor* and *Pollux* were both yellow hair'd. *Paris, Menelaus*, and most amorous young men have been such in all ages, *molles ac suaves*, as *Baptista Porta* infers [9125]*Physiog. lib.* 2. lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himself was yellow hair'd, *in aurum coruscante & crispante capillo*, like the neat picture of *Narcissus* in *Callistratus;* for so [9126]*Psyche* spied him asleep,	Castor and Pollux were both blond. Paris, Menelaus and most amorous young men in every age have been so: "soft and charming," as Giambattista della Porta concludes in Physiognomy, book 2, lovely to behold. Homer praises Helen in this way, and makes Patroclus and Achilles both blond. There is "beautiful-haired Venus," and Cupid himself was blond, "his hair gleaming and curling into gold," like the exquisite image of Narcissus in Callistratus; for so Psyche saw him sleeping.[9127]
Source page 464 *Briseis, Polixena, &c. flavicomæ omnes,*	Briseis, Polyxena, and so on, all golden-haired,
——and Hero the fair, *Whom young Apollo courted for her hair.*	——and beautiful Hero, Whom young Apollo courted for her hair.[9128]

[9124] **Editor.** Virgil, Aeneid 4.698 and 4.138. The first passage concerns the lock taken before Dido's death; the second describes hair bound with gold, not necessarily golden hair. Burton repurposes both as praise of blondness. His Apollonius reference remains to be checked.

[9125] **Burton.** Printed page 463, dagger: "Fol. 77. Dapsiles hilares amatores, &c." Folio 77: generous, cheerful lovers, and so on.

[9126] **Burton.** Printed page 464, b: "When Cupid slept. Cæsariem auream habentem, ubi Psyche vidit, mollemque ex ambrosia cervicem inspexit, crines crispos, purpureas genas candidasque, &c. Apuleius." When Psyche saw him with golden hair, and looked upon his soft, ambrosial neck, his curling locks and his rosy-white cheeks, and so on. Apuleius.

[9127] **Editor.** Porta's description belongs to the historical practice of inferring character from appearance. Burton's generalizations about hair colour are reproduced as his claims. The exact Homer, Callistratus and Cupid parallels remain for collation.

[9128] **Editor.** The second line is Marlowe, Hero and Leander, First Sestyad, near the opening description of Hero. Burton introduces it with his own shortened phrase.

Original text 1651	Modern English
Leland commends *Guithera* King *Arthurs* wife for a fair flaxen hair: *Paulus Æmilius* sets out *Clodoveus* that lovely King of *France*. [9129]*Synesius* holds every effeminate fellow or adulterer is fair hair'd: and *Apuleius* adds that *Venus* her self, Goddess of Love, cannot delight, [9130]*Though she come accompanied with the Graces, and all Cupids train to attend upon her, girt with her own girdle, and smell of Cynamon and Bawm, yet if she be bald or bad hair'd, she cannot please her Vulcan.*	Leland praises Guithera, King Arthur's wife, for her beautiful flaxen hair; Paulus Aemilius describes Clovis, that handsome king of France. Synesius holds that every effeminate man or adulterer is fair-haired; and Apuleius adds that Venus herself, goddess of love, cannot give delight, even if she comes accompanied by the Graces and all Cupid's attendants, wearing her own girdle and smelling of cinnamon and balm: if she is bald or has ugly hair, she cannot please her Vulcan.[9131]
Which belike makes our *Venetian* Ladies at this day, to counterfeit yellow hair so much, great women to calimistrate and curle it up, *vibrantes ad gratiam crines, & tot orbibus in captivitatem flexos*, to adorn their heads with spangles, pearls, and made flowers; and all Courtiers to affect a pleasing grace in this kind. In a word, [9132]*The hairs are Cupids nets, to catch all comers, a brushie wood, in which Cupid builds his nest, and under whose shadow all Lovers a thousand several ways sport themselves.*	This, probably, is why our Venetian ladies nowadays so often imitate blond hair, why great ladies crimp and curl it—"waving locks for beauty, twisted into so many coils to take captives"—and adorn their heads with spangles, pearls and artificial flowers, and why all courtiers cultivate an attractive appearance in this respect. In a word, hair is Cupid's net, to catch everyone who comes near: a thicket where Cupid builds his nest, and in whose shade all lovers amuse themselves in a thousand different ways.[9133]

[9129] **Burton.** Printed page 464, c: "In laudem calvi; splendida coma quisque adulter est; allicit aurea coma." In Praise of Baldness: every adulterer has splendid hair; golden hair attracts.

[9130] **Burton.** Printed page 464, asterisk: "Venus ipsa non placeret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calva processerit, placere non potest Vulcano suo." Venus herself would not please if stripped of her hair, her head bare. Even if she appeared as in her maidenhood, surrounded by the whole company of Graces and adorned with the entire crowd of Loves, wearing her girdle and fragrant with cinnamon and balm, if she came forward bald she could not please her Vulcan.

[9131] **Editor.** Guithera is Burton's name for Arthur's wife; the Leland and Paulus Aemilius references remain unverified. Apuleius, Metamorphoses 2.8, contains the bald Venus comparison. Burton's English adds bad hair to baldness, and his marginal Latin also varies from Apuleius.

[9132] **Burton.** Printed page 464, dagger: "Arandus. Capilli retia Cupidinis, sylva cædua, in qua nidificat Cupido, sub cujus umbra amores mille modis se exercent." Arandus: hair is Cupid's net, a coppice in which Cupid nests, in whose shade loves disport themselves in a thousand ways.

[9133] **Editor.** Calimistrate means to curl hair with a heated iron. Made flowers are artificial flowers. The claims about Venetian fashion and the Arandus quotations are retained pending detailed source collation.

Original text 1651	Modern English
A little soft hand, pretty little mouth, small, fine, long fingers,	A small, soft hand, a pretty little mouth, slender, delicate, long fingers,
Gratia quæ digitis—— tis that which *Apollo* did admire in *Daphne*, *——laudat digitosque manusque;*	"What grace in those fingers!"——this is what Apollo admired in Daphne: "——he praises her fingers and hands."[9134]
a straight and slender body, a small foot, and well proportioned leg, hath an excellent lustre, [9135]*Cui totum incumbit corpus uti fundamento ædes. Clearchus* vowed to his friend *Amyander* in [9136]*Aristænetus*, that the most attractive part in his Mistris, to make him in love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces, [9137]*Nebula haud est mollior ac hujus cutis est, ædipol papillam bellulam.*	An upright, slender body, a small foot and a well-proportioned leg have an exquisite beauty: "on which the whole body rests, as a house upon its foundation." Clearchus assured his friend Amyander in Aristaenetus that the most attractive part of his mistress, which first made him like her and fall in love, was her pretty leg and foot. Soft, white skin and so on have their particular charms: "A cloud is no softer than her skin. By Pollux, what a lovely little breast!"[9138]
Though in men these parts are not so much respected; a grim *Sarazan* sometimes,	In men, however, these parts are less admired. Sometimes a fierce Saracen,
——nudus membra Pyracmon,	——Pyracmon, bare-limbed,[9139]

[9134] **Editor.** Ovid, Metamorphoses 1.500, for Apollo praising Daphne's fingers and hands. The separate Gratia quæ digitis phrase is not securely attributed here; Burton has incorporated the two snippets into his prose catalogue.

[9135] **Burton.** Printed page 464, asterisk: "Theod. Prodromus Amor. lib. 1." Theodorus Prodromus, Love, book 1.

[9136] **Burton.** Printed page 464, dagger: "Epist. 72. Ubi pulchram tibiam, bene compactum tenuemque pedem vidi." Letter 72: when I saw her beautiful lower leg and her well-shaped, slender foot.

[9137] **Burton.** Printed page 464, d: "Plaut Cas." Plautus, Casina.

[9138] **Editor.** Tibia here means the lower leg, not a musical pipe. The apparent reference Epist. 72 is retained as printed. Aedipol is an oath by Pollux. The exact Aristaenetus and Plautus Casina passages remain for collation.

[9139] **Editor.** Pyracmon is a Cyclopean smith. Burton interrupts his sentence with the classical image of a bare-limbed worker; the precise line remains to be collated.

Original text 1651	Modern English
a Martiall hirsute face pleaseth best; a black man is a pearle in a fair womans eye, and is as acceptable as [9140]lame *Vulcan* was to *Venus;* for he being a sweaty fuliginous black-smith, was dearly beloved of her, when fair *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd gods forsaken.	a martial, hairy face pleases best. A dark man is a pearl in a fair woman's eye, and as welcome as lame Vulcan was to Venus. Though he was a sweaty, sooty blacksmith, she loved him dearly, while handsome Apollo and nimble Mercury were rejected, and the rest of the sweet-faced gods abandoned.[9141]
Many women (as *Petronius* [9142]observes) *sordibus calent* (as many men are more moved with kitchin wenches, and a poor market maid, then all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a *Brontes*, a Cooke, a Player, if they see his naked legs or arms, [9143]*thorosaque brachia*, &c. like that Huntsman *Meleager* in *Philostratus*, though he be all in raggs, obscene and dirty, besmeared like a ruddleman, a gypsie, or a chimny-sweeper, then upon a Noble Gallant, *Nireus, Ephestion, Alcibiades*, or those embroidered Courtiers full of silk and gold.	Many women, as Petronius observes, "are inflamed by dirt"—just as many men are more stirred by kitchen girls and a poor market girl than by all these splendid ladies of court and city. They will fall in love sooner with a slave, a servant, a mud-plasterer, a Brontes, a cook or an actor, if they see his bare legs or arms, "his muscular arms," and so on, like the hunter Meleager in Philostratus—even if he is dressed in rags, filthy and dirty, smeared like a red-ochre worker, a gypsy or a chimney-sweep—than with a noble gentleman, a Nireus, a Hephaestion, an Alcibiades, or those embroidered courtiers covered in silk and gold.[9144]

[9140] **Burton.** Printed page 464, asterisk: "Claudus optime rem agit." The lame man manages the business very well.

[9141] **Editor.** Saracen is Burton's historical label for a Muslim or eastern man. Black, beside the contrast with a fair woman and the sooty Vulcan, can concern complexion or darkened appearance; dark preserves that ambiguity. These comparisons express the period's racial and bodily stereotypes.

[9142] **Burton.** Printed page 464, e: "Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c." Folio 5: if they see a slave, or a bellows-worker with his clothing hitched up, or someone covered in dust, or an actor brought onto the stage, and so on. The scan appears to read flatorem; the possible reading statorem remains for collation. See the editorial note on Petronius.

[9143] **Burton.** Printed page 464, dagger: "Me pulcra fateor carere forma, verum luculenta —— nostra est. Petronius Catal. de Priapo," I confess I lack beautiful form, but my —— is splendid. Petronius, collected poems, on Priapus. Burton's blank conceals the sexual boast; his omission is preserved.

[9144] **Editor.** Petronius, Satyrica 126, supplies the contrast between high status and socially humble objects of desire. His text has statores, attendants. Burton's margin appears to read flatorem, a bellows-worker, although the old type may represent statorem. Ruddle is red ochre. The term gypsy and the contemptuous grouping of workers belong to Burton's language. The Priapus marginal quotation is a separate, not yet collated text.

Original text 1651	Modern English
[9145]*Justines* wife, a Citizen of *Rome*, fell in love with *Pylades* a Player, and was ready to run mad for him, had not *Galen* himself helped her by chance. *Faustina* the Empress doted on a Fencer.	Justine's wife, the wife of a citizen of Rome, fell in love with Pylades, an actor, and would have gone mad for him if Galen himself had not happened to help her. The empress Faustina was infatuated with a gladiator.[9146]
Source page 464–465 Not one of a thousand falls in love, but there is some peculiar part or other which pleaseth most, and inflames him above the rest. [9147]A company of young Philosophers on a time, fell at variance, which part of a woman was most desireable and pleased best? some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, &c. the controversie was referred to *Lais* of *Corinth* to decide, but she smiling said, they were a company of fools; for suppose they had her where they wished, what would they [9148]first seek?	Not one person in a thousand falls in love without finding some particular part more pleasing and more inflaming than all the rest. Once a group of young philosophers quarrelled over which part of a woman was most desirable and pleasing. Some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, and so on. They referred the dispute to Lais of Corinth for a decision; but she smiled and said they were a pack of fools. For suppose they had her where they wanted her: what would they reach for first?[9149]
Source page 465 Yet this notwithstanding I do easily grant, *neque quis vestrum negaverit opinor*, All parts are attractive, but especially [9150]the eys [9151]	Nevertheless, I readily grant—and "none of you, I think, will deny"—that every part is attractive, but especially the eyes:

[9145] **Burton.** Printed page 464, f: "Galen."

[9146] **Editor.** Burton gives only Galen as the source for the first story. Justines, Pylades, the supposed cure, and the Faustina anecdote remain to be checked in their respective primary accounts. Fencer here means a gladiator.

[9147] **Burton.** Printed page 465, dagger: "Calcagninus Apologis, Quæ pars maxime desiderabilis? alius frontem, alius genas, &c." Calcagnini, Apologues: which part is most desirable? One said the forehead, another the cheeks, and so on.

[9148] **Burton.** Printed page 465, asterisk: "Inter fæmineum." The female crotch or genitals; a euphemistic Latin answer to Lais's question.

[9149] **Editor.** Burton attributes the anecdote to Calcagnini's Apologues. The margin states the sexual answer that the main text leaves implicit. Its exact location in Calcagnini remains to be verified.

[9150] **Burton.** Printed page 465, g: "Hensius." The author-name is printed Hensius; detailed identification remains for collation.

[9151] **Burton.** Printed page 465, h: "Sunt enim oculi, præcipuæ pulchritudinis sedes. lib. 6." For the eyes are the chief seats of beauty. Book 6. No author is named in this marginal unit.

Original text 1651	Modern English
——*(videt igne micantes,* *Syderibus similes oculos)*——	——"he sees eyes flashing with fire, Like stars"——[9152]
which are Loves Fowlers; [9153]*aucupium amoris*, the shooing hornes, *the hooks of Love* (as *Arandus* will) *the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not?* All this is true, and (which *Athenæus lib*. 13. *dip*. *cap*. 5. and *Tatius* hold) they are the chief seats of Love, and as *James* [9154]*Lernutius* hath faceteely expressed in an elegant Ode of his,	They are Love's bird-catchers, "love's bird-snare," its shoehorns, its hooks, as Arandus has it: the guides, touchstone and judges that in a moment cure madmen and drive sane people mad, the body's watchmen. What do they not do? In what way do they not torment us? All this is true; and, as Athenaeus holds in his Deipnosophists, book 13, chapter 5, and Tatius too, they are the chief seats of love. James Lernutius wittily expresses it in an elegant ode:[9155]
Amorem ocellis flammeolis heræ *Vidi insidentem, credite posteri,* *Fratresque circum ludibundos* *Cum pharetra volitare & arcu, &c.*	I saw Love in my mistress's fiery eyes, Seated there—believe me, generations to come — And his brothers sporting all around, Fluttering with quiver and bow, and so on.[9156]
I saw Love sitting in my Mistris eyes Sparkling, believe it all posterity, And his attendants playing round about With bow and arrows ready for to fly.	I saw Love sitting in my mistress's sparkling eyes — Believe it, all posterity— And his attendants playing all around, With bow and arrows ready to fly.

[9152] **Editor.** Ovid, Metamorphoses 1.498–499, within Apollo's first sight of Daphne. Burton encloses the quotation in parentheses; the Hensius and book 6 marginal references beside this passage are separate references and are not silently reassigned to Ovid.

[9153] **Burton.** Printed page 465, dagger: "Amoris hami, duces, judices & indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis excubitores, quid non agunt? quid non cogunt?" Love's hooks, guides, judges and indicators, which instantly heal the insane and drive the sane mad, the body's most sharp-eyed sentries: what do they not do? What do they not compel?

[9154] **Burton.** Printed page 465, i: "Ocelli carm. 17. cujus & Lipsius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam." Ocelli, poem 17; Lipsius too mentions its elegance in Epistolicae quaestiones, book 3, chapter 11. The latter reference remains to be checked.

[9155] **Editor.** Fowlers catch birds; shoehorns draw or ease something into place; a touchstone tests value. These are accumulating metaphors for attraction. The source prints faceteely, rendered wittily. Detailed checks of Arandus, Athenaeus and Tatius remain.

[9156] **Editor.** Janus Lernutius, Ocelli 17, begins with these four lines. Burton calls him James. Heræ means of the mistress; the eyes belong to the woman loved. The English stanza that follows is Burton's separate rendering.

Original text 1651	Modern English
Scaliger calls the eyes, [9157]*Cupids arrows; the tongue, the lightning of Love; the paps, the tents: Balthasar Castilio*, the causes, the chariots, the lamps of Love,	Scaliger calls the eyes Cupid's arrows, the tongue Love's lightning, and the breasts Love's tents; Baldassare Castiglione calls the eyes love's causes, chariots and lamps.[9158]
——*æmula lumina stellis,* *Lumina quæ possent sollicitare Deos.*	——eyes that rival the stars, Eyes that could stir even the gods.[9159]
Eys emulating stars in light, Entizing gods at the first sight;	Eyes that rival stars in light, Enticing gods at the first sight;
Loves Orators, [9160]*Petronius.*	Love's orators, says Petronius:
O blandos oculos, & o facetos, *Et quâdam propriâ notâ loquaces* *Illic est Venus, & leves amores,* *Atque ipsa in medio sedet voluptas.*	Oh, those alluring eyes, oh, those charming eyes, Speaking in a language of their own! There are Venus and playful Loves, And in their midst sits Pleasure herself.[9161]
O sweet and pretty speaking eys, Where Venus love and pleasure lies!	Oh, sweet and pretty speaking eyes, Where Venus, love and pleasure dwell!
Loves Torches, Touch-box, Napthe and Matches, [9162]*Tibullus.*	Love's torches, powder-box, naphtha and matches, says Tibullus:[9163]

[9157] **Burton.** Printed page 465, k: "Cynthia prima suis miserum me cepit ocellis, Contactum nullis ante cupidinibus. Propert. l. 1." Cynthia was the first to capture wretched me with her eyes, untouched before by any desires. Propertius, book 1. This margin sits beside the Scaliger sentence although it quotes Propertius.

[9158] **Editor.** The margin beside Cupid's arrows quotes Propertius 1.1.1–2 rather than Scaliger. A further small l-like marker appears before Balthasar Castilio, but there is no additional marginal text on the page to reproduce. The exact Scaliger and Castiglione passages remain for collation.

[9159] **Editor.** The star-like eyes couplet has no separate source citation here. It remains unidentified rather than being assigned to the preceding named author without evidence.

[9160] **Burton.** Printed page 465, n: "In catalect." In the collected poems.

[9161] **Editor.** Burton attributes these lines to Petronius's collected poems. Their particular early printed form, including o facetos, remains to be collated. The plural Loves are personified companions of Venus.

[9162] **Burton.** Printed page 465, p: "De Sulpitio lib. 4." On Sulpitio, book 4. The masculine-looking printed Sulpitio is retained; the poem concerns Sulpicia.

[9163] **Editor.** A touch-box holds priming powder for a firearm. Naphtha is flammable liquid; matches here are material used to convey fire. Burton extends the eyes-as-fire metaphor through a series of combustible objects.

Original text 1651	Modern English
Illius ex oculis quum vult exurere divos, *Accendit geminas lampades acer amor.*	When fierce Love wishes to set the gods ablaze, He lights twin torches from her eyes.[9164]
Tart love when he will set the gods on fire, Lightens the eys as Torches to desire.	Fierce Love, when he wishes to set the gods on fire, Lights eyes like torches to kindle desire.
Leander at the first sight of *Hero's* eys, was incensed, saith *Musæus*.	Leander was set on fire at his first sight of Hero's eyes, says Musaeus:
Source page 465–466 *Simul in* [9165]*oculorum radiis crescebat fax amorum,* *Et cor fervebat invecti ignis impetu;* *Pulchritudo enim celebris immaculatæ fæminæ,* *Acutior hominibus est veloci sagittâ.* *Oculus verò via est, ab oculi ictibus* *Vulnus dilabitur, & in præcordia viri manat.*	At once in the rays of her eyes love's torch grew brighter, And his heart seethed under the force of the invading fire; For the renowned beauty of a pure maiden Is sharper for men than a swift arrow. The eye is its path: from the eye's blows The wound spreads and flows into a man's heart.[9166]
Source page 466 Loves torches gan to burn first in her eyes, And set his heart on fire, which never dies: For the fair beauty of a Virgin pure, Is sharper then a dart, and doth inure A deeper wound, which pierceth to the heart By the eyes, and causeth such a cruel smart.	Love's torches first began to burn in her eyes And set his heart on fire, a fire that never dies; For the lovely beauty of a pure maiden Is sharper than a dart, and inflicts A deeper wound, piercing through the eyes To the heart, and causing such cruel pain.

[9164] **Editor.** Corpus Tibullianum 3.8.5–6, also numbered 4.2.5–6, in a poem about Sulpicia. Burton's fourth-book reference follows the alternative division; the printed Sulpitio is retained in his note. The poem's attribution to Tibullus is not certain.

[9165] **Burton.** Printed page 465, q: "Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam insculpsit, Tatius l. 5." Beauty itself, streaming by hidden rays into the lover's breast, engraved the beloved's image there. Tatius, book 5; Burton's location remains to be collated.

[9166] **Editor.** Burton presents the Latin as Musaeus, followed by his own six-line English version. The precise Latin intermediary remains to be collated; both versions are translated independently. The Tatius marginal quotation is a related comment, not part of the poem.

Original text 1651	Modern English
[9167]A modern Poet brings in *Amnon* complaining of *Thamar*,	A modern poet presents Amnon lamenting over Tamar:[9168]
——*& me fascino* *Occidit ille risus & formæ lepos,* *Ille nitor, illa gratia, & verus decor,* *Illæ æmulantes purpuram, &* [9169]*rosas genæ,* *Oculique vinctæque aureo nodo comæ.*——	——and with their spell they kill me: That smile and charm of form, That radiance, that grace and true beauty, Those cheeks that rival purple and roses, Those eyes, and hair tied in a golden knot.——
It was thy beauty, 'twas thy pleasing smile, Thy grace and comeliness did me beguil, Thy rose-like cheeks, and unto purple fair Thy lovely eyes and golden knotted hair.	It was your beauty, your pleasing smile, Your grace and loveliness that bewitched me; Your rose-like cheeks, beautiful as purple, Your lovely eyes and golden, knotted hair.
[9170]*Philostratus Lemnius* cries out on his Mistris Basilisk eyes, *ardentes faces*, those two burning glasses, they had so inflamed his soul, that no water could quench it. *What a tyranny*, (saith he) *what a penetration of bodies is this! thou drawest with violence, and swallowest me up, as* Charybdis *doth Saylers with thy rocky eyes; he that falls into this gulf of Love, can never get out.* Let this be the Corallary then, the strongest beames of beauty, are still darted from the eyes.	Philostratus of Lemnos cries out against his mistress's basilisk eyes, "blazing torches," those two burning glasses. They had so inflamed his soul that no water could quench it. "What tyranny," he says, "what penetration of bodies is this! With your rocky eyes you violently draw me in and swallow me, as Charybdis does sailors. Anyone who falls into this gulf of love can never escape." Let this, then, be the conclusion: beauty's strongest beams are always shot from the eyes.[9171]

[9167] **Burton.** Printed page 466, r: "Jacob Cornelius Amnon Traged. Act. 1. sc. 1." Jacob Cornelius, Amnon, tragedy, act 1, scene 1.

[9168] **Editor.** Modern means post-classical, relative to Burton's classical examples. His margin names Jacob Cornelius and the play Amnon; the exact edition is not yet verified. The speech treats desire for Tamar through the familiar imagery of enchantment and beauty.

[9169] **Burton.** Printed page 466, s: "Rosæ formosarum oculis nascuntur, & hilaritas vultus elegantiæ corona. Philostratus delitiis." Roses grow in beautiful women's eyes, and a cheerful expression is beauty's crown. Philostratus, Delights; the exact collection remains to be identified.

[9170] **Burton.** Printed page 466, t: "Epist. & in delitiis, Abi & oppugnationem relinque, quam flamma non extinguit; nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c." Letters, and in Delights: depart and abandon the assault which flame does not extinguish; for flame itself feels love's fire. What penetration of bodies, what tyranny is this? And so on. Flamma, flame, is the printed reading.

[9171] **Editor.** A basilisk's gaze was thought deadly; Charybdis is the whirlpool that swallows sailors in classical myth. Burton's printed marginal flamma, flame, differs from the body's water. The source text is preserved in each place; the Philostratus attribution and intermediary collection remain to be collated.

Original text 1651	Modern English
[9172]*Nam quis lumina tanta, tanta,* *Posset luminibus suis tueri,* *Non statim trepidansque palpitansque,* *Præ desiderii æstuantis aurâ? &c.*	For who could gaze with his own eyes Upon eyes so splendid, so splendid, Without at once trembling and throbbing In the breath of burning desire? And so on.[9173]
For who such eyes with his can see And not forthwith enamour'd be!	For who could look upon such eyes Without at once falling in love!
And as men catch dotrels, by putting out a leg or an arm, with those mutual glances of the eyes they first inveagle one another.	And just as people catch dotterels by stretching out a leg or an arm, so lovers first lure one another with those exchanged glances.[9174]
[9175]*Cynthia prima suis miserum me cepit ocellis.*	Cynthia was the first to capture wretched me with her eyes.[9176]
Of all eyes (by the way) black are most amiable, enticing and, fairer, which the Poet observes in commending of his Mistriss.	Of all eyes, incidentally, black eyes are the loveliest, the most alluring and beautiful, as the poet observes in praising his mistress:
[9177]*Spectandum nigris oculis, nigroque capillo.*	A sight worth seeing, with black eyes and black hair.[9178]
which *Hesiod* admires in his *Alcmena*,	This is what Hesiod admires in his Alcmene:

[9172] **Burton.** Printed page 466, dagger: "Læcheus Panthea." Læcheus, Panthea; the precise edition remains to be collated.

[9173] **Editor.** The repeated tanta intensifies the splendour of the eyes. The printed name Læcheus and title Panthea are preserved; the exact text remains for source collation.

[9174] **Editor.** Burton alludes to the old account that dotterels could be trapped by inducing them to imitate a fowler's movements. Here the shared look is itself the trap. Inveagle means entice or lure.

[9175] **Burton.** Printed page 466, dagger: "Propertius."

[9176] **Editor.** Propertius, Elegies 1.1.1. The same line appeared with the next line in Burton's earlier margin on printed 465. Its repetition here closes the argument about reciprocal glances; it is not removed as a duplicate.

[9177] **Burton.** Printed page 466, u: "Ovid. amorum, lib. 2. eleg. 4." Ovid, Amores 2.4.

[9178] **Editor.** The line is Horace, Ars poetica 37, although Burton's margin cites Ovid, Amores 2.4. In Horace it forms part of a comparison about an artist's failure to achieve a harmonious whole. The attribution is corrected here without altering Burton's source text.

Original text 1651	Modern English
[9179]*Cujus à vertice ac nigricantibus oculis,* *Tale quiddam spirat ac ab aureâ Venere.*	From her head and dark eyes Breathes something like the charm of golden Venus.[9180]
From her black eyes, and from her golden face, As if from Venus came a lovely grace.	From her black eyes and her golden face Came a lovely grace, as if from Venus.
and [9181]*Triton* in his *Milæne —— nigra oculos formosa mihi.* [9182]*Homer* useth that Epithete of Oxe-eyed, in describing *Juno*, because a round black eye is the best, the Son of beauty, and farthest from black the worse:	And Triton, speaking of his Milaene: "black-eyed, beautiful to me." Homer uses the epithet "ox-eyed" to describe Juno, because a round black eye is the best, the sun of beauty, and the farther from black, the worse.[9183]
Source page 466–467 Which [9184]*Polydore Virgil* taxeth in our Nation; *Angli ut plurimum cæsiis oculis*, we have gray eyes for the most part. *Baptista Porta Physiognom. lib.* 3. puts gray colour upon children, they be childish eyes, dull and heavy.	Polydore Vergil criticizes this in our nation: "The English mostly have grey eyes." For the most part, our eyes are grey. Giambattista della Porta, in Physiognomy, book 3, assigns grey eyes to children: they are childish eyes, dull and heavy.[9185]

[9179] **Burton.** Printed page 466, dagger: "Scut. Hercul." The Shield of Heracles.

[9180] **Editor.** The passage is Shield of Heracles 7–8, in the opening praise of Alcmene, whose charm is compared to golden Aphrodite's. Burton's Latin gives head; his following English makes it golden face, relocating the golden epithet. The Latin intermediary remains unidentified. Both versions are translated separately.

[9181] **Burton.** Printed page 466, asterisk: "Calcagninus dial." Calcagnini, dialogue.

[9182] **Burton.** Printed page 466, x: "Iliad l." Iliad, book; no clearly legible book numeral follows in this scan.

[9183] **Editor.** The Triton quotation is assigned to Calcagnini's dialogue in the margin; its exact location and the name Milæne remain unresolved. Son is printed in the phrase Son of beauty; the modern text interprets this as sun. Burton supplies the inference about dark eyes; it is not part of Homer's epithet itself.

[9184] **Burton.** Printed page 466, y: "Hist. lib. 1." History, book 1.

[9185] **Editor.** Burton connects aesthetic preference with national stereotypes and physiognomy. These are historical claims, not reliable inferences about temperament from eye colour. The Polydore Vergil and Porta passages remain for collation.

Original text 1651	Modern English
Source page 467 Many commend on the other side *Spanish* Ladies, and those [9186]*Greek* Dames at this day, for the blackness of their eys, as *Porta* doth his *Neopolitan* young wives. *Sueton* describes *Julius Cæsar* to have been *nigris vegetisque oculis micantibus*, of a black quick sparkling eye: and although *Averroes* in his *Colliget* will have such persons timerous, yet without question they are most amorous.	Many, on the other hand, praise Spanish ladies and the Greek women of today for their black eyes, as Porta praises his young Neapolitan wives. Suetonius describes Julius Caesar as having "black, lively, sparkling eyes"—black, quick, sparkling eyes. And although Averroes, in his Colliget, calls such people timid, they are unquestionably the most amorous.[9187]

[9186] **Burton.** Printed page 467, z: "Sands relation fol. 67." Sandys's Relation, folio 67; the specific passage remains to be collated.

[9187] **Editor.** Suetonius, Julius Caesar 45, describes black, lively eyes; Burton adds micantibus, sparkling. His final claim about amorousness is retained as his own confident assertion. The Sandys, Porta and Averroes references remain to be verified.

Original text 1651	Modern English
Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch and strangely change us.	Now, last of all, I shall show you how beauty fascinates—bewitches, as some maintain—and works upon a person's soul through the eye. For I certainly agree with the poet: love bewitches and strangely changes us.[9188]
[9189]*Ludit amor sensus, oculos perstringit, & aufert* *Libertatem animi, mirâ nos fascinat arte.* *Credo aliquis dæmon subiens præcordia flammam* *Concitat, & raptam tollit de cardine mentem.*	Love tricks the senses, dazzles the eyes, and steals Freedom of mind, bewitching us by wondrous art. Some demon, I think, enters the heart and kindles A flame, wrenching the captive mind off its hinges.[9190]
Love mocks our senses, curbs our liberties, And doth bewitch us with his Art and rings, I think some Divel gets into our entrals, And kindles coals, and heaves our souls frm th'hinges.	Love tricks our senses, curbs our freedom, And bewitches us with his magic and rings. I think some devil enters our entrails, Kindles coals, and heaves our souls off their hinges.

[9188] **Editor.** Fascinate here means bewitch or exert an occult influence, especially through the gaze. Burton is presenting historical theories of attraction, not a modern account of vision.

[9189] **Burton.** Printed page 467, a: "Mantuan." Baptista Mantuanus.

[9190] **Editor.** Baptista Mantuanus, Eclogue 1.48–51. The consulted text has praestringit, an additional et before mira, and concitet and tollat where Burton prints perstringit, omits et, and has concitat and tollit. Burton's following English version adds the rings of a magician.

Original text 1651	Modern English
Heliodorus lib. 3. proves at large, [9191]*that love is witch-craft, it gets in at our eys, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came.* The manner of the fascination, as *Ficinus* 10. *cap. com. in Plat.* declares it, is thus: *Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them; for the beginning of this disease is the Eye. And therefore he that hath a cleer Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tie him fast to him by the eye.*	Heliodorus, in book 3, argues at length that love is witchcraft: it enters through our eyes, pores and nostrils, and produces in us the same qualities and feelings as those of the person from whom it came. Ficino, in chapter 10 of his commentary on Plato, explains how this bewitchment works: "People are especially bewitched when, by repeatedly gazing at one another, they meet gaze with gaze and eye with eye, and so drink and draw love into themselves; for this disease begins in the eye. Consequently, someone with bright eyes, though otherwise misshapen, can drive another person mad by repeatedly looking at him, and bind him fast through the eye."[9192]
Leonard. Varius lib. 1. *cap.* 2. *de fascinat.* telleth us, that by this interview, [9193]*the purer spirits are infected*, the one Eye pierceth through the other with his rays, which he sends forth, and many men have those excellent piercing eys, that which *Suetonius* relates of *Augustus*, their brightness is such, they compel their spectators to look off, and can no more endure them then the Sun beams.	Leonardus Varius, in On Fascination, book 1, chapter 2, tells us that through this exchange of looks "the purer spirits are infected." One eye pierces the other with the rays it sends out. Many people have such remarkably penetrating eyes: as Suetonius relates of Augustus, their brightness makes those who look at them turn away, unable to bear them any more than the sun's rays.[9194]

[9191] **Burton.** Printed page 467, b: "Amor per oculos, nares, poros influens, &c. Mortales tum summopere fascinantur quando frequentissimo intuitu aciem dirigentes, &c. Ideo si quis nitore polleat oculorum, &c." Love entering through eyes, nostrils and pores, and so on. Mortals are most strongly bewitched when they direct their gaze with the greatest frequency, and so on. Therefore if anyone excels in brightness of eyes, and so on.

[9192] **Editor.** Ficino's Italian On Love 7.10 matches this account of sustained mutual gazing and attractive eyes overcoming bodily defects; Burton's chapter 10 therefore has a corresponding locus. Chapters 7.4–5 develop the spirits and contagion arguments used below. Chapter 7.10 ends by distinguishing this visual bewitchment from moderate, divine love, to which all the parts contribute. The precise Latin edition and the Heliodorus wording remain to be collated.

[9193] **Burton.** Printed page 467, c: "Spiritus puriores fascinantur, oculus à se radios emittit, &c." The purer spirits are bewitched; the eye emits rays from itself, and so on.

[9194] **Editor.** Spirits are the subtle bodily medium imagined to carry life and sensation. Interview means an exchange of looks. Suetonius, Augustus 79, says Augustus liked people to lower their gaze as before the sun; Burton makes this part of a theory of visual power.

Original text 1651	Modern English
[9195]*Barradius lib.* 6. *cap.* 10. *de Harmonia Evangel.* reports as much of our Saviour Christ, and [9196]*Peter Morales* of the Virgin Mary, whom *Nicephorus* describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye.	Barradius, in his Harmony of the Gospels, book 6, chapter 10, reports the same of our Saviour Christ, and Peter Morales of the Virgin Mary. Nicephorus likewise describes her as having yellow hair, a wheat-coloured complexion, and most lovely, penetrating eyes.[9197]
The rays, as some think, sent from the eys, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intramittendo*, will make a doubt of this; but *Ficinus* proves it from blear-eys, [9198]*That by sight alone, make others blear eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rays, and so by the contagion, the spectators eys are infected.*	The rays sent out by the eyes, some think, carry certain vapours of the spirits with them, and thus infect the other person in an instant. I know that those who hold that "vision occurs by receiving something from outside" will question this; but Ficino proves it by inflamed eyes, "which make other people's eyes inflamed through sight alone. It is more than evident that the vapour of corrupted blood enters together with the rays, and so the observer's eyes are infected by contagion."[9199]

[9195] **Burton.** Printed page 467, d: "Lib. de pulch. Jes. & Mar." Book on the beauty of Jesus and Mary. The marker precedes Barradius, although this title belongs with the following reference to Morales.

[9196] **Burton.** Printed page 467, e: "Lib. 2. c. 23. colore triticum referente, crine, flava, acribus oculis." Book 2, chapter 23: with a complexion resembling wheat, yellow hair, piercing eyes. The compressed wording and punctuation are retained.

[9197] **Editor.** These descriptions belong to religious traditions about the appearance of Christ and Mary. Burton names authorities rather than eyewitness evidence. Morales's title and the Nicephorus citation are reproduced from the margins; their exact editions await collation.

[9198] **Burton.** Printed page 467, f: "Lippi solo intuitu alios lippos faciunt, & patet una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur." Those with inflamed eyes make others' eyes inflamed by sight alone; evidently a vapour of corrupted blood issues with the ray, infecting the onlooker's eye by contagion.

[9199] **Editor.** The Latin states the intromission view of sight: something enters the eye, rather than a ray being emitted from it. Burton acknowledges this objection to the emitted-ray theory. The supposed transmission of inflamed eyes by looking is part of his historical argument.

Original text 1651	Modern English
Other arguments there are of a Basilisk, that kills afar off by sight, as that *Ephesian* did of whom [9200]*Philostratus* speaks, of so pernicious an eye, he poysoned all he looked steddily on: and that other argument, *menstruæ fæminæ*, out of *Aristotles Problems, morbosæ Capivaccius* adds, and [9201]*Septalius* the Commentator, that contaminate a looking-glass with beholding it.	Further arguments concern the basilisk, which kills from a distance by sight, as did that Ephesian of whom Philostratus speaks, whose eye was so deadly that he poisoned everyone he looked at steadily. Then there is that other argument from Aristotle's Problems, concerning "menstruating women"—"diseased women," Capivaccius adds, and Septalius the commentator—who taint a mirror by looking into it.[9202]
Source page 467–468 [9203]*So the beams that come from the agents heart, by the eys infect the spirits about the patients*, inwardly wound, and thence the spirits infect the blood. To this effect she complained in [9204]*Apuleius, Thou art the cause of my grief, thy eys piercing through mine eys to mine inner parts, have set my bowels on fire, and therefore pitty me that am now ready to dye for thy sake.*	Thus the beams coming from the active person's heart through the eyes infect the spirits surrounding the person affected, wound that person inwardly, and so the spirits infect the blood. To this effect the woman in Apuleius complained: "You are the cause of my suffering. Your eyes, piercing through mine into my innermost parts, have set my entrails on fire. Pity me, then, for I am now ready to die for your sake."[9205]

[9200] **Burton.** Printed page 467, g: "Vita Apollon." Life of Apollonius.

[9201] **Burton.** Printed page 467, dagger: "Comment. in Aristot. Probl." Commentary on Aristotle's Problems.

[9202] **Editor.** A basilisk was a fabulous creature credited with a lethal gaze. Aristotle, On Dreams 2, describes a menstruating woman's gaze supposedly staining a polished mirror, through a change transmitted by the surrounding air. This locates a close Aristotelian parallel, without establishing Burton's route through the Problems, Capivaccius or Septalius. The mirror effect is a historical belief, not an established observation; Burton's references remain as printed.

[9203] **Burton.** Printed page 467, h: "Sic radius à corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit & spiritus, subtili quadam vi. Castil. lib. 3. de aulico." Thus a ray sent from the striker's heart seeks its own seat of government, wounds the heart, and through the eyes infects both blood and spirits with a certain subtle force. Castiglione, The Courtier, book 3.

[9204] **Burton.** Printed page 468, i: "Lib. 10. Causa omnis & origo omnis præsentis doloris tute es; Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum meis medullis commovent incendium; ergo miserere tua causa pereuntis." Book 10. You are the whole cause and origin of all my present suffering; those eyes of yours, passing through mine into my inmost heart, kindle a fierce fire in my marrow. Therefore pity one who is dying because of you.

[9205] **Editor.** Agent and patient mean the person acting and the person acted upon. Apuleius, Metamorphoses 10.3: a stepmother declares her passion to her stepson. Burton shortens the speech and marginal Latin; these are translated as printed.

Original text 1651	Modern English
Source page 468 *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*, [9206]*Lycias he stares on* Phædrus *face, and* Phædrus *fastens the balls of his eys upon* Lycias, *and with those sparkling rays sends out his spirits. The beams of* Phædrus *eys are easily mingled with the beams of* Lycias, *and spirits are joyned to spirits. This vapour begot in* Phædrus *heart, enters into* Lycias *bowels: and that which is a greater wonder,* Phædrus *blood is in* Lycias *heart, and thence come those ordinary love-speeches, my sweet heart* Phædrus, *and mine own self, my dear bowels. And* Phædrus *again to* Lycias, *O my light, my joy, my soul, my life.*	Ficino illustrates this with the familiar example of Myrrhinusian Phaedrus and Lysias of Thebes. "Lysias stares at Phaedrus's face, and Phaedrus fixes his eyes on Lysias, sending out his spirits with those sparkling rays. The beams from Phaedrus's eyes readily mingle with those from Lysias's, and spirits join with spirits. This vapour, generated in Phaedrus's heart, enters Lysias's entrails; and, more wonderfully still, Phaedrus's blood is in Lysias's heart. Hence those ordinary expressions of love: 'Phaedrus, my sweetheart, my very self, my dear heart'; and Phaedrus in turn says to Lysias, 'Oh, my light, my joy, my soul, my life.'"[9207]
Phædrus *follows* Lycias, *because his heart would have his spirits, and* Lycias *follows* Phædrus, *because he loves the seat of his spirits; both follow, but* Lycias *the earnester of the two: The river hath more need of the fountain, then the fountain of the river; as iron is drawn to that which is touched with a loadstone, but draws not it again: so* Lycias *draws* Phædrus.	"Phaedrus follows Lysias because his heart wants its spirits back, and Lysias follows Phaedrus because he loves the home of his spirits. Both pursue the other, but Lysias more eagerly: the river needs the spring more than the spring needs the river. Just as iron is drawn towards something touched by a magnet, without drawing it back in return, so Lysias draws Phaedrus."[9208]

[9206] **Burton.** Printed page 468, k: "Lycias in Phædri vultum inhiat, Phædrus in oculos Lyciæ scintillas suorum defigit oculorum; cumque scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c." Lysias gazes open-mouthed at Phaedrus's face; Phaedrus fixes the sparks of his eyes upon Lysias's, and with those sparks, and so on. Phaedrus follows Lysias because his heart seeks its spirit; Lysias follows Phaedrus because the spirit claims its own home. But Lysias, and so on.

[9207] **Editor.** Ficino, On Love 7.4, calls Phaedrus Mirrinusio and Lysias a Theban orator; Burton prints Marrhusian and Lycias. The modern text uses Myrrhinusian and Lysias. This is Ficino's illustrative account of exchanged spirits. Bowels can mean the seat of tender feeling; in the endearment it becomes dear heart.

[9208] **Editor.** Burton ends by saying that Lysias draws Phaedrus. Ficino's consulted Italian text instead concludes that Lysias follows Phaedrus more readily than Phaedrus follows Lysias. Burton's direction of attraction is retained and the discrepancy recorded.

Original text 1651	Modern English
But how comes it to pass then, that the blind man loves, that never saw? We read in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: he asked the old man what creatures they were, he told him *Fayries*; After a while talking *obiter*, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life? he readily replyed, the two [9209]*Fayries* he spied in the wilderness.	But how, then, does a blind man fall in love, if he has never seen? In the Lives of the Fathers we read of a child brought up from infancy in the wilderness by an old hermit. When he had grown to manhood, he happened to see two beautiful women wandering in the woods. He asked the old man what creatures they were; he told him, "Fairies." Later, in passing conversation, the hermit asked him what was the most pleasing sight he had ever seen in his life. He promptly replied, "The two fairies I saw in the wilderness."[9210]
So that without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,	So there is undoubtedly some hidden lodestone in a beautiful woman, a magnetic power, a natural, inborn affinity that stirs our desire; and, as the poet sings,
Me thinks I have a mistress yet to come, *And still I seek, I love, I know not whom.*	I think I have a mistress still to come; And still I seek, I love, I know not whom.[9211]

[9209] **Burton.** Printed page 468, dagger: "Dæmonia inquit quæ in hoc Eremo nuper occurrebant." The demons, he said, which lately appeared in this wilderness. The Latin has demons where Burton's English has fairies.

[9210] **Editor.** The Lives of the Fathers is a collection of stories about early Christian hermits. Burton's fairies translates the marginal dæmonia, demons or spirits. The anecdote illustrates untrained desire; it does not directly explain the preceding example of congenital blindness. Its exact source remains unresolved.

[9211] **Editor.** Burton gives no attribution for this couplet. Mistress means the woman loved or sought; it does not necessarily imply an adulterous relationship. The source of the lines remains to be identified.

Original text 1651	Modern English
'Tis true indeed of natural and chaste love, but not of this Heroical passion, or rather brutish burning lust of which we treat; we speak of wandring, wanton, adulterous eys, which as [9212]he saith, *lie still in wait as so many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls.*	That is indeed true of natural and chaste love, but not of this heroic passion—or, rather, the brutish, burning lust we are discussing. We mean roving, wanton, adulterous eyes, which, as he says, "lie constantly in ambush like soldiers. When they see an innocent onlooker gazing at them, they shoot him through and bewitch him at once; especially when they gaze and stare amorously, as wanton lovers do at one another, sharing each other's souls in a delightful encounter of eyes."[9213]
Hence you may perceive how easily, and how quickly we may be taken in love; since at the twinkling of an Eye, *Phædras* spirits may so perniciously infect *Lycias* blood. [9214]*Neither is it any wonder, if we but consider how many other diseases closely, and as suddainly are caught by infection, Plague, Itch, Scabs, Flux, &c.* The spirits taken in, will not let him rest that hath received them, but egg him on.	From this you can see how easily and quickly we may be caught by love, since in the blink of an eye Phaedrus's spirits may so dangerously infect Lysias's blood. "Nor is this surprising, if we consider how many other diseases are caught imperceptibly and just as suddenly through infection: plague, itching, scabs, flux, and so on." Once absorbed, the spirits will give the person who has received them no rest, but urge him on.[9215]
[9216]*Idque petit corpus mens unde est saucia amore;*	It seeks the body that wounded the mind with love;[9217]

[9212] **Burton.** Printed page 468, l: "Castilio de aulico, l. 3. fol. 228. Oculi ut milites in insidiis semper recubant, & subito ad visum sagittas emittunt, &c." Castiglione, The Courtier, book 3, folio 228. Eyes lie continually in ambush like soldiers, and suddenly shoot arrows at a look, and so on.

[9213] **Editor.** Heroical passion is the learned category of excessive erotic love discussed in this partition. Glote means gaze fondly or amorously; eye-conflict turns reciprocal looking into a playful battle. The quotation is assigned to Castiglione in the margin.

[9214] **Burton.** Printed page 468, m: "Nec mirum si reliquos morbos qui ex contagione nascuntur consideremus, pestem, pruritum, scabiem, &c." Nor is it surprising if we consider the other diseases arising from contagion: plague, itching, scabies, and so on.

[9215] **Editor.** Closely means secretly or imperceptibly. Flux denotes a bowel discharge or diarrhoeal illness. Compare Ficino, On Love 7.5, for the analogy between love and diseases spread by contagion; his list differs from Burton's.

[9216] **Burton.** Printed page 468, n: "Lucretius."

[9217] **Editor.** Lucretius, On the Nature of Things, book 4, in the account of sexual desire and the body that wounds the lover. The Latin says that it seeks the body from which the mind has been wounded; Burton applies the line to the preceding account of spirits.

Original text 1651	Modern English
and we may manifestly perceive a strange eduction of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib*. 2. *de occult. nat. mir. cap*. 7. *Valleriola lib*. 2. *observ. cap*. 7. *Valesius controv*. *Ficinus, Cardan, Libavius de cruentis cadaveribus*, &c.	And we can plainly perceive a strange drawing-out of spirits in those who bleed from the nose after death in the presence of their murderer. But read further in Lemnius, On the Hidden Wonders of Nature, book 2, chapter 7; Valleriola, Observations, book 2, chapter 7; Valesius's Controversies; Ficino; Cardan; Libavius, On Bleeding Corpses; and so on.[9218]

[9218] **Editor.** Eduction means drawing out. Burton appeals to the belief that a murdered body would bleed in its killer's presence, sometimes called cruentation. This is a historical evidentiary belief; the listed medical and natural-philosophical references await detailed collation.

Original text 1651	Modern English
Source page 469 **MEMB. 3. SUBSECT. 3.**	**MEMBER 3 SUBSECTION 3**[9219]
Artificial allurements of love, causes and provocations to lust; Gestures, Cloaths, Dowre, &c.	**Artificial attractions of love and incitements to lust Gestures Clothes Dowry and so on**
Natural beauty is a stronger loadstone of it self, as you have heard, a great temptation, and pierceth to the very heart; [9220]*forma verecundæ nocuit mihi visa puellæ;* but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concurr, which of themselves alone were all sufficient, each one in particular to produce this effect.	Natural beauty is itself a stronger lodestone, as you have heard: a great temptation, piercing to the very heart. "The sight of a modest maiden's beauty has wounded me." But it is much stronger still when joined by those artificial enticements and provocations—gestures, clothes, jewels, cosmetics and ornaments—and by favourable circumstances of time and place, any one of which could produce this effect by itself.[9221]

[9219] **Editor.** The displayed 1651 heading reads Member 3, Subsection 3, after Member 2, Subsection 2. Its running head also gives Member 3, but the preceding page's catchword says "Memb. 2." The synopsis groups all five causes under Member 2. This edition follows the displayed body sequence here and in the modern synopsis: artificial attractions are 3.2.3.3, favourable occasions are 3.2.3.4, and procurers and love potions are 3.2.3.5. Symptoms, prognosis and treatments then follow as Members 4, 5 and 6. This preserves the unusual sequence without inventing earlier subsections in Member 3.

[9220] **Burton.** Printed page 469, o: "In beauty, that of favor is preferred before that of Colours, and decent motion is more then that of favor. Bacons Essaies." Favour means features or appearance; decent motion means becoming movement.

[9221] **Editor.** Pigments are cosmetics; exornations are adornments. The Latin line is unassigned here. Bacon's Of Beauty, quoted in the margin, ranks features above colour and graceful movement above features; Burton abbreviates the formulation.

Original text 1651	Modern English
It is a question much controverted by some wise men, *forma debeat plus arti an naturæ?* Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion, that though beauty it self be a great motive, and give an excellent lustre *in sordibus*, in beggery, as a Jewel on a dunghil will shine and cast his rays, it cannot be suppressed, which *Heliodorus* fains of *Chariclia*, though she were in beggers weeds: yet as it is used, artificial is of more force, and much to be preferred.	Some wise men have much debated the question, "Does beauty owe more to art or to nature?" Are natural or artificial attractions more powerful? It remains undecided. For my part, I think that although beauty itself is a strong inducement, shining splendidly "amid filth," in beggary—like a jewel on a dungheap, which still shines and casts its rays, and cannot be concealed, as Heliodorus relates of Chariclea even in beggar's clothes—yet, as things are managed, artifice has greater power and deserves much preference.[9222]
[9223]*Sic dentata sibi videtur Ægle,* *Emptis ossibus Indicoque cornu;* *Sic quæ nigrior est cadente moro,* *Cerussata sibi placet Lychoris.*	So Aegle thinks herself well toothed With purchased bone and Indian ivory; So Lycoris, darker than a falling mulberry, Admires herself coated in white lead.[9224]
So toothless Ægle seems a pretty one; Set out with new bought teeth of Indy bone: So foul Lychoris blacker then berry, Her self admires, now finer then cherry.	So toothless Aegle thinks herself pretty, Decked with newly bought teeth of Indian ivory; So ugly Lycoris, blacker than a berry, Admires herself, now fairer than a cherry.

[9222] **Editor.** Art means skill, artifice or deliberate enhancement, not only the fine arts. Weeds means clothes. The example of Chariclea is attributed to Heliodorus; the exact passage has not yet been collated.

[9223] **Burton.** Printed page 469, dagger: "Martialis." Martial.

[9224] **Editor.** Martial, Epigrams 1.72.3–6. Cerussata means coated with white lead, a whitening cosmetic; Indian horn here is ivory used for false teeth. The contrast in complexion belongs to the poem's satirical beauty standards. Burton's English verse expands the Latin and is kept separately.

Original text 1651	Modern English
John Lerius the *Burgundian cap.* 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our coming to *Brasil*, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a year with them, to wear any, [9225]*Many will think that our so long commerce with naked women, must needs be a great provocation to lust;* but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, then our womens cloaths.	John Léry of Burgundy, in chapter 8 of his History of a Voyage to Brazil, is entirely on my side. "When we arrived in Brazil," he says, "we found both men and women as naked as at birth, without any covering, even over their private parts; and our Frenchmen, who lived with them for a year, could not persuade them to wear any. Many will think that our prolonged association with naked women must have been a great incitement to lust." But he concludes otherwise: their nakedness stirred lust far less than our women's clothes.[9226]
And I dare boldly affirm (saith he) *that those glittering attires, counterfeit colors, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other coutrements, wherewith our countrywomen counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that Barbarian homeliness, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal* (saith he) *to my companions at that present, which were all of the same mind.*	"And I boldly affirm," he says, "that those glittering outfits, artificial colours, headdresses, curled hair, pleated coats, cloaks, gowns, costly bodice panels, trimmed and loose garments, and all those other accessories by which our countrywomen fabricate beauty and so elaborately display themselves cause more mischief of this kind than that barbarian simplicity, although those women are in no way inferior to ours in beauty. I could prove this by many other arguments, but I appeal to my companions at the time, who were all of the same opinion."[9227]

[9225] **Burton.** Printed page 469, p: "Multi tacitè opinantur commercium illud adeo frequens cum Barbaris nudis, ac præsertim cum fæminis, ad libidinem provocare, at minus multò noxia illorum nuditas quàm nostrarum fæminarum cultus. Ausim asseverare splendidum illum cultum, fucos, &c." Many privately suppose that such frequent intercourse with naked barbarians, especially women, incites lust; yet their nakedness is far less harmful than our women's dress. I would venture to assert that splendid dress, cosmetics, and so on.

[9226] **Editor.** Jean de Léry, History of a Voyage to Brazil, chapter 8; the corresponding passage was checked in the French text. Commerce means association or dealings, not necessarily trade. Léry's argument compares the effect of habitual nakedness with elaborate European dress.

[9227] **Editor.** Stomachers are ornamental panels over the front of the bodice; guarded garments have decorative borders or trimmings. Homeliness here means plainness. Barbarian reproduces the European author's designation; the passage nonetheless explicitly grants the women equal natural beauty.

Original text 1651	Modern English
Source page 469–470 His country-man *Montague* in his *Essayes*, is of the same opinion, and are so many others; out of whose assertions thus much in brief we may conclude: that Beauty is more beholding to Art then Nature, and stronger provocations proceed from outward ornaments, then such as nature hath provided.	His countryman Montaigne, in his Essays, agrees, as do many others. From their assertions we may briefly conclude that beauty owes more to art than to nature, and that outward ornaments provoke more strongly than the attractions nature supplies.[9228]
Source page 470 It is true that those fair sparkling eys, white neck, coral lips, turgent Paps, Rose-colored cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible then it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanies, fair and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddess, when nature shall be furthered by Art.	It is true that those lovely, sparkling eyes, white neck, coral lips, swelling breasts, rose-coloured cheeks and so on are powerful enticements in themselves. But when an attractive, artful, carefully composed expression, a pleasing gesture and a studied bearing are added, the effect must be far stronger. Add elaborate needlework, varied colours, the finest dyes, jewels, spangles, pendants, lawn, lace, gauzes, fine white linen, embroidery, curled hair, ointments and so on, and they will turn even the dowdiest woman into a goddess, when art assists nature.[9229]

[9228] **Editor.** Montague is Montaigne. Essays 2.15, on desire increased by difficulty, discusses masks, veils and farthingales as devices that heighten desire by obstructing access. This is a close parallel for Burton's claim, although it does not prove which passage or edition he used, or his broader ranking of art above nature. Beholding means beholden or indebted.

[9229] **Editor.** Lawn is fine linen; tiffany is a light, transparent fabric. Calamistrations means curling the hair. The catalogue moves between textiles, ornaments, hairstyles and cosmetics.

Original text 1651	Modern English
For it is not the eye of it self that enticeth to lust, but an *adulterous eye*, as *Peter* terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandring eye, which *Isaiah* taxeth, 3. 16. *Christ* himself, and the Virgin *Mary* had most beautiful eys, as amiable eys as any persons, saith [9230]*Barradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe [9231]*Gerson* and [9232]*Bonaventure*: there was no such Antidote against it, as the Virgin *Maries* face; 'Tis not the eye, but carriage of it, as they use it, that causeth such effects.	For it is not the eye itself that incites lust, but an "adulterous eye," as Peter calls it in his second epistle, 2:14: a wanton, roving, lustful eye, the wandering eye Isaiah condemns in 3:16. Christ himself and the Virgin Mary had most beautiful eyes—as lovely, Barradius says, as those of anyone who ever lived—but also so modest and chaste that whoever looked at them was freed from burning lust, if we may believe Gerson and Bonaventure. There was no antidote like the Virgin Mary's face. It is not the eye, but how it is used, that causes such effects.[9233]
When *Pallas, Juno, Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of [9234]*Apuleius, Juno* came with majesty upon the stage, *Minerva* gravely, but *Venus, dulce subridens, constitit amœnè; & gratissimæ Gratiæ deam propitiantes, &c.* came in smiling with her gratious graces and exquisite Musick, as if she had danced, *& nonnunquam saltare solis oculis*, and which was the main matter of all, she danced with her rolling eys: they were the Brokers and Habingers of her sute. So she makes her brags in a modern Poet,	When Pallas, Juno and Venus sought Paris's favour and the golden apple, as elegantly described in Apuleius's delightful interlude, Juno came majestically onto the stage and Minerva gravely. But Venus "stood charmingly, smiling sweetly, while the most gracious Graces attended upon the goddess," and so on. She entered smiling, with her gracious Graces and exquisite music, as though dancing, "and sometimes dancing with her eyes alone." That was the chief thing: she danced with her roving eyes, the brokers and heralds of her suit. So she boasts in a modern poet:[9235]

[9230] **Burton.** Printed page 470, q: "Harmo. evangel. lib. 6. cap. 6." Harmony of the Gospels, book 6, chapter 6. Printed 467 cited chapter 10.

[9231] **Burton.** Printed page 470, r: "Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem." Sermon on the Virgin's conception. The Virgin's appearance moves everyone to chastity.

[9232] **Burton.** Printed page 470, s: "3. sent. d. 3. q. 3. mirum, virgo formosissima, sed à nemine concupita." Sentences, book 3, distinction 3, question 3. Wonderful: a most beautiful virgin, yet desired by no one.

[9233] **Editor.** Burton cites 2 Peter 2:14 and Isaiah 3:16 for wanton eyes, then contrasts them with the chaste gaze attributed to Christ and Mary. His notes assign the theological statements to Barradius, Gerson and Bonaventure; their edition-specific references are retained.

[9234] **Burton.** Printed page 470, dagger: "Met. 10." Apuleius, Metamorphoses, book 10.

[9235] **Editor.** Apuleius, Metamorphoses 10.30–32, describes a staged Judgment of Paris. Burton's account compresses the performance and its attending Graces. Pallas and Minerva name the same goddess; suit means the request for Paris's favourable judgment.

Original text 1651	Modern English
[9236]Soon could I make my brow to tyrannize, And force the world do homage to mine eys.	Soon I could make my brow rule tyrannically, And force the world to pay homage to my eyes.[9237]
The eye is a secret Orator, the first bawde, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. [9238]*Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did *suffragari*, and gave consent with a pleasant look.	The eye is a secret orator, the first go-between, "love's gateway." Secret looks, winks, glances and smiles serve as dialogues: often lovers arrange the match and understand each other before speaking a word. Euryalus and Lucretia were thus mutually captivated through the eyes and ready to welcome one another before they had ever spoken together. He asked for her favour with his eyes; she "assented," giving consent with a pleasing look.[9239]

[9236] **Burton.** Printed page 470, dagger: "Rosamonds complaint, by Sam. Daniel."

[9237] **Editor.** Samuel Daniel, The Complaint of Rosamond. The consulted 1592 text reads teach my browe and make the world where Burton has make my brow and force the world. Rosamond is the speaker in Daniel; Burton introduces her words while discussing Venus.

[9238] **Burton.** Printed page 470, t: "Æneas Silv." Aeneas Sylvius Piccolomini.

[9239] **Editor.** Bawd can mean a procurer or sexual intermediary. The story of Euryalus and Lucretia is assigned to Aeneas Sylvius Piccolomini; Burton's exact wording remains to be collated. Suffragari means give support or assent.

Original text 1651	Modern English
That [9240]*Thracian Rodope* was so excellent at this dumb Rhetorick, *that if she had but looked upon any one almost* (saith *Calisiris*) *she would have bewitched him, and he could not possibly escape it.* For as [9241]*Salvianus* observes, *the eys are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts.* They reveal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,	That Thracian Rhodope was so skilful in this silent rhetoric that, Calasiris says, if she so much as looked at almost anyone, she would bewitch him and he could not possibly escape. For, as Salvian observes, "the eyes are the windows of our souls, through which, as through so many channels, all unchaste desire enters our hearts." They reveal our thoughts and, as the saying goes, "the face is the index of the mind": but the eye is the index of the face.[9242]
[9243]*Quid procacibus intuere ocellis? &c.*	Why do you look with such shameless eyes? And so on.[9244]

[9240] **Burton.** Printed page 470, u: "Heliodor. l. 2. Rodope Thracia tam inevitabili fascino instructa, tam exacte oculis intuens attraxit, ut si in illam quis incidisset, fieri non posset quin caperetur." Heliodorus, book 2. Rhodope of Thrace possessed such inescapable fascination, and drew people by so intent a gaze, that anyone who encountered her could not avoid capture.

[9241] **Burton.** Printed page 470, x: "Lib. 3. de providentia: Animi fenestræ oculi, & omnis improba cupiditas per ocellos tanquam canales introit." On Providence, book 3. The eyes are the soul's windows; every wicked desire enters through the eyes as through channels.

[9242] **Editor.** Salvian, On the Government of God 3.8, explains the windows-and-channels image while expounding Matthew 5:28: Christians should restrain desire at the point of looking. Burton's On Providence is the title used in his margin; the passage is independently located in book 3. The modern text supplies the ellipsis: the face indicates the mind, the eye the face. Calisiris becomes Calasiris; the Heliodorus passage and the Latin intermediary remain uncollated.

[9243] **Burton.** Printed page 470, dagger: "Buchanan."

[9244] **Editor.** Attributed in the margin to George Buchanan. The line asks why someone looks with forward or shameless eyes; its precise poem and textual form remain to be collated.

Original text 1651	Modern English
Source page 470–471 I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveagle and deceive; though many fond lovers again are so frequently mistaken, and led into a fools paradise.	I may say the same of smiling, gait, exposed parts of the body, appealing gestures and so on. Laughter is an attribute peculiar to human beings, and smiling is ordinary; but those feigned, composed, affected, artful, exchanged smiles—those answering smiles—are silent displays and foretastes of greater things, mostly used to entice and deceive. Yet many foolish lovers are repeatedly mistaken and led into a fool's paradise.[9245]
Source page 471 For if they see but a fair maid laugh, or shew a pleasant countenance, use some gratious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.	For if they merely see a pretty young woman laugh, look pleasant, or use gracious words or gestures, they take it all personally, as done in their favour: surely she loves them; she is willing, yielding, and so on.
Stultus quando videt quod pulchra puella ridet, *Tum fatuus credit se quod amare velit:*	When a fool sees a pretty young woman smile, The simpleton thinks that she wants to love him.[9246]
When a fool sees a fair maid for to smile, He thinks she loves him, 'tis but to beguile.	When a fool sees a pretty young woman smile, He thinks she loves him; it is only a lure.
They make an art of it, as the Poet telleth us,	They make an art of it, as the poet tells us,
[9247]*Quis credat? discunt etiam ridere puellæ,* *Quæritur atque illis hac quoque parte decor:*	Who would believe it? Girls even learn to laugh, And seek attractiveness in this too.[9248]

[9245] **Editor.** Proper passion is a logical expression for a characteristic property: the traditional example is the human capacity for laughter. Dumb shows are wordless performances; prognostics are signs of what is to come. Fond here means foolish.

[9246] **Editor.** An unattributed rhyming Latin couplet. Burton's English version adds the claim that the woman means to deceive; that addition is preserved in its own modernized couplet.

[9247] **Burton.** Printed page 471, y: "Ovid de arte amandi." Ovid, The Art of Love.

[9248] **Editor.** Ovid, The Art of Love 3.281–282. The consulted Latin has aque illis, from a/ab, where Burton prints atque illis. The modern rendering conveys the sense that women seek attractiveness in laughter as well.

Original text 1651	Modern English
Who can believe? to laugh maids make an Art, And seek a pleasant grace to that same part.	Who would believe it? Girls make laughter an art, Seeking a pleasing grace in that as well.
And 'tis as great an enticement as any of the rest,	And it is as powerful an enticement as any of the rest:
——[9249]*subrisit molle puella,* *Cor tibi ritè salit.*——	——a girl smiled sweetly: Does your heart beat as it should?——[9250]
She makes thine heart leap with [9251]a pleasing gentle smile of hers.	She makes your heart leap with her pleasing, gentle smile.[9252]
[9253]*Dulce ridentem Lalagen amabo,* *Dulce loquentem,*	I shall love Lalage, sweetly laughing, Sweetly speaking,[9254]

[9249] **Burton.** Printed page 471, z: "Pers. 3. Sat." Persius, Satire 3.

[9250] **Editor.** Persius, Satire 3.110–111. The question is whether the heart still beats normally at an attractive sight; Burton prints the excerpt as a statement, then glosses it as the heart leaping. The Latin translation preserves the interrogative sense, while the following prose preserves Burton's gloss.

[9251] **Burton.** Printed page 471, a: "Vel centum Charites ridere putaret, Musæus of Hero." One would think a hundred Graces were smiling. Musaeus, of Hero.

[9252] **Editor.** Charites are the Graces, divine embodiments of charm. Burton's marginal Latin imagines a hundred of them smiling in Hero; the precise Latin version of Musaeus remains to be identified.

[9253] **Burton.** Printed page 471, b: "Hor. Od. 22. lib. 1." Horace, Odes 1.22.

[9254] **Editor.** Horace, Odes 1.22.23–24. The lines are kept apart from Burton's ensuing prose paraphrase, so both the quotation and his repetition remain visible.

Original text 1651	Modern English
I love *Lalage* as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistris, being well pleased, she gave so sweet a smile. It won [9255]*Ismenius*, as he confesseth, *Ismene subrisit amatorium, Ismene* smiled so lovingly the second time I saw her, that I could not chuse but admire her: And *Galla's* sweet smile quite overcame [9256]*Faustus* the Shepheard,	I love Lalage as much for smiling as for talking. "Delighted, she smiled so sweetly," as the man in Petronius said of his mistress: pleased, she gave such a sweet smile. It won over Ismenias, as he confesses: "Ismene smiled amorously." The second time I saw her, Ismene smiled so lovingly that I could not help admiring her. And Galla's sweet smile quite overcame Faustus the shepherd:[9257]
Me aspiciens motis blandè subrisit ocellis.	Looking at me, she smiled sweetly, her eyes playing.[9258]
All other gestures of the body will enforce as much. *Daphnis* [9259]in *Lucian* was a poor tattered wench, when I knew her first, said *Corbile, pannosa & lacera*, but now she is a stately peece indeed, hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to pass? *by setting out her self after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c.*	All other bodily gestures can have as much effect. "Daphnis in Lucian was a poor ragged girl when I first knew her," said Corbile, "in tatters and rags; but now she is a splendid creature indeed, with maids to attend her, fine clothes, money in her purse, and so on. Would you know how this happened? By presenting herself in the best fashion, by her pleasing manner, friendliness, and sweet smiles for everyone."[9260]

[9255] **Burton.** Printed page 471, c: "Eustathius l. 5." Eustathius, book 5.

[9256] **Burton.** Printed page 471, dagger: "Mantuan." Baptista Mantuanus.

[9257] **Editor.** Petronius, Satyricon 127, supplies the quoted description of Circe's smile. Ismenius and Ismene are the lovers of the romance attributed here to Eustathius; their names are modernized to Ismenias and Ismene. The Eustathius passage remains to be collated.

[9258] **Editor.** Baptista Mantuanus, Eclogue 1.104: Galla looks back at Faustus and smiles. Motis ocellis gives the movement or play of her eyes, rather than only the smile.

[9259] **Burton.** Printed page 471, dagger: "Tom. 4. merit. dial. Exornando seipsam eleganter, facilem & hilarem se gerendo erga cunctos, ridendo suave ac blandum quid, &c." Volume 4, Dialogues of Courtesans. By adorning herself elegantly, behaving amiably and cheerfully towards everyone, smiling sweetly and charmingly, and so on.

[9260] **Editor.** Burton assigns the story to Lucian's Dialogues of Courtesans. The names Daphnis and Corbile and the printed volume reference are retained; exact identification and wording remain for collation. Brave here means splendid, not courageous.

Original text 1651	Modern English
Many women dote upon a man for his complements only, and good behaviour, they are won in an instant; too credulous to believe that every light, wanton sutor, who sees or makes love to them, is instantly inamored, he certainly dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies.	Many women fall for a man simply because of his courtesies and good manners; they are won in an instant. They are too ready to believe that every frivolous, wanton suitor who sees or courts them is instantly in love: surely he adores and admires them; surely he will marry them. Yet nothing is further from his intention: this is his usual behaviour in all such company.
So both delude each other, by such outward shews, and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerful enticers, and which the Prophet *Esay* a Courtier himself, and a great observer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet*. To say the truth, what can they not effect by such means?	So both deceive each other by such outward displays. Among these, an upright and graceful bearing, curtsies, gentle greetings, bows, a mincing gait, and a becoming, studied walk are powerful enticements. The prophet Isaiah, himself a courtier and a keen observer, reproached the daughters of Zion for these in 3:16: "They minced as they walked, and made a tinkling with their feet." To tell the truth, what can they not accomplish by such means?[9261]

[9261] **Editor.** Complements means polite attentions or courtesies. Cringes are bows; decent means becoming or suitable. Isaiah 3:16 supplies the mincing walk and tinkling feet. Burton's description of Isaiah as a courtier is his characterization.

Original text 1651	Modern English
Whilst nature decks them in their best attires *Of youth and beauty which the world admires,*	While nature dresses them in the finest clothes Of youth and beauty, which the world admires,[9262]
[9263]*Urit ——voce, manu, gressu, pectore, fronte, oculis.*	She sets us on fire—with voice, hand, step, Breast, brow and eyes.[9264]
Source page 471–472 When Art shall be annexed to beauty, when wiles and guiles shall concur: for to speak as it is, Love is a kind of legerdemain; meer jugling, a fascination) When they shew their fair hand, fine foot and leg withal, *magnum sui desiderium nobis relinquunt*, saith [9265]*Balthazar Castilio lib.* 1. they set us a longing, *and so when they pull up their petty-coats, and outward garments*, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroydrings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as [9266]*Chrysostome* telleth them down-right, *though they say nothing with their mouths, they speak in their gate, they speak with their eys, they speak in the carriage of their bodies.*	When art is added to beauty, when tricks and deceits work together—for, to speak plainly, love is a kind of sleight of hand, mere trickery, a bewitchment—when they show their lovely hand, fine foot and leg, "they leave us with a great longing for them," says Baldassare Castiglione in book 1: they set us longing. So too when they lift their petticoats and outer clothes, as they commonly do to show their fine stockings of the richest dyed silk, gold fringes, lace and embroidery—they will take care, when going to church or anywhere else, that everything is seen —it is merely a snare to catch fools. As Chrysostom tells them bluntly, "Though they say nothing with their mouths, they speak in their walk, they speak with their eyes, they speak through the bearing of their bodies."[9267]

[9262] **Editor.** No source is supplied for this English couplet. Nature's finest attire is youth and beauty; the next lines shift from these natural attractions to deliberate enhancement.

[9263] **Burton.** Printed page 471, dagger: "Angerianus." Angerianus.

[9264] **Editor.** The margin attributes the line to Angerianus. Gressu is by her step or gait. The single printed Latin line is divided into two in modern English for readability; its exact source remains to be collated.

[9265] **Burton.** Printed page 472, d: "Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspiciatur, dum templum aut locum aliquem adierit." Or if a garment happens to be deliberately raised so that some part of the feet and legs is visible, while she goes to church or elsewhere.

[9266] **Burton.** Printed page 472, e: "Sermone, quod non fæminæ viris cohabitent. Non loquuta es lingua, sed loquuta es gressu: non loquuta es voce, sed oculis loquuta es clarius quàm voce." In the sermon That Women Should Not Live with Men. You have not spoken with your tongue, but with your walk; not with your voice, but more clearly with your eyes than with your voice.

[9267] **Editor.** Legerdemain means sleight of hand. A springe is a snare and woodcock can mean an easily deceived person. The opening source sentence has an unmatched closing parenthesis; modern punctuation makes its aside explicit. The moral judgment about women's presentation belongs to Burton's argument.

Original text 1651	Modern English
Source page 472 And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!	And what else can we say of their baring their necks, shoulders, breasts, arms and wrists? What purpose does it serve except to tempt men to lust?
[9268]*Nam quid lacteolus sinus, & ipsas* *Præ te fers sine linteo papillas?* *Hoc est dicere, posce, posce, trado;* *Hoc est ad Venerem vocare amantes:*	Why display your milk-white bosom, Your very breasts, without a cloth to cover them? This is to say, "Ask, ask: I yield"; This is to summon lovers to love.[9269]
There needs no more as [9270]*Fredericus Matenesius* well observes, but a cryer to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a Sowgelder to blow,	As Fredericus Matenesius aptly observes, all that is lacking is a crier to go before them dressed like that and tell us to look, a trumpet to sound—or, failing that, a sow-gelder to blow his horn:[9271]
[9272]Look out look out and see What object this may be That doth perstringe mine eye: A gallant Lady goes, In rich and gaudy clothes, But whether away God knows, ——look out. &c. *& quæ sequuntur,*	Look out, look out and see What sight this may be That dazzles my eye: A splendid lady goes In rich and showy clothes, But where, God only knows. ——Look out, and so on, and what follows.

[9268] **Burton.** Printed page 472, dagger: "Jovianus Pontanus Baiar lib. 1. ad Hermionem." Giovanni Pontano, Baiae, book 1, To Hermione.

[9269] **Editor.** Burton attributes the verses to Pontano, Baiae, book 1, To Hermione. The source prints lacteolus sinus, an awkward grammatical form; the sense is the milk-white bosom. The complete quotation and title have not yet been collated against Pontano's text. Venus stands for sexual love.

[9270] **Burton.** Printed page 472, asterisk: "De luxu vestium discurs. 6. Nihil aliud deest nisi ut præco vos præcedat, &c." On Luxury in Dress, discourse 6. Nothing is lacking except a herald to walk before you, and so on.

[9271] **Editor.** A sow-gelder castrated pigs and advertised by a horn. Burton comically substitutes this tradesman for a herald or trumpeter, then offers the following song. Perstringe means dazzle or strike the eye. The tune and the Matenesius reference remain to be traced.

[9272] **Burton.** Printed page 472, y: "If you can tell how, you may sing this to the tune, a Sow-gelder blows."

Original text 1651	Modern English
or to what end and purpose? But to leave all these phantastical raptures, Ile prosecute mine intended Theam. Nakedness, as I have said, is an odious thing of it self, *remedium amoris;* yet it may be so used, in part, and at set times, that there can be no such enticement as it is;	Or to what end and purpose? But leaving these fanciful flights aside, I shall pursue my intended subject. Nakedness, as I have said, is repulsive in itself, "a remedy for love"; yet when used partially and at chosen times it can be the most powerful enticement of all:
[9273]*Nec mihi cincta Diana placet, nec nuda Cythere,* *Illa voluptatis nil habet, hæc nimium.*	Neither clothed Diana nor naked Venus pleases me: The one has no sensual delight, the other too much.[9274]
David so espied *Bersheba*, the Elders *Susanna:* [9275]*Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius* in *Suet. cap.* 42. supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent;* some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax.*	That was how David saw Bathsheba, and the elders Susanna. Apelles fell in love with Campaspe when he was to paint her naked. Tiberius, in Suetonius, chapter 42, dined with Sestius Gallus, an old lecher—"a lustful old man"—"on condition that naked girls should serve." Some say the same of Nero, and Pontus Heuter of Charles the Bold.[9276]

[9273] **Burton.** Printed page 472, e: "Auson. epig. 28." Ausonius, Epigram 28, in Burton's numbering. The letter e is repeated on this page.

[9274] **Editor.** Ausonius, the epigram beginning Hanc volo quae non volt. The consulted Latin text has nec bis cincta, neither twice-girded or closely clothed, where Burton prints nec mihi cincta, neither clothed … pleases me. Burton's wording is translated. Cythere is Venus; numbering varies between editions.

[9275] **Burton.** Printed page 472, f: "Plin. lib. 33. cap. 10. Campaspen Nudam picturus Apelles, amore ejus illaqueatus est." Pliny, book 33, chapter 10. When Apelles was to paint Campaspe naked, he was ensnared by love for her. The printed reference is retained.

[9276] **Editor.** Bathsheba and Susanna are the biblical bathing episodes. Suetonius, Tiberius 42, calls the host Cestius Gallus, rather than Burton's Sestius; both Latin formulations of the dinner condition convey service by naked women. The Pliny reference is printed 33.10; that reference and the Nero and Heuter claims await full collation. Carolus Pugnax is Charles the Bold.

Original text 1651	Modern English
Amongst the *Babylonians*, it was the custome of some lascivious queans to dance friskin in that fashion, saith *Curtius lib*. 5. and *Sardus de mor. gent. lib*. 1. writes of others to that effect. The [9277]*Tuscans* at some set banquets, had naked women to attend upon them, which *Leonicus de Varia hist. lib*. 3. *cap*. 96. confirms of such other bawdy nations.	Among the Babylonians, some lustful women used to dance and frisk in that fashion, says Curtius in book 5; and Sardus, in Customs of Peoples, book 1, writes similarly of others. At certain formal banquets the Etruscans had naked women to wait on them, a practice Leonicus, in his Miscellaneous History, book 3, chapter 96, also records of other lewd nations.[9278]
Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times; and *Heliogabalus, etiam coram agentes, ut ad venerem incitarent:* So things may be abused. A servant maid in *Aristænetus*, spyed her Master and Mistress through the keyhole [9279]merily disposed; upon the sight she fell in love with her Master.	Nero always wanted obscene pictures hanging in his room, a practice all too common in our time; and Heliogabalus "even had people performing before him, to arouse his lust." So things can be misused. A servant in Aristaenetus watched her master and mistress through the keyhole as they were enjoying themselves; the sight made her fall in love with her master.[9280]

[9277] **Burton.** Printed page 472, g: "In Tyrrhenis conviviis nudæ mulieres ministrabant." At Etruscan banquets naked women served.

[9278] **Editor.** Tuscans here means the ancient Etruscans. These are Burton's reports and moral descriptions of other peoples, drawn from the named writers; the particular Curtius, Sardus and Leonicus passages remain to be collated.

[9279] **Burton.** Printed page 472, asterisk: "Amatoria miscentes vidit, & in ipsis complexibus audit, &c. emersit inde cupido in pectus Virginis." She saw them making love, and hears them in their embraces, and so on; from this desire arose in the maiden's heart.

[9280] **Editor.** Merily disposed is a euphemism for sexual activity, made explicit by the marginal Latin. Heliogabalus is the emperor also called Elagabalus. These anecdotes are preserved as Burton's cited examples, with their individual sources still requiring collation.

Original text 1651	Modern English
Source page 472–473 [9281]*Antoninus Caracalla* observed his mother in law with her breasts amorously laid open, he was so much moved, that he said, *Ah si liceret*, O that I might; which she by chance over-hearing, replyed as impudently, [9282]*Quicquid libet licet*, thou maist do what thou wilt: And upon that temptation he married her: this object was not in cause, not the thing it self, but that unseemly, undecent carriage of it.	Antoninus Caracalla saw his stepmother with her breasts enticingly exposed. He was so stirred that he said, “Ah, if only it were allowed!”—“Oh, if only I might!” She happened to overhear and replied just as shamelessly, “Whatever you please is permitted”: you may do what you wish. Tempted by this, he married her. The object itself was not the cause, but its unseemly, indecent presentation.[9283]
Source page 473 When you have all done, *veniunt à veste sagittæ*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;	When all is said and done, “the arrows come from clothing”: the greatest provocations to lust come from our apparel. God makes, they say, and man shapes; and there is no inducement like it.[9284]
[9285]*Which doth even Beauty beautifie,* *And most bewitch a wretched eye.*	It makes even beauty more beautiful, And utterly bewitches a wretched eye.[9286]

[9281] **Burton.** Printed page 472, dagger: “Epist. 7. lib. 2.” Letter 7, book 2. The dagger stands before Antoninus; this bibliographical form appears to refer back to Aristaenetus. Its placement is retained.

[9282] **Burton.** Printed page 473, h: “Spartian.” Spartianus, the name attached to the Life of Caracalla in the Historia Augusta.

[9283] **Editor.** The story is in the Historia Augusta, Life of Caracalla 10.1–4, attributed to Spartianus. The consulted edition identifies the alleged marriage and stepmother relationship as fabrications: Julia Domna was Caracalla’s mother. Mother in law here therefore means the stepmother of the story, not a wife’s mother. Burton’s account is preserved without treating it as established history.

[9284] **Editor.** The arrows are those of erotic attraction: Burton now turns from exposed beauty to clothing itself. The maxim contrasts God’s making of the person with the human shaping of appearance. No separate author is named for the Latin phrase here.

[9285] **Burton.** Printed page 473, asterisk: “Sidneys Arcadia.” Philip Sidney, Arcadia.

[9286] **Editor.** Sidney’s Arcadia, in Zelmane’s song beginning “What tongue can her perfection tell,” praises Philoclea. The preceding lines attribute a special grace to the Graces, becoming her limbs at every time and place; Burton transfers the couplet to apparel. The consulted text reads “the wretched eye,” against Burton’s “a wretched eye.” His wording and the deliberate beauty/beautify repetition are preserved; his particular edition remains unidentified.

Original text 1651	Modern English
a filthy knave, a deformed quean, a crooked carkass, a maukin, a witch, a rotten post, an hedgstake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust; [9287]*Bossus aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith [9288]*Matenesius*, and with tears of blood to be deplored.	A filthy rogue, an ugly hussy, a crooked carcass, a slattern, a witch, a rotten post, a hedge-stake can be dressed and decked out to look as fair and inspire as much love as the rest. Many a foolish fellow is caught in this way. One calls it "lust's first snare"; Bossus calls it "a snare for souls, a deadly reed"—a fatal reed, the greatest go-between; "a powerful enticement, to be lamented with tears of blood," says Matenesius, and with tears of blood to be deplored.[9289]
Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and *decorum* in this as well as in other things, fit to be used, becoming several persons, and befitting their estates; he is only phantastical, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them?	This does not mean that becoming clothes and customary ornaments should be condemned. Here, as in other things, there is a propriety and fitness worth observing, suited to different people and their stations. When a style of dress is generally accepted, the person who refuses the fashion is merely eccentric, like an old figure in a tapestry. But when people are so eager for novelty, so changeable, so extravagant in their dress—beyond their means and fortunes, unsuited to their age, position, rank and condition—what else should we think of them?[9290]

[9287] **Burton.** Printed page 473, i: "De immod. mulier. cultu." On immoderate female adornment.

[9288] **Burton.** Printed page 473, dagger: "Discurs. 6. de luxu vestium." Discourse 6, On Luxury in Dress.

[9289] **Editor.** Maukin can mean a slattern or a rag-like figure; Burton's catalogue slides from insulting descriptions of people to inanimate objects. Aucupium means bird-catching or a snare, and the deadly reed continues that trapping imagery. Bossus is Matthaeus Bossus; the exact Matenesius reference remains unverified. These are the polemic's judgements, not neutral descriptions.

[9290] **Editor.** Arras is figured tapestry. Estates means social stations as well as means; phantastical here means eccentric or affected. Burton qualifies his attack: customary, becoming dress is acceptable, while conspicuous novelty and expenditure beyond one's position are condemned.

Original text 1651	Modern English
Why do they adorn themselves with so many colours of hearbs, fictitious flowers, curious needleworks, quaint devices, sweet smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c. Why do they crown themselves with gold and silver, use coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroydries, shadows, rebatoes, versicolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue? with colours of heavens, stars, planets: the strength of mettals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, and industry of man can afford?	Why do they adorn themselves with so many plant colours, artificial flowers, elaborate needlework, ingenious designs, sweet perfumes, and the priceless wealth of precious stones—pearls, rubies, diamonds, emeralds, and so on? Why do they crown themselves with gold and silver, wear coronets and headdresses of various fashions, and deck themselves with pendants, bracelets, earrings, chains, belts, rings, pins, spangles, embroidery, shading headwear, stiff collars and many-coloured ribbons? Why do they make such splendid displays with scarves, feathers, fans, masks, furs, lace, gauze, ruffs, falling collars, hairnets, cuffs, damask, velvet, glittering fabrics, cloth of gold and silver, and tissue? With the colours of the heavens, stars and planets, and all the resources of metals, stones, scents, flowers, birds, beasts, fish, and whatever Africa, Asia, America, sea, land, art and human industry can supply?[9291]

[9291] **Editor.** Tires are headdresses; rebatoes stiffened collars or collar supports; tiffanies gauzy fabrics; falls falling collars; calls hairnets. Shadows is interpreted as headwear shading the face. Tinsel and tissue can denote rich fabrics containing metallic thread, rather than the modern decorative strips and paper. The catalogue accumulates forms of dress without offering a precise inventory of one costume.

Original text 1651	Modern English
Why do they use and covet such novelty of inventions, such new fangled tires, and spend such inestimable sums on them? *To what end are those crisped, false hairs, painted faces*, as [9292]the *Satyrist* observes, *such a composed gate, not a step awry?* Why are they like so many *Sybarites*, or *Neroes Poppæa, Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawk in pruning? [9293]*Dum moliuntur, dum comuntur, annus est:* A [9294]*Gardner takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a Mariner about his ship, a Merchant his shop and shop-book, as they do about their faces*, and all those other parts: such setting up with corks, streightning with whale-bones; why is it but as a day-net catcheth Larks, to make yong men stoop unto them?	Why do they use and crave such novel inventions and newfangled headdresses, spending incalculable sums on them? "What are those curled, false locks and painted faces for," as the satirist asks, "and that carefully studied walk, without a step out of place?" Why, like so many Sybarites, or Nero's Poppaea, or Ahasuerus's concubines, do they spend so much money and time dressing—as long as Caesar took to marshal his army, or a hawk takes to preen? "While they prepare, while they adorn themselves, a year goes by." A gardener takes less pleasure and trouble over his garden, a horseman over grooming his horse and polishing his armour, a sailor over his ship, a merchant over his shop and accounts, than they take over their faces and all their other parts. Such raising themselves on cork soles, such squeezing themselves with whalebone! What is it for but to make young men swoop towards them, as a day-net catches larks?[9295]

[9292] **Burton.** Printed page 473, k: "Petronius fol. 95. quo spectant flexæ comæ? quo facies medicamine attrita & oculorum mollis petulantia? quo incessus tam compositus, &c." Petronius, folio 95. What are curled locks for? What purpose is served by a face rubbed with cosmetics and the eyes' soft wantonness? Why so studied a walk? And so on.

[9293] **Burton.** Printed page 473, l: "Ter." Terence.

[9294] **Burton.** Printed page 473, asterisk: "P. Aretine. Hortulanus non ita exercetur visendis hortis, eques equis, armis, nauta navibus, &c." Pietro Aretino. A gardener is not so occupied in inspecting gardens, a horseman with horses and arms, a sailor with ships, and so on.

[9295] **Editor.** Petronius, Satyrica 126, has Chrysis address the male Polyaenus; Burton applies the description to women. Terence, Heauton Timorumenos II.ii (around line 240), reads conantur, "try," where Burton prints comuntur, "adorn themselves." Corks are raised cork soles; whalebone stiffens the clothing. The day-net comparison makes the young man a bird lured into a trap. The Aretino passage remains unlocated.

Original text 1651	Modern English
Source page 473–474 *Philocharus* a gallant in *Aristenetus*, advised his friend *Polienus*, to take heed of such enticements, [9296]*for it was the sweet sound and motion of his Mistris spangles and bracelets, the smell of her oyntments, that captivated him first.*	Philocharus, a gallant in Aristaenetus, warned his friend Polyaenus to beware of such enticements: it was the pleasing sound and movement of his mistress's spangles and bracelets, and the scent of her ointments, that first captivated him.[9297]
Source page 474 *Illa fuit mentis prima ruina meæ.*	That was the first downfall of my mind.
Quid sibi vult pixidum turba, saith [9298]*Lucian, To what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands yearly revenues on such fooleries?* [9299]*bina patrimonia singulis auribus; why use they dragons, wasps, snakes, for chains, inamelled jewels on their necks, ears? dignam potius foret ferro manus istas religari, atque utinam monilia verè dracones essent;* they had more need some of them be tied in *Bedlam* with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and instead of wrought smocks, have their cheeks stigmatised with a hot iron; I say, some of our *Jesabels*, instead of painting, if they were well served.	"What is the purpose of this crowd of boxes?" asks Lucian. "What use are pins, pots, mirrors, ointments, curling irons, combs, bodkins and setting-sticks? Why do they spend their entire inheritances and their husbands' yearly incomes on such follies?" "Two estates on each ear!" "Why do they wear dragons, wasps and snakes as chains and enamelled jewels on their necks and ears? Those hands would deserve better to be bound in iron; would that their necklaces really were snakes!" Some of them would have more need of iron chains in Bedlam, a whip instead of a fan, and haircloth next to their skin; instead of embroidered shifts, their cheeks branded with a hot iron. I mean some of our Jezebels: that would be their due, instead of face-paint.[9300]

[9296] **Burton.** Printed page 474, dagger: "Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c." Letter 4. The sound of pleasantly jingling bracelets, the scent of ointments, and so on.

[9297] **Editor.** Aristaenetus's fictional love letters supply the example; Burton gives only Letter 4 in the margin. His spellings Aristenetus and Polienus are normalized in the modern text. The independent Latin line that follows makes the narrator's mental ruin the point of the anecdote. Its attribution is not separately specified here.

[9298] **Burton.** Printed page 474, m: "Tom. 4. dial. Amor. vascula plena multæ infelicitatis omnem maritorum opulentiam in hæc impendunt, dracones pro monilibus habent, qui utinam vere dracones essent. Lucian." Volume 4, Dialogue on Love. Little vessels full of great unhappiness; they spend all their husbands' wealth on these things, wear snakes as necklaces—would that they really were snakes! Lucian.

[9299] **Burton.** Printed page 474, dagger: "Seneca."

[9300] **Editor.** Bedlam is Bethlem hospital, invoked here as an image of confinement and punishment. Haircloth is coarse penitential clothing; wrought smocks are embroidered shifts. Bodkins and setting-sticks are implements for arranging hair or dress. The Jezebel comparison evokes the painted biblical queen. Burton intensifies the cited satire into a punitive outburst; the exact Lucian and Seneca loci remain to be checked.

Original text 1651	Modern English
But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuffe? [9301]*Because forsooth they would be fair and fine, and where nature is defective, supply it by art.*	But why all this labour, expense, preparation, riding and running about, all these goods brought from afar and bought so dearly? Why, because they want to be beautiful and fine, and to supply by art whatever nature lacks.[9302]
[9303]*Sanguine quæ vero non rubet, arte rubet,* (*Ovid.*)	She who has no natural blush is rosy through art. (Ovid.)[9304]

[9301] **Burton.** Printed page 474, n: “Castilio de aulic. lib. 1. Mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sint, videantur tamen esse; & si qua parte natura defuit, artis suppetias adjungunt: unde illæ faciei unctiones, dolor & cruciatus in arctandis corporibus, &c.” Castiglione, The Courtier, book 1. Above all, every woman wishes to be beautiful, or, if she is not really beautiful, at least to appear so. Wherever nature has failed, they add the aid of art: hence those facial ointments, the pain and torment of constricting their bodies, and so on. The marker precedes Because forsooth in the body.

[9302] **Editor.** Castilio is Baldassare Castiglione, author of The Courtier. The marginal Latin expands the claim that art supplies nature’s defects and includes the bodily pain of fashionable constriction. Its precise Latin edition and relation to the Italian text remain for collation.

[9303] **Burton.** Printed page 474, dagger: “Ovid. epist. Med. Jasoni.” Ovid, the letter of Medea to Jason.

[9304] **Editor.** The verse is Ovid, Ars amatoria 3.200. The marginal reference to Medea’s letter to Jason (Heroides 12) is therefore misplaced. The printed attribution is retained in the Burton note; the modern line translates the contrast between real blood and artificial colour.

Original text 1651	Modern English
and to that purpose they annoint and paint *their faces*, to make *Helen* of *Hecuba —— parvamque exortamque puellam —— Europen;* To this intent *they crush in their feet and bodies*, hurt and crucifie themselves, sometimes in laxe clothes, an hundred yards I think in a gown, a sleeve: and sometimes again so close, *ut nudos exprimant artus.* [9305]Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels; now loose bodies, then great fardingals and close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other? *oculorum decipulam*, [9306]one therefore calls it *& Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush is to a Tavern.	To that end they anoint and paint their faces, making a Helen out of a Hecuba, and a Europa out of "a little, newly grown girl." To that end they squeeze their feet and bodies, hurting and tormenting themselves: sometimes in loose clothes, with a hundred yards, I think, in a gown or a sleeve; then again so tight that "they reveal the naked limbs." Now long tails and trains, then short; up, down, high, low, thick, thin, and so on. Now little collars or none, then collars as big as cartwheels; now loose bodices, then huge farthingales and tight girdling, and so on. What is it all for but to intoxicate someone, like the prostitute in Proverbs? One therefore calls it "a trap for the eyes and a sign of lust"—lust's trap and a sure sign of it, as an ivy-bush marks a tavern.[9307]
Quòd pulchros Glycere sumas de pixide vultus, *Quòd tibi compositæ nec sine lege comæ:* *Quòd niteat digitis adamas, Beryllus in aure,* *Non sum divinus, sed scio quid cupias.*	Glycere, since you take your beauty from a box, And carefully arrange your hair; Since diamonds shine on your fingers, beryl in your ear— I am no prophet, but I know what you desire.[9308]
O Glycere in that you paint so much, Your hair is so bedeckt in order such, With rings on fingers, bracelets in your ear, Although no Prophet, tell I can, I fear.	O Glycere, since you paint yourself so much, And deck your hair in such an ordered way, With rings on fingers, bracelets in your ear, Though no prophet, I can tell, I fear.

[9305] **Burton.** Printed page 474, o: "Modo caudatas tunicas, &c. Bossus." Now gowns with trains, and so on. Bossus.

[9306] **Burton.** Printed page 474, dagger: "Scribanius philos. Christ. cap. 6." Scribanius, Christian Philosophy, chapter 6.

[9307] **Editor.** Helen and Europa stand for beauty, Hecuba for the older woman whom cosmetics supposedly transform. The printed parvamque exortamque is anomalous; its tentative literal rendering is "little, newly grown." Juvenal 8.33–34 instead has pravam extortamque, "crooked and twisted," in a passage about calling such a girl Europa. Farthingales support wide skirts; bands are collars. The ivy-bush advertises a tavern; the seductive woman recalls Proverbs 7.

[9308] **Editor.** These are lines 1–3 and 16 of In Glyceren, Epigrammatum liber tertius 67, in the online John Leech collection. The intervening twelve lines are omitted by Burton. The checked text ends quod cupias; Burton has quid cupias. His following English version freely changes details, including the jewel in the ear; it remains a separate verse unit.

Original text 1651	Modern English
To be admired, to be gazed on, to circumvent some novice; as many times they do, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum & succi plenum* (as *Chærea* describes his mistriss in the [9309]Poet) a painted face, a ruffe-band, fair and fine linnen, a coronet, a flowre,	To be admired, to be gazed at, to ensnare some novice—as they often do, so that instead of a lady he loves a cap and feather; instead of a young woman with "a natural complexion, a firm body full of vitality," as Chaerea describes his mistress in the poet, he loves a painted face, a ruff, fine white linen, a coronet, a flower—[9310]
[9311]*(Naturæque putat quod fuit artificis,)*	(And thinks the craftsman's work is nature's.)[9312]
a wrought wastcoate he dotes on, or a pied petticote, a pure die instead of a proper woman. For generally as with rich furred Conies, their cases are far better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more pretious then their inward indowments. 'Tis too commonly so.	He dotes on an embroidered waistcoat or a many-coloured petticoat: a fine dye instead of a fine woman. For generally, as with richly furred rabbits, their coverings are far better than their bodies; and, like the bark of a cinnamon tree, worth more than its whole trunk, their outward equipment is far more precious than their inward qualities. It is all too commonly so.[9313]

[9309] **Burton.** Printed page 474, dagger: "Ter. Eunuc. Act. 2. Scen. 3." Terence, The Eunuch, act 2, scene 3.

[9310] **Editor.** Terence, Eunuchus II.iii, around line 318. Chaerea praises a natural complexion and a firm, vigorous body, in contrast to fashionable practices that diminish young women's health and appearance. Burton adapts the grammar of the quotation. Succus literally means juice or sap and here conveys bodily vitality.

[9311] **Burton.** Printed page 474, asterisk: "Stroza fil." Strozzi the son.

[9312] **Editor.** The margin attributes the line to Strozzi the son, conventionally Ercole Strozzi. Its precise poem remains unverified. Artificis means the maker's or craftsman's: the admirer mistakes something manufactured for something natural.

[9313] **Editor.** Conies are rabbits and cases their skins. Bulk here means the tree's trunk or main mass. Proper means handsome or well formed, while pure die is a fine dye or colour. The material comparisons continue the distinction between costly coverings and the qualities of the person beneath them.

Original text 1651	Modern English
Source page 475 [9314]*Auferimur cultu, & gemmis, auroque teguntur* *Omnia; pars minima est ipsa puella sui.*	Adornment carries us away; jewels and gold cover Everything; the girl herself is the least part of herself.[9315]
With gold and jewels all is covered, And with a strange tire we are won, (While she's the least part of her self) And with such baubles quite undone.	With gold and jewels all is covered, And an exotic headdress wins us over; (While she is the least part of herself) Such baubles utterly undo us.
Why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no business, but only to shew themselves?	Why do they stay indoors for so long at a time, sometimes a whole winter, allowing themselves to be seen only by torchlight or candlelight, then venture out after every possible preparation, when they have no business except to show themselves?
Spectatum veniunt, veniunt spectentur ut ipsæ.	They come to see, they come to be seen.[9316]
[9317]*For what is beauty if it be not seen,* *Or what is't to be seen if not admir'd,* *And though admir'd, unless in love desir'd?*	For what is beauty if it is not seen? What use is being seen, if not admired? And even admired, unless desired in love?[9318]

[9314] **Burton.** Printed page 475, p: "Ovid."

[9315] **Editor.** Ovid, Remedia amoris 343–344. The lover is carried away by adornment, so that the actual woman seems the smallest component of the elaborate appearance. Burton adds a conjunction before gemmis. His English rendering that follows introduces further details and is preserved independently.

[9316] **Editor.** Ovid, Ars amatoria 1.99. In its original setting the line concerns women at the theatre. Burton broadens it to public display generally. The doubled veniunt is retained as the repeated "they come."

[9317] **Burton.** Printed page 475, dagger: "S. Daniel." Samuel Daniel.

[9318] **Editor.** Samuel Daniel, The Complaint of Rosamond (1592), in Rosamond's complaint about beauty hidden from view. The checked early text has unless admired where Burton prints if not admir'd. The modern version follows Burton's wording and preserves the three separate lines.

Original text 1651	Modern English
why do they go with such counterfeit gate, which [9319]*Philo Judæus*, reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, *Sybaritical tricks, fucos genis, purpurissam venis, cerussam fronti, leges oculis, &c.* use those sweet perfumes, powders and ointments in publike; flock to hear sermons so frequent, is it for devotion? or rather as [9320]*Basil* tells them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires, as if they should go to a dancing school, a stage-play, or bawdy-house, fitter then a Church,	Why do they walk with that affected gait for which Philo the Jew reproaches them, and practise—I say it again—such gestures, such apish, ridiculous, indecent dress and Sybaritic tricks, "paint for the cheeks, rouge for the veins, white lead for the brow, rules for the eyes," and so on? Why wear those sweet perfumes, powders and ointments in public, and flock so frequently to sermons? Is it for devotion? Or rather, as Basil tells them, to meet their sweethearts and see the fashions? For, as he says, they commonly come with such elaborate airs, gestures and attire as though bound for a dancing school, a play or a brothel—places more suited to them than a church.[9321]
When such a she-Priest comes her Mass to say, *Twenty to one they all forget to pray.*	When such a she-priest comes to say her Mass, Twenty to one, they all forget their prayers.[9322]

[9319] **Burton.** Printed page 475, q: "Lib. de victimis. Fracto incessu, obtutu lascivo, calamistrata, cincinnata, fucata, recens lota, purpurissata, pretiosoque amicta palliolo, spirans unguenta, ut juvenum animos circumveniat." On Sacrifices. With a mincing walk and a wanton gaze, her hair curled and dressed, painted, freshly washed, rouged and clad in a costly mantle, breathing perfumes, so as to ensnare young men's minds.

[9320] **Burton.** Printed page 475, r: "Orat. in ebrios. Impudenter se masculorum aspectibus exponunt, insolenter comas jactantes, trahunt tunicas pedibus collidentes, oculoque petulanti, risu effuso, ad tripudium insanientes, omnem adolescentum intemperantiam in se provocantes, idque in templis memoriæ martyrum consecratis; pornœium civitatis officinam fecerunt impudentiæ." Discourse against the Drunkards. They shamelessly expose themselves to men's gaze, toss their hair insolently, trail their gowns, stamp their feet, and, with wanton eyes and unrestrained laughter, rave in the dance, provoking every young man's intemperance towards themselves—even in temples consecrated to the memory of martyrs. They have made those places the city's brothel, a workshop of shamelessness. The doubtful printed word pornœium is retained; the general sense is brothel.

[9321] **Editor.** Philo is Philo of Alexandria; the margin names On Sacrifices. The citation to Basil is to the discourse against drunkenness. Their exact passages and Burton's Latin versions remain to be collated. Sybaritic means luxuriously self-indulgent. Leges oculis, literally "rules for the eyes," suggests a studied management of the gaze. The passage treats churchgoing as display through satirical accusation.

[9322] **Editor.** An unattributed couplet. She-priest is a mocking description of the conspicuously dressed woman, whose appearance supposedly distracts the congregation. It does not establish that she holds a clerical office. The modern rendering retains the twenty-to-one wager.

Original text 1651	Modern English
They make those holy Temples consecrated to godly Martyrs, and religious uses, shops of impudence, dens of whores and theeves, and little better then brothel houses. When we shall see these things dayly done, their husbands bankrupts, if not cornuto's, their wives light huswives, daughters dishonest; and hear of such dissolute acts, as dayly we do, how should we think otherwise? what is their end, but to deceive and inveagle young men? As tow takes fire, such inticing objects produce their effect, how can it be altered?	"They turn those holy temples, consecrated to godly martyrs and religious uses, into shops of shamelessness, dens of whores and thieves, little better than brothels." When we see such things done daily—their husbands bankrupt, if not cuckolded, their wives loose, their daughters unchaste—and hear of the dissolute acts we hear of every day, how should we think otherwise? What is their purpose but to deceive and entice young men? As tow catches fire, such alluring sights produce their effect; how can it be otherwise?[9323]
When *Venus* stood before *Anchises* (as [9324]*Homer* fains in one of his Hymns) in her costly robes, he was instantly taken,	When Venus stood before Anchises in her costly robes, as Homer relates in one of his Hymns, he was captivated at once:[9325]
Cùm ante ipsum staret Iovis filia, videns eam *Anchises, admirabatur formam, & stupendas vestes;* *Erat enim induta peplo, igneis radiis splendidiore;* *Habebat quoque torques fulgidos, flexiles helices,* *Tenerum collum ambiebant monilia pulchra,* *Aurea, variegata. ——*	When Jove's daughter stood before him, Anchises, Seeing her, marvelled at her beauty and wondrous clothes; For she wore a robe more brilliant than rays of fire. She also wore gleaming chains and winding coils; Beautiful necklaces encircled her tender neck, Golden and richly varied.——

[9323] **Editor.** Cornuto means cuckold; light huswife means a sexually disreputable woman. Tow is loose flax or hemp fibre, readily kindled. Burton presents attraction as an almost automatic ignition and casts blame on women's appearance. The quoted description of profaned temples continues the Basil citation in the preceding paragraph.

[9324] **Burton.** Printed page 475, s: "Hymno Veneri dicato." In the hymn dedicated to Venus.

[9325] **Editor.** Homeric Hymn 5, To Aphrodite, especially lines 81–91. Aphrodite, called Venus by Burton, appears before the mortal Anchises with dazzling clothing and jewellery. Homeric is the conventional name of this collection, not a secure attribution to Homer. The translator of Burton's quoted Latin version remains unidentified.

Original text 1651	Modern English
When Venus stood before Anchises first, He was amaz'd to see her in her tires; For she had on a hood as red as fire, And glittering chains, and Ivy twisted spires, About her tender neck were costly bruches, And neck-laces of gold, inamell'd ouches.	When Venus first stood before Anchises, He marvelled to see her in her finery; For she wore a hood as red as fire, Glittering chains and coils like twisted ivy; About her tender neck were costly brooches, And golden necklaces, enamelled settings.[9326]
So when *Medea* came in presence of *Jason* first, attended by her Nymphs and Ladies, as she is described by [9327]*Apollonius*,	So too when Medea first appeared before Jason, attended by her nymphs and ladies, as Apollonius describes her:[9328]
Source page 476 *Cunctas verò ignis instar sequebatur splendor,* *Tantum ab aureis fimbriis resplendebat jubar,* *Accenditque in oculis dulce desiderium.*	A radiance like fire followed them all; Such brilliance shone from their golden borders, And kindled sweet desire in his eyes.
A lustre followed them like flaming fire, And from their golden borders came such beams, Which in his eys provok'd a sweet desire.	A lustre followed them like flaming fire; Such beams came from their golden borders That they stirred sweet desire in his eyes.

[9326] **Editor.** Tires means finery or dress; bruches are brooches, and ouches ornamental settings or mounts. Burton's English version changes the Latin fire-bright robe into a red hood and expands the winding ornaments into ivy-like coils. Both renderings remain in the edition so that those differences are visible.

[9327] **Burton.** Printed page 475, t: "Argonaut. l. 4." Argonautica, book 4.

[9328] **Editor.** Apollonius Rhodius, Argonautica 4, in the wedding preparations following line 1128, describes nymphs bringing flowers and gazing with desire at the Golden Fleece laid on the bridal couch. The fire-like light comes from that fleece. Burton applies the lines to Medea's first appearance before Jason, then changes desire in the nymphs' eyes to desire in his eyes in his English verse. Book 4 is a correct location; the narrative application differs. The Latin intermediary remains unidentified.

Original text 1651	Modern English
Such a relation we have in [9329]*Plutarch*, when the Queens came and offered themselves to *Anthony*, [9330]*with divers presents, and entising ornaments, Asiatick allurements, with such wonderful joy and festivity, they did so inveagle the* Romans, *that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to* Bacchus *shapes, the men-children to* Satyrs *and* Pans; *but* Anthony *himself was quite besotted with* Cleopatra's *sweet speeches, philters, beauty, pleasing tires: for when she sailed along the river* Cydnus, *with such incredible pomp in a gilded ship, her self dressed like* Venus, *her maids like the* Graces, *her pages like so many* Cupids, *Anthony was amazed, and rapt beyond himself.*	We have a similar account in Plutarch: queens came and offered themselves to Antony with various gifts and enticing ornaments. Such Asiatic attractions, such extraordinary joy and festivity, so beguiled the Romans that no one could restrain himself; everything became delight and pleasure. The women took on the shapes of Bacchus, the boys those of satyrs and Pans. Antony himself was utterly besotted with Cleopatra's sweet words, love-charms, beauty and pleasing dress. When she sailed along the river Cydnus with incredible pomp in a gilded ship, dressed as Venus, her maids as the Graces and her pages as so many Cupids, Antony was amazed and carried beyond himself.[9331]

[9329] **Burton.** Printed page 476, asterisk: "Vit. Anton." Life of Antony.

[9330] **Burton.** Printed page 476, u: "Regia domo ornatuque certantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu & incredibili pompa per Cydnum fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris ornata, puellæ Gratiis similes, pueri cupidinibus, Antonius ad visum stupefactus." Competing in royal household and splendour, offering themselves and their beauty to Antony, and so on. When they sailed along the river Cydnus in a gilded vessel, with adornment and incredible pomp, she dressed like Venus, her girls like Graces and boys like Cupids, Antony was astonished at the sight.

[9331] **Editor.** Burton combines episodes from Plutarch's Life of Antony. In chapter 26 Cleopatra sails up the Cydnus with a gilded stern, dressed as Aphrodite, while attendants enact divine figures. Burton says only along the river and describes a gilded ship. His preceding Bacchic spectacle and the surrounding summary are retained as his composite account; philters are love-charms or potions.

Original text 1651	Modern English
Heliodorus lib. 1. brings in *Damænetæ* stepmother to *Cnemon*, whom she [9332]saw in his scarfs, rings, robes and coronet, quite mad for the love of him. It was *Judiths* Pantofles that ravished the eyes of *Olofernes*. [9333]*Cardan* is not ashamed to confess, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth [9334]*Naomi* give *Ruth* counsel how to please *Boaz?* and [9335]*Judith* seeking to captivate *Olofernes*, washed and anointed her self with sweet ointments, dressed her hair, and put on costly attires.	Heliodorus, in book 1, introduces Demaenete, Cnemon's stepmother, driven quite mad with love for him when she saw him in his scarves, rings, robes and garland. It was Judith's slippers that ravished Holofernes's eyes. Cardan is not ashamed to confess that the first time he saw his wife, dressed all in white, he admired her and immediately fell in love. If these outward ornaments had no such power, why does Naomi advise Ruth how to please Boaz? And Judith, seeking to captivate Holofernes, washed and anointed herself with sweet ointments, dressed her hair and put on costly clothes.[9336]
The riot in this kind hath been excessive in times past; no man almost came abroad, but curled and anointed,	Extravagance of this kind has been excessive in former times: almost no man went out without curled hair and perfume,
[9337]*Et matutino sudans Crispinus amomo,* *Quantum vix redolent duo funera,*	And Crispinus sweating with morning perfume— As much as two funerals together scarcely give off.[9338]

[9332] **Burton.** Printed page 476, y: "Amictum Chlamyde & coronis, quum primum aspexit Cnemonem, ex potestate mentis excidit." When she first saw Cnemon dressed in a cloak and garlands, she lost command of her mind. The source has y before x.

[9333] **Burton.** Printed page 476, x: "Lib. de lib. prop." Book on His Own Books.

[9334] **Burton.** Printed page 476, z: "Ruth. 3. 3."

[9335] **Burton.** Printed page 476, a: "Cap. 9. 5." Chapter 9, verse 5, as printed.

[9336] **Editor.** Pantofles are slippers. Ruth 3.3 supplies Naomi's instructions to wash, anoint and dress. Judith's preparation is in Judith 10.3–4; Burton's margin instead prints 9.5. The accounts in Heliodorus and Cardan still require detailed collation. Demaenete is the normalized name of Cnemon's stepmother in Heliodorus's Ethiopian Story.

[9337] **Burton.** Printed page 476, b: "Juv. Sat. 6." Juvenal, Satire 6, as printed.

[9338] **Editor.** Juvenal, Satire 4.108–109, not Satire 6 as the margin states. Crispinus is imagined giving off as much perfume as two funerals, where aromatics were lavishly used. Burton's prose gloss repeats the comparison; it is retained rather than absorbed into the verse.

Original text 1651	Modern English
one spent as much as two funerals at once, and with perfumed hairs, [9339]*& rosa canos odorati capillos Assyriaque nardo*. What strange thing doth [9340]*Sueton* relate in this matter of *Caligula's* riot? And *Pliny lib*. 12. *&* 13. Read more in *Dioscorides, Ulmus, Arnoldus, Randelitius de fuco & decoratione*; for it is now an art, as it was of old, (so [9341]*Seneca* records) *officinæ sunt odores coquentium*.	One spent as much as two funerals at once, and wore perfumed hair: "their grey locks scented with roses and Assyrian nard." What extraordinary things Suetonius relates about Caligula's extravagance in this matter! And Pliny, in books 12 and 13. Read further in Dioscorides, Ulmus, Arnoldus and Rondelet, On Cosmetics and Adornment; for it is now a craft, as it was in antiquity: "there are workshops where perfumes are concocted," as Seneca records.[9342]
Women are bad and men worse, no difference at all betwixt their and our times: [9343]*Good manners*, (as *Seneca* complains) *are extinct with wantonness, in tricking up themselves, men go beyond women, they wear harlots colours, and do not walk, but jet and dance*, hic mulier, hæc vir, more like Players, Butterflies, Baboons, Apes, Anticks, then men.	Women are bad and men worse; there is no difference at all between their times and ours. "Good conduct," as Seneca complains, "is extinguished by wantonness. In decking themselves out, men surpass women; they wear prostitutes' colours, and do not walk, but strut and dance." Masculine woman, feminine man: more like actors, butterflies, baboons, apes and grotesques than men.[9344]

[9339] **Burton.** Printed page 476, c: "Hor. lib. 2. Od. 11." Horace, Odes 2.11.

[9340] **Burton.** Printed page 476, d: "Cap. 27." Chapter 27, as printed.

[9341] **Burton.** Printed page 476, e: "Epist. 90." Letter 90.

[9342] **Editor.** The Horace fragment condenses Odes 2.11.13–17, on grey hair, roses and Assyrian nard. Caligula's extravagant perfumed bathing appears in Suetonius, Caligula 37; Burton's margin prints 27. The perfume workshops occur in Seneca, Letter 90.19. De fuco & decoratione means "on cosmetics and adornment"; the precise works intended by the intervening medical bibliography remain to be identified.

[9343] **Burton.** Printed page 476, f: "Quicquid est boni moris levitate extinguitur, & politura corporis muliebres munditias antecessimus, colores meretricios viri sumimus, tenero & molli gradu suspendimus gradum, non ambulamus, nat. quæst. lib. 7. cap. 31." Whatever good conduct remains is extinguished by frivolity; in polishing the body we have surpassed women's elegance. We men adopt prostitutes' colours, suspend our steps with a tender, soft gait, and do not walk. Natural Questions, book 7, chapter 31.

[9344] **Editor.** The margin paraphrases Seneca, Natural Questions 7.31.2, which condemns bodily refinement and the loss of good conduct. Hic mulier, hæc vir deliberately reverse the expected Latin grammatical genders, making a masculine "woman" and feminine "man." Burton uses the formula as a satirical reproach. Jet means strut; anticks are grotesque figures or performers.

Original text 1651	Modern English
So ridiculous moreover are we in our attires, and for cost so excessive, that as *Hierome* said of old, *Uno filo villarum insunt pretia, uno lino decies sestertium inseritur*; 'tis an ordinary thing to put a thousand Okes, and an hundred Oxen into a suit of apparel, to wear a whole Mannor on his back. What with shooe-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed.	Moreover, our clothes are so ridiculous and so excessively costly that, as Jerome said long ago, "A single thread contains the price of country estates; a million sesterces are woven into one strand." It is an ordinary thing to put a thousand oaks and a hundred oxen into a suit of clothes, to wear a whole manor on one's back. With shoe-ribbons, sword-belts, fastening laces, caps and feathers, scarves, collars, cuffs, and so on, entire inheritances are soon consumed.[9345]
Source page 476–477 *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing jewels in his shoos, a common thing in our times, not for Emperours and Princes, but almost for serving-men and taylors: all the flowers, stars, constellations, gold and precious stones do condescend to set out their shooes. To repress the luxury of those *Roman* matrons, there was [9346]*Lex Valeria* and *Oppia*, and a *Cato* to contradict; but no Laws will serve to repress the pride and insolency of our days, the prodigious riot in this kind.	Lampridius censures Heliogabalus, who astonished his age by wearing jewels in his shoes. In our time this is common, almost even among serving men and tailors, as well as emperors and princes: all the flowers, stars, constellations, gold and precious stones stoop to adorn their shoes. To restrain the luxury of Roman matrons there were the Valerian and Oppian laws, and a Cato to speak against such luxury; but no laws can restrain the pride and insolence of our day, its prodigious extravagance in this respect.[9347]

[9345] **Editor.** The Latin reckons the cost of an estate or a million sesterces within a single thread of luxurious clothing. The exact Jerome passage remains unlocated. Hangers are the straps supporting a sword; points are fastening laces. Burton's oaks, oxen and manor translate expenditure into the land and resources consumed to pay for it.

[9346] **Burton.** Printed page 477, g: "Liv. lib. 4. dec. 4." Livy, book 4 of the fourth decade: book 34.

[9347] **Editor.** Historia Augusta, Elagabalus 23.4, attributed to Lampridius, describes engraved gems on the emperor's shoes and ridicule of art that could scarcely be seen at his feet. Burton's admired means regarded with wonder, not necessarily approval; he turns the anecdote into a comparison with contemporary dress. Livy 34.1–8 concerns repeal of the Oppian law: Valerius supports repeal, Cato opposes it. Burton's pairing obscures that opposition. Riot means extravagant expenditure; the anecdote's presence in the biography does not independently prove its historicity.

Original text 1651	Modern English
Source page 477 *Lucullus* wardrobe is put down by our ordinary Citizens; and a Coblers wife in *Venus*, a Courtesan in *Florence*, is no whit inferiour to a Queen, if our Geographers say true: and why is all this? [9348]*Why do they glory in their Jewels* (as he saith) *or exult and triumph in the beauty of clothes? why is all this cost? to incite men the sooner to burning lust.* They pretend decency and ornament; but let them take heed, lest while they set out their bodies, they do damn their souls; 'tis [9349]*Bernards* counsel: *shine in Jewels, stink in conditions; have purple robes, and a torn conscience.*	Our ordinary citizens outdo Lucullus's wardrobe; and a cobbler's wife in Venice, or a courtesan in Florence, is no whit inferior to a queen, if our geographers tell the truth. Why all this? "Why do they glory in their jewels," as he says, "or exult and triumph in the beauty of their clothes? Why all this expense? To kindle burning lust in men all the sooner." They claim it is propriety and ornament; but let them beware lest, while adorning their bodies, they damn their souls. This is Bernard's warning: they shine with jewels and stink in character, wearing purple robes over a ragged conscience.[9350]

[9348] **Burton.** Printed page 477, h: "Quid exultas in pulchritudine panni? quid gloriaris in gemmis ut facilius invites ad libidinosum incendium? Mat. Bossus de immoder. mulie. cultu." Why exult in the beauty of cloth? Why glory in jewels, to invite lust's fire more readily? Matthaeus Bossus, On Immoderate Female Adornment.

[9349] **Burton.** Printed page 477, i: "Epist. 113. fulgent monilibus, moribus sordent, purpurata vestis, conscientia pannosa, cap. 3. 17." Letter 113. They shine with necklaces, are foul in conduct; a purple garment, a ragged conscience. Chapter 3, verse 17 points forward to Isaiah.

[9350] **Editor.** The printed Venus is understood as Venice from the geographical comparison; the original reading is retained on the left. Put down means surpassed. Lucullus represents immense luxury. The warning contrasts outward brilliance with inward moral poverty. Burton's reference to Bernard, Letter 113, and the precise Bossus passage remain unverified.

Original text 1651	Modern English
Let them take heed of *Esayes* Prophesie, that their slippers and tires be not taken from them, sweet balls, bracelets, earings, vailes, wimples, crisping-pins, glasses, fine linnen, hoods, lawns, and sweet favours, they become not bald, burnt, and stink upon a sudden. And let maids beware, as [9351]*Cyprian* adviseth, *lest while they wander too loosly abroad, they loose not their virginities:* and like *Ægyptian* temples, seem fair without, but prove rotten carcasses within.	Let them heed Isaiah's prophecy, lest their slippers and headdresses be taken from them—their perfume-balls, bracelets, earrings, veils, wimples, curling-pins, mirrors, fine linen, hoods, lawn and sweet scents—and they suddenly become bald, branded and foul-smelling. And let young women beware, as Cyprian advises, lest, while wandering too freely abroad, they lose their virginity, and, like Egyptian temples, look beautiful outside but prove rotten carcasses within.[9352]

[9351] **Burton.** Printed page 477, k: "De virginali habitu: dum ornari cultius, dum evagari virgines volunt, desinunt esse virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibid." On the Dress of Virgins. While virgins wish to be more elaborately adorned and to roam abroad, they cease to be virgins. Clement of Alexandria, Book on the Beauty of the Soul, in the same place.

[9352] **Editor.** Isaiah 3.16–24 supplies the catalogue of ornaments and the reversal from perfume and fine dress to foulness, baldness and burning. Sweet balls are containers or balls of scent; lawn is fine linen. Burton's sweet favours is understood contextually as sweet scents. The Cyprian warning and Clement's Egyptian-temple comparison are separately named in the margin; exact passages remain for collation.

Original text 1651	Modern English
How much better were it for them to follow that good counsel of [9353]*Tertullian? To have their eyes painted with chastity, the Word of God inserted into their ears, Christ's yoke tied to the hair, to subject themselves to their husbands. If they would do so, they should be comely enough, cloathe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suiter:* Let whores and queanes [9354]*prank up themselves*, and *let them paint their faces with minion and cerusse*, they are but fuels of lust, and signs of a corrupt soul: *if ye be good, honest, vertuous, and religious Matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire.*	How much better to follow Tertullian's good advice: paint their eyes with chastity, place the word of God in their ears, bind Christ's yoke to their hair, and submit themselves to their husbands. Then they would be beautiful enough. Clothe themselves in the silk of sanctity, the damask of devotion, the purple of piety and chastity: painted in that fashion, they will have God himself as a suitor. Let whores and hussies deck themselves out and paint their faces with red lead and white lead: these are only fuel for lust and signs of a corrupt soul. If you are good, honest, virtuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire.[9355]

[9353] **Burton.** Printed page 477, l: "Lib. 2 de cultu mulierum, oculos depictos verecundia, inserentes in aures sermonem dei, annectentes crinibus jugum Christi, caput maritis subjicientes, sic facile & satis eritis ornatæ: vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiæ; taliter pigmentatæ deum habebitis amatorem." On the Apparel of Women, book 2. Eyes painted with modesty, inserting God's word into your ears, binding Christ's yoke to your hair, submitting your head to your husbands: thus you will easily be sufficiently adorned. Clothe yourselves in the silk of uprightness, the fine linen of holiness, the purple of chastity; painted thus, you will have God as your lover.

[9354] **Burton.** Printed page 477, m: "Suas habeant Romanæ lascivias; purpurisso, ac cerussa ora perungant, fomenta libidinum, & corruptæ mentis indicia; vestrum ornamentum deus sit, pudicitia, virtutis studium. Bossus Plautus." Let Roman women have their wanton ways; let them smear their faces with rouge and white lead, incentives to lust and signs of a corrupted mind. Let God, chastity and the pursuit of virtue be your adornment. Bossus; Plautus. This note continues across the bottom of the page; Plautus anticipates the maxim on perfume.

[9355] **Editor.** Tertullian, On the Apparel of Women 2.13, substitutes moral adornment for cosmetics and jewels. Burton recasts the textile sequence in his English: the Latin margin has silk of uprightness, fine linen of holiness and purple of chastity. Minion represents minium, red lead; cerusse is white lead. The religious and marital exhortations belong to the cited early Christian argument.

Original text 1651	Modern English
Mulier rectè olet, ubi nihil olet, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (*Guevarra* adds) is such an ornament to a Virgin, or vertuous woman, *quàm virgini pudor*, as chastity is: more credit in a wise mans eye and judgement they get by their plainness, and seem fairer then they that are set out with bables, as a Butchers meat is with pricks, puffed up and adorned like so many Jays with variety of colours.	"A woman smells right when she smells of nothing": a woman smells best when she wears no perfume at all. No crown, chain or jewel, Guevara adds, adorns a maiden or a virtuous woman as much "as modesty adorns a maiden"—as chastity does. By their plainness they gain more credit in a wise man's eyes and judgement, and seem fairer than those decked out with baubles, like a butcher's meat skewered into shape, puffed up and adorned like so many jays in a variety of colours.[9356]

[9356] **Editor.** Plautus, Mostellaria I.iii: Scapha tells the young woman that she smells best when she smells of nothing. The marginal Plautus at the end of the preceding note points forward to this maxim. Guevarra is Antonio de Guevara; his exact passage remains unlocated. Pricks are skewers; the butcher's display supplies another image of artificial presentation.

Original text 1651	Modern English
It is reported of *Cornelia* that vertuous *Roman* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, and as most of our gentlewomen are, was [9357]*more sollicitous of her head tire, then of her health, that spent her time betwixt a comb and a glass, and had rather be fair then honest* (as *Cato* said) *and have the Common-wealth turned topsie turvie, then her tires marred;* and she did naught but brag of her fine robes and jewels, and provoked the *Roman* Matron to shew hers: *Cornelia* kept her in talk till her children came from school, and these, said she, are my jewels, and so deluded and put off a proud, vain, phantastical huswife.	It is told of Cornelia, that virtuous Roman lady—the great Scipio's daughter, Titus Sempronius's wife and mother of the Gracchi—that she happened to be in the company of a Campanian woman, a lady from elsewhere. Presumably she was some loose woman dressed like a May Queen, and, like most of our gentlewomen, more concerned about her headdress than her health, spending her time between comb and mirror, preferring beauty to virtue, as Cato said, and sooner seeing the commonwealth turned upside down than her headdress spoiled. She did nothing but boast of her fine robes and jewels, and challenged the Roman matron to show hers. Cornelia kept her talking until her children came home from school. "These," she said, "are my jewels"; and so she outwitted and dismissed a proud, vain, fanciful woman.[9358]

[9357] **Burton.** Printed page 477, n: "Sollicitiores de capitis sui decore quam de salute, inter pectinem & speculum diem perdunt, concinniores esse malunt quam honestiores, & rempub. minus turbari curant quam comam. Seneca." More concerned for the adornment of their heads than their safety, they waste the day between comb and mirror, prefer elegance to virtue, and care less about the commonwealth being disturbed than their hair. Seneca.

[9358] **Editor.** The jewels anecdote occurs in Valerius Maximus 4.4, preface. Cornelia's husband was Tiberius, not the printed Titus (compare Plutarch, Tiberius Gracchus 1). The comb-and-mirror comparison matches Seneca, On the Shortness of Life 12.3, where it concerns men; Burton inserts it into the woman's portrait and names Cato in the body, Seneca in the margin. A May Lady is the ornamented female figure of May festivities.

Original text 1651	Modern English
Source page 477–478 How much better were it for our Matrons to do as she did, to go civilly and decently, [9359]*Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own souls? How much more would it be for their honour and credit?	How much better for our matrons to do as she did, dressing respectably and becomingly, "like an honourable woman who uses gold for what it is, only for necessary purposes": to use gold as gold, for the purpose it serves and when they need it, rather than waste it in extravagance, beggar their husbands, prostitute themselves, entice others, and perhaps damn their own souls! How much more would that advance their honour and reputation?[9360]
Source page 478 Thus doing, as *Hierom* said of *Blesilla*, [9361]*Furius did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c.* they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.	By doing so—as Jerome said of Blesilla, "Furius did not triumph so greatly over the Gauls, Papirius over the Samnites, or Scipio over Numantia, as she did through her self-restraint, always in a dark dress," and so on—they would triumph and rule over lust, folly, vainglory, and all such excessive, furious and unruly passions.[9362]

[9359] **Burton.** Printed page 478, o: "Lucian."

[9360] **Editor.** Civilly means respectably, in accord with accepted social conduct. Burton's Latin and English deliberately repeat the contrast between necessary use and extravagant display. The Lucian citation has no work or section specified and remains unlocated. This appeal develops Cornelia as the model for the closing paragraph.

[9361] **Burton.** Printed page 478, p: "Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte." Not so did Furius triumph over the Gauls, Papirius over the Samnites, or Scipio over Numantia, as she did by conquering herself in this respect.

[9362] **Editor.** The triumph comparison belongs to Jerome, Letter 77.11, on Fabiola's funeral, not Blesilla's. Jerome also includes Pompey's victory over Pontus, omitted here. Burton conflates the ascetic examples and turns the comparison into triumph over passions. The separate dark-dress phrase is retained as printed. Insult here has the older sense of exulting or triumphing, rather than verbally abusing someone.

Original text 1651	Modern English
But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement, (in the worlds eye at least) which had like to have stoln out of sight, and that is mony, *veniunt à dote sagittæ*, mony makes the match; [9363]Μόνον ἄργυρον βλέπουσιν: 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they do hear but of a great portion, a rich heir, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they [9364]care not for honesty, bringing up, birth, beauty, person, but for mony.	But I am too tedious, I confess. While I stand gaping after fine clothes, another great attraction —in the world's eyes, at least—has almost slipped out of sight: money. "The arrows come from the dowry": money makes the match; "they look only at money." It is like sauce with their meat, "seasoning with the flesh": a good dowry with a wife. Many men, merely hearing of a large marriage portion or a rich heiress, grow more frantic than if they had all the beautiful ornaments and fine qualities that art and nature can provide. They care nothing for virtue, upbringing, birth, beauty or person, but only for money.[9365]

[9363] **Burton.** Printed page 478, dagger: "Anacreon. 4. Solum intuemur aurum." Anacreon, 4. "We look only at gold."

[9364] **Burton.** Printed page 478, dagger: "Affer tecum si vis vivere mecum." "Bring something with you if you wish to live with me."

[9365] **Editor.** A portion is property brought to marriage; honesty includes virtue and sexual respectability. The Greek says "they look only at silver," hence money; Burton's Latin changes person and metal to "we look only at gold." The corresponding Anacreontic poem, XLVI in Stanley's English version, sets wealth above birth and learning, then blames it for family strife, war and lovers' distress. Burton applies its complaint to marriage. His printed 4, the Latin intermediary and the opening dowry tag remain unresolved.

Original text 1651	Modern English
[9366]*Canes & equos (ô Cyrne) quærimus* *Nobiles, & à bonâ progenie:* *Malam vero uxorem, malique patris filiam* *Ducere non curat vir bonus,* *Modo ei magnam dotem afferat.*	For dogs and horses, Cyrnus, we seek Noble stock and good descent; Yet a good man does not mind marrying A bad woman, a bad father's daughter, If only she brings him a large dowry.[9367]
Our dogs and horses still from the best breed We carefully seek, and well may they speed: But for our wives, so they prove wealthy, Fair or foul, we care not what they be.	For dogs and horses we seek the best breed With care, and may they prosper well; But as for wives, so long as they are wealthy, Fair or foul, we care not what they are.
If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; *asinum auro onustum;* and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a natural fool, but onely rich, she shall have twenty young Gallants to be suiters in an instant. As she said in *Suetonius, non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away.	If she is rich, then she is beautiful, fine, complete and perfect. Then they burn like fire and love her dearly, like pork and pie, and are ready to hang themselves if they cannot have her. Nothing is more common these days than for a young man to marry an old woman, as they say, for a bit of property: "an ass laden with gold." Though she is an old crone without a tooth in her head, with neither good character nor a good face, a born fool—provided she is rich—she will have twenty young gallants courting her in an instant. As the woman in Suetonius said, "They court my possessions, not me." It is for her land or money, not for her sake; and, as he added, it would be an excellent match if she were out of the way.[9368]
So on the other side, many a young lovely maid will cast away her self upon an old, doting, decrepit dizard,	On the other hand, many a lovely young woman will throw herself away on an old, doting, decrepit fool—

[9366] **Burton.** Printed page 478, asterisk: "Theognis."

[9367] **Editor.** Theognis, elegiac lines 183–192, supplies the breeding-and-marriage comparison. Burton gives a Latin adaptation, then a separate English version. Good and bad in this aristocratic argument carry implications of social birth as well as moral worth; the comparison is not a neutral account of human value. The Latin intermediary remains unidentified.

[9368] **Editor.** Absolute means complete; conditions means character or disposition. Natural fool is a historical term for someone thought intellectually impaired from birth. Burton's disparaging language and caricature of age remain visible. The statement assigned to a woman in Suetonius has not yet been securely located.

Original text 1651	Modern English
[9369]*Bis puer effœto quamvis balbutiat ore,* *Prima legit raræ tam culta roseta puellæ,*	Though twice a child, he stammers with worn-out mouth, He plucks the first, well-tended roses of a rare girl—[9370]
that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no hair on his head, wit in his brains, nor honesty, if he have land or [9371]mony, she will have him before all other suiters,	Rheumatic and gouty, suffering from twenty diseases, perhaps with only one eye, one leg, no nose, no hair on his head, no sense in his brains and no virtue: if he has land or money, she will take him before every other suitor.[9372]
[9373]*Dummodo sit dives barbarus ille placet.*	Provided he is rich, that barbarian pleases her.[9374]

[9369] **Burton.** Printed page 478, dagger: “Chaloner. l. 9. de repub. Ang.” Chaloner, On the English Commonwealth, book 9.

[9370] **Editor.** Burton cites Thomas Chaloner’s Latin work on the English commonwealth. Twice a child means returned to childish dependence through old age. Plucking the girl’s first roses is a sexual metaphor. The awkward printed raræ tam is retained; the precise passage and reading require collation.

[9371] **Burton.** Printed page 478, r: “Uxorem ducat Danaen, &c.” “Let him take Danae as his wife,” and so on.

[9372] **Editor.** The description treats illness, disability and appearance as reasons to reject a husband. It is Burton’s satirical catalogue. Danae in the margin evokes the myth in which Jupiter reaches her as a shower of gold, fitting the argument about wealth; the quoted fragment’s source remains unidentified.

[9373] **Burton.** Printed page 478, s: “Ovid.”

[9374] **Editor.** Ovid, Ars amatoria 2.276. The consulted Latin has ipse (“even the barbarian himself”) where Burton prints ille (“that barbarian”). His version is translated here. Barbarian carries the speaker’s contempt for an uncultivated or foreign suitor.

Original text 1651	Modern English
Source page 478–479 If he be rich, he is the man, a fine man, and a proper man, she'l go to *Iacaktres* or *Tidore* with him; *Gelasimus de monte aureo*. Sir *Giles Goose-cap*, Sr. *Amorous La-Fool*, shall have her. And as *Philemasium* in [9375]*Aristænetus* told *Emmusus, absq; argento omnia vana*, hang him that hath no mony, *'tis to no purpose to talk of marriage without means*, [9376]trouble me not with such motions; let others do as they will, *Ile be sure to have one shall maintain me fine and brave.* Most are of her minde, [9377]*De moribus ultima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home.	If he is rich, he is the man—a fine man, a handsome man. She will go to Jacatra or Tidore with him: "Gelasimus of the Golden Mountain." Sir Giles Goosecap or Sir Amorous La Foole shall have her. As Philemasium told Emmusus in Aristaenetus, "Without money everything is useless." Hang the man who has none! "It is pointless to discuss marriage without means. Do not trouble me with such proposals. Let others do as they please: I will make sure of a man who keeps me finely and splendidly dressed." Most women share her view: "Character will be the last question asked." She will inquire about his character some other time—when everything is over, the match made and everyone gone home.[9378]
Source page 479 [9379]*Lucians Lysia* was a proper young maid, and had many fine Gentlemen to her suiters; *Ethecles* a Senators son, *Melissus* a Merchant, &c. but she forsook them all for one *Pasius* a base, hirsute, bald-pated knave; but why was it? *His father lately died and left him sole heir of his goods and lands.*	Lucian's Lysia was a handsome young woman with many fine gentlemen courting her—Ethecles, a senator's son; Melissus, a merchant; and others. But she abandoned them all for a certain Pasius, a low, shaggy, bald-headed rogue. Why? His father had recently died, leaving him sole heir to his property and lands.[9380]

[9375] **Burton.** Printed page 479, dagger: "Epist. 14. formam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse." Letter 14. "Others look to beauty and charms, I to money," and so on; "do not trouble me."

[9376] **Burton.** Printed page 479, asterisk: "Qui caret argento, frustra utitur argumento." "Whoever lacks money argues in vain."

[9377] **Burton.** Printed page 479, t: "Juvenalis." Juvenal.

[9378] **Editor.** Iacaktres is provisionally understood as Jacatra, on Java; Tidore is another distant trading destination. Sir Giles Goosecap is the foolish knight of Sir Gyles Goosecappe, printed in 1606; Sir Amorous La Foole appears in Jonson's Epicoene. The comic names thus evoke stage fools as acceptable suitors if wealthy. Gelasimus of the Golden Mountain and the Aristaenetus letter remain uncollated. Juvenal 3.140–141 originally concerns judging a witness by wealth before character; Burton applies it to marriage.

[9379] **Burton.** Printed page 479, dagger: "Tom. 4. merit. dial. multos amatores rejecit, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum omnium." Volume 4, Dialogues of Courtesans. "She rejected many lovers because his father had recently died, and he himself had become master of all the property."

[9380] **Editor.** Burton substantially rearranges Lucian, Dialogues of the Courtesans 12. In the consulted text the woman is Joessa, Lysias is her male lover, and Melissus is the recent heir. She says she rejected wealthy men for Lysias without charging him. Burton's money-seeking Lysia and Pasius are retained as his account, with the discrepancy made explicit here.

Original text 1651	Modern English
This is not amongst your dust-worms alone, poor snakes that will prostitute their souls for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the time of *Richard* the first, Viceroy in his absence, as [9381]*Nuburgensis* relates it, to fortifie himself, and maintain his greatness, *propinquarum suarum connubiis, plurimos sibi potentes & nobiles devincire curavit*, married his poor kinswomen (which came forth of *Normandy* by droves) to the chiefest nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their sons, nephews, &c. *Et quis tam præclaram affinitatem sub spe magnæ promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author [9382]adds.	This occurs not only among grubbers in the dust, poor wretches who will sell their souls for money: the same bait can catch our most powerful, mighty and illustrious princes. That proud, domineering upstart, the bishop of Ely in Richard I's reign, who governed during the king's absence, sought to strengthen himself and maintain his power. As William of Newburgh relates, "he took care to bind many powerful nobles to himself through marriages with his female relatives." He married his poor kinswomen, who came over from Normandy in droves, to the greatest nobles in the land. They gladly accepted these matches, fair or foul, for themselves, their sons, nephews and so on. "Who would not desire so splendid a connection, in the hope of great advancement?" Who would not do as much for money and preferment, as my author adds?[9383]

[9381] **Burton.** Printed page 479, dagger: "Lib. 3. cap. 14. quis nobilium eo tempore, sibi aut filio aut nepoti uxorem accipere cupiens, oblatam sibi aliquam propinquarum ejus non acciperet obviis manibus? quarum turbam acciverat è Normannia in Angliam ejus rei gratia." Book 3, chapter 14. "What nobleman at that time, seeking a wife for himself, his son or his nephew, would not welcome with open arms one of his kinswomen offered to him? He had summoned a crowd of them from Normandy to England for that purpose."

[9382] **Burton.** Printed page 479, u: "Alexander Gaguinus Sarmat. Europ. descript." Alexander Gaguinus, Description of European Sarmatia.

[9383] **Editor.** Dust-worms and poor snakes are contemptuous terms for lowly, grasping people. William of Newburgh, History 4.14.6 in Stevenson's translation, describes the bishop of Ely securing nobles through marriages to female relatives brought from Normandy, and their hope of advancement. This matches Burton's example, though his margin prints 3.14. The account is hostile to the chancellor. The adjacent Gaguinus reference may anticipate the following dynastic examples; its attachment and Burton's Latin edition remain unverified.

Original text 1651	Modern English
Vortiger King of *Britain*, married *Rowena* the daughter of *Hengist* the Saxon Prince, his mortal enemy; but wherefore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lituania*, 1386. was mightily enamored on *Hedergæ*, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of *Vladislaus*, and all his subjects for her sake: but why was it? she was daughter and heir of *Poland*, and his desire was to have both Kingdoms incorporated into one. *Charls* the great was an earnest suiter to *Irene* the Empress, but, saith [9384]*Zonarus, ob regnum*, to annex the Empire of the East to that of the West.	Vortigern, king of Britain, married Rowena, daughter of Hengist, the Saxon prince and his mortal enemy. Why? She had Kent as her dowry. In 1386 Jagiełło, grand duke of Lithuania, was so deeply enamoured of Hedwig that he converted from paganism to Christianity and was baptized as Władysław, along with all his subjects for her sake. But why? She was Poland's daughter and heir, and he wanted the two kingdoms united. Charlemagne eagerly courted the empress Irene, but, says Zonaras, "for the kingdom": to join the Eastern Empire to the Western.[9385]
Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos fœda libido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love, comes hate; for joy, repentance and desperation it self.	Yet what becomes of all these matches made for money or property, through deceit or burning lust—those "whom foul desire has joined"? What follows? At first they are almost mad, but it is a mere flash. Chaff and straw catch fire quickly and burn fiercely for a while, yet go out in a moment. So it is with matches made through the attractions of burning lust. Where there is no regard for honesty, family, virtue, religion, education and the like, they are extinguished in an instant: hatred replaces love, and regret and even despair replace joy.[9386]

[9384] **Burton.** Printed page 479, x: "Tom. 3. annal." Volume 3 of the Annals.

[9385] **Editor.** Geoffrey of Monmouth, History of the Kings of Britain 6.12, reverses Burton's Kent transaction: Vortigern grants Kent to Hengist in return for the marriage. This is legendary history. Hedergæ is understood as Hedwig (Jadwiga), and Iagello as Jagiełło. Burton's compressed account of conversion, motives and political union, and his Zonaras reference, remain for historical collation.

[9386] **Editor.** Honesty means upright conduct, not simply truthfulness. Burton contrasts fleeting appetite with the social and religious qualifications he thinks should govern marriage. His claims that such matches inevitably end in hatred and despair belong to this moral argument, rather than establishing a universal outcome.

Original text 1651	Modern English
Franciscus Barbarus in his first book *de re uxoria c.* 5. hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to run mad for her; his father having no more sons, let him enjoy her; [9387]*but after a few days, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another.* Such event commonly have all these lovers; and he that so marries, or for such respects, let them look for no better success, then *Menelaus* had with *Helen, Vulcan* with *Venus, Theseus* with *Phædra, Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.	Francesco Barbaro, in On Marriage, book 1, chapter 5, tells of a certain Philip of Padua who fell in love with a common prostitute and was on the point of going mad for her. His father, having no other sons, let him have her. But after a few days the young man began to loathe her and could not even bear the sight of her: he fell from one madness into another. Such is the usual outcome for these lovers. Anyone who marries in this way or for such reasons should expect no better fortune than Menelaus with Helen, Vulcan with Venus, Theseus with Phaedra, Minos with Pasiphae, or Claudius with Messalina: shame, sorrow, misery, melancholy and discontent.[9388]

[9387] **Burton.** Printed page 479, y: “Libido statim deferbuit, fastidium cœpit, & quod in ea tantopere adamavit aspernatur, & ab ægritudine liberatus in angorem incidit.” “Desire immediately cooled, disgust began, and he despises what he had loved so greatly in her; released from one sickness, he fell into anguish.”

[9388] **Editor.** Francesco Barbaro’s De re uxoria means On Marriage, or On Wifely Matters. The anecdote’s exact text remains to be collated. The closing list joins classical myth with Roman imperial history as examples of disastrous unions; Burton treats their very different stories as a single warning.

Original text 1651	Modern English
Source page 480 **SUBSECT. 4.**	**SUBSECTION 4**
Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.	**Persistence and opportunity of time and place; meetings, conversation, singing, dancing, music, amorous tales and sights, kissing, familiarity, tokens, gifts, bribes, promises, declarations, tears, and so on.**[9389]
All these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Syrens* steal away the hearts of men and women. For as *Tacius* observes, *l.* 2. [9390]*It is no sufficient trial of a maids affection by her eys alone, but you must say something that shall be more available, and use such other forcible engins; therefore take her by the hand, wring her fingers hard, and sigh withall; if she accept this in good part, and seem not to be much averse, then call her Mistris, take her about the neck and kiss her, &c.*	All the attractions considered so far operate from afar, at a distance. I will come closer to those further stages of love: meetings, kissing, dalliance, conversation, singing, dancing, amorous tales and sights, gifts, and so on. Like so many Sirens, they steal away the hearts of men and women. As Achilles Tatius observes in book 2, "A young woman's eyes alone do not sufficiently test her affection. You must say something more effective and employ other powerful devices. Take her hand, squeeze her fingers firmly, and sigh as you do so. If she takes this well and seems not greatly averse, then call her your mistress, put your arms about her neck and kiss her," and so on.[9391]

[9389] **Editor.** Importunity means persistent urging or solicitation; conference means personal meetings or conversation; protestations are emphatic declarations, often of love. The heading outlines the entire new subsection. This block covers its opening discussion of proximity and familiarity; singing, music and later topics continue beyond it.

[9390] **Burton.** Printed page 480, z: "De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiam machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspira; si hæc agentem æquo se animo feret, neq; facta hujusmodi aspernabitur, tum vero dominam appella, ejusq; collum suaviare." "Testing a girl's inclination by her eyes alone is not enough: one must do something more effective and employ another device. Touch her hands, squeeze her fingers and sigh while squeezing them. If she bears this calmly and does not reject such acts, then call her your mistress and kiss her neck."

[9391] **Editor.** Tacius is Achilles Tatius, author of Leucippe and Clitophon. Engines means devices or stratagems. Burton's English says to say something where the marginal Latin says to do something; it also expands kissing the neck into embracing and kissing. His description turns the testing of a woman's reactions into a technique of courtship.

Original text 1651	Modern English
But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runs upon his wives maids, many Ladies dote upon their men, as the Queen in *Ariosto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by [9392]necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another.	But none of this can happen unless they first have opportunities to live or meet together, to come in, go out and return. Letters, recommendations, outward gestures and actions can do much; but when people live near one another—in the same street or village, or together in a house—love suddenly catches fire. Through such opportunity and persistence, many a serving man entices his master's daughter; many a gallant loves a slattern; many a gentleman pursues his wife's maids; many ladies dote on their servants, as Ariosto's queen doted on the dwarf. Many matches are made hastily in this way, as though necessity compelled the pair to love. Had they been free, mixed with other people, seen the variety available elsewhere or compared each other with someone else, they would never have looked at one another.[9393]

[9392] **Burton.** Printed page 480, dagger: "Hungry dogs will eat dirty puddings."

[9393] **Editor.** Dowdy is an insulting term for an unattractive or slovenly woman. Men in "their men" means male servants. The queen-and-dwarf example is attributed to Ariosto but has not been collated here. The marginal proverb compares restricted choice in love to hunger overcoming distaste; puddings are food, not necessarily sweet desserts.

Original text 1651	Modern English
Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot bloud, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the [9394]Comedy, and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.	Without that opportunity for conversation and familiarity, they would have loathed and despised the people towards whom fate now drives them for want of better choice or other objects of desire. Their hot blood, idle life, rich diet and so on force them to dote on whoever is nearest. Often, too, people who initially feel no liking or affection for one another—who are prickly and quick to quarrel, offended by each other's behaviour, like Benedick and Beatrice in the comedy, and finding many faults in one another—through sharing a house, talking, kissing, embracing and similar attractions gradually begin to fall in love without noticing it.[9395]
It was the greatest motive that *Potiphars* wife had to dote upon *Joseph*, and [9396]*Clitiphon* upon *Leucippe* his Unkles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in *Tatius lib.* 2. (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. [9397]which made him almost mad.	This was the strongest inducement for Potiphar's wife to dote on Joseph, and for Clitophon to love Leucippe, his uncle's daughter. Because of the plague at Byzantium, he happened to live with her for a time and sit beside her at table, as he tells the story himself in Tatius, book 2. Although it is fiction, it rests on good observation and expresses lovers' passions well. He had opportunities to take her hand, and after a while to kiss her and touch her breasts, and so on, which almost drove him mad.[9398]

[9394] **Burton.** Printed page 480, asterisk: "Shakespeare."

[9395] **Editor.** Burton's Benedict and Betteris are Shakespeare's Benedick and Beatrice in Much Ado About Nothing. Their antagonistic exchanges develop into acknowledged love, assisted by their friends' contrivances. Burton uses them as an analogy for intimacy overcoming initial dislike. Colling means embracing; insensibly means imperceptibly.

[9396] **Burton.** Printed page 480, a: "Tatius lib. 1." Tatius, book 1.

[9397] **Burton.** Printed page 480, b: "In mammarum attractu, non aspernanda inest jucunditas, & attrectatus, &c." "In touching breasts there is no contemptible pleasure, and in handling," and so on.

[9398] **Editor.** Potiphar's wife pursues Joseph in Genesis 39. Burton's Tatius references disagree: book 1 in the margin, book 2 in the body. His remark explicitly defends fiction as evidence about human passions. The plague, chronology and details of his retelling remain to be collated against the Greek novel; they are preserved as his narrative here.

Original text 1651	Modern English
Source page 480–481 *Ismenius* the Orator makes the like confession in *Eustathius lib*. 1. when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene Sosthenes* daughter, waiting on them *with her breasts open, arms half bare*,	Ismenius the orator makes a similar confession in Eustathius, book 1. When he first came to Sosthenes's house and sat at table with his friend Cratistes, Sosthenes's daughter Ismene waited on them, with her breasts exposed and her arms half bare—[9399]
Source page 481 [9400]*Nuda pedem, discincta sinum, spoliata lacertos,*	Barefoot, her dress loosened at the breast, her arms bare—[9401]
after the *Greek* fashion in those times, ——[9402]*nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phœbus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, inchanting eyes; but she was still smiling on him, and when they were risen, that she had gotten a little opportunity, [9403]*she came and drank to him, and withall trod upon his toes, and would come and go, and when he could not speak for the company, she would wring his hand*, and blush when she met him:	After the Greek fashion of those times—"her arms bare for more than half their length," as Daphne's were when she fled from Phoebus, a sight that deeply moved him. Ismene was always ready to attend to him and pour his drink. Her eyes never left him: "imploring eyes," those speaking, courting, enchanting eyes. She kept smiling at him. When they had risen and she found a little opportunity, she came and drank to him, treading on his toes as she did so. She would come and go, and when the company prevented him from speaking, she would squeeze his hand and blush when she met him.[9404]

[9399] **Editor.** Burton turns to the romance usually called Hysmine and Hysminias, attributed to Eustathius. His forms Ismene and Ismenius are retained in the modern version. The quoted scenes are literary courtship, not direct testimony about Greek social customs. The precise Latin intermediary remains unidentified.

[9400] **Burton.** Printed page 481, asterisk: "Mantuan."

[9401] **Editor.** Mantuan is the Latin poet Battista Mantovano. The line describes an uncovered foot, loosened clothing at the breast and bare arms. Burton inserts it into his prose account of Ismene. The exact poem and line remain unlocated.

[9402] **Burton.** Printed page 481, asterisk: "Ovid. 1. Met." Ovid, Metamorphoses, book 1.

[9403] **Burton.** Printed page 481, c: "Manus ad cubitum nuda, coram astans, fortius intuita, tenuem de pectore spiritum ducens, digitum meum pressit, & bibens pedem pressit; mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c." "With her arm bare to the elbow, standing before me, looking intently and drawing a faint breath from her chest, she squeezed my finger; while drinking she pressed my foot. Mutual embraces, minglings of lips, intertwinings of feet, and so on. And she drank from the same place," and so on.

[9404] **Editor.** Ovid, Metamorphoses 1.501, describes Daphne's arms as Apollo gazes at her. Phoebus is Apollo. Burton inserts this fragment into the romance scene and then resumes Ismene's attentions. The Latin marginal account and the English body overlap but are not word-for-word equivalents; both are preserved.

Original text 1651	Modern English
and by this means first she overcame him (*bibens amorem hauriebam simul*) she would kiss the cup and drink to him, and smile, and *drink where he drank on that side of the cup*, by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden.	By these means she first overcame him: "As I drank, I drank in love as well." She would kiss the cup, drink to him, smile and drink from the same side of the cup where he had drunk. Through these mutual embraces, kisses, hand-squeezings, foot-pressings and so on, "I seemed to be sipping the girl herself." I sipped and sipped and sipped, until suddenly I found myself drunk with love.[9405]
Philocharinus in [9406]*Aristænetus*, met a fair maid by chance, a meer stranger to him, he looked back at her, she looked back at him again, and smiled withall.	In Aristaenetus, Philocharinus happened to meet a beautiful young woman, a complete stranger. He looked back at her; she looked back at him and smiled.[9407]
[9408]*Ille dies lethi primus, primusque malorum Causa fuit —— &c.*	That day was the beginning of death, the first Cause of evils——and so on.[9409]
It was the sole cause of his farther acquaintance, & love that undid him.	That alone led to their further acquaintance and the love that ruined him.
[9410]*O nullis tutum credere blanditiis.*	Oh, it is unsafe to trust any blandishments.[9411]

[9405] **Editor.** The repeated sipping turns drinking into an image of erotic absorption. Burton gives Latin phrases and then expands the final one into his own repeated English verb. Their separate effects are kept in the modern column, rather than reducing the sequence to a single statement.

[9406] **Burton.** Printed page 481, dagger: "Epist. 4. Respexi, respexit & illa subridens, &c." Letter 4. "I looked back, and she too looked back, smiling," and so on.

[9407] **Editor.** Aristaenetus, Letter 4 as cited by Burton. The brief mutual backward glance illustrates how a small gesture can initiate acquaintance. The precise edition and full episode have not yet been collated.

[9408] **Burton.** Printed page 481, asterisk: "Vir. Æn. 4." Virgil, Aeneid, book 4.

[9409] **Editor.** Virgil, Aeneid 4.169–170, on Dido and Aeneas entering the cave. The consulted text has primus leti, where Burton reverses the order to lethi primus. Burton transfers the tragic foreshadowing to a different love story; the lineation follows his printed quotation.

[9410] **Burton.** Printed page 481, asterisk: "Propertius."

[9411] **Editor.** Propertius 1.15.42. Blandishments are flattering or caressing attentions. The Latin's emphatic negative is rendered idiomatically as "unsafe to trust any." The speaker's warning concludes an accusation of Cynthia's faithlessness.

Original text 1651	Modern English
This opportunity of time and place, with their circumstances are so forcible motives, that it is unpossible almost for two young folks equall in years to live together, and not be in love, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.	These opportunities of time and place, with their attendant circumstances, are such powerful inducements that it is almost impossible for two young people of the same age to live together without falling in love—especially in great households and princely courts, where they are idle "to the highest degree," eat well, live at ease and do not know how else to spend their time.[9412]
[9413]*Illic Hippolitum pone, Priapus erit.*	Put Hippolytus there: he will become Priapus.[9414]
Achilles was sent by his mother *Thetis*, to the Iland of *Scyros* in the *Ægæan* Sea (where *Lycomedes* then raigned) in his nonage to be brought up, to avoid that hard destiny of the Oracle (he should be slain at the siege of *Troy*:) and for that cause was nurtured in *Geneseo*, amongst the Kings children in a womans habit; but see the event? He comprest *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrrhus* by her.	Achilles's mother Thetis sent him while still a minor to be brought up on Scyros, the island in the Aegean Sea then ruled by Lycomedes. This was to escape the cruel destiny foretold by the oracle: that he would be killed at the siege of Troy. For that reason he was raised in the women's quarters among the king's children, dressed as a woman. But see the outcome! He slept with the king's beautiful daughter Deidamia and had a fine son by her, called Pyrrhus.[9415]

[9412] **Editor.** Great houses are aristocratic households. Burton's claim about the near inevitability of love combines proximity with wealth, leisure and abundant food. It carries forward his account of idleness and rich living as conditions that nourish erotic melancholy.

[9413] **Burton.** Printed page 481, d: "Ovid amor. lib. 2. eleg. 2." Ovid, Amores, book 2, elegy 2.

[9414] **Editor.** Ovid, Amores 2.4.32, not 2.2 as printed in the margin. Hippolytus represents chastity; Priapus is a sexually potent fertility god. The abrupt transformation is comic exaggeration, applied by Burton to the temptations of a leisured household.

[9415] **Editor.** Geneseo is provisionally understood as gynaeceo, "in the women's quarters"; the printed form remains on the left. Nonage means minority. Comprest is a sexual euphemism. Pyrrhus is also called Neoptolemus. The Achilles narrative and its precise intermediary remain for collation.

Original text 1651	Modern English
Peter Albelhardus the Philosopher, as he tells the tale himself, being set by *Fulbertus* her unkle, to teach *Helonissa* his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soon got her good will, *plura erant oscula quam sententiæ*, and he read more of love then any other Lecture; such prety feats can opportunity plea; *primum domo conjuncti, inde animis, &c.*	The philosopher Peter Abelard tells his own story. Fulbert, the uncle of the lovely Heloise, appointed him to teach his niece and lodged him in his house for that purpose. Thus "a tender lamb was entrusted to a hungry wolf"—I use his own words. Abelard soon won her affection: "there were more kisses than learned statements," and he lectured more on love than on any other subject. Opportunity can play such pretty tricks: "first joined in one house, then in their minds," and so on.[9416]
Source page 481–482 But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Napthe* it self, the fuell of loves fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise?	But when, as I say, "night, wine and youth"—youth, wine and night—come together—"night, the confidante of love and rest"—it is a wonder they are not all plunged head over heels in love. Youth is "material favourable and inclined to love," highly combustible matter: naphtha itself, the fuel of love's fire, ready to kindle it. If an ordinary household has seven servants, you will find at least three couples with some liking for one another. Among idle people, how could it be otherwise?[9417]

[9416] **Editor.** Abelard's Historia calamitatum supplies the lamb-and-wolf comparison, kisses and lessons, and shared house followed by shared affection. Burton condenses the wording; the consulted Latin has teneram, not tenellam. Names are normalized to Abelard and Heloise. The printed plea is read contextually as play. This is Abelard's retrospective account of his conduct.

[9417] **Editor.** Naphtha is a readily combustible substance, used here as an image for youth's susceptibility. The seven-servant example is Burton's rhetorical illustration, not a statistical finding. The short Latin tags are translated in place; their exact sources remain to be identified.

Original text 1651	Modern English
Source page 482 *Living at* [9418]*Rome*, saith *Aratines Lucretia, in the flowre of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me*. Night alone, that one occasion is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly be seen by day, but as [9419]*Castilio* noteth, in the night. *Diem ut glis odit, tædarum lucem super omnia mavult*, She hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, she covets, as [9420]in a Mercers shop, a very obfuscate and obscure light. And good reason she hath for it: *Nocte latent mendæ*, and many an amorous gull is fetched over by that means.	"Living in Rome," says Aretino's Lucretia, "at the height of my fortunes—rich, beautiful, young and so well brought up—my social graces, age, beauty and fortune made the whole world admire and love me." Night alone is enough to set everything on fire. People in great households are so cunning that they make the most of it. Many a gentlewoman, conscious of her imperfections, cosmetics and deceptions, is unwilling to be seen by day; as Castiglione observes, she prefers the night. "She hates daylight like a dormouse and prefers torchlight above everything." She hates the day like a dormouse and loves torches and candlelight best; if she must go out by day, she wants a very dim, obscure light, like that in a cloth merchant's shop. She has good reason: "faults lie hidden at night," and many a lovesick fool is taken in that way.[9421]

[9418] **Burton.** Printed page 482, dagger: "Romæ vivens flore fortunæ, & opulentiæ meæ, ætas, forma, gratia conversationis, maxime me fecerunt expetibilem, &c." "Living in Rome at the height of my fortune and wealth, my age, beauty and charm in company made me exceedingly desirable," and so on.

[9419] **Burton.** Printed page 482, e: "De Aulic. l. 1. fol. 63." The Courtier, book 1, folio 63.

[9420] **Burton.** Printed page 482, dagger: "Ut adulterini mercatorum panni." "Like the merchants' adulterated cloth."

[9421] **Editor.** Aratine is Aretino; Castilio is Castiglione, whose Courtier is cited in the margin. Their exact passages remain for collation. Ovid, Ars amatoria 1.249, supplies "faults lie hidden at night." A mercer sells textiles; fetched over means deceived. Burton's Latin and English dormouse comparison are both retained.

Original text 1651	Modern English
Gomesius lib. 3. *de sale gen*. *c*. 22. gives instance in a *Florentine* Gentleman, that was so deceived with a wife, she was so radiently set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torchlight) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, a lean, yellow, riveld, &c. such a beastly creature in his eyes, that he could not endure to look upon her.	Gomesius, in On Salt, book 3, chapter 22, gives the example of a Florentine gentleman deceived in his choice of wife. She was so brilliantly decked out in rings and jewels, fine linen, scarves, lace, gold, spangles and showy ornaments that the young man took her for a goddess: he had only ever seen her by torchlight. But the morning after the wedding, when he saw her without her finery in clear daylight, she was so ugly—lean, yellow, wrinkled and so on—such a beastly creature in his eyes, that he could not bear to look at her.[9422]
Such matches are frequently made in *Italy*, where they have no other opportunity to wooe but when they go to Church, or, as [9423]in *Turkie*, see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib*. 1. *cap*. 3. *de morb*. *gent*. and [9424]*Bohemus* relate of those old *Lacedemonians, the Bride is brought into the chamber, with her hair girt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as he is made a father by her*.	Such matches are often made in Italy, where people have no opportunity to court except on going to church; or, as in Turkey, they see one another from a distance and must exchange few words, if any, until they marry. Then, as Sardus in On the Customs of Nations, book 1, chapter 3, and Boemus relate of the ancient Spartans, the bride is brought into the chamber with her hair bound about her; the bridegroom enters and unties the knot, and must not see her at all by daylight until he has fathered a child by her.[9425]

[9422] **Editor.** Lawns are fine linens; tires are ornaments or finery; riveld means wrinkled. De sale is translated as On Salt, while Burton's abbreviated gen. remains unexpanded. The exact Gomesius work, edition and anecdote require collation. The harsh description reports the deceived husband's judgement.

[9423] **Burton.** Printed page 482, f: "Busbeq. epist." Busbecq, Letters.

[9424] **Burton.** Printed page 482, g: "Paranympha in cubiculum adducta capillos ad cutim resecebat; sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex illa factus esset pater." "The bridal attendant, [the bride] having been brought into the chamber, cut her hair down to the skin; the bridegroom then entered and loosened her girdle, and did not see his bride by daylight until he had become a father by her."

[9425] **Editor.** Lacedemonians are Spartans; Bohemus is Boemus, and Busbeq. refers to Busbecq. De morb. gent. is understood as an abbreviation for a work on national customs. Burton's English says the bride's hair is bound and a knot untied; the Latin margin instead has hair cut to the skin and a girdle loosened. Neither version is silently substituted for the other.

Original text 1651	Modern English
In those hotter countries these are ordinary practises at this day; but in our Northern parts amongst *Germans, Danes, French*, and *Britaines*, the continent of *Scandia* and the rest, we assume more liberty in such causes; we allow them, as *Bohemus* saith, to kiss coming and going, *& modo absit lascivia, in cauponam ducere*, to talk merrily, sport, play, sing, and dance, so that it be modestly done, go to the Ale-house and Tavern together. And 'tis not amiss, though [9426]*Chrysostome, Cyprian, Hierome*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts.	These practices are common in those hotter countries today. But in our northern regions—among Germans, Danes, French and Britons, in mainland Scandinavia and elsewhere—we take greater liberties in such matters. As Boemus says, we allow them to kiss on meeting and parting, "provided there is no lewdness, to take one another to a tavern," to talk merrily, amuse themselves, play, sing and dance, so long as it is done modestly, and to visit alehouses and taverns together. There is nothing wrong with this, although Chrysostom, Cyprian, Jerome and some other Fathers speak bitterly against it. They condemn the abuse commonly seen at drunken gatherings, dissolute meetings and great unruly feasts.[9427]

[9426] **Burton.** Printed page 482, h: "Serm. cont. concub." Sermon against cohabitation.

[9427] **Editor.** Burton permits sociable courtship when conducted modestly, interpreting the Fathers' strictures as directed at abuse. His broad contrasts between northern and southern countries are those of his sources and argument. Scandia is Scandinavia; matches here means gatherings or parties. The precise Boemus and patristic passages remain for collation.

Original text 1651	Modern English
[9428]*A young pittivanted, trim-bearded fellow*, saith *Hierom*, *will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so be enticed, or entice: one drinks to you, another embraceth, a third kisseth, and all this while the Fidler plays or sings a lascivious song; a fourth singles you out to dance,* [9429]*one speaks by becks and signs, and that which he dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest amongst feastings, and sports, or at such great-meetings.*	"A young fellow with a neatly trimmed, pointed beard," says Jerome, "will come with a string of compliments, support you by the arm as you walk, and squeeze your fingers, enticing you or being enticed himself. One drinks to you, another embraces you, a third kisses you, while the fiddler plays or sings a lewd song. A fourth chooses you as his dancing partner. One speaks through nods and signs, expressing by emotional gestures what he dares not say. Amid so many powerful incitements to pleasure, lust conquers even the hardest and most unyielding minds; scarcely can anyone remain chaste amid feasting and entertainments or at such great gatherings."[9430]

[9428] **Burton.** Printed page 482, i: "Lib. 2. epist. ad filium, & virginem & matrem viduam epist. 10. dabit tibi barbatulus quispiam manum, sustentabit lassam, & pressis digitis aut tentabitur aut tentabit, &c." Book 2, letter to the son, virgin and widowed mother, letter 10. "Some young bearded man will give you his hand, support you when tired, and by squeezing your fingers will either be tempted or tempt you," and so on.

[9429] **Burton.** Printed page 482, k: "Loquetur alius nutibus, & quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter epulas servatur pudicitia." "Another will speak through nods, and signify by emotions whatever he fears to say. Amid such great attractions of pleasure, desire subdues even iron minds. Chastity is preserved with difficulty amid feasts."

[9430] **Editor.** Jerome, Letter 117.6, contains the offered hand, finger pressure, suggestive performance and difficulty of chastity at banquets. Burton expands and rearranges the scene. His edition's book-and-letter numbering is retained in the margin. Pittivanted refers to a pointed beard; becks are nods or beckoning signs; honest here means chaste.

Original text 1651	Modern English
Source page 482–483 For as he goes on, [9431]*she walks along and with the ruffling of her clothes, makes men look at her, her shoos creek, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes tarries to shew her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed.*	For, as he continues, “She walks along and draws men’s eyes with the rustling of her clothes. Her shoes creak; her breasts are bound up; her waist is drawn in to make her look small. She is tightly girdled, her hair hangs loose about her ears, and her outer garment sometimes falls and sometimes lingers, exposing her bare shoulders. Then, as though she did not wish to be seen, she hastily covers what she deliberately showed.”[9432]
Source page 483 And not at Feasts, Playes, Pageants, and such assemblies, [9433]but as *Chrysostome* objects, these tricks are put in practise *at Service time in Churches, and at the Communion it self.* If such dumb shews, signs, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance? What shall he do that is beleagred of all sides?	Nor only at feasts, plays, pageants and similar gatherings: as Chrysostom complains, these tricks are practised during church services and even at Communion itself. If such silent displays, signs and more veiled expressions of love have so much power, what will those do who have complete freedom to sing, dance, kiss, embrace, and indulge in every kind of conversation and dalliance? What can a man do when besieged on every side?[9434]

[9431] **Burton.** Printed page 483, l: “Clamore vestium ad se juvenes vocat; capilli fasciolis comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt: palliolum interdum cadit, ut nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit.” “With the noise of her clothes she calls young men to herself; curled hair is bound with ribbons, her chest is confined by a girdle, her hair falls over her forehead or ears. Her little cloak sometimes drops to bare her shoulders, and, as if unwilling to be seen, she hastily hides what she willingly exposed.”

[9432] **Editor.** Jerome, Letter 117.7, supplies the creaking shoes, constrained breasts and chest, hair and deliberately dropped shawl. Burton’s body and Latin marginal summary differ in detail. Straight means tightly, waste means waist, and ruffling is rendered as rustling. The passage attributes calculated seduction to dress and gestures.

[9433] **Burton.** Printed page 483, m: “Serm. cont. concub. In sancto & reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, præbent.” Sermon against cohabitation. “At the holy and reverent time of the sacraments, they offer many opportunities to please those who see them.”

[9434] **Editor.** Serm. cont. concub. abbreviates a sermon against cohabitation, here attributed to Chrysostom. The exact work and passage remain to be established. The argument extends suspicion of seductive display from public entertainments to worship; dumb shows are silent gestures or performances.

Original text 1651	Modern English
[9435]*Quem tot, tam roseæ petunt puellæ,* *Quem cultæ cupiunt nurus, amorque* *Omnis undique & undecunque & usque,* *Omnis ambit Amor, Venusque Hymenque:*	Whom so many rosy girls pursue, Whom elegant women desire, and love On every side, from everywhere, unceasingly— All Love surrounds him, Venus too, and Hymen.[9436]
After whom so many Rosie maids enquire, Whom dainty Dames and loving wights desire, In every place, still, and at all times sue, Whom Gods and gentle Goddesses do wooe;	Whom so many rosy maidens seek, Whom dainty dames and loving people desire, Courted everywhere, continually, at all times, Whom gods and gentle goddesses woo;
How shall he contain?	How can he restrain himself?[9437]
The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a yong man; but when a good Wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselves cannot so inchant. [9438]*P. Jovius* commends his *Italian* Country-women, to have an excellent faculty in this kind, above all other nations, and amongst them the *Florentine* Ladies: some prefer *Roman* and *Venetian* Curtesans, they have such pleasing tongues, and such elegancy of speech, that they are able to overcome a Saint,	The very sound of some women's voices—a pretty, pleasing way of speaking, an affected tone they adopt—can by itself captivate a young man. But when wit joins in, with art and eloquence, enchanting speech, pleasant conversation and graceful gestures, the Sirens themselves cannot cast such a spell. Paolo Giovio praises his Italian countrywomen for excelling in this art above all other nations, especially the ladies of Florence. Some prefer Roman and Venetian courtesans: their tongues are so pleasing and their speech so elegant that they could overcome a saint.[9439]

[9435] **Burton.** Printed page 483, dagger: "Pont. Baia. l. 1." Pontanus, Baiae, book 1.

[9436] **Editor.** Burton attributes these lines to Pontanus, Baiae, book 1. The precise poem remains unlocated. Nurus can mean young married women or daughters-in-law; "women" suits this catalogue of admirers. Venus represents erotic love, and Hymen marriage. Burton's own English version follows separately and broadens the named deities into gods and goddesses.

[9437] **Editor.** Contain means restrain oneself. The question closes the accumulating examples of opportunity and familiarity and supplies this block's stopping point. The following sentence turns specifically to voices and speech, leading onward to singing and music.

[9438] **Burton.** Printed page 483, n: "Descr. Brit." Paolo Giovio, Description of Britain.

[9439] **Editor.** Paolo Giovio is the Latin P. Jovius. Burton treats cultivated speech, wit and gesture as arts of attraction. Fascinating here retains the older sense of enchanting; the Sirens lure listeners through song. The precise Giovio passage remains to be located.

Original text 1651	Modern English
[9440]*Pro facie multis vox sua lena fuit.*	For many women, their voice has served as a procuress in place of beauty.[9441]
Tantâ gratiâ vocis famam conciliabat, saith *Petronius* in his fragment of pure impurities, I mean his *Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam;* She sang so sweetly that she charmed the Ayr, and thou wouldst have thought thou hadst heard a consort of Syrens. [9442]*O good God, when Lais speaks, how sweet it is! Philocolus* exclaims in *Aristænetus*. To hear a fair young Gentlewoman play upon the Virginals, Lute, Vial, and sing to it, which as *Gellius* observes, *lib.* 1. *cap.* 11. are *lascivientium delitiæ*, the chief delights of Lovers, must needs be a great enticement. *Parthenis* was so taken.	"Such charm of voice won her renown," says Petronius in his fragment of pure impurities—I mean his Satyricon; "so sweet a sound caressed the air that you would have thought a choir of Sirens was singing on the breeze." She sang so sweetly that she enchanted the air, and you would have thought you were hearing a choir of Sirens. "Good God, how sweet it is when Lais speaks!" exclaims Philocolus in Aristaenetus. To hear a beautiful young gentlewoman play the virginals, lute or viol and sing to her own accompaniment—which, as Gellius observes in book 1, chapter 11, are "the delights of the wanton," lovers' chief pleasures—must be a great enticement. Parthenis was captivated in this way.[9443]
[9444]*Mi vox ista avida haurit ab aure animam:*	That voice draws my soul out through my eager ear.[9445]

[9440] **Burton.** Printed page 483, o: "Res est blanda canor, discant cantare puellæ pro facie &c. Ovid. 3. de art. amandi." "Song is alluring: let girls learn to sing; in place of beauty," etc. Ovid, Art of Love, book 3.

[9441] **Editor.** Ovid, Art of Love 3.315–316, checked in the Latin text. Lena means a female procurer or go-between: the voice wins lovers where facial beauty might not. Burton preserves the sexually pointed metaphor.

[9442] **Burton.** Printed page 483, dagger: "Epist. l. 1. Cum loquitur Lais, quantâ, O dii boni, vocis ejus dulcedo!" Letters, book 1: "When Lais speaks, good gods, how sweet her voice is!" The printed dagger stands earlier, after Petronius; this marginal text concerns the following Aristaenetus quotation.

[9443] **Editor.** Petronius, Satyricon 127, describes Circe speaking, not singing; the received Latin differs from Burton's first clause. His "pure impurities" is a deliberate paradox. Virginals are a small keyboard instrument; a viol is a bowed string instrument. The Gellius and Aristaenetus references await detailed collation.

[9444] **Burton.** Printed page 483, dagger: "Aristænetus lib. 2. epist. 5. Quam suavè canit! verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur!" Aristaenetus 2.5: "How sweetly he sings! I have said something bold: the handsomest of all I have seen. If only he would deign to love me!"

[9445] **Editor.** The Latin makes the eager ear the channel through which the singer draws out the listener's soul. Burton's marginal Aristaenetus 2.5 citation also includes the Latin of the following exclamation; it is one continuous marginal note.

Original text 1651	Modern English
O sister Harpedona (she laments) *I am undone, how sweetly he sings, Ile speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me again!* If thou didst but hear her sing, saith [9446]*Lucian, thou wouldst forget Father and mother, forsake all thy friends, and follow her*. *Helena* is highly commended by [9447]*Theocritus* the Poet for her sweet voice and musick; none could play so well as she, and *Daphnis* in the same Edyllion,	"Oh, sister Harpedona," she laments, "I am undone! How sweetly he sings! I will say something bold: he is the handsomest man I have ever seen in my life. Oh, how sweetly he sings! I am dying for him. If only he would love me in return!" If you merely heard her sing, says Lucian, you would forget your father and mother, abandon all your friends and follow her. The poet Theocritus highly praises Helen's sweet voice and music: no one could play as well as she. And Daphnis, in the same idyll—[9448]
Quam tibi os dulce est, & vox amabilis ô Daphni, *Jucundius est audire te canentem, quàm mel lingere!*	How sweet your mouth is, Daphnis, how lovely your voice! To hear you singing is more delightful than licking honey.[9449]
Source page 484 How sweet a face hath Daphne, how lovely a voice? Hony it self is not so pleasant in my choice.	How sweet a face has Daphne, how lovely a voice! Even honey is less pleasant to my taste.

[9446] **Burton.** Printed page 483, p: "Imagines, si cantantem audieris, ita demulcebere, ut parentum & patriæ statim obliviscaris." Lucian, Portraits: "If you hear her singing, you will be so enchanted that you will at once forget your parents and homeland."

[9447] **Burton.** Printed page 483, q: "Edyl. 18. neque sane ulla sic Cytharam pulsare novit." Idyll 18: "Indeed no other woman knows how to play the lyre so well."

[9448] **Editor.** The singer's sex changes because Burton moves between different examples. Properest means most handsome. Lucian's marginal quotation says "parents and homeland," while Burton's English says "father and mother" and "all thy friends"; both readings are retained.

[9449] **Editor.** The praise of Helen is in Theocritus, Idyll 18; the praise addressed to Daphnis is in Idyll 8, not "the same" idyll. Both passages were checked in the collected Idylls. Burton's following English couplet prints Daphne and renders os, mouth, as face; the two versions remain separate.

Original text 1651	Modern English
A sweet voice and musick are powerful enticers. Those *Samian* singing wenches, *Aristonica, Onanthe* and *Agathocleia, regiis diadematibus insultarunt*, insulted over Kings themselves, as [9450]*Plutarch* contends.	A sweet voice and music are powerful enticements. Those Samian singing girls, Aristonica, Oenanthe and Agathoclea, "trampled on royal diadems"—lorded it over kings themselves, as Plutarch maintains.[9451]
Centum luminibus cinctum caput Argus habebat,	Argus had a head encircled by a hundred eyes.[9452]
Argus had an hundred eys, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complains in [9453]*Tatius* of *Leucippes* sweet tunes, *he heard her play by chance upon the Lute, and sing a pretty song to it in commendations of a Rose*, out of old *Anacreon* belike;	Argus had a hundred eyes, all so enchanted by one simple pipe that he lost his head. In Tatius, Clitophon complains of Leucippe's sweet music. He happened to hear her playing the lute and singing a pretty song in praise of a rose—out of old Anacreon, perhaps.[9454]
Rosa honor decusque florum, *Rosa flos odorque divum,* *Hominum rosa est voluptas,* *Decus illa Gratiarum,* *Florente amoris horâ,* *Rosa suavium Diones, &c.*	The rose is the glory and ornament of flowers, The rose is the gods' flower and fragrance, The rose is the delight of humankind, The ornament of the Graces, In love's flowering season, The rose is Dione's kiss, and so on.[9455]

[9450] **Burton.** Printed page 484, dagger: "Amatorio Dialogo." Plutarch, Dialogue on Love.

[9451] **Editor.** Insulted over means lorded it over. Plutarch, Dialogue on Love 753d, names these three women among Samian flute-girls and dancers who dominated kings. The passage contrasts the risks of marrying a socially inferior woman with the proposed marriage to Ismenodora. The list and Samian designation are thus independently located; Burton's particular Latin version remains uncollated.

[9452] **Editor.** Ovid, Metamorphoses 1.625. Argus is the many-eyed watchman lulled to sleep by Mercury's pipe and killed. Silly in the following sentence means simple or insignificant.

[9453] **Burton.** Printed page 484, r: "Puellam Cythara canentem vidimus." "We saw the girl singing to the lyre."

[9454] **Editor.** The speaker is Clitophon in Achilles Tatius's Leucippe and Clitophon. Burton's "belike" marks conjecture: perhaps the song is from Anacreon. The precise relationship of the Latin rose verses to the song in Tatius remains unresolved; they are not silently reassigned to another poet.

[9455] **Editor.** Dione is used here as a name of the love-goddess. Suavium literally means a kiss. The Latin and Burton's English adaptation differ in their order and details; both are translated independently.

Original text 1651	Modern English
Rose the fairest of all flowers, Rose delight of higher powers, Rose the joy of mortal men, Rose the pleasure of fine women, Rose the Graces ornament, Rose Diones sweet content.	Rose, the fairest of all flowers, Rose, delight of heavenly powers, Rose, the joy of mortal men, Rose, the pleasure of fine women, Rose, the Graces' ornament, Rose, Dione's sweet delight.
To this effect the lovely Virgin with a melodious air upon her golden wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himself, *and that ravished his heart*. It was *Jasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.	To this effect the lovely young woman played and sang a melodious air on her harp or lute with its golden strings—I am not quite sure which. It transported him beyond himself and ravished his heart. It was Jason's conversation as much as his beauty, or any other of his fine qualities, that so delighted Medea.
—— [9456]*Delectabatur enim* *Animus simul formâ dulcibusque verbis*.	For her heart delighted equally In his beauty and his sweet words.[9457]
It was *Cleopatra's* sweet voice, and pleasant speech which inveagled *Anthony*, above the rest of her enticements.	Above all her other attractions, it was Cleopatra's sweet voice and pleasant conversation that captivated Antony.[9458]
Verba ligant hominem, ut Taurorum cornua funes,	Words bind a man as ropes bind bulls' horns.
as Bulls horns are bound with ropes, so are mens hearts with pleasant words. *Her words burn as fire, Eccles*. 9. 10. *Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth,	As bulls' horns are bound with ropes, so men's hearts are bound with pleasant words. "Her words burn like fire," Eccles. 9:10. Roxolana bewitched Suleiman the Magnificent, and Shore's wife overcame Edward IV by this means.[9459]

[9456] **Burton.** Printed page 484, s: "Apollonius. Argonaut. l. 3." Apollonius, Argonautica, book 3.

[9457] **Editor.** Burton gives a Latin rendering of Apollonius's Greek and identifies only Argonautica, book 3. The precise lines and intermediary translation have not been established.

[9458] **Editor.** Compare Plutarch, Antony 27.2–3, which stresses the charm of Cleopatra's conversation and the sweetness of her voice. Burton's next Latin maxim develops the familiar comparison between binding an animal physically and binding a person by speech; its precise source remains unlocated.

[9459] **Editor.** Eccles. here points to Ecclesiasticus, or Sirach. The parallel is 9:11 in the Douay–Rheims/Vulgate numbering, about a woman's conversation burning like fire; Burton's 9:10 is retained. Roxolana is Hürrem, Suleiman's consort; Shore's wife is Jane, or Elizabeth, Shore, Edward IV's mistress.

Original text 1651	Modern English
[9460]*Omnibus una omnes surripuit Veneres.*	She alone stole all the charms from all the others.[9461]
The wife of *Bath* in *Chaucer* confesseth all this out of her experience.	Chaucer's Wife of Bath admits all this from her own experience.[9462]
Some folk desire us for riches, Some for shape, some for fairness, Some for that she can sing or dance, Some for gentleness, or for dalliance.	Some people desire us for wealth, Some for our figure, some for beauty, Some because a woman can sing or dance, Some for good breeding, or for flirtation.
[9463]*Peter Aretines Lucretia* telleth as much and more of her self, *I counterfeited honesty, as if I had been* virgo virginissima, *more then a Vestal virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones.*	Pietro Aretino's Lucretia says as much, and more, about herself: "I feigned virtue as though I were the most virginal of virgins, more than a Vestal virgin. I looked like a married woman, so demure and chaste. On every occasion I added such gestures, tones, speeches, signs and movements that those who saw and heard me were stupefied, enchanted, rooted to the spot like so many blocks of wood and stones."[9464]

[9460] **Burton.** Printed page 484, t: "Catullus."

[9461] **Editor.** Catullus 86.6: the poet praises Lesbia, who has appropriated all other women's charms. Burton applies the line to his examples of successful seduction.

[9462] **Editor.** Wife of Bath's Prologue, lines 257–260. Burton omits the opening "Thou seyst": Chaucer's Wife is reporting what a husband says, rather than simply confessing her own view. Gentillesse includes noble birth or good breeding; dalliance includes flirtatious talk.

[9463] **Burton.** Printed page 484, dagger: "Pornodidascalo dial. Ital. Lat. interp. Jasper. Barthio. Germ. Fingebam honestatem plusquam virginis Vestalis, intuebar oculis uxoris, addebam gestus &c." Pornodidascalus, an Italian dialogue translated into Latin by the German Jasper Barth: "I feigned virtue greater than a Vestal virgin's, looked with a wife's eyes, added gestures," etc.

[9464] **Editor.** Pornodidascalus is the Latin title named in Burton's marginal citation, which attributes the Italian work to Aretino and gives its translator as Jasper Barth. The attribution and precise passage need bibliographical collation. The Vestals were Roman priestesses bound to chastity; the speaker adopts their appearance of virtue.

Original text 1651	Modern English
Source page 484–485 Many silly Gentlewomen are fetched over in like sort, by a company of guls and swaggering companions, that frequently bely noblemens favours, riming *Coribantiasmi, Thrasonëan Rhadamantes* or *Bombomachides*, that have nothing in them but a few players ends and complements, vain braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like [9465]*Lucians Leontiscus*, of other mens travels, brave adventures, and such common trivial news, ride, dance, sing old ballet tunes, and wear their clothes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him.	Many foolish gentlewomen are similarly taken in by a set of gulls and swaggering fellows who constantly boast falsely of noblemen's favour: rhyming Corybantic madmen, Thraso-like Rhadamants or Bombomachideses, with nothing in them but a few scraps from plays and polite phrases; empty braggarts and impudent intruders who can talk at table about the combats of knights and lords, like Lucian's Leontiscus, about other people's travels, daring adventures and such commonplace, trivial news; who can ride, dance, sing old ballad tunes and wear fashionable clothes with a good air. What a fine, delightful gentleman, what a handsome man—who could fail to love him! She will have him even if all her friends object, even if she must beg with him.[9466]

[9465] **Burton.** Printed page 485, dagger: "Tom. 4. dial. merit." Volume 4, Dialogues of Courtesans.

[9466] **Editor.** Fetched over means deceived; players' ends are scraps of theatrical dialogue. Coribantiasmi evokes Corybantic frenzy, Thrasonëan the boastful soldier Thraso. Rhadamantes and Bombomachides are retained as Burton's mock-heroic names. Compare Lucian, Dialogues of Courtesans 13, where Leontichus boasts of military exploits; Burton prints Leontiscus.

Original text 1651	Modern English
Source page 485 Some again are incensed by reading amorous toys, *Amadis de Gaul, Palmerin de Oliva, the Knight of the sun*, &c. or hearing such tales of [9467]lovers, descriptions of their persons, lascivious discourses, such as *Astyanassa, Helena's* waiting woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine;* or those light tracts of [9468]*Aristides Milesius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kind soever; *no stronger engine then to hear or read of love toyes, fables and discourses* ([9469]one saith) *and many by this means are quite mad.*	Others are inflamed by reading amorous trifles—Amadis of Gaul, Palmerin of Oliva, The Knight of the Sun, and so on—or by hearing such tales of lovers, descriptions of their persons and lascivious accounts, such as Astyanassa, Helen's waiting woman, wrote long ago, according to the Suda, "on the various ways of sexual intercourse," followed by Philenis and Elephantine. Or those frivolous tales of Aristides of Miletus, mentioned by Plutarch and found by the Persians among the spoils of Crassus's army, Aretino's Dialogues, ditties, love songs and the like must set them on fire, together with such pictures as Aretino's, or provocative sights of any kind. "There is no stronger device than hearing or reading amorous trifles, fables and stories," says one writer, "and many are driven quite mad in this way."[9470]

[9467] **Burton.** Printed page 485, u: "Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tatius l. 1." "An impassioned discourse of love is a stimulus to intense desire." Tatius, book 1.

[9468] **Burton.** Printed page 485, dagger: "De luxuria & delitiis compositi." "Written about debauchery and pleasures."

[9469] **Burton.** Printed page 485, x: "Æneas Sylvius. Nulla machina validior quam lectio lascivæ historiæ; sæpe etiam hujusmodi fabulis ad furorem incenduntur." Aeneas Silvius: "No device is stronger than reading a lascivious story; often such tales inflame people to madness."

[9470] **Editor.** Incensed means inflamed. The first three titles are chivalric romances; Burton then turns to explicitly sexual writings and pictures. Suidas is the traditional name attached to the Byzantine lexicon now called the Suda. The reports about ancient erotic authors, Aretino's pictures and the Aeneas Silvius quotation remain for detailed source collation.

Original text 1651	Modern English
At *Abdera* in *Thrace* (*Andromeda* one of *Euripides* Tragedies being played) the spectators were so much moved with the object, and those pathetical love speeches of *Perseus*, amongst the rest, *O Cupid, Prince of Gods and men*, &c. that every man almost a good while after spake pure Iambicks, and raved still on *Perseus* speech *O Cupid, Prince of Gods and men*. As Car-men, Boyes and Prentises, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of *Perseus*, and in every mans mouth was *O Cupid*, in every street, *O Cupid*, in every house almost, *O Cupid, Prince of Gods and men*, pronouncing still like stage-players, *O Cupid;* they were so possessed all with that rapture, and thought of that pathetical love speech, they could not a long time after forget, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, was ever in their mouths. This belike made *Aristotle Polit. lib. 7. cap.* 18. forbid yong men to see Comedies, or to hear amorous tales.	At Abdera in Thrace, when Euripides' tragedy Andromeda was performed, the spectators were so moved by the spectacle and Perseus's impassioned speeches of love—especially "O Cupid, prince of gods and men"—that for a good while afterwards almost everyone spoke in pure iambics, continually raving over Perseus's speech, "O Cupid, prince of gods and men." Just as carters, boys and apprentices here keep singing a new tune in the streets when a song is published, they continually acted Perseus's tragic part. In every mouth it was "O Cupid"; in every street, "O Cupid"; in almost every house, "O Cupid, prince of gods and men," always declaiming like actors, "O Cupid." They were all so possessed by this rapture and the thought of that impassioned love speech that for a long time they could neither forget it nor drive it from their minds: "O Cupid, prince of gods and men" was always on their lips. Perhaps this made Aristotle, in Politics, book 7, chapter 18, forbid young men to see comedies or hear amorous tales.[9471]
[9472]*Hæc igitur Juvenes nequam facilesque puellæ* *Inspiciant ——*	Let dissolute young men and yielding girls Look upon these things, then—[9473]

[9471] **Editor.** Compare Lucian, How to Write History 1: the Abderites suffer fever after a performance in summer heat, then obsessively declaim Andromeda. Burton foregrounds the love speeches and omits the fever's course. Pathetical means moving or impassioned; car-men are carters. Aristotle's chapter number is retained pending collation.

[9472] **Burton.** Printed page 485, asterisk: "Martial. l. 4." Martial, book 4; compare the editorial note on the quotation.

[9473] **Editor.** Compare Martial 3.69.5–6, not the printed book 4. Burton rearranges the first line and substitutes Inspiciant, "let them look," for the source's continuation. Nequam means dissolute, not "not": the Latin invites sexually experienced readers, whereas Burton's following English forbids young people. The disagreement is preserved rather than corrected in translation.

Original text 1651	Modern English
let not yong folks meddle at all with such matters. And this made the *Romanes* as [9474]*Vitruvius* relates, put *Venus* temple in the Suburbs, *extra murum, ne adolescentes venereis insuescant*, to avoid all occasions and objects. For what will not such an object do? *Ismenius* as he walked in *Sosthenes* garden, being now in love, when he saw so many [9475]lascivious pictures, *Thetis* marriage, and I know not what, was almost beside himself. And to say truth with a lascivious object who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an Actor himself.	Let young people have nothing whatever to do with such matters. And this made the Romans, as Vitruvius relates, put Venus's temple in the suburbs, "outside the wall, so that young people should not grow accustomed to sexual pleasures," avoiding every occasion and provoking sight. For what will such a sight not do? Ismenius, walking in Sosthenes's garden when he was already in love, was almost beside himself at the sight of so many lascivious pictures —the marriage of Thetis, and I know not what else. In truth, who is unmoved by a lascivious sight, by seeing others dally, kiss or dance? And much more so when he becomes an actor himself.[9476]
Source page 485–486 To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, [9477]*Xenophon* thinks, as the poyson of a spider, a great allurement, a fire it self, *proœmium aut anticœnium*, the prologue of burning lust (as *Apuleius* adds) lust it self,	To kiss and be kissed is, among other lascivious provocations, like the refrain of a song, a most powerful assault, as infectious, Xenophon thinks, as a spider's venom: a great enticement, a fire in itself, "a prelude or appetizer," the prologue to burning lust—or, as Apuleius adds, lust itself.[9478]

[9474] **Burton.** Printed page 485, dagger: "Lib. 1. c. 7." Vitruvius, book 1, chapter 7.

[9475] **Burton.** Printed page 485, y: "Eustathius l. 1. Picturæ parant animum ad Venerem, &c. Horatius ad res venereas intemperantior traditur; nam cubiculo suo sic specula dicitur habuisse disposita, ut quocunque respexisset imaginem coitus referrent. Suetonius vit. ejus." Eustathius, book 1: "Pictures prepare the mind for love," etc. "Horace is said to have been immoderate in sexual matters: he is said to have arranged mirrors in his bedroom so that wherever he looked they reflected an image of intercourse." Suetonius, his Life.

[9476] **Editor.** Vitruvius 1.7.1 gives the placement of Venus's temple near the gate and cites Etruscan religious rules for keeping it from exciting the passions of matrons and youths. Burton generalizes this into Roman practice. Objects here are sights that provoke desire. Eustathius is the name under which the romance of Ismenius and Ismene was known to Burton.

[9477] **Burton.** Printed page 485, dagger: "Osculum ut Phalangium inficit." "A kiss infects like a venomous spider."

[9478] **Editor.** Burden means refrain; battery means a sustained assault. Proœmium is a prelude; anticœnium an appetizer before dinner. These metaphors make kissing a recurring stimulus and preparation for further desire. Xenophon's spider comparison and the Apuleius wording remain for exact collation.

Original text 1651	Modern English
Source page 486 [9479]*Venus quintâ parte sui nectaris imbuit.*	Venus has steeped it in a fifth part of her nectar.[9480]
A strong assault, that conquers Captains, and those all commanding forces, ([9481]*Domasque ferro sed domaris osculo.*) [9482]*Aretines Lucretia*, when she would in kindnesse overcome a suiter of hers, and have her desire of him, *took him about the neck, and kissed him again and again*, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continual assault, —— [9483]*hoc non deficit incipitque semper*, always fresh, and ready to [9484]begin as at first, *basium nullo fine terminatur, sed semper recens est*, and hath a fiery touch with it.	A powerful assault, conquering captains and the forces that command all others: "You subdue with the sword, but are subdued by a kiss." When Aretino's Lucretia wished to overcome a suitor by affection and obtain what she wanted from him, she put her arms around his neck and kissed him again and again. What she could not otherwise achieve, she thus made him grant promptly and willingly. And it is a continual assault: "it does not fail, but is always beginning," always fresh and ready to begin as at first; "a kiss reaches no final ending, but is always new," and it has a fiery touch.[9485]
—— [9486]*Tenta modo tangere corpus,* *Jam tua mellifluo membra calore fluent.*	Only try to touch the body: At once your limbs will melt with honeyed heat.[9487]

[9479] **Burton.** Printed page 486, z: "Hor." Horace.

[9480] **Editor.** Horace, Odes 1.13.15–16, checked in Latin. The original refers to sweet kisses which Venus has imbued with her nectar. The "fifth part" is retained without imposing a speculative explanation.

[9481] **Burton.** Printed page 486, a: "Heinsius."

[9482] **Burton.** Printed page 486, dagger: "Applico me illi proximùs & spissè deosculata sagum peto." "I press close to him and, after kissing him repeatedly, ask for a cloak." Proximùs is retained as printed.

[9483] **Burton.** Printed page 486, b: "Petronius catalect." Petronius, collected pieces or fragments.

[9484] **Burton.** Printed page 486, c: "Catullus ad Lesbiam: da mihi basia mille, deinde centum, &c." Catullus, To Lesbia: "Give me a thousand kisses, then a hundred," etc.

[9485] **Editor.** Heinsius is Daniel Heinsius; his poem remains unlocated. Catalecta denotes collected pieces or fragments. The Petronian poem beginning Foeda est in coitu ends with Burton's hoc non deficit incipitque semper: continued kissing is contrasted with the brief pleasure of intercourse. Its exact edition and attribution history remain uncollated. The Catullus margin quotes 5.7–8; the adjoining prose about a kiss never ending is not a verified Catullan line.

[9486] **Burton.** Printed page 486, d: "Petronius."

[9487] **Editor.** Attributed to Petronius by Burton; the precise poem has not been established. Fluent literally suggests flowing or melting: the body seems to dissolve under pleasurable heat.

Original text 1651	Modern English
Especially when they shall be lasciviously given, as he feelingly said, [9488]*& me pressulum deosculata Fotis, Catenatis lacertis*, [9489]*Obtorto valgiter labello*. [9490]*Valgiis suaviis,*	Especially when the kisses are given lasciviously, as he said from experience: “and Fotis kissed me close, with her arms intertwined”; “with her lip twisted awry”; “with open-mouthed kisses”—[9491]

[9488] **Burton.** Printed page 486, e: “Apuleius l. 10 & Catalect.” Apuleius, book 10, and collected pieces.

[9489] **Burton.** Printed page 486, dagger: “Petronius.”

[9490] **Burton.** Printed page 486, asterisk: “Apuleius.”

[9491] **Editor.** Burton assembles short phrases under Apuleius and Petronius rather than quoting a single continuous scene. Pressulum suggests closeness; valgus and related forms suggest a mouth turned or opened askew. The exact readings, locations and relationship to the following poem require collation.

Original text 1651	Modern English
Dum semiulco suavio *Meam puellam suavior,* *Anima tunc ægra & saucia* *Concurrit ad labia mihi.*	While I kiss my girl With half-parted lips, My soul, sick and wounded, Rushes up to my lips.[9492]
The soul and all is moved; [9493]*Jam pluribus osculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*	The soul itself is moved: "Now their lips were sounding with many kisses, mingling their souls too, breathing them out in their mutual embraces."[9494]
[9495]*Hæsimus calentes,* *Et transfudimus hinc & hinc labellis* *Errantes animas, valete curæ.*	We clung together, burning, And poured through our lips, to and fro, Our wandering souls. Farewell, cares.[9496]

[9492] **Editor.** Compare Macrobius, Saturnalia 2.2.17, where a longer Latin version of a Greek epigram attributed to Plato begins with a kiss given to "my boy," meum puellum. Burton has "my girl," meam puellam, and compresses the poem. His wording is preserved; the nearby Apuleius citation does not settle the poem's authorship.

[9493] **Burton.** Printed page 486, f: "Petronius Proselios ad Circen." "Petronius, Proselios to Circe." The name and attribution are retained without silently repairing them.

[9494] **Editor.** Compare the fragment printed at Satyricon 132 in the consulted Latin text, where kisses, intertwined hands and bodies mingle souls. Burton's wording and the marginal "Proselios to Circe" are not identical to that text; the attribution is left visible for later collation.

[9495] **Burton.** Printed page 486, g: "Petronius."

[9496] **Editor.** Petronius, Satyricon 79: part of a poem recalling a night together. Burton excerpts the middle and ends with farewell to cares. The image of souls passing through kisses connects it with the preceding poem.

Original text 1651	Modern English
They breath out their souls and spirits together with their kisses, saith [9497]*Balthazar Castilio, change hearts and spirits, and mingle affections as they do kisses, and it is rather a connexion of the mind then of the body*. And although these kisses be delightsome and pleasant, *Ambrosian* kisses, [9498]*Suaviolum dulci dulcius Ambrosiâ*, such as [9499]*Ganymedes* gave *Jupiter, Nectare suavius*, sweeter then [9500]Nectar, Balsome, hony, [9501]*Oscula merum amorem stillantia*, Love dropping kisses; for	They breathe out their souls and spirits along with their kisses, says Baldassare Castiglione, exchange hearts and spirits and mingle affections as they do kisses: it is a union of mind more than of body. Although these kisses are delightful and pleasant—ambrosial kisses, “a little kiss sweeter than sweet ambrosia,” such as Ganymede gave Jupiter, “sweeter than nectar,” sweeter than nectar, balsam or honey, “kisses dripping pure love,” love-dropping kisses; for[9502]
The Gilliflower, the Rose is not so sweet, As sugred kisses be when Lovers meet:	Neither gillyflower nor rose is as sweet As sugared kisses when lovers meet.[9503]
Yet they leave an irksome impression, like that of aloes or gall,	Yet they leave a bitter aftertaste, like aloes or gall —

[9497] **Burton.** Printed page 486, h: “Animus conjungitur, & spiritus etiam noster per osculum effluit; alternatim se in utriusq; corpus infundentes commiscent; Animæ potius quam corporis connectio.” “The mind is joined, and our spirit too flows out through a kiss; pouring themselves by turns into each other’s body, they mingle: a union of soul rather than body.”

[9498] **Burton.** Printed page 486, dagger: “Catullus.”

[9499] **Burton.** Printed page 486, i: “Lucian. Tom. 4.” Lucian, volume 4.

[9500] **Burton.** Printed page 486, asterisk: “Non dat basia, dat Næa nectar, dat rores animæ suaveolentes, dat nardum, Thymumq; Cinnamumq; & mel, &c. Secundus bas. 4.” “Nea gives not kisses but nectar, gives sweet-scented dews of the soul, gives nard, thyme, cinnamon and honey,” etc. Johannes Secundus, Kisses 4.

[9501] **Burton.** Printed page 486, k: “Eustathius lib. 4.” Eustathius, book 4.

[9502] **Editor.** Castilio is Castiglione. Spirits are the subtle vital breaths imagined to pass between lovers; ambrosia and nectar are the gods’ food and drink. Catullus 99.2 supplies the little kiss. Secundus, Basia 4.1–4, supplies nectar, fragrant soul-dew, spices and honey; the poem ends by refusing divine life without the beloved. This locates Burton’s quotation, not his edition. The Castiglione, Lucian and Eustathius passages remain for exact collation.

[9503] **Editor.** Gilliflower is an older name used for fragrant garden flowers, especially pinks or carnations. The unattributed English couplet is retained as a separate verse unit.

Original text 1651	Modern English
[9504]*Ut mi ex Ambrosiâ mutatum jam foret illud* *Suaviolum, tristi tristius Helleboro.*	So that for me that little kiss had changed from ambrosia To something bitterer than bitter hellebore.[9505]
At first Ambrose it self was not sweeter, At last black Hellebor was not so bitter.	At first ambrosia itself was no sweeter; At last black hellebore was not so bitter.
They are deceitful kisses,	They are deceitful kisses—
[9506]*Quid me mollibus implicas lacertis?* *Quid fallacibus osculis inescas? &c.*	Why do you entwine me in your soft arms? Why lure me with deceitful kisses? And so on.[9507]
Why dost within thine arms me lap, And with false kisses me intrap?	Why enfold me in your arms And trap me with false kisses?
They are destructive, and the more the worse:	They are destructive, and the more of them, the worse—
[9508]*Et quæ me perdunt, oscula mille dabat,*	And she gave a thousand kisses that undo me.[9509]

[9504] **Burton.** Printed page 486, dagger: “Catullus.”

[9505] **Editor.** Catullus 99.13–14, contrasting an initially ambrosial stolen kiss with the bitter response it provokes. Aloes, gall and hellebore supply images of bitterness. Burton’s English follows separately; this is a literary comparison, not a medical prescription.

[9506] **Burton.** Printed page 486, asterisk: “Buchanan.”

[9507] **Editor.** Burton attributes these lines to George Buchanan without specifying a poem. Inescare means to bait or entice into a trap; his following English couplet emphasizes the same image. Exact location unresolved.

[9508] **Burton.** Printed page 486, l: “Ovid. art. am. Eleg. 18.” Ovid, “Art of Love, Elegy 18”; the line is from Amores 2.18.10.

[9509] **Editor.** Ovid, Amores 2.18.10, not the Art of Love as the margin implies. The consulted text has dedit, “gave”; Burton prints dabat, “was giving.” The next Ovid line quoted below, Implicuitque, immediately precedes it in the source.

Original text 1651	Modern English
Source page 486–487 They are the bane of these miserable Lovers. There be honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vestall*-virgin kisses, officious and ceremonial kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,	They are the ruin of these miserable lovers. There are virtuous kisses, I do not deny it: “the kiss of charity,” friendly kisses, modest kisses, Vestal-virgin kisses, courteous and ceremonial kisses, and so on. “The touch of a kiss, the embrace of arms”: kissing and embracing are nature’s particular gifts to humankind. But these kisses are too lascivious—[9510]
Source page 487 [9511]*Implicuitque suos circum mea colla lacertos, &c.*	And she wound her arms around my neck, and so on.[9512]

[9510] **Editor.** The kiss of charity is a Christian greeting of fellowship; officious here means dutiful or courteous, not meddlesome. Burton distinguishes socially or religiously proper kisses from the erotic acts under discussion.

[9511] **Burton.** Printed page 487, m: “Ovid.” Ovid.

[9512] **Editor.** Ovid, Amores 2.18.9. Burton has separated the two consecutive lines and quoted them in reverse order. They describe the poet’s mistress distracting him from martial poetry.

Original text 1651	Modern English
too continuate, and too violent, [9513]*Brachia non hederæ, non vincunt oscula conchæ;* they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips, *cum additamentis: Tam impresso ore* (saith [9514]*Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammas attrectantes, &c.* such kisses as she gave to *Gyton, innumera oscula dedit non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses: as those that [9515]he spake of, *Accepturus ab ipsa Venere 7. suavia, &c.* with such other obscenities that vain lovers use, which are abominable and pernicious.	Too prolonged and too violent: "Ivy cannot outdo their arms, nor shellfish their kisses." They cling like ivy, shut close as an oyster, bill like doves: prostitutes' kisses, with lip-biting and "additions." "With mouths pressed so close," says Lucian, "that they can hardly draw their lips apart, nibbling as they kiss, opening their mouths too and touching breasts," and so on; such kisses as she gave Giton: "seizing him by the neck, she gave innumerable kisses to the unresisting boy"—innumerable kisses, and so on. More than kisses, or kisses too familiar, like those he mentioned: "to receive seven kisses from Venus herself," and so on, with the other obscenities foolish lovers practise, which are abominable and pernicious.[9516]

[9513] **Burton.** Printed page 487, n: "Cum capita liment solitis morsiunculis, & cum mamillarum pressiunculis. Lip. od. ant. lec. lib. 3." "When they caress heads with the customary little bites and with little squeezes of breasts." Lipsius, Ancient Readings, book 3. Printed "od." is retained; the abbreviation and the reading liment require collation.

[9514] **Burton.** Printed page 487, dagger: "Tom. 4. dial. meretr." Volume 4, Dialogues of Courtesans.

[9515] **Burton.** Printed page 487, o: "Apuleius Miles. 6. Et unum blandientis linguæ admulsum longè mellitum: & post lib. 11. Arctius eam complexus cœpi suaviari jamque pariter patentis oris inhalitu cinnameo & occursantis linguæ illisu nectareo, &c." Apuleius, Milesian Tales 6: "And one far sweeter, caressing stroke of the tongue"; and later, book 11: "Embracing her more closely, I began to kiss her, and now with both the cinnamon-scented breath of her open mouth and the nectarean meeting of her tongue," etc. The body's letter beside "he spake" resembles p; this is the corresponding marginal text.

[9516] **Editor.** Continuate means prolonged or repeated without interruption; homely here means excessively familiar. The margin combines citations under Apuleius, including the reward of kisses for finding Psyche in Metamorphoses 6.8. The printed later reference to book 11, the Lipsius reading and the Lucian and Giton wording remain for detailed collation.

Original text 1651	Modern English
If as *Peter de Ledesmo cas. conf.* holds, every kiss a man gives his wife after marriage, be *mortale peccatum*, a mortal sin, or that of [9517]*Hierome, Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quæst.* 154. *artic.* 4. *contactus & osculum sit mortale peccatum*, or that of *Durand. Rational. lib.* 1. *cap.* 10. *abstinere debent Conjuges a complexu, toto tempore quo solemnitas nuptiarum interdicitur*, what shall become of all such [9518]immodest kisses and obscene actions, the fore-runners of brutish lust, if not lust it self! What shall become of them, that often abuse their own Wives? But what have I to do with this?	If, as Pedro de Ledesma maintains in his Cases of Conscience, every kiss a man gives his wife after marriage is "a mortal sin"; or if Jerome's saying holds, "Whoever is too ardent a lover of his own wife is an adulterer"; or Thomas's, in the Second Part of the Second Part, question 154, article 4, that "touching and kissing are a mortal sin"; or Durandus's, in Rationale, book 1, chapter 10, that "spouses ought to abstain from embracing throughout the period when solemn weddings are forbidden"—what will become of all such immodest kisses and obscene acts, the forerunners of brutish lust, if not lust itself? What will become of those who frequently misuse their own wives? But what have I to do with this?[9519]
That which I aim at, is to shew you the progress of this burning lust: to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant *Musæus;* observe but with me those amorous proceedings of *Leander* and *Hero:* They began first to look one on the other with a lascivious look,	My aim is to show you the progress of this burning lust. To sum up everything I have said so far with a familiar example from the elegant Musaeus, observe with me the amorous advances of Leander and Hero. They began by looking at one another with lustful eyes—[9520]

[9517] **Burton.** Printed page 487, asterisk: "Lib. 1. advers. Jovin. cap. 30." Against Jovinian, book 1, chapter 30; compare the editorial note.

[9518] **Burton.** Printed page 487, q: "Oscula qui sumpsit, si non & cætera sumpsit, &c." "He who has taken kisses, if he has not taken the rest," etc.

[9519] **Editor.** Burton's compressed theological claims need qualification. Aquinas, Summa theologiae II–II, 154.4, explicitly says kisses and touches are not mortal sins in themselves; their intention matters. Jerome, Against Jovinian 1.49 in the consulted edition, quotes the saying about the over-ardent husband from Xystus. Burton prints chapter 30. His sweeping Ledesma claim and Durandus citation remain unverified; they should not be taken as established statements of those authors' positions.

[9520] **Editor.** Musaeus's Hero and Leander supplies an illustrative courtship. Burton excerpts a Latin rendering of the Greek and then gives his own English verse summary. The two prose Inde markers mean "then" and articulate successive stages; they are retained within the lineated quotation. The particular Latin edition has not been identified.

Original text 1651	Modern English
Obliquè intuens inde nutibus, —— *Nutibus mutuis inducens in errorem mentem puellæ.* *Et illa è contra nutibus mutuis juvenis* *Leandri quod amorem non renuit, &c.* Inde *Adibat in tenebris tacitè quidem stringens* *Roseos puellæ digitos, ex imo suspirabat* *Vehementer ——* Inde *Virginis autem benè olens collum osculatus.* *Tale verbum ait amoris ictus stimulo,* *Preces audi & amoris miserere mei, &c.* *Sic fatus recusantis persuasit mentem puellæ.*	Looking sideways, then with nods— With answering nods leading the girl's mind astray. And she in return showed with answering nods That she did not reject young Leander's love, and so on. Then— He approached in the darkness, silently pressing The girl's rosy fingers, and from his depths Sighed mightily—then— Kissing the young woman's sweet-scented neck, Struck by love's spur, he spoke these words: "Hear my prayers and pity my love," and so on. Speaking thus, he persuaded the reluctant girl's mind.
Source page 487–488 With becks and nods he first began, To try the wenches mind, With becks and nods and smiles again An answer he did find. And in the dark he took her by the hand, And wrung it hard, and sighed grievously, And kiss'd her too, & woo'd her as he might, With Pitty me sweet heart or else I die, And with such words and gestures as there past, He won his Mistres favour at the last.	With gestures and nods he first began To test the young woman's feelings; With gestures and nods and smiles in return He found himself an answer. And in the dark he took her hand, Squeezed it hard, and sighed deeply, Kissed her too, and courted her as best he could, With "Pity me, sweetheart, or else I die." And with the words and gestures that passed between them, He won his mistress's favour at last.

Original text 1651	Modern English
Source page 488 The same proceedings is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Jason* and *Medea*, by *Eustathius* in the ten books of the loves of *Ismenius* and *Ismene, Achilles Tatius* betwixt his *Clitophon* and *Leucippe, Chaucers* neat poeme, of *Troilus* and *Cresseide;* and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetorick as Lovers use to do, —— *placitone etiam pugnabis amori? &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, [9521]but to hang her dead husbands body on the cross (which he watched in stead of the theeves) that was newly stoln away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well express those ordinary proceedings of doting Lovers.	The same advances are elegantly described by Apollonius in his Argonautica, between Jason and Medea; by Eustathius in the ten books of the loves of Ismenius and Ismene; by Achilles Tatius between his Clitophon and Leucippe; in Chaucer's fine poem Troilus and Criseyde; and in Petronius's notable tale of a soldier and a gentlewoman of Ephesus, famous throughout Asia for her chastity, who was mourning her husband. The soldier courted her with lovers' customary rhetoric: "Will you resist even a love that pleases you?" and so on. At last "she allowed her obstinacy to be broken": he gained her consent not only to satisfy his lust but to hang her dead husband's body on the cross in place of the thief's body he had been guarding, which had just been stolen while he courted her in her chamber. These are stories, you will say; but they have deeply significant morals, and well express the ordinary conduct of infatuated lovers.[9522]
Many such allurements there are, Nods, Jests, Winks, Smiles, Wrastlings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in presence, [9523]they will and will not.	There are many such enticements: nods, jokes, winks, smiles, wrestling, tokens, favours, signs, letters, valentines, and so on. Perhaps for this reason Godfridus, in book 2 of On Love, would not have women taught to write. Many such provocations are used when they meet face to face: they are willing and unwilling.[9524]

[9521] **Burton.** Printed page 488, r: "Corpus placuit mariti sui tolli ex arca, atq; illi quæ vacabat cruci adfigi." "She agreed that her husband's body should be taken from its coffin and fastened to the cross that stood empty."

[9522] **Editor.** Compare Petronius, Satyricon 111–112: the widow's maid quotes Aeneid 4.38, and breaking her obstinacy first concerns eating after fasting. Burton folds the verse into the soldier's wooing. The "Cabin" is her husband's tomb; his corpse replaces the stolen crucified body. Eustathius's romance appears as eleven books in Marcovich's 2001 edition, De Hysmines et Hysminiae amoribus libri XI. Burton's ten is retained; the edition behind his count remains unidentified.

[9523] **Burton.** Printed page 488, dagger: "Novi ingenium mulierum, nolunt ubi velis, ubi nolis cupiunt ultrò. Ter. Eunuc. act. 4. sc. 7." "I know women's nature: they are unwilling when you wish it, and when you do not, they desire it of their own accord." Terence, Eunuch, act 4, scene 7.

[9524] **Editor.** Favours and tokens are objects given as signs of affection; valentines may be chosen partners as well as messages. Burton's Godfridus and the work abbreviated de amor. remain to be identified. The margin quotes Terence, Eunuch 812–813: a character's generalization about women, which Burton adopts as a courtship commonplace.

Original text 1651	Modern English
Malo me Galatea petit lasciva puella, *Et fugit ad salices, & se cupit ante videri.*	Playful Galatea pelts me with an apple, Then runs to the willows, hoping to be seen before she hides.[9525]
My Mistress with an apple wooes me, And hastily to covert goes To hide her self, but would be seen With all her heart before God knows.	My mistress woos me with an apple, Then hurries into cover To hide herself; but first, God knows, She longs with all her heart to be seen.
Hero so tripped away from *Leander* as one displeased,	So Hero tripped away from Leander as though displeased:
[9526]Yet as she went full often lookt behind, And many poor excuses did she find To linger by the way, ——	Yet as she went she often looked behind, And found many flimsy excuses To linger on the way.[9527]
but if he chance to overtake her, she is most averse, nice and coy,	But if he happens to catch up with her, she is all resistance, reserve and coyness:
Denegat & pugnat, sed vult super omnia vinci.	She refuses and fights, but above all desires to be conquered.[9528]
She seems not won, but won she is at length, In such wars women use but half their strength.	She seems unconquered, but is won at last; In wars like these, women use only half their strength.[9529]

[9525] **Editor.** Virgil, Eclogue 3.64–65. The girl throws an apple and retreats to the willows, wanting her suitor to notice her. Burton's following English quatrain is a separate adaptation, not a literal rendering, and is preserved independently.

[9526] **Burton.** Printed page 488, a: "Marlo." Christopher Marlowe.

[9527] **Editor.** Christopher Marlowe, Hero and Leander, Second Sestiad, opening passage. Burton extracts part of Hero's retreat and ends the quotation before Marlowe's account of her stopping and almost turning back.

[9528] **Editor.** The Latin presents the literary convention that a woman's resistance conceals a wish to yield; its exact source remains untraced. It is a claim made within this account of courtship, not evidence that refusal signifies consent. Nice here means fastidious or reserved.

[9529] **Editor.** Marlowe, Hero and Leander, Second Sestiad 285–286. Burton changes the first line from Seeming not won, yet won she was at length to his present-tense wording. The verse extends the preceding metaphor of courtship as warfare.

Original text 1651	Modern English
Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that Shepardess in *Theocritus, Edyl. 27.* to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kiss for a kingdome.	Sometimes they are open and most accommodating and forward, ready, yielding and willing to embrace, to get a green gown with that shepherdess in Theocritus, Idyll 27, to let their skirts, and so on; to play and dally at such times, and with such men, as they see an advantage. Then they become coy and reserved again, so particular, so unapproachable, so demure that you would have an easier time taming a colt, catching or riding a wild horse, than gaining her favour or winning her love: not a look, not a smile, not a kiss for a kingdom.[9530]

[9530] **Editor.** To take a green gown is an erotic expression for tumbling on the grass. Coats are skirts or petticoats; Burton leaves the phrase to let their Coats unfinished with &c., and its implied action is not expanded here. Idyll 27, The Wooing of Daphnis, dramatizes a shepherd's persuasion of a maiden. Coming means forward or receptive, close means reserved, and nice means difficult to please.

Original text 1651	Modern English
[9531]*Aretines Lucretia* was an excellent Artisan in this kind, as she tels her own tale, *Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable then I was. For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.*	Aretino's Lucretia was a consummate practitioner of this art, as she tells her own story: "Though nature and art had made me very beautiful, these tricks made me seem far more attractive than I was. For what men eagerly seek and cannot attain draws their affection onward with the most furious desire."[9532]
Source page 488–489 I had a sutor lov'd me dearly (saith she) and the [9533]more he gave me, the more eagerly he woed me, the more I seem'd to neglect, to scorn him, and which I commonly gave others, I would not let him see me, converse with me, no not have a kiss.	"I had a suitor who loved me dearly," she says, "and the more he gave me and the more eagerly he courted me, the more I seemed to neglect and scorn him. I would not grant him what I commonly allowed others: to see me, talk to me, or even have a kiss."[9534]

[9531] **Burton.** Printed page 488, b: "Pornodidasculo dial. Ital. Latin. donat. à Gasp. Barthio Germano, Quanquàm natura, & arte eram formosissima, isto tamen astu tanto speciosior videbar; quod enim oculis cupitum ægrè præbetur, multo magis affectus humanos incendit." Pornodidascalus, an Italian dialogue rendered into Latin by the German Caspar Barth. "Though nature and art made me very beautiful, this trick made me seem so much lovelier; for what is desired by the eyes and granted with difficulty inflames human feelings much more."

[9532] **Editor.** The account continues the Lucretia material from the Pornodidascalus cited in Block 123. Burton attributes it to Aretino and names Caspar Barth as Latin translator. The precise edition and authorial attribution remain for collation. Amiable here means attractive or lovable; art includes cultivated appearance and calculated behaviour.

[9533] **Burton.** Printed page 488, c: "Quo majoribus me donis propitiabat, eo pejoribus illum modis tractabam, ne basium impetravit, &c." "The greater the gifts with which he sought to win me, the worse I treated him; he did not obtain even a kiss," etc.

[9534] **Editor.** The phrase which I commonly gave others refers to the access and kisses she denies this suitor. Burton translates and enlarges the marginal Latin rather than reproducing it word for word.

Original text 1651	Modern English
Source page 489 To gull him the more, and fetch him over (for him onely I aimed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well perform: [9535]*Comes de monte Turco, my Lord and Master hath sent your Ladiship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c.* (all which she bought with her own mony) *commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.*	"To dupe him further and get the better of him—for he alone was my target—I had my own servant play the part of a Spanish count's servant, bringing me a present while my suitor was with me. He performed his part exceedingly well: 'My lord and master, the Count of Monte Turco, has sent your ladyship a small present, a share of his hunting: some venison, a pheasant, a few partridges, and so on'—all of which she had bought with her own money—'and sends his love and service, asking you to accept it kindly. He intends to visit you very soon.'"[9536]
Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but onely to circumvent him. [9537]By these means (as she concludes) *I made the poor Gentleman so mad, that he was ready to spend himself, and venture his dearest bloud for my sake.*	At the same time she showed him rings, gloves, scarves and coronets supposedly sent by others. There was no truth in it: it was all a scheme to deceive him. "By these means," she concludes, "I drove the poor gentleman so mad that he was ready to exhaust his means and risk his own lifeblood for my sake."

[9535] **Burton.** Printed page 489, d: "Comes de monte Turco Hispanus has de Venatione suâ partes misit, jussitque peramanter orare, ut hoc qualecunque donum suo nomine accipias." "The Spanish Count of Monte Turco has sent these portions of his hunting, and commanded me most affectionately to ask you to accept this gift, such as it is, in his name."

[9536] **Editor.** To gull and fetch over mean to deceive or outwit. Personated mine own servant means that she assigned her servant a fictitious role. The count is part of the speaker's staged deception; coronets in the next sentence are ornamental headpieces.

[9537] **Burton.** Printed page 489, e: "His artibus hominem ita excantabam, ut pro me ille ad omnia paratus, &c." "By these arts I so bewitched the man that he was ready for anything on my behalf," etc.

Original text 1651	Modern English
Philinna in [9538]*Lucian* practised all this long before, as it shall appear unto you by her discourse; for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrivall, at the same time [9539]before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and so know that her favour was not so easie to be had;	Philinna in Lucian had practised all this long before, as her conversation will show you. When her sweetheart Diphilus came to see her, as he did every day, she frowned at him and would not grant him her company, but kissed his rival Lamprias before his very face. Why? To make him more jealous, as she tells her mother, who reproached her for it; to sharpen his love, make him return with a keener appetite, and teach him that her favour was not so easily obtained.[9540]
Many other tricks she used besides this (as she there confesseth) for she would fall out with, and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him again. *Amantium iræ amoris redintegratio*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenætus, jucundiores amorum post injurias deliciæ*, love is increased by injuries, as the Sun beams are more gracious after a cloud.	She used many other tricks besides this, as she confesses there: she would deliberately quarrel with him and make him angry, picking fights without any cause because she wished to be reconciled again. “Lovers’ quarrels renew love,” as the old saying has it: falling out renews their love. And, as Aristaenetus says, “Love’s delights are sweeter after wrongs”: injuries increase love, just as sunshine is more welcome after a cloud.[9541]

[9538] **Burton.** Printed page 489, f: “Tom. 4. dial. merit.” Lucian, volume 4, Dialogues of Courtesans.

[9539] **Burton.** Printed page 489, g: “Relicto illo, ægre ipsi interim faciens, & omnino difficilis.” “Leaving him, meanwhile distressing him, and altogether hard to please.”

[9540] **Editor.** Compare Lucian, Dialogues of Courtesans 3. Philinna says she kissed Lamprias to retaliate after Diphilus had kissed and praised Thais. Burton recasts that exchange as a calculated way to heighten a suitor’s desire. Corrival means rival, not an accomplice.

[9541] **Editor.** The maxim about quarrels renewing love occurs in Terence’s Andria; its exact location and Burton’s Aristaenetus wording remain for collation. Injuries means wrongs or offences. The second Latin phrase says that love’s pleasures are sweeter after a quarrel, which Burton then paraphrases as increased love.

Original text 1651	Modern English
And surely this Aphorism is most true; for as *Ampelis* informs *Crisis* in the said *Lucian*, [9542]*If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover.*	And surely this maxim is very true; for, as Ampelis tells Chrysis in the same Lucian, "If a lover is not jealous, angry, irritable, prone to quarrel, sigh and swear, he is no true lover."[9543]
To kiss and coil, hang about her neck, protest, swear and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*; but if he be jealous, angry, apt to mistake, &c. *bene speres licet*, sweet sister he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any corrivall, his love will languish, and he will not care so much for you.	Kissing and fondling, hanging about her neck, protesting, swearing and invoking wishes are only ordinary symptoms, "signs of love still beginning and growing." But if he is jealous, angry, ready to take offence, and so on, "you may hope for the best": sweet sister, he is yours. Yet if you leave him untroubled, indulge him and please him, and he once sees that he has you securely, without any rival, his love will fade and he will care less for you.[9544]

[9542] **Burton.** Printed page 489, h: "Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illico amor suus." "For if a lover neither becomes jealous and angry, nor sometimes fights, nor swears falsely, he is not to be counted a lover," etc. "All this fire consists in jealousy," etc. "The greatest loves arise from it. But if he becomes convinced that he alone possesses you, his love immediately grows faint."

[9543] **Editor.** Lucian, Dialogues of Courtesans 8, Ampelis and Chrysis. Burton endorses Ampelis's jealous-love maxim, but the dialogue gives Chrysis a questioning and resistant voice. The source also includes physical violence which Burton's paraphrase largely suppresses. The scene is not a reliable test of affection.

[9544] **Editor.** Coil here means fondle or embrace; apt to mistake means ready to take something amiss. The Latin phrases are translated as well as Burton's accompanying explanations. The ensuing advice remains Ampelis's position in Lucian's dialogue.

Original text 1651	Modern English
Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow was a suiter of mine, I seem'd to neglect him, and gave better entertainment to *Calliades* the Painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore I advise thee (dear sister *Crisis*) and all maids, not to use your suiters over kindly; *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent;	"So far," he says, "I can speak from experience. A rich fellow, Demophantus, was a suitor of mine. I appeared to neglect him and treated Calliades the painter more favourably before his eyes. 'At first he went away, assailing me with words': he left in a rage, cursing and swearing. But eventually he came back in submission, vowing and protesting that he loved me most dearly, that I should have everything he owned, and that he would kill himself for my sake. Therefore I advise you, dear sister Chrysis, and all young women, not to treat your suitors too kindly: 'they grow insolent when they realize this'; it will make them proud and insolent."[9545]
but now and then reject them, estrange thy self, *& si me audies semel atque iterum exclude*, shut him out of doors once or twice, let him dance attendance; follow my counsell, and by this means [9546]you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him.	"Instead, reject them now and then; keep your distance. 'If you will listen to me, shut him out once and again': close your door to him once or twice; let him wait on you. Follow my advice, and you will make him frantic, bring him to pay handsomely, accept any terms, and do whatever you want."

[9545] **Editor.** Lucian, Dialogues of Courtesans 8, has Demophantus threaten to kill Ampelis, whereas Burton makes him threaten to kill himself. That change is preserved on the right. Burton's parenthetic he is retained; the story is voiced by Ampelis. Come off roundly, below, means pay generously.

[9546] **Burton.** Printed page 489, i: "Venientem videbis ipsum denuo inflammatum & prorsus insanientem." "You will see him come again, inflamed and utterly mad."

Original text 1651	Modern English
Source page 489–490 These are the ordinary practises; yet in the said *Lucian, Melissa* me thinks, had a trick beyond all this; for when her suiter came coldly on, to stir him up, she writ one of his corrivals names and her own in a paper, —— *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c. [9547]*and so when I was in despair of his love, four months after I recovered him again.*	These are the usual practices; yet Melissa, in the same Lucian, seems to me to have devised a trick beyond them all. When her suitor grew lukewarm, she wrote her own name and that of one of his rivals on a piece of paper—"Melissa loves Hermotimus; Hermotimus loves Melissa"—and had it fastened to a post for everyone to see, and left it on the path where he used to walk. When the simple novice noticed it, "he believed it as soon as he read it": he immediately took it for the truth and came raging to me, and so on. "And so, when I had despaired of his love, four months later I won him back."[9548]
Source page 490 *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camena* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first; *Felicianus* overtook *Cælia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenætus*?	Eugenia drew Timocles as her valentine and wore his name at her breast for a long time afterwards. Camena picked Pamphilus as her dancing partner at Myson's wedding, some say, for that was where she first saw him. Felicianus caught up with Caelia beside the road and offered his services; from this came further acquaintance, and from acquaintance, love. But who could recount half their devices? What experienced Aretino, what ingenious Lucian, or amorous Aristaenetus could do it?[9549]

[9547] **Burton.** Printed page 490, k: "Et sic cum fere de illo desperassem, post menses quatuor ad me rediit." "And so, when I had almost despaired of him, after four months he returned to me."

[9548] **Editor.** Burton combines different parts of Lucian, Dialogues of Courtesans 4. Melitta, called Melissa here, denies knowing Hermotimus; Bacchis suggests that someone else wrote the names to provoke jealousy. The recovery after four months belongs to Bacchis's separate account of a witch restoring her lover Phanias. Burton makes the writing a deliberate trick by Melissa and merges its outcome with Bacchis's story.

[9549] **Editor.** The three brief courtship examples are presented without precise references and remain to be traced. Drawing a valentine means selecting a partner by lot. Conceited means inventive or witty, rather than self-important.

Original text 1651	Modern English
They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*; with a regaining retrait, a gentle reluctancy, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such several enticements. For as he saith,	They will deny and accept, firmly refuse what they nevertheless eagerly seek, and repel a suitor to make him return more eagerly. Pursue them and they flee; turn away and they follow you again like a shadow: "it follows the one who flees and flees the one who follows." With a retreat that wins you back, a gentle reluctance, a smiling threat or a charming little fit of petulance, they will put you off. They have a thousand such different enticements. For, as the poet says,[9550]
[9551]*Non est forma satis, nec quæ vult bella videri,* *Debet vulgari more placere suis.* *Dicta, sales, lusus, sermones, gratia, risus,* *Vincunt naturæ candidioris opus.*	Beauty is not enough; she who wishes to seem lovely Must not please her admirers in the common way. Sayings, wit, playfulness, conversation, charm and laughter Surpass the work of nature at its fairest.[9552]
'Tis not enough though she be fair of shew, For her to use this vulgar complement: But pretty toys and jests, and sawes and smiles, As far beyond what beauty can attempt.	It is not enough, though she looks fair, For her to offer ordinary courtesies; But pretty trifles, jokes, sayings and smiles Go far beyond what beauty can achieve.

[9550] **Editor.** The shadow comparison gives the same chase-and-retreat idea twice, first in English and then in Latin. Regaining describes a retreat calculated to recover the pursuer; peevishness is playful ill humour.

[9551] **Burton.** Printed page 490, t: "Petronius Catal." Petronius, Catalecta, or collected shorter pieces.

[9552] **Editor.** The poem beginning Non est forma satis is printed as fragment 20 in the consulted Petronian collection. Its readings sibi, sermonis gratia and Vindicunt differ from Burton's suis, sermones, gratia and Vincunt. The translation follows Burton, including Vincunt, "surpass," and his English adaptation follows separately. Saws in that adaptation are sayings; complement means courtesy or polite accomplishment.

Original text 1651	Modern English
[9553]For this cause belike *Philostratus* in his *Images*, makes divers Loves, *some yong, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands*, as *Propertius* hath prettily painted them out, *lib. 2. & 29.* and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.	Perhaps for this reason Philostratus, in his Images, represents various Loves: some young, some of one age and some of another; some winged; some of one sex and some of the other; some with torches, golden apples, darts, traps, snares and other devices in their hands, as Propertius has neatly depicted them in book 2, poem 29. Some interpret these figures as the different enticements or affections of lovers, which, if they cannot do so singly, may together batter down and overcome the strongest constitutions.[9554]

[9553] **Burton.** Printed page 490, u: “Imagines deorum, fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus & illecebras, alios puellos, puellas, alatos, alias poma aurea, alios sagittas, alios laqueos, &c.” Images of the Gods, folio 327: “He represents various Loves, which some interpret as manifold feelings and enticements: some as boys, girls, winged figures; others with golden apples, others arrows, others snares,” etc. The uneven Latin construction is retained.

[9554] **Editor.** Loves are personified Cupids. Propertius 2.29a.3–10 depicts naked boys carrying torches, arrows and bonds, then binding the speaker at an angry woman’s command. This locates part of Burton’s catalogue, not its golden apples or every other attribute. The body names Philostratus, while the margin cites Images of the Gods, folio 327; that bibliographical reference remains unresolved. Gins are traps; engines are devices.

Original text 1651	Modern English
It is reported of *Decius*, and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a yong Christian by no means (as [9555]*Hierome* records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him: they put him into a fair Garden, and set a yong Curtesan to dally with him, [9556]*she took him about the neck and kissed him, and that which is not to be named, manibusque attrectare*, &c. and all those enticements which might be used, that whom torments could not, Love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways.	It is told of Decius and Valerian, those two notorious persecutors of the Church, that, when neither tortures nor promises could force a young Christian to sacrifice to their idols, as Jerome records, they tried another means of tempting him. They placed him in a beautiful garden and sent a young courtesan to caress him. She put her arms about his neck and kissed him, and did what must not be named, "handling him with her hands," and so on, employing every possible enticement so that love might batter and besiege the man whom torture could not subdue. But his constancy was such that she could not overcome him; and when this last device failed, they left him to his own ways.[9557]

[9555] **Burton.** Printed page 490, x: "Epist. lib. 3. vita Pauli Eremitæ." Letters, book 3, Life of Paul the Hermit.

[9556] **Burton.** Printed page 490, y: "Meretrix speciosa cepit delicatius stringere colla complexibus, & corpore in libidinem concitato, &c." "A beautiful prostitute began tenderly to clasp his neck in her embraces, and, when his body had been roused to lust," etc.

[9557] **Editor.** Jerome, Life of Paul the First Hermit 3. Burton omits the youth's drastic resistance: in Jerome he bites off the end of his tongue and spits it at the woman. Jerome does not conclude the episode by saying that the persecutors left him alone. Both differences are retained in the body. Beleaguer means besiege.

Original text 1651	Modern English
Source page 490–491 At [9558]*Barclye* in *Glocester-shire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 years since) *of which there was a noble and a fair Lady Abbess: Godwin, that subtile Earl of Kent travelling that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had deflowred the Abbess, and as many besides of the Nuns as he could, and leaves him withall rings, jewels, girdles, and such toyes to give them still, when they came to visit him.*	At Berkeley in Gloucestershire there was once a nunnery, says Walter Map, an old historian who lived four hundred years ago, "whose abbess was a beautiful lady of noble birth. Godwin, that crafty Earl of Kent, was travelling that way. Seeking not her but her possessions, he left a nephew of his, a handsome young gallant pretending to be ill, in her care until his return. He instructed the young man to keep up the pretence until he had deflowered the abbess and as many other nuns as he could. He also left him rings, jewels, girdles and similar trifles to give them whenever they visited him."
Source page 491 *The young man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped;* [9559]*His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use.*	"The young man willingly undertook the business and played his part so well that he soon made most of them pregnant. When he had finished, he told his lord how he had fared. His lord immediately went to court, told the king that this nunnery had become a brothel, secured an investigation, had the women expelled, and asked for the lands for himself."[9560]

[9558] **Burton.** Printed page 490, z: "Camden in Glocestershire, huic præfuit nobilis & formosa Abbatissa, Godwinus comes indolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum forma elegantissimum, tanquam infirmum donec reverteretur, instruit, &c." Camden, under Gloucestershire: "A noble and beautiful abbess presided here. Earl Godwin, crafty by nature, desiring not her but her possessions, left his very handsome nephew as though he were ill until his return, and instructed him," etc. The printed indolo is retained.

[9559] **Burton.** Printed page 491, a: "Ille impiger regem adit, Abbatissam & suas prægnantes edocet, exploratoribus missis probat, & iis ejectis, à domino suo manerium accepit." "He promptly approaches the king, declares the abbess and her women to be pregnant, proves it by sending investigators, and, after their expulsion, receives the manor from his lord."

[9560] **Editor.** The body names Walter Map, while the margin cites Camden under Gloucestershire. Berkeley is the modern spelling of Barclye. This is an allegation retold to illustrate temptation, not an independently established account of the nunnery. A visitation is an official inspection. The complete Map–Camden transmission remains for collation.

Original text 1651	Modern English
This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. *John Maior* in the life of *John* the Monk, that lived in the dayes of *Theodosius*, commends the Hermite to have been a man of singular continency, and of a most austere life; but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him.	I repeat this story so that you may see how powerful these enticements are when used at the right moment, and how hard even the most reluctant and sanctified souls find it to resist them. John Maior, in the life of John the Monk, who lived in the days of Theodosius, praises the hermit as a man of extraordinary chastity and most austere life. But one night the Devil happened to come to his cell disguised as a young market girl who had lost her way, and begged him, for God's sake, for lodging.
[9561]*The old man let her in, and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, all the Devils in the ayr laughed him to scorn.* Whether this be a true story, or a tale, I will not much contend, it serves to illustrate this which I have said.	"The old man let her in. After some ordinary conversation about her misadventure, she began to entice him with lewd talk and jokes, play with his beard, kiss him, and do worse, until at last she overcame him. As he prepared himself for the act, she suddenly vanished, and all the devils in the air laughed him to scorn." I will not argue much about whether this is a true story or a fiction; it serves to illustrate what I have said.[9562]

[9561] **Burton.** Printed page 491, b: "Post sermones de casu suo suavitate sermonis conciliat animum hominis, manumque inter colloquia & risus ad barbam protendit & palpare cœpit cervicem suam & osculari; quid multa? captivum ducit militem Christi. Complexura evanescit, dæmones in aere monachum riserunt." "After talking about her misfortune, she wins the man's heart by her sweet speech; amid conversation and laughter she reaches her hand towards his beard and begins to stroke the neck and kiss. Why say more? She leads Christ's soldier captive. As she is about to embrace him she vanishes; demons in the air laugh at the monk." The printed cervicem suam literally says "her own neck"; its reference in this compressed account is uncertain.

[9562] **Editor.** Continency means sexual self-restraint; habit means clothing or disguise; address himself means prepare himself. Burton expressly leaves the tale's truth uncertain. The identity and edition behind John Maior and the Life of John require further verification; the marginal Latin also has a doubtful pronoun in the neck-stroking clause.

Original text 1651	Modern English
Yet were it so, that these of which I have hitherto spoken, and such like inticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis, Petrach* calls it, the spur of lust, [9563]*A circle of which the Devil himself is the Center*. [9564]*Many women that use it, have come dishonest home, most indifferent, none better*.	Yet even if those enticements I have described, and similar baits, are insufficient, many others can themselves intensify this passion of burning lust. Dancing is by no means the least of these. It is so powerful a device that I must not omit it. Petrarch calls it "an incitement to lust," lust's spur, "a circle whose centre is the Devil himself." "Many women who practise it have returned home unchaste, most no better or worse, and none improved."[9565]
[9566]Another terms it *the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions*, and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,	Another calls it "the companion of every filthy pleasure and enticement. It is hard to tell what mischief comes of it, what coarse talk and obscene actions," and often such monstrous gestures, lewd movements, wanton tunes, prostitutes' kisses and familiar embraces,[9567]

[9563] **Burton.** Printed page 491, dagger: "Choræa circulus, cujus centrum diab." "A dance is a circle whose centre is the Devil."

[9564] **Burton.** Printed page 491, c: "Multæ inde impudicæ domum rediere, plures ambiguæ, melior nulla." "Many returned home from there unchaste, more of doubtful virtue, none better."

[9565] **Editor.** Intend means intensify, and engine means an effective instrument. Burton attributes incitement to lust to Petrarch, then adds the circle and returning-women maxims without fully distinguishing their sources. These exact attributions remain unresolved. His English indifferent is milder than the margin's ambiguæ, "of doubtful virtue"; both are retained.

[9566] **Burton.** Printed page 491, d: "Turpium delitiarum comes est externa saltatio; neque certè facile dictu quæ mala hinc visus hauriat, & quæ pariat colloquia, monstrosos, inconditos gestus &c." "Outward dancing accompanies shameful pleasures; it is certainly not easy to say what evils the sight draws from it, what conversations it engenders, what monstrous, disorderly gestures," etc.

[9567] **Editor.** The writer is unnamed. Scurrile means coarse or indecent; homely here means familiar or intimate. The marginal externa saltatio literally describes outward or external dancing; the exact source and intended distinction remain unverified.

Original text 1651	Modern English
—— [9568]*(ut Gaditana canoro* *Incipiat prurire choro, plausuque probatæ* *Ad terram tremulâ descendant clune puellæ,* *Irritamentum Veneris languentis)* ——	As the girl of Cadiz begins her lustful dance to song, And the girls, applauded and approved, Sink to the ground with trembling buttocks, A stimulus to flagging desire.[9569]
That it will make the spectators mad. When that Epitomizer of [9570]*Trogus* had to the full described and set out King *Ptolomies* riot, as a chief engine and instrument of his overthrow, he adds *tympanum & tripudium*, fidling and dancing; *the King was not a spectator onely, but a principall Actor himself.*	That it will drive the spectators mad. When the epitomizer of Trogus had fully described King Ptolemy's debauchery, he added "drumming and dancing"—fiddling and dancing—as a chief device and instrument of his downfall: "The king was not merely a spectator but a principal performer himself."[9571]
Source page 491–492 A thing nevertheless frequently used, and part of a Gentlewomans bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. 'Tis the next way their Parents think, to get them husbands, they are compelled to learn, and by that means, [9572]*Incestos amores de tenero meditantur ungue;*	Nevertheless, it is common practice, and part of a gentlewoman's upbringing, to sing, dance and play the lute or a similar instrument before she can say the Lord's Prayer or the Ten Commandments. Their parents think it the surest way to get them husbands. They are compelled to learn, and so "they practise unchaste loves from their tenderest years."[9573]

[9568] **Burton.** Printed page 491, e: "Juv. Sat. 11." Juvenal, Satire 11.

[9569] **Editor.** Juvenal, Satire 11.162–167, on provocative dancers from Cadiz. Burton abridges and alters the syntax: the consulted text has plural incipiant and tremulo, against his Incipiat and tremulâ. The translation follows the printed singular opening, then the plural girls, and preserves the omitted material as an omission rather than silently restoring it.

[9570] **Burton.** Printed page 491, dagger: "Justin. l. 10. Adduntur instrumenta luxuriæ, tympana & tripudia; nec tam spectator rex, sed nequitiæ magister, &c." Justin, book 10: "The instruments of luxury are added, drums and dances; the king is not so much a spectator as a master of wickedness," etc.

[9571] **Editor.** Justin, Epitome 30.1.9, not the margin's printed book 10. Justin epitomizes Pompeius Trogus. The consulted Latin has tympana et crepundia, "drums and rattles," and nec iam spectator; Burton gives dancing and nec tam spectator. His two versions are translated as they stand. Riot means extravagant debauchery.

[9572] **Burton.** Printed page 491, f: "Hor. l. 5. od. 6." Horace, book 5, ode 6, as printed.

[9573] **Editor.** Horace, Odes 3.6.23–24, not book 5 as printed in the margin. Burton adapts the singular meditatur to plural meditantur. Incestus can mean unchaste or polluted without specifically implying incest; de tenero ungui is an idiom for early childhood. Pater Noster is the Lord's Prayer.

Original text 1651	Modern English
Source page 492 'Tis a great allurement as it is often used, and many are undone by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias* so far pleased *Herod*, that she made him swear to give her what she would ask, *John Baptists* head in a platter.	As it is often practised, dancing is a powerful enticement, and many are ruined by it. Thais in Lucian enticed Lamprias through a dance. Herodias pleased Herod so much that she made him swear to give her whatever she asked: John the Baptist's head on a platter.[9574]
[9575]*Robert* Duke of *Normandy*, riding by *Falais*, spied *Arlette* a fair maid, as she danced on a green, and was so much enamoured with the object, that [9576]he must needs lye with her that night. *Owen Tudor* won Queen *Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience?	Robert, Duke of Normandy, riding past Falaise, saw a beautiful maiden, Arlette, dancing on a green, and was so captivated by the sight that he simply had to sleep with her that night. Owen Tudor won Queen Catherine's affection at a dance when he happened to fall with his head in her lap. Who cannot find parallels to these stories in their own experience?[9577]

[9574] **Editor.** In Lucian, Dialogues of Courtesans 3, Thais's dancing wins Diphilus's praise; Lamprias is her own companion. In Matthew 14:6–11 and Mark 6:22–28, the dancer is Herodias's daughter, who consults her mother before requesting John's head. Burton's names are preserved in the body.

[9575] **Burton.** Printed page 492, g: "Havarde vita ejus." Hayward, his life; the printed form is retained.

[9576] **Burton.** Printed page 492, h: "Of whom he begat William the Conquerour, by the same token she tore her smock down, saying, &c." Burton gives no words after saying; the anecdote is left incomplete in the margin.

[9577] **Editor.** Arlette is the woman also known as Herleva, mother of William the Conqueror; the margin explicitly makes that identification. The Hayward reference and the particular dance stories about Robert and Owen Tudor remain to be checked in their cited historical sources. The broken-off smock anecdote in Burton's margin is not completed conjecturally.

Original text 1651	Modern English
Speusippus a noble gallant in that greek [9578]*Aristenætus*, seeing *Panareta* a fair yong Gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but *Panareta*: he came raving home full of *Panareta*: *Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many fair Cities, many proper women, but never any like to Panareta, they are dross, dowdies all to Panareta! O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall injoy her. O most incomparable, only, Panareta!*	Speusippus, a noble gallant in the Greek writer Aristaenetus, happened to see a beautiful young gentlewoman, Panareta, dancing. He fell so deeply in love that for a long time afterwards he could think of nothing but Panareta. He came home raving, full of Panareta: "Who would not admire her, who would not love her, if he merely saw her dance as I did? Oh, wonderful, divine Panareta! I have seen old Rome and new Rome, many beautiful cities and many handsome women, but never anyone like Panareta. Beside Panareta they are all dross, all frumps! Oh, how she danced, how she tripped, how she turned, with what grace! Happy the man who shall possess her. Oh, incomparable, matchless Panareta!"[9579]
When *Xenophon* in *Symposio* or *Banquet*, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stir him the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*.	When Xenophon, in his Symposium or Banquet, has discussed love and employed every imaginable device to move Socrates among the rest, he concludes with a delightful interlude or dance of Dionysus and Ariadne, to stir him further.

[9578] **Burton.** Printed page 492, dagger: "Epist. 26. Quis non miratus est saltantem? Quis non vidit & amavit? veterem & novam vidi Romam, sed tibi similem non vidi Panareta; felix qui Panareta fruitur, &c." Letter 26: "Who has not admired her dancing? Who has seen her without loving her? I have seen old and new Rome, but never anyone like you, Panareta; happy the man who enjoys Panareta," etc.

[9579] **Editor.** Burton's Aristaenetus margin gives letter 26 without a book number; that reference remains for exact collation. Old and new Rome mean Rome and Constantinople. Proper means handsome; dowdies are unattractive or dowdily dressed women. His language of raving conveys infatuation rather than a clinical diagnosis.

Original text 1651	Modern English
[9580]*First Ariadne dressed like a Bride came in and took her place; by and by Dionysius entred, dancing to the Musick. The spectators did all admire the yong mans carriage; and Ariadne her self was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it.*	"First Ariadne entered dressed as a bride and took her place; soon Dionysus came in, dancing to the music. All the spectators admired the young man's bearing, and Ariadne herself was so moved by the sight that she could scarcely sit still. After a while Dionysus, gazing at Ariadne and fired with love, bent to her knees, embraced her and kissed her gracefully. She embraced him in return and kissed him with equal affection, and so on, as the dance required. The onlookers warmly applauded and praised them both."
And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw fair Bacchus and beautiful Ariadne so sweetly and so unfeignedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would have flown.	"When Dionysus rose, he lifted her up with him, and many charming gestures, embraces, kisses and loving courtesies passed between them. Seeing handsome Bacchus and beautiful Ariadne kissing each other so sweetly and sincerely, and embracing so truly, the spectators swore that they were really in love. So inflamed were they by the sight that they began to stir themselves as though they would take flight."

[9580] **Burton.** Printed page 492, i: "Principio Ariadne velut sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante tibia saltabat; admirati sunt omnes saltantem juvenem, ipsaque Ariadne, ut vix potuerit conquiescere; postea vero cum Dionysius eam aspexit, &c. Ut autem surrexit Dionysius, erexit simul Ariadnem; licebatque spectare gestus osculantium, & inter se complectentium; qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos & jamjam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ducturos; qui autem duxerant conscensis equis & incitatis, ut iisdem fruerentur, domum festinârunt." "First Ariadne comes forward like a bride and withdraws alone; Dionysus immediately enters and dances to the rhythm of the flute. All admire the dancing youth, and Ariadne herself can scarcely remain still. Afterwards, when Dionysus sees her," etc. "When Dionysus rises, he raises Ariadne with him; one may watch their gestures as they kiss and embrace each other; those watching," etc. "At last, seeing them entwined in mutual embraces and about to enter the bedchamber, the unmarried swear to take wives; those already married mount their horses and spur them home to enjoy their wives." Includes the continuation across the bottom of the page; Burton's abridged Latin differs in places from the body.

Original text 1651	Modern English
At the last when they saw them still, so willingly embracing, and now ready to go to the Bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and gallopped home to their wives.	"At last, seeing them still embracing so willingly and now ready to go to the bridal chamber, they were so transported that the unmarried men swore they would marry at once, while the married men immediately called for their horses and galloped home to their wives."[9581]

[9581] **Editor.** Xenophon, Symposium 9.2–7. Dionysius in Burton is Dionysus, also called Bacchus. Burton presents the performance as an attempt to move Socrates; the source concludes by distinguishing Socrates and the few remaining guests, who go for a walk, from those hastening home to their wives. The extended marginal paraphrase includes its continuation across the foot of printed page 492.

Original text 1651	Modern English
What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause therefore so many general Councels condemn it, so many Fathers abhor it, so many grave men speak against it: *Use not the company of a woman*, saith *Syracides, 8. 4. that is a singer, or a dancer; neither hear, least thou be taken in her craftiness. In circo non tam cernitur quam discitur libido.* [9582]*Hædus* holds, lust in Theaters is not seen, but learned.	What greater incitement can there be than this burning lust? What more violent assailant? It is with good reason, then, that so many general councils condemn dancing, so many Church Fathers abhor it, and so many grave men speak against it. “Do not keep company with a woman,” says Sirach 8:4, “who is a singer or dancer; neither listen, lest you be caught by her cunning.” “In the circus lust is not so much watched as learned.” Haedus maintains that lust in theatres is not seen but learned.[9583]
Source page 492–493 *Gregory Nazianzen* that eloquent Divine ([9584]as he relates the story himself) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia’s* wedding, refused to come: [9585]*For it is absurd to see an old gouty Bishop sit amongst dancers*, he held it unfit to be a spectator, much less an actor.	Gregory Nazianzen, that eloquent theologian, tells how a noble friend formally invited him and other bishops to his daughter Olympia’s wedding. He declined: “For it is absurd to see an old, gouty bishop sitting among dancers.” He thought it unsuitable to be a spectator, still less a participant.[9586]

[9582] **Burton.** Printed page 492, dagger: “Lib. 4. de contemnend. amoribus.” Book 4, On Despising Loves.

[9583] **Editor.** Oppugner means assailant. Burton prints Syracides 8.4; the warning about a dancing woman occurs at Sirach 9:4 in the consulted Douay–Rheims text. Petrus Haedus is cited through On Despising Loves, book 4; the exact form of the circus/theatre maxim remains to be collated.

[9584] **Burton.** Printed page 492, asterisk: “Ad Anysium epist. 57.” To Anysius, letter 57.

[9585] **Burton.** Printed page 493, dagger: “Intempestivum enim est, & à nuptiis abhorrens, inter saltantes podagricum videre senem, & Episcopum.” “For it is untimely, and ill-suited to a wedding, to see a gouty old man, and a bishop, among the dancers.”

[9586] **Editor.** Gregory of Nazianzus, letter 193 to Vitalianus in Storin’s translation, matches the wedding of Olympias, attending bishops and the absent writer’s gout. He jokes about his own unfitness among dancers and sends his blessing to the couple. Burton’s margin instead gives To Anysius, letter 57. That citation and his Latin wording remain uncollated; the letter is not a general prohibition of weddings or dancing.

Original text 1651	Modern English
Source page 493 *Nemo saltat sobrius, Tully* writes, he is not a sober man that danceth; for some such reason (belike) *Domitian* forbad the Romane Senators to dance, and for that fact removed many of them from the Senate.	"No sober man dances," Cicero writes: the man who dances is not sober. Perhaps for some such reason Domitian forbade Roman senators to dance, and expelled many from the Senate for doing so.[9587]
But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or *innocently to accuse the best and pleasantest thing* (so [9588]*Lucian* calls it) *that belongs to mortall men*.	But these, you will say, are lewd and pagan dances. The abuse causes the harm, and therefore I am wrong to condemn, speak against or "unjustly accuse the best and pleasantest thing in human life," as Lucian calls it.
You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of *Plutarchs* mind, [9589]*that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned:*	You misunderstand me: I do not condemn it. I still regard it as an innocent amusement and a lawful recreation when practised at a suitable time, moderately and soberly. I agree with Plutarch: "What serves pleasure alone, innocent recreation or bodily exercise should not be rejected and despised."

[9587] **Editor.** Cicero, For Murena 13, says that scarcely anyone dances sober unless mad, in a qualified discussion of dissolute entertainment; Burton compresses this to an absolute maxim. Suetonius, Domitian 8, records the expulsion of one former quaestor for enthusiasm for acting and dancing, not the general ban and many expulsions asserted here.

[9588] **Burton.** Printed page 493, asterisk: "Rem omnium in mortalium vita optimam innocenter accusare." "To accuse without cause the best of all things in mortal life."

[9589] **Burton.** Printed page 493, k: "Quæ honestam voluptatem respicit, aut corporis exercitium, contemni non debet." "What serves innocent pleasure or exercise of the body should not be despised."

Original text 1651	Modern English
I subscribe to [9590]*Lucian, 'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self.*	I agree with Lucian: "It is a graceful art that cheers the mind, exercises the body, delights its spectators and teaches many becoming gestures, appealing equally to the ears, the eyes and the soul itself."[9591]
Salust discommends singing and dancing in *Sempronia*, not that she did sing or dance, but that she did it in excess, 'tis the abuse of it: and *Gregories* refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of Wine, for that it makes some men drunk.	Sallust censures Sempronia's singing and dancing, not because she sang or danced, but because she did so excessively: it is the abuse he condemns. Gregory's refusal likewise condemns it only for certain people, not absolutely. Many will not allow men and women to dance together because it provokes lust. They might as well, with Lycurgus and Muhammad, cut down all vines and forbid wine because it makes some people drunk.[9592]
[9593]*Nihil prodest quod non lædere possit idem:* *Igne quid utilius? ——*	Nothing benefits us that cannot also harm us: What is more useful than fire?[9594]

[9590] **Burton.** Printed page 493, asterisk: "Elegantissima res est, quæ & mentem acuit, corpus exercet, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulcens." "It is a most graceful art, which sharpens the mind, exercises the body and delights spectators, teaching many becoming gestures and equally charming the eyes, ears and mind."

[9591] **Editor.** Compare Lucian, On the Dance, also translated as Of Pantomime. It defends an art combining bodily movement, narrative and instruction; Burton applies that defence more broadly to dancing. The earlier innocently to accuse is taken as accusing without just cause. The intervening Plutarch quotation remains to be located exactly.

[9592] **Editor.** Sallust, Catiline 25.2, calls Sempronia more accomplished at music and dancing than becomes a respectable woman. Burton reads this as a criticism of excess. His comparison with Lycurgus and Muhammad is a polemical analogy; its historical particulars are not independently established here.

[9593] **Burton.** Printed page 493, dagger: "Ovid." Ovid.

[9594] **Editor.** Ovid, Tristia 2.266–267. Burton quotes the general maxim and only the opening question of the next line. Ovid goes on to contrast fire's usefulness with its use in arson; the comparison supports Burton's distinction between recreation and abuse.

Original text 1651	Modern English
I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfgangus* [9595]*Hider*, and most of our modern divines: *Si decoræ, graves, verecundæ, plena luce bonorum virorum & matronarum honestarum, tempestive fiant, probari possunt, & debent.*	I say of this what I say of all other innocent recreations: they are like fire, both good and bad. I see no harm sufficient to forbid such dancing, provided it is done at proper times and by suitable people. I conclude with Wolfgang Hider and most of our modern theologians: "If dances are becoming, dignified and modest, performed in full daylight in the presence of good men and respectable married women, and at a fitting time, they can and should be approved."[9596]
There is a time to mourn, a time to dance, Eccles. 3. 4. Let them take their pleasures then, and as [9597]he said of old, *young men and maids flourishing in their age, fair and lovely to behold, well attired and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning now tracing, now apart now altogether, now a courtesie then a caper, &c.* and it was a pleasant sight, to see those pretty knots, and swimming figures.	"There is a time to mourn and a time to dance," Ecclesiastes 3:4. Let them take their pleasures, then. As an ancient writer says: "Young men and maidens in the flower of their age, fair and lovely to see, well dressed and graceful in bearing, danced a Greek galliard. Keeping time as the dance required, they now turned, now stepped through its patterns, now moved apart, now together, now curtsied, then leaped," and so on. Those intricate formations and flowing figures were a delightful sight.[9598]

[9595] **Burton.** Printed page 493, dagger: "System. moralis Philosophiæ." System of Moral Philosophy.

[9596] **Editor.** Hider is cited under a System of Moral Philosophy; the exact authorial form and edition remain for collation. Plena luce is rendered literally as full daylight, with the attendance of good men and respectable women supplied from the surrounding construction. Tempestive means timely or at a proper occasion.

[9597] **Burton.** Printed page 493, l: "Apuleius. 10. Puelli, puellæque virenti florentes ætatula, forma conspicui, veste nitidi, incessu gratiosi, Græcanicam saltantes Pyrrhicam, dispositis ordinationibus, decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc inde separati, &c." Apuleius, book 10: "Boys and girls blooming in youthful age, handsome in appearance, splendidly dressed and graceful in movement, dancing a Greek Pyrrhic dance in arranged formations, traced becoming circuits: now curved into a circle, now linked in a slanting line, now massed in a square, now separated again," etc.

[9598] **Editor.** Apuleius, Metamorphoses 10.29. The source and margin name a Pyrrhic dance, associated with martial movements; Burton calls it a Greek galliard, an analogy using a dance familiar to his readers. Tracing means executing the dance's steps or figures. The English details and the marginal Latin are not identical.

Original text 1651	Modern English
The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now *in Apogæo* then *in perigæo*, now swift then slow, occidentall, orientall, they turn round, jumpe and trace, ♀ and ☿ about the Sun with those thirty three *Maculæ* or *Burbonian* planet, *circa Solem saltantes Cytharedum*, saith *Fromundus*.	The sun and moon, some say, dance around the earth, and the three outer planets around the sun as their centre: now stationary, now moving forwards, now backwards; now at apogee, then at perigee; now swift, then slow; westward, eastward. They turn, leap and tread their figures. Venus and Mercury dance around the sun with those thirty-three spots or Bourbonian planets, "dancing around the sun, the lyre-player," as Fromundus says.[9599]
Four *Medicean* stars dance about *Jupiter*, two *Austrian* about *Saturn*, &c. and all (belike) to the musick of the Sphears.	Four Medicean stars dance around Jupiter, two Austrian ones around Saturn, and so on; and all, presumably, to the music of the spheres.[9600]
Our greatest Counsellors, and staid Senators, at sometimes dance, as *David* before the Ark, *2 Sam. 6. 14. Miriam Exod. 15. 20. Judith 15. 13.* (though the devil hence perhaps hath brought in those bawdy Bacchanals) and well may they do it.	Our greatest counsellors and most dignified senators sometimes dance, as David did before the Ark, in 2 Samuel 6:14; Miriam, in Exodus 15:20; and Judith, in Judith 15:13. Perhaps the Devil took his cue from this to introduce those bawdy bacchanals, but they may rightly dance.[9601]

[9599] **Editor.** The three upper planets are Mars, Jupiter and Saturn. Direct and retrograde describe apparent forward and backward motion; apogee and perigee are positions farthest from and nearest the earth. The symbols on the left are Venus and Mercury. Maculæ means spots. Burton turns competing astronomical descriptions into a dance; his thirty-three Bourbonian planets and precise Fromundus passage remain for collation.

[9600] **Editor.** The four Medicean stars are Jupiter's large moons, now called Io, Europa, Ganymede and Callisto, observed by Galileo in 1610. Burton's two Austrian bodies at Saturn belong to early telescopic interpretation; the specific name and claim remain unresolved here. The music of the spheres is the traditional idea of harmony produced by celestial motions.

[9601] **Editor.** These are biblical examples used to defend dancing: David before the Ark, Miriam after the crossing of the sea, and Judith leading the women's celebration. The numbering follows Burton's cited Bible traditions. Bacchanals are revels associated with Bacchus, used here as a term of censure.

Original text 1651	Modern English
Source page 493–494 The greatest Souldiers, as [9602]*Quintilianus*, [9603]*Æmilius Probus*, [9604]*Cælius Rhodiginus* have proved at large, still use it in *Greece, Rome*, and the most worthy Senators, *cantare, saltare. Lucian, Macrobius, Libanus, Plutarch, Julius, Pollux, Athenæus*, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civill Common-wealths, as *Alexander ab Alexandro, lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, [9605]amongst the Barbarians themselves nothing so pretious; all the World allows it.	The greatest soldiers, as Quintilian, Aemilius Probus and Caelius Rhodiginus have shown at length, continually practise it in Greece and Rome, as do the worthiest senators: "singing and dancing." Lucian, Macrobius, Libanius, Plutarch, Julius, Pollux and Athenaeus have written full discussions in its praise. In our own age it is much sought after in those countries, as in all civilized commonwealths, as Alexander ab Alexandro has demonstrated at length in book 4, chapter 10, and book 2, chapter 25. Even among the barbarians nothing is more prized; the whole world approves it.[9606]
Source page 494 [9607]*Divitias contemno tuas, rex Crœse, tuamque* *Vendo Asiam, unguentis, flore, mero, Choreis.*	I scorn your wealth, King Croesus, and would sell Your Asia for perfumes, flowers, wine and dances.[9608]

[9602] **Burton.** Printed page 493, asterisk: "Lib. 1. cap. 11." Book 1, chapter 11.

[9603] **Burton.** Printed page 494, dagger: "Vit. Epaminondæ." Life of Epaminondas.

[9604] **Burton.** Printed page 494, asterisk: "Lib. 5." Book 5.

[9605] **Burton.** Printed page 494, dagger: "Read P. Martyr Ocean Decad. Benzo, Lerius, Hacluit, &c." Read Peter Martyr's Decades of the New World, Benzoni, Léry, Hakluyt, etc.

[9606] **Editor.** Aemilius Probus is the name under which lives now attributed to Cornelius Nepos circulated; Burton cites the Life of Epaminondas. Its opening contrasts Roman disapproval of dancing with Greek esteem for it, a distinction lost in Burton's general praise. Julius, Pollux are separately punctuated in his list, though Julius Pollux is one author; the source punctuation is preserved. The other wide-ranging references and the claims of universal approval remain for detailed collation. Barbarians is Burton's historical category.

[9607] **Burton.** Printed page 494, dagger: "Angerianus Erotopædium." Angerianus, Erotopædium, as printed; the precise title form remains for collation.

[9608] **Editor.** Croesus, the wealthy king of Lydia, stands for immense riches. Burton attributes the couplet to Angerianus and prints the title Erotopædium; exact location and title form remain for verification. The speaker values ordinary pleasures above the king's dominions.

Original text 1651	Modern English
[9609]*Plato* in his *Common-wealth*, will have dancing-schools to be maintained, *that young folks might meet, be acquainted, see one another, and be seen*; nay more, he would have them dance naked; and scoffs at them that laugh at it.	Plato, in his Republic, would have dancing schools maintained so that young people could meet, become acquainted, see one another and be seen. More than that, he would have them dance naked, and mocks those who laugh at it.[9610]
But *Eusebius præpar. Evangel. lib. 13. cap. 11.* and *Theodoret lib. 9 curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, [9611]*The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirs up both men and women to burning lust.*	But Eusebius, in Preparation for the Gospel, book 13, chapter 11, and Theodoret, in book 9 of his Cure of the Greek Maladies, rightly lash him for it; and well they may. As one writer says, "The very sight of naked parts causes immoderate and excessive desires, and stirs both men and women to burning lust."[9612]
There is a mean in all things: this is my censure in brief; Dancing is a pleasant recreation of body and mind, if sober and modest, (such as our Christian dances are) if tempestively used; a furious motive to burning lust, if as by Pagans heretofore, unchastely abused. But I proceed.	There is a proper measure in everything. This is my judgment in brief: dancing is a pleasant recreation for body and mind when it is sober and modest, as our Christian dances are, and practised at the proper time; but it is a fierce incitement to burning lust when unchastely abused, as it once was by the pagans. But I proceed.

[9609] **Burton.** Printed page 494, m: "10. Leg. τῆς γὰρ τοιαὐτης σπουδῆς ἕνεκα, &c. hujus causa oportuit disciplinam constitui, ut tam pueri quam puellæ choreas celebrent, spectenturque, ac spectent, &c." Laws, book 10: "For the sake of such a serious purpose," etc. "For this reason a system of education should be established, so that boys and girls alike take part in dances, be seen and see," etc. The abbreviated opening Greek and the book number are retained as printed; compare the editorial note.

[9610] **Editor.** The meeting and dancing passage is in Plato, Laws 6.771e–772a, rather than the body's Republic or the margin's book 10. Laws qualifies the permitted exposure by age, occasion and modesty. The ridicule of those who laugh at naked exercise belongs to a related argument in Republic 5, also quoted by Eusebius. Burton combines these arguments.

[9611] **Burton.** Printed page 494, n: "Aspectus enim nudorum corporum tam mares quam fœminas irritare solet ad enormes lasciviæ appetitus." "For the sight of naked bodies commonly arouses both men and women to excessive lustful desires."

[9612] **Editor.** Eusebius, Preparation for the Gospel 13.19 in Gifford's translation, quotes Plato on mixed exercise and dancing, including Laws 6; 13.11 instead discusses honouring the righteous dead. Burton's chapter 11 is retained, with this numbering discrepancy recorded. His edition and the Theodoret parallel remain uncollated. Enormous means beyond due measure; concupiscence is strong, especially sexual, desire. The closing censure is Burton's judgment.

Original text 1651	Modern English
If these allurements do not take place, for [9613]*Simierus*, that great master of dalliance shall not behave himself better, the more effectually to move others, and satisfie their lust, they will swear and lye, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides.	If these enticements fail—for even Simierus, that great master of dalliance, could do no better—they will swear and lie, promise, protest, fabricate, counterfeit, boast, bribe, flatter and dissemble on every side, to move others more effectively and satisfy their own lust.[9614]
Twas *Lucrecia's* counsel in *Aretine, Si vis amicâ frui, promitte, finge, jura, perjura, jacta, simula, mentire,* and they put it well in practice, as *Apollo* to *Daphne,*	It was Lucretia's advice in Aretino: "If you wish to enjoy your mistress, promise, invent, swear, forswear yourself, boast, pretend and lie." And they put it thoroughly into practice, as Apollo did with Daphne:[9615]
—— [9616]*mihi Delphica tellus* *Et Claros & Tenedos, Patareaq; regia servit,* *Jupiter est genitor ——*	The land of Delphi serves me, And Claros, Tenedos and the palace of Patara; Jupiter is my father.[9617]
Delphos, Claros and Tenedos serve me, And Jupiter is known my Sire to be.	Delphi, Claros and Tenedos serve me, And Jupiter is known to be my father.
The poorest swaines will do as much;[9618]	The poorest country lads will do as much:

[9613] **Burton.** Printed page 494, asterisk: "Camden Annal. Anno 1578 fol. 276 Amatorius facetus & illecebris exquisitissimus." Camden, Annals, under 1578, folio 276. "Witty in love and exquisitely skilled in enticements."

[9614] **Editor.** Take place means succeed. The awkward for-clause is read as a parenthesis: even the celebrated courtier Simierus could not surpass these arts. Burton's Camden citation associates the name with courtly love; its exact page and wording remain uncollated. The modern punctuation makes the sentence legible without changing its sequence of claims.

[9615] **Editor.** Lucretia belongs to the sexually satirical dialogue tradition Burton cites under Aretino, mediated elsewhere in his notes by Latin versions. This is advice spoken by a literary character. The exact Italian and Latin locations of the several Lucretia passages in this block remain to be collated.

[9616] **Burton.** Printed page 494, dagger: "Met. 1. Ovid." Ovid, Metamorphoses, book 1.

[9617] **Editor.** Ovid, Metamorphoses 1.515–517. Apollo boasts of his places of worship and divine parentage while pursuing Daphne. Burton's English couplet omits Patara; both the Latin quotation and his shorter English version are retained and modernized separately.

[9618] **Burton.** Printed page 494, asterisk: "Erasmus egl. mille mei Siculis errant in montibus agni." Erasmus, eclogue. "A thousand lambs of mine roam on the Sicilian mountains."

Original text 1651	Modern English
[9619]*Mille pecus nivei sunt & mihi vallibus agni.*	I too have a flock of a thousand snow-white lambs in the valleys.[9620]
I have a thousand sheep, good store of cattle, and they are all at her command,	I have a thousand sheep, a good stock of cattle, and they are all at her command:
[9621]*Tibi nos, tibi nostra supellex,* *Ruraq; servierint ——*	I, my household goods, And my lands will be at your service.[9622]
house, land, goods, are at her service, as he is himself. *Dinomachus*, a Senators Son in [9623]*Lucian*, in love with a wench inferior to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore he loved her with all his heart, and her alone; and that as soon as ever his father died (a very rich man and almost decrepit) he would make her his wife.	House, land and goods are at her service, as he is himself. Dinomachus, a senator's son in Lucian, was in love with a girl beneath him in birth and fortune. To achieve his desire more quickly, he wept before her and swore that he loved her with all his heart, and her alone; and that as soon as his father died—a very rich man, almost decrepit —he would make her his wife.[9624]

[9619] **Burton.** Printed page 494, asterisk: "Virg." Virgil.

[9620] **Editor.** The body prints pecus, which is awkward beside the plural lambs; the translation supplies the sense of a flock. The Erasmus marginal line closely resembles Virgil, Eclogue 2.21, where the lambs are feminine agnae and the possessive is meae. The following body line also recalls the pastoral boast, but has not been established here as a verbatim Virgil quotation. Both separate marginal attributions are preserved.

[9621] **Burton.** Printed page 494, dagger: "Lecheus." The abbreviated attribution is retained; the precise poem remains uncollated.

[9622] **Editor.** Lecheus is Burton's sole attribution. The precise authorial form and location await collation. Supellex means household goods or furnishings; rura, country lands.

[9623] **Burton.** Printed page 494, a: "Tom. 4. merit. dial. amare se jurat & lachrimatur dicitq; uxorem me ducere velle, quum pater oculos clausisset." Volume 4, Dialogues of Courtesans. "He swears that he loves me and weeps, and says that he wishes to marry me when his father has closed his eyes."

[9624] **Editor.** Lucian, Dialogues of Courtesans 7, supplies the promise of marriage after a father's death and the mother's warning about a wealthy bride. In the Fowler translation the lover is Chaereas, son of Laches the Areopagite and Dinomache; Burton calls him Dinomachus. Musarium still defends him at the end: the dialogue does not say that she abandons the affair. Burton's names and ending are retained; his Latin intermediary remains uncollated.

Original text 1651	Modern English
Source page 494–495 The maid by chance made her Mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now ready to yield to his desire, that he meant nothing less, for dost thou think he will ever care for thee, being a poor wench, [9625]that may have his choice of all the beauties in the City, one noble by birth, with so many talents, as yong, better qualified, and fairer then thy self? Daughter beleeve him not: the maid was abasht, & so the matter broke off.	The girl happened to tell her mother about it. An old fox, well versed in such matters, her mother told her daughter, who was now ready to yield to his desire, that he had no such intention. “Do you think he will ever care for you, a poor girl, when he can choose from all the beauties in the city: someone nobly born, with so many talents for her dowry, as young as you, better accomplished and more beautiful? Daughter, do not believe him.” The girl was disconcerted, and so the affair came to an end.[9626]
Source page 495 When *Jupiter* woed *Juno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himself into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which she fled to shelter: *Jupiter* to avoid the storm likewise flew into her lap, *in virginis Junonis gremium devolavit,* whom *Juno* for pitty covered in her [9627]*Apron*.	When Jupiter first courted Juno—as Lilius Giraldus relates from an old commentary on Theocritus—he turned himself into a cuckoo to advance his suit. Seeing her one day walking alone, apart from the other goddesses, he suddenly raised a storm, which frightened her into seeking shelter. Jupiter too flew into her lap to escape the storm: “he flew down into the maiden Juno’s lap.” Out of pity, Juno covered him with her apron.[9628]

[9625] **Burton.** Printed page 494, b: “Quum dotem alibi multo majorem aspiciet, &c.” “When he sees a much larger dowry elsewhere,” and so on.

[9626] **Editor.** Talents are ancient units of money, here a dowry, not personal abilities. Better qualified refers to accomplishments or other advantages. Meant nothing less means that he had no intention of doing what he promised; abasht, disconcerted or put out.

[9627] **Burton.** Printed page 495, dagger: “Or upper garment. Quem Juno miserata veste contexit.” “Juno, pitying him, covered him with her garment.”

[9628] **Editor.** Lilius Giraldus is Lilio Gregorio Giraldi. Burton expressly gives the story at second hand from a commentary on Theocritus. The apron is clarified by his own note as an outer garment. The precise commentary passage and the form Telia remain to be collated.

Original text 1651	Modern English
But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat,* but she by no means would yield, *donec pollicitus Connubium obtinuit,* till he vowed and swore to marry her, and then she gave consent. This fact was done at *Thorax* hill, which ever after was called *Cuckow* hill, and in perpetuall remembrance, there was a Temple erected to *Telia Juno* in the same place. So powerfull are fair promises, vows, oaths and protestations.	But he immediately resumed his own shape, began to embrace her and attempted to force himself on her. “But she refused, for fear of her mother”: she would not yield at all, “until he gained his end by promising marriage.” He vowed and swore to marry her, and then she consented. This happened on Mount Thorax, afterwards always called Cuckoo Hill; and a temple to Juno Telia was erected there to commemorate it for ever. Such is the power of fair promises, vows, oaths and protestations.[9629]

[9629] **Editor.** Offer violence means attempt sexual force. The Latin explicitly gives fear of her mother as Juno’s reason for refusing, a detail absent from Burton’s ensuing English paraphrase. Both statements are retained. Fact here means deed or occurrence.

Original text 1651	Modern English
It is an ordinary thing too in this case to belie their age, which widdows usually do, that mean to marry again, and batchelours too sometimes,	In these circumstances it is also common to lie about one's age, as widows usually do when they mean to marry again, and sometimes bachelors too:
[9630]*Cujus octavum trepidavit ætas,* *cernere lustrum;*	Whose age has trembled to behold Its eighth five-year span.[9631]
to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philematium*, an old maid of 45. years, [9632]she swore to him she was but 32. next December. But to dissemble in this kind, is familiar of all sides, and often it takes.	They say they are younger than they are. Charmides, in the same Lucian, loved Philematium, an unmarried woman of forty-five; she swore to him that she would be only thirty-two next December. But such deception is common on all sides, and often succeeds.[9633]
[9634]*Fallere credentem res est operosa puellam,*	To deceive a trusting girl is a laborious business.[9635]
'tis soon done, no such great mastery,	It is soon done, no great feat:
Egregiam verò laudem, & spolia ampla, ——	Splendid praise indeed, and rich spoils![9636]

[9630] **Burton.** Printed page 495, asterisk: "Hor." Horace.

[9631] **Editor.** Horace, Odes 2.4.23–24, has claudere lustrum, to complete a five-year period, where Burton prints cernere, to see it. The eighth lustrum points to forty years. Horace speaks of his own age; Burton transfers the lines to people misrepresenting theirs.

[9632] **Burton.** Printed page 495, c: "Dejeravit illa secundum supra trigesimum ad proximum Decembrem completuram se esse." "She swore that she would complete her thirty-second year next December."

[9633] **Editor.** Lucian, Dialogues of Courtesans 11: Charmides and Tryphaena discuss Philematium. The consulted text gives her claim as twenty-two on her next birthday, against an alleged actual age of forty-five. Burton's thirty-two and next December, supported by his Latin margin, are retained.

[9634] **Burton.** Printed page 495, dagger: "Ovid." Ovid.

[9635] **Editor.** The 1651 text prints res est operosa, "is a laborious business," but Burton's immediate English says the opposite. Ovid, Heroides 2.63–64, reads non est operosa … gloria: deceiving a trusting girl is no difficult glory. The original column preserves Burton's printed words; their literal translation is followed by his contradictory English gloss.

[9636] **Editor.** Virgil, Aeneid 4.93: Juno sarcastically congratulates Venus on overcoming one woman, Dido. The fragment is similarly ironic here.

Original text 1651	Modern English
And nothing so frequent as to bely their estates, to prefer their suites, and to advance themselves. Many men to fetch over a young woman, widdows, or whom they love, will not stick to crack, forge and fain any thing comes next, bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter;	Nothing is more common than lying about their wealth to further their courtship and improve their standing. To take in a young woman, a widow, or whoever they love, many men will not hesitate to boast, fabricate and invent whatever comes to mind: telling the servant boy to fetch his cloak, rapier, gloves, jewels and so on from such-and-such a chest, his scarlet breeches of cloth of gold, and so forth, when none of these things exists.[9637]
or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to personate their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavinger or pricklouse Tailors to attend upon them for the time, swear they have great possessions, [9638]bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countess, Dutchess, or Queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,	Nor will they scruple to announce, like the fellow in Petronius, that they own a ship and keep so many servants. To play their part better, they pretend to be gentlemen of good families, well born and well connected; hire clothes from secondhand dealers and some street cleaner or louse-stabbing tailors to attend them for the occasion; swear they have great estates; bribe, lie, cheat and pass off their stories of how dearly they love her and how magnificently they will keep her, like any lady, countess, duchess or queen. She shall have gowns, headdresses, jewels, coaches and carriages, and the finest food:[9639]

[9637] **Editor.** Fetch over means trick or take in; crack, boast; estate, wealth or property. Tissue is a rich fabric woven with gold or silver thread. Burton shifts loosely between singular and plural in the feigned instructions to a servant.

[9638] **Burton.** Printed page 495, d: “Nam donis vincitur omnis amor. Catullus 1. el. 5.” “For every love is conquered by gifts.” Catullus, book 1, elegy 5, as printed; the line is Tibullus 1.5.60.

[9639] **Editor.** Pricklouse derides a tailor’s needle as piercing lice. Cog and foist mean cheat and pass off falsehoods; tiers are headdresses, caroches large carriages. Compare Petronius, Satyricon 117: Eumolpus and his companions stage a wealthy master and servants to exploit legacy-hunters at Croton, inventing African estates and losses in a shipwreck. This is a close parallel for pretended wealth, not a verified match for Burton’s shipowner detail. The gifts line is Tibullus 1.5.60, despite Catullus in the margin.

Original text 1651	Modern English
The heads of Parrats, tongues of Nightingals. *The brains of Peacocks, and of Estriches,* *Their bath shall be the juyce of Gilliflowres,* *Spirit of Roses, and of Violets,* *The milk of Unicorns, &c.*	The heads of parrots, tongues of nightingales, The brains of peacocks and of ostriches; Their bath shall be the juice of gillyflowers, Essence of roses and of violets, The milk of unicorns, and so on.[9640]
as old *Vulpone* courted *Cælia* in the [9641]Comœdy, when as they are no such men, not worth a groat, but meer sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,	So old Volpone courted Celia in the comedy. In reality these men are nothing of the sort, not worth a groat, merely swindlers seeking a fortune or the fulfilment of their desires. Or they pretend to be in love to fill their idle hours, make themselves more welcome and secure better hospitality. The upshot is that they have no intention of keeping their promises:
Source page 496 [9642]*Nil metuunt jurare, nihil promittere curant:* *Sed simulac cupidæ mentis satiata libido est,* *Dicta nihil metuere, nihil perjuria curant.*	They fear no oath, take no care over what they promise; But once the lust of their eager mind is satisfied, They fear nothing for their words and care nothing for perjury.[9643]
Oathes, vows, promises, are much protested; But when their minde and lust is satisfied, Oathes, vows, promises, are quite neglected.	Oaths, vows and promises are loudly declared; But once their mind and lust are satisfied, Oaths, vows and promises are quite forgotten.

[9640] **Editor.** Ben Jonson, Volpone, act 3, in the scene with Celia. Burton combines portions of the speech, changes the pronouns and omits intervening lines; scene divisions differ from his citation. Gillyflowers are fragrant cultivated flowers, especially carnations or pinks. The extravagant unicorn milk is part of the fictional seducer's promised luxury.

[9641] **Burton.** Printed page 495, e: "Fox. act. 3. sc. 3." Ben Jonson, The Fox, act 3, scene 3, as cited by Burton.

[9642] **Burton.** Printed page 496, p: "Catullus." Catullus.

[9643] **Editor.** Catullus 64.146–148, from Ariadne's lament. The checked Latin reads parcunt, "they refrain," rather than Burton's curant, "they care," in the first line, and has other minor verbal differences. The translation follows Burton's wording and context: they take no care over the promises they make. His separate English triplet follows.

Original text 1651	Modern English
though he solemnly swear by the Genius of *Cæsar*, by *Venus* shrine, *Hymens* deity, by *Jupiter*, and all the other gods, give no credit to his words. For when Lovers swear, *Venus* laughs, *Venus hæc perjuria ridet,* [9644]*Jupiter* himself smiles, and pardons it withall, as grave [9645]*Plato* gives out, of all perjury, that alone for love matters is forgiven by the gods.	Though he solemnly swears by Caesar's guardian spirit, by Venus's shrine, by Hymen's divinity, by Jupiter and all the other gods, put no trust in his words. For when lovers swear, Venus laughs: "Venus laughs at these false oaths." Jupiter himself smiles and pardons them too, as the solemn Plato declares: of all perjury, only that committed in matters of love is forgiven by the gods.[9646]
If promises, lies, oathes, and protestations will not avail, they fall to bribes, tokens, gifts, and such like feates. [9647]*Plurimus auro conciliatur amor:* as *Jupiter* corrupted *Danae* with a golden shower, and *Liber Ariadne* with a lovely Crown, (which was afterwards translated into the heavens, and there for ever shines;) they will rain Chickins, Florens, Crowns, Angels, all maner of coines and stamps in her lap.	If promises, lies, oaths and protestations do not work, they turn to bribes, tokens, gifts and similar devices. "Much love is won by gold." As Jupiter seduced Danae with a shower of gold, and Liber won Ariadne with a beautiful crown—which was afterwards raised into the heavens, where it shines for ever—so they will shower sequins, florins, crowns, angels, coins of every kind and stamp, into her lap.[9648]

[9644] **Burton.** Printed page 496, q: "Perjuria ridet amantum Jupiter, & ventos irrita ferre jubet, Tibul. lib. 3. & 6." "Jupiter laughs at lovers' perjury and bids the winds carry their idle oaths away." Tibullus, book 3 and 6, as printed; compare 3.6.49–50.

[9645] **Burton.** Printed page 496, e: "In Philebo. pejerantibus his dii soli ignoscunt." In the Philebus. "The gods pardon these perjurers alone." The attribution to this dialogue is retained; compare the Symposium.

[9646] **Editor.** Genius is a guardian spirit; Hymen is the marriage god. The lovers' exemption from ordinary oaths appears in Plato's Symposium 183b, in Pausanias's account, rather than the Philebus named in Burton's margin. The Jupiter couplet is in the Tibullan collection, 3.6.49–50; Burton's "lib. 3. & 6." is retained as printed.

[9647] **Burton.** Printed page 496, r: "Catul." Catullus, as printed; compare Ovid, Art of Love 2.277–278.

[9648] **Editor.** The gold maxim condenses Ovid, Art of Love 2.277–278, despite Catul. in the margin. Liber is Bacchus; the crown of Ariadne becomes a constellation. Chickins are sequins, Italian gold coins; florins, crowns and angels are also coins. The modern text keeps the punning passage from mythical gold to actual money.

Original text 1651	Modern English
And so must he certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulæ* (saith [9649]*Hædus) & crebræ fiant largitiones,* he must be very bountiful and liberal, seek and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, and houshold servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must be unrewarded, or unrespected.	And this, certainly, is what a man must do if he means to succeed: give many feasts and banquets, issue invitations, send her some present or other at every turn. "Let feasts be prepared with the greatest care," says Haedus, "and gifts be frequent." He must be most generous and liberal, paying court not only to her but to all her attendants, friends, intimates, fiddlers, panders, hangers-on and household servants. He must ingratiate himself—and certainly will—with everyone of every sort: messengers, porters and carriers. Nobody must go unrewarded or unacknowledged.[9650]
I had a suiter (saith [9651]*Aretine's Lucretia*) that when he came to my house, flung gold and silver about, as if it had bin chaff. Another suiter I had was a very cholerick fellow; but I so handled him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowl, muskadel, or malmesey, or a cup of neat wine in all the city, it was presented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think if I would I might have had one of his eyes out of his head.	"I had a suitor," says Aretino's Lucretia, "who used to fling gold and silver about my house as if it were chaff. Another suitor of mine was a very hot-tempered fellow; but I managed him so well that, for all his blustering, I brought him to his knees. If there was a fine morsel in the market, any novelty, fish, fruit or fowl, muscatel or malmsey, or a cup of unmixed wine anywhere in the city, it was brought to me at once. However expensive or difficult to obtain, I had it. In the end the poor fellow was so infatuated that I believe I could have had one of his eyes out of his head if I had wanted it."[9652]

[9649] **Burton.** Printed page 496, f: "Lib. 1. de contemnendis amoribus." Book 1 of On Despising Love.

[9650] **Editor.** Hædus is Petrus Haedus; his title means On Despising Love. Every foot means continually or at every turn. Parasites are dependent flatterers and hangers-on. The precise passage in Haedus has not been collated.

[9651] **Burton.** Printed page 496, g: "Dial. Ital. argentum ut paleas projiciebat. Biliosum habui amatorem qui supplex flexis genibus, &c. Nullus recens allatus terræ fructus, nullum cupediarum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico; credo alterum oculum pignori daturus, &c." Italian dialogue. "He threw silver about like chaff. I had a bilious lover who, kneeling as a suppliant," and so on. "No newly brought fruit of the earth, no sort of delicacy was so dear, no Cretan wine so costly, that he would not bring it to me immediately; I believe he would have pledged one of his eyes," and so on.

[9652] **Editor.** Cholerick means hot-tempered, with the humoral association of yellow bile. Muskadel and malmesey are muscatel and malmsey wines; neat means unmixed. Fond means foolishly infatuated. The next suitor's kingdom for her virginity is present in the Latin and is retained alongside Burton's looser English promise of his whole estate.

Original text 1651	Modern English
A third suiter was a Merchant of *Rome*, and his manner of woing was with [9653]exquisite musick, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum,* I should have all he had, house, goods and lands, *pro concubitu solo:* [9654]Neither was there ever any Conjurer I think, to charm his spirits that used such attention, or mighty words, as he did exquisite phrases; or General of any army, so many stratagems to win a city, as he did tricks and devices to get the love of me.	"A third suitor was a Roman merchant, who courted me with exquisite music, costly banquets, poems and so on. I held him off until at last he protested, promised and swore 'that he would give me a kingdom for my virginity': I should have everything he owned, house, goods and lands, 'merely for sleeping with him.' No conjurer, I think, ever used such concentration or powerful words to charm his spirits as this man used exquisite phrases; nor did any general employ as many stratagems to capture a city as he used tricks and devices to win my love."
Thus men are active and passive, and women not far behind them in this kinde: *Audax ad omnia fæmina, quæ vel amat, vel odit.*	Thus men both act upon others and are acted upon; and women are not far behind them in this respect: "A woman who loves or hates will dare anything."
[9655]For half so boldly there can non, Swear and lye as women can.	For no man can swear and lie Half as boldly as women can.[9656]
[9657]They will crack, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poses, and such toyes: as he justly complained,	They will boast, counterfeit and flatter as well as anyone, with handkerchiefs, embroidered nightcaps, purses, posies and such trinkets, as the poet justly complained:[9658]

[9653] **Burton.** Printed page 496, dagger: "Post musicam opiperas epulas, & tantis juramentis, donis, &c." "After music, sumptuous feasts, and with such oaths and gifts," and so on. The compressed wording is retained.

[9654] **Burton.** Printed page 496, h: "Nunquam aliquis umbrarum conjurator tanta attentione, tamq; potentibus verbis usus est, quam ille exquisitis mihi dictis, &c." "No conjurer of spirits ever used such concentration and such powerful words as he used exquisite speeches to me," and so on.

[9655] **Burton.** Printed page 496, asterisk: "Chaucer." Geoffrey Chaucer.

[9656] **Editor.** Chaucer, The Wife of Bath's Prologue, lines 227–228. The speaker is the Wife describing marital tactics; Burton shortens the wording into a general maxim. His non means none, supplied as no man in the modern version.

[9657] **Burton.** Printed page 496, f: "Ah crudele genus nec tutum fæmina nomen! Tibul. l. 3. eleg. 4." "Ah, cruel race! Woman is no trustworthy name." Tibullus, book 3, elegy 4.

[9658] **Editor.** Collogue means flatter or speak coaxingly; wrought means embroidered. Poses is retained in the original; the modern reading posies can mean small bouquets or short mottoes and verses used as tokens. The marginal warning about women is in the Tibullan collection, 3.4.61; Burton has tutum, safe, where the consulted text reads fidum, trustworthy.

Original text 1651	Modern English
[9659]*Cur mittis violas? nempe ut violentius urer;* *Quid violas violis me violenta tuis? &c.*	Why send me violets? Surely to make me burn more violently; Why, violent woman, do you violate me with your violets? And so on.[9660]
Source page 497 Why dost thou send me Violets my dear? To make me burn more violent I fear; With Violets too violent thou art, To violate and wound my gentle heart.	Why send me violets, my dear? To make me burn more fiercely, I fear; With violets you are too violent, Violating and wounding my tender heart.
When nothing else will serve, the last refuge is their tears. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis,* 'twixt tears and sighs, I write this (I take love to witness) saith [9661]*Chelidonia* to *Philonius*. *Lumina quæ modò fulmina, jam flumina lachrymarum,* those burning torches are now turn'd to floods of tears.	When nothing else will do, their last resort is tears. "I wrote these words mingled with tears and sighs—I call Love to witness": "Amid tears and sighs I write this, taking Love as my witness," says Chelidonia to Philonius. "Eyes that just now were lightning bolts are now rivers of tears": those blazing torches have now turned into floods of tears.[9662]

[9659] **Burton.** Printed page 496, dagger: "Jovianus Pon." Giovanni Gioviano Pontano.

[9660] **Editor.** Pontano's Latin plays on violas, violets, violentius, more violently, and violas, you violate. The printed urer is retained; the sense calls for urar, "I may be burned." The exact poem and reading await collation. Burton's English quatrain separately pursues the same repeated sounds.

[9661] **Burton.** Printed page 497, asterisk: "Aristænetus lib. 2. epist. 13." Aristaenetus, book 2, letter 13.

[9662] **Editor.** Burton cites Aristaenetus 2.13. His Latin contrasts fulmina, lightning bolts, with flumina, rivers: a sound-play that the literal translation brings out, alongside his own image of burning torches. The exact letter wording and names remain uncollated.

Original text 1651	Modern English
Aretines Lucretia, when her sweet heart came to town [9663]*wept in his bosome, that he might be perswaded those tears were shed for joy of his return. Quartilla* in *Petronius* when nought would move, fell a weeping, and as *Balthazar Castilio* paints them out, [9664]*To these Crocodiles tears, they will add sobs, fiery sighs, and sorrowfull countenance, pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to dye for your sake; and how* saith he, *shall a yong novice thus beset, escape?* But beleeve them not.	When her sweetheart came to town, Aretino's Lucretia "wept on his breast, so that he would believe her tears were shed for joy at his return." Quartilla in Petronius, when nothing else would move him, began to weep. As Baldassare Castiglione describes them: "To these crocodile tears they add sobs, burning sighs, a sorrowful expression, pallor and wasting. If you so much as venture outside, these fiends are ready to meet you at every turn, so slovenly and neglected in their dress, so downcast in their looks, as though they were about to die for your sake. How," he asks, "is a young novice, beset like this, to escape?" But do not believe them.[9665]
—— [9666]*animam ne crede puellis,* *Namque est fæmineâ tutior unda fide.*	Do not entrust your life to girls, For the waves are safer than a woman's faith.[9667]

[9663] **Burton.** Printed page 497, dagger: "Suaviter flebam, ut persuasum habeat lachrymas præ gaudio illius reditus mihi emanare." "I wept sweetly, so that he would believe my tears were flowing for joy at his return."

[9664] **Burton.** Printed page 497, u: "Lib. 3. his accedunt, vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lachrymæ prope innumerabiles. Istæ se statim umbræ offerunt tanto squalore & in omni fere diverticulo tanta macie, ut illas jamjam moribundas putes." Book 3. "Added to these are a rather sorrowful expression, a pale complexion, a moaning voice, burning sighs, almost innumerable tears. These ghosts immediately present themselves in such squalor, and in almost every byway so emaciated, that you would think them at the point of death."

[9665] **Editor.** Quartilla's tears occur in Petronius, Satyricon 17. Castilio is Baldassare Castiglione, author of The Book of the Courtier. Burton's long English passage and Latin margin overlap but are not identical. Sluttish here means slovenly in dress, rather than the modern sexual insult; habit means clothing.

[9666] **Burton.** Printed page 497, asterisk: "Petronius." Petronius; the precise verse attribution remains uncollated.

[9667] **Editor.** The lines correspond to the opening couplet of Anthologia Latina 268 in Riese's numbering, printed among Pentadius's epigrams in the Latin text quoted by Luca Mondin. That text reads animum, heart or mind, where Burton has animam, life or soul, and includes an opening comparison with entrusting a ship to winds. Burton's Petronius attribution is retained; his immediate source and the attribution history remain unresolved.

Original text 1651	Modern English
Thou thinkest peradventure because of her vows, tears, smiles, and protestations, she is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the [9668]*Spanish Bawd* said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret,* she will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Every yong man she sees and likes hath as much interest, and shall as soon injoy her as thy self.	Perhaps her vows, tears, smiles and protestations make you think she is yours alone, that you possess her heart, hand and affection, when in fact nothing of the sort is true. As the Spanish Bawd said, "She delights in having one man in bed, another at the door, a third sighing at home": one sweetheart in bed, another at the gate, a third sighing at home, a fourth, and so on. Every young man she sees and likes has as much of a claim, and will enjoy her as readily as you.[9669]
On the other side, which I have said, men are as false, let them swear, protest, and lye;	On the other hand, as I have said, men are just as false, for all their swearing, protesting and lying:
[9670]*Quod vobis dicunt, dixerunt mille puellis.*	What they tell you, they have told a thousand girls.[9671]
They love some of them those eleven thousand Virgins at once, and make them believe each particular, he is besotted on her, or love one till they see another, and then her alone: like *Milo's* wife in *Apuleius, lib. 2. Si quem conspexerit speciosæ formæ juvenem, venustate ejus sumitur, & in eum animum intorquet.*	Some of them love all those eleven thousand virgins at once, making each one believe he is besotted with her; or they love one until they see another, and then her alone, like Milo's wife in Apuleius, book 2: "If she catches sight of a handsome young man, his beauty captivates her, and she turns her passion upon him."[9672]

[9668] **Burton.** Printed page 497, dagger: "Cælestina act. 7. Barthio interpret. omnibus arridet, & à singulis amari se solam dicit." Celestina, act 7, in Barth's translation. "She smiles on everyone, and says to each that she alone is loved." The compressed Latin and Burton's separate paraphrase are both retained.

[9669] **Editor.** The Spanish Bawd is Celestina, the procurer of the Spanish work associated with Fernando de Rojas, cited through Caspar Barth's Latin version. Burton's note specifies act 7. Interest here means a share or claim. His recurrent generalizations belong to the passage's satirical argument about both sexes.

[9670] **Burton.** Printed page 497, x: "Ovid." Ovid.

[9671] **Editor.** Ovid, Art of Love 3.435. The consulted Latin begins Quae, whereas Burton prints Quod; the sense is unchanged. Ovid addresses women with a warning about habitual seducers.

[9672] **Editor.** The eleven thousand virgins evoke the traditional companions of Saint Ursula, used as an extravagant number. Milo's wife is Pamphile in Apuleius, Metamorphoses 2.5; the quoted Latin compresses the description of her susceptibility to handsome young men.

Original text 1651	Modern English
'Tis their common complement in that case, they care not what they swear, say, or do. One while they slight them, care not for them, rail down right and scoffe at them, and then again they will run mad, hang themselves, stab and kill, if they may not injoy them. Henceforth therefore,	This is their usual form of courtship in such cases; they do not care what they swear, say or do. At one moment they slight the women, take no interest in them, abuse them outright and mock them; at the next, they will go mad, hang themselves, stab and kill if they cannot have them. Henceforth, therefore,

Original text 1651	Modern English
—— *nulla viro juranti fæmina credat,*	Let no woman trust a man who swears.[9673]
let not maids believe them. These tricks and counterfeit passions are more familiar with women, [9674]*finem hic dolori faciet aut vitæ dies, miserere amantis,* quoth *Phædra* to *Hippolitus*.	Let young women not believe them. These tricks and feigned passions are more common among women: "This day will end either my sorrow or my life; have pity on one who loves you," said Phaedra to Hippolytus.[9675]
Joessa in [9676]*Lucian*, told *Pythius* a yong man, to move him the more, that if he would not have her, she was resolv'd to make away her self. *There is a Nemesis, and it cannot chuse but grieve and trouble thee, to hear that I have either strangled or drowned my self for thy sake.*	Joessa in Lucian told a young man, Pythius, to move him more deeply, that if he would not have her she was determined to kill herself. "There is a Nemesis, and you cannot help feeling grief and distress when you hear that I have hanged or drowned myself for your sake."[9677]

[9673] **Editor.** Catullus 64.143, again from Ariadne's speech after Theseus has abandoned her. Burton moves from men's threats and promises to women's feigned distress, transferring particular literary speeches into general claims.

[9674] **Burton.** Printed page 497, asterisk: "Seneca Hippol." Seneca, Hippolytus, the tragedy now usually called Phaedra.

[9675] **Editor.** Seneca, Phaedra 670–671. Phaedra addresses her stepson Hippolytus. Burton's note calls the play Hippolytus, an alternative title. The threat is part of the dramatic character's attempt to obtain his pity.

[9676] **Burton.** Printed page 497, y: "Tom. 4. dial. merit. tu vero aliquando mœrore afficieris ubi audieris me à meipsa laqueo tui causa suffocatam aut in puteum præcipitatam." Volume 4, Dialogues of Courtesans. "You, indeed, will one day grieve when you hear that for your sake I have hanged myself or thrown myself into a well."

[9677] **Editor.** Lucian, Dialogues of Courtesans 12. Joessa addresses Lysias; Pythias is the other female speaker. Burton's Pythius, described as a young man, appears to confuse these names. The retelling is retained. Nemesis is the divine power of retribution invoked against the unresponsive lover.

Original text 1651	Modern English
Source page 497–498 Nothing so common to this sexe, as oaths, vows, and protestations, and as I have already said, tears, which they have at command; for they can so weep, that one would think their very hearts were dissolved within them, and would come out in tears, their eys are like rocks, which still drop water, *diariæ lachrymæ & sudoris in modum turgeri promptæ,* saith [9678]*Aristænetus*, they wipe away their tears like sweat, weep with one eye, laugh with the other; or as children [9679]weep and cry, they can both together.	Nothing is more common among this sex than oaths, vows and protestations, and, as I have already said, tears, which they can produce at will. They can weep so much that you would think their very hearts had dissolved within them and were pouring out in tears. Their eyes are like rocks that continually drip water: “daily tears, ready to be wiped away like sweat,” says Aristaenetus. They wipe their tears away like sweat, weep with one eye and laugh with the other; or, like children weeping and crying, they can do both together.[9680]
Source page 498 [9681]*Neve puellarum lachrymis moveare memento,* *Ut flerent oculos erudîêre suos.*	Remember not to be moved by girls’ tears; They have trained their eyes to weep.[9682]
Care not for womens tears, I counsel thee, They teach their eys as much to weep as see.	Pay no heed to women’s tears, I advise you; They teach their eyes as much to weep as to see.
And as much pitty is to be taken of a woman weeping, as of a Goose going bare-foot. When *Venus* lost her son *Cupid*, she sent a Cryer about, to bid every one that met him take heed.	You should pity a weeping woman as much as a goose going barefoot. When Venus lost her son Cupid, she sent a crier around to warn everyone who met him to beware:

[9678] **Burton.** Printed page 498, c: “Epist. 20. l. 2.” Letter 20, book 2.

[9679] **Burton.** Printed page 498, d: “Matronæ flent duobus oculis, moniales quatuor, virgines uno, meretrices nullo.” “Married women weep with two eyes, nuns with four, maidens with one, prostitutes with none.” The marginal d has no clear matching body marker; it is attached here to the passage on calculated tears.

[9680] **Editor.** The source prints turgeri, an uncertain form. The modern translation takes it in the sense of tergeri, “to be wiped away,” supported by Burton’s following English gloss; this is an explicit interpretive emendation, not a confirmed reading of Aristaenetus. The unanchored marginal d is preserved here. The final “weep and cry” and “both” remain awkward in the source; no opposite verb has been silently inserted.

[9681] **Burton.** Printed page 498, y: “Ovid.” Ovid.

[9682] **Editor.** Ovid, Remedies for Love 689–690. Burton prints memento, “remember,” where the consulted text has caveto, “beware.” His English couplet expands the thought by comparing weeping with seeing.

Original text 1651	Modern English
[9683]*Si flentem aspicias, ne mox fallare, caveto;* *Sin arridebit, magis effuge; & oscula si fors* *Ferre volet, fugito; sunt oscula noxia, in ipsis* *Suntque venena labris, &c.*	If you see him weeping, beware of being quickly deceived; If he smiles, flee all the more; and if he happens To offer kisses, run: his kisses are harmful, And poison lies upon his very lips, and so on.[9684]
Take heed of *Cupids* tears, if cautelous, And of his smiles and kisses I thee tell, If that he offer't, for they be noxious, And very poyson in his lips doth dwell.	If you are prudent, beware Cupid's tears, And his smiles and kisses, I tell you, If he offers them, for they are harmful, And poison itself dwells on his lips.
[9685]A thousand years, as *Castilio* conceives, *will scarce serve to reckon up those allurements and guiles, that men and women use to deceive one another with.*	A thousand years, Castiglione thinks, "would scarcely suffice to count all the enticements and tricks that men and women use to deceive one another."

[9683] **Burton.** Printed page 498, z: "Imagines deorum fol. 332. è Moschi amore fugitivo, quem Politianus Latinum fecit." Images of the Gods, folio 332, from Moschus's Runaway Love, translated into Latin by Poliziano.

[9684] **Editor.** Moschus, Runaway Love, in the Latin adaptation by Angelo Poliziano cited through Images of the Gods. The Greek poem's closing warning includes feigned tears, laughter, kisses and poison. Burton prints a Latin version and then his own English verse; both remain distinct. Cautelous means cautious or wary.

[9685] **Burton.** Printed page 498, a: "Lib. 3. mille vix anni sufficerent ad omnes illas machinationes, dolosq; commemorandos, quos viri & mulieres ut se invicem circumveniant, excogitare solent." Book 3. "A thousand years would scarcely suffice to recount all the schemes and tricks that men and women commonly devise to deceive one another."

Original text 1651	Modern English
SUBSECT. 5. ***Bawds, Philters, causes.***	**Subsection 5** **Procurers and love potions as causes**
When all other engines fail, that they can proceed no farther of themselves, their last refuge is to flye to Bawds, Panders, Magical Philters, and receits, rather then fail, to the Divel himself.	When all other devices fail and they can get no further by themselves, their last resort is to turn to bawds, panders, magical love potions and recipes; rather than fail, they turn to the Devil himself.[9686]
Flectere si nequeunt superos, Acheronta movebunt.	If they cannot sway the gods above, they will rouse the world below.[9687]
And by those indirect means many a man is overcome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old *Croton,* [9688]*homines hic aut captantur, aut captant,* either inveagle or be inveagled, we may say of most of our Cities, there be so many professed, cunning bawds in them.	By such devious means many a man is overcome and plunged into this malady unless he takes great care. First, these bawds are so common everywhere, and so numerous, that we may say of most of our cities what was said of ancient Croton: “Here people are either hunted or hunting”—either deceiving or being deceived—so many skilful professional bawds do they contain.[9689]
Besides, bawdry is become an art, or a liberal science, as *Lucian* calls it; and there be such tricks and subtleties, so many nurses, old women, Panders, letter-carriers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stilus sufficiat,* one saith,	Besides, procuring has become an art, or a liberal science, as Lucian calls it. There are such tricks and subtleties, so many nurses, old women, panders, letter carriers, beggars, physicians, friars and confessors engaged in it, that “no pen could suffice to recount them,” as one writer says:

[9686] **Editor.** Bawds and panders arrange sexual encounters, commonly for payment; the terms can include intermediaries in seduction as well as prostitution. Philters are love potions; receits are recipes or prescribed preparations. Engines continues the metaphor of stratagems and siege machinery.

[9687] **Editor.** Adapted from Juno’s words in Virgil, Aeneid 7.312. Burton changes the first-person singular verbs, “if I cannot … I will,” to the plural, “if they cannot … they will.” Acheron is an underworld river and, by extension, the underworld itself.

[9688] **Burton.** Printed page 498, b: “Petronius.” Petronius.

[9689] **Editor.** Petronius, Satyricon 116, describes Croton as a city of legacy-hunters and the rich people they cultivate. Burton reapplies the image of hunters and prey to sexual procuring. His Lucian attribution in the following passage remains unlocated.

Original text 1651	Modern English
—— [9690]*trecentis versibus* *Suas impuritias traloqui nemo potest.*	In three hundred lines No one could recount their filthy practices.[9691]
Such occult notes, [9692]Stenography, Polygraphy, *Nuntius Animatus*, or magnetical telling of their minds, which [9693]*Cabeus* the Jesuit, by the way, counts fabulous and false; cunning conveyances in this kind, that neither *Juno's* jealousie, nor *Danae's* custody, nor *Argo's* vigilancy can keep them safe.	There are such secret signs, stenography, polygraphy, the Animated Messenger, or magnetic communication of their thoughts—which Cabeus the Jesuit, incidentally, considers fictitious and false—and such cunning means of passing messages that neither Juno's jealousy, nor Danae's confinement, nor Argus's vigilance can keep their charges safe.[9694]

[9690] **Burton.** Printed page 498, dagger: "Plautus." Plautus.

[9691] **Editor.** Plautus, Persa 410–411, an insult addressed to a pimp. Burton changes tuas, "your," to suas, "their." Three hundred lines is rhetorical abundance, not a literal account promised by Burton.

[9692] **Burton.** Printed page 498, unmarked marginal entry: "Tritemius." Johannes Trithemius. The unmarked name is placed beside the discussion of secret writing rather than combined with the separate Plautus attribution above it.

[9693] **Burton.** Printed page 498, dagger: "De Magnet. Philos. lib. 4. cap. 10." On Magnetic Philosophy, book 4, chapter 10.

[9694] **Editor.** The list concerns secret communication: concealed writing, ciphers, and purported communication by magnetism. Trithemius's unmarked marginal name accompanies stenography and polygraphy. Nuntius Animatus is printed as a title, literally Animated Messenger. Burton attributes the rejection of magnetic communication to Niccolò Cabeo. Precise editions and the title's intended work remain uncollated. Juno, Danae and the many-eyed Argus are examples of jealousy, confinement and watchfulness.

Original text 1651	Modern English
Source page 498–499 'Tis the last and common refuge to use an assistant, such as that *Catanean Philippa* was to *Jone* Queen of *Naples*, a [9695]Bawds help, an old woman in the business, as [9696]*Myrrha* did when she doted on *Cyniras*, and could not compass her desire, the old Jade her Nurse was ready at a pinch, *dic inquit, opemque me sine ferre tibi —— & in hâc mea (pone timorem) Sedulitas erit apta tibi,* fear it not, if it be possible to be done, I will effect it:	The last and usual resort is to employ an assistant, as Philippa of Catania was to Joan, Queen of Naples: the help of a bawd, an old woman in the business. So Myrrha did when she doted on Cinyras and could not achieve her desire: that old jade, her nurse, was ready in a pinch. "Tell me," she said, "and let me bring you help; in this my diligence will serve you—put aside your fear." Do not be afraid: if it can be done, I will do it.[9697]
Source page 499 *non est mulieri mulier insuperabilis,* as [9698]*Cælestina* said, let him or her be never so honest, watched, and reserved; tis hard but one of these old women will get access: and scarce shall you find, as [9699]*Austin* observes, in a Nunnery a maid alone, *if she cannot have egress, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clerk, and that Monk, describing or commending some yong Gentleman or other unto her.*	"No woman is unconquerable by another woman," as Celestina said. However virtuous, closely watched and reserved a man or woman may be, one of these old women will almost certainly find a way in. As Augustine observes, you will scarcely find a young woman alone in a nunnery: "If she cannot go out, you will find an old woman or some chattering gossip at her window, telling her stories of this cleric or that monk, describing or praising some young gentleman or other to her."[9700]

[9695] **Burton.** Printed page 499, d: "Catul. eleg. 5. lib. 1. Venit in exitium callida lena meum." Catullus, elegy 5, book 1, as printed. "A cunning bawd has come to my ruin." The line is Tibullus 1.5.48.

[9696] **Burton.** Printed page 499, e: "Ovid. 10. met." Ovid, Metamorphoses, book 10.

[9697] **Editor.** The Philippa and Queen Joan reference is left as Burton's historical allegation, not independently confirmed here. Myrrha desires her own father Cinyras in Ovid, Metamorphoses 10; Burton combines the nurse's offers of help, including lines 408–409. His marginal verse is Tibullus 1.5.48, despite the Catullus attribution. Jade is an insult for the old nurse.

[9698] **Burton.** Printed page 499, dagger: "Parobosc. Barthii." Barth's Pornoboscodidascalus, his Latin version of Celestina; the printed abbreviation is retained.

[9699] **Burton.** Printed page 499, f: "De vit. Erem. c. 3. ad sororem vix aliquam reclusarum hujus temporis solam invenies, ante cujus fenestram non anus garrula, vel nugigerula mulier sedet, quæ eam fabulis occupet, rumoribus pascat, hujus vel illius monachi, &c." On the Eremitical Life, chapter 3, to a sister. "You will scarcely find any recluse of our time alone without a chattering old woman or a teller of trifles sitting at her window, occupying her with stories and feeding her rumours of this or that monk," and so on.

[9700] **Editor.** The passage attributed to Austin, or Augustine, is from Aelred of Rievaulx, A Rule of Life for a Recluse, chapter 3, transmitted under the title On the Eremitical Life, to a Sister among works attributed to Augustine. The Latin concerns an enclosed recluse; Burton generalizes it into a young woman in a nunnery. Both the source attribution and this difference are made visible here.

Original text 1651	Modern English
As I was walking in the street (saith a good fellow in *Petronius*) to see the town served one evening, [9701]*I spied an old woman in a corner selling of Cabbages and Roots,* (as our Hucksters do plums, Apples, and such like fruits;) *mother* (quoth he) *can you tell where I dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by-lane, and told me there I should dwell; I replyed again I knew not the house; but I perceived on a sudden by the naked queans, that I was now come into a Bawdy house, and then too late I began to curse the treachery of this old Jade.*	"As I was walking in the street one evening to see the town's goings-on," says a fellow in Petronius, "I noticed an old woman in a corner selling cabbages and roots"—as our small traders sell plums, apples and similar fruit. "'Mother,' I asked, 'can you tell me where I live?' Pleased with my foolish politeness, she answered, 'And why, sir, should I not?' With that she got up and led the way. I took her for a wise woman; presently she led me into a side street and told me that was where I should live. I replied that I did not recognize the house; but the naked prostitutes suddenly made me realize that I had come into a brothel. Then, too late, I began cursing the treachery of the old jade."[9702]
Such tricks you shall have in many places, and amongst the rest it is ordinary in *Venice*, and in the Island of *Zante*, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comical Poet hath it,	You will meet such tricks in many places. Among others, it is usual in Venice and on the island of Zante for a man to act as bawd to his own wife. No sooner do you land or come ashore than, as the comic poet puts it,

[9701] **Burton.** Printed page 499, g: "Agreste olus anus vendebat, & rogo inquam, mater, nunquid scis ubi ego habitem? delectata illa urbanitate tam stulta, & quid nesciam inquit? consurrexitq; & cœpit me præcedere; divinam ego putabam, &c. nudas video meretrices & in lupanar me adductum, sero execratus aniculæ insidias." "An old woman was selling country vegetables. 'Pray, mother,' I said, 'do you know where I live?' Pleased with such foolish politeness, she said, 'Why should I not know?' She rose and began to lead the way; I thought she was a diviner," and so on. "I see naked prostitutes and realize that I have been led into a brothel, cursing the old woman's tricks too late." Burton's compressed and altered Latin is retained.

[9702] **Editor.** Petronius, Satyricon 6–7: Encolpius is lost and asks a vegetable seller for directions. Burton recasts this as an evening walk. His "wise woman" corresponds to divinam, a diviner or woman with uncanny knowledge. Urbanity is politeness or wit; queans here means prostitutes. The unusual "see the town served" is rendered contextually as seeing its goings-on, without claiming a more exact sense.

Original text 1651	Modern English
[9703]*Morem hunc meretrices habent,* *Ad portum mittunt servulos, ancillulas,* *Si qua peregrina navis in portum aderit,* *Rogant cujatis sit, quod ei nomen siet,* *Post illæ extemplo sese adplicent.*	Prostitutes have this custom: They send servant boys and girls to the harbour; If a foreign ship arrives there, They ask where the newcomer comes from and what his name is; Then the women immediately attach themselves to him.[9704]
These white Divels have their Panders, Bawds and Factors in every place to seek about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Ægidius Maserius* in his comment upon *Valerius Flaccus* describes them, [9705]*with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which Lucretia cannot avoid, and baits that Hippolitus himself would swallow; they make such strong assaults and batteries, that the Goddess of Virginity cannot withstand them:*	These fair-faced devils have their panders, bawds and agents everywhere, searching for customers and bringing them in, tempting and lying in wait for novices and unsuspecting travellers. Once they have them in their clutches, as Aegidius Maserius describes them in his commentary on Valerius Flaccus, "with promises and pleasant conversation, with gifts and tokens, seizing their opportunities, they lay nets that Lucretia could not escape, and bait that Hippolytus himself would swallow. Their assaults and battering are so powerful that the goddess of virginity herself could not withstand them."[9706]

[9703] **Burton.** Printed page 499, h: "Plautus Menech." Plautus, Menaechmi.

[9704] **Editor.** Plautus, Menaechmi 338–342, with alterations in Burton's wording. The questions concern a newly arrived traveller, whose name can then be used to feign acquaintance. The Latin's masculine cujatis points to the person, not the ship. Factors are agents; silly means unsuspecting or inexperienced.

[9705] **Burton.** Printed page 499, i: "Promissis everberant, molliunt dulciloquiis, & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitare; escam parant quam vel satur Hippolitus sumeret, &c. Hæ sanè sunt virgæ soporiferæ quibus contactæ animæ ad Orcum descendunt; hoc gluten quo compactæ mentium alæ evolare nequeunt, dæmonis ancillæ, quæ sollicitant, &c." "They batter with promises, soften with sweet talk, and, watching for their opportunity, cast snares that even Lucretia could scarcely avoid; they prepare bait that even a sated Hippolytus would take," and so on. "These indeed are the sleep-bringing wands whose touch sends souls down to Orcus; this is the glue that binds the mind's wings so they cannot fly away: servants of the Devil, who entice," and so on. The Latin is elliptical; the full continuation across the foot of the page is included.

[9706] **Editor.** Maserius is cited as a commentator on Valerius Flaccus; the exact passage remains uncollated. White devils suggests attractive or apparently innocent exteriors. Lucretia and Hippolytus are conventional examples of chastity; the goddess of virginity is Diana. These are exaggerated claims about the procurers' powers, not accounts of those figures' actions.

Original text 1651	Modern English
give gifts, and bribes to move Penelope, and with threats able to terrifie Susanna. How many Proserpina's with those catchpoles doth Pluto take? These are the sleepy rods with which their souls touched descend to hell; this the glew or lime with which the wings of the mind once taken cannot fly away; the Divels ministers to allure, entice, &c. Many yong men and maids without all question are inveagled by these Eumenides and their associates. But these are trivial and well known.	"They give presents and bribes that could sway Penelope, and make threats that could terrify Susanna. How many Proserpinas does Pluto capture with these bailiffs? These are the sleep-inducing wands whose touch sends souls down to hell; this is the glue or birdlime that catches the mind's wings and prevents their escape; these are the Devil's servants, alluring and enticing," and so on. Without question, many young men and women are ensnared by these Furies and their associates. But these things are commonplace and well known.[9707]
Source page 499–500 The most slye, dangerous, and cunning bawds, are your knavish Physitians, Empyricks, Mass-Priests, Monks, [9708]Jesuits, and Friers. Though it be against *Hippocrates* oath, some of them will give a dram, promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves.	The slyest, most dangerous and most cunning bawds are those rogue physicians, empirics, mass-priests, monks, Jesuits and friars of yours. Though it violates the Hippocratic oath, some of them will administer a drug, promise to restore virginity safely, cause an abortion if necessary, keep the breasts from swelling, prevent conception, arouse lust, improve sexual potency with satyrions, and now and then take a turn themselves.[9709]
Source page 500 No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask questions, to feel their pulse, be at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friers, as he said,	No monastery is so enclosed, no house so private, no prison so well guarded, that these honest men are not admitted to examine and question people, feel their pulse and attend their bedside, all under the pretence of giving medical treatment. As for monks, confessors and friars, as the poet said,

[9707] **Editor.** Penelope exemplifies marital fidelity; Susanna resists sexual coercion in the biblical story. Proserpina is the woman carried off by Pluto, ruler of the underworld. Catchpoles are officers who seize people; lime is sticky birdlime. Eumenides, literally the Kindly Ones, is a euphemistic name for the Furies. Burton makes the go-betweens servants of hell.

[9708] **Burton.** Printed page 500, asterisk: "See the practices of the Jesuits Anglice edit. 1630." See The Practices of the Jesuits, published in English in 1630. The exact edition remains to be identified.

[9709] **Editor.** Empirics are medical practitioners relying on practical experience, often disparaged as unqualified. Paps means breasts; satyrions are plants or preparations reputed to stimulate sexual desire or potency. Burton's catalogue records accusations and supposed effects, not established medical abilities. His use of mass-priests and the ensuing Jesuit charges places the passage within anti-Catholic polemic.

Original text 1651	Modern English
[9710]*Non audet Stygius Pluto tentare quod audet* *Effrenis Monachus, plenaque fraudis anus.*	Pluto of the underworld dares not attempt what An unbridled monk and a deceitful old woman dare.[9711]
That Stygian Pluto dares not tempt or do, What an old hag or Monk will undergo:	Pluto of the underworld dares not attempt or do What an old hag or monk will undertake.
Either for himself to satisfie his own lust; for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knows how many. They can such trades some of them, practice Physick, use exorcisms, &c.	Whether for himself, to satisfy his own lust, for someone else who hires him, or for both at once, he has such excellent opportunities. Under cover of visitation, private confession, consolation and penance, they may come and go freely, corrupting God knows how many. Some of them know these trades: they practise medicine, perform exorcisms and so on.[9712]
[9713]That whereas was wont to walk an Elf, There now walks the limiter himself, In every bush and under every tree, There needs no other Incubus but he.	Where an elf once used to walk, Now walks the begging friar himself; In every bush and under every tree, No other incubus is needed but he.[9714]

[9710] **Burton.** Printed page 500, k: "Æn. Sylv." Aeneas Sylvius; the exact location of the couplet remains uncollated.

[9711] **Editor.** Æn. Sylv. denotes Aeneas Sylvius Piccolomini. The exact work containing the couplet has not been established here. Stygian refers to the Styx and hence the underworld; effrenis means unbridled or unchecked.

[9712] **Editor.** Auricular confession is private confession spoken to a priest; visitation is pastoral or official attendance. "They can such trades" means they know or are skilled in them. Burton treats religious and medical access as opportunities for abuse; the generalized allegations are his.

[9713] **Burton.** Printed page 500, l: "Chaucer in the wife of Baths tale." Chaucer, The Wife of Bath's Tale.

[9714] **Editor.** Chaucer, The Wife of Bath's Tale, lines 873–874 and 879–880, compressed and slightly changed. A limiter is a friar licensed to beg within a particular district. An incubus is a male demon believed to assault sleepers sexually. The passage turns the supposed expulsion of supernatural beings into a joke about the friar's own sexual threat.

Original text 1651	Modern English
[9715]In the Mountains betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free access, and were so familiar in those days with some of them, that, as one [9716]observes, *wenches could not sleep in their beds for Necromantick Friers:* and the good Abbess in *Bocace* may in some sort witness, that rising betimes, mistook and put on the Friers breeches instead of her vail or hat.	In the mountains between Dauphiné and Savoy, the friars persuaded married women to pretend they were possessed, so that their husbands would allow them free access. In those days they were so intimate with some of them that, as one writer observes, “girls could not sleep in their beds for necromantic friars.” The good abbess in Boccaccio may serve as a witness of sorts: rising early, she mistakenly put on the friar’s breeches instead of her veil or hat.[9717]
You have heard the story, I presume of [9718]*Paulina*, a chast matron in *Ægesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a yong knight, and made her believe it was their God *Anubis*.	You have presumably heard the story in Hegesippus of Paulina, a chaste married woman, whom one of Isis’s priests delivered up to a young knight named Mundus, making her believe he was their god Anubis.[9719]

[9715] **Burton.** Printed page 500, m: “H. Stephanus Apol. Herod. lib. 1. cap. 21.” Henri Estienne, Apology for Herodotus, book 1, chapter 21.

[9716] **Burton.** Printed page 500, n: “Bale. Puellæ in lectis dormire non poterant.” Bale. “Girls could not sleep in their beds.”

[9717] **Editor.** The Estienne and Bale anecdotes are retained as Burton’s cited allegations; they have not been independently established as events. Necromantick means practising supposed magic or dealings with spirits. Boccaccio, Decameron 9.2, tells the comic story of an abbess who, rushing out in the dark, puts her priest-lover’s breeches on her head. Burton calls him a friar and changes the occasion to rising early.

[9718] **Burton.** Printed page 500, dagger: “Idem Josephus lib. 18. cap. 4.” “The same in Josephus, book 18, chapter 4.” Compare Antiquities 18.3.4 in the chapter division consulted.

[9719] **Editor.** The story is found in Josephus, Antiquities 18.3.4, also transmitted through the work called Hegesippus. Mundus obtains access to Paulina by bribery and religious impersonation: she believes she is meeting Anubis. Burton’s wording is retained, while the note identifies the deception behind the sexual encounter. Knight means a man of Roman equestrian rank.

Original text 1651	Modern English
Many such pranks are played by our Jesuits, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and women themselves. *Proteus* like in all forms, and disguises, that go abroad in the night, to inescate and beguile yong women, or to have their pleasure of other mens wives: And if we may believe [9720]some relations, they have wardrops of several suits in their Colledges for that purpose.	Our Jesuits play many such tricks, sometimes in their own dress, sometimes in that of others: soldiers, courtiers, townsmen, scholars, fashionable gentlemen and even women. Like Proteus, they assume every shape and disguise, going out at night to bait and deceive young women or take their pleasure with other men's wives. If certain reports are to be believed, they keep wardrobes of different costumes in their colleges for this purpose.[9721]
Howsoever in publike they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, [9722]*Whose soul they should gain to God, they sacrifice to the Divel.* But I spare these men for the present.	However much zeal they profess in public, however holy they seem, and however fiercely they preach against adultery and fornication, there are no more thoroughgoing bawds or whoremongers in the country. "The souls they ought to win for God, they sacrifice to the Devil." But I spare these men for the present.
The last battering engins, are Philters, Amulets, Spells, Charms, Images, and such unlawful means; if they cannot prevail of themselves by the help of Bawds, Panders, and their adherents, they will flye for succour to the Divel himself.	Their last siege engines are love potions, amulets, spells, charms, images and other unlawful means. If they cannot succeed by themselves, with the help of bawds, procurers and their associates, they will seek assistance from the Devil himself.[9723]

[9720] **Burton.** Printed page 500, o: "Liber edit. Augustæ Vindelicorum An. 1608." "A book published at Augsburg in the year 1608." No author or title is supplied.

[9721] **Editor.** Proteus is the mythological shape-shifter. Inescate means catch with bait. Burton qualifies the wardrobe story with "if we may believe"; the margin supplies only Augsburg and 1608, without an author or title. This bibliographical lead and the 1630 Practices of the Jesuits reference remain unresolved. The passage reports polemical accusations and is not independent evidence of their truth.

[9722] **Burton.** Printed page 500, p: "Quarum animas lucrari debent deo, sacrificant diabolo." "Those whose souls they ought to win for God, they sacrifice to the Devil."

[9723] **Editor.** Philters are supposed love potions; images are figures or effigies used in magic. Burton continues the siege metaphor of courtship. These are reported beliefs and allegations in his sources.

Original text 1651	Modern English
Source page 500–501 I know there be those that deny the Divel can do any such thing, (*Crato, epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eys, of which I have formerly spoken; and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old that a *Thessalian* wench had bewitched King *Philip* to dote upon her, and by Philters enforced his love; but when *Olympia* the Queen saw the maid of an excellent beauty, well-brought up, and qualified: these, quoth she, were the Philters which inveagled King *Philip*; those the true charms, as *Henry* to *Rosamund*,	I know that some deny the Devil can do any such thing—Crato, in the second letter of his medical collection, and many theologians—and hold that there is no enchantment except what comes through the eyes, of which I have already spoken. For fuller information, read Camerarius's *Leisure Hours*, second century, chapter 5. In ancient times it was said that a Thessalian girl had bewitched King Philip into doting on her and had forced his love with potions. But when Queen Olympia saw that the girl was exceptionally beautiful, well brought up and accomplished, she said these were the potions that had captivated Philip: these were the real charms. As Henry says to Rosamond:[9724]
Source page 501 [9725]One accent from thy lips the blood more warms, Then all their Philters, exorcisms and charms.	One syllable from your lips warms the blood more Than all their love potions, incantations and charms.[9726]

[9724] **Editor.** Fascination means bewitchment, here contrasted with the captivating effect of the eyes. A "century" is a collection of a hundred pieces. Compare Plutarch, Advice to Bride and Groom 23 (Moralia 141B–C): Olympias recognizes the woman's beauty and character as sufficient explanation. Burton prints Olympia.

[9725] **Burton.** Printed page 501, dagger: "M. Drayton Her. epist."

[9726] **Editor.** Michael Drayton, England's Heroical Epistles, Henry II to Rosamond. Accent means a sound or syllable of speech; exorcisms here includes spoken magical formulas. The exact wording of Drayton's independent text remains to be collated.

Original text 1651	Modern English
With this alone *Lucretia* brags in [9727]*Aretine*, she could do more then all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of the crew. As for hearbs and Philters, I could never skill of them, *The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an Idol.*	With this alone, Lucretia boasts in Aretino, she could accomplish more than all the philosophers, astrologers, alchemists, necromancers, witches and the rest of that crew. "As for herbs and love potions, I never understood them. The only love potion I ever used was kissing and embracing; with that alone I made men rave like stupefied beasts and compelled them to worship me like an idol."[9728]
In our times 'tis a common thing saith *Erastus* in his book *de Lamiis*, for Witches to take upon them the making of these Philters, [9729]*to force men and women to love and hate whom they will, to cause tempests, diseases, &c.* by Charms, Spels, Characters, Knots.	In our own times, says Erastus in his book *On Witches*, witches commonly claim to make such love potions: to force men and women to love or hate whomever they choose, to cause storms, diseases and so forth, by charms, spells, magical signs and knots.[9730]
[9731]—— *hic Thessala vendit Philtra.*	Here a Thessalian woman sells love potions.[9732]

[9727] **Burton.** Printed page 501, dagger: "Barnodidascalo dial. Ital. latin. fact. à Gasp. Barthio. Plus possum quam omnes philosophi, Astrologi, Necromantici, &c. Sola saliva inungens. I. amplexus & basiis tam furiose furere, tam bestialiter obstupescere coegi, ut instar Idoli me adorarint." Aretino's dialogue in Caspar Barth's Latin version: "I can do more than all philosophers, astrologers, necromancers, etc. Anointing with saliva alone. I. With embraces and kisses I made them rave so furiously and become so brutishly stupefied that they worshipped me like an idol." The isolated printed I. is retained; its function is uncertain.

[9728] **Editor.** The marginal title refers to Barth's Latin rendering of Aretino's erotic dialogues. "Could never skill of" means "never understood." Lucretia's boast is a literary speech, not Burton's personal testimony.

[9729] **Burton.** Printed page 501, q: "Sagæ omnes sibi arrogant notitiam, & facultatem in amorem alliciendi quas velint; odia inter conjuges serendi, tempestates excitandi, morbos infligendi, &c." "All witches claim the knowledge and power to entice into love whomever they wish, to sow hatred between spouses, raise storms and inflict diseases."

[9730] **Editor.** Thomas Erastus's De lamiis concerns witches. Characters are written magical signs; knots could serve as ritual instruments. "Take upon them" means claim or profess the power.

[9731] **Burton.** Printed page 501, dagger: "Juvenalis Sat."

[9732] **Editor.** Juvenal, Satire 6.610–611. Thessaly was conventionally associated with magic in classical literature. Burton compresses the lineation.

Original text 1651	Modern English
St. *Hierom* proves that they can do it, (as in *Hilarius* life, *epist. lib. 3.*) he hath a story of a yong man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarion*. Such instances I find in *John Nider, Formicar. lib. 5. cap. 5. Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* used Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for love.	St Jerome proves that they can do it: in the life of Hilarius, in the third book of his letters, he tells of a young man who used a love potion to make a girl mad with love for him; she was afterwards cured by Hilarion. I find similar examples in Johann Nider's *Ant Hill*, book 5, chapter 5. Plutarch records that Lucullus died from a love potion, and that Cleopatra used love potions among her other enticements to captivate Antony. Eusebius reports the same of the poet Lucretius. Panormita, in book 4 of *The Deeds of Alfonso*, tells of a Neapolitan knight named Stephan who was driven mad with love by a potion.[9733]
But of all others, that which [9734]*Petrarch epist. famil. lib. 1. ep. 5.* relates of *Charls* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many years together, wholly delighting in her company, to the great grief and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented.	Most memorable of all, however, is what Petrarch relates of Charlemagne in book 1, letter 5 of his *Familiar Letters*. For many years he foolishly doted on a woman of ordinary looks and humble standing, taking his entire delight in her company, to the great grief and indignation of his friends and followers. When she died, he embraced her corpse as Apollo embraced the laurel tree for the sake of his Daphne, and had her coffin, richly embalmed and adorned with jewels, carried about with him, continually lamenting over it.[9735]

[9733] **Editor.** Jerome, Life of Hilarion 21, concerns magical inscriptions buried under a girl's threshold, rather than a drink; Burton prints Hilarius for Hilarion. Plutarch, Lucullus 43.1–2, reports loss of reason attributed to drugs, not simply immediate death. The Lucretius tradition belongs to Jerome's continuation of Eusebius's Chronicle. These are distinct literary reports, compressed here into a catalogue; the Nider and Panormita passages await full collation.

[9734] **Burton.** Printed page 501, dagger: "Idem refert Hen. Kormannus de mir. mort. lib. 1. cap. 14. Perdite amavit mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore." "Heinrich Kornmann reports the same in On the Wonders of the Dead, book 1, chapter 14. He loved a certain woman desperately, finding contentment in her embraces, to his followers' great indignation and grief."

[9735] **Editor.** Favour means appearance, and condition social rank. Charls the Great is Charlemagne. The enchanted-ring story is a legend of Aachen, transmitted by Petrarch; modern scholarship locates it in Familiares 1.4, whereas Burton cites 1.5. Apollo embraced Daphne after she became a laurel. Burton's parenthesis awkwardly attaches embalming to the coffin; that wording is preserved.

Original text 1651	Modern English
At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him in fine, *that the cause of the Emperors mad love lay under the dead womans tongue*. The Bishop went hastily to the carkass, and took a small ring thence; upon the removal the Emperour abhorr'd the Coarse, and instead [9736]of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceived, he flung the ring into the midst of a great Lake, where the King then was.	At last a venerable bishop attached to his court, pitying his lord and master's condition, prayed earnestly to God to discover the true cause and origin of this mad passion. Eventually it was revealed to him that the cause of the emperor's mad love lay beneath the dead woman's tongue. The bishop hurried to the corpse and removed a small ring. Once it was removed, the emperor recoiled from the body and instead fell just as passionately in love with the bishop, refusing to let him out of his sight. When the bishop realized this, he threw the ring into the middle of a great lake near where the king was staying.
From that houre the Emperour neglecting all his other houses, dwelt at [9737]*Ache*, built a fair house in the midst of the Marsh, to his infinite expence, and a [9738]Temple by it, where after he was buried, and in which city all his posterity ever since use to be crowned.	From that hour the emperor neglected all his other residences and lived at Aachen. At enormous expense he built a fine house in the middle of the marsh, with a church beside it, where he was afterwards buried; and in that city all his successors have since customarily been crowned.[9739]

[9736] **Burton.** Printed page 501, asterisk: "Et inde totus in Episcopum furere, illum colere." "And thereafter to be wholly mad for the bishop, to adore him."

[9737] **Burton.** Printed page 501, dagger: "Aquisgranum, vulgo Aixe." "Aquisgranum, commonly Aix": Aachen.

[9738] **Burton.** Printed page 501, unmarked continuation beside the asterisk at Temple: "Immenso sumptu templum & ædes, &c." "At immense expense, a church and residence," etc. Set separately from the place-name gloss because the body has a separate anchor.

[9739] **Editor.** Ache, Aix and Aquisgranum here denote Aachen. Posterity has been rendered "successors" in the coronation context. The assertion that all were crowned there is part of Burton's historical generalization within the legend.

Original text 1651	Modern English
Source page 501–502 *Marcus* the Heretick is accused by *Irenæus* to have inveagled a yong maid by this means; and some writers speak hardly of the Lady *Katharine Cobham*, that by the same Art she circumvented *Humphrey* Duke of *Glocester* to be her husband. *Sycinius Æmilianus* summoned [9740]*Apuleius* to come before *Cneius Maximus*, Proconsul of *Africk*, that he being a poor fellow, *had bewitched by Philters* Pudentilla *an ancient rich Matron to love him*, and being worth so many thousand sesterces, to be his wife.	Irenaeus accuses Marcus the heretic of seducing a young woman by this means. Some writers also speak harshly of Lady Katharine Cobham, alleging that she used the same art to trick Humphrey, Duke of Gloucester, into marrying her. Sicinius Aemilianus summoned Apuleius before Cneius Maximus, proconsul of Africa, accusing him, a poor man, of using love potions to bewitch Pudentilla, a wealthy older woman worth many thousands of sesterces, into loving and marrying him.[9741]
Source page 502 *Agrippa lib. 1. cap. 48. occult. philos.* attributes much in this kind to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3.* saith, 'tis an ordinary practice at *Fez* in Africk, *Præstigiatores ibi plures, qui cogunt amores & concubitus:* as skilful all out as that *Hyperborean* Magitian, of whom *Cleodemus* in [9742]*Lucian*, tells so many fine feats, perform'd in this kind.	Agrippa, in book 1, chapter 48 of *Occult Philosophy*, attributes considerable power of this kind to love potions, amulets and images; so does Salmuth in his commentary on Panciroli, title 10, *On Clocks*. Leo Africanus, in book 3, says this is common practice at Fez in Africa: "There are many magicians there who compel love and sexual intercourse." They are every bit as skilful as the Hyperborean magician about whose wonderful feats in this line Cleodemus tells so many stories in Lucian.[9743]

[9740] **Burton.** Printed page 502, r: "Apolog. quod Pudentillam viduam ditem & provectioris ætatis fœminam cantaminibus in amorem sui pellexisset." Apology: "That he had enticed Pudentilla, a rich widow and a woman of advanced years, into loving him by incantations."

[9741] **Editor.** Irenaeus, Against Heresies 1.13.5, accuses Marcus of love magic involving an Asian deacon's wife. Burton's "Katharine Cobham" appears to confuse Eleanor Cobham, Humphrey of Gloucester's wife; the allegation remains an allegation. Apuleius's Apology concerns charges surrounding his marriage to Pudentilla. At 25.3 it names Claudius Maximus, against Burton's Cneius Maximus; 28.5–8 describes Aemilianus's use of Sicinius Pudens in the prosecution. Burton's names are retained; his intermediaries remain uncollated.

[9742] **Burton.** Printed page 502, dagger: "Philopseudes Tom. 3."

[9743] **Editor.** Agrippa is Heinrich Cornelius Agrippa; Salmuth comments on Guido Panciroli. Hyperborean means from the far north. In Lucian's Philopseudes, or Lover of Lies, Cleodemus claims that a northern magician brought Chrysis to Glaucias. Tychiades answers that money could have persuaded her and mocks the magician's fee. The story belongs to a sceptical dialogue, not an unchallenged report. Burton's Latin version and volume numbering remain uncollated.

Original text 1651	Modern English
But *Erastus, Wierus*, and others are against it; they grant indeed such things may be done, but (as *Wierus* discourseth, *lib. 3. de Lamiis cap. 37.*) not by Charms, Incantations, Philters, but the Divel himself; *lib. 5. cap. 2.* he contends as much; So doth *Freitagius noc. med. cap. 74. Andreas Cisalpinus cap. 5.* and so much *Sigismundus Schereczius cap. 9. de hirco nocturno*, proves at large.	But Erastus, Weyer and others oppose this explanation. They concede that such things may indeed happen, but, as Weyer argues in book 3, chapter 37 of *On Witches*, they are done by the Devil himself, not by charms, incantations or love potions. He argues the same in book 5, chapter 2; so do Freitag, in chapter 74 of *Medical Nights*, and Andrea Cesalpino, in chapter 5. Sigismund Scherertz also sets out a lengthy demonstration in chapter 9 of *The Night Goat*.[9744]
[9745]*Unchast women by the help of these witches, the Divels kitchin maids, have their loves brought to them in the night, and carried back again by a phantasm flying in the air in the likeness of a Goat. I have heard* (saith he) *dyvers confess, that they have been so carried on a Goats back to their sweet hearts, many miles in a night.*	"Unchaste women, with the help of these witches, the Devil's kitchen maids, have their lovers brought to them at night and carried back again by a phantom flying through the air in the shape of a goat. I have heard several people confess," he says, "that they have been carried in this way on a goat's back to their sweethearts, many miles in a single night."
Others are of opinion that these feats, which most suppose to be done by Charms and Philters, are meerly effected by natural causes, as by mans blood Chimically prepared, which much avails saith *Ernestus Burgravius*, in *Lucernâ vitæ & mortis indice, ad amorem conciliandum & odium,* (so huntsmen make their dogs love them, and farmers their pullen) 'tis an excellent Philter as he holds, *sed vulgo prodere grande nefas,* but not fit to be made common:	Others think these feats, which most people suppose are achieved by charms and love potions, result entirely from natural causes. Chemically prepared human blood, for example, is very effective, says Ernst Burggraf in *The Lamp Indicating Life and Death*, "for producing love and hatred." This is how huntsmen make their dogs love them, and farmers their poultry. He holds it to be an excellent love potion, "but to reveal it to the public is a great crime": it is not fit for common knowledge.[9746]

[9744] **Editor.** Wierus is Johann Weyer. The disagreement here concerns the supposed agency of magic: the material charm versus a devil acting directly. Burton does not equate rejection of a potion's independent power with rejection of supernatural events.

[9745] **Burton.** Printed page 502, dagger: "Impudicæ mulieres opera veneficarum, diaboli coquarum, amatores suos ad se noctu ducunt & reducunt, ministerio hirci in aëre volantis: multos novi qui hoc fassi sunt, &c." "Immodest women use witches, the Devil's cooks, to bring their lovers to them at night and take them back, through the agency of a goat flying in the air; I have known many who confessed this."

[9746] **Editor.** Pullen means poultry. "Natural causes" here includes early chemical and occult sympathies. The passage attributes a claim to Burggraf; it supplies neither evidence for efficacy nor a modern medical explanation.

Original text 1651	Modern English
and so be *Mala insana*, Mandrake roots, [9747]Mandrake apples, pretious stones, dead mens cloaths, candles, *mala Bacchica, panis porcinus, Hippomanes,* a certain hair in a [9748]Wolfs tail, &c. of which *Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus* treate: a swallows heart, dust of a Doves heart, *multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ,* &c.	So are "mad apples," mandrake roots and fruits, precious stones, dead people's clothes, candles, "Bacchic apples," "swine's bread," hippomanes, a particular hair from a wolf's tail and so on. These are discussed by Rhazes, Dioscorides, Porta, Wecker, Rubeus, Mizaldus and Albertus. A swallow's heart, powdered dove's heart; "vipers' tongues are very powerful, as are asses' brains, the membrane from a foal's birth, the cauls in which babies are born, the rope of a hanged man, and a stone from an eagle's nest," and so forth.[9749]
See more in *Skenkius observat. medicinal. lib. 4.* &c. which are as forcible and of as much vertue, as that fountain *Salmacis* in [9750]*Vitruvius, Ovid, Strabo*, that made all such mad for love that drank of it, or that hot Bath at [9751]*Aix* in *Germany*, wherein *Cupid* once dipt his arrows, which ever since hath a peculiar vertue to make them lovers all that wash in it. But hear the Poets own description of it,	For more examples, see book 4 of Schenck's *Medical Observations*. Their power and efficacy are as great as those of the fountain Salmacis in Vitruvius, Ovid and Strabo, which drove everyone who drank from it mad with love; or of the hot bath at Aachen in Germany, where Cupid once dipped his arrows, and which has ever since had the special power of making lovers of everyone who bathes in it. But hear the poet's own description:[9752]

[9747] **Burton.** Printed page 502, parenthesis-like mark: "Mandrake apples, Lemnius lib. herb. bib. c. 2."

[9748] **Burton.** Printed page 502, asterisk: "Of which read Plin. lib. 8. cap. 22. & lib. 13. c. 25. & Quintilianum lib. 7."

[9749] **Editor.** "Mad apples" commonly denotes aubergines; "Bacchic apples" is an old plant name, and "swine's bread" denotes cyclamen. Their exact species in Burton's cited authorities are not established here. Hippomanes names more than one supposed equine love charm, including a substance associated with a foal's birth. Tela equina is interpreted here as an equine birth membrane. A caul is a fetal membrane covering a newborn; the eagle-stone is the traditional aëtites. These are historical materia magica, not a practical recipe.

[9750] **Burton.** Printed page 502, dagger: "Lib. 11. c. 8. Venere implicat eos, qui ex eo bibunt. Idem Ov. Met. 4. Strabo. Geog. l. 14." "It entangles in love those who drink from it." The opening reference is printed 11.8; Compare Vitruvius's discussion of Salmacis at 2.8.12.

[9751] **Burton.** Printed page 502, dagger: "Lod. Guicciardines descript. Ger. in Aquisgrano."

[9752] **Editor.** Salmacis is a spring at Halicarnassus. Ovid, Metamorphoses 4.285–388, tells the story of Salmacis and Hermaphroditus; Vitruvius, Architecture 2.8.12, explicitly rejects the water's alleged power to make men effeminate. Burton's "mad for love" compresses and changes these traditions. Virtue means efficacy or power.

Original text 1651	Modern English
Unde hic fervor aquis terrâ erumpentibus udâ? *Tela olim hic ludens ignea tinxit Amor;* *Et gaudens stridore novo, Fervete perennes* *Inquit, & hæc pharetræ sint monumenta meæ.* *Ex illo fervet, rarusque hic mergitur hospes,* *Cui non titillet pectora blandus amor.*	Why this heat in waters springing from the damp earth? Love once playfully dipped his fiery arrows here; Delighted by the strange hissing, "Boil on for ever," He said, "and let these waters commemorate my quiver." Ever since, the spring has boiled; few visitors bathe here Without gentle love stirring in their breasts.[9753]
Source page 502–503 These above-named remedies have happily as much power as that bath of *Aix*, or [9754]*Venus* inchanted girdle, in which saith *Natalis Comes*, *Love toies and dalliance, pleasantness, sweetness, perswasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained.* Read more of these in *Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quæst. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus, Pomponatius cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus,* &c.	Perhaps these remedies have as much power as the bath at Aachen, or Venus's enchanted girdle, which, according to Natale Conti, contained "love's playfulness and dalliance, pleasure, sweetness, persuasions, cunning, gentle words, and every enchantment for compelling love." Read more about them in Agrippa's *Occult Philosophy*, book 1, chapters 50 and 45; *The Hammer of Witches*, part 1, question 7; Del Rio, volume 2, book 3, question 3; Weyer; Pomponazzi's *On Incantations*, chapter 8; Ficino's *Platonic Theology*, book 13; Calcagnini; and others.[9755]

[9753] **Editor.** The marginal reference points to Lodovico Guicciardini's description of Aachen. The six-line poem explains the hot spring through Cupid's heated arrows; its author and exact printed intermediary remain unconfirmed.

[9754] **Burton.** Printed page 502, u: "Baltheus Veneris, in quo suavitas, & dulcia colloquia, benevolentiæ, & blanditiæ, suasiones, fraudes & veneficia includebantur." "Venus's girdle, in which were enclosed sweetness and pleasant conversations, goodwill and caresses, persuasions, tricks and enchantments."

[9755] **Editor.** Happily means "perhaps," not "fortunately." Venus's girdle is the mythical store of erotic persuasion. The list concludes the subsection on procurers and love charms; Member 4 begins the account of symptoms.

Original text 1651	Modern English
Source page 503 **MEMB. 4. SUBSECT. 1.** **Symptomes or signs of Love Melancholy, in Body,** **Mind, good, bad, &c.**	**MEMBER 4 SUBSECTION 1** **Symptoms or signs of love melancholy in body and mind** **Good and bad signs and so forth**
Symptomes are either of Body or Mind; of body, paleness, leanness, driness, &c. [9756]*Pallidus omnis amans, color hic est aptus amanti,* as the Poet describes lovers: *fecit amor maciem,* love causeth leanness. [9757]*Avicenna de Ilishi c. 33. makes hollow eys, driness, Symptomes of this disease, to go smiling to themselves, or acting as if they saw or heard some delectable object.*	The symptoms are either bodily or mental. Bodily symptoms include paleness, thinness, dryness and so on. "Every lover is pale; this colour suits a lover," as the poet describes them; "love has caused wasting": love makes people thin. Avicenna, in chapter 33, *On Love*, lists hollow eyes and dryness as symptoms of this disease, together with going about smiling to oneself or behaving as though one saw or heard something delightful.[9758]
Valleriola lib. 3. observat. cap. 7. Laurentius cap. 10. Ælianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliver as much, *corpus exangue pallet, corpus gracile, oculi cavi,* lean, pale,	Valleriola, in book 3, chapter 7 of his *Observations*; Laurentius, chapter 10; Eliano Montalto, *On Love Melancholy*; and Lange, in book 1, letter 24 of his *Medical Letters*, say much the same: "The bloodless body is pale; the body thin, the eyes hollow." Thin and pale:[9759]
—— ut nudis qui pressit calcibus anguem,	Like someone who has trodden on a snake with bare heels.[9760]
hollow-eyd, their eys are hidden in their heads,	Hollow-eyed, their eyes sunken in their heads:

[9756] **Burton.** Printed page 503, x: "Ovid. Facit hunc amor ipse colorem. Met. 4." "Love itself produces this colour." Ovid, Metamorphoses 4.203 has iste, "that," rather than Burton's ipse, "itself."

[9757] **Burton.** Printed page 503, y: "Signa ejus profunditas oculorum, privatio lachrymarum, suspiria, sæpe rident sibi, ac si quod delectabile viderent, aut audirent." "Its signs are sunken eyes, lack of tears, and sighing; they often smile to themselves as though they saw or heard something delightful."

[9758] **Editor.** Burton changes Ovid's Palleat omnis amans, "Let every lover be pale" (Art of Love 1.729), into the statement "Every lover is pale." Fecit amor maciem comes from Metamorphoses 11.793. The margin cites a different passage, Metamorphoses 4.203. Ilishi is an early Latin form used for Avicenna's discussion of passionate love. The marginal wording specifies absence of tears where the body says dryness.

[9759] **Editor.** The physicians are presented as agreeing on a conventional picture of the wasted lover. Her. amore refers to amor hereos, the medical category of pathological love discussed throughout this section.

[9760] **Editor.** Juvenal, Satire 1.43. Burton rearranges the words of a comparison about frightened pallor and applies it to a lover.

Original text 1651	Modern English
[9761]*Tenerque nitidi corporis cecidit decor ——*	And the tender beauty of the radiant body has faded.[9762]
They pine away, and look ill with waking, cares, sighs,	They waste away and look ill from sleeplessness, cares and sighs:
Et qui tenebant signa Phœbeæ facis *oculi, nil gentile nec patrium micant.*	And the eyes that bore the marks of Phoebus's torch No longer shine with their ancestral radiance.
With groans, griefs, sadness, dulness,	With groans, grief, sadness and listlessness:
[9763]*—— Nulla jam Cereris subit* *Cura aut salutis ——*	No thought now arises Of food or health.
want of appetite, &c. A reason of all this, [9764]*Jason Pratensis* gives, *because of the distraction of the spirits, the Liver doth not perform his part, nor turns the aliment into blood as it ought, and for that cause the members are weak for want of sustenance, they are lean and pine, as the hearbs of my garden do this month of May, for want of rain*. The green sickness therefore often happeneth to yong women, a Cacexia or an evil habit to men, besides their ordinary sighs, complaints, and lamentations, which are too frequent. As drops from a still,	Loss of appetite, and so on. Jason Pratensis explains all this: "Because the spirits are distracted, the liver fails to do its work and does not turn food into blood as it should. The limbs are consequently weak for lack of nourishment; they grow thin and wither, as the herbs in my garden do this May for lack of rain." Thus young women often develop the green sickness, and men cachexia, or a poor bodily condition, besides their usual sighs, complaints and lamentations, which are all too frequent. Like drops from a still:[9765]

[9761] **Burton.** Printed page 503, dagger: "Seneca Hip."

[9762] **Editor.** This and the next two Latin extracts come from Seneca's Phaedra, also called Hippolytus, approximately lines 373–380. Phoebus is the sun god, Phaedra's ancestor; the eyes no longer display their inherited brightness. Burton's tenebant differs from ferebant in the consulted text. Ceres, goddess of grain, stands for food.

[9763] **Burton.** Printed page 503, asterisk: "Seneca Hip."

[9764] **Burton.** Printed page 503, z: "De morbis cerebri de erot. amore. Ob spirituum distractionem hepar officio suo non fungitur, nec vertit alimentum in sanguinem, ut debeat. Ergo membra debilia, & penuria alibilis succi marcescunt, squalentque ut herbæ in horto meo hoc mense Maio zeriscæ, ob imbrium defectum." On Diseases of the Brain, on erotic love: "Because the spirits are distracted, the liver does not perform its function or turn food into blood as it should. Hence the limbs are weak and wither from lack of nourishing fluid, and shrivel like the dry herbs in my garden this May for lack of rain." The unusual printed zeriscæ is interpreted from this context and Burton's English paraphrase.

[9765] **Editor.** Pratensis explains wasting through an older physiology in which bodily spirits sustain functions and the liver converts nourishment into blood. Green sickness is the historical diagnosis chlorosis; cachexia here means a generally poor bodily condition. "Habit" means constitution or state of the body, not a repeated action.

Original text 1651	Modern English
—— *ut occluso stillat ab igne liquor,*	As liquid drips from a fire enclosed.[9766]
doth Cupids fire provoke tears from a true Lovers eys.	So Cupid's fire draws tears from a true lover's eyes.
[9767]The mighty Mars did oft for Venus shreek, Privily moistning his horrid cheek With womanish tears, ——	Mighty Mars often cried out for Venus, Secretly wetting his fearsome cheek With womanish tears.[9768]
[9769]—— *ignis distillat in undas,* *Testis erit largus qui rigat ora liquor,*	Fire is distilled into water; The abundant stream that bathes the face will bear witness.[9770]

[9766] **Editor.** A still is a distilling apparatus. The enclosed heat and dripping liquid furnish Burton's comparison between inward passion and visible tears. This unattributed Latin fragment remains untraced.

[9767] **Burton.** Printed page 503, asterisk: "Fairy Queen l. 3. cant. 11."

[9768] **Editor.** Compare Spenser, The Faerie Queene 3.11.44.3–7: Burton condenses and rearranges the stanza, omitting Mars's other nymphs and his "unwarlike" suffering. Spenser places the tears before the secretly moistened cheek. Horrid means fearsome or bristling. Womanish carries the poem's gendered judgment about tears; Burton's wording and order are retained.

[9769] **Burton.** Printed page 503, dagger: "Amator Emblem. 3."

[9770] **Editor.** Burton abbreviates the reference to an amatory emblem, number 3. Both lines continue the metaphor of passion distilled into tears; the precise emblem-book edition has not yet been established.

Original text 1651	Modern English
Source page 503–504 with many such like passions. When *Chariclia* was enamored on *Theagines*, as [9771]*Heliodorus* sets her out, *she was half distracted, and spake she knew not what, sighed to her self, lay much awake and was lean upon a sudden:* and when she was besotted on her son in law, [9772]*pallor deformis, marcentes oculi,* &c. she had ugly paleness, hollow eys, restless thoughts, short wind, &c.	Along with many other such sufferings. When Chariclea fell in love with Theagenes, as Heliodorus describes her, "she was half distracted, spoke without knowing what she said, sighed to herself, lay awake much of the time and suddenly grew thin." And when the other woman became infatuated with her stepson, "an ugly pallor, languishing eyes," and so forth: she had an ugly pallor, hollow eyes, restless thoughts and shortness of breath.[9773]
Source page 504 *Eurialus* in an Epistle sent to *Lucretia* his Mistress, complains amongst other grievances, *tu mihi & somni & cibi usum abstulisti,* thou hast taken my stomack and my sleep from me. So he describes it aright;	In a letter to his mistress Lucretia, Euryalus complains, among other grievances, "You have deprived me of both sleep and food": you have taken away my appetite and my sleep. So the poet describes it accurately:[9774]
[9775]His sleep, his meat, his drink, is him bereft, That lean he waxeth, and dry as a shaft, His eys hollow and grisly to behold, His hew pale and ashen to unfold, And solitary he was ever alone, And waking all the night making mone?	His sleep, his food, his drink are taken from him, So that he grows thin, as dry as an arrow shaft; His eyes are hollow and dreadful to behold, His complexion pale and ashen to describe; He is solitary, always alone, And lies awake all night, lamenting.[9776]

[9771] **Burton.** Printed page 503, a: "Lib. 4. Animo errat, & quidvis obvium loquitur, vigilias absque causa sustinet, & succum corporis subito amisit." Book 4: "Her mind wanders; she says whatever comes into it, endures sleeplessness without cause, and has suddenly lost the body's substance."

[9772] **Burton.** Printed page 503, dagger: "Apuleius."

[9773] **Editor.** In Heliodorus, Aethiopica 4, the physician Acestinus identifies Chariclea's love through her wandering thoughts, disordered speech, sleeplessness and wasting; this matches Burton's symptom list. His Latin version remains uncollated. The next woman is the unnamed stepmother in Apuleius, Metamorphoses 10.2; "son in law" means stepson here. Burton's repeated "she" joins two novels: it does not make Chariclea that stepmother.

[9774] **Editor.** Euryalus and Lucretia are the lovers in Aeneas Silvius Piccolomini's Historia de duobus amantibus, The Tale of Two Lovers. Stomack means appetite. The following "he" introduces Chaucer, identified in the margin.

[9775] **Burton.** Printed page 504, unmarked: "Chaucer in the Knights tale."

[9776] **Editor.** Chaucer, The Knight's Tale, lines 1361–1366, on Arcite's wasting. Burton adapts wording and tense; shaft is an arrow or slender rod, and unfold means describe. The modern verse follows Burton's six lines, not the modern editor's reconstruction of Chaucer.

Original text 1651	Modern English
Theocritus Edyl. 2. makes a fair maid of *Delphis* in love with a yong man of *Minda*, confess as much,	In Idyll 2, Theocritus makes a beautiful girl of Delphis, in love with a young man of Myndus, confess as much:[9777]
Ut vidi ut insanii, ut animus mihi male affectus est, *Miseræ mihi forma tabescebat, neque amplius pompam* *Ullam curabam, aut quando domum redituram* *Novi, sed me ardens quidam morbus consumebat,* *Decubui in lecto dies decem, & noctes decem,* *Defluebant capite capilli, ipsaque sola reliqua* *Ossa & cutis. ——*	As soon as I saw him, I went mad; my mind was stricken. My beauty wasted away, poor wretch; I no longer cared For any procession, nor did I know when I would return home; a burning sickness consumed me. I lay in bed ten days and ten nights; The hair fell from my head, and all that remained Was skin and bone.
No sooner seen I had, but mad I was, My beauty fail'd, and I no more did care For any pomp, I knew not where I was, But sick I was, and evil I did fare; I lay upon my bed ten days and nights, A Sceleton I was in all mens sights.	No sooner had I seen him than I went mad; My beauty faded, and I no longer cared For any pomp; I did not know where I was, But I was sick, and fared badly; I lay in bed for ten days and nights, A skeleton in everyone's eyes.
All these passions are well expressed by [9778]that Heroical Poet in the person of *Dido*;	That epic poet expresses all these sufferings well in the person of Dido:
At non infelix animi Phœnissa, nec unquam *Solvitur in somnos, oculisque ac pectore amorem* *Accipit; ingeminant curæ, rursusque resurgens* *Sævit amor, &c. ——*	But not the Phoenician woman, unhappy in her soul; never Is she released into sleep, nor with eyes and heart does she receive Love; cares redouble, and, rising once again, Love rages, and so forth.[9779]

[9777] **Editor.** Theocritus, Idyll 2.82–90, gives this lament to Simaetha; Delphis is the young man from Myndus, not her town. Burton's faulty introduction is retained. His Latin is an intermediary version, followed by his own six-line English paraphrase; the two are separately translated. Pompam refers to the procession she had gone to see; Burton's English generalizes it to pomp.

[9778] **Burton.** Printed page 504, c: "Virg. 4. Æn."

[9779] **Editor.** Virgil, Aeneid 4.529–532. The 1651 text prints oculisque ac pectore amorem, "with eyes and heart … love," where the consulted Virgil reads oculisve aut pectore noctem, "night in her eyes or breast." This creates a strained contradiction with the love that rages below. The modern column renders the printed reading, and Burton's separate English paraphrase follows it.

Original text 1651	Modern English
Unhappy Dido could not sleep at all, But lies awake, and takes no rest: And up she gets again, whilst care and grief, And raging love torments her brest.	Unhappy Dido could not sleep at all, But lies awake and takes no rest; She gets up again, while care and grief And raging love torment her breast.
Accius Sannazarius Egloga 2. de Galatea, in the same manner fains his *Lychoris* [9780]tormenting her self for want of sleep, sighing, sobbing, and lamenting. And *Eustathius* in his *Ismenias* much troubled, and [9781]*panting at heart, at the sight of his mistress*, he could not sleep, his bed was thorns. [9782]All make leanness, want of appetite, want of sleep ordinary Symptomes, and by that means they are brought often so low, so much altered and changed, that as [9783]he jested in the Comœdy, *one can scarce know them to be the same men.*	Actius Sannazarius, in Eclogue 2, *On Galatea*, similarly depicts his Lycoris tormenting herself through sleeplessness, sighing, sobbing and lamentation. In Eustathius, Ismenias is greatly troubled, his heart pounding at the sight of his mistress; he cannot sleep, and his bed is a bed of thorns. All these writers make thinness, loss of appetite and sleeplessness common symptoms. By these means lovers are often brought so low, so altered and changed, that, as the character jokes in the comedy, one can scarcely recognize them as the same people.[9784]
Attenuant juvenum vigilatæ corpora noctes, *Curaque & immenso qui fit amore dolor.*	Sleepless nights waste young men's bodies, As do care and the grief that comes with boundless love.[9785]

[9780] **Burton.** Printed page 504, d: "Dum vaga passim sydera fulgent, numerat longas tetrica horas, & sollicito nixus cubito suspirando viscera rumpit." "While wandering stars shine everywhere, gloomy, she counts the long hours and, leaning on her restless elbow, rends her heart with sighs." Printed nixus is masculine, although Burton's Lycoris is female.

[9781] **Burton.** Printed page 504, e: "Saliebat crebro trepidum cor ad aspectum Ismenes." "His anxious heart beat rapidly at the sight of Ismene."

[9782] **Burton.** Printed page 504, f: "Gordonius c. 20. amittunt sæpe cibum, potum, & maceratur inde totum corpus." Bernard of Gordon, chapter 20: "They often forgo food and drink, and the whole body is wasted as a result."

[9783] **Burton.** Printed page 504, g: "Ter. Eunuch. Dii boni, quid hoc est, adeone homines mutari ex amore, ut non cognoscas eundem esse!" Terence, The Eunuch: "Good gods, what is this? Can people be so changed by love that you do not recognize the same person!"

[9784] **Editor.** Sannazarius is Jacopo Sannazaro, also known by the literary name Actius Sincerus. Eustathius is Eustathios Makrembolites, author of the romance Hysmine and Hysminias; Burton uses Ismene and Ismenias. The comic remark is adapted from Terence, Eunuchus 225–226. The Sannazaro and Eustathius intermediaries remain to be collated.

[9785] **Editor.** Ovid, Art of Love 1.735–736. Burton's immenso, "boundless," replaces in magno, "in great," in the consulted Latin text. The English translates Burton's reading.

Original text 1651	Modern English
Source page 504–505 Many such Symptomes there are of the Body to discern lovers by, —— *quis enim bene celat amorem?* Can a man saith *Solomon, Prov. 6.27.* carry fire in his bosome and not burn? it will hardly be hid, though they do all they can to hide it, it must out, *plus quam mille notis* —— it may be described,	There are many such bodily symptoms by which to recognize lovers: "For who conceals love well?" Can a man, asks Solomon in Proverbs 6:27, carry fire in his breast and not be burned? It can scarcely be hidden. Whatever they do to conceal it, it must come out; it can be detected "by more than a thousand signs."[9786]
Source page 505 [9787]*Quoque magis tegitur, tectus magis æstuat ignis.*	The more the fire is covered, the more fiercely it burns beneath its cover.[9788]
'Twas *Antiphanes* the Comœdians observation of old, Love and drunkenness cannot be concealed, *Celare alia possis, hæc præter duo, vini potum,* &c. words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance.	Long ago the comic poet Antiphanes observed that love and drunkenness cannot be concealed: "You may hide other things, except these two: drinking wine," and so forth. Words, looks and gestures will all betray lovers; but two of the clearest signs can be observed in their pulse and their expression.[9789]

[9786] **Editor.** The question about concealing love is Ovid, Heroides 12.37, Medea to Jason. Proverbs 6:27 asks whether a man can carry fire in his bosom without burning his clothes, in a warning about adultery. The "thousand signs" fragment is left unattributed.

[9787] **Burton.** Printed page 505, asterisk: "Idem Met. 4."

[9788] **Editor.** Ovid, Metamorphoses 4.64, describing the concealed passion of Pyramus and Thisbe.

[9789] **Editor.** Antiphanes is the Greek comic poet. Burton gives a Latin version of a fragment; the exact ancient witness and Latin intermediary remain unverified. Countenance here means the face and its expression.

Original text 1651	Modern English
When *Antiochus* the son of *Seleucus* was sick for *Stratonice* his Mother-in-law, and would not confess his grief, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and Countenance, to be in love with her, [9790]*because that when she came in presence, or was named, his pulse varied, and he blushed besides*. In this very sort was the love of *Callicles*, the son of *Polycles*, discovered by *Panacæus* the Physitian, as you may read the story at large in [9791]*Aristenætus*.	When Antiochus, son of Seleucus, was sick with love for his stepmother Stratonice and would not confess his suffering or the cause of his illness, the physician Erasistratus discovered from his pulse and expression that he was in love with her: whenever she appeared or was named, his pulse changed and he blushed. In exactly this way the physician Panacaeus discovered the love of Callicles, son of Polycles, as you may read at length in Aristaenetus.[9792]

[9790] **Burton.** Printed page 505, h: “Ad ejus nomen rubebat, & ad aspectum pulsus variebatur. Plutar.” “At her name he blushed, and at the sight of her his pulse changed.” Plutarch. The spelling variebatur is retained.

[9791] **Burton.** Printed page 505, dagger: “Epist. 13.”

[9792] **Editor.** Plutarch, Demetrius 38, tells the Antiochus story. Stratonice is his stepmother, the meaning of Mother-in-law here. Aristaenetus’s separate story is cited as letter 13; its names and physician are retained pending full collation.

Original text 1651	Modern English
By the same signs *Galen* brags, that he found out *Justa, Boethius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as [9793]*Polyarchus* did at the name of *Argenis*. *Franciscus Valesius, l. 3. med. contr. 13.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, *lib. 3. Fen. 1.* and *Gordonius, cap. 20.* [9794]*Their pulse* he saith *is inordinate and swift, if she go by whom he loves*,	Galen boasts that he discovered by the same signs that Justa, wife of the consul Boethius, was infatuated with the actor Pylades: whenever his name was mentioned, both her pulse and her expression changed, as Polyarchus's did at the name of Argenis. Francisco Vallés, in book 3, controversy 13 of his *Medical Controversies*, denies that there is any such thing as a "lover's pulse," or that love can be detected in this way. But Avicenna, in book 3, fen 1, confirms Galen's account from his own experience, as does Bernard of Gordon in chapter 20: "Their pulse is irregular and rapid," he says, "if the woman they love passes by."[9795]
Langius, epist. 24. lib. 1. med. Epist. Nevisanus lib. 4. numer. 66. syl. nuptialis, Valescus de Taranta, Guianerius, Tract. 15. Valeriola sets down this for a Symptome, [9796]*Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs.*	Lange, in book 1, letter 24 of his *Medical Letters*; Nevizzano, in book 4, number 66 of *The Marriage Forest*; Valescus de Taranta; Guaineri, treatise 15; and Valleriola record this symptom: "A change in the pulse, neglect of business, sleeplessness, frequent sighing and blushing whenever their mistress is mentioned are clear signs."

[9793] **Burton.** Printed page 505, dagger: "Barck. lib. 1. Oculi medico tremore errabant." Barclay, book 1: "His eyes wandered with a slight trembling." The scan prints medico, "medical"; "slight" translates the conjectural correction modico, which makes sense with tremore.

[9794] **Burton.** Printed page 505, i: "Pulsus eorum velox & inordinatus, si mulier quam amat fortè transeat." "Their pulse is rapid and irregular if the woman he loves happens to pass by."

[9795] **Editor.** Burton conflates identities: the Pylades patient in Galen's On Prognosis is the wife of Justus; Boethus's wife is a different patient (compare Susan Mattern, "Galen and the words of patients," 2025). The printed names remain in the text. Polyarchus and Argenis are characters in John Barclay's Argenis. A fen is a division of Avicenna's Canon. Burton also records disagreement over whether love has a distinctive pulse.

[9796] **Burton.** Printed page 505, k: "Signa sunt cessatio ab omni opere insueto, privatio somni, suspiria crebra, rubor cum sit sermo de re amata, & commotio pulsus." "The signs are withdrawal from all unaccustomed work, loss of sleep, frequent sighs, blushing when the beloved object is mentioned, and disturbance of the pulse." Insueto literally means "unaccustomed"; Burton's body paraphrase generalizes it to business.

Original text 1651	Modern English
But amongst the rest, *Josephus Struthius* that Polonian, in the fift Book cap. 17. of his Doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the Pulse. [9797]*And if you will know*, saith he, *whether the men suspected be such or such, touch their arteries,* &c. And in his fourth Book, 14. Chapter, he speaks of this particular Pulse, [9798]*Love makes an unequall pulse*, &c. he gives instance of a Gentlewoman [9799]a Patient of his, whom by this means he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, [9800]*her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was.*	Among the others, the Polish physician Józef Struś, in book 5, chapter 17 of his *Doctrine of Pulses*, holds that this and all other passions of the mind can be detected from the pulse. “If you wish to know,” he says, “whether the people you suspect are in such a state, feel their arteries.” In book 4, chapter 14, he discusses this particular pulse: “Love makes the pulse uneven.” He gives the example of a gentlewoman he treated, whose passionate attachment, and its object, he discovered by this means. He named many people; at last, when he named the man he suspected, “her pulse began to change and beat faster.” By repeatedly feeling her pulse he understood what was happening.[9801]
Apollonius. Argonaut. lib. 4. Poetically setting down the meeting of *Jason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speak.	Apollonius, in book 4 of the *Argonautica*, poetically describes the meeting of Jason and Medea: both blush at the sight of each other, and at first they cannot speak.[9802]

[9797] **Burton.** Printed page 505, l: “Si noscere vis an homines suspecti tales sint, tangito eorum arterias.” “If you wish to know whether the people suspected are in such a state, touch their arteries.”

[9798] **Burton.** Printed page 505, m: “Amor facit inæquales, inordinatos.” “Love makes them uneven and irregular”: the understood object is pulses.

[9799] **Burton.** Printed page 505, n: “In nobilis cujusdam uxore quam subolfacerem adulteri amore fuisse correptam & quam maritus, &c.” “In the wife of a certain nobleman, whom I suspected had been seized with love for an adulterer, and whom her husband,” etc. The printed quotation is syntactically incomplete; its suggestion of adultery is more explicit than Burton’s body text.

[9800] **Burton.** Printed page 505, o: “Cœpit illico pulsus variari & ferri celerius et sic inveni.” “Immediately the pulse began to change and move faster, and so I discovered it.”

[9801] **Editor.** Josephus Struthius is the Latinized name of Józef Struś. His marginal case description explicitly suggests an adulterous attachment; the main text is less specific. The claimed inference is presented as his case report.

[9802] **Editor.** The matching meeting of Jason and Medea is in Apollonius Rhodius, Argonautica 3.962–972, rather than Burton’s book 4. The narrative describes Medea blushing and both lovers initially silent; Burton extends the blush to both.

Original text 1651	Modern English
[9803]—— *totus Parmeno* *Tremo, horreoque postquam aspexi hanc,*	Parmeno, I tremble all over And shudder now that I have seen her.[9804]
Phædria trembled at the sight of *Thais*, others sweat, blow short, *Crura tremunt ac poplites,* —— are troubled with palpitation of heart upon the like occasion, *cor proximum ori,* saith [9805]*Aristenætus*, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked of:	Phaedria trembled at the sight of Thais. Others sweat and gasp for breath; "their legs and knees tremble." On such occasions they suffer palpitations: "the heart is close to the mouth," says Aristaenetus. Their heart leaps into their mouth; they burn and freeze—for love is fire, ice, heat, cold, an itch, a fever, frenzy, pleurisy: what is it not? They turn pale or red and commonly blush at their first meeting. Sometimes, through the violent agitation of their spirits, their noses bleed, even when she is merely spoken of.[9806]
Source page 505–506 which very sign [9807]*Eustathius* makes an argument of *Ismenes* affection, that when she met her Sweet-heart by chance, she changed her countenance, to a Maiden-blush. 'Tis a common thing amongst Lovers, as [9808]*Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,	Eustathius takes this very sign as evidence of Ismene's affection: when she unexpectedly met her sweetheart, her face changed to a maiden's blush. This is common among lovers, as Arnulf, that witty bishop, has well expressed in a humorous epigram:[9809]

[9803] **Burton.** Printed page 505, dagger: "Eunuch. act. 2. scen. 2."

[9804] **Editor.** Terence, Eunuchus 83–84, act 1, scene 2. Burton's marginal act 2 is erroneous. Phaedria addresses Parmeno; Parmeno is not the trembling lover.

[9805] **Burton.** Printed page 505, asterisk: "Epist. 7. lib. 2. Tener sudor & creber anhelitus, palpitatio cordis, &c." Book 2, letter 7: "A light sweat, rapid breathing, palpitation of the heart," etc.

[9806] **Editor.** Blow short means pant or breathe in short gasps; congress means meeting. The series mixes sensations, conditions and metaphors. "Spirits" retains its historical physiological sense. The assertion about nosebleeds is Burton's; the short Latin fragment about trembling legs remains untraced.

[9807] **Burton.** Printed page 505, p: "Lib. 1."

[9808] **Burton.** Printed page 506, q: "Lexoviensis Episcopus." "Bishop of Lisieux."

[9809] **Editor.** The "very sign" illustrated in Eustathius is blushing, not the immediately preceding nosebleed. Facete and merry-conceited mean witty or humorous. Burton identifies Arnulf as bishop of Lisieux in the margin; the epigram's exact attribution remains to be verified.

Original text 1651	Modern English
Source page 506 *Alterno facies sibi dat responsa rubore,* *Et tener affectum prodit utrique pudor, &c.*	Their faces answer one another with alternating blushes, And tender modesty reveals the feeling in them both.[9810]
Their faces answer, and by blushing say, How both affected are, they do bewray.	Their faces answer, and their blushes tell What each feels for the other.
But the best conjectures are taken from such symptomes as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing.	But the best inferences come from the signs that appear when both lovers are together. Everything they say, their amorous glances, their actions and their lustful gestures reveal them. They cannot restrain themselves from continually kissing.[9811]
[9812]*Stratocles* the Physitian upon his Wedding day, when he was at dinner, *Nihil prius sorbillavit, quam tria basia puellæ pangeret;* could not eat his meat for kissing the Bride, &c. First a word, and then a kiss, then some other Complement, and then a kiss, then an idle question, then a kiss, and when he hath pumped his wits dry, can say no more, kissing and coiling are never out of season,	On his wedding day, while at dinner, the physician Stratocles "took no sip before planting three kisses on the girl": he could not eat for kissing the bride. First a word, then a kiss; then some further compliment, then a kiss; then an idle question, then a kiss. And when he has drained his wit dry and can say no more, kissing and embracing are never out of season:[9813]
[9814]*Hoc non deficit incipitque semper,*	This never fails; it is always beginning again.[9815]

[9810] **Editor.** Pudor may mean modesty, bashfulness or a sense of shame. Burton follows the Latin couplet with his own English couplet, so both are retained separately.

[9811] **Editor.** Conjectures means inferences from visible signs, not idle guesses. Still means continually. Burton treats gestures as indications of desire; their interpretation belongs to his literary and medical account.

[9812] **Burton.** Printed page 506, dagger: "Theodorus prodromus Amaranto dial. Gaulimo interpret." Theodore Prodromos, dialogue Amarantus, in Gaulminus's translation. The printed translator's name is retained.

[9813] **Editor.** Theodore Prodromos is the Byzantine author; Gaulminus is Gilbert Gaulmin. The exact Latin Amarantus passage remains to be collated. Meat means food; complement is a courteous expression; coiling means embracing.

[9814] **Burton.** Printed page 506, asterisk: "Petron Catal." A poem transmitted under Petronius, in a collection or Catalecta.

[9815] **Editor.** Burton cites the line as Petronian. Its exact place in the early collection abbreviated Catal. remains to be verified; the modern line translates the wording printed here.

Original text 1651	Modern English
'tis never at an end, [9816]another kiss, and then another, another, and another, &c.	It never ends: another kiss, and then another, another and another.
—— *huc ades O Thelayra* —— Come kiss me *Corinna?*	Come here, O Thelayra. Come, kiss me, Corinna![9817]
[9818]*Centum basia centies,* *Centum basia millies,* *Mille basia millies,* *Et tot millia millies,* *Quot guttæ Siculo mari,* *Quot sunt sydera cœlo,* *Istis purpureis genis,* *Istis turgidulis labris,* *Ocellisque loquaculis,* *Figam continuo impetu;* *O formosa Neæra.*	A hundred kisses a hundred times, A hundred kisses a thousand times, A thousand kisses a thousand times, And as many thousands, a thousand times, As there are drops in the Sicilian sea, As there are stars in the sky, On those rosy cheeks, On those softly swelling lips, And on those eloquent little eyes, I shall plant in one unbroken rush, O beautiful Neaera.[9819]
As *Catullus* to *Lesbia.*	As Catullus says to Lesbia:
Da mihi basia mille, deinde centum, *Dein mille altera, da secunda centum,* *Dein usque altera millia, deinde centum.*	Give me a thousand kisses, then a hundred, Then another thousand; give a second hundred, Then still more thousands, then a hundred.[9820]

[9816] **Burton.** Printed page 506, dagger: "Sed unum ego usque, & unum Petam à tuis labellis, postque unum & unum & unum, dari rogabo. Læcheus Anacreon." "But one, and ever one more, I shall ask from your lips; and after one, and one, and one, I shall ask for another." Leech, Anacreontic verse.

[9817] **Editor.** Thelayra and Corinna are names addressed in separate poetic fragments. The Latin says only "Come here"; Burton's neighbouring English is not a literal translation of it. Their exact intermediaries remain untraced.

[9818] **Burton.** Printed page 506, r: "Io. Secundus bas. 7." Johannes Secundus, Kisses 7.

[9819] **Editor.** Johannes Secundus, Basium 7.1–11. Burton prints Figam, "I shall plant," where the consulted text has ferrem, "I would bring." The modern follows Burton. The multiplication is deliberate poetic excess, not a numerical total to be corrected.

[9820] **Editor.** Catullus 5.7–9. Burton alters individual words, including the final millia, "thousands," for mille, "a thousand." Both the printed text and its number are retained.

Original text 1651	Modern English
[9821]—— first give an hundred, Then a thousand, then another Hundred, then unto the other Add a thousand, and so more, &c.	First give a hundred, Then a thousand, then another Hundred; then to the other Add a thousand, and still more.[9822]
Till you equall with the store, all the grass, &c. So *Venus* did by her *Adonis*, the *Moon* with *Endymion*, they are still dallying and culling, as so many Doves, *Columbatimque labra conserentes labris:* and that with alacrity and courage,	Until you match the abundance of all the grass, and so forth. So Venus did with her Adonis, and the Moon with Endymion. They are always fondling and embracing, like so many doves, "joining lips to lips as doves do," and with eagerness and spirit:
[9823]*Affligunt avidè corpus, junguntque salivas* *Oris, & inspirant prensantes dentibus ora.*	They press eagerly against the body, mingling Their mouths' saliva, and breathe into one another while gripping lips with their teeth.[9824]

[9821] **Burton.** Printed page 506, asterisk: "Translated or imitated by Mr. B. Iohnson, our arch Poet in his 119. Ep." Arch Poet means foremost poet; the quoted passage is located differently in the consulted Jonson text.

[9822] **Editor.** The lines are in Ben Jonson's The Forest 6, To the Same, beginning "Kiss me, Sweet," in the consulted 1692 text. Burton's "119. Ep." does not locate them there. His four displayed lines and the following prose continuation are preserved.

[9823] **Burton.** Printed page 506, a: "Lucret. l. 4." Lucretius, book 4.

[9824] **Editor.** Lucretius, On the Nature of Things 4.1108–1109. The consulted Latin reads adfigunt and pressantes where Burton prints Affligunt and prensantes. The passage describes lovers' frustrated wish for bodily union; "press" renders the forceful contact in Burton's version.

Original text 1651	Modern English
[9825]*Tam impresso ore ut vix inde labra detrahant, cervice reclinata,* as *Lamprias* in *Lucian* kissed *Thais*, *Philippus* her [9826]in *Aristænetus, amore lymphato tam furiosè adhæsit, ut vix labra solvere esset, totumque os mihi contrivit;* [9827]*Aretines Lucretia*, by a suiter of hers was so saluted, and 'tis their ordinary fashion.	"With mouth pressed so firmly that they can scarcely draw their lips away, the neck bent back": so Lamprias kissed Thais in Lucian, and Philippus kissed his beloved in Aristaenetus. "Maddened by love, he clung so fiercely that it was scarcely possible to part our lips, and he bruised my whole mouth." One of her suitors greeted Aretino's Lucretia in this way; and it is their usual practice.[9828]
Source page 506–507 *—— dentes illudunt sæpe labellis,* *Atque premunt arctè adfigentes oscula ——*	Their teeth often play upon the lips, And they press close, fastening kisses upon them.[9829]

[9825] **Burton.** Printed page 506, b: "Lucian. dial. Tom. 4. Merit. sed & aperientes, &c." Lucian, Dialogues of the Courtesans, volume 4; "but also opening," etc. The marginal fragment is incomplete.

[9826] **Burton.** Printed page 506, c: "Epist. 16." Letter 16.

[9827] **Burton.** Printed page 506, d: "Deducto ore longo me basio demulcet." "With mouth opened, he caresses me with a long kiss."

[9828] **Editor.** These are three distinct literary examples: Lucian's Lamprias and Thais, Philippus in Aristaenetus, and Lucretia in the dialogue tradition Burton cites as Aretino. The Latin intermediaries and exact letter numbering remain to be collated.

[9829] **Editor.** The second line echoes Lucretius 4.1079. Burton joins it to a different fragment about teeth and lips. The two printed lines are retained rather than reconstructed as a continuous Lucretian quotation.

Original text 1651	Modern English
Source page 507 They cannot I say, contain themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione,* as [9830]*Philostratus* confesseth to his Mistress; and *Lamprias* in *Lucian, Mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the [9831]Comœdy well observed of his son, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? go to, with many such love tricks.	They cannot, I say, control themselves. They are always joining hands and kissing, but also embracing, treading on each other's toes and reaching into each other's bosoms, "willingly and with pleasure," as Philostratus confesses to his mistress; and as Lamprias in Lucian, "pressing her breasts, with his right hand secretly inside her dress." They feel their breasts, sometimes with little regard for decency, as the old man in the comedy rightly observed of his son: "Did I not see you put your hand into this girl's bosom?" Come now! And there are many other such lovers' tricks.[9832]
[9833]*Juno* in *Lucian deorum, Tom. 3. dial. 3.* complains to *Jupiter* of *Ixion,* [9834]*he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance, and gave Ganymede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look steddily on me, and sometimes sigh, and then again smile.*	In Lucian's *Dialogues of the Gods*, volume 3, dialogue 3, Juno complains to Jupiter about Ixion: he gazed at her intently and sometimes sighed and wept in her company. "When I happened to drink and handed the cup to Ganymede, he would always ask to drink from the very cup I had used, at the same place where I had drunk. He would kiss the cup, then gaze steadily at me, sometimes sighing, then smiling again."[9835]

[9830] **Burton.** Printed page 507, e: "In delitiis mammas tuas tango, &c." "Amid our pleasures I touch your breasts," etc.

[9831] **Burton.** Printed page 507, f: "Terent." Terence.

[9832] **Editor.** Paps means breasts; honestly means decently. Terence's Heauton Timorumenos 562–563 has Chremes rebuke his son Clitipho for putting a hand into a courtesan's bosom. Burton paraphrases the Latin. The Philostratus and Lucian intermediaries remain uncollated.

[9833] **Burton.** Printed page 507, g: "Tom. 4. merit. dial." Volume 4, Dialogues of the Courtesans. This marginal citation conflicts with the body's Dialogues of the Gods.

[9834] **Burton.** Printed page 507, h: "Attentè admodum in me aspexit, & interdum ingemiscebat, & lachrymabatur. Et si quando bibens, &c." "He looked at me very intently, and sometimes groaned and wept. And if at any time, drinking," etc.

[9835] **Editor.** The scene is Lucian, Dialogues of the Gods, Hera and Zeus on Ixion. It appears as dialogue 6 in the consulted Fowler translation; numbering varies. Burton's marginal Dialogues of the Courtesans is a conflicting locator. Juno and Jupiter are the Roman names for Hera and Zeus.

Original text 1651	Modern English
If it be so they cannot come neer to dally, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus,* as the common saying is, where I look I like, and where I like I love; but they will lose themselves in her looks.	If they cannot get close enough to caress one another, lacking the opportunity, intimacy or acquaintance to converse, their eyes will still reveal them when they are together. "Where love is, there the eye is," as the common saying goes: where I look, I like; where I like, I love. They will lose themselves in her gaze.
Alter in alterius jactantes lumina vultus, *Quærebant taciti noster ubi esset amor.*	Casting their eyes upon one another's faces, They silently asked where our love might be.[9836]
They cannot look off whom they love, they will *impregnare eam ipsis oculis,* deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as [9837]*Apollo* on *Leucothoe*, the Moon on her [9838]*Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her, she is *animæ auriga,* as *Anacreon* calls her, they cannot go by her door or window, but as an Adamant, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it.	They cannot take their eyes off the person they love: they would "make her pregnant with their very eyes," deflower her with their gaze. They are always gazing, staring, stealing looks, smiling and glancing at her, as Apollo at Leucothoe, or the Moon at her Endymion, when she stood still in Caria and had her chariot halted at Latmos. They must stand and admire; if she passes, they watch her for as long as she remains in sight. She is "the charioteer of the soul," as Anacreon calls her. They cannot pass her door or window without her drawing their eyes to it like a magnet. Even when she is absent, they must glance that way and look back.[9839]

[9836] **Editor.** The source of this couplet has not been securely identified. Its shift from "they" to noster, "our," is present in Burton and retained in the translation.

[9837] **Burton.** Printed page 507, dagger: "Quique omnia cernere debes Leucothoen spectas, & virgine figis in una quos mundo debes oculos, Ovid. Met. 4." "You who ought to see everything gaze at Leucothoe, fixing on one girl the eyes you owe to the world." Ovid, Metamorphoses, book 4.

[9838] **Burton.** Printed page 507, dagger: "Lucian Tom. 3. quoties ad Cariam venis currum sistis, & desuper aspectas." Lucian, volume 3: "Whenever you come to Caria, you stop your chariot and gaze down from above."

[9839] **Editor.** Adamant here means a lodestone or magnet. Animae auriga is literally "charioteer of the soul." The Ovid parallel is Metamorphoses 4.195–197, on the Sun's gaze at Leucothoe. The exact Anacreontic phrase and Lucian intermediary remain to be collated.

Original text 1651	Modern English
Aristænetus of [9840]*Exithemus, Lucian* in his *Imagin*. of himself, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe* [9841]*nunquam dejiciebat,* and many Lovers confess when they came in their Mistress presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu,* with much eagerness and greediness, as if they would look thorow, or should never have enough sight of her.	Aristaenetus says as much of Exithemus, Lucian of himself in his *Portraits*, and Achilles Tatius of Clitophon: "He never took his eyes off Leucippe." Many lovers confess that in their mistress's presence they could not turn their eyes away, but looked at her intently and steadily, "with an unblinking gaze," so eagerly and greedily that they seemed to want to see right through her, or as though they could never have enough of seeing her.[9842]
—— *Fixis ardens obtutibus hæret;*	Burning with passion, she remains fixed in her gaze.[9843]
So she will do by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as *Martials Mamurra* is remembred to have done:	She will do the same to him: drink to him with her eyes—indeed, drink him up, devour him, swallow him, as Martial's Mamurra is said to have done:

[9840] **Burton.** Printed page 507, asterisk: "Ex quo te primum vidi Pythia aliò oculos vertere non fuit." "Since I first saw you, Pythia, it has not been possible to turn my eyes elsewhere."

[9841] **Burton.** Printed page 507, dagger: "Lib. 4." Book 4.

[9842] **Editor.** Tatius is Achilles Tatius, author of Leucippe and Clitophon. Wistly means intently. The marginal Pythia belongs to Burton's Aristaenetus example; Exithemus and the early translation's wording are retained pending collation.

[9843] **Editor.** The line conveys a fixed, ardent gaze. Its exact source remains unconfirmed; the modern feminine subject follows Burton's "So she will do" in the next sentence.

Original text 1651	Modern English
Inspexit molles pueros, oculisque comedit, &c.	He inspected the delicate boys and ate them with his eyes.[9844]
There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was fair and white could not look off him, from Sun-rising to Sun-setting, she could not desist, she made him one day come into her chamber, *& geminæ horæ spatio intuebatur, non à me nunquam aciem oculorum avertebat, me observans veluti Cupidinem quendam,* for two hours space she still gazed on him.	There is an amusing story of this in Varthema's *Travels*, book 3, chapter 5. Because Varthema was handsome and fair-skinned, the wife of the sultan of Sana in Arabia could not take her eyes off him, from sunrise to sunset. She could not stop. One day she had him come into her room: "For two hours she gazed at me, never turning her eyes away, regarding me as a kind of Cupid." For two hours she kept gazing at him.[9845]
Source page 507–508 A young man in [9846]*Lucian* fell in love with *Venus* picture, he came every morning to her Temple, and there continued all day long [9847]from Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess Picture, he did continually look upon her, and mutter to himself I know not what.	A young man in Lucian fell in love with an image of Venus. Every morning he came to her temple and stayed there all day, from sunrise to sunset, reluctant to go home at night. Sitting opposite the goddess's image, he continually gazed at her, muttering I know not what to himself.[9848]

[9844] **Editor.** Martial, Epigrams 9.59.3. Mamurra is looking at enslaved boys offered for sale. Burton transfers the image of visual consumption to a woman gazing at her beloved.

[9845] **Editor.** Vertomannus is Ludovico di Varthema, the traveller; Sana is Sana'a. Fair and white combines attractiveness with complexion. Burton is retelling a traveller's claim; the precise Latin edition and chapter remain to be collated.

[9846] **Burton.** Printed page 507, dagger: "Dial. amorum." Dialogues of Love.

[9847] **Burton.** Printed page 507, asterisk: "Ad occasum Solis ægrè domum rediens, atque; totum die ex adverso deæ sedens recto, in ipsam perpetuo oculorum ictus direxit, &c." "Returning home reluctantly at sunset, and sitting directly opposite the goddess all day, he continually directed his gaze at her," etc. The printed totum die is grammatically irregular; the sense is "all day."

[9848] **Editor.** Picture here means a statue: Aphrodite at Cnidus. Amores 15–16, transmitted under Lucian's name, describes the young man's daily visits, lingering gaze and muttering; section 15 supplies Burton's scene. This locates the narrative without settling authorship or Burton's Latin version. The marginal citation and following excerpt retain their separate anchors.

Original text 1651	Modern English
Source page 508 If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them, as in [9849]*Longus Sophista, Daphnis* and *Cloe*, two Lovers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in Summer, and catch Birds in the Frost about her Fathers house in the winter, that she might see him, and he her.	If they cannot see the people they love, they will keep walking and waiting about their mistresses' doors, taking every opportunity to see them. In Longus the sophist, the two lovers Daphnis and Chloe were always hovering at each other's gates. He sought every chance to be with her: hunting in summer and catching birds in the frost around her father's house in winter, so that she could see him and he her.[9850]
[9851]*A Kings Palace was not so diligently attended,* saith *Aretines Lucretia, as my house was when I lay in Rome,* the Porch and street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them.	"A king's palace was not so closely attended," says Aretino's Lucretia, "as my house when I lived in Rome. The porch and street were always full of people walking or riding there expressly to see me. As they passed, their eyes remained on my window. They could not help looking back at my house after they had gone by, and would sometimes clear their throats or cough, or seize some irrelevant occasion to speak loudly, so that I might look out and notice them."[9852]

[9849] **Burton.** Printed page 508, x: "Lib. 3." Book 3.

[9850] **Editor.** Longus, Daphnis and Chloe, book 3. The winter hunting provides a pretext for approaching Chloe's house. Burton's wider seasonal summary is retained; the exact early translation remains to be collated.

[9851] **Burton.** Printed page 508, dagger: "Regum palatium non tam diligenti custodia septum fuit, ac ædes meas stipabant, &c." "A royal palace was not surrounded by such diligent attendance as the crowd that thronged my house," etc.

[9852] **Editor.** Lay means lived or stayed. Hem is a throat-clearing sound; impertinent means irrelevant. Lucretia's first-person boast is a speech in the erotic dialogue tradition, not an eyewitness report by Burton.

Original text 1651	Modern English
'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk [9853]*seven or eight times a day through the street where she dwells, and make sleeveless errands to see her;* plotting still where, when, and how to visit her,	It is the same elsewhere; it is common to every lover. All his happiness lies in being with her and talking to her. He is never at ease except in her company, and will walk seven or eight times a day through the street where she lives, inventing pointless errands to see her, always planning where, when and how to visit her:[9854]
[9855]*Levesque sub nocte susurri,* *Composita repetuntur hora.*	And soft whispers at nightfall Are sought again at the appointed hour.[9856]
And when he is gone, he thinks every minute an hour, every hour as long as a day, ten days a whole year, till he see her again.	Once he has left, every minute seems an hour, every hour as long as a day, ten days a whole year, until he sees her again.
[9857]*Tempora si numeres, benè quæ numeramus amantes.*	If you count the time—and we lovers count it well.[9858]

[9853] **Burton.** Printed page 508, y: "Uno, & eodem die sexties vel septies ambulant per eandem plateam ut vel unico amicæ suæ fruantur aspectu, lib. 3. Theat. mundi." "Six or seven times on one and the same day they walk through the same street, so that they may enjoy even a single glimpse of their beloved." Theatre of the World, book 3. The body gives seven or eight.

[9854] **Editor.** Sleeveless errands are fruitless errands or invented pretexts. The cited Theatre of the World gives six or seven journeys, whereas Burton's body gives seven or eight; neither count has been silently reconciled.

[9855] **Burton.** Printed page 508, dagger: "Hor." Horace.

[9856] **Editor.** Horace, Odes 1.9.19–20. The consulted text has repetantur, "let them be sought again"; Burton's repetuntur makes it a statement. Composita hora means a time arranged beforehand.

[9857] **Burton.** Printed page 508, dagger: "Ovid." Ovid.

[9858] **Editor.** Ovid, Heroides 2.7, Phyllis to Demophoon. Burton quotes only the first half of the sentence; the conditional form remains open in the modern line.

Original text 1651	Modern English
And if thou be in love, thou wilt say so too, *Et longum formosa vale,* farewell Sweet-heart, *vale charissima Argenis, &c.* Farewell my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, he'l take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him, the clocks are surely set back, the hour's past,	If you are in love, you will say so too. "And a long farewell, beautiful one"; farewell, sweetheart; "farewell, dearest Argenis." Farewell, my dear Argenis; once more farewell, farewell. Although they have arranged to meet again very soon, perhaps tomorrow, he is reluctant to leave. He says goodbye again and again, then comes back, looks after her, waves his hand, waves his hat from far away. Once gone, he finds the wait until he sees her again too long, and she feels the same about him. Surely the clocks have been put back; the appointed hour is past:[9859]
[9860]*Hospita Demophoon tua te Rodopeia Phillis,* *Ultra promissum tempus abesse queror.*	Demophoon, I, your hostess Phyllis of Rhodope, Complain that you are absent beyond the promised time.[9861]

[9859] **Editor.** Compact means agreement. Argenis is the heroine of John Barclay's romance. The farewell fragments and their exact intermediaries remain to be collated; the repeated farewells are deliberate.

[9860] **Burton.** Printed page 508, dagger: "Ovid." Ovid.

[9861] **Editor.** Ovid, Heroides 2.1–2. Phyllis addresses the absent Demophoon; Rhodope identifies her Thracian home. Burton's Rodopeia spelling is retained in the original.

Original text 1651	Modern English
She looks out at window still to see whether he come, [9862]and by report *Phillis* went nine times to the Sea side that day, to see if her *Demophoon* were approaching, and [9863]*Troilus* to the City gates, to look for his *Creiseid*. She is ill at ease, and sick till she see him again, peevish in the mean time, discontent, heavy, sad, and why comes he not? where is he? why breaks he promise? why tarries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such.	She keeps looking out of the window to see whether he is coming. Phyllis is said to have gone to the shore nine times that day to see whether her Demophoon was approaching; and Troilus went to the city gates to look for his Cressida. She is uneasy and sick until she sees him again: meanwhile irritable, dissatisfied, dejected and sad. Why does he not come? Where is he? Why does he break his promise? Why does he take so long? Surely he is unwell; surely some accident has befallen him; surely he has forgotten himself and me—and countless other such thoughts.[9864]

[9862] **Burton.** Printed page 508, asterisk: “Hyginus, fab. 59. Eo die dicitur novies ad littus cucurrisse.” Hyginus, Fable 59: “On that day she is said to have run to the shore nine times.”

[9863] **Burton.** Printed page 508, asterisk: “Chaucer.” Chaucer.

[9864] **Editor.** Hyginus, Fable 59.2, says that Phyllis ran to the shore nine times on the day appointed for Demophoon’s return. It explains the place-name Ennea Hodoi, “Nine Roads,” through these visits. Burton’s nine visits in one day are thus confirmed. His edition and Chaucer’s city-gate episode in Troilus and Criseyde remain uncollated; the names are modernized in the right column.

Original text 1651	Modern English
Source page 508–509 And then confident again, up she gets, out she looks, listens and enquires, harkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *malè auroræ, malè soli dicit, deieratque, &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras,* Love brooks no delayes: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry, 'tis all one, wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistress sweet sake: let the burden be never so heavy, Love makes it light.	Then she grows confident again: up she gets, out she looks, listening and asking, straining her ears and searching the distance. Surely every far-off man is he; every movement in the street means he is there. That is he! "She curses the dawn, curses the sun, and swears." It is the longest day there ever was. So she raves, restless and impatient, for "love allows no delays": love will not wait. Time spent with her passes quickly; the miles are short, the road pleasant. All weather is good while he travels to her house. Heat or cold—even if his teeth chatter—does not trouble him. Wet or dry, it is all the same; soaked to the skin, he does not feel it, or at least does not care. He readily endures it and much more, because he does it gladly for his sweet mistress's sake. However heavy the burden, love makes it light.[9865]
Source page 509 [9866]*Jacob* served seven years for *Rachel*, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.	Jacob served seven years for Rachel, and they passed quickly because he loved her. No one is so happy: if he is fortunate enough to enjoy her company, he is in heaven for a while. If he cannot, he is instantly cast down, solitary and silent; he leaves weeping, lamenting, sighing and complaining.[9867]

[9865] **Editor.** Kens means sees or makes out at a distance; brooks means tolerates. "He moves not" is read as remaining untroubled, not ceasing to travel. The unassigned Latin fragments are translated without supplying an unverified author.

[9866] **Burton.** Printed page 509, asterisk: "Gen. 29. 20." Genesis 29:20.

[9867] **Editor.** Genesis 29:20 describes Jacob's seven years of service as seeming only a few days because of his love for Rachel. Burton's account passes directly from cheerful endurance to distress at separation.

Original text 1651	Modern English
But the Symptomes of the mind in Lovers, are almost infinite, and so diverse, that no Art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy: yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last; [9868]*Amor melle & felle est fæcundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amaricies, dolentia delectabilis, hilare tormentum;*	But lovers' mental symptoms are almost endless, and so varied that no discipline can encompass them. Though they are sometimes cheerful and carried beyond themselves with joy, love is for the most part a plague, a torture, a hell, a bittersweet passion in the end. "Love abounds in honey and gall; it gives a taste both sweet and bitter." It is "sweet bitterness, delightful pain, cheerful torment":[9869]
[9870]*Et me melle beant suaviora,* *Et me felle necant amariora;*	Sweeter than honey, these things delight me; More bitter than gall, they kill me.[9871]
Like a summer fly or Sphines wings, or a rainbow of all colours,	Like a summer fly, or a sphinx's wings, or a rainbow of every colour:
Quæ ad solis radios conversæ aureæ erant, *Adversus nubes cæruleæ, quale jubar Iridis,*	Turned towards the sun's rays they were golden, Against the clouds blue, like the radiance of a rainbow.[9872]

[9868] **Burton.** Printed page 509, dagger: "Plautus Cistel." Plautus, Cistellaria, The Casket Comedy.

[9869] **Editor.** Plautus, Cistellaria 69–70. Burton compresses the fuller contrast between a sweet taste and bitterness to satiety. Art means an organized discipline or body of knowledge; gall is bitter bile.

[9870] **Burton.** Printed page 509, asterisk: "Stobæus è græco." Stobaeus, from the Greek.

[9871] **Editor.** The margin credits Stobaeus as transmitter of the Greek. The original author, Greek passage and Latin intermediary remain unverified. The plural things in English supplies the objects described by the Latin comparatives.

[9872] **Editor.** Burton prints Sphines; "sphinx's" is an interpretation of that uncertain form. The Latin description of shifting golden and blue colours remains unattributed. Its plurals refer back to the wings.

Original text 1651	Modern English
Fair, fowl, and full of variation, though most part irksome and bad. For in a word, the Spanish inquisition is not comparable to it; [9873]*a torment and execution* it is, as he calls it in the poet, an unquenchable fire, and what not? [9874]*From it,* saith *Austin, arise biting cares, perturbations, passions, sorrows, fears, suspitions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.*	Beautiful, ugly and endlessly changing, though mostly distressing and bad. In a word, the Spanish Inquisition cannot compare with it. It is "torment and execution," as the character in the poet calls it, an unquenchable fire—and what is it not? From it, says Augustine, arise gnawing cares, disturbances, passions, sorrows, fears, suspicions, discontents, disputes, discord, wars, treachery, enmity, flattery, fraud, excess, lust, shamelessness, cruelty and villainy.[9875]
[9876]*—— dolor, querelæ,* *Lamentatio, lachrymæ perennes,* *Languor, anxietas, amaritudo;* *Aut si triste magis potest quid esse,* *Hos tu das Comites Neæra vitæ.*	Pain, complaints, Lamentation, ceaseless tears, Languor, anxiety, bitterness, Or anything sadder still, if such can be: These, Neaera, are the companions you give my life.[9877]
These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them.	These are lovers' companions, their usual symptoms, as the poet lists them.
[9878]*In amore hæc insunt vitia,* *Suspitiones, inimicitiæ, audaciæ,* *Bellum, pax rursum, &c.*	Love contains these faults: Suspicions, enmities, acts of boldness, War, then peace again.[9879]

[9873] **Burton.** Printed page 509, z: "Plautus; credo ego ad hominis carnificinam amorem inventum esse." "I believe love was invented for the torture of man." The marginal wording differs from the consulted Plautus.

[9874] **Burton.** Printed page 509, a: "De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mærores, formidines, insana gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia." City of God, book 22, chapter 20: "From it arise gnawing cares, disturbances, griefs, fears, mad joys, discords, disputes, wars, plots, fits of anger, enmities, deceptions, flattery, fraud, theft, wickedness and shamelessness."

[9875] **Editor.** The comparison with the Inquisition is Burton's hyperbole. Plautus, Cistellaria 203, makes Love the inventor of torture. Augustine's matching list is City of God 22.22, not the printed 22.20, and concerns misplaced love of many harmful things more generally. Burton selects and adapts it to erotic love.

[9876] **Burton.** Printed page 509, dagger: "Marullus l. 1." Marullus, book 1.

[9877] **Editor.** Michele Marullo, Epigrammata 1.28, Ad Neaeram. Burton extracts the catalogue from a longer poem about the miserable life Neaera gives the speaker.

[9878] **Burton.** Printed page 509, b: "Ter. Eunuch." Terence, The Eunuch.

[9879] **Editor.** Terence, Eunuchus 59–61. Burton omits items and prints audaciae, "acts of boldness," where the consulted text has indutiae, "truces." The modern translates Burton's reading.

Original text 1651	Modern English
[9880]*Insomnia, ærumna, error, terror, & fuga,* *Excogitantia, excors immodestia,* *Petulantia, cupiditas, & malevolentia;* *Inhæret etiam aviditas, desidia, injuria,* *Inopia, contumelia, & dispendium, &c.*	Sleeplessness, hardship, wandering, terror and flight, Scheming, witless lack of restraint, Wantonness, desire and ill will; Also clinging to it are greed, idleness, injury, Poverty, insult and loss.[9881]
In love these vices are; suspitions, Peace, war, and impudence, detractions, Dreams, cares, and errors, terrors and affrights, Immodest pranks, devices, sleights and flights, Heart-burnings, wants, neglects, desire of wrong; Loss continual, expence and hurt among.	These faults are found in love: suspicions, Peace, war, shamelessness and slander, Dreams, cares and errors, terrors and alarms, Indecent pranks, plots, tricks and flights, Resentments, needs, neglect, the wish to injure, Continual loss, expense and harm among them.[9882]
Every Poet is full of such catalogues of Love symptomes; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxonia cap. 3. Tract. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise perswaded. [9883]*Res est solliciti plena timoris amor.*	Every poet is full of such catalogues of love's symptoms; but fear and sorrow may rightly claim the foremost place. Although Hercules de Saxonia, in chapter 3 of his *Treatise on Melancholy*, would exclude fear from love melancholy, I am persuaded otherwise: "Love is a thing full of anxious fear."[9884]
Source page 510 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness *Venus* daughters;	It is full of fear, anxiety, doubt, care, irritability and suspicion. It turns a man into a woman—which presumably made Hesiod call Fear and Paleness daughters of Venus:[9885]

[9880] **Burton.** Printed page 509, c: "Plautus Mercat." Plautus, The Merchant.

[9881] **Editor.** Plautus, Mercator 25–30. Burton shortens and alters the catalogue. Excogitantia, here rendered "scheming," differs from the consulted incogitantia, "thoughtlessness." Insomnia is sleeplessness; the subsequent English verse instead says "Dreams."

[9882] **Editor.** Burton's English catalogue combines and reshapes the preceding quotations. Heart-burnings means resentments; sleights are tricks. His English version is separately modernized, preserving its differences from the Latin.

[9883] **Burton.** Printed page 509, d: "Ovid." Ovid.

[9884] **Editor.** Hercules de Saxonia is Ercole Sassonia, a physician. Ovid's line is Heroides 1.12, spoken by Penelope. Burton explicitly disagrees with excluding fear from love melancholy; the exact Sassonia passage remains uncollated.

[9885] **Editor.** The remark about becoming a woman expresses Burton's gendered judgement. Hesiod, Theogony 933–936, makes Deimos and Phobos male children of Aphrodite and Ares, not daughters. Burton's Latin represents their names as Paleness and Fear; its early translator remains unidentified.

Original text 1651	Modern English
—— *Marti clypeos atque arma secanti* *Alma Venus peperit Pallorem, unaque* *Timorem:*	To Mars, who cleaves shields and armour, Gracious Venus bore Paleness, and Fear with him.
Because fear and love are still linked together. Moreover they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news.	For fear and love are always joined. Moreover, lovers are prone to misunderstand and exaggerate: sometimes too credulous, too hopeful and confident, then again intensely suspicious and unwilling to believe or welcome any good news.
The Comical Poet hath prettily painted out this passage amongst the rest in a [9886]Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love-sick son. *M. Be of good chear my son, thou shalt have her to wife. Æ. Ah father, do you mock me now? M. I mock thee, why? Æ. That which I so earnestly desire, I more suspect and fear. M. Get you home, and send for her to be your wife. Æ. What now a wife, now father, &c.*	The comic poet neatly depicts this state, among others, in a dialogue between Micio and Aeschinus, a kindly father and a lovesick son. Micio: "Take heart, my son; you shall marry her." Aeschinus: "Ah, father, are you mocking me now?" Micio: "Mocking you? Why?" Aeschinus: "The more earnestly I desire it, the more I doubt and fear it." Micio: "Go home and send for her to be your wife." Aeschinus: "What, a wife now, father? Now?"[9887]

[9886] **Burton.** Printed page 510, dagger: "Adelph. Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc Æschines. Æ. Hem, pater, num tu ludis me nunc? M. Egone te, quamobrem? Æ. Quod tam misere cupio, &c." The Brothers, act 4, scene 5. Micio: "Take heart, Aeschinus; you shall marry her." Aeschinus: "What, father, are you mocking me now?" Micio: "I, you? Why?" Aeschinus: "Because I desire it so desperately," etc.

[9887] **Editor.** Terence, Adelphoe, The Brothers: Micio is Aeschinus's adoptive father. Burton abbreviates the exchange following Micio's assurance that Aeschinus may marry. The consulted Latin includes a direction to pray to the gods, omitted here.

Original text 1651	Modern English
These doubts, anxieties, suspitions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, [9888]*Lucian* holds, is not throughly touched with this Load-stone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share; [9889]Love to many is bitterness it self; *rem amaram Plato* calls it, a bitter potion, an agony, a plague.	These doubts, anxieties and suspicions are the least of their torments. They often pass from feelings to actions: speaking pleasantly and flattering, now completely compliant and willing, then resistant, arguing, fighting, swearing, quarrelling, laughing and weeping. Lucian holds that anyone who does not act like this by turns has not been thoroughly touched by love's lodestone. Their actions and emotions are thus mixed together, but sorrow takes the greatest share. To many, love is bitterness itself. Plato calls it "a bitter thing": a bitter potion, an agony, a plague.[9890]

[9888] **Burton.** Printed page 510, asterisk: "Tom. 4. dial. amorum." Volume 4, Dialogues of Love.

[9889] **Burton.** Printed page 510, e: "Aristotle 2. Rhet. puts love therefore in the irascible part." The irascible part is a historical division of the soul associated with passions such as anger. Burton's precise Aristotelian warrant remains to be established.

[9890] **Editor.** Load-stone continues the magnetic metaphor for attraction. Passions means emotions. Burton's Lucian and Plato references, and the marginal Aristotelian division of the soul, remain to be established from their precise sources.

Original text 1651	Modern English
[9891]*Eripite hanc pestem perniciemque mihi;* *Quæ mihi subrepens imos ut torpor in artus,* *Expulit ex omni pectore lætitias.*	Tear this plague, this ruin, away from me; Creeping like numbness into the depths of my limbs, It has driven every joy from my heart.[9892]
O take away this plague, this mischief from me, Which as a numness over all my body, Expels my joys, and makes my soul so heavy.	Oh, take this plague, this affliction from me, Which, like numbness throughout my body, Drives out my joys and weighs down my soul.
Phædria had a true touch of this, when he cryed out,	Phaedria felt this keenly when he cried:
[9893]*O Thais, Utinam esset mihi* *Pars æqua amoris tecum, ac pariter fieret ut* *Aut hoc tibi doleret itidem, ut mihi dolet.*	O Thais, if only I had An equal share of love with you, and it could come about That this hurt you just as it hurts me.[9894]
O Thais would thou hadst of these my pains a part, Or as it doth me now, so it would make thee smart.	O Thais, I wish you shared some of these pains of mine, Or that it made you suffer as it makes me suffer now.
So had that yong man, when he roared again for discontent.	So did that young man when he roared with distress:

[9891] **Burton.** Printed page 510, unmarked: “Ovid.” The quotation beside this attribution is Catullus 76.20–22.

[9892] **Editor.** Catullus 76.20–22, not Ovid as the margin says. The speaker asks the gods for release from consuming love. Burton follows it with his own English three-line rendering, retained separately.

[9893] **Burton.** Printed page 510, dagger: “Ter. Eunuch. Act. 1. sc. 2.” Terence, The Eunuch, act 1, scene 2.

[9894] **Editor.** Terence, Eunuchus, act 1, scene 2, Phaedria to Thais. Burton abbreviates and reshapes the wish for equal love or equal pain; the awkward ac … aut sequence is preserved in the original and conveyed by the joined wish in English.

Original text 1651	Modern English
[9895]*Jactor, crucior, agitor, stimulor,* *Versor in amoris rota miser,* *Exanimor, feror, distrahor, deripior,* *Ubi sum, ibi non sum; ubi non sum, ibi est animus.*	I am tossed, tortured, driven, goaded, Wretchedly turned upon love's wheel, Drained of life, swept away, pulled apart and torn down; Where I am, I am not; where I am not, there is my mind.[9896]
I am vext and toss'd, and rack't on Loves wheel; Where not, I am; but where am, do not feel.	I am troubled, tossed and tortured on love's wheel; Where I am not, I am; where I am, I have no feeling.
Source page 510–511 The *Moon* in [9897]*Lucian*, made her mone to *Venus*, that she was almost dead for love, *pereo equidem amore;* and after a long tale, she broke off abruptly and wept, [9898]*O Venus thou knowest my poor heart. Charmides* in [9899]*Lucian*, was so impatient, that he sob'd and sighed, tore his hair, and said he would hang himself, *I am undone, O sister Tryphæna, I cannot endure these love pangs; what shall I do? Vos O dii Averrunci, solvite me his curis,* O yee Gods, free me from these cares and miseries, out of the anguish of his Soul, [9900]*Theocles* prays.	In Lucian, the Moon lamented to Venus that she was almost dying of love: "I am indeed perishing from love." After a long tale she broke off abruptly and wept: "O Venus, you know my poor heart." In Lucian, Charmides was so distraught that he sobbed and sighed, tore his hair and said he would hang himself. "I am undone, O sister Tryphaena; I cannot endure these pangs of love. What shall I do?" "O gods who avert evil, release me from these cares": out of the anguish of his soul Theocles prays, "O gods, free me from these cares and miseries."[9901]

[9895] **Burton.** Printed page 510, asterisk: "Plautus." Plautus.

[9896] **Editor.** Plautus, Cistellaria 206–211: Alcesimarchus compares himself to someone tortured on a wheel. Burton shortens the passage and follows it with a compressed English couplet. The divided sense of bodily and mental presence remains in both versions.

[9897] **Burton.** Printed page 510, a: "Tom. 3." Volume 3.

[9898] **Burton.** Printed page 510, b: "Scis quod posthac dicturus fuerim." "You know what I would have said next." The masculine dicturus is retained, although the body's speaker is the Moon.

[9899] **Burton.** Printed page 510, c: "Tom. 4. dial. merit. Tryphæna, Amor me perdit, neque malum hoc amplius sustinere possum." Volume 4, Dialogues of the Courtesans: "Tryphaena, love is destroying me, and I cannot bear this suffering any longer."

[9900] **Burton.** Printed page 511, d: "Aristænetus, lib. 2. epist. 8." Aristaenetus, book 2, letter 8.

[9901] **Editor.** These are separate literary speakers: the Moon, Charmides and Theocles. Averrunci means gods who avert evil. The first two passages are attributed to Lucian, the third to Aristaenetus 2.8; their early translations require full collation. "Sister" is retained as the speaker's form of address.

Original text 1651	Modern English
Source page 511 Shall I say, most part of a Lovers life is full of agony, anxiety, fear and grief, complaints, sighs, suspitions, and cares, (high ho, my heart is wo) full of silence and irksome solitariness?	Shall I say that most of a lover's life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions and cares—"Heigh-ho, my heart is woe"—full of silence and painful solitude?
Frequenting shady bowers in discontent, To the ayre his fruitless clamors he will vent.	Discontented, he frequents the shady bowers And pours his fruitless cries into the air.[9902]
Except at such times that he hath *lucida intervalla,* pleasant gales, or sudden alterations, as if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.	Except when he has "lucid intervals," pleasant breezes or sudden changes: when his mistress smiles on him, gives him a kindly look or a kiss, or some encouraging message arrives saying that his courtship is accepted, and so forth.[9903]
He is then too confident and rapt beyond himself, as if he had heard the Nightingale in the Spring before the Cuckow, or as [9904]*Calisto* was at *Melebæas* presence, *Quis unquam hac mortali vita tam gloriosum corpus vidit? humanitatem transcendere videor, &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happiness in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradise.	Then he is overconfident and carried beyond himself, as though in spring he had heard the nightingale before the cuckoo, or as Calisto was in Melibea's presence: "Who has ever seen so glorious a body in this mortal life? I seem to transcend humanity." Who ever saw so glorious a sight? What man ever enjoyed such delight? No greater satisfaction can be granted by the gods, desired, possessed or hoped for by any mortal. No happiness in the world compares with his, no contentment or joy with this; no life compares with love. He is in paradise.[9905]

[9902] **Editor.** Bowers are sheltered, shaded places. The source of this English couplet has not yet been securely identified.

[9903] **Editor.** Lucida intervalla means lucid intervals. Burton extends the expression to temporary relief and elation; gales are favourable breezes, used figuratively.

[9904] **Burton.** Printed page 511, dagger: "Celestinæ, act. 1. Sancti majore lætitia non fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c." Celestina, act 1: "The saints enjoy no greater happiness. If God were to grant me the sum of all mortal wishes, not more," etc.

[9905] **Editor.** Calisto and Melibea are the central lovers of Celestina. The Latin excerpt and its intermediary remain to be collated. The nightingale-before-cuckoo comparison alludes to an auspicious sign; Burton does not identify its source here.

Original text 1651	Modern English
[9906]*Quis me uno vivit fælicior? aut magis hac est* *Optandum vita dicere quis poterit?*	Who lives happier than I alone? Or who can say That anything is more desirable than this life?[9907]
Who lives so happy as my self? what bliss In this our life may be compar'd to this?	Who lives as happily as I? What bliss In this life of ours can compare with this?
He will not change fortune in that case with a Prince.	In that state he would not exchange his fortune with a prince.
[9908]*Donec gratus eram tibi,* *Persarum vigui rege beatior.*	While I was dear to you, I flourished happier than the king of Persia.[9909]
The *Persian* Kings are not so joviall as he is, [9910]*O e festus dies hominis,* O happy day; so *Chærea* exclaims when he came from *Pamphila* his Sweet-heart, well pleased,	The Persian kings are not as merry as he is. "Oh, a man's holiday!" Oh, happy day! So Chaerea exclaims when he comes away, well pleased, from his sweetheart Pamphila:[9911]
Nunc est profecto interfici cum perpeti me possem, *Ne hoc gaudium contaminet vita aliqua ægritudine.*	Now, surely, I could bear to be killed, Lest life taint this joy with some distress.
He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not contain himself.	He could bring himself to be killed at once, lest longer life should taint his joy with sorrow or sickness. A little later, on the same occasion, he was in such high spirits that he could not contain himself:

[9906] **Burton.** Printed page 511, f: "Catullus de Lesbia." Catullus, on Lesbia.

[9907] **Editor.** Catullus 107.7–8. Burton prints optandum, whereas the consulted text has optandus, qualifying the person whose life is enviable. The modern follows the impersonal sense of Burton's wording.

[9908] **Burton.** Printed page 511, g: "Hor. ode 9. lib. 3." Horace, Odes 3.9.

[9909] **Editor.** Horace, Odes 3.9.1 and 4. Burton leaves out the two intervening lines. The poem is a dialogue between former lovers contemplating reconciliation.

[9910] **Burton.** Printed page 511, e: "Act. 3. scen. 5. Eunuch. Ter." Terence, The Eunuch, act 3, scene 5.

[9911] **Editor.** Terence, Eunuchus 550–560. Chaerea's delight follows his rape of Pamphila, which Burton's "sweetheart" wording obscures. The passage is a character's exultation, not evidence of a mutually welcomed encounter. Aegritudo can mean distress as well as sickness.

Original text 1651	Modern English
[9912]*O populares, ecquis me vivit hodie fortunatior?* *Nemo hercule quisquam; nam in me dii plane potestatem* *Suam omnem ostendere;*	O fellow citizens, does anyone alive today have better fortune than I? No one, by Hercules, no one; for in me the gods have plainly displayed All their power.[9913]
Is't possible (O my Countrymen) for any living to be so happy as my self? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cryes, and roars down-right.	Is it possible, my countrymen, for anyone alive to be as happy as I? Surely not: the gods have displayed all their power, all their goodness, in me. Yet presently, when this young gallant was thwarted in his pursuit of the girl, he lamented, cried and positively roared.
Occidi —— I am undone;	I am ruined! I am undone!
Neque virgo est usquam, neque ego, qui è conspectu illam amisi meo. *Ubi quæram, ubi investigem, quem percuncter, quam insistam viam?*	The girl is nowhere, and neither am I, who have lost sight of her. Where shall I search, where trace her, whom ask, which road take?[9914]
The Virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? where shall I seek her, where shall I find her, whom shall I ask? what way, what course shall I take? what will become of me?	The girl is gone, and I am lost. She is gone, she is gone—and what shall I do? Where shall I seek her? Where shall I find her? Whom shall I ask? Which road, which course shall I take? What will become of me?

[9912] **Burton.** Printed page 511, f: "Act. 5. scen. 9." Act 5, scene 9. The corresponding speech is numbered act 5, scene 8 in the consulted Terence.

[9913] **Editor.** Terence, Eunuchus 1031–1033, numbered 5.8 in the consulted text. This later joy concerns recognition of Pamphila's citizen status and the prospect of marriage; Burton joins it to the earlier episode.

[9914] **Editor.** Terence, Eunuchus 292–294. This speech actually precedes the two joyful scenes just quoted. Burton rearranges the play to illustrate emotional reversals; the order here follows Burton.

Original text 1651	Modern English
Source page 511–512 [9915]—— *vitales auras invitus agebat,* he was weary of his life, sick, mad and desperate [9916]*utinam mihi esset aliquid hic, quo nunc me præcipitem darem.* 'Tis not *Chæreas* case this alone, but his, and his, and every Lover's in the like state.	"Unwillingly he drew the breath of life": he was weary of living, sick, mad and desperate. "If only there were something here from which I could throw myself headlong now." This is not Chaerea's case alone, but this lover's, and that lover's, and every lover's in the same condition.[9917]
Source page 512 If he hear ill news, have bad success in his suit, she frown upon him, or that his Mistress in his presence respect another more (as [9918]*Hædus* observs) *Prefer another suiter, speak more familiarly to him, or use more kindly then himself, if by nod, smile, message she disclose her self to another, he is instantly tormented, none so dejected as he is,* utterly undone, a castaway [9919]*In quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorn of fortune, a monster of fortune, worse then naught, the losse of a Kingdom had been less.	If he hears bad news, meets with failure in his courtship, sees her frown at him or show another man greater regard in his presence—as Haedus observes, "prefer another suitor, speak more familiarly to him or treat him more kindly; if by a nod, smile or message she reveals her feelings to another"—he is instantly tormented. No one is so dejected: he is utterly ruined, an outcast "upon whom Fortune discharges all the cruellest arrows of her hatred," a dead man, Fortune's laughingstock, a monstrous example of her power, worse than nothing. Losing a kingdom would have been less.[9920]

[9915] **Burton.** Printed page 511, dagger: "Mantuan." Mantuan, the poet Baptista Mantuanus.

[9916] **Burton.** Printed page 511, asterisk: "Ter. Adelph. 3. 4." Terence, The Brothers, 3.4. The matching line is in Andria 606, spoken by Davus.

[9917] **Editor.** Mantuan, Eclogue 1.38, has Faustus recalling Galla: invitus agebam, "unwillingly I lived," against Burton's agebat, "he lived." The headlong-fall wish is Terence, Andria 606, spoken by Davus after his scheme goes wrong, not a lover in Adelphoe 3.4 as the margin suggests. Both sources are located; Burton's altered person and printed attribution are preserved.

[9918] **Burton.** Printed page 512, g: "Lib. 1. de contem. amoribus. Si quem alium respexerit amica suavius, & familiarius, si quem alloquuta fuerit, si nutu, nuncio, &c. statim cruciatur." Book 1, On Contempt of Love: if his beloved looks more sweetly and familiarly upon another, speaks to someone else, or communicates by nod, message, etc., he is immediately tormented.

[9919] **Burton.** Printed page 512, dagger: "Calisto in Celestina." Calisto in Celestina.

[9920] **Editor.** Haedus is Pietro Edo. The sequence of imagined slights makes jealousy a torment; Fortune's arrows continue Burton's deliberate exaggeration. His Calisto quotation and Haedus's precise wording await collation.

Original text 1651	Modern English
[9921]*Aretine's Lucretia* made very good proof of this, as she relates it her self. *For when I made some of my suiters beleeve I would betake my self to a Nunnery, they took on, as if they had lost Father and Mother, because they were for ever after to want my company. omnes labores leves fuere,* all other labour was light; [9922]but this might not be endured,	Aretino's Lucretia proved this very well, as she herself relates: "When I made some of my suitors believe that I would enter a convent, they grieved as though they had lost father and mother, because they would be deprived of my company for ever." "All hardships were light": every other burden was easy, but this could not be endured:[9923]
Tui carendum quod erat ——	That I had to be without you.[9924]
for I cannot be without thy company, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*; better a Metropolitan City were sackt, a Royall Army overcome, an invincible Armado sunk, and twenty thousand Kings should perish, then her little finger ake, so zealous are they, and so tender of her good. They would all turn Friers for my sake, as she follows it, in hope by that means to meet, or see me again, as my Confessors, at stool-ball, or at barly-break:	For I cannot do without your company: mournful Amyntas, suffering Amyntas, anxious Amyntas. Better that a capital city be sacked, a royal army defeated, an invincible armada sunk and twenty thousand kings perish than that her little finger ache: so devoted are they, so solicitous for her welfare. "They would all become friars for my sake," she continues, hoping in that way to meet or see me again as my confessors, at stoolball or at barley-break.[9925]

[9921] **Burton.** Printed page 512, h: "Pornodidasc. dial. Ital. Patre & matre se singulatim orbos censebant, quod meo contubernio carendum esset." The Italian dialogue Pornodidascalus: each considered himself bereft of father and mother because he would have to forgo my company.

[9922] **Burton.** Printed page 512, dagger: "Ter. tui carendum quod erat." Terence: that I had to be without you.

[9923] **Editor.** Lucretia speaks within the erotic dialogue tradition associated with Aretino and its Latin adaptation, Pornodidascalus. Burton presents a literary character's boast. The margin's defective in armor is rendered as "into marble," the sense supplied by his English; the printed form remains.

[9924] **Editor.** Terence, Heauton Timorumenos 399–400: the quoted phrase completes the contrast with other hardships. Burton divides the Latin across prose and a separate verse fragment.

[9925] **Editor.** Amyntas is a conventional pastoral lover's name. Painful and careful mean suffering and anxious. Stoolball is a ball game; barley-break a chasing game often associated with courtship. The enormous losses are comic hyperbole.

Original text 1651	Modern English
And so afterwards when an importunate suiter came, [9926]*If I had bid my Maid say that I was not at leisure, not within, busy, could not speak with him, he was instantly astonished, and stood like a pillar of marble; another went swearing, chafing, cursing, foaming.*	So afterwards, when a persistent suitor came, "If I told my maid to say that I had no time, was out, was busy or could not speak with him, he was instantly stunned and stood like a marble pillar. Another went away swearing, raging, cursing and foaming":
[9927]*Illa sibi vox ipsa Iovis violentior irâ, cum tonat, &c.*	That very utterance was fiercer to him than Jupiter's anger when he thunders.[9928]
the voyce of a mandrake had been sweeter musick; *but he to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himself.* 'Tis the generall humor of all Lovers, she is their stern, Pole-star, and guide.	A mandrake's cry would have been sweeter music. "But the man I welcomed was in the Elysian fields, transported with joy, quite beside himself." This is the general disposition of all lovers: she is their rudder, Pole Star and guide.[9929]
[9930]*Deliciumque animi, deliquiumque sui.*	The delight of his soul, and the loss of himself.[9931]

[9926] **Burton.** Printed page 512, i: "Si responsum esset dominam occupatam esse aliisque vacaret, ille statim vix hoc audito velut in armor obriguit, alii se damnare, &c. at cui favebam, in campis Elysiis esse videbatur, &c." If the answer was that the lady was occupied and had time for others, he, scarcely hearing this, immediately stiffened as if into marble; others cursed themselves, etc. But the man I favoured seemed to be in the Elysian fields, etc.

[9927] **Burton.** Printed page 512, dagger: "Mantuan." Mantuan.

[9928] **Editor.** Mantuan is Baptista Mantuanus. The precise source of this thunder comparison has not yet been established; the fragment is translated as printed.

[9929] **Editor.** The mandrake was reputed to scream when uprooted; Elysium was the blessed afterlife of classical myth. Stern here means the steering device or rudder: she directs the lover's course.

[9930] **Burton.** Printed page 512, k: "Lecheus." Leech.

[9931] **Editor.** Burton credits John Leech. Delicium and deliquium play on delight and a failing or loss of self; the English conveys both senses but cannot reproduce their near-identical sound. The exact poem remains untraced.

Original text 1651	Modern English
As a Tulipant to the Sun (which our Herbalists call *Narcissus*) when it shines, is *Admirandus flos ad radios solis se pandens,* a glorious Flower exposing it self; [9932]but when the Sun sets, or a tempest comes, it hides it self, pines away, and hath no pleasure left, (which *Carolus Gonzaga,* Duke of *Mantua,* in a cause not unlike, sometimes used for an Impress) so do all inamorates to their Mistress, she is their Sun, their *Primum mobile,* or *anima informans;* this [9933]one hath elegantly expressed by a windmill, still moved by the wind, which otherwise hath no motion of it self.	A tulip turns to the sun—our herbalists call it Narcissus—and when the sun shines it is "a wondrous flower opening to the sun's rays," a splendid flower unfolding itself. But when the sun sets or a storm comes, it closes, droops and loses all delight. Charles Gonzaga, Duke of Mantua, once used this as an emblem in a similar cause. So all lovers respond to their mistress: she is their sun, their "first mover" or "animating soul." One writer has elegantly expressed this through a windmill, always moved by the wind and otherwise incapable of motion itself:[9934]
Sic tua ni spiret gratia, truncus ero.	So, unless your favour breathes upon me, I shall be a lifeless log.[9935]
He is wholly animated from her breath, his soul lives in her body, [9936]*sola claves habet interitus & salutis,* she keeps the keys of his life; his fortune ebbs and flows with her favour, a gracious or bad aspect turns him up or down,	He draws all his life from her breath; his soul lives in her body. "She alone holds the keys of destruction and deliverance": she keeps the keys of his life. His fortunes ebb and flow with her favour; a kindly or unfriendly look raises or casts him down:
Mens mea lucescit Lucia luce tuâ.	My mind grows bright, Lucia, in your light.[9937]

[9932] **Burton.** Printed page 512, l: "Sole se occultante, aut tempestate veniente, statim clauditur ac languescit." When the sun hides itself or a storm approaches, it immediately closes and droops.

[9933] **Burton.** Printed page 512, m: "Emblem. amat. 13." Love Emblems 13.

[9934] **Editor.** Tulipant means tulip, but the added Narcissus name does not securely identify a modern species. An impress is a personal emblem. Primum mobile and anima informans adapt cosmological and philosophical terms: the first mover and the soul giving a body its living form.

[9935] **Editor.** The windmill and this Latin line occur in the Heinsius emblem collection of 1601, Ni spirat immota, numbered 9 in the consulted edition. Burton prints 13. Different numbering or an intermediary remains to be checked.

[9936] **Burton.** Printed page 512, asterisk: "Calisto de Melebæa." Calisto on Melibea.

[9937] **Editor.** Lucia is made to echo lucescit and luce, words for shining and light. Burton supplies no author for this line, and its source remains unidentified.

Original text 1651	Modern English
Source page 512–513 Howsoever his present state be pleasing or displeasing, 'tis continuate so long as he loves, he can do nothing, think of nothing but her; desire hath no rest, she is his *Cynosure, Hesperus & Vesper,* his morning and evening Star, his Goddess, his Mistress, his life, [9938]his soul, his every thing, dreaming, waking, she is always in his mouth; his heart, eys, ears, and all his thoughts are full of her. His *Laura,* his *Victorina,* his *Columbina, Flavia, Flaminia, Cælia, Delia* or *Isabella,* (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus animæ suæ,* he magnifies her above measure, *totus in illa,* full of her, can breath nothing but her.	Whether his present condition pleases or distresses him, it continues as long as he loves. He can do nothing, think of nothing but her. Desire has no rest. She is his Cynosure, Hesperus and Vesper, his morning and evening star, his goddess, his mistress, his life, his soul, his everything. Dreaming or waking, he always speaks of her; his heart, eyes, ears and every thought are full of her. His Laura, his Victorina, his Columbina, Flavia, Flaminia, Celia, Delia or Isabella—call her what you will—is the sole object of his senses, the substance of his soul, "his soul's little nest." He exalts her beyond measure, "wholly absorbed in her," so full of her that he can breathe nothing else.[9939]
Source page 513 *I adore Melebæa,* saith Love-sick [9940]*Calisto, I believe in Melebæa, I honour, admire and love my Melebæa;* His soul was soused, imparadised, imprisoned in his Lady. When [9941]*Thais* took her leave of *Phædria,*	"I adore Melibea," says lovesick Calisto. "I believe in Melibea; I honour, admire and love my Melibea." His soul was steeped in his lady, placed in paradise in her, imprisoned in her. When Thais took her leave of Phaedria:[9942]
—— mi Phædria, & nunquid aliud vis?	My Phaedria, is there anything else you wish?
Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge;	"Sweetheart," she said, "is there any further service you require of me?" He readily replied with these instructions:

[9938] **Burton.** Printed page 512, i: "Anima non est ubi animat, sed ubi amat." The soul is not where it gives life, but where it loves.

[9939] **Editor.** Cynosure originally names the Little Bear and, by extension, a guiding star or focus of attention. Hesperus and Vesper both usually name the evening star: Burton's morning-and-evening gloss is retained. The soul's "little nest" extends his image of living in the beloved.

[9940] **Burton.** Printed page 513, dagger: "Celestinæ act. 1. credo in Melebæam, &c." Celestina, act 1: I believe in Melibea, etc.

[9941] **Burton.** Printed page 513, a: "Ter. Eunuch. Act. 1. sc. 2." Terence, Eunuchus, act 1, scene 2.

[9942] **Editor.** Calisto and Melibea are the lovers of Celestina. The mock profession of faith appears in act 1; Burton's Latin intermediary remains to be collated. Soused means steeped or soaked; imparadised means placed in paradise.

Original text 1651	Modern English
—— *egone quid velim?* *Dies noctesque ames me, me desideres,* *Me somnies, me expectes, me cogites,* *Me speres, me te oblectes, mecum tota sis,* *Meus fac postremo animus, quando ego sum tuus.*	What do I wish? Love me day and night; long for me, Dream of me, wait for me, think of me, Hope for me, delight in me, be wholly with me; In short, be my very soul, since I am yours.[9943]
Dost ask (my dear) what service I will have? To love me day and night is all I crave, To dream on me, to expect, to think on me, Depend and hope, still covet me to see; Delight thy self in me, be wholly mine, For know my love, that I am wholly thine.	Do you ask, my dear, what service I desire? To love me day and night is all I ask; To dream of me, await me, think of me, Depend on me and hope, still long to see me; Delight in me, be wholly mine, For know, my love, that I am wholly yours.
But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,	But none of this was needed, you will say: once she falls in love, she will be his and fix her love on him alone:
[9944]—— *illum absens absentem* *Auditque videtque* ——	Though apart, she hears And sees him in his absence.[9945]
she can, she must think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice,*	She can—she must—think and dream of nothing else but him, constantly of him, as Orpheus did of his Eurydice:
Te dulcis conjux, te solo in littore mecum, *Te veniente die, te discedente canebam.*	Of you, sweet wife, of you upon the lonely shore, I sang to myself; Of you at the coming of day, of you at its departure.[9946]
On thee sweet wife was all my song, Morn, Evening, and all along.	Of you, sweet wife, was all my song, Morning, evening and throughout the day.

[9943] **Editor.** Terence, Eunuchus 190–196, Phaedria's parting instructions to Thais. Burton's last Latin line lacks sis after fac; the translation supplies the intended "be." His following English verse is a separate rendering, preserved independently.

[9944] **Burton.** Printed page 513, dagger: "Virg. 4. Æn." Virgil, Aeneid 4.

[9945] **Editor.** Virgil, Aeneid 4.83. Dido continues to hear and see the absent Aeneas. The two forms of absent emphasize that the lovers are apart.

[9946] **Editor.** Virgil, Georgics 4.465–466. Burton changes the third-person secum and canebat into first-person mecum and canebam, and prints discedente for decedente. The modern follows his first-person version; solo qualifies the deserted shore.

Original text 1651	Modern English
And *Dido* upon her *Æneas;*	And Dido of her Aeneas:
—— *& quæ me insomnia terrent,* *Multa viri virtus, & plurima currit Imago.*	And what dreams terrify me! The man's great excellence, and his image again and again, run through my mind.[9947]
And ever and anon she thinks upon the man That was so fine, so fair, so blith, so debonair.	Again and again she thinks of the man Who was so fine, so handsome, so cheerful, so gracious.
Clitophon in the first book of *Achilles Tatius,* complaineth how that his Mistress *Leucippe* tormented him much more in the night, then in the day. [9948]*For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long he lay* [9949]*awake and could think of nothing else but her, he could not get her out of his mind, towards morning sleep took a little pity on him, he slumbred a while, but all his dreams were of her.*	In the first book of Achilles Tatius, Clitophon complains that his mistress Leucippe tormented him much more by night than by day. During the day he had one object or another to distract his senses, but at night everything centred on her. He lay awake all night, unable to think of anything else or put her out of his mind. Towards morning, sleep took a little pity on him: he slumbered for a while, but all his dreams were of her.[9950]
[9951]—— *te nocte sub atrâ* *Alloquor, amplector, falsaque in imagine somni,* *Gaudia solicitam palpant evanida mentem.*	In the dark night I speak to you, Embrace you, and in the false image of a dream Fleeting joys caress my anxious mind.[9952]

[9947] **Editor.** Burton joins and reshapes Aeneid 4.9 and 4.3–4. Dido's terrifying dreams are combined with the narrator's account of the man's excellence and ancestry returning to her mind. The English couplet below is Burton's freer rendering.

[9948] **Burton.** Printed page 513, k: "Interdiu oculi, & aures occupatæ distrahunt animum, at noctu solus jactor, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant." By day my occupied eyes and ears distract my mind, but at night I toss alone. Towards dawn sleep took a little pity on me; yet the girl did not leave my mind, and all my dreams were of Leucippe.

[9949] **Burton.** Printed page 513, dagger: "Totâ hac nocte somnum hisce oculis non vidi. Ter." All this night I have seen no sleep with these eyes. Terence.

[9950] **Editor.** Achilles Tatius, Leucippe and Clitophon 1, contrasts daytime distractions with the mind's suffering during bodily rest. Clitophon finally sleeps near dawn and dreams of Leucippe: the sequence matches Burton's account. The English comparison establishes the passage, not his Latin edition. The separate Terence fragment about seeing no sleep retains its own note; its dramatic location remains unverified.

[9951] **Burton.** Printed page 513, dagger: "Buchanan. Sylv." Buchanan, Silvae.

[9952] **Editor.** George Buchanan, Silvae 3, Desiderium Lutetiae, lines 10–12. The pastoral beloved Amaryllis represents Paris. Burton draws a general example of lovers' dreams from a poem of longing for that city.

Original text 1651	Modern English
Source page 514 In the dark night I speak, embrace and finde, That fading joys deceive my careful mind.	In the dark night I speak, embrace, and find That fleeting joys deceive my anxious mind.
The same complaint [9953]*Eurialus* makes to his *Lucretia, day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.*	Euryalus makes the same complaint to his Lucretia: “Day and night I think of you, wish for you, speak of you, call upon you, look for you, hope for you and delight in you; day and night I love you.”[9954]
[9955]*Nec mihi vespere* *Surgente decedunt amores,* *Nec rapidum fugiente solem;*	My love does not depart When evening rises, Nor when it flees the swift sun.[9956]
Morning, Evening, all is alike with me, I have restless thoughts,	Morning and evening are alike to me; my thoughts find no rest:
[9957]*Te vigilans oculis, animo te nocte requiro.*	Waking, I seek you with my eyes; at night, with my mind.[9958]
Still I think on thee. *Anima non est ubi animat, sed ubi amat;* I live and breath in thee, I wish for thee.	I think of you constantly. “The soul is not where it gives life, but where it loves.” I live and breathe in you; I long for you.

[9953] **Burton.** Printed page 514, l: “Æn. Sylv. Te dies, noctesque amo, te cogito, te desidero, te voco, te expecto, te spero, tecum oblecto me, totus in te sum.” Aeneas Sylvius: day and night I love you, think of you, long for you, call upon you, await you, hope for you, delight myself with you; I am wholly absorbed in you.

[9954] **Editor.** Aeneas Sylvius Piccolomini’s Historia de duobus amantibus, the story of Euryalus and Lucretia. This Lucretia is a different character from Aretino’s speaker above; the exact Latin edition awaits collation.

[9955] **Burton.** Printed page 514, m: “Hor. lib. 2. ode. 9.” Horace, Odes 2.9.

[9956] **Editor.** Horace, Odes 2.9.10–12. The consulted text addresses Valgius, mourning Mystes, with tibi and Vespero; Burton substitutes mihi and vespere, turning it into a first-person declaration. The evening star’s rising and withdrawal mark night and morning.

[9957] **Burton.** Printed page 514, n: “Petronius.” Petronius.

[9958] **Editor.** The margin attributes this line to Petronius. It circulates among verses assigned to him, but the precise collection, numbering and attribution require further collation.

Original text 1651	Modern English
[9959]*O niveam quæ te poterit mihi reddere lucem,* *O mihi felicem terque quaterque diem.*	Oh, the radiant light that can restore you to me! Oh, the day that will be three and four times happy for me![9960]
O happy day that shall restore thee to my sight. In the mean time he raves on her; her sweet face, eys, actions, gestures, hands, feet, speech, length, bredth, height, depth, and the rest of her dimensions, are so survaied, measured, and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he imbraceth her, *Ixion*-like *pro Junone nubem,* a cloud for *Juno,* as he said. *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo versatur,* I see and meditate of naught but *Leucippe.* Be she present or absent, all is one;	Oh, happy day that will restore you to my sight! Meanwhile he raves about her. Her sweet face, eyes, actions, gestures, hands, feet and speech, her length, breadth, height, depth and every other dimension are so surveyed, measured and recorded by that astrolabe of imagination—sometimes with such intensity, earnestness, eagerness and persistence, with so powerful an imagination—that at last he thinks he truly sees her. He speaks with her and embraces her: like Ixion, he takes "a cloud for Juno," as the saying goes. "I see nothing but Leucippe; Leucippe is always before my eyes and in my mind." I see and contemplate nothing but Leucippe. Present or absent, it is all the same:[9961]
[9962]*Et quamvis aberat placidæ præsentia formæ,* *Quem dederat præsens forma, manebat amor.*	And although the presence of her gentle beauty was absent, The love that her beauty had inspired while present remained.[9963]
That impression of her beauty is still fixed in his mind	The impression of her beauty remains fixed in his mind:

[9959] **Burton.** Printed page 514, asterisk: "Tibullus l. 3. Eleg. 3." Tibullus, book 3, elegy 3.

[9960] **Editor.** Corpus Tibullianum 3.3.25–26, in the poems attributed to Lygdamus. Niveam, literally snow-white, describes a bright or auspicious day. "Three and four times" intensifies the happiness.

[9961] **Editor.** An astrolabe measures celestial positions; here imagination measures every feature of the beloved. Ixion embraced a cloud fashioned to resemble Juno. The Leucippe quotation continues the Achilles Tatius example; its Latin intermediary remains unverified.

[9962] **Burton.** Printed page 514, dagger: "Ovid. Fast. 2. ver. 775." Ovid, Fasti 2, line 775.

[9963] **Editor.** Ovid, Fasti 2.777–778, rather than the margin's 775. The passage describes Sextus Tarquinius dwelling on Lucretia before he rapes her. Burton prints Et and placidae where the consulted text has Sic and placitae; the modern follows his "gentle" reading.

Original text 1651	Modern English
[9964]—— *hærent infixi pectore vultus.*	Her features remain firmly imprinted in his heart.[9965]
as he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eys, ears, heart, in all his senses. *Valleriola* had a merchant his patient in the same predicament: and [9966]*Ulricus Molitor* out of *Austin,* hath a story of one, that through vehemency of his love passion, still thought he saw his Mistress present with him, she talked with him, *Et commisceri cum eâ vigilans videbatur,* still embracing him.	Just as a person bitten by a mad dog thinks everything he sees is dogs—dogs in his food, dogs in his dish, dogs in his drink—so his mistress is in his eyes, ears and heart, in every sense. Valleriola had a merchant as a patient in the same condition. Ulrich Molitor, drawing on Augustine, tells of a man who, through the force of his passion, constantly thought he saw his mistress beside him, talking to him: "While awake, he seemed to have intercourse with her," as she continually embraced him.[9967]
Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with fear and continual sorrow, suspicion, care, agony, as commonly it is, still accompanied, what an intolerable [9968]pain must it be?	Now if love can produce such effects when its course is pleasant, what bitter torments must it breed when, as is usual, it is constantly accompanied by fear and unending sorrow, suspicion, anxiety and agony? What intolerable pain it must be![9969]

[9964] **Burton.** Printed page 514, asterisk: "Virg. *Æn.* 4." Virgil, Aeneid 4.

[9965] **Editor.** Aeneid 4.4: Aeneas's features are fixed in Dido's mind. Burton applies the fragment to a man imagining his mistress, so the modern pronouns follow his immediate setting.

[9966] **Burton.** Printed page 514, o: "De Pythonissa" On the Witch.

[9967] **Editor.** Valleriola is François Vallériole; Molitor is Ulrich Molitor. The alleged visual effects and the Augustine-derived story belong to Burton's historical accounts, not an established explanation of rabies. Commisceri explicitly means sexual intercourse, stronger than Burton's accompanying "embracing." Exact sources await collation.

[9968] **Burton.** Printed page 514, p: "Juno, nec ira deum tantum, nec tela, nec hostis, quantum tute potis animis illapsus. Silius Ital. 15. bel. Punic. de amore." Neither Juno nor the gods' anger, weapons or an enemy has such power as you yourself, having slipped into people's minds. Silius Italicus, Punic War 15, on love.

[9969] **Editor.** Intended concerns the direction or application of the passion, here taken as pleasant rather than troubled. The marginal Silius quotation is fragmentary; its book-15 locator has not yet been confirmed.

Original text 1651	Modern English
—— *Non tam grandes* *Gargara culmos, quot demerso* *Pectore curas longâ nexas* *Usque catenâ, vel quæ penitùs* *Crudelis amor vulnera miscet.*	Gargara bears no such multitude Of tall stalks as the cares in a sunken Heart, linked in a long, unbroken Chain, or the wounds that deep within Cruel love intermingles.[9970]
Mount Gargarus hath not so many stems, As Lovers breast hath grievous wounds, And linked cares, which love compounds.	Mount Gargarus has fewer stalks Than a lover's breast has grievous wounds And linked cares that love combines.
Source page 514–515 When the King of *Babylon* would have punished a Courtier of his, for loving of a yong Lady of the royal blood, and far above his fortunes, [9971]*Apollonius* in presence, by all means perswaded to let him alone; *For to love and not enjoy was a most unspeakable torment,* no tyrant could invent the like punishment; as a gnat at a candle, in a short space he would consume himself.	When the king of Babylon wished to punish one of his courtiers for loving a young woman of royal blood, far above his station, Apollonius, who was present, urged him by every means to leave the man alone. To love without fulfilment was an unspeakable torment; no tyrant could invent such a punishment. Like a gnat at a candle, he would soon consume himself.[9972]

[9970] **Editor.** Gargara, on Mount Ida, was proverbial for abundant crops. The fragment has no expressed verb in its first comparison; "bears" supplies it. The printed demerso is retained as "sunken." Burton's English version is separately preserved; the Latin source remains unidentified.

[9971] **Burton.** Printed page 515, q: "Philostratus vita ejus. Maximum tormentum quod excogitare, vel docere te possum, est ipse amor." Philostratus, his Life: the greatest torment I can devise or teach you is love itself.

[9972] **Editor.** Philostratus, Life of Apollonius 1.36. The source concerns a palace eunuch's desire for a royal concubine, not simply a courtier and a high-born young woman. Burton generalizes and alters the situation while retaining frustration as punishment.

Original text 1651	Modern English
Source page 515 For Love is a perpetual [9973]flux, *Angor animi,* a warfare, *militat omni amans;* a grievous wound is love still, and a Lovers heart is *Cupids* quiver, a consuming [9974]fire, [9975]*accede ad hanc ignem, &c.* an inextinguible fire.	For love is a perpetual flow, "anguish of mind," a warfare: "every lover serves as a soldier." Love is always a grievous wound, and a lover's heart is Cupid's quiver; it is a consuming fire—"approach this fire"—an unquenchable fire.[9976]
[9977]*—— alitur & crescit malum,* *Et ardet intus, qualis Ætnæo vapor* *Exundat antro ——*	The evil is fed and grows, And burns within, like the heat That pours from Etna's cavern.[9978]
As *Ætna* rageth, so doth Love, and more then *Ætna* or any material fire.	As Etna rages, so does love—and more fiercely than Etna or any physical fire:
[9979]*—— Nam amor sæpe Lyparæo* *Vulcano ardentiorem flammam incendere solet.*	For love often kindles a flame Hotter than Vulcan's fire at Lipara.[9980]

[9973] **Burton.** Printed page 515, r: "Ausonius c. 35." Ausonius, chapter 35.

[9974] **Burton.** Printed page 515, s: "Et cæco carpitur igne: & mihi sese offert ultro meus ignis Amyntas." And she is consumed by a hidden fire; and my flame Amyntas offers himself to me unbidden.

[9975] **Burton.** Printed page 515, dagger: "Ter. Eunuc." Terence, Eunuchus.

[9976] **Editor.** The Ausonius locator remains unconfirmed. Militat omni amans adapts Ovid, Amores 1.9.1, which has omnis. The margin combines Aeneid 4.2 and Eclogues 3.66. Terence, Eunuchus 85, has hunc ignem, not Burton's hanc; the original forms remain.

[9977] **Burton.** Printed page 515, dagger: "Sen. Hippol." Seneca, Hippolytus.

[9978] **Editor.** Seneca, Phaedra 101–103, also transmitted under the title Hippolytus. Phaedra describes the inward heat of her passion. Etna supplies the volcanic comparison.

[9979] **Burton.** Printed page 515, u: "Theocritus edyl. 2. Leonibus cor est violabile telis." Theocritus, Idyll 2. Even lions' hearts can be wounded by arrows.

[9980] **Editor.** Theocritus, Idyll 2: Love's fire exceeds that of the smith-god Hephaestus, called Vulcan in Latin, at Lipara in the Aeolian Islands. Burton's Latin version and the appended lion-heart fragment need collation.

Original text 1651	Modern English
Vulcans flames are but smoak to this; For fire, saith [9981]*Xenophon,* burns them alone that stand neer it, or touch it; but this fire of Love burneth and scorcheth afar off, and is more hot and vehement then any material fire; [9982]*Ignis in igne furit,* 'tis a fire in a fire, the quintessence of fire. For when *Nero* burnt *Rome,* as *Calisto* urgeth, he fired houses, consumed mens bodies and goods; but this fire devours the soul it self, and [9983]*one soul is worth 100000 bodies.* No water can quench this wild fire.	Vulcan's flames are mere smoke beside this. Fire, says Xenophon, burns only those who stand near it or touch it; but love's fire burns and scorches from far away, hotter and fiercer than any physical fire. "Fire rages within fire": it is fire within fire, the very essence of fire. When Nero burned Rome, as Calisto argues, he set houses alight and consumed people's bodies and possessions. But this fire devours the soul itself, and one soul is worth a hundred thousand bodies. No water can quench this raging fire.[9984]
[9985]*—— In pectus cæcos absorbuit ignes,* *Ignes qui nec aqua perimi potuere, nec imbre* *Diminui, neque graminibus, magicisque* *susurris.*	Into his breast he drew hidden fires, Fires that water could not destroy nor rain Diminish, nor herbs nor magic whispers.[9986]
A fire he took into his brest, Which water could not quench, Nor herb, nor art, nor Magick spells Could quell, nor any drench.	He took a fire into his breast That water could not quench, Nor herb, nor skill, nor magic spells Could still, nor any draught.
Except it be tears and sighs, for so they may chance find a little ease.	Unless it is tears and sighs: through these they may perhaps find a little relief.

[9981] **Burton.** Printed page 515, dagger: "Ignis tangentes solum urit, at forma procul astantes inflammat." Fire burns only those who touch it, but beauty inflames those standing far away.

[9982] **Burton.** Printed page 515, dagger: "Nonius" Nonius.

[9983] **Burton.** Printed page 515, asterisk: "Major illa flamma quæ consumit unam animam, quam quæ centum millia corporum." Greater is the flame that consumes one soul than the flame that consumes a hundred thousand bodies.

[9984] **Editor.** Xenophon, Cyropaedia 5.1.16: Cyrus warns Araspas that beauty inflames from a distance. Nonius's exact fragment remains unlocated. Calisto's comparison in Celestina treats Nero's burning of Rome as a rhetorical example; Burton's statement is retained as part of that comparison.

[9985] **Burton.** Printed page 515, x: "Mant. egl. 2." Mantuan, Eclogue 2.

[9986] **Editor.** Mantuan, Eclogue 2.104–106, describes Amyntas's love. Mustard's 1911 text has aquis, "waters," and umbris, "shade," against Burton's aqua and imbre, "rain"; it also has magicisve, "or magical," against magicisque, "and magical." Graminibus means herbs; susurris, whispers. Burton's readings are retained in both columns. His early edition remains unidentified.

Original text 1651	Modern English
[9987]*Sic candentia colla, sic patens frons,* *Sic me blanda tui Neæra ocelli,* *Sic pares minio genæ perurunt,* *Ut ni me lachrymæ rigent perennes,* *Totus in tenues eam favillas.*	So your shining neck, your open brow, So your eyes, charming Neaera, So your vermilion cheeks burn me, That, unless unending tears kept me wet, I would turn entirely to fine ashes.[9988]
So thy white neck Neæra me poor soul Doth scorch, thy cheeks, thy wanton eys that roul: Were it not for my dropping tears that hinder, I should be quite burnt up forthwith to cinder.	So your white neck, Neaera, scorches my poor soul, Your cheeks and your roving, playful eyes; Were it not for the falling tears that prevent it, I would at once be wholly burned to cinders.
This fire strikes like lightning, which made those old *Græcians* paint *Cupid* in many of their [9989]Temples with *Jupiters* thunder-bolts in his hands; for it wounds, and cannot be perceived how, whence it came, where it pierced,	This fire strikes like lightning. That is why the ancient Greeks painted Cupid in many of their temples with Jupiter's thunderbolts in his hands: it wounds, and no one can perceive how it struck, where it came from or where it entered.[9990]
[9991]*Urimur, & cæcum pectora vulnus habent,*	We burn, and our breasts bear a hidden wound.[9992]
And can hardly be discerned at first.	And at first it can scarcely be discerned:
[9993]*Est mollis flamma medullas,* *Et tacitum insano vivit sub pectore vulnus.*	The flame consumes the soft marrow, And a silent wound lives beneath the frenzied breast.[9994]

[9987] **Burton.** Printed page 515, asterisk: "Marullus Epig. lib. 1." Marullo, Epigrams, book 1.

[9988] **Editor.** Michele Marullo, Epigrammata 1.13, Ad Neaeram. Burton reorders the neck-and-brow line and omits other lines before the concluding tears and ashes. Minio is vermilion. His English version adds details, including the rolling eyes, retained separately.

[9989] **Burton.** Printed page 515, y: "Imagines deorum." Images of the Gods.

[9990] **Editor.** The marginal title means Images of the Gods. Burton gives no author or location; the particular mythography and evidence for the temple images have not been established.

[9991] **Burton.** Printed page 515, z: "Ovid." Ovid.

[9992] **Editor.** Ovid, Heroides 4.20, Phaedra's letter to Hippolytus. Caecum describes a hidden wound; the image continues the contrast between invisible injury and consuming heat.

[9993] **Burton.** Printed page 515, a: "Æneid. 4." Aeneid 4.

[9994] **Editor.** Aeneid 4.66–67. Est here is the verb "eats," not "is"; mollis qualifies medullas, the soft marrow. Burton adds insano. His English "gentle wound" and "easy fire" give a different sense, which remains in the separate English rendering.

Original text 1651	Modern English
A gentle wound, an easie fire it was And slie at first, and secretly did pass.	A gentle wound, an easy fire it was, Stealthy at first, passing in secret.
But by and by it began to rage and burn a main;	But presently it began to rage and burn fiercely:
Source page 515–516 [9995]*—— Pectus insanum vapor,* *Amorque torret, intus sævus vorat* *Penitus medullas, atque per venas meat* *Visceribus ignis mersus, & venis latens,* *Ut agilis altas flamma percurrit trabes.*	Heat and love scorch the frenzied breast; Within, the fierce fire devours The inmost marrow and travels through the veins, Buried in the entrails and hidden in the veins, As a swift flame races through high beams.[9996]
Source page 516 This fiery vapour rageth in the veins, And scorcheth entrals, as when fire burns An house, it nimbly runs along the beams, And at the last the whole it overturns.	This fiery heat rages in the veins And scorches the entrails, as a house fire Runs swiftly along the beams And finally brings the whole building down.
Abraham Hoffemannus lib. 1. amor. conjugal. cap. 2. pag. 22. relates out of *Plato,* how that *Empedocles* the Philosopher was present at the cutting up of one that died for love, [9997]*his heart was combust, his liver smoakie, his lungs dried up, and so much that he verily believed his soul was either sod or rosted, through the vehemency of loves fire.* Which belike made a modern writer of amorous Emblems, express Loves fury by a pot hanging over the fire, and *Cupid* blowing the coals. As the heat consumes the water,	Abraham Hoffmann, in *Conjugal Love*, book 1, chapter 2, page 22, relates from Plato that the philosopher Empedocles was present at the dissection of someone who had died of love. His heart was burned, his liver smoke-blackened and his lungs dried up, so much so that Empedocles truly believed the soul had been either boiled or roasted by the violence of love's fire. Perhaps this led a modern writer of love emblems to represent love's fury as a pot hanging over a fire, with Cupid blowing the coals. As heat consumes the water:[9998]

[9995] **Burton.** Printed page 515, b: "Senecæ." Seneca.

[9996] **Editor.** Seneca, Phaedra 640–644. Burton alters and expands the text: the consulted version has intimis saevit ferus, and lacks his Penitus medullas line. His five-line arrangement, including the repeated veins, is retained and translated.

[9997] **Burton.** Printed page 516, dagger: "Cor totum combustum, jecur suffumigatum, pulmo arefactus, ut credam miseram illam animam bis elixam aut combustam, ob maximum ardorem quem patitur ob ignem amoris." The whole heart burned, the liver smoke-blackened, the lung dried up, so that I believe that wretched soul twice boiled or burned, because of the immense heat it suffers from love's fire.

[9998] **Editor.** The alleged dissection is reported through Hoffmann, not verified here as a passage of Plato or a historical event. Sod means boiled. The margin's bis, "twice," differs from the body's wording; it is preserved in its own translation.

Original text 1651	Modern English
[9999]*Sic sua consumit viscera cæcus amor,*	So blind love consumes its own entrails.[10000]

[9999] **Burton.** Printed page 516, asterisk: “Embl. Amat. 4. & 5.” Love Emblems 4 and 5.

[10000] **Editor.** The pot motif and related verse occur in Heinsius’s 1601 collection, emblem 2, and Vaenius’s Amorum emblemata, emblem 49. The latter reads Sic mea, “so my,” where Burton has Sic sua, “so its own.” His 4 and 5 numbering remains unreconciled.

Original text 1651	Modern English
So doth Love dry up his radical moisture. Another compares Love to a melting torch, which stood too neer the fire.	So love dries up his vital moisture. Another writer compares love to a melting torch standing too close to the fire:[10001]
[10002]*Sic quo quis propior suæ puellæ est,* *Hoc stultus propior suæ ruinæ est.*	So the nearer a man is to his girl, The nearer the fool is to his ruin.[10003]
The neerer he unto his mistriss is, The neerer he unto his ruine is.	The nearer he is to his mistress, The nearer he is to his ruin.
So that to say truth, as [10004]*Castilio* describes it, *The beginning, middle, end of Love is naught else but sorrow, vexation, agony, torment, irksomness, wearisomness, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complain, rave, and to be peevish, are the certain signs, and ordinary actions of a love-sick person*. This continual pain and torture makes them forget themselves, if they be far gone with it, in doubt, despair of obtaining, or eagerly bent, to neglect all ordinary business.	To tell the truth, then, as Castiglione describes it, love's beginning, middle and end are nothing but sorrow, vexation, agony, torment, distress and weariness. To be unkempt, ugly, miserable, solitary, dissatisfied and dejected; to wish for death, complain, rave and be irritable—these are the unmistakable signs and usual actions of a lovesick person. This unending pain and torture makes them forget themselves. If they are deeply affected, doubtful or despairing of success, or intensely intent upon it, they neglect all ordinary business.[10005]

[10001] **Editor.** Radical moisture is the innate moisture believed in early physiology to sustain life together with vital heat. Burton makes emotional burning consume this supposed bodily resource.

[10002] **Burton.** Printed page 516, dagger: "Grotius." Grotius.

[10003] **Editor.** The margin names Hugo Grotius, but this couplet's exact source remains untraced. Heinsius's 1601 emblem 4 offers a related torch-and-fire image with different Latin verses; it is a parallel, not a verified source for these words.

[10004] **Burton.** Printed page 516, c: "Lib. 4. nam illius amoris nec principia, nec media aliud habent quid, quam molestias, dolores, cruciatus, defatigationes, adeo ut miserum esse mærore, gemitu, solitudine torqueri, mortem optare, semperque debacchari, sint certa amantium signa & certæ actiones." Book 4: for that love has in its beginnings and middle nothing but troubles, pains, torments and exhaustion; so that to be miserable, tormented by grief, groaning and loneliness, to desire death and rage continually are sure signs and characteristic actions of lovers.

[10005] **Editor.** Castilio is Baldassare Castiglione, author of The Book of the Courtier; Burton cites book 4. His English catalogue is longer than the marginal Latin extract. The particular Latin edition and full context remain to be collated.

Original text 1651	Modern English
[10006]—— *pendent opera interrupta, minæque* *Murorum ingentes, æquataque machina cœlo.*	The interrupted works stand suspended, the great Threatening walls and the structure rising level with the sky.[10007]
Love-sick *Dido* left her works undone, so did [10008]*Phædra,*	Lovesick Dido left her work unfinished; so did Phaedra:
—— *Palladis telæ vacant,* *Et inter ipsas pensa labuntur manus.*	Pallas's loom stands idle, And the wool slips between my very hands.[10009]
Faustus in [10010]*Mantuan,* took no pleasure in any thing he did,	Faustus, in Mantuan, took no pleasure in anything he did:
Nulla quies mihi dulcis erat, nullus labor ægro *Pectore, sensus iners, & mens torpore sepulta,* *Carminis exciderat studium. ——*	No rest was sweet to me, no work to my sick Heart; my senses were numb and my mind buried in torpor; I had lost all interest in song.[10011]
And tis the humour of them all, to be careless of their persons, and their estates, as the shepherd in [10012]*Theocritus, Et hæc barba inculta est, squalidique capilli,* their beards flag, and they have no more care of pranking themselves or of any business; they care not as they say, which end goes forward.	And all of them tend to neglect their appearance and their affairs, like the shepherd in Theocritus: "This beard is untrimmed, and the hair unkempt." Their beards hang loose; they no longer care about dressing themselves up or attending to any business. As the saying goes, they do not care which end goes forward.[10013]

[10006] **Burton.** Printed page 516, asterisk: "Virg. Æn. 4." Virgil, Aeneid 4.

[10007] **Editor.** Virgil, Aeneid 4.88–89: building work at Carthage is abandoned as Dido becomes absorbed in love. Minae conveys the walls' threatening height; machina is the huge constructed work.

[10008] **Burton.** Printed page 516, dagger: "Seneca Hip. act." Seneca, Hippolytus, act [number not supplied].

[10009] **Editor.** Seneca, Phaedra 103–104. Pallas Athena presides over weaving. Pensa is the wool being worked; it slips from Phaedra's hands as attention fails.

[10010] **Burton.** Printed page 516, asterisk: "Eclog. 1." Eclogue 1.

[10011] **Editor.** Mantuan, Eclogue 1, Faustus's account of love. The contrast is between ordinary work or rest and the numb inactivity of a suffering heart. The precise edition still requires collation.

[10012] **Burton.** Printed page 516, d: "Edyl. 14." Idyll 14.

[10013] **Editor.** Theocritus, Idyll 14, opens with Thyonichus remarking on Aeschinas's neglected appearance. Burton calls the man a shepherd. Pranking means dressing or adorning oneself, without its modern sense of playing tricks.

Original text 1651	Modern English
[10014]*Oblitusque greges, & rura domestica totus* [10015]*Uritur, & noctes in luctum expendit amaras.*	Forgetting his flocks and his farm at home, he burns All through, and spends bitter nights in grief.[10016]
Forgetting flocks of sheep and country farms, The silly shepherd always mourns and burns.	Forgetting flocks of sheep and country farms, The poor shepherd constantly mourns and burns.
Source page 516–517 Love-sick [10017]*Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* Why art thou so sad man? *unde es?* whence com'st, how do'st? [10018]but he sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita prorsus oblitus sum mei,* I have so forgotten my self, I neither know where I am, nor whence I come, nor whether I will, what I do. P. [10019]*How so?* Ch. *I am in love. Prudens sciens.*	When lovesick Chaerea came from Pamphila's house and had not received the welcome he expected, he was utterly dispirited. Parmeno meets him: "Why are you sad?" Why are you so sad, man? "Where are you from?" Where have you come from? How are you? But he answers sorrowfully: "By Hercules, I do not know where I am coming from or where I am going; I have so completely forgotten myself." I have so forgotten myself that I know neither where I am, where I have come from, where I am going nor what I am doing. Parmeno: "How so?" Chaerea: "I am in love." "Aware and knowing": [10020]

[10014] **Burton.** Printed page 516, e: "Mant. Eclog. 2." Mantuan, Eclogue 2.

[10015] **Burton.** Printed page 516, f: "Ov. Met. 13. de Polyphemo: uritur oblitus pecorum, antrorumque suorum; jamque tibi formæ, &c." Ovid, Metamorphoses 13, on Polyphemus: he burns, forgetting his flocks and his caves; and now you care about your appearance, etc.

[10016] **Editor.** Burton cites Mantuan's Eclogue 2 and adds Ovid, Metamorphoses 13.762–766, on Polyphemus. Ovid supports neglect of flocks, but goes on to describe care for his appearance, not its neglect. Silly here means pitiable or poor.

[10017] **Burton.** Printed page 516, dagger: "Ter. Eunuch." Terence, Eunuchus.

[10018] **Burton.** Printed page 516, asterisk: "Qui quæso amo." How, please? I am in love.

[10019] **Burton.** Printed page 517, asterisk: "Qui quæso? Amo." How, please? I am in love.

[10020] **Editor.** Terence, Eunuchus 304–307: Chaerea has lost sight of the young woman he followed, rather than just received a poor welcome at her house. All amort means utterly dejected. The Qui quaeso amo gloss is printed on both pages 516 and 517; both marginal entries are preserved.

Original text 1651	Modern English
Source page 517 [10021]—— *vivus vidensque pereo, nec quid agam scio.*	Alive and seeing, I perish, and do not know what to do.[10022]
[10023]*He that erst had his thoughts free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an hard student, in those delightsome philosophicall precepts, he that with the Sun and Moon wandred all over the world, with Stars themselves ranged about, and left no secret or small mystery in Nature unsearched, since he was enamoured, can doe nothing now but think and meditate of love matters, day and night composeth himself how to please his Mistress; all his study, endeavour, is to approve himself to his Mistress, to win his Mistress favour, to compass his desire, to be counted her servant.*	As Philostratus of Lemnos describes this fiery passion in one of his letters: "A man whose thoughts were once free, who spent his time studying those delightful philosophical teachings, who wandered throughout the world with the sun and moon, ranged with the stars themselves and left no secret or small mystery in nature unexplored—since falling in love, he can do nothing but think and meditate on love. Day and night he arranges himself to please his mistress. All his study and effort go towards winning her approval and favour, attaining his desire and being counted her servant."[10024]
When *Peter Abelhardus* that great Scholler of his age,	When Peter Abelard, that great scholar of his age —
[10025]*Cui soli patuit scibile quicquid erat,*	To whom alone lay open everything that could be known—[10026]

[10021] **Burton.** Printed page 517, dagger: "Ter. Eunuch." Terence, Eunuchus.

[10022] **Editor.** Terence, Eunuchus 72–73. Prudens sciens and the following line are spoken by Phaedria earlier in the play, not Chaerea. Burton joins two different speakers and scenes into one example of love's bewilderment.

[10023] **Burton.** Printed page 517, g: "Qui olim cogitabat quæ vellet, & pulcherrimis Philosophiæ præceptis operam insumpsit, qui universi circuitiones cœli, naturam, &c. Hanc unam intendit operam, de sola cogitat, noctes & dies se componit ad hanc, & ad acerbam servitutem redactus animus, &c." He who once thought whatever he wished and devoted his effort to philosophy's finest teachings, who studied the revolutions of the whole heaven, nature, etc., directs all his effort towards this woman alone, thinks only of her, and night and day prepares himself for her; his mind has been reduced to bitter servitude, etc.

[10024] **Editor.** Burton attributes this to an epistle of Philostratus of Lemnos without a number. The exact letter and Latin translator remain unidentified. Approve means prove acceptable; compass means attain.

[10025] **Burton.** Printed page 517, asterisk: "Pars Epitaphii ejus." Part of his epitaph.

[10026] **Editor.** This is the closing line of the epitaph beginning Petrus in hac petra latitat, "Peter lies hidden in this stone." It praises Abelard's knowledge. The poem is attributed to Peter the Venerable, but Rémusat, Abélard 1, note 343, distinguishes that uncertain attribution from the better-supported attribution of a different epitaph. Burton supplies no author; his immediate source remains unidentified.

Original text 1651	Modern English
was now in love with *Helonissa;* he had no mind to visit or frequent Schools and Schollers any more. *Tædiosum mihi valde fuit* (as [10027]he confesseth) *ad scholas procedere, vel in iis morari,* all his mind was on his new Mistress.	fell in love with Heloise, he no longer wished to visit the schools or spend time with scholars. "It became very tedious for me," as he confesses, "to go to the schools or remain there." His whole mind was on his new mistress.[10028]
Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatned, be cast off, and disinherited; for as the Poet saith, [10029]*Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazzard all he hath, goods, lands, shame, scandall, fame, and life it self.	Now, to this end, if there is any hope of succeeding in his suit, he will exhaust himself, his possessions and his fortune in pursuing her—even though he loses and alienates all his friends, is threatened, cast off and disinherited. For, as the poet says, "Who can lay down a law for love?" Though it utterly ruins and disgraces him and reduces him to begging, for her sweet sake, to possess her, he will willingly beg and risk everything he has: goods, lands, shame, scandal, reputation and life itself.[10030]
Non recedam neque quiescam, noctu & interdiu, *Prius profecto quam aut ipsam, aut mortem investigavero.*	I shall not withdraw or rest, by night or day, Until I have surely found either her or death.[10031]
Ile never rest or cease my suit, Till she or death do make me mute.	I'll never rest or cease my suit Till she or death has silenced me.

[10027] **Burton.** Printed page 517, asterisk: "Epist. prima." First letter.

[10028] **Editor.** Abelard's Historia calamitatum, conventionally the first letter, describes neglect of teaching after his affair with his student Heloise began. The consulted Latin reads Tediosum mihi vehementer erat where Burton gives Taediosum mihi valde fuit. His shortened wording is translated as printed.

[10029] **Burton.** Printed page 517, double bar: "Boethius, l.3. Met. ult." Boethius, book 3, final metre.

[10030] **Editor.** Boethius, Consolation of Philosophy 3, metre 12, the story of Orpheus and Eurydice: Burton recasts "Quis legem det amantibus?" ("Who can lay down a law for lovers?") as a question about love itself. "Suit" here means courtship; "enjoy" means possess or obtain the beloved, including sexually.

[10031] **Editor.** Plautus, Mercator 862–863 (5.2): Charinus vows to search for his beloved. Burton freely alters non concedam and aut amicam, and abbreviates usquam noctu neque dius. His separate English couplet makes the silence of death explicit; the Latin says he will find either the woman or death.

Original text 1651	Modern English
Parthenis in [10032]*Aristænetus* was fully resolved to do as much. *I may have better matches I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsel, I will leave all for his sweet sake, I will have him, say no more,* contra gentes, *I am resolved, I will have him.*	Parthenis in Aristaenetus was firmly resolved to do as much. "I admit I could make better marriages, but farewell shame, farewell honour, farewell chastity, farewell friends and fortunes, and all the rest. O Harpedona, keep my secret. I will leave everything for his sweet sake. I will have him; say no more. Against the whole world, I am resolved: I will have him."[10033]
[10034]*Gobrias* the Captain, when he had espied *Rhodanthe,* the fair captive Maid, fell upon his knees before *Mystilus* the Generall, with tears, vows, and all the Rhetorick he could, by the scars he had formerly received, the good service he had done, or whatsoever else was dear unto him, besought his Governour he might have the captive Virgin to be his wife, *virtutis suæ spolium,* as a reward of his worth and service; and moreover, he would forgive him the mony which was owing, and all reckonings besides due unto him. *I ask no more, no part of booty, no portion, but Rhodanthe to be my wife.* And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire.	When the captain Gobrias saw Rhodanthe, the beautiful captive maiden, he fell on his knees before the general Mystilus. With tears, vows and all the eloquence he could muster, he appealed to the scars he had received, the good service he had done and everything else dear to the general, begging his commander to give him the captive maiden as his wife, "the prize of his valour," as a reward for his worth and service. Moreover, he would release him from the money owed and all other outstanding payments. "I ask nothing more, no share of booty, no portion, only Rhodanthe as my wife." When he could not obtain her by peaceful means, he resorted to treachery, force and villainy, finally staking his life to fulfil his desire.[10035]

[10032] **Burton.** Printed page 517, dagger: "Epist. lib. 6. Valeat pudor, valeat honestas, valeat honor." Farewell modesty, farewell chastity, farewell honour. The locator is reproduced as printed.

[10033] **Editor.** Aristaenetus's fictional love letters. "Honesty" here carries the sense of sexual honour or chastity; "keep my counsel" means keep my secret. The printed "Epist. lib. 6" is not a usable book citation for the usual two-book collection and awaits collation.

[10034] **Burton.** Printed page 517, asterisk: "Theodor. prodromus, lib.3. Amor Mestyli genibus obvolutus, ubertimque lachrymans, &c. Nihil ex tota præda præter Rhodanthem virginem accipiam." Theodore Prodromus, book 3 of the love romance: clasping Mystilus's knees and weeping copiously, etc. I shall take nothing from all the booty except the maiden Rhodanthe. Amor is best understood as an abbreviated work citation, not the subject of the kneeling.

[10035] **Editor.** Theodore Prodromus's Byzantine romance Rhodanthe and Dosikles, cited by Burton as book 3. The narrator treats a captive woman as a reward of military service; "portion" is a share of the spoils. The precise Latin intermediary remains to be collated.

Original text 1651	Modern English
Source page 517–518 'Tis a common humour this, a generall passion of all Lovers to be so affected, and which *Æmilia* told *Aratine* a Courtier in *Castilio's* discourse, [10036]*surely Aratine, if thou werst not so indeed, thou didst not love; ingenuously confess, for if thou hadst been throughly enamoured, thou wouldst have desired nothing more then to please thy Mistress. For that is the law of love, to will and nill the same,*	This is a common disposition, a passion shared by all lovers. As Emilia told the courtier Aretino in Castiglione's dialogue: "Surely, Aretino, if you were not truly like this, you were not in love. Admit it honestly: if you had been thoroughly in love, you would have desired nothing more than to please your mistress. For love's law is to desire and reject the same things."[10037]
Source page 518 [10038]*Tantum velle & nolle, velit nolit quod amica.*	To desire and reject only what the beloved desires and rejects.[10039]

[10036] **Burton.** Printed page 517, h: "Lib.2. Certe vix credam, & bona fide fateare Aratine, te non amasse adeo vehementer; si enim vere amasses, nihil prius aut potius optasses, quam amatæ mulieri placere. Ea enim amoris lex est idem velle & nolle." Book 2. Surely I can scarcely believe it; admit honestly, Aretino, that you did not love so intensely. For if you had truly loved, you would have wished for nothing sooner or more than to please the woman you loved. For this is love's law: to desire and reject the same things.

[10037] **Editor.** Baldassare Castiglione's Book of the Courtier; Emilia Pia addresses Pietro Aretino. "Aratine" is Burton's spelling. "Nill" means refuse or not wish: the lover adopts the beloved's likes and dislikes.

[10038] **Burton.** Printed page 518, asterisk: "Stroza fil. Epig." Strozzi the son, Epigrams.

[10039] **Editor.** The citation "Stroza fil." denotes the younger Strozzi, Ercole, rather than his father Tito Vespasiano. The precise epigram remains unlocated.

Original text 1651	Modern English
Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, mad men, fools, dizards, [10040]*atrabilarii,* beside themselvs, and as blind as Beetles. Their [10041]dotage is most eminent, *Amare simul & sapere ipsi Iovi non datur,* as *Seneca* holds, *Jupiter* himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselvs, in this commit many absurdities, many indecorums, unbefitting their gravity and persons.	This can undoubtedly be said of them all: for the time being they are absolute slaves and drudges, madmen, fools, simpletons, "sufferers from black bile," beside themselves and as blind as beetles. Their infatuation is unmistakable. "Even Jupiter is not granted the power to love and be wise at the same time," as Seneca maintains: Jupiter himself cannot be in love and be wise together. Even the best of them, once overtaken by this passion—the steadiest, most prudent, dignified, noble-minded and wise, otherwise capable of governing themselves—commit many absurdities and improprieties, unworthy of their dignity and standing.[10042]
[10043]*Quisquis amat servit, sequitur captivus amantem,* *Fert domitâ cervice jugum ——*	Whoever loves is a slave, follows the lover as a captive, And bears the yoke upon a subdued neck.[10044]
Sampson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point; the middle sort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage, weaknesse, fury, yet they cannot withstand it; as well may witnesse those expostulations, and confessions of *Dido* in *Virgil*.	Samson, David, Solomon, Hercules, Socrates and others are rightly charged with imprudence in this respect. Those of middling ability are caught between one thing and another; although they perceive and acknowledge their own infatuation, weakness and frenzy, they cannot resist it. Dido's protests and confessions in Virgil bear witness:[10045]

[10040] **Burton.** Printed page 518, dagger: "Quippe hæc omnia ex atrabile & amore proveniunt. Iason Pratensis." For all these things arise from black bile and love. Jason Pratensis.

[10041] **Burton.** Printed page 518, i: "Immensus amor ipso stultitia est. Cardan. lib. 1. de sapientia." Excessive love is folly itself. Cardano, On Wisdom, book 1. The printed ipso is retained where ipsa would be expected.

[10042] **Editor.** "Dizards" are fools or simpletons; atrabilarii means people affected by black bile within humoral medicine. The maxim resembles Publilius Syrus, Sententiae A22, "Amare et sapere vix deo conceditur" ("Even a god can scarcely love and be wise"). Burton's wording and attribution to Seneca are retained, without treating them as an exact Senecan quotation.

[10043] **Burton.** Printed page 518, asterisk: "Mantuan." Mantuan.

[10044] **Editor.** Mantuan is Baptista Mantuanus, the Carmelite poet. The yoke image makes erotic attachment a form of servitude. Burton prints amantem ("lover"), not amatam ("beloved woman"); the translation preserves that distinction.

[10045] **Editor.** "Taxed" means censured. "Betwixt hawk and buzzard" describes an intermediate or uncertain condition; here those of middling judgement recognize their folly without mastering it. The list draws on the conventional erotic vulnerabilities of biblical and classical heroes and sages.

Original text 1651	Modern English
[10046]*Incipit effari mediaque in voce resistit.*	She begins to speak, and stops in the middle of her utterance.[10047]
[10048]*Phædra* in *Seneca,*	Phaedra, in Seneca:

[10046] **Burton.** Printed page 518, a: “Virg. Æn.4.” Virgil, Aeneid 4.

[10047] **Editor.** Virgil, Aeneid 4.76. Dido begins to address Aeneas and breaks off. The fragment illustrates emotional hesitation rather than an explicit confession.

[10048] **Burton.** Printed page 518, b: “Seneca Hippol.” Seneca, Hippolytus (Phaedra).

Original text 1651	Modern English
Quod ratio possit, vincit ac regnat furor, *Potensque totâ mente dominatur deus.*	Whatever reason can achieve, passion conquers and reigns, And the mighty god rules over the whole mind.[10049]
Myrrha in [10050]*Ovid.*	Myrrha, in Ovid:[10051]
Illa quidem sentit, fœdoque repugnat amori, *Et secum quo mente feror, quid molior, inquit,* *Dii precor, & pietas, &c.*	She indeed understands, and struggles against her shameful love, Saying to herself, "Where is my mind carrying me? What am I attempting? Gods, I pray, and reverence for family ties…"
She sees and knows her fault, and doth resist, Against her filthy lust she doth contend, And whether go I, what am I about? And God forbid, yet doth it in the end.	She sees and knows her fault, and resists, Struggling against her filthy lust. "Where am I going? What am I doing? God forbid!" Yet in the end she does it.
Again,	Again:
—— *Pervigili igne* *Carpitur indomito, furiosaque vota retractat,* *Et modo desperat, modo vult tentare, pudetque* *Et cupit, & quid agat, non invenit, &c.*	An unceasing, untamed fire Consumes her; she returns to her frenzied desires, Now despairs, now wishes to attempt them; she is ashamed And longs for them, and cannot discover what to do.[10052]

[10049] **Editor.** Seneca, Phaedra 184–185, also called Hippolytus. The consulted text begins "quid ratio possit?" ("What can reason do?") and reads vicit ("has conquered"); Burton has Quod and vincit. The translation follows Burton's printed syntax; the god who dominates the mind is Love.

[10050] **Burton.** Printed page 518, asterisk: "Met.10." Metamorphoses 10.

[10051] **Editor.** Ovid, Metamorphoses 10.319–321. Myrrha is struggling against desire for her father, Cinyras. Pietas means the reverence and obligations owed especially to gods and family; Burton's English paraphrase replaces the appeal to gods and family duty with "God forbid."

[10052] **Editor.** Ovid, Metamorphoses 10.369–372. Ovid's pervigil describes the sleepless Myrrha and igni her consuming fire. Burton prints pervigili igne, making the fire itself unceasing. Retractat here means turns over or revisits her desires; Burton's separate "recals her vow" is preserved.

Original text 1651	Modern English
With raging lust she burns, and now recals Her vow, and then despairs, and when 'tis past, Her former thoughts she'l prosecute in hast, And what to do she knows not at the last.	She burns with raging lust, now recalls Her vow, then despairs; when that has passed, She will hasten to pursue her former thoughts, And finally does not know what to do.
She will and will not, abhors; and yet as *Medæa* did, doth it,	She wills it and refuses it, abhors it, yet does it, as Medea did:
—— *Trahit invitam nova vis, aliudque cupido,* *Mens aliud suadet; video meliora, proboque,* *Deteriora sequor.*	A strange new force drags me against my will; desire urges one thing, Reason another. I see the better course and approve it; I follow the worse.[10053]
Reason pulls one way, burning lust another, She sees and knows what's good, but she doth neither.	Reason pulls one way, burning lust another; She sees and knows what is good, but does not do it.
[10054]*O fraus, amorque, & mentis emotæ furor,* *Quo me abstulistis?*	O deceit, and love, and frenzy of a disordered mind, Where have you carried me?[10055]

[10053] **Editor.** Ovid, Metamorphoses 7.19–21, Medea's debate over helping Jason. His English couplet compresses the conflict; "doth neither" loosely says that she does not do the good she recognizes, not that she follows neither impulse.

[10054] **Burton.** Printed page 518, dagger: "Buchanan." George Buchanan.

[10055] **Editor.** George Buchanan. The lines occur within the satirical material reproduced in Domingos Maurício Gomes dos Santos's study of Buchanan at Coimbra (Humanitas 15–16, p.315), with an intervening line omitted by Burton. The exact poem locator in Buchanan's collected verse remains to be established.

Original text 1651	Modern English
Source page 518–519 The major part of Lovers are carried headlong like so many brute beasts, reason counsells one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust, præcipitates, counterpoiseth, weighs down on the other; though it be their utter undoing, perpetuall infamy, loss, yet they will do it, and become at last *insensati* void of sense; degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a wolf, *Tereus* a Lap-wing, [10056]*Calisto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*.	Most lovers are carried headlong like so many brute beasts. Reason counsels one course: consider your friends, your fortunes, shame, disgrace, danger and the ocean of cares that will certainly follow. Yet this furious lust hurls them forward, counterbalances all this and outweighs it on the other side. Though it means their utter ruin, lasting disgrace and loss, they will do it. At last they become "senseless," devoid of judgement, and degenerate into dogs, pigs, asses and beasts: as Jupiter became a bull, Apuleius an ass, Lycaon a wolf, Tereus a lapwing, Callisto a bear, and Elpenor and Gryllus were turned into pigs by Circe.[10057]
Source page 519 For what else may we think those ingenious Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as [10058]*Fulgentius* interprets that of *Apuleius, Alciat* of *Tereus*) *is no better then a beast.*	For what else can we think those ingenious poets intended to represent in their clever fictions and poems, except that someone once surrendered to lust is no better than a beast? So Fulgentius interprets the story in Apuleius, and Alciato that of Tereus.[10059]
[10060]*Rex fueram, sic crista docet, sed sordida vita* *Immundam e tanto culmine fecit avem.*	I was a king, as this crest shows; but a filthy life Cast me down from that height and made me an unclean bird.[10061]

[10056] **Burton.** Printed page 519, k: "An immodest woman is like a Bear."

[10057] **Editor.** These transformations are not equivalent instances of voluntary lust. Apuleius is the author of the Golden Ass; Lucius is its transformed protagonist. Lycaon becomes a wolf after impiety, and in Ovid Callisto is assaulted by Jupiter before Juno turns her into a bear (Metamorphoses 1–2). Burton's moralizing catalogue and marginal judgement about Callisto are his own framing. Gryllus is the pig-speaker in Plutarch's dialogue on animal reason.

[10058] **Burton.** Printed page 519, l: "Feram induit dum rosas comedat, idem ad se redeat." He assumes a beast's form until he eats roses—that is, returns to himself. The unusual idem is retained; the context requires an explanatory "that is."

[10059] **Editor.** Fulgentius supplies an allegorical reading of the ass's transformation and recovery through roses. Burton interprets a return to human shape as a return to reason. The precise passage and his use of the wording in the margin await collation.

[10060] **Burton.** Printed page 519, m: "Alciatus de upupa Embl. Animal immundum upupa stercora amans; ave hac nihil fædius, nihil libidinosius. Sabin in Ovid. Met." Alciato, emblem on the hoopoe. The hoopoe is an unclean creature, loving dung; no bird is fouler or more lustful. Sabinus on Ovid's Metamorphoses.

[10061] **Editor.** Alciato's cited upupa is the hoopoe: its crest recalls Tereus's crown. Burton calls the transformed bird a "Lap-wing" in the preceding prose. The translation retains that difference instead of silently substituting the species named in the note. Sabinus is the commentator Georg Sabinus.

Original text 1651	Modern English
I was a King, my Crown a witnesse is, But by my filthinesse am come to this.	I was a king—my crown bears witness— But my filthiness has brought me to this.
Their blindnesse is all out as great, as manifest as their weaknesse and dotage, or rather an inseparable companion, an ordinary sign of it. [10062]Love is blind, as the saying is, *Cupid's* blind, and so are all his followers.	Their blindness is every bit as great and apparent as their weakness and infatuation—or rather, it is an inseparable companion and a usual sign of it. Love is blind, as the saying goes. Cupid is blind, and so are all his followers.
Quisquis amat ranam, ranam putat esse Dianam.	Whoever loves a frog thinks that frog is Diana.[10063]
Every Lover admires his Mistress, though she be very deformed of her self, ill-favored, wrinkled, pimpled, pale, red, yellow, tand, tallow-faced, have a swoln Juglers platter face; or a thin, lean, chitty face; have clouds in her face, be crooked, dry, bald, goggle-eyed, blear-ey'd or with staring eys, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes; or squint-eyed, sparrow-mouthed, *Persean* hook-nosed, have a sharp Fox nose, a red nose, *China* flat, great nose, *nare simo patuloque,* a nose like a promontory, gubber-tushed, rotten teeth, black, uneven, brown teeth, beetle-browed, a Witches beard, her breath stink all over the room, her nose drop winter and summer,	Every lover admires his mistress, though in herself she may be utterly misshapen, ugly, wrinkled, pimply, pale, red, yellow, tanned or tallow-faced; have a swollen face like a juggler's platter, or a thin, lean, pinched face; have blemishes on her face; be crooked, dried up, bald, goggle-eyed, bleary-eyed or staring like a squeezed cat; always hold her head crookedly; look heavy, dull and hollow-eyed, with black or yellow around her eyes; or be cross-eyed, sparrow-mouthed, Persian hook-nosed, with a sharp fox's nose, a red nose, a great flat Chinese nose, "a snub and spreading nose," a nose like a promontory; have jutting teeth, rotten teeth, black, uneven or brown teeth; beetling brows, a witch's beard, breath that stinks throughout the room and a nose that drips winter and summer;[10064]

[10062] **Burton.** Printed page 519, n: "Love is like a false glasse, which represents every thing fairer then it is."

[10063] **Editor.** A rhyming Latin proverb: rana ("frog") is paired with Diana, the goddess used as a standard of beauty. No specific author is supplied.

[10064] **Editor.** The catalogue is an extended grotesque portrait, expressing the hostile observer's standards of appearance, including national stereotypes. "Chitty" means pinched or small; "clouds" are blemishes; "squis'd" means squeezed; "gubber-tushed" describes projecting teeth. Latin nare simo patuloque specifies a flattened, spreading nose.

Original text 1651	Modern English
with a *Bavarian* poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands awry too, *pendulis mammis, her dugs like two double jugs,* or else no dugs, in that other extream, bloody-faln-fingers, she have filthy long unpared nailes, scabbed hands or wrists, a tand skin, a rotten carkass, crooked back, she stoops, is lame, splea-footed, *as slender in the middle as a cow in the wast,* gowty legs, her ankles hang over her shooes, her feet stink, she breed lice, a meer changeling, a very monster, an aufe imperfect, her whole complexion savours,	with a Bavarian goitre beneath her chin, a sharp chin, hanging ears and a long crane's neck that also stands crookedly; "with hanging breasts," her teats like two double-sized jugs—or, at the opposite extreme, no breasts at all; have fingers swollen with blood, filthy long untrimmed nails, scabby hands or wrists, tanned skin, a rotten body and a crooked back; stoop, limp, turn her feet out; be as slim in the middle as a cow at the waist; have gouty legs, ankles bulging over her shoes, stinking feet and lice; be an outright changeling, a monster, a malformed changeling, her whole body reeking;[10065]
an harsh voyce, incondite gesture, vile gate, a vast virago, or an ugly tit, a slug, a fat fustilugs, a trusse, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora puta*) and to thy judgement looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, loathest, and wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, *Irus'* daughter, *Thirsite* sister, *Grobians* scholler; if he love her once, he admires her for all this, he takes no notice of any such errours, or imperfections of body or mind.	have a harsh voice, uncouth gestures and an ugly walk; be a huge virago or an ugly little creature, a sluggish lump, a fat lumbering woman, a squat bundle, a long lean bag of bones, a skeleton or a sneaking thing ("if anything is hidden, imagine it better"); and in your judgement look like a turd in a lantern, someone you could not fancy for the world, but hate and loathe, in whose face you would spit or whose bosom you would blow your nose in—"a cure for love" to another man—a dowdy, a slattern, a scold, a nasty, rank hussy, stinking like a ram, filthy and beastly, perhaps unchaste, obscene, low, beggarly, rude, foolish, ignorant, perverse, a daughter of Irus, sister of Thersites, pupil of Grobian: once he loves her, he admires her despite all this, noticing none of these faults or imperfections of body or mind.[10066]

[10065] **Editor.** "Bavarian poke" denotes a swelling at the throat, understood as a goitre; "lave eared," drooping-eared; "splea-footed," splay-footed. A "changeling" or "aufe" invokes the supposed fairy substitute for a human child, then used abusively for a malformed or foolish person. "Complexion" can mean bodily constitution; "savours" here means smells unpleasantly.

[10066] **Editor.** "Fustilugs" is an insulting name for a heavy, clumsy woman; "trusse," a compact bundle; "mard," excrement; "rammy," smelling like a ram. The Latin parenthesis adapts Ovid, Metamorphoses 1.502: Apollo imagines Daphne's concealed parts still lovelier. Burton changes putat ("he thinks") to puta ("imagine"). Irus is the beggar in Odyssey 18; Thersites the abusive, ugly speaker in Iliad 2; Grobian a literary embodiment of boorish manners. The insults belong to Burton's caricature.

Original text 1651	Modern English
[10067]*Ipsa hæc —— delectant, veluti Balbinum Polypus Agnæ,*	These very things delight him, as Agna's nasal polyp delighted Balbinus.[10068]
Source page 519–520 he had rather have her then any woman in the world. If he were a King, she alone should be his Queen, his Empresse. O that he had but the wealth and treasure of both the Indies to endow her with, a carrack of Diamonds, a chain of Pearl, a carcanet of Jewels (a pair of calf-skin gloves of four pence a pair were fitter) or some such toy, to send her for a token, she should have it with all his heart; he would spend myriads of crowns for her sake. *Venus* her self, *Panthea, Cleopatra, Tarquins Tanaquil, Herods Mariamne,* or [10069]*Mary* of *Burgundy* if she were alive, would not match her.	He would rather have her than any woman in the world. If he were a king, she alone would be his queen, his empress. If only he had the wealth and treasure of both the Indies to bestow upon her, a shipload of diamonds, a chain of pearls, a jewelled necklace—a pair of calfskin gloves costing fourpence would be more fitting—or some such trinket to send as a love-token! She would have it with all his heart. He would spend tens of thousands of crowns for her sake. Venus herself, Panthea, Cleopatra, Tarquin's Tanaquil, Herod's Mariamne or Mary of Burgundy, if she were alive, could not match her.[10070]
Source page 520 [10071]*Vincet vultus hæc Tyndarios,* *Qui moverunt horrida bella.*	She will surpass the face of Tyndareus's daughter, Which set dreadful wars in motion.[10072]

[10067] **Burton.** Printed page 519, asterisk: "Hor. ser. lib.1. sat.3." Horace, Satires, book 1, satire 3.

[10068] **Editor.** Horace, Satires 1.3.39–40: a lover can delight even in blemishes. The consulted text names Hagna; Burton prints Agna. Polypus is a nasal growth or polyp, not a beauty spot. Horace turns the example towards indulgence of friends' faults.

[10069] **Burton.** Printed page 520, asterisk: "The daughter and heir of Carolus Pugnax." Charles the Bold.

[10070] **Editor.** A "carrack" is a large merchant ship; a "carcanet" a jewelled necklace. The East and West Indies stand for immense riches; crowns are coins. Panthea is the celebrated wife of Abradatas in Xenophon; Tanaquil, the wife of Tarquinius Priscus; Mariamne, Herod's wife. Mary of Burgundy was the daughter of Charles the Bold, as Burton's margin explains.

[10071] **Burton.** Printed page 520, dagger: "Seneca in Octavia." Seneca, Octavia.

[10072] **Editor.** Octavia 775–776, a tragedy transmitted among Seneca's works, here praising Poppaea. Tyndareus's daughter is Helen, whose departure with Paris led to the Trojan War. Burton's Tyndarios replaces Tyndaridos in the consulted text. The attribution to Seneca is retained as Burton's citation, not a claim about authorship.

Original text 1651	Modern English
Let *Paris* himself be judge; renowned *Helena* comes short; that *Rodopeian Phillis, Larissæan Coronis, Babylonian Thysbe, Polixena, Laura, Lesbia, &c.* your counterfeit Ladies were never so fair as she is.	Let Paris himself judge: renowned Helen falls short. That Rhodopean Phyllis, Larissaean Coronis, Babylonian Thisbe, Polyxena, Laura, Lesbia and the rest—your imagined ladies were never as beautiful as she is.[10073]
[10074]*Quicquid erit placidi, lepidi, grati, atque faceti,* *Vivida cunctorum retines Pandora deorum,*	Whatever there is of gentleness, charm, grace and wit, You embody, a living Pandora of all the gods.[10075]
What e're is pretty, pleasant, facete, well, What e're Pandora had, she doth excell.	Whatever is pretty, pleasant, witty, good, Whatever Pandora possessed, she surpasses.
[10076]*Dicebam Triviæ formam nihil esse Dianæ.*	I used to say that the beauty of Diana of the crossroads was nothing.[10077]
Diana was not to be compar'd to her, nor *Juno,* nor *Minerva,* nor any Goddess. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer then Chrystall, the arms of *Aurora* as ruddy as the Rose, *Juno's* brests as white as snow, *Minerva* wise, *Venus* fair; but what of this? dainty come thou to me. She is all in all,	Diana could not compare with her, nor Juno, Minerva or any goddess. Thetis's feet were bright as silver, Hebe's ankles clearer than crystal, Aurora's arms rosy as the rose, Juno's breasts white as snow; Minerva was wise, Venus beautiful. But what of that? Come to me, my sweet one. She is everything in one:[10078]

[10073] **Editor.** A catalogue of women celebrated in poetry: Phyllis is associated with Thrace's Rhodope mountains, Coronis with Thessalian Larissa, Thisbe with Babylon, and Polyxena with Troy. Laura and Lesbia are the beloved figures of Petrarch and Catullus. "Counterfeit" emphasizes their poetic representation, not proof that all were wholly invented.

[10074] **Burton.** Printed page 520, dagger: "Lecheus." John Leech.

[10075] **Editor.** Pandora's name evokes the gifts bestowed by all the gods. "Facete" means witty or elegantly pleasing. Burton credits John Leech; the exact poem has not yet been located.

[10076] **Burton.** Printed page 520, asterisk: "Mantuan. Egl.1." Mantuan, Eclogue 1.

[10077] **Editor.** Mantuan, Eclogue 1.47: Faustus recalls praising Galla above Diana, although she could scarcely see with one eye. Fortunatus replies that Love deceives the senses and takes away freedom of mind (48–49). Trivia, "of the crossroads," is Diana's title. The verse thus belongs to an account of infatuation, not an independent description of the goddess.

[10078] **Editor.** Thetis is a sea-goddess, Hebe the goddess of youth, Aurora the dawn, Juno the queen of the gods, Minerva wisdom and Venus love and beauty. The catalogue assembles their attributes in one woman. "Dainty come thou to me" is an affectionate invitation, not a description of another goddess.

Original text 1651	Modern English
[10079]—— *Cælia ridens* *Est Venus, incedens Iuno, Minerva loquens.*	Celia laughing Is Venus; walking, Juno; speaking, Minerva.[10080]
[10081]Fairest of fair, that fairnesse doth excell.	Fairest of the fair, surpassing beauty itself.[10082]

[10079] **Burton.** Printed page 520, dagger: “Angerianus.” Girolamo Angeriano.

[10080] **Editor.** Girolamo Angeriano, cited in the margin. Celia combines Venus’s charm, Juno’s regal bearing and Minerva’s eloquence. The precise poem locator remains to be checked.

[10081] **Burton.** Printed page 520, dagger: “Fayry Queen Cant. lir.4.” The Faerie Queene. The indistinct printed locator after Cant. is retained as lir.; its intended expansion remains uncertain.

[10082] **Editor.** Spenser, The Faerie Queene 4.2.23.4: the Squire of Dames addresses the false Florimell, whom he mistakes for the real woman. Spenser has doest, addressing her directly; Burton prints doth. Burton’s wording is retained. The indistinct marginal locator does not securely give this canto and remains unaltered.

Original text 1651	Modern English
Ephemerus in *Aristænetus,* so far admires his Mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalf. [10083]*Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cryes out, no tongue can tell his Ladies fine feature, or expresse it. [10084]*quicquid dixeris minus erit, &c.*	Ephemerus in Aristaenetus so admires his mistress's fine qualities that he proclaims them and challenges all comers on her behalf. "Whoever has seen the beauties of the East or West, let them come from every quarter, all of them, and say truthfully whether they ever saw beauty as excellent as this." A fellow in Petronius cries out that no tongue can describe or express his lady's lovely appearance: "Whatever you say will fall short."[10085]
No tongue can her perfections tell, In whose each part, all tongues may dwell.	No tongue can describe her perfections; On each part of her all tongues could dwell.
Most of your Lovers are of his humour and opinion. She is *nulli secunda,* a rare creature, a *Phœnix,* the sole commandress of his thoughts, Queen of his desires, his only delight: as [10086]*Triton* now feelingly sings, that Love-sick Sea-God.	Most of your lovers share his disposition and opinion. She is "second to none," a rare creature, a phoenix, the sole ruler of his thoughts, queen of his desires, his only delight—as the lovesick sea-god Triton now sings with feeling:
Candida Leucothe placet, & placet atra Melæne, *Sed Galatea placet longe magis omnibus una.*	Fair Leucothe pleases me, and dark Melaene pleases me, But Galatea alone pleases me far more than all the rest.[10087]
Fair Leucothe, black Melæne please me well, But Galatea doth by ods the rest excell.	Fair Leucothe and dark Melaene please me well, But Galatea far surpasses all the rest.

[10083] **Burton.** Printed page 520, asterisk: "Epist.12. Quis unquam formas vidit orientis, quis occidentis, veniant undique omnes, & dicant veraces, an tam insignem viderint formam." Letter 12. Whoever has seen the beauties of the East, whoever those of the West, let all come from everywhere and say truthfully whether they have seen beauty so remarkable.

[10084] **Burton.** Printed page 520, dagger: "Nulla vox formam ejus possit comprehendere." No words could encompass her beauty.

[10085] **Editor.** Aristaenetus, letter 12, as cited in the margin. "Feature" means overall appearance or beauty. Petronius's description of Circe in Satyricon 126 provides the relevant setting, but Burton's exact wording is not yet collated against it.

[10086] **Burton.** Printed page 520, asterisk: "Calcagnini dial. Galat." Calcagnini, dialogue Galatea.

[10087] **Editor.** Celio Calcagnini's dialogue Galatea, according to Burton. "Candida" and "atra" contrast fair and dark colouring; Burton renders the latter as "black." The modern versions retain the contrast as fair and dark. Exact dialogue location awaits collation.

Original text 1651	Modern English
All the gracious Elogies, Metaphors, Hyperbolicall comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, gratefull, and delicious, are too little for her.	All the flattering praises, metaphors and extravagant comparisons with the best things in the world, all the most glorious names—everything, I say, that is pleasant, lovable, sweet, delightful and delicious—are too little for her:
Phœbo pulchrior & sorore Phœbi.	More beautiful than Phoebus and Phoebus's sister.[10088]
His Phœbe is so fair, she is so bright, She dims the Suns lustre, and the Moons light.	His Phoebe is so beautiful, so bright, She dims the sun's brilliance and the moon's light.
Source page 520–521 Stars, Suns, Moons, Metals, sweet smelling Flowers, Odours, perfumes, Colours, Gold, Silver, Ivory, Pearls, precious Stones, Snow, painted Birds, Doves, Hony, Suger, Spice, cannot expresse her; so soft so tender, so radiant, sweet, so fair is she.	Stars, suns, moons, metals, fragrant flowers, scents, perfumes, colours, gold, silver, ivory, pearls, precious stones, snow, brightly coloured birds, doves, honey, sugar and spice cannot describe her: so soft, so tender, so radiant, sweet and beautiful is she.
Source page 521 [10089]*—— Mollior cuniculi capillo, &c.*	Softer than a rabbit's fur.[10090]
[10091]*Lydia bella, puella candida,* *Quæ benè superas lac, & lilium,* *Albamque simul rosam & rubicundam,* *Et expolitum ebur Indicum.*	Beautiful Lydia, fair girl, You far surpass milk and the lily, The white rose and the red alike, And polished Indian ivory.[10092]

[10088] **Editor.** Phoebus is Apollo, associated with the sun; his sister is Diana, associated with the moon. Burton's English version names the beloved Phoebe and develops the comparison into an image of outshining both. The Latin line is unassigned here.

[10089] **Burton.** Printed page 521, o: "Catullus." Catullus.

[10090] **Editor.** Catullus 25.1 addresses Thallus abusively as effeminate and later accuses him of theft. Burton detaches the softness of rabbit's fur from that hostile context and uses it among a lover's flattering comparisons.

[10091] **Burton.** Printed page 521, p: "Petronii. Catalect." Petronius, collected short poems.

[10092] **Editor.** The poem beginning "Lydia bella" was transmitted among short poems attributed to Petronius; Burton's Catalecta means a collection of miscellaneous short pieces. Attribution and exact textual lineage remain to be checked. His four English lines are an additional rendering, not a replacement for the Latin.

Original text 1651	Modern English
Fine Lydia my Mistress white and fair, The milk, the Lilly do not thee come near; The Rose so white, the Rose so red to see, And Indian Ivory comes short of thee:	Lovely Lydia, my mistress, white and fair, Neither milk nor lily comes near you; The rose so white, the rose so red to see, And Indian ivory fall short of you.
Such a description our English *Homer* makes of a fair Lady.	Our English Homer gives just such a description of a beautiful lady:
[10093]That Emilia that was fairer to seen, Then is Lilly upon the stalk green: And fresher then May with flowers new, For with the Rose colour strove her hew, I not which was the fairer of the two.	That Emily who was fairer to see Than a lily on its green stalk, And fresher than May with its new flowers— Her complexion rivalled the rose in colour; I do not know which of the two was fairer.[10094]
In this very phrase [10095]*Polyphemus* courts *Galatea*.	In just this language Polyphemus courts Galatea:
Candidior folio nivei Galatea ligustri, *Floridior prato, longâ procerior alno,* *Splendidior vitro, tenero lascivior hædo, &c.* *Mollior & cygni plumis, & lacte coacto.*	Galatea, whiter than the petal of snow-white privet, More blooming than a meadow, taller than a long alder, Brighter than glass, friskier than a tender young kid, Softer than swan's down and curdled milk.[10096]
Whiter Galet then the white withie-wind, Fresher then a field, higher then a tree, Brighter then glass, more wanton then a Kid, Softer then Swans down, or ought that may be.	Galatea, whiter than white bindweed, Fresher than a field, taller than a tree, Brighter than glass, friskier than a kid, Softer than swan's down or anything else.

[10093] **Burton.** Printed page 521, dagger: "Chaucer in the knights tale."

[10094] **Editor.** Chaucer, The Knight's Tale, Canterbury Tales I.1035–1039. Burton calls Chaucer the English Homer and prints the quotation in blackletter. "I not" means "I know not," not a defective modern negative. Burton's wording and spelling remain in the original column; the typeface is normalized.

[10095] **Burton.** Printed page 521, q: "Ov. Met.13." Ovid, Metamorphoses 13.

[10096] **Editor.** Ovid, Metamorphoses 13.789–791 and 796, with intervening comparisons omitted. Burton's English gives "withie-wind," bindweed, for Latin ligustrum, privet, and omits the curdled milk. The two versions preserve these differences. The Latin folium is literally a leaf, used here for the flower's pale petal.

Original text 1651	Modern English
So she admires him again, in that conceited Dialogue of *Lucian,* which *John Secundus,* an Elegant Dutch modern Poet hath translated into verse. When *Doris* and those other Sea Nymphs, upbraided her with her ugly mishapen Lover *Polyphemus;* she replyes, they speak out of envy and malice,	And she admires him in return, in that witty dialogue of Lucian which Johannes Secundus, an elegant modern Dutch poet, translated into verse. When Doris and the other sea-nymphs reproached her for her ugly, misshapen lover Polyphemus, she replied that they spoke out of envy and malice:[10097]
Et planè invidia huc mera vos stimulare videtur, *Quòd non vos itidem ut me Polyphemus amet;*	And plainly it seems to be sheer envy that drives you to this: That Polyphemus does not love you as he loves me.
Say what they could, he was a proper man. And as *Holoissa* writ to her Sweet-heart *Peter Abelhardus, Si me Augustus orbis imperator uxorem expeteret, mallem tuæ esse meretrix quam orbis imperatrix;* she had rather be his vassal, his Quean, then the worlds Empresse or Queen.	Whatever they might say, he was a handsome man. And as Heloise wrote to her sweetheart Peter Abelard, “If Augustus, emperor of the world, sought me as his wife, I would rather be your whore than empress of the world”: she would rather be his slave, his mistress, than the world’s empress or queen.[10098]
—— non si me Iupiter ipse forte velit; ——	Not even if Jupiter himself should happen to desire me.[10099]
she would not change her love for *Jupiter* himself.	She would not exchange her lover for Jupiter himself.

[10097] **Editor.** Lucian’s dialogue of Doris and Galatea among the Dialogues of the Sea Gods; Johannes Secundus is Jan Everaerts, the Netherlandish Latin poet. “Conceited” means witty or ingenious. This comic defence of Polyphemus comes from a different narrative treatment than Ovid’s rejected Cyclops; the two accounts need not be reconciled. The Latin verse translation has not yet been fully collated.

[10098] **Editor.** Heloise’s first letter to Abelard, conventionally letter 2 in their collected correspondence, prefers the personal bond to imperial marriage. Burton condenses the passage and prints the grammatically irregular tuæ where tua is expected with meretrix. His “Quean” is an abusive word for a sexually disreputable woman; the pun with “Queen” sharpens the contrast in rank.

[10099] **Editor.** Compare Catullus 70.1–2, where the poet’s beloved claims she would prefer him even to Jupiter. Burton’s sentence is a free parallel, not the same Latin text; no source is named in this margin.

Original text 1651	Modern English
To thy thinking she is a most loathsome creature; and as when a countrey fellow discommended once that exquisite Picture of *Helena,* made by *Zeuxis,* [10100]for he saw no such beauty in it; *Nichomachus* a love-sick spectator replyed, *Sume tibi meos oculos & deam existimabis,* take mine eyes, and thou wilt think she is a Goddess, dote on her forthwith, count all her vices, vertues; her imperfections, infirmities, absolute and perfect:	To your mind she is a most loathsome creature. But once, when a country fellow disparaged Zeuxis's exquisite painting of Helen because he saw no such beauty in it, Nicomachus, a lovesick spectator, replied, "Take my eyes and you will think her a goddess." Take my eyes: you will immediately dote on her, count all her vices virtues, and think her imperfections and infirmities absolute perfection.[10101]
Source page 521–522 If she be flat-nosed, she is lovely; if hook-nosed, kingly; if dwarfish and little, pretty; if tall, proper and man-like; our brave British *Bunduica;* if crooked, wise; if monstrous, comely, her defects are no defects at all, she hath no deformities. *Immo nec ipsum amicæ stercus fœtet,* Though she be nasty fulsome, as *Sostratu's* bitch, or *Parmeno's* sow: thou hadst as live have a snake in thy bosome, a toad in thy dish, and callest her witch, divill, hag, with all the filthy names thou canst invent; he admires her on the other side, she is his Idoll, Lady, Mistris, [10102]Venerilla, Queen, the quintessence of beauty, an Angel, a Star, a Goddess.	If her nose is flat, she is lovely; if hooked, regal; if she is dwarfish and little, pretty; if tall, handsome and manly—our valiant British Boudicca; if crooked, wise; if monstrous, comely. Her defects are no defects at all: she has no deformities. "Indeed, even the beloved's own shit does not stink." Though she is as filthy and disgusting as Sostratus's bitch or Parmeno's sow, though you would as willingly have a snake in your bosom or a toad in your dish, and call her witch, devil and hag, with every filthy name you can invent, he, on the other hand, admires her. She is his idol, lady, mistress, little Venus, queen, the essence of beauty, an angel, a star, a goddess.[10103]

[10100] **Burton.** Printed page 521, asterisk: "Plutarch. sibi dixit tam pulchram non videri, &c." Plutarch: he said she did not seem so beautiful to him, etc.

[10101] **Editor.** Aelian, Various History 14.47, gives a related anecdote about Nicostratus, a painter admiring Zeuxis's Helen. His reply means that a viewer with his eyes would not ask why he admires it; Aelian compares an educated listener's ears with an artist's eyes. Burton's Nicomachus, lovesickness and goddess wording are not established by that parallel. His Plutarch attribution and its transmission remain unresolved.

[10102] **Burton.** Printed page 522, r: "Quanto quàm Lucifer, aurea Phœbe, tanto virginibus conspectior omnibus Herce. Ovid." As far as golden Phoebe surpasses the Morning Star, so far Herse is more conspicuous than all the maidens. Ovid. The abbreviated comparison and Herce are retained.

[10103] **Editor.** Bunduica is Boudicca. "As live" means as lief, as willingly; "fulsome," disgusting. Parmeno's sow was proverbial for a mimic's convincing imitation of a pig (Plutarch, Table Talk 5.1); Sostratus's bitch remains untraced here. Venerilla is a diminutive of Venus. The Ovidian margin recalls Herse's brilliance among other maidens, Metamorphoses 2.722–725.

Original text 1651	Modern English
Source page 522 [10104]Thou art my Vesta, thou my Goddess art, Thy hallowed Temple onely is my heart.	You are my Vesta, you are my goddess; Your only hallowed temple is my heart.[10105]
The fragrancy of a thousand Curtesans is in her face: *Nec pulchræ effigies hæc Cypridis aut Stratonices,* 'Tis not *Venus* picture that, nor the *Spanish Infanta's,* as you suppose, (good Sir) no Princess, or Kings daughter; no, no, but his divine Mistress forsooth, his dainty *Dulcinia,* his dear *Antiphila,* to whose service he is wholly consecrate, whom he alone adores.	The fragrance of a thousand courtesans is in her face. "This is no portrait of lovely Venus or Stratonice." That is not a picture of Venus or the Spanish Infanta, as you suppose, good sir—no princess or king's daughter. No, no: it is his divine mistress, indeed, his dainty Dulcinea, his dear Antiphila, to whose service he is wholly consecrated, the only one he adores.[10106]
[10107]*Cui comparatus indecens erit pavo,* *Inamabilis sciurus, & frequens Phœnix.*	Compared with her, a peacock would be ugly, A squirrel unlovable, and a phoenix commonplace.[10108]
To whom confer'd a Peacocks undecent, A Squirrels harsh, a Phœnix too frequent.	Compared with her a peacock is unsightly, A squirrel unappealing, a phoenix too common.
All the graces, veneries, elegances, pleasures, attend her. He prefers her before a Myriade of Court Ladies.	All graces, charms of love, refinements and pleasures attend her. He prefers her to ten thousand ladies of the court.

[10104] **Burton.** Printed page 522, dagger: "M.D. Son.30." Michael Drayton, sonnet 30.

[10105] **Editor.** Michael Drayton, Idea, sonnet 30, "To the Vestals," closing couplet. Vesta is the Roman goddess of the hearth and sacred fire; the beloved's eyes kindle the lover's inward flame in the full sonnet.

[10106] **Editor.** Cypris is Venus; Stratonice is a royal woman of classical tradition, here an exemplar of beauty. The unattached Latin line remains unlocated. An Infanta is a Spanish royal daughter. Dulcinea is Don Quixote's idealized beloved; Antiphila is the beloved in Terence's Heautontimorumenos. Burton moves between courtly, classical and comic models.

[10107] **Burton.** Printed page 522, asterisk: "Martial. l.5. Epig.38." Martial, book 5, epigram 38 (37 in the consulted text).

[10108] **Editor.** Martial 5.37.12–13 in the consulted numbering (Burton gives 5.38), from a lament for Erotion, an enslaved girl who died before her sixth birthday. This is affectionate mourning, not an original courtship poem. Burton prints erit ("will be") for Martial's erat ("was"). The phoenix, supposedly unique, becomes commonplace beside the person praised.

Original text 1651	Modern English
[10109]*He that commends Phillis or Neræa,* *Or Amarillis, or Galatea,* *Tityrus or Melibea, by your leave,* *Let him be mute, his Love the praises have.*	Whoever praises Phyllis or Nerea, Or Amaryllis or Galatea, Tityrus or Meliboea—by your leave, Let him be silent: let this lover's beloved have the praise.[10110]

[10109] **Burton.** Printed page 522, s: "Ariosto." Ariosto.

[10110] **Editor.** Burton credits Ariosto but supplies no canto for these lines. The names evoke pastoral poetry; Tityrus is conventionally male, while the printed Melibea is retained. The exact passage and English intermediary remain unlocated, so the irregular list is not silently repaired.

Original text 1651	Modern English
Nay, before all the Gods and Goddesses themselves. So [10111]*Quintus Catulus* admired his squint-eyed friend *Roscius*.	Indeed, he prefers her to all the gods and goddesses themselves. So Quintus Catulus admired his cross-eyed friend Roscius:
Pace mihi liceat (Cœlestes) dicere vestrâ, *Mortalis visus pulchrior esse Deo.*	With your leave, heavenly ones, let me say it: A mortal seemed more beautiful than a god.[10112]
By your leave gentle Gods, this I'le say true, There's none of you that have so fair an hue.	By your leave, gentle gods, I shall speak truly: Not one of you has so beautiful a face.
All the bumbast Epithetes, patheticall adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum, suaviolum, &c.* pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigsney, Kid, hony, love, dove, chicken, &c. he puts on her.	He bestows upon her every inflated epithet and passionate description—incomparably beautiful, exquisitely neat, divine, sweet, dainty, delicious—and pretty diminutive, "little heart," "little kiss," and every fond name that can be invented: bird, mouse, lamb, puss, pigeon, pig's eye, kid, honey, love, dove, chick and so on.[10113]
[10114]*Meum mel, mea suavitas, meum cor,* *Meum suaviolum, mei lepores.*	My honey, my sweetness, my heart, My little kiss, my delight.[10115]

[10111] **Burton.** Printed page 522, asterisk: "Tully lib.1. de nat. deor. pulchrior deo, & tamen erat oculis perversissimis." Cicero, On the Nature of the Gods, book 1: more beautiful than a god, and yet he was extremely cross-eyed.

[10112] **Editor.** Cicero, On the Nature of the Gods 1.79, quotes Quintus Lutatius Catulus on the actor Roscius. Cicero's surrounding discussion concerns attraction even to perceived blemishes. Burton retains the erotic admiration of a male beloved but paraphrases the couplet more expansively in his English version.

[10113] **Editor.** "Bumbast" means inflated or padded; "pathetical," full of feeling. Corculum is "little heart"; suaviolum "little kiss." "Pigsney," literally "pig's eye," was an affectionate term, however unflattering it may sound now.

[10114] **Burton.** Printed page 522, dagger: "Marullus ad Neæram epig. 1. lib." Marullus, to Neaera, Epigrams, book 1. The compact locator is retained.

[10115] **Editor.** Michele Marullo, addressed to Neaera in book 1 of his Epigrams according to Burton. Lepores literally denotes charms or delights. The precise poem locator remains to be established.

Original text 1651	Modern English
my life, my light, my jewell, my glory, [10116]*Margareta speciosa, cujus respectu omnia mundi pretiosa sordent,* my sweet *Margaret,* my sole delight and darling. And as [10117]*Rhodomant* courted *Isabella;*	My life, my light, my jewel, my glory, "beautiful Margaret, beside whom all the precious things of the world are worthless"; my sweet Margaret, my only delight and darling. And as Rodomont courted Isabella:[10118]
By all kind words, and gestures that he might, *He calls her his dear heart, his sole beloved,* *His joyfull comfort, and his sweet delight.* *His Mistress, and his Goddess, and such names,* *As loving Knights apply to lovely Dames.*	With every kind word and gesture in his power, He calls her his dear heart, his only beloved, His joyful comfort and his sweet delight, His mistress and his goddess, and the names That loving knights bestow upon lovely ladies.[10119]
Every cloth she wears, every fashion pleaseth him above measure; her hand,	Every garment she wears, every fashion pleases him beyond measure; her hand—
O quales digitos, quas habet illa manus!	Oh, what fingers, what hands she has![10120]

[10116] **Burton.** Printed page 522, asterisk: "Barthius." Caspar Barth.

[10117] **Burton.** Printed page 522, t: "Ariosto, lib.29. hist.8." Ariosto, book 29, stanza 8.

[10118] **Editor.** Caspar Barth's praise of Margaret, as assigned in the margin. The language also plays on margarita, "pearl," beside other precious things. No exact poem locator is supplied or yet confirmed.

[10119] **Editor.** Ariosto, Orlando furioso 29.8, according to Burton's citation; Rodomont is Rodomonte. Burton's English verse is retained as a five-line extract. The wider episode turns his pursuit of Isabella into coercion and ends in her death; the tender language should not be taken as the whole character of their encounter. The English intermediary awaits collation.

[10120] **Editor.** The admiration of fingers and hands resembles Ovid's catalogue of Daphne's beauty, Metamorphoses 1.500–502, but this exact line has not been securely assigned. It is translated as printed.

Original text 1651	Modern English
Source page 522–523 pretty foot, pretty coronets, her sweet carriage, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty pleasing name; I believe now there is some secret power and vertue in names, every action, sight, habit, gesture; he admires, whether she play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.	Her pretty foot, pretty garlands, her sweet bearing, sweet voice, tone—oh, that pretty tone!—her divine and lovely looks, everything about her: lovely, sweet, lovable and pretty, pretty, pretty. Her very name, whatever it may be, is the prettiest, most pleasing name. Now I believe there is some secret power and virtue in names! He admires every action, sight of her, dress and gesture. Whether she plays, sings or dances, whatever finery she wears, how excellent it was, how well it suited her! Nothing like it was ever seen or heard.[10121]
Source page 523 [10122]*Mille habet ornatus, mille decenter habet.*	She has a thousand adornments, and wears a thousand becomingly.[10123]
Let her wear what she will, do what she will, say what she will,	Let her wear what she will, do what she will, say what she will:
[10124]*Quicquid enim dicit, seu facit, omne decet.*	For whatever she says or does, everything becomes her.[10125]
He applauds and admires every thing she wears, saith or doth,	He applauds and admires everything she wears, says or does:

[10121] **Editor.** “Coronets” are ornamental wreaths or headpieces; “carriage” is bearing or deportment; “habit” means clothing; “tyres,” attire and adornments. Burton’s repeated “pretty” mimics the lover’s indiscriminate praise.

[10122] **Burton.** Printed page 523, u: “Tibullus.” Tibullus.

[10123] **Editor.** Corpus Tibullianum 3.8.14, also numbered 4.2.14. The original line refers to the shape-changing god Vertumnus as a comparison for Sulpicia’s beauty in different clothing. Burton lifts it out of that comparison and applies it directly to the woman.

[10124] **Burton.** Printed page 523, dagger: “Marul. lib.2.” Marullus, book 2.

[10125] **Editor.** Marullo, book 2, in Burton’s citation; the precise epigram remains unlocated. Decet means is becoming, fitting or graceful, not necessarily morally good.

Original text 1651	Modern English
[10126]*Illam quicquid agit, quoquo vestigia vertit,* *Composuit furtim subsequiturque decor;* *Seu solvit crines, fusis decet esse capillis,* *Seu compsit, comptis est reverenda comis.*	Whatever she does, wherever she turns her steps, Grace has secretly arrayed her and follows behind; If she unbinds her hair, loose locks become her; If she arranges it, her dressed hair commands reverence.[10127]
What ere she doth, or whether ere she go, A sweet and pleasing grace attends forsooth; Or lose, or bind her hair, or comb it up, She's to be honoured in what she doth.	Whatever she does, wherever she goes, A sweet and pleasing grace attends her, indeed; Whether she loosens, binds or combs up her hair, She deserves honour in whatever she does.
[10128]*Vestem induitur, formosa est; exuitur, tota forma est,* let her be dressed or undressed, all is one, she is excellent still, beautiful, fair, and lovely to behold. Women do as much by men; nay more, far fonder, weaker, and that by many parasanges.	"She puts on a garment: she is beautiful; she takes it off: she is beauty itself." Dressed or undressed, it is all the same: she is always excellent, beautiful, fair and lovely to behold. Women do as much for men—indeed, more, being much more foolish and weak, by many leagues.[10129]

[10126] **Burton.** Printed page 523, x: "Tibullus, l.4. de Sulpitia." Tibullus, book 4, on Sulpicia.

[10127] **Editor.** Corpus Tibullianum 3.8.7–10, also 4.2.7–10. The consulted text has movit, componit and veneranda where Burton prints vertit, composuit and reverenda. The translation follows Burton's wording. These verses belong to the poems about Sulpicia in the Tibullan collection, without settling authorship.

[10128] **Burton.** Printed page 523, a: "Aristænetus, Epist.1." Aristaenetus, letter 1.

[10129] **Editor.** Aristaenetus's first letter, according to Burton. The antithesis distinguishes being beautiful from embodying beauty itself. A parasang is an ancient Persian measure of distance, used here figuratively for a great margin. Burton's assertion about women's greater weakness is part of his argument.

Original text 1651	Modern English
Come to me my dear Lycias, (saith *Musarium* in [10130]*Aristænetus*) *come quickly Sweet-heart, all other men are Satyrs, meer clowns, block-heads to thee, no body to thee: Thy looks, words, gestures, actions, &c. are incomparably beyond all others. Venus* was never so much besotted on her *Adonis, Phædra* so delighted in *Hippolitus, Ariadne* in *Theseus, Thysbe* in her *Pyramus,* as she is inamoured on her *Mopsus*.	"Come to me, my dear Lycias," says Musarium in Aristaenetus. "Come quickly, sweetheart. All other men are satyrs, mere boors and blockheads beside you, nobodies beside you. Your looks, words, gestures and actions are incomparably beyond everyone else's." Venus was never so infatuated with her Adonis, Phaedra so delighted with Hippolytus, Ariadne with Theseus or Thisbe with her Pyramus, as this woman is in love with her Mopsus.[10131]
Be thou the Marygold, and I will be the Sun, Be thou the Frier, and I will be the Nun.	You be the marigold, and I will be the sun; You be the friar, and I will be the nun.[10132]
I could repeat centuries of such. Now tell me what greater dotage, or blindnesse can there be then this in both sexes? and yet their slavery is more eminent, a greater sign of their folly then the rest.	I could repeat hundreds of such examples. Now tell me: what greater infatuation or blindness can there be than this, in both sexes? Yet their servitude is more striking still, a greater sign of their folly than all the rest.

[10130] **Burton.** Printed page 523, b: "Epist.24. Veni cito charissime Lycia, cito veni; præ te Satyri omnes videntur non homines, nullo loco solus es, &c." Letter 24. Come quickly, dearest Lycias, come quickly; beside you all appear satyrs, not men. The final printed nullo loco solus es literally means "you are alone in no place"; it does not convey the body's "no body to thee" and is left as a doubtful reading.

[10131] **Editor.** Aristaenetus, letter 24 in Burton's locator. Satyrs and clowns mean brutish or uncultivated men. Mopsus is a conventional pastoral name for the woman's beloved; the following mythical couples are examples of intense attachment. The final clause of the Latin margin is textually doubtful and is recorded separately.

[10132] **Editor.** The marigold's association with the sun makes the first line an image of mutual dependence. The friar and nun add a playfully incongruous religious pairing. "Centuries" in the following prose means hundreds of examples, not hundreds of years.

Original text 1651	Modern English
They are commonly slaves, captives, voluntary servants, *Amator amicæ mancipium,* as [10133]*Castilio* terms him, his Mistress servant, her drudge, prisoner, bond-man, what not? *He composeth himself wholly to her affections, to please her; and as Æmilia said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandement;* her most devote, obsequious, affectionate servant and vassall. *For love* (as [10134]*Cyrus* in *Xenophon* well observed) *is a meer tyranny, worse then any disease, and they that are troubled with it, desire to be free and cannot, but are harder bound then if they were in iron chains.*	They are commonly slaves, captives and willing servants: "the lover is his beloved's property," as Castiglione calls him—his mistress's servant, her drudge, prisoner, bondsman, and what else? "He adapts himself entirely to her inclinations, to please her; and, as Emilia said, makes himself her lackey. All his concerns, actions and thoughts are subject to her will and command": her most devoted, obedient, affectionate servant and vassal. "For love," as Cyrus rightly observed in Xenophon, "is absolute tyranny, worse than any disease. Those afflicted by it desire freedom but cannot obtain it; they are bound more tightly than if they were in iron chains."[10135]

[10133] **Burton.** Printed page 523, y: "Lib.3. de aulico, alterius affectui se totum componit, totus placere studet, & ipsius animam amatæ pedissequam facit." The Courtier, book 3: he adapts himself entirely to another's inclinations, strives wholly to please, and makes his own soul his beloved's handmaid.

[10134] **Burton.** Printed page 523, z: "Cyropæd. l.5. amor servitus, & qui amant optant eo liberari non secus ac alio quovis morbo, neque liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula conjecti forent." Cyropaedia, book 5: love is slavery; lovers wish to be freed from it as from any other disease, but cannot, being bound by a stronger compulsion than if they had been thrown into iron chains.

[10135] **Editor.** "Castilio" is Baldassare Castiglione, author of The Book of the Courtier; Emilia is a participant in its dialogue. Burton's vocabulary makes the lover a possession, servant and feudal dependant. In Xenophon's Cyropaedia 5.1.12, Cyrus describes lovers who wish to escape but are bound more strongly than by iron chains.

Original text 1651	Modern English
What greater captivity or slavery can there be (as [10136]*Tully* expostulates) then to bee in love? *Is he a free man over whom a woman domineers, to whom she prescribes Lawes, commands, forbids what she will her self? That dares deny nothing she demands; she asks, he gives; she calls, he comes; she threatens, he fears;* Nequissimum hunc servum puto, *I account this man a very drudge.*	What greater captivity or slavery can there be, as Cicero demands, than being in love? "Is a man free when a woman rules him, lays down laws for him, commands and forbids whatever she pleases? When he dares refuse nothing she demands? She asks: he gives. She calls: he comes. She threatens: he fears." "I consider this man a most worthless slave"—in other words, an absolute drudge.[10137]
Source page 523–524 And as he follows it, [10138]*Is this no small servitude for an enamorite to be every hour combing his head, stiffning his beard, perfuming his hair, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled?*	And, as he continues: "Is this no small slavery for a lover: every hour combing his hair, stiffening his beard, perfuming his hair, washing his face with scented waters, applying cosmetics and curls, and never going out unless smartly crowned, adorned and dressed?"[10139]

[10136] **Burton.** Printed page 523, c: "In paradoxis, An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, jubet, vetat quod videtur. Qui nihil imperanti negat, nihil audet, &c. poscit? dandum; vocat? veniendum; minatur? extimiscendum." In the Paradoxes: does that man seem free to me whom a woman commands, for whom she makes laws, prescribes, orders and forbids as she pleases? He refuses her no command, dares nothing, etc. Does she demand something? It must be given. Call? He must come. Threaten? He must tremble.

[10137] **Editor.** Cicero, Paradoxa Stoicorum 5.36, argues that freedom requires command of one's passions. Burton compresses and modifies its exchange of commands and obedience. "Tully" is Cicero; "mistress" here means the woman a man loves or courts, without necessarily implying an extramarital relationship.

[10138] **Burton.** Printed page 523, d, continued at the foot of the page: "Illane parva est servitus amatorum singulis fere horis pectine capillum, calamistroque barbam componere, faciem aquis redolentibus diluere, &c." Is it a small slavery for lovers, almost every hour, to arrange their hair with a comb and their beard with a curling iron, to wash their face with scented waters, etc.?

[10139] **Editor.** "Enamorite": a person in love; "sweet waters": scented washing waters; "painting": cosmetics. Paradoxa 5.36 supplies the preceding commands and obedience, but its continuation turns to collectors of art and luxurious objects (36–38), not this grooming list. Burton's implied continuation of Cicero is therefore unverified. His Latin margin specifies a curling iron for the beard; the English has stiffening. Both are retained.

Original text 1651	Modern English
Source page 524 Yet these are but toyes in respect to go to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doors and windows to see her, take all opportunities, sleeveless errands, disguise, counterfeit shapes, and as many forms as *Jupiter* himself ever took; and come every day to her house (as he will surely do if he be truly enamoured) and offer her service, and follow her up and down from room to room, as *Lucretia's* suiters did, he cannot contain himself but he will do it, he must and will be where she is, sit next her, still talking with her.	Yet these are trifles by comparison: going to the barber, baths, theatres and so forth. He must attend her wherever she goes, run through the streets past her doors and windows to see her, seize every opportunity, invent pointless errands, wear disguises and assumed identities—as many forms as Jupiter himself ever took. He must come to her house every day, as he certainly will if truly in love, offer his services and follow her from room to room, as Lucretia's suitors did. He cannot restrain himself: he must do it. He must and will be wherever she is, sit beside her and talk to her continually.[10140]
[10141]*If I did but let my glove fall by chance,* (as the said *Aretines Lucretia* brags) *I had one of my suiters, nay two or three at once ready to stoop and take it up, and kiss it, and with a low congy deliver it unto me: If I would walk, another was ready to sustain me by the arm. A third to provide fruits, Pears, Plums, Cherries, or whatsoever I would eat or drink.*	"If I merely happened to drop my glove," as that Lucretia of Aretino's boasts, "one of my suitors—indeed, two or three at once—was ready to stoop, pick it up, kiss it and return it to me with a deep bow. If I wished to walk, another was ready to support my arm. A third would provide fruit: pears, plums, cherries, or anything I wanted to eat or drink."[10142]

[10140] **Editor.** "Sleeveless errands": useless or ineffective errands, here pretexts for visits. Jupiter's many assumed forms belong to stories of his sexual pursuits. "Entertainment" in the following paragraph means reception or treatment, rather than amusement.

[10141] **Burton.** Printed page 524, e: "Si quando in pavimentum incautius quid mihi excidisset, elevare idem quam promptissime, nec nisi osculo compacto mihi commendare, &c." If ever I carelessly dropped something on the floor, [they would] pick it up at once and return it to me only after kissing it, etc.

[10142] **Editor.** Burton attributes this Lucretia to Aretino; the exact work and passage remain unverified. She should not be identified with the Lucretia in Aeneas Sylvius's tale merely because they share a name. "Congy" is a reverential bow, from French congé.

Original text 1651	Modern English
All this and much more he doth in her presence, and when he comes home, as *Troilus* on his *Cresseid,* 'tis all his meditation to recount with himself his actions, words, gestures, what entertainment he had, how kindly she used him in such a place, how she smiled, how she graced him, and that infinitely pleased him; then he breaks out, O sweet *Areusa,* O my dearest *Antiphila,* O most divine looks, O lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again.	He does all this and much more in her presence. When he comes home, like Troilus thinking of his Cressida, his sole occupation is to rehearse his actions, words and gestures: the reception he received, how kindly she treated him in a certain place, how she smiled and favoured him, and how infinitely it pleased him. Then he bursts out: "O sweet Areusa! O my dearest Antiphila! O most divine looks! O lovely graces!" At once he makes an epigram or a sonnet to five or seven tunes in her praise. Or else he broods over how she rejected his service, refused him a kiss, humiliated him and so forth; and this torments him just as powerfully. These are his occupations between comb and mirror: madrigals, elegies and the like. Such are his thoughts until he sees her again.[10143]
But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress favour.	But all this is easy and mild, the smallest part of his toil and bondage. No hunter will take such pains for his game, no bird-catcher for his sport, no soldier to sack a city, as he will for his mistress's favour.
Ipsa comes veniam, neque me salebrosa movebunt *Saxa, nec obliquo dente timendus aper.*	I myself will come as your companion; neither rugged Rocks nor the boar with its fearsome slanting tusk will deter me.[10144]

[10143] **Editor.** Troilus and Cressida are the lovers of the Trojan romance tradition, including Chaucer's Troilus and Criseyde. "Glass" means mirror. An epigram is a short poem; sonnets, madrigals and elegies supply forms for the lover's praises or complaints. Burton accumulates literary names without identifying every immediate source.

[10144] **Editor.** Ovid, Heroides 4.103–104: Phaedra promises to accompany Hippolytus on the hunt. Burton prints neque me salebrosa ("nor … rugged") where the consulted Latin has nec me latebrosa ("nor … cavernous/hidden"). The original column retains Burton's reading; the modern column translates it.

Original text 1651	Modern English
As *Phædra* to *Hippolitus*. No danger shall affright; for if that be true the Poets fain, Love is the son of *Mars* and *Venus;* as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius,* nothing so boisterous, nothing so tender as love.	So says Phaedra to Hippolytus. No danger will frighten him. For if the poets' fiction is true, Love is the son of Mars and Venus: as he inherits delights, pleasures and graces from his mother, so he inherits hardiness, courage and boldness from his father. And Bernard's saying is true: "Nothing is gentler than love, nothing more violent"—nothing so tempestuous, nothing so tender as love.[10145]
If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head, those Northern winds and showrs cannot cool or quench his flames of love. *Intempestâ nocte non deterretur,* he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia, love will find out a way,* through thick and thin he will to her; *Expeditissimi montes videntur amnes tranabiles,* he will swim through an Ocean, ride post over the *Alpes, Apenine,* or *Pirenean* hills,	Once in love, therefore, he will walk, run or ride many miles to meet her, by day or night, even in pitch darkness; endure scorching heat and cold; wait in frost, snow, rain and storms until his teeth chatter. Those northern winds and showers cannot cool or quench the flames of his love. "He is not deterred by the dead of night." Take my word for it: he will endure hunger and thirst. "He will penetrate everything, break through everything": love will find a way. Through thick and thin he will reach her. "Mountains seem easily traversed, rivers swimmable." He will swim an ocean, ride post-haste over the Alps, Apennines or Pyrenees,[10146]

[10145] **Editor.** Mars and Venus personify martial courage and erotic attraction; their parentage of Love explains his mixed character in Burton's argument. The precise source of the saying attributed to Bernard has not been established.

[10146] **Editor.** "Ride post": travel rapidly, using the posting system and relays of horses. Burton's catalogue of obstacles alternates English and Latin variations on love's supposed invincibility. The unattributed Latin phrases are translated without supplying conjectural authors.

Original text 1651	Modern English
[10147]*Ignem marisque fluctus, atque turbines* *Venti paratus est transire, ——*	He is ready to pass through fire, the waves of the sea, And whirlwinds—[10148]
Source page 524–525 though it rain daggers with their points downward, light or dark, all is one: (*Roscida per tenebras Faunus ad antra venit*) for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not.	Even if it rains daggers point-downwards, light or dark makes no difference: "Faunus came through the darkness to the dewy cave." For her sweet sake he will undertake Hercules's twelve labours, endure anything and risk everything: he feels none of it.[10149]
Source page 525 [10150]*What shall I say* (saith *Hædus*) *of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts,* (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) *and if they be surprised, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self;* as *Calisto* did for his lovely *Melibea.*	"What shall I say," asks Haedus, "of the great dangers they face, the single combats they undertake, how they risk their lives, creep through windows and gutters, climb over walls to reach their sweethearts"—oiling doors and hinges to prevent creaking, treading softly, swimming, wading, keeping watch and so on—"and, if surprised, leap out of windows and throw themselves headlong down, bruising or breaking their legs or arms, sometimes losing life itself?" So Calisto did for his lovely Melibea.[10151]

[10147] **Burton.** Printed page 524, dagger: "Plutarchus amat. dial." Plutarch, Dialogue on Love.

[10148] **Editor.** Plutarch, Dialogue on Love 17, describes the lover's readiness to go through fire, water and whirlwinds for his beloved. Burton's fire, sea and winds match this passage in the consulted English translation. His particular Latin verse version remains unidentified.

[10149] **Editor.** Ovid, Fasti 2.332, in the story of Faunus, Omphale and Hercules. The surrounding episode concerns Faunus's attempted sexual assault, frustrated when exchanged clothing leads him to Hercules. Burton detaches the line as an image of nocturnal pursuit. Hercules's twelve labours are the hero's traditional cycle of extraordinary tasks.

[10150] **Burton.** Printed page 525, asterisk: "Lib.1. de contem. amor. quid referam eorum pericula & clades, qui in amicarum ædes per fenestras ingressi stillicidiaque, egressi indeque deturbati, sed aut præcipites, membra frangunt, collidunt, aut animam amittunt." Book 1, On Despising Love: why recount the dangers and disasters of those who enter their mistresses' houses through windows and gutters and, on leaving or being driven out, fall headlong, breaking or bruising their limbs or losing their lives? The printed sed aut præcipites is syntactically awkward; the translation follows the evident general sense.

[10151] **Editor.** Pietro Haedus's work on love is cited under the abbreviated title De contemnendo amore. Calisto and Melibea belong to Celestina, the Spanish tragicomedy associated with Fernando de Rojas; Burton uses Calisto's fatal fall as an example of the risks of clandestine courtship. The quoted Haedus passage still requires edition-level collation.

Original text 1651	Modern English
Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kind. *Hercules* served *Omphale,* put on an aprone, took a distaff and spun; *Thraso* the souldier was so submisse to *Thais,* that he was resolved to do whatsoever she enjoyned. [10152]*Ego me Thaidi dedam, & faciam quod jubet,* I am at her service.	Hear some of their own confessions, declarations, complaints, offers, protests, wishes, brutish attempts and efforts of this kind. Hercules served Omphale, put on an apron, took up a distaff and spun. The soldier Thraso was so submissive to Thais that he resolved to do whatever she commanded: "I shall surrender myself to Thais and do what she orders." I am at her service.[10153]
[10154]*Philostratus* in an Epistle to his Mistress, *I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief.*	Philostratus, in a letter to his mistress: "I am ready to die, sweetheart, if that is your wish. Quench the thirst of the man your star has scorched and ruined. Springs and rivers refuse drink to no one who comes. The spring does not say, 'You shall not drink'; the apple, 'You shall not eat'; the beautiful meadow, 'Do not walk in me.' Yet you alone will not let me approach or see you. Scorned and despised, I die of grief."[10155]

[10152] **Burton.** Printed page 525, dagger: "Ter. Eunuch. Act.5. Scen.8." Terence, Eunuchus, act 5, scene 8.

[10153] **Editor.** Terence, Eunuchus 1026–1027, where Thraso declares his submission to Thais and immediately compares himself with Hercules serving Omphale. The consulted text labels the scene 5.7; Burton gives 5.8 and recasts the wording. A distaff holds the fibre being spun.

[10154] **Burton.** Printed page 525, a: "Paratus sum ad obeundum mortem, si tu jubeas; hanc sitim æstuantis seda, quam tuum sydus perdidit, aquæ & fontes non negant, &c." I am ready to face death if you command it. Quench the thirst of the fevered one whom your star has ruined; waters and springs do not refuse, etc. The printed quam has an awkward antecedent; the rendering follows Burton's accompanying English.

[10155] **Editor.** The attributed Philostratus letter turns springs, fruit and meadow into contrasts with the woman's refusal. "Star" evokes the beloved as a celestial influence that burns or ruins the lover. Its exact place within the letter collection remains unverified.

Original text 1651	Modern English
[10156]*Polienus* when his Mistress *Circe* did but frown upon him in *Petronius,* drew his sword, and bad her kill, stab, or whip him to death, he would strip himself naked, and not resist. Another wil tak a journey to *Iapan, Longæ navigationis molestias non curans:* A third (if she say it) will not speak a word for a twelvemonths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the *Spanish Cœlestina,* will kill ten men for his Mistress *Areusa,* for a word of her mouth, he will cut bucklers in two like pippins, and snap down men like flies, *Elige quo mortis genere illum occidi cupis?* [10157]	In Petronius, when his mistress Circe merely frowned at him, Polyaenus drew his sword and told her to kill him, stab him or whip him to death: he would strip naked and offer no resistance. Another will journey to Japan, "disregarding the hardships of a long voyage." A third, if she says so, will not speak a word for twelve months: her command will be kept absolutely. A fourth will take Hercules's club from him and, like that Centurio in the Spanish Celestina, kill ten men for his mistress Areusa at a word from her. He will slice shields in two like apples and strike men down like flies: "Choose what kind of death you want me to kill him by."[10158]
[10159]*Galeatus* of *Mantua* did a little more: for when he was almost mad for love of a fair Maid in the City, she to try him belike what he would do for her sake, bad him in jest leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bad him go hang, the next night at her doors hanged himself.	Galeatus of Mantua went a little further. When he was almost mad with love for a beautiful girl in the city, she told him in jest to leap into the River Po if he loved her—presumably to test what he would do for her sake. He immediately jumped headlong from the bridge and drowned. Another, at Ficinum, was similarly in love. When his mistress happened to tell him to go and hang himself—intending no harm, I dare swear—he hanged himself at her door the following night.[10160]

[10156] **Burton.** Printed page 525, b: "Si occidere placet, ferrum meum vides, si verberibus contenta es, curro nudus ad pœnam." If you wish to kill me, you see my sword; if you are content with a whipping, I run naked to punishment.

[10157] **Burton.** Printed page 525, dagger: "Act.15.18. Impera mihi; occidam decem viros, &c." Acts 15, 18: command me; I will kill ten men, etc.

[10158] **Editor.** Petronius, Satyricon 130: Polyaenus writes to Circe after sexual failure. The source offers future submission in a letter; Burton turns it into an enacted gesture, drawing a sword, and understates the cause as a frown. Centurio is the boastful character's name in Celestina; it is not a military rank here. "Pippins" are apples.

[10159] **Burton.** Printed page 525, asterisk: "Gasper Ens. puellam miserè deperiens, per jocum ab ea in Padum desilire jussus statim è ponte se præcipitavit. Alius Ficino insano amore ardens ab amica jussus se suspendere, illico fecit." Gaspar Ens: desperately in love with a girl, and told by her in jest to jump into the Po, he immediately threw himself from the bridge. Another, at Ficino, burning with mad love, immediately obeyed when his mistress told him to hang himself.

[10160] **Editor.** These are anecdotes attributed to Gaspar Ens, presented as extreme consequences of lovers' obedience. Burton's "thinking no harm I dare swear" is his conjecture about the woman's intention. The Ens work and the place printed Ficinum (Ficino in the margin) remain unidentified; the uncertain name is retained.

Original text 1651	Modern English
[10161]*Money* (saith *Xenophon*) *is a very acceptable and welcome guest, yet I had rather give it my dear* Clinia, *then take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergo any danger for his sake, then live in security. For I had rather see* Clinia *then all the world besides, and had rather want the sight of all other things, then him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my* Clinia, *I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me.*	"Money," says Xenophon, "is a very welcome and pleasing guest; yet I would rather give it to my dear Clinias than receive it from others. I would rather serve him than command others, be his drudge than take my ease, face any danger for his sake than live in safety. For I would rather see Clinias than all the rest of the world, and lose the sight of everything else rather than of him alone. I resent night and sleep because I cannot see him, and thank the daylight and sun because they show me my Clinias. I will run into the fire for his sake; and if you merely saw him, I know you too would run with me."[10162]
Source page 525–526 So [10163]*Philostratus* to his Mistress, *Command me what you will, I will do it; bid me go to Sea, I am gone in an instant, take so many stripes, I am ready, run through the fire, and lay down my life and soul at thy feet, 'tis done.* So did *Æolus* to *Iuno*.	So Philostratus writes to his mistress: "Command whatever you wish: I will do it. Tell me to go to sea: I am gone at once. To take so many lashes: I am ready. To run through fire and lay down my life and soul at your feet: it is done." So Aeolus answered Juno:

[10161] **Burton.** Printed page 525, c, continued at the foot of the page: "Intelligo pecuniam rem esse jucundissimam, meam tamen libentius darem Cliniæ quam ab aliis acciperem, libentius huic servirem, quam aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currerem; & scio vos quoque mecum ingressuros si videretis." I know money is most pleasant; yet I would more gladly give mine to Clinias than receive it from others, and serve him rather than command others, etc. I blame night and sleep because I cannot see him, but thank daylight and the sun for showing him to me. I would even run into fire with Clinias; and I know you too would enter with me if you saw him.

[10162] **Editor.** Xenophon, Symposium 4.12–16: the speaker is Critobulus, praising his male beloved Clinias. Burton freely rearranges the speech. In the source, Critobulus's final boast is that his own beauty would persuade others to follow him through fire; Burton instead makes seeing Clinias the inducement. The male pronouns are retained.

[10163] **Burton.** Printed page 525, d: "Impera quidvis; navigare jube, navem conscendo; plagas accipe, plector; animum profundere, in ignem currere, non recuso, lubens facio." Command anything: tell me to sail, I board a ship; "take lashes," I am beaten; to pour out my life, to run into fire—I do not refuse; I do it gladly.

Original text 1651	Modern English
Source page 526 *—— Tuus ô regina quod optas* *Explorare labor, mihi jussa capescere fas est.*	Your task, O queen, is to determine what you wish; My duty is to carry out your commands.[10164]
O Queen it is thy pains to enjoyn me still, And I am bound to execute thy will.	O queen, your task is always to command me, And I am bound to carry out your will.
And *Phædra* to *Hippolitus,*	And Phaedra to Hippolytus:
Me vel sororem Hippolite aut famulam voca, *Famulamque potius, omne servitium feram.*	Call me your sister, Hippolytus, or your servant— Your servant, rather: I will bear every kind of servitude.[10165]
O call me sister, call me servant, chuse, Or rather servant, I am thine to use.	Call me sister or servant, as you choose; Rather, your servant: I am yours to use.
[10166]*Non me per altas ire si jubeas nives,* *Pigeat gelatis ingredi Pindi jugis,* *Non si per ignes ire aut infesta agmina* *Cuncter, paratus* [10167]*ensibus pectus dare,* *Te tunc jubere, me decet jussa exequi.*	If you command me to go through deep snow, I would not shrink from climbing the frozen ridges of Pindus, Nor hesitate to pass through fire or hostile ranks, Ready to offer my breast to their swords. It is for you then to command, and for me to obey.[10168]

[10164] **Editor.** Virgil, Aeneid 1.76–77: Aeolus accepts Juno's command to unleash the winds against the Trojans. This is obedience between divine powers, repurposed here as a parallel for lovers' service. Burton prints quod optas and capescere; the consulted text reads quid optes and capessere. His separate English couplet follows.

[10165] **Editor.** Seneca, Phaedra 611–612, also known as Hippolytus: Phaedra offers herself as servant to her stepson. Burton has aut where the consulted text has vel in the first line. The Latin and Burton's own English version are retained as distinct verse units.

[10166] **Burton.** Printed page 526, f: "Seneca in Hipp. act.2." Seneca, Hippolytus [Phaedra], act 2.

[10167] **Burton.** Printed page 526, g: "Hujus ero vivus, mortuus hujus ero. Propert. lib.2. vivam si vivat; si cadat illa, cadam, Id." Living I shall be hers; dead I shall be hers. Propertius, book 2. I shall live if she lives; if she falls, I shall fall. The same author.

[10168] **Editor.** Seneca, Phaedra 613–618, abridged and altered. Burton prints masculine paratus where the consulted text has paratis agreeing with "swords"; his final line also rewrites Seneca. Pindus is a Greek mountain range. The accompanying Propertius quotations are from 2.15.36 and 2.28.42; Burton changes vivet/cadet to vivat/cadat in the latter. His separate English paraphrase follows.

Original text 1651	Modern English
It shall not grieve me to the snowy hills, Or frozen *Pindus* tops forthwith to climbe, Or run through fire, or through an Army, Say but the word, for I am alwaies thine.	I shall not mind climbing straightaway To snowy hills or frozen Pindus's peaks, Or running through fire or through an army. Only say the word, for I am always yours.
Callicratides in [10169]*Lucian* breaks out into this passionate speech, *O God of heaven, grant me this life for ever to sit over against my Mistris, and to hear her sweet voyce, to go in and out with her, to have every other business common with her; I would labour when she labours, saile when she sailes; he that hates her should hate me; and if a tyrant kill her, he should kill me; if she should dye, I would not live, and one grave should hold us both.*	Callicratidas in Lucian bursts into this passionate speech: "O God of heaven, grant me this life for ever: to sit opposite my mistress and hear her sweet voice, to go in and out with her, to share every other occupation with her. I would work when she works and sail when she sails. Whoever hates her should hate me. If a tyrant kills her, he should kill me. If she dies, I would not live; one grave should hold us both."[10170]
[10171]*Finiet illa meos moriens morientis amores.*	Dying, she will end my love, as I too die.[10172]
Abrocomus in [10173]*Aristænetus* makes the like petition for his *Delphia,*	Abrocomus in Aristaenetus makes the same petition for his Delphia:
[10174]—— *Tecum vivere amem, tecum obeam lubens.*	I would love to live with you, and gladly die with you.[10175]

[10169] **Burton.** Printed page 526, i: "Dial. Amorum. Mihi ô dii cælestes ultra sit vita hæc perpetua ex adverso amicæ sedere, & suave loquentem audire, &c. si moriatur, vivere non sustinebo, & idem erit sepulchrum utriusque." Dialogue of Loves: O heavenly gods, may this life continue for ever for me—to sit opposite my beloved and hear her speak sweetly, etc. If she dies, I shall not bear to live, and one tomb will hold us both.

[10170] **Editor.** The speech occurs in Amores 46, transmitted under Lucian's name but of uncertain authorship. Callicratidas there addresses love for a male youth; Burton's English and Latin marginal rendering make the beloved female. He also changes shared illness to shared labour and a tyrant's imprisonment to killing. The modern column follows Burton while this note records the changed context.

[10171] **Burton.** Printed page 526, dagger: "Buchanan." George Buchanan.

[10172] **Editor.** Burton attributes the line to George Buchanan, without a work or poem number. Its precise location remains unverified. The future Finiet and the repeated dying of beloved and speaker are retained in the rendering.

[10173] **Burton.** Printed page 526, o: "Epist.21. Sit hoc votum à diis amare Delphidem, ab ea amari, adloqui pulchram & loquentem audire." Letter 21: let this be my wish from the gods—to love Delphis, be loved by her, speak to the beautiful woman and hear her speak.

[10174] **Burton.** Printed page 526, p: "Hor." Horace.

[10175] **Editor.** Aristaenetus's fictional love letters supply Abrocomus and Delphia (Delphis in the Latin margin); the exact letter passage requires collation. The following verse is Horace, Odes 3.9.24, spoken by Lydia at the close of a lovers' dialogue.

Original text 1651	Modern English
'Tis the same strain which *Theagines* used to his *Clariclea, so that I may but enjoy thy love, let me dye presently: Leander* to his *Hero,* when he besought the Sea waves to let him go quietly to his Love, and kill him coming back.	It is the same refrain Theagenes used to his Chariclea: "If only I may enjoy your love, let me die at once." So too Leander, for his Hero, when he begged the sea's waves to let him reach his beloved undisturbed and kill him on the return journey:
[10176]*Parcite dum propero, mergite dum redeo.*	Spare me while I hurry there; drown me as I return.[10177]
'Tis the common humor of them all, to contemn death, to wish for death, to confront death in this case, *Quippe queîs nec fera, nec ignis, neque præcipitium, nec fretum, nec ensis, neque laqueus gravia videntur; 'Tis their desire* (saith *Tyrius*) *to dye.*	It is their common disposition in this situation to scorn death, wish for death and face death: "For neither wild beast, fire, precipice, sea, sword nor noose seems dreadful to them." "They desire to die," says Tyrius.[10178]
Haud timet mortem, cupit ire in ipsos *—— obvius enses.*	He does not fear death; he longs to go Straight against the swords themselves.[10179]

[10176] **Burton.** Printed page 526, q: "Mart." Martial.

[10177] **Editor.** Martial, Liber de Spectaculis 25b.4 in the consulted numbering. Burton repeats dum ("while") where the second clause of that text has cum ("when"). Leander swims the Hellespont to visit Hero. The preceding Theagenes and Chariclea are the lovers of Heliodorus's Aethiopica; Burton's spellings are retained in the original column.

[10178] **Editor.** "Tyrius" names Maximus of Tyre. Burton's Latin lists the dangers lovers supposedly disregard; the exact discourse and version behind this quotation remain unverified. "Humor" here means disposition or cast of mind.

[10179] **Editor.** Seneca, Medea 593–594, adapted: the source has aut timet mortem, under the preceding negative, whereas Burton begins Haud timet. In context the chorus describes the rage of a rejected wife, not a lover's devoted courage. A matching Haud version also appears in Otto Vaenius's Amorum emblemata, emblem 100; that parallel does not prove Burton used it.

Original text 1651	Modern English
Though a thousand dragons or divels kept the gates, *Cerberus* himself, *Scyron* and *Procrustes* lay in wait, and the way as dangerous, as inaccessible as hell, through fiery flames and over burning coulters, he will adventure for all this. And as [10180]*Peter Abelhardus* lost his testicles for his *Heloissa,* he will I say not venture an incision, but life it self. For how many gallants offered to lose their lives for a nights lodging with *Cleopatra* in those daies! And in the hour and moment of death, 'tis their sole comfort to remember their dear Mistress, as [10181]*Zerbino* slain in *France,* and *Brandimart* in *Barbary;* as *Arcite* did his *Emely*.	Though a thousand dragons or devils guard the gates, though Cerberus himself, Sciron and Procrustes lie in wait, and the way is as dangerous and inaccessible as hell, through flames and over burning ploughshares, he will venture on despite it all. As Peter Abelard lost his testicles for his Heloise, so, I say, he will risk not merely an incision but life itself. How many gallants in those days offered to lose their lives for a night with Cleopatra! And at the very moment of death their only comfort is to remember their dear mistress: Zerbino, killed in France, and Brandimart in Barbary, as Arcite remembered his Emily.[10182]
Source page 527 [10183]—— when he felt death, Dusked been his eys, and faded is his breath, But on his Lady yet casteth he his eye, His last word was, mercy Emely, His spirit chang'd, and out went there, Whether I cannot tell, ne where.	When he felt death, His eyes grew dim, his breath faded; Yet still he cast his eye upon his lady. His last word was, "Mercy, Emily!" His spirit changed and passed away— Whither I cannot tell, nor where.[10184]

[10180] **Burton.** Printed page 526, dagger: "Lege Calamitates Pet. Abelhardi Epist. prima." Read Peter Abelard's Calamities, the first letter.

[10181] **Burton.** Printed page 526, asterisk: "Ariosto." Ariosto, Orlando furioso.

[10182] **Editor.** Cerberus guards the underworld; Sciron and Procrustes are violent figures overcome by Theseus. "Coulters" are plough blades. Abelard's Historia calamitatum describes his forcible castration after his relationship with Heloise; Burton frames it as a lover's risk. Zerbino and Brandimart are figures in Ariosto, Arcite in Chaucer. The Cleopatra claim is reported as Burton's anecdote, not treated as established history.

[10183] **Burton.** Printed page 527, asterisk: "Chaucer in the Knights tale." Chaucer, The Knight's Tale.

[10184] **Editor.** Chaucer, The Knight's Tale, Canterbury Tales I.2805–2810, freely abridged. Burton alters the opening and replaces Chaucer's image of the spirit changing its "house" with chang'd, and out went there. The original column preserves Burton's version, including Whether; the modern rendering gives its evident directional sense, "whither."

Original text 1651	Modern English
[10185]When captain *Gobrius* by an unlucky accident had received his deaths wound, *heu me miserum exclamat,* miserable man that I am, (instead of other devotions) he cries out, shall I die before I see *Rodanthe* my sweet heart. *Sic amor mortem,* (saith mine author) *aut quicquid humanitus accidit, aspernatur,* so love triumphs, contemns, insults over death it self.	When Captain Gobrius received his fatal wound in an unfortunate accident, "Alas, wretched me!" he exclaimed. Instead of other devotions, he cried: "Shall I die before I see Rodanthe, my sweetheart?" "Thus love despises death," says my author, "or anything that happens to human beings." So love triumphs over death itself, scorns it and exults over it.[10186]
Thirteen proper yong men lost their lives for that fair *Hippodamias* sake, the daughter of *Onomaus* King of *Elis:* when that hard condition was proposed of death or victory, they made no account of it, but couragiously for love died, till *Pelops* at last won her by a slight. [10187]As many gallants desperatly adventured their dearest blood for *Atalanta* the daughter of *Schænius,* in hope of marriage, all vanquished and overcame, till *Hippomenes* by a few golden apples happily obtained his suit.	Thirteen handsome young men lost their lives for the beautiful Hippodamia, daughter of Oenomaus, king of Elis. When faced with the harsh condition of death or victory, they disregarded it and courageously died for love, until Pelops finally won her by a trick. As many gallants recklessly risked their precious lives for Atalanta, daughter of Schoeneus, in the hope of marriage. All were defeated and overcome, until Hippomenes succeeded in his suit with a few golden apples.[10188]

[10185] **Burton.** Printed page 527, dagger: "Theodorus prodromus, Amorum lib.6. Interpret. Gaulmino." Theodore Prodromus, Loves, book 6, translated by Gaulmin.

[10186] **Editor.** Theodore Prodromus's Byzantine romance of Rhodanthe and Dosikles, cited through Gilbert Gaulmin's translation. "Insults over" means exults or triumphs over. The precise wording and the name Gobrius await collation with that version.

[10187] **Burton.** Printed page 527, r: "Ovid.10. Met. Higinius c.185." Ovid, Metamorphoses, book 10; Hyginus, chapter 185.

[10188] **Editor.** The two marriage contests pit suitors against death: a chariot race for Hippodamia, a footrace for Atalanta. In Ovid, Metamorphoses 10.560–707, Hippomenes wins by distracting Atalanta with golden apples. Burton's "slight" means a stratagem; the modern spelling is sleight.

Original text 1651	Modern English
Perseus of old, fought with a sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sabea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the Sir *Lancelots* of these days, I hope will adventure as much for Ladies favours, as the *Squire of Dames, Knight of the Sun, Sir Bevis of Southampton,* or that renowned peere,	Perseus of old fought a sea-monster for Andromeda's sake; and our Saint George, in a terrible combat, rescued the king of Sabea's daughter, who had been exposed to a dragon—the Golden Legend is my source. I hope our knights-errant and the Sir Lancelots of today will risk as much for ladies' favour as the Squire of Dames, the Knight of the Sun, Sir Bevis of Southampton, or that renowned nobleman,[10189]
[10190]*Orlando, who long time had loved dear* *Angelica the fair, and for her sake* *About the world in nations far and near,* *Did high attempts perform and undertake;*	Orlando, who for a long time dearly loved Fair Angelica, and for her sake Throughout the world, in nations far and near, Performed and undertook great enterprises.[10191]

[10189] **Editor.** Burton mixes classical myth, the saint's legend and chivalric romance. The Squire of Dames appears in Spenser; the Knight of the Sun and Bevis of Southampton belong to popular romance. The Golden Legend's dragon story is conventionally set at Silene in Libya; Burton's Sabea is retained and requires collation with the version he used.

[10190] **Burton.** Printed page 527, k: "Ariost. lib.1. cant.1. staff.5." Ariosto, book 1, canto 1, stanza 5.

[10191] **Editor.** Ariosto, Orlando furioso 1.5, in Sir John Harington's English verse translation. "Staff." abbreviates stanza. The modern column updates this English quotation separately, preserving its four-line form.

Original text 1651	Modern English
he is a very dastard, a Coward, a block and a beast, that will not do as much, but they will sure, they will; for it is an ordinary thing for these enamorato's of our times to say and do more, to stab their arms, carouse in blood, [10192]or as that *Thessalian Thero,* that bit off his own thumb, *provocans rivalem ad hoc æmulandum,* to make his corrival do as much. 'Tis frequent with them to challenge the field for their Lady and Mistress sake, to run a tilt,	He is an utter craven, a coward, a blockhead and a beast who will not do as much. But surely they will—they will! These lovers of our own time commonly say and do still more: stab their arms, drink toasts in blood, or act like that Thessalian Thero, who bit off his own thumb, "challenging his rival to match the deed," to make his competitor do the same. They frequently issue challenges to combat for their lady and mistress, and charge in a joust,[10193]
[10194]*That either bears (so furiously they meet)* *The other down under the horses feet,*	So that each knocks the other down Beneath the horses' feet—so furiously they meet.
and then up and to it again,	Then up and at it again:
And with their axes both so sorely pour, *That neither plate nor mail sustain'd the stour,* *But riveld wreak like rotten wood asunder,* *And fire did flash like lightning after thunder;*	And both rain down such heavy blows with their axes That neither plate nor chainmail withstands the onslaught, But crumples and breaks apart like rotten wood, And fire flashes like lightning after thunder.[10195]

[10192] **Burton.** Printed page 527, dagger: "Plut. dial. amor." Plutarch, Dialogue on Love.

[10193] **Editor.** "Carouse": drink deeply; "corrival": rival suitor; "challenge the field": challenge to combat; "run a tilt": joust. Plutarch, Dialogue on Love 17, says Thero put his left hand on a wall and cut off his thumb with a sword, challenging his rival to do the same. Burton says he bit it off. His version is retained; the Latin intermediary remains uncollated.

[10194] **Burton.** Printed page 527, dagger: "Fairy Queen cant.3. lib.4. & cant.3. lib.4." The Faerie Queene, book 4, canto 3, and book 4, canto 3. The locator is repeated as printed.

[10195] **Editor.** The excerpts adapt Spenser, The Faerie Queene 4.1.41 and 4.3.15; Burton's margin repeats 4.3. In the second, Spenser's combatants are Cambell and Diamond. Burton condenses the stanza, changes bet, "beat," to pour, and omits the blood showering through the armour. Spenser has riued were, "were split"; Burton's difficult riveld wreak is retained, with its contextual sense "crumples and breaks apart." "Stour" means onslaught.

Original text 1651	Modern English
and in her quarrel, to fight so long [10196]*till their head piece, bucklers be all broken, and swords hackt like so many saws,* for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink [10197]healths upon their bare knees, though it were a mile to the bottome (no matter of what mixture) off it comes.	And to fight in her cause until "their helmets and shields are all broken, and their swords notched like so many saws." They cannot bear to see her insulted in any way: to speak against her is blasphemy; to name her without every mark of respect is dishonour. These creatures commonly kneel on their bare knees to drink toasts; though the cup were a mile deep, whatever the mixture, down it goes.[10198]

[10196] **Burton.** Printed page 527, dagger: "Dum cassis pertusa, ensis instar Serræ excisus, scutum &c. Barthius Cœlestina." Until the helmet is pierced, the sword notched like a saw, the shield, etc. Barth's Celestina.

[10197] **Burton.** Printed page 527, dagger: "Lesbia sex cyathis, septem Justina bibatur." Let Lesbia be toasted in six cups, Justina in seven.

[10198] **Editor.** Barthius is Caspar Barth, whose Latin Celestina Burton cites. The toast in the next margin adapts Martial 1.71.1, which has Laevia rather than Lesbia in the consulted text. The number of cups corresponds to the letters in each woman's name; Burton's version keeps the six/seven pattern.

Original text 1651	Modern English
Source page 527–528 If she bid them they will go barefoot to *Jerusalem,* to the great *Chams* court, [10199]to the *East Indies,* to fetch her a bird to wear in her hat: and with *Drake* and *Candish* sail round about the world for her sweet sake, *adversis ventis,* serve twice seaven years as *Iacob* did for *Rachel;* do as much as [10200]*Gesmunda* the daughter of *Tancredus* prince of *Salerna,* did for *Guisardus* her true love, eat his heart when he died; or as *Artemesia* drank her husbands bones beaten to powder, and so bury him in her self, and endure more torments then *Theseus* or *Paris. Et his colitur Venus magis quam thure, & victimis,* with such sacrifice as these (as [10201]*Aristænetus* holds) *Venus* is well pleased.	If she orders it, they will go barefoot to Jerusalem, to the Great Khan's court, to the East Indies to fetch her a bird to wear in her hat. They will sail around the world with Drake and Cavendish for her sweet sake, "against contrary winds"; serve twice seven years, as Jacob did for Rachel; do as much as Ghismonda, daughter of Tancred, prince of Salerno, who ate the heart of her true love Guiscardo when he died; or as Artemisia, who drank her husband's powdered bones and so buried him within herself; and endure more torments than Theseus or Paris. "Venus is worshipped more by these things than by incense and sacrificial victims": such sacrifices, as Aristaenetus maintains, please Venus well.[10202]
Source page 528 Generally they undertake any pain, any labour, any toyl, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake; her dog, picture, and every thing she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembring, still talking of her:	In general, they undertake any hardship, labour or toil for their mistress's sake. They love and admire, acting as servants not only to her but to all her friends and attendants, whom they hug and embrace for her sake. Her dog, her portrait, everything she wears—they worship it as a relic. If anyone comes from her, they feast him, reward him, will not leave his company and do him every service, always remembering her, always talking of her:[10203]

[10199] **Burton.** Printed page 527, l: "As Xanthus for the love of Eurippe, Omnem Europam peragravit. Parthenius Erot. cap.8." As Xanthus, for love of Eurippe, travelled through all Europe. Parthenius, Love Stories, chapter 8.

[10200] **Burton.** Printed page 528, s: "Beroaldus è Bocatio." Beroaldus, from Boccaccio.

[10201] **Burton.** Printed page 528, t: "Epist.17. l.2." Letters, book 2, letter 17.

[10202] **Editor.** "Cham" is Khan; "Candish," Cavendish. Jacob serves fourteen years in Genesis 29. Beroaldo's Fabula Tancredi 275–284 has Ghismonda kiss Guiscardo's heart, drink poison and press his heart to her own; it does not support Burton's eat his heart. Boccaccio, Decameron 4.1, likewise has a poisoned drink. Burton's account is retained. Artemisia's powdered remains occur in Gellius 10.18. Parthenius 8 calls Xanthus's wife Heripe; Burton's margin has Eurippe.

[10203] **Editor.** The printed phrase love and admire a servant has elliptical, uncertain syntax. The modern rendering understands the lover as serving the beloved and her whole household, in keeping with the surrounding argument; it does not silently supply a lost word in the original. "Relique" means a relic, an object venerated for its connection with a sacred person.

Original text 1651	Modern English
[10204]*Nam si abest quod ames, præsto simulachra tamen sunt* *Illius, & nomen dulce obversatur ad aures.*	For if the one you love is absent, images are still at hand, And that sweet name keeps hovering about your ears.[10205]
The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as [10206]*Lucretia* did by *Eurialus, kiss the letter a thousand times together, and then read it:* And [10207]*Chelidonia* by *Philonius,* after many sweet kisses put the letter in her bosome,	Even the messenger who comes from him to her is a most welcome guest. If he brings a letter, she will read it twenty times over and, as Lucretia did with Euryalus's, "kiss the letter a thousand times in succession, and then read it." And Chelidonia, receiving Philonius's letter, put it in her bosom after many sweet kisses,[10208]
And kiss again, and often look thereon, *And stay the messenger that would be gone:*	And kiss it again, and often look at it, And detain the messenger who wishes to leave.
And ask many pretty questions, over and over again, as how he looked, what he did, and what he said? In a word,	And ask many little questions over and over again: how did he look, what did he do, what did he say? In a word:
[10209]*Vult placere sese amicæ, vult mihi, vult pedissequæ,* *Vult famulis, vult etiam ancillis, & catulo meo.*	He wants to please his mistress, me and her attendant, The servants, the maids too, and my little dog.[10210]

[10204] **Burton.** Printed page 528, dagger: "Lucretius." Lucretius.

[10205] **Editor.** Lucretius, De rerum natura, book 4, in the discussion of the absent beloved's images and name. Simulacra can mean images or likenesses and also carries the poem's technical sense of image-films that act on perception. Burton makes the lines part of his catalogue of obsessive remembrance.

[10206] **Burton.** Printed page 528, m: "Æneas Sylvius, Lucretia quum accepit Euryali literas hilaris statim milliesque papirum basiavit." Aeneas Sylvius: when Lucretia received Euryalus's letter, she was immediately joyful and kissed the paper a thousand times.

[10207] **Burton.** Printed page 528, n: "Mediis inseruit papillis litteram ejus, mille prius pangens suavia. Arist.2. epist.13." She slipped his letter between her breasts, first planting a thousand kisses on it. Aristaenetus, book 2, letter 13.

[10208] **Editor.** Aeneas Sylvius Piccolomini's Historia de duobus amantibus tells the story of Euryalus and Lucretia; he later became Pope Pius II. The second example is attributed to Aristaenetus 2.13. Burton varies the names and spellings in the body and margins; they are regularized only in the modern column where secure. The English couplet's exact source remains unlocated.

[10209] **Burton.** Printed page 528, o: "Plautus Asinar." Plautus, Asinaria.

[10210] **Editor.** Plautus, Asinaria 183–185 in the consulted numbering: the bawd Cleareta describes a suitor's efforts to please her daughter and the whole household. Thus "me" in the Latin is the mother, not the poet. Burton compresses the lines, and his accompanying English couplet omits that distinction. "Well apaid" means well satisfied.

Original text 1651	Modern English
He strives to please his Mistress, and her maid, Her servants, and her dog, and's well apaid.	He strives to please his mistress and her maid, Her servants and her dog, and is well content.
If he get any remnant of hers, a busk-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of hair,	If he obtains any little thing of hers—a bodice lace, a feather from her fan, a shoelace, a ribbon, a ring or a bracelet of hair—[10211]
[10212]*Pignusque direptum lacertis;* *Aut digito malè pertinaci,*	A token snatched from her arms, Or from a finger that hardly resists,[10213]
he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together, will not look off it; As *Laodomia* did by *Protiselaus,* when he went to war, [10214]*Sit at home with his picture before her:* a garter or a bracelet of hers is more precious then any Saints Relique, he lays it up in his casket, (O blessed Relique) and every day will kiss it: if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c.	He wears it as a love-token on his arm, in his hat, on his finger or beside his heart. He worships her portrait twice a day and will gaze at it for two hours together without looking away, as Laodamia did when Protesilaus went to war: "Sit at home with his image before her." A garter or bracelet of hers is more precious than any saint's relic. He stores it in his casket—O blessed relic!—and kisses it every day. In her presence his eyes never leave her; he will drink where she drank, if possible at the very same spot, and so on.[10215]
If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bowr, in that very seat,	If she is absent, he will walk along the path she walked, sit beneath the tree where she used to sit, in that bower, on that very seat,

[10211] **Editor.** A "busk-point" is a fastening lace associated with the stiffened front of a bodice. A "favour" is a token worn to declare attachment to a lady. The catalogue moves from fashionable accessories to objects treated as sacred relics.

[10212] **Burton.** Printed page 528, p: "Hor." Horace.

[10213] **Editor.** Horace, Odes 1.9.23–24: a token playfully taken from an arm or resisting finger. Burton prints direptum where the consulted text has dereptum. The weak resistance belongs to the poem's representation of courtship; "hardly resists" preserves the force of malè pertinaci.

[10214] **Burton.** Printed page 528, q: "Illa domi sedens imaginem ejus fixis oculis assidue conspicata." Sitting at home, she gazed continually at his image with eyes fixed upon it.

[10215] **Editor.** Laodamia and Protesilaus are the legendary couple separated by the Trojan War. "Picture" can mean an image or likeness, rather than specifically an oil painting. The precise source of the Latin marginal sentence remains unlocated. "Casket" means a small box; drinking in the same place suggests touching the same spot on the vessel with the lips.

Original text 1651	Modern English
—— *& foribus miser oscula figit,*	And, wretched man, he presses kisses on the doors.[10216]
many years after sometimes, though she be far distant and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way: To walk by that rivers side (which though far away) runs by the house where she dwels, he loves the wind blows to that coast.	Sometimes many years afterwards, although she is far away and lives many miles off, he still loves to walk that way and have his chamber window face that direction. He loves to walk beside the river that, though far away, runs past the house where she lives; he loves the wind that blows towards that region.
[10217]*O quotes dixi Zephyris properantibus illuc,* *Felices pulchram visuri Amaryllida venti.*	Oh, how often I have said to the west winds hurrying there: "Happy winds, you will see beautiful Amaryllis!"[10218]
Source page 529 O happy western winds that blow that way, For you shall see my loves fair face to day,	O happy western winds that blow that way, For you will see my love's fair face today.
he will send a message to her by the wind,	He will send her a message by the wind:
[10219]*Vos auræ Alpinæ, placidis de montibus auræ,* *Hæc illi portate. ——*	You Alpine breezes, breezes from the peaceful mountains, Carry these words to her.[10220]

[10216] **Editor.** Lucretius, De rerum natura 4.1179: the excluded lover kisses the beloved's doors. The opening continues the preceding account of places and objects treasured for their association with her. A bower is a shaded garden retreat.

[10217] **Burton.** Printed page 528, r: "Buchanan. Sylva."

[10218] **Editor.** Buchanan, Sylvae, Desiderium Lutetiae 28–29, printed page 93 in the consulted scan. Daphnis addresses the west winds that will see Amaryllis; the next lines ask them to tell her of his passion. Buchanan has quoties, "how often," where Burton prints quotes. That printed form remains on the left; the modern column gives its evident sense. Burton's separate English couplet follows.

[10219] **Burton.** Printed page 529, †: "Fracastorius Naugerio."

[10220] **Editor.** Burton cites Girolamo Fracastoro addressing Andrea Navagero (Latin Naugerius). The precise poem locator remains unverified. The carried message is supplied by hæc, "these things/words."

Original text 1651	Modern English
he desires to confer with some of her acquaintance, for his heart is still with her, [10221]to talk of her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her, [10222]O that he might but enjoy her presence! So did *Philostratus* to his mistress, [10223]*O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.*	He longs to speak with one of her acquaintances, for his heart is always with her; to talk about her, admiring and praising her, lamenting and moaning, wishing himself anything for her sake, if only it would give him a chance to see her. Oh, if he could only enjoy her presence! So Philostratus addressed his mistress: "O happy ground on which she treads! And happy would I be if she would tread on me. I think her face could make rivers stand still; and when she comes out, birds will sing and gather round her."[10224]
Ridebunt valles, ridebunt obvia Tempe, *In florem viridis protinus ibit humus.*	The valleys will laugh; Tempe will laugh to meet her; The green earth will burst at once into flower.[10225]
The fields will laugh, the pleasant vallies burn, And all the grass will into flowers turn.	The fields will laugh, the pleasant valleys burn, And all the grass will turn into flowers.
Omnis Ambrosiam spirabit aura.	Every breeze will breathe ambrosia.

[10221] **Burton.** Printed page 529, p: "Non ipsos solum sed ipsorum memoriam amant. Lucian." "They love not only the people themselves but their memory."

[10222] **Burton.** Printed page 529, o: "Happy servants that serve her, happy men that are in her company."

[10223] **Burton.** Printed page 529, r: "Epist. O ter felix solum! beatus ego, si me calcaveris; vultus tuus amnes sistere potest, &c." "Letter. O thrice-happy ground! Happy am I if you tread on me; your face can stop rivers," etc.

[10224] **Editor.** The p and o marginal entries are printed out of alphabetical order; their body anchors are preserved. Philostratus is the author cited for these extravagant love letters; their exact numbering and Burton's Latin intermediary require collation. "Still" means always.

[10225] **Editor.** Tempe is the Thessalian vale, conventionally a lovely landscape. The English couplet's "burn" is retained as Burton prints it; it does not reproduce the Latin's second "laugh." Ambrosia evokes divine sweetness or fragrance. Exact sources of these unassigned verses remain unverified.

Original text 1651	Modern English
[10226]*When she is in the meadow, she is fairer then any flower, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden but thy flowre doth not fade, thy stream is greater then the Sea. If I look upon the Heaven, methinks I see the sun faln down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, methinks I see two more glorious stars, Hesperus and thy self.*	"When she is in the meadow, she is fairer than any flower, for that lasts only a day. The river is pleasing, but it suddenly vanishes; yet your flower does not fade, your stream is greater than the sea. If I look at heaven, I seem to see the sun fallen down to shine below, and you, whom I desire, shining in its place. If I look at the night, I seem to see two more glorious stars: Hesperus and yourself."[10227]
[10228]A little after he thus courts his Mistress, *If thou goest forth of the city, the protecting Gods that keep the town, will run after to gaze upon thee: If thou sail upon the seas, as so many small boats, they will follow thee: what river would not run into the Sea.*	A little later he courts his mistress in these words: "If you leave the city, the protecting gods who guard the town will run after you to gaze at you. If you sail on the seas, they will follow you like so many small boats. What river would not run into the sea?"
Another, he sighs and sobs, swears he hath *Cor scissum,* an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistress bosome belike, he is in an oven, a Salamander in the fire, so scorched with loves heat; He wisheth himself a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if he might be strangled in her garters: he would willingly die to morrow, so that she might kill him with her own hands.	Another sighs and sobs, swears he has "a heart torn apart," a heart crushed to powder, dissolved and melted within him—or gone from him altogether, into his mistress's bosom, presumably. He is in an oven, a salamander in the fire, so scorched is he by love's heat. He wishes himself a saddle for her to sit on, a posy for her to smell; he would not mind being hanged if he could be strangled in her garters. He would willingly die tomorrow if she might kill him with her own hands.[10229]

[10226] **Burton.** Printed page 529, *: "Idem epist. in Prato cum sit flores superat; illi pulchri sed unius tantum diei; fluvius gratus sed evanescis; at tuus fluvius mari major. Si cælum aspicio, solem existimo cecidisse, & in terrâ ambulare, &c." "The same, letter. In the meadow she surpasses the flowers; they are beautiful, but only for one day; the river is pleasing, but you vanish; yet your river is greater than the sea. If I look at heaven, I think the sun has fallen and walks on earth," etc. The printed evanescis shifts to second person; the body instead says the river vanishes.

[10227] **Editor.** Hesperus is the evening star. These are extravagant comparisons within the Philostratus passage, not geographical or astronomical claims. Burton moves between third-person "she" and direct address; the modern column preserves those shifts.

[10228] **Burton.** Printed page 529, †: "Si civitate egrederis, sequentur te dii custodes, spectaculo commoti; si naviges sequentur; quis fluvius salum tuum non rigaret?" "If you leave the city, its guardian gods will follow you, moved by the sight; if you sail, they will follow; what river would not water your sea?"

[10229] **Editor.** The salamander was traditionally imagined as able to live in fire. A posy is a small bunch of flowers. The fanciful transformations and wishes for death belong to Burton's catalogue of erotic exaggeration.

Original text 1651	Modern English
[10230]*Ovid* would be a Flea, a Gnat, a Ring, *Catullus* a Sparrow,	Ovid would be a flea, a gnat, a ring; Catullus, a sparrow:
O si tecum ludere sicut ipsa possem, *Et tristes animi levare curas.*	Oh, if I could play with you as she does, And ease the sorrowful cares of my heart![10231]
[10232]*Anacreon,* a glass, a gown, a chain, any thing,	Anacreon would be a mirror, a gown, a necklace —anything:
Source page 529–530 *Sed speculum ego ipse fiam,* *Ut me tuum usque cernas,* *Et vestis ipse fiam,* *Ut me tuum usque gestes.* *Mutari & opto in undam,* *Lavem tuos ut artus,* *Nardus puella fiam,* *Ut ego teipsum inungam,* *Sim fascia in papillis,* *Tuo & monile collo,* *Fiamque calceus, me* *Saltem ut pede usque calces.*	But let me become a mirror, So you may always look at me, your own; And let me become a garment, So you may always wear me, your own. I wish, too, to be changed into water, So that I may wash your limbs. Let me become spikenard, girl, So that I may anoint you yourself; Let me be the band about your breasts, And a necklace on your neck; And let me become a shoe, so that At least you may always tread on me.[10233]

[10230] **Burton.** Printed page 529, t: “El. 15. 2.”

[10231] **Editor.** Ovid, Amores 2.15, wishes to become the ring sent to his beloved; the flea and gnat attributions require separate verification. Catullus 2.9–10 addresses the beloved’s sparrow: he wishes to play with it as she does, rather than explicitly wishing to become it. Burton supplies that interpretation and adds O to the quoted opening.

[10232] **Burton.** Printed page 529, *: “Carm. 30.”

[10233] **Editor.** A Latin rendering of an Anacreontic poem, cited as poem 30 in Burton’s edition. The exact edition and modern numbering remain unverified. Nard is a fragrant ointment; fascia a breast-band. The print reads masculine teipsum, “you yourself,” after puella, “girl.” The translation keeps the emphasis on the person addressed, while following the female addressee indicated by the context.

Original text 1651	Modern English
Source page 530 [10234]But I a looking-glass would be, Still to be lookt upon by thee, Or I, my Love, would be thy gown, By thee to be worn up and down; Or a pure Well full to the brims, That I might wash thy purer limbs: Or I'de be precious balm to 'noint, With choicest care each choicest joint; Or, if I might, I would be fain About thy neck thy happy chain: Or would it were my blessed hap To be the Lawn o're thy fair pap. Or would I were thy shoo, to be Daily trod upon by thee.	But I would be a looking-glass, For you to gaze upon always; Or, my love, I would be your gown, For you to wear wherever you go; Or a pure well filled to the brim, That I might wash your purer limbs; Or precious balm, to anoint Each lovely joint with choicest care; Or, if I could, I would gladly be The happy necklace round your neck; Or would it were my blessed luck To be the fine linen on your fair breast; Or would I were your shoe, to be Trodden on by you each day.[10235]
O thrice happy man that shall enjoy her: as they that saw *Hero* in *Musæus,* and [10236]*Salmacis* to *Hermaphroditus,*	O thrice-happy man who will possess her! So said those who saw Hero in Musaeus, and Salmacis to Hermaphroditus:
——[10237]*Felices mater, &c. felix nutrix.——* *Sed longè cunctis, longèque beatior ille,* *Quem fructu sponsi & socii dignabere lecti.*	Happy the mother, and so forth; happy the nurse — But far, far happier than them all is he Whom you will deem worthy of the joys of marriage and a shared bed.[10238]
The same passion made her break out in the Comedy,	The same passion made the woman in the comedy exclaim:

[10234] **Burton.** Printed page 530, unmarked: "Englished by M. B. Holliday in his Technog. Act. 1. scen. 7."

[10235] **Editor.** Barten Holyday's Technogamia, act 1, scene 7, supplies the English rendering, printed here separately from the Latin. "Lawn" is fine linen; "pap" means breast; "hap" means fortune or chance. Burton's Holliday spelling remains in his marginal note.

[10236] **Burton.** Printed page 530, *: "Ovid. Met. lib. 4."

[10237] **Burton.** Printed page 530, t: "Xenophon Cyropæd. lib. 5."

[10238] **Editor.** The passage blends the admiration of Hero in Musaeus with Salmacis's address to Hermaphroditus in Ovid, Metamorphoses 4.320–328. Ovid blesses the young man's family, nurse and especially his bride; Burton's masculine ille/quem instead praises the man who will share the beloved's bed. The scan reads fructu sponsi. The Xenophon reference is anchored within these verses although it does not identify their Ovidian wording; its placement is retained.

Original text 1651	Modern English
[10239]*Næ illæ fortunatæ sunt quæ cum illo cubant,*	How fortunate the women who sleep with him![10240]
happy are his bed-fellows; and as she said of *Cyrus,* [10241]*Beata quæ illi uxor futura esset,* blessed is that woman that shall be his wife, nay thrice happy she that shall enjoy him but a night,	Happy are his bedfellows. And, as she said of Cyrus, "Blessed is the woman who will become his wife": happy is the woman who will marry him; indeed, thrice happy she who will enjoy him for even one night.[10242]
[10243]*Una nox Jovis sceptro æquiparanda,*	One night is worth Jupiter's sceptre.[10244]
Such a nights lodging is worth *Jupiters* Scepter,	Such a night's lodging is worth Jupiter's sceptre:
[10245]*Qualis nox erit illa, dii, deæque,* *Quam mollis thorus?*	What a night that will be, gods and goddesses! How soft the bed![10246]
O What a blissful night would it be, how soft, how sweet a bed? She will adventure all her estate for such a night, for a Nectarean, a balsome kiss alone.	"Oh, what a blissful night it would be! How soft, how sweet a bed!" She will risk her whole fortune for such a night, for a single nectar-sweet, balmy kiss.

[10239] **Burton.** Printed page 530, †: "Plautus de milite."

[10240] **Editor.** Plautus, Miles gloriosus 65. Artotrogus, the soldier's flattering dependant, reports women praising Pyrgopolynices; a woman does not speak the line directly on stage. The preceding exchange exposes Artotrogus's interest in being fed. Burton moves sunt, "are," after fortunatae and changes isto to illo, both rendered here as "him." His quotation and separate English gloss remain distinct.

[10241] **Burton.** Printed page 530, †: "Lucian."

[10242] **Editor.** The scan clearly reads Cyrus. The adjacent Lucian citation and the earlier Xenophon, Cyropaedia 5, citation do not provide a secure locator for this sentence; the attribution and anchor placement remain to be collated. The paraphrase follows Burton without silently assigning the quotation to another speaker.

[10243] **Burton.** Printed page 530, †: "E Græco Ruf." "From the Greek of Rufinus."

[10244] **Editor.** Burton attributes this Latin version to the Greek poet Rufinus but supplies no epigram number. Jupiter's sceptre represents supreme sovereignty: one night with the beloved is preferred to it. The exact epigram remains unlocated.

[10245] **Burton.** Printed page 530, *: "Petronius."

[10246] **Editor.** Petronius, Satyricon 79: a male speaker recalls a night with Giton. Burton changes fuit, "was," to erit, "will be," and applies the couplet to anticipated heterosexual pleasure. Thorus is a spelling of torus, bed. The modern column follows Burton's future tense.

Original text 1651	Modern English
Qui te videt beatus est, *Beatior qui te audiet,* *Qui te potitur est Deus.*	Happy is he who sees you; Happier he who will hear you; He who possesses you is a god.[10247]
The Sultan of *Sana's* wife in *Arabia,* when she had seen *Vertomannus* that comely traveller, lamented to herself in this manner, [10248]*O God, thou hast made this man whiter then the Sun, but me, mine husband, and all my children black: I would to God he were my husband, or that I had such a son,* she fell a weeping, and so impatient for love at last, that (as *Potiphars* wife did by *Joseph*) she would have had him gone in with her, she sent away *Gazella, Tegeia, Galzerana* her waiting maids, loaded him with fair promises and gifts, and wooed him with all the Rhetorick she could,	The wife of the Sultan of Sana in Arabia, after seeing that handsome traveller Varthema, lamented to herself in this way: "O God, you have made this man whiter than the sun, but me, my husband and all my children black. Would to God he were my husband, or that I had such a son!" She began to weep and at last grew so impatient with love that, like Potiphar's wife with Joseph, she wanted him to go in with her. She sent away her waiting-maids Gazella, Tegeia and Galzerana, loaded him with fine promises and gifts, and wooed him with all the eloquence she could muster:[10249]
—— *extremum hoc miseræ da munus amanti.*	Grant this last favour to your wretched lover.[10250]

[10247] **Editor.** The sequence rises from seeing, to hearing, to sexual possession. The precise source of these three unassigned lines remains unverified. Audiet is future, "will hear," as rendered here.

[10248] **Burton.** Printed page 530, u: "Lod. Vertomannus navig. lib. 2. c. 5. O deus, hunc creasti sole candidiorem, è diverso me & conjugem meum & natos meos omnes nigricantes. Utinam hic, &c. Ibi Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c." "Ludovico Varthema, Travels, book 2, chapter 5. O God, you created this man whiter than the sun, but, by contrast, me, my husband and all my children dark. Would that this man," etc. "There Gazella, Tegeia, Galzerana; and she loaded him with promises and gifts," etc.

[10249] **Editor.** Varthema's Itinerary, in the 1910 English edition, page 31, has the queen call him white like the sun and speak of one son. She offers Gazella, Tegia or Galzerana as alternatives to herself; Burton says she sends them away. His altered account is retained. This is a traveller's reported speech, not independent testimony about her conduct. Sana is Sana'a; the Joseph comparison recalls Genesis 39. Burton's Latin version and chapter numbering remain uncollated.

[10250] **Editor.** Virgil, Aeneid 4.429. Dido asks Anna to plead with Aeneas for a delay. Burton changes det, "let him give," to da, "give," making the appeal direct. The modern rendering follows his imperative.

Original text 1651	Modern English
Source page 530–531 But when he gave not consent, she would have gone with him, and left all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut umbra solet,* so that she might enjoy him, threatning moreover, to kill her self, &c. Men will do as much and more for women, spend goods, lands, lives, fortunes; Kings will leave their Crowns, as King *John* for *Matilda* the Nun at *Dunmow*.	But when he would not consent, she was ready to go with him and leave everything to become his page, servant or lackey, "resolved to follow his dear body as a shadow does," if only she could possess him. She also threatened to kill herself, and so forth. Men will do as much and more for women: spend their goods, lands, lives and fortunes. Kings will leave their crowns, as King John would for Matilda, the nun at Dunmow.[10251]
Source page 531 [10252]But Kings in this get privileg'd may be, Ile be a Monk so I may live with thee.	But kings may be granted a privilege in this: I'll be a monk, if I can live with you.[10253]
The very Gods will endure any shame (*atque aliquis de diis non tristibus inquit,* &c.) be a spectacle as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, and peradventure so dost thou. They will adventure their lives with alacrity.	The very gods will endure any shame—"and one of the less solemn gods says," and so forth—and become a spectacle to all the rest, as Mars and Venus did. So Lucian's Mercury wished; and perhaps you do too. They will gladly risk their lives:
——[10254]*pro quâ non metuam mori*——	For her I would not fear to die.[10255]

[10251] **Editor.** The Latin means that she is resolved to follow the beloved as a shadow follows a body; its precise source remains unlocated. The following John and Matilda example is a literary representation of royal desire, continued by Drayton's imagined epistle, rather than evidence that the king actually abdicated.

[10252] **Burton.** Printed page 531, *: "M. D."

[10253] **Editor.** M. D. identifies Michael Drayton, England's Heroical Epistles, King John to Matilda. The consulted collected text reads yet privilegd'd, whereas this scan reads get privileg'd. The modern column gives the evident sense of a royal exemption from monastic separation; the original preserves get.

[10254] **Burton.** Printed page 531, †: "Hor. Ode 9. lib. 3."

[10255] **Editor.** The gods' spectacle recalls Ovid, Metamorphoses 4.171–189, where Mars and Venus are trapped together; Burton's inquit adapts optat. Horace, Odes 3.9.11 supplies "for her I would not fear to die." The "twice" formulation that follows adapts 3.9.15, where Lydia speaks of dying twice for a male beloved. Burton turns the exchange into escalating declarations about one woman. The precise Lucian dialogue locator remains unverified.

Original text 1651	Modern English
nay more, *pro quâ non metuam bis mori,* I will dye twice, nay twenty times for her. If she die, theres no remedy, they must die with her, they cannot help it. A Lover in *Calcagninus,* wrote this on his darlings Tomb,	Indeed, more: "For her I would not fear to die twice." I will die twice—twenty times—for her. If she dies, there is no remedy: they must die with her; they cannot help it. A lover in Calcagnini wrote this on his darling's tomb:
Quincia obiit, sed non Quincia sola obiit, *Quincia obiit, sed cum Quincia & ipse obii;* *Risus obit, obit gratia, lusus obit,* *Nec mea nunc anima in pectore, at in tumulo est.*	Quincia has died, but Quincia did not die alone; Quincia has died, and with Quincia I too have died. Laughter dies, grace dies, playfulness dies; My soul is now not in my breast, but in the tomb.[10256]
Quincia my dear is dead, but not alone, For I am dead, and with her I am gone: Sweet smiles, mirth, graces, all with her do rest, And my soul too, for 'tis not in my brest.	Quincia, my dear, is dead, but not alone, For I am dead, and with her I have gone; Sweet smiles, mirth, graces—all lie with her, And my soul too, for it is not in my breast.
How many doting Lovers upon the like occasion might say the same? But these are toys in respect; they will hazard their very souls for their mistress sake.	How many lovesick lovers in such circumstances might say the same? Yet these are trifles by comparison: they will risk their very souls for their mistress's sake.
Atque aliquis inter juvenes miratus est, & verbum dixit, *Non ego in cælo cuperem Deus esse,* *Nostram uxorem habens domi Hero.*	And one among the young men marvelled and said: "I would not wish to be a god in heaven If I had Hero at home as my wife."[10257]
One said, to Heaven would I not desire at all to go, If that at mine own house I had such a fine wife as Hero.	One said, "I would have no desire To go to heaven at all, If in my own house I had Such a lovely wife as Hero."

[10256] **Editor.** Burton names Celio Calcagnini (Latin Calcagninus); the exact poem remains unlocated. The source scan reads obii, "I died," in the second line. Lusus means play, sport or amorous diversion. Burton's separate English version follows.

[10257] **Editor.** These Latin lines present a young admirer of Hero preferring marriage with her to divine life in heaven, corresponding to the admiration scene in Musaeus's Hero and Leander. The exact Latin translation used by Burton remains to be identified.

Original text 1651	Modern English
Venus forsook Heaven for *Adonis* sake ———[10258] *cælo præfertur Adonis.*	Venus forsook heaven for Adonis's sake: "Adonis is preferred to heaven."[10259]
Old *Januarye* in *Chaucer* thought when he had his fair *May,* he should never go to heaven, he should live so merrily here on earth; had I such a mistress, he protests,	Old January in Chaucer thought that once he had his lovely May he would never go to heaven, so merrily would he live here on earth. "If I had such a mistress," another protests,[10260]
[10261]*Cælum diis ego non suum inviderem,* *Sed sortem mihi dii meam inviderent.*	I would not envy the gods their heaven; The gods would envy me my lot.[10262]

[10258] **Burton.** Printed page 531, †: "Ov. Met. 10."

[10259] **Editor.** Ovid, Metamorphoses 10.532: Venus prefers Adonis to heaven. Burton retains the Latin statement as well as its introductory English paraphrase.

[10260] **Editor.** January and May are the old husband and young bride in Chaucer's Merchant's Tale. Burton compresses January's concern that earthly marital bliss might cost him future heavenly bliss. The following heaven-envy couplet has a separate Buchanan attribution, so "another" in the modern transition distinguishes its speaker from January.

[10261] **Burton.** Printed page 531, †: "Buchanan Hendecass."

[10262] **Editor.** Burton cites Buchanan's hendecasyllabic poems. The exact poem remains unverified. Both the Latin and Burton's distinct English couplet are retained.

Original text 1651	Modern English
I would not envy their prosperity, The Gods should envy my felicity.	I would not envy their prosperity; The gods would envy my happiness.
Another as earnestly desires to behold his sweetheart, he will adventure and leave all this, and more then this to see her alone.	Another longs just as earnestly to behold his sweetheart: he will risk and abandon all this, and more than this, merely to see her.
[10263]*Omnia quæ patior mala si pensare velit fors,* *Unâ aliqua nobis prosperitate, dii* *Hoc precor, ut faciant, faciant me cernere coram,* *Cor mihi captivum quæ tenet hocce, deam.*	If fortune would compensate for all the ills I suffer With some single piece of good fortune, I pray The gods to grant this: let me see face to face The goddess who holds this heart of mine captive.[10264]
If all my mischiefs were recompenced, And God would give me what I requested, I would my mistress presence only seek, Which doth mine heart in prison captive keep.	If all my troubles were compensated, And God would give me what I asked, I would seek only my mistress's presence, Who keeps my heart a prisoner.
But who can reckon up the dotage, madness, servitude and blindness, the foolish phantasms and vanities of Lovers, their torments, wishes, idle attempts?	But who can count the infatuation, madness, servitude and blindness, the foolish imaginings and vanities of lovers—their torments, wishes and futile attempts?

[10263] **Burton.** Printed page 531, *: "Petrarch."

[10264] **Editor.** Burton attributes this Latin quatrain to Petrarch without a work or poem number; that attribution remains unverified. Fors is fortune or chance, while dii is plural "gods." Burton's separate English paraphrase substitutes singular God; each version is rendered independently.

Original text 1651	Modern English
Source page 532 Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and graceful qualities in Lovers, which this affection causeth. As it makes wise men fools, so many times it makes fools become wise; [10265]it makes base fellows become generous, cowards couragious, as *Cardan* notes out of *Plutarch;* covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked prophane persons, to become religious; slovens, neat; churls, merciful; and dumb dogs, eloquent: your lazie drones, quick and nimble; *Feras mentes domat cupido,* that fierce, cruel and rude Cyclops *Polyphemus* sighed, and shed many a salt tear for *Galatea's* sake.	Yet, for all this, among the many irksome, absurd and troublesome symptoms, disadvantages, fantastic fits and passions that commonly afflict such people, love also produces some good and attractive qualities. As it makes wise men fools, so it often makes fools wise. As Cardano notes from Plutarch, it makes low-minded fellows noble, cowards courageous, the covetous generous and lavish, boors courteous, the cruel gentle, wicked and irreligious people devout, slovenly people neat, hard-hearted people merciful, and dumb dogs eloquent; your lazy drones become quick and nimble. "Cupid tames savage minds." That fierce, cruel and uncouth Cyclops Polyphemus sighed and shed many a salt tear for Galatea's sake.[10266]
No passion causeth greater alterations, or more vehement of joy or discontent. *Plutarch. Sympos. lib.5. quæst.1.* [10267]saith, *that the soul of a man in love is full of perfumes and sweet odours, & all manner of pleasing tones and tunes,* insomuch that it is hard to say (as he adds) whether love do mortal men more harm then good. It adds spirits, and makes them otherwise soft and silly, generous and couragious,	No passion produces greater changes, or more violent changes in joy or distress. Plutarch, in Table Talk, book 5, question 1, says that "the soul of a man in love is full of perfumes and sweet scents, and every kind of pleasing tone and tune." So much so that, as he adds, it is hard to say whether love does mortals more harm than good. It gives them spirit, making those otherwise weak and timid noble and courageous:[10268]

[10265] **Burton.** Printed page 532, y: "Cardan lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atque cultos, ex duris misericordes, ex mutis eloquentes." "Cardano, On Wisdom, book 2. It commonly makes the base noble, the timid bold, the miserly lavish, rustics courteous, the cruel gentle, the impious religious, the dirty clean and well groomed, the hard-hearted merciful, the mute eloquent."

[10266] **Editor.** "Generous" here means noble in spirit, as distinct from the following financial liberality. "Clowns" means rustics or boors; "dumb dogs" is a contemptuous image for those unable or unwilling to speak. The quotation and the Polyphemus example introduce the claim that love can civilize the uncouth. The exact source of Feras mentes remains unverified.

[10267] **Burton.** Printed page 532, z: "Anima hominis amore capti tota referta suffitibus & odoribus: Pæanes resonat, &c." "The soul of a man captured by love is entirely filled with incense and scents; it resounds with paeans," etc.

[10268] **Editor.** Burton explicitly cites Plutarch's Table Talk 5.1; the wording and location of the perfumes comparison still require verification. A paean is a song of praise. "Spirits" here means energy and courage, and "silly" means weak or lacking force.

Original text 1651	Modern English
[10269]*Audacem faciebat amor.*	Love made her bold.[10270]
Ariadne's love made *Theseus* so adventurous, and *Medea's* beauty *Jason* so victorious; *expectorat amor timorem.* [10271]*Plato* is of opinion, that the love of *Venus* made *Mars* so valorous. *A yong man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress.*	Ariadne's love made Theseus so daring, and Medea's beauty made Jason so victorious: "love drives fear from the breast." Plato holds that love for Venus made Mars so valiant. "A young man will be deeply ashamed to commit any disgraceful act that comes to his mistress's ears or eyes."[10272]
As [10273]he that desired of his enemy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum,* least his sweet-heart should say he was a coward.	Like the man who, as he was dying, asked his enemy to lay him face upwards, "lest his beloved see him wounded in the back"—lest his sweetheart should call him a coward.[10274]

[10269] **Burton.** Printed page 532, a: "Ovid."

[10270] **Editor.** Ovid, Metamorphoses 4.96, describes Thisbe venturing out to meet Pyramus. Latin audacem does not identify gender by its ending; the modern "her" reflects that source context. Burton then turns to Theseus and Jason.

[10271] **Burton.** Printed page 532, b: "In convivio. Amor Veneris Martem detinet, & fortem facit; adolescentem maxime erubescere cernimus quum amatrix eum turpe quid committentem offendit." "In the Symposium. Love of Venus holds Mars captive and makes him brave; we see a young man blush deeply when his female lover catches him doing something shameful."

[10272] **Editor.** Plato, Symposium 196d, has Agathon argue that Love is stronger than Ares because Ares is captured by love for Aphrodite; it does not say straightforwardly that Venus makes Mars brave. The shame-before-the-beloved argument belongs to Phaedrus's earlier speech, 178d–179a, centred on male lovers. Burton's mistress and the margin's amatrix make the beloved female.

[10273] **Burton.** Printed page 532, *: "Plutarch. Amator. dial."

[10274] **Editor.** Plutarch, Dialogue on Love 17, relates a fallen fighter asking time to turn before the finishing blow, so that his male beloved will not see a wound in his back; compare Pelopidas 18.3. Burton compresses the action. Amasius is masculine; his English "sweet-heart" and the modern column leave the beloved's gender unspecified here.

Original text 1651	Modern English
And if it were [10275]*possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others.*	And if it were "possible to have an army composed of lovers—those who love or are loved—they would be exceptionally brave and wise in governing themselves. A sense of shame would keep them from doing wrong; rivalry would urge them to do what is good and honourable; and a few of them would overcome a great host of others."[10276]
There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroical spirit. As he said in like case, [10277]*Tota ruat cæli moles, non terreor,* &c. Nothing can terrifie, nothing can dismay them, But as Sir *Blandimor* and *Paridel* those two brave Fayrie Knights, fought for the love of fair *Florimel* in presence——	There is no man so faint-hearted, so utter a coward, whom love would not kindle, endow with a godlike nature and a heroic spirit. As the poet said in a similar case, "Let the whole mass of heaven collapse: I am not afraid," and so forth. Nothing can terrify or dismay them. They fight as Sir Blandimor and Paridel, those two brave Faerie knights, fought for love of fair Florimel in her presence—[10278]

[10275] **Burton.** Printed page 532, c: "Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c." "If by any means a city or army could be made up partly of those who love, partly of those," etc. The marginal excerpt breaks off here.

[10276] **Editor.** Plato, Symposium 178e–179a, in Phaedrus's speech. Lovers and beloveds would be disciplined by shame and rivalry in honour. Burton abridges the argument; his Latin margin stops mid-sentence. "Honest" means honourable.

[10277] **Burton.** Printed page 532, †: "Angerianus."

[10278] **Editor.** The verse fragment is attributed to Girolamo Angeriano; its exact poem remains unlocated. "Incense" means kindle or inspire. Burton's Blandimor and Paridel correspond to Spenser's Blandamour and Paridell; the original spellings are retained in the modern narrative here because the textual difference is recorded in this note.

Original text 1651	Modern English
[10279]And drawing both their swords with rage anew, Like two mad Mastives each other slew, And shields did share, and males did rash, and helms did hew; So furiously each other did assail, As if their souls at once they would have rent, Out of their breasts, that streams of blood did rail Adown as if their springs of life were spent, That all the ground with purple blood was sprent, And all their armour stain'd with bloody gore, Yet scarcely once to breath would they relent: So mortal was their malice and so sore, That both resolved (then yield) to dye before.	And both drew their swords in renewed fury; Like two mad mastiffs, each struck to kill the other; They sliced shields, tore mail and hacked helmets. So furiously they attacked each other, As if at once to tear the souls Out of their breasts, that streams of blood poured Down, as though the fountains of their life were drained; All the ground was spattered with purple blood, And all their armour stained with bloody gore. Yet scarcely once would they pause to breathe: So deadly was their hatred, and so fierce, That both resolved to die before they yielded.[10280]
Source page 532–533 Every base swain in love will dare to do as much for his dear mistress sake. He will fight and fetch [10281]*Argivum Clypeum,* that famous buckler of *Argos,* to do her service, adventure at all, undertake any enterprise. And as *Serranus* the Spaniard then Governor of *Sluce,* made answer to Marquess *Spinola,* if the enemy brought 50000 divels against him he would keep it.	Every humble rustic in love will dare as much for his dear mistress's sake. He will fight to fetch "the Argive shield," that famous buckler of Argos, to serve her; risk everything and undertake any enterprise. Like Serrano, the Spaniard then governor of Sluys, who answered the Marquis Spinola that even if the enemy brought fifty thousand devils against him, he would hold it.[10282]

[10279] **Burton.** Printed page 532, *: "Fairy Qu. lib. 4. Cant. 2."

[10280] **Editor.** Spenser, The Faerie Queene 4.2.17–18, abridged and altered. Burton prints each other slew where Spenser has each on other flew; the modern rendering gives an ongoing attempt to kill, consistent with the continued battle. He also replaces Spenser's final line about false friendship. The figure present is the false Florimell. "Share" means cut, "rash" tear, "rail" flow, and "sprent" sprinkled.

[10281] **Burton.** Printed page 532, †: "Zened. proverb. Cent. 6."

[10282] **Editor.** "Swain" means a country youth. Burton cites a proverb collection, abbreviated Zened., for the Argive shield; its precise entry remains unverified. Sluce is Sluys, now Sluis. The governor's boast is retained as Burton's anecdote; its historical source and the reported exchange with Spinola still require verification.

Original text 1651	Modern English
Source page 533 The nine worthies, *Oliver* and *Rowland,* and forty dozen of peers are all in him, he is all mettle, armor of proof, more then a man, and in this case improved beyond himself. For as [10283]*Agatho* contends, a true Lover is wise, just, temperate and valiant.	The Nine Worthies, Oliver and Roland, and forty dozen peers are all combined in him. He is all courage, armour tested and proven, more than a man; in this condition he surpasses himself. For, as Agathon argues, a true lover is wise, just, temperate and brave.[10284]
[10285]*I doubt not therefore, but if a man had such an Army of Lovers* (as *Castilio* supposeth) *he might soon conquer all the world, except by chance he met with such another Army of Inamorato's to oppose it.* [10286]For so perhaps they might fight as that fatal Dog, and fatal Hare in the heavens, course one another round, and never make an end.	"I do not doubt, therefore, that if a man had such an army of lovers," as Castiglione supposes, "he could soon conquer the whole world, unless by chance he encountered another such army of enamoured people to oppose it." For then, perhaps, they might fight like that fated Dog and fated Hare in the heavens, chasing round after one another without ever reaching an end.[10287]

[10283] **Burton.** Printed page 533, *: "Plat. Convivio."

[10284] **Editor.** The Nine Worthies are exemplary heroes of chivalric tradition; Oliver, Roland and the peers belong to Charlemagne's legendary company. "Armour of proof" is armour tested for strength. In Plato, Symposium 196b–197b, Agathon ascribes justice, temperance, courage and wisdom to Love itself; Burton applies the praise to a true lover.

[10285] **Burton.** Printed page 533, d: "Lib. 3. de Aulico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset in quo omnes amatores essent." "The Courtier, book 3. I do not doubt that whoever had such an army would immediately conquer the whole world, unless perhaps he had to fight an army in which all were lovers."

[10286] **Burton.** Printed page 533, e: "Higinus de Cane & Lepore cælesti, & Decimator." "Hyginus, on the celestial Dog and Hare; and Decimator."

[10287] **Editor.** Burton cites Castiglione's Courtier, book 3, for the invincible lovers and the Granada example. "Fatal" means governed by fate. Hyginus, Astronomica 2.33 and 35, discusses the Dog and Hare, but the paradox of a quarry that cannot be caught and a dog that cannot fail concerns a fox, not a hare. Burton's celestial chase conflates these accounts. Decimator is Heinrich Decimator; his precise passage remains unverified.

Original text 1651	Modern English
Castilio thinks *Ferdinand* King of *Spain* would never have conquered *Granado,* had not Queen *Isabell* and her Ladies been present at the siege; [10288]*It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of Moors.*	Castiglione thinks Ferdinand, King of Spain, would never have conquered Granada if Queen Isabella and her ladies had not been present at the siege. "It is impossible to express what courage the Spanish knights gained from the ladies' presence: a few Spaniards overcame a multitude of Moors."
They will undergo any danger whatsoever, as Sir *Walter Manny* in *Edward* the thirds time, stuck full of Ladies favours, fought like a Dragon. For *soli amantes* as [10289]*Plato* holds, *pro amicis mori appetunt,* only Lovers will dye for their friends, and in their Mistress quarrel. And for that cause he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an occasion, the [10290]*Squire of Dames* himself, Sir *Lancelot* or Sir *Tristram, Cæsar,* or *Alexander* shall not be more resolute or go beyond them.	They will face any danger whatsoever. So Sir Walter Manny, in Edward III's time, covered with ladies' tokens, fought like a dragon. For, as Plato holds, "only lovers desire to die for their friends": only lovers will die for their friends and in their mistress's cause. For that reason, he would have women follow the army, to witness and encourage noble deeds. On such an occasion, the Squire of Dames himself, Sir Lancelot or Sir Tristram, Caesar or Alexander, would be no more resolute and could not surpass them.[10291]
Not courage only doth Love add, but as I said, subtilty, wit and many pretty devises,	Love supplies not only courage but, as I said, ingenuity, wit and many clever devices:
[10292]*Namque dolos inspirat amor, fraudesque ministrat,*	For love inspires stratagems and supplies deceits.[10293]

[10288] **Burton.** Printed page 533, f: "Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarent." "It can scarcely be said how much courage the Spaniards gained from this; hence a few overcame countless forces of Moors."

[10289] **Burton.** Printed page 533, †: "Lib. 5. de legibus."

[10290] **Burton.** Printed page 533, *: "Spencers Fayry Queen 3. book. cant. 8."

[10291] **Editor.** Ladies' "favours" are wearable tokens. The claim that lovers alone dare die for their beloved is in Plato, Symposium 179b, rather than the Laws 5 cited here. The precise source of the proposal about women accompanying armies remains to be verified. The Squire of Dames is Spenser's figure; Lancelot and Tristram are Arthurian knights.

[10292] **Burton.** Printed page 533, *: "Hyginus. l. 2."

[10293] **Editor.** The first of two adjacent asterisk margins names Hyginus; the next names Aratus. Their printed order is preserved, although the prose swan story matches Hyginus, Astronomica 2.8. The verse's own source and the role of the Aratus reference remain unresolved; the margins have not silently been reassigned.

Original text 1651	Modern English
[10294]*Jupiter* in love with *Leda,* and not knowing how to compass his desire, turn'd himself into a Swan, and got *Venus* to pursue him in the likeness of an Eagle, which she doing, for shelter he fled to *Leda's* lap, *& in ejus gremio se collocavit, Leda* embraced him, and so fell fast asleep, *sed dormientem Jupiter compressit,* by which means *Jupiter* had his will. Infinite such tricks can love devise, such fine feats in abundance, with wisdome and wariness, ——[10295] *quis fallere possit amantem.*	Jupiter, in love with Leda and not knowing how to achieve his desire, turned himself into a swan and persuaded Venus to pursue him in the form of an eagle. When she did so, he fled for shelter to Leda's lap, "and settled himself in her bosom." Leda embraced him and fell fast asleep, "but Jupiter had intercourse with her while she slept"; in this way Jupiter had his will. Love can invent endless tricks of this kind, an abundance of such ingenious feats, with wisdom and watchfulness: "Who could deceive a lover?"[10296]
All manner of civility, decency, complement and good behaviour, *plus salis & leporis,* polite graces, and merry conceits. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which *Beroaldus* hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a fool, a proper man of person, and the Governour of *Cyprus* son, but a very ass, insomuch that his father being ashamed of him, sent him to a Farm-house he had in the country to be brought up. Where by chance, as his manner was, walking alone, he espied a gallant yong Gentlewoman named *Iphigenia,* a Burgomasters daughter of *Cyprus* with her maid, by a brook side in a little thicket, fast asleep in her smock, where she had newly bathed her self:	And every kind of courtesy, propriety, politeness and good behaviour, "more wit and charm," refined graces and merry fancies. Boccaccio has a pleasant story to this purpose, borrowed from the Greeks, which Beroaldus turned into Latin and Bebel into verse: the story of Cymon and Iphigenia. This Cymon was a fool, a handsome man in person and the son of the governor of Cyprus, but a complete ass. His father was so ashamed of him that he sent him to be brought up at a farmhouse he owned in the country. There, as he was walking alone, as was his custom, he happened to see a fine young gentlewoman named Iphigenia, the daughter of a magistrate of Cyprus, with her maid, beside a brook in a little thicket. She lay fast asleep in her shift, having just bathed there.[10297]

[10294] **Burton.** Printed page 533, *: "Aratus in phænom."

[10295] **Burton.** Printed page 533, *: "Virg."

[10296] **Editor.** Hyginus, Astronomica 2.8, tells this trick of Jupiter and Nemesis, then mentions a separate Leda version. Burton combines them under Leda's name. The intercourse takes place while the woman is asleep, without consent; Burton treats it as a successful device. Virgil, Aeneid 4.296, supplies "Who could deceive a lover?" about Dido's suspicion of Aeneas's departure.

[10297] **Editor.** Boccaccio, Decameron 5.1. His Cymon, originally named Galesus, is the son of the rich Cypriot Aristippus, not described there as governor. Burton cites Latin adaptations by Filippo Beroaldo and Heinrich Bebel; these and his asserted Greek source remain to be collated. "Proper" means handsome; "smock" is a woman's shift. "Complement" means social polish or ceremony.

Original text 1651	Modern English
Source page 533–534 *When* [10298]*Cymon saw her, he stood leaning on his staffe, gaping on her immoveable, and in a maze:* at last he fell so far in love with the glorious object, that he began to rouze himself up, to bethink what he was, would needs follow her to the city, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in *Cyprus,* did many valorous exploits, and all for the love of Mistress *Iphigenia*.	"When Cymon saw her, he stood leaning on his staff, staring at her motionless and amazed." At last he fell so deeply in love with that glorious sight that he began to rouse himself, to reflect on what he was, and insisted on following her to the city. For her sake he began to acquire good manners, learn to sing and dance and play instruments. In a short time he acquired all those gentlemanly accomplishments and social graces, to the great delight of his friends. In brief, from a simpleton and a boor he became one of the most accomplished gentlemen in Cyprus, performed many courageous exploits—and all for love of Mistress Iphigenia.[10299]
Source page 534 In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, *Grobians* and sluts, if once they be in love, they will be most neat and spruce; for, [10300]*Omnibus rebus, & nitidis nitoribus antevenit amor,* they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatum enim mater Venus;* a ship is not so long a rigging, as a yong Gentlewoman a trimming up her self, against her sweet-heart comes.	In a word, I can say this of them all: however boorish, uncouth and rough they may be, however ill-mannered or slovenly, once they fall in love they become wonderfully neat and smart. For "love surpasses everything, even the brightest splendours." They follow the fashion, begin to dress themselves up and think well of their own appearance, "for Venus is the mother of charms." A ship takes less time to rig than a young gentlewoman takes to dress herself before her sweetheart arrives.[10301]

[10298] **Burton.** Printed page 533, g: "Hanc ubi conspicatus est Cymon, baculo innixus, immobilis hæsit, & mirabundus, &c." "When Cymon caught sight of her, he stood leaning on his staff, motionless and astonished," etc.

[10299] **Editor.** Burton ends his summary with Cymon's acquisition of manners and accomplishments. Boccaccio's full tale continues with violent abduction, imprisonment and killings before marriage. The phrase "valorous exploits" compresses that troubling narrative into an example of love's civilizing power. "Idiot" here means an ignorant or foolish person, not a modern clinical diagnosis.

[10300] **Burton.** Printed page 534, †: "Plautus Casina act 2. sc. 4."

[10301] **Editor.** "Clownish" means boorish; Grobians exemplify bad manners; "sluts" means slovenly people. "Trick up" means adorn. Plautus, Casina 217–218, has Lysidamus declare that he thinks love surpasses everything, even brilliant splendours. Burton shortens this personal declaration into a maxim; his margin has 2.4, while the consulted text places it in 2.3. The following Venus phrase remains untraced. The ship comparison concerns the time spent dressing.

Original text 1651	Modern English
A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house as a yong maid, *nubilis puella,* a *Novitsa* or *Venetian* Bride, that looks for an husband, or a yong man that is her suitor; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face.	A painter's shop, a flowery meadow—nothing in nature's storehouse offers so lovely a sight as a young maid, "a girl of marriageable age," a novitsa or Venetian bride looking for a husband, or the young man who courts her. Their looks are studied, their walk studied; clothes, gestures, actions—all studied. Every grace and elegance in the world is in her face.[10302]
Their best robes, ribbins, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, [10303]*præter quam res patitur student elegantiæ,* they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a yong man see his sweet-heart coming, but he smugs up himself, puls up his cloak now faln about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twires his beard, &c. When *Mercury* was to come before his Mistress,	On must go their best robes, ribbons, chains, jewels, fine linens, laces and spangles: "they pursue elegance beyond what their means allow." Suddenly they become excessively fastidious, particular and painstaking. Their whole concern, their whole business, is to wear their clothes neatly, look polished and trim, and display themselves to advantage. No sooner does a young man see his sweetheart coming than he tidies himself up: pulls up the cloak that has slipped about his shoulders, ties his garters and fastening cords, adjusts his collar and cuffs, smooths his hair, twists his beard, and so on. When Mercury was about to appear before his mistress,[10304]
[10305]*Chlamydemque ut pendeat aptè* *Collocat, ut limbus totumque appareat aurum.*	He arranges his cloak so that it hangs becomingly, And its border and all its gold are displayed.[10306]

[10302] **Editor.** Novitsa is Burton's term for a Venetian bride; its particular ceremony or costume is not specified here. Nubilis means marriageable, not newly married. "Composed" means deliberately arranged or studied; "gate" is gait. The scan reads no so; the modern column supplies the evident comparative sense without altering the original.

[10303] **Burton.** Printed page 534, h: "Plautus."

[10304] **Editor.** Lawn is fine linen. "Coy," "nice" and "curious" here express excessive care and fastidiousness; "terse" means polished or neat. Points are cords fastening clothing, a band is a collar, and "twires" means twists. The h Plautus margin stands below the Latin about elegance, without a clear h in the body; it is attached to that quotation here. Exact Plautus locator unresolved.

[10305] **Burton.** Printed page 534, †: "Ovid Met. 2."

[10306] **Editor.** Ovid, Metamorphoses 2.733–734: Mercury prepares to court Herse. Burton excerpts the cloak passage. The Latin rendering and his independent English couplet are retained separately, as throughout this block.

Original text 1651	Modern English
He puts his cloak in order, that the lace, And hem, and gold-work all might have his grace.	He sets his cloak in order, so the lace, The hem and gold-work all may show their grace.
Salmacis would not be seen of *Hermaphroditus,* till she had spruced up her self first.	Salmacis would not let Hermaphroditus see her until she had first made herself smart.
[10307]*Nec tamen ante adiit, etsi properabat adire,* *Quam se composuit, quam circumspexit amictus,* *Et finxit vultum, & meruit formosa videri.*	Yet, eager though she was to approach him, she did not go Until she had arranged herself, inspected her clothes, And composed her face, deserving to be thought beautiful.[10308]

[10307] **Burton.** Printed page 534, †: "Ovid Met. 4."

[10308] **Editor.** Ovid, Metamorphoses 4.317–319. Salmacis composes her appearance before approaching Hermaphroditus. "Tire" means attire; the English verse makes the hoped-for admiration explicit.

Original text 1651	Modern English
Nor did she come, although 'twas her desire, Till she compos'd her self, and trim'd her tire, And set her looks to make him to admire.	Nor did she come, although she longed to go, Till she arranged herself and dressed with care, And set her looks to win his admiration.
Venus had so ordered the matter, that when her son [10309]*Æneas* was to appear before Queen *Dido,* he was	Venus had so arranged matters that, when her son Aeneas was to appear before Queen Dido, he was
Os humerosque deo similis (namque ipsa decoram *Cæsariem nato genetrix, lumenque juventæ* *Purpureum & lætos oculis afflarat honores.)*	Like a god in face and shoulders—for his mother herself Had breathed upon her son lovely hair, the radiant Glow of youth, and joyful splendour in his eyes.[10310]
Like a God, for she was the tire-woman her self, to set him out with all natural and artificial impostures. As Mother *Mammæa* did her son *Heliogabalus* new chosen Emperor, when he was to be seen of the people first.	Like a god: she herself acted as his dresser, adorning him with every natural and artificial device of deception. So Mother Mamaea did for her son Heliogabalus, newly chosen emperor, when he was first to appear before the people.[10311]
When the hirsute Cyclopical *Polyphemus* courted *Galatea;*	When the shaggy Cyclops Polyphemus courted Galatea,

[10309] **Burton.** Printed page 534, *: "Virg. 1. Æn."

[10310] **Editor.** Virgil, Aeneid 1.589–591. Venus enhances Aeneas's appearance before Dido. Purpureum denotes the radiant bloom of youth here; a narrowly literal "purple" would obscure the description.

[10311] **Editor.** A tire-woman dresses and adorns another person. Burton's imperial example confuses family members: Herodian 5.3.3 names Soaemias as the mother of Bassianus, the future Heliogabalus, and Mamaea as the mother of Alexianus, the future Severus Alexander. The modernization retains Burton's claim; the precise source of the dressing anecdote remains unverified.

Original text 1651	Modern English
[10312]*Jamque tibi formæ, jamque est tibi cura placendi,* *Jam rigidos pectis rastris Polypheme capillos,* *Jam libet hirsutam tibi falce recidere barbam,* *Et spectare feros in aqua & componere vultus,*	Now you care for your looks, now you care to please; Now, Polyphemus, you comb your stiff hair with a rake; Now you like to cut back your shaggy beard with a sickle, And study and compose your savage features in the water.[10313]
Source page 534–535 And then he did begin to prank himself, To please and combe his head, and beard to shave, And look his face ith' the water as a glass, And to compose himself for to be brave.	And then he began to dress himself up, To please, to comb his hair and shave his beard, To view his face in water as a mirror, And arrange himself to look splendid.
Source page 535 He was upon a sudden now spruce and keen, as a new ground hatchet. He now began to have a good opinion of his own feature, and good parts, now to be a gallant.	Suddenly he was smart and sharp as a freshly ground hatchet. Now he began to think well of his own looks and fine qualities, and to act the gallant.
Jam Galatea veni, nec munera despice nostra, *Certè ego me novi, liquidâque in Imagine vidi* *Nuper aquæ, placuitq; mihi mea forma videnti.*	Come now, Galatea, and do not despise my gifts. I certainly know myself: lately I saw my reflection In clear water, and was pleased with my looks as I gazed.[10314]
Come now my Galatea, scorn me not, Nor my poor presents; for but yesterday I saw my self ith' water, and me thought Full fair I was, then scorn me not I say.	Come now, my Galatea, do not scorn me Or my poor gifts; for only yesterday I saw myself in water, and I thought Myself quite handsome. Do not scorn me, then.

[10312] **Burton.** Printed page 534, i: "Ovid. Met. 13."

[10313] **Editor.** Ovid, Metamorphoses 13.764–767. The tools—rake and sickle—preserve the giant's rustic scale. "Prank" in Burton's following English version means adorn; "brave" means splendidly dressed. His version omits the specific tools.

[10314] **Editor.** Ovid, Metamorphoses 13.839–841. Polyphemus admires his own reflection. The scan has liquidâque in Imagine where the consulted Ovid text has liquidaeque in imagine. The modern column renders the intended image of clear water; the original retains Burton's reading.

Original text 1651	Modern English
[10315]*Non sum adeò informis, nuper me in littore vidi,* *Cum placidum ventis staret mare————*	I am not so ugly: lately I saw myself on the shore, When the sea lay calm, undisturbed by winds.[10316]
'Tis the common humor of all Sutors to trick up themselves, to be prodigal in apparel, *purè lotus,* neat, comb'd and curl'd, with powdered hairs, *comptus & calamistratus,* with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a Princes *Ganymede,* with every day new suits, as the fashion varies; going as if he trod upon egs,	It is the common habit of all suitors to dress themselves up and spend extravagantly on clothes: "washed clean," neat, combed and curled, their hair powdered, "groomed and curled with an iron," with a long lovelock, a flower in the ear, scented gloves, rings, scarves, feathers, fastening cords and so forth—as if each were a prince's Ganymede, wearing new suits every day as fashion changes, and walking as though he were treading on eggs.[10317]
and as *Heinsius* writ to *Primierus,* [10318]*If once he be besotted on a wench, he must lye awake a nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what Hats, Bands, Doublets, Breeches, are in fashion, how to cut his Beard, and wear his lock, to turn up his Mustachio's, and curle his head, prune his pickitiwant, or if he wear it abroad, that the East side be correspondent to the West:*	And, as Heinsius wrote to Primierus, "Once he is infatuated with a girl, he must lie awake at night, give up his books, sigh and lament, sometimes weep over his hard luck, and above all observe what hats, collars, doublets and breeches are in fashion; how to trim his beard and wear his lovelock, turn up his moustaches and curl his hair, shape his pointed beard—or, if he wears it spread out, ensure that the east side matches the west."[10319]

[10315] **Burton.** Printed page 535, †: "Virg. E. l. 2."

[10316] **Editor.** Virgil, Eclogue 2.25–26. The speaker is Corydon addressing Alexis, a male beloved; these lines are a new parallel, not a continuation of Polyphemus's speech. Burton prints Non where the consulted Virgil has nec.

[10317] **Editor.** A lovelock is a conspicuous long lock of hair worn as a token or fashion. Ganymede is the beautiful boy who serves as the gods' cupbearer and is desired by Jupiter; "a prince's Ganymede" suggests a handsome male favourite. The Latin grooming phrases are translated as well as Burton's adjacent English descriptions.

[10318] **Burton.** Printed page 535, k: "Epist. An uxor literato sit ducenda. Noctes insomnes traducendæ; literis renunciandum, sæpe gemendum, nonnunquam & illacrymandum sorti & conditioni tuæ. Videndum quæ vestes, quis cultus te deceat, quis in usu sit, utrum latus barbæ, &c. Cum cura loquendum, incedendum, bibendum & cum cura insaniendum." "Letter: Whether a scholar should marry. Sleepless nights must be passed; literature given up; frequent sighs and sometimes tears shed over your lot and condition. You must consider what clothes and appearance suit you, what is fashionable, which side of the beard," etc. "You must speak, walk and drink with care, and go mad with care."

[10319] **Editor.** Daniel Heinsius's cited letter asks whether a scholar should marry. "Pickitiwant" is a pointed beard; wearing it "abroad" means spread out. The east/west joke demands symmetry. The addressee printed Primierus and the letter's exact edition remain to be checked.

Original text 1651	Modern English
he may be scoffed at otherwise, as *Julian* that Apostate Emperor was for wearing a long hirsute goatish beard, fit to make ropes with, as in his *Mysopogone,* or that Apologetical Oration he made at *Antioch* to excuse himself, he doth Ironically confess, it hindred his kissing, *nam non licuit inde pura puris, eoque suavioribus labra labris adjungere,* but he did not much esteem it, as it seems by the sequel, *de accipiendis dandisve osculis non laboro,* yet (to follow mine author) it may much concern a yong lover, he must be more respectful in this behalf, *he must be in league with an excellent Taylor, Barber,*	Otherwise he may be mocked, as Julian, the apostate emperor, was for wearing a long, shaggy, goat-like beard, fit for making ropes. In his Misopogon, the speech he made at Antioch in his own defence, he ironically admits that it hindered his kissing, "for it prevented me from pressing smooth lips to smooth lips, all the sweeter for their smoothness." But he did not greatly care, as the following words show: "I do not trouble myself about receiving or giving kisses." Yet, to follow my author, this may matter a great deal to a young lover. He must be more attentive in this respect, and on good terms with an excellent tailor and barber:[10320]
[10321]*Tonsorem puerum sed arte talem,* *Qualis nec Thalamis fuit Neronis;*	A young barber, but so skilled That Nero's chambers never had his equal.[10322]
have neat shooe-ties, points, garters, speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.	He must have neat shoe-ties, fastening cords and garters; speak with studied precision, walk with studied precision, eat and drink with studied precision—and, most essential of all, be mad with studied precision.[10323]

[10320] **Editor.** Julian's Misopogon, or Beard-Hater, opens by ironically defending his beard against Antioch's ridicule. The passage on kissing is in the opening discussion of his beard (338–339). "Apologetical" means defensive, not regretful. "Apostate" is Burton's conventional Christian designation for Julian, who rejected Christianity. The Latin version Burton used still requires collation.

[10321] **Burton.** Printed page 535, †: "Mart. Epig. 5."

[10322] **Editor.** Martial, Epigrams 8.52.1–2; Burton's margin reads Epig. 5. The scan reads Thalamis, which allows the sense "in Nero's chambers," followed here. The consulted Martial instead reads Thalamus, the name of Nero's barber: "a boy barber so skilled that not even Nero's Thalamus equalled him." The original preserves Thalamis rather than silently correcting the name.

[10323] **Editor.** "In print" means exact, neat or meticulously correct, like a carefully produced printed text. The repetition culminates in the absurd demand that even madness follow the rules of fashionable conduct.

Original text 1651	Modern English
Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as [10324]*Erasmus* hath it, *Musicam docet amor & Poesin,* Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had.	Among the other accomplishments with which an amorous fellow is endowed, he must learn to sing and dance and play some instrument—as he certainly will if he has truly felt the attraction of this magnet of love. For, as Erasmus puts it, "Love teaches music and poetry." Love will make them musicians, make them compose ditties, madrigals, elegies and love sonnets, and sing them to various pretty tunes, acquiring every accomplishment they can.[10325]
Source page 535–536 [10326]*Jupiter* perceived *Mercury* to be in love with *Philologia,* because he learned languages, polite speech, (for *Suadela* her self was *Venus* daughter, as some write) Arts and Sciences, *quo virgini placeret,* all to ingratiate himself, and please his Mistress. 'Tis their chiefest study to sing, dance; and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kind, if love did not incite them.	Jupiter could tell that Mercury was in love with Philologia because he learned languages, polished speech—for Persuasion herself was Venus's daughter, according to some writers—the arts and sciences, "to please the maiden": all to win his mistress's favour and delight her. Their chief concern is to sing and dance; and certainly so many gentlemen and gentlewomen would not be so accomplished in these things if love did not spur them on.[10327]

[10324] **Burton.** Printed page 535, l: "Chil. 4. cent. 5. pro. 16."

[10325] **Editor.** A lodestone is a natural magnet. "Good qualities" here chiefly means cultivated accomplishments. The Erasmus reference identifies Adages, fourth chiliad, fifth century, proverb 16; the exact edition and wording remain to be collated. Elegies here are lyric or love poems, not necessarily laments for the dead.

[10326] **Burton.** Printed page 535, †: "Martianus Capella lib. 1. de nupt. philol. Jam. Illum sentio amore teneri, ejusq; studio plures habere comparatas in famulitio disciplinas, &c." "Martianus Capella, book 1, On the Marriage of Philology. Now I perceive that he is held by love, and that through devotion to her he has acquired several disciplines to attend him," etc.

[10327] **Editor.** Martianus Capella, Marriage of Philology and Mercury 1.36: Jupiter says Mercury has acquired disciplines as attendants and eloquence to please Philologia; music, painting and sculpture follow. Burton condenses the passage. The consulted Latin has amore torreri, "burn with love," against his amore teneri, "be held by love." Suadela is Persuasion; her parentage and Burton's particular edition remain unverified.

Original text 1651	Modern English
Source page 536 [10328]*Who* saith *Castilio, would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour?* We see this daily verified in our yong women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarce touch an instrument, they care not for it.	"Who," says Castiglione, "would learn to play, devote himself to music, learn to dance, or write so many verses and love songs, as most do, except for women's sake, hoping by these means to gain their goodwill and win their favour?" We see this confirmed every day in our young women and wives. Those who, as unmarried girls, worked so hard at singing, playing and dancing, at such expense to their parents, to acquire those graceful accomplishments, will scarcely touch an instrument now they are married: they no longer care for it.[10329]
Constantine agricult. lib. 11. cap. 18. makes *Cupid* himself to be a great dancer, by the same token as he was capering amongst the Gods, [10330]*he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red:* and *Calistratus* by the help of *Dædalus* about *Cupids* Statue, [10331]*made a many of yong wenches still a dancing,* to signe belike that *Cupid* was much affected with it, as without all doubt he was.	Constantine, in his Agriculture, book 11, chapter 18, makes Cupid himself a great dancer: as evidence, while capering among the gods, "he knocked down a bowl of nectar, which dripped onto the white rose and made it red ever afterwards." And Callistratus, with Daedalus's help, "made a group of young girls continually dancing" around Cupid's statue, presumably to show that Cupid was very fond of dancing—as undoubtedly he was.[10332]

[10328] **Burton.** Printed page 536, m: "Lib. 3. de aulico. Quis Choreis insudaret, nisi fœminarum causa? quis musicæ tantum navaret operam nisi quod illius dulcedine permulcere speret? quis tot carmina componeret; nisi ut inde affectus suos in mulieres explicaret?" "Book 3, The Courtier. Who would labour at dancing, except for women's sake? Who would devote so much effort to music, unless he hoped to charm them with its sweetness? Who would compose so many poems, except to express through them his feelings for women?"

[10329] **Editor.** Castilio is Baldassare Castiglione, The Courtier, book 3. Burton moves from men's motive for acquiring accomplishments to a generalization about women abandoning them after marriage; this is his argument, not an independently established social rule. Exact Italian/Latin passage awaiting collation.

[10330] **Burton.** Printed page 536, n: "Craterem nectaris evertit saltans apud Deos, qui in terram cadens, rosam prius albam rubore infecit." "Dancing among the gods, he overturned a bowl of nectar, which, falling to earth, stained the formerly white rose red."

[10331] **Burton.** Printed page 536, o: "Puellas choreantes circa juvenilem Cupidinis statuam fecit. Philostrat. Imag. lib. 3. de statuis. Exercitium amori aptissimum." "He made girls dancing around a youthful statue of Cupid. Philostratus, Images, book 3, On Statues. An exercise most suited to love."

[10332] **Editor.** The agricultural compilation cited under Constantine is the Geoponica; Burton specifies 11.18, still to be collated. Callistratus, Descriptions 3, describes a bronze Eros by Praxiteles and compares its lifelike quality with a dancing group by Daedalus. Burton instead makes Callistratus and Daedalus seem jointly to create girls around Cupid. His Philostratus margin reflects the collected-text context, not proof that Callistratus was the sculptor.

Original text 1651	Modern English
For at his and *Psyches* wedding, the Gods being present to grace the feast; *Ganymede* fill'd Nectar in abundance (as [10333]*Apuleius* describes it) *Vulcan* was the Cook, the *Howres* made all fine with Roses and flowers, *Apollo* plaid on the harp, the *Muses* sang to it, *sed suavi Musicæ superingressa Venus saltavit,* but his mother *Venus* danced to his and their sweet content.	For at his wedding to Psyche, with the gods present to honour the feast, Ganymede poured nectar in abundance, as Apuleius describes it. Vulcan was the cook; the Hours decorated everything with roses and flowers; Apollo played the harp and the Muses sang to it; "but Venus stepped forward and danced to the sweet music"—his mother Venus danced to his delight and theirs.[10334]
Witty [10335]*Lucian* in that Pathetical Love passage, or pleasant description of *Jupiters* stealing of *Europa,* and swimming from *Phœnicia* to *Crete,* makes the Sea calm, the winds hush, *Neptune* and *Amphitrite* riding in their chariot to break the waves before them, the *Tritons* dancing round about, with every one a Torch, the *Sea-nymphs* half naked, keeping time on *Dolphins* backs, and singing *Hymenæus, Cupid* nimbly tripping on the top of the waters, and *Venus* her self coming after in a shell, strawing Roses and flowers on their heads.	Witty Lucian, in that moving love passage, his pleasing description of Jupiter's abduction of Europa and swim from Phoenicia to Crete, makes the sea calm and the winds still. Neptune and Amphitrite ride in their chariot to break the waves before them; Tritons dance all around, each carrying a torch; half-naked sea nymphs keep time on dolphins' backs and sing the wedding song; Cupid trips nimbly over the water; and Venus herself follows in a shell, strewing roses and flowers over their heads.[10336]

[10333] **Burton.** Printed page 536, †: "Lib. 6. Met."

[10334] **Editor.** Apuleius, Metamorphoses 6.24. The Hours are divine figures, not spans of time. In Apuleius, Ganymede serves Jupiter while Liber serves the other gods; Apollo sings to the lyre. Burton compresses and rearranges the feast and supplies an English gloss after his Latin quotation.

[10335] **Burton.** Printed page 536, †: "Tom. 4."

[10336] **Editor.** Lucian, Dialogues of the Sea Gods, Zephyrus and Notus. Europa rides on Jupiter in the form of a bull. "Pathetical" means emotionally affecting; Hymenaeus is a wedding song. Burton's account presents an abduction through the festive imagery of a marriage procession. Lucian gives the torches and wedding song to plural Loves; Burton redistributes these details among Tritons, nymphs and a single Cupid.

Original text 1651	Modern English
Praxitiles in all his pictures of love, fains *Cupid* ever smiling, and looking upon dancers; and in *Saint Markes* Garden in *Rome* (whose work I know not) one of the most delicious pieces, is a many of [10337]*Satyrs* dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Yong lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm.	In all his representations of Love, Praxiteles depicts Cupid smiling and watching dancers; and in St Mark's Garden in Rome, one of the most delightful pieces—I do not know whose work it is—shows a group of satyrs dancing around a sleeping girl. So dancing is always, as it were, a necessary accompaniment to love affairs. Young girls are never happier than when, on a holiday after evensong, they can meet their sweethearts and dance around a maypole, or on a town green beneath a shady elm.[10338]
Nothing so familiar in [10339]*France,* as for Citizens wives and maids to dance a round in the streets, and often too for want of better Instruments, to make good Musick of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, —— *John come kiss me now,* mask and mum; for *Comus* and *Hymen* love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, yong and old, rich and poor, generous and base, of all sorts.	Nothing is more common in France than for townsmen's wives and unmarried women to dance in a circle in the streets, often, for lack of better instruments, making good music with their own voices and dancing to it. Indeed, love often makes old men and women with more toes than teeth dance to "John, come kiss me now," take part in masques and go mumming. For Comus and Hymen delight immensely in masques and all such merriment: in some circumstances they will allow men to wear women's clothes, and people of every kind to dance together—young and old, rich and poor, noble and low-born.[10340]

[10337] **Burton.** Printed page 536, †: "Kornman. de cur. mort. part. 5. cap. 28. Sat. puellæ dormienti insultantium, &c." "Kornmann, On the Curiosities of the Dead, part 5, chapter 28. Satyrs leaping about a sleeping girl," etc. Insultantium can also suggest assailing or mocking her.

[10338] **Editor.** "Pictures" can mean representations more generally, including sculpture. Praxiteles was a sculptor; compare Callistratus's Eros just discussed. The assertion about all his depictions, and the precise Roman work cited through Heinrich Kornmann, remain unverified. "Evensong" is the evening church service.

[10339] **Burton.** Printed page 536, †: "View of Fr."

[10340] **Editor.** Comus personifies revelry; Hymen is the marriage god. Masques and mummings are costumed entertainments. "Promiscuously" here means mingled together without separation by age or rank. "Generous" means noble-born. The title John, come kiss me now is retained; the precise View of France cited in the margin remains to be identified.

Original text 1651	Modern English
Paulus Jovius taxeth *Augustine Niphus* the Philosopher, [10341]*For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a yong maid* (that which many of his friends were ashamed to see) *an old gowty fellow, yet would dance after Fidlers*. Many laughed him to scorn for it, but this omnipotent love would have it so.	Paolo Giovio censures the philosopher Agostino Nifo because, "though an old man, a public professor and the father of many children, he was so madly in love with a young girl"—a sight that shamed many of his friends—"that, old and gouty as he was, he would still dance to fiddlers." Many laughed him to scorn, but all-powerful love insisted on it.[10342]
Source page 537 [10343]*Hyacinthino bacillo* *Properans amor, me adegit* *Violenter ad sequendum.*	With a hyacinth wand, Hurrying Love drove me Forcibly to follow.[10344]
Love hasty with his purple staffe did make Me follow, and the dance to undertake.	Hasty Love, with his purple staff, compelled Me to follow and take up the dance.
And 'tis no news this, no *indecorum;* for why? a good reason may be given of it. *Cupid* and *Death* met both in an Inne, and being merrily disposed, they did exchange some arrows from either quiver; ever since yong men dye, and oftentimes old men dote.	There is nothing new in this, nothing improper; a good reason can be given for it. Cupid and Death met at an inn and, being in a merry mood, exchanged some arrows from their quivers. Ever since, young men die and old men often fall foolishly in love.

[10341] **Burton.** Printed page 536, p: "Vita ejus. Puellæ, amore septuagenarius senex usq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibicenodes." "His Life. A seventy-year-old man, having fathered many children, seized to the point of madness by love for a girl: many watched with embarrassment the old, gouty philosopher dancing to flute-players, not without laughter."

[10342] **Editor.** Paulus Jovius is Paolo Giovio; Augustine Niphus is Agostino Nifo. "Taxeth" means censures. Burton's Latin margin specifies seventy years and flute-players, while his prose says merely old and uses "fiddlers." Each column follows its own source wording. Giovio's exact biographical passage remains to be collated.

[10343] **Burton.** Printed page 537, †: "Anacreon Carm. 3."

[10344] **Editor.** Burton attributes the Latin to Anacreon, poem 3; the precise Anacreontic text, Latin translator and numbering remain unverified. Hyacinthino may refer to the flower or its colour. The Latin says Love forces the speaker to follow; Burton's independent English couplet adds the dance.

Original text 1651	Modern English
———[10345]*Sic moritur Juvenis, sic moribundus amat.*	Thus the young man dies; thus the dying man loves.[10346]
And who can then withstand it? If once we be in love, yong or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And princum prancum is a fine dance.	Who, then, can resist it? Once we are in love, young or old, though our teeth rattle in our heads like the jacks of a virginal, or stand far apart like the arches of a bridge, there is no help for it: if need be, we must dance Trenchmore over tables, chairs, stools and so on. And princum prancum is a fine dance.[10347]

[10345] **Burton.** Printed page 537, †: "Ioach. Bellius Epig."

[10346] **Editor.** Ioach. Bellius identifies Joachim du Bellay in Latinized form; the exact epigram remains to be located. The exchange of Love's and Death's arrows explains the paradox of youthful death and desire in old age. Moribundus means dying or near death, stronger than merely old.

[10347] **Editor.** A virginal is a keyboard instrument whose jacks rise to pluck the strings: Burton imagines loose teeth rattling like them. Trenchmore is a vigorous dance. Princum prancum is retained as his comic dance-name or refrain; its precise allusion remains unresolved.

Original text 1651	Modern English
Plutarch, Sympos. 1. quæst. 5. doth in some sort excuse it, and telleth us moreover in what sense, *Musicam docet amor, licet prius fuerit rudis,* how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. [10348]*Love* (as he holds) *will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated.*	Plutarch, in Table Talk, book 1, question 5, offers some excuse for it, and explains the sense in which "love teaches music, even to someone previously unskilled": how love makes people with no previous ability learn to sing and dance. He concludes that it is simply the power and authority love has over us. "Love," he maintains, "will make a silent man speak, a shy man most obliging, the dull quick, the slow nimble; and, most remarkable of all, it will make a hard, mean, unmanageable churl—as fire softens iron in a smith's forge—open-handed, accommodating, gentle and easy to persuade."[10349]
Nay 'twill make him prodigal in the other extream, and give an hundred [10350]sesterces for a nights lodging, as they did of old to *Lais* of *Corinth,* or [10351]*ducenta drachmarum millia pro unicâ nocte,* as *Mundus* to *Paulina,* spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.	Indeed, it will drive him to the opposite extreme of extravagance, paying a hundred sesterces for a night's lodging, as men once did to Lais of Corinth, or "two hundred thousand drachmas for a single night," as Mundus offered Paulina; spending his entire fortune, as too many do in such cases, to gain his desire. This is why many compare love to wine, which makes men jovial and merry, playful and sad, whine, sing, dance—and what does it not make them do?[10352]

[10348] **Burton.** Printed page 537, q: "De taciturno loquacem facit, & de verecundo officiosum reddit, de negligente industrium, de socorde impigrum." "It makes the silent talkative, the shy obliging, the negligent industrious, the sluggish energetic."

[10349] **Editor.** Plutarch, Table Talk 1.5, supplies both the saying about love teaching poetry and the transformations of character, including the miser softened like iron in fire. These are explanations proposed by diners at Sossius's entertainment. The English translation confirms the sequence; Burton's Latin intermediary remains unidentified. "Modest" means shy, "officious" obliging, and "free" open-handed.

[10350] **Burton.** Printed page 537, †: "Gellius l. 1. cap. 8. Pretium noctis centum sestertia." "Gellius, book 1, chapter 8. The price of a night: one hundred thousand sesterces." The margin's sestertia counts thousands; the body says a hundred sesterces.

[10351] **Burton.** Printed page 537, †: "Josephus antiq. Jud. lib. 18. cap. 4."

[10352] **Editor.** The sums disagree: Burton's body says one hundred sesterces; his Gellius margin says one hundred thousand. Gellius, Attic Nights 1.8, actually reports Lais demanding ten thousand drachmas from Demosthenes, who refuses. Josephus, Antiquities 18.3.4, reports Mundus offering Paulina two hundred thousand drachmas, also refused; Burton's 18.4 locator differs. The two margins are vertically reversed on the page; here they accompany their respective stories.

Original text 1651	Modern English
But above all the other Symptoms of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, [10353]*They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we do statues with gold, that they may be remembred and admired of all.*	But above all the other symptoms of lovers, this must not lightly be passed over: whatever their condition, once they fall in love they usually become, as their ability permits, rhymesters, ballad-makers and poets. For, as Plutarch says, "They will bear witness to their beloveds' good qualities and proclaim them abroad, adorning them with verses and songs of praise, as we adorn statues with gold, so that everyone may remember and admire them."[10354]
Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 years of age above the girdle, to be scarce 30 beneath. *Jovianus Pontanus* makes an old fool rime, and turn Poetaster to please his Mistress,	Old men will sometimes dote in this way as much as anyone else. Love's heat will thaw their frozen feelings, melt the ice of age, and so invigorate them that, though they are sixty above the waist, they are scarcely thirty below it. Giovanni Pontano makes an old fool rhyme and turn into a would-be poet to please his mistress:
[10355]*Ne ringas Mariana, meos ne despice canos,* *De sene nam Juvenem Dia referre potes, &c.*	Do not scowl, Mariana; do not despise my grey hairs, For, goddess, you can turn an old man back into a youth.[10356]
Sweet Marian do not mine age disdain, For thou canst make an old man yong again.	Sweet Marian, do not disdain my age, For you can make an old man young again.

[10353] **Burton.** Printed page 537, r: "Ipsi enim volunt suarum amasiarum pulchritudinis præcones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur." "For they wish themselves to be heralds and witnesses of their sweethearts' beauty, adorning them with praises, songs and verses, as statues with gold, so that they may be remembered and admired by everyone."

[10354] **Editor.** "Likely" means ordinarily or probably; "condition" means social position. Ballet-makers means ballad-makers, not choreographers. Burton ascribes the lovers' praise to Plutarch; the precise passage and Latin version remain to be collated. The margin emphasizes beauty, while the body broadens this to "good parts."

[10355] **Burton.** Printed page 537, s: "Tom. 2. Ant. Dialogo."

[10356] **Editor.** Jovianus Pontanus is Giovanni Pontano. The margin abbreviates his Antonius dialogue, volume 2; the exact edition and couplet remain unverified. Canos means grey hairs, and Dia addresses the woman as divine. "Poetaster" is a contemptuous term for an inferior poet. The waist comparison is a joke about renewed sexual vigour.

Original text 1651	Modern English
Source page 537–538 They will be still singing amorous songs and ditties (if yong especially) and cannot abstain though it be when they go to, or should be at Church. We have a pretty story to this purpose in *Westmonasteriensis,* an old writer of ours (if you will believe it) [10357]*An. Dom. 1012. at Colewiz in Saxony,* on Christmas Eve a company of yong men and maids, whilst the Priest was at Mass in the Church, were singing catches and love songs in the Church-yard, he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self.	They are always singing love songs and ditties, especially when young, and cannot stop even while going to church, or when they ought to be there. We have an entertaining story of this in Westmonasteriensis, an old writer of ours—if you care to believe it. In AD 1012, at Colewiz in Saxony, on Christmas Eve, while the priest was saying Mass in church, a group of young men and girls were singing catches and love songs in the churchyard. He sent word asking them to make less noise, but they went on singing; and, if you please, here is the very song itself.[10358]
Source page 538 *Equitabat homo per sylvam frondosam,* *Ducebatque secum Meswinden formosam,* *Quid stamus, cur non imus?*	A man rode through the leafy wood, Taking beautiful Meswinde with him. Why are we standing here? Why do we not go?
A fellow rid by the green wood side, And fair Meswinde was his bride, Why stand we so, and do not go?	A fellow rode beside the greenwood, And fair Meswinde was his bride. Why do we stand here and not go?[10359]

[10357] **Burton.** Printed page 537, †: “Flores hist. fol. 298.”

[10358] **Editor.** Westmonasteriensis means “of Westminster,” here the chronicle known as Flores historiarum, formerly associated with Matthew of Westminster. Colewiz is Burton’s spelling for the site of the legendary cursed dancers in Saxony. A catch is a part-song. Burton himself signals doubt with “if you will believe it”; the cited folio and place-name require collation.

[10359] **Editor.** The Latin song says that the man brought beautiful Meswinde with him; Burton’s separate English version identifies her as his bride. Both versions are preserved. No new claim about their relationship has been added to the Latin translation.

Original text 1651	Modern English
This they sung, he chaft, till at length impatient as he was, he prayed to *S. Magnus,* patron of the Church, they might all three sing and dance 'till that time twelve month, and so [10360]they did, without meat and drink, wearisomness or giving over, till at years end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen.*	They sang this while he fumed, until at last, losing patience, he prayed to St Magnus, patron of the church, that all three of them might sing and dance until that day twelve months later. And so they did, without food or drink, without growing tired or stopping, until at the year's end they ceased singing and were absolved by Heribert, Archbishop of Cologne.[10361]
They will in all places be doing thus, yong folks especially, reading love stories, talking of this or that yong man, such a fair maid, singing, telling or hearing lascivious tales, scurril tunes, such objects are their sole delight, their continual meditation, and as *Guastavinius* adds, *Com. in 4. Sect. 27. Prob. Arist. ob seminis abundantiam crebræ cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima,* amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or speak almost of no other subject.	They will do this everywhere, especially the young: read love stories, talk of this young man or that beautiful girl, sing, tell or listen to lascivious tales and bawdy songs. Such things are their only delight and their constant preoccupation. As Guastavini adds, in his commentary on Aristotle's Problems, section 4, problem 27, "because of an abundance of semen, thoughts recur, Venus is often remembered, and pleasure itches for satisfaction," and so on. From this comes an eager longing, "an itching body, an itching soul," amorous fancies, titillating thoughts, sweet and pleasant hopes. Hence they can think or speak of almost nothing else, and willingly discuss no other subject.[10362]

[10360] **Burton.** Printed page 538, *: "Per totum annum cantarunt, pluvia super illos non cecidit; non frigus, non calor, non sitis, nec lassitudo illos affecit, &c." "They sang throughout the whole year; rain did not fall upon them; neither cold, heat, thirst nor weariness affected them," etc.

[10361] **Editor.** The scan reads "all three," despite having introduced a company; that number is retained. Absolution ends the curse in Burton's account. This is a reported miracle-legend, not a medical explanation of prolonged dancing. The chronicler's wording, number of dancers and chronology remain to be checked.

[10362] **Editor.** Guastavinius is Girolamo Guastavini, a commentator on the Aristotelian Problems. The semen explanation belongs to the historical physiology quoted by Burton. Pruriens literally means itching, here sexual excitement; "scurril" means bawdy or coarse. The exact commentary passage still requires collation.

Original text 1651	Modern English
'Tis their only desire, if it may be done by art, to see their husbands picture in a glass, they'l give any thing to know when they shall be married, how many husbands they shall have, by *Cromnyomantia,* a kind of Divination with [10363]onions laid on the Altar on Christmas Eve, or by fasting on *S. Annes* Eve or night, to know who shall be their first husband, or by *Amphitomantia,* by beans in a Cake, &c. to burn the same.	Their one desire is to see their future husband's image in a mirror, if magic can accomplish it. They will give anything to know when they will marry and how many husbands they will have: by cromnyomancy, a kind of divination using onions laid on the altar on Christmas Eve; by fasting on St Anne's eve or night to discover who their first husband will be; or by amphitomancy, using beans in a cake and burning it, and so forth.[10364]
This love is the cause of all good conceits, [10365]neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, [10366]*qualis jam vita foret, aut quid jucundi sine aureâ Venere? Emoriar cum istâ non amplius mihi cura fuerit,* let me live no longer then I may love, saith a mad merry fellow in *Mimnermus*.	This love is the cause of all fine fancies, neatness, adornment, games, elegance, delights, pleasant expressions, graceful movements and gestures, joys, comforts, exultation, and all the sweetness of our life. "What sort of life would it be, or what pleasure could there be, without golden Venus? Let me die when I no longer care for her." Let me live no longer than I can love, says a mad, merry fellow in Mimnermus.[10367]

[10363] **Burton.** Printed page 538, †: "His eorum nomina inscribuntur de quibus quærunt." "On these are written the names of those about whom they inquire."

[10364] **Editor.** "Art" here means magical practice, and "glass" a mirror. Cromnyomancy uses onions; Burton describes writing prospective husbands' names on them in his margin. The word Amphitomantia is preserved as printed, but resembles alphitomancy, divination using meal or barley; Burton's stated method involves beans and a cake. What is burnt and the precise ritual remain unclear, so the rendering follows the immediate wording.

[10365] **Burton.** Printed page 538, t: "Huic munditias, ornatum, leporem, delicias, ludos, elegantiam, omnem deniq; vitæ suavitatem debemus." "To this we owe neatness, adornment, charm, delights, games, elegance—in short, all the sweetness of life."

[10366] **Burton.** Printed page 538, †: "E Græco." "From the Greek."

[10367] **Editor.** This is a Latin rendering of the opening of Mimnermus's first elegiac fragment, asking what value life has without Aphrodite, called Venus here. Burton's Latin and subsequent English paraphrase are both retained. The E Græco margin is attached to this quotation; the vertically adjacent Hyginus citation belongs to the later Danaus story. Exact Latin translator unresolved.

Original text 1651	Modern English
This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant rellish to our other unsavory proceedings, [10368]*Absit amor, surgunt tenebræ, torpedo, veternum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comedies, Attelans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence.	This love is the salt that seasons our harsh and tedious labours and gives a pleasant flavour to our otherwise tasteless activities. "Let love depart, and darkness rises, numbness, torpor, pestilence," and so on. From it arise almost all our feasts, masques, mummings, banquets, merry gatherings, weddings, pleasing songs, fine tunes, poems, love stories, plays, comedies, Atellan farces, jigs, Fescennine verses, elegies, odes, and so forth.[10369]
[10370]*Danaus* the son of *Belus,* at his daughters wedding at *Argos,* instituted the first plays (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall believe *Jovius, Contiles, Paradine, Camillus de Camillis,* may be ascribed to it.	Danaus, son of Belus, instituted the first games ever heard of, some say, at his daughters' wedding at Argos. Symbols, emblems, imprese and devices may also be attributed to love, if we believe Giovio, Contile, Paradin and Camillo de Camilli.[10371]

[10368] **Burton.** Printed page 538, *: "Angerianus."

[10369] **Editor.** Angerianus is Girolamo Angeriano; the precise poem remains unlocated. Atellans are comic farces associated with the ancient town of Atella; Fescennine verses are rustic, often bawdy festive verses. A jig can be a dance or a short comic musical entertainment. The list mixes ancient and contemporary forms.

[10370] **Burton.** Printed page 538, †: "Hyginius cap. 272."

[10371] **Editor.** Hyginus, Fabulae 273 in the consulted numbering, places Danaus's wedding games fifth in a list, not first; Burton's margin cites 272. "Plays" here is rendered games to fit this athletic/festive context. Imprese are symbolic devices, often with mottoes. The other names identify writers on emblems; their particular works and Burton's claim that these originate in love remain to be collated.

Original text 1651	Modern English
Source page 538–539 Most of our arts and sciences, painting amongst the rest, was first invented, saith [10372]*Patritius ex amoris beneficio,* for loves sake. For when the daughter of [10373] [10374]*Deburiades* the *Sycionian,* was to take leave of her sweetheart now going to wars, *ut desiderio ejus minus tabesceret,* to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the shadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after, *Sycion* for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in *Greece.*	Most of our arts and sciences, painting among them, were first invented, says Patrizi, "thanks to love"—for love's sake. For when the daughter of Deburiades of Sicyon was about to part from her sweetheart, who was going to war, "so that she might waste away less from longing for him," and to comfort herself in his absence, she drew his picture in charcoal on a wall, following the shadow cast by a candle. Her father admired it and afterwards perfected it; and this is said to have been the first picture ever made. Long afterwards, Sicyon ranked above every city in Greece for painting, carving, sculpture, music and philosophy.[10375]
Source page 539 *Apollo* was the first inventer of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *Nunquam talia invenissent, nisi talia adamassent,* they loved such things, or some party, for whose sake they were undertaken at first.	Apollo first invented medicine, divination and oracles; Minerva discovered weaving, Vulcan intricate ironwork, Mercury letters. But who put all this into their heads? Love: "They would never have invented such things unless they had loved them." They loved these things, or some person for whose sake they first undertook them.[10376]

[10372] **Burton.** Printed page 538, †: "Lib. 4. tit. 11. de prin. institut."

[10373] **Burton.** Printed page 538, *: "Plin. lib. 35. cap. 12."

[10374] **Burton.** Printed page 538, *: "Gerbelius l. 6. descript. Gr."

[10375] **Editor.** Pliny, Natural History 35.151, describes Butades, a potter of Sicyon at Corinth: his daughter outlines her lover's lamp-cast shadow, and he makes a clay relief. Bostock and Riley's chapter heading 43 (12) supplies a correspondence for Burton's 35.12. His Deburiades, war, charcoal, candle and origin-of-painting account are retained. The displaced Patrizi citation stays with Patritius; the Pliny and Gerbelius asterisks stay with the story. Patrizi, Gerbelius and the wider claim for Sicyon remain uncollated.

[10376] **Editor.** "Physick" means medicine; "curious" means skilfully intricate. These are mythological attributions of invention. The Latin gives Burton's argument that attachment to a craft or a beloved motivates invention; its precise source remains unlocated.

Original text 1651	Modern English
'Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after, *Axion* and *Temenus, Phegius* sons, for the singular worth of it, consecrated to *Apollo* at *Delphos,* but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom he miserably doted (*Parthenius* tels the story out of *Phylarchus*) but why did *Vulcan* make this excellent Ouche? to give *Hermione Cadmus* wife, whom he dearly loved.	True, Vulcan made a most admirable brooch or necklace, which long afterwards Axion and Temenus, the sons of Phegius, dedicated to Apollo at Delphi because of its exceptional worth. But the tyrant Pharyllus stole it and gave it to Ariston's wife, with whom he was wretchedly infatuated. Parthenius tells the story from Phylarchus. But why did Vulcan make this splendid jewel? To give it to Hermione, Cadmus's wife, whom he dearly loved.[10377]
All our Tilts and Turnaments, Orders of the *Garter, Golden Fleece,* &c.	All our jousts and tournaments, the Orders of the Garter and the Golden Fleece, and so forth—
Nobilitas sub amore jacet ———	Nobility lies subject to love—
owe their beginnings to love, and many of our histories. By this means, saith *Iovius,* they would express their loving minds to their Mistress, and to the beholders.[10378]	owe their beginnings to love, as do many of our histories. By these means, says Giovio, they wished to express their loving thoughts to their mistress and to those who watched.[10379]

[10377] **Editor.** Bruch means brooch; an "ouche" is a jewel or ornament. Parthenius 25, citing Phylarchus, tells of Phayllus stealing the necklace for Ariston's wife, but does not give Burton's whole earlier history. Cadmus's wife is ordinarily Harmonia, not Hermione. Burton's name and Vulcan's motive are retained pending fuller collation.

[10378] **Burton.** Printed page 539, u: "Fransus l. 3. de Symbolis qui primus symbolum excogitavit voluit nimirum hac ratione implicitum animum evolvere, eumq; vel dominæ vel aliis intuentibus ostendere." "Fransus, book 3, On Symbols. Whoever first devised a symbol plainly wished in this way to unfold his hidden feelings and show them either to his mistress or to other onlookers."

[10379] **Editor.** Tilts are jousts. The quotation subordinates noble rank to love. The u margin, printed higher on the page, concerns symbolic devices and is attached here by subject; its author reads Fransus, whose identity remains uncertain. It should not silently be equated with the Giovio named in the prose.

Original text 1651	Modern English
'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever those old *Anacreons:* (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid,* and as *Plutarch* holds, *Menander,* and the rest of the Poets were Loves Priests,) all our *Greek* and *Latine Epigrammatists,* Love writers, *Antony Diogenes* the most ancient, whose Epitome we find in *Photius Bibliotheca, Longus Sophista, Eustathius, Achilles Tatius, Aristænetus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus, Prodromus, Ovid, Catullus, Tibullus,* &c.	Love is almost the sole subject of poetry. All our invention tends towards it, all our songs, whatever those old Anacreons wrote. Hence Hesiod makes the Muses and Graces continually follow Cupid, and, as Plutarch maintains, Menander and the other poets were Love's priests. All our Greek and Latin epigrammatists and writers on love—Antonius Diogenes, the earliest, whose epitome we find in Photius's Bibliotheca; Longus the Sophist, Eustathius, Achilles Tatius, Aristaenetus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus, Prodromus, Ovid, Catullus, Tibullus and the rest —[10380]
Our new *Ariostoes, Boyards,* Authors of *Arcadia, Urania, Fairy Queen,* &c. *Marullus, Leotichius, Angerianus, Stroza, Secundus, Capellanus,* &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptoms of Love. Their whole books are a *Synopsis* or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures;	our modern Ariostos and Boiardos, the authors of Arcadia, Urania and The Faerie Queene; Marullus, Leotichius, Angerianus, Stroza, Secundus, Capellanus, and the other witty modern poets who have written in this vein: all are so many symptoms of love. Their entire books are a synopsis or compendium of love, love's breviary, legends of lovers' lives and deaths and of their memorable adventures.[10381]

[10380] **Editor.** Photius's Bibliotheca summarizes older books; "epitome" means an abridged account. Burton groups poets, novelists and philosophers together as witnesses to love. Theodorus and Prodromus appear separately in his list; Theodore Prodromus is a single author, but the source punctuation is preserved. The claim of priority for Antonius Diogenes requires qualification and fuller collation.

[10381] **Editor.** Arcadia, Urania and The Faerie Queene are works associated respectively with Philip Sidney, Mary Wroth and Edmund Spenser. "Facete" means witty; a portuous is a portable breviary or prayer book, extending Burton's mock-devotional description of love literature. The Neo-Latin authors' precise works, and the spelling Leotichius, remain to be checked.

Original text 1651	Modern English
Nay more, *quod leguntur, quod laudantur amori debent,* as [10382]*Nevisanus* the Lawyer holds, *there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself;* had he not taken a quill from *Cupids* wings, he could never have written so amorously as he did.	More than that, "they owe it to love that they are read and praised." As the lawyer Nevisanus maintains, "There was never an excellent poet who invented good tales or composed admirable verse without being in love himself." Had he not taken a quill from Cupid's wings, he could never have written as amorously as he did.[10383]
[10384]*Cynthia te vatem fecit lascive Properti,* *Ingenium Galli pulchra Lycoris habet.* *Fama est arguti Nemesis formosa Tibulli,* *Lesbia dictavit docte Catulle tibi.* *Non me Pelignus, nec spernet Mantua vatem,* *Si qua Corinna mihi, si quis Alexis erit.*	Cynthia made you a poet, wanton Propertius; Beautiful Lycoris holds Gallus's inspiration. Lovely Nemesis is the fame of subtle Tibullus; Lesbia dictated to you, learned Catullus. Neither the Paelignian nor Mantua will scorn me as a poet, If I have a Corinna or an Alexis.[10385]
Wanton Propertius, and witty Gallus, Subtile Tibullus, and learned Catullus, It was Cynthia, Lesbia, Lychoris, That made you Poets all; and if Alexis, Or Corinna chance my Paramour to be, Virgil and Ovid shall not despise me.	Wanton Propertius, and witty Gallus, Subtle Tibullus, and learned Catullus: Cynthia, Lesbia and Lycoris Made poets of you all; and if Alexis Or Corinna happens to become my lover, Virgil and Ovid shall not despise me.

[10382] **Burton.** Printed page 539, x: "Lib. 4. num. 102. sylvæ nuptialis poetæ non inveniunt fabulas, aut versus laudatos faciunt, nisi qui ab amore fuerint excitati." "Book 4, number 102, of the Nuptial Wood: poets do not invent tales or compose admired verses unless they have been stirred by love."

[10383] **Editor.** Nevisanus is Giovanni Nevizzano, author of Sylva nuptialis, the work cited in the margin. "Fables" here means invented stories. Cupid's feather becomes the poet's pen: the assertion is Burton's playful generalization, not a biographical test of every poet.

[10384] **Burton.** Printed page 539, y: "Martial. Ep. 73. lib. 9."

[10385] **Editor.** Martial, Epigrams 8.73.5–10 in the consulted text; Burton's margin says book 9. His habet and Pelignus differ from erat and Paeligni. The Paelignian signifies Ovid; Mantua evokes Virgil. Alexis is a male beloved. Burton's separate English version omits Nemesis; that omission is preserved without removing her from the Latin rendering.

Original text 1651	Modern English
Source page 540 [10386]*Non me carminibus vincet nec Thraceus Orpheus,* *Nec Linus.*	Neither Thracian Orpheus nor Linus Will surpass me in song.[10387]
Petrarchs Laura made him so famous, *Astrophels Stella,* and *Jovianus Pontanus* Mistress was the cause of his *Roses, Violets, Lillies, Nequitiæ, blanditiæ, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentum, Costum, Lachrymæ, Myrrha, Musæ,* &c. and the rest of his Poems; why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress.	Petrarch's Laura made him so famous; Stella did the same for Astrophel. Jovianus Pontanus's mistress inspired his Roses, Violets, Lilies, Wantonness, Caresses, Jests, Beauty, Spikenard, Spring, Garland, Frankincense, Mars, Pallas, Venus, Grace, Saffron, Laurel, Perfume, Costus, Tears, Myrrh, Muses and his other poems. Why are Italians nowadays generally such good poets and painters? Because every man of any standing among them has his mistress.[10388]
The very rusticks and hog-rubbers, *Menalcas* and *Coridon, qui fætant de stercore equino,* those fulsome knaves, if once they taste of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Whitson-ales, Shepheards feasts, meetings on holy days, country dances, roundelays, writing their names on [10389]trees, true lovers knots, pretty gifts.	Even the country folk and pig-tenders, Menalcas and Corydon, "who stink of horse dung"—those foul fellows—are instantly inspired once they taste this liquor of love. Instead of carefully wrought emblems, intricate symbolic devices, splendid masques, jousts and tournaments, they have their wakes, Whitsun ales, shepherds' feasts, holiday gatherings, country dances, roundelays, names carved on trees, true lovers' knots and pretty gifts.[10390]

[10386] **Burton.** Printed page 540, *: "Virg. Eglo. 4."

[10387] **Editor.** Virgil, Eclogue 4.55–56. Burton prints vincet, "will surpass," where the consulted text has vincat, "may surpass." In Virgil the speaker imagines singing the future deeds of the child celebrated in the poem; Burton reapplies the boast to poetic inspiration by love.

[10388] **Editor.** Astrophel is the lover-persona of Sidney's Astrophil and Stella. Pontanus is Giovanni Pontano. Burton's catalogue of poem subjects or titles is translated, while the divine names remain names. Nard, costus, myrrh and frankincense are aromatic substances. The exact sequence and editions of Pontano's poems remain uncollated.

[10389] **Burton.** Printed page 540, †: "Teneris arboribus amicarũ nomina inscribentes ut simul crescant. Hæd." "Inscribing their sweethearts' names on young trees, so that they may grow together. Haedus."

[10390] **Editor.** Menalcas and Corydon are conventional pastoral names. Wakes are local feasts; Whitsun ales are festive gatherings with ale at Whitsuntide. Impreses are symbolic devices, often with mottoes. "Fulsome" means offensive or disgusting here. The tree inscription makes the lovers' names grow as the bark grows; Burton attributes it to Haedus.

Original text 1651	Modern English
With tokens, hearts divided, and half rings, Shepheards in their Loves are as coy as Kings.	With keepsakes, divided hearts and half-rings, Shepherds in love are as fastidious as kings.

Original text 1651	Modern English
Choosing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples,	Choosing lords, ladies, kings, queens and valentines, they go in pairs,
Coridons Phillis, Nysa and *Mopsus,* With daynty *Dousibel* and Sir *Tophus*.	Corydon's Phyllis, Nysa and Mopsus, With dainty Dousibel and Sir Tophus.[10391]
Instead of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broom, the bonny bonny Broom,* Ditties and Songs, *Bess a Bell she doth excel,* —— they must write likewise and indicte all in rime.	Instead of odes, epigrams and elegies, they have their ballads, country tunes—"O the broom, the bonny, bonny broom"—ditties and songs—"Bess a Bell, she does excel." They too must write, composing everything in rhyme.[10392]
[10393]Thou Hony-suckle of the Hathorne hedge, Vouchsafe in *Cupids* cup my heart to pledge; My hearts dear blood, sweet *Cis* is thy Carouse, Worth all the Ale in Gammer *Gubbins* house. I say no more, affairs call me away, My Fathers horse for provender doth stay. Be thou the Lady *Cressetlight* to me, Sir *Trolly Lolly* will I prove to thee. Written in hast, farewel my Cowslip sweet, Pray let's a Sunday at the Ale-house meet.	You honeysuckle of the hawthorn hedge, Accept my heart's toast in Cupid's cup; My heart's dear blood, sweet Cis, is your draught, Worth all the ale in old Mistress Gubbins's house. I say no more: my duties call me away; My father's horse is waiting for its fodder. Be Lady Cressetlight to me, And I will be Sir Trolly Lolly to you. Written in haste: farewell, my sweet cowslip; Let us meet at the alehouse on Sunday.[10394]

[10391] **Editor.** Lords, ladies, kings and queens here belong to festive games or mock courts. The pastoral and comic names are retained as names, without inventing modern equivalents. "Coy" in the preceding couplet means particular or fastidious. The precise source of these verses remains unlocated.

[10392] **Editor.** "Indicte" means compose. The quoted song fragments preserve their repeated refrains; their precise versions remain unlocated.

[10393] **Burton.** Printed page 540, unmarked: "S. R. 1600."

[10394] **Editor.** A pledge is an answering drink or toast; a carouse is a deep draught. Gammer is a familiar title for an older woman. Provender is animal fodder. The inflated lover's language ends in feeding a horse and arranging an alehouse meeting. The marginal initials S. R. and date 1600 remain unidentified.

Original text 1651	Modern English
Your most grim *Stoiks,* and severe *Philosophers* will melt away with this passion, and if [10395]*Atheneus* bely them not, *Aristippus, Apollidorus, Antiphanes,* &c. have made love songs and Commentaries of their Mistress praises, [10396]Orators write Epistles, Princes give titles, Honours, what not? [10397]*Xerxes* gave to *Themistocles Lampsacus* to find him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet.	Your sternest Stoics and most austere philosophers melt under this passion. If Athenaeus does not misrepresent them, Aristippus, Apollidorus, Antiphanes and others wrote love songs and accounts praising their mistresses. Orators write letters; princes give titles, honours—what will they not give? Xerxes gave Themistocles Lampsacus to supply his wine, Magnesia his bread, and Myus the rest of his food.[10398]
The [10399]*Persian* Kings allotted whole Cities to like use, *hæc civitas mulieri redimiculum præbeat, hæc in collum, hæc in crines,* one whole city served to dress her hair, another her neck, a third her hood. [10400]*Assuerus* would have given *Esther* half his Empire, and [10401]*Herod bid Herodias ask what she would, she should have it.*	The Persian kings allotted entire cities to similar purposes: “Let this city supply the woman’s headband, this one her neck ornaments, this one her hair ornaments.” One whole city served to adorn her hair, another her neck, a third her headdress. Ahasuerus would have given Esther half his empire, and Herod told Herodias to ask whatever she wished: she should have it.[10402]

[10395] **Burton.** Printed page 540, y: “Lib. 13 cap. Dipnosophist.”

[10396] **Burton.** Printed page 540, a: “See Putean. epist. 33. de sua Margarita Beroaldus &c.”

[10397] **Burton.** Printed page 540, b: “Hen. Steph. apol. pro Herod.”

[10398] **Editor.** Burton cites Athenaeus’s Deipnosophists, book 13, and gives abbreviated references to Puteanus and Henri Estienne. The list does not establish that all the men named were Stoics. The three-city gift is an analogy for lavish provision, not itself an affair of love. The king’s identity and the precise source passages remain for collation.

[10399] **Burton.** Printed page 540, †: “Tully orat. 5. Ver.”

[10400] **Burton.** Printed page 540, c: “Esth. 5.”

[10401] **Burton.** Printed page 540, d: “Mat. 1.47.”

[10402] **Editor.** Tully is Cicero. Against Verres 2.3.76 compares Verres’s exactions with Persian and Syrian kings assigning cities to maintain their wives’ ornaments. Burton’s margin has orat. 5. Ver.; his quotation omits in before redimiculum. Esther 5:3 gives the half-kingdom offer. Matthew 14:6–8 addresses Herodias’s daughter, not Herodias; Burton’s attribution remains. His Mat. 1.47. appears to reorder 14:7.

Original text 1651	Modern English
Caligula gave an 100000 sesterces to his Curtisan at first word to buy her pins, and yet when he was solicited by the Senate, to bestow something to repair the decayed wals of *Rome* for the Common-wealths good, he would give but 6000 sesterces at most.	Caligula gave his courtesan 100,000 sesterces at the first word, to buy her pins; yet when the Senate asked him to contribute to repairing Rome's crumbling walls for the public good, he would give no more than 6,000 sesterces.[10403]
Source page 540–541 [10404]*Dionysius* that *Sicilian* tyrant rejected all his privy Councellors, and was so besotted on *Mirrha* his favourite and Mistress, that he would bestow no office, or in the most weightiest business of the kingdome do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well deserving, but by her consent; and he again whom she commended, howsoever unfit, unworthy, was as highly approved.	Dionysius, the Sicilian tyrant, rejected all his privy councillors and was so besotted with his favourite and mistress Mirrha that he would appoint no one to office or act in the kingdom's most important affairs without her special advice. He would promote, remove, dispatch or receive no man, however worthy and deserving, without her consent; while anyone she recommended, however unfit and unworthy, received the highest approval.[10405]
Source page 541 Kings and Emperours instead of Poems, build Cities; *Adrian* built *Antinoa* in *Ægypt,* besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite sums, to set out his *Hephestion* to all eternity.	Instead of poems, kings and emperors build cities. Hadrian built Antinoa in Egypt, besides constellations, temples, altars, statues and images in honour of his Antinous. Alexander spent immense sums to perpetuate the glory of his Hephaestion.[10406]

[10403] **Editor.** "Pins" suggests small personal expenses, contrasting private indulgence with public neglect. Sesterces are Roman money; the sums are retained without converting them into modern currency. Burton supplies no separate source beside this anecdote, and its attribution and figures remain unverified.

[10404] **Burton.** Printed page 540, *: "Gravissimis regni negotiis nihil sine amasiæ suæ consensu fecit. omnesq; actiones suas scortillo communicavit. &c. Nich. Bellus discours. 26. de amat." "In the kingdom's most weighty affairs he did nothing without his mistress's consent, and discussed all his actions with that little whore," etc. Nicholas Bellus, discourse 26, on lovers.

[10405] **Editor.** "Prefer" means promote, "depose" remove from office, "entertain" receive or employ. The citation is to Nicholas Bellus, printed in an abbreviated form. The identity of Mirrha and the underlying historical account remain unverified; the marginal Latin adds an insult not present in the prose.

[10406] **Editor.** Adrian is Hadrian; Antinoa is his city commemorating Antinous in Egypt. Hephaestion was Alexander's intimate companion. Burton's examples include male beloveds and are retained accordingly. "Set out" means celebrate or magnify. The phrase about building constellations compresses different forms of commemoration; precise sources remain to be collated.

Original text 1651	Modern English
[10407]*Socrates* professeth himself *loves servant,* ignorant in all arts, and sciences, a Doctor alone in love matters, *& quum alienarum rerum omnium scientiam diffiteretur,* saith [10408]*Maximus Tyrius* his sectator, *hujus negotii professor,* &c. and this he spake openly, at home, abroad, at publick feasts, in the Academy, *in Pyræo, Lycæo, sub Platano,* &c. the very blood-hound of beauty, as he is stiled by others.	Socrates professes himself "Love's servant," ignorant of every art and science, a master only in matters of love. "Although he disclaimed knowledge of all other things," says his follower Maximus of Tyre, "he professed expertise in this business." He said this openly, at home and abroad, at public feasts, in the Academy, "in the Piraeus, in the Lyceum, beneath the plane tree," and elsewhere—the very bloodhound of beauty, as others call him.[10409]
But I conclude there is no end of Loves Symptomes, 'tis a bottomless pit. Love is subject to no dimensions; not to be survayed by any art or engine: and besides I am of [10410]*Hædus* mind, *no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person,* or as *Æneas Sylvius* [10411]adds, *hath not a little doted, been mad or love-sick himself.* I confess I am but a novice, a Contemplator only,	But I conclude that love's symptoms have no end: they are a bottomless pit. Love admits of no dimensions and cannot be surveyed by any art or instrument. Besides, I agree with Haedus: "No one can discuss matters of love, or judge them rightly, without having tried them in person"; or, as Aeneas Sylvius adds, without having been a little infatuated, mad or lovesick himself. I confess that I am only a beginner, only an observer:[10412]
Nescio quid sit amor nec amo——	I do not know what love is, nor am I in love—

[10407] **Burton.** Printed page 541, e: "Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit." "Love's servant disclaims all knowledge, yet acknowledges himself a most knowledgeable teacher of loving."

[10408] **Burton.** Printed page 541, †: "Serm. 8."

[10409] **Editor.** Maximus of Tyre is a later admirer of Socrates, not a contemporary disciple. The Academy, Piraeus, Lyceum and plane tree evoke settings of Socratic discussion. The bloodhound comparison means relentless pursuit of beauty. Burton cites discourse 8; the edition and exact Latin wording remain unverified.

[10410] **Burton.** Printed page 541, z: "Quis horum scribere molestias potest, nisi qui & is aliquantum insanivit?" "Who can write of these troubles unless he too has been somewhat mad?"

[10411] **Burton.** Printed page 541, f: "Lib. 1. de non temnendis amoribus; opinor hac de re neminem aut disceptare rectè posse aut judicare qui non in ea versatur, aut magnum fecerit periculum." "Book 1, On Not Despising Loves: I think no one can properly discuss or judge this subject unless he is engaged in it or has made a considerable trial of it."

[10412] **Editor.** The adjoining marginal quotations appear crossed in relation to the prose. The z note speaks of having been mad; the f note cites De non temnendis amoribus and speaks of personal experience, corresponding to the preceding Haedus claim. Both remain at their printed body anchors. Exact attribution awaits collation.

Original text 1651	Modern English
I have a tincture; for why should I lye, dissemble or excuse it, yet *homo sum,* &c. not altogether inexpert in this subject, *non sum præceptor amandi,* and what I say, is meerly reading, *ex aliorum forsan ineptiis,* by mine own observation, and others relation.	I have a touch of it—for why should I lie, conceal it or make excuses? Yet "I am human," and not altogether inexperienced in this subject. "I am no teacher of the art of love." What I say comes merely from reading, "perhaps from other people's follies," from my own observation and from others' reports.[10413]

[10413] **Editor.** A "tincture" is a slight touch or infusion. Burton's denial of love is immediately qualified by an admission of some experience; the wavering is deliberate in the passage and is not harmonized. The sources of the short Latin tags remain for collation.

Original text 1651	Modern English
MEMB. 5. SUBSECT. 1.	**MEMBER 5 SUBSECTION 1**
Prognosticks of Love Melancholy.	**The prognosis of love melancholy**
What Fires, Torments, Cares, Jealousies, Suspicions, Fears, Griefs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis,* it accompanies them to the last,[10414]	I have said enough about the fires, torments, cares, jealousies, suspicions, fears, griefs and anxieties that accompany people in love. The next question is what these miseries will lead to, what they foretell. Some believe that this love cannot be cured: "No herbs can remedy love." It accompanies them to the end.[10415]
Idem amor exitio est pecori pecorisque magistro,	The same love destroys the flock and its master.
and is so continue, that by no perswasion almost it may be relieved. *Bid me not love,* said [10416]*Eurialus, bid the Mountains come down into the plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;*	It is so persistent that almost no persuasion can relieve it. "Tell me not to love," said Euryalus, "and you might as well tell the mountains to come down into the plains, or the rivers to run back to their springs. I can cease loving as soon as the sun can abandon its course."[10417]

[10414] **Burton.** Printed page 541, a: "Semper moritur, nunquam mortuus est qui amat. Æn. Sylv." "The lover is always dying, never dead. Aeneas Sylvius."

[10415] **Editor.** "Prognosticks" concerns the expected course or outcome of a condition. The herbal-cure line corresponds to Ovid, Metamorphoses 1.523, where the consulted text reads sanabilis rather than medicabilis. The following flock-and-master line is Virgil, Eclogue 3.101, quoted without a separate marginal reference; Burton's exitio est differs from exitium in the consulted text. These are literary claims about incurability.

[10416] **Burton.** Printed page 541, b: "Eurial. ep. ad Lucretiam, apud Æneam Silvium; Rogas ut amare deficiam? roga montes ut in planum deveniant, ut fontes flumina repetant; tam possum te non amare ac suum Phœbus relinquere cursum." "Euryalus's letter to Lucretia, in Aeneas Sylvius: You ask me to cease loving? Ask the mountains to descend to the plain, the rivers to return to their springs; I can no more stop loving you than Phoebus can abandon his course."

[10417] **Editor.** "Continue" is retained from the scan and rendered persistent. Euryalus and Lucretia belong to Aeneas Sylvius Piccolomini's tale of two lovers. The impossibilities express the speaker's refusal or inability to cease loving. The Latin edition quoted by Burton remains to be collated.

Original text 1651	Modern English
[10418]*Et prius æquoribus pisces, & montibus umbræ,* *Et volucres deerunt sylvis, & murmura ventis,* *Quam mihi discedent formosæ Amaryllidis ignes.*	Sooner will the seas lack fish, the mountains shade, The woods their birds, and the winds their murmuring, Than my passion for beautiful Amaryllis leave me.[10419]
First Seas shall want their Fish, the mountains shade, Woods singing birds, the winds murmur shall fade, Then my fair Amaryllis love allaid.	First seas shall lose their fish, the mountains shade, Woods their songbirds, the winds their murmuring, Before my love for fair Amaryllis is allayed.
Source page 541–542 Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, a lame run, counsel can do no good, a sick man cannot relish, No Physick can ease me.	Tell me not to love: tell a deaf man to hear, a blind man to see, a mute man to speak, a lame man to run. Advice does no good; a sick man has no taste for anything. No medicine can relieve me.
Source page 542 *Non prosunt domino quæ prosunt omnibus artes.*	The arts that benefit everyone else do not benefit their master.[10420]
As *Apollo* confessed, and *Iupiter* himself could not be cured.	So Apollo confessed; and Jupiter himself could not be cured.

[10418] **Burton.** Printed page 541, †: “Buchanan. Syl.”

[10419] **Editor.** Buchanan, Sylvae, Desiderium Lutetiae, printed page 95 in the consulted scan. Daphnis declares his unchanging love for Amaryllis despite the attentions of Melaenis and Lycisca; two concluding lines follow Burton’s extract. The scan has Amaryllidos against Burton’s Amaryllidis. “Fires” means passion. The separate English verse expands birds into singing birds. Burton’s immediate edition remains unknown.

[10420] **Editor.** Ovid, Metamorphoses 1.524: Apollo, who claims the invention of medicine, cannot cure his own desire for Daphne. Burton prints Non where the consulted text begins nec. “Relish” in the preceding prose concerns the sick person’s impaired taste or appetite.

Original text 1651	Modern English
[10421]*Omnes humanos curat medicina dolores,* *Solus amor morbi non habet artificem.*	Medicine cures all human pains; Love alone has no practitioner to treat its sickness.[10422]
Physick can soon cure every disease, [10423]Excepting love that can it not appease.	Medicine can soon cure every disease, Except for love, which it cannot appease.
But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outragious often and prodigious events. *Amor & Liber violenti dii sunt,* as [10424]*Tatius* observes, *& eousque animum incendunt, ut pudoris oblivisci cogant, Love* and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility.	But whether love can be cured, and by what means, will be explained in its proper place. Meanwhile, if it runs its course without relief or remedy, it often erupts in outrageous and monstrous consequences. “Love and Bacchus are violent gods,” as Tatius observes, “and so inflame the mind that they compel it to forget shame.” Love and Bacchus are such violent gods, and rage so furiously in our minds, that they make us forget all decency, shame and ordinary civility.[10425]
For such men ordinarily as are throughly possessed with this humor, become *insensati & insani,* for it is [10426]*amor insanus,* as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countries, to satisfie their lust.	For people thoroughly possessed by this passion usually become “senseless and mad”—it is “mad love,” as the poet calls it—beside themselves and, as I have shown, no better than beasts: irrational, unthinking, headstrong, with no fear of God or men. They often swear falsely, squander money, steal, commit incest, rape, adultery and murder, and depopulate towns, cities and countries to satisfy their lust.

[10421] **Burton.** Printed page 542, c: “Propert. lib. 2. Eleg. 1.”

[10422] **Editor.** Propertius, Elegies 2.1.57–58. Burton’s curat and non habet differ from sanat and non amat in the consulted text. The latter means that love does not welcome the healer, not that no healer exists. The modern column follows Burton’s printed reading. The adjacent d margin expands the claim with images of hell and frenzy.

[10423] **Burton.** Printed page 542, d: “Est orcus illa vis, est immedicabilis, est rabies insana.” “That power is hell; it is incurable; it is a mad frenzy.”

[10424] **Burton.** Printed page 542, e: “Lib. 2.”

[10425] **Editor.** Liber is another name for Bacchus, god of wine. Tatius is Achilles Tatius, cited at book 2. “Honesty” here means decency or honourable conduct, not only truthfulness. “Prodigious” means monstrous or extraordinary. The precise Latin version of the quotation remains uncollated.

[10426] **Burton.** Printed page 542, †: “Virg. Egl. 3.”

Original text 1651	Modern English
[10427]A Divel 'tis, and mischief such doth work, As never yet did Pagan, Jew, or Turk.	It is a devil, working such mischief As pagan, Jew or Turk has never done.[10428]
The wars of *Troy* may be a sufficient witness; and as *Appian lib. 5. hist.* saith of *Anthony* and *Cleopatra,* [10429]*Their Love brought themselves, and all Egypt into extream and miserable calamities,* the end of her is as bitter as worm-wood, and as sharp as a two-edged sword. *Prov. 5. 4, 5. Her feet go down to death, her steps lead on to hell. She is more bitter then death* (Eccles. 7.28.) *and the sinner shall be taken by her.*	The Trojan War is witness enough. And, as Appian says of Antony and Cleopatra in book 5 of his History, "Their love brought them and all Egypt into extreme and wretched calamities." Her end is as bitter as wormwood and as sharp as a two-edged sword: Proverbs 5:4–5. "Her feet go down to death; her steps lead on to hell." "She is more bitter than death" (Ecclesiastes 7:28), "and the sinner shall be taken by her."[10430]
[10431]*Qui in amore præcipitavit, pejus perit, quàm qui saxo salit.* [10432]He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith [10433]*Platina, comes Repentance, Dotage, they loose themselves, their wits, and make shipwrack of their fortunes altogether:* Madness, to make away themselves and others, violent death.	"Someone who plunges headlong into love perishes more miserably than someone who leaps from a rock." A person who rushes headlong from the top of a cliff is not in so bad a plight as one who falls into this gulf of love. For from it, says Platina, "come regret and folly: they lose themselves and their wits, and altogether wreck their fortunes"; madness, killing themselves and others, violent death.[10434]

[10427] **Burton.** Printed page 542, †: "R. T."

[10428] **Editor.** The couplet's comparison with pagans, Jews and Turks reflects inherited Christian polemical language. "Turk" here serves as a conventional religious as well as political label. The margin reads R. T.; the body marker looks like f. Their discrepancy and the verse's attribution remain unresolved.

[10429] **Burton.** Printed page 542, g: "Qui quidem amor utroq; & totam Ægyptum extremis calamitatibus involvit." "That love indeed involved both of them and all Egypt in extreme calamities."

[10430] **Editor.** Burton invokes Troy and the Antony–Cleopatra story as public disasters caused by desire. Proverbs 5:4–5 describes the dangerous woman; the Ecclesiastes wording corresponds to 7:26 in the consulted King James text, rather than Burton's 7:28. The Appian passage and his precise scriptural editions remain to be collated.

[10431] **Burton.** Printed page 542, h: "Plautus."

[10432] **Burton.** Printed page 542, i: "Ut corpus pondere, sic animus amore præcipitatur. Austin. l. 2. de civ. dei, c. 28." "As the body is carried headlong by weight, so the mind by love. Augustine, City of God, book 2, chapter 28."

[10433] **Burton.** Printed page 542, k: "Dial. hinc oritur pœnitentia, desperatio, & non vident ingenium se cum re simul amisisse." "Dialogue: hence arise regret and despair, and they do not see that they have lost their understanding along with their property."

[10434] **Editor.** "Repentance" means regret; "dotage" means folly or infatuation. "Make away" means kill. The marginal citations to Plautus, Augustine and Platina have not been fully located. Burton's repeated cliff and shipwreck images present falling in love as loss of judgement, property and life.

Original text 1651	Modern English
Prognosticatio est talis, saith *Gordonius,* [10435]*si non succurratur iis, aut in maniam cadunt, aut moriuntur,* the prognostication is, they will either run mad, or dye. For if this passion continue, saith [10436]*Ælian Montaltus, it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continual meditation and waking, it so dries it up, that madness followes, or else they make away themselves,*	"The prognosis is this," says Gordonius: "Unless they receive help, they either fall into madness or die." The prediction is that they will either go mad or die. For if this passion continues, says Aelianus Montaltus, "it makes the blood hot, thick and black; and if the inflammation reaches the brain, constant brooding and sleeplessness dry it out so much that madness follows, or else they kill themselves."[10437]
[10438]Coridon, Coridon, *quæ te dementia cepit?*	Corydon, Corydon, what madness has seized you?[10439]
Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; [10440]*They will pine away, run mad, and dye upon a sudden; Facilè incidunt in maniam,* saith *Valescus,* quickly mad; *nisi succurratur,* if good order be not taken,	Now, as Arnoldus adds, it will soon produce these effects unless it is promptly treated: "They will waste away, go mad and suddenly die." "They readily fall into madness," says Valescus—quickly go mad—"unless help is given," unless proper measures are taken.[10441]

[10435] **Burton.** Printed page 542, l: "Idem Savanarola, & plures alii, &c. Rabidam facturus Orexin. Juven." "Savonarola and many others say the same," etc. "About to make the appetite ravenous." Juvenal.

[10436] **Burton.** Printed page 542, m: "Cap. de Heroico Amore. Hæc passio durans sanguinem torridum & atrabilarium reddit; hic vero ad cerebrum delatus, insaniam parat, vigilia & crebro desiderio exiccans." "Chapter on Love Melancholy. This passion, if it persists, makes the blood overheated and full of black bile; when carried to the brain, it brings on madness, drying it out through sleeplessness and constant longing."

[10437] **Editor.** Gordonius is Bernard of Gordon; Aelianus Montaltus is the physician also known as Elia Montalto. Their prediction and the drying of overheated, black-bile-laden blood belong to historical humoral medicine. "Meditation" means brooding here, "waking" sleeplessness. These statements are retained as their reported explanations, not modern medical findings.

[10438] **Burton.** Printed page 542, †: "Virg. Egl. 2."

[10439] **Editor.** Virgil, Eclogue 2.69. Corydon rebukes himself for his passion for Alexis, a young man. Burton's repeated name and question are preserved. The literary quotation provides a transition from medical explanation back to the lover's lament.

[10440] **Burton.** Printed page 542, n: "Insani fiunt aut sibi ipsis desperantes mortem afferunt. Languentes cito mortem aut maniam patiuntur." "They go mad or, despairing, bring death upon themselves. Wasting away, they soon suffer death or madness."

[10441] **Editor.** "Presently" means immediately; "good order" means appropriate measures or treatment. Arnoldus and Valescus are cited medical authorities; the exact works and passages remain unverified. The margin and body give related but not identical predictions.

Original text 1651	Modern English
[10442]*Eheu triste jugum quisquis amoris habet,* *Is prius ac norit se periisse perit.*	Alas, whoever bears love's sorrowful yoke Perishes before he knows that he is lost.[10443]
Source page 543 Oh heavy yoke of love, which who so bears, Is quite undone, and that at unawares.	Oh, heavy yoke of love: whoever bears it Is utterly undone, and unawares.
So she confessed of her self in the Poet.	So the woman in the poet confessed of herself:
—— [10444]*Insaniam priusquam quis sentiat,* *Vix pili intervallo à furore absum.*	I shall go mad before anyone notices; I am scarcely a hair's breadth from madness.[10445]
I shall be mad before it be perceived, An hair breadth off scarce am I, now distracted.	I shall be mad before anyone sees it; Scarcely a hair's breadth away, already distraught.
As mad as *Orlando* for his *Angelica,* or *Hercules* for his *Hylas,*	As mad as Orlando over his Angelica, or Hercules over his Hylas:[10446]
At ille ruebat quò pedes ducebant, furibundus, *Nam illi sævus Deus intus jecur laniabat,*	But he rushed in frenzy wherever his feet led him, For within him a cruel god was tearing his liver.
He went he car'd not whether, mad he was, The cruel God so tortur'd him, alas.	He went he cared not where, so mad he was; The cruel god tormented him so, alas.
At the sight of *Hero* I cannot tell how many ran mad,	At the sight of Hero, I cannot tell how many went mad,

[10442] **Burton.** Printed page 542, †: "Calcagninus."

[10443] **Editor.** Calcagninus is Celio Calcagnini in Latinized form. The exact poem remains unlocated. The Latin contrasts perishing with recognizing that one has perished; Burton's English version turns this into being undone unawares. Both are kept separately.

[10444] **Burton.** Printed page 543, p: "Lucian Imag. So for Lucians Mistriss all that saw her, and could not enjoy her, ran mad, or hanged themselves."

[10445] **Editor.** The speaker and source of the first-person verse remain unidentified. The p margin cites Lucian's Images and adds a separate report about admirers of his mistress; it does not securely identify the verse. "Distracted" means mentally disordered or distraught, not merely inattentive.

[10446] **Editor.** Orlando and Angelica belong to Ariosto's Orlando furioso. Hylas is Hercules's male beloved or companion. The following Latin describes Hercules's frantic search and locates his pain in the liver; the exact Latin translation is unverified. Burton's English verse omits that anatomical detail.

Original text 1651	Modern English
[10447]*Alius vulnus celans insanit pulchritudine puellæ.*	Another, hiding his wound, goes mad over the girl's beauty.[10448]

[10447] **Burton.** Printed page 543, q: "Musæus."

[10448] **Editor.** The margin names Musaeus, author of Hero and Leander. The Latin explicitly connects the lover's madness with the girl's beauty; Burton's independent English couplet instead develops the image of concealed grief and a thief-like onset. Both versions remain distinct.

Original text 1651	Modern English
And whilst he doth conceal his grief, Madness comes on him like a thief.	And while he conceals his grief, Madness steals upon him like a thief.
Go to *Bedlam* for examples. It is so well known in every village, how many have either dyed for love, or voluntarily made away themselves, that I need not much labour to prove it; [10449]*Nec modus aut requies nisi mors reperitur amoris:* Death is the common *Catastrophe* of such persons.	Go to Bedlam for examples. Every village knows so well how many have either died of love or deliberately killed themselves that I need not labour to prove it: "Love finds neither limit nor rest except in death." Death is the usual catastrophe for such people.[10450]
[10451]*Mori mihi contingat, non enim alia* *Liberatio ab ærumnis fuerit ullo pacto istis.*	May death be granted me: there can be No other release at all from these sorrows.[10452]
Would I were dead, for nought God knows, But death can rid me of these woes.	Would that I were dead, for God knows nothing But death can free me from these woes.
As soon as *Eurialus* departed from *Senes, Lucretia* his Paramour [10453]*never looked up, no jests could exhilarate her sad mind, no joys comfort her wounded and distressed soul, but a little after she fell sick and died.* But this is a gentle end, a natural death, such persons commonly make away themselves.	As soon as Euryalus left Siena, his lover Lucretia "never lifted her spirits; no jokes could cheer her sorrowful mind, no pleasures comfort her wounded and distressed soul. Soon afterwards she fell ill and died." But this is a gentle end, a natural death: such people commonly kill themselves.[10454]

[10449] **Burton.** Printed page 543, r: "Ovid met. 10."

[10450] **Editor.** Bedlam is the familiar name of London's Bethlem hospital. Ovid, Metamorphoses 10.377, describes Myrrha's desire for her father; Burton turns that particular tragic statement into a general maxim. His aut differs from et in the consulted text. "Catastrophe" means the concluding disaster of a story as well as calamity.

[10451] **Burton.** Printed page 543, †: "Anacreon."

[10452] **Editor.** Burton attributes the Latin lament to Anacreon. The particular poem, numbering and Latin translator remain unverified. The wish for death belongs to the quoted lover's dramatic voice; Burton supplies a separate English couplet.

[10453] **Burton.** Printed page 543, unmarked: "Æneas Silvius. Ad ejus decessum nunquam visa Lucretia ridere, nullis facetiis, jocis, nullo gaudio potuit ad lætitiam renovari, mox in ægritudinem incidit, & sic brevi contabuit." "Aeneas Sylvius. After his departure Lucretia was never seen to laugh; no wit, jokes or joy could restore her cheerfulness. Soon she fell ill and thus wasted away in a short time."

[10454] **Editor.** Senes is Siena. This is the conclusion Burton gives to Aeneas Sylvius's fictional love story, not an independent clinical case. "Never looked up" means that Lucretia never recovered her spirits. The unmarked Aeneas Sylvius margin is displaced upward on the printed page and is attached to this passage by content.

Original text 1651	Modern English
—— *proprioque in sanguine lætus,* *Indignantem animam vacuas effudit in auras;*	And, glad amid his own blood, Poured his indignant soul into the empty air.[10455]
so did *Dido; Sed moriamur ait, sic sic juvat ire per umbras; Piramus* and *Thysbe, Medea,* [10456]*Coresus* and *Callyrhoe,* [10457]*Theagines* the Philosopher and many Myriads besides, and so will ever do,	So did Dido: "But let us die, she says; thus, thus it pleases me to go among the shades"; Pyramus and Thisbe, Medea, Coresus and Callirhoe, Theagines the philosopher, and countless thousands besides—and so they always will.[10458]
—— [10459]*& mihi fortis* *Est manus, est & amor, dabit hic in vulnera vires,*	I too have a strong hand, And love as well; love will give strength to strike the wounds.[10460]
Who ever heard a story of more woe, Then that of *Juliet* and her *Romeo?*	Who ever heard a story of more woe Than that of Juliet and her Romeo?[10461]

[10455] **Editor.** The two Latin lines speak grammatically of a male figure; that gender is retained before Burton moves to Dido. Their precise source or combination of sources remains unresolved. They should not silently be rewritten as Dido's direct speech.

[10456] **Burton.** Printed page 543, †: "Pausanias Achaicis l. 7."

[10457] **Burton.** Printed page 543, *: "Megarensis amore flagrans Lucian. Tom. 4." "Burning with love for a Megarian. Lucian, volume 4."

[10458] **Editor.** Dido's words are from Aeneid 4.660, with Burton's per for sub. Pausanias 7.21.1–5 tells how Coresus, priest of Dionysus, dies in Callirhoe's place; she then kills herself from pity and shame. This supplies Burton's paired example, as distinct from his other compressed literary deaths. Medea's inclusion and the Lucian reference for Theagines remain unresolved.

[10459] **Burton.** Printed page 543, †: "Ovid. 3. met."

[10460] **Editor.** Ovid, Metamorphoses 4.149–150: Thisbe resolves to follow Pyramus in death. Burton's margin says book 3, and his Latin compresses the original wording. Thisbe, rather than Dido, is the speaker.

[10461] **Editor.** The couplet echoes the closing lines of Shakespeare's Romeo and Juliet, with Burton's own wording. It is a new example, not a translation of the preceding Ovid. The precise early Shakespeare text behind Burton's form remains to be collated.

Original text 1651	Modern English
Read *Parthenium in Eroticis,* and *Plutarchs amatorias narrationes* or loves stories, all ending almost to this purpose: *Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, [10462]*that raving through impatience of love, had he not been watched, would every while have offered violence to himself.*	Read Parthenius's Love Stories and Plutarch's Amatory Narratives, or tales of love: almost all end in this way. Valleriola, in book 2, observation 7, gives a lamentable account of a merchant who was his patient: "Raving because he could not endure his love, he would repeatedly have harmed himself had he not been watched."[10463]
Amatus Lucitanus cent. 3. car. 56. hath such [10464]another story, and *Fælix Plater. med. observ. lib. 1.* a third of a yong [10465]Gentleman that studied Physick, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himself, [10466]*Anno 1615.* A barber in *Francfort,* because his wench was betrothed to another, cut his own throat.	Amatus Lusitanus, century 3, cure 56, has another such story, and Felix Plater, Medical Observations, book 1, a third: a young gentleman studying medicine, in love with a doctor's daughter and without hope of attaining his desire, poisoned himself. In 1615 a barber in Frankfurt, because his sweetheart was betrothed to someone else, cut his own throat.[10467]

[10462] **Burton.** Printed page 543, t: "Furibundus putavit se videre Imaginem puellæ, & coram loqui blandientis illi, &c." "In his frenzy he thought he saw the girl's image, and that she was speaking and flattering him in person," etc.

[10463] **Editor.** "Impatience" means inability to endure, not merely irritation at delay. Valleriola is François Valleriola. The margin adds the patient's imagined sight and speech of the beloved. Burton gives an observation number; the case itself remains to be checked in the cited edition.

[10464] **Burton.** Printed page 543, u: "Juven. Hebræus." "A young Hebrew man."

[10465] **Burton.** Printed page 543, x: "Juvenis Medicinæ operam dans Doctoris filiam deperibat, &c." "A young man studying medicine was desperately in love with a doctor's daughter," etc.

[10466] **Burton.** Printed page 543, y: "Gotardus Arthus Gallobelgicus, nund. vernal. 1615. collum novacula aperuit: & inde expiravit." "Gotardus Arthus, Gallobelgicus, spring fair issue, 1615: he opened his throat with a razor and died from it."

[10467] **Editor.** A century is a hundred medical cases. The scan reads car. 56., apparently for cur., rendered "cure." Amatus Lusitanus and Felix Plater are the physicians; the u margin describes a young Jewish man. "Compass" means attain. The date 1615 begins the Frankfurt report, not Plater's case. All three reports require source collation.

Original text 1651	Modern English
Source page 543–544 [10468]At *Neoburge* the same year a yong man, because he could not get her Parents consent, killed his sweet-heart, and afterward himself, desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,	At Neuburg that same year, a young man, unable to obtain his sweetheart's parents' consent, killed her and then himself. As he was dying he asked the magistrate that they might be buried in one grave,[10469]
Source page 544 *Quodque rogis superest una requiescat in urnâ,*	And let what remains from the funeral pyres rest in one urn,[10470]
which [10471]*Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their souls wander about [10472]*Campos lugentes* in the *Elysian* fields, —— *quos durus amor crudeli tabe peredit,* in a mirtle grove	as Gismunda begged her father Tancred that she too might be buried with her lover Guiscardo. Then their bodies might lie together in the grave, as their souls wander through "the Fields of Mourning" in the Elysian fields—"those whom cruel love consumed with wasting misery"—in a myrtle grove:[10473]
—— *& myrtea circum* *Sylva tegit: curæ non ipsâ in morte relinquunt.*	And a myrtle wood shelters them all around: Their cares do not leave them even in death.

[10468] **Burton.** Printed page 543, z: "Cum renuente parente utroq; & ipsa virgine frui non posset, ipsum & ipsam interfecit, hoc à magistratu petens, ut in eodem sepulchro sepeliri posset." "Since, with both parents refusing, he could not possess the girl herself, he killed himself and her, asking the magistrate that they might be buried in the same tomb."

[10469] **Editor.** Neoburge is rendered Neuburg, without identifying which town beyond what the source establishes. The margin specifies both parents' refusal; the prose refers to her parents. The account reports a murder followed by suicide, even though Burton places it among tales of love. The chronicle report remains unverified.

[10470] **Editor.** Ovid, Metamorphoses 4.166, concludes Pyramus and Thisbe's story. The consulted text has requiescit, "rests"; Burton prints requiescat, "let it rest," fitting his preceding request for burial together. The cremation urn comes from the classical quotation, not necessarily the Neuburg account.

[10471] **Burton.** Printed page 544, †: "Bocace."

[10472] **Burton.** Printed page 544, *: "Sedes eorum qui pro amoris impatientia pereunt, Virg. 6. Æneid." "The abode of those who perish because they cannot endure love. Virgil, Aeneid 6."

[10473] **Editor.** Gismunda/Ghismonda and Guiscardo belong to Boccaccio's Decameron 4.1. The Virgil excerpts are Aeneid 6.441–444, the Fields of Mourning; Burton loosely calls them Elysian. The myrtle, associated with Venus, shelters those who died of love. The exact Boccaccio version Burton used remains unverified.

Original text 1651	Modern English
You have not yet heard the worst, they do not offer violence to themselves in this rage of lust but unto others, their nearest and dearest friends. [10474]*Cataline* killed his only son, *misitque ad orci pallida, lethi obnubila, obsita tenebris loca,* for the love of *Aurelia Orestilla, quod ejus nuptias vivo filio recusaret.*	You have not yet heard the worst. In this frenzy of lust they harm not only themselves but others, their nearest and dearest friends. Catiline killed his only son, "and sent him to Orcus's pale regions, clouded by death and overgrown with darkness," for love of Aurelia Orestilla, "because she refused to marry him while his son was alive."[10475]
[10476]*Laodice* the sister of *Mithridates,* poisoned her husband, to give content to a base fellow whom she loved. [10477]*Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. [10478]*Nereus* wife, a widow and Lady of *Athens,* for the love of a *Venetian* Gentleman, betrayed the City, and he for her sake, murthered his wife, the daughter of a Noble man in *Venice.*	Laodice, Mithridates's sister, poisoned her husband to please a low-born fellow whom she loved. Alexander set Persepolis on fire to please Thais, a concubine of his. Nereus's wife, a widow and ruler of Athens, betrayed the city for love of a Venetian gentleman; and for her sake he murdered his wife, the daughter of a Venetian nobleman.[10479]
[10480]*Constantine Despota,* made away *Catharine* his wife, turned his son *Michael* and his other children out of doors, for the love of a base Scriveners daughter in *Thessalonica,* with whose beauty he was enamored.	Constantine the despot killed his wife Catharine and turned his son Michael and his other children out of doors, for love of the daughter of a lowly scrivener in Thessalonica, whose beauty had captivated him.[10481]

[10474] **Burton.** Printed page 544, †: "Sal. Val."

[10475] **Editor.** The margin abbreviates Sallust and Valerius Maximus. Sallust, Catiline 15, reports the killing as something generally believed; Burton states it directly. Orcus is the underworld. The source of the intervening Latin phrase about its dark regions remains unresolved.

[10476] **Burton.** Printed page 544, *: "Sabel. lib. 3. En. 6."

[10477] **Burton.** Printed page 544, †: "Curtius lib. 5."

[10478] **Burton.** Printed page 544, a: "Chalcocondilas de reb. Turcicis lib. 9. Nerei uxor Athenarum domina, &c." "Chalcocondylas, On Turkish Affairs, book 9. Nereus's wife, ruler of Athens," etc.

[10479] **Editor.** "Base" can indicate low social rank, as here. Burton cites Sabellicus, Curtius and Chalcocondylas for these compressed anecdotes. The Laodice claim, Thais's relationship to Alexander, and Nereus's identity require checking against those sources; the modernization does not silently replace them with a different account.

[10480] **Burton.** Printed page 544, b: "Nicephorus Greg hist. lib. 8. Uxorem occidit liberos & Michaelem filium videre abhorruit. Thessalonicæ amore captus pronotarii filiæ, &c." "Nicephorus Gregoras, History, book 8. He killed his wife and loathed the sight of his children and his son Michael. At Thessalonica, captivated by love for a protonotary's daughter," etc.

[10481] **Editor.** Despot is a title, not simply a judgement of tyranny. A scrivener is a professional writer or clerk; the margin instead names a protonotary, a senior notarial office. That difference and the claimed killings must be checked in Nicephorus Gregoras, History 8; Burton's body and margin are both preserved.

Original text 1651	Modern English
[10482]*Leucophria* betrayed the City where she dwelt, for her sweet-hearts sake, that was in the enemies Camp. [10483]*Pithidice* the Governours daughter of *Methinia* for the love of *Achilles,* betrayed the whole Iland to him, her fathers enemy. [10484]*Diognetus* did as much in the City where he dwelt, for the love of *Policrita, Medea* for the love of *Jason,* she taught him how to tame the fire-breathing brass-feeted Bulls, and kill the mighty dragon that kept the golden fleece, and toar her little brother *Absyrtus* in pieces, that her father *Æthes* might have something to detain him, while she ran away with her beloved *Jason,* &c. Such Acts and Scenes hath this Tragecomœdy of love.	Leucophrye betrayed the city where she lived for the sake of her sweetheart in the enemy camp. Pithidice, the governor of Methinia's daughter, betrayed the whole island to Achilles, her father's enemy, for love of him. Diognetus did as much in the city where he lived for love of Polycrite. For love of Jason, Medea taught him to tame the fire-breathing bulls with brazen feet and kill the mighty dragon guarding the Golden Fleece; she tore her little brother Absyrtus to pieces so that her father Aeetes would have something to delay him while she fled with her beloved Jason. Such are the acts and scenes of this tragicomedy of love.[10485]

[10482] **Burton.** Printed page 544, c: "Parthenius Erot. lib. cap. 5."

[10483] **Burton.** Printed page 544, d: "Idem, ca. 21. Gubernatoris filia Achillis amore capta civitatem prodidit." "The same author, chapter 21. The governor's daughter, captivated by love for Achilles, betrayed the city."

[10484] **Burton.** Printed page 544, e: "Idem. cap. 9."

[10485] **Editor.** Parthenius 5 gives Leucophrye's betrayal; 21 calls the girl Pisidice and the city Methymna, where Burton prints Pithidice and Methinia and enlarges the betrayal to an island. In Parthenius 9, Diognetus betrays the besieging forces to save Polycrite's city, rather than betraying his own city. Burton's compressed versions remain in the text. His Medea narrative combines familiar episodes; its precise source is unlocated.

Original text 1651	Modern English
MEMB. 6. SUBSECT. 1.	**MEMBER 6 SUBSECTION 1**
Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.	**The cure of love melancholy by work, diet, medicine, fasting and other means**
Although it be controverted by some, whether Love Melancholy may be cured, because it is so irresistible and violent a passion, for as you know,	Although some dispute whether love melancholy can be cured, because it is such an irresistible and violent passion—for, as you know,
—— [10486]*facilis descensus Averni;* *Sed revocare gradum, superasque evadere ad auras;* *Hic labor, hoc opus est.* ——	Easy is the descent to Avernus; But to turn back and escape to the air above— That is the labour, that is the task.[10487]
It is an easie passage down to hell, But to come back once there you cannot well.	The passage down to hell is easy; But once you are there, returning is no easy matter.
Source page 544–545 Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets down seven compendious ways how this malady may be eased, altered and expelled. *Savanarola* 9. principal observations, *Iason Pratensis* prescribes eight rules besides Physick, how this passion may be tamed, *Laurentius* 2. main precepts, *Arnoldus, Valleriola, Montaltus, Hildesheim, Langius,* and others enform us otherwaies, and yet all tending to the same purpose.	yet unquestionably, if treated in time, it can be relieved and improved by many good remedies. Avicenna, book 3, fen, chapters 23 and 24, sets out seven concise methods by which this malady may be eased, altered and expelled. Savonarola gives nine principal observations; Jason Pratensis prescribes eight rules, besides medicines, for taming this passion; Laurentius gives two main precepts. Arnoldus, Valleriola, Montaltus, Hildesheim, Langius and others offer different instructions, yet all tend towards the same purpose.[10488]

[10486] **Burton.** Printed page 544, *: "Virg. Æn. 6."

[10487] **Editor.** Virgil, Aeneid 6.126, 128–129. Avernus evokes the entrance to the underworld. Burton omits a line, prints Averni rather than Averno, and reverses Virgil's hoc opus, hic labor est. His English couplet is a separate adaptation, retained alongside the new translation of his Latin.

[10488] **Editor.** "Physick" can mean medicine generally or medicinal treatment. Fen is a subdivision of Avicenna's Canon; Burton gives no fen number here. The figures enumerate the authorities' rules, not different modern treatments. Exact editions and medical passages remain for collation.

Original text 1651	Modern English
Source page 545 The sum of which I will briefly Epitomize, (for I light my Candle from their Torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus;* As an [10489]idle sedentary life, liberall feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.	I shall briefly summarize their substance—for I light my candle from their torches—and expand upon it as occasion offers and seems best to me, following my own method. The first rule for this stubborn, unbridled passion concerns exercise and diet. There is an old and familiar saying: "Without Ceres and Bacchus, Venus grows cold." Just as an idle, sedentary life and abundant food are major causes, so their opposites—work, a light and sparing diet, and constant occupation—are the best and most usual means of prevention.[10490]
Otia si tollas, periêre Cupidinis artes, *Contemptæque jacent, & sine luce faces.*	Take away idleness, and Cupid's arts are ruined; His torches lie despised and without light.[10491]
Take idleness away, and put to flight Are Cupids Arts, his Torches give no light.	Take idleness away, and Cupid's arts Are put to flight; his torches give no light.
Minerva, Diana, Vesta, and the nine *Muses* were not enamoured at all, because they never were idle.	Minerva, Diana, Vesta and the nine Muses never fell in love, because they were never idle.[10492]

[10489] **Burton.** Printed page 545, f: "Otium naufragium castitatis. Austin." "Idleness is the shipwreck of chastity. Augustine."

[10490] **Editor.** Ceres, Bacchus and Venus stand for food, wine and sexual love. The proverb occurs in Terence, Eunuchus 732, with Libero instead of Baccho. The claims here belong to Burton's historical account of love melancholy; they are not present-day treatment advice. The Augustine attribution in the margin remains unlocated.

[10491] **Editor.** Ovid, Remedies for Love 139–140. Burton prints artes, "arts," where the consulted text reads arcus, "bows." The modern column translates Burton's reading. His own English verse follows separately.

[10492] **Editor.** Burton treats the goddesses and Muses as exemplary figures of chastity and occupation. "Not enamoured at all" is his sweeping claim, not a reconciliation of every myth about them.

Original text 1651	Modern English
[10493]*Frustra blanditiæ appulistis ad has,* *Frustra nequitiæ venistis ad has,* *Frustra delitiæ obsidebitis has,* *Frustra has illecebræ, & procacitates,* *Et suspiria, & oscula, & susurri,* *Et quisquis male sana corda amantum* *Blandis ebria fascinat venenis.*	In vain, flatteries, have you approached them; In vain, wanton tricks, have you come to them; In vain, pleasures, will you besiege them; In vain, temptations and shameless advances, Sighs and kisses and whispers, And whoever bewitches lovers' disordered hearts, Drunk with seductive poisons.[10494]
In vain are all your flatteries, In vain are all your knaveries, Delights, deceipts, procacities, Sighs, kisses, and conspiracies, And what e're is done by Art, To bewitch a Lovers heart.	In vain are all your flatteries, In vain are all your knaveries, Delights, deceits and shameless tricks, Sighs, kisses and conspiracies, And every art employed To bewitch a lover's heart.
'Tis in vain to set upon those that are busie. 'Tis *Savanarola's* third rule, *Occupari in multis & magnis negotiis,* and *Avicenna's* precept, *cap. 24.*	It is useless to assail those who are busy. Savonarola's third rule is "to be occupied in many important affairs," and this is also Avicenna's precept in chapter 24:
[10495]*Cedit amor rebus: res age tutus eris.*	Love yields to business: keep busy, and you will be safe.[10496]

[10493] **Burton.** Printed page 545, *: "Buchanan. Hendeca syl."

[10494] **Editor.** Buchanan, Hendecasyllabi, Ad eandem, beginning Risus, blanditiae, procacitates, printed pages 112–114 in the consulted scan; the excerpt is on 113. It reads me and quicquid where Burton has has and quisquis. Burton applies the speaker's rejection of love to the goddesses and Muses; Buchanan's speaker later relents at Neaera's tears. "Procacities" means impudent advances; susurri means whispers, unlike the English verse's "conspiracies."

[10495] **Burton.** Printed page 545, g: "Ovid. lib. 3. remed."

[10496] **Editor.** Ovid, Remedies for Love 144. Res can mean affairs, work or business; the point is active occupation. Burton's "book 3" locator is preserved even though the consulted poem is presented as one continuous work.

Original text 1651	Modern English
To be busie still, and as [10497]*Guianerius* injoyns, about matters of great moment, if it may be. [10498]*Magninus* adds, *Never to be idle, but at the hours of sleep*.	Be continually occupied and, as Guianerius directs, with matters of great importance if possible. Magninus adds: "Never be idle except during the hours of sleep."[10499]
—— [10500]*& ni* *Poscas ante diem librum cum lumine, si non* *Intendas animum studiis, & rebus honestis,* *Invidia vel amore miser torquebere.* ——	And unless you call for a book and a light before dawn, Unless you direct your mind to study And honourable pursuits, you will be wretchedly Tormented by envy or love.[10501]
For if thou dost not ply thy book, By candle-light to study bent, Imploy'd about some honest thing, Envy or Love shall thee torment.	For if you do not apply yourself to books, Intent on study by candlelight, Occupied with some honourable pursuit, Envy or love will torment you.
No better Physick then to be alwaies occupied, seriously intent.	There is no better medicine than to be always occupied and earnestly absorbed.
[10502]*Cur in penates rariùs tenues subit,* *Hæc delicatas eligens pestis domus,* *Mediumque sanos vulgus affectus tenet?* &c.	Why does this plague, choosing luxurious homes, Enter humble households less often, While ordinary people keep their feelings sound?[10503]

[10497] **Burton.** Printed page 545, h: "Cap. 16. circa res arduas exerceri." "Chapter 16: to occupy oneself with difficult affairs."

[10498] **Burton.** Printed page 545, i: "Part. 2. c. 23. reg. San. His, præter horam somni, nulla per otium transeat." "Part 2, chapter 23, Regimen of Health. Apart from the hour of sleep, let none pass in idleness for them."

[10499] **Editor.** "Still" means continually; "moment" means importance. Guianerius and Magninus are medical authorities. The margin's part 2 locator differs from the part 3 reference to Magninus on the next page; the editions and locators remain to be collated.

[10500] **Burton.** Printed page 545, k: "Hor. lib. 1. epist. 2."

[10501] **Editor.** Horace, Epistles 1.2.34–37. Burton has poscas and intendas where the consulted text has posces and intendes, and miser, "wretched," instead of vigil, "sleepless." "Honest" means honourable or morally worthwhile, not merely truthful. Both Latin and Burton's separate English version are translated as printed.

[10502] **Burton.** Printed page 545, l: "Seneca."

[10503] **Editor.** Seneca, Phaedra 209–212, spoken by the Nurse. Burton omits the intervening line asking why chaste Venus lives in small homes. His English couplet further compresses the argument. Penates means household gods and, by extension, the home.

Original text 1651	Modern English
Why dost thou ask, poor folks are often free, And dainty places still molested be?	Why, you ask, are poor people often free, While luxurious homes are always troubled?
Source page 545–546 Because poor people fare coursly, work hard, go wollward and bare. *Non habet unde suum paupertas pascat amorem,* [10504]*Guianerius* therefore prescribes his patient *to go with haircloth next his skin, to go bare-footed, and barelegged in cold weather, to whip himself now and then, as Monks do, but above all, to fast.* Not with sweet wine, mutton and pottage, as many of those Tenterbellies do, howsoever they put on Lenten faces, and whatsoever they pretend, but from all manner of meat.	Because poor people eat coarse food, work hard, and go with wool next to their skin and with little clothing. "Poverty has nothing with which to feed its love." Guianerius therefore prescribes that his patient wear haircloth next to his skin, go barefoot and barelegged in cold weather, and whip himself now and then, as monks do—but above all, fast. Not on sweet wine, mutton and broth, as many of those gluttons do, however much they put on Lenten faces and whatever they pretend, but abstaining from every kind of food.[10505]

[10504] **Burton.** Printed page 546, m: "Tract. 16. cap. 18. sæpe nuda carne cilicium portent tempore frigido sine caligis, & nudis pedibus incedant, in pane & aqua jejunent, sæpius se verberibus cædant &c." "Treatise 16, chapter 18. Let them often wear haircloth on bare flesh, go without leggings and barefoot in cold weather, fast on bread and water, and frequently beat themselves," etc.

[10505] **Editor.** "Wollward" means wearing wool directly against the skin, without linen; "tenterbellies" are gluttons, their bellies stretched like cloth on a tenter. A "Lenten face" is a show of fasting or austerity. The Latin is Ovid, Remedies for Love 749; his next line says poverty is nevertheless not worth choosing for this purpose. Burton omits that qualification.

Original text 1651	Modern English
Source page 546 Fasting is an all-sufficient remedy of it self; for as *Iason Pratensis* holds, the bodies of such persons that feed liberally, and live at ease, [10506]*are full of bad spirits and Divels, divelish thoughts; no better Physick for such parties, then to fast. Hildesheim spicel. 2.* to this of hunger, adds [10507]*often baths, much exercise and sweat,* but hunger and fasting he prescribes before the rest. And 'tis indeed our *Saviours* Oracle, *This kind of divell is not cast out but by fasting and prayer;* which makes the Fathers so immoderate in commendation of fasting.	Fasting is a sufficient remedy by itself. For, as Jason Pratensis maintains, the bodies of people who eat plentifully and live at ease "are full of evil spirits and devils, of devilish thoughts; there is no better medicine for them than fasting." Hildesheim, in his second collection, adds to hunger "frequent baths, much exercise and sweating," but prescribes hunger and fasting before all the rest. Indeed, our Saviour's pronouncement is that "this kind of devil is cast out only by fasting and prayer"; hence the Church Fathers' extravagant praise of fasting.[10508]

[10506] **Burton.** Printed page 546, n: "Dæmonibus referta sunt corpora nostra, illorum præcipue qui delicatis vescuntur eduliis, advolitant, & corporibus inhærent; hanc ob rem jejunium impendio probatur ad pudicitiam." "Our bodies are full of demons, especially the bodies of those who eat delicacies; they fly about and cling to the body. For this reason fasting is greatly commended as a means to chastity."

[10507] **Burton.** Printed page 546, o: "Victus sit attenuatus, balnei frequens usus & sudationes, cold baths, not hot, saith Magninus part. 3. ca. 23. to dive over head and ears in a cold river, &c." The Latin means: "Let the diet be reduced; frequent use of baths and sweating."

[10508] **Editor.** The biblical wording recalls Matthew 17:21 and Mark 9:29 in the King James tradition. Burton applies an account of casting out a spirit to love melancholy. His authorities combine bodily regimen with religious ideas about demons and chastity. Spicel. abbreviates a collection or gleanings; the full Hildesheim passage remains to be checked.

Original text 1651	Modern English
As Hunger, saith [10509]*Ambrose, is a friend of Virginity, so is it an enemy to lasciviousness, but fulness overthrowes chastity, and fostereth all manner of provocations.* If thine horse be too lusty, *Hierome* adviseth thee to take away some of his provender; by this means those *Pauls, Hilaries, Antonies,* and famous Anchorites subdued the lusts of the flesh; by this means *Hilarion made his Asse, as he called his own body, leave kicking,* (so [10510]*Hierome* relates of him in his life) when the Divel tempted him to any such foule offence.	"As hunger," says Ambrose, "is a friend to virginity, so it is an enemy to lust; but a full stomach overthrows chastity and fosters every kind of temptation." If your horse is too spirited, Jerome advises taking away some of his fodder. By this means those Pauls, Hilaries, Anthonies and famous hermits subdued the lusts of the flesh. By this means Hilarion made his ass—as he called his own body—stop kicking, as Jerome relates in his life, when the devil tempted him to such a foul offence.[10511]
By this means those [10512]*Indian Brachmani* kept themselves continent, they lay upon the ground covered with skins, as the *Redshanks* do on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would have all young men put in practise; and if that will not serve, [10513]*Gordonius would have them soundly whipped, or to cool their courage, kept in prison,* and there fed with bread and water, till they acknowledge their errour, and become of another mind.	By this means the Indian Brahmans kept themselves chaste: they lay on the ground covered with skins, as the Redshanks do on heather, and ate sparingly of a single dish. Guianerius would have all young men follow this practice. If that fails, Gordonius would have them thoroughly whipped or, to cool their ardour, kept in prison and fed on bread and water until they acknowledge their error and change their minds.[10514]

[10509] **Burton.** Printed page 546, p: "Ser. de gula; fames amica virginitati est, inimica lasciviæ: saturitas vero castitatem perdit, & nutrit illecebras." "Sermon on Gluttony: hunger is a friend to virginity and an enemy to lust; fullness destroys chastity and nourishes temptations."

[10510] **Burton.** Printed page 546, q: "Vita Hilarionis lib. 3. epist. cum tentasset eum dæmon titillatione inter cætera, Ego inquit, aselle, ad corpus suum, faciam, &c." "Life of Hilarion, book 3 of the letters. When the demon had tempted him with sensual excitement, among other things he said to his own body, 'I will, little ass,'" etc.

[10511] **Editor.** Hierome is Jerome. Life of Hilarion 5 recounts Hilarion addressing his body as an ass and threatening to subdue it with hunger and labour. Anchorites are religious recluses. The separate Ambrose attribution and the identities encompassed by Burton's plural "Pauls, Hilaries, Antonies" remain for fuller collation.

[10512] **Burton.** Printed page 546, r: "Strabo l. 15. Geog. sub pellibus cubant, &c." "Strabo, Geography, book 15. They lie under skins," etc.

[10513] **Burton.** Printed page 546, s: "Cap. 2. part. 2. Si sit juvenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat fœtere." "Chapter 2, part 2. If he is young and unwilling to obey, let him be whipped frequently and severely, until he begins to stink."

[10514] **Editor.** Brachmani means Brahmans. "Redshanks" is a historical, often disparaging name for Highland Scots; "Hadder" means heather. "Courage" here means sexual ardour. The brutal whipping and imprisonment are the measures Burton reports from his authorities; the marginal fœtere literally means "to stink," a disturbing reading retained pending collation.

Original text 1651	Modern English
If imprisonment and hunger will not take them down, according to the direction of that [10515]*Theban Crates, time must wear it out; if time will not, the last refuge is an halter*. But this you will say is comically spoken. However Fasting by all means must be still used; and as they must refrain from such meats formerly mentioned, which cause venery, or provoke lust, so they must use an opposite diet.	If imprisonment and hunger do not subdue them, then, according to Crates of Thebes, "time must wear it out; if time fails, the last refuge is a noose." But, you will say, this is spoken in jest. Fasting, however, must certainly be continued; and just as they must abstain from the foods mentioned earlier that stimulate sexual desire or provoke lust, so they must follow the opposite diet.[10516]
[10517]Wine must be altogether avoided of the younger sort. So [10518]*Plato* prescribes, and would have the Magistrates themselves abstain from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kind. And 'twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Ægyptians* abstained from Wine, because some fabulous Poets had given out, Wine sprang first from the blood of the Gyants, or out of superstition as our modern *Turks,* but for temperance, it being *animæ virus & vitiorum fomes,* a plague it self if immoderately taken.	The young must avoid wine altogether. Plato prescribes this, and would have magistrates themselves abstain as an example, highly praising the Carthaginians for their restraint in this respect. It was a good decree, a commendable practice, provided that it was followed for temperance rather than some mistaken reason: as the ancient Egyptians abstained because poets telling fables had declared that wine first sprang from the Giants' blood, or from superstition, as our modern Turks do. For wine is "a poison to the soul and fuel for vice," a plague in itself when taken immoderately.[10519]

[10515] **Burton.** Printed page 546, t: "Laertius, lib. 6. cap. 5. amori medetur fames; sin aliter, tempus; sin non hoc, laqueus." "Laertius, book 6, chapter 5. Hunger cures love; failing that, time; failing that, a noose."

[10516] **Editor.** Diogenes Laertius 6.86 attributes the progression from hunger to time to a noose to Crates of Thebes. "Halter" here means a hanging rope; Burton immediately marks the saying as comic. "Venery" means sexual activity or desire, and "meats" means foods generally.

[10517] **Burton.** Printed page 546, u: "Vina parant animos Veneri, &c." "Wine prepares the mind for Venus," etc.

[10518] **Burton.** Printed page 546, *: "3. de Legibus."

[10519] **Editor.** The consulted Plato passage is Laws 2.674, not Burton's marginal book 3. It restricts wine for soldiers, magistrates and other groups in particular circumstances; 2.666 also distinguishes ages. Plutarch, Isis and Osiris 6, records the myth of vines growing from the fallen enemies of the gods. Burton's dismissal of Turkish abstinence as superstition is his religious judgement.

Original text 1651	Modern English
Source page 546–547 Women of old for that cause, [10520]in hot Countries were forbid the use of it; as severely punished for drinking of wine, as for adultery; and young folks, as *Leonicus* hath recorded, *Var. hist. l. 3. cap. 87, 88.* out of *Atheneus* and others; and is still practised in *Italy* and some other Countries of *Europe,* and *Asia,* as *Claudius Minoes* hath well illustrated in his Comment on the 23. Embleme of *Alciat.* So choyce is to be made of other diet.	For this reason women in hot countries were formerly forbidden to drink it and were punished as severely for drinking wine as for adultery. The young were forbidden it too, as Leonicus records in his Various Histories, book 3, chapters 87 and 88, drawing on Athenaeus and others. This is still practised in Italy and some other countries of Europe and Asia, as Claudius Minoes has fully illustrated in his commentary on Alciato's twenty-third emblem. The rest of the diet must likewise be chosen with care.[10521]
Source page 547 *Nec minus erucas aptum est vitare salaces,* *Et quicquid Veneri corpora nostra parat.*	It is no less fitting to avoid lust-provoking rocket And whatever prepares our bodies for Venus.[10522]
Eringo's are not good for to be taken, And all lascivious meats must be forsaken.	Eryngo is not good to take, And all foods that excite lust must be forsaken.

[10520] **Burton.** Printed page 546, †: "Non minus si vinum bibissent ac si adulterium admisissent. Gellius, lib. 10. c. 23." "No less if they had drunk wine than if they had committed adultery. Gellius, book 10, chapter 23."

[10521] **Editor.** Gellius, Attic Nights 10.23, discusses women in Rome and Latium, including severe punishment for wine-drinking; it does not establish Burton's wider claim about hot countries. Leonicus and Claudius Minoes are cited through abbreviated titles. The exact Alciato emblem numbering and Burton's statements about his own time remain unverified.

[10522] **Editor.** Ovid, Remedies for Love 799–800. The consulted Latin has aptum vitare without Burton's est. Eruca is rocket, whereas Burton's English substitutes eryngo, a different plant associated with sexual stimulation. The two readings are kept distinct.

Original text 1651	Modern English
Those opposite meats which ought to be used, are, Cowcumbers, Mellons, Purslan, water Lillies, Rue, Woodbine, Ammi, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* and *Mizaldus hort. med.* to this purpose; *Vitex,* or *Agnus castus* before the rest, which saith [10523]*Magninus,* hath a wonderful vertue in it.	The foods with the opposite effect, which should be used, are cucumbers, melons, purslane, water lilies, rue, woodbine, ammi and lettuce, which Lemnius greatly praises for this purpose in book 2, chapter 42, as does Mizaldus in his Medical Garden. Above all the others stands vitex, or agnus castus, which Magninus says has a wonderful power.[10524]
Those *Athenian* women, in their solemn feasts called *Thesmopheries,* were to abstain nine dayes from the company of men, during which time, saith *Ælian,* they laid a certain hearb named *Hanea,* in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta, Matthiolus, Crescentius lib. 5.* &c. and what every Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo; Rhasis* amongst the rest.	At their solemn festival called the Thesmophoria, Athenian women had to abstain from men's company for nine days. During this time, says Aelian, they placed in their beds a certain herb called Hanea, which calmed love's burning flames and freed them from that violent passion's torments. See more in Porta, Mattioli, Crescentius, book 5, and the chapters "On Satyriasis and Priapism" written by almost every herbalist and physician, Rhazes among them.[10525]

[10523] **Burton.** Printed page 547, x: "Rer. Sam. part. 3. cap. 23. Mirabilem vim habet." The Latin sentence means: "It has a wonderful power."

[10524] **Editor.** The list names substances Burton's authorities believed reduced desire. Woodbine is honeysuckle; ammi is retained as a historical plant name without forcing a modern species identification. Vitex or agnus castus is chaste tree. "Vertue" means an attributed power or medicinal property, not moral goodness. The margin reads Rer. Sam., apparently a misprint for Reg. San., Regimen of Health. The precise herbal passages remain uncollated.

[10525] **Editor.** The Thesmophoria was a festival of Demeter celebrated by women. Burton's Hanea is retained; its exact textual history and his Aelian passage require checking. Satyriasis denotes excessive male sexual desire; priapism a persistent erection. Burton groups conditions together that should not be treated as equivalent modern diagnoses.

Original text 1651	Modern English
In some cases again, if they be much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as *Valescus* adviseth, *cum aliâ honestâ venerem sæpè exercendo,* which *Langius Epist. med. lib. 1. epist. 24.* approves out of *Rhasis* (*ad assiduationem coitus invitat*) and *Guianerius* seconds it, *cap. 16, tract. 16.* as a [10526]very profitable remedie,	In some cases, however, if they are deeply dejected and physically weakened, and ready to despair through anguish, grief and an excessively keen sense of their misery, a cup of wine and a substantial diet are appropriate. So too, as Valescus advises, is "frequently having intercourse with another respectable woman." Langius approves this from Rhazes in his Medical Letters, book 1, letter 24—"he recommends frequent intercourse"—and Guianerius supports it in treatise 16, chapter 16, as a very beneficial remedy.[10527]

[10526] **Burton.** Printed page 547, y: "Cum muliere aliqua gratiosa sæpe coire erit utilissimum. Idem Laurentius. cap. 11." "It will be most beneficial to have intercourse frequently with some pleasing woman. Laurentius says the same, chapter 11."

[10527] **Editor.** Burton makes an exception to his preceding regimen for patients weakened by distress. Honestâ can mean respectable or decent; the margin instead says gratiosa, pleasing or attractive. Both are preserved. The medical authorities' advocacy of intercourse with another woman belongs to their historical theory; the exact passages remain for collation.

Original text 1651	Modern English
—— [10528]*tument tibi quum inguina, cum si* *Ancilla, aut verna præsto est, tentigine rumpi* *Malis? non ego namque,* &c. ——	When your groin swells, if a maidservant Or a homeborn slave is at hand, would you rather Burst with desire? I certainly would not, and so forth.[10529]
[10530]*Iason Pratensis* subscribes to this counsel of the Poet, *Excretio enim aut tollit prorsus aut lenit ægritudinem*. As it did the raging lust of *Assuerus,* [10531]*qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit*. And to be drunk too by fits; but this is mad Physick, if it be at all to be permitted.	Jason Pratensis endorses this advice from the poet, "for discharge either removes the affliction altogether or eases it," as it did Ahasuerus's raging lust, "who, to relieve love's impatience, deflowered new girls almost every night." Getting drunk from time to time is also advised; but this is mad medicine, if it is to be allowed at all.[10532]

[10528] **Burton.** Printed page 547, *: "Hor."

[10529] **Editor.** Horace, Satires 1.2.116–119. Burton shortens and alters the passage. Verna denotes a person born enslaved in the household; Horace's fuller text specifies puer, a boy or young male, which Burton omits. The translation does not turn this enslaved person into a willing partner. The passage reflects the sexual exploitation embedded in its ancient social setting.

[10530] **Burton.** Printed page 547, †: "Cap. 29. de morb. cereb."

[10531] **Burton.** Printed page 547, *: "Beroaldus orat. de amore."

[10532] **Editor.** Excretio here means sexual discharge or emission. Assuerus is Ahasuerus; Burton's claim is attributed to Beroaldus and remains unverified. "By fits" means intermittently. Burton expressly calls the proposed medicine mad; that qualification is essential to the passage.

Original text 1651	Modern English
If not, yet some pleasure is to be allowed, as that which *Vives* speaks of, *lib. 3. de anima.* [10533]*A Lover that hath as it were lost himself through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be, to drunkenness it self, which many so much commend for the easing of the mind, all kind of sports and merriment, to see fair pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, ponds, pooles, Rivers, fishing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed,*	If not, some pleasure must still be allowed, such as Vives describes in book 3 of On the Soul: "A lover who has, as it were, lost himself through lack of self-control and impatience must be brought home like a traveller: by music, feasting, good wine—even, if need be, drunkenness itself, which many so highly commend for relieving the mind; every kind of sport and merriment; looking at fine pictures, tapestries and buildings, pleasant fields, orchards, gardens, groves, ponds, pools and rivers; fishing, bird-catching, falconry and hunting; hearing merry tales and pleasant conversation; reading; exercising until he sweats, so that fresh spirits may take their place;[10534]
or by some vehement affection or contrary passion, to be diverted till he be fully weaned from anger, suspition, cares, fears, &c. and habituated into another course. Semper tecum sit, (as [10535]*Sempronius* adviseth *Calisto* his love-sick master) *qui sermones joculares moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, coram ludat,* &c. still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c.	or diverting him through some powerful emotion or contrary passion, until he is entirely weaned from anger, suspicion, cares, fears and the rest, and accustomed to a different course." "Always have someone with you," as Sempronius advises his lovesick master Calisto, "to start amusing conversations, recite ridiculous speeches, invented jests, pleasing histories and charming tales, and play before you." Always have an agreeable companion to sing, tell merry tales and witty stories, and offer pleasant conversation.[10536]

[10533] **Burton.** Printed page 547, z: "Amatori, cujus est pro impotentia mens amota, opus est ut paulatim animus velut à peregrinatione domum revocetur per musicam, convivia, &c. Per aucupium, fabulas, & festivas narrationes, laborem usque ad sudorem, &c." "A lover whose mind has been displaced by lack of self-control needs his mind gradually recalled home, as from a journey, through music, feasts," etc. "Through bird-catching, tales and entertaining narratives, work to the point of sweating," etc.

[10534] **Editor.** Vives is Juan Luis Vives, cited from On the Soul, book 3. "Impotency" here is loss of self-command, not specifically erectile incapacity. Hangings are tapestries; fowling is bird-catching, hawking hunting with trained hawks. "Spirits" belongs to historical physiology. The complete Vives wording remains to be collated.

[10535] **Burton.** Printed page 547, †: "Cælestinæ Act. 2. Barthio interpret."

[10536] **Editor.** Sempronius and Calisto are characters in La Celestina. Burton cites act 2 in Caspar Barth's Latin version. Facete means witty or humorous. The Latin list and Burton's English gloss are both retained; the exact wording and act reference await collation.

Original text 1651	Modern English
Source page 547–548 And as the melody of Musick, merriment, singing, dancing, doth augment the passion of some Lovers, as [10537]*Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applyed, as the parties Symptomes vary, and as they shall stand variously affected.	And just as melodious music, merriment, singing and dancing increase some lovers' passion, as Avicenna observes, so they drive it out in others and do much good. These things must be applied cautiously, according to the patients' differing symptoms and states of mind.[10538]
Source page 548 If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier* in *France,* hath this, *An amantes & amentes iisdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it, for love extended is meer madness. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy.	If medicine is needed because the humours have changed or fresh matter has accumulated, they must be treated as sufferers from melancholy. Among the questions Charles de Lorme discussed for his degree at Montpellier in France was this: "Are lovers and mad people cured by the same remedies?" He affirms that they are, for love carried to excess is sheer madness. The treatment prescribed is therefore either internal or external, as discussed earlier in the preceding partition on the cure of melancholy.[10539]

[10537] **Burton.** Printed page 548, a: "Cap. de Ilishi. Multos hoc affectu sanat cantilena, lætitia, musica; & quidam sunt quos hæc augent." "Chapter on Ilishi. Song, cheerfulness and music cure many of this condition; but there are some in whom these things increase it."

[10538] **Editor.** Burton explicitly says the same entertainment can worsen one person's symptoms and relieve another's. The margin's Ilishi is retained as the printed form of Avicenna's chapter designation; its spelling and exact location remain to be collated.

[10539] **Editor.** Humours and accumulated matter belong to the older bodily theory underlying Burton's account. Love "extended" means carried to excess. Amantes and amentes make a Latin pun on lovers and madmen. The de Lorme thesis and its date remain unverified; the reference to the preceding partition points to Burton's general treatment of melancholy.

Original text 1651	Modern English
Consult with thy *Valleriola observat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect. Daniel Sennertus lib. 1. part. 2. cap. 10.* [10540]*Jacobus Ferrandus* the Frenchman in his Tract *de amore Erotique, Forestus lib. 10. observ. 29. & 30. Jason Pratensis* and others for peculiar receipts. [10541]*Amatus Lucitanus* cured a yong Jew that was almost mad for love, with the syrop of Hellebor, and such other evacuations and purges, which are usually prescribed to black choler:	For particular prescriptions, consult Valleriola, Observations, book 2, observation 7; Luis Mercado, On the Diseases of Women, book 2, chapter 4; Daniel Sennert, book 1, part 2, chapter 10; the Frenchman Jacques Ferrand in his treatise On Erotic Love; Forestus, book 10, observations 29 and 30; Jason Pratensis and others. Amatus Lusitanus cured a young Jewish man, almost mad with love, with hellebore syrup and the other evacuations and purges usually prescribed for black bile.[10542]
[10543]*Avicenna* confirms as much if need require, and [10544]*blood-letting above the rest,* which makes *amantes ne sint amentes,* Lovers to come to themselves, and keep in their right minds. 'Tis the same which *Schola Salernitana, Jason Pratensis, Hildesheim,* &c. prescribe blood-letting to be used as a principal remedy.	Avicenna likewise approves this if necessary, and especially bloodletting, which ensures that "lovers are not madmen," bringing them to themselves and keeping them in their right minds. The School of Salerno, Jason Pratensis, Hildesheim and others similarly prescribe bloodletting as a principal remedy.[10545]

[10540] **Burton.** Printed page 548, *: "This Author came to my hands since the third Edition of this Book."

[10541] **Burton.** Printed page 548, b: "Cent. 3. curat. 56. Syrupo Helleborato & aliis quæ ad atram bilem pertinent." "Century 3, cure 56. With hellebore syrup and other things appropriate to black bile."

[10542] **Editor.** "Receipts" means prescriptions. Burton's note about Ferrand records when that work became available to him, an important trace of the book's revision. The Amatus case repeats the century 3, case 56 citation encountered in Block 133, where the scan printed car. rather than curat. The report itself remains to be collated.

[10543] **Burton.** Printed page 548, c: "Purgetur si ejus dispositio venerit ad adust. humoris, & phlebotomizetur." "Let him be purged if his condition has reached the burning of the humour, and let him be bled."

[10544] **Burton.** Printed page 548, d: "Amantium morbus ut pruritus solvitur; venæ sectione & cucurbitulis." "Lovers' disease, like itching, is relieved by opening a vein and by cupping."

[10545] **Editor.** The Latin pun means "so that lovers are not madmen." Adust refers to a humour supposedly altered by excessive heat. Cucurbitulæ are cupping vessels. These are historical explanations of purging and bloodletting, not statements of their effectiveness.

Original text 1651	Modern English
Those old *Scythians* had a trick to cure all appetite of burning lust, by letting themselves blood under the ears, and to make both men and women barren, as *Sabellicus* in his *Æneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. repert. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Benzo* say still is in use amongst the *Indians,* a reason of which [10546]*Langius* gives *lib. 1. epist. 10.*	The ancient Scythians had a practice for curing every appetite of burning lust and making both men and women infertile: bleeding themselves below the ears, as Sabellicus reports in his Enneads. Salmuth, title 10, On Watches, in his commentary on Panciroli's New Inventions, and Mercurialis, Various Readings, book 3, chapter 7, drawing on Hippocrates and Benzoni, say that it is still practised among the Indians. Langius gives an explanation in book 1, letter 10.[10547]
Huc faciunt medicamenta Venerem sopientia, *ut Camphora pudendis alligata, & in brachâ gestata* (quidam ait) *membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cætera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso; ad exiccandum vero sperma jussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, et semen lactucæ et acetosæ, et sic eam à morbo liberavit.*	Medicines that lull sexual desire also serve this purpose. "Camphor tied to the genitals and worn in the breeches," someone says, "makes the penis flaccid. A young noblewoman suffered from this disorder. Among other things, her physician prescribed that she wear on her back for twenty days a sheet of lead pierced with many holes. To dry up her seed, he ordered her to eat as sparingly as possible and frequently chew prepared coriander, lettuce seed and sorrel seed; in this way he freed her from the disease."[10548]

[10546] **Burton.** Printed page 548, e: "Cura à Venæ sectione per aures, unde semper steriles." "A cure by bloodletting around the ears, as a result of which they are always infertile."

[10547] **Editor.** Hippocrates, Airs, Waters, Places 22, connects Scythian impotence with an operation involving veins behind the ears, within ancient reproductive theory. Burton's further claim about both sexes and practices among Indians comes through other authorities. De Herol. is retained in the original; it apparently abbreviates a title concerning clocks or watches, rendered provisionally here. Those intermediate sources remain uncollated.

[10548] **Editor.** The source switches to an extended Latin catalogue of remedies. "Seed" in the woman's case preserves sperma and the historical belief in female generative seed. The lead sheet is worn on the back, not taken internally. Neither the unnamed physician nor the case has yet been identified.

Original text 1651	Modern English
Porro impediunt & remittunt coitum folia salicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dextrum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus:* lac butyri comestum & semen Canabis, & Camphora exhibita idem præstant.	Furthermore, willow leaves, crushed and drunk, obstruct and diminish intercourse, and if used more frequently abolish it altogether. Topaz worn in a ring does the same. Alexander Benedictus writes that a wolf's right testicle, ground up and administered in oil or rosewater, produces an aversion to sex. Buttermilk taken as food, hemp seed and administered camphor have the same effect.[10549]
Verbena herba gestata libidinem extinguit, pulvisque ranæ decollatæ & exiccatæ. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria Camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit; idem efficit synapium ebibitum.	Vervain carried on the body extinguishes desire, as does the powder of a beheaded and dried frog. To suppress intercourse, let the genitals, loins and pubic region be anointed with water in which Theban opium has been dissolved. Camphor is especially opposed to lust; dry coriander weakens intercourse and prevents an erection of the penis. Mustard drunk has the same effect.[10550]
Da verbenam in potu et non erigetur virga sex diebus; utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicutæ, coitus appetitum sedant, &c.	"Give vervain in a drink, and the penis will not become erect for six days. Use dried mint with vinegar; anointing the genitals with henbane or hemlock juice calms the desire for intercourse," and so forth.[10551]

[10549] **Editor.** The catalogue mixes plant preparations with stones and animal parts credited with occult or medicinal powers. Topatius is rendered topaz, without asserting equivalence to a precisely defined modern mineral. Lac butyri is rendered buttermilk. Alexander Benedictus is the Latin name used here for Alessandro Benedetti; the passage remains uncollated.

[10550] **Editor.** Renes can mean kidneys or loins; pecten here is the pubic region. These terms describe the sites of the external application. Theban opium is an old medicinal name, not a modern standardized formulation. The catalogue is a historical prescription record; its efficacy is not established by Burton's assertions.

[10551] **Editor.** Hyoscyamus is henbane and cicuta hemlock. "Virga," literally rod, means the penis. The six-day claim is translated without alteration. Burton gives no separate source beside this sentence; the passage requires collation with the medical authorities he names.

Original text 1651	Modern English
Source page 548–549 ℞. seminis lactuc. portulac. coriandri an. ʒ j. menthæ siccæ ʒ ß. sacchari albiss. ℥ iij. pulverisentur omnia subtiliter, & post ea simul misce aqua Nenupharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat.	Take lettuce seed, purslane seed and coriander seed, one drachm of each; dried mint, half a drachm; the whitest sugar, three ounces. Powder everything finely, then mix it together with water-lily water; make a solid confection in small pieces. Let the patient take one of these in the morning on rising.[10552]
Source page 549 Innumera fere his similia petas ab *Hildeshemo* loco prædicto, *Mizaldo, Porta,* cæterisque.	You may find almost countless similar prescriptions in Hildesheim at the place already cited, in Mizaldus, Porta and the others.[10553]

[10552] **Editor.** The prescription uses apothecaries' notation: an. means "of each," j one, ß one half, and iij three; ʒ denotes a drachm and ℥ an ounce. These historical measures are retained without conversion into modern doses. Nenupharis means water lily; morsuli are small pieces or lozenges of a medicinal confection. The recipe continues across the printed page break.

[10553] **Editor.** This sentence closes Member 6, Subsection 1. Hildeshemo is the Latin inflected form of Hildesheim. The promised abundance of similar prescriptions is Burton's bibliographical claim, not a verification of every recipe.

Original text 1651	Modern English
SUBSECT. 2.	**SUBSECTION 2**
Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.	**Resist the beginnings, avoid occasions, change one's location; fair and foul means, contrary passions and ingenious devices; introduce another love and disparage the former**
Other good rules and precepts are enjoyned by our Physitians, which if not alone, yet certainly conjoyned may do much; The first of which is *obstare principiis,* to withstand the beginning, [10554]*Quisquis in primo obstitit, Pepulitque amorem tutus ac victor fuit,* he that will but resist at first, may easily be a conquerer at the last.	Our physicians prescribe other useful rules and precepts which, even if ineffective separately, may certainly do much when combined. The first is "to resist the beginnings": "Whoever resisted at the outset and drove love away was safe and victorious." Anyone who resists at first may easily conquer in the end.[10555]
Baltazar Castilio l. 4. urgeth this precept above the rest, [10556]*when he shall chance* (saith he) *to light upon a woman that hath good behaviour joyned with her excellent person, and shall perceive his eyes with a kind of greediness to pull unto them this Image of beauty, and carry it into the heart; shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those subtle spirits sparkling in her eyes, to administer more fuel to the fire, he must wisely withstand the beginnings, rowze up reason stupified almost, fortify his heart by all means, and shut up all those passages, by which it may have entrance.*	Baldassare Castiglione, in book 4, presses this precept above the others: "When he happens," he says, "to encounter a woman whose good manners accompany her excellent looks, and notices his eyes greedily drawing in this image of beauty and carrying it into his heart; when he finds himself somewhat inflamed by this influence stirring within, and discerns the subtle spirits sparkling in her eyes adding fuel to the fire: he must wisely resist the beginnings, rouse his almost stupefied reason, fortify his heart by every means, and close all the passages by which it may enter."[10557]

[10554] **Burton.** Printed page 549, g: "Seneca."

[10555] **Editor.** Seneca, Phaedra 132–133, spoken by the Nurse. Obstare principiis means to resist at the outset; it recalls Ovid's related maxim principiis obsta. The heading previews several methods discussed later, beyond this block.

[10556] **Burton.** Printed page 549, †: "Cum in mulierem inciderit, quæ cum formâ morum suavitatem conjunctam habet, & jam oculos persenserit formæ ad se imaginem cum aviditate quadam rapere cum eadem, &c." "When he encounters a woman who combines beauty with sweetness of manners, and has already noticed his eyes eagerly drawing her image of beauty towards themselves with it," etc.

[10557] **Editor.** Castiglione, The Book of the Courtier, book 4, in Bembo's account of love governed by reason. The image entering the heart and the spirits shining from the eyes belong to historical theories of sight and passion. Burton's English and the abbreviated Latin margin are retained separately; his exact Latin intermediary remains uncollated.

Original text 1651	Modern English
'Tis a precept which all concur upon,	It is a precept on which all agree:
[10558]*Opprime dum nova sunt subiti mala semina morbi,* *Dum licet, in primo limine siste pedem.*	Crush the evil seeds of sudden sickness while they are new; While you can, halt your foot at the very threshold.[10559]
Thy quick disease whilst it is fresh to day, By all means crush, thy feet at first step stay.	Crush your sudden sickness by every means While it is fresh today; stop at the first step.
Which cannot sooner be done, then if he confess his grief and passion to some judicious friend [10560](*qui tacitus ardet magis uritur,* the more he conceals, the greater is his pain) that by his good advice may haply ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?	Nothing can accomplish this sooner than confessing his grief and passion to a discerning friend—"he who burns in silence burns the more"; the more he conceals, the greater his pain—whose good advice may perhaps bring immediate relief. At the same time he must avoid occasions, or any circumstance that may aggravate his disease, and remove the object of his passion by every means. For who can stand beside a fire and not burn?[10561]
[10562]*Sussilite obsecro & mittite istanc foràs,* *Quæ misero mihi amanti ebibit sanguinem.*	Spring up, I beg you, and let her out— She drains the blood of me, her wretched lover.[10563]

[10558] **Burton.** Printed page 549, h: "Ovid. de rem. lib. 1."

[10559] **Editor.** Burton combines Ovid, Remedies for Love 81 and 80, reversing their order and replacing the latter's Si piget, "if you regret it," with Dum licet, "while you can." "Quick disease" here means the sudden or rapidly developing affliction. His separate English rendering remains distinct.

[10560] **Burton.** Printed page 549, i: "Æneas Silvius."

[10561] **Editor.** "Haply" means perhaps; "occasions" are circumstances that provoke passion; its "object" is the beloved. The saying occurs in Aeneas Sylvius's Historia de duobus amantibus, in the paragraph beginning Intuens igitur Euryalum. Lucretia considers whom to confide in, then approaches her husband's servant Sosias. Burton quotes the narrator's maxim, omitting Nam, "for." His immediate edition remains unknown.

[10562] **Burton.** Printed page 549, *: "Plautus curcu."

[10563] **Editor.** Plautus, Curculio 151–152. The lover addresses the door-bolts, asking them to spring up and let his beloved come out. Burton puts the lines after advice to remove the beloved, reversing the purpose of their original setting. His Latin reverses the consulted text's mihi misero to misero mihi. The modern rendering preserves the appeal to let her out.

Original text 1651	Modern English
'Tis good therefore to keep quite out of her company, which *Hierome* so much labours to *Paula,* to *Nepotian; Chrysost.* so much inculcates *in ser. in contubern. Cyprian,* and many other Fathers of the Church, *Siracides* in his ninth chapter, *Jason Pratensis, Savanarola, Arnoldus, Valleriola,* &c. and every Physitian that treats of this subject.	It is therefore good to keep entirely out of her company, as Jerome so strongly urges upon Paula and Nepotian, and Chrysostom repeatedly insists in his sermon on living together. Cyprian and many other Church Fathers say the same, as do the son of Sirach in his ninth chapter, Jason Pratensis, Savonarola, Arnoldus, Valleriola and every physician who treats this subject.[10564]
Not only to avoid as [10565]*Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*, or as *Castilio lib. 4.* to converse with them, hear them speak, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hadst better hear, saith [10566]*Cyprian*, a serpent hiss) [10567]*those amiable smiles, admirable graces, and sweet gestures, which their presence affords.*	Not only, as Gregory Tholosanus urges, to avoid kissing, dalliance, all conversation, gifts, love letters and the like; or, as Castiglione says in book 4, their company, their speaking or singing —"it is more bearable to hear a basilisk hiss," says Cyprian: you would be better off hearing a serpent hiss—and those lovely smiles, wonderful graces and sweet gestures which their presence offers.[10568]

[10564] **Editor.** Siracides is the son of Sirach, here Ecclesiasticus 9. The scan reads Paula; the earlier transcription Paulus has been corrected in both columns. Jerome's Letter 52.5 to Nepotianus warns a clergyman against visiting or sitting with a woman alone and against conduct inviting suspicion. This confirms the Nepotian reference; the Paula passage and Burton's abbreviated Chrysostom reference on cohabitation remain unidentified.

[10565] **Burton.** Printed page 549, k: "Tom. 2. lib. 4. cap. 10. Syntag. med arc. Mirâ. vitentur oscula, tactus, sermo, & scripta impudica, literæ, &c." "Volume 2, book 4, chapter 10. Syntag. med arc. Mirâ. Let kisses, touching, conversation, indecent writings, letters, etc., be avoided."

[10566] **Burton.** Printed page 549, *: "Lib. de singul. cler."

[10567] **Burton.** Printed page 549, l: "Tam admirabilem splendorem declinet, gratiam, scintillas, amabiles risus, gestus suavissimos, &c." "Let him avoid such wonderful radiance, charm, sparks, lovely smiles, sweetest gestures, etc."

[10568] **Editor.** Tholosanus is Gregory of Toulouse; Castilio is Castiglione. A basilisk is a fabled deadly serpent. De singularitate clericorum, in the paragraph beginning Quando libera non est, warns against a woman's singing in a shared household: Cujus cantu tolerabilius est audire basiliscum sibilantem. Burton omits Cujus cantu, "than her singing." The consulted Migne transcription labels the author uncertain. Burton's Cyprian attribution and compressed Syntag. med arc. Mirâ. reference remain.

Original text 1651	Modern English
[10569]*Neû capita liment solitis morsiunculis,* *Et his papillarum oppressiunculis* *Abstineant: ——*	Let them not rasp heads with their usual nibbles, And from these little squeezes of the breasts Let them abstain—[10570]
Source page 550 but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book or tale that may administer any occasion of remembrance. [10571]*Prosper* adviseth yong men not to read the *Canticles*, and some parts of *Genesis* at other times; but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neer, or look upon them.	but also all talk of them, their names, any mention or thought of them, and any other women, people, circumstances, love books or stories that may provide a reminder. Prosper advises young men not to read the Song of Songs or some parts of Genesis even at other times; but for those in love, these authorities forbid, as already said, even the mention of the name, and so forth. Above all, they forbid seeing the beloved: lovers must not even come near or look at them.[10572]
[10573]*Et fugitare decet simulachra & pabula amoris,* *Abstinere sibi atque alio convertere mentem.*	And flee the images and nourishment of love, Abstain from them; turn the mind elsewhere.[10574]

[10569] **Burton.** Printed page 549, †: “Lipsius hort. leg. lib. 3. antiq. lec.”

[10570] **Editor.** The scan reads capita liment: literally, “let them rasp heads,” followed by diminutives for bites and squeezes of the breasts. The literal bodily language is retained. Burton cites Lipsius’s Antiquae lectiones, book 3; the precise passage and its earlier source remain uncollated.

[10571] **Burton.** Printed page 550, †: “Lib. 3. de vit. cœlitus compar. cap. 6.”

[10572] **Editor.** Canticles is the Song of Songs. These are Burton’s reports of restrictions on reading and association. The title De vita coelitus comparanda in the margin does not by itself settle the attribution to Prosper; the work, chapter and author need collation.

[10573] **Burton.** Printed page 550, *: “Lucretius.”

[10574] **Editor.** Lucretius, On the Nature of Things, book 4. The consulted Latin reads sed, “but,” and absterrere, “keep away,” where Burton has Et and Abstinere. Simulachra are images or likenesses; pabula is nourishment or fuel. The printed variants are retained.

Original text 1651	Modern English
Gaze not on a maid saith *Syracides, turn away thine eys from a beautiful woman, c. 9. v. 5. 7, 8. averte oculos*, saith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be *intentus ad libidinem*, do not intend her more then the rest: for as [10575]*Propertius* holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball inlargeth it self by sight: but as *Hierome* to *Nepotian*, *aut æqualiter ama, aut æqualiter ignora*, either see all alike, or let all alone; make a league with thine eys, as [10576]*Job* did, and that is the safest course, let all alone, see none of them.	"Do not gaze at a maiden," says the son of Sirach; "turn your eyes away from a beautiful woman," chapter 9, verses 5, 7 and 8. "Turn away your eyes," says David. Or if you do see them, as Ficino advises, do not let your eye be "intent on lust"; pay her no more attention than the rest. For, as Propertius maintains, "love itself provides its own greatest nourishment": like a snowball, love grows through looking. But, as Jerome writes to Nepotian, "either love all equally or disregard all equally": either look at all alike or leave all alone. Make a covenant with your eyes, as Job did; and that is the safest course: leave all alone, look at none of them.[10577]
Nothing sooner revives, [10578]*or waxeth sore again*, as *Petrarch* holds, *then love doth by sight. As Pompe renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.*	Nothing revives sooner, "or becomes painful again," as Petrarch maintains, than love does through sight. "As pomp renews ambition, and the sight of gold greed, so a beautiful object sets this burning lust on fire."[10579]
Et multum saliens incitat unda sitim.	And leaping water greatly stirs up thirst.[10580]

[10575] **Burton.** Printed page 550, *: "Lib. 3. Eleg. 10."

[10576] **Burton.** Printed page 550, †: "Job. 31. Pepigi fœdus cum oculis meis ne cogitarem de virgine." "Job 31. I made a covenant with my eyes, not to think about a maiden."

[10577] **Editor.** Sirach 9:5, 7–8 and Job 31:1 are explicit references. The Propertius line is 3.21.4 in the consulted numbering, rather than the margin's 3.10. Jerome, Letter 52.5, advises equal regard or disregard for consecrated virgins; Burton broadens this into advice about looking. The exact David and Ficino passages remain to be located. "Intend" means attend to or fix attention on.

[10578] **Burton.** Printed page 550, m: "Dial. 3. de contemptu mundi; nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam." "Dialogue 3, On Contempt of the World. Nothing more readily becomes sore again than love; as the sight of pomp renews ambition and the appearance of gold greed, so the sight of bodily beauty kindles lust."

[10579] **Editor.** Pompe means magnificent display; "waxeth sore" means becomes painful again. In Secretum 3, Augustine quotes Seneca's warning against reminders of the beloved and the maxim that love easily breaks out afresh. Later in the same exchange, purple clothing revives ambition, coins avarice and bodily beauty lust. Burton condenses these examples. His immediate Petrarch edition remains unidentified.

[10580] **Editor.** Ovid, Remedies for Love 632. The consulted text has multam, modifying "thirst"; Burton prints multum, here rendered adverbially as "greatly." The unmarked quotation is retained as a separate verse line.

Original text 1651	Modern English
The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A [10581]yong Gentleman in merriment would needs put on his Mistress cloaths, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamored, the sight of his Mistress strikes him into a new fit, and makes him rave many days after.	The sight of drink makes one thirsty, and the sight of food increases appetite. Looking is therefore dangerous. A young gentleman, for a joke, insisted on putting on his mistress's clothes and walking out alone. Some of her suitors saw him and carried him off, taking him for the woman he represented. Such is the force of sight. Especially if a man has been in love before, seeing his mistress throws him into a fresh fit and makes him rave for many days afterwards.[10582]
—— [10583]*Infirmis causa pusilla nocet,* *Ut pene extinctum cinerem si sulphure tangas,* *Vivet, & ex minimo maximus ignis erit:* *Sic nisi vitabis quicquid renovabit amorem,* *Flamma recrudescet, quæ modo nulla fuit.*	A slight cause harms the weak. As nearly dead embers touched with sulphur Will live, and the smallest fire become the greatest, So, unless you avoid whatever will renew love, The flame that was just now gone will flare again.[10584]
A sickly man a little thing offends, As brimstone doth a fire decayed renew, And make it burn afresh, doth loves dead flames, If that the former object it review.	A little thing can hurt a sickly man; As sulphur brings a dying fire to life And makes it burn again, so love's dead flames revive If love looks once more at its former object.

[10581] **Burton.** Printed page 550, *: "Seneca cont. lib. 2. cont. 9."

[10582] **Editor.** "Dry" means thirsty and "meat" food. The anecdote is cited to Seneca the Elder's Controversiae, book 2, controversy 9; this declamatory source and its numbering remain for collation. Burton presents a rhetorical example, not an independently documented abduction.

[10583] **Burton.** Printed page 550, n: "Ovid."

[10584] **Editor.** Ovid, Remedies for Love 730–734. Burton prints causa for culpa, "fault," vitabis for vitaris, and recrudescet for redardescet. His separate English stanza is preserved as a second rendering, including its compressed grammar. Brimstone is sulphur.

Original text 1651	Modern English
Or as the Poet compares it to embers in ashes, which the wind blows, [10585]*ut solet à ventis*, &c. a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? *Ismenias* acknowledgeth as much of himself, when he had been long absent, and almost forgotten his Mistress, [10586]*at the first sight of her, as straw in a fire I burned afresh, and more then ever I did before.*	Or, as the poet compares it to embers in ashes stirred by the wind, "as happens through the winds," and so forth: a diseased scalp, as the saying goes, is easily broken, dry wood quickly catches fire, and when lovers have already been wounded by sight, how can looking fail to inflame them? Ismenias admits as much of himself. After a long absence, when he had almost forgotten his mistress, "at the first sight of her, like straw in a fire, I burned afresh, more fiercely than ever before."[10587]
[10588]*Chariclia* was as much moved at the sight of her dear *Theagines*, after he had been a great stranger.	Chariclea was just as moved at the sight of her dear Theagenes after a long separation.[10589]
[10590]*Mertila* in *Aristænetus* swore she would never love *Pamphilus* again, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain, *effuse amplexa attrectari se sinit*, &c. she broke her vow, and did profusely embrace him.	Mertila in Aristaenetus swore she would never love Pamphilus again, and kept her passion under control while he was away. But the next time he appeared, she could not restrain herself: "embracing him lavishly, she lets herself be caressed," and so forth. She broke her vow and embraced him without restraint.[10591]

[10585] **Burton.** Printed page 550, o: "Met. 7. ut solet à ventis alimenta resumere, quæque Parva sub inductâ latuit scintilla favilla crescere & in veteres agitata resurgere flammas." "Metamorphoses 7. As it is wont to recover nourishment from the winds, and the little spark that lay hidden beneath a covering of ash to grow and, stirred up, rise again into its former flames."

[10586] **Burton.** Printed page 550, p: "Eustathii l. 3. aspectus amorem incendit, ut marcescentem in palea ignem ventus; ardebam interea majore concepto incendio." "Eustathius, book 3. Sight kindles love as the wind kindles a failing fire in straw; meanwhile I burned, a greater fire having caught."

[10587] **Editor.** Ovid, Metamorphoses 7.79–83, describes Medea's rekindled desire on seeing Jason. Burton's margin condenses the passage. A "scald head" is a scalp affected by disease, hence easily injured. Ismenias belongs to the romance attributed here to Eustathius; the passage and Latin version remain uncollated.

[10588] **Burton.** Printed page 550, q: "Heliodorus l. 4. inflammat mentem novus aspectus, perinde ac ignis materiæ admotus, Chariclia, &c." "Heliodorus, book 4. A fresh sight inflames the mind, like fire applied to fuel; Chariclea, etc."

[10589] **Editor.** Chariclia and Theagines are Chariclea and Theagenes in Heliodorus's Aethiopica. "A great stranger" here means long absent. Burton cites book 4; the exact passage and his Latin wording require collation.

[10590] **Burton.** Printed page 550, †: "Epist. 15. l. 2."

[10591] **Editor.** Burton cites Aristaenetus, book 2, letter 15. "Could not contain" means could not restrain herself. Both the Latin statement that she permits caresses and Burton's following English account are retained; the cited letter remains uncollated.

Original text 1651	Modern English
Source page 550–551 *Hermotinus* a yong man (in the said [10592]Author) is all out as unstaid, he had forgot his Mistress quite, and by his friends was well weaned from her love: but seeing her by chance, *agnovit veteris vestigia flammæ*, he raved amain, *Illa tamen emergens veluti lucida stella cœpit elucere*, &c. she did appear as a blazing star, or an Angel to his sight. And it is the common passion of all lovers to be overcome in this sort.	Hermotinus, a young man in the same author, is every bit as unsteady. He had quite forgotten his mistress, and his friends had thoroughly weaned him from loving her; but, seeing her by chance, "he recognized the traces of the old flame" and raved violently. "Yet, coming into view, she began to shine like a bright star," and so forth: she appeared to his eyes like a blazing star or an angel. And it is the common experience of all lovers to be overcome in this way.[10593]
Source page 551 For that cause belike *Alexander* discerning this inconvenience and danger that comes by seeing, [10594]*when he heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight*, foreknowing belike that of *Plutarch, formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though he was intemperate in other things, yet in this *superbè se gessit*, he carryed himself bravely.	For that reason, presumably, Alexander recognized the trouble and danger that come from looking. When he heard Darius's wife so highly praised for her beauty, he would scarcely allow her into his sight, perhaps anticipating Plutarch's saying, "to look at a beautiful woman is most dangerous." Though intemperate in other things, in this "he bore himself nobly": he behaved admirably.[10595]

[10592] **Burton.** Printed page 550, *: "Epist. 4. lib. 2."

[10593] **Editor.** "All out as unstaid" means every bit as unsteady. The old-flame phrase adapts Virgil, Aeneid 4.23, where Dido says agnosco, "I recognize"; Burton changes it to agnovit, "he recognized." Aristaenetus 2.4 and the bright-star comparison remain to be collated.

[10594] **Burton.** Printed page 551, r: "Curtius lib. 3. cum uxorem Darii laudatam andivisset, tantum cupiditati suæ frænum injecit, ut illam vix vellet intueri." "Curtius, book 3. When he heard Darius's wife praised, he put such a restraint on his desire that he scarcely wished to look at her."

[10595] **Editor.** "Proper" means handsome; "bravely" means admirably. Plutarch, Alexander 22.5, reports Alexander's claim in a letter that he had neither seen nor wished to see Darius's wife, nor allowed praise of her beauty. This supports Burton's story, but does not establish his precise Curtius quotation or the separate Plutarch maxim. The margin's andivisset, apparently for audivisset, "had heard," is retained.

Original text 1651	Modern English
And so when as *Araspus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, [10596]*by how much she was fairer then ordinary, by so much he was the more unwilling to see her*.	Likewise, when Araspas in Xenophon had so greatly praised Panthea's divine face to Cyrus, the more her beauty surpassed the ordinary, the less willing Cyrus was to see her.[10597]
Scipio a yong man of 23 years of age, and the most beautifull of the *Romans*, equal in person to that *Græcian Charinus*, or *Homers Nireus*, at the siege of a City in *Spain*, when as a noble and a most fair yong Gentlewoman was brought unto him, [10598]*and he had heard she was betrothed to a Lord, rewarded her, and sent her back to her sweet-heart*.	Scipio, a young man of twenty-three and the most handsome of the Romans, equal in looks to the Greek Charinus or Homer's Nireus, was besieging a city in Spain when a noble and very beautiful young gentlewoman was brought to him. Hearing that she was betrothed to a lord, he gave her gifts and sent her back to her sweetheart.[10599]
S. Austin, as [10600]*Gregory* reports of him, *ne cum sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her.	Saint Augustine, as Gregory reports, "thought he ought not to live even with his own sister": he would not share a house with her. Xenocrates lay beside Lais of Corinth all night and would not touch her.[10601]

[10596] **Burton.** Printed page 551, s: "Cyropædia. cum Pantheæ formam evexisset Araspus, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est." "Cyropaedia. When Araspas had exalted Panthea's beauty, Cyrus said: the more beautiful she is, the more one ought to keep away."

[10597] **Editor.** Xenophon, Cyropaedia 5.1.7–8: Cyrus refuses to see Panthea because her beauty might distract him from his duties. Araspus is the Latinized form of Araspas. Burton's Latin margin and English paraphrase express the same comparison differently.

[10598] **Burton.** Printed page 551, t: "Livius, cum eam regulo cuidam desponsatam audivisset muneribus cumulatam remisit." "Livy. When he heard she was betrothed to a prince, he sent her back laden with gifts."

[10599] **Editor.** Livy 26.50 recounts Scipio's return of a captive woman to her fiancé Allucius, with a wedding gift. Burton's age of twenty-three and comparison with Charinus and Nireus are retained as his claims; they are not established by this cited episode alone.

[10600] **Burton.** Printed page 551, †: "Ep. 39. lib. 7."

[10601] **Editor.** S. Austin means Saint Augustine. The Gregory reference gives book 7, letter 39, without an edition; both that numbering and the report about Augustine remain to be checked. "Lay with" here means shared a bed or lay beside, since the sentence expressly denies sexual contact. The Xenocrates anecdote also requires collation.

Original text 1651	Modern English
Socrates, though all the city of *Athens* supposed him to dote upon fair *Alcibiades*, yet when he had an opportunity [10602]*solus cum solo*, to lye in the chamber with, and was woed by him besides, as the said *Alcibiades* publiquely [10603]confessed, *formam sprevit & superbè contempsit*, he scornfully rejected him.	Although all Athens supposed Socrates to be infatuated with handsome Alcibiades, when he had an opportunity to sleep in the same room, "one man alone with another," and was also courted by him, as Alcibiades publicly confessed, "he spurned his beauty and proudly disdained it": he rejected him with scorn.[10604]
Petrarch that had so magnified his *Laura* in several poems, when by the Popes means she was offered unto him, would not accept of her.	Petrarch, who had so exalted his Laura in various poems, would not accept her when she was offered to him through the Pope's intervention.[10605]

[10602] **Burton.** Printed page 551, †: "Et ea loqui posset quæ soli amatores loqui solent." "And could say the things that lovers alone are accustomed to say."

[10603] **Burton.** Printed page 551, †: "Platonis Convivio."

[10604] **Editor.** Plato, Symposium, in Alcibiades's account of his unsuccessful attempt to seduce Socrates. Solus cum solo explicitly describes one man alone with another. Burton's Latin comment on contempt and the marginal sentence are retained separately from the fuller narrative.

[10605] **Editor.** Burton reports the familiar story of Petrarch's refusal of Laura when a marriage was proposed through papal intervention. No source is supplied here; the anecdote is retained without treating it as verified biography.

Original text 1651	Modern English
[10606]*It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that can so contain himself; but when thou art once in love, to moderate thy self* (as he saith) *is a singular point of wisdome.*	"It is a great happiness to be free from this passion of love, and a man who can restrain himself so shows great judgment; but once you are in love, to govern yourself," as he says, "is a rare achievement of wisdom."[10607]
[10608]*Nam vitare plagas in amoris ne jaciamur* *Non ita difficile est, quàm captum retibus ipsis* *Exire, & validos Veneris perrumpere nodos.*	For avoiding being thrown into love's snares Is not so difficult as escaping once caught in the nets And breaking through the strong knots of Venus.[10609]
To avoid such nets is no such mastery, But tane to escape is all the victory.	Avoiding such nets is no great feat; Escaping once caught is the whole victory.
But for as much as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, [10610]as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,	But few men are free of love, few lovers so prudent or able to restrain themselves and govern their passions, to curb their senses enough not to see the beloved, not to look lustfully or converse with them. Such is the fury of this headstrong passion of raging lust, and such their weakness: "that fierce ardour implanted by nature," as he calls it, such furious desire has nature inscribed in us, such indescribable delight—[10611]

[10606] **Burton.** Printed page 551, u: "Heliodorus lib. 4. expertem esse amoris beatitudo est; at quum captus sis, ad moderationem revocare animum prudentia singularis." "Heliodorus, book 4. To be free of love is happiness; but once you are caught, to recall the mind to moderation is exceptional wisdom."

[10607] **Editor.** The margin identifies Heliodorus, book 4. "Singular" means exceptional, and "discretion" sound judgment. The Latin distinguishes being untouched by love from recovering self-command after being caught by it; the exact textual intermediary remains uncollated.

[10608] **Burton.** Printed page 551, *: "Lucretius l. 4."

[10609] **Editor.** Lucretius, On the Nature of Things, book 4: the comparison makes escaping love harder than avoiding its snares. Burton's separate English couplet follows; "mastery" means a difficult feat, and "tane" means taken or caught.

[10610] **Burton.** Printed page 551, †: "Hædus lib. 1. de amor. contem."

[10611] **Editor.** The quotation is attributed to Petrus Haedus, De amoris contemptu, book 1. "Confer" means converse. Burton's long sentence runs through the following verse and resumes with "which"; the modern version keeps that connection.

Original text 1651	Modern English
Sic Divæ Veneris furor, *Insanis adeò mentibus incubat,*	So does divine Venus's frenzy Brood over minds so mad.[10612]
Source page 551–552 which neither reason, counsel, poverty, pain, misery, drudgery, *partus dolor*, &c. can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci mutatio*, to send them several ways, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola* as so many *Gilbertines*.	—from which neither reason, advice, poverty, pain, misery, drudgery, "the pain of childbirth," nor anything else can deter them. We must use some swift means to correct and prevent this and all the other troubles that arise from conversation and the like. The best, readiest and surest way, approved by all, is "a change of place": send them in different directions, so that they can neither hear of nor see each other, have another opportunity to send messages, or live together, "men alone with a woman," like so many Gilbertines.[10613]
Source page 552 *Elongatio à patria*, 'tis *Savanarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam*:	"Removal from one's country" is Savonarola's fourth rule, and Gordonius's precept: "let him be sent away to distant regions"—send him travelling. This is what most pursue, like so many hounds in full cry: poets, theologians, philosophers, physicians, all say, "let him change his country."[10614]

[10612] **Editor.** Venus personifies sexual love. The two lines have no separate attribution in the scan, and their source remains unidentified. Insanis modifies mentibus, "mad minds"; adeo intensifies the assertion.

[10613] **Editor.** Loci mutatio is a change of place. "Several ways" means separate directions; "send" means send a message. Soli cum sola is literally plural males alone with a single female. Gilbertines names a religious community; the precise historical or satirical allusion remains to be established.

[10614] **Editor.** Elongatio means removal to a distance. Gordonius's distrahatur is an instruction that the lover be taken away. Burton groups medical, religious and literary authorities through the image of hounds pursuing the same quarry.

Original text 1651	Modern English
Valesius: [10615]*as a sick man he must be cured with change of Aire, Tully 4. Tuscul.* The best remedy is to get thee gone, *Jason Pratensis*: change air and soyl, *Laurentius*.	Valesius: "like a sick man, he must be cured by a change of air." Cicero, Tusculan Disputations, book 4: the best remedy is to go away. Jason Pratensis and Laurentius: change your air and country.[10616]
Fuge littus amatum.	Flee the beloved shore.[10617]
Virg. *Utile finitimis abstinuisse locis.*	Virgil: It helps to avoid neighbouring places.[10618]
[10619]Ovid. *I procul, & longas carpere perge vias.* *—— sed fuge, tutus eris.*	Ovid: Go far away, and keep travelling long roads. But flee, and you will be safe.[10620]
Travelling is an Antidote of Love,	Travelling is an antidote to love:
[10621]*Magnum iter ad doctas proficisci cogor Athenas,* *Ut me longa gravi solvat amore via.*	I must journey far to learned Athens, So a long road may free me from oppressive love.[10622]

[10615] **Burton.** Printed page 552, x: "Loci mutatione tanquam non convalescens curandus est. cap. 11." "He must be cured by a change of place, as one who is not recovering. Chapter 11."

[10616] **Editor.** "Soil" means country or region. Tully is Cicero; Tuscul. abbreviates Tusculan Disputations. The scan's punctuation compresses several names and recommendations. Valesius, Jason Pratensis, Laurentius and the exact Cicero passage still require collation; no modern therapeutic efficacy is asserted by the editorial account.

[10617] **Editor.** This apparently adapts Virgil, Aeneid 3.44, fuge litus avarum, "flee the greedy shore," changing avarum to amatum, "beloved." In Virgil, Polydorus warns Aeneas away from the land where he was murdered; Burton redirects the phrase to separation from love.

[10618] **Editor.** The printed "Virg." stands before this line, but the line is Ovid, Remedies for Love 626. The attribution is preserved and the mismatch recorded rather than silently repaired.

[10619] **Burton.** Printed page 552, y: "Amorum l. 2. Quisquis amat, loca nota nocent; dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæque relinquere fines. Ovid." "Loves, book 2. Familiar places harm whoever loves; time removes the distress, absence effaces it. One may go far from here and leave the borders of one's country. Ovid."

[10620] **Editor.** The first line is Ovid, Remedies for Love 214. "But flee, and you will be safe" compresses the advice, recalling 224 and the tutus eris of 650. The margin labels its additional collection of phrases Amorum book 2; their exact sources and arrangement remain for collation.

[10621] **Burton.** Printed page 552, †: "Lib. 3. eleg. 20."

[10622] **Editor.** Propertius 3.21.1–2 in the consulted numbering; Burton's margin gives 3.20. The poem describes a journey to Athens as an escape from love. The statement about being sent by his parents is Burton's addition to these lines.

Original text 1651	Modern English
For this purpose saith *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.	For this purpose, says Propertius, my parents sent me to Athens. Time and absence wear away pain and grief, as fire goes out for lack of fuel.
† *Quantum oculis, animo tam procul ibit amor.*	As far as love goes from the eyes, so far it will go from the mind.[10623]
But so as they tarry out long enough: a whole year [10624]*Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*: some will hardly be weaned under.	But they must stay away long enough. Xenophon prescribes a whole year for Critobulus: “for you can scarcely be cured of love within that time.” Some can hardly be weaned from it any sooner.[10625]
All this [10626]*Heinsius* merrily inculcates in an Epistle to his friend *Primerius*: First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed: but these commonly are of force.	Heinsius playfully presses all this in a letter to his friend Primerius: first fast; then wait; third, change your place; fourth, think of a noose. If a change of place, the passage of time and absence, together with the preceding remedies, will not wear it out, it will scarcely be removed. But these usually work.[10627]
Felix Plater observ. lib. 1. had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured.	Felix Plater, Observations, book 1, had a baker as his patient, nearly mad with love for his maid and desperate. By having her removed from him, he was cured in a short time.[10628]

[10623] **Editor.** Propertius 3.21.10. The dagger is printed before this line without a distinct corresponding marginal entry; it is retained as a source marker, with the identification supplied here.

[10624] **Burton.** Printed page 552, †: “Lib. 1. Socrat. memor. Tibi O Critobule consulo ut integrum annum absis, &c.” “Memorabilia of Socrates, book 1. I advise you, Critobulus, to be away for a whole year, etc.”

[10625] **Editor.** Xenophon, Memorabilia 1.3.13, where Socrates advises Critobulus to spend a year abroad after the discussion of a kiss. Burton attributes the precept to the author. The consulted primary-text search excerpt confirms the year; full page retrieval was unavailable.

[10626] **Burton.** Printed page 552, z: “Proximum est ut esurias. 2. ut moram temporis opponas. 3. & locum mutes. 4. ut de laqueo cogites.” “The next thing is to go hungry; second, to oppose it with a delay of time; third, to change your place; fourth, to think of a noose.”

[10627] **Editor.** “Halter” means a noose. Burton calls this advice merry: its final item is a grim literary joke following fasting, time and distance, not an editorial recommendation. The exact letter to Primerius and its relation to the earlier Crates tradition remain uncollated.

[10628] **Editor.** Plater’s Observations supplies Burton’s claimed cure. “Maid” means a female domestic servant in this context. The specific case and outcome remain uncollated; the translation preserves the historical claim without adding clinical confirmation.

Original text 1651	Modern English
Iseus a Philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all he met; but after he betook himself by his friends advice to his study, and left womens companie, he was so changed, that he cared no more for plays, nor feasts, nor masks, nor songs, nor verses, fine cloaths, nor no such love toys: he became a new man upon a sudden, *tanquam si priores oculos amisisset*, saith mine [10629]Author, as if he had lost his former eys.	Isaeus, a philosopher of Assyria, lived most dissolutely in his youth, "openly indulging in lust," falling in love with everyone he met. But after taking his friends' advice, turning to study and leaving women's company, he changed so completely that he no longer cared for plays, feasts, masques, songs, verses, fine clothes or any such amorous trifles. He suddenly became a new man, "as if he had lost his former eyes," as my author says.[10630]
Peter Godefridus in the last chapter of his third book, hath a story out of *S. Ambrose*, of a yong man that meeting his old love after long absence, on whom he had extreamly doted, would scarce take notice of her; she wondred at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man: *proripuit sese tandem*, as *Dido* fled from [10631]*Æneas*, not vouchsafing her any farther parly, loathing his folly, and ashamed of that which formerly he had done.	In the last chapter of his third book, Peter Godefridus tells a story from Saint Ambrose of a young man who met his former love after a long absence. Though once deeply infatuated with her, he scarcely acknowledged her. Astonished that he valued her so lightly, she called to him again, "soothing his heart with words," and told him who she was. "It is I," she said. "But I am no longer I," he answered: he was not the same man. "At last he rushed away," as Dido fled from Aeneas, refusing her any further conversation, disgusted by his folly and ashamed of what he had formerly done.[10632]
[10633]*Non sum stultus ut ante jam Neæra,*	I am no longer a fool as before, Neaera.[10634]

[10629] **Burton.** Printed page 552, *: "Philostratus de vitis Sophistarum."

[10630] **Editor.** "Masks" means masques, staged entertainments, and "love toys" amorous trifles. Burton identifies his source as Philostratus, Lives of the Sophists. The precise Isaeus passage, his designation as a philosopher and Burton's geographical description remain for collation.

[10631] **Burton.** Printed page 552, *: "Virg. 6. Æn."

[10632] **Editor.** Burton threads Virgil's language into an anecdote attributed through Peter Godefridus to Ambrose. Aeneid 6.468 supplies lenibat dictis animum, and 6.472 has tandem corripuit sese, where Burton prints proripuit sese tandem. The change from Dido to the young man reverses the gender of the person who departs. The Ambrose/Godefridus chain remains uncollated.

[10633] **Burton.** Printed page 552, †: "Buchanan."

[10634] **Editor.** Buchanan's Ad eandem, beginning Risus, blanditiae, procacitates, is confirmed in scanned printed pages 112–114. Page 113 reads Non sum stultus ut ante. Iam Neæra / Vale: "farewell" continues in the next line. Burton stops before Vale and supplies his own dismissal in prose. Buchanan's speaker later relents at Neaera's tears. Burton's immediate edition remains unidentified.

Original text 1651	Modern English
O *Neæra*, put your tricks, and practise hereafter upon some body else, you shall befool me no longer.	O Neaera, from now on try your tricks and schemes on somebody else; you shall fool me no longer.
Source page 552–553 *Petrarch* hath such another tale of a yong gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far Countries, *after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how, and by what chance she lost her eye? no said she, I have lost none, but you have found yours:*	Petrarch has another such tale of a young gallant who loved a girl with one eye, and for that reason was sent by his parents to travel in distant countries. After some years he returned. Meeting the girl for whose sake he had been sent abroad, he asked how she had come to lose her eye. "No," she said, "I have lost none; you have found yours."[10635]
Source page 553 Signifying thereby that all Lovers were blind, as *Fabius* saith, *Amantes de forma judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confess, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, *and laugh at Love, and call't an idle thing*, condemn themselves that ever they should be so besotted or misled; and be heartily glad they have so happily escaped.	She meant that all lovers were blind, as Fabius says: "lovers cannot judge beauty," nor scarcely anything else. They will readily confess this once some interruption or better advice has brought them back to themselves. They wonder at their own folly, madness, stupidity and blindness, feel deeply ashamed, "and laugh at love, and call it an idle thing," condemn themselves for ever having been so infatuated or misled, and rejoice heartily that they have escaped so happily.[10636]

[10635] **Editor.** "Wench" here means a young woman. The reply turns blindness into a figure for the lover's loss of judgment: her eye has not changed, his perception has. Burton supplies no precise Petrarch reference at this point.

[10636] **Editor.** "Discontinuance" is an interruption or separation; "return unto themselves" means recover their judgment. Fabius is the name Burton gives the authority for the maxim; the precise work and the italicized English phrase remain to be located.

Original text 1651	Modern English
If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, [10637]*by some greater sorrow, to drive out the less*, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stoln. [10638]*That he is made some great Governour, or hath some honour, office, some inheritance is befaln him*, He shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it.	If a change of place fails to bring about this alteration, which seldom happens, other remedies must be added, fair means and foul: persuasion, promises, threats, fright, or diversion through some contrary passion, rumour, story, news or clever invention, to alter his affection. "Drive out the smaller sorrow by a greater," says Gordonius: tell him his house is on fire, his best friend dead or his money stolen; or that he has been made a great governor, received an honour or office, or come into an inheritance, and will be a knight or baron. Or use some false accusation, as people do to those with hiccups, to make them forget them.[10639]

[10637] **Burton.** Printed page 553, b: "Annuncientur valde tristia, ut major tristitia possit minorem obfuscare." "Let very sorrowful things be announced, so that the greater sorrow may obscure the smaller."

[10638] **Burton.** Printed page 553, c: "Aut quod sit factus senescalus, aut habeat honorem magnum." "Or that he has been made a seneschal, or has received a great honour."

[10639] **Editor.** "Hickhop" means hiccups. A seneschal is a high household or administrative officer. Burton describes fabricating distressing or gratifying news, and false accusations, to displace the passion; those deceptive practices belong to the historical argument.

Original text 1651	Modern English
Saint Hierome lib. 2. epist. 16. to *Rusticus* the Monk, hath an instance of a yong man of *Greece*, that lived in a Monastery in *Ægypt*, [10640]*that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts.*	Saint Jerome, book 2, letter 16, to the monk Rusticus, gives the example of a young Greek living in a monastery in Egypt, whom no labour, abstinence or persuasion could divert, but who was finally delivered by this trick. The abbot set one of his community to quarrel with him, defame him before others with some scandalous accusation, and then be the first to lodge a complaint. Witnesses were also bribed or induced to give false evidence for the complainant. The young man wept; when everyone was against him, the abbot cunningly took his side, lest he be overwhelmed by excessive grief. But why prolong the story? By this device he was cured and drawn away from his former thoughts of love.[10641]
—— Injuries, slanders, contempts, disgraces,	Injuries, slanders, contempt, disgrace,
—— *spretæque injuria formæ,*	and the insult of beauty scorned,[10642]

[10640] **Burton.** Printed page 553, d: “Adolescens Græcus erat in Ægypti cœnobio qui nulla operis magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hac arte servavit. Imperat cuidam è sociis, &c. Flebat ille, omnes adversabantur; solus pater callidè opponere, ne abundantia tristitiæ absorberetur, quid multa? hoc invento curatus est, & à cogitationibus pristinis avocatus.” “There was a young Greek in a monastery in Egypt who could calm the flame by no amount of work or persuasion. The father of the monastery saved him by this device. He ordered one of the brethren, etc. The young man wept; all opposed him. Only the father cunningly took the other side, lest he be swallowed up by excessive sorrow. Why say more? By this device he was cured and drawn away from his former thoughts.”

[10641] **Editor.** Jerome, Letter 125.13 to Rusticus in the consulted numbering, rather than Burton’s book 2, letter 16. Jerome makes the process last a year; Burton compresses that interval away. “Covent” means the monastic community, “suborned” induced to give false evidence, and “pristine” former. The narrative explicitly depends on deliberate mistreatment and false accusation.

[10642] **Editor.** Virgil, Aeneid 1.27, on Juno’s resentment at the judgment of Paris. Burton reuses the insult to rejected beauty as an example of what can turn affection into hatred.

Original text 1651	Modern English
are very forcible means to withdraw mens affections, *contumelia affecti amatores amare desinunt*, as [10643]*Lucian* saith, Lovers reviled or neglected, contemned or misused, turn Love to hate; [10644]*redeam? Non si me obsecret, I'le never love thee more. Egone illam, quæ illum, quæ me, quæ non?*	are very powerful ways to turn people's affections aside. As Lucian says, "lovers subjected to insult cease to love." Lovers abused or neglected, despised or mistreated, turn love to hatred. "Shall I return? Not if she begs me!" "I'll never love you more." "What, I love her—who loves him, who treats me—who does not—?"[10645]
So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corrival *Apollo* (*Palephætus fab. Nar.*) he will not come again though he be invited.	So Zephyrus hated Hyacinthus because he scorned him and preferred his rival Apollo: Palaephatus, Fabulous Narratives. Such a lover will not come again even when invited.[10646]

[10643] **Burton.** Printed page 553, e: "Tom. 4."

[10644] **Burton.** Printed page 553, f: "Ter."

[10645] **Editor.** Terence, Eunuchus 49 and 65. The first line voices Phaedria's defiance; the second reproduces his broken, angry syntax. The supplied verbs in the modern rendering make that elliptical sense readable while retaining its interruptions. Lucian's volume reference is too broad to identify the exact passage without further collation.

[10646] **Editor.** "Corrival" means rival. Burton cites Palaephatus for the myth of Zephyrus's jealousy of Apollo over Hyacinthus; the abbreviated title and the specific version remain uncollated. The closing refusal resumes the general description of the rejected lover.

Original text 1651	Modern English
Tell him but how he was scoffed at behind his back, (’tis the councel of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a divel, or which *Italians* commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickness, and they are hereditary, not to be avoided, he is subject to a consumption, hath the Pox, that he hath three or four incurable tetters, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women.	Just tell him how he was mocked behind his back —this is Avicenna’s advice—that his love is unfaithful, entertains another, rejects him or cares nothing for him; or that she is a fool, a filthy whore, a sloven, a vixen, a scold or a devil. Or, as Italians commonly do, say that he or she has some disgusting, filthy disease: gout, stone, painful dribbling urination or epilepsy, and that these are hereditary and unavoidable; that he is prone to wasting disease, has the pox or three or four incurable skin eruptions or draining sores; that she is bald, her breath stinks, she is mad by inheritance, as are all her relatives, and is scatterbrained, with many other hidden ailments belonging to women which I will not even name.[10647]
Source page 553–554 That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a Witch, his father hang’d, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living.	Say that he is a hermaphrodite, a eunuch, physically defective or impotent; a spendthrift, gambler, fool, dupe, beggar or whoremonger, deeply in debt and unable to support her; a habitual drunkard whose mother was a witch and whose father was hanged; that he has an ulcer in his breast, a sore leg, leprosy or some incurable disease; that he will certainly beat her, cannot hold his urine, cries out or walks at night, will stab his bedfellow or reveal all his secrets in his sleep, so that nobody dares sleep beside him; that his house is haunted by spirits. Use such frightening and tragic things as could repel and terrify any man or woman alive.[10648]

[10647] **Editor.** This catalogue consists of allegations to be made about the beloved. “Quean” is a sexual insult; “slut” can mean a slovenly woman; “fixen” is vixen. Stone denotes urinary calculi, strangury painful or difficult urination, falling-sickness epilepsy, and consumption a wasting disease. Pox here has a venereal implication. “Tetters” are skin eruptions and “issues” draining sores or openings. These historical terms do not establish diagnoses or inheritance patterns.

[10648] **Editor.** The historical label “hermaphrodite” is retained because it functions here as a stigmatizing allegation; it does not map neatly onto modern descriptions of sex characteristics. A “gull” is a dupe, and “maintain” means support financially. A “wolf” can mean an eating ulcer or similar destructive sore; that sense is used here. The whole list, including disability, disease and family disgrace, belongs to Burton’s proposed campaign of disparagement.

Original text 1651	Modern English
Source page 554 *Gordonius cap. 20. part. 2.* hunc in modum consulit;	Gordonius, part 2, chapter 20, advises in this manner:
Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subito extrahat [10649]*pannum menstrualem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus.*	"Find an old woman of very ugly appearance, in ugly, shabby clothes. Let her carry a menstrual cloth concealed in her lap, and say that his beloved is a drunkard, wets the bed, is epileptic and unchaste; that her body has monstrous growths, with foul breath and other deformities which old women know about. If he will not be persuaded by this, let her suddenly draw out the menstrual cloth, hold it before his face and cry, 'Such is your beloved!' And if he does not desist after this, he is no man, but a devil incarnate."[10650]
Idem fere *Avicenna cap. 24. de cura Elishi, Lib. 3. Fen. 1. Tract. 4. Narrent res immundas vetulæ, ex quibus abominationem incurrat, & res* [10651]*sordidas, & hoc assiduent.*	Avicenna says much the same in book 3, fen 1, treatise 4, chapter 24, on the treatment of Elishi: "Let old women tell filthy things that will fill him with disgust, and sordid things; let them keep at it."[10652]
Idem *Arculanus cap. 16. in 9. Rhasis*, &c.	Arculanus says the same in chapter 16 of his commentary on book 9 of Rhazes, and so forth.[10653]

[10649] **Burton.** Printed page 554, g: "Hypatia Alexandrina quendam se adamantem prolatis muliebribus pannis, & in eum conjectis ab amoris insania laboravit. Suidas & Eunapius." "Hypatia of Alexandria, a man who loved her, women's cloths brought out and thrown at him: the sentence ends "suffered from love's madness." Suidas and Eunapius."

[10650] **Editor.** Gordonius is Bernard of Gordon. The Latin directs an old woman to produce disgust by allegations and a menstrual cloth. Burton's Hypatia margin prints laboravit, "suffered" or "laboured," where the construction appears to require liberavit, "freed [him]." The defective wording is retained, and the intended cure is not silently substituted in its translation. The Hypatia story and attribution to Suidas and Eunapius require primary collation.

[10651] **Burton.** Printed page 554, h: "Savanarola reg. 5."

[10652] **Editor.** Elishi is retained as printed, a Latinized term for lovesickness in Burton's Avicenna citation; its spelling differs from Ilishi earlier in the discussion. Fen is a division of the Canon. The Savonarola margin supports the instruction to repeat the sordid stories. These are historical aversion tactics, not editorial medical advice.

[10653] **Editor.** Arculanus is Giovanni Arcolano; Rhasis is the Latinized name of Rhazes. Burton closes this sequence with another medical authority, before turning to the substitution of a different beloved. The commentary passage remains uncollated.

Original text 1651	Modern English
Withall as they do discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred,	At the same time, as they disparage the former beloved, to bring about a quicker change they must praise another lover: "introduce another woman." Arrange for him or her to be courted, or to court someone more beautiful, of better standing, fortune, birth or family, and much to be preferred.[10654]
[10655]*Invenies alium si te hic fastidit Alexis,*	You will find another, if this Alexis scorns you.[10656]
by this means, which *Jason Pratensis* wisheth, to turn the stream of affection another way,	By this means, which Jason Pratensis recommends, turn the stream of affection in another direction:
Successore novo truditur omnis amor;	Every love is driven out by a new successor.[10657]
or as *Valesius* adviseth, by [10658]subdividing to diminish it, as a great River cut into many channels, runs low at last.	Or, as Valesius advises, diminish it by dividing it, as a great river, split into many channels, finally runs low.[10659]
[10660]*Hortor & ut pariter binas habeatis amicas,* &c.	And I urge you to have two mistresses at once, and so forth.[10661]

[10654] **Editor.** "Discommend" means disparage; "affecting" here has the force of bringing about. Paramour means lover. Alteram is feminine, while Burton's English extends the proposed substitution to either sex. Jason Pratensis and Valesius are cited later in this sequence; their exact passages remain uncollated.

[10655] **Burton.** Printed page 554, †: "Virg. Egl. 2."

[10656] **Editor.** Virgil, Eclogue 2.73. The consulted text ends Alexin, the accusative "another Alexis"; Burton prints Alexis, producing the sense rendered here. The original poem concerns Corydon's love for Alexis, a young man; Burton applies the line to the replacement of a beloved generally.

[10657] **Editor.** Ovid, Remedies for Love 462. The consulted text has vincitur, "is conquered," where Burton prints truditur, "is driven out." The modern column translates Burton's wording.

[10658] **Burton.** Printed page 554, i: "Distributio amoris fiat in plures, ad plures amicas animum applicet." "Let love be distributed among several; let him apply his mind to several mistresses."

[10659] **Editor.** The river divided into smaller streams also appears in Ovid, Remedies for Love 445. Burton gives Valesius's Latin instruction in the margin. These are reported literary and medical counsels, whose presence does not establish their efficacy.

[10660] **Burton.** Printed page 554, k: "Ovid."

[10661] **Editor.** Ovid, Remedies for Love 441. Burton's quotation and the following English explanation are kept separately. "Amicas" here means lovers or mistresses.

Original text 1651	Modern English
If you suspect to be taken, be sure, saith the Poet, to have two mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better, which will refresh him as much; there's as much difference of *hæc* as *hic ignis*; or bring him to some publique shews, plays, meetings, where he may see variety, and he shall likely loath his first choice:	If you suspect you may be caught, make sure, says the poet, to have two mistresses at once, or go from one to another. A man beside a good fire in cold weather is reluctant to leave it, although a better one in the next room would comfort him just as much; there is as much difference in "this woman" as in "this fire." Or take him to public shows, plays or gatherings, where he can see a variety of people, and he will probably loathe his first choice.[10662]
carry him but to the next town, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forsook *Troilus* by conversing with *Diomede*, he will dislike his former mistress, and leave her quite behind him, as [10663]*Theseus* left *Ariadne* fast asleep in the Iland of *Dia*, to seek her fortune, that was er'st his loving Mistress.	Take him just to the next town, perhaps even the next house, and, as Paris lost his love for Oenone on seeing Helen, and Cressida forsook Troilus through her association with Diomedes, he will dislike his former mistress and leave her entirely behind him—as Theseus left Ariadne, once his loving mistress, fast asleep on the island of Dia to seek her own fortune.[10664]

[10662] **Editor.** The Latin plays on grammatical gender: hæc is feminine, "this woman"; hic ignis is masculine, "this fire." Burton makes the difficulty of leaving a familiar fire an analogy for attachment to a familiar beloved. "Refresh" means comfort or revive.

[10663] **Burton.** Printed page 554, †: "Higinus fab. 43."

[10664] **Editor.** "Lost Oenones love" is read as Paris losing his love for Oenone. Hyginus, Fable 43.1, confirms Theseus leaving Ariadne asleep on Dia: he fears disgrace if he brings her home; Liber, or Bacchus, then marries her. Burton places the abandonment among examples of displaced attachment. The consulted fable ends with Theseus marrying Phaedra, Ariadne's sister. "Er'st" means formerly.

Original text 1651	Modern English
[10665]*Nunc primum Dorida vetus amator contempsi*, as he said, *Doris* is but a dowdy to this. As he that looks himself in a glass forgets his Physiognomie forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it.	"Now for the first time I, her long-standing lover, despised Doris," as he said: Doris is only a dowdy beside this woman. Just as someone who looks at himself in a mirror immediately forgets his features, so the power of this flattering mirror of love will diminish with a change of place. After a short absence it will weaken; the next beautiful person will probably change it.[10666]
A yong man in [10667]*Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, [10668]*and went merrily home, as if he had taken a dram of oblivion.*	A young man in Lucian was pitifully in love. He happened to come to the theatre and, on seeing other beautiful people there, "recovered his sanity": he was fully cured and went home cheerfully, as though he had taken a dose of forgetfulness.[10669]
Source page 554–555 [10670]A mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheese, thought there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable by thy self.	A mouse, says a writer of fables, was brought up in a chest and fed there on scraps of bread and cheese. It thought no better food could exist, until it finally came out and fed freely on a variety of other foods; then it loathed its former life. Apply the moral of this fable to yourself.[10671]

[10665] **Burton.** Printed page 554, *: "Petronius."

[10666] **Editor.** Petronius, Satyricon, in the description of Circe. The consulted text has Itaque tunc primum, "and so then for the first time," where Burton has Nunc primum, "now for the first time." A "dowdy" is an unattractive or shabbily dressed woman. "Remove" means change of place; "remitted" weakened. The mirror comparison recalls James 1:23–24, though Burton gives no citation here.

[10667] **Burton.** Printed page 554, a: "Lib. de salt."

[10668] **Burton.** Printed page 554, b: "E theatro egressus hilaris, ac si pharmacum oblivionis bibisset." "He left the theatre cheerful, as though he had drunk a drug of forgetfulness."

[10669] **Editor.** Lucian, On the Dance, describes an amorous spectator cured by seeing the harmful effects of passion, and a sorrowful spectator leaving cheerful as after a draught of forgetfulness. Burton recasts this as a particular young man cured by seeing other beautiful people; the distinction is retained. "Dram" is a small dose.

[10670] **Burton.** Printed page 554, c: "Mus in cista natus, &c." "A mouse born in a chest, etc."

[10671] **Editor.** An "Apologer" is a writer of apologues or fables, not an apologist in the modern sense. "Meat" and "viands" both mean food. Burton supplies no author for the mouse fable, which remains untraced.

Original text 1651	Modern English
Source page 555 *Plato* in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, [10672]to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *ægerrime solem intueri*; but after they were accustomed a little to it, [10673]*they deplored their fellows misery that lived under ground*.	Plato, in the seventh book of his Laws, has an ingenious fiction about an underground city into which a little light entered through small holes. The inhabitants thought there could be no better place, and when they first came outside they could not bear the light: "they could scarcely look at the sun." But after growing a little accustomed to it, they pitied the misery of their companions who lived underground.[10674]
A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, [10675]*Priorem flammam novus ignis extrudit; & ea multorum natura, ut præsentes maxime ament*, One fire drives out another; and such is womens weakness, that they love commonly him that is present.	A foolish lover is in the same condition. At first no one is as beautiful as his mistress; he cares for no one else. Yet after a while, once he has compared her with others, he detests her name, her sight and her memory. It is generally true, for, as the writer observes, "a new fire drives out the former flame; and many people have it in their nature to love those present most." One fire drives out another, and such is women's weakness that they commonly love the man who is present.[10676]

[10672] **Burton.** Printed page 555, d: "In quem è specu subterraneo modicum lucis illabitur." "Into which a little light slips from an underground cave."

[10673] **Burton.** Printed page 555, e: "Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt." "They pitied the misery of those who spend their lives in those underground places."

[10674] **Editor.** The cave allegory is in Plato's Republic, book 7, not Laws, book 7. Burton's description adapts the prisoners' emergence, difficulty with sunlight and pity for those remaining below. De Legibus is preserved in the original and translated literally as Laws; the correction belongs here.

[10675] **Burton.** Printed page 555, l: "Tatius lib. 6."

[10676] **Editor.** Tatius is Achilles Tatius. The Latin generalizes about "many people"; Burton's following English singles out women, then extends the observation to men. Both stages of the argument are preserved. The book 6 passage and Latin intermediary remain uncollated.

Original text 1651	Modern English
And so do many men (as he confessed) he loved *Amye*, till he saw *Floriat*, and when he saw *Cynthia*, forgat them both: but fair *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole Mistress; O divine *Amarillis: quam procera, cupressi ad instar, quam elegans, quam decens!* &c. how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last.	And so do many men. As one confessed, he loved Amye until he saw Floriat; and when he saw Cynthia, he forgot them both. But beautiful Phillis was incomparably beyond them all; Cloris surpassed her; yet when he caught sight of Amaryllis, she became his only mistress. O divine Amaryllis! “How tall, like a cypress; how elegant, how graceful!” How lovely, how tall, how comely she was, says Polemius—until he saw another, who then became the sole subject of his thoughts. In the end, he loves best the woman he saw last.[10677]
[10678]*Triton* the Sea-God first loved *Leucothoe*, till he came in presence of *Milæne*, she was the commandress of his heart, till he saw *Galatea*[10679]; but (as she complains) he loved another eftsoons, another, and another.	Triton the sea god first loved Leucothoe, until he came into Milaene’s presence. She ruled his heart until he saw Galatea; but, as Galatea complains, before long he loved another, and another, and another.[10680]

[10677] **Editor.** The succession of names is preserved as Burton prints it, with Amaryllis normalized in the modern column. “Cupressi ad instar” compares her height to a cypress. Polemius and the precise source of this catalogue remain to be identified.

[10678] **Burton.** Printed page 555, †: “Aristænetus epist. 4.”

[10679] **Burton.** Printed page 555, *: “Calcagnin. Dial. Galat. Mox aliam prætulit, aliam prælaturus quam primum occasio arriserit.” “Calcagnini, Dialogue of Galatea. Soon he preferred another, ready to prefer yet another as soon as opportunity smiled on him.”

[10680] **Editor.** “Eftsoons” means soon afterwards or again. The margins offer both Aristaenetus, letter 4, and Calcagnini’s Dialogue of Galatea, without separate body markers for their relation. Both marginal entries are retained at this passage; their exact allocation and textual relationship require collation.

Original text 1651	Modern English
'Tis a thing which by *Hieroms* report, hath been usually practised. [10681]*Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven* Persian *Princes* did to *Assuerus, that they might requite the desire of Queen* Vashti *with the love of others.*	According to Jerome, this has commonly been practised. "Pagan philosophers drive out one love with another, as one peg or pin drives out another." The seven Persian princes did this for Ahasuerus, replacing his longing for Queen Vashti with love for other women.[10682]
Pausanias in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one love drives out another.	Pausanias, in his account of Elis, says that this is why one Cupid was depicted contending with another and taking the garland from him: because one love drives out another.[10683]
[10684]*Alterius vires subtrahit alter amor.*	One love takes away another's strength.[10685]
and *Tully 3. nat. deor.* disputing with *C. Cotta*, makes mention of three several *Cupids*, all differing in office.	And Cicero, in book 3 of On the Nature of the Gods, debating with Gaius Cotta, mentions three separate Cupids, each with a different function.[10686]

[10681] **Burton.** Printed page 555, m: "Epist. lib. 2. 16. Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod & Assuero Regi septem Principes Persarum fecere, ut Vastæ Reginæ desiderium amore compensarent." "Letters, book 2, 16. The philosophers of the world drive out an old love with a new one, like one nail with another. The seven princes of Persia also did this for King Ahasuerus, to compensate by love for his longing for Queen Vashti."

[10682] **Editor.** Jerome, Letter 125.14 in the consulted numbering, rather than the margin's book 2, 16. Jerome continues by distinguishing replacing one fault with another from overcoming faults through opposing virtues. Burton selects the analogy and Persian example without that continuation. Assuerus is Ahasuerus; Vashta in the marginal Latin is Vashti.

[10683] **Editor.** Pausanias, Description of Greece 6.23.5, describes a relief of Love and Love Returned, with the latter trying to take a palm-branch from the former. Burton says "painted" and "Garland" and gives his own explanation in terms of one love displacing another. Eliacis means the account of Elis.

[10684] **Burton.** Printed page 555, n: "Ovid."

[10685] **Editor.** Ovid, Remedies for Love 444. This line belongs to the same passage as the advice to keep two mistresses and the image of a river divided into channels.

[10686] **Editor.** Cicero, On the Nature of the Gods 3.60, lists three Cupids with different parentages, the third identified as Anteros. The list occurs in Cotta's speech. Burton's description "disputing with C. Cotta" and his emphasis on different functions are retained as his framing.

Original text 1651	Modern English
Felix Plater in the first book of his observations, boasts how he cured a widower in *Basil*, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest mans daughter in the Town, whom he loved, and lived with, long after, abhorring the very name and sight of the first.	Felix Plater, in the first book of his Observations, boasts that by this stratagem alone he cured a patient, a widower in Basel, who was infatuated with a poor woman employed as his maid. Friends, children and all persuasion had failed to turn his mind away. They proposed to him the daughter of another respectable man in the town; he loved her and lived with her long afterwards, detesting the very name and sight of the first woman.[10687]
After the death of *Lucretia*, [10688]*Eurialus would admit of no comfort, till the Emperour* Sigismond *married him to a noble Lady of his Court, and so in short space he was freed.*	After Lucretia's death, Euryalus would accept no comfort until the Emperor Sigismund married him to a noble lady of his court; then, in a short time, he was freed from his sorrow.[10689]

[10687] **Editor.** Basil is Basel. "Motioned him to" means proposed or directed his attention to a match; "honest" here means respectable. Plater's report of the widower's cure is preserved as a historical claim; the case itself remains uncollated.

[10688] **Burton.** Printed page 555, o: "Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio conjunxit. Æneas Sylvius hist. de Eurialo & Lucretia." "Dressed in mourning, he admitted no consolation until the emperor joined him in marriage to a beautiful maiden of ducal blood. Aeneas Sylvius, History of Euryalus and Lucretia."

[10689] **Editor.** The ending of Aeneas Sylvius Piccolomini's History of Two Lovers confirms Euryalus mourning Lucretia until the emperor marries him to a beautiful, chaste and prudent virgin of ducal descent. Burton's margin condenses this sentence; his "of his Court" and "in short space" are not specified there. The narrative then warns against love's bitter outcome. Burton uses the marriage as an example of recovery.

Original text 1651	Modern English
Source page 556 **SUBSECT. 6.**	**SUBSECTION 3**[10690]
By counsel and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.	**By counsel and persuasion, the foulness of the deed, the faults of men and women, the miseries of marriage, the consequences of lust, and so forth**
As there be divers causes of this burning lust, or heroical love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsel can do no good.	As there are various causes of this burning lust, or heroic love, so there are many good remedies to relieve and help it. Among them, good counsel and persuasion, which I should have discussed first, are of great importance and must not be omitted. Many believe that counsel can do no good in this blind, headstrong passion.[10691]
[10692]*Quæ enim res in se neque consilium neque modum* *Habet, ullo eam consilio regere non potes.*	For a thing that has neither reason nor measure in itself You cannot govern by any counsel.[10693]
Which thing hath neither judgement, or an end, How should advice or counsel it amend?	A thing with neither judgment nor a limit— How should advice or counsel put it right?
—— [10694]*Quis enim modus adsit amori?*	For what limit can there be to love?[10695]

[10690] **Editor.** The scan prints “SUBSECT. 6.”, although the running head and the sequence identify this as Member 6, Subsection 3. The original column retains 6; the modern heading uses 3. “Fact” in the following heading means deed, and “events” consequences.

[10691] **Editor.** “Heroical love” is the historical category of lovesickness discussed throughout this member. “Moment” means importance or weight. Burton now turns from changing the object of desire to counsel and persuasion.

[10692] **Burton.** Printed page 556, p: “Ter.”

[10693] **Editor.** Terence, Eunuchus 57–58. The consulted text places ullum after habet; Burton instead prints ullo with consilio, “by any counsel.” The meaning follows Burton’s construction. His separate English couplet follows as a distinct version.

[10694] **Burton.** Printed page 556, †: “Virg. Egl. 2.”

[10695] **Editor.** Virgil, Eclogue 2.68. Modus is a measure, limit or restraint. The poem supplies both this question and the earlier advice about finding another Alexis.

Original text 1651	Modern English
But without question, good counsel and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties do respect, stand in awe of, or from a judicious friend; of it self alone, it is able to divert and suffice.	Yet good counsel and advice must undoubtedly have great power, especially when they come from a wise, fatherly, venerable and prudent person, someone of authority whom the people concerned respect and stand in awe of, or from a friend of sound judgment. By itself, it can turn them aside and be sufficient.
Gordonius the Physitian attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula sæculi, judicium inferni, gaudia Paradisi.*	The physician Gordonius gives it such weight that he insists it should be used first. “Let him be turned away from her by the counsel of a man he fears, who shows him the dangers of this world, the judgment of hell and the joys of Paradise.”[10696]
He would have some discreet men to disswade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* Nepenthes, or *Helenas* Boul, &c. *Non cessabit pectus tundere*, she will lament and howl for a season:	He would have prudent men dissuade them after the passion’s fury is somewhat spent or softened by absence. At first, giving counsel is as ill-timed as comforting parents at the very moment their children have died. It is useless to prescribe narcotics, cordials, nectar-like draughts, potions, Homer’s nepenthe or Helen’s bowl: “she will not stop beating her breast.” She will lament and howl for a time.[10697]

[10696] **Editor.** Gordonius is Bernard of Gordon. Sæculi refers to the present world; the Latin joins worldly danger to judgment and Paradise. The prescription belongs to Burton’s historical account; its precise medical source remains uncollated.

[10697] **Editor.** “Intempestive” means ill-timed. Cordials were preparations believed to strengthen or comfort the heart; “Nectarines” here denotes nectar-like draughts. Homer’s nepenthe and Helen’s bowl refer to the grief-banishing drink in Odyssey 4. The Latin breast-beating phrase is left unattributed by Burton.

Original text 1651	Modern English
let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joys of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit method, a very good means: for what [10698]*Seneca* said of vice, I say of love, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it self, but hardly left without a Tutor.[10699]	Let passion run its course for a while; then he may proceed by setting out the miserable consequences and dangers that will surely follow, the pains of hell, the joys of Paradise and the like, which their perverse conduct will make them forfeit or incur. This is a fitting method, a very good means. For what Seneca said of vice I say of love: "It is learned without a teacher, but scarcely abandoned without one." It is learned by itself, but hardly left behind without a tutor.[10700]
'Tis not amiss therefore to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness: and good for them to disclose themselves, to give ear to friendly admonitions.	It is therefore useful to have such a supervisor to reason with them and show them the absurdities, troubles, imperfections and discontents that usually follow. In their blindness, fury and madness they cannot apply these to themselves, or through weakness will not acknowledge them. It is good for them to disclose their feelings and listen to friendly warnings.
Tell me sweet-heart, (saith *Tryphena* to a love-sick *Charmides* in [10701]*Lucian*) what is that troubles thee; *peradventure I can ease thy mind, and further thee in thy suit*; and so without question she might, and so maist thou, if the Patient be capable of good counsel, and will hear at least what may be said.	"Tell me, sweetheart," says Tryphaena to the lovesick Charmides in Lucian, "what is troubling you. Perhaps I can ease your mind and help you in your courtship." Undoubtedly she could, and so can you, if the patient is receptive to good advice and will at least hear what can be said.[10702]

[10698] **Burton.** Printed page 556, †: "Lib. de beat. vit. cap. 14."

[10699] **Burton.** Printed page 556, *: "Longo usu discimus, longa desuetudine dediscendum est. Petrarch. epist. lib. 5. 8." "We learn by long practice; by long disuse we must unlearn. Petrarch, Letters, book 5, 8."

[10700] **Editor.** The maxim was not located in the consulted De vita beata, chapter 14, despite Burton's marginal reference; the attribution or chapter numbering requires further collation. The separate Petrarch margin describes learning by use and unlearning by disuse, rather than repeating the teacher maxim. "Preposterous" means perverse or disordered.

[10701] **Burton.** Printed page 556, †: "Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulero." "Volume 4, Dialogues of the Courtesans. Perhaps I myself may also contribute something to this love affair."

[10702] **Editor.** Tryphaena and Charmides belong to Lucian's Dialogues of the Courtesans. Burton turns the offer of help in a love affair into an example of receptive listening. The exact dialogue, translation and volume numbering remain for collation.

Original text 1651	Modern English
Source page 556–557 If he love at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prov. Ecclus.* 26. *Ambros. lib. 1. cap. 4.* in his book of *Abel and Cain, Philo Judæus de mercede mer. Platinas dial. in Amores, Espencæus* and those three books of *Pet. Hædus de contem. amoribus, Æneas Sylvius* tart Epistle, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illiciti amoris*, &c.	If he loves at all, she is either a chaste woman or a whore. If she is unchaste, let him read, or have impressed upon him, the fifth chapter of Solomon's Proverbs; Ecclesiasticus 26; Ambrose, book 1, chapter 4 of Abel and Cain; Philo the Jew, On the Hire of a Prostitute; Platina's dialogue On Loves; Espencaeus; the three books of Petrus Haedus On Despising Loves; and Aeneas Sylvius's sharp letter to his friend Nicholas of Warthurge, which he calls "a remedy for illicit love," and so forth.[10703]
Source page 557 [10704]*For what's an whore, as he saith, but a peler of youth,* [10705]*a ruine of men, a destruction, a devourer of patrimonies, a downfal of honour, fodder for the divel, the gate of death, and supplement of hell?* [10706]*Talis amor est laqueus animæ*, &c. a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cœnum, sterquilinium*.	"For what is a whore," as he says, "but a plunderer of youth, the ruin of men, a destroyer, a devourer of inheritances, the downfall of honour, fodder for the devil, the gate of death and a recruit for hell?" "Such love is a snare for the soul," and so forth: bitter honey, sweet poison, delicious destruction, a willingly chosen evil, "a mixture of filth, a dunghill."[10707]

[10703] **Editor.** "Honest" in this sexual classification means chaste; the harsh alternative is Burton's. Ecclesiasticus is Sirach. The abbreviations name a sequence of moral and literary authorities; expansions of mercede mer., in Amores and de contem. amoribus are provisional. "Tart" means sharp or severe. Warthurge is retained as the printed place-name; these references require exact collation.

[10704] **Burton.** Printed page 557, r: "Quid enim meretrix nisi juventutis expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris pernicies, pabulum diaboli, janua mortis, inferni supplementum?" "For what is a whore but a plunderer of youth, the ruin or death of men, a devourer of inheritance, the destruction of honour, fodder for the devil, the gate of death, a recruit for hell?"

[10705] **Burton.** Printed page 557, *: "Sanguinem hominum sorbent." "They suck men's blood."

[10706] **Burton.** Printed page 557, a: "Contemplatione Idiotæ c. 34. discrimen vitæ, mors blanda, mel felleum, dulce venenum, pernities delicata, malum spontaneum, &c." "In the Contemplation of the Idiot, chapter 34: a danger to life, a flattering death, honey mixed with gall, sweet poison, delicious destruction, a willingly chosen evil, etc."

[10707] **Editor.** A "peler" is a plunderer or one who strips another of property. The catalogue is moral invective, not a description to generalize about sex workers. The marginal "they suck men's blood" intensifies the metaphor. The work called Contemplation of the Idiot and the precise passage remain to be identified; "idiot" in such a title can denote an unlearned person.

Original text 1651	Modern English
And as [10708]*Pet. Aratines Lucretia*, a notable quean, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter, were all born that day a whore began her profession: for as she follows it, her pride is greater then a rich churls, she is more envious then the pox, as malitious as melancholy, as covetous as hell. If from the beginning of the world any were* mala, pejor, pessima, *bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slain! O* Antonia *thou seest* [10709]*what I am without, but within God knows, a puddle of iniquity, a sink of sin, a pocky quean.*	And, as Lucretia, a notorious whore in Pietro Aretino, confesses: "Gluttony, anger, envy, pride, sacrilege, theft and slaughter were all born on the day a whore began her profession." As she goes on, "Her pride is greater than a rich miser's; she is more envious than the pox, as malicious as melancholy and as covetous as hell. If, from the beginning of the world, anyone has been bad, worse, worst—bad in the superlative degree—it is a whore. How many have I ruined, caused to be wounded or killed! O Antonia, you see what I am outwardly, but God knows what I am within: a puddle of iniquity, a sink of sin, a pox-ridden whore."[10710]
Let him now that so dotes, meditate on this; Let him see the event and success of others, *Sampson, Hercules, Holofernes*, &c. those infinite mischiefs attend it. If she be another mans wife he loves, 'tis abominable in the sight of God and men: adultery is expresly forbidden in Gods commandment, a mortal sin, able to endanger his soul: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the loathsomness of his own fact.	Let the man who is so infatuated now reflect on this. Let him look at what happened to others—Samson, Hercules, Holofernes and the rest—and the countless evils that attend it. If the woman he loves is another man's wife, it is abominable in the sight of God and men. Adultery is expressly forbidden by God's commandment, a mortal sin that can endanger his soul. If he fears God or has any religion, he will avoid it and abhor the foulness of his own deed.[10711]

[10708] **Burton.** Printed page 557, b: "Pornodidasc. dial. Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cædes, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulenti rustici, invidia quam luis venereæ, inimicitia nocentior melancholia, avaritia in immensum profunda." "Pornodidascalus, Italian dialogue. Gluttony, anger, envy, pride, sacrilege, theft and slaughter were born on the day when a whore first entered her profession. Pride greater than a rich peasant's, envy greater than the venereal disease's, hostility more harmful than melancholy, greed infinitely deep."

[10709] **Burton.** Printed page 557, c: "Qualis extra sum vides, qualis intra novit Deus." "You see what I am outwardly; God knows what I am within."

[10710] **Editor.** Pietro Aretino's dialogue is cited through the Latin title Pornodidascalus. Burton calls the speaker Lucretia; the identity, wording and relation to Aretino's Italian require collation. "Churl" means a miserly or coarse person; "pocky" means afflicted with the pox. The comparisons personify disease and melancholy as part of the invective.

[10711] **Editor.** "Event and success" means outcome, without the modern implication of achievement. "Fact" means deed. Burton invokes Samson, Hercules and Holofernes as examples of destructive desire and frames adultery within his Christian moral argument.

Original text 1651	Modern English
If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact, (though some make light of it) and almost equal to adultery it self. If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, years, parentage, and such other circumstances, *an sit suæ Veneris*. Whether it be likely to proceed: if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations.	If he loves a chaste maiden, it is either to dishonour her or to marry her. If to dishonour her, it is fornication, a foul deed, though some make light of it, and almost equal to adultery itself. If to marry her, let him seriously consider what he undertakes: look before he leaps, as the proverb says, or fixes his affections. First examine the woman and the condition of his circumstances and hers: whether they are a suitable match in wealth, age, family and other such matters, "whether she is suited to his love," and whether it is likely to go ahead. If not, let him wisely hold himself back at the outset, curb his excessive passion and moderate his desire by turning his thoughts to another subject.[10712]
Or if it be not for his good, as *Æneas* forewarned by *Mercury* in a dream, left *Dido's* love, and in all hast got him to Sea,	Or, if it is not for his good, let him act as Aeneas did: warned by Mercury in a dream, he left Dido's love and hurried out to sea.[10713]
[10714]*Mnesthea, Surgestumque vocat fortemque Cloanthem,* *Classem aptent taciti jubet ——*	He calls Mnestheus, Surgestus and brave Cloanthus, And orders them to make the fleet ready in silence—[10715]
and although she did oppose with vows, tears, prayers, and imprecation,	And although she opposed him with vows, tears, prayers and curses,

[10712] **Editor.** "Abuse" here means sexually dishonour or seduce, not the full range of the modern term. "Estate" means circumstances or condition, including property and rank. The Latin an sit suæ Veneris is compressed and is rendered as suitability to his love; its exact source remains unidentified.

[10713] **Editor.** Burton combines episodes in Aeneid 4: Mercury's first warning, the preparations for departure and the later warning in a dream. The lines immediately quoted are from 4.288–289, before the dream; the sequence is Burton's compression.

[10714] **Burton.** Printed page 557, †: "Virg."

[10715] **Editor.** The consulted Virgil reads Sergestum and fortemque Serestum; the scan prints Surgestum and fortemque Cloanthem. Burton thus alters both names, and the original column retains them. The modern rendering gives their corresponding name forms, Surgestus and Cloanthus.

Original text 1651	Modern English
—— *nullis ille movetur* *Fletibus, aut illas voces tractabilis audit;*	No tears move him, Nor does he listen to those words with a yielding heart.[10716]
Source page 557–558 Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist do this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-suit, or other business, he may do well to let his love matters alone and follow it, labour in his vocation, what ever it is.	Let your Mercury—reason—govern you against all enticements, apparent delights and pleasing temptations from within or without. You can do this if you will. “A father does not dote on his daughter, nor a brother on his sister”: a father does not lust after his own daughter, nor a brother after his sister. Why? Because it is unnatural, unlawful and unfitting. If he is sickly, weak or deformed, let him think about his deformities, faults and infirmities. If in debt, let him ponder how to pay it; if in danger, let him seek to avoid it. If he has a lawsuit or other business, he would do well to leave his love affairs alone and attend to it, working at his calling, whatever it may be.[10717]

[10716] **Editor.** Virgil, Aeneid 4.438–439. Burton replaces voces ullas with illas voces and changes their order. Tractabilis means yielding or susceptible to persuasion; the translation retains Burton’s “those words.”

[10717] **Editor.** Mercury becomes an image for the lover’s own reason. “Soft” means weak or lacking firmness, and “vocation” a calling or occupation. Burton’s absolute statement about incest is part of his moral argument, not an empirical claim established by this edition.

Original text 1651	Modern English
Source page 558 But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, she yong and he old, what an unfit match must it needs be, an uneven yoak, how absurd and undecent a thing is it! as *Lycinus* in [10718]*Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a yong wench; how odious a thing it is to see an old Leacher! what should a bald fellow do with a combe, a dumb doter with a pipe, a blind man with a looking-glass, and thou with such a wife? How absurd is it for a yong man to marry an old wife for a piece of good.	But if he cannot relieve himself in this way, let him still reflect prudently on both their circumstances. If their ages are unequal, she young and he old, what an unsuitable match it must be, an uneven yoke! How absurd and indecent for an old, bald, crooked-nosed scoundrel to marry a young woman, as Lycinus in Lucian told Timolaus. How odious to see an old lecher! What should a bald fellow do with a comb, a mute dotard with a pipe, a blind man with a mirror—or you with such a wife? How absurd for a young man to marry an old woman for a share of property.[10719]
But put case she be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, she is a most absolute form in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*; but do other men affirm as much? Or is it an errour in his judgement?	But suppose her age, birth and wealth are equal to his, and her other qualities correspond. He wishes to be joined in marriage, which is an honourable condition—but for what reasons? Her beauty, presumably, and her bodily grace: that is usually the chief attraction. She is a perfect beauty, in his eyes at least, “to whom the Paphian goddess gave beauty, and the Graces grace.” But do other men say as much? Or is his judgment mistaken?[10720]

[10718] **Burton.** Printed page 558, f: “Tom. 2. in votis. Calvus cum sis, nasum habeas simum &c.” “Volume 2, On Wishes. Since you are bald and have a snub nose, etc.”

[10719] **Editor.** Lucian’s On Wishes is also called The Ship or The Wishes. The Latin margin calls Timolaus’s nose simum, “snub,” whereas Burton’s English says “crook-nosed”; both readings are retained. “A piece of good” means some property or wealth. In the consulted dialogue Lycinus mocks Timolaus’s wish for magical powers and universal attractiveness, rather than recounting a proposed marriage. The surrounding analogies require separate collation.

[10720] **Editor.** “Absolute” means complete or perfect. Paphia, the goddess of Paphos, is Venus; the Charites are the Graces. The unmarked Latin line is translated without supplying an unverified author. Burton asks whether desire has distorted the lover’s judgment.

Original text 1651	Modern English
[10721]*Fallunt nos oculi vagique sensus,* *Oppressa ratione mentiuntur,*	Our eyes and wandering senses deceive us; With reason overpowered, they lie.[10722]
our eys and other senses will commonly deceive us; It may be, to thee thy self upon a more serious examination, or after a little absence, she is not so fair as she seems. *Quædam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, confer hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then altogether, in all postures, several sites, and tell me how thou likest her.	Our eyes and other senses commonly deceive us. Perhaps, even to you, on closer examination or after a short absence, she is not as beautiful as she seems. "Some things appear to be what they are not." Compare her with another woman standing beside her; that is a touchstone for the test. Compare hand with hand, body with body, face with face, eye with eye, nose with nose, neck with neck, and so on. Examine each part separately, then all together, in every posture and different position, and tell me how you like her.[10723]
It may be not she, that is so fair, but her coats, or put another in her cloaths, and she will seem all out as fair; as the [10724]Poet then prescribes, separate her from her cloaths: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowl linnen, course raiment, besmeared with soot, colly, perfumed with *Opoponax, Sagapenum, Assa fœtida*, or some such filthy gums, dirty, about some undecent Action or other;	Perhaps it is her clothes, not she, that are so beautiful; put another woman in them and she will seem just as beautiful. As the poet therefore prescribes, separate her from her clothes. Imagine seeing her in a poor beggar's dress, or in some old, shaggy, unfashionable outfit, dirty linen and coarse clothing, smeared with soot and grime, scented with opopanax, sagapenum, asafoetida or other such foul-smelling gums, filthy and engaged in some unseemly activity.[10725]

[10721] **Burton.** Printed page 558, †: "Petronius."

[10722] **Editor.** The lines occur among the Fragmenta Petroniana, in the poem beginning Fallunt nos oculi. It goes on to compare a tower's changing appearance at a distance, illustrating the unreliability of the senses. Burton quotes only the opening two lines.

[10723] **Editor.** A touchstone tests precious metal and here means a test of quality. "Confer" means compare and "sites" positions. The Latin qualification, "some things appear and are not," concerns deceptive appearances; the modern version makes the implication explicit.

[10724] **Burton.** Printed page 558, r: "Ovid."

[10725] **Editor.** "Weed" means clothing, "hirsute" shaggy or rough, and "colly" soot or grime. The gums are named historically without prescribing their use. Ovid's Remedies for Love includes advice about clothing and inspecting the beloved's faults; Burton greatly expands the degrading catalogue.

Original text 1651	Modern English
or in such a case as [10726]*Brassivola* the Physitian found *Malatasta* his patient, after a potion of Hellebor, which he had prescribed: *Manibus in terram depositis, & ano versus cœlum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in album parietem injiciebat, adeoque totam cameram, & se deturpabat, ut,* &c. all to bewrayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost?	Or imagine her in the condition in which the physician Brasavola found his patient Malatasta after a dose of hellebore he had prescribed: "With his hands on the ground and his anus raised towards the sky—as though one were seeing that Socratic Aristophanes who, drawing geometrical figures on the ground, seemed to be gathering truffles—he squirted black bile onto a white wall, and so befouled the whole room and himself that," and so forth. Utterly fouled, or worse: if you saw her like this, I say, would you love her as you do?[10727]
Suppose thou beheldest her in a [10728]frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rivel'd and ill favoured to behold. She many times that in a composed look seems so amiable and delicious, *tam scitula forma*, if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, loathsom, rotten, foul teeth;	Suppose you saw her on a frosty morning, in cold weather, in some fit of passion or disturbance of mind, weeping or raging, wrinkled and ugly to look at. A woman who, with a composed expression, often seems so lovely and delightful, "so pretty in form," may, merely by laughing or smiling, make an ugly sparrow-mouthed face and reveal uneven, loathsome, rotten, dirty teeth.[10729]

[10726] **Burton.** Printed page 558, †: "In Catarticis lib. 2."

[10727] **Editor.** Brasavola's patient and the cited Cathartics remain uncollated. The Latin describes purging after hellebore in humoral terms: black bile. It prints the anomalous "Socraticus ille Aristophanes," literally "that Socratic Aristophanes," apparently invoking the comic school scene in Aristophanes's Clouds. The wording is retained rather than silently substituting Socrates. "All to bewrayed" means thoroughly befouled.

[10728] **Burton.** Printed page 558, u: "Si ferveat deformis, ecce formosa est; si frigeat formosa, jam sis informis. Th. Morus Epigram." "If an ugly woman is warm, behold, she is beautiful; if a beautiful woman is cold, you may now be ugly. Thomas More, Epigrams."

[10729] **Editor.** "Chafing" means raging or fretting, "rivel'd" wrinkled, and "scitula" pretty or neat. "A pair of … teeth" describes the set or rows collectively. The More margin switches from a woman in the third person to sis, "you may be"; this awkward printed reading is retained. Its warm/cold contrast and relation to Burton's frosty morning require collation with More.

Original text 1651	Modern English
She hath a black skin, gouty legs, a deformed crooked carkass under a fine coat. It may be for all her costly tires she is bald, and though she seem so fair by dark, by candle light, or afar off at such a distance, as *Callicratides* observed in [10730]*Lucian, If thou shouldst see her neer, or in a morning, she would appear more ugly then a beast.* [10731]*Si, diligenter consideres, quid per os & nares & cæteres corporis meatus egreditur, vilius sterquilinium nunquam vidisti.*	She has dark skin, gouty legs and a deformed, crooked body beneath a fine dress. Perhaps, for all her costly headdresses, she is bald; and although she seems so beautiful in darkness, by candlelight or at a distance, as Callicratidas observed in Lucian, "if you saw her close up or in the morning, she would seem uglier than a beast." "If you carefully consider what comes out through the mouth, nostrils and other passages of the body, you have never seen a viler dunghill."[10732]

[10730] **Burton.** Printed page 558, x: "Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiores putabit esse bestiis." "Dialogue of Loves, volume 4. If anyone observes many women at dawn rising from bed after the night, he will think them uglier than beasts."

[10731] **Burton.** Printed page 558, *: "Hugo de claustro Animæ, lib. 1. c. 1."

[10732] **Editor.** "Tires" means headdresses. Loves 39–40, transmitted under Lucian's name, places the morning comparison in Callicratidas's polemic against women during a debate about male and female love; criticism of cosmetics follows. Burton omits the detail that the beasts are unlucky to name at dawn. His dark-skin disparagement belongs to his historical rhetoric. The Latin intermediary and Hugo, De claustro animae, remain uncollated; these judgments are not editorial claims.

Original text 1651	Modern English
Source page 559 Follow my counsell, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like *Æsops* Jay, or [10733]*Plinies* Cantharides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as *Barnard* saith, *erit horribilis aspectus*;	Follow my advice: see her undressed; see her, if possible, without her finery, "stripped of her borrowed colours." Perhaps she is like Aesop's jay or Pliny's blister beetles: she will be repulsive and ridiculous; you will not bear to look at her. Or imagine seeing her ill, pale, wasting away, on her deathbed, skin and bones, or already dead: "She whose embrace was most delightful," as Bernard says, "will be horrible to look at."[10734]
Non redolet, sed olet, quæ redolere solet.	She who usually smells sweet now stinks, with no sweet scent.[10735]
As a posie, she smels sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thersites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely mistris, that was erst [10736]*Charis charior ocellis*, dearer to thee then thine eyes, once sick or departed, is	Like a posy, she smells sweet and is fresh and beautiful one day, but dried up, withered and stinking another. Beautiful Nireus, so greatly admired by Homer, once dead is uglier than Thersites; and Solomon, dead, is as ugly as Marcolphus. Your lovely mistress, who was once "Charis, dearer than one's eyes," dearer to you than your own eyes, once ill or dead is[10737]
Vili vilior æstimata cœno,	Judged fouler than foul mire,

[10733] **Burton.** Printed page 559, *: "Hist. nat. 11. cap. 35. A fly that hath golden wings but a poisoned body."

[10734] **Editor.** "Attires" means dress and ornaments; furtivis coloribus means borrowed or stolen colours. The jay recalls the fable of a bird adorned with others' feathers. Cantharides are blister beetles. The margin's chapter reference and the sentence attributed to Bernard require exact collation. "Consumption" here describes wasting. The passage continues Burton's historical rhetoric of bodily aversion.

[10735] **Editor.** The line plays on redolere, to smell sweet, and olere, to smell, here stink. Its source is not specified. The feminine relative pronoun can refer to the woman or to the fading flower of the next sentence.

[10736] **Burton.** Printed page 559, †: "Buchanan, Hendecasyll."

[10737] **Editor.** Nireus is handsome, Thersites ugly; Marcolphus belongs to Solomon folklore. "Erst" means formerly. Buchanan's Ad eandem (scan, p. 113) supplies both fragments, with aestimata before ocellis. Burton omits it and applies a contrast about Neaera's chastity to illness and death. Charis is retained.

Original text 1651	Modern English
worse then any durt or dunghill. Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a *Gorgons* head, then *Helenas* carkase.	worse than any dirt or dunghill. Her embraces were never so welcome as her appearance is now terrible. You would do better to look at a Gorgon's head than at Helen's corpse.[10738]
Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith [10739]*Montaigne* the Frenchman in his Essaies, that the skilfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,	Some think that seeing a woman naked can itself change a man's affection. It is worth considering, says the Frenchman Montaigne in his Essays, that the most skilful masters of amorous play prescribe a full view of the body as a remedy for sexual passions. The poet suggests as much:[10740]
[10741]*Ille quod obscœnas in aperto corpore partes* *Viderat, in cursu qui fuit, hæsit amor.*	Because he had seen the private parts of the naked body, The love that had been racing came to a halt.[10742]
The love stood still, that ran in full cariere, When once it saw those parts should not appear.	The love that ran at full speed stood still Once it saw those parts that should stay hidden.
It is reported of *Seleucus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus Lullius* the Physitian, spying an ulcer or canker in his mistris breast, whom he so dearly loved, from that day following abhorr'd the looks of her.	It is reported that Seleucus, king of Syria, happened to see his wife Stratonice's bald head as she undressed and could never love her afterwards. The physician Raymond Lull, discovering an ulcer or cancer in the breast of the mistress he loved so dearly, abhorred the sight of her from that day on.[10743]

[10738] **Editor.** A Gorgon's gaze was petrifying in myth. Burton contrasts the beloved's living embrace with the corpse; the comparison is part of his argument about impermanence, not a judgment supplied by the modern editor.

[10739] **Burton.** Printed page 559, y: "Apol. pro Rem. Seb." "Apology for Raymond Sebond."

[10740] **Editor.** Montaigne, Essays 2.12, "Apology for Raymond Sebond," includes this counsel and quotes the same Ovid couplet. "Venerous" means sexual or pertaining to Venus. The consulted translation confirms the sequence; Burton's precise relation to the earlier English translations remains for collation.

[10741] **Burton.** Printed page 559, z: "Ovid. 2. rem."

[10742] **Editor.** Ovid, Remedies for Love 429–430. The quoted two-line sentence is retained, followed by Burton's own separate English version. "Cariere" in that version is a rapid course or gallop.

[10743] **Editor.** "Affect" means love or desire. "Canker" may denote a cancerous sore. These are reported anecdotes about Seleucus and Raymond Lull, not verified medical or biographical accounts; their sources and historical identities require collation.

Original text 1651	Modern English
Philip the *French* King as *Neubrigensis, lib. 4. cap. 24.* relates it, married the King of *Denmarks* daughter, [10744]*and after he had used her as a wife one night, because her breath stunk, they say, or for some other secret fault, sent her back again to her father.*	Philip, king of France, as William of Newburgh relates in book 4, chapter 24, married the king of Denmark's daughter; after sleeping with her as his wife for one night, he sent her back to her father, they say, because her breath stank or because of some other hidden defect.[10745]
Peter Mattheus in the life of *Lewis* the eleaventh, findes fault with our English [10746]Chronicles, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis* the 11. *French* King, was *ob graveolentiam oris* rejected by her husband.	Pierre Matthieu, in his life of Louis XI, criticizes our English chronicles for saying that Margaret, daughter of the king of Scots and wife of Louis XI of France, was rejected by her husband "because of the foul smell of her breath."[10747]
Many such matches are made for by-respects, or some seemly comeliness, which after hony moons past, turn to bitterness: for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.	Many such marriages are made for ulterior considerations or some outward beauty; after the honeymoon is past they turn to bitterness. Burning lust is only a flash, a gunpowder passion; intense hatred often follows, along with dislike and contempt.[10748]
—— [10749]*Cum se cutis arida laxat,* *Fiunt obscuri dentes:*	When the dry skin sags And the teeth grow dark:

[10744] **Burton.** Printed page 559, a: "Post unam noctem incertum unde offensam cepit, propter fœtentem ejus spiritum alii dicunt, vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regiæ personæ multum indecoram." "After one night he took offence, for an uncertain reason; some say because of her foul breath, or he rejected her because of a hidden foulness, doing something plainly unlawful and highly unbecoming a royal person."

[10745] **Editor.** The consulted William of Newburgh places this episode at 4.26, not 4.24, and calls the woman the Danish king's sister, not daughter. He reports several alleged causes, says the actual reason was unknown, and condemns the repudiation. Burton's different kinship, numbering and return-to-father detail are preserved as his account.

[10746] **Burton.** Printed page 559, †: "Hall and Grafton belike."

[10747] **Editor.** Peter Mattheus is Pierre Matthieu. "Belike" in Burton's margin means probably: he tentatively names Edward Hall and Richard Grafton. The sentence reports Matthieu's objection to a story, not the editor's acceptance of that story. Its precise historical sources remain uncollated.

[10748] **Editor.** "By-respects" are subsidiary or ulterior motives. "Gunpowder passion" makes desire an intense but short-lived flash. Burton moves from particular stories to a general warning about marriages founded on appearance.

[10749] **Burton.** Printed page 559, *: "Juvenal."

Original text 1651	Modern English
when they wax old, and ilfavoured, they may commonly no longer abide them.	when women grow old and unattractive, their lovers commonly cannot bear them any longer.[10750]
—— *Jam gravis es nobis*, be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,	"Now you are a burden to us"—be gone! They grow stale, disgusting, repulsive, hateful: you are a beastly, filthy slut,
—— [10751]*faciem Phœbi cacantis habes,*	You have the face of Phoebus taking a shit,[10752]
thou art *Saturni podex*, withered and dry, *insipida & vetula*,	you are "Saturn's arse," withered and dried up, "insipid and old,"
—— [10753]*Te quia rugæ turpant, & capitis nives,*	Because wrinkles and the snow upon your head disfigure you,[10754]
(I say) be gone, [10755]*portæ patent, proficiscere.*	be gone, I say: "The gates are open; depart."[10756]

[10750] **Editor.** Juvenal, Satire 6.144–148, supplies the sagging skin, dark teeth and subsequent iam gravis es nobis. Burton changes the conditional laxet and fiant of the consulted text to laxat and fiunt and excerpts the surrounding dismissal. The implied agents of "abide them" are the women's lovers or husbands.

[10751] **Burton.** Printed page 559, †: "Mart."

[10752] **Editor.** Martial 3.89.2 addresses a man: nam faciem durum, Phoebe, cacantis habes, "Phoebus, you have the face of someone passing hard stool." Burton omits durum and prints Phœbi, a genitive, producing "the face of Phoebus defecating." The modern column follows that printed construction and retains the vulgarity. The following "Saturn's arse" is another insult, not a verified continuation of Martial.

[10753] **Burton.** Printed page 559, *: "Hor. ode. 13. lib. 4." "Horace, Odes, book 4, ode 13."

[10754] **Editor.** Horace, Odes 4.13.11–12. The "snow" is white hair. Burton excerpts and joins the clauses within his catalogue of insults; the modern wording follows that arrangement.

[10755] **Burton.** Printed page 559, *: "Tully in Cat." "Cicero, Against Catiline."

[10756] **Editor.** Cicero, Against Catiline 1.10, has patent portae; proficiscere. Burton reverses the first two words and transfers the political command to his imagined rejection of an ageing lover. The margin appears above the Horace entry but belongs to this final phrase.

Original text 1651	Modern English
Source page 560 Yea but you will infer, your mistris is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, unimitable, *meræ delitiæ, meri lepores*, she is *Myrothetium Veneris, Gratiarum pixis*, a meer magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,	Yes, but you will argue that your mistress is perfect, with a faultless figure in everyone's opinion. No objection can be made to her: nothing can be added to her appearance or taken away. In beauty, comeliness and pleasing grace she is the model of womanhood, beyond imitation, "sheer delight, sheer charm"; she is "Venus's perfume box, the casket of the Graces," a complete storehouse of natural perfections. She has all the charms of Venus and all the Graces,[10757]
—— *mille faces & mille figuras*,	A thousand torches and a thousand forms,[10758]
in each part absolute and compleat,	perfect and complete in every part,
[10759]*Læta genas, læta os roseum, vaga lumina læta:*	Radiant in her cheeks, radiant in her rosy mouth, radiant in her roving eyes:[10760]
to be admired for her person, a most incomparable, unmatchable peece, *aurea proles, ad simulachrum alicuius numinis composita, a Phœnix, vernantis ætatulæ Venerilla*, a Nymph, a Fairy, [10761]*like Venus her self when she was a maid, nulli secunda*, a meer quintessence, *flores spirans & amaracum, fœminæ prodigium*: Put case she be, how long will she continue?	admirable in her appearance, an utterly incomparable, matchless creature, "a golden offspring, fashioned in the likeness of some divinity, a phoenix, a little Venus in the bloom of youth," a nymph, a fairy, like Venus herself when she was a maiden, "second to none," perfection distilled, "breathing flowers and marjoram, a wonder of a woman." Suppose she is: how long will she remain so?[10762]

[10757] **Editor.** "Mirror" means model or exemplar; "magazine" means storehouse. Myrothetium is a perfume container and pixis a small box. The extravagant praise prepares Burton's answer that even supposedly perfect beauty cannot endure.

[10758] **Editor.** Faces is the Latin plural of fax, a torch or flame, not the English "faces." The fragment combines the imagery of kindled desire and manifold forms. It is left without a verified attribution.

[10759] **Burton.** Printed page 560, †: "Lochæus."

[10760] **Editor.** The Latin uses accusatives of respect: radiant as to cheeks, mouth and eyes. "Lochæus" is preserved as the marginal attribution; the name and exact poem remain unresolved.

[10761] **Burton.** Printed page 560, †: "Qualis fuit Venus cum fuit virgo, balsamum spirans, &c." "Such as Venus was when she was a maiden, breathing balsam, etc."

[10762] **Editor.** "Quintessence" means the purest concentrated essence; Venerilla is a diminutive of Venus, and ætatula a tender or youthful age. Nulli secunda means second to none. The short marginal comparison with the maiden Venus has no named source.

Original text 1651	Modern English
[10763]*Florem decoris singuli carpunt dies:*	Each passing day plucks away the flower of beauty.[10764]
Every day detracts from her person, and this beauty is *bonum fragile*, a meer flash, a *Venice* glass, quickly broken,	Every day takes something from her appearance; this beauty is "a fragile good," a mere flash, a Venetian glass, quickly broken,
[10765]*Anceps forma bonum mortalibus,* *—— exigui donum breve temporis,*	Beauty is a doubtful blessing for mortals, A brief gift of a little time.[10766]
it will not last. As that fair flower [10767]*Adonis*, which we call an *Anemony*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewell soon lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceitfull, and beauty is vanity, Prov.* 31. 30.	It will not last. As that beautiful flower of Adonis, which we call an anemone, blooms for only a month, so this graceful, all-commanding beauty fades in an instant. It is a jewel soon lost, the painter's goddess, "a false truth," a mere picture. "Charm is deceptive, and beauty is fleeting," Proverbs 31:30.[10768]
[10769]*Vitrea gemmula, fluxaq; bullula, candida forma est,* *Nix, Rosa, ros, fumus, ventus & aura, nihil.*	Fair beauty is a little glass jewel, a passing bubble, Snow, a rose, dew, smoke, wind and a breeze—nothing.[10770]

[10763] **Burton.** Printed page 560, *: "Seneca."

[10764] **Editor.** The line occurs at Octavia 550, in the character Seneca's reply to Nero. Burton's margin simply says "Seneca"; the work is transmitted in the Senecan dramatic corpus. Attribution and textual history should be distinguished from the speaker's name.

[10765] **Burton.** Printed page 560, a: "Seneca Hyp." "Seneca, Hippolytus."

[10766] **Editor.** Seneca, Phaedra 761–762, also called Hippolytus. Anceps means uncertain, two-sided or perilous: beauty is a doubtful blessing. Venetian glass supplies a separate image of fragility in Burton's surrounding prose.

[10767] **Burton.** Printed page 560, b: "Camerarius emb. 68 cent. 1. flos omnium pulcherrimus statim languescit, formæ typus." "Camerarius, Emblems, first century, 68. The most beautiful of all flowers immediately withers: an emblem of beauty."

[10768] **Editor.** "Favour" means pleasing appearance or charm; "vanity" transience or emptiness. The flower and one-month claim belong to Burton's emblematic comparison. Camerarius's marginal reference is retained for collation; it is not a modern botanical finding.

[10769] **Burton.** Printed page 560, †: "Bernart. Bauhusius Ep. l. 4."

[10770] **Editor.** Candida forma is fair or radiant beauty, while Burton's English version says "beauty pale." Gemmula and bullula are diminutives, rendered "little jewel" and "bubble." The abbreviated Bauhusius attribution and numbering are reproduced without claiming the poem has been independently located.

Original text 1651	Modern English
A brittle Jem, bubble, is beauty pale, A Rose, dew, snow, smoke, winde, air, naught at all.	Pale beauty is a brittle gem, a bubble, A rose, dew, snow, smoke, wind, air—nothing at all.

Original text 1651	Modern English
If she be fair, as the saying is, she is commonly a fool: if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ atq; pudicitiæ*, *can she be fair and honest too?* [10771]*Aristo* the son of *Agesicles* married a *Spartan* lass, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world.	If she is beautiful, as the saying goes, she is commonly a fool; if proud, she is scornful, "and pride follows beauty"; or she is unchaste, for "beauty and chastity seldom agree." Can she be beautiful and chaste too? Ariston, son of Agesicles, married a Spartan girl, the most beautiful woman in all Greece after Helen, but in character the most abominable, beastly creature in the world.[10772]
So that I would wish thee to respect, with [10773]*Seneca*, not her person but qualities. *Will you say that's a good blade which hath a guilded scabbard, imbroidered with gold, and Jewels? No, but that which hath a good edge and point, well tempered mettle, able to resist.*	So I would have you follow Seneca in valuing her qualities rather than her appearance. Will you call a blade good because it has a gilded scabbard, decorated with gold and jewels? No: call it good if it has a good edge and point, well-tempered metal and the strength to withstand resistance.[10774]

[10771] **Burton.** Printed page 560, a: "Pausanias Lacon. lib. 3. uxorem duxit Spartæ mulierum omnium post Helenam formosissimam, at ob mores omnium turpissimam." "Pausanias, Laconia, book 3. He married the most beautiful of all the women of Sparta after Helen, but in character the foulest of them all."

[10772] **Editor.** Pausanias 3.7.7 says that Ariston's wife had been the ugliest girl in Sparta and became the most beautiful through Helen's intervention. It does not make Burton's allegation about her character. His body text and Latin margin are both retained, but this discrepancy is material. "Honest" here means chaste; "conditions" character or disposition.

[10773] **Burton.** Printed page 560, b: "Epist. 76. gladium bonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui ad secandum subtilis acies & mucro munimentum omne rupturus." "Letter 76. You will call a sword good, not because its belt is gilded or its scabbard decorated with jewels, but because it has a keen cutting edge and a point that will break through every defence."

[10774] **Editor.** Seneca, Letter 76.14, compares a good sword's practical edge and point with its decorated belt and scabbard. Burton's English compresses the equipment into a scabbard; his Latin margin retains baltheus, belt. The consulted Latin has auratus and an explicit est after acies. His adaptation remains visible in both columns.

Original text 1651	Modern English
This beauty is of the body alone, and what is that, but as [10775]*Gregory Nazianzen* telleth us, *A mock of time and sickness?* or as *Boëthius*, [10776]*as mutable as a flowre, and 'tis not nature so makes us, but most part the infirmity of the beholder.*	This beauty belongs to the body alone; and what is it but, as Gregory Nazianzen tells us, "the plaything of time and sickness"? Or, as Boethius says, "as changeable as a flower"; it is not nature that makes us seem so, but chiefly the weakness of the beholder.[10777]
For ask another, he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristænætus*, [10778]*whom I so much admire, me thinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess,* (*nec pudet fateri*) *and cannot therefore well judge.*	Ask someone else: he sees nothing of the sort. "Please tell me what you think of him"—tell me, I beg you, how you like my sweetheart, as the woman in Aristaenetus asked her sister: "I admire him so much; I think he is the sweetest gentleman, the handsomest man I ever saw. But I am in love, I confess"—"and I am not ashamed to admit it"—"so I cannot judge properly."[10779]
But be she fair indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have	But suppose she is truly beautiful, golden-haired like Anacreon's Bathyllus; to examine the details, suppose she has[10780]
[10781]*Flammeolos oculos, collaq; lacteola,*	Little fiery eyes and a milk-white neck,

[10775] **Burton.** Printed page 560, h: "Pulchritudo corporis, temporis & morbi ludibrium. orat. 3." "Bodily beauty, the plaything of time and sickness. Oration 3."

[10776] **Burton.** Printed page 560, c: "Florum mutabilitate fugacior, nec sua natura formosas facit, sed spectantium infirmitas." "More fleeting than the changefulness of flowers; it is not their own nature that makes women beautiful, but the weakness of those who look at them."

[10777] **Editor.** Boethius, Consolation of Philosophy 3, prose 8, compares beauty's transience with spring flowers and attributes its appearance to the weakness of the observer's eyes. Burton's margin compresses and recasts that passage. Gregory's attribution and oration number remain to be collated.

[10778] **Burton.** Printed page 560, †: "Epist. 11. Quem ego depereo Juvenis mihi pulcherrimus videtur; sed forsan amore percita de amore non recte judico." "Letter 11. The young man I love desperately seems most beautiful to me; but perhaps, stirred by love, I do not judge love rightly."

[10779] **Editor.** "Properest" means most handsome or well-formed. Burton juxtaposes a Latin request, its English gloss, a longer speech and an additional Latin aside. All are retained in sequence. The Aristaenetus letter and the relation between its text and Burton's version remain for collation.

[10780] **Editor.** Bathyllus is the beloved named in the Anacreontic tradition. The named comparison is retained without treating the catalogue of features as a continuous quotation from one poem. The following Luc. Brugensis abbreviation remains unexpanded pending exact identification.

[10781] **Burton.** Printed page 560, †: "Luc. Brugensis."

Original text 1651	Modern English
a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all fair and lovely to behold, composed of all graces, elegances, an absolute piece,	a clear, rosy complexion, a little mouth, coral lips, white teeth, a soft, plump neck, body, hands and feet, all beautiful and lovely to look at, made up of every grace and elegance, a perfect creation,
Source page 561 [10782]*Lumina sint Melitæ Junonia, dextra Minervæ,* *Mamillæ Veneris, sura maris dominæ,* &c.	Let Melita's eyes be Juno's, her right hand Minerva's, Her breasts Venus's, her calf the sea goddess's, and so on.[10783]
Let [10784]her head be from *Prage*, paps out of *Austria*, belly from *France*, back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her have the *Spanish* gate, the *Venetian* tyre, *Italian* complement and endowments;	Let her head come from Prague, her breasts from Austria, her belly from France, her back from Brabant, her hands from England, her feet from the Rhineland and her buttocks from Switzerland. Let her have the Spanish walk, Venetian dress, Italian courtesy and accomplishments:[10785]
[10786]*Candida sydereis ardescant lumina flammis,* *Sudent colla rosas, & cedat crinibus aurum,* *Mellea purpuream depromant ora ruborem;* *Fulgeat, ac Venerem cœlesti corpore vincat,* *Forma dearum omnis,* &c.	Let bright eyes blaze with starry fires, Let her neck breathe roses, and gold yield to her hair; Let honeyed lips reveal a crimson blush; Let her shine and surpass Venus with her heavenly body, The beauty of all the goddesses, and so forth.[10787]

[10782] **Burton.** Printed page 561, †: "Idem." "The same author."

[10783] **Editor.** "Idem" refers back to Luc. Brugensis on the previous page. The line assembles divine features; sura is the calf of the leg. "The sea goddess" renders maris dominæ without imposing an unverified proper name. The precise poem remains uncollated.

[10784] **Burton.** Printed page 561, d: "Bebelius adagiis Ger." "Bebel, German Proverbs."

[10785] **Editor.** "Paps" means breasts, "gate" gait, "tyre" dress or adornment, and "complement" courteous manners or accomplishments. The national and regional catalogue is a literary commonplace cited to Bebel; its precise proverb remains uncollated, and it is not demographic evidence.

[10786] **Burton.** Printed page 561, †: "Petron. Cat."

[10787] **Editor.** The margin attributes this poem to Petronius, but it was not located in the consulted Satiricon or Fragmenta Petroniana. Sudent literally means "let them sweat," here rendered as exuding a rose scent. The printed purpuream does not agree with masculine ruborem; the final line is also syntactically loose. The translation preserves the imagery without claiming a settled text or attribution.

Original text 1651	Modern English
Let her be such a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristænætus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*; let her have a box of beauty to repair her self still, such a one as *Venus* gave *Phaon*, when he carried her over the Ford; let her use all helps art and nature can yeeld; be like her, and her, and whom thou wilt, or all these in one;	Let her be altogether such a woman as Lucian portrays in his Portraits, as Euphanor painted Venus long ago, or as Aristaenetus describes Lais: another Helen, Chariclea, Leucippe, Lucretia or Pandora. Let her have a box of beauty with which to renew herself continually, like the one Venus gave Phaon when he ferried her across the water. Let her use every aid that art and nature can supply; let her be like this woman, and that woman, and whomever you please, or all of them in one.[10788]
A little sickness, a Feaver, small pox, wound, scarre, loss of an eye, or limb, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all; child-bearing, old age, that tyrant time will turn *Venus* to *Erynnis*; raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black oxe hath trodden on her toe, she will be so much altered, and wax out of favour, thou wilt not know her.	A little illness, a fever, smallpox, a wound, a scar, the loss of an eye or a limb, a violent passion, an imbalance of heat or cold, spoils and disfigures everything in an instant. Childbearing, old age and that tyrant time will turn Venus into a Fury. Ravaging time and care wrinkle her suddenly. After she has been married a little while and the black ox has trodden on her toe, she will be so changed and lose so much of her beauty that you will not know her.[10789]

[10788] **Editor.** “Deciphers” means portrays. Lucian’s Imagines, or Portraits, 4–8 combines features of several sculptures, paintings and poetic descriptions into a woman’s likeness. In section 7, Euphranor supplies hair coloured like his Hera’s. This confirms the composite portrait, but does not identify Burton’s separate claim about Euphanor painting Venus. His name remains as printed; the precise Aristaenetus and Phaon references remain uncollated.

[10789] **Editor.** Erynnis is a Fury. The black ox treading on someone’s toe is a proverbial image of trouble or adversity; it is retained with this explanation. “Out of favour” here means losing beauty. The supposed transformation is Burton’s historical rhetoric about ageing and misfortune.

Original text 1651	Modern English
One growes too fat, another too lean, &c. modest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat *Nancy*, Jolly *Jone*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes, fair *Phillis* with fine white hands, fidling *Franck*, tall *Tib*, slender *Sib*, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. *Ubi jam vultus argutia, suavis suaviatio, blandus risus,* &c.	One grows too fat, another too thin, and so on. Modest Matilda, pretty pleasing Peg, sweet-singing Susan, mincing merry Moll, dainty dancing Doll, neat Nancy, jolly Joan, nimble Nell, kissing Kate, buxom Bess with her black eyes, fair Phillis with her fine white hands, fiddling Frank, tall Tib, slender Sib, and the rest will soon lose their grace, become repellent, stale, gloomy, heavy, dull and sour, and at last all go out of fashion. "Where now are the lively expression, the sweet kisses, the winning smile?" and so on.[10790]
Those fair sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender superficies will be hard and harsh, her whole complexion change in a moment, and as [10791]*Matilda* writ to King *John*.	Those beautiful sparkling eyes will look dull; her soft coral lips will become pale, dry, cold, rough and blue; her skin will grow coarse, that soft and tender surface hard and harsh. Her entire complexion will change in a moment, as Matilda wrote to King John:[10792]
I am not now as when thou saw'st me last, *That favour soon is vanished and past;* *That Rosie blush lapt in a Lilly vale,* *Now is with morphew overgrown and pale.*	I am not now as when you saw me last; That beauty soon has vanished and is past. That rosy blush enfolded in a lily vale Is now blotched over, discoloured and pale.
'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,	So it is with the rest: their beauty fades like a tree in winter, as Deianira elegantly expresses it in the poet:

[10790] **Editor.** The sequence preserves the familiar names and their alliteration where possible. "Mincing" suggests affectedly dainty movement; "bouncing" a buxom, vigorous figure; "fulsome" offensive or cloying. The unattributed Latin asks where the former animation, kissing and smile have gone.

[10791] **Burton.** Printed page 561, *: "M. Draiton."

[10792] **Editor.** The quotation is from Drayton's "Matilda to King John," lines 157–160 as counted in the TCP transcription of the 1603 volume. Its last line begins Now with the Morphew, against Burton's Now is with morphew. Matilda continues by describing tear-worn cheeks and vanished beauty. This is a literary epistle. "Lapt" means enfolded; "morphew" a blotchy skin discoloration. Burton's version is retained.

Original text 1651	Modern English
[10793]*Deforme solis aspicis truncis nemus?* *Sic nostra longum forma percurrens iter,* *Deperdit aliquid semper, & fulget minus,* *Malisq; minus est quicquid in nobis fuit,* *Olim petitum cecidit, & partu labat,* *Materq; multum rapuit ex illa mihi,* *Ætas citato senior eripuit gradu.*	Do you see the wood, ugly with nothing but trunks? So our beauty, travelling its long road, Always loses something and shines less; Whatever we had is diminished by afflictions. What was once desired has fallen, and droops through childbirth; Motherhood has taken much of that beauty from me, And advancing age has snatched it away with hurried step.[10794]
Source page 561–562 And as a tree that in the green wood growes, With fruit and leaves, and in the Summer blowes, In winter like a stock deformed showes: Our beauty takes his race and journey goes, And doth decrease, and loose, and come to nought; Admir'd of old, to this by child-birth brought: And *mother* hath bereft me of my grace, And crooked old age coming on apace.	As a tree that grows in the green wood, With fruit and leaves, and blossoms in the summer, Looks ugly as a bare trunk in the winter, So our beauty runs its course and travels on, Dwindles, loses and comes to nothing. Once admired, childbirth has brought me to this; Motherhood has robbed me of my grace, And bent old age comes quickly on.

[10793] **Burton.** Printed page 561, e: "Senec. act. 2. Herc. Oetæo." "Seneca, Hercules on Oeta, act 2."

[10794] **Editor.** Hercules Oetaeus 384–390 supplies this speech. The scan clearly prints Malisq; minus est, rendered "diminished by afflictions," whereas the consulted text has nec illa venus est. Burton also prints partu labat for periit labans and ex illa for ex illo, with a different order of the last lines. His separate English version expands the tree image and makes motherhood explicit. Both versions remain distinct; the variants need later textual collation.

Original text 1651	Modern English
Source page 562 To conclude with *Chrysostome*, [10795]*When thou seest a fair and beautifull person,* a brave *Bonaroba*, a *bella Donna*, *quæ salivam moveat*, *lepidam puellam & quam tu facile ames*, *a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul, and increasing thy concupiscence; bethink with thy self that it is but earth thou lovest, a meer excrement, which so vexeth thee, which thou so admirest, and thy raging soul will be at rest. Take her skin from her face, and thou shalt see all loathsomness under it, that beauty is a superficiall skin and bones, nerves, sinewes: suppose her sick, now rivel'd, hoarie-headed, hollow cheeked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and snevill in her nostrills, spettle in her mouth, water in her eyes, what filth in her brains,* &c.	To conclude with Chrysostom: when you see a fair and beautiful person, a splendid courtesan, a beautiful lady "who makes your mouth water," "a charming girl whom you could easily love," a comely woman with bright eyes, a cheerful face, a shining look and a pleasing grace, wrenching your soul and increasing your lust, consider that what you love is only earth. It is mere excrement that so torments you and that you so admire; then your raging soul will find rest. Remove the skin from her face and you will see every kind of foulness beneath it: that beauty is a surface of skin, bones, nerves and sinews. Imagine her ill, now wrinkled, grey-haired, hollow-cheeked and old. Within, she is full of filthy phlegm, stinking, putrid, excremental matter: mucus and snot in her nostrils, spittle in her mouth, water in her eyes—what filth in her brain!—and so forth.[10796]
Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shalt perceive almost as much, and love less, as [10797]*Cardan* well writes, *minus amant qui acutè vident*, though *Scaliger* deride him for it:	Or take her at her best and examine her closely in the light. Stand nearer, nearer still: you will notice almost as much and love less, as Cardan aptly writes, "Those who see sharply love less," though Scaliger mocks him for it.[10798]

[10795] **Burton.** Printed page 562, f: "Vides venustam mulierem, fulgidum habentem oculum, vultu hilari coruscantem, eximium quendam aspectum & decorem præ se ferentem, urentem mentem tuam & concupiscentiam agentem; cogita terram esse id quod amas, & quod admiraris stercus, & quod te urit &c. cogita illam jam senescere, jam rugosam cavos genas, ægrotam; tantis sordibus intus plena est, pituita, stercore: reputa quid intra nares, oculos, cerebrum gestat, quas sordes, &c." "You see a beautiful woman with a bright eye, shining with a cheerful face, displaying an extraordinary appearance and grace, inflaming your mind and stirring desire. Think that what you love is earth, that what you admire is dung, and what burns you, etc. Imagine her already ageing, already wrinkled, hollow-cheeked, ill; within she is full of so much filth, phlegm and dung. Consider what she carries within her nostrils, eyes and brain, what filth, etc."

[10796] **Editor.** Bonaroba was a term for a courtesan or sexually available woman; bella donna means beautiful woman. The two following Latin phrases intensify the attraction. Burton's long English passage and Latin margin differ in detail; both are translated as printed. No precise Chrysostom work is given here. The demeaning bodily imagery belongs to the historical argument and is not an editorial account of women's bodies.

[10797] **Burton.** Printed page 562, g: "Subtil. 13." "On Subtlety, book 13."

[10798] **Editor.** Cardan is Girolamo Cardano and Scaliger Julius Caesar Scaliger. The reference is to De subtilitate, book 13; the exact saying and Scaliger's response require collation. Burton uses sharp sight as an image of disenchantment.

Original text 1651	Modern English
If he see her near, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I mean of *Albertus Durer*, *Lomatius* and *Tasnier*, examine him of her. If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, and ill colour; if form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eyes, wrinkles, pimples, redde streeks, frechons, hairs, warts, neves, inequalities, roughness, scabredity, paleness, yellowness, and as many colours as are in a Turkicocks neck, many indecorums in their other parts; *est quod desideres, est quod amputes*, one leires, another frownes, a third gapes, squints, &c.	If someone sees her at close range or studies her in such a posture, whoever he is, by the true rules of symmetry and proportion—I mean those of Albrecht Dürer, Lomazzo and Taisnier—question him about her. If he is "a discriminating observer of forms," he will find many faults in her features and defects of colour; in her shape, perhaps one side of the face larger than the other, or a crooked nose, bad eyes, prominent veins, hollows around the eyes, wrinkles, pimples, red streaks, freckles, hairs, warts, moles, unevenness, roughness, scabbiness, pallor, yellowness and as many colours as on a turkey's neck, with many unseemly features in the other parts. "There is something you would wish added, something you would cut away." One leers, another frowns, a third gapes or squints, and so on.[10799]
And 'tis true that he saith, [10800]*Diligenter consideranti raro facies absoluta, & quæ vitio caret*, seldom shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts of body and minde; she is fair indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, unhonest, *acerba, iniqua*, selfwil'd: she is rich, but deformed; hath a sweet face, but bad carriage, no bringing up, a rude and wanton flirt; a neat body she hath, but it is a nasty queane otherwise, a very slut, of a bad kinde.	And what he says is true: "To the careful observer, a perfect face, free from fault, is rare." Seldom will you find a faultless face, as I have often observed. This defect or disproportion appears throughout body and mind, not in the face alone. She is beautiful, certainly, but foolish; pretty, comely and seemly, with a majestic presence, but perhaps domineering, unchaste, "harsh and unjust," self-willed. She is rich but deformed; has a sweet face but bad manners, no upbringing, a rude, wanton hussy. She has a trim body, but otherwise she is a filthy wench, a complete slattern of a bad sort.[10801]

[10799] **Editor.** Lomatius and Tasnier are normalized as Lomazzo and Taisnier. "Examine him of her" means question the observer about her. "Frechons" are freckles, "neves" moles or blemishes, and "scabredity" roughness or scabbiness. The Latin about adding and cutting is a figure for aesthetic criticism, not a physical procedure.

[10800] **Burton.** Printed page 562, h: "Cardan. subtil. lib. 13." "Cardan, On Subtlety, book 13."

[10801] **Editor.** "Absolute" means perfect; "unhonest" unchaste; "carriage" conduct or manners. "Flirt" here is a disparaging term for a flighty woman, and "slut" can denote a slattern. The catalogue contrasts outward form with alleged qualities of character; its generalizations are Burton's.

Original text 1651	Modern English
As flowres in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavory to the taste as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomack; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *fœda pedes & fœda manus*; a fine leg, bad teeth, a vast body, &c.	Some flowers in a garden have colour but no scent; others smell sweet but are ugly to look at. One tastes unpleasant like rue, bitter as wormwood, yet is a highly medicinal, strengthening flower, most welcome to the stomach. So it is with men and women: one has good qualities but is ill-proportioned, poor and low-born. She has a fine eye but an ugly hand and foot, "ugly in feet and ugly in hands"; a fine leg, bad teeth, a huge body, and so on.[10802]
Examine all parts of body and minde, I advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, at her meales, &c. and in some of these you will surely dislike.	Examine every part of body and mind; I advise you to inquire into everything. See her angry or cheerful, laughing or weeping, hot or cold, ill or sulky, dressed or undressed, in every kind of clothing, position, gesture and passion, at her meals, and so on; in some of these states you will surely dislike her.
Source page 562–563 Yea not her onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu*, (as *Quiverra* prescribes) & *quibuscum conversetur*, whom she converseth with.	Indeed, let him observe not only her but also how her parents conduct themselves. Whatever deformities, defects or burdens of body or mind they have at a given age, their children will probably suffer from likewise: they will "take after their father" or "take after their mother." At the same time let him notice her companions "in daily company," as Quiverra prescribes, and "those with whom she associates"—the people she spends time with.[10803]
Source page 563 *Noscitur ex Comite, qui non cognoscitur ex se.*	A person not known by himself is known by his companion.

[10802] **Editor.** "Cordial" describes a preparation thought to strengthen the heart or spirits. The flower comparison is historical medical imagery. "Base" means low-born or low in social standing; the phrase about hands and feet is compressed Latin, translated by its accusatives of respect.

[10803] **Editor.** Patrizare and matrizare mean resemble one's father and mother. The claim extends physical resemblance to conduct and affliction; it is preserved as Burton's assumption. "Converse" here means associate, not merely talk. Quiverra's identity and work remain unresolved.

Original text 1651	Modern English
According to *Thucidides*, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith *Theocritus*?	According to Thucydides, the best woman is generally the one "of whom least is said in public," the one least talked about abroad. For if she is a well-known reveller, a gadabout, a singer, one who dresses to show off, or a dancer, then beware of her. For what does Theocritus say?[10804]
At vos festivæ ne ne saltate puellæ, *En malus hircus adest in vos saltare paratus.*	But you merry girls, do not, do not dance! Look, a wicked goat is here, ready to mount you.[10805]
Young men will do it when they come to it,	Young men will do it when the chance comes,
Fawnes and Satyres will certainly play wreeks, when they come in such wanton *Baccho's Elenora's* presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions &c. let them still ruminate on that, and as [10806]*Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-strong passions; as a Peacocks feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail;	Fauns and satyrs will certainly play their wild tricks when they enter the presence of such a wanton woman as Baccho's Elenora. When men perceive any such deviation, indecency, disproportion, deformity or bad character, let them keep dwelling on it; as Haedus advises, drawing on Ovid, "let them note the women's faults": mark their faults, vices and errors, and think about their imperfections. This is the most direct way to turn aside and soften love's furious, headstrong passions, just as a peacock's feet and dirty comb are said to make him forget his fine feathers and the pride of his tail.[10807]

[10804] **Editor.** Thucydides 2.45.2 places the sentiment in Pericles' funeral speech to women entering widowhood, referring to their reputation among men for praise or blame. Burton generalizes it. His Latin prints masculine de quo in a sentence about a woman. "Pranker" means someone who dresses or adorns herself showily.

[10805] **Editor.** Saltare repeats the idea of dancing or leaping, with the goat's sexual mounting as the joke. Theocritus is Burton's attribution; the exact Greek poem and Latin version remain uncollated. His following English line is a separate, much freer rendering.

[10806] **Burton.** Printed page 563, †: "Lib. de contem. amoribus, earum mendas volvant animo, sæpe ante oculos constituant, sæpe damnent." "In the book On Despising Loves: let them turn the women's faults over in their minds, often set them before their eyes, often condemn them."

[10807] **Editor.** "Play wreeks" means play wild or mischievous tricks; "the next way" means the nearest or most direct means. The name Baccho's Elenora is retained without a firm identification. Ovid, Remedies for Love 299–340, does recommend dwelling on the beloved's faults, sometimes inventing them; Burton cites the advice through Haedus. The peacock comparison remains a reported emblematic claim.

Original text 1651	Modern English
she is lovely, fair, well-favoured, well qualified, courteous and kinde, *But if she be not so to me, what care I how kinde she be*. I say with [10808]*Philostratus*, *formosa aliis, mihi superba*, she is a tyrant to me, and so let her go.	She is lovely, beautiful, good-looking, accomplished, courteous and kind; but if she is not so to me, what do I care how kind she is? I say with Philostratus, "Beautiful to others, haughty towards me": she is a tyrant to me, so let her go.[10809]
Besides these outward næves or open faults, errors, there be many inward infirmities, secret, some private, (which I will omit) and some more common to the sexe, sullen fits, evil qualities, filthy diseases, in this case fit to be considered;	Besides these outward blemishes, obvious faults and errors, there are many hidden infirmities: some private, which I will omit, and some more common to the sex—sulky fits, bad qualities and filthy diseases—appropriate to consider in this case:
Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam *Savanarola* proponit regula septima penitus observandam; & *Platina dial. amoris fusè perstringit. Lodovicus Bonacialus mulieb. lib. 2. cap. 2. Pet. Hædus. Albertus, & infiniti fere medici.*	"Consideration of women's foulness, especially menstrual foulness, how unclean they are": Savonarola proposes, in his seventh rule, that this be thoroughly considered; Platina discusses it at length in his Dialogue on Love, as do Ludovicus Bonacialus in book 2, chapter 2 of his work on women, Petrus Haedus, Albertus and almost countless physicians.[10810]

[10808] **Burton.** Printed page 563, †: "In delitiis."

[10809] **Editor.** The English refrain and the Philostratus fragment are distinct. "In delitiis" is too abbreviated to establish an exact work here; the wording and both literary sources remain for collation. Superba means proud or disdainful.

[10810] **Editor.** The Latin treats menstruation as foulness and invokes a series of medical authorities. This is a historical prejudice, not a statement adopted by the edition. The translation supplies the implied object of consideration after menstruæ and treats the abbreviated titles descriptively; the Savonarola rule, Platina passage, Bonacialus reference and unspecified Albertus require collation.

Original text 1651	Modern English
[10811]A Lover in *Calcagninus* Apologies, wished with all his heart he were his mistris Ring, to see, hear, embrace, see, and do I know not what: O thou fool, quoth the Ring, if thou wer'st in my room, thou shouldst hear, observe, and see *pudenda & pœnitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.	A lover in Calcagnini's Fables wished with all his heart that he were his mistress's ring, so that he could see, hear, embrace, see again, and do I know not what. "You fool," said the ring, "if you were in my place, you would hear, observe and see things shameful and regrettable, things that would make you loathe and hate her—perhaps even all women on her account."[10812]
I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakness, malice, selfwill, lightness, insatiable lust, jealousie; *Ecclus* 5. 14. *No malice to a womans, no bitterness like to hers, Eccles*. 7. 21. and as the same Author urgeth *Prov*. 31. 10. *Who shall finde a vertuous woman?* He makes a question of it.	I will say nothing of the faults of their minds: their pride, envy, inconstancy, weakness, malice, wilfulness, frivolity, insatiable lust and jealousy. Ecclesiasticus 5:14: "No malice equals a woman's, no bitterness is like hers," Ecclesiastes 7:21. And, as the same author asks in Proverbs 31:10, "Who shall find a virtuous woman?" He makes a question of it.[10813]
Neq; jus neq; bonum, neq; æquum sciunt, melius peius, prosit, obsit, nihil vident, nisi quod libido suggerit. They *know neither good nor bad, be it better or worse* (as the Comicall Poet hath it) *beneficiall or hurtfull, they will do what they list*.	"They know neither right nor goodness nor fairness; better or worse, helpful or harmful, they see nothing except what desire suggests." They know neither good nor bad: whether it is better or worse, beneficial or harmful—as the comic poet puts it—they will do whatever they please.[10814]

[10811] **Burton.** Printed page 563, *: "Quum amator annulum se amicæ optaret, ut ejus amplexu frui posset, &c. O te miserum ait annulus, si meas vices obires, videres, audires, &c. nihil non odio dignum observares." "When a lover wished he were his mistress's ring, so that he might enjoy her embrace, etc.: "You poor fool," said the ring, "if you took my place, you would see and hear, etc.; you would observe nothing that did not deserve hatred.""

[10812] **Editor.** "Apologies" here means apologues or fables. The printed "see, hear, embrace, see" repeats see; the modern version keeps the repetition. "In my room" means in my place. The speaking ring supplies a fictional example, and its exact location in Calcagnini remains unresolved.

[10813] **Editor.** Burton's "I will say nothing" introduces a list: a rhetorical pretence of passing over a subject. His biblical references are retained as printed, not silently corrected. Ecclesiasticus is Sirach, distinct from Ecclesiastes; the familiar parallel for woman's bitterness is Ecclesiastes 7:26, not 7:21. "The same Author" follows the traditional association of Ecclesiastes and Proverbs with Solomon.

[10814] **Editor.** Terence, Heauton Timorumenos 642–643, adapted. In the play Chremes rebukes Sostrata over their daughter's exposure; Burton turns the speech into a general charge against women. His final clause substitutes desire for Terence's wording. The English gloss is Burton's own separate rendering.

Original text 1651	Modern English
[10815]*Insidiæ humani generis, querimonia vitæ,* *Exuviæ noctis, durissima cura diei,* *Pœna virum, nex & juvenum, &c. ——*	Snares of the human race, the lament of life, The spoils of night, the harshest care of day, The punishment of men, the death of young men too, etc.[10816]
Source page 564 And to that purpose were they first made, as *Jupiter* insinuates in the [10817]Poet;	And for that purpose they were first created, as Jupiter suggests in the poet:[10818]
The fire that bold Prometheus stole from me, *With plagues cal'd women shall revenged be,* *On whose alluring and entising face,* *Poor mortalls doting shall their death embrace.*	The fire that bold Prometheus stole from me Shall be avenged with plagues called women: Poor mortals, doting on their alluring, enticing faces, Shall embrace their own death.
In fine, as *Diogenes* concludes in *Nevisanus, Nulla est fœmina quæ non habeat Quid:* they have all their faults.	In short, as Diogenes concludes in Nevisanus, "There is no woman who does not have a certain something": they all have their faults.[10819]
[10820]Every each of them hath some vice, If one be full of villany, Another hath a liquorish eye. If one be full of wantonness, Another is a Chideress.	Every one of them has some fault: If one is full of wickedness, Another has a lustful eye. If one is full of wantonness, Another is a scold.[10821]

[10815] **Burton.** Printed page 563, *: "Lætheus."

[10816] **Editor.** The margin reads Lætheus; the author and exact poem remain unidentified. "Exuviæ" means spoils or things stripped off: "the spoils of night" preserves the compressed, uncertain image instead of supplying an explanation. The verse is a catalogue of accusations against women.

[10817] **Burton.** Printed page 564, *: "See our English Tatius li. 1."

[10818] **Editor.** The fire theft and punishment evoke the myth of Prometheus. Burton cites an English Tatius in the margin; the precise English rendering has not been identified. Jupiter is the Roman name used for Zeus.

[10819] **Editor.** "Quid," literally "something," implies a defect or reservation. Burton attributes the saying to Diogenes through Nevisanus; the precise passage in that intermediary remains unlocated.

[10820] **Burton.** Printed page 564, *: "Chaucer in Romant of the Rose."

[10821] **Editor.** "Liquorish" means lustful; "Chideress," a scolding woman. Romaunt of the Rose 4261–4266, in Skeat's text, supplies the passage; Burton omits line 4262, "Oon is dishonest, another is nyce." The next four lines condemn these charges as Wikked-Tunge's baseless slander. Burton's Chaucer attribution and particular edition remain to be examined.

Original text 1651	Modern English
When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heros* Lanterne to *Anteros, Anteroti sacrum*, [10822]and he that had good successe in his love, should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.	When Leander drowned, the inhabitants of Sestos consecrated Hero's lantern to Anteros, "Sacred to Anteros." Whoever had been successful in love was to light its candle; but no man was ever found to light it. I can attribute this to nothing but women's inconstancy and frivolity.[10823]
[10824]For in a thousand, good there is not one; All be so proud, unthankfull and unkinde, With flinty hearts, careless of others moane, In their own lusts carried most headlong blinde, But more herein to speak I am forbidden, Sometime for speaking truth one may be chidden.	For among a thousand there is not one good woman; All are so proud, ungrateful and unkind, With hearts of flint, heedless of others' suffering, Swept blindly headlong by their own desires. But I am forbidden to say more about this: Sometimes one may be scolded for speaking the truth.[10825]
I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, [10826]*matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95; Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.*	You see that I am unwilling to pursue the case against them, so take care not to misunderstand me: "I touch no married woman." With all good men, and as I ought, I honour the sex. Rather than displease them, I will willingly swear the oath taken by Mercurius Britannicus, Description of Viragos, book 2, folio 95: "That I will never devise any harm against the most noble sex, either in word or in deed," etc.[10827]

[10822] **Burton.** Printed page 564, †: "Qui se facilem in amore probarit, hanc succendito. At qui succendat, ad hunc diem repertus nemo. Calcagninus." "Let the man who has found himself fortunate in love light this. But to this day no one has been found to light it. Calcagnini."

[10823] **Editor.** Hero's light guides Leander's nocturnal visits across the water in their traditional story. Anteros represents requited love. This lantern episode is cited to Calcagnini; its exact location and the unusual Latin "se facilem in amore probarit" remain to be collated. The translation follows Burton's own account of successful love.

[10824] **Burton.** Printed page 564, l: "Ariosto."

[10825] **Editor.** Burton attributes the six English lines to Ariosto without identifying the translator or location. Their rhyme is not forced into the modernization at the expense of sense.

[10826] **Burton.** Printed page 564, †: "Hor:"

[10827] **Editor.** Horace, Satires 1.2.54: in its original setting, "touch" concerns sexual relations with married women; Burton redirects it to verbal criticism. "Viragin." is expanded as Description of Viragos; the precise title and passage associated with Mercurius Britannicus remain to be identified.

Original text 1651	Modern English
let *Simonides, Mantuan, Platina, Pet. Aratine*, and such women-haters bare the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; [10828]*non possunt invectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendi.*	Let Simonides, Mantuan, Platina, Pietro Aretino and such woman-haters bear the blame if anything has been said amiss. I have not written a tenth of what might be brought forward from them and others: "All the invectives and satires written against women cannot be contained in one volume."[10829]
And that which I have said (to speak truth) no more concerns them then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither parciall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most-part be understood of the other.	And, to tell the truth, what I have said concerns women no more than men, though women are named more often in this treatise. To make my defence once and for all, I am neither prejudiced against them nor bitter on that account. What is said of one sex, "with the name changed," may for the most part be understood of the other.[10830]
My words are like *Passus* picture in [10831]*Lucian*, of whom, when a good fellow had bespoke an horse to be painted with his heeles upward, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.	My words are like the picture by Passus in Lucian. A fellow commissioned him to paint a horse with its heels in the air, rolling on its back; he painted it walking. When the man came for his picture, he was very angry and said that it was the exact opposite of what he wanted. But Passus immediately turned the picture upside down, showing him the horse in the position he had requested, and so satisfied him. If anyone objects to my words, let him change the name, read "him" for "her," and the meaning is just the same.[10832]

[10828] **Burton.** Printed page 564, †: "Christoph. Fonseca."

[10829] **Editor.** The named writers function as authorities for the invective Burton claims merely to report. Mantuan is the poet Baptista Mantuanus; Pet. Aratine is Pietro Aretino. The Fonseca passage and the individual charges borrowed from these writers remain uncollated.

[10830] **Editor.** "Apologize" means defend one's position, not express regret. Burton explicitly extends the criticism to men, an instruction repeated in the reversible-picture anecdote.

[10831] **Burton.** Printed page 564, †: "Encom. Demosthen." "Encomium of Demosthenes."

[10832] **Editor.** The Demosthenes encomium transmitted with Lucian, sections 23–24, names the painter Pauson and describes a galloping horse. Burton prints Passus and calls the horse "passant," walking. Both substantive readings are preserved here; "site" means position.

Original text 1651	Modern English
Source page 564–565 But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry? where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying marring, wooing woing: [10833]*a wife is a fever hectick*, as *Scaliger* calls her, *and not to be cured but by death*, as out of *Menander, Atheneus* addes,	But to my point: if women in general are so bad, and men worse than they are, what a risk it is to marry! Where will a man find a good wife, or a woman a good husband? A man may avoid a woman, but not a wife. A wedding is an undoing, some say; marrying is marring, wooing is woeing. "A wife is a wasting fever," as Scaliger calls her, "cured only by death." As Athenaeus adds, quoting Menander:[10834]
Source page 565 *In pelagus te jacis negotiorum, ——* *Non Lybium, non Ægeum, ubi ex triginta non pereunt* *Tria navigia: ducens uxorem servatur prorsus nemo:*	You throw yourself into a sea of troubles— Not the Libyan or Aegean, where out of thirty ships Not three are lost: no man who takes a wife is saved at all.[10835]
Thou wadest into a sea it self of woes; In Libycke and Ægæan each man knowes Of thirty not three ships are cast away, But on this rock not one escapes, I say.	You wade into a very sea of woes; In the Libyan and Aegean seas everyone knows That fewer than three ships out of thirty are wrecked, But on this rock, I say, not one escapes.

[10833] **Burton.** Printed page 565, m: "Febris hectica uxor, & non nisi morte avellenda." "A wife is a wasting fever, and one to be removed only by death."

[10834] **Editor.** "Marrying marring" and "wooing woing" are puns on marriage as ruin and wooing as woe. "Woeing" recreates the latter in modern spelling. A hectic fever was a persistent wasting fever; this is an analogy, not a medical diagnosis. Scaliger's exact passage remains unlocated.

[10835] **Editor.** Athenaeus, Deipnosophists 13.8 in the consulted division, quotes Menander on a sea of troubles. The Libyan and Aegean seas provide ordinary dangers against which marriage is exaggerated. Burton's Latin and his separate four-line English version are both retained.

Original text 1651	Modern English
The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have none; [10836]*παῖδας ἐγὼ λόγους ἐγεννησάμην, libri mentis liberi.* For my part I'le dissemble with him,	For the worldly cares, miseries and discontents that accompany marriage, please learn from those who have experience; I have none. "I have begotten writings as my children"; "books are the mind's children." For my part, I will pretend along with the poet:[10837]
Este procul nymphæ, fallax genus este puellæ, *Vita jugata meo non facit ingenio: Me juvat, &c.*	Keep far away, nymphs; keep away, girls, deceitful race: A life under the yoke does not suit my nature. I delight in—etc.[10838]
many married men exclaime at the miseries of it, and rail at wives downright; I never tried, but as I hear some of them say,	Many married men cry out against its miseries and rail openly at wives. I have never tried it, but I hear some of them say:
[10839]*Mare haud mare, vos mare acerrimum,*	The sea is no sea; you are the fiercest sea.[10840]
An *Irish* Sea is not so turbulent and raging as a litigious wife.	An Irish Sea is less turbulent and raging than a quarrelsome wife.
[10841]*Scylla & Charybdis Sicula contorquens freta,* *Minus est timenda, nulla non melior fera est.*	Scylla and Charybdis, churning the Sicilian straits, Are less to be feared; every wild beast is better.[10842]

[10836] **Burton.** Printed page 565, *: "Synesius, libros ego liberos genui. Lipsius antiq. Lect. lib." "Synesius: I have begotten books as children. Lipsius, Ancient Readings, book [number not supplied]."

[10837] **Editor.** The Greek says that writings have been begotten as children; the Latin plays on libri, books, and liberi, children. Compare Synesius, Letter 1 to Nicander. Burton's Lipsius reference supplies no book number. Greek ligatures and accent forms are normalized; fine typographical collation remains open.

[10838] **Editor.** "Jugata" means yoked, with marriage implied. Burton breaks off after "Me juvat," "I delight in"; the missing continuation is not supplied. The poem is unattributed here. "Dissemble" preserves Burton's suggestion of a pose rather than a simple declaration of settled preference.

[10839] **Burton.** Printed page 565, o: "Plautus Asin act. 1."

[10840] **Editor.** Plautus, Asinaria 134: the speaker is Argyrippus, reproaching the women who have excluded him, not a husband complaining of his wife. Burton omits "est" and varies the spelling. The following Irish Sea comparison is his own application.

[10841] **Burton.** Printed page 565, *: "Senec. in. Hercul."

[10842] **Editor.** Hercules Oetaeus 235–236, transmitted under Seneca's name. Scylla and Charybdis are the paired maritime dangers of the Sicilian straits; in the drama the Nurse speaks of a wife's jealous rage. Burton's looser English couplet remains distinct from the Latin translation.

Original text 1651	Modern English
Scylla and *Charybis* are lesse dangerous, There is no beast that is so noxious.	Scylla and Charybdis are less dangerous; No beast is so harmful.
Which made the Divell belike, as most interpreters hold, when he had taken away *Job's* goods, *corporis & fortunæ bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. ut novum calamitatis inde genus viro existeret*, to vex and gaule him worse *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman.	This presumably made the Devil—as most interpreters maintain—leave Job his wicked wife after taking away his possessions, "the goods of body and fortune," his health, children and friends, so as to persecute him still more. Pineda proves this from Tertullian, Cyprian, Augustine, Chrysostom, Prosper, Gaudentius and others: "so that a new kind of calamity might arise for the man from this," to vex and torment him worse "than all hell," worse than all its devils, knowing as he did the character of a bad woman.[10843]
Jupiter non tribuit homini pestilentius malum, saith *Simonides: better dwell with a Dragon or a Lion, then keep house with a wicked wife. Ecclus* 25. 18. *better dwell in a wilderness. Prov.* 21. 19. *no wickedness like to her, Ecclus* 25. 22. *She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees, vers.* 25. A *woman and death are two the bitterest things in the world:*	"Jupiter has given man no more destructive evil," says Simonides. "Better to dwell with a dragon or a lion than to keep house with a wicked wife," Ecclesiasticus 25:18; "better to live in a wilderness," Proverbs 21:19. "No wickedness is like hers," Ecclesiasticus 25:22. "She causes a grieving heart, a sorrowful face, a wounded mind, weak hands and feeble knees," verse 25. "A woman and death are the two bitterest things in the world."[10844]
uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And. 1. 5. And yet for all this we Batchelors desire to be married, with that *Vestall* virgin, we long for it,	"I must take a wife today: he seemed to me to be saying, 'Go home and hang yourself,'" Terence, Andria 1.5. Yet for all this, we bachelors wish to marry; like that Vestal virgin, we long for it:[10845]

[10843] **Editor.** This judgment of Job's wife is presented as a line of interpretation, mediated by Juan de Pineda and his patristic authorities. It is not a quotation from the biblical narrator. Exact locations in Pineda and the named authors remain to be checked.

[10844] **Editor.** Burton's scriptural numbering is retained; the warnings cluster in Sirach 25, whose verse divisions vary. The saying attributed to "Simonides" has a parallel near the end of Semonides of Amorgos, poem 7, in its attack on women. The comparison is through an English translation; Burton's Latin intermediary remains unidentified.

[10845] **Editor.** Terence, Andria 254–255, has Pamphilus interpreting his father's order that he marry. Burton changes the order's second person into the first person, "I must take a wife." It is a character's comic expression of distress.

Original text 1651	Modern English
[10846]*Felices nuptæ! moriar, nisi nubere dulce est.*	Happy married women! May I die if marrying is not sweet.[10847]
Tis the sweetest thing in the world, I would I had a wife, saith he,	"It is the sweetest thing in the world; I wish I had a wife," he says:
For fain would I leave a single life, If I could get me a good wife.	For gladly would I leave the single life, If I could find myself a good wife.
hai-ho for an husband cries she, a bad husband, nay the worst that ever was is better then none: O blissfull marriage, O most welcome marriage, and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it.	"Heigh-ho for a husband!" she cries. A bad husband—indeed, the worst that ever was—is better than none. O blissful marriage, O most welcome marriage! Happy are those who are joined in this way. We eagerly seek it and are never at ease until we have achieved it.
But with what fate? like those birds in the [10848]Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullenness, and would not eat. So we commend marriage;	But with what outcome? We are like the birds in the emblem that fed around a cage: as long as they could fly away whenever they wished, they liked it well enough. But once they were caught and could not get free, although they had the same food, they pined away in dejection and would not eat. So we praise marriage:[10849]
Source page 566 *—— donec miselli liberi* *Aspicimus dominam; sed postquam heu janua clausa est,* *Fel intus est quod mel fuit:*	While we poor wretches are still free And gaze upon our mistress; but once, alas, the door is shut, What was honey becomes gall within.[10850]

[10846] **Burton.** Printed page 565, †: "Seneca."

[10847] **Editor.** Seneca the Elder, Controversiae 6.8, gives this verse in an imaginary legal case about a Vestal virgin accused after writing it. It is not evidence of an actual prosecution. "Nuptæ" means married women; the speaker envies them. Burton then changes to a male bachelor's voice.

[10848] **Burton.** Printed page 565, †: "Amator. Emblem." "Love emblems."

[10849] **Editor.** An emblem combines an image with explanatory words. Burton's abbreviated reference gives no author or emblem number. "Meat" here is food, not specifically animal flesh.

[10850] **Editor.** This unattributed verse continues the sentence from the preceding page. "Fel" is bitter gall and "mel" is honey; the Latin compresses the reversal into a rhyme. The couple's enclosure follows the birdcage image.

Original text 1651	Modern English
So long as we are wooers, may kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, *give me my yellow hose again:* a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it self.	As long as we are wooers, free to kiss and embrace whenever we please, nothing is so sweet: we think ourselves in heaven. But once we are bound and have lost our liberty, marriage is a hell: "Give me my yellow stockings again!" A mouse in a trap lives just as merrily; some of us are in purgatory, if not hell itself.[10851]
Dulce bellum inexpertis, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, 'till it be tried: and then as wars are most dangerous, irksome, every minute at deaths door, so is, &c.	"War is sweet to those who have not experienced it," as the proverb goes. It is fine to talk of war, and marriage is sweet to contemplate until it is tried. Then, just as war is terribly dangerous and distressing, with death at the door every minute, so is—etc.[10852]
When those wild *Irish* Peers, saith [10853]*Stanihurst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Prince-like cheer, generous wines, dainty fare, had seen his [10854]massie plate of silver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes:	When those wild Irish noblemen, says Stanihurst, were entertained by King Henry II when he kept Christmas in Dublin, they tasted his princely hospitality, fine wines and delicate food; they saw his heavy silver and gold plate, enamelled and set with jewels, golden candlesticks, splendid rich hangings and magnificent furnishings; they heard his trumpets, fifes and drums and his exquisite music of every kind.[10855]

[10851] **Editor.** "Koll" means embrace. The yellow-hose saying asks for the former condition back in this context; its precise proverbial background remains unidentified. The literal clothing image is retained.

[10852] **Editor.** The proverb contrasts imagined pleasures with experience. Burton deliberately leaves the parallel with marriage unfinished at "so is, &c."; the modernization does the same.

[10853] **Burton.** Printed page 566, o: "De rebus Hibernicis, l. 3." "On Irish Affairs, book 3."

[10854] **Burton.** Printed page 566, p: "Gemmea pocula, argentea vasa, cælata candelabra, aurea, &c. Conchileata aulea, buccinarum clangorem, tibiarum cantum, & symphoniæ suavitatem, majestatemq; principis coronati cum vidissent sella de aurata, &c." "Jewelled cups, silver vessels, chased golden candlesticks, etc.; purple hangings, the blare of trumpets, the sound of pipes and the sweetness of harmonious music; when they had seen the majesty of the crowned prince on a gilded throne, etc."

[10855] **Editor.** Richard Stanihurst's On Irish Affairs, book 3, is Burton's authority. The description of the Irish as wild and their life as squalid belongs to this partisan historical presentation. The Latin marginal list repeats and supplements the luxurious objects in the body.

Original text 1651	Modern English
when they had observed his majesticall presence as he sate in purple robes, crowned with his scepter, &c. in his royall seat, the poor men were so amazed, enamored, and taken with the object, that they were *pertæsi domestici & pristini tyrotarchi*, as weary and ashamed of their own sordidity and manner of life. They would all be *English* forthwith; who but *English!* but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late.	When they observed his majestic presence, sitting in purple robes on his royal throne, crowned and holding his sceptre, the poor men were so amazed, enchanted and captivated by the sight that they were "weary of their former homely fare," weary and ashamed of their own squalor and way of life. They would all become English immediately: who mattered but the English? But once they had submitted and lost their former liberty, some began to rebel and others to regret what they had done, when it was too late.[10856]
'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexum ruimus*, we rave, we burn, and would fain be married.	It is the same with us bachelors. When we see those lovely faces and women's dazzling displays, observe their pleasing gestures and graces, listen to their siren songs, see them dance and so on, we imagine that their characters are as fine as their faces. We are captivated by silent signs; "we rush into their embrace"; we rave, we burn and would gladly be married.
But when we feel the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will enform us, farewell wiving for my part, and as the Comicall Poet merrily saith,	But when we feel the miseries, cares and woes that come with it, many of us lament, cry out at last and cannot be released. If this is true, as some will tell us from experience, then for my part, farewell to taking a wife! As the comic poet says in jest:

[10856] **Editor.** The scan reads "tyrotarchi," an obscure form left unchanged on the original side. "Former homely fare" is provisional, guided by the immediate contrast of food and Burton's English explanation; collation with Stanihurst is required. The political anecdote becomes an analogy for attraction followed by loss of liberty.

Original text 1651	Modern English
[10857]*Perdatur ille pessimè qui fœminam* *Duxit secundus, nam nihil primo imprecor!* *Ignarus ut puto mali primus fuit.*	May the second man to take a wife perish miserably; I call down no curse upon the first! The first, I think, did not know the evil.[10858]
[10859]Foul fall him that brought the second match to passe, The first I wish no harm, poor man alas, He knew not what he did, nor what it was.	Ill befall the man who made the second match; I wish the first no harm—alas, poor man, He knew neither what he did nor what it was.
What shall I say to him that marries again and again,	What shall I say to the man who marries again and again,
[10860]*Stulta maritali qui porrigit ora capistro,*	Who puts his foolish head into the marriage halter?[10861]
I pitty him not, for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *Syracusian* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken, [10862]and so I pray you take it.	I do not pity him. As for the first time, he must manage as he can, sometimes bear the burden on his head and shoulders and let his next-door neighbour ride, or else run away; or, like that Syracusan in a storm when all heavy things had to be unloaded from the ship, throw his wife into the sea, "because she was the greatest weight." But I confess that this is said in jest, and I ask you to take it that way.[10863]

[10857] **Burton.** Printed page 566, p: "Eubulus in Crisill. Athenæus dypnosophist. l. 13. c. 3."

[10858] **Editor.** Athenaeus 13.8 in the consulted division quotes Eubulus's Chrysilla about marrying twice. Burton's Latin "duxit secundus," and especially Ralph Burton's following version, can instead suggest the second man ever to marry. That ambiguity is retained, rather than silently substituting the consulted translation's interpretation.

[10859] **Burton.** Printed page 566, †: "Translated by my brother Ralfe Burton."

[10860] **Burton.** Printed page 566, *: "Juvenal."

[10861] **Editor.** Juvenal, Satire 6.43, reads "iam" where Burton has "qui." The marriage "capistrum" is an animal's halter or muzzle; "head" renders the literal "face" naturally while keeping the image of restraint.

[10862] **Burton.** Printed page 566, r: "Hæc in speciem dicta cave ut credas." "These things are said for effect: take care how you believe them."

[10863] **Editor.** "Bear it out" means endure; the neighbour's "riding" carries a sexual suggestion of cuckoldry. The Syracusan anecdote treats a wife as ship's ballast. Burton expressly labels the passage comic, reinforced by his marginal caution.

Original text 1651	Modern English
Source page 566–567 In sober sadness, [10864]marriage is a bondage, a thralldom, an yoke, an hinderance to all good enterprises, (*he hath married a wife and cannot come*) a stop to all preferments, a rock on which many are saved, many impinge and are cast away: not that the thing is evill in it self or troublesome, but full of all contentment and happiness, one of the three things which please God, [10865]*when a man and his wife agree together*, an honorable and happy estate, who knows it not? If they be sober, wise, honest, as the Poet infers,	In sober earnest, marriage is a bondage, a slavery, a yoke, an obstacle to every good undertaking—"he has married a wife and cannot come"—a bar to every advancement, a rock on which many are saved and against which many strike and are wrecked. Not that marriage itself is evil or troublesome: it is full of every satisfaction and happiness, one of the three things that please God, "when a man and his wife agree together." It is an honourable and happy state—who does not know it?—if they are temperate, wise and virtuous, as the poet concludes:[10866]
Source page 567 [10867]*Si commodos nanciscantur amores,* *Nullum iis abest voluptatis genus.*	If they find loves that suit them, No kind of pleasure is missing.[10868]
If fitly matcht be man and wife, No pleasure's wanting to their life.	If man and wife are well matched, No pleasure is lacking in their life.
But to undiscreet sensuall persons, that as brutes are wholy led by sense, it is a ferall plague, many times an hell it self, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections.	But to imprudent, sensual people, governed wholly by their senses like beasts, it is a deadly plague, often a hell in itself, and can give little or no satisfaction, since their lusts are often so unruly and monstrous and their affections so changeable.

[10864] **Burton.** Printed page 566, s: "Batchelors alwayes are the bravest men. Bacon. seek eternity in memory, not in posterity, like Epaminondas, that instead of children, left two great victories behinde him, which he called his two daughters."

[10865] **Burton.** Printed page 567, *: "Ecclus 28. [3?]"

[10866] **Editor.** "In sober sadness" means seriously; the parenthesis echoes Luke 14:20. The harmonious couple belongs to Sirach 25:1, against the margin's uncertain "Ecclus 28.3." Bacon's essays Of Marriage and Single Life and Of Parents and Children discuss childless benefactors and lasting achievement, but neither supplies this whole marginal statement. Its wording and Epaminondas example remain untraced. Burton distinguishes marriage from its abuse.

[10867] **Burton.** Printed page 567, †: "Euripides Andromach."

[10868] **Editor.** Burton cites Euripides' Andromache for this Latin couplet; its exact Greek parallel and intermediary remain unlocated. His separate English couplet is retained.

Original text 1651	Modern English
Uxor nomen dignitatis, non voluptatis, as [10869]he said, a wife is a name of honor, not of pleasure: she is fit to bear the office, govern a family, to bring up children, sit at bords end and carve, as some carnal men think and say; they had rather go to the stews, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their own; except they may, as some Princes and great men do, keep as many Curtisans as they will themselves, fly out *impunè*,	"Wife is a title of dignity, not of pleasure," as he said: a wife is a name of honour, not of pleasure. She is fit to hold the office, govern a household, bring up children, sit at the head of the table and carve—as some lustful men think and say. They would rather visit brothels or snatch an encounter now and then when they can, borrowing from their neighbours, than have wives of their own; unless, like some princes and great men, they may keep as many courtesans as they please and stray "with impunity,"[10870]
[10871]*Permolere uxores alienas*.	Grind away at other men's wives.[10872]
that polygamy of *Turkes, Lex Iulia*, with *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *uti uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use:	Unless the Turks' polygamy, the Julian law that Caesar once enforced in Rome—though Levinus Torrentius and others doubt it—"allowing them as many wives, and whichever wives, they wished," so that every great man might marry and keep as many wives as he wanted, or Irish divorce, were customary:[10873]

[10869] **Burton.** Printed page 567, s: "Ælius Verus imperator Spar. vit. ejus." "The emperor Aelius Verus: Spartianus, his Life."

[10870] **Editor.** Historia Augusta, Aelius 5.11, attributes the maxim to Aelius Verus replying to his wife's complaint about his affairs. The margin calls him emperor, although he died as Caesar before becoming emperor. Burton presents the household role here as the view of "some carnal men." "Stews" means brothels.

[10871] **Burton.** Printed page 567, †: "Hor:"

[10872] **Editor.** Horace, Satires 1.2.35, uses "permolere," literally to grind thoroughly, as a coarse sexual metaphor. "Other men's wives" continues the preceding line in Horace. The grinding image is preserved rather than turned into a neutral phrase for adultery.

[10873] **Editor.** Suetonius, Julius 52.3, reports a proposed measure permitting Caesar multiple wives for producing children, not an enacted general permission for great men. Burton registers Torrentius's doubt but broadens the claim. Printed "with Cæsar" is read as "which Caesar" in the modernization. His Irish-divorce assertion remains unverified.

Original text 1651	Modern English
but as it is, 'tis hard and gives not that satisfaction to these carnal men, beastly men as too many are: [10874]What still the same, to be tied [10875]to one, be she never so fair, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeit as thou wilt, as [10876]*Parmeno* told *Thais, Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men:	As things stand, marriage is hard and does not give these sensual men—beastly men, as too many are—the satisfaction they want. "What, always the same one?" To be bound to one woman, however beautiful or virtuous, to love one for long, is more than they can endure. Say what you please and pretend as you like: as Parmeno told Thais, "Nor will you be content with one." One man will never satisfy you; nor will one woman satisfy many men.[10877]
But as [10878]*Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c. No father, no, I am a lover still, and cannot be contented with one woman. Pythias, Echo, Menades*, and I know not how many besides were his Mistresses, he might not abide marriage.	But, as Pan replied to his father Mercury when asked whether he was married, "Not at all, father, for I am a lover," etc. "No, father, no, I am still a lover and cannot be content with one woman." Pythias, Echo, the Maenads and I do not know how many others were his mistresses: he could not bear marriage.[10879]
Varietas delectat, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,	"Variety delights." Marriage is disgusting and tedious: what, always the same one? What the satirist said of Iberina proves true of most:[10880]

[10874] **Burton.** Printed page 567, †: "Quod licet, ingratum est." "What is permitted gives no pleasure."

[10875] **Burton.** Printed page 567, t: "For better for worse, for richer for poorer, in sickness and in health, &c. tis durus sermo to a sensuall man." ""Durus sermo" means "a hard saying.""

[10876] **Burton.** Printed page 567, p: "Ter. act. 1. Sc. 2. Eunuch."

[10877] **Editor.** The marginal marriage-vow formula explains the lasting tie the sensual person rejects. Terence, Eunuchus 122, has Parmeno say "eras," "you were," to Thais; Burton prints "eris," "you will be." The translation preserves Burton's tense.

[10878] **Burton.** Printed page 567, q: "Lucian. Tom. 4. necq; cum unâ aliquâ rem habere contentus forem." "Lucian, volume 4: nor would I be content to have an affair with any one woman."

[10879] **Editor.** Lucian's dialogue of Pan and Hermes, section 2 in the consulted text, names Echo, Pitys and the Maenads; Burton prints Pythias. That name is retained rather than silently corrected. Mercury is Hermes; the Maenads are the female followers of Dionysus. The marginal Latin supplies the sentence's further refusal of one woman.

[10880] **Editor.** The questions mimic dissatisfaction with one partner; the maxim about variety supplies its rationale. The shift back towards accusations against women is Burton's, followed shortly by a corresponding accusation against men.

Original text 1651	Modern English
[10881]*Unus Iberinæ vir sufficit? ocyus illud* *Extorquebis ut hæc oculo contenta sit uno,*	Does one man satisfy Iberina? You will sooner Force her to be content with a single eye.[10882]
'Tis not one man will serve her by her will, As soon shee'l have one eye as one man still:	One man will not suffice her, if she has her will; She would as soon have one eye as always one man.
As capable of any impression as *materia prima* it self, that still desires new forms, like the sea their affections ebb and flow. Husband is a cloak for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum.*	As receptive to any impression as "prime matter" itself, which always desires new forms, their affections ebb and flow like the sea. For some women a husband is a cloak to hide their wickedness: once married, a woman may stray as she pleases; the title of husband is a sanctuary that makes everything acceptable. "Things have come to such a pass," says Seneca, "that no woman has a husband except to excite a lover."[10883]

[10881] **Burton.** Printed page 567, †: "Juvenal."

[10882] **Editor.** Juvenal, Satire 6.53–54; the consulted text spells the name Hiberina. The comparison imagines that she would sooner accept one eye than one partner. Burton's separate English rendering follows.

[10883] **Editor.** "Materia prima," prime matter, is the philosophical substrate that receives form. Burton applies its capacity for forms to changing desire. Seneca, On Benefits 3.16.3, supplies the statement about taking a husband to entice an adulterous lover. "Sanctuary" means a protective refuge or cover.

Original text 1651	Modern English
Source page 567–568 They are right and straight, as true *Trojans* as mine hostes daughter, that *Spanish* wench in [10884]*Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himself, they must have their pleasure of all they see, and are in a word far more fickle then any woman.	They are upright and true, as faithful a band as my hostess's daughter—that Spanish girl in Ariosto—and as good wives as Messalina. Many men are just as constant in their choice and as good husbands as Nero himself: they must have their pleasure with everyone they see and are, in a word, far more fickle than any woman.[10885]
Source page 568 For either they be full of jealousie, Or masterfull, or loven novelte, &c.	For either they are full of jealousy, Or domineering, or in love with novelty, etc.
Good men have often ill wives, as bad as *Xantippe* was to *Socrates, Elevora* to *St. Lues, Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod, Serena* to *Dioclesian, Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*.	Good men often have bad wives, as bad as Xanthippe was to Socrates, Elevora to St Lues and Isabella to our Edward II. And good wives are just as often matched with bad husbands, as Mariamne with Herod, Serena with Diocletian, Theodora with Theophilus and Thyra with Gurmunde.[10886]
But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.	But I will say nothing of dissolute and bad husbands, or of bachelors and their vices. Their good qualities are a fitter subject for a full volume; already too well known in every village, town and city, they need no proclamation. And, lest I spoil any matches or dishearten loving young women, for the present I will let them pass.[10887]

[10884] **Burton.** Printed page 567, u: "Lib. 28."

[10885] **Editor.** "True Trojans" is an ironic expression for loyal companions; the surrounding comparisons reverse the praise. Burton cites book 28 of Ariosto for the Spanish girl, without a stanza. Messalina and Nero serve as conventional examples of sexual misconduct; the details of Burton's allusions remain uncollated.

[10886] **Editor.** The names belong to Burton's catalogue of ill-matched couples, whose moral judgments are preserved as his. The scan clearly prints "Elevora" and "St. Lues"; their intended identification remains uncertain. The Serena story and the other historical or legendary assessments require later source collation.

[10887] **Editor.** A "just volume" is a full or substantial volume; "blazon" is public proclamation. "Good qualities" is sarcastic in its setting. Burton ends with the same pretence of silence with which this block began.

Original text 1651	Modern English
Being that men and women are so irreligious, depraved by nature, so wandring in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the [10888]*Embleme*, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,	Since men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so prone to disagreement, so heedless of marriage vows, what shall I say? If you are such a person, or happen upon such a wife, what harmony can there be, what hope of agreement? It is not wedlock but deadlock—as with the reed and fern in the emblem, averse and opposed by nature. The odds are twenty to one against your marrying to your satisfaction. Just as in a lottery forty blanks were commonly drawn for one prize, you will hardly choose a good partner from a multitude. Little relief, then, little comfort comes from it:[10889]
[10890]*Nec integrum unquam transiges lætus diem.*	Nor will you ever pass a whole day happily.[10891]
If he or she be such a one, Thou hadst much better be alone.	If he or she is such a person, You would be much better off alone.

[10888] **Burton.** Printed page 568, r: "Camerar. 82. cent. 3." "Camerarius, emblem 82, third hundred."

[10889] **Editor.** "Conjugium" means marriage; Burton's punning "conjurgium" evokes quarrelling. "Wedlock/deadlock" reproduces a comparable verbal contrast, though the Latin emphasizes strife. Camerarius's emblem supplies the plant analogy; its text remains uncollated. The numerical odds are rhetorical illustrations, not measured probabilities.

[10890] **Burton.** Printed page 568, s: "Simonides."

[10891] **Editor.** Semonides of Amorgos, poem 7, near its end, similarly denies a man living with a woman an untroubled day. This English comparison supports the sense; Burton's Latin version remains untraced. His following couplet applies the warning to either sex.

Original text 1651	Modern English
If she be barren, she is not —— &c. If she have [10892]children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee, —— *fœcunda domum tibi prole gravabit,* thou wilt not be able to bring them up, [10893]*and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst?*	If she is barren, she is not—etc. If she has children and your circumstances are poor, however cautious and careful you may be, the expense will ruin you: "She will burden your household with plentiful offspring." You will not be able to bring them up; and what greater misery can there be than to beget children to whom you can leave no inheritance but hunger and thirst?[10894]
[10895]*cum fames dominatur, strident voces rogantium panem, penetrantes patris cor:* what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very carefull of their education, they will not be ruled.	"When hunger rules, the cries of those asking for bread ring out, piercing their father's heart." What is so grievous as turning them out into the wide world to fend for themselves? No plague equals poverty. And when you have ample means and take great care over their upbringing, they will not obey.
Think but of that old proverb, *ἡρώων τέκνα πήματα, Heroum filii noxæ,* great mens sons seldome do well; *O utinam aut cœlebs mansissem, aut prole carerem!* [10896]*Augustus* exclaims in *Suetonius.*	Just think of the old proverb, "Heroes' children are troubles," "Heroes' sons are afflictions": great men's sons seldom do well. "Oh, if only I had remained unmarried, or had no offspring!" Augustus exclaims in Suetonius.[10897]

[10892] **Burton.** Printed page 568, x: "Children make misfortunes more bitter. Bacon."

[10893] **Burton.** Printed page 568, y: "Heinsius Epist. Primiero. Nihil miserius quàm procreare liberos ad quos nihil ex hæreditate tua pervenire videas præter famem & sitim." "Heinsius, letter to Primiero. Nothing is more miserable than to beget children to whom you see that nothing of your inheritance will pass except hunger and thirst."

[10894] **Editor.** Burton breaks off the opening complaint with a dash and "&c."; no missing accusation is supplied. "State" means financial circumstances and "charge" the cost of supporting dependants. The following Latin promises abundant offspring as a burden, not a blessing.

[10895] **Burton.** Printed page 568, †: "Chrys. Fonseca."

[10896] **Burton.** Printed page 568, x: "Liberi sibi carcinomata." "His children were cancers to him."

[10897] **Editor.** The Greek proverb and its Latin version are both retained in translation. Suetonius, Augustus 65, gives the emperor's lament in Greek and calls his disgraced daughter Julia and grandchildren Julia and Agrippa his three ulcers and cancers. Burton's Latin compresses that lament and his margin generalizes its targets as children.

Original text 1651	Modern English
Jacob had his *Ruben, Simeon* and *Levi: David* an *Amnon,* an *Absolon, Adoniah;* wise mens sons are commonly fools, insomuch that *Spartian* concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium;* [10898]*They had been much better to have been childless.*	Jacob had his Reuben, Simeon and Levi; David an Amnon, an Absalom, an Adonijah. Wise men's sons are commonly fools, so much so that Spartianus concludes that "scarcely any great man has left behind a thoroughly good and useful son." They would have been much better off childless.[10899]
'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore, thy servants lazie drones and theeves, thy neighbours divels, they will make thee weary of thy life.	It is all too common among people of middling rank: your son is a drunkard, a gambler, a spendthrift; your daughter a fool, a whore; your servants lazy drones and thieves; your neighbours devils. They will make you weary of your life.
[10900]*If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like Juno in the Tragedy, there's nothing but tempests, all is in an uproar.* If she be soft and foolish, thou wert better have a block, she will shame thee and reveal thy secrets:	If your wife is quarrelsome, you would be better off buried alive whenever she cannot have her way. She will be so impatient, constantly raving and roaring like Juno in the tragedy: nothing but storms, everything in uproar. If she is weak-minded and foolish, you would be better off with a block of wood; she will disgrace you and reveal your secrets.[10901]
Source page 569 if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum,* saith *Nevisanus,* she will be too insolent and peevish,	If she is wise, learned and accomplished, the opposite danger is just as great: "It is most dangerous to marry a learned woman," says Nevisanus. She will be too arrogant and ill-tempered.

[10898] **Burton.** Printed page 568, y: "Melius fuerat eos sine liberis decessisse." "It would have been better for them to have died without children."

[10899] **Editor.** Reuben, Simeon and Levi are Jacob's sons; Amnon, Absalom and Adonijah are David's. Burton collects their troubled biblical histories as examples. The exact wording and location of his conclusion attributed to Spartianus remain to be collated.

[10900] **Burton.** Printed page 568, z: "Lemnius cap. 6. lib. 1. Si morosa, si non in omnibus obsequaris, omnia impacata in ædibus, omnia sursum misceri videas, multæ tempestates, &c. Lib. 2. numer. 101. sil. nup." "Lemnius, chapter 6, book 1. If she is ill-tempered, if you do not comply with her in everything, you will see everything unsettled in the house, everything turned upside down, many storms, etc. Marriage Miscellany, book 2, number 101."

[10901] **Editor.** "Froward" means contrary or hard to please; "soft" here means weak in judgement. "Juno in the Tragedy" is not identified more precisely. The final reference to Sylva nuptialis in the margin is retained with the Lemnius entry as printed.

Original text 1651	Modern English
[10902]*Malo Venusinam quam te Cornelia mater.*	I prefer Venusina to you, mother Cornelia.[10903]
Take heed; if she be a slut, thou wilt loath her; if proud shee'l beggar thee, [10904]*shee'l spend thy patrimony in bables, all Arabia will not serve to perfume her haire,* saith *Lucian:* if fair and wanton, shee'l make thee a Cornuto; if deformed, she will paint.	Take care: if she is slovenly, you will loathe her; if proud, she will beggar you. "She will spend your inheritance on trinkets; all Arabia will not suffice to perfume her hair," says Lucian. If beautiful and wanton, she will make a cuckold of you; if ugly, she will paint her face.[10905]
[10906]*If her face be filthy by nature, she will mend it by art, alienis & adscititiis imposturis, which who can indure?* If she do not paint she will look so filthy, thou canst not love her, and that peradventure will make thee unhonest. *Cromerus lib.* 12. *hist.* relates of *Casimirus,* [10907]that he was unchast, because his wife *Aleida* the daughter of *Henry* Landgrave of *Hessia,* was so deformed.	If her face is ugly by nature, she will improve it artificially, "with borrowed, external deceptions"—and who can bear that? If she does not paint, she will look so ugly that you cannot love her, and perhaps that will make you unfaithful. Kromer, in book 12 of his History, relates that Casimir was unchaste because his wife Aleida, daughter of Henry, Landgrave of Hesse, was so ugly.[10908]
If she be poor, she brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,	If she is poor, she brings poverty with her, says Nevisanus, misery and discontent. If you marry a maiden, you cannot be sure how she will turn out:
Hæc forsan veniet non satis apta tibi:	Perhaps she will prove ill suited to you.

[10902] **Burton.** Printed page 569, b: "Juvenal."

[10903] **Editor.** Juvenal, Satire 6.167–169, prefers Venustina to Cornelia, mother of the Gracchi, if Cornelia brings pride in her ancestry along with her virtues. Burton prints Venusinam, retained here rather than silently changed to the consulted text's Venustinam.

[10904] **Burton.** Printed page 569, *: "Tom. 4. Amores. omnem mariti opulentiam profundet, totam Arabiam capillis redolens." "Volume 4, Loves: she will squander all her husband's wealth, her hair fragrant with all Arabia."

[10905] **Editor.** "Slut" here means dirty or untidy; "Cornuto," cuckold; "paint," use cosmetics. Loves 40, transmitted under Lucian's name, has Callicratidas accuse dark-haired women of spending their husbands' wealth on Arabian perfumes. Burton broadens the charge. This is polemic within a debate about love; his Latin intermediary remains unidentified.

[10906] **Burton.** Printed page 569, †: "Idem. & quis sanæ mentis sustinere queat &c." "The same: and who in his right mind could endure it, etc.?"

[10907] **Burton.** Printed page 569, c: "Subegit ancillas quod uxor eius deformior esset." "He had intercourse with maidservants because his wife was rather ugly."

[10908] **Editor.** Burton cites Marcin Kromer's history of Poland for this allegation about Casimir and Aleida. Its wording and historical basis have not been independently established here. "Unhonest" refers to sexual misconduct.

Original text 1651	Modern English
If yong, she is likely wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nil nisi jurgia,* all is in an uprore, and there is little quietness to be had: if an old maid, 'tis an hazard she dies in childbed: if a rich [10909]widdow, *induces te in laqueum,* thou dost halter thy self, she will make all away before hand, to her other children, &c.	If young, she is likely to be wanton and untaught; if vigorous, too lustful. And if she is not satisfied —you know where and when—there is "nothing but quarrelling": everything is in uproar, and little peace is to be had. If she is an older maiden, there is a risk she will die in childbirth; if a rich widow, "you lead yourself into a snare," you put a halter round your own neck: she will hand everything over beforehand to her other children, etc.[10910]
—— [10911]*dominam quis possit ferre tonantem?*	Who could endure a thundering mistress?
she will hit thee still in the teeth with her first husband: if a yong widdow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam ædibus inducit,* she will be so proud, so high-minded, so imperious. For	She will constantly reproach you with her first husband. If a young widow, she is often insatiable and immodest. If she is rich, well born, brings a large dowry or has noble connections, your wife's relations will eat you out of house and home: "A rich woman brings ruin upon a household." She will be so proud, so haughty, so domineering. For[10912]
—— *nihil est magis intolerabile dite,*	Nothing is more unbearable than a rich woman.[10913]

[10909] **Burton.** Printed page 569, d: "Sil. nup. l. 2. num. 25. Dives inducit tempestatem, pauper curam: Ducens viduam se inducit in laqueum." "Marriage Miscellany, book 2, number 25. A rich woman brings a storm, a poor woman worry; a man marrying a widow leads himself into a snare."

[10910] **Editor.** "Lusty" means physically vigorous; the next word, "lascivious," makes the sexual charge explicit. "You know where and when" is Burton's euphemism for sexual satisfaction. The halter image conveys entrapment, and "her other children" are those from the widow's previous marriage.

[10911] **Burton.** Printed page 569, †: "Sic quisq; dicit, alteram ducit tamen." "Everyone says so, yet marries another woman."

[10912] **Editor.** "Friends" can include family or relations. "Hit thee in the teeth with" means continually reproach or taunt someone with a comparison. These are the accumulated anti-marriage arguments in Burton's counsel to the lovesick, continuing the passage begun in Block 138.

[10913] **Editor.** Compare Juvenal, Satire 6.460, where the consulted Latin text has "intolerabilius nihil est quam femina dives." Burton abbreviates and reshapes the line.

Original text 1651	Modern English
there's nothing so intolerable, thou shalt be as the Tassell of a gosse-hauke, [10914]*she will ride upon thee, domineer as she list,* wear the breeches in her oligarchicall government; and beggar thee besides.	There is nothing so unbearable. You will be like the male of a goshawk: she will ride roughshod over you, domineer as she pleases, wear the breeches in her oligarchic government, and beggar you besides.[10915]
Uxores divites servitutem exigunt; (as *Seneca* hits them *declam. lib.* 2. *declam.* 6.) *Dotem accepi, imperium perdidi.* They will have soveraigncy, *pro conjuge dominam arcessis,* they will have attendance, they will do what they list. [10916]*In taking a dowry thou loosest thy liberty, dos intrat, libertas exit,* hazardest thine estate.	"Rich wives demand servitude"—as Seneca strikes at them in book 2, declamation 6—"I accepted a dowry and lost my authority." They will have sovereignty: "You summon a mistress instead of a wife." They will have servants waiting on them; they will do as they please. In taking a dowry you lose your liberty: "The dowry comes in, freedom goes out"; you put your estate at risk.[10917]
Hæ sunt atq; aliæ multæ in magnis dotibus *Incommoditates, sumptusq; intolerabiles, &c.*	These and many other troubles accompany great dowries, And unbearable expenses, etc.[10918]
with many such inconveniences: say the best she is a commanding servant; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.	With many such inconveniences. At best, she is a servant who gives orders; you would have done better to take a maiden who was a good housekeeper, with nothing but her shift. Since there is such risk, if you are wise, stay as you are: it is good to marry, much better to be free.[10919]

[10914] **Burton.** Printed page 569, e: "Si dotata erit, imperiosa, continuoq; viro inequitare conabitur. Petrarch." "If she has a dowry, she will be domineering, and will immediately try to ride over her husband. Petrarch."

[10915] **Editor.** "Tassell" is a form of tiercel, the male hawk, smaller than the female. The comparison carries into the image of the wife riding over her husband. "Oligarchicall" imports the language of restricted political rule into the household.

[10916] **Burton.** Printed page 569, f: "If a woman nourish her husband, she is angry and impudent, and ful of reproach. Ecclus 25.24. Scilicet uxori nubere nolo meæ." "The Latin adds: Naturally, I do not wish to be the bride of my own wife."

[10917] **Editor.** The declamations are associated with Seneca the Elder. Burton's book and declamation numbers are preserved pending exact collation. The margin's Ecclesiasticus is Sirach; its verse numbering is retained. The final Latin uses nubere, conventionally said of the bride, to picture the husband as subordinate to his wife.

[10918] **Editor.** Plautus, Aulularia 532–533. Burton quotes the complaint about large dowries and their attendant expenses.

[10919] **Editor.** A "huswife" is a woman skilled in household management. To take her "in her smock" means to marry her without a dowry or possessions beyond her clothing. "Commanding servant" is Burton's pointed contradiction.

Original text 1651	Modern English
—— [10920]*procreare liberos lepidissimum,* *Hercle verò liberum esse, id multo est lepidius.*	To beget children is most delightful; But, by Hercules, to be free is much more delightful.[10921]
[10922]*art thou yong? then match not yet; if old, match not at all.*	Are you young? Then do not marry yet; if old, do not marry at all.
Vis juvenis nubere? nondum venit tempus. *Ingravescente ætate jam tempus præteriit.*	Do you wish to marry while young? The time has not yet come. As age advances, the time has already passed.

[10920] **Burton.** Printed page 569, †: “Plautus mil. glor. act. 3. sc. 1.”

[10921] **Editor.** Plautus, Miles Gloriosus 682–683, adapted: liberos, “children,” plays against liberum, “free.” The Latin in the play is an exchange between Palaestrio and Periplectomenus.

[10922] **Burton.** Printed page 569, *: “Stobeus ser. 66. Alex. ab Alexand. lib. 4. cap. 8.”

Original text 1651	Modern English
And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum,* 'tis yet unseasonable, and ever will be.	And so, like that philosopher, always answer your friends who press you to marry, "It is still untimely": it is not yet the right time, and never will be.[10923]
Source page 570 Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, [10924]as he said in the Comœdie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui,* and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife;	Consider, too, how free, how happy, how secure, how heavenly by comparison is a single man's condition. As he said in the comedy, "And what those people think a piece of good fortune: I have never had a wife." And what all my neighbours admire and applaud me for, what they account so great a blessing: I have never had a wife.[10925]
consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself, none to please, no charge, none to controle him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself.	Consider how contentedly, peacefully, neatly, abundantly, pleasantly and merrily he lives! He has no one to care for but himself, no one to please, no dependants, no one to control him. He is bound to no residence, has no charge to attend to, may come and go when and where he wishes, live wherever he chooses, be his own master and do whatever he pleases.[10926]

[10923] **Editor.** The paradox that it is first too early and then too late to marry is cited through Stobaeus and Alexander ab Alexandro. Burton leaves "that Philosopher" unnamed here; no identification is supplied without collation.

[10924] **Burton.** Printed page 570, †: "They shall attend the lamb in heaven, because they were not defiled with women. Apoc. 14."

[10925] **Editor.** Plautus, Miles Gloriosus, in Periplectomenus's praise of his independence; Burton supplies his own expanded English gloss, preserved separately. The nearby marginal appeal to Revelation 14 concerns the undefiled followers of the Lamb, not the comic speaker.

[10926] **Editor.** "Cure" is a charge or responsibility, with a possible echo of pastoral care and clerical residence. The passage describes the supposed freedom of the bachelor, not an assertion that all unmarried people have no obligations.

Original text 1651	Modern English
Consider the excellency of Virgins, [10927]*Virgo cœlum meruit,* marriage replenish the earth, but virginity Paradise; *Elias, Eliseus, John Baptist* were Batchelors: Virginity is a pretious jewell, a fair garland, a never fading flower; [10928]for why was *Daphne* turned to a green bay tree, but to shew that virginity is immortall?	Consider the excellence of virgins: "The virgin has merited heaven." Marriage fills the earth, but virginity Paradise. Elijah, Elisha and John the Baptist were bachelors. Virginity is a precious jewel, a beautiful garland, a flower that never fades. For why was Daphne changed into a green laurel tree, except to show that virginity is immortal?[10929]
[10930]*Ut flos in septis secretus nascitur hortis,* *Ignotus pecori, nullo contusus aratro,* *Quam mulcent auræ, firmat Sol, educat imber, &c.* *Sic virgo dum intacta manet, dum chara suis, sed* *Cum Castum amisit, &c. ——*	As a flower grows secluded in enclosed gardens, Unknown to cattle, bruised by no plough, Caressed by breezes, strengthened by the sun, nourished by rain, etc., So a maiden, while she remains untouched, while dear to her own; but When she has lost her chaste flower, etc.[10931]
Virginity is a fine picture, as [10932]*Bonaventure* calls it, a blessed thing in it self, and if you will believe a Papist, meritorious.	Virginity is a beautiful picture, as Bonaventure calls it, a blessed thing in itself, and, if you will believe a Papist, meritorious.[10933]

[10927] **Burton.** Printed page 570, *: "Nuptiæ replent terram, virginitas Paradisum. Hier." "Marriage fills the earth, virginity Paradise. Jerome."

[10928] **Burton.** Printed page 570, h: "Daphne in laurum semper virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus." "Daphne's transformation into an evergreen laurel teaches that immortal glory is prepared for virgins who preserve their chastity."

[10929] **Editor.** Burton moves between unmarried life and consecrated virginity. Elias and Eliseus are Elijah and Elisha. Daphne's laurel is interpreted allegorically here: the explanation is Burton's moral reading of the transformation.

[10930] **Burton.** Printed page 570, †: "Catull. Car. nuptiali."

[10931] **Editor.** Catullus 62.39–47, shortened and altered. Burton omits intervening lines, prints Quam where the consulted text has quem, and leaves the last line incomplete. "Flower" in the translation supplies the understood noun from the comparison and from Catullus's full line; the omissions remain visible.

[10932] **Burton.** Printed page 570, i: "Diet. salut. c. 22. pulcherrimum sertum infiniti precii, gemma & pictura speciosa." "Diet of Salvation, chapter 22: a most beautiful garland of infinite price, a jewel and a splendid picture."

[10933] **Editor.** "Papist" is Burton's polemical term for a Roman Catholic. "Meritorious" concerns religious merit, not simply something praiseworthy. The Dieta salutis citation is reproduced as Burton attributes it; authorship and edition remain to be collated.

Original text 1651	Modern English
And although there be some inconveniences, irksomness, solitariness, &c. incident to such persons, want of those comforts, *quæ ægro assideat, & curet ægrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incumbrances of marriage;	And although such people suffer some inconveniences—boredom, loneliness, etc.—and lack those comforts, "a woman to sit beside the sick man, tend him in his illness, prepare a soothing application, send for the doctor, etc.," embraces, dalliance, kisses, caresses, etc., those passionate stirrings and sensual pleasures a newly married wife generally enjoys, yet these are trifles by comparison, easily endured when set against the frequent burdens of marriage.[10934]
Solitariness may be otherwise avoided with mirth, musick, good company, business, imployment; in a word, [10935]*Gaudebit minus, & minus dolebit;* for their good nights, he shall have good daies.	Loneliness may be avoided in other ways: with merriment, music, good company, business and occupation. In a word, "He will rejoice less and grieve less." In exchange for their good nights, he will have good days.[10936]
And me thinks sometime or other amongst so many rich Bachelors, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life.	And it seems to me that, sooner or later, among so many rich bachelors a benefactor ought to be found to build a monastic college where unmarried women who are old, impoverished, disfigured or unhappy could live together—women who have lost their first loves or met with other misfortunes, or who, for whatever reason, wish to lead a single life.[10937]

[10934] **Editor.** "Colling" means embracing, especially about the neck; "furious motives" are intense impulses or stirrings of passion. The source explicitly says "wife," retained here. The Latin describes a woman's attendance during illness; its precise source is not identified in the margin.

[10935] **Burton.** Printed page 570, *: "Mart."

[10936] **Editor.** Martial 12.34.11 reads Gaudebis, "you will rejoice," where Burton has Gaudebit, "he will rejoice." The poem concerns friendship; Burton applies its concluding caution to unmarried life. "Their good nights" contrasts married sexual pleasures with the bachelor's tranquil days.

[10937] **Editor.** "Decayed" can mean reduced in means or circumstances; "miscarried" here means met with misfortune or failed in one's hopes, not specifically suffered pregnancy loss. Burton proposes a communal residence for women who are unwilling or unable to marry.

Original text 1651	Modern English
The rest I say are toyes in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Think of these things, confer both lives, and consider last of al these commodious prerogatives a Bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis,* as *Tertullian* observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis:*	The rest, I say, are trifles by comparison, amply compensated by the countless satisfactions and incomparable privileges of virginity. Think about these things; compare the two ways of life; and consider, last of all, these advantageous privileges a bachelor enjoys: how highly he is esteemed, how warmly all his friends welcome him, "with what feigned attentions," as Tertullian observes—what counterfeit courtesies they will use to adore him, follow him and present him with gifts, "gifts with hooks in them."[10938]
it cannot be believed, (saith [10939]*Ammianus*) *with what humble service he shall be worshipped, how loved and respected: If he want children* (and have means) *he shall be often invited, attended on by Princes, and have advocates to plead his cause for nothing,* as [10940]*Plutarch* addes. Wilt thou then be reverenced, and had in estimation?	It is incredible, says Ammianus, with what humble service he will be worshipped, how loved and respected. If he has no children—and has money—he will be frequently invited out, waited on by princes, and have advocates to plead his case for nothing, as Plutarch adds. Do you wish, then, to be revered and highly esteemed?[10941]
—— * *dominus tamen & domini rex* *Si tu vis fieri, nullus tibi parvulus aula* *Luserit Æneas, nec filia dulcior illa?* *Iucundum & charum sterilis facit uxor* *Amicum.*	But if you wish to become a master and your master's king, Let no little Aeneas have played in your hall, Nor a daughter sweeter than she; A barren wife makes a pleasant and cherished friend of you.[10942]

[10938] **Editor.** The praise turns satirical: counterfeit attentions and gifts with hooks imply that the rich bachelor is courted for his estate. Burton cites Tertullian without a location; the exact passage remains unverified.

[10939] **Burton.** Printed page 570, o: "Lib. 24. qua obsequiorum diversitate colantur homines sine liberis." "Book 24: with what variety of attentions childless men are courted."

[10940] **Burton.** Printed page 570, p: "Hunc alii ad cœnam invitant, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Prolis." "Some invite him to dinner, a prince waits on him, advocates plead for him for nothing. Book On Love of Offspring."

[10941] **Editor.** The references to Ammianus, book 24, and Plutarch's On Love of Offspring are retained as printed; the precise passages and numbering remain to be collated. The claim depends on the man being both childless and wealthy.

[10942] **Editor.** Juvenal, Satire 5.137–140, adapted. The consulted text has illo, "him," referring to little Aeneas; Burton prints illa, "her," retained in the translation despite its uncertain reference. Aeneas here stands for a son. Childlessness makes the rich patron vulnerable to fortune-hunters. The printed asterisk has no corresponding marginal entry on this page.

Original text 1651	Modern English
Source page 570–571 Live a single man, marry not, and thou shalt soon percieve how those *Hæredipetæ* (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius,* those famous parasites in this kinde, as [10943]*Tacitus* and [10944]*Seneca* have recorded, shall not go beyond them.	Live as a single man, do not marry, and you will soon see how those legacy hunters—for that was their name in antiquity—will seek you out, bribe and flatter you for your favour, to become your heir or executor. Aruntius and Aterius, those famous parasites of this kind recorded by Tacitus and Seneca, will not surpass them.[10945]
Source page 571 *Periplectomines* that good personat old man, *delitium senis,* well understood this in *Plautus;* for when *Pleusides* exhorted him to marry that he might have children of his own, he readily replied in this sort,	Periplectomines, that fine old man in the play, "a delight of an old fellow," understood this well in Plautus. When Pleusides urged him to marry so that he might have children of his own, he readily answered as follows:[10946]
Quando habeo multos cognatos, quid opus mihi sit liberis? *Nunc benè vivo & fortunatè, atq; animo ut lubet.* *Mea bona mea morte cognatis dicam interpartiant.* *Illi apud me edunt, me curant, visunt quid agam, ecquid velim,* *Qui mihi mittunt munera, ad prandium, ad cœnam vocant,*	When I have many relatives, what need have I of children? Now I live well and happily, just as I please. At my death I will direct that they share my property among my relatives. They eat at my house, care for me, visit to see how I am and what I want, Send me gifts, and invite me to lunch and dinner.[10947]

[10943] **Burton.** Printed page 570,]: "Annal. 11."

[10944] **Burton.** Printed page 571, q: "6º de benefic. 38."

[10945] **Editor.** Hæredipetæ means people hunting inheritances. The Tacitus margin is printed at the foot of the preceding page and is anchored here to his name. Burton gives Aruntius and Aterius, Annals 11 and On Benefits 6.38; the names and exact reference relationship remain to be checked.

[10946] **Editor.** Plautus's characters are normally named Periplectomenus and Pleusicles; Burton's printed forms remain in both columns. "Personat" means represented as a character. The unusual delitium senis is rendered idiomatically; it is not silently rewritten in the original.

[10947] **Editor.** Miles Gloriosus 705–715 supplies the context. Burton compresses 705–712 into five lines, omitting the dawn visits and sacrificial portions. His irregular dicam interpartiant corresponds to didam, inter eos partiam, division among relatives. The ensuing play makes their motive explicit: they covet his property. Burton's wording and separate English verse remain; his immediate edition is unidentified.

Original text 1651	Modern English
Whilest I have kin, what need I brats to have? Now I live well, and as I will, most brave. And when I dye, my goods Ile give away, To them that do invite me every day, That visite me, and send me pretty toyes, And strive who shall do me most curtesies.	While I have kin, what need have I of brats? Now I live well, as I please, in splendid style. And when I die, I will give my goods away To those who invite me every day, Who visit me and send me pretty gifts, And vie to show me the most kindness.
This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, [10948]*cogitato in omni vita te servum fore,* bethink thy self what a slavery it is, what an heavy burthen thou shalt undertake, how hard a task thou art tied to; for as *Hierome* hath it, *qui uxorem habet, debitor est, & uxoris servus alligatus,*	You will receive the same respect if you live as he did, a single man. But once you marry, "consider that you will be a slave throughout your life." Think what slavery it is, what a heavy burden you undertake, what a hard task you are bound to; for, as Jerome puts it, "He who has a wife is a debtor, bound as his wife's slave."[10949]
and how continuate, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetual bill of charges; besides a Myriade of cares, miseries, and troubles, for as that Comical *Plautus* merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many and such infinite incumbrances accompany this kinde of life.	And how unceasing it is, what squalor attends it, what drudgery, what expense! For a wife and children are a perpetual bill of expenses, besides a myriad cares, miseries and troubles. As the comic poet Plautus said, merrily and truly, anyone who lacks trouble must become master of a ship or marry a wife. And as another supports him, wife and children have ruined me. So many, such endless burdens accompany this way of life.
Furthermore, *uxor intumuit, &c.* or as he said in the Comœdy,	Furthermore, "the wife has swollen up," etc.; or, as he said in the comedy:[10950]
[10951]*Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*	I married a wife: what misery I experienced there! Children were born: another worry.[10952]

[10948] **Burton.** Printed page 571, †: "E Græco." "From the Greek."

[10949] **Editor.** The margin labels the slavery maxim "From the Greek," without identifying a writer. "Debtor" in Jerome's saying invokes the obligations of marriage. The exact Jerome passage remains to be collated.

[10950] **Editor.** Uxor intumuit means literally "the wife has swollen." In this sequence of childbirth and expense, pregnancy is the likely implication, though swelling with anger is also possible; the translation keeps the image open.

[10951] **Burton.** Printed page 571, †: "Ter. Adelph."

[10952] **Editor.** Terence, Adelphoe 867–868: Demea recalls marriage and children in a speech comparing his own harsh, laborious life with his brother's more agreeable one. Burton presents the words as a compact complaint.

Original text 1651	Modern English
All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with [10953]*Bartholomæus Scheræus,* that famous Poet Laureat, and professor of Hebrew in *Witenberge:* I had finished this work long since, but that *inter alia dura & tristia quæ misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *συζυγία ob Xantipismum,* a shrew to my wife, tormented my minde above measure, and beyond the rest.	All gifts and invitations cease; no friend will value you, and you will be forced to lament your misery and make your complaint with Bartholomaeus Scheraeus, that famous poet laureate and professor of Hebrew at Wittenberg: "I would have finished this work long ago, except that, among other hard and grievous things that almost broke my miserable back"—I use his own words—among many miseries that almost broke my back, "marriage, through Xanthippe-like behaviour," a shrew for my wife, tormented my mind beyond measure and more than all the rest.[10954]
So shalt thou be compelled to complain, and to cry out at last, with [10955]*Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife!*	So you too will be forced to complain and cry out at last, with Phoroneus the lawyer, "How happy I would have been if I had had no wife!"
If this which I have said will not suffice, see more in *Lemnius lib.* 4. *cap.* 13. *de occult. nat. mir. Espensæus de continentia. lib.* 6. *cap.* 8. *Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arnisæus in polit. cap.* 3. and him that is *instar omnium, Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.	If what I have said does not suffice, see more in Lemnius, On the Hidden Wonders of Nature, book 4, chapter 13; Espensaeus, On Continence, book 6, chapter 8; Kornmann, On Virginity; Platina's Dialogue on Love; The Practice of the Art of Loving; Barbaro, On Marriage; Arnisaeus, Politics, chapter 3; and the one who is "a match for them all," Nevisanus the lawyer, in almost every page of his Marriage Miscellany.[10956]

[10953] **Burton.** Printed page 571, †: "Itineraria in Psalmos institutione ad lectorem."

[10954] **Editor.** The Greek συζυγία means marriage or union under a yoke; Xantipismus evokes Xanthippe, traditionally represented as Socrates' quarrelsome wife. Burton translates his mixed-language quotation in stages, and those repetitions are retained. The margin's Itineraria in Psalmos and institutione ad lectorem need bibliographical collation.

[10955] **Burton.** Printed page 571, *: "Bruson lib. 7. 22. cap. Si uxor deesset, nihil mihi ad summam felicitatem defuisset." "Brusonius, book 7, chapter 22. If I had had no wife, nothing would have been lacking to my complete happiness."

[10956] **Editor.** This is Burton's further-reading list; English renderings of abbreviated Latin titles identify their subjects without claiming particular modern editions. Instar omnium means the equivalent of all the others. The precise editions and the full set of cited locations have not been verified.

Original text 1651	Modern English
Source page 572 **SUBSECT. 4.** **Philters, Magicall, and Poeticall cures.**	**Subsection 4** **Love potions and magical and poetic cures**
Where perswasions and other remedies will not take place, many fly to unlawfull means, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the spear of *Achilles,* if so made and caused, must so be cured.	Where persuasion and other remedies have no effect, many turn to unlawful means: love potions, amulets, magical spells, bindings, signs and charms. As with a wound from Achilles' spear, if the wound has been made and caused in that way, it must be cured in the same way.[10957]
If forced by Spels and Philters, saith *Paracelsus,* it must be eased by Characters, *Mag. lib.* 2. *cap.* 28. and by Incantations. *Fernelius Path. lib.* 6. *cap.* 13. [10958]*Skenkius lib.* 4. *observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib.* 3. *cap.* 9. *de mor. ven. Malleus malef. cap.* 6.	If imposed by spells and love potions, says Paracelsus, it must be relieved by magical signs—Magic, book 2, chapter 28—and by incantations: Fernel, Pathology, book 6, chapter 13. Schenck, Medical Observations, book 4, has examples of cases brought about by magic and cured by magic and witchcraft. So too says Giovanni Battista Codronchi, On Venereal Diseases, book 3, chapter 9; The Hammer of Witches, chapter 6.[10959]

[10957] **Editor.** "Philters" are love potions; "ligatures" magical bindings; "characters" inscribed signs. The Achilles comparison invokes the traditional idea that the weapon causing a wound could also cure it. Burton calls these practices unlawful before cataloguing them.

[10958] **Burton.** Printed page 572, k: "Extinguitur virilitas ex incantamentorum maleficiis; neq; enim fabula est, nonnulli reperti sunt, qui ex veneficiis amore privati sunt, ut ex multis historiis patet." "Virility is extinguished by the evil workings of incantations; this is no fable, for some have been found deprived of love by sorcery, as many accounts show."

[10959] **Editor.** Burton groups medical and demonological works as witnesses to magical causation and cure. His references are retained, including the terse Malleus maleficarum citation. The margin shifts from love to loss of sexual potency; those are related but distinct claims.

Original text 1651	Modern English
'Tis not permitted to be done, I confess: yet often attempted: see more in *Wierus lib.* 3. *cap.* 18. *de præstig. de remediis per Philtra. Delrio Tom.* 2. *lib.* 2. *quest.* 3. *sect.* 3. *disquisit. magic. Cardan lib.* 16. *cap.* 90. reckons up many magneticall medicines, as, to piss through a ring, &c. *Mizaldus cent.* 3. 30. *Baptista Porta, Jason Pratensis, Lobelius* pag. 87. *Matthiolus, &c.* prescribe many absurd remedies.	It is not permissible, I admit, yet it is often attempted. See further Weyer, On the Deceptions of Demons, book 3, chapter 18, on remedies through love potions; Delrio, Magical Investigations, volume 2, book 2, question 3, section 3. Cardano, book 16, chapter 90, lists many sympathetic remedies, such as pissing through a ring, etc. Mizaldus, third century, item 30; Giambattista della Porta; Jason Pratensis; Lobel, page 87; Mattioli, etc., prescribe many absurd remedies.[10960]
Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, Stercus amatæ sub cervical positum, illa nesciente, &c. quum odorem fœditatis sentit, amor solvitur.	Mandrake root taken in a drink; rings made from an ass's hooves; the beloved woman's dung placed under the pillow without her knowledge, etc.: when he smells its foulness, his love dissolves.[10961]
Noctuæ ovum abstemios facit comestum, ex consilio Iarchæ Indorum gymnosophistæ apud Philostratum lib. 3. *Sanguis amasiæ ebibitus omnem amoris sensum tollit: Faustinam Marci Aurelii uxorem, gladiatoris amore captam, ita penitus consilio Chaldæorum liberatam, refert Julius Capitolinus.*	An owl's egg, eaten on the advice of Iarchas, the Indian naked philosopher in Philostratus, book 3, makes people abstain from wine. Drinking a mistress's blood removes all feeling of love: Julius Capitolinus reports that Faustina, Marcus Aurelius's wife, who was captivated by love for a gladiator, was completely freed from it in this way on the Chaldeans' advice.[10962]

[10960] **Editor.** "Magneticall" here concerns supposed attraction or sympathy, not modern magnetic treatment. A "century" is a collection of one hundred items. Burton himself calls these remedies absurd; the catalogue is translated as his historical report. Cardano's work is not named here.

[10961] **Editor.** The Latin is a compressed list, with mandragoræ ebibitæ grammatically awkward as printed. The pillow's possessor is not expressly stated; no possessor is added in the translation. The text explicitly gives the woman's ignorance and the lover's response to the smell.

[10962] **Editor.** "Abstemios" means abstinent from wine, which makes the owl's-egg item distinct from the love remedies around it. In Historia Augusta, Marcus Aurelius 19.1–4, the Faustina tale involves bathing in the gladiator's blood and then lying with her husband, not drinking a mistress's blood. The source presents it as a reported story; Burton's compression is retained.

Original text 1651	Modern English
Some of our Astrologers will effect as much by Characteristicall Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.*	Some of our astrologers will accomplish as much through images bearing magical signs: “from the seals of Hermes, Solomon, Chael, etc.; an image of a woman with her hair loose,” etc.[10963]
Our old Poets and Phantasticall writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus,* in his dialogue betwixt *Phœnix* and *Vinitor: Vinitor* upon occasion discoursing of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe [10964]*cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes: and amongst the rest, such as are love-sick, shall there be helped.*	Our old poets and imaginative writers have many fabulous remedies for the lovesick, such as the tomb of Protesilaus in Philostratus, in his dialogue between a Phoenician and a vinegrower. Taking the opportunity to discuss the shrine’s remarkable powers, the vinegrower tells him that the altar and tomb of Protesilaus cure almost every kind of disease: wasting illnesses, dropsy, quartan fevers and sore eyes; among the rest, the lovesick will find relief there.[10965]
But the most famous is [10966]*Leucata Petra,* that renowned Rock in *Greece,* of which *Strabo* writes, *Geog. lib.* 10. not far from *Saint Maures,* saith *Sands lib.* 1. From which rock if any Lover flung himself down headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,	But the most famous is Leucata Petra, that renowned rock in Greece of which Strabo writes in Geography, book 10, not far from Saint Maura, according to Sandys, book 1. If any lover threw himself headlong from that rock, he was instantly cured. After Adonis’s death, when Venus could find no rest for love,[10967]

[10963] **Editor.** These are talismanic figures associated with the named magical authorities. “Seals” means signs or designs, not wax closures. Chael’s precise identity and the cited collection remain unverified.

[10964] **Burton.** Printed page 572, l: “Curat omnes morbos, Phthises, hydropes & oculorum morbos, & febre quartana laborantes & amore captos, miris artibus eos demulcet.” “He cures all diseases, wasting illnesses, dropsies and diseases of the eyes; he soothes sufferers from quartan fever and those captured by love through marvellous arts.”

[10965] **Editor.** Phœnix and Vinitor identify the Phoenician and the vinegrower in Philostratus’s Heroicus. In 16.1–2, Protesilaus heals diseases and advises unlucky lovers; Burton compresses the account into a general promise of relief. “Phthises” are wasting diseases; “dropsy” is fluid accumulation; a quartan fever recurs every fourth day by inclusive counting. Burton presents the shrine’s healing powers as a fabulous report.

[10966] **Burton.** Printed page 572, m: “The moral is, vehement Fear expells Love.”

[10967] **Editor.** Strabo, Geography 10.2.9, reports the belief attached to the Leucadian rock and quotes Menander on Sappho. Saint Maura is the historical name associated with Leucas/Lefkada. Burton’s marginal explanation makes violent fear, rather than the water alone, the supposed mechanism. This is the reported legend, not established efficacy.

Original text 1651	Modern English
[10968]*Cum vesana suas torreret flamma medullas,*	When a maddening flame scorched her very marrow,[10969]
came to the Temple of *Apollo* to know what she should do to bee eased of her pain: *Apollo* sent her to *Leucata Petra,* where she precipitated her self, and was forthwith freed, and when she would needs know of him a reason of it, he told her again, that he had often observed [10970]*Jupiter* when he was enamoured on *Juno,* thither go to ease and wash himself, and after him diverse others.	She came to Apollo's temple to learn what she should do to ease her pain. Apollo sent her to Leucata Petra, where she threw herself down and was immediately freed. When she insisted on knowing the reason, he answered that he had often seen Jupiter go there to find relief and bathe when he was enamoured of Juno, and various others after him.
Cephalus for the love of *Protela, Degoneus* daughter, leapt down here, that Lesbian *Sappho* for *Phaon,* on whom she miserably doted.	Cephalus leapt down here for love of Protela, daughter of Degoneus; and Sappho of Lesbos for Phaon, on whom she doted miserably.[10971]
Source page 573 [10972]*Cupidinis œstro percita è summo præceps ruit,*	Driven by Cupid's frenzy, she plunged headlong from the summit.
hoping thus to ease her self, and to be freed of her love pangs.	Hoping in this way to find relief and be freed from the pangs of love.
[10973]*Hic se Deucalion Pyrrhæ succensus amore* *Mersit, & illæso corpore pressit aquas.* *Nec mora, fugit amor, &c. ——*	Here Deucalion, burning with love for Pyrrha, Plunged into the water and struck it unharmed. Without delay, his love fled, etc.[10974]

[10968] **Burton.** Printed page 572, †: "Catullus."

[10969] **Editor.** Catullus 100.7, adapted: the consulted text reads meas, "my," where Burton has suas, "her." He transfers the poet's burning passion to Venus. This is not Catullus's narrative of Venus and Adonis.

[10970] **Burton.** Printed page 572, n: "Quum Junonem deperiret Jupiter omnipotens, ibi solitus lavare, &c." "When almighty Jupiter was desperately in love with Juno, he used to bathe there, etc."

[10971] **Editor.** Strabo 10.2.9 names Pterelas, son of Deioneus, as Cephalus's beloved. Burton instead prints Protela, daughter of Degoneus; his names and gender are retained and the discrepancy is made explicit here. The next Latin line is his rendering of the Sappho tradition cited to Menander.

[10972] **Burton.** Printed page 573, †: "Menander."

[10973] **Burton.** Printed page 573, o: "Ovid. ep. 21."

[10974] **Editor.** The Deucalion passage is Heroides 15.165–168 in standard verse numbering, in Sappho's letter to Phaon. Burton's margin reads epistle 21. His wording abbreviates the Latin; his own separate four-line English rendering is retained.

Original text 1651	Modern English
Hither Deucalion came, when Pyrrha's love Tormented him, and leapt down to the sea, And had no harm at all, but by and by His love was gone and chased quite away.	Here Deucalion came when love for Pyrrha Tormented him, and leapt down into the sea. He suffered no harm at all, and straight away His love was gone, completely driven off.
This medicine *Jos. Scaliger* speaks of, *Ausoniarum Lectionum lib.* 18. *Salmutz in Pancirol. de.* 7. *mundi mirac.* and other writers. *Pliny* reports that amongst the *Cyzeni,* there is a Well consecrated to *Cupid,* of which if any lover tast, his passion is mitigated:	Joseph Scaliger speaks of this remedy in his Readings in Ausonius, book 18; so do Salmuth in his commentary on Panciroli, On the Seven Wonders of the World, and other writers. Pliny reports that among the Cyzeni there is a spring consecrated to Cupid, and that any lover who tastes its water has his passion eased.[10975]
And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was [10976]*Amor Lethes, he took burning torches, and extinguished them in the river;* his statua was to be seen in the *Temple of Venus Elusina,* of which *Ovid* makes mention, and saith, *that all lovers of old went thither on pilgrimage, that would be rid of their love pangs.*	And Anthony Verdurius, Images of the Gods, on Cupid, says that the ancients had a Love of Forgetfulness: he took burning torches and extinguished them in the river. His statue could be seen in the temple of Venus Elusina, which Ovid mentions, saying that in antiquity all lovers who wished to be rid of their pangs went there on pilgrimage.[10977]

[10975] **Editor.** The scan reads lib. 18 in the Scaliger reference; the precise bibliographical location remains unresolved. Salmutz is retained in the original, modernized to Salmuth. Cyzeni is the printed place-name; the Pliny passage has not yet been securely identified.

[10976] **Burton.** Printed page 573, p: "Apud antiquos amor Lethes olim fuit, is ardentes faces in profluentem inclinabat; huius statua Veneris Elusinæ templo visebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant." "Among the ancients there was once a Love of Forgetfulness, who lowered burning torches into a river; his statue was seen in the temple of Venus Elusina, where lovers gathered who wished to put away the memory of their mistress."

[10977] **Editor.** Ovid, Remedies for Love 549–554, describes Lethaean Love at the temple named for Eryx near the Colline Gate: Love adds cold water to his torches and lovers ask to forget. Burton's "Venus Elusina" differs from that setting; it is preserved rather than silently corrected. Lethe is forgetfulness.

Original text 1651	Modern English
Pausanias in [10978]*Phocicis,* writes of a Temple dedicated, *Veneri in spelunca, to Venus in the vault,* at *Naupactus* in *Achaia* (now *Lepanto*) in which your widowes that would have second husbands, made their supplications to the Goddesse; all manner of suits concerning Lovers were commenced, and their grievances helped.	Pausanias, in his account of Phocis, writes of a temple dedicated "to Venus in a cave"—to Venus in the vault—at Naupactus in Achaea, now Lepanto. There, widows who wanted second husbands made their petitions to the goddess; all manner of lovers' suits were brought and their grievances relieved.[10979]
The same Author in *Achaicis,* tells as much of the river [10980]*Seneleus* in *Greece;* if any Lover washed himself in it, by a secret vertue of that water, (by reason of the extream coldness belike) he was healed of Loves torments,	The same author, in his account of Achaea, tells a similar story of the river Seneleus in Greece: if any lover bathed in it, a hidden power in the water—because of its extreme coldness, perhaps—healed him of love's torments.[10981]
[10982]*Amoris vulnus idem qui sanat facit.*	The one who heals love's wound is the very one who makes it.[10983]

[10978] **Burton.** Printed page 573, †: "Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis viduæ mulieres, ut sibi alteras à dea nuptias exposcant." "Book 10. Lovers address vows to her for many reasons, but especially widows, to ask the goddess to grant them another marriage."

[10979] **Editor.** Pausanias 10.38.12 confirms a cave sanctuary of Aphrodite at Naupactus, where widows especially prayed to marry again. Burton uses Venus, her Roman counterpart. "Suits" means petitions, with a suggestion of legal proceedings; his description extends beyond the brief Pausanias passage.

[10980] **Burton.** Printed page 573, †: "Rodiginus ant. lect. lib. 16. cap. 25. cals it Selenus. Omni amore liberat." "Rhodiginus, Ancient Readings, book 16, chapter 25, calls it Selenus. It frees people from all love."

[10981] **Editor.** Pausanias 7.23.1–3 calls the river Selemnus and reports the belief that bathing there removes love. Burton prints Seneleus and his margin Selenus. Pausanias qualifies the story with "if"; Burton retains that doubt in the next paragraph. The conjecture about extreme cold is Burton's addition.

[10982] **Burton.** Printed page 573, †: "Seneca."

[10983] **Editor.** The printed marginal attribution is Seneca. The same wording occurs in the consulted Sententiae of Publilius Syrus. Burton's route to the Senecan attribution remains to be collated. "Idem qui" identifies the maker and healer as the same agent.

Original text 1651	Modern English
which if it be so, that water as he holds, is *omni auro pretiosior,* better then any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in [10984]*Ausonius,* and crucifie *Cupid* till he grant their request, or satisfie their desires.	If that is so, the water, as he maintains, is "more precious than all gold," worth more than any gold. Where none of these remedies has any effect, I know no other course: all lovers must join forces and rebel, as they did in Ausonius, and crucify Cupid until he grants their request or satisfies their desires.[10985]

[10984] **Burton.** Printed page 573, q: "Cupido crucifixus: Lepidum poema." "Cupid Crucified: a charming poem."

[10985] **Editor.** "Make an head" means unite in resistance. Ausonius's Cupido cruciatus 57–65 has the dead heroines bind Cupid to a myrtle; at 94–104 they relent, and he escapes the nightmare. Burton adapts this as lovers forcing him to grant their desires. The Seneca attribution of the preceding maxim still needs tracing.

Original text 1651	Modern English
SUBSECT. 5. **The last and best cure of Love Melancholy, is, to let them have their desire.**	**SUBSECTION 5** **The last and best cure for love melancholy is to let lovers have their desire.**
The last refuge and surest remedy, to be put in practice in the utmost place, when no other means will take effect, is, to let them go together, and enjoy one another; *potissima cura est ut heros amasia sua potiatur,* saith *Guianerius, cap*. 15. *tract*. 15.	The last refuge and surest remedy, to be tried as a final resort when no other means will work, is to let them come together and enjoy one another: "The most effective cure is for the lovesick man to possess his beloved," says Guianerius, chapter 15, treatise 15.[10986]
Æsculapius himself to this malady, cannot invent a better remedy, *quam ut amanti cedat amatum,* [10987](*Jason Pratensis*) then that a Lover have his desire.	Aesculapius himself can invent no better remedy for this malady "than that the beloved yield to the lover"—Jason Pratensis—than that a lover have his desire.[10988]
Et pariter torulo bini jungantur in uno, *Et pulchro detur Æneæ Lavinia conjux.*	And let the two be joined together in one little bed, And let Lavinia be given as wife to handsome Aeneas.[10989]
And let them both be joyned in a bed, And let Æneas fair Lavinia wed.	And let them both be joined in a bed, And let Aeneas wed fair Lavinia.
Source page 574 'Tis the special cure, to let them bleed in *vena Hymenæa,* for love is a pluresie, and if it be possible, so let it be,	The specific cure is to let them bleed in "Hymen's vein," for love is a pleurisy; and if possible, let it be so:[10990]
—— *optataq; gaudia carpant.*	And let them enjoy the pleasures they desire.

[10986] **Editor.** Heros is the lovesick patient in the medical vocabulary cited here. Burton presents union as the final remedy after other means fail. Guianerius's exact edition and the chapter and treatise numbering remain for collation.

[10987] **Burton.** Source page 573, †: "cap. 19. de morb. cerebri." "Chapter 19, On Diseases of the Brain."

[10988] **Editor.** Aesculapius is the classical god of medicine. The Latin says that the beloved yields to the lover; Burton immediately restates this as the lover's obtaining his desire. Jason Pratensis is cited to his work on diseases of the brain.

[10989] **Editor.** The two Latin lines invoke the union of Aeneas and Lavinia. Pulchro qualifies Aeneas as handsome; Burton's separate English version instead places "fair" beside Lavinia. Both versions retain their distinct wording.

[10990] **Editor.** Vena Hymenæa, "Hymen's vein," is a sexual conceit named for the god of marriage: bloodletting is made an image of marital intercourse. The claim about pleurisy belongs to Burton's analogy and historical medical framework.

Original text 1651	Modern English
[10991]*Arculanus* holds it the speediest and the best cure, 'tis *Savanarolas* [10992]last precept, a principal infallible remedy, the last, sole, and safest refuge.	Arculanus holds it the quickest and best cure. It is Savonarola's last instruction, a principal and infallible remedy, the last, only and safest refuge.
[10993]*Julia sola potes nostras extinguere flammas,* *Non nive, non glacie, sed potes igne pari.*	Julia, you alone can extinguish my flames, Not with snow or ice, but with an equal fire.[10994]
Julian alone can quench my desire, With neither ice nor snow, but with like fire.	Julian alone can quench my desire, With neither ice nor snow, but with a matching fire.
When you have all done, saith [10995]*Avicenna, there is no speedier or safer course, then to joyne the parties together according to their desires & wishes, the custome and forme of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; our opinion is therefore that in such cases Nature is to be obeyed.*	When all else has been tried, says Avicenna, there is no quicker or safer course than to unite the parties according to their desires and wishes, and the custom and form of law. We have thus seen a man who had wasted away to skin and bones quickly restored to his former health. Once his desire was satisfied, his distress ceased, and we thought it remarkable. Our opinion, therefore, is that in such cases nature should be obeyed.[10996]

[10991] **Burton.** Source page 574, r: "Patiens potiatur re amata, si fieri possit, optima cura. cap. 16. in 9. Rhasis." "Let the patient possess the beloved object, if possible: the best cure. Chapter 16, on book 9 of Rhazes."

[10992] **Burton.** Source page 574, s: "Si nihil aliud, nuptiæ & copulatio cum ea." "If nothing else, marriage and union with her."

[10993] **Burton.** Source page 574, †: "Petronius Catal."

[10994] **Editor.** The Latin names Julia, but the English line on the scan reads Julian, retained here. The margin attributes the couplet to "Petronius Catal."; its precise identification remains unresolved.

[10995] **Burton.** Source page 574, t: "Cap. de Ilishi. Non invenitur cura, nisi regimen connexionis inter eos, secundum modum promissionis, & legis, & sic vidimus ad carnem restitutum, qui jam venerat ad arefactionem; evanuit cura postquam sensit, &c." "Chapter on Ilishi. No cure is found except arranging a union between them according to the manner of promise and law; thus we have seen restored to flesh one who had already reached a state of wasting; his anxiety vanished after he experienced it, etc."

[10996] **Editor.** Burton gives an expanded English account of the Avicenna passage reproduced in the margin. Ilishi is the printed term in that chapter heading. "Restored to flesh" describes recovery from wasting. These are the authorities' reported cures.

Original text 1651	Modern English
Areteus an old Author *lib.* 3. *cap.* 3. hath an instance of a yong man, [10997]when no other means could prevail, was so speedily relieved. What remaines then but to joyn them in marriage?	Aretaeus, an ancient author, in book 3, chapter 3, gives an example of a young man who, when no other means could help, was quickly relieved in this way. What remains, then, but to join them in marriage?[10998]
[10999]*Tunc & Basia morsiunculasq;* *Surreptim dare, mutuos fovere* *Amplexus licet, & licet jocari.*	Then they may secretly exchange Kisses and little bites, cherish one another's Embraces, and take their pleasure.[11000]
they may then kiss and coll, lye and look babies in one anothers eyes, as their Syres before them did, they may then satiate themselves with loves pleasures, which they have so long wished and expected;	They may then kiss and embrace, lie gazing at their tiny reflections in one another's eyes, as their fathers did before them; they may then satisfy themselves with love's pleasures, which they have so long desired and awaited.[11001]
Atq; uno simul in toro quiescant, *Conjuncto simul ore suavientur,* *Et somnos agitent quiete in una.*	And let them rest together in one bed, Kiss with their mouths joined together, And sleep together in one peaceful rest.

[10997] **Burton.** Source page 574, u: "Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puellæ se conjunxisset, restitutum, &c." "It is reported that a certain melancholic, incurably afflicted by love, recovered after he united with the girl, etc."

[10998] **Editor.** The Aretaeus example is attributed to book 3, chapter 3; the exact edition and its relation to modern numbering remain to be collated. Burton explicitly makes marriage the proposed form of union.

[10999] **Burton.** Source page 574, †: "Jovian. Pontanus, Basi. lib. 1." "Jovianus Pontanus, Basi., book 1."

[11000] **Editor.** Morsiunculæ are little bites or love-bites; jocari here suggests erotic play. The margin prints "Basi. lib. 1." after Pontanus's name. The exact textual location of these two verse passages remains unverified.

[11001] **Editor.** "Coll" means embrace. To "look babies" in another's eyes is to gaze at the tiny reflected images of oneself; it does not mean to look at literal children. "Syres" means fathers or forefathers.

Original text 1651	Modern English
Yea but *hic labor, hoc opus,* this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed: Parents, Tutors, Masters, Gardians, will not give consent; Laws, Customes, Statutes hinder: poverty, superstition, fear and suspition: many men dote on one woman, *semel & simul:* she dotes as much on him, or them, and in modesty must not, cannot woo, as unwilling to confess, as willing to love: she dare not make it known, shew her affection, or speak her minde.	Yes, but "here is the labour, here the task": this cannot readily be done, because of many different obstacles. Sometimes the parties themselves are not agreed. Parents, tutors, masters and guardians will not consent; laws, customs and statutes stand in the way; poverty, superstition, fear and suspicion. Many men dote on one woman "all at the same time." She dotes just as much on him, or them, yet in modesty she must not, cannot woo, as reluctant to confess as she is willing to love. She dares not make it known, show her affection or speak her mind.[11002]
And hard is the choice (as it is in *Euphues*) *when one is compelled either by silence to dye with grief, or by speaking to live with shame.* In this case almost was the fair Lady *Elizabeth Edward* the fourth his daughter, when she was enamoured on *Henry* the seventh, that noble yong Prince, and new saluted King, when she brake forth into that passionate speech,	And "hard is the choice," as it says in Euphues, "when one is forced either to die of grief through silence, or to live in shame through speaking." The beautiful Lady Elizabeth, Edward IV's daughter, was almost in this position when she fell in love with Henry VII, that noble young prince, newly hailed as king, and burst into this passionate speech:[11003]
[11004]*O that I were worthy of that comely Prince! but my father being dead, I want friends to motion such a matter! What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants. O that I might but confer with him, perhaps in discourse I might let slip such a word that might discover mine intention!*	"Oh, if only I were worthy of that handsome prince! But my father is dead, and I lack friends to propose such a matter. What shall I say? I am all alone, and dare not reveal my thoughts to anyone. What if I tell my mother? Shyness forbids it. What if I tell one of the lords? I lack the boldness. Oh, if only I might speak with him! Perhaps in conversation I might let slip a word that would reveal my intention."[11005]

[11002] **Editor.** The opening adapts Aeneid 6.129, whose order is hoc opus, hic labor. Burton lists impediments both to reciprocal love and to marriage; the later clauses describe the restraint imposed on women's courtship by modesty.

[11003] **Editor.** Euphues is John Lyly's prose romance. Elizabeth is identified as Edward IV's daughter and Henry VII's prospective partner. The quoted thoughts are a literary historical representation, not a verified verbatim record of her speech.

[11004] **Burton.** Source page 574, †: "Speedes hist. e M.S. Ber. Andreæ." "Speed's History, from a manuscript of Bernard André."

[11005] **Editor.** "Motion" means propose or put forward. Burton's source chain is John Speed's History and a manuscript attributed to Bernard André; the exact passage and manuscript remain unverified.

Original text 1651	Modern English
Source page 574–575 How many modest maides may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want means, I am blith and buxome, yong and lusty, but I have never a sutor. *Exspectant stolidi ut ego illos rogatum veniam,* as [11006]she said, a company of silly fellows, look belike that I should woo them and speak first: fain they would and cannot woo,	How many modest maidens may this concern! "I am a poor servant: what shall I do? I am a fatherless child and lack means. I am cheerful and lively, young and vigorous, but I have no suitor. The fools expect me to come and ask them," as she said. A pack of silly fellows apparently expect me to woo them and speak first. Gladly would these women woo, but they cannot:[11007]
Source page 575 —— [11008]*quæ primum exordia summam?*	What opening words shall I choose?[11009]
being meerly passive they may not make sute, with many such lets and inconveniences, which I know not; what shall we do in such a case? sing *Fortune my Foe? ——*	Confined to a passive role, they may not make advances, with many other such obstacles and difficulties that I know nothing of. What shall we do in such a case? Sing "Fortune my Foe"?[11010]

[11006] **Burton.** Source page 574, †: "Lucretia in Cælestina. act. 19. Barthio interpret." "Lucretia in Celestina, act 19, translated by Barth."

[11007] **Editor.** "Buxome" and "lusty" suggest liveliness and vigour. In Celestina 19, Lucrecia envies Melibea's intimacy with Calisto and complains that his servants expect her to seek them out. The Spanish text confirms the situation; Barth's Latin remains uncollated. Burton moves from this speaker to women unable to initiate courtship.

[11008] **Burton.** Source page 575, †: "Virg. 4. Æn." "Virgil, Aeneid 4."

[11009] **Editor.** The scan reads summam, retained in the original column; the translation follows the evident sense of sumam. Aeneid 4.284 has quae prima exordia sumat, asking how Aeneas is to begin speaking to Dido. Burton turns it into a first-person question.

[11010] **Editor.** "Lets" are impediments. Fortune my Foe is a song title, invoked as a ready-made lament; no further lyrics are supplied here.

Original text 1651	Modern English
Some are so curious in this behalf, as those old *Romans,* our modern *Venetians, Dutch* and *French,* that if two parties dearly love, the one noble, the other ignoble, they may not by their Laws match, though equal otherwise in years, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorn to match with them.	Some are so particular in this matter—the ancient Romans, our modern Venetians, Dutch and French—that if two people dearly love each other, one noble and the other of common birth, their laws forbid them to marry, though otherwise equal in age, fortune, education and all sincere affection. In Germany they scorn to marry anyone who cannot prove gentle birth through three generations.[11011]
A noble man must marry a noble woman: a Baron, a Barons daughter; a Knight, a Knights: a Gentleman, a Gentlemans: as slaters sort their slattes, do they degrees and families. If she be never so rich, fair, well-qualified otherwise, they will make him forsake her. The *Spaniards* abhor all widows; the *Turks* repute them old women, if past five and twenty. But these are too severe Laws, and strict Customs, *dandum aliquid amori,* we are all the sons of *Adam,* 'tis opposite to Nature, it ought not to be so.	A nobleman must marry a noblewoman; a baron, a baron's daughter; a knight, a knight's; a gentleman, a gentleman's. They sort ranks and families as roofers sort their slates. However rich, beautiful or otherwise accomplished she may be, they will make him abandon her. Spaniards abhor all widows; Turks consider women old if they are over twenty-five. But these laws are too severe, these customs too strict: "Something must be allowed to love." We are all Adam's sons. It is contrary to nature; it ought not to be so.[11012]
Again he loves her most impotently, she loves not him, and so *è contra.* [11013]*Pan* loved *Echo, Echo Satyrus, Satyrus Lyda.*	Again, he loves her uncontrollably, but she does not love him, and vice versa. Pan loved Echo, Echo a satyr, and the satyr Lyda.[11014]

[11011] **Editor.** "Dutch" could cover German as well as Netherlandish peoples in Burton's usage; he next turns specifically to Germany. "Gentility" means gentle or noble birth. The sweeping claims about marriage laws are Burton's account, not a verified survey of each jurisdiction.

[11012] **Editor.** A "portion" or rank in this discussion concerns social and marital standing. Burton opposes excessive restrictions on marriage through the common descent of humanity from Adam. His national generalizations about widows and age are retained as his assertions.

[11013] **Burton.** Source page 575, *: "E Græco Moschi." "From the Greek of Moschus."

[11014] **Editor.** "Impotently" means without self-control, not sexually impotent. Satyrus is rendered as a satyr; Burton presents the linked loves of Pan, Echo, the satyr and Lyda through a Latin rendering attributed to Moschus.

Original text 1651	Modern English
Quantum ipsorum aliquis amantem oderat, *Tantum ipsius amans odiosus erat.*	As much as any one of them hated a lover, So much, as a lover, he himself was hated.[11015]
They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. *Cupid* hath two darts, one to force love, all of gold, and that sharp, —— [11016]*Quod facit auratum est;* another blunt, of Lead, and that to hinder; —— *fugat hoc, facit illud amorem.*	They love and loathe in every combination: he loves her, she hates him, and the man she dotes on loathes her. Cupid has two darts: one to compel love, entirely of gold and sharp—"The one that creates it is gilded"—and another blunt one of lead to prevent it: "This drives love away; that creates it."[11017]
This we see too often verified in our common experience. [11018]*Choresus* dearly loved that Virgin *Callyrrhoe,* but the more he loved her, the more she hated him. *Oenone* loved *Paris,* but he rejected her; they are stiffe of all sides, as if beauty were therefore created to undo, or be undone.	We see this confirmed all too often in everyday experience. Choresus dearly loved the maiden Callyrrhoe, but the more he loved her, the more she hated him. Oenone loved Paris, but he rejected her. They are unyielding on every side, as if beauty had been created to ruin others or be ruined itself.[11019]

[11015] **Editor.** Moschus, poem V in Edmonds's translation, A Lesson to Lovers, gives this chain of rejected love, then advises loving those who love you. The awkward ipsius amans is retained. The modern version follows the reciprocal frustration evident in Burton's prose and this English comparison; the Latin intermediary remains unidentified.

[11016] **Burton.** Source page 575, a: "Ovid. Met. 1." "Ovid, Metamorphoses 1."

[11017] **Editor.** Ovid, Metamorphoses 1.468–471: Cupid's gold-pointed arrow creates love, and the blunt leaden one repels it. Burton separates and rearranges portions of the lines, surrounding them with his own explanation.

[11018] **Burton.** Source page 575, b: "Pausanias Achaicis lib. 7. Perditè amabat Challyrhoen virginem, & quanto erat Choresi amor vehementior, tanto erat puellæ animus ab ejus amore alienior." "Pausanias, Achaean affairs, book 7. He desperately loved the maiden Challyrhoe; and the more intense Choresus's love was, the more averse the girl's heart was to his love."

[11019] **Editor.** Pausanias 7.21.1 tells of the priest Coresus and Callirhoe; Burton prints Choresus and Callyrrhoe, while the margin has Challyrhoe. The original spellings are retained. Oenone is the nymph abandoned by Paris; Burton couples these examples of rejected love.

Original text 1651	Modern English
I give her all attendance, all observance, I pray and intreat, [11020]*Alma precor miserere mei,* fair mistris pitty me, I spend my self, my time, friends and fortunes to win her favour, (as he complains in the [11021]Eglogue,) I lament, sigh, weep, and make my moan to her, but she is hard as flint,	I wait on her, pay her every attention, beg and plead: "Gracious one, I pray you, pity me"; fair mistress, pity me. I spend myself, my time, my friends and my fortune to win her favour—as he complains in the eclogue. I lament, sigh, weep and pour out my grief to her, but she is hard as flint:[11022]
—— *cautibus Ismariis immotior* ——	More unmoving than the rocks of Ismarus.
as fair and hard as a diamond, she will not respect, —— *Despectus tibi sum,* or hear me,	As beautiful and hard as a diamond, she will neither regard me—"You despise me"—nor hear me:[11023]

[11020] **Burton.** Source page 575, †: "Virg. 6. Æn." "Virgil, Aeneid 6."

[11021] **Burton.** Source page 575, c: "Erasmus Egl. Galatea." "Erasmus, the eclogue Galatea."

[11022] **Editor.** Aeneid 6.117: Aeneas addresses the Sibyl as alma, "gracious one," asking her to pity him and his father. Burton adapts the appeal with mei, "me," and reapplies it to a mistress. The Erasmus eclogue citation is reproduced but has not been independently located.

[11023] **Editor.** "Despectus tibi sum" is also found in Virgil's Eclogue 2.19, where Corydon complains to Alexis. Burton interweaves short poetic phrases with his own speaker's lament; the Ismarian rocks and the following fleeing-beloved couplet require further source collation.

Original text 1651	Modern English
—— *fugit illa vocantem* *Nil lachrymas miserata meas, nil flexa querelis.*	She flees from me as I call, Pitying none of my tears, unmoved by my complaints.
What shall I do?	What shall I do?
I wooed her as a young man should do, *But Sir she said I love not you.*	I wooed her as a young man should, But "Sir," she said, "I do not love you."
[11024]*Durior at scopulis mea Cælia, marmore, ferro,* *Robore, rupe, antro, cornu, adamante, gelu.*	But my Caelia is harder than crags, marble, iron, Oak, rock, cave, horn, adamant or ice.[11025]
Rock, Marble, heart of Oak with iron bar'd, Frost, flint or adamants are not so hard.	Rock, marble, heart of oak barred with iron, Frost, flint or adamant are not so hard.
I give, I bribe, I send presents, but they are refused.	I give, I bribe, I send presents, but they are refused.
[11026]*Rusticus est Coridon, nec munera curat Alexis.*	Corydon is a country bumpkin, and Alexis cares nothing for gifts.[11027]
Source page 575–unnumbered verso I protest, I swear, I weep, —— [11028]*odioq; rependit amores, Irrisit lachrymas* —— she neglects me for all this, she derides me, contemns me, she hates me: *Phillida* flouts me: *Caute, feris, quercu durior Euridice,* stiffe, churlish, rocky still.	I declare my love, I swear, I weep: "She repays love with hatred"; "She laughed at my tears." Despite all this, she ignores me, mocks me, despises me, hates me. Phillida scoffs at me: "Eurydice, harder than rock, wild beasts or oak"—unyielding, harsh, stony still.[11029]

[11024] **Burton.** Source page 575, *: "Angerianus Erotopægnion."

[11025] **Editor.** Angerianus is Girolamo Angeriano. "Adamant" is the proverbial substance of extreme hardness, often associated with diamond. Burton's English couplet compresses the longer Latin catalogue, and both are preserved separately.

[11026] **Burton.** Source page 575, d: "Virg." "Virgil."

[11027] **Editor.** Virgil, Eclogue 2.56, adapted. The consulted text reads Rusticus es, Corydon, "You are a rustic, Corydon"; Burton instead has est Coridon, "Corydon is a rustic." Alexis is the male beloved in Virgil's poem.

[11028] **Burton.** Source page 575, e: "Lechæus."

[11029] **Editor.** The margin's Lechæus is retained without an unverified identification. "Phillida flouts me" and the Latin fragments make a collage of rejected lovers' complaints. Caute, feris, quercu lists a rock, wild beasts and oak as standards of hardness.

Original text 1651	Modern English
Source page unnumbered verso after 575 And tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think no body good enough for them, as dainty to please as *Daphne* her self,	And it is quite true: many gentlewomen are so fastidious that they scorn all suitors, torment their poor lovers and think nobody good enough for them, as hard to please as Daphne herself:[11030]
[11031]*Multi illam petiere, illa aspernata petentes,* *Nec quid Hymen, quid amor, quid sint connubia curat.*	Many sought her; she scorned those who sought her, And cared nothing for Hymen, love or marriage.[11032]
Many did woo her, but she scorn'd them still, And said she would not marry by her will.	Many wooed her, but she always scorned them, And said she would not marry of her own will.
One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him: he is a proper man indeed, and well qualified, but he wants means: another of her suiters hath good means, but he wants wit; one is too old, another too yong, too deformed, she likes not his carriage: a third too loosely given, he is rich, but base born:	At one time they will not marry—so they say, at least, though that is the last thing they intend; at another, not yet, when it is their sole desire and they are mad for it. She will marry eventually, but not him: he is certainly a handsome, accomplished man, but he lacks means. Another suitor has ample means, but lacks sense. One is too old; another too young, too ugly; she dislikes his manner. A third is too dissolute; he is rich, but low-born.[11033]

[11030] **Editor.** "Nice" means excessively fastidious or hard to please; "paramours" here means lovers. "Crucifie" figuratively means torment. The unnumbered verso is PDF 684, sequence 584; the following recto actually prints 576.

[11031] **Burton.** Source page unnumbered verso after 575, †: "Ovid Met. 1." "Ovid, Metamorphoses 1."

[11032] **Editor.** Ovid, Metamorphoses 1.478–480, shortened and altered: the consulted text has aversata rather than Burton's aspernata, and includes an intervening line. Hymen is the god of marriage, and here also evokes marriage itself.

[11033] **Editor.** "Proper" means handsome or well-formed; "wit" means sense or understanding; "carriage" is manner or behaviour. "They intend nothing less" means that refusing marriage is furthest from their intention, despite what they say.

Original text 1651	Modern English
she will be a Gentlewoman, a Lady, as her sister is, as her mother is: she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as *Matilda* or *Dorinda:* if not, she is resolved as yet to tarry, so apt are yong maids to bogle at every object, so soon woon or lost with every toy, so quickly diverted, so hard to be pleased.	She will be a gentlewoman, a lady, as her sister is, as her mother is. She is every bit as beautiful, as well brought up, has as good a marriage portion, and expects as good a match as Matilda or Dorinda. Otherwise, she is resolved to wait for the present. Young maidens are so ready to shy at every object, so easily won or lost by every trifle, so quickly turned aside, so hard to please.[11034]
In the mean time, *quot torsit amantes?* one suiter pines away, languisheth in love, *mori quot denique cogit!* another sighs and grieves, she cares not: and which [11035]*Stroza* objected to *Ariadne,*	Meanwhile, "How many lovers has she tormented?" One suitor pines away, languishing in love: "How many, in the end, does she drive to death!" Another sighs and grieves; she does not care. And there is what Strozzi reproached Ariadne with:[11036]
Nec magis Euriali gemitu, lacrymisque moveris, *Quam prece turbati flectitur ora sali.* *Tu juvenem, quo non formosior alter in urbe,* *Spernis, & insano cogis amore mori,*	You are no more moved by Euryalus's groans and tears Than the face of the troubled sea is softened by prayer. You scorn a youth, the handsomest in the city, And drive him to die of maddening love.
Is no more mov'd with those sad sighs and tears, Of her sweet-heart, then raging Sea with prayers: Thou scorn'st the fairest youth in all our City, And mak'st him almost mad for love to dye:	She is no more moved by her sweetheart's Sad sighs and tears than the raging sea by prayers. You scorn the handsomest youth in all our city, And drive him almost mad, to die for love.

[11034] **Editor.** "All out" means fully or every bit; a "portion" is the property a woman brings to marriage. To "bogle" is to shy or start, as a horse does; "toy" means a trifle. Matilda and Dorinda serve as names in the comparison, without a specific identification supplied here.

[11035] **Burton.** Source page unnumbered verso after 575, *: "Erot. lib. 2." "Erotica, book 2."

[11036] **Editor.** Stroza is rendered Strozzi; Burton's margin gives Erotica, book 2. The exact poem and early edition remain to be collated. Burton's separate English rendering changes the Latin's direct second-person reproach into third person before returning to "thou."

Original text 1651	Modern English
They take a pride to prank up themselves, to make yong men enamored, —— [11037]*captare viros & spernere captos,* to dote on them, and to run mad for their sakes,	They take pride in dressing themselves up to make young men fall in love—"to capture men and scorn them once captured"—to make them dote on them and go mad for their sakes.[11038]
—— [11039]*sed nullis illa movetur* *Fletibus, aut voces ullas tractabilis audit,*	But she is moved by no tears, Nor will she listen to any plea with a yielding heart.[11040]
Whilest niggardly their favours they discover, *They love to be belov'd, yet scorn the Lover.*	While they grant their favours grudgingly, They love to be loved, yet scorn the lover.
All suit and service is too little for them, presents too base:	All courtship and service are too little for them, presents too paltry:
Tormentis gaudet amantis —— & spoliis,	She delights in her lover's torments—and in the spoils.[11041]
As *Atalanta* they must be over-run, or not wonn. Many yong men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,	Like Atalanta, they must be outrun or cannot be won. On the other side, many young men are just as obstinate and particular in their choice, just as tyrannically proud, overbearing, deceitful and false-hearted, just as unyielding and perverse, like Narcissus:[11042]

[11037] **Burton.** Source page unnumbered verso after 575, †: "T. H."

[11038] **Editor.** "Prank up" means adorn or dress elaborately. The marginal initials T. H. are preserved without expansion because the cited writer has not been securely identified.

[11039] **Burton.** Source page unnumbered verso after 575, †: "Virg. 4. Æn." "Virgil, Aeneid 4."

[11040] **Editor.** Aeneid 4.438–439, adapted. Virgil's ille and tractabilis describe Aeneas resisting Dido's pleas; Burton changes ille to illa, transferring the resistance to a woman. His separate English couplet makes a broader accusation about lovers.

[11041] **Editor.** The verse means that she enjoys the lover's suffering and the gains or spoils obtained from him. No marginal attribution accompanies this line on the scan; the source remains to be located.

[11042] **Editor.** Atalanta could be won in marriage by the suitor who defeated her in a footrace. Burton then makes the criticism reciprocal: men too may be proud, deceitful and difficult to please. "Irrefragable" means stubbornly resistant here.

Original text 1651	Modern English
[11043]*Multi illum Juvenes, multæ petiere puellæ,* *Sed fuit in tenerâ tam dira superbia formâ,* *Nulli illum Juvenes, nullæ petiere puellæ.*	Many young men and many maidens sought him; But such fierce pride dwelt in his youthful beauty That no young men, no maidens sought him.[11044]
Source page 576 Yong men and maids did to him sue, But in his youth so proud, so coy was he, Yong men and maids bad him adiew.	Young men and maidens courted him, But in his youth he was so proud, so aloof, That young men and maidens bade him farewell.
Echo wept and wooed him by all means above the rest, love me for pitty, or pitty me for love, but he was obstinate,	More than all the rest, Echo wept and tried every means of wooing him: love me out of pity, or pity me for love. But he was obstinate:
Ante ait emoriar quam sit tibi copia nostri,	"I would sooner die," he says, "than let you possess me."[11045]
he would rather dye then give consent. *Psyche* ran whining after *Cupid,*	He would rather die than consent. Psyche ran after Cupid, pleading:
[11046]*Formosum tua te Psyche formosa requirit,* *Et poscit te dia deum, puerumque puella,*	Your beautiful Psyche seeks you, beautiful one; A goddess asks for you, a god; a girl for you, a boy.[11047]
Fair *Cupid,* thy fair *Psyche* to thee sues, A lovely lass a fine yong gallant wooes;	Fair Cupid, your fair Psyche pleads with you; A lovely lass woos a handsome young gallant.

[11043] **Burton.** Source page unnumbered verso after 575, x: "Metamor. 3." "Metamorphoses 3."

[11044] **Editor.** Ovid, Metamorphoses 3.353–355, altered. The consulted Ovid has cupiere, "desired," dura, "hard," and tetigere, "touched"; Burton prints petiere, "sought," dira, "fierce," and petiere again. His English version likewise makes the suitors withdraw. The discrepancy is preserved, not silently corrected.

[11045] **Editor.** Metamorphoses 3.391. Narcissus refuses Echo; Burton's prose immediately repeats the meaning of the Latin. Copia nostri means access to or possession of me in this context.

[11046] **Burton.** Source page 576, †: "Fracastorius Dial. de anim." "Fracastoro, Dialogue on the Soul."

[11047] **Editor.** Burton cites Fracastoro's Dialogue on the Soul. Dia means divine or goddess; the line balances god with goddess, and boy with girl. The exact location and form of Fracastoro's verse remain for collation.

Original text 1651	Modern English
but he rejected her nevertheless. Thus many Lovers do hold out so long, doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as *Stroza's Gargiliana* was,	But he rejected her nevertheless. In this way many lovers hold out so long, doting on themselves and standing in their own way, that in the end they come to be scorned and rejected, as Strozzi's Gargiliana was:[11048]

[11048] **Editor.** "Stand in their own light" means obstruct their own prospects. The Strozzi couplet reproaches Gargiliana after the loss of her former admirers; the poem's precise bibliographical location remains unverified.

Original text 1651	Modern English
Te juvenes, te odere senes, desertaque langues, *Quæ fueras procerum publica cura prius.*	Young men hate you, old men hate you; abandoned, you languish, You who were once the common concern of noblemen.
Both yong and old do hate thee scorned now, That once was all their joy and comfort too.	Both young and old now hate and scorn you, Who once were all their joy and comfort too.
as *Narcissus* was himself,	As Narcissus himself was:
—— *Who despising many* *Died ere he could enjoy the love of any.*	Who, despising many, Died before he could enjoy the love of any.
They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor curat, or an old serving-man at last, that might have had their choice of right good matches in their youth, like that generous Mare in [11049]*Plutarch,* which would admit of none but great Horses, but when her tail was cut off and mane shorn close, and she now saw her self so deformed in the water, when she came to drink, *ab asino conscendi se passa,* she was contented at last to be covered by an Ass. Yet this is a common humor, will not be left, and cannot be helped.	They in turn begin to be despised by others, as he was by his reflection, and finally settle for a poor curate or an old servant, though in their youth they might have had their choice of excellent matches. They resemble that well-bred mare in Plutarch who would admit only fine stallions; but when her tail was cut off and her mane shorn close, and she saw herself so disfigured in the water as she came to drink, "she allowed an ass to mount her": at last she was content to be mated with an ass. Yet this is a common disposition; people will not abandon it, and it cannot be helped.[11050]
[11051]*Hanc volo quæ non vult, illam quæ vult ego nolo:* *Vincere vult animos, non satiare Venus.*	I want this woman who does not want me; that one who does, I do not want. Venus wishes to conquer hearts, not satisfy them.[11052]

[11049] **Burton.** Source page 576, †: "Dial. am." "Dialogue on Love."

[11050] **Editor.** "Shadow" means reflection; "generous" means well-bred or of noble stock. Burton's "curat" is a curate, a clergyman. The mare story is attributed to Plutarch's Dialogue on Love in the margin; its exact location and wording remain for collation.

[11051] **Burton.** Source page 576, †: "Ausonius."

[11052] **Editor.** Ausonius's epigram beginning Hanc volo quæ non vult contrasts desire for the unwilling with rejection of the willing. Burton's four-line English version expands the two Latin lines, replacing Venus's conquest of hearts with Love's torture of souls.

Original text 1651	Modern English
I love a maid, she loves me not: full fain She would have me, but I not her again; So Love to crucifie mens souls is bent, But seldom doth it please or give content.	I love a maiden who does not love me; another Would gladly have me, but I do not want her. So Love is bent on torturing people's souls, And seldom pleases them or gives content.
Their love danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on again,	Their love dances in a ring, and Cupid chases them round and round: he dotes, and someone in turn dotes on him.
Dumque petit petitur, pariterque accendit & ardet,	While he seeks, he is sought; he kindles and burns at once.[11053]
their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected: say she be rich, thou poor: she yong, thou old; she lovely and fair, thou most illfavoured and deformed; she noble, thou base: she spruce and fine, but thou an ugly Clown: *nil desperandum,* there's hope enough yet: *Mopso Nisa datur, quid non speremus amantes?*	Their affections cannot be brought into agreement. Often they could, but will not: their own foolish conduct spoils everything. They have too little confidence in themselves and are too easily discouraged. Suppose she is rich and you poor; she young and you old; she lovely and beautiful, you extremely ugly and misshapen; she noble, you low-born; she elegant and finely dressed, you an ugly rustic. "Never despair": there is still hope enough. "Nisa is given to Mopsus: what may we lovers not hope for?"[11054]
Put thy self forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave roses and gather thistles, loath hony and love verjuice: our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual means and times.	Put yourself forward once more. Matches just as unlikely have been made and are made every day: see what the outcome will be. Many leave roses and gather thistles, loathe honey and love sour grape juice. Our likings vary as much as our palates. But commonly they let opportunities pass—"He who has taken kisses, etc."—and neglect the customary means and occasions.[11055]

[11053] **Editor.** Metamorphoses 3.425, from Narcissus's love for his own reflection. Burton applies its paradox—simultaneously pursuing and pursued, kindling and burning—to the circle of frustrated lovers.

[11054] **Editor.** Virgil, Eclogue 8.26. Nisa's being given to Mopsus is spoken bitterly by a rejected lover in Virgil; Burton uses the unexpected match to encourage hope. "Base" means low-born; "clown" is a rustic.

[11055] **Editor.** Verjuice is sour juice from unripe grapes or other fruit. The unfinished oscula qui sumpsit echoes Ovid, Art of Love 1.669, a passage urging a man to proceed beyond kisses. Burton leaves the rest at "etc."; that truncation is retained.

Original text 1651	Modern English
Source page unnumbered verso after 576 *He that will not when he may,* *When he will he shall have nay.*	He who will not when he may, When he wishes will be told no.
They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Hero* was beloved of many, but one did enjoy her; *Penelope* had a company of suiters, yet all missed of their aym.	They expect to be wooed, sought after and courted. Most often they wish to marry but cannot, either for the reasons already named or because a crowd of suitors are equally enamoured, all doting alike. Where only one can succeed, what is to become of the rest? Hero was loved by many, but one enjoyed her; Penelope had a crowd of suitors, yet all failed in their aim.[11056]
In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed, —— [11057]*quin stultos excutit ignes,* divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux,* when he could not get her, with a kind of heroical scorn he bid *Æneas* take her, or with a milder farewell, let her go,	In such cases he, or they, must wisely and carefully disentangle themselves and loosen the attachment by the rules already prescribed —"Why does he not shake off these foolish fires?"—turn his thoughts elsewhere, or bear it bravely as Turnus did: "Let Lavinia be your wife." When he could not win her, he told Aeneas to take her, with a kind of heroic scorn. Or let her go with a gentler farewell:[11058]
—— *Et Phillida solus habeto,* take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.	"And have Phyllis to yourself": take her; God grant you joy, sir. The fox in the emblem would eat no grapes. But why? Because he could not get them. Do not trouble yourself over what cannot be had.[11059]

[11056] **Editor.** Hero's lover is Leander; Penelope's suitors fail because she remains the wife of Odysseus. "Speed" means succeed. The proverb at the top of the unnumbered verso completes the preceding discussion of missed opportunities.

[11057] **Burton.** Source page unnumbered verso after 576, †: "Ovid. Met. 9." "Ovid, Metamorphoses 9."

[11058] **Editor.** The margin cites Metamorphoses 9; its quin stultos excutit ignes adapts Iphis's self-address in 9.746. In Aeneid 12.937, the defeated Turnus concedes Lavinia to Aeneas. "Heroical scorn" is Burton's characterization of that concession.

[11059] **Editor.** Virgil, Eclogue 7.59, has et Phyllida solus habeto: a shepherd's challenge about Phyllis, reapplied here as a farewell. The fox and grapes supply the closing fable or emblem of dismissing the unattainable.

Original text 1651	Modern English
Many such inconveniences, lets and hinderances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor,* mutual love and great affection: yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal: one rich, another poor:	There are many such difficulties, obstacles and hindrances that thwart their plans and torment poor lovers. Sometimes they can be removed easily; sometimes they cannot. But suppose everything so far is settled and agreed; suppose this love or liking is between two people alone, both well pleased, with "mutual love" and great affection. Yet their parents, guardians or tutors cannot agree, and so everything is ruined: the match is unequal, one rich and the other poor.
durus pater, an hard-hearted, unnatural, a covetous father will not marry his son, except he have so much mony, *ita in aurum omnes insaniunt,* as [11060]*Chrysostome* notes, nor joyn his daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly.	"A harsh father": a hard-hearted, unnatural, covetous father will not arrange his son's marriage unless he receives a certain sum—"So mad is everyone for gold," as Chrysostom observes. Nor will he marry off his daughter, to save her dowry, or because he cannot spare the service she does him. He is resolved to part with nothing while he lives, not a penny, even if he could readily afford it. He will not give it until he dies; then, like the contents of a broken money-pot, it is divided among those who gaped so eagerly for it.[11061]
Or else he wants means to set her out, he hath no mony, and though it be to the manifest prejudice of her body and souls health, he cares not, he wil take no notice of it, she must and shall tarry.	Or else he lacks the means to provide for her marriage: he has no money, and though the delay plainly harms the health of her body and soul, he does not care and will take no notice. She must and shall wait.

[11060] **Burton.** Source page unnumbered verso after 576, †: "Hom. 5. in 1. epist. Thess. cap. 4. ver. 8." "Homily 5 on the First Epistle to the Thessalonians, chapter 4, verse 8."

[11061] **Editor.** "Unnatural" means lacking parental affection; "marry his son," arrange his marriage. Chrysostom's Homily 5 on First Thessalonians urges early marriage and rebukes fathers who wait for a large income, caring more for money than chastity. The English translation confirms the passage; Burton's Latin edition remains uncollated.

Original text 1651	Modern English
Many slack and careless Parents, *iniqui patres,* measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius,* have them *à pueris* [11062]*illico nasci senes,* they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit:* as he said in the Comœdy: they will stifle nature, their yong bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden.	Many negligent and careless parents, "unjust fathers," measure their children's affections by their own. They are now cold and decrepit, past all such youthful thoughts, and therefore mean to starve their children's natural spirit, to have them "born old men straight from childhood." They must not marry, "nor have anything to do with the things that youth brings with it. He sets the measure by his own desire as it is now, not as it once was," as the character says in the comedy. They will stifle nature: their young people must have no share in youth's pleasures, but suddenly become old like themselves.[11063]
And 'tis a general fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embeazled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed piece for mony,	And it is a common fault among most parents arranging their children's marriages: the father considers wealth alone. When his own folly, extravagance and indiscretion have wasted his estate, he tries to recover his position by confining and selling his eldest son's love and affection to some foolish, old or ugly creature for money.[11064]
[11065]*Phanaretæ ducet filiam, rufam illam virginem,* *Cæsiam, sparso ore, adunco naso ——*	He will marry Phanareta's daughter, that red-haired maiden, Grey-eyed, broad-faced, with a hooked nose.[11066]

[11062] **Burton.** Source page unnumbered verso after 576, y: "Ter." "Terence."

[11063] **Editor.** Terence, Heautontimorumenos 213–216: Clitipho complains that fathers expect the young to be old already. Burton adapts and interweaves the speech with his own prose, including a shift from plural moderantur to singular moderatur. Genius here is the child's natural disposition or appetite.

[11064] **Editor.** "Bestowing" means arranging a child's marriage; "riot" is extravagant living, and "embeazled" here means wasted or dissipated. "Piece" contemptuously refers to the prospective bride, whose wealth is being used to repair the father's estate.

[11065] **Burton.** Source page unnumbered verso after 576, †: "Ter. Heaut. Scen. ult." "Terence, Heautontimorumenos, final scene."

[11066] **Editor.** The final scene of Terence's Heautontimorumenos describes the proposed bride. Cæsia denotes grey or blue-grey eyes; sparso ore a broad face. Burton's quotation changes the dramatic wording into a statement that the son will marry her.

Original text 1651	Modern English
Source page unnumbered verso after 576–577 and though his son utterly dislike, with *Clitipho* in the Comœdy, *Non possum pater:* If she be rich, *Eia* (he replies) *at elegans est, credas animum ibi esse?* he must and shall have her, she is fair enough, young enough; if he look or hope to inherit his lands, he shall marry, not when or whom he loves, *Arconidis huius filiam,* but whom his father commands, when and where he likes, his affection must dance attendance upon him.	And though his son objects utterly, like Clitipho in the comedy—"I cannot, father"—if she is rich, "Come now," he replies, "but he is choosy! You would think he had some sense!" He must and shall have her; she is beautiful enough, young enough. If he expects or hopes to inherit his father's lands, he must marry, not when he wishes or the woman he loves—"this Arconides's daughter"—but whomever his father orders, when and where his father pleases. His affection must wait upon his father's wishes.[11067]
Source page 577 His daughter is in the same predicament forsooth; as an empty boat she must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman.	His daughter, indeed, is in the same predicament: like an empty boat, she must carry what and whom her father wishes, wherever and whenever he pleases. In these affairs the father always seeks the greatest advantage; the mother values good family connections, and the son usually wants a handsome woman.
All which [11068]*Livy* exemplifies, *dec.* 1. *lib.* 4. a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the mothers voice, *quæ quam splendidissimis nuptiis jungi puellam volebat:* the overseers stood for him that was most worth, &c.	Livy illustrates all this in the first decade, book 4: a gentleman and a yeoman courted a young woman in Rome, contrary to the statute forbidding marriage between the gentry and common people. The matter was disputed. The mother favoured the gentleman, "wishing the girl to enter the most splendid marriage possible"; the guardians supported the man with the greater wealth, etc.[11069]

[11067] **Editor.** Burton assembles and adapts lines from the final scene of Heautontimorumenos. His Arconidis differs from the consulted text's Archonidi; the original form is retained as Arconides in English. Burton also prints Phanaretæ for Phanocratae and at elegans for ut elegans. The father's mocking comment is directed at the son's fastidiousness.

[11068] **Burton.** Source page 577, z: "Plebeius & nobilis ambiebant puellam; puellæ certamen in partes venit, &c." "A plebeian and a nobleman courted a girl; the contest for the girl became a partisan dispute, etc."

[11069] **Editor.** Livy 4.9 concerns the dispute over marriage with a girl at Ardea, followed by a political conflict. Burton relocates it to Rome and uses English social ranks for the Roman categories. "Overseers" means the girl's guardians. In Livy the guardians support their own social class, rather than explicitly the richer suitor. The Latin says the mother wanted a particularly splendid marriage.

Original text 1651	Modern English
But parents ought not to be so strict in this behalfe, Beauty is a dowry of it self all-sufficient, [11070]*Virgo formosa, etsi oppidò pauper, abunde dotata est,* [11071]*Rachel* was so married by *Jacob,* and *Bonaventure* [11072]*in* 4. *sent. denies that he so much as venially sins, that marries a maid for comeliness of person.* The *Jews, Deut.* 21.11. if they saw amongst the captives a beautifull woman, some small circumstances observed, might take her to wife.	But parents ought not to be so strict in this matter. Beauty is in itself an entirely sufficient dowry: "A beautiful maiden, though extremely poor, has a dowry in abundance." Jacob married Rachel on this basis; and Bonaventure, in his commentary on the fourth book of the Sentences, denies that a man commits even a venial sin by marrying a maiden for her physical beauty. Among the Jews, Deuteronomy 21:11, a man who saw a beautiful woman among the captives might take her as his wife after observing certain minor formalities.[11073]
They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. [11074]*Plato* holds, *that in their contracts young men should never avoid the affinity of poor folks, or seek after rich.* Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up,	They should not be too severe in such matters, especially where no pressing reason or serious impediment exists. It is good for a commonwealth. Plato holds that in making marriage agreements young men should never avoid kinship with poor families or seek it with rich ones. Poverty and low birth may be amply compensated by many other good qualities: modesty, virtue, religion and excellent upbringing.[11075]

[11070] **Burton.** Source page 577, *: "Apuleius Apol." "Apuleius, Apology."

[11071] **Burton.** Source page 577, a: "Gen. 26." "Genesis 26."

[11072] **Burton.** Source page 577, b: "Non peccat venialiter qui mulierem ducit ob pulchritudinem." "He does not commit a venial sin who marries a woman for her beauty."

[11073] **Editor.** The margin cites Genesis 26, but Jacob's love for Rachel and their marriage are in Genesis 29. "Venial" means a lesser sin, as distinct from mortal sin in the theology Burton cites. Deuteronomy 21:10–13 concerns a woman captured in war; "minor formalities" reproduces Burton's minimizing description of the prescribed conditions. The Apuleius and Bonaventure passages require further collation.

[11074] **Burton.** Source page 577, †: "Lib. 6. de leg. Ex usu reipub. est ut in nuptiis juvenes neq; pauperum affinitatem fugiant, neq; divitum sectentur." "Laws, book 6. It benefits the commonwealth if, in marriage, young men neither avoid kinship with the poor nor pursue it with the rich."

[11075] **Editor.** Plato, Laws 6, in the discussion of marriage at 772–773, discourages pursuing rich marriages and recommends the city's interest in matching families. "Affinity" is kinship by marriage. Burton's Latin margin supplies the compressed formulation translated in the body.

Original text 1651	Modern English
[11076]*I am poor, I confess; but am I therefore contemptible, and an abject? Love it self is naked, the Graces, the Stars, and* Hercules *clad in a Lions skin.* Give something to vertue, love, wisdom, favour, beauty, person; be not all for mony.	"I am poor, I confess; but does that make me contemptible, an outcast? Love himself is naked, as are the Graces and the stars, while Hercules is clad in a lion's skin." Allow something to virtue, love, wisdom, a pleasing face, beauty and bodily form. Do not think only of money.[11077]
Besides you must consider that *Amor cogi non potest,* Love cannot be compelled, they must affect as they may: [11078]*Fatum est in partibus illis quas sinus abscondit;* as the saying is, marriage and hanging goes by destiny, matches are made in heaven,	Besides, you must consider that "Love cannot be forced": love cannot be compelled; people must love as they can. "Fate lies in those parts which the fold of the garment conceals." As the saying goes, marriage and hanging follow destiny; matches are made in heaven.[11079]
It lies not in our power to love or hate, *For will in us is over-rul'd by fate.*	It is not in our power to love or hate, For our will is overruled by fate.[11080]

[11076] **Burton.** Source page 577, *: "Philost. ep. Quoniam pauper sum, idcirco contemptior & abjectior tibi videar? Amor ipse nudus est, gratiæ & astra; Hercules pelle leonina indutus." "Philostratus, Letters. Because I am poor, should I therefore seem more contemptible and abject to you? Love himself is naked, as are the Graces and stars; Hercules is clothed in a lion's skin."

[11077] **Editor.** Philostratus's letter is cited without a number. Burton invokes the naked or lightly clothed appearance of divine and heroic figures as an argument against contempt for poverty. "Favour" means facial appearance, distinct from monetary advantage.

[11078] **Burton.** Source page 577, c: "Juvenal."

[11079] **Editor.** Juvenal, Satire 9.32–33: fate is located in the sexual parts hidden by clothing. Burton adapts the wording and uses it as a transition to proverbial statements about the destiny of marriage. The first Latin statement and Burton's own English repetition are both retained.

[11080] **Editor.** Christopher Marlowe, Hero and Leander. Burton ends this part of the argument with two lines asserting that fate governs attraction. The following passage begins the story of a servant maid in Aristaenetus; its marginal references belong to that continuation.

Original text 1651	Modern English
A servant maid in [11081]*Aristænetus* loved her mistris Minion, which when her Dame perceived, *furiosa æmulatione,* in a jealous humour she dragg'd her about the house by the hair of the head, and vext her sore. The wench cryed out, [11082]*O mistris, fortune hath made my body your servant, but not my soul!* Affections are free, not to be commanded.	A servant maid in Aristaenetus loved her mistress's favourite. When her mistress discovered this, "in furious jealousy," she dragged her about the house by the hair and tormented her cruelly. The girl cried out, "Oh, mistress, fortune has made my body your servant, but not my soul!" Affections are free and cannot be commanded.[11083]

[11081] **Burton.** Source page 577, †: "Lib. 2. ep. 7." "Book 2, letter 7."

[11082] **Burton.** Source page 577, *: "Ejulans inquit, non mentem unà addixit mihi fortuna servitute." "Crying out, she says: Fortune did not bind my mind along with me in servitude."

[11083] **Editor.** Aristaenetus, Love Letters 2.7. "Minion" means a favourite or lover; the Greek identifies him as the mistress's adulterous lover. The maid is enslaved, which gives her claim to an unenslaved mind its force. Burton abridges the story.

Original text 1651	Modern English
Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgement assignes and permits such matches to be made. For I am of *Plato* and [11084]*Bodines* mind, that Families have their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hundred yeers, as they there illustrate by a multitude of examples, and which *Peucer* and [11085]*Melancthon* approve,	Moreover, God in his just judgement may appoint and permit such marriages to restrain their ambition, pride and greed, and to correct those hereditary diseases of a family. For I agree with Plato and Bodin that families, like kingdoms, have their limits and allotted terms, beyond which they will not extend in power or duration—six or seven hundred years—as those writers illustrate with many examples, and as Peucer and Melanchthon also affirm;[11086]
Source page 577–unnumbered PDF688 but in a perpetuall tenor (as we see by many pedigrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoever let them I say, give something to youth, to love; they must not think they can fancy whom they appoint;	yet they continue on an unbroken course, as we see from many pedigrees of knights, gentlemen and yeomen, remaining as they began for many generations with little change. However that may be, let parents, I say, make some allowance for youth and love. They must not suppose their children can love whomever they appoint.[11087]

[11084] **Burton.** Source page 577, d: “De repub. c. de period. rerum pub.” “On the Commonwealth, the chapter on the cycles of commonwealths.”

[11085] **Burton.** Source page 577, †: “Com. in Car. Chron.” “Commentary on Carion’s Chronicle.”

[11086] **Editor.** Burton treats such marriages as providential checks on inherited pride. Bodin, Six Bookes 4.2 in Knolles’s translation, discusses political cycles, including 496 years, while reserving God’s freedom from natural laws. This supplies context, but Burton’s six- or seven-hundred-year family limit, his Bodin version and the Peucer–Melanchthon references remain untraced. These are historical speculations, not established laws.

[11087] **Editor.** The contrast between fixed limits and apparent continuity is compressed in the source. “Tenor” is an uninterrupted course; “descents” means generations, and “fancy” means love or desire. The translation retains the qualification without supplying a new argument.

Original text 1651	Modern English
Source page unnumbered PDF688 [11088]*Amor enim non imperatur, affectus liber si quis alius & vices exigens,* this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutuall affections, a correspondency: *invito non datur nec aufertur,* it may not be learned, *Ovid* himself cannot teach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* expresse it.	"Love cannot be commanded: it is an affection as free as any, and demands a return." This is a free passion, as Pliny said in one of his panegyrics, and cannot be forced. "Love craves liking," as the saying goes: it requires mutual affection, a response. "It cannot be given or taken away against one's will." It cannot be learned. Ovid himself cannot teach us how to love, Solomon cannot describe it, Apelles paint it, or Helen embody it.[11089]
They must not therefore compell or intrude; [11090]*quis enim* (as *Fabius* urgeth) *amare alieno animo potest?* but consider withall the miseries of enforced marriages; take pitty upon youth: and such above the rest as have daughters to bestow, should be very carefull and provident to marry them in due time.	Parents must therefore neither compel nor impose: "For who," as Fabius argues, "can love with another person's heart?" They should also consider the misery of forced marriages and have pity on the young. Above all, those with daughters to marry should take great care and thought to marry them at the proper time.[11091]

[11088] **Burton.** Source page unnumbered PDF 688, e: "Plin. in pan." "Pliny, in the Panegyric."

[11089] **Editor.** Pliny, Panegyric 85.3, argues that a ruler cannot command affection and must reciprocate it. Burton compresses and applies this to lovers. Ovid represents instruction in love, Solomon wisdom and love poetry, Apelles painting, and Helen surpassing beauty.

[11090] **Burton.** Source page unnumbered PDF 688, †: "Declam. 306." "Declamation 306."

[11091] **Editor.** "Fabius" is Quintilian; Burton cites Declamation 306 in the collection transmitted under his name. The exact wording and attribution await collation. "Bestow" means arrange a marriage; "intrude" here means impose a choice.

Original text 1651	Modern English
Syracides cap. 7. *vers*. 25. calls it *a weighty matter to perform,* so to marry a daughter to a man of understanding in due time: *Virgines enim tempestivè locandæ,* as [11092]*Lemnius* admonisheth, *lib*. 1. *cap*. 6. Virgins must be provided for in season, to prevent many diseases, of which [11093]*Rodericus a Castro de morbis mulierum lib*. 2. *cap*. 3. and *Lod. Mercatus lib*. 2. *de mulier. affect. cap*. 4. *de melanch. virginum & viduarum,* have both largely discoursed.	Sirach, chapter 7, verse 25, calls it "a weighty matter to perform": to marry a daughter to a man of understanding at the proper time. "For maidens must be married in good season," as Lemnius advises in book 1, chapter 6. Husbands must be found for them in time to prevent many diseases, which Rodrigo de Castro, On the Diseases of Women, book 2, chapter 3, and Luis Mercado, On Women's Disorders, book 2, chapter 4, "On the Melancholy of Maidens and Widows," have both discussed at length.[11094]
And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & ætas advenerit,* as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse.	It is therefore good to find them husbands early, both to avoid these deadly maladies and to prevent other serious troubles—and for another reason that I know. "When the time and age for marriage have arrived," as Chrysostom advises, let parents not postpone it: otherwise the young people may marry on their own, or do worse.[11095]

[11092] **Burton.** Source page unnumbered PDF 688, f: "Puellis imprimis nulla danda occasio lapsus. Lemn. lib. 1. 54. de vit. instit." "Above all, girls must be given no occasion to go astray. Lemnius, On the Ordering of Life, book 1, 54."

[11093] **Burton.** Source page unnumbered PDF 688, †: "See more part. 1. s. mem. 2. subs. 4." The matching discussion is First Partition, Section 3, Member 2, Subsection 4, "Symptoms of melancholy in unmarried women, nuns and widows" (1.3.2.4, printed p. 202 onward). Section 3 is supplied editorially; the printed reference leaves it unspecified. Related passage: 1.3.2.4 (section supplied editorially from subject).

[11094] **Editor.** Sirach, also called Ecclesiasticus, 7:25. The medical argument reflects early modern theories about unmarried women's illness. The body gives Lemnius 1.6, but the margin gives 1.54; both are retained. "De melancholia virginum et viduarum" is the cited chapter's subject. The marginal cross-reference is preserved and expanded editorially to 1.3.2.4, the matching discussion of these women's symptoms.

[11095] **Editor.** Compare Chrysostom, Homily 5 on 1 Thessalonians, on arranging sons' marriages promptly; Burton extends the advice in his discussion of daughters. "Ferall" means deadly or destructive. He leaves his additional reason unnamed, though the context suggests sexual conduct.

Original text 1651	Modern English
If *Nevizanus* the Lawyer do not impose, they may do it by right: for as he proves out of *Curtius* and some other Civilians, *Sylva, nup. lib.* 2. *numer.* 30. [11096]*A maid past 25 yeers of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to give her a competent dowry.*	If the lawyer Nevizanus is not misleading us, they may do so as a matter of right. For, as he proves from Curtius and other civil lawyers in The Marriage Grove, book 2, number 30, a maiden over twenty-five may, against her parents' wishes, marry a man unworthy of her and beneath her in rank; and her father must by law be compelled to give her a suitable dowry.[11097]
Mistake me not in the mean time, or think that I do Apologize here for any headstrong unruly wanton flurts. I do approve that of S. *Ambrose* (*comment. in Genesis* 24. 51.) which he hath written touching *Rebecca's* spousals, *A woman should give unto her parents the choice of her husband,* [11098]*lest she be reputed to be malapert and wanton, if she take upon her to make her own choice;* [11099]*for she should rather seem to be desired by a man, then to desire a man her self.*	Meanwhile, do not misunderstand me or suppose that I am defending headstrong, unruly, shameless hussies. I approve what St Ambrose writes about Rebecca's betrothal, in his commentary on Genesis 24:51: a woman should leave the choice of her husband to her parents, lest she be thought forward and wanton if she undertakes to choose for herself; for she should appear to be desired by a man rather than to desire a man herself.[11100]

[11096] **Burton.** Source page unnumbered PDF 688, g: "Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & eum cogere ad congrue dotandum." "A daughter over twenty-five may marry without her father's knowledge, though the husband is unworthy, and compel him to provide a suitable dowry."

[11097] **Editor.** Giovanni Nevizzano's Sylva nuptialis, literally "Marriage Grove," is a collection of legal arguments and learning about marriage. "Civilians" are specialists in civil law. Burton's reported legal proposition belongs to that historical discussion; its exact source in Curtius remains to be collated.

[11098] **Burton.** Source page unnumbered PDF 688, †: "Ne appetentiæ procacioris reputetur author." "Lest she be regarded as the source of an overbold desire."

[11099] **Burton.** Source page unnumbered PDF 688, *: "Expetita enim magis debet videri à viro quam ipsa virum expetisse." "For she should seem to have been sought by a man rather than to have sought a man herself."

[11100] **Editor.** "Apologize" means defend; "flurts" and "malapert" are disparaging words for forward women. Burton limits his defence of free affection by endorsing parental choice and female reserve. The Ambrose attribution is retained; the exact passage has not been independently located.

Original text 1651	Modern English
To those hard parents alone I retort that of *Curtius,* (in the behalf of modester maids) that are too remiss and careless of their due time and riper yeers. For if they tarry longer, to say truth, they are past date, and no body will respect them.	I turn Curtius's argument solely against those harsh parents who, neglectful and careless of the proper time and their daughters' marriageable years, fail the more modest maidens on whose behalf I speak. For if the women wait longer, to tell the truth, they are past their time, and no one will consider them.[11101]
A woman with us in Italy (saith [11102]*Aretines Lucretia*) *24. yeers of age, is old already, past the best, of no account.* An old fellow, as *Lycistrata* confesseth in [11103]*Aristophanes, etsi sit canus, cito puellam virginem ducat uxorem,* and 'tis no newes for an old fellow to marry a yong wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans vero sedet;* who cares for an old maid? she may set, &c.	"A woman of twenty-four here in Italy," says Aretine's Lucretia, "is already old, past her best and of no account." An old man, as Lysistrata admits in Aristophanes, "though grey-haired, may soon take a young maiden as his wife"; and it is nothing new for an old man to marry a young girl. But, as the passage continues, "A woman's opportunity is brief; if she fails to seize it, no one wants to marry her, and she sits waiting." Who cares for an old maid? She may sit there, and so on.[11104]
A virgin, as the Poet holds, *lasciva & petulans puella virgo,* is like a flowre, a Rose withered on a sudden.	A maiden, as the poet holds—"a lively and playful young virgin"—is like a flower, a rose that suddenly withers.[11105]

[11101] **Editor.** "Past date" is Burton's judgement about marriage prospects within the social conventions he describes. It is not a statement of biological incapacity.

[11102] **Burton.** Source page unnumbered PDF 688, †: "Mulier apud nos 24. annorum vetula est & projectitia." "A woman of twenty-four among us is an old woman, cast aside."

[11103] **Burton.** Source page unnumbered PDF 688, *: "Comœd. Lycistrat. And. Divo Interpr." "The comedy Lysistrata, translated by Andreas Divus."

[11104] **Editor.** Aristophanes, Lysistrata, approximately lines 595–607, contrasts older men's opportunity to remarry with the brief marriageable period allowed to women. Burton quotes Andreas Divus's Latin version. "Aretine's Lucretia" is retained without a secure work identification; the age claim is attributed speech.

[11105] **Editor.** The Latin describes a playful, forward young woman; its precise poetic source remains unlocated. The following rose verses supply the comparison with rapid ageing.

Original text 1651	Modern English
[11106]*Quam modo nascentem rutilus conspexit Eous,* *Hanc rediens sero vespere vidit anum.*	The rose the bright morning star just saw being born, It saw grown old when it returned late in the evening.[11107]
Source page unnumbered PDF689 She that was erst a maid as fresh as May, Is now an old Crone, time so steals away.	She who was lately a maiden as fresh as May Is now an old crone: so time steals away.
Let them take time then while they may, make advantage of youth, and as he prescribes,	Then let them seize their opportunity while they can, make the most of youth, and, as he instructs,
[11108]*Collige virgo rosas dum flos novus & nova pubes,* *Et memor esto ævum sic properare tuum;*	Gather roses, maiden, while the blossom and your youth are fresh, And remember that your own lifetime hastens in the same way.
Fair maids go gather Roses in the prime, And think that as a flowre so goes on time.	Fair maidens, go and gather roses in their prime, And remember that time passes like a flower.
Let's all love, *dum vires anniq; sinunt,* whiles we are in the flower of yeers, fit for love matters, and while time serves: for	Let us all love, "while our strength and years allow," while we are in the flower of youth, fit for love's affairs, and while the opportunity lasts; for
[11109]*Soles occidere & redire possunt,* *Nobis cum semel occidit brevis lux,* *Nox est perpetuò una dormienda.*	Suns can set and rise again; But once our brief light has set, We must sleep one everlasting night.[11110]

[11106] **Burton.** Source page unnumbered PDF 688, h: "Ausonius edy. 14." "Ausonius, Idyll 14."

[11107] **Editor.** De rosis nascentibus, lines 45–46 and 49–50, traditionally printed among Ausonius's works and also in the Appendix Vergiliana. The rose ages within a day; Burton's English version transfers the image directly to a woman. His source numbering "Idyll 14" is retained.

[11108] **Burton.** Source page unnumbered PDF 689, unnumbered: "Idem." "The same author."

[11109] **Burton.** Source page unnumbered PDF 689, p: "Catullus."

[11110] **Editor.** Catullus 5.4–6. Burton prints "perpetuò" where the usual text has "perpetua"; the translation preserves the sense of an unending sleep. The Latin and the following English adaptation are separate units in the source.

Original text 1651	Modern English
[11111]Suns that set may rise again, But if once we lose this light, 'Tis with us perpetual night.	Suns that set may rise again; But once we lose this light, For us it is perpetual night.[11112]
Volat irrevocabile tempus, time past cannot be recal'd. But we need no such exhortation, we are all commonly too forward: yet if there be any escape, and all be not as it should, as *Diogenes* struck the father when the son swore, because he taught him no better, if a maid or yong man miscarry, I think their Parents oftentimes, Guardians, Overseers, Governours, *neque vos* (saith [11113]*Chrysostome*) *à supplicio immunes evadetis, si non statim ad nuptias, &c.* are in as much fault, and as severely to be punished as their children, in providing for them no sooner.	"Time flies beyond recall": time past cannot be brought back. But we need no such exhortation; generally we are all too eager. Yet if anyone goes astray and things are not as they should be—just as Diogenes struck the father when the son swore, because he had taught him no better—then, if a maiden or young man misconducts themselves, I think their parents, guardians, overseers and governors are often equally at fault and deserve punishment as severe as their children's for not arranging their marriages sooner. "Nor will you escape punishment," says Chrysostom, "if you do not bring them promptly to marriage," and so on.[11114]
Now for such as have free liberty to bestow themselves, I could wish that good counsell of the Comicall old man were put in practice,	Now, for those who are free to choose their own spouses, I wish the good advice of the old man in the comedy were put into practice:
[11115]*Opulentiores pauperiorum ut filias* *Indotatas ducant uxores domum:* *Et multò fiet civitas concordior,* *Et invidia nos minore utemur, quam utimur.*	Let the richer men take poorer men's daughters Home as wives, without dowries; Then the city will be far more harmonious, And we will meet with less envy than we do.[11116]

[11111] **Burton.** Source page unnumbered PDF 689, q: "Translated by M. B. Johnson." "Translated by Master Ben Jonson."

[11112] **Editor.** Ben Jonson's "Come, my Celia, let us prove," in Volpone, draws on Catullus. Burton's "M. B. Johnson" means Master Ben Jonson. His quoted English version is kept separately from the new rendering of the Latin.

[11113] **Burton.** Source page unnumbered PDF 689, *: "Hom. 5. in 1. Thes. cap. 4. 1." "Homily 5 on 1 Thessalonians, chapter 4, verse 1."

[11114] **Editor.** "Escape" is a lapse and "miscarry" means misconduct, not pregnancy loss. Compare Chrysostom, Homily 5 on 1 Thessalonians, for parental responsibility and early marriage. The Diogenes anecdote and the exact wording of the time maxim remain to be located; no source line is invented.

[11115] **Burton.** Source page unnumbered PDF 689, *: "Plautus."

[11116] **Editor.** Plautus, Aulularia 479–482, spoken by Megadorus. Burton adapts the grammar and order. His English version adds "much more piety," absent from these Latin lines; that addition is preserved.

Original text 1651	Modern English
That rich men would marry poor maidens some, And that without dowry, and so bring them home; So would much concord be in our City, Less envy should we have, much more piety.	If rich men would marry some poor maidens And bring them home without a dowry, There would be much harmony in our city, Less envy and far more piety.
If they would care less for wealth, we should have much more content and quietness in a Commonwealth. Beauty, good bringing up, me thinks, is a sufficient portion of it self, —— [11117]*Dos est sua forma puellis,* and he doth well that will accept of such a wife.	If they cared less about wealth, we should have far more contentment and peace in the commonwealth. Beauty and a good upbringing seem to me a sufficient dowry in themselves: "A maiden's beauty is her dowry." A man does well to accept such a wife.[11118]
Eubulides in [11119]*Aristænetus* married a poor mans child, *facie non illætabili,* of a merry countenance, and heavenly visage, in pitty of her estate, and that quickly.	Eubulides, in Aristaenetus, married a poor man's daughter, "with a face not uncheerful," a merry countenance and heavenly features, out of pity for her circumstances—and quickly, too.[11120]
Acontius comming to *Delos,* to sacrifice to *Diana,* fell in love with *Cydippe* a noble lass, and wanting means to get her love, flung a golden apple into her lap, with this inscription upon it,	Acontius, coming to Delos to sacrifice to Diana, fell in love with Cydippe, a girl of noble birth. Lacking any means of winning her love, he threw a golden apple into her lap with this inscription on it:[11121]

[11117] **Burton.** Source page unnumbered PDF 689, †: "Ovid."

[11118] **Editor.** The margin attributes the maxim to Ovid. Garzoni's Piazza universale, Discorso primo, likewise quotes these words under Ovid's name after praising beauty as a sufficient dowry. This establishes an early modern parallel, not an Ovidian location or Burton's direct dependence on Garzoni; both remain unconfirmed.

[11119] **Burton.** Source page unnumbered PDF 689, p: "Epist. 12. l. 2. Eligit conjugem pauperem, indotatam & subito deamavit, ex commiseratione ejus inopiæ." "Letter 12, book 2. He chooses a poor wife without a dowry and suddenly falls in love, out of pity for her poverty."

[11120] **Editor.** Aristaenetus 2.12 presents a husband who married a poor woman from pity, then complains that she became domineering and extravagant. Burton extracts the initial act as a favourable example. "Non illætabili" is a restrained negative, expanded much more warmly in his English.

[11121] **Editor.** Compare Ovid, Heroides 20–21. There Cydippe unwittingly binds herself by reading an inscribed oath aloud in Diana's temple. Burton instead gives a promise in the man's voice and abbreviates the obstacles to their marriage. The couplet's exact source remains unlocated; the difference is retained.

Original text 1651	Modern English
Juro tibi sane per mystica sacra Dianæ, *Me tibi venturum comitem, sponsumq;* *futurum.*	I solemnly swear to you by Diana's sacred mysteries That I will come to be your companion and become your husband.
I swear by all the rites of Diana, Ile come and be thy husband if I may.	I swear by all the rites of Diana, I will come and be your husband if I may.
She considered of it, and upon some small enquiry of his person and estate, was married unto him.	She considered it and, after a brief inquiry into his person and circumstances, married him.
Source page 578 Blessed is the wooing, That is not long a doing,	Blessed is the wooing That is quickly done,

Original text 1651	Modern English
As the saying is, when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person? let her means be what they will, take her without any more ado.	As the saying goes. When the parties know each other well enough, why so many scruples, so many formalities? Do you know her character and upbringing, and like her looks? Whatever her means, take her without further fuss.[11122]
[11123]*Dido* and *Æneas* were accidentally driven by a storm both into one cave, they made a match upon it; *Masinissa* was married to that fair captive *Sophonisba* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Lælius,* least they should determine otherwise of her.	Dido and Aeneas were driven by chance in a storm into the same cave, and made a marriage of it. Masinissa married the beautiful captive Sophonisba, King Scyphax's wife, on the very day he first saw her, to forestall Scipio and Laelius, lest they decide her fate otherwise.[11124]
If thou lovest the party, do as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim aurei homines* (saith *Theocritus*) *& adamantes redamabant,* in the golden world men did so, (in the raign of [11125]*Ogyges* belike, before staggering *Ninus* began to domineere) if all be true that is reported: and some few now a dayes will do as much, here and there one; 'tis well done me thinks, and all happiness befall them for so doing.	If you love the person, do the same: a good education and beauty are an adequate dowry; do not insist on money. "There were golden men in former times," says Theocritus, "and those they loved loved them in return." People acted so in the golden age—presumably in the reign of Ogyges, before drunken Ninus began to lord it over others—if everything reported is true. And a few nowadays will do as much, one here and another there. I think they do well, and may every happiness come to them for it.[11126]

[11122] **Editor.** "Conditions" means character or disposition; "circumstances" here includes the formalities and preliminaries of courtship. The proverb advocates a short courtship once the parties know one another.

[11123] **Burton.** Source page 578, q: "Virg. Æn." "Virgil, Aeneid."

[11124] **Editor.** Virgil, Aeneid 4.160–172, describes the cave union, which Dido calls marriage; Aeneas later disputes a marriage compact (4.338–339). Compare Livy 30.12–15 for Masinissa and Sophonisba, wife of Syphax, Burton's "Scyphax." The sequel ends in her death, an outcome omitted from this brief recommendation.

[11125] **Burton.** Source page 578, †: "Fabius pictor. amor ipse conjunxit populos, &c." "Fabius Pictor: love itself united peoples, etc."

[11126] **Editor.** Theocritus, Idyll 12, imagines lovers whose mutual affection will be praised as belonging to a golden age; the poem addresses a male beloved. Burton applies it to marriage without dowries. Ogyges and Ninus evoke remote legendary antiquity. "Staggering" suggests drunkenness; the particular Fabius Pictor attribution has not been collated.

Original text 1651	Modern English
[11127]*Leontius* a Philosopher of *Athens,* had a fair daughter called *Athenais, multo corporis lepore ac venere,* (saith mine authour) of a comely carriage, he gave her no portion but her bringing up, *occulto formæ præsagio,* out of some secret fore-knowledge of her fortune, bestowing that little which he had, amongst his other children.	Leontius, a philosopher of Athens, had a beautiful daughter called Athenais, "with great physical grace and charm," as my author says, and a lovely bearing. He gave her no dowry except her upbringing, "through a secret presentiment inspired by her beauty," through some hidden foreknowledge of her fortune, distributing what little he had among his other children.[11128]
But she thus qualified, was preferred by some friends to *Constantinople* to serve *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*.	But with these accomplishments she was recommended by friends for service to Pulcheria, the emperor's sister, at Constantinople; through her she was baptized and named Eudocia. Before long the emperor Theodosius noticed her exceptional beauty and abilities, and soon afterwards, on his sister's recommendation alone, made her his wife. It was nobly done by Theodosius.[11129]

[11127] **Burton.** Source page 578, r: "Lipsius polit. Sebast. Mayer. Select. Sect. 1. cap. 13." "Lipsius, Politics; Sebastian Mayer, Select Sections, section 1, chapter 13."

[11128] **Editor.** The Latin links the father's foreknowledge to her beauty; "Venere" means charm. Cats, quoting Lipsius's Monita et exempla politica, chapter 5, gives Athenais a hundred crowns and her brothers the rest, unlike Burton's no dowry beyond upbringing. This Dutch parallel does not establish Burton's immediate source; Lipsius's Latin and Mayer remain uncollated.

[11129] **Editor.** Theodosius II's wife Eudocia was originally Athenais. Socrates, Church History 7.21, names her father Leontius and says the bishop Atticus baptized her before her marriage. Burton's wording may mean baptism through Pulcheria's agency; it should not be taken as evidence that she administered it. The detailed inheritance story belongs to the later narrative tradition.

Original text 1651	Modern English
[11130]*Rodope* was the fairest lady in her dayes in all *Ægypt;* she went to wash her, and by chance (her maides mean while looking but carelesly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the King of *Ægypts* lap at *Memphis:* he wondred at the excellency of the shooe and pretty foot, but more *Aquilæ factum,* at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shooe should come presently to his Court; the virgin came and was forthwith married to the King.	Rodope was the most beautiful lady of her day in all Egypt. She went to bathe, and by chance, while her maids were carelessly watching her clothes, an eagle carried off one of her shoes and dropped it into the lap of Psammetichus, king of Egypt, at Memphis. He marvelled at the exquisite shoe and pretty foot, but still more at "the eagle's deed," the way it had been brought to him. He immediately had a proclamation issued that the shoe's owner should come at once to court. The maiden came and was immediately married to the king.[11131]
I say this was heroically done and like a Prince: I commend him for it, and all such as have means, that will either do (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if she be vertuously given; for as *Syracides cap*. 7. *ver*. 19. adviseth, *Forgoe not a wife and good woman; for her grace is above gold*. If she have fortunes of her own, let her make a man.	I say this was nobly done, as became a prince. I commend him for it, and all those with means who will either do as he did themselves, or marry their children for love in the same way, and so on. If a man is rich, let him take a woman who lacks money, provided she is virtuous; for, as Sirach 7:19 advises, "Do not forgo a wife who is a good woman, for her grace is worth more than gold." If a woman has a fortune of her own, let her establish a man in life.[11132]

[11130] **Burton.** Source page 578, s: "Mayerus select. Sect. 1. c. 14 & Ælian. l. 13. c. 33. cum famulæ lavantis vestes incuriosius custodirent, &c. mandavit per universam Ægyptum ut fœmina quæreretur, cujus is calceus esset; eamq; sic inventam in matrimonium accepit." "Mayer, Select Sections, section 1, chapter 14, and Aelian, book 13, chapter 33. While her maids watched her clothes rather carelessly as she bathed, etc., he gave orders throughout Egypt to search for the woman whose shoe it was, and, when she was found in this way, took her in marriage."

[11131] **Editor.** Aelian, Various History 13.33, tells the shoe story of Rhodopis, whom he calls a courtesan. Burton's "Rodope" and "virgin" are preserved. Aelian likewise records the king's admiration for the shoe and the eagle's act; the tale is not independently authenticated here.

[11132] **Editor.** Sirach 7:19 commends a wise and good wife above gold; Burton prints "a wife and good woman," omitting "wise." "Make a man" means establish his fortune or social position. His recommendation allows a wealthy woman to support a poorer husband.

Original text 1651	Modern English
Danaus of *Lacedæmon* had a many daughters to bestow, and means enough for them all, he never stood enquiring after great matches, as others use to do, but [11133]*sent for a company of brave young gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband,* without any more ado. This act of his was much approved in those times.	Danaus of Lacedaemon had many daughters to marry and enough means for them all. He never bothered to seek grand matches as others usually do, but sent for a company of handsome young men to come to his house, and told each daughter to choose the one she liked best and take him for her husband, without further fuss. This action of his was much approved in those days.[11134]
But in this iron age of ours we respect riches alone, (for a maid must buy her husband now, with a great dowrie if she will have him) covetousness and filthy lucre marres all good matches, or some such by-respects.	But in our iron age we value wealth alone—for a maiden must now buy her husband with a large dowry if she wants him. Greed and filthy gain, or some such ulterior consideration, spoil all good marriages.[11135]
Source page 579 *Crales* a Servian Prince (as *Nicephorus Gregoras Rom. Hist. lib.* 6. relates it,) was an earnest sutor to *Eudocia* the Emperours sister, though her brother much desired it, yet she could not [11136]abide him, for he had three former wives, all basely abused;	Crales, a Serbian prince, as Nicephorus Gregoras relates in book 6 of his Roman History, was an eager suitor to Eudocia, the emperor's sister. Although her brother very much wanted the marriage, she could not bear the man, for he had had three previous wives, all shamefully ill-treated.[11137]

[11133] **Burton.** Source page 578, *: "Pausanias lib. 3. de Laconicis. Dimisit qui nunciaverint, &c. optionem puellis dedit, ut earum quælibet eum sibi virum deligeret, cujus maxime esset forma complacita." "Pausanias, book 3, on Laconia. He sent men to announce it, etc.; he gave the girls the choice, so that each might choose as husband the man whose appearance pleased her most."

[11134] **Editor.** Pausanias 3.12.2 differs materially: the suitors choose Danaus's daughters in the order of a foot-race, after his daughters' crimes made them difficult to marry. Burton makes the daughters choose. His location "of Lacedaemon" also appears to blend Danaus with the Spartan setting of Icarius's similar race. Both the body and margin retain Burton's account.

[11135] **Editor.** The iron age is the conventional opposite of the golden age: an age of greed and moral decline. "By-respects" means ulterior or secondary motives, here financial and social advantages.

[11136] **Burton.** Source page 579, †: "Illius conjugium abominabatur." "She abhorred marriage to him."

[11137] **Editor.** The account is assigned to Nicephorus Gregoras's Roman History, book 6. "Crales" is Burton's designation of the Serbian ruler; its exact form and identification await collation against Gregoras. The Eudocia in this story is distinct from the earlier wife of Theodosius II. The passage's detailed chronology awaits collation.

Original text 1651	Modern English
but the Emperour still *Cralis amicitiam magni faciens,* because he was a great Prince, and a troublesom neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little girle five yeers of age (he being fourty five,) and five [11138]years elder then the Emperor himself: Such disproportionable and unlikely matches can wealth and a fair fortune make.	But the emperor, still "valuing Crales's friendship highly," because he was a powerful prince and a troublesome neighbour, greatly desired an alliance by marriage. To that end he betrothed his own daughter Simonida to him, a little girl of five; the man was forty-five, five years older than the emperor himself. Such unequal and ill-suited matches can wealth and a splendid fortune bring about.[11139]
And yet not that alone, it is not only money, but sometime vainglory, pride, ambition do as much harm as wretched covetousness it self in another extream. If a Yeoman have one sole daughter, he must over-match her, above her birth and calling, to a gentleman forsooth, because of her great portion, too good for one of her own rank, as he supposeth:	Yet that is not all: it is not only money. Sometimes, at the other extreme, vainglory, pride and ambition do as much harm as miserable greed itself. If a yeoman has an only daughter, he must marry her above her birth and station—to a gentleman, indeed! Her large dowry makes her too good for someone of her own rank, he supposes.[11140]
A Gentlemans daughter and heir must be married to a Knight Barronets eldest son at least; and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undo their children, many discontents follow, and oftentimes they ruinate their Families.	A gentleman's daughter and heiress must marry at least the eldest son of a knight baronet; and a knight's only daughter must marry a baron himself, or an earl, and so on upwards: her great dowry deserves it. Thus, striving to add higher rank to their wealth, they ruin their children. Many troubles follow, and they often destroy their families.[11141]

[11138] **Burton.** Source page 579, *: "Socero quinque circiter annos natu major." "About five years older than his father-in-law."

[11139] **Editor.** Burton explicitly criticizes the age disparity and the political motive. The ages five and forty-five and the five-year difference from the father-in-law are the source's figures and have not been silently adjusted.

[11140] **Editor.** A yeoman occupied a social rank below the gentry, though he might be wealthy. "Over-match" here means marry above one's rank, and "portion" means dowry; the passage mocks social ambition bought with money.

[11141] **Editor.** A baronet holds a hereditary title below the peerage; a baron and an earl are peers. Burton's sequence climbs the social hierarchy. "Knight Barronet" is retained in the original column.

Original text 1651	Modern English
[11142]*Paulus Jovius* gives instance in *Galeatius* the second, that Heroical Duke of *Millan, externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & fere exitiales quæsivit;* he married his eldest son *John Galeatius* to *Isabella* the King of *France* his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit,* her entertainment at *Millan* was so costly that it almost undid him.	Paolo Giovio gives the example of Galeazzo II, that noble duke of Milan: "He sought foreign marriage alliances, splendid indeed in their royal pomp, but harmful and almost fatal to himself and his descendants." He married his eldest son, Gian Galeazzo, to Isabella, the king of France's sister; but she was "so costly to her father-in-law that she cost him two hundred thousand gold pieces." Her reception at Milan was so expensive that it almost ruined him.[11143]
His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the yongest son to *Edward* the third King of *England,* but, *ad ejus adventum tantæ opes tam admirabili liberalitate profusæ sunt, ut opulentissimorum regum splendorem superasse videretur,* he was welcomed with such incredible magnificence, that a Kings purse was scarce able to bear it;	His daughter Violanta married Lionel, duke of Clarence, the youngest son of Edward III, king of England. But "at his arrival such wealth was poured out with such astonishing generosity that it seemed to surpass the splendour of the wealthiest kings." He was welcomed with such incredible magnificence that a king's purse could scarcely have borne it.[11144]
for besides many rich presents of horses, arms, plate, money, jewels, &c. he made one dinner for him and his company, in which were thirty two messes and as much provision left, *ut relatæ à mensa dapes decem millibus hominum sufficerent,* as would serve ten thousand men: But a little after *Lionel* died, *novæ nuptæ & intempestivis Conviviis operam dans, &c.* and to the Dukes great loss, the solemnity was ended.	For besides many rich gifts of horses, weapons, silverware, money, jewels and so on, he gave a single dinner for Lionel and his company, at which there were thirty-two courses and so much food left that "the dishes taken from the table would suffice for ten thousand people." But soon afterwards Lionel died, "devoting himself to his new bride and untimely banquets," and so on; and, at great loss to the duke, the celebration was over.[11145]

[11142] **Burton.** Source page 579, *: "Vit. Galeat. secundi." "Life of Galeazzo II."

[11143] **Editor.** Galeatius and John Galeatius are Galeazzo II and Gian Galeazzo Visconti. Giovio's Life of Galeazzo II is Burton's named source. The quoted financial figures and title "duke" remain as Burton prints them, pending detailed historical collation; Isabella is the French royal bride.

[11144] **Editor.** Lionel of Antwerp, duke of Clarence, was not Edward III's youngest son. Burton's error remains in the text. Violanta is Violante Visconti. "Ad ejus adventum" means "at his arrival"; the lavish reception is the point of the example.

[11145] **Editor.** "Plate" is precious-metal tableware; "messes" are servings or courses. "Intempestivis" can mean ill-timed or late, here qualifying feasts; the phrasing is not an independently established medical explanation of Lionel's death. Burton presents expenditure on the marriage as wasted.

Original text 1651	Modern English
So can titles, honours, ambition, make many brave, but infortunate matches, of all sides for by-respects, though both crased in body and minde, most unwilling, averse, and often unfit, so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject.	Thus titles, honours and ambition can make many splendid but unfortunate marriages, with ulterior motives on every side, even though both parties are unsound in body and mind, utterly unwilling, averse and often ill-suited. So love is banished, and in the end we suffer for it. But perhaps I have been too expansive on this subject.[11146]
Another let or hinderance is strict and severe Discipline, Laws and rigorous Customs that forbid men to marry at set times, and in some places: as Prentises, Servants, Collegiats, States of lives in Coppy holds, or in some base inferiour Offices, [11147]*Velle licet* in such cases, *potiri non licet* as he said.	Another obstacle or hindrance is strict and severe discipline, laws and rigorous customs that forbid people to marry at certain times and in certain places: apprentices, servants, members of colleges, holders of copyhold estates for lives, or those in some low and subordinate offices. In such cases, as the poet said, “You may desire, but you may not possess.”[11148]
They see but as prisoners through a grate, they covet and catch but *Tantalus à labris, &c.* Their love is lost, and vain it is in such an estate to attempt. [11149]*Gravissimum est adamare nec potiri,* ’tis a grievous thing to love and not enjoy.	They can only gaze, like prisoners through a grating; they long and reach, but “Tantalus, from his lips,” and so on. Their love is wasted, and in such a position it is useless to try. “It is most painful to love without possession”: it is a grievous thing to love and not enjoy.[11150]

[11146] **Editor.** “Brave” means splendid or impressive; “crased” means impaired or unsound; “smart” means pain. A stray closing parenthesis after “unfit” in the scan has been omitted in the reading transcription.

[11147] **Burton.** Source page 579, i: “Apuleius in Catel. nobis cupido velle dat, posse abnegat.” “Apuleius, in the Catalepton: desire gives us the wish, but denies us the power.”

[11148] **Editor.** “Collegiats” includes college members under celibacy rules; copyhold is customary tenure recorded in a manorial court, here held for lives. The margin’s Nobis Cupido line is line 5 of Anechomenos, transmitted under Apuleius’s name, Anthologia Latina 712 Riese. Its opening is Amare liceat, si potiri non licet; Burton’s Velle licet adapts it. His “Catel.” edition remains unidentified.

[11149] **Burton.** Source page 579, †: “Anacreon 56.” “Anacreon, 56.”

[11150] **Editor.** Tantalus is the mythical sufferer whose desired food and water recede from his grasp. Burton gives only a Latin fragment, not a complete verse. The Anacreon reference number 56 is retained pending collation against the numbering of the Anacreontea.

Original text 1651	Modern English
Source page 579–580 They may indeed, I deny not, marry if they will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent,* they hold a Wolfe by the ears, they must either burn or starve. 'Tis *Cornutum sophisma,* hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominate affections.	Some of them may indeed marry if they wish and have a free choice—I do not deny it. But all the while their case is desperate: "They hold a wolf by the ears"; they must either burn or starve. It is "a horned dilemma," hard to resolve. If they marry, they forfeit their livelihoods, ruin themselves, and starve through poverty and want. If they do not marry, this passion of love makes them rage furiously; they are tormented and torn apart by their ruling affections.[11151]
Source page 580 Every man hath not the gift of continence, let him [11152]pray for it then, as *Beza* adviseth in his Tract *de Divortiis,* because God hath so called him to a single life, in taking away the means of marriage:	Not every man has the gift of sexual self-restraint. Then let him pray for it, as Beza advises in his treatise On Divorce, because God, by taking away the means of marriage, has thus called him to a single life.[11153]

[11151] **Editor.** A wolf held by its ears is dangerous both to retain and to release. "Cornutum sophisma" evokes the horns of a dilemma. "Burn" means burn with desire, echoing 1 Corinthians 7:9. "Heroical" here refers to erotic melancholy; "estates" can mean livelihoods or endowed positions, not only landed property.

[11152] **Burton.** Source page 580, †: "Continentiæ donum ex fide postulet quia certum sit eum vocari ad cælibatum cui demis &c." "Let him ask in faith for the gift of continence, since it is certain that he is called to celibacy … The closing words cui demis are unclear as printed; Burton leaves the quotation incomplete."

[11153] **Editor.** Theodore Beza, the Reformed theologian, is cited on celibacy where marriage is materially unavailable. "Continence" means sexual restraint. The incomplete Latin margin has a problematic ending, retained with an explicit uncertainty; the source passage needs collation.

Original text 1651	Modern English
[11154]*Paul* would have gone from *Myssia* to *Bythinia,* but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same [11155]*Paul* was willing to see the *Romanes,* but hindred of Satan he could not.	Paul wished to go from Mysia to Bithynia, but the Spirit would not allow him; and perhaps you would wholeheartedly wish to be a married man, but that protecting angel does not judge it fitting. The devil too may sometimes turn people aside with his evil suggestions and spoil many good marriages, just as the same Paul wished to visit the Romans but could not, because Satan hindered him.[11156]
There be those that think they are necessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way:	There are those who think they are constrained by fate, that their stars have so decreed; and therefore they grumble at their hard fortune. They are quite willing to marry, but one obstacle or another is always in the way.
I know what Astrologers say in this behalf, what *Ptolomy quadripartit. Tract.* 4. *cap.* 4. *Skoner lib.* 1. *cap.* 12. what *Leovitius genitur. exempl.* 1. which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus Wolfius,* what *Pezelius, Origanus* and *Leovitius* his illustrator *Garceus cap.* 12. what *Junctine, Protanus, Campanella,* what the rest,	I know what astrologers say on this subject: Ptolemy in the Four-Part Treatise, book 4, chapter 4; Schöner, book 1, chapter 12; Leovitius in his first example of a nativity, which Sextus ab Heminga takes to be the horoscope of Hieronymus Wolf; Pezelius, Origanus, and Leovitius's commentator Garceus, chapter 12; Junctinus, Protanus, Campanella and the rest.[11157]

[11154] **Burton.** Source page 580, *: "Act. 16. 7." "Acts 16:7."

[11155] **Burton.** Source page 580, †: "Rom. 1. 13." "Romans 1:13."

[11156] **Editor.** Acts 16:7 gives the proposed journey to Bithynia and the Spirit's refusal. Romans 1:13 says Paul was prevented from visiting Rome, without naming Satan; "Satan hindered us" occurs in 1 Thessalonians 2:18 about returning to Thessalonica. Burton appears to combine the passages. His claim remains in the translation, with the distinction recorded here.

[11157] **Editor.** Nativity and geniture mean a horoscope cast for birth. Burton cites Ptolemy's marriage discussion as IV.4; it is IV.5 in the Robbins edition consulted. The early modern authorities and Heminga's identification are retained; their individual passages await collation.

Original text 1651	Modern English
(to omit those *Arabian* conjectures *a parte Conjugii, a parte lasciviæ, triplicitates veneris, &c.* and those resolutions upon a question, *an amica potiatur, &c.*) determine in this behalf, *viz. an sit natus conjugem habiturus, facilè an difficulter sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures,	Leaving aside those Arabian conjectures drawn "from the Part of Marriage, from the Part of Lust, the triplicities of Venus," and so on, and those answers to questions such as "whether he will possess his beloved," they determine "whether the native will have a spouse; whether he will obtain a bride easily or with difficulty; how many wives are allotted to him, at what time, and of what kind; and the mutual love of spouses," in the birth charts of both men and women.[11158]
by the examination of the seventh house the *Almutens,* Lords and Planets there, *a ☾ d & ☉ a &c.* by particular Aphorismes, *Si dominus 7mæ in 7m vel secunda nobilem decernit uxorem, servam aut ignobilem si duodecima. Si Venus in 12ma &c.* With many such, too tedious to relate.	They do so by examining the seventh house, its almutens, rulers and planets, and by calculations from the Moon and the Sun, and so on; and by particular rules: "If the ruler of the seventh is in the seventh or second house, it indicates a wife of noble birth; a servant or a woman of low birth if in the twelfth. If Venus is in the twelfth," and so on—with many similar rules too tedious to relate.[11159]
Yet let no man be troubled, or finde himself grieved with such Prædictions, as *Hier. Wolfius* well saith in his Astrologicall [11160]Dialogue, *non sunt prætoriana decreta,* they be but conjectures, the Stars incline, but not enforce,	Yet let no one be troubled or distressed by such predictions. As Hieronymus Wolf well says in his Astrological Dialogue, "They are not a magistrate's decrees"; they are only conjectures. The stars incline us, but do not compel us.[11161]

[11158] **Editor.** The native is the person whose horoscope is being read. Parts are calculated astrological points; triplicities are groups of three zodiacal signs. Burton distinguishes judgements from birth charts from answers to questions posed at a particular time.

[11159] **Editor.** Almutens are planets judged strongest by astrological dignities. The scan prints the compressed sequence a ☾ d & ☉ a &c.; the Moon and Sun are clear, but the adjoining letters are not securely resolved. The modern text gives the clear sense and does not invent a missing configuration. Ptolemy's marriage chapter uses the Moon in men's charts and the Sun in women's.

[11160] **Burton.** Source page 580, †: "Præfix. gen. Leovitii." "Prefixed to Leovitius's Nativities."

[11161] **Editor.** The praetor was a Roman magistrate: a legal decree supplies the contrast with an uncertain prediction. The following verse distinguishes bodily influence from the rational soul's freedom under God. Wolf's exact Latin source remains to be collated.

Original text 1651	Modern English
Sydera corporibus præsunt cælestia nostris, *Sunt ea de vili Condita namque luto:* *Cogere sed nequeunt animum ratione fruentem,* *Quippe sub imperio solius ipse dei est.*	Heavenly stars rule over our bodies, For these are fashioned from humble clay; But they cannot compel the mind endowed with reason, For it is subject to God alone.
wisdom, diligence, discretion, may mitigate if not quite alter such decrees, *Fortuna sua à cujusque fingitur moribus,* [11162]*Qui cauti, prudentes, voti compotes, &c.* let no man then be terrified or molested with such Astrological Aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause.	Wisdom, diligence and judgement may soften, if not entirely change, such decrees. "Each person's fortune is shaped by his own conduct"; "those who are cautious and prudent attain their wishes," and so on. Let no one, then, be terrified or troubled by such astrological rules, or greatly moved by such predictions either to vain hope or fear. Let everyone follow his own free will in this matter, and act as he sees fit.
Source page 580–581 Better it is indeed to marry then burn, for their souls health, but for their present fortunes, by some other means to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, [11163]rest satisfied, *lugentes virginitatis florem sic aruisse,* deploring their misery with that Eunuch in *Libanius,* since there is no helpe or remedy, and with *Jephthe's* daughter to bewaile their virginities.	For the health of their souls, it is indeed better to marry than to burn; but for their present worldly circumstances, it is better to calm themselves by some other means and divert the course of this fiery torrent, to remain as they are and be content, "lamenting that the flower of virginity has thus withered." Since there is no help or remedy, they must deplore their misery with that eunuch in Libanius, and with Jephthah's daughter mourn their virginity.[11164]

[11162] **Burton.** Source page 580, *: "Idem Wolfius dial." "The same Wolf, Dialogue."

[11163] **Burton.** Source page 580, k: "That is, make the best of it, and take his lot as it falls."

[11164] **Editor.** Better to marry than to burn echoes 1 Corinthians 7:9. Jephthah's daughter mourns her virginity in Judges 11:37–38 before her father fulfils his vow. The Libanius passage has not been securely located. Burton distinguishes spiritual need from worldly circumstances rather than offering an unqualified rule.

Original text 1651	Modern English
Source page 581 Of like nature is superstition, those rash vowes of Monks and Friers, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.	Superstition is of a similar nature—those rash vows of monks, friars and members of religious orders—but is far more tyrannical and much worse. Nature, youth and this furious passion exert a powerful pull and rage on one side, while their order and their vow restrain them on the other.[11165]
[11166]*Votoque suo sua forma repugnat,*	And her own beauty conflicts with her vow.[11167]
What Merits and Indulgences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, [11168]mastupration, satyriasis, priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murther, and all manner of mischiefes:	What merits and indulgences they accumulate for themselves by it, what benefits, I do not know; but I am sure that from such rash vows and such an inhuman way of life arise many troubles, many diseases, many vices: masturbation, satyriasis, priapism, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murder and every sort of wrongdoing.[11169]

[11165] **Editor.** This is Burton's Protestant argument against obligatory religious celibacy. Superstition, rash vows and the accusations that follow express his polemical judgement; they are not neutral descriptions of religious communities.

[11166] **Burton.** Source page 581, *: "Ovid. 1. met." "Ovid, Metamorphoses 1."

[11167] **Editor.** Ovid, Metamorphoses 1.489, describes Daphne's wish for perpetual virginity: her beauty conflicts with that wish. Burton changes Ovid's second-person tuo/tua to suo/sua. The feminine subject is kept in translation even though Burton applies the line to male religious vows.

[11168] **Burton.** Source page 581, †: "Mercurialis de Priapismo." "Mercurialis, On Priapism."

[11169] **Editor.** The source spelling mastupration denotes masturbation. Satyriasis was a historical term for excessive male sexual desire; priapismus denotes persistent erection. Burton combines medical categories and moral accusations, including overlapping terms buggery and sodomy. His assertion that celibacy causes this catalogue of illnesses and crimes belongs to the historical argument, not to present medical explanation.

Original text 1651	Modern English
read but *Bales Catalogue of Sodomites,* at the visitation of Abbies here in *England, Henry Stephan* his *Apol.* for *Herodotus,* that which *Ulricus* writes in one of his Epistles, [11170]in that *Pope Gregory when he saw 600. skuls and bones of infants taken out of a fishpond near a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter; was much grieved at it, and purged himself by repentance.*	Only read Bale's Catalogue of Sodomites, concerning the visitation of abbeys here in England; Henri Estienne's Defence of Herodotus; or what Ulricus writes in one of his letters: when Pope Gregory saw six hundred skulls and bones of infants taken out of a fishpond near a nunnery, he thereupon revoked that decree concerning priests' marriages which had caused such slaughter, grieved deeply over it, and cleansed himself by repentance.[11171]
Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmine, cap.* 38. *lib. de Monach. melius est scortari & uri quam de voto cælibatus ad nuptias transire,* better burne or fly out, then to break thy vow.	Read many such accounts, and then ask what should be done: should this vow be broken or not? No, says Bellarmine, chapter 38 of his book On Monks: "It is better to fornicate and burn than to pass from a vow of celibacy into marriage"—better to burn or stray than to break your vow.[11172]

[11170] **Burton.** Source page 581, m: "Memorabile quod Ulricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse & decretum de cælibatu tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse. Kemnitius ex concil. Trident. part. 3. de cælibatu sacerdotum." "Memorable is what Ulricus reports in a letter: when Gregory saw more than six thousand infants' heads brought from a certain fishpond, he groaned; admitting that the decree on celibacy had caused so great a slaughter, he expiated it with a fitting fruit of repentance. Chemnitz, Examination of the Council of Trent, part 3, on the celibacy of priests."

[11171] **Editor.** The body gives 600 skulls and bones; the Latin margin gives more than 6,000 heads. Both are retained. Burton transmits an anti-celibacy allegation through Ulricus and Chemnitz; this edition has not established the event as historical. Bale and Estienne are likewise invoked as polemical authorities.

[11172] **Editor.** Scortari means to fornicate; fly out euphemistically means to transgress sexually. The sentence is Burton's representation of Bellarmine's position. Its precise wording and surrounding argument in De monachis 38 remain to be checked.

Original text 1651	Modern English
And *Coster* in his *Enchirid. de cælibat. sacerdotum,* saith it is absolutely *gravius peccatum,* [11173]*a greater sin for a Priest to marry, then to keep a concubine at home. Gregory de Valence, cap.* 6. *de cælibat.* maintaines the same, as those *Essei* and *Montanists* of old.	And Coster, in his Handbook, "On the Celibacy of Priests," says it is absolutely "a graver sin" for a priest to marry than to keep a concubine at home. Gregory of Valencia maintains the same in chapter 6, "On Celibacy," as did those Essenes and Montanists of old.[11174]
Insomuch that many Votaries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the saving of their lives. [11175]Anno. 1419. *Pius* 2. Pope, *James Rossa* Nephew to the King of *Portugal,* and then elect Archbishop of *Lisbone,* being very sick at *Florence,* [11176]*when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye,* cheerfully chose to dye; Now they commended him for it:	Indeed, many people bound by vows, falsely convinced of the merit and holiness of this condition, will die sooner than marry, even if marriage would save their lives. In the year 1419, with Pius II as pope, James Rossa, nephew of the king of Portugal and then archbishop-elect of Lisbon, was very ill at Florence. When his physicians told him that his disease required him either to sleep with a woman, marry or die, he cheerfully chose to die. Now they praised him for it.[11177]

[11173] **Burton.** Source page 581, n: "Si nubat, quam si domi concubinam alat." "If he marries, than if he keeps a concubine at home."

[11174] **Editor.** Votaries are people bound by religious vows. Burton aligns Coster and Gregory of Valencia with ancient ascetic groups. That alignment, and his comparative claim about marriage and concubinage, are retained as his argument; the cited originals require collation.

[11175] **Burton.** Source page 581, o: "Alphonsus Ciaconius lib. de gest. Pontificum." "Alfonso Chacón, book on the deeds of the popes."

[11176] **Burton.** Source page 581, p: "Cum medici suaderent ut aut nuberet aut coitu uteretur, sic mortem vitari posse, mortem potius intrepidus expectavit &c." "When physicians advised him either to marry or to have intercourse, saying death could thus be avoided, he instead fearlessly awaited death, etc."

[11177] **Editor.** The scan unmistakably prints 1419. The date, the name James Rossa and the medical anecdote are retained for source collation; they are not silently regularized. The alleged need for intercourse to avert death reflects the medical reasoning of the story.

Original text 1651	Modern English
But S. *Paul* teacheth otherwise, *Better marry then burne,* and as S. [11178]*Hierome* gravely delivers it, *Aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit,* there's a difference betwixt Gods ordinances, and mens lawes:	But Saint Paul teaches otherwise: "Better to marry than to burn." And as Saint Jerome solemnly puts it, "The laws of the Caesars are one thing, Christ's another; Papinian commands one thing, our Paul another." There is a difference between God's ordinances and human laws.[11179]
and therefore *Cyprian Epist.* 8. boldly denounceth, *impium est, adulterum est, sacrilegum est, quodcunque humano furore statuitur, ut dispositio divina violetur,* it is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after their own furies to cross Gods lawes.	And therefore Cyprian, Letter 8, boldly declares: "Whatever is established by human madness to violate the divine order is impious, adulterous and sacrilegious." What people devise and ordain in their own frenzy to thwart God's laws is abominable, impious, adulterous and sacrilegious.[11180]
[11181]*Georgius Wicelius* one of their own arch Divines (*Inspect. eccles. pag.* 18.) exclaimes against it, and all such rash monasticall vowes, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris,* lest they repent it at last.	Georg Witzel, one of their own leading theologians, in his Survey of the Church, page 18, protests against it and against all such rash monastic vows. He would have those concerned seriously consider what they do and whom they admit, "lest they afterwards complain of fruitless sexual transgressions"—lest they repent it in the end.[11182]

[11178] **Burton.** Source page 581, †: "Epist. 30." "Letter 30."

[11179] **Editor.** Jerome, Letter 77.3 to Oceanus, supplies the checked parallel; Burton's margin reads Letter 30. Jerome contrasts Roman law's unequal sexual standards with Christian obligations for both sexes in his discussion of Fabiola. Papinian is the Roman jurist; Paul is the apostle.

[11180] **Editor.** Cyprian's words occur in the letter to the people about the schism of Felicissimus, numbered 39.5 in the translation consulted. Its immediate concern is rival altars and priesthoods, rather than celibacy. Burton reorders the adjectives and applies the principle to marriage; his Letter 8 is retained.

[11181] **Burton.** Source page 581, †: "Vide vitam ejus edit. 1613. by. D. T. James." "See his life, published in 1613 by Dr Thomas James."

[11182] **Editor.** The Latin inanibus stupris is harsher and less precise than Burton's English lest they repent it: literally fruitless or empty sexual transgressions. Both the translated Latin and his paraphrase are retained. Witzel's passage and the marginal reference to a life edited by Thomas James remain uncollated.

Original text 1651	Modern English
For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per ætatem non ament,* that are but troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.	For, as he continues, you must either allow them concubines or permit them to marry: among three thousand priests you will scarcely find three "who do not fall in love in the course of their lives," who are free from burning lust. Therefore I conclude that to deprive people of this Christian liberty is unnatural and impious, an excessively severe and inhuman decree.[11183]
Source page 582 [11184]The silly Wren, the Titmouse also, The little Redbrest have their election, They fly I saw and together gone, Whereas hem list, aboat environ As they of kinde have inclination, And as nature Impres and guide, Of every thing list to provide.	The little wren, and the titmouse too, The little robin, have their choice; I saw them fly and go together Wherever they wished, all round about, As their natural inclination moved them, And as Nature, their empress and guide, Pleases to provide for every creature.[11185]
But man alone, alas the hard stond, Full cruelly by kinds ordinance Constrained is, and by statutes bound, And debarred from all such pleasance: What meaneth this, what is this pretence Of laws, I wis, against all right of kinde Without a cause, so narrow men to binde?	But man alone—alas, his hard plight!— Is cruelly constrained by nature's ordinance, Bound by statutes, And barred from all such pleasure. What does this mean? What is this claim Of laws, against every right of nature, To bind people so tightly without cause?[11186]

[11183] **Editor.** Per ætatem can mean throughout one's life or with reference to age; the translation uses the former without erasing the ambiguity. Burton's that are but troubled is compressed; his claim is that almost none remain free of desire.

[11184] **Burton.** Source page 582, o: "Lidgate in Chaucers flower of curtesie."

[11185] **Editor.** These stanzas correspond to John Lydgate's Floure of Curtesye in the Middle English Texts Series. Silly here means little or harmless; hem means them; list means wish; kinde means nature. Impres represents empress, a title for personified Nature. Burton's They fly I saw differs from the edited poem's To flyen yfere, meaning to fly together.

[11186] **Editor.** Stond means plight or predicament; I wis means certainly. The consulted Lydgate text has a question about God's providence where Burton prints pretence / Of laws. Burton's wording is translated as printed, including kinds ordinance, despite the tension between natural inclination and legal restraint.

Original text 1651	Modern English
Many Lay-men repine still at Priests marriages above the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with Orphanes, & the world full of beggers:	Many laymen still object above all to priests' marriages—and not only to those of clergymen, but to those of everyone of lower rank and station. They would have no one marry except the rich, who can support wives, because, apparently, their parish would be burdened with orphans and the world filled with beggars.
but [11187]these are hard-hearted, unnatural, monsters of men, shallow politicians, they do not [11188]consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America, Terra Australis incognita, Africa,* may be sent? Let them consult with S[r]. *William Alexanders* book of Colonies, *Orpheus Juniors* Golden fleece, Captaine *Whitburne,* M[r]. *Hagthorp, &c.* and they shall surely be otherwise informed.	But these are hard-hearted, unnatural monsters of men, shallow politicians. They do not consider that much of the world is not yet inhabited as it ought to be, or how many colonies could be sent to America, the unknown southern land, and Africa. Let them consult Sir William Alexander's book on colonies, Orpheus Junior's Golden Fleece, Captain Whitbourne, Mr Hagthorpe and others, and they will certainly learn otherwise.[11189]
Those politique *Romans* were of another minde, they thought their City and Country could never be too populous. [11190]*Adrian* the Emperour said he had rather have men then money, *malle se hominum adjectione ampliare imperium, quam pecuniâ; Augustus Cæsar* made an oration in *Rome ad cælibes,* to perswade them to marry,	Those politically astute Romans thought differently: they believed their city and country could never be too populous. The emperor Hadrian said he would rather have people than money, "that he preferred to enlarge the empire by adding people rather than wealth." Augustus Caesar delivered a speech at Rome "to the unmarried" to persuade them to marry.[11191]

[11187] **Burton.** Source page 582, p: "Tis not multitude but idlenesse which causeth beggery."

[11188] **Burton.** Source page 582, q: "Or to set them awork, and bring them up in some honest trades."

[11189] **Editor.** Burton answers fear of poverty through employment and overseas colonization. Terra Australis incognita is the conjectured unknown southern land. His claim about insufficient habitation assumes lands available for European settlement, without considering existing inhabitants' claims. The colonial works are retained as his proposed authorities; their individual passages are uncollated.

[11190] **Burton.** Source page 582, r: "Dion. Cassius lib. 56." "Cassius Dio, book 56."

[11191] **Editor.** The margin cites Cassius Dio 56, which concerns Augustus and includes speeches urging marriage; it is not the Hadrian narrative. Burton's attribution of the people-rather-than-money remark to Hadrian is retained pending identification. No correction of the emperor's name is made.

Original text 1651	Modern English
some countries compelled them to marry of old, as [11192]*Jews, Turks, Indians, Chinese,* amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to live in Monasteries and often marvel how they can live honest.	Some countries compelled people to marry in former times, as do the Jews, Turks, Indians and Chinese, among others, in our own day. They are greatly surprised by our practice of allowing so many idle people to live in monasteries, and often wonder how they can live chastely.[11193]
[11194]In the Isle of *Maragnan,* the Governour and petty King there did wonder at the *Frenchmen,* and admire how so many Friers, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it.	On the island of Maranhão, the governor and local king were astonished by the Frenchmen and wondered how so many friars and the rest of their company could live without wives. They thought it impossible and would not believe it.[11195]
If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe,* 18. Nunneries in *Padua,* in *Venice* 31 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem,* 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion.	If these men surveyed our multitude of religious houses and counted our monasteries throughout Europe—eighteen nunneries in Padua, thirty-one monasteries of monks and twenty-eight of nuns in Venice, and so on—"you may know the lion by its claw"; the proportion is the same in all other provinces and cities. What would they think? Do these people live chastely? Let them dissemble as they please: I agree with Tertullian that few can remain continent except under compulsion.[11196]

[11192] **Burton.** Source page 582, s: "Sardus. Buxtorphius."

[11193] **Editor.** Honest here means sexually chaste. Burton's broad assertions about Jews, Turks, Indians and Chinese are the categories and generalizations of his sources; they are not established here as uniform practices.

[11194] **Burton.** Source page 582, t: "Claude Abbaville in his hist. of the Frenchmen to the Isle of Maragnan, An. 1614."

[11195] **Editor.** Maranhão is Burton's Maragnan. The margin names Claude d'Abbeville's 1614 account of the French mission. The reported dialogue is retained as Burton presents it; it has not been independently collated with that account.

[11196] **Editor.** Ex ungue leonem is the proverb know the lion from its claw: infer the whole from a small part. Burton uses local counts of religious houses to generalize about Europe; those figures are retained without independent verification.

Original text 1651	Modern English
[11197]*O chastity* (saith he) *thou art a rare Goddess in the world, not so easily got, seldom continuate: Thou maist now and then be compeld either for defect of nature, or if discipline perswade, decrees enforce:*	"O chastity," he says, "you are a rare goddess in the world, not easily attained and seldom lasting. Now and then you may be compelled, either through a deficiency of nature, or if discipline persuades and decrees enforce."[11198]
Source page 582–583 or for some such by-respects, sullennesse, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash vowes, &c. But can he willingly containe? I think not.	Or people may abstain for some such secondary motive: sullenness, discontent, having lost their first loves, being unable to have the partner they themselves want, lack of means, rash vows, and so on. But can a man willingly remain continent? I think not.
Source page 583 Therefore either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stewes,	Therefore, either out of pity for human weakness, as a matter of policy, or to prevent a far worse evil—for some regard sex as necessary as food and drink, and because the vigour of youth and the condition and temperament of most people's bodies desire it so fiercely—some nations have in the past freely permitted polygamy and brothels.[11199]

[11197] **Burton.** Source page 582, *: "Rara quidem dea tu es O castitas in his terris, nec facile perfecta, rarius perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina perswaserit, censura compresserit." "You are indeed a rare goddess in these lands, O chastity: not easily perfected, more rarely perpetual. It can sometimes be compelled through a defect of nature, or if discipline has persuaded and censure has restrained."

[11198] **Editor.** Tertullian, On Modesty 1.1, describes chastity as rare and attainable through nature, training or restraint. Burton's version adds the address to a goddess and turns nature's preparation into a defect of nature. His ensuing conclusion about unwilling continence is his own use of the passage, not a close quotation of Tertullian.

[11199] **Editor.** Imbecillity means weakness; policy means practical governance; stews means brothels. Temper refers to bodily constitution. Burton is reporting arguments used to justify these practices; the passage does not establish their medical necessity.

Original text 1651	Modern English
an hundred thousand Curtisans in grand *Cario* in *Ægypt,* as [11200]*Radzivilius* observes, are tolerated, besides boyes: how many at *Fesa, Rome, Naples, Florence, Venice, &c.* and still in many other Provinces and Cities of *Europe* they do as much, because they think young men, Churchmen & servants amongst the rest, can hardly live honest.	In great Cairo in Egypt, as Radziwiłł observes, a hundred thousand courtesans are tolerated, besides boys. How many there are in Fez, Rome, Naples, Florence, Venice and elsewhere! And many other provinces and cities of Europe still do the same, because they think young men—including churchmen and servants—can scarcely live chastely.[11201]
The consideration of this belike made *Vibius the Spaniard,* when his friend [11202]*Crassus* that rich Roman gallant lay hid in the Cave, *ut voluptatis quam ætas illa desiderat copiam faceret,* to gratify him the more, send two [11203]lusty lasses to accompany him all that while he was there imprisoned.	Perhaps this consideration led Vibius the Spaniard, when his friend Crassus, that wealthy Roman gentleman, was hiding in the cave, "to provide an abundance of the pleasure that his age desired": to oblige him still further, he sent two vigorous young women to keep him company throughout his confinement there.[11204]
And *Surenus* the *Parthian* general, when he warred against the *Romans,* to carry about with him 200 Concubines, as the *Swisse* Souldiers do now commonly their wives.	And it led Surena, the Parthian general, when he fought the Romans, to take two hundred concubines about with him, as Swiss soldiers now commonly take their wives.[11205]

[11200] **Burton.** Source page 583, *: "Peregrin. Hierosol." "Pilgrimage to Jerusalem."

[11201] **Editor.** The number 100,000 is Burton's report from Radziwiłł's pilgrimage narrative and remains unverified. Courtesans means prostitutes in this context; the addition of boys refers to their sexual exploitation. The source's Cario is rendered Cairo, and Fesa as Fez.

[11202] **Burton.** Source page 583, †: "Plutarch. vita ejus, adolescentiæ medio constitutus." "Plutarch, his Life: in the midst of youth."

[11203] **Burton.** Source page 583, *: "Ancillas duas egregia forma & ætatis flore." "Two female slaves of outstanding beauty and in the flower of their age."

[11204] **Editor.** Plutarch, Crassus 4–5, describes hiding on Vibius Paciacus's estate and the sending of two enslaved young women. Burton's lusty lasses softens the slavery explicit in his Latin margin. Imprisoned here describes concealment and confinement, not a formal sentence.

[11205] **Editor.** Plutarch, Crassus 21.6, gives two hundred wagons for Surena's concubines. Burton gives two hundred concubines. The differing unit is retained in the body and recorded here.

Original text 1651	Modern English
But because this course is not generally approved, but rather contradicted as unlawful and abhorred, [11206]in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Jus trium liberorum,* and in *Agellius lib.* 2. *cap.* 15. *Ælian. lib.* 6. *cap.* 5. *Valerius lib.* 1. *cap.* 9. [11207]We read that three children freed the father from painful offices, and five from all contribution.	But since this course is not generally approved, and is rather opposed and abhorred as unlawful, most countries strongly encourage marriage, greatly reward those with many children, and fine those who refuse to marry: "the privilege of three children." And in Aulus Gellius, book 2, chapter 15, Aelian, book 6, chapter 5, and Valerius, book 1, chapter 9, we read that three children freed their father from burdensome offices, and five from all public contributions.[11208]
A woman shall be saved by bearing children. Epictetus would have all marry, and as [11209]*Plato* will 6, *de legibus,* he that marrieth not before 35 yeares of his age, must be compelled and punished, and the mony consecrated to [11210]*Juno's* Temple, or applied to publique uses.	"A woman shall be saved by bearing children." Epictetus would have everyone marry; and Plato, in book 6 of the Laws, requires that a man who has not married before the age of thirty-five be compelled and punished, and the money dedicated to Juno's temple or applied to public purposes.[11211]

[11206] **Burton.** Source page 583, u: "Alex. ab. Alex l. 4. c. 8." "Alessandro degli Alessandri, book 4, chapter 8."

[11207] **Burton.** Source page 583, x: "Tres filii patrem ab excubiis, quinque ab omnibus officiis liberabant." "Three children freed their father from watch duty, five from all public duties."

[11208] **Editor.** Jus trium liberorum means the right or privilege of three children. Gellius 2.15 discusses precedence accorded to marriage and parenthood. The exact three-child and five-child exemptions need further collation with Burton's other authorities; his Latin margin specifies watch duty where his body says burdensome offices.

[11209] **Burton.** Source page 583, y: "Præcepto primo, cogatur nubere aut mulctetur & pecunia templo Junonis dedicetur & publica fiat." "By the first precept, let him be compelled to marry or be fined, and let the money be dedicated to Juno's temple and become public property."

[11210] **Burton.** Source page 583, †: "Nic. Hill. Epic. philos." "Nicholas Hill, Epicurean Philosophy."

[11211] **Editor.** The first sentence echoes 1 Timothy 2:15. Plato, Laws 6, 774a–b, prescribes penalties for remaining unmarried after thirty-five; the money is sacred to Hera, whom Burton calls Juno. Burton also cites Nicholas Hill in the margin. Epictetus's alleged universal requirement is retained without an identified passage.

Original text 1651	Modern English
They account him in some countries unfortunate that dies without a wife, a most unhappy man as [11212]*Boetius* inferres, and if at all happy, yet *infortunio felix,* unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu, Sands fol.* 83 &c.	In some countries they consider a man who dies without a wife unfortunate—a most unhappy man, as Boethius infers; and, if happy at all, still "fortunate in misfortune," unhappy in his supposed happiness. They commonly deplore his condition and lament him deeply for it: "Oh, my sweet son," and so on. See Lucian, On Mourning, and Sandys, folio 83, and so forth.[11213]
Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them.	Yet many among us take the opposite side. They are married themselves; as for others, let them burn, blaze and flame—they do not care, so long as they are not troubled by them.
Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euprosine,* with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list out of all the fair maids their nation affords, they could happily condescend to marry: otherwise, &c.	Some are too fastidious, and some too covetous. They have the capacity and means to marry whenever they wish, but are so particular that they demand the choice offered to the emperor Theophilus, whose mother Euphrosyne presented all the rarest beauties of the empire together in the great chamber of his palace and told him to give a golden apple to the woman he liked best. If they could thus pick whomever they pleased from all the beautiful maidens their nation affords, they might perhaps consent to marry; otherwise—and so on.[11214]

[11212] **Burton.** Source page 583, *: "Consol. 3. pros. 7." "Consolation, book 3, prose 7."

[11213] **Editor.** Boethius, Consolation 3, prose 7, citing Euripides, calls the childless man fortunate in misfortune because children can cause suffering. Burton applies this to dying without a wife and reverses the emphasis in his English gloss. Both formulations remain. The comparison is through an English translation; Burton's Latin edition, Lucian and Sandys remain uncollated.

[11214] **Editor.** Curious and nice both mean excessively particular; happily here means perhaps. Burton's interrupted syntax is completed in modern English without adding to the bride-selection story. Theophilus, Euphrosyne and the golden apple are retained as his account; the family relation and source remain to be checked.

Original text 1651	Modern English
why should a man marry saith another Epicurean rout, whats matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c.	"Why should a man marry?" asks another Epicurean crowd. "What is matrimony but a matter of money? Why should free nature be encroached upon, confined or bound to this man or that woman with these shackles upon body and property?" And so on.[11215]
There are those too, that dearly love, admire & follow women, all their lives long, *sponsi Penelopes,* never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, & yet dare not, will not marry.	There are also those who dearly love, admire and pursue women all their lives: "Penelope's suitors," never content except in their company, gazing intently at their beauty, attending them closely, trailing after them, constantly flirting with them—and yet they dare not, will not marry.[11216]

[11215] **Editor.** Rout means crowd or company; manicles are manacles. Epicurean is Burton's polemical label for this pleasure-seeking objection, not a precise account of Epicurus's teaching.

[11216] **Editor.** Penelope's suitors pursue the wife of the absent Odysseus in the Odyssey. Wistly means intently; dallying means amorous play. Burton describes men devoted to courtship yet unwilling to marry.

Original text 1651	Modern English
Source page 583–584 Many poor people, & of the meaner sort are too distrustful of Gods providence, *they will not, dare not for such worldly respects, fear of want, woes, miseries,* or that they shall light as [11217]*Lemnius* saith, *on a scold, a slut, or a bad wife.* And therefore [11218][11219]*Tristem Juventam venere deserta colunt,* they are resolved to live single, as [11220][11221]*Epaminondas* did,	Many poor people and those of lower rank are too distrustful of God's providence. They will not, dare not marry for such worldly reasons: fear of want, suffering and misery, or fear, as Lemnius says, of ending up with a scold, a slattern or a bad wife. And so "they pass a sorrowful youth, forsaking love"; they are resolved to live single, as Epaminondas did.[11222]
Source page 584 [11223]*Nil ait esse prius, melius nil cælibe vita,*	He says nothing comes before it, nothing is better than single life.[11224]
and ready with *Hippolitus* to abjure all women; [11225]*Detestor omnes, horreo, fugio, execror, &c.* But, *Hippolite nescis quod fugis vitæ bonum,*	And they are ready, with Hippolytus, to renounce all women: "I detest them all; I shudder at them, flee them and curse them," and so on. But "Hippolytus, you do not know what blessing of life you are fleeing."[11226]

[11217] **Burton.** Source page 583, z: "Qui se capistro matrimonii alligari non patiuntur Lemn. lib. 4. 13. de occult. nat. Abhorrent multi à matrimonio, ne morosam, querulam, acerbam, amaram uxorem perferre cogantur." "Those who do not allow themselves to be bound by the halter of marriage. Lemnius, On the Hidden Things of Nature, book 4, 13. Many shrink from marriage lest they be forced to endure a peevish, complaining, harsh and bitter wife."

[11218] **Burton.** Source page 583, †: "Senec. Hippol." "Seneca, Hippolytus. Repeated on page 584."

[11219] **Burton.** Source page 584, †: "Senec. Hippol." "Seneca, Hippolytus."

[11220] **Burton.** Source page 583, †: "Cælebs enim vixerat nec ad uxorem ducendam unquam induci potuit." "For he had lived unmarried and could never be induced to take a wife. Repeated on page 584."

[11221] **Burton.** Source page 584, †: "Cælebs enim vixerat nec ad uxorem ducendam unquam induci potuit." "For he had lived unmarried and could never be induced to take a wife."

[11222] **Editor.** Slut here means a slattern or slovenly woman. Seneca, Phaedra 462, has coles, addressed to Hippolytus: will you spend a sorrowful youth forsaking Venus? Burton changes it to the plural colunt. The Seneca and Epaminondas marginal entries appear both at the foot of page 583 and the top of 584; all four printed entries are retained.

[11223] **Burton.** Source page 584, *: "Hor." "Horace."

[11224] **Editor.** Horace, Epistles 1.1.88. In context a married man praises celibacy, while an unmarried man praises marriage: Horace illustrates inconsistency. Burton extracts one half of that comparison.

[11225] **Burton.** Source page 584, *: "Senec. Hip." "Seneca, Hippolytus."

[11226] **Editor.** Seneca, Phaedra 565–578, places Hippolytus's rejection after the Nurse asks why a few women's crimes condemn all. She then says love can master obstinacy, citing his Amazon mother. Burton calls the play Hippolytus. His following Hippolyte nescis line is not in this exchange; its exact source remains unestablished.

Original text 1651	Modern English
Hippolite nescis —— alas poor *Hippolitus* thou knowest not what thou saiest, 'tis otherwise *Hippolytus*.	"Hippolytus, you do not know"—alas, poor Hippolytus, you do not know what you are saying. It is otherwise, Hippolytus.
[11227]Some make a doubt, *an uxor literato sit ducenda,* whether a Scholar should marry, if she be fair she will bring him back from his grammer to his horne-book, or else with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor once writ, *impediri enim studia literarum, &c.*	Some question "whether a learned man should take a wife"—whether a scholar should marry. If she is beautiful, she will take him back from his grammar to his hornbook, or else hinder his studies with kisses and caresses; if ugly, with scolding. He cannot properly attend to both, as Filippo Beroaldo, that great Bolognese scholar, once wrote: "For literary studies are hindered," and so on.[11228]
but he recanted at last, and in a solmn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixt of *Apuleius:* For a long time I lived a single life, *& ab uxore ducenda semper abhorrui, nec quicquam libero lecto censui jucundius,* I could not abide marriage,	But at last he recanted, and solemnly, in sincerely meant words, asked the world and all women to forgive him. Yet you shall have the story as he tells it himself, in his commentary on the sixth book of Apuleius: "For a long time I lived a single life, and I always shrank from taking a wife, judging nothing more pleasant than a bed free of marriage." I could not endure marriage;[11229]
but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices Amores discurrebam,* I took a snatch where I could get it, nay more, I railed at marriage down right, and in a publike auditory when I did interpret that sixt Satyre of *Juvenal,* out of *Plutarch,* and *Seneca,* I did heap up all the dicteries I could against women,	but as a wanderer—"a roving and inconstant lover," to use his own words—"I ran through many love affairs." I snatched what pleasure I could get. More than that, I openly railed against marriage, and when I expounded Juvenal's sixth satire before a public audience, I heaped up every jibe against women that I could find in Plutarch and Seneca.

[11227] **Burton.** Source page 584, †: "Æneas Sylvius de dictis Sigismundi. Hensius. Primero." "Aeneas Sylvius, On the Sayings of Sigismund; Hensius; Primero."

[11228] **Editor.** A hornbook was an elementary learning aid: the phrase imagines the scholar reduced to his first lessons and may also invite a joke about a cuckold's horns. Foule means physically unattractive. Beroaldo is the Bolognese humanist; the abbreviated authorities in the margin remain partly unresolved.

[11229] **Editor.** Beroaldo's alleged autobiographical recantation is cited to his commentary on Apuleius, book 6. Burton switches between Latin quotation and English paraphrase, and both are translated. Exact collation with the commentary remains outstanding.

Original text 1651	Modern English
but now recant with *Stesichorus, Palinodiam cano, nec pœnitet censeri in ordine maritorum,* I approve of marriage, I am glad I am a married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chast a wife, so loving a wife,	But now, with Stesichorus, I recant: "I sing a recantation, and do not regret being numbered among husbands." I approve of marriage; I am glad to be a married man. I am heartily glad to have a wife: so sweet a wife, so nobly born a wife, so young, so chaste a wife, so loving a wife.[11230]
and I do wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius, Terentia* by *Tullius, Calphurnia* to *Plinius, Pudentilla* to *Apuleius,* [11231]hold the candle whilst their husbands did meditate and write, so theirs may do to them, and as my dear [11232]*Camilla* doth to me.	And I wish and urge all other men to marry, especially scholars, so that, just as Marcia in old times held the candle for Hortensius, Terentia for Cicero, Calpurnia for Pliny, and Pudentilla for Apuleius while their husbands reflected and wrote, their wives may do the same for them, as my dear Camilla does for me.[11233]
Let other men be averse; raile then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expers est, &c.* a single man is an happy man, &c. but this is a toy.	Let other men be opposed; let them rail and jeer at women, and say whatever they can against them: "A man without a wife is free from troubles," and so on; a single man is a happy man, and so forth. But this is nonsense.
[11234]*Nec dulces amores sperne puer, neque tu choreas;*	Do not scorn sweet love, young man, nor dancing.[11235]
these men are too distrustful and much to blame, to use such speeches,	These men are too distrustful, and greatly to blame for speaking in this way:

[11230] **Editor.** A palinode is a poem of recantation. Burton invokes the traditional example of Stesichorus's retraction of his attack on Helen. Here it supplies an image for Beroaldo's change of mind about marriage.

[11231] **Burton.** Source page 584, *: "Legentibus & meditantibus Candelas & Candelabrum tenuerunt." "They held candles and a candlestick for their husbands as they read and reflected."

[11232] **Burton.** Source page 584, †: "Habeo uxorem ex animi sententia Camillam Paleotti Iurisconsulti filiam." "I have a wife after my own heart, Camilla, daughter of the jurist Paleotti."

[11233] **Editor.** Tullius is Cicero. Burton groups four ancient wives as scholarly helpers, then names Beroaldo's Camilla; the margin identifies her as Paleotti's daughter. The candle-holding details and the historical relationships have not been individually verified against Beroaldo's source.

[11234] **Burton.** Source page 584, *: "Hor." "Horace."

[11235] **Editor.** Horace, Odes 1.9.14–15, urging a young man to enjoy love and dancing. The quotation is translated independently of Burton's surrounding argument.

Original text 1651	Modern English
[11236]*Parcite paucorum diffundere crimen in omnes,*	Do not spread the blame of a few upon all.[11237]
They must not condemne all for some.	They must not condemn everyone because of a few.
As there be many bad, there be some good wives; as some be vitious, some be vertuous: read what *Salomon* hath said in their praises, *Prov*. 13. and *Syracides cap*. 26. & 30. *blessed is the man that hath a vertuous wife, for the number of his days shall be double. A vertuous woman rejoyceth her husband, and she shall fulfil the yeares of his life in peace. A good wife is a good portion,* (& 36. 24.) *An help, a pillar of rest, columina quietis,*	As there are many bad wives, there are also some good ones; as some are vicious, some are virtuous. Read what Solomon has said in their praise in Proverbs 13, and Sirach, chapters 26 and 30: "Blessed is the man who has a virtuous wife, for the number of his days shall be doubled. A virtuous woman gladdens her husband, and she shall fill the years of his life with peace. A good wife is a good portion"; and, in 36:24, "a helper, a pillar of rest"—"supports of tranquillity."[11238]
[11239]*Qui capit uxorem, fratrem capit atque sororem.*	He who takes a wife gains both a brother and a sister.[11240]
Et 30, *he that hath no wife wandereth to and fro mourning. Minuuntur atræ conjuge curæ,* women are the sole, only joy, and comfort of a mans life, borne *ad usum & lusum hominum,* [11241]*Firmamenta familiæ,*	And at verse 30: "He who has no wife wanders to and fro mourning." "Dark cares are lessened by a wife." Women are the one and only joy and comfort of a man's life, born "for men's use and delight," "the mainstays of the household."[11242]

[11236] **Burton.** Source page 584, a: "Ovid." "Ovid."

[11237] **Editor.** Ovid, Art of Love 3.9–10, reads paucarum, of a few women, then asks that each woman be judged on her merits. The passage defends teaching women the art of love. Burton retains the warning but prints paucorum, of a few people; his English restatement is separate. His immediate edition remains unidentified.

[11238] **Editor.** The virtuous wife is praised in Proverbs 31, not Burton's printed 13. Sirach 26:1–3 supplies the opening sentences; Sirach 36:24 calls a wife a help and pillar of rest. The source prints she shall fulfil, while the biblical parallel refers to the husband; Burton's feminine pronoun is retained. Columina is plural, supports.

[11239] **Burton.** Source page 584, *: "Aphranius." "Afranius."

[11240] **Editor.** Burton attributes this line to Afranius. The exact surviving fragment or intermediary source has not been located; the saying presents a wife as supplying the intimacy of both brother and sister.

[11241] **Burton.** Source page 584, y: "Lœbeus."

[11242] **Editor.** Burton prints Et 30, but the saying about wandering without a wife is Sirach 36:25 in the King James text consulted. His numeral and further Latin phrases are retained. The margin beside Firmamenta reads Lœbeus; the cited work has not been identified.

Original text 1651	Modern English
Delitiæ humani generis, solatia vitæ, *Blanditiæ noctis, placidissima cura diei,* *Vota virum, juvenum spes, &c.*	The delights of humankind, the comforts of life, The caresses of night, the gentlest care of day, Men's desire, young men's hope, and so on.[11243]
Source page 585 [11244]*A wife is a young mans Mistress, a middle ages companion, an old mans nurse: Particeps lætorum & tristium,* A prop, an help, &c.	A wife is a young man's mistress, a middle-aged man's companion, an old man's nurse; "a partner in joys and sorrows," a support, a help, and so on.[11245]
[11246]*Optima viri possessio est uxor benevola,* *Mitigans iram & avertens animam ejus à tristitia,*	A man's best possession is a loving wife, Soothing his anger and turning his spirit from sadness.[11247]
Mans best possession is a loving wife, She tempers anger and diverts all strife.	A man's best possession is a loving wife; She softens anger and turns aside all strife.
There is no joy, no comfort, no sweetnes, no pleasure in the world like to that of a good wife,	There is no joy, no comfort, no sweetness, no pleasure in the world like that of a good wife:
Quam cum chara domi conjux, fidusque maritus *Unanimes degunt* —— saith our Latin Homer,	Than when a dear wife and faithful husband Live together at home in harmony—says our Latin Homer.[11248]

[11243] **Editor.** The three Latin lines praise women as a source of comfort and desire. Their exact source is not identified on this page and remains unlocated. Cura can mean care, concern or cherished object; gentlest care retains that range.

[11244] **Burton.** Source page 584, q: "Bacons Essayes."

[11245] **Editor.** Bacon, Essays, Of Marriage and Single Life, gives the three ages in the plural. Burton recasts the saying in the singular and adds the Latin phrase about joys and sorrows. The marginal citation is printed at the bottom of the preceding page.

[11246] **Burton.** Source page 585, †: "Euripides."

[11247] **Editor.** The margin attributes the two Latin lines to Euripides, without a play title. Exact identification remains open. Burton's separate English couplet substitutes strife for the Latin sadness; each version is translated independently.

[11248] **Editor.** Compare Odyssey 6.182–185, where Odysseus praises a husband and wife keeping house in harmony. Burton's Latin Homer means a Latin rendering of Homer; the particular translator is not named and remains unidentified.

Original text 1651	Modern English
she is stil the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the Indian women do, live and die with him; nay more, to die presently for him.	She is always the same in sickness and in health: his eye, his hand, his intimate friend, his partner at every moment, his other self. No calamity can separate them; she is ready to share every sorrow and distress, and, as Indian women do, to live and die with him—indeed, even to die immediately for him.[11249]
Admetus King of *Thessaly* when he lay upon his death bed, was told by *Apollos* Oracle, that if he could get any body to die for him, he should live longer yet, but when all refused, his parents, *etsi decrepiti,* friends and followers forsook him, *Alcestus* his wife, though young, most willingly undertook it, what more can be desired or expected?	When Admetus, king of Thessaly, lay on his deathbed, Apollo's oracle told him that if he could find anyone to die for him, he would live longer. But everyone refused: his parents, "though aged and infirm," his friends and his followers abandoned him. His wife Alcestis, though young, most willingly undertook it. What more can be desired or expected?[11250]
And although on the other side there be an infinite number of bad husbands (I should rail downright against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites.	And although, on the other side, there are countless bad husbands—I could rail outright against some of them—enough to discourage any woman, there are also some good ones, most faithful to the obligations of marriage.

[11249] **Editor.** Burton alludes to Indian widow-burning as an example of conjugal devotion. The comparison is his historical representation and does not distinguish choice from coercion. Presently means immediately.

[11250] **Editor.** In Euripides' Alcestis, Apollo arranges that Admetus may escape death if another dies in his place; Alcestis agrees after his parents refuse. Burton's oracle and deathbed framing compresses the story. His question closes this block before he turns from good wives to good and bad husbands.

Original text 1651	Modern English
An honest Country fellow (as *Fulgosius* relates it) in the Kingdom of *Naples,* [11251]at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the Governor of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a Gally-slave, his drudg, willing to endure any misery, so that he might but enjoy his dear wife.	An honest countryman in the kingdom of Naples, as Fulgosius relates, was ploughing by the sea when he saw his wife carried away by Mauritanian pirates. He ran after them in all haste, first up to his chin in the water; when he could wade no farther, he swam, calling to the ship's commander to release his wife. If she could not be restored to him, he asked to accompany her as a prisoner. He was resolved to become a galley slave, the commander's drudge, willing to endure any misery if only he could be with his dear wife.[11252]
The *Moores* seeing the mans constancy, and relating the whole matter to their Governor at *Tunnis,* set them both free, and gave them an honest pension to maintain themselves during their lives.	The Moors, seeing the man's steadfastness and reporting the whole affair to their governor at Tunis, set them both free and gave them a substantial allowance to support them for the rest of their lives.

[11251] **Burton.** Source page 585, *: "Cum juxta mare agrum coleret: Omnis enim miseriæ immemorem, conjugalis amor eum fecerat. Non sine ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c." "While he was cultivating a field by the sea: for conjugal love had made him forgetful of every hardship. With great admiration, moved by the man's great affection, the king ordered them to be set free, and so on."

[11252] **Editor.** Fulgosius is Battista Fregoso. Burton presents the captive couple as an example of conjugal devotion; the precise passage in Fregoso remains to be collated. Mauritanian and Moors are his historical terms for North Africans here, not references to the boundaries of the modern state of Mauritania. Honest pension means a respectable or sufficient allowance.

Original text 1651	Modern English
I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; [11253]*He that will avoid trouble must avoid the world* (*Eusebius præpar. Evangel.* 5. *cap.* 50.)	I could tell many stories to this effect. But suppose things often turn out otherwise: to avoid marriage altogether because it is troublesome is no sound argument. "Whoever would avoid trouble must avoid the world"—Eusebius, Preparation for the Gospel, book 5, chapter 50.[11254]
Some trouble there is in marriage I deny not, *Et si grave sit matrimonium,* saith *Erasmus, edulcatur tamen multis, &c.* yet there be many things to [11255]sweeten it, a pleasant wife, *placens uxor,* pretty children, *dulces nati, deliciæ filiorum hominum,* the chief delight of the sons of men; *Eccles.* 2.8. &c.	I do not deny that there is some trouble in marriage. "Even if marriage is burdensome," says Erasmus, "it is nevertheless sweetened by many things," and so on. There are many things to sweeten it: a pleasant wife—"a pleasing wife"; pretty children—"dear children, the delights of the sons of men," their chief delight; Ecclesiastes 2:8, and so forth.[11256]
And howsoever though it were all troubles, [11257]*utilitatis publicæ causa devorandum, grave quid libenter subeundum,* it must willingly be undergone for publik goods sake,	And in any case, even if it were nothing but trouble, "it must be swallowed for the sake of the public good, a burden willingly undertaken": it must willingly be endured for the public good.
[11258]*Audite (populus) hæc, inquit Susarion,* *Malæ sunt mulieres, veruntamen O populares,* *Hoc sine malo domum inhabitare non licet.*	Hear this, people, says Susarion: Women are an evil; nevertheless, my countrymen, Without this evil one cannot keep a household.[11259]

[11253] **Burton.** Source page 585, c: "Qui vult vitare molestias vitet mundum." "Whoever wishes to avoid troubles must avoid the world."

[11254] **Editor.** Burton's reference to Preparation for the Gospel 5.50 is retained. Book 5 of the Gifford text consulted ends at chapter 36, and the quoted saying has not been located there. The attribution and numbering require further collation.

[11255] **Burton.** Source page 585, d: "Τίς δὲ βίος τί δὲ τερπνὸν ἄτερ χρυσῆς ἀφροδίτης. Quid vita est quæso, quidve est sine Cypride dulce? Mimner." "What is life, what is pleasure without golden Aphrodite? What is life, I ask, or what is sweet without Cypris? Mimnermus."

[11256] **Editor.** The Greek margin is the opening of Mimnermus, fragment 1; Cypris is Aphrodite or Venus. Ecclesiastes 2:8 contains the phrase delights of the sons of men, but its application to children is Burton's. His Latin repetitions are translated separately rather than silently absorbed into the English.

[11257] **Burton.** Source page 585, e: "Erasmus." "Erasmus."

[11258] **Burton.** Source page 585, *: "E Stobeo." "From Stobaeus."

[11259] **Editor.** The English fragment attributed to Susarion in the Ancient History Sourcebook includes his parentage and home, and ends by calling both marriage and non-marriage bad. These details are absent from Burton's three Latin lines; his English couplet condenses them further. The Greek attribution and his cited Stobaeus intermediary remain uncollated.

Original text 1651	Modern English
Hear me O my country men, saith *Susarion,* Women are naught, yet no life without one.	Hear me, my countrymen, says Susarion: Women are bad, yet there is no living without one.
Source page 585–586 [11260]*Malum est mulier, sed necessarium malum,* they are necessary evils and for our own ends we must make use of them to have issue, [11261]*Supplet Venus ac restituit humanum genus,* and to propagate the Church.	"Woman is an evil, but a necessary evil." They are necessary evils, and for our own ends we must make use of them to have children—"Venus replenishes and restores the human race"—and to propagate the Church.[11262]
Source page 586 For to what end is a man born? why lives he, but to increase the world? and how shall he do that well, if he do not marry? [11263]*Matrimonium humano generi immortalitatem tribuit,* saith *Nevisanus,* Matrimony makes us immortal, and according to [11264]*Tacitus,* 'tis *firmissimum imperii munimentum,* the sole and chief prop of an empire.	For what purpose is a man born? Why does he live, except to increase the world's population? And how can he do that properly if he does not marry? "Marriage bestows immortality on the human race," says Nevisanus: matrimony makes us immortal. And according to Tacitus, it is "the strongest bulwark of an empire," its sole and chief support.[11265]
[11266]*Indigne vivit per quem non vivit & alter,*	He lives unworthily through whom no other lives.[11267]

[11260] **Burton.** Source page 585, †: "Menander." "Menander."

[11261] **Burton.** Source page 586, *: "Seneca Hyp." "Seneca, Hippolytus."

[11262] **Editor.** The necessary-evil maxim is attributed in Burton's margin to Menander, without a work or fragment number. The following phrase adapts Seneca, Phaedra 469–470, where Venus replenishes a depleted race. These are arguments in Burton's debate about marriage, including its instrumental and hostile descriptions of women.

[11263] **Burton.** Source page 586, unmarked: "Lib. 3. num. 1." "Book 3, number 1."

[11264] **Burton.** Source page 586, †: "Hist. lib. 4." "Histories, book 4."

[11265] **Editor.** Nevisanus is Giovanni Nevizzano. The unmarked Lib. 3. num. 1. appears immediately below the Seneca reference in the margin; it is provisionally attached to Nevizzano, whose work is numbered by books and sections, rather than to Seneca's play. The printed Tacitus reference says Histories 4; the precise passage remains unlocated.

[11266] **Burton.** Source page 586, g: "Palingenius." "Palingenius."

[11267] **Editor.** Burton attributes the line to Palingenius, without giving a book or line. It means that the man who does not give life to another lives unworthily; its exact location remains to be checked.

Original text 1651	Modern English
[11268]which *Pelopidas* objected to *Epaminondas,* he was an unworthy member of a Common-wealth, that left not a childe after him to defend it, and as [11269]*Trismegistus* to his son *Tatius, have no commerce with a single man:*	This was the objection Pelopidas made to Epaminondas: a man was an unworthy member of a commonwealth if he left no child behind to defend it. And as Trismegistus said to his son Tatius, “Have no dealings with an unmarried man.”[11270]
Holding belike that a Batchelor could not live honestly as he should, and with *Georgius Wicelius,* a great Divine and holy man, who of late by twenty six arguments commends marriage as a thing most necessary for all kinde of persons, must laudable and fit to be embraced: and is perswaded withall, that no man can live and die religiously, and as he ought, without a wife, *persuasus neminem posse neque piè vivere, neque bene mori citra uxorem,*	He apparently held that a bachelor could not live honourably as he ought, agreeing with Georgius Wicelius, a great theologian and holy man, who has lately advanced twenty-six arguments commending marriage as most necessary for every kind of person, highly praiseworthy and fit to be embraced. He is also persuaded that no man can live and die religiously, as he ought, without a wife—“persuaded that no one can either live piously or die well without a wife.”[11271]
he is false, an enemy to the Common-wealth, injurious to himself, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilful, obstinate, and stale Bachelors ruminate of this,	Such a man is false, an enemy of the commonwealth, harmful to himself, destructive to the world, an apostate from nature, a rebel against heaven and earth. Let our wilful, obstinate and ageing bachelors ponder this.

[11268] **Burton.** Source page 586, †: “Bruson. lib. 7. cap. 23.” “Brusonius, book 7, chapter 23.”

[11269] **Burton.** Source page 586, h: “Noli societatem habere, &c.” “Have no association, and so on.”

[11270] **Editor.** Compare Nepos, Epaminondas 10: Pelopidas reproaches his childlessness; he calls Leuctra an enduring daughter. For Hermes Trismegistus, Everard’s Divine Pymander 9.77–79 condemns childlessness and tells Asclepius not to congratulate a childless man. This differs from Burton’s instruction to Tat to avoid an unmarried man. It is a contextual parallel; the precise Hermetic wording and Brusonius route remain untraced.

[11271] **Editor.** Georgius Wicelius is Georg Witzel. The count of twenty-six arguments and the judgement on unmarried men are Burton’s report, not independently verified here. The source prints must laudable, understood as most laudable in the modern version. Stale bachelors means men grown old in bachelorhood.

Original text 1651	Modern English
If we could live without wives, as *Marcellus Numidicus* said in [11272]*Agellius, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their own private pleasure or estate.*	"If we could live without wives," as Marcellus Numidicus said in Aulus Gellius, "we would all do without them; but since we cannot, let everyone marry, and consider the public good rather than personal pleasure or circumstances."[11273]
It were an happy thing, as wise [11274]*Euripides* hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu,* without womens company, but that may not be,	It would be a happy thing, as wise Euripides puts it, if we could buy children with gold and silver and so provide ourselves, "without intercourse with women," without women's company. But that cannot be.[11275]
[11276]*Orbis jacebit squalido turpis situ,* *Vanum sine ullis classibus stabit mare,* *Alesque cœlo deerit & sylvis fera*	The world will lie foul in squalid neglect; The empty sea will stand without any fleets, And birds will be missing from the sky, wild beasts from the woods.[11277]
Earth, Ayr, Sea, Land eftsoon would come to nought, The world it self should be to ruine brought.	Earth, air, sea and land would soon come to nothing; The world itself would be brought to ruin.
necessity therefore compels us to marry.	Necessity therefore compels us to marry.

[11272] **Burton.** Source page 586, i: "Lib. 1. cap. 6. Si, inquit, Quirites, sine uxore esse possemus, omnes careremus; Sed quoniam sic est, saluti potius publicæ quam voluptati consulendum." "Book 1, chapter 6. If, he said, Romans, we could do without a wife, we would all be without one; but since things are as they are, we must consider the public welfare rather than pleasure."

[11273] **Editor.** Aulus Gellius, Attic Nights 1.6, calls the speaker Metellus Numidicus, not Burton's Marcellus. Burton abbreviates the argument; Gellius says nature prevents living entirely without wives, although life with them is not wholly comfortable. Want them here means do without them. The printed name is retained in both columns; Burton's precise intermediary has not been established.

[11274] **Burton.** Source page 586, †: "Beatum foret si liberos auro & argento mercaris, &c." "It would be a happy thing if you could purchase children with gold and silver, and so on."

[11275] **Editor.** Compare Euripides, Hippolytus 616–624: Hippolytus wishes men could buy children at temples without women. Burton turns a character's hostile speech into a general saying of wise Euripides. His precise Latin intermediary remains unidentified.

[11276] **Burton.** Source page 586, *: "Seneca. Hyp." "Seneca, Hippolytus."

[11277] **Editor.** Seneca, Phaedra 471–473. Burton prints Vanum and classibus, empty and fleets; the Latin text consulted has vacuum and piscibus, empty and fish. Classibus belongs to the manuscript tradition; piscibus is an emendation. The translation follows Burton's ships, while his following English couplet gives a looser summary. Eftsoon here means soon.

Original text 1651	Modern English
But what do I trouble my self, to finde arguments to perswade to, or commend marriage? behold a brief abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by [11278]*Jacobus de Voragine,*	But why do I trouble myself to find arguments to recommend marriage or persuade people to it? Here is a brief summary of everything I have said, and much more, expressed concisely, forcefully, movingly, clearly and elegantly in twelve considerations to soften the miseries of marriage, by Jacobus de Voragine.[11279]
1 Res est? habes quæ tueatur & augeat. *2 Non est? habes quæ quærat.* *3 Secundæ res sunt? felicitas duplicatur.*	1 Have you property? You have someone to preserve and increase it. 2 Have you none? You have someone to acquire it. 3 Are you prospering? Your happiness is doubled.
4 Adversæ sunt? Consolatur, adsidet, onus participat ut tolerabile fiat. *5 Domi es? solitudinis tædium pellit.* *6 Foras? Discedentem visu prosequitur, absentem desiderat, redeuntem læta excipit.*	4 Are you in adversity? She comforts you, stays beside you and shares the burden to make it bearable. 5 Are you at home? She drives away the weariness of solitude. 6 Abroad? Her eyes follow you as you leave; she misses you when absent and welcomes you back with joy.
7 Nihil jucundum absque societate? Nulla societas matrimonio suavior. *8 Vinculum Conjugalis charitatis adamantinum.* *9 Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*	7 Is nothing pleasant without companionship? No companionship is sweeter than marriage. 8 The bond of conjugal love is unbreakable. 9 The dear company of relatives by marriage grows; the number of parents, brothers, sisters and descendants is doubled.[11280]

[11278] **Burton.** Source page 586, *: “Gen. 2. Adjutorium simile. &c.” “Genesis 2. A helper like himself, and so on.”

[11279] **Editor.** Burton attributes this numbered collection to Jacobus de Voragine; its exact source remains unidentified. Motions are propositions or considerations; pathetically means movingly, appealing to feeling. The margin invokes Genesis 2:18, the creation of a fitting helper.

[11280] **Editor.** Adamantine means as hard or unbreakable as adamant. Affines are relations acquired through marriage; nepotes can mean grandchildren or descendants, as well as nephews. Descendants is used here and for Burton’s corresponding English nephewes.

Original text 1651	Modern English
Source page 587 *10 Pulchra sis prole parens.* *11 Lex Mosis sterilitatem matrimonii execratur, quanto amplius Cælibatum?* *12 Si natura pœnam non effugit, ne voluntas quidem effugiet.*	10 May you become a parent of fine children. 11 The law of Moses curses barrenness in marriage; how much more, then, celibacy? 12 If nature does not escape punishment, neither will the will escape it.[11281]
1 Hast thou meanes? thou hast none to keep and increase it. 2 Hast none? thou hast one to helpe to get it. 3 Art in prosperity? thine happinesse is doubled.	1 Have you means? You have someone to preserve and increase them. 2 Have you none? You have someone to help obtain them. 3 Are you prosperous? Your happiness is doubled.[11282]
4 Art in adversity? shee'l comfort, assist, bear a part of thy burden to make it more tolerable. 5 Art at home? shee'le drive away melancholy. 6 Art abroad? shee lookes after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy returne.	4 Are you in adversity? She will comfort and assist you, bearing part of your burden to make it more bearable. 5 Are you at home? She will drive away melancholy. 6 Are you abroad? She watches you leave home, longs for you in your absence, and joyfully welcomes your return.
7 There's nothing delightsome without society, no society so sweet as Matrimony. 8 The band of Conjugal love is adamantine. 9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephewes.	7 Nothing is delightful without companionship; no companionship is so sweet as marriage. 8 The bond of conjugal love is unbreakable. 9 The dear company of relatives increases: the number of parents is doubled, and of brothers, sisters and descendants.

[11281] **Editor.** The last two arguments treat involuntary childlessness as nature's punishment and voluntary celibacy as still less excusable. This is the historical argument being reproduced. The alleged Mosaic curse is not supplied with a specific biblical reference by Burton, and should not be read as an established theological conclusion.

[11282] **Editor.** The source's first English item prints none to keep and increase it, reversing both its own Latin habes quæ tueatur and the argument. The modern version reads someone as a transparent correction; the original column preserves none. Burton's English twelve-point version remains separate from the translated Latin list.

Original text 1651	Modern English
10 Thou art made a father by a faire and happy issue. 11 Moses Curseth the barrennesse of Matrimony, how much more a single life? 12 If Nature escape not punishment, surely thy Will shall not avoid it.	10 You become the father of beautiful, fortunate children. 11 Moses curses barrenness in marriage; how much more a single life? 12 If nature does not escape punishment, surely your will shall not avoid it.
All this is true, say you, and who knowes it not? but how easy a matter is it to answer these motives, and to make an *Anti-parodia* quite opposite unto it? To exercise my self I will Essay.	All this is true, you say, and who does not know it? But how easy it is to answer these arguments and construct a counter-parody directly opposed to them! As an exercise, I shall try.[11283]
1 Hast thou meanes? thou hast one to spend it. 2 Hast none? thy beggery is increased. 3 Art in prosperity? thy happinesse is ended.	1 Have you means? You have someone to spend them. 2 Have you none? Your poverty is increased. 3 Are you prosperous? Your happiness is ended.
4 Art in adversity? like *Job's* wife shee'le aggravate thy misery, vexe thy soule, make thy burden intollerable. 5 Art at home? shee'le scold thee out of doores. 6 Art abroad? If thou be wise keep thee so, shee'le perhaps graft hornes in thine absence, scowle on thee coming home.	4 Are you in adversity? Like Job's wife, she will aggravate your misery, torment your soul and make your burden unbearable. 5 Are you at home? She will scold you out of doors. 6 Are you abroad? If you are wise, stay there: perhaps she will give you cuckold's horns while you are away, and scowl at you when you come home.[11284]
7 Nothing gives more content then solitarinesse, no solitarinesse like this of a single life. 8 The band of marriage is adamantine; no hope of loosing it, thou art undone. 9 Thy number increaseth, thou shalt be devoured by thy wives friends.	7 Nothing gives more contentment than solitude, and no solitude compares with single life. 8 The bond of marriage is unbreakable: there is no hope of loosening it; you are ruined. 9 Your numbers increase: you will be eaten out of house and home by your wife's relations.

[11283] **Editor.** Anti-parodia is a counter-parody: Burton answers each of the twelve favourable propositions in the same order. His announced exercise explains the abrupt reversal in tone; it does not cancel his eventual recommendation of marriage.

[11284] **Editor.** Job 2:9 is the reference to Job's wife. Grafting horns means making the husband a cuckold through adultery. The horticultural metaphor and its jealousy are preserved.

Original text 1651	Modern English
10 Thou art made a Cornuto by an unchast wife, and shalt bring up other folkes Children instead of thine owne. 11 *Paul* commends marriage, yet he preferres a single life. 12 Is marriage honorable? What an immortall crown belongs to virginity?	10 An unchaste wife makes you a cuckold, and you will bring up other people's children instead of your own. 11 Paul commends marriage, yet prefers a single life. 12 Is marriage honourable? What an immortal crown, then, belongs to virginity![11285]

[11285] **Editor.** Cornuto is Italian for a horned man, hence a cuckold. Compare 1 Corinthians 7, especially verses 7–9 and 32–35, for Paul's treatment of married and unmarried life. The question about honourable marriage also echoes Hebrews 13:4; the crown of virginity is the polemical counter-argument here.

Original text 1651	Modern English
Source page 587–588 So *Siracides* himself, speaks as much as may be, for and against women, so doth almost every philosopher plead *pro* and *con,* every poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca,*	So Sirach himself says all that can be said for and against women; almost every philosopher likewise argues on both sides, and every poet debates the case—though what do "the mass of people" care what they say? Perhaps I can devise such arguments too, and so can you. When all is said, since some are good and some bad, let us take the chance. I therefore conclude with Seneca:[11286]
Source page 588 *—— cur Toro viduo jaces?* *Tristem juventam solve: nunc luxus rape,* *Effunde habenas, optimos vitæ dies* *Effluere prohibe.*	Why do you lie in a lonely bed? Release your sorrowful youth; seize pleasure now, Give the reins free play; keep the best days of life From slipping away.[11287]
Why dost thou lye alone, let thy youth and best daies to passe away? Marry whilst thou maist, *donec viventi canities abest morosa,* whilest thou art yet able, yet lusty,	Why do you lie alone and let your youth and best days pass away? Marry while you can, "while fretful grey age is still absent from your life," while you are still able and vigorous.[11288]
[11289]*Elige cui dicas, tu mihi sola places,*	Choose someone to whom you can say, "You alone please me."[11290]
make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. 'Tis true,	Make your choice freely and at once; do not delay, but take your fortune as it comes. It is true:

[11286] **Editor.** Siracides means the author of Sirach or Ecclesiasticus. Burton has already quoted its praise of a good wife; here he observes that authorities can supply opposing arguments. Put it to the venture means take the risk or make the attempt.

[11287] **Editor.** Seneca, Phaedra 448–451, spoken by the Nurse to Hippolytus. Burton's nunc luxus rape differs from nunc cursus rape in the Latin text consulted; the modern version follows his invitation to seize pleasures. Reins continue the image of allowing youth free movement.

[11288] **Editor.** The Latin recalls Horace, Odes 1.9.16–17, but Burton prints viventi, living, where Horace has virenti, flourishing or youthful. The modern version preserves the printed sense. Lusty means vigorous, not exclusively sexually eager.

[11289] **Burton.** Source page 588, †: "Ovid." "Ovid."

[11290] **Editor.** Ovid, Art of Love 1.42. The line is addressed to a man seeking a woman to love; Burton uses it in support of choosing a wife.

Original text 1651	Modern English
—— [11291]*calamitosus est qui inciderit* *In malam uxorem, felix qui in bonam,*	Wretched is the man who falls in with A bad wife; happy the one who finds a good one.[11292]
'Tis an hazard both waies I confesse, to live single or to marry,	There is risk on either side, I confess, whether one lives single or marries.
[11293]*Nam & uxorem ducere, & non ducere malum est,*	For both taking a wife and not taking one are an evil.[11294]
it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proof.	It may be bad; it may be good. Just as it is an affliction and a calamity on one side, on the other it is a sweet delight, an incomparable happiness, a blessed condition, a benefit beyond expression, a unique contentment. Experience must settle it.
Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos foventes amplexus: Take me to thee, and thee to me,* to morrow is St *Valentines* day, let's keep it Holiday for *Cupids* sake, for that great God *Loves* sake, for *Hymens* sake, and celebrate [11295]*Venus* Vigil with our Ancestors for company together, singing as they did,	Do not, then, be so contrary, so grasping, so mistrustful, so particular and hard to please. Let us all marry, "cherishing one another's embraces": "Take me to yourself, and yourself to me." Tomorrow is Saint Valentine's Day; let us keep it as a holiday for Cupid's sake, for the sake of that great god Love, for Hymen's sake. Let us celebrate the Vigil of Venus together in our ancestors' company, singing as they did:[11296]

[11291] **Burton.** Source page 588, †: "Euripides." "Euripides."

[11292] **Editor.** The two Latin lines are attributed to Euripides without a play title. Their precise source has not been established. Inciderit suggests encountering or falling in with someone.

[11293] **Burton.** Source page 588, †: "E græco Valerius lib. 7. cap. 7." "From the Greek. Valerius, book 7, chapter 7."

[11294] **Editor.** Burton cites Valerius, book 7, chapter 7, from the Greek, without naming a work. The saying also occurs as the final thought of the Susarion fragment quoted above. The precise intermediary is left open.

[11295] **Burton.** Source page 588, *: "Pervigilium Veneris è vetere poeta." "The Vigil of Venus, from an ancient poet."

[11296] **Editor.** Hymen is the deity of marriage. Clipping below means embracing. Burton imagines a collective celebration with the ancient celebrants of Venus; his tomorrow is a rhetorical invitation, not evidence for the date of composition.

Original text 1651	Modern English
Cras amet qui nunquam amavit, quique amavit, cras amet. *Ver novum, ver iam canorum, ver natus orbis est,* *Vere concordant amores, vere nubunt alites,* *Et nemus coma resolvit &c.* *Cras amet, &c.*	Tomorrow let him love who never loved; and he who has loved, let him love tomorrow. Spring is new, spring now sings; in spring the world was born. In spring loves come into harmony, in spring birds mate, And the woodland loosens its leafy hair, and so on. Tomorrow let him love, and so on.[11297]
Let him that is averse from marriage read more in *Barbarus de re uxor. lib.* 1. *cap.* 1. *Lemnius de institut. cap.* 4. *P. Godefridus de Amor. lib.* 3. *cap.* 1. [11298]*Nevisanus lib.* 3. *Alex. ab Alexandro, lib.* 4. *cap.* 8. *Tunstall, Erasmus* tracts *in laudem matrimonii, &c.*	Anyone averse to marriage should read further in Barbaro, On Marriage, book 1, chapter 1; Lemnius, On Education, chapter 4; P. Godefridus, On Love, book 3, chapter 1; Nevisanus, book 3; Alessandro degli Alessandri, book 4, chapter 8; and the tracts of Tunstall and Erasmus in praise of marriage, and so forth.[11299]
and I doubt not but in the end he will rest satisfied, recant with *Beroaldus,* do penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his Altar, and be as willing at last to embrace marriage as the rest:	I do not doubt that in the end he will be satisfied, recant with Beroaldo, and do penance for his former folly, singing penitential songs. He will seek reconciliation with the divinity of this great god Love, make a pilgrimage to his shrine, offer gifts to his image, sacrifice upon his altar, and at last be as willing to embrace marriage as the rest.

[11297] **Editor.** The opening and refrain of the anonymous Vigil of Venus. The source prints ver natus and coma resolvit where the comparative text has vere natus and comam resolvit. The modern version gives the evident spring and woodland imagery, preserving the source readings in the original. The final Cras amet is an abbreviated repetition, not a missing verse.

[11298] **Burton.** Source page 588, k: “Domus non potest consistere sine uxore. Nevisanus lib. 2. num. 18.” “A household cannot stand without a wife. Nevisanus, book 2, number 18.”

[11299] **Editor.** The works are offered by Burton as further reading, not quoted here at length. De re uxoria concerns marriage; de institut. is rendered On Education provisionally. P. Godefridus and the exact Lemnius and Tunstall works require bibliographic collation. The margin cites Nevizzano 2.18 although the body directs the reader to book 3.

Original text 1651	Modern English
There will not be found, I hope, [11300]*No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious lookes to the clipping of a wife, or disagree from his fellowes in this point.* For *what more willingly* (as [11301]*Varro* holds) *can a proper man see then a fair wife, a sweet wife, a loving wife?* can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?	I hope that no one will be found, "not even in that austere family of Stoics, who refuses to submit his solemn beard and haughty looks to a wife's embrace, or disagrees with his fellows on this point." For "what would a man in his prime more gladly see," as Varro holds, "than a beautiful wife, a sweet wife, a loving wife?" Can the world offer a better sight, sweeter contentment, a fairer object, a more pleasing appearance?[11302]
Source page 588–589 Since then this of marriage, is the last and best refuge, and cure of Heroicall love, all doubts are cleared, and impediments removed; I say again, what remaines, that but according to both their desires, they be happily joyned, since it cannot otherwise be helped. God send us all good wives, every man his wish in this kinde, and me mine!	Since marriage is the last and best refuge and cure for love melancholy, all doubts are cleared and obstacles removed. I ask again: what remains except that, according to both their desires, they should be happily joined, since there is no other remedy? God send us all good wives, each man his wish in this matter—and me mine![11303]
Source page 589 [11304]And God that all this world hath ywrought, Send him his Love that hath it so deere bought.	And may God, who made this whole world, Send him his love, who has paid so dearly for it.[11305]

[11300] **Burton.** Source page 588, l: "Nemo in severissima Stoicorum familia qui non barbam quoque & supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis dissenserit. Hensius Primero." "No one in the most austere family of Stoics has failed to submit even his beard and eyebrow to his wife's embraces, or has differed from the others in this matter. Hensius, Primero."

[11301] **Burton.** Source page 588, †: "Quid libentius homo masculus videre debet quam bellam uxorem?" "What should a man more gladly see than a beautiful wife?"

[11302] **Editor.** Proper man means a well-formed or vigorous man; supercilious combines raised eyebrows with haughtiness. The beard and eyebrow are conventional signs of the severe philosopher. The margin's Hensius Primero and the exact Varro passage remain unresolved.

[11303] **Editor.** Heroicall love is the passionate love melancholy treated throughout this section, not a claim that the conduct is admirable. Burton's cure is marriage by the desire of both parties. The first-person wish closes his argument in a deliberately personal tone.

[11304] **Burton.** Source page 589, †: "Chaucer." "Chaucer."

[11305] **Editor.** Chaucer, The Knight's Tale 3099–3100, at the end of the tale, after the marriage of Palamon and Emelye. Bought means obtained at a cost, with the lover's suffering understood as the price; it does not necessarily mean a literal purchase.

Original text 1651	Modern English
If all parties be pleased, aske their Banes, 'tis a match. [11306]*Fruitur Rhodanthe sponsa, sponso Dosicle, Rhodanthe* and *Dosicles* shall goe together, *Clitiphon* and *Leucippe, Theagines* and *Chariclia, Poliarchus* hath his *Argenis, Lysander Calista,* (to make up the maske) [11307]*Potiturque sua puer Iphis Ianthi.*	If everyone is content, publish their marriage banns: it is a match. "He enjoys Rhodanthe as his bride, and she Dosicles as her bridegroom." Rhodanthe and Dosicles shall be joined, Clitiphon and Leucippe, Theagenes and Charicleia; Poliarchus has his Argenis, Lysander his Calista; and, to complete the masque, "the youth Iphis possesses his own Ianthe."[11308]
[11309]And Troilus in lust and in quiet, Is with Creseid, his own heart sweet.	And Troilus, in pleasure and at peace, Is with Criseyde, his own sweetheart.[11310]
And although they have hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of [11311]*Aristenetus* (that so marry) for their comfort: [11312]*After many troubles and cares, the marriages of Lovers are more sweet and pleasant.*	And although they have barely passed through the dangers, bringing the match about through many difficulties and delays, let those who marry in this way take comfort from Aristaenetus: "After many troubles and cares, lovers' marriages are sweeter and more pleasant."[11313]

[11306] **Burton.** Source page 589, *: "Concluso Theod. Podromi. 9 l. Amor." "At the close of Theodore Prodromus's nine books on love."

[11307] **Burton.** Source page 589, m: "Ovid." "Ovid."

[11308] **Editor.** Banns are the public announcements of an intended marriage. Burton assembles couples from romance into an imagined masque, a staged entertainment. The margin directs the Rhodanthe and Dosicles reference to Theodore Prodromus, book 9; its opening word is read as Concluso. Ovid, Metamorphoses 9.797, supplies Iphis and Ianthe, after Iphis's transformation from female to male. Burton's variant Ianthi is retained in the original.

[11309] **Burton.** Source page 589, *: "The conclusion of Chaucers Poem of Troilus and Creseid."

[11310] **Editor.** Chaucer, Troilus and Criseyde 3.1819–1820. Burton's margin calls this the conclusion of the poem, but it concludes the third book. Lust means pleasure or delight here; quiet is peace. These lovers are not married in Chaucer's narrative.

[11311] **Burton.** Source page 589, *: "Epist. 4. l. 2. Jucundiores multo & suaviores longè post molestas turbas amantium nuptiæ." "Letter 4, book 2. Much more delightful and far sweeter are lovers' weddings after troublesome disturbances."

[11312] **Burton.** Source page 589, †: "Olim meminisse juvabit." "One day it will be a pleasure to remember."

[11313] **Editor.** Past the pikes means through serious dangers. Burton cites Aristaenetus, Love Letters 2.4; the precise Latin version remains to be collated. The additional margin Olim meminisse juvabit echoes the consolation of Aeneid 1.203, adapted without its opening words.

Original text 1651	Modern English
As we commonly conclude a Comœdy with an [11314]wedding, and shaking of hands, lets shut up our discourse, and end all with an [11315]*Epithalamium.*	As we commonly conclude a comedy with a wedding and a joining of hands, let us close our discourse and end it all with a wedding song.[11316]
Feliciter nuptis, God give them joy together. [11317]*Hymen O Hymenæe, Hymen ades o Hymenæe! Bonum factum,* 'Tis well done, *Haud equidem sine mente reor, sine numine Divum,* 'tis an happy conjunction, a fortunate match, an even couple,	"Happiness to the newlyweds!" God give them joy together. "Hymen, O Hymenaeus! Come, Hymen, O Hymenaeus!" "Well done!" It is well done. "I do not think it is without the purpose and power of the gods." It is a happy union, a fortunate match, an evenly matched couple.[11318]
Ambo animis, ambo præstantes viribus, ambo *Florentes annis,——*	Both outstanding in spirit, both in strength, both In the flower of their years.[11319]
they both excell in gifts of body and mind, are both equal in yeares, youth, vigor, alacrity, she is fair and lovely as *Lais* or *Helena,* he as another *Charinus* or *Alcibiades,*	They both excel in gifts of body and mind, and are equal in age, youthfulness, vigour and liveliness. She is as beautiful and lovely as Lais or Helen; he is another Charinus or Alcibiades.[11320]

[11314] **Burton.** Source page 589, o: "Quid expectatis, intus fiunt nuptiæ. the musick, guests, and all the good cheere is within." "What are you waiting for? The wedding is taking place inside. The music, guests and all the good cheer are inside."

[11315] **Burton.** Source page 589, †: "I Secundus sylvar. lib. Iam virgo thalamum subibit unde ne virgo redeat, marite cura." "Johannes Secundus, book of Silvae. Now the maiden will enter the bridal chamber; husband, take care that she does not return from it a maiden."

[11316] **Editor.** An epithalamium is a wedding song. The margin quotes Johannes Secundus, Silvae 8, Epithalamium 54–55, in Guépin's Latin transcription: the groom is urged to ensure that the bride does not return a virgin from the bridal chamber. The quotation is located, but Burton's edition and the dramatic source of the wedding-inside remark remain unidentified.

[11317] **Burton.** Source page 589, q: "Catullus." "Catullus."

[11318] **Editor.** The invocation of Hymen recalls Catullus 62. Haud equidem sine mente reor, sine numine Divum is Virgil, Aeneid 5.56, originally about Aeneas's arrival for Anchises's memorial rites. Burton repurposes the line as an auspicious wedding blessing.

[11319] **Editor.** The wording appears to combine and alter Virgil's ambo animis in Aeneid 11.291, about Hector and Aeneas, with ambo florentes aetatibus in Eclogue 7.4. Neither parallel has Burton's exact wording. His following prose supplies its application to an evenly matched couple.

[11320] **Editor.** Lais and Helen are conventional examples of female beauty; Alcibiades supplies a male example. The intended Charinus has not been securely identified. Burton is comparing the couple's attractiveness, not relating a marriage between those classical figures.

Original text 1651	Modern English
—— [11321]*ludite ut lubet & brevi* *Liberos date.* ——	Play as you please, and soon Give us children.[11322]
Then modestly go sport and play, And lets have every year a boy.	Then go, with modesty, to sport and play, And let us have a boy each year.
[11323]*Goe give a sweet smel as Incense, and bring forth flowers as the Lilly:* that we may say hereafter,	"Go, give a sweet scent like incense, and put forth flowers like the lily," so that we may say hereafter:[11324]
Scitus Mecastor natus est Pamphilo puer.	By Castor, a lovely boy has been born to Pamphilus.[11325]
In the mean time I say,	Meanwhile, I say:
[11326]*Ite, agite O juvenes,* [11327]*non murmura vestra columbæ,* *Brachia non hederæ, neque vincant oscula conchæ.*	Go, come, young lovers: let no doves surpass your murmurs, No ivy your embracing arms, no shellfish your kisses.[11328]
Gentle youths go sport your selves betimes, Let not the Doves outpass your murmurings, Or Ivy clasping armes, or oyster kissings.	Gentle young lovers, go enjoy yourselves in good time; Let no doves surpass your murmuring, No ivy your clasping arms, no oysters your kissing.

[11321] **Burton.** Source page 589, p: "Catullus." "Catullus."

[11322] **Editor.** Catullus 61.204–205 in the usual numbering. The Latin requests children soon; Burton's English couplet specifies a boy every year. This additional detail belongs to his paraphrase and is preserved there only.

[11323] **Burton.** Source page 589, s: "Ecclus. 39.14." "Ecclesiasticus 39:14."

[11324] **Editor.** Ecclesiasticus or Sirach 39:14. Burton adapts a passage about fragrance and flowering into a blessing on the couple's fertility.

[11325] **Editor.** Terence, Andria 486, spoken by the midwife Lesbia. Burton rearranges the words and prints Mecastor; the oath is by Castor. Scitus here praises the baby's appearance.

[11326] **Burton.** Source page 589, t: "Galeni Epithal." "Galen's wedding song."

[11327] **Burton.** Source page 589, *: "O noctem quater & quater beatam." "O night four times and four times blessed."

[11328] **Editor.** The verse has a close parallel in Historia Augusta, The Two Gallieni 11.8, as a wedding poem attributed to the emperor Gallienus. Burton's margin prints Galeni, which could misleadingly suggest the physician Galen; it is preserved and translated literally in the Burton note. The source expands or alters the opening. Shellfish renders conchæ; Burton specifies oysters in his English version.

Original text 1651	Modern English
And in the morne betime, as those [11329]*Lacedæmonian* Lasses saluted *Helena* and *Menelaus,* singing at their windowes, and wishing good successe, do we at yours:	And early in the morning, as those Spartan girls greeted Helen and Menelaus, singing at their windows and wishing them happiness, so do we at yours:
Salve O sponsa, salve felix, det vobis Latona *Felicem Sobolem, Venus dea det æqualem amorem* *Inter vos mutuò; Saturnus durabiles divitias,* *Dormite in pectora mutuò amorem inspirantes,* *Et desiderium! ——*	Hail, bride; hail, fortunate one! May Latona give you Fortunate children; may the goddess Venus give you equal love For one another, and Saturn lasting wealth. Sleep, breathing love into each other's breasts, And desire![11330]
Source page 589–590 Good morrow Master Bridegroom, and Mistris Bride, Many fair lovely Bernes to you betide! Let *Venus* to you mutual love procure, Let *Saturne* give you riches to endure. Long may you sleep in one anothers armes. Inspiring sweet desire, and free from harmes.	Good morning, master bridegroom and mistress bride! May many beautiful, lovely children come to you! May Venus bring you love for one another; May Saturn give you enduring wealth. Long may you sleep in each other's arms, Breathing sweet desire, and free from harm.[11331]
Source page 590 Even all your lives long,	Indeed, throughout your lives:

[11329] **Burton.** Source page 589, τ: "Theocritus eidyl. 18." "Theocritus, Idyll 18."

[11330] **Editor.** Theocritus, Idyll 18.49–58, the wedding song for Helen. Latona is Leto and Venus is Aphrodite. The Greek poem invokes Zeus for lasting prosperity; Burton's Latin and English both give Saturn, which is retained. His unidentified Latin version compresses the original.

[11331] **Editor.** Bernes means children, related to bairns. This English stanza continues across the page boundary from 589 to 590; it remains one verse unit. It is distinct from the preceding Latin blessing.

Original text 1651	Modern English
[11332]*Contingat vobis turturum concordia,* *Corniculæ vivacitas ——*	May the harmony of turtledoves be yours, And the long life of the crow.[11333]
The love of Turtles hap to you, And Ravens yeares still to renew.	May the love of turtledoves be yours, And ravens' years renewed again and again.
Let the *Muses* sing (as he said;) the *Graces* dance, not at their weddings only but all their daies long; *so couple their hearts, that no irksomnesse or anger ever befall them: Let him never call her other name then my joy, my light, or she call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract, but as their yeares, so let their mutual love and comfort increase.* And when they depart this life,	Let the Muses sing, as he said, and the Graces dance, not only at their wedding but throughout their lives. "Join their hearts so that no weariness or anger ever comes between them. Let him never call her anything but 'my joy, my light,' nor she call him anything but 'sweetheart.' Let old age take nothing from this happiness; as their years increase, so may their mutual love and comfort." And when they leave this life,
—— †*concordes quoniam vixere tot annos,* *Auferat hora duos eadem, nec conjugis usquam* *Busta suæ videat, nec sit tumulandus ab illa.*	Since they have lived in harmony for so many years, May the same hour carry both away; may he never see His wife's grave, nor have to be buried by her.[11334]

[11332] **Burton.** Source page 590, g: "Erasm. Epithal. P. Ægidij. Nec saltent modo sed duo charissima pectora indissolubili mutuæ benevolentiæ nodo copulent, ut nihil unquam eos incedere possit iræ vel tædii. Illa perpetuò nihil audiat nisi, mea lux: Ille vicissim nihil nisi, anime mi: Atque huic jucunditati ne senectus detrahat, imo potius aliquid adaugeat." "Erasmus, Wedding Song for Peter Giles. Let them not merely dance, but join two most dear hearts in an indissoluble bond of mutual affection, so that no anger or weariness can ever enter them. May she always hear only "my light," and he in turn only "my soul." May old age take nothing from this happiness, but rather add something to it."

[11333] **Editor.** The marginal heading names Erasmus's wedding song for Peter Giles and continues with the Latin behind the following prose blessing. Turtles means turtledoves. Cornicula is a crow; Burton's English has ravens. The different bird names remain in their respective versions. Exact collation with Erasmus is still required.

[11334] **Editor.** Adapted from Ovid, Metamorphoses 8.708–710, Philemon's prayer that he and Baucis may die together. Burton changes the prayer into the third person. The printed dagger before concordes has no accompanying marginal wording on this page; it is retained as a source mark in the original.

Original text 1651	Modern English
Because they have so sweetly liv'd together, Let not one dye a day before the other, He bury her, she him, with even fate, One houre their soules let jointly separate.	Because they have lived so sweetly together, Let neither die a day before the other, Nor he bury her, nor she him; with equal fate, May one hour release their souls together.[11335]
Fortunati ambo si quid mea carmina possunt, *Nulla dies unquam memori vos eximet ævo.*	Fortunate both! If my verses have any power, No day will ever erase you from the memory of time.[11336]
Atq; hæc de amore dixisse sufficiat, *sub correctione,* [11337]quod ait ille, *cujusque melius sentientis.* Plura qui volet de remediis amoris, legat *Iasonem Pratensem, Arnoldum, Montaltum, Savanarolum, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam,* è Poëtis *Nasonem,* è nostratibus *Chaucerum, &c.* with whom I conclude,	And let this be enough said about love, "subject to correction," as that writer says, "by anyone who judges better." Whoever wants more on the remedies for love should read Jason Pratensis, Arnaldus, Montalto, Savonarola, Lange, Valescus, Crimisonus, Alessandro Benedetti, Du Laurens and Valleriola; among the poets, Ovid; and among our own writers, Chaucer, and others —with whom I conclude:[11338]

[11335] **Editor.** The negative wish in the first two lines governs the otherwise compressed He bury her, she him. The modern version makes that scope explicit: neither should have to bury the other. Separate means release the souls from their bodies.

[11336] **Editor.** Virgil, Aeneid 9.446–447, addressed to the dead Nisus and Euryalus. Burton uses the promise of poetic remembrance to complete his conjugal blessing. The couplet is translated separately from both the Latin prayer and its English paraphrase.

[11337] **Burton.** Source page 590, h: "Kornmannus de linea amoris." "Kornmann, On the Line of Love."

[11338] **Editor.** Burton returns to Latin to close the discussion and list further authorities. Naso is Ovid; nostratibus means writers of our own country. The abbreviated medical names follow his list; precise editions and the identities behind Arnaldus and Crimisonus remain for the final bibliography. Kornmann's title and qualifying phrase also require exact collation.

Original text 1651	Modern English
[11339]For my words here and every part, I speak them all under correction, Of you that feeling have in loves art, And put it all in your discretion, To intreat & make diminution Of my language, that I you beseech: But now to purpose of my rather speech.	As for my words here, and in every part, I submit them all to correction By you who have experience in love's art, And leave it entirely to your judgement To handle and diminish My language: this I ask of you. But now, back to the subject of my earlier speech.[11340]

[11339] **Burton.** Source page 590, †: "Finis 3 book of Troilus & Creseid."

[11340] **Editor.** Chaucer, Troilus and Criseyde 3.1331–1337, not the end of book 3 as the margin claims. The comparative text has To encresse or maken dymynucioun; Burton prints To intreat & make diminution. The original retains intreat and the modern version renders it handle, rather than silently restoring increase. Rather speech means earlier discourse. This stanza closes Burton's Section 2; Section 3 opens the treatment of jealousy.

Original text 1651	Modern English
Source page 591 **SECT. 3.**	**SECTION 3**
MEMB. 1. SUBSECT. 1.	**MEMBER 1. SUBSECTION 1.**
JEALOUSY.	**JEALOUSY**
Jealousie, its *Æquivocations*, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends. In Beasts, Men: before marriage, as Corrivals; or after, as in this place.	**Jealousy: its different meanings, name, definition, extent and various kinds; among rulers, parents and friends; in animals and human beings; before marriage, as rivals, or afterwards, as discussed here.**[11341]
Valescus de Taranta cap. de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it.	Valescus de Taranta, in his chapter on melancholy, Elia Montalto, Felix Platter and Guaineri classify jealousy as a cause of melancholy; others call it a symptom, because melancholy people are especially susceptible to it among the mind's passions and disturbances.[11342]
But me thinks for the latitude it hath, and that prerogative above other ordinary symptomes, it ought to be treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love it self, as [11343]*Benedetto Varchi* holds, *No love without a mixture of Jealousie, qui non Zelat, non amat.*	But I think that, because of its range and its prominence above other ordinary symptoms, it deserves to be treated as a separate species: it is so great and conspicuous a matter, so furious a passion, and almost as widespread as love itself. As Benedetto Varchi holds, "There is no love without some jealousy"; "he who is not jealous does not love."[11344]

[11341] **Editor.** Æquivocations means different senses of the same word. Burton first surveys jealous concern, envy and political suspicion before narrowing his subject to husbands' sexual jealousy. Member and subsection retain his divisions of the argument.

[11342] **Editor.** These are medical authorities already used throughout the book. Burton distinguishes a cause from a symptom, then proposes a separate species: a category within his historical classification of melancholy.

[11343] **Burton.** Source page 591, i: "In his Oration of Jealousie, put out by Fr. Sansavin."

[11344] **Editor.** Varchi's jealousy lecture appeared in 1545. Hosington's bibliographical study identifies Sansovino's prefatory letter to Gaspara Stampa, also translated in Tofte's Blazon of Jealousie (1615). This clarifies Sansovino's participation; the original editions still require direct collation. Burton's later R. T. refers to Robert Tofte. The claim that all love contains jealousy belongs to the quoted argument.

Original text 1651	Modern English
For these causes I will dilate, and treat of it by it self, as a bastard-branch or kinde of Love Melancholy, which, as *Heroical* Love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognosticks and cures.	For these reasons I shall expand upon it and treat it separately, as an illegitimate offshoot or kind of love melancholy. Whereas passionate love commonly precedes marriage, jealousy usually follows it, torturing and tormenting in the same way. It therefore deserves similar treatment and requires equal care and effort in setting out its various causes, prognoses and cures.[11345]
Which I have more willingly done, that he that is or hath been jealous, may see his error as in a glass; he that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.	I have undertaken this all the more willingly so that anyone who is or has been jealous may see his error as in a mirror; anyone who has not may learn to detest it, avoid it himself, and free others who are affected by it in any way.
Jealousie is described and defined to be [11346]*a certain suspition which the lover hath of the party he chiefly loveth, lest he or she should be enamoured of another:* or any eager desire to enjoy some beauty alone, to have it proper to himself only: a fear or doubt, lest any forrainer should participate or share with him in his love.	Jealousy is described and defined as “a suspicion the lover has about the person he chiefly loves, lest he or she should fall in love with someone else”; or an eager desire to enjoy a beautiful person alone, to have that person exclusively to himself: a fear or doubt that an outsider might participate or share in his love.

[11345] **Editor.** Heroical love is the intense, often pathological erotic passion treated in the preceding section. Bastard-branch presents jealousy as its irregular offspring; rectified means treated or corrected, and prognosticks are predictions of its course.

[11346] **Burton.** Source page 591, k: “Benedetto Varchi.”

Original text 1651	Modern English
Or (as [11347]*Scaliger* adds) *a fear of losing her favour, whom he so earnestly affects. Cardan* cals it a [11348]*Zeal for love, and a kinde of envy lest any man should beguile us.* [11349]*Ludovicus Vives* defines it in the very same words, or little differing in sense.	Or, as Scaliger adds, "a fear of losing the favour of the woman he so earnestly loves." Cardano calls it "a zeal for love, and a kind of envy lest someone should deceive us." Juan Luis Vives defines it in the same words, or with little difference in meaning.[11350]
There be many other Jealousies, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.	There are many other kinds of jealousy, though all are improperly called so: that of parents, tutors and guardians concerning their children, friends they love, or people entrusted to their care or protection.
Storax non rediit hac nocte à cœna Æschinus, *Neque servulorum quispiam qui adversum ierant?*	Storax! Has Aeschinus not returned from dinner tonight, Nor any of the servants who went out to meet him?[11351]
As the old man in the Comœdy cried out in passion, and from a sollicitous fear and care he had of his adopted son; [11352]*not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace* (as *Vives* notes) *or endanger themselves and us.*	So the old man in the comedy cried out in agitation, from anxious fear and concern for his adopted son: "not about beauty, but lest they should come to harm, do wrong, or in any way discredit, disgrace"—as Vives observes—"or endanger themselves and us."

[11347] **Burton.** Source page 591, l: "Exercitat. 317. Cum metuimus ne amatæ rei exturbemur possessione." "Exercise 317. When we fear that we may be driven out of possession of the thing we love."

[11348] **Burton.** Source page 591, m: "Zelus de forma est invidentiæ species ne quis forma quam amamus fruatur." "Jealousy concerning beauty is a kind of envy, lest someone enjoy the beauty we love."

[11349] **Burton.** Source page 591, n: "3. de Anima." "On the Soul, book 3."

[11350] **Editor.** Scaliger is Julius Caesar Scaliger; Cardan is Girolamo Cardano; Ludovicus Vives is Juan Luis Vives. The marginal definitions differ slightly from Burton's English summaries. The apparent initial R. before de Anima in the next margin is retained as printed; its intended expansion remains uncertain.

[11351] **Editor.** Terence, The Brothers (Adelphi), opening scene, lines 26–27. Micio calls for the slave Storax and anxiously notes that his adopted son Aeschinus has not returned. Burton's interrogative punctuation is retained; the text consulted punctuates the observation as a statement.

[11352] **Burton.** Source page 591, o: "R. de Anima. Tangimur zelotypia de pupillis, liberis charisq; curæ nostræ concreditis, non de forma, sed ne male sit iis, aut ne nobis sibique parent ignominiam." "On the Soul. We feel jealousy concerning wards, children and dear ones entrusted to our care, not about beauty, but lest harm befall them or they bring disgrace upon us and themselves."

Original text 1651	Modern English
Source page 591–592 [11353]*Ægeus* was so sollicitous for his son *Theseus,* (when he went to fight with the *Minotaure*) of his success, lest he should be foiled, [11354]*Prona est timori semper in pejus fides.*	Aegeus was similarly anxious about his son Theseus's success when he went to fight the Minotaur, fearing he might be defeated: "Fear is always inclined to believe the worse."[11355]
Source page 592 We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear childe, &c.	We are always inclined to suspect the worst in such uncertain cases, as many wives do in their husbands' absence, or doting mothers in their children's, fearing that while away they may be led astray or fall ill. They continually await news of how they are faring and what has become of them; they cannot bear to have them long out of sight: "Oh, my sweet son! Oh, my dear child!" and so on.
Paul was jealous over the Church of *Corinth,* as he confesseth, 2 *Cor.* 11.12. *With a godly jealousie, to present them a pure Virgin to Christ;* and he was affraid still, lest as the Serpent beguiled *Eva* through his subtilty, so their mindes should be corrupt from the simplicity that is in *Christ.*	Paul was jealous over the church at Corinth, as he acknowledges in 2 Corinthians 11:12, "with a godly jealousy, to present them as a pure virgin to Christ"; and he remained afraid that, as the serpent deceived Eve through his cunning, their minds might be corrupted away from simplicity in Christ.[11356]

[11353] **Burton.** Source page 591, p: "Plutarch."

[11354] **Burton.** Source page 592, q: "Senec. in Herc. fur." "Seneca, Hercules Furens."

[11355] **Editor.** Plutarch, Theseus 17 and 22: the promised change of sail was forgotten after Theseus's success, and Aegeus interpreted the returning black sail as news of his death. The maxim is Seneca, Hercules Furens 316; editions vary between timori and timoris, without changing the general sense.

[11356] **Editor.** The passage is 2 Corinthians 11:2–3, not 11:12. Burton's printed reference is retained in the text. Paul likens his community to a bride promised to Christ.

Original text 1651	Modern English
God himself in some sense is said to be jealous, [11357]*I am a jealous God, and will visit:* so *Psal.* 79.5. *Shall thy jealousie burn like fire for ever?* But these are improperly called Jealousies, and by a Metaphor, to shew the care and solicitude they have of them.	God himself is said to be jealous in a certain sense: "I am a jealous God, and will visit"; likewise Psalm 79:5, "Shall your jealousy burn like fire for ever?" But these are called jealousies only figuratively, by a metaphor expressing care and concern for those in question.[11358]
Although some Jealousies express all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspicion, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now comming toward mans estate they may not well abide them, the son and heire is commonly sick of the father, and the father again may not well brook his eldest son, *inde simultates, plerumque contentiones & inimicitiæ;*	Yet some jealousies display all the symptoms of the kind we are discussing—fear, sorrow, anguish, anxiety, suspicion, hatred and so forth—with only the object changed. That of some fathers towards their sons and heirs is especially marked. Although they love them dearly as children, they can scarcely tolerate them as they approach adulthood. The son and heir is commonly tired of his father, and the father in turn can scarcely endure his eldest son: "hence grudges, and very often quarrels and enmities."
But that of Princes is most notorious, as when they fear corrivals (if I may so call them) successors, emulators, subjects, or such as they have offended. [11359]*Omnisq; potestas impatiens consortis erit: They are still suspitious, lest their authority should be diminished,* [11360]as one observes;	But the jealousy of rulers is most notorious, as when they fear rivals, if I may call them so: successors, competitors, subjects, or people they have offended. "All power will be intolerant of a partner." "They are always suspicious, lest their authority be diminished," as one observer remarks.[11361]

[11357] **Burton.** Source page 592, r: "Exod.20."

[11358] **Editor.** Exodus 20:5. Visit here means visit punishment upon, rather than make a social call. The Psalm reference is 79:5 in the English numbering.

[11359] **Burton.** Source page 592, s: "Lucan."

[11360] **Burton.** Source page 592, t: "Daneus Aphoris. polit. semper metuunt ne eorum authoritas minuatur." "Daneau, Political Aphorisms. They always fear that their authority may be diminished."

[11361] **Editor.** Lucan, Civil War 1.92–93. Consors is someone who shares power. Daneus is Lambert Daneau, cited for a related political maxim.

Original text 1651	Modern English
and as *Comineus* hath it, [11362] [11363]*It cannot be expressed what slender causes they have of their grief and suspition, a secret disease, that commonly lurks and breeds in Princes families.*	And as Commynes puts it, "It cannot be expressed how slight are the causes of their distress and suspicion: a secret disease that commonly lurks and breeds in rulers' households."[11364]
Sometimes it is for their honour onely, as that of *Adrian* the Emperor, [11365]*that killed all his emulators. Saul* envied *David; Domitian Agricola,* because he did excell him, obscure his honour as he thought, eclipse his fame.	Sometimes it concerns their honour alone, as with the emperor Hadrian, "who killed all his rivals." Saul envied David; Domitian envied Agricola because he surpassed him, overshadowing his honour, as he thought, and eclipsing his fame.[11366]

[11362] **Burton.** Source page 592, u: "Belli Neapol. lib.5." "Neapolitan War, book 5."

[11363] **Burton.** Source page 592, x: "Dici non potest quam tenues & infirmas causas habent mœroris & suspicionis, & hic est morbus occultus, qui in familiis principum regnat." "It cannot be said how slight and weak are their grounds for grief and suspicion; and this is a hidden disease that reigns in rulers' households."

[11364] **Editor.** Comineus is Philippe de Commynes. Burton uses the Latin title concerning the Neapolitan war for his historical memoirs; his precise edition and book numbering remain to be collated. The two adjoining marginal entries are kept separate, including the first of two x marks on this page.

[11365] **Burton.** Source page 592, x: "Omnes æmulos interfecit. Lamprid." "He killed all his rivals. Lampridius."

[11366] **Editor.** The Historia Augusta, Hadrian 15, describes his persecution of former friends and his humiliating treatment of scholars; it does not simply say he killed every rival. The Life is transmitted under Aelius Spartianus, whereas Burton's margin names Lampridius. Saul and David exemplify jealousy of another man's rising reputation.

Original text 1651	Modern English
Juno turned *Prætus* daughters into Kine, for that they contended with her for beauty; *Cyparissæ* King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith [11367]*Constantine, and for that cause flung down headlong from heaven, and buried in a pit, but the earth took pity of them, and brought out Cypress trees to preserve their Memories.* [11368]*Niobe, Arachne,* and *Marsias* can testifie as much.	Juno turned Proetus's daughters into cows because they competed with her in beauty. The Cyparissae, King Eteocles's children, were envied by the goddesses for their excellent accomplishments, including dancing, says Constantine, "and for that reason were thrown headlong from heaven and buried in a pit; but the earth took pity on them and brought forth cypress trees to preserve their memory." Niobe, Arachne and Marsyas can testify to as much.[11369]
But it is most grievous when it is for a kingdome it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, *in despotico Imperio,* and such as are more feared than beloved of their subjects, that get and keep their soveraignty by force, and fear. [11370]*Quod civibus tenere te invitis scias, &c.* as *Phalaris, Dionysius, Periander* held theirs.	But jealousy is most grievous when it concerns a kingdom itself or material interests. It produces lamentable effects, especially among tyrants, "under despotic rule," and those whom their subjects fear more than love, who gain and retain sovereignty through force and fear: "which you know you hold against your citizens' will," and so forth, as Phalaris, Dionysius and Periander held theirs.[11371]
For though fear, cowardise and jealousie, in *Plutarchs* opinion, be the common causes of tyranny, as in *Nero, Caligula, Tiberius,* yet most take them to be symptomes.	For although fear, cowardice and jealousy are, in Plutarch's opinion, the common causes of tyranny, as in Nero, Caligula and Tiberius, most people take them to be symptoms.[11372]

[11367] **Burton.** Source page 592, y: "Constant. agricult. lib.10.c.5. Cyparissæ Eteoclis filiæ, saltantes ad æmulationem dearum in puteum demolitæ sunt, sed terra miserata, cupressos inde produxit." "Constantine, Agriculture, book 10, chapter 5. The Cyparissae, daughters of Eteocles, dancing in rivalry with the goddesses, were thrown down into a pit; but the earth, pitying them, brought forth cypresses from it."

[11368] **Burton.** Source page 592, z: "Ovid. Met." "Ovid, Metamorphoses."

[11369] **Editor.** The examples move from political envy to divine envy. Proetus's daughters, the Cyparissae, Niobe, Arachne and Marsyas belong to myth, not historical evidence. Ovid treats Arachne, Niobe and Marsyas in Metamorphoses 6. Constantine denotes the agricultural compilation associated with Constantine VII, commonly called the Geoponica. Its exact parallel and Burton's wording about the Cyparissae remain for collation.

[11370] **Burton.** Source page 592, a: "Seneca."

[11371] **Editor.** Seneca, Hercules Furens 343–344: the usurper Lycus says that a drawn sword must protect power held against the citizens' will. Burton gives only the first part of the sentence. Phalaris, Dionysius and Periander are traditional examples of Greek tyrants.

[11372] **Editor.** The contrast between causes and symptoms repeats the opening problem: does fear produce tyranny, or does tyranny produce fear? Burton supplies no precise Plutarch reference here; the attribution remains unresolved.

Original text 1651	Modern English
Source page 592–593 For [11373]*what slave, what hangman* (as *Bodine* well expresseth this passion, *l.* 2. *c.* 5. *de rep.*) *can so cruelly torture a condemned person, as this fear and suspition? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetual terrors and affrights, envy, suspition, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentises or servants, with clubbes, whippes, chaines and tortures.*	For "what slave, what executioner"—as Bodin aptly describes this passion in On the Commonwealth, book 2, chapter 5—"can torture a condemned person as cruelly as this fear and suspicion? Fear of death, disgrace and torment are the furies and vultures that vex and disturb tyrants, torturing them day and night with perpetual terror and alarm. Envy, suspicion, fear, desire for revenge, and a thousand such conflicting disturbances wrench and frighten the soul out of the hinges of health. They wound and pierce it more grievously than cruel masters can torment their apprentices or servants with clubs, whips, chains and torture."[11374]
Source page 593 Many terrible examples we have in this kinde, amongst the *Turks* especially, many jealous outrages; [11375]*Selimus* killed *Cornutus* his youngest brother, five of his Nephews, *Mustapha Bassa,* and divers others. [11376]*Bajazet* the second *Turk,* jealous of the valour and greatness of *Acmet Bassa,* caused him to be slain. [11377]*Solyman* the magnificent, murdered his own Son *Mustapha;*	We have many terrible examples of this kind, especially among the Turks: many jealous outrages. Selim killed Cornutus, his youngest brother, five of his nephews, Mustafa Pasha and various others. Bayezid, the second of that name among the Turkish rulers, jealous of Ahmed Pasha's courage and greatness, had him killed. Suleiman the Magnificent murdered his own son Mustafa.[11378]

[11373] **Burton.** Source page 592, b: "Quis autem carnifex addictum supplicio crudelius afficiat, quam metus? Metus inquam mortis, infamiæ cruciatus, sunt illæ ultrices furiæ quæ tyrannos exagitant, &c. Multo acerbius sauciant & pungunt, quam crudeles domini servos vinctos fustibus ac tormentis excruciare possunt." "What executioner could treat a condemned man more cruelly than fear? Fear, I say, of death, disgrace and torture: these are the avenging Furies that harry tyrants, and so on. They wound and pierce much more sharply than cruel masters can torment bound slaves with clubs and instruments of torture."

[11374] **Editor.** Bodin, Six Bookes 2.5, in Knolles's 1606 translation, compares a tyrant's fear with an executioner's torments, then lists conflicting passions that tyrannize over him. This confirms Burton's location and context. His expanded imagery and Latin margin still require comparison with Bodin's Latin and French editions. The Furies personify avenging torment.

[11375] **Burton.** Source page 593, c: "Lonicerus To.1. Turc. hist. c.24." "Lonicer, Turkish History, volume 1, chapter 24."

[11376] **Burton.** Source page 593, d: "Jovius vita ejus." "Giovio, his Life."

[11377] **Burton.** Source page 593, e: "Knowles. Busbequius. Sand. fol.52."

[11378] **Editor.** Selimus, Bajazet and Solyman are Selim, Bayezid and Suleiman; Bassa is the older European form of pasha. The identity behind Cornutus and the precise sequence of executions require collation with Lonicer and Giovio. Burton's historical examples are reproduced without silently regularizing disputed names.

Original text 1651	Modern English
and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crown: 'tis all the solemnity they use at their fathers funerals.	And it is common among them to kill their brothers, or any rivals, upon first coming to the throne: this is all the ceremony they observe at their fathers' funerals.[11379]
What mad pranks in his jealous fury did *Herod* of old commit in *Jury,* when he massacred all the children of a year old? [11380]*Valens* the Emperour in *Constantinople,* when as he left no man alive of quality in his kingdome that had his name begun with *Theo. Theodoti, Theognosti, Theodosii, Theoduli, &c.* They went all to their long home, because a wizard told him that name should succeed in his Empire.	What mad acts did Herod commit long ago in Judaea in his jealous fury, when he massacred all the one-year-old children? Or the emperor Valens in Constantinople, when he left no man of standing alive in his kingdom whose name began with Theo—Theodotus, Theognostus, Theodosius, Theodulus and so on? They all went to their eternal home because a diviner told him that a man of that name would succeed him in the empire.[11381]
And what furious designs hath [11382]*Io. Basilius,* that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Cæsar,* and of *Domitian,* they were afraid of every man they saw:	And what furious schemes has Ivan Vasilievich, that Muscovite tyrant, carried out lately? It is astonishing to read of the extraordinary suspicion Suetonius reports in Claudius Caesar and Domitian: they feared every man they saw.[11383]

[11379] **Editor.** Burton generalizes polemically from Ottoman dynastic killings; the claim about all funeral ceremony is his rhetorical exaggeration. Knowles names Richard Knolles; Busbequius is Ogier Ghiselin de Busbecq; Sand. is George Sandys.

[11380] **Burton.** Source page 593, †: "Nicephorus lib.11.c.45. Socrates lib.7.cap.35. Neque Valens alicui pepercit qui Theo. cognomine vocaretur." "Nicephorus, book 11, chapter 45; Socrates, book 7, chapter 35. Valens spared no one whose name began Theo."

[11381] **Editor.** Jury means Judaea. Matthew 2:16 specifies boys aged two and under, rather than Burton's one-year-old children. The parallel account of Valens is Socrates, Ecclesiastical History 4.19, not the margin's 7.35; it gives the divined opening letters as Theod-. Burton's names and references remain in the text.

[11382] **Burton.** Source page 593, f: "Alexand. Gaguin Muscov. hist. descrip. c.5." "Alexander Guagnini, Historical Description of Muscovy, chapter 5."

[11383] **Editor.** Io. Basilius is Ivan IV of Muscovy; "lately" reflects Burton's time. Gaguin is Alexander Guagnini; D. Fletcher is Giles Fletcher, writer on Russia. Compare Suetonius, Claudius 35, on guards and searches of visitors, and Domitian 14, on reflective walls used to watch behind him. These locate examples of suspicion; Burton's immediate edition remains unidentified.

Original text 1651	Modern English
And which *Herodian* of *Antoninus* and *Geta,* those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers.	And Herodian reports the same of Antoninus and Geta, those two jealous brothers: one could not endure even the other's servants, but killed him, his chief followers, and everyone attached to him or wishing him well.[11384]

[11384] **Editor.** Antoninus here is Caracalla, Geta's brother. The story concerns rivalry within the imperial household, carried beyond the rival himself to servants and supporters. Burton's compressed account is retained.

Original text 1651	Modern English
[11385]*Maximinus perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of Alexander his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him.*	Maximinus, perceiving that most men hated him because he had risen to such high honour from lowly beginnings, and suspecting that his humble parentage would be used against him, had all the nobly born senators killed in a fit of jealousy. He dismissed all the servants of Alexander, his predecessor, and killed many because they mourned their master's death, suspecting them of treason because of their love for him.[11386]
When *Alexander* in his fury had made *Clitus* his dear friend to be put to death, and saw now (saith [11387]*Curtius*) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, *and said they lived like so many wild beasts in a wilderness, one afraid of another.*	When Alexander in his rage had caused his dear friend Cleitus to be killed, and now saw his subjects' hearts estranged, says Curtius—no one dared speak to him—he began to fear for himself, lest they should attempt the same against him, "and said that they lived like so many wild beasts in a wilderness, afraid of one another."[11388]

[11385] **Burton.** Source page 593, g: "D. Fletcher, timet omnes ne insidiæ essent, Herodot. l.7. Maximinus invisum se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas objiceretur; omnes Alexandri prædecessoris ministros ex aula ejecit, pluribus interfectis quod mœsti essent ad mortem Alexandri, insidias inde metuens." "Dr Fletcher: he fears everyone, lest there be treachery. Herodotus, book 7. Maximinus, feeling himself hated because he had risen from the lowest station to such high fortune, barbarous in character and origin, and fearing that his obscure birth would be held against him, expelled from court all the attendants of Alexander, his predecessor. He killed several because they mourned Alexander's death, fearing treachery on that account."

[11386] **Editor.** The relevant primary parallel is Herodian 7.1.1–4, not Herodotus as the margin prints. Herodian distinguishes dismissal of noble advisers from the killing of palace attendants; Burton broadens the account into the death of all nobly born senators. The physically continuous margin also begins with a Fletcher reference, apparently relating back to Muscovy; it is reproduced as one entry without claiming a secure division.

[11387] **Burton.** Source page 593, h: "Lib.8. tanquam feræ solitudine vivebant, terrentes alios, timentes." "Book 8. They lived like wild beasts in solitude, frightening others and themselves afraid."

[11388] **Editor.** Curtius, History of Alexander 8.1–2, describes Alexander himself killing Cleitus, followed by remorse and isolation. Burton's made … to be put to death is retained in sense. The marginal comparison emphasizes reciprocal terror: frightening others while afraid oneself.

Original text 1651	Modern English
Our modern stories afford us many notable examples. [11389]*Henry* the third of *France,* jealous of *Henry* of *Lorain* Duke of *Guise, Anno* 1588. caused him to be murdered in his own chamber. [11390]*Lewes* the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a traitor: Many strange tricks *Comineus* telleth of him.	Our modern histories provide many notable examples. Henry III of France, jealous of Henry of Lorraine, Duke of Guise, had him murdered in his own chamber in 1588. Louis XI was so suspicious that he dared not trust his children; he suspected everyone around him of being a traitor. Commynes tells many strange stories of his behaviour.[11391]
How jealous was our *Henry* the [11392]fourth of King *Richard* the second, so long as he lived, after he was deposed? and of his own son *Henry,* in his later daies? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose.	How jealous was our Henry IV of King Richard II, for as long as Richard lived after his deposition? And of his own son Henry in his later days? The prince, clearly perceiving this, visited his sick father in a pale-blue velvet gown covered in eyelet holes with needles stuck in them, as an emblem of jealousy. By this means, and after speeches and assurances made for that purpose, he calmed his suspicious father.[11393]
Source page 593–594 Perpetual imprisonment, as that of *Robert* [11394]Duke of *Normandy,* in the daies of *Henry* the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states.	Lifelong imprisonment, such as that of Robert, Duke of Normandy, in Henry I's time; forbidding certain people to marry; and similar decrees and prohibitions are common in all states.[11395]

[11389] **Burton.** Source page 593, i: "Serres fol.56."

[11390] **Burton.** Source page 593, k: "Neap. belli lib.5. nulli prorsus homini fidebat, omnes insidiari sibi putabat." "Neapolitan War, book 5. He trusted absolutely no one; he thought everyone was plotting against him."

[11391] **Editor.** Serres is Jean de Serres, the French historian. Comineus again names Commynes. Burton's examples juxtapose a killing ordered by Henry III with the suspicions of Louis XI; their source editions and the page reference have not been independently verified.

[11392] **Burton.** Source page 593, l: "Camdens Remaines."

[11393] **Editor.** Watchet is pale blue; oilet holes are eyelets. The visiting prince is the future Henry V. Burton cites William Camden's Remaines for the striking costume and its interpretation; the precise passage remains to be collated.

[11394] **Burton.** Source page 593, m: "Mat. Paris."

[11395] **Editor.** Mat. Paris is Matthew Paris. Robert is Robert Curthose, Duke of Normandy, imprisoned by his brother Henry I. Burton groups confinement and restrictions on marriage as political means of forestalling rivals.

Original text 1651	Modern English
Source page 594 In a word ([11396]as he said;) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the raign of our fortunate Prince.	In a word, as he said, three things cause jealousy: a powerful position, a rich treasury, and a beautiful wife; or a doubtful title, much tyranny and many oppressive levies. In our country, being free from all these fears and miseries, we may be entirely secure and happy under the reign of our fortunate prince.[11397]
[11398]*His fortune hath indebted him to none,* *But to all his people universally;* *And not to them but for their love alone,* *Which they account as placed worthily.* *He is so set, he hath no cause to be* *Jealous, or dreadfull of disloyalty;* *The pedestall whereon his greatness stands,* *Is held of all our hearts, and all our hands.*	His good fortune has made him indebted to no one Except his people as a whole, And to them only for their love, Which they consider worthily bestowed. He is so firmly placed that he has no cause For jealousy or fear of disloyalty; The pedestal on which his greatness stands Is supported by all our hearts and all our hands.[11399]
But I rove, I confess. These æquivocations, Jealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brook no corrival, or endure any participation: and this Jealousie belongs as well to brute beasts, as men.	But I wander, I admit. These different meanings of jealousy, and many similar things that torment human souls, are not what is properly meant here or included in our classification. We mean only the jealousy concerned with beauty and directed towards love, in which people can tolerate no rival or endure any sharing. This jealousy belongs to animals as well as human beings.

[11396] **Burton.** Source page 594, n: "R.T. notis in blason jealousie." "R. T., in his notes to the Blazon of Jealousy."

[11397] **Editor.** A crackt title is a doubtful claim to sovereignty; exactions are oppressive levies. The ensuing Daniel quotation praises James I. The reassuring claim about our state preserves Burton's earlier royal context; it should not be read as a description newly written for the 1651 publication.

[11398] **Burton.** Source page 594, o: "Daniel in his Panegyrick to the King."

[11399] **Editor.** Samuel Daniel, A Panegyrike Congratulatorie to James I (1603), stanza 69, lines 1–4, joined to stanza 73, lines 5–8. Burton changes the address from second to third person and alters some wording, including built to held. His composite eight-line quotation is preserved.

Original text 1651	Modern English
Some creatures, saith [11400]*Vives, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for fear of communion.*	Some creatures, says Vives—swans, doves, cocks, bulls and so forth—are jealous just as human beings are, and equally disturbed by the fear of sharing their mates.[11401]
[11402]*Grege pro toto bella juvenci,* *Si conjugio timuere suo,* *Poscunt timidi prælia cervi,* *Et mugitus dant concepti signa furoris.*	Young bulls fight for the whole herd; If they fear for their mates, Timid stags demand battle, And their bellowing reveals the fury they have conceived.[11403]
In *Venus* cause what mighty battels make Your raving Bulls, and stirs for their herds sake? And Harts and Bucks that are so timorous, Will fight and roare, if once they be but jealous.	In Venus's cause, what mighty battles Your raging bulls wage, what commotion for their herds! And stags and bucks, though so timid, Will fight and roar once they become jealous.
In Bulls, Horses, Goats, this is most apparently discerned, Buls especially, *alium in pascuis non admittit,* he will not admit another Bull to feed in the same pasture, saith [11404]*Oppian:* which *Stephanus Bathorius,* late king of *Poland* used as an Impress, with that Motto, *Regnum non capit duos.*	This is most clearly seen in bulls, horses and goats, especially bulls: "he admits no other to the pasture"; he will not allow another bull to feed in the same pasture, says Oppian. Stephen Báthory, the late king of Poland, used this as an emblem with the motto "A kingdom has no room for two."[11405]

[11400] **Burton.** Source page 594, p: "3. de anima cap. de zel. Animalia quædam zelotypia tanguntur, ut olores, columbæ, galli, tauri, &c. ob metum communionis." "On the Soul, book 3, chapter on jealousy. Certain animals are affected by jealousy, such as swans, doves, cocks, bulls and so forth, through fear of sharing."

[11401] **Editor.** Communion here means sharing sexual access, not a religious sacrament. Burton transfers human descriptions of jealousy to animal behaviour through inherited natural history and moral illustration.

[11402] **Burton.** Source page 594, q: "Seneca."

[11403] **Editor.** Seneca, Phaedra 339–344. Burton begins after the verb and alters iuvencus, a singular young bull, to plural juvenci; he also has mugitus where the consulted text has mugitu. The modern rendering supplies the implied fight. Burton's separate English verse version follows as a separate unit.

[11404] **Burton.** Source page 594, †: "Lib.11. Cynoget." "On Hunting, book 11."

[11405] **Editor.** Impress means an emblem or device with a motto. Burton joins animal exclusiveness to the political impossibility of two sovereigns. The margin clearly prints Lib.11.; the intended book and passage in the hunting poem require collation, so the number is not silently changed.

Original text 1651	Modern English
R. T. in his blason of Jealousie, telleth a story of a Swan about *Windsore,* that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon *Thames,* as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet;* for my part, I do beleeve it may be true; for Swans have ever been branded with that Epithite of Jealousie.	R. T., in his Blazon of Jealousy, tells a story of a swan near Windsor which, finding a strange male with his mate, swam I know not how many miles after him to kill him. Having done so, he returned and killed his own female. This is a certain truth, he says, something that happened on the Thames, as many boatmen and local gentlemen can testify. "Let him make good his word." For my part, I believe it may be true, for swans have always been branded with the epithet "jealous."[11406]
[11407]The jealous Swanne against his death that singeth, And eke the Owle that of death bode bringeth.	The jealous swan that sings as his death approaches, And also the owl that brings the omen of death.[11408]

[11406] **Editor.** R. T. is Robert Tofte. Cock and hen here mean male and female swans. Fidem suam liberet leaves the reporter responsible for substantiating his story; Burton then cautiously accepts its possibility. This is an anecdote offered as evidence, not an independently verified observation.

[11407] **Burton.** Source page 594, t: "Chaucer in his assembly of fowls."

[11408] **Editor.** Chaucer, The Parliament of Fowls, lines 342–343. Against means in anticipation of, and bode means a warning or omen. The lines invoke the traditional swan song and the owl as a bird of ill omen.

Original text 1651	Modern English
Source page 594–595 [11409]Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old *Ægyptians,* as [11410]*Pierius* informeth us, expresse in their Hieroglyphicks, the passion of Jealousie by a Camel; [11411]*because that fearing the worst still about matters of Venery, he loves solitudes, that he may enjoy his pleasure alone, & in quoscunque obvios insurgit, zelotypiæ stimulis agitatus,* he will quarrel and fight with whosoever come next, man or beast, in his jealous fits.	Some say the same of elephants: that they are more jealous than any other creatures whatever. And the ancient Egyptians, as Pierius informs us, represent the passion of jealousy in their hieroglyphs by a camel, "because, always fearing the worst in sexual matters, he loves solitude so that he may enjoy his pleasure alone"; "and, goaded by jealousy, he attacks anyone he encounters." In his jealous fits he will quarrel and fight with whoever comes near, human or animal.[11412]
Source page 595 I have read as much of [11413]Crocodiles; and if *Peter Martyrs* authority be authentique, *legat. Babylonicæ lib.* 3. you shall have a strange tale to that purpose confidently related. Another story of the jealousie of dogs, see in *Hieron. Fabricius Tract.* 3. *cap.* 5. *de loquela animalium.*	I have read the same of crocodiles; and if Peter Martyr's testimony is trustworthy, you will find a strange tale confidently told to this effect in book 3 of his Babylonian Embassy. For another story, about jealousy in dogs, see Girolamo Fabrici's On the Speech of Animals, treatise 3, chapter 5.[11414]

[11409] **Burton.** Source page 594, s: "Alderovand."

[11410] **Burton.** Source page 594, t: "Lib.12." "Book 12."

[11411] **Burton.** Source page 594, u: "Sibi timens circa res venereas, solitudines amat quo solus sola fœmina fruatur." "Fearing for himself in sexual matters, he loves solitude so that he alone may enjoy the female alone."

[11412] **Editor.** Alderovand. names Ulisse Aldrovandi. Pierius is Pierio Valeriano, whose Hieroglyphica interprets animals as emblems. Burton's appeal to Egyptian hieroglyphs comes through this early modern symbolic tradition. Venery means sexual activity here, not hunting.

[11413] **Burton.** Source page 595, †: "Crocodili zelotypi & uxorum amantissimi, &c." "Crocodiles are jealous and extremely fond of their wives, and so on."

[11414] **Editor.** Peter Martyr here is the diplomat and humanist Peter Martyr of Anghiera. Babylonian refers to the title of his embassy account, not necessarily ancient Mesopotamia. Hieron. Fabricius is Girolamo Fabrici. Neither animal anecdote has been independently collated in this draft.

Original text 1651	Modern English
But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, we commonly call them rivals or corrivals, a metaphor derived from a River, *rivales à rivo;* for as a river, saith *Acron in Hor. art. Poet.* and [11415]*Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous stormes, and produceth lamentable effects, murder it self, with much cruelty, many single combats.	But this furious passion is most conspicuous in human beings, among bachelors as well as married men. When it appears among bachelors, we commonly call them rivals or fellow rivals, a metaphor derived from a stream: "rivals from rivus, a stream." Just as a stream, say Acron in his commentary on Horace's Art of Poetry and Donatus on Terence's Eunuch, divides land held in common between two men, and both share in it, so a woman stands impartially between two suitors, each with a prospect of possessing her. From this comes the rivalry that often breaks into tempestuous storms and produces lamentable effects: murder itself, much cruelty, and many duels.[11416]
They cannot endure the least injury done unto them before their mistress, and in her defence, will bite off one anothers noses; they are most impatient of any flout, disgrace, lest emulation or participation in that kind.	They cannot endure the slightest injury done to them in front of their mistress, and in her defence will bite off one another's noses. They are utterly intolerant of any mockery, disgrace, or the least rivalry or sharing of this kind.
[11417]*Lacerat lacertum Largi mordax Memmius. Memmius* the Romane (as *Tully* tels the story *de oratore lib.* 2.) being corrival with *Largus* at *Terracina,* bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverb in those parts.	"Biting Memmius mangles Largus's arm." The Roman Memmius, as Cicero tells the story in On the Orator, book 2, was Largus's rival at Terracina and bit him on the arm. This deed became so famous that it afterwards passed into a proverb in those parts.[11418]

[11415] **Burton.** Source page 595, †: "Qui dividit agrum communem; inde deducitur ad amantes." "Which divides land held in common; from this it is extended to lovers."

[11416] **Editor.** Rivales and rivus are the Latin words on which Burton bases his derivation. Indifferent means standing equally between the claimants, not emotionally uninterested. Acron and Donatus are cited as commentators; the exact scholia and the claim about divided land remain to be checked.

[11417] **Burton.** Source page 595, †: "Erasmus chil.1. Cent.9. adag.99." "Erasmus, Adages, first thousand, ninth hundred, adage 99."

[11418] **Editor.** Cicero, On the Orator 2.240, calls the story Crassus's invention; Burton treats it as a famous deed. The Leiden index confirms Erasmus, Adages 1.9.99 (899), with Largi in its heading, matching Burton's proverbial line. Cicero's prose names Largius. Erasmus's full commentary and Burton's route to the anecdote remain uncollated.

Original text 1651	Modern English
[11419]*Phædria* could not abide his corrival *Thraso;* for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more service? *No more* (saith he) *but to speak in his behalf, and to drive away his corrival if he could.*	Phaedria could not endure his rival Thraso. When Parmeno asked, "Do you have any further orders?"—whether he wanted any other service from him—he said, "Nothing more, except to speak on his behalf and drive away his rival if he could."[11420]
Constantine in the eleventh book of his husbandry, *cap.* 11. hath a pleasant tale of the Pine tree; [11421]*she was once a fair maid, whom Pineus and Boreas two corrivals, dearly sought; but jealous Boreas broke her neck, &c.* And in his 18 chapter he telleth another tale of [11422]*Mars, that in his jealousie slew Adonis.*	Constantine, in book 11, chapter 11 of his work on farming, tells a delightful story about the pine tree: "She was once a beautiful maiden, whom two rivals, Pineus and Boreas, eagerly courted; but jealous Boreas broke her neck," and so on. In chapter 18 he tells another story, of Mars, who killed Adonis in his jealousy.[11423]
Petronius calleth this passion *amantium furiosam æmulationem,* a furious emulation; and their symptomes are well expressed by Sir *Jeffery Chaucer* in his first *Canterbury* tale.	Petronius calls this passion "the furious rivalry of lovers": a furious rivalry. Their symptoms are well expressed by Sir Geoffrey Chaucer in his first Canterbury tale.[11424]

[11419] **Burton.** Source page 595, †: "Ter. Eun. act.1.sc.1. Munus nostrum ornato verbis, & istum æmulum, quoad poteris, ab ea pellito." "Terence, The Eunuch, act 1, scene 1. Praise our gift with your words, and keep that rival away from her as far as you can."

[11420] **Editor.** Terence, The Eunuch 213–215, in act 2, scene 1 of the consulted text, rather than the margin's act 1, scene 1. Phaedria tells Parmeno to praise his gift and keep his rival away from Thais. Burton compresses the instruction into speaking on his behalf, and shifts between direct and indirect speech; that shift is retained.

[11421] **Burton.** Source page 595, x: "Pinus puella quondam fuit, &c." "The pine was once a maiden, and so on."

[11422] **Burton.** Source page 595, y: "Mars zelotypus Adonidem interfecit." "Jealous Mars killed Adonis."

[11423] **Editor.** Husbandry means agriculture. The pine-tree story and the Adonis story are attributed to Constantine's agricultural collection. Pineus is retained as printed; the identification of the rival and the chapter numbering remain for collation. Boreas is the north wind; Mars is the god of war.

[11424] **Editor.** Petronius, Satyricon 99.2: the speaker pleads that furious jealousy is beyond lovers' control. Chaucer's first Canterbury tale is The Knight's Tale, whose rival kinsmen Palamon and Arcite love Emelye. Sir is Burton's form of address here.

Original text 1651	Modern English
It will make the nearest and dearest friends fall out; they will endure all other things to bee common, goods, lands, monyes, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.	It will make the closest and dearest friends quarrel. They will tolerate the sharing of everything else—goods, lands, money—share one another's pleasures, and take any other kind of insult or injury in good part. But, as Propertius aptly describes it in one of his elegies, in this matter they will yield nothing and admit no rivals.
Tu mihi vel ferro pectus, vel perde veneno, *A domina tantùm te modo tolle mea:* *Te socium vitæ, te corporis esse licebit,* *Te dominum admitto rebus amice meis.* *Lecto te solum, lecto te deprecor uno,* *Rivalem possum non ego ferre Jovem.*	Destroy my heart with steel or poison, Only keep away from my mistress. You may share my life and my body; I grant you mastery of my possessions, my friend. Only my bed, that one bed, I beg you to leave alone: I cannot endure even Jupiter as a rival.[11425]
Source page 595–596 [11426]Stab me with sword, or poison strong Give me to work my bane; So thou court not my lass, so thou From mistress mine refrain. Command my self, my body, purse, As thine own goods take all, And as my ever dearest friend, I ever use thee shall. O spare my Love, to have alone Her to my self I crave, Nay, *Jove* himself Ile not endure My Rival for to have.	Stab me with a sword, or give me strong poison To bring about my death, Provided you do not court my girl, provided you Keep away from my mistress. Command me, my body and my purse; Take everything as your own property, And as my dearest friend I shall always treat you. Oh, leave my love alone; I long To have her to myself. No, I will not endure even Jove himself As my rival.[11427]

[11425] **Editor.** Propertius, Elegies 2.34.13–18. The lover offers his friend everything except access to his mistress's bed. Jupiter, also called Jove, supplies the extreme example of a rival he will not tolerate. The following English expansion remains separate from this translation of the Latin.

[11426] **Burton.** Source page 595, unmarked: "R.T."

[11427] **Editor.** The unmarked R.T. stands beside the poem on printed page 595. It is provisionally attached to the English rendering and understood as Robert Tofte's initials; exact attribution awaits collation with his Blazon. Work my bane means cause my death, and use thee means treat you.

Original text 1651	Modern English
Source page 596 This Jealousie which I am to treat of, is that which belongs to maried men, in respect of their own wives; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pils of sorrow and grief, disasterous mischiefes, mischances, tortures, gripings, discontents, are not to be separated from them.	The jealousy I am to discuss is that of married men concerning their own wives. Just as no sweetness, pleasure or happiness in the world can compare with their condition if they live peacefully and lovingly together, so, if they quarrel or become jealous, those bitter pills of sorrow and grief—disastrous harms, misfortunes, torments, agonies and discontents—cannot be separated from them.
A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as *Ariosto* cals it, *A fury, a continual fever, full of suspition, fear, and sorrow, a martyrdome, a mirth-marring monster.*	Where it takes hold, it is an extremely violent passion, an unspeakable torment, a hellish torture, an infernal plague, as Ariosto calls it: "a fury, a continual fever, full of suspicion, fear and sorrow, a martyrdom, a monster that destroys joy."[11428]
The sorrow and grief of heart of one woman jealous of another, is heavier than death, Ecclus. 28.6. as [11429]*Peninnah* did *Hannah, vex her and upbraid her sore.*	"The sorrow and grief of heart of one woman jealous of another is heavier than death," Ecclesiasticus 28:6; as Peninnah did to Hannah, "tormenting her and bitterly reproaching her."[11430]
'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as [11431]*Benedetto Varchi* proves out of that select Sonnet of *Giovanni de la Casa,* that reverend Lord, as he stiles him.	It is a great affliction, an utterly intolerable burden, something that eats away all contentment, a frenzy, madness itself, as Benedetto Varchi demonstrates from that choice sonnet by Giovanni della Casa, that reverend lord, as he styles him.[11432]

[11428] **Editor.** Ariosto is Ludovico Ariosto. Burton gives no canto or line reference for this chain of descriptions; the extent of the quotation remains unverified. A fury evokes a tormenting spirit, while martyrdome here means prolonged suffering.

[11429] **Burton.** Source page 596, z: "1 Sam.1.6."

[11430] **Editor.** The parallel for the jealous woman is Ecclesiasticus, or Sirach, 26:6, not Burton's 28:6; heavier than death is an additional part of his formulation, not that verse's wording in the King James Apocrypha. In 1 Samuel 1:6, Peninnah repeatedly provokes Hannah about her childlessness.

[11431] **Burton.** Source page 596, a: "Blason of Jealousie."

[11432] **Editor.** Varchi's lecture expounds Giovanni della Casa's sonnet beginning Cura, che di timor ti nutri e cresci, "Care, which feeds and grows on fear." Burton returns to the authority used at the beginning of this subsection. Reverent social and ecclesiastical address is retained in reverend lord.

Original text 1651	Modern English
SUBSECT. 2.	**SUBSECTION 2**
Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.	**Causes of jealousy. Who are most susceptible. Idleness, melancholy, impotence, prolonged absence, beauty, sexual licence, being unfaithful themselves. Temptations arising from time, place and people; mistreatment as a cause.**[11433]
Astrologers make the stars a cause or sign of this bitter passion, and out of every mans Horoscope will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the significators to their several promissors: their Aphorisms are to be read in *Albubator, Pontanus, Schoner, Junctine, &c.*	Astrologers make the stars a cause or sign of this bitter passion. From each man's horoscope they will offer a probable prediction of whether he will be jealous, and when, by directing the significators towards their respective promissors. Their rules can be read in Albubator, Pontanus, Schöner, Junctinus and others.[11434]
Bodine cap.5. meth. hist. ascribes a great cause to the country or clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, then such as live in the North; they can hardly contain themselves in those hotter climes, but are most subject to prodigious lusts.	Bodin, in chapter 5 of his Method of History, assigns great importance to country or climate, and discusses this subject at length. He says that southern men are more hot-blooded, lustful and jealous than those who live in the north; in those hotter climates they can scarcely restrain themselves and are especially subject to monstrous lusts.[11435]

[11433] **Editor.** This is the opening instalment of Subsection 2, not the whole subsection. "Naught themselves" anticipates the unfaithful husband's tendency to suspect his wife. "Honest" commonly means sexually faithful here. Burton's national and gender generalizations are retained as historical assertions of the text, not adopted as facts by this edition.

[11434] **Editor.** In astrological directions, a significator represents a person or concern in the chart, and a promissor is a point approached to predict an event. Albubator is the Latinized name of an Arabic astrological authority; the exact treatise is not specified. Pontanus, Schöner and Junctinus are cited by surname only.

[11435] **Editor.** Jean Bodin, Methodus ad facilem historiarum cognitionem, chapter 5. The explanation relies on a historical theory of climate and temperament. "Hot" links the geographical south to bodily heat and sexual appetite.

Original text 1651	Modern English
Leo Afer telleth incredible things almost, of the lust and jealousie of his country men of *Africk,* and especially such as live about *Carthage,* and so doth every Geographer of them in [11436]*Asia, Turky, Spaniards, Italians*. *Germany* hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in [11437]*Italy* some account them of *Piacenza* more jealous than the rest.	Leo Africanus tells almost incredible things about the lust and jealousy of his African countrymen, especially those living around Carthage; and every geographer says the same about people in Asia and Turkey, Spaniards and Italians. Germany has fewer drunkards, England fewer tobacco smokers, France fewer dancers and Holland fewer sailors than Italy alone has jealous husbands. And within Italy, some consider the people of Piacenza more jealous than the rest.[11438]
Source page 596–597 In [11439]*Germany, France, Brittain, Scandia, Poland, Muscovy,* they are not so troubled with this ferall malady, although *Damianus à Goes,* which I do much wonder at, in his Topography of *Lapland,* and *Herbastein* of *Russia,* against the stream of all other Geographers, would fasten it upon those Northern inhabitants.	In Germany, France, Britain, Scandinavia, Poland and Muscovy, people are less troubled by this deadly malady, although Damião de Góis, much to my surprise, in his description of Lapland, and Herberstein in his account of Russia, contradict the general current of other geographers and would pin it on those northern inhabitants.[11440]

[11436] **Burton.** Source page 596, b: “Mulierum conditio misera: nullam honestam credunt nisi domo conclusa vivat.” “The condition of women is miserable: they believe none chaste unless she lives shut up at home.”

[11437] **Burton.** Source page 596, †: “Fines Morison.”

[11438] **Editor.** Leo Africanus is al-Hasan al-Wazzan, author of the Description of Africa. “Tobacconists” here means tobacco users, not shopkeepers. Fynes Moryson is cited in the margin. The lists are rhetorical national stereotypes rather than quantified comparisons.

[11439] **Burton.** Source page 596, c: “Nomen zelotypiæ apud ipsos locum non habuit. lib.3.c.8.” “The name of jealousy had no place among them. Book 3, chapter 8.”

[11440] **Editor.** Scandia means Scandinavia; Muscovy designates Russia centred on Moscow. The writers are Damião de Góis and Sigismund von Herberstein. The abbreviated book-and-chapter reference in margin c is retained without assigning it to a particular work.

Original text 1651	Modern English
Source page 597 *Antomarius Poggius,* and *Munster* in his description of *Baden,* reports that men and women of all sorts go commonly into the Bathes together, without all suspition, *the name of jealousie* (saith *Munster*) *is not so much as once heard of among them.*	Antomarius Poggius, and Münster in his description of Baden, report that men and women of every rank commonly enter the baths together without any suspicion: "The very name of jealousy," says Münster, "is never so much as heard among them."[11441]
In *Frisland* the women kiss him they drink to, and are kissed again of those they pledge. The virgins in *Holland* go hand in hand with young men from home, glide on the Ice, such is their harmless liberty, and lodge together abroad without suspition, which rash *Sansovinus* an *Italian* makes a great sign of unchastity.	In Friesland, women kiss the man they drink to and are kissed in return by those whose toast they answer. In Holland, unmarried young women go away from home hand in hand with young men, skate on the ice—such is their innocent freedom—and lodge together away from home without suspicion. Rash Sansovino, an Italian, regards this as a strong sign of unchastity.
In *France,* upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most Northern Countries young men and maids familiarly dance together, men and their wives, [11442]which, *Siena* only excepted, *Italians* may not abide.	In France, on only slight acquaintance, it is customary to pay court to other men's wives, visit their houses and accompany them arm in arm through the streets, without reproach. In the northernmost countries young men and women dance freely together, as do men and their wives; Italians, except in Siena, cannot tolerate this.

[11441] **Editor.** The scan reads Antomarius Poggius. The name and precise identity require collation; it is not silently replaced with the better-known Poggio Bracciolini. Sebastian Münster's geographical description is the other named authority.

[11442] **Burton.** Source page 597, †: "Fines Moris. part.3.cap.2."

Original text 1651	Modern English
The [11443]*Greeks* on the other side have their private bathes for men and women, where they must not come neer, not so much as see one another: and as [11444]*Bodine* observes *lib.5. de repub. the Italians could never endure this,* or a *Spaniard,* the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neer men, so much as in the [11445]*Church,* but with a partition between.	The Greeks, on the other hand, have separate baths for men and women, where they must not come near or even see one another. As Bodin observes in book 5 of On the Commonwealth, Italians could never tolerate this mixing; nor could a Spaniard—the mere thought would drive him mad. That is why they lock up their women and will not allow them near men, even in church, without a partition between them.
He telleth moreover, how that *when he was Embassadour in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: but Dr. Dale the Master of the requests told him again, that it was indeed a filthy custome in Spain, where they could not contain themselves from lascivious thoughts in their holy places, but not with us.*	He also tells how, when he was an ambassador in England, he heard Mendoza, the Spanish envoy, condemn as a filthy custom the practice of men and women sitting together indiscriminately in church. But Dr Dale, Master of Requests, replied that it was indeed a filthy custom in Spain, where people could not keep themselves from lustful thoughts in holy places, but not among us.[11446]

[11443] **Burton.** Source page 597, d: "Busbequius. Sands."

[11444] **Burton.** Source page 597, e: "Præ amore & zelotypia sæpius insaniunt." "They often go mad through love and jealousy."

[11445] **Burton.** Source page 597, f: "Australes ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur: & quum in Angliam inquit, legationis causa profectus essem, audivi Mendozam legatum Hispaniarum dicentem turpe esse viros & fœminas in, &c." "Southerners do not even permit public worship unless the sexes are separated by a wall between them. And when, he says, I had travelled to England on an embassy, I heard Mendoza, the Spanish envoy, saying that it was shameful for men and women in, etc."

[11446] **Editor.** "Promiscuously" means without separation by sex. Bodin, Six Bookes 5.1, in Knolles's translation, gives the Mendoza–Dale exchange and says he travelled to England "with an Ambassage," rather than naming himself ambassador. Mendoza is Bernardino de Mendoza; the passage calls Dale Master of Requests. Dale's fuller identification and Burton's precise Bodin edition remain for verification.

Original text 1651	Modern English
Baronius in his Annals out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesiâ interessent:* for being prodigiously naught himself, *aliorum naturam ex suâ vitiosâ mente spectavit,* he so esteemed others.	Baronius, drawing on Eusebius in his Annals, censures the emperor Licinius for a decree to this effect, "ordering that men should not attend church together with women." Being monstrously immoral himself, "he judged other people's nature by his own corrupt mind": that was how he assessed them.[11447]
But we are far from any such strange conceits, and will permit our wives and daughters to go to the Tavern with a friend, as *Aubanus* saith, *modo absit lascivia,* and suspect nothing, to kiss coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, and hell for horses: *Italy* a paradise of horses, hell for women, as the diverbe goes.	But we are far from such strange notions. We allow our wives and daughters to go to the tavern with a friend, as Aubanus says, "provided there is no indecency," and suspect nothing; we allow kisses on arrival and departure, which, as Erasmus writes in one of his letters, they cannot tolerate. England is a paradise for women and a hell for horses; Italy a paradise for horses and a hell for women, as the proverb goes.[11448]

[11447] **Editor.** The parallel is Eusebius, Life of Constantine 1.52–53, where Licinius forbids men and women to assemble together for worship and is accused of judging others by his own depravity. Burton reaches it through Cesare Baronio's ecclesiastical Annals. This is a hostile historical portrayal, not independent evidence of Licinius's motives.

[11448] **Editor.** Aubanus denotes Johann Boemus (Boemus Aubanus). The exact Erasmus letter and source of the proverb are not identified here; the statement about kissing contrasts English custom with the southern customs under discussion.

Original text 1651	Modern English
Some make a question whether this headstrong passion rage more in women then men, as *Montagne l.3.* But sure it is more outragious in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger Poet. lib. cap.13.* concludes against women. [11449]*Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride,* (for all women are by nature proud) *desire of soveraignty, if they be great women,* (he gives instance in *Juno*) *bitterness and jealousie are the most remarkable affections.*	Some, such as Montaigne in book 3, ask whether this headstrong passion rages more fiercely in women than in men. But surely it is more outrageous in women, as all other melancholy is, because of the weakness of their sex. Scaliger, in his Poetics, book unspecified, chapter 13, decides against women. "Besides their inconstancy, treachery, suspicion, deceit, superstition and pride"—for all women are proud by nature—"and their desire to rule, if they are powerful women"—he gives Juno as an example —"bitterness and jealousy are their most conspicuous emotions."[11450]
[11451]*Sed neque fulvus aper media tam fulvus in ira est,* *Fulmineo rapidos dum rotat ore canes.* *Nec Leo, &c.*	But neither is the tawny boar so fierce in the midst of rage, When with his lightning mouth he tosses the rushing hounds, Nor the lion, and so on.[11452]
Tyger, Bore, Bear, Viper, Lioness, A womans fury cannot express.	Tiger, boar, bear, viper, lioness Cannot express a woman's fury.

[11449] **Burton.** Source page 597, g: "Idea: mulieres præterquam quod sunt infidæ, suspicaces, inconstantes, insidiosæ, simulatrices, superstitiosæ, & si potentes, intolerabiles, amore zelotypæ supra modum." "Idea: women, besides being faithless, suspicious, inconstant, treacherous, deceitful, superstitious and, if powerful, intolerable, are excessively jealous in love."

[11450] **Editor.** The 1651 text prints lib. without a book number; "book unspecified" makes that gap explicit. "Idea" in the margin is retained. Burton's attribution to Scaliger and Montaigne's book 3 have not been verified at the level of exact passages; the categorical claims about women belong to this historical polemic.

[11451] **Burton.** Source page 597, unmarked, beside the verse: "Ovid.2.de art." "Ovid, Art of Love, book 2."

[11452] **Editor.** Ovid, Art of Love 2.373–378. The scan repeats fulvus ("tawny") where the standard text has saevus ("fierce"); the translation uses the evident intended sense and records the repair here. Burton also prints rapidos dum where the parallel has rabidos cum, and Leo for lea. His separate English couplet expands the list of animals and is therefore retained separately.

Original text 1651	Modern English
Source page 597–598 [11453]Some say red-headed women, pale-coloured, black-eyed, and of a shril voice, are most subject to jealousie.	Some say that red-haired women, pale women, those with black eyes and those with shrill voices are most subject to jealousy.[11454]
Source page 598 [11455]High colour in a woman choler shews, Naught are they, peevish, proud, malicious; But worst of all red, shril, and jealous.	A woman's high colour shows an angry temperament; They are wicked, ill-tempered, proud and malicious; But worst of all are the red-haired, shrill and jealous.
Comparisons are odious, I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.	Comparisons are odious. I shall neither compare them with others nor disparage them further: men and women are both bad, and all too subject to this pernicious infirmity. For the most part it is both a symptom and a cause of melancholy, as Platter and Valescus teach us: melancholy people are prone to jealousy, and jealous people to melancholy.
[11456]*Pale jealousie, childe of insatiate love,* *Of heart-sick thoughts which melancholy bred,* *A hell-tormenting fear, no faith can move,* *By discontent with deadly poison fed;* *With headless youth and errour vainly led.* *A mortall plague, a vertue-drowning flood,* *A hellish fire not quenched but with blood.*	Pale jealousy, child of insatiable love, Of heartsick thoughts that melancholy bred, A hellishly tormenting fear no assurance can change, Fed by discontent with deadly poison, Vainly led by reckless youth and error: A deadly plague, a flood that drowns virtue, A hellish fire extinguished only by blood.[11457]

[11453] **Burton.** Source page 597, h: "Bartello."

[11454] **Editor.** Bartello is the attribution actually printed in margin h; the precise work is unresolved. Hair, complexion and voice are being treated as signs of temperament in a historical physiognomic argument.

[11455] **Burton.** Source page 597, accompanying the verse continued on 598, unmarked: "R.T."

[11456] **Burton.** Source page 598, unmarked, beside Pale jealousie: "R.T."

[11457] **Editor.** The unmarked R.T. occurs both below margin h on 597 and beside this stanza on 598. The first is provisionally attached to "High colour"; the second to "Pale jealousie." These likely relate to the R.T. cited for the Blazon of Jealousy in the preceding discussion, but that relationship has not been established by direct collation. The scan's "headless" is understood as heedless or reckless.

Original text 1651	Modern English
If idleness concurr with melancholy, such persons are most apt to be jealous; 'tis [11458]*Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat:* And 'tis not unlikely, for they have no other business to trouble their heads with.	If idleness joins melancholy, such people are especially prone to jealousy. Nevisanus observes: "An idle woman is presumed to be lustful, and often jealous." "When a woman thinks alone, she thinks evil." And this is not unlikely, for they have no other business to occupy their minds.[11459]
More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuiq; tribuat,* whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit; he begins presently to suspect, that wherein he is defective, she will satisfie her self, she will be pleased by some other means.	The more particular causes are these. First, impotence: when a man cannot perform the duties he owes his wife. Though he may live honestly and harm no one, Trebius the lawyer may still ask "whether he gives each person their due"—whether he gives everyone what belongs to them. When he recognizes his shortcomings and finds her more demanding, clamorous, insatiable and lustful than is proper, he immediately begins to suspect that she will satisfy herself where he falls short, and obtain her pleasure by other means.[11460]
Cornelius Gallus hath elegantly expressed this humor in an Epigram to his *Lychoris.*	Cornelius Gallus has elegantly expressed this state of mind in an epigram to his Lycoris.[11461]
Iamque alios juvenes aliosque requirit amores, *Me vocat imbellem decrepitumque senem, &c.*	And now she seeks other young men and other loves; She calls me a feeble, decrepit old man, and so on.

[11458] **Burton.** Source page 598, i: "Lib.2.num.8. mulier otiosa facile præsumitur luxuriosa, & sæpe zelotypa." "Book 2, number 8. An idle woman is readily presumed lustful, and often jealous."

[11459] **Editor.** Giovanni Nevizzano, Latinized Nevisanus, is the legal writer repeatedly cited here. The detached maxim about a woman thinking alone is translated as printed; its ultimate source is not established.

[11460] **Editor.** The joke invokes the three legal precepts: live honestly, harm no one, give each person their due (Justinian, Institutes 1.1.3). The third becomes a joke about the marital sexual obligation. Trebius is retained from the scan; the later marginal version names Trebatius. The precise intermediary source remains unresolved.

[11461] **Editor.** The couplet is Maximianus, Elegy 2.5–6, addressed to Lycoris. Burton's attribution to Cornelius Gallus belongs to an older attribution of these elegies; the original column keeps it.

Original text 1651	Modern English
For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis,* to young wanton wives, with old doting *Ianivere* in *Chaucer,* they begin to mistrust all is not well,	For this cause is most evident in old men, who are naturally cold and dry and married to women "full of sap"—young, lustful wives. Like old, doting January in Chaucer, they begin to suspect that all is not well.[11462]
——she was young and he was old, And therefore he feared to be a Cuckold.	She was young and he was old, And so he feared being made a cuckold.
And how should it otherwise be? Old age is a disease of it self, loathsome, full of suspition and fear; when it is at best, unable, unfit for such matters. [11463]*Tam apta nuptiis quam bruma messibus,* as welcome to a young woman as snow in harvest, saith *Nevisanus: Et si capis juvenculam, faciet tibi cornua:* Marry a lusty maide and she will surely graft horns on thy head.	And how could it be otherwise? Old age is a disease in itself, loathsome, full of suspicion and fear; even at its best it is incapable and unfit for such matters. "As suited to marriage as winter to harvest": as welcome to a young woman as snow at harvest, says Nevisanus. "And if you take a young girl, she will give you horns": marry a vigorous young woman and she will certainly graft horns onto your head.[11464]
[11465]*All women are slippery, often unfaithfull to their husbands,* (as *Æneas Sylvius epist.38.* seconds him.) *but to old men most treacherous:* they had rather *mortem amplexarier,* lye with a coarse than such a one: [11466]*Oderunt illum pueri, contemnunt mulieres.*	"All women are unreliable, often unfaithful to their husbands"—as Aeneas Sylvius supports him in letter 38—"but most treacherous to old men." They would rather "embrace death," lie with a corpse, than with such a man: "Boys hate him; women despise him."[11467]

[11462] **Editor.** Cold and dry are the humoral qualities conventionally assigned to old age; "full of sap" means sexually vigorous. January is the elderly husband of May in Chaucer's Merchant's Tale. Burton's couplet is retained without treating it as a verified verbatim quotation from Chaucer.

[11463] **Burton.** Source page 598, k: "Lib.2.num.4." "Book 2, number 4."

[11464] **Editor.** "Horns" signify a husband whose wife has been unfaithful. Burton gives both the Latin winter-and-harvest comparison and his own version about snow; both remain. These claims about age and sexual fidelity are part of his rhetoric.

[11465] **Burton.** Source page 598, l: "Quum omnibus infideles fœminæ, senibus infidelissimæ." "While women are unfaithful to all, they are most unfaithful to old men."

[11466] **Burton.** Source page 598, †: "Mimnermus."

[11467] **Editor.** Aeneas Sylvius is Enea Silvio Piccolomini, later Pius II; his letter numbering remains uncollated. Mimnermus fragment 1.9 describes an old man as hated by boys and dishonoured by women, in a lament on ageing. Burton's Latin intermediary remains unidentified. "Coarse" means corpse; mortem amplexarier literally means "embrace death," expanded in Burton's English gloss.

Original text 1651	Modern English
Source page 598–599 On the other side many men, saith *Hieronymus,* are suspicious of their wives, [11468]*if they be lightly given,* but old folks above the rest. In so much that she did not complain without a cause in [11469]*Apuleius* of an old bald, bedridden knave she had to her goodman.	On the other hand, many men, says Jerome, are suspicious of their wives if they are sexually unrestrained, but old men most of all. So the woman in Apuleius did not complain without reason about the old, bald, bedridden scoundrel she had for a husband.[11470]
Source page 599 *Poor woman as I am, what shall I do? I have an old grim sire to my husband, as bald as a cout, as little and as unable as a child,* a bedfull of bones, *he keepes all the doors barred and locked upon me, wo is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up: Suspicion without a cause, hard usage is able of it self to make a woman flie out, that was otherwise honest.	"Poor woman that I am, what shall I do? I have a grim old fellow for a husband, as bald as a coot, as small and as incapable as a child"—a bedful of bones—"he keeps every door barred and locked against me. Woe is me! What shall I do?" He was jealous, and she made him a cuckold for keeping her confined. Groundless suspicion and harsh treatment can themselves make a woman stray who would otherwise have remained faithful.

[11468] **Burton.** Source page 598, m: "Vix aliqua non impudica, & quam non suspectam marito quis habeat." "Scarcely any woman is not unchaste, or such that one could consider her above her husband's suspicion."

[11469] **Burton.** Source page 599, n: "Lib.5.de aur. asino. At ego misera patre meo seniorem maritum nacta sum, dein cucurbita calviorem & quovis puero pumiliorem, cunctam domum seris & catenis obditam custodientem." "The Golden Ass, book 5. But I, unfortunate woman, have acquired a husband older than my father, balder than a gourd and smaller than any boy, who guards the entire house, shut up with bars and chains."

[11470] **Editor.** Apuleius, Metamorphoses (The Golden Ass) 5.9: one of Psyche's envious sisters complains about her own husband. Burton expands her words and adds the claim that confinement made her commit adultery; that claim is not part of this passage in Apuleius. Jerome's exact source is unresolved.

Original text 1651	Modern English
——[11471]*plerasque bonas tractatio pravas* *Esse facit,——*	Treatment makes many good women Become bad.
bad usage aggravates the matter. *Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant,* as [11472]*Nevisanus* holds, when a woman thinks her husband watcheth her, she will sooner offend; [11473]*Liberius peccant, & pudor omnis abest,* rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,	Mistreatment makes matters worse. “For when women realize their husband is paying attention to this, they sin more freely,” as Nevisanus maintains: when a woman thinks her husband is watching her, she is more likely to offend. “They sin more freely, and all shame is gone.” Rough handling makes them worse, as Chaucer’s good Wife of Bath boasts.[11474]
In his own grease I made him frie, For anger and for very Jealousie.	I made him fry in his own grease, With anger and sheer jealousy.[11475]

[11471] **Burton.** Source page 599, †: “Chaloner.”

[11472] **Burton.** Source page 599, o: “Lib.4.n.80.” “Book 4, number 80.”

[11473] **Burton.** Source page 599, p: “Ovid.2.de art amandi.” “Ovid, Art of Love, book 2.”

[11474] **Editor.** The Ovid parallel is Art of Love 2.589–590: after Vulcan exposes Mars and Venus, they do openly what they formerly concealed. Burton alters the wording to “They sin more freely.” Both Chaloner excerpts in this block remain to be located precisely.

[11475] **Editor.** Chaucer, Wife of Bath’s Prologue 487–488. The metaphor is close to “stew in his own juice”: she makes her husband suffer from his own anger and jealousy. The adjacent Chaucer passage says she flirted rather than physically betrayed this husband, a distinction Burton does not reproduce here.

Original text 1651	Modern English
Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as [11476]*Senior Deliro* on his *Fallace,* to be too effeminate, or as some do, to be sick for their wives, breed children for them, and like the [11477]*Tiberini* lie in for them, as some birds hatch egges by turns, they do all womens offices:	Of the two extremes, harsh treatment is the worse. It is a great fault—for some men are "enslaved to their wives"—to be excessively fond of them, to dote on them as Signor Deliro does on his Fallace, to be too effeminate, or, as some do, to suffer sickness for their wives, carry children for them, and, like the Tiberini, take to childbed for them. As some birds take turns incubating eggs, these men perform all women's duties.[11478]
Cælius Rhodiginus ant. lect. lib.6. cap.24. makes mention of a fellow out of *Seneca,* [11479]that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first.	Caelius Rhodiginus, in Ancient Readings, book 6, chapter 24, mentions a man from Seneca who was so besotted with his wife that he could not bear a moment away from her. When he went out he wore her scarf next to his heart, and he would never drink except from a cup she had drunk from first.[11480]

[11476] **Burton.** Source page 599, p repeated: "Every man out of his humour."

[11477] **Burton.** Source page 599, q: "Calcagninus Apol. Tiberini ab uxorem partu earum vices subeunt, ut aves per vices incubant, &c." "Calcagnini, Apologues. The Tiberini at their wives' childbirth take their places, as birds take turns brooding, etc."

[11478] **Editor.** Deliro and Fallace are characters in Ben Jonson's Every Man Out of His Humour. "Lie in" means take to bed for childbirth. The Tiberini recalls the Tibareni of Apollonius, Argonautica 2.1011–1014, whose men lie groaning while their wives give birth; Burton cites Celio Calcagnini as his immediate authority. This reported practice is conventionally called couvade. The margin's printed ab uxorem is grammatically defective; its translation gives the evident sense.

[11479] **Burton.** Source page 599, r: "Exiturus fascia uxoris pectus alligabat, nec momento præsentia ejus carere poterat, potumque non hauriebat nisi prægustatum labris ejus." "When going out he bound his breast with his wife's scarf, and he could not bear to lack her presence for a moment; nor would he drink anything unless her lips had tasted it first."

[11480] **Editor.** Caelius Rhodiginus is Lodovico Ricchieri. His Ancient Readings 6.24 is the cited intermediary. The precise Senecan passage has not been established; the note translates the complete Latin marginal account.

Original text 1651	Modern English
We have many such fondlings that are their wives packhorses and slaves, (*nam grave malum uxor superans virum suum,* as the Comical Poet hath it, there's no greater misery to a man than to let his wife domineer) to carry her muffe, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.	We have many such doting fools who are their wives' packhorses and slaves—"for a wife who masters her husband is a grievous evil," as the comic poet puts it; no misery is greater for a man than allowing his wife to rule him. They carry her muff, dog and fan, let her wear the breeches, buy, spend and do whatever she pleases, go and come wherever and whenever she likes: they consent to it all.[11481]
Here take my muffe, and do you hear good man; *Now give me pearl, and carry you my fan, &c.*	Here, take my muff—and listen, husband: Now give me pearls, and carry my fan, and so on.
——[11482]*poscit pallam, redimicula, inaures;* *Curre, quid hic cessas? vulgo vult illa videri,* *Tu pete lecticas——*	She demands a mantle, ribbons, earrings; Run! Why are you lingering here? She wants to be seen in public; Go and fetch a litter.
many brave and worthy men have trespassed in this kinde, *multos foràs claros, domestica hæc destruxit infamia,* and many noble Senators and souldiers (as [11483]*Pliny* notes) have lost their honour, in being *uxorii,* so sottishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romanes, we govern all the world abroad, and our wives at home rule us.*	Many brave and worthy men have erred in this way: "this domestic disgrace has ruined many who were distinguished abroad." Many noble senators and soldiers, as Pliny observes, have lost their honour by being "enslaved to their wives," so foolishly allowing themselves to be ruled by them. Hence Cato's bitter joke in Plutarch about his fellow citizens, the Romans: "We govern the whole world abroad, and our wives rule us at home."[11484]

[11481] **Editor.** A muff is a hand-warmer. "Wear the breeches" means govern the household. The unnamed comic poet's Latin maxim and the two English lines remain unattributed. The quotation that follows asks for a litter, a conveyance carried by attendants.

[11482] **Burton.** Source page 599, †: "Chaloner."

[11483] **Burton.** Source page 599, *: "Panegyr. Trajano." "Panegyric to Trajan."

[11484] **Editor.** Pliny, Panegyric 83.4, contrasts public distinction with domestic disgrace; Burton adapts the wording. The scan reads foràs claros, "distinguished abroad," not fortes claros. Plutarch, Cato the Elder 8.2–3, reports the quip about Roman women and relates it to a saying of Themistocles.

Original text 1651	Modern English
These offend in one extream; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions; or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions,	These offend at one extreme; those who are too harsh and severe offend far more at the other. An equally valid cause may be either partner's prolonged absence, when they must spend much time away from home—as lawyers, physicians and sailors must because of their professions—or when they make frivolous, unnecessary journeys, stay away a long time for no purpose, sleep elsewhere and are forever gadding about on slight excuses.
it must needs yeeld matter of suspition, when they use their wives unkindly in the mean time, and never tarry at home, it cannot use but ingender some such conceit.	This must provide grounds for suspicion. When they meanwhile treat their wives unkindly and never stay at home, it cannot help generating some such thought.[11485]
Source page 600 [11486]*Uxor si cesses amare te cogitat* *Aut tete amari, aut potare, aut animo obsequi,* *Et tibi benè esse soli, quum sibi sit malè.*	If you are late, your wife thinks you are in love, Or loved by someone, or drinking, or indulging yourself, And that you alone are enjoying yourself while she fares badly.[11487]
If thou be absent long, thy wife then thinks, Th'art drunk, at ease, or with some pretty minks, 'Tis well with thee, or else beloved of some, Whil'st she poor soul doth fare full ill at home.	If you are absent long, your wife then thinks You are drunk, at ease, or with some pretty minx; You are doing well, or someone loves you, While she, poor soul, fares very badly at home.

[11485] **Editor.** The scan reads "it cannot use but"; the idiom and context require "cannot help" or "cannot but." The original reading is retained rather than silently replaced with "choose."

[11486] **Burton.** Source page 600, q: "Ter. Adelph. Act.1.sce.1." "Terence, The Brothers, act 1, scene 1."

[11487] **Editor.** Terence, The Brothers 35–37 (act 1, scene 1). Burton's version differs from the Latin parallel: it includes "or loved by someone" where that text has "or feasting," and puts soli with the husband rather than the word's sense with the wife. Both the printed Latin and Burton's separate English expansion are retained and translated in their own terms.

Original text 1651	Modern English
Hippocrates the Physitian had a smack of this disease; for when he was to go from home as far as *Abdera,* and some other remote cities of *Greece,* he writ to his friend *Dionysius* (if at least those [11488]Epistles be his) *to oversee his wife in his absence,* (as *Apollo* set a Raven to watch his *Coronis*) *although she lived in his house with her father and mother, whom he knew would have a care of her;*	The physician Hippocrates had a touch of this disease. When he was to travel from home as far as Abdera and other distant Greek cities, he wrote to his friend Dionysius—if those letters really are his—to watch over his wife in his absence, as Apollo set a raven to watch his Coronis, although she lived in his house with her parents, whom he knew would look after her.[11489]
yet that would not satisfie his jealousie, he would have his speciall friend *Dionysius* to dwell in his house with her all the time of his peregrination, [11490]and *to observe her behaviour, how she carried her self in her husbands absence, and that she did not lust after other men.*	Yet this would not satisfy his jealousy. He wanted his close friend Dionysius to live in his house with her throughout his travels and "observe her behaviour, how she conducted herself in her husband's absence, and see that she did not desire other men."
[11491]*For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unproined tree, they will be full of wild branches, and degenerate of a sudden.*	"For a woman needs a supervisor to keep her chaste. They are all bad and sexually unrestrained by nature; unless curbed in time, like an unpruned tree they will become full of wild branches and suddenly degenerate."

[11488] **Burton.** Source page 600, r: "Fab. Calvo. Ravennate interprete." "With Fabio Calvo of Ravenna as translator."

[11489] **Editor.** Burton himself questions the authenticity of these letters attributed to Hippocrates. The letter to Dionysius and Fabio Calvo's exact Latin text await direct collation; they are not treated as verified biographical evidence. Apollo and Coronis provide a mythological parallel involving a watchful raven.

[11490] **Burton.** Source page 600, s: "Dum rediero domum meam habitabis, & licet cum parentibus habitet hac mea peregrinatione; eam tamen & ejus mores observabis ut absentia viri sui probe degat, nec alios viros cogitet aut quærat." "Until I return, you will live in my house; although she lives with her parents during my travels, you will nevertheless watch her and her conduct, so that she lives virtuously in her husband's absence and neither thinks of nor seeks other men."

[11491] **Burton.** Source page 600, t: "Fœmina semper custode eget qui se pudicam contineat; suapte enim natura nequitias insitas habet, quas nisi indies comprimat, ut arbores stolones emittunt, &c." "A woman always needs a guardian to keep her chaste; for by her very nature she has innate wicked tendencies, which, unless he restrains them daily, put out shoots like trees, etc."

Original text 1651	Modern English
Especially in their husbands absence: though one *Lucretia* were trusty, and one *Penelope,* yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flie out another, *Quid pro quo.*	Especially in their husbands' absence: though one Lucretia and one Penelope were faithful, Clytemnestra made Agamemnon a cuckold, and undoubtedly too many women are like her. If their husbands stay away too long on unnecessary business, they have good reason to suspect them; or if the men run off one way, their wives at home will stray another: "one thing in return for another."[11492]
Or if present, and give them not that content which they ought, [11493]*Primum ingratæ, mox invisæ noctes quæ per somnum transiguntur,* they cannot endure to lie alone, or to fast long.	Or if they are present but do not give them the satisfaction they should: "Nights spent asleep are first unwelcome, then detested." They cannot endure sleeping alone or abstaining for long.
[11494]*Peter Godefridus* in his second book of love, and sixt chapter, hath a story out of *S. Anthonies* life, of a Gentleman, who by that good mans advise, would not meddle with his wife in the passion week; but for his pains she set a pair of horns on his head.	Peter Godefridus, in book 2, chapter 6 of his work on love, has a story from the life of St Anthony about a gentleman who, on that good man's advice, would not have intercourse with his wife during Passion Week; but for his pains she put a pair of horns on his head.[11495]

[11492] **Editor.** Lucretia and Penelope are conventional examples of marital fidelity; Clytemnestra takes Aegisthus as her lover while Agamemnon is away at Troy. Quid pro quo here has the retaliatory sense "one thing for another."

[11493] **Burton.** Source page 600, u: "Heinsius."

[11494] **Burton.** Source page 600, x: "Uxor cujusdam nobilis quum debitum maritale sacro passionis hebdomada non obtineret, alterum adiit." "A certain nobleman's wife, when she did not receive the marital due in the holy week of the Passion, went to another man."

[11495] **Editor.** The "marital due" is sexual intercourse. The printed Passion Week and the marginal "holy week of the Passion" are retained without silently replacing the date with a modern calendar designation. The precise Godefridus work and which St Anthony is intended remain unresolved.

Original text 1651	Modern English
Such another he hath out of *Abstemius,* one perswaded a new married man, [11496]*to forbear the three first nights, and he should all his life time after be fortunate in cattle,* but his impatient wife would not tarry so long: well he might speed in cattle, but not in children.	He has another such story from Abstemius. Someone persuaded a newly married man to abstain for the first three nights, promising that he would then prosper in livestock for the rest of his life. But his impatient wife would not wait so long: he might do well with his cattle, but not with his children.[11497]
Such a tale hath *Heinsius* of an impotent and slack scholler, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortuna opulentus,* like that *Apollo* in [11498] [11499]*Apuleius.*	Heinsius tells a similar story about an impotent, listless scholar, wholly absorbed in his studies, who was a friend of his. Happening to see a beautiful girl singing and dancing, he insisted on marrying her. The match was soon made, for he was young and rich, "handsome in the face, smooth in body, skilled in many arts and wealthy in fortune," like Apollo in Apuleius.[11500]

[11496] **Burton.** Source page 600, y: "Ne tribus prioribus noctibus rem haberet cum ea, ut esset in pecoribus fortunatus, ab uxore moræ impatiente, &c." "That he should not have intercourse with her for the first three nights, so that he might prosper in livestock; by his wife, impatient of delay, etc."

[11497] **Editor.** Abstemius is Laurentius Abstemius (Lorenzo Bevilacqua), a writer of Latin fables. The joke contrasts prosperity in livestock with uncertainty about the paternity of children. The exact fable and Godefridus's intermediary text remain to be checked.

[11498] **Burton.** Source page 600, *: "Totam noctem bene & pudice nemini molestus dormiendo transegit; mane autem quum nullius conscius facinoris sibi esset, & inertiæ puderet, audisse se dicebat cum dolore calculi solere eam conflictari. Duo præcepta juris unâ nocte expressit, neminem læserat & honeste vixerat, sed an suum cuique reddidisset, quæri poterat. Mutius opinor & Trebatius hoc negassent." "He passed the whole night sleeping well and chastely, troubling nobody. In the morning, conscious of no wrongdoing but ashamed of his inactivity, he said he had heard that she often suffered from the pain of the stone. He had fulfilled two precepts of law in one night: he had harmed no one and lived honestly. But whether he had given each their due was open to question. Mucius and Trebatius, I think, would have denied it."

[11499] **Burton.** Source page 600, unmarked at the foot of the page: "lib.1." "Book 1."

[11500] **Editor.** The Apollo description is Apuleius, Florida 3: genis gratus means pleasing in the cheeks or face, not "generous in spirit." The long starred note printed beside Apuleius instead expands the scholar anecdote and repeats the three-precept legal joke; the separate lib.1. at the bottom of the page is also retained. Its attachment is uncertain, and Florida 3 does not justify silently treating it as a correct Apuleius citation.

Original text 1651	Modern English
The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fuddled, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet,* when the fair morn with purple hew gan shine, he made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currant;	On the first night, having drunk freely, as people in that country do, my fine scholar was so befuddled that he fell fast asleep as soon as he was put to bed and never woke until morning. Then, greatly embarrassed, "when lovely Dawn blushed with purple roses"—when the fair morning began to shine with a purple hue—he made some excuse, I know not what, from Hippocrates of Cos and so forth, and for that occasion it passed muster.[11501]
Source page 600–601 but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whilst he sate up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux,* came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c.	But when he afterwards failed to perform as a man should, she took up with a lively fellow. While he sat up late at his textual criticism, correcting difficult passages in Festus or Pollux, then came cold to bed and kept telling her what he had accomplished, she paid little attention to what he said, and so on.[11502]
Source page 601 [11503]*She would have another matter mended much rather, which he did not perceive was corrupt:* thus he continued at his study late, she at her sport, *alibi enim festivus noctes agitabat,* hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault;	"She would much rather have had another passage put right, which he did not recognize as corrupt." So he stayed late at his studies, and she at her pleasures—"for elsewhere the merry fellow was spending his nights"—hating all scholars because of him. At last he began to suspect something and turned a little yellow, as well he might: it was his own fault.[11504]

[11501] **Editor.** Hippocrates Cous means Hippocrates of Cos. "Went current" means was accepted, like valid coin. The Latin dawn phrase is translated separately from Burton's English gloss; its exact source and the Heinsius anecdote remain unresolved. The marginal excuse alleges that the wife suffered from urinary-stone pain.

[11502] **Editor.** Festus and Pollux compiled lexical works in Latin and Greek respectively. "Criticisms" means textual scholarship: identifying and repairing difficult or corrupt readings. This prepares the sexual pun on a neglected "passage" in the next unit.

[11503] **Burton.** Source page 601, a: "Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit." "She earnestly wanted another passage corrected, which he did not discover to be corrupt."

[11504] **Editor.** The Latin has masculine festivus, literally "the merry fellow"; the rendering understands the lover, although Burton's surrounding English follows the wife. The wording needs collation with the Heinsius source. Yellow is a conventional colour of jealousy. "The mends" in the next unit means the remedy or means of putting matters right.

Original text 1651	Modern English
and if men be jealous in such cases ([11505]as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pitie them, saith *Neander,* or be much offended with such wives, *si deceptæ prius viros decipiant, & cornutos reddant,* if they deceive those that cozened them first?	If men become jealous in such cases, as often happens, the remedy is in their own hands: they have only themselves to thank. Who will pity them, says Neander, or be very angry with such wives, "if, having first been deceived, they deceive their husbands and make them cuckolds"—if they deceive those who cheated them first?
A Lawyers wife in [11506]*Aristænetus,* because her husband was negligent in his business, *quando lecto danda opera,* threatned to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to hear: *if he follow other mens matters and leave his own, I'le have an Orator shall plead my cause, I care not if he know it.*	A lawyer's wife in Aristaenetus threatened to make him a cuckold because he neglected his business "when attention should be given to bed." She did not hesitate to tell Philinna, one of her women friends, as much—and loudly enough for him to hear: "If he pursues other men's affairs and leaves his own unattended, I shall have an advocate to plead my case. I do not care whether he knows it."[11507]
A fourth eminent cause of jealousie, may be this, when he that is deformed, and as *Pindarus* of *Vulcan, sine gratiis natus,* hirsute, ragged, yet vertuously given, will marry some fair nice peece, or light huswife, begins to misdoubt (as well he may) she doth not affect him.	A fourth major cause of jealousy may be this: when a man who is misshapen and, as Pindar says of Vulcan, "born without the Graces," shaggy and rough, though virtuous in character, marries some beautiful, fastidious creature or flighty woman, he begins to suspect, as well he may, that she does not love him.[11508]

[11505] **Burton.** Source page 601, b: "Such another tale is in Neander de Joco-seriis his first tale."

[11506] **Burton.** Source page 601, *: "Lib.2.Ep.3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat." "Book 2, letter 3. If he goes on attending to other people's business while neglecting his own, I shall have another advocate to handle my affairs."

[11507] **Editor.** Aristaenetus, Erotic Letters 2.3, is the citation given in the margin. The legal vocabulary—business, advocate, pleading—carries sexual double meanings. "Gossip" here means a familiar woman friend, not necessarily a person spreading rumours. The Greek text has not been directly collated for this block.

[11508] **Editor.** The Graces personify charm and beauty; Vulcan is the divine smith, conventionally represented as lame. The exact Pindar attribution is unresolved. "Nice" here means fastidious or dainty; "light" implies sexual inconstancy.

Original text 1651	Modern English
[11509]*Lis est cum forma magna pudicitiæ,* Beautie and honesty have ever been at oddes. *Abraham* was jealous of his wife because she was fair: so was *Vulcan* of his *Venus,* when he made her creeking shooes, saith [11510]*Philostratus, ne mœcharetur, sandalio scilicet deferente,* That he might hear by them when she stirred, which *Mars indignè ferre,* [11511]was not well pleased with.	"Chastity has a great quarrel with beauty": beauty and chastity have always been at odds. Abraham was jealous over his wife because she was beautiful; so was Vulcan over his Venus when, as Philostratus says, he made her creaking shoes "to prevent her committing adultery, the sandal informing against her"—so that he could hear whenever she moved. Mars "took offence at this": he was not at all pleased.[11512]
Good cause had *Vulcan* to do as he did, for she was no honester then she should be. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?*	Vulcan had good reason to act as he did, for she was none too chaste. Your pretty faces commonly have this fault, and it is hard to find, says Francesco Filelfo in a letter to his friend Saxola, an honest rich man or a handsome woman who is neither proud nor unchaste. "Can she be beautiful and chaste as well?"[11513]
[11514]*Sæpe etenim occuluit pictâ sese Hydra sub herbâ,* *Sub specie formæ, incauto se sæpe marito* *Nequam animus vendit,——*	For often a serpent has hidden itself beneath bright grass; Under the appearance of beauty, to an unwary husband A wicked soul often sells itself.[11515]

[11509] **Burton.** Source page 601, c: "Ovid. rara est concordia formæ atque pudicitiæ." "Ovid. Rare is the agreement of beauty and chastity."

[11510] **Burton.** Source page 601, †: "Epist." "Letters."

[11511] **Burton.** Source page 601, *: "Quod strideret ejus calceamentum." "Because her footwear creaked."

[11512] **Editor.** The body quotes Ovid, Heroides 16.288; the Ovid-labelled margin actually quotes Juvenal 10.297–298. Abraham recalls Genesis 12:11–13. Philostratus, Letter 37, says Venus's noisy sandal betrayed her adultery to Vulcan, in praise of bare feet. It does not say Vulcan made the shoes for surveillance or mention Mars's complaint. Burton's Latin intermediary remains untraced; Mars is Venus's lover.

[11513] **Editor.** Francesco Filelfo is the Italian humanist Latinized as Philelphus. The letter to Saxola and the unattributed English question await direct collation. "Proper" means handsome; "honest" here means chaste.

[11514] **Burton.** Source page 601, †: "Hor. epist.15." "Horace, letter 15."

[11515] **Editor.** The margin cites Horace, letter 15, but these lines do not occur in Epistles 1.15 in the checked Latin text. The attribution is left unresolved. Hydra can mean a water snake as well as the mythological monster; "serpent" preserves the hidden-danger image without forcing the many-headed Hydra into it.

Original text 1651	Modern English
He that marries a wife that is snowt fair alone, let him look saith [11516]*Barbarus* for no better successe than *Vulcan* had with *Venus,* or *Claudius* with *Messalina.*	A man who marries a wife for her facial beauty alone should expect, says Barbaro, no better success than Vulcan had with Venus or Claudius with Messalina.[11517]
And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous: for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and she most absolutely fair and able on the other side, if she be not very vertuously given, how can she love him?	In such cases it is almost impossible for the wife to restrain herself or for her husband not to be jealous. When he is so deficient, weak, ill-proportioned and unattractive in the qualities women most desire, while she, on the other hand, is perfectly beautiful and vigorous, how can she love him unless she is exceptionally virtuous?
and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be in company with her, not to lay seige to her honestie:	Even if she is not beautiful, if he admires her and thinks she is, she is perfect in his imagination. He believes it impossible for any man alive not to dote on her as he does—to look at her without lusting or coveting, or to be in her company without laying siege to her chastity.
or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust?) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better then himself.	Or else, intensely aware of his own weaknesses and deformities and other men's good qualities, conscious of his own small worth and merit, he distrusts himself—for what is jealousy but distrust? He suspects that she cannot love him, or is not as kind and loving as she should be: she must certainly love some other man better than him.

[11516] **Burton.** Source page 601, d: "De re uxoria lib.1.cap.5." "On Marriage, book 1, chapter 5."

[11517] **Editor.** The scan reads "snowt fair": snout-fair, handsome in the face. It does not mean snow-white. Francesco Barbaro's On Marriage 1.5 is the marginal reference. Claudius and his wife Messalina provide the Roman counterpart to the myth of Vulcan and Venus; Burton uses their marriages as exempla.

Original text 1651	Modern English
Source page 602 [11518]*Nevisanus lib.4.num.72.* Will have barrenness to be a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man growes jealous, I could give an instance, but be it as it is.	Nevizzano, in book 4, paragraph 72, makes barrenness a principal cause of jealousy. If her husband cannot perform as a man, someone else shall; they will leave no remedy untried, and thereupon the husband grows jealous. I could give an example, but let it stand as it is.[11519]
I finde this reason given by some men, because they have been formerly naught themselves, they think they may be so served by others, they turned up trumpe, before the Cards were shuffled; they shall have therefore *legem talionis,* like for like.	Some men give this reason: because they have previously been unfaithful themselves, they think others may treat them in the same way. They turned up trumps before the cards were shuffled; therefore they shall receive "the law of retaliation," like for like.[11520]
[11521]*Ipse miser docui, quo posset ludere pacto* *Custodes, eheu nunc premor arte meâ!*	Wretched that I am, I myself taught her how to deceive Her guards; alas, now my own skill is turned against me![11522]
Wretch as I was, I taught her bad to be, And now mine own sly tricks are put upon me.	Wretch that I was, I taught her to be false, And now my own sly tricks are played on me.
Mala mens, malus animus, as the saying is, ill dispositions cause ill suspitions.	"A bad mind, a bad disposition," as the saying goes: bad dispositions breed bad suspicions.

[11518] **Burton.** Source page 602, e: "Cum steriles sunt, ex mutatione viri se putant concipere." "When they are barren, they think they will conceive by changing the man."

[11519] **Editor.** "Play the man" means perform sexually; "barrenness" is inability to conceive. The passage reports Burton's historical assumptions about marriage and fertility. It is not a modern account of infertility.

[11520] **Editor.** Nevizzano is Giovanni Nevizzano, whose Sylva nuptialis supplies marriage lore throughout this discussion. The card image suggests taking the advantage prematurely; the retaliatory maxim frames suspicion as projection of one's own behaviour.

[11521] **Burton.** Source page 602, f: "Tibullus eleg.6." "Tibullus, elegy 6."

[11522] **Editor.** Tibullus 1.6.9–10: the speaker taught Delia to deceive her guards and is now deceived himself. Burton prints eheu for the checked text's heu heu. His following English couplet is a separate, freer rendering; both are retained.

Original text 1651	Modern English
[11523]*There is none jealous I durst pawne my life,* *But he that hath defil'd anothers wife,* *And for that he himself hath gone astray,* *He straightway thinks his wife will tread that way.*	I would stake my life that no man is jealous Except one who has defiled another's wife; And because he himself has gone astray, He immediately thinks his wife will take that path.[11524]
To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbes and flowes, the fewell of this furie, as [11525]*Vives* truely observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspitious humour.	To these two causes just named, or kindlers of this rage, I may well add the circumstances of time, place and people through which it ebbs and flows—the fuel of this fury, as Vives rightly observes—and similar accidents or occasions, arising from the partners themselves or from others, which greatly aggravate and intensify this suspicious disposition.
For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi, & multitudo peccantium* are great motives) though their own wives be never so fair, noble, vertuous, honest, wise, able and well given, they must have change.	For many men are so lustfully inclined, either through a depraved nature or through the excessive freedom they claim because of their greatness as noblemen—for "licence to sin, and the multitude of sinners" are powerful inducements—that however beautiful, noble, virtuous, chaste, wise, vigorous and well-disposed their own wives may be, they must have a change.
[11526]*Qui cum legitimi junguntur fœdere lecti,* *Virtute egregiis, facieq; domoq; puellis,* *Scorta tamen, fœdasq; lupas in fornice quærunt,* *Et per adulterium nova carpere gaudia tentant.*	Though bound by the covenant of lawful marriage To women distinguished in virtue, beauty and family, They still seek prostitutes and filthy whores in brothels, And try to pluck new pleasures through adultery.[11527]

[11523] **Burton.** Source page 602, g: "Wither's Sat." "Wither's satires."

[11524] **Editor.** The margin attributes the quatrain to George Wither's satires; its precise location remains to be collated. The verse makes a sweeping satirical claim, not a distinction Burton consistently maintains in the examples that follow.

[11525] **Burton.** Source page 602, h: "3. de Anima. Crescit ac decrescit zelotypia cum personis, locis, temporibus, negotiis." "On the Soul, book 3. Jealousy increases and decreases with people, places, times and affairs."

[11526] **Burton.** Source page 602, i: "Marullus."

[11527] **Editor.** Marullus is the name supplied by the margin; the precise poem has not been established. The Latin's four lines and Burton's compressed two-line English version are separately translated.

Original text 1651	Modern English
Who being match'd to wives most vertuous, Noble, and fair, fly out lascivious.	Though married to wives most virtuous, Noble and beautiful, they stray in lust.
Quod licet ingratum est, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his own wife, a noble vertuous Lady, and loved *Acte* a base queane in respect. [11528]*Cerinthus* rejected *Sulpitia,* a noble mans daughter, and courted a poor servant maid.	"What is permitted is unwelcome": what is commonplace is displeasing. Nero, says Tacitus, detested his own wife Octavia, a noble and virtuous lady, and loved Acte, by comparison a lowly woman. Cerinthus rejected Sulpicia, a nobleman's daughter, and courted a poor servant girl.[11529]
——tanta est alienâ in messe voluptas,	So great is the pleasure in another person's harvest,[11530]
for that [11531]*stolne waters be more pleasant:* or as *Vitellius* the Emperour was wont to say, *Jucundiores amores, qui cum periculo habentur,* like stolne Venison, still the sweetest is that love, which is most difficultly attained: they like better to hunt by stealth in another mans walk, then to have the fairest course that may be at game of their own.	for "stolen waters are more pleasant"; or, as the emperor Vitellius used to say, "The more delightful loves are those pursued with danger." Like stolen venison, the sweetest love is always that which is hardest to obtain. They prefer to hunt secretly in another man's grounds rather than enjoy the finest possible chase after game of their own.[11532]
[11533]*Aspice ut in cœlo modò sol, modò luna ministret,* *Sic etiam nobis una puella parum est.*	See how in heaven now the sun, now the moon performs its office; So too, for us one woman is not enough.[11534]

[11528] **Burton.** Source page 602, dagger: "Tibullus Epig." "Tibullus, epigram."

[11529] **Editor.** The Sulpicia poem is preserved in the Tibullan collection, 3.16.3–4, also numbered 4.10. It contrasts Servius's daughter Sulpicia with a lower-status rival. "Tibullus" in the margin identifies the collection, not necessarily the author. The Nero and Acte passage still requires collation with Tacitus.

[11530] **Editor.** An agricultural metaphor for pleasure sought with another man's partner. The line is retained as a separate quotation; its precise source remains to be verified.

[11531] **Burton.** Source page 602, k: "Prov.9.17." "Proverbs 9:17."

[11532] **Editor.** A "walk" is a hunting ground and a "course" a pursuit of game. Burton extends the stolen-water proverb into a poaching metaphor. The saying assigned to Vitellius is not independently verified here.

[11533] **Burton.** Source page 602, l: "Propert. eleg.2." "Propertius, elegy 2."

[11534] **Editor.** Propertius 2.22a.35–36, with Burton's wording Aspice ut in cœlo rather than the checked aspice uti caelo. The margin's abbreviated eleg.2. is preserved. Burton's English adds the judgment "often to the worse."

Original text 1651	Modern English
Source page 603 As Sun and Moon in Heaven change their course, So they change loves, though often to the worse.	As sun and moon in heaven change their course, So they change lovers, though often for the worse.
Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it. [11535]*Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the river *Evenus;* no sooner had he set *Dianira* on the other side, but he would have offered violence unto her, leaving *Hercules* to swim over as he could: and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death.	Or some beautiful object moves them so powerfully that they cannot restrain themselves: whether they hear of it or see it, they will pursue it. Nessus the centaur had agreed to carry Hercules and his wife across the river Evenus. No sooner had he set Deianira on the other side than he tried to rape her, leaving Hercules to swim across as best he could. Although her husband was watching, he would not stop until Hercules shot him dead with a poisoned arrow.[11536]
[11537]*Neptune* saw by chance that *Thessalian Tyro, Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquin* heard *Collatine* commend his wife, and was so far enraged, that in midst of the night to her he went. [11538]*Theseus* stole *Ariadne, vi rapuit* that *Trœzeniam Anaxa, Antiope,* and now being old, *Helena* a girle not yet ready for an husband.	Neptune happened to see Tyro of Thessaly, Eunippius's wife, and immediately, in the frenzy of his lust, assumed her husband's appearance and made him a cuckold. Tarquin heard Collatinus praise his wife, and was so inflamed that he went to her in the middle of the night. Theseus abducted Ariadne, "carried off by force" that Anaxa of Troezen, Antiope, and, when he was already old, Helen, a girl not yet ready for marriage.[11539]

[11535] **Burton.** Source page 603, star: "Ovid lib.9. Met. Pausanias Strabo, quum crevit imbribus hyemalibus. Dianeiram suscipit, Herculem nando sequi jubet." "Ovid, Metamorphoses, book 9; Pausanias; Strabo. When it swelled with winter rains, he took Deianira up and told Hercules to follow by swimming."

[11536] **Editor.** Ovid, Metamorphoses 9.101–133, describes Nessus carrying Deianira while Hercules swims. Burton's opening agreement to carry both is broader than that account. The references to Pausanias and Strabo remain uncollated.

[11537] **Burton.** Source page 603, dagger: "Lucian tom.4." "Lucian, volume 4."

[11538] **Burton.** Source page 603, dagger: "Plutarch."

[11539] **Editor.** The forms Eunippius and Trœzeniam Anaxa are retained from the print; the Tyro narrative and the list attributed to Plutarch require direct collation. "Vi rapuit" means seizure by force, not consensual elopement. Burton similarly abbreviates the Tarquin narrative.

Original text 1651	Modern English
Great men are most part thus affected all, as an horse they neigh, saith [11540]*Jeremiah,* after their neighbours wives,	Great men are, for the most part, all disposed this way: like horses they neigh, says Jeremiah, after their neighbours' wives,
——ut visâ pullus adhinnit equâ:	As a colt neighs at the sight of a mare.
And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. *Juno* in *Lucian* complains of *Jupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides he was a counterfeit *Amphitryo,* a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.	And if they are in company with other women, even in their own wives' presence, they must court and flirt with them. In Lucian, Juno complains that Jupiter kept kissing Ganymede before her very face, which offended her greatly. Besides, he impersonated Amphitryon, became a bull, a swan and a golden shower, and played many such wicked tricks, too lengthy and too shameful to relate.[11541]
Or that they care little for their own Ladies, and fear no Lawes, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to be dishonest; *Pietas, probitas, fides, privata bona sunt,* as [11542]he said long since, piety, chastity, and such like vertues are for private men: not to be much looked after in great Courts:	Or they care little for their own ladies and fear no laws, daring openly to keep prostitutes under their wives' noses. Unchastity is all too common among noblemen. "Piety, integrity and fidelity are private virtues," as someone said long ago: piety, chastity and similar virtues are for private men, and are scarcely to be sought in great courts.[11543]
And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, we may truely hold of chast potentates of our age. For great personages will familiarly run out in this kinde, and yield occasion of offence.	And what Suetonius said of the good princes of his time—that they could all be engraved on a single ring—we may truly say of the chaste rulers of our age. For great personages commonly go astray in this way and give cause for offence.[11544]

[11540] **Burton.** Source page 603, m: "Cap.5.8." "Chapter 5, verse 8."

[11541] **Editor.** These are mythological transformations and impersonations used in Jupiter's sexual encounters. Ganymede is the youth brought to Olympus. Burton's precise Lucian passage remains to be collated.

[11542] **Burton.** Source page 603, n: "Seneca."

[11543] **Editor.** Seneca, Thyestes 217–218, puts a related assertion into the mouth of the tyrant Atreus: sanctitas pietas fides. Burton substitutes pietas, probitas, fides. It is dramatic characterization, not an uncomplicated statement of Seneca's own ethics; Burton's subsequent English paraphrase is also retained.

[11544] **Editor.** The ring image means that good rulers are few enough to be represented on one small object. The attribution to Suetonius has not been located and is left unresolved.

Original text 1651	Modern English
[11545]*Montaigne* in his essayes, gives instance in *Cæsar, Mahomet* the Turk, that sacked *Constantinople,* and *Ladislaus* King of *Naples,* that besieged *Florence:* great men, and great souldiers, are commonly great &c. *probatum est,* they are good doers. *Mars* and *Venus* are equally ballanced in their actions,	Montaigne, in his Essays, gives examples in Caesar, Mehmed the Turk, who sacked Constantinople, and Ladislaus, king of Naples, who besieged Florence. Great men and great soldiers are commonly great—and so forth. "It is proved": they are good performers. Mars and Venus are evenly matched in their activities,[11546]
[11547]*Militis in galea nidum fecêre columbæ,* *Apparet Marti quam sit amica Venus.*	Doves have made their nest in a soldier's helmet; It is clear how friendly Venus is with Mars.
A dove within a head-piece made her nest, 'Twixt *Mars* and *Venus* see an interest.	A dove made her nest inside a helmet: See the bond between Mars and Venus.
Especially if they be bald, for bald men have ever been suspicious (read more in *Aristotle Sect.4. prob.19.*) as *Galba, Otho, Domitian,* and remarkable *Cæsar* amongst the rest. [11548]*Urbani servate uxores, mœchum calvum adducimus;*	Especially if they are bald, for bald men have always been suspect—read more in Aristotle, section 4, problem 19—such as Galba, Otho, Domitian and, conspicuous among them, Caesar. "Citizens, guard your wives: we are bringing home the bald adulterer."[11549]

[11545] **Burton.** Source page 603, o: "Lib.2.cap.23." "Book 2, chapter 23."

[11546] **Editor.** The margin cites Montaigne, Essays 2.23. "Great &c." and "good doers" are sexual innuendo. Mars and Venus stand for warfare and love; the following epigram associates Venus's doves with a soldier's helmet. Burton attributes it to the poems collected under Petronius.

[11547] **Burton.** Source page 603, dagger: "Petronius Catal." "Petronius, Catalecta."

[11548] **Burton.** Source page 603, star: "Sueton." "Suetonius."

[11549] **Editor.** "Suspicious" here means open to suspicion, as the examples and soldiers' taunt indicate. Suetonius, Julius 51, supplies the bald-adulterer verse. The Aristotelian reference and the larger physiognomic generalization remain unverified.

Original text 1651	Modern English
Source page 603–604 besides, this bald *Cæsar,* saith *Curio* in *Sueton,* was *omnium mulierum vir;* he made love to *Eunoe* Queen of *Mauritania,* to *Cleopatra,* to *Posthumia* wife to *Sergius Sulpitius,* to *Lollia* wife to *Gabinius,* to *Tertulla* of *Crassus,* and to *Mutia Pompey's* wife, and I know not how many besides: And well he might, for if all be true that I have read, he had a licence to lye with whom he list.	Besides, this bald Caesar, says Curio in Suetonius, was "every woman's husband." He made love to Eunoë, queen of Mauretania; Cleopatra; Postumia, wife of Sergius Sulpitius; Lollia, wife of Gabinius; Tertulla, wife of Crassus; Mucia, Pompey's wife; and I do not know how many others. And well he might, for if everything I have read is true, he had a licence to sleep with whomever he pleased.[11550]
Source page 604 *Inter alios honores Cæsari decretos* (as *Sueton.cap.52. de Julio,* and *Dion lib.44.* relate) *jus illi datum, cum quibuscunque fœminis se jungendi.* Every private History will yield such variety of Instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this.	"Among the other honours decreed to Caesar," as Suetonius, chapter 52 of Julius, and Dio, book 44, relate, "he was granted the right to unite himself with any women whatsoever." Every particular history will supply a variety of such examples: men otherwise good, wise, prudent, virtuous and brave, but all too culpable in this.[11551]

[11550] **Editor.** Suetonius, Julius 50–52, supplies the affairs and Curio's taunt. His text names Servius Sulpicius, where Burton prints Sergius Sulpitius. Curio's longer phrase also accuses Caesar of relations with men; Burton quotes only its first half, which is preserved as such.

[11551] **Editor.** Suetonius, Julius 52, reports Cinna's claim to have prepared a law allowing Caesar multiple marriages for procreation. Dio 44.7.3, compared in English, instead records a suggestion of unrestricted sexual access among extravagant honours proposed for Caesar. Neither passage by itself establishes Burton's assertion that such a licence was already granted. His source versions remain unidentified.

Original text 1651	Modern English
Priamus had fifty sons, but seventeen alone lawfully begotten. [11552]*Philippus bonus* left fourteen bastards. *Laurence Medices* a good Prince and a wise, but, saith [11553]*Machiavel,* prodigiously lascivious. None so valiant as *Castruccius Castrucanus,* but as the said author hath it, [11554]none so incontinent as he was.	Priam had fifty sons, but only seventeen were lawfully begotten. Philip the Good left fourteen illegitimate children. Lorenzo de' Medici was a good and wise prince, but, says Machiavelli, monstrously lustful. No one was as brave as Castruccio Castracani; yet, according to the same author, no one was as sexually unrestrained.[11555]
And 'tis not only predominant in *Grandies* this fault: but if you will take a great mans testimony, 'tis familiar with every base souldier in *France,* (and elsewhere I think) *This vice* ([11556]saith mine Author) *is so common with us in* France, *that he is of no accompt, a meer coward, not worthy the name of a souldier, that is not a notorious whoremaster*. In *Italy* he is not a gentleman, that besides his wife hath not a Courtesan and a mistress.	Nor does this fault prevail only among the great: if you accept a great man's testimony, it is familiar to every common soldier in France, and elsewhere too, I think. "This vice," says my author, "is so common among us in France that a man who is not a notorious whoremonger is held of no account, a mere coward, unworthy of the name of soldier." In Italy, a man is no gentleman unless, besides his wife, he has a courtesan and a mistress.[11557]

[11552] **Burton.** Source page 604, p: "Pontus Heuter vita ejus." "Pontus Heuterus, his life."

[11553] **Burton.** Source page 604, q: "Lib.8. Flor. hist. Dux omnium optimus & sapientissimus, sed in in re venereâ prodigiosus." "Florentine History, book 8. The best and wisest leader of all, but monstrous in sexual matters."

[11554] **Burton.** Source page 604, r: "Vita Castruccii. Idem uxores maritis abalienavit." "Life of Castruccio. The same man alienated wives from their husbands."

[11555] **Editor.** The named rulers are Philip the Good of Burgundy, Lorenzo de' Medici and Castruccio Castracani. These numerical and sexual claims are reproduced as Burton's reported examples, not independently verified biographies. The Machiavelli marginal quotation repeats in in; the repetition is preserved and translated once.

[11556] **Burton.** Source page 604, star: "Sesellius lib.2 de repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut ut nullius ferè pretii sit, & ignavus miles qui non in scortatione maximè excellat, & adulterio." "Seyssel, On the Commonwealth of the French, book 2. This vice now so prevails among the lowest ranks that a soldier who does not excel in whoring and adultery is held almost worthless and cowardly."

[11557] **Editor.** "Base" means low-ranking, not necessarily morally corrupt. The margin cites Claude de Seyssel and repeats ut. Burton's national and gender generalizations belong to his historical polemic; later he allows that either partner may be wholly innocent.

Original text 1651	Modern English
'Tis no marvail then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal husbands to entertain others in their rooms, and many times to court Ladies to their faces: other mens wives to wear their jewels: how shall a poor woman in such a case moderate her passion?	It is no wonder, then, that poor women are jealous in such circumstances, when they see themselves openly neglected, despised, loathed and mistreated; their unfaithful husbands entertaining others in their place, often courting ladies before their faces; other men's wives wearing their jewels. How can a poor woman in such a situation moderate her passion?
[11558]*Quis tibi nunc Dido cernenti talia sensus?*	What do you feel now, Dido, as you witness such things?[11559]
How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signes of his wives inconstancy? when as like *Milo's* wife, she dotes upon every young man she sees, or as [11560]*Martials Sota, —— deserto sequitur Clitum marito.*	On the other hand, how can a poor man keep himself from this deadly malady when he sees such obvious signs of his wife's inconstancy? When, like Milo's wife, she dotes on every young man she sees, or, like Martial's Sota, "abandons her husband and follows Clitus."[11561]
Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of the forbidden fruit: *Juvenal's Iberina* to an hair, she is as well pleased with one eye, as one man.	Although her husband is handsome and tall, fair and lovely to behold, able to satisfy any one woman, she will still taste the forbidden fruit. She is Juvenal's Iberina to the very hair: she is as content with one eye as with one man.[11562]

[11558] **Burton.** Source page 604, dagger: "Virg. Æn.4." "Virgil, Aeneid 4."

[11559] **Editor.** Virgil, Aeneid 4.408. The checked text has tum, "then," while Burton has nunc, "now"; the modern rendering follows Burton. Dido watches preparations for Aeneas's departure.

[11560] **Burton.** Source page 604, star: "Epig.9.lib.4." "Epigram 9, book 4."

[11561] **Editor.** Martial 4.9 addresses Labulla, daughter of Sota, who follows Clytus after abandoning her husband. Burton calls the woman Sota and changes the quotation into the third person. His wording is retained and translated; the Milo reference is unresolved.

[11562] **Editor.** Juvenal, Satire 6.53–54, names Hiberina in the checked text. "To an hair" means exactly. The comparison says that one husband satisfies her no more than having only one eye would.

Original text 1651	Modern English
If a young gallant come by chance into her presence, a *Fastidious Brisk,* that can wear his cloaths well in fashion, with a lock, gingling spur, a feather, that can cringe, and withal complement, court a Gentlewoman, she raves upon him, *O what a lovely proper man he was,* another *Hector,* an *Alexander,* a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat,* how neatly he did wear his cloaths!	If a young gallant happens to enter her presence —a Fastidious Brisk who can dress fashionably, with a lovelock, jingling spur and feather, who can bow and pay compliments and court a gentlewoman—she raves about him: "Oh, what a lovely, handsome man he was!" Another Hector, an Alexander, a splendid man, a demigod! How charmingly he bore himself, with what graceful dignity: "That was how he moved his eyes, his hands, his face." How elegantly he wore his clothes![11563]
[11564]*Quam sese ore ferens, quam forti pectore & armis,*	How noble his bearing, how brave his heart and arms![11565]
how bravely did he discourse, ride, sing and dance, &c. and then she begins to loath her husband, *repugnans osculatur,* to hate him and his filthy beard, his goatish complexion, as *Doris* said of *Polyphemus,* [11566]*Totus qui saniem, totus ut hircus olet,* he is a rammy fulsome fellow, a goblin faced fellow, he smels, he stinks,	How splendidly he talked, rode, sang and danced, and so on! Then she begins to loathe her husband, "kisses him reluctantly," hates him and his filthy beard and goatish appearance. As Doris said of Polyphemus, "He reeks all over of pus, all over like a he-goat": a rank, disgusting fellow, a goblin-faced fellow; he smells, he stinks,[11567]
Et cæpas simul alliumque ructat——	And belches onions and garlic together—

[11563] **Editor.** Fastidious Brisk is the affected gallant in Ben Jonson's Every Man Out of His Humour. A "lock" is a fashionable lovelock; "cringe" means make an elaborate bow. The Latin is Virgil, Aeneid 3.490, originally Andromache's recollection of Astyanax, adapted here to erotic admiration.

[11564] **Burton.** Source page 604, dagger: "Virg.4.Æn." "Virgil, Aeneid 4."

[11565] **Editor.** Virgil, Aeneid 4.11: Dido admires Aeneas. Burton prints Quam where the checked text has quem. The sense is preserved without forcing an unidiomatic literal rendering of that difference.

[11566] **Burton.** Source page 604, dagger: "Secundus syl." "Secundus, Sylvae."

[11567] **Editor.** "Rammy" means rank-smelling; "fulsome" means repulsively offensive. The margin cites Johannes Secundus's Sylvae; the exact lines about Polyphemus and the following onion-and-garlic line await collation.

Original text 1651	Modern English
si quando ad thalamum, &c. how like a dizard, a fool, an asse he looks, how like a clown he behaves himself! [11568]she will not come neer him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan,* at last,	"If ever he comes to the bedchamber," and so forth—how like a simpleton, a fool, an ass he looks; how like a boor he behaves! She will not come near him willingly, but rejects him altogether, as Venus did her soot-blackened Vulcan, until at last,
Nec Deus hunc mensâ, Dea nec dignata cubili est.	No god has deemed him worthy of the table, nor a goddess of her bed.[11569]
Source page 604–605 So did *Lucretia* a Lady of *Sene,* after she had but seen *Eurialus, in Eurialum tota ferebatur, domum reversa, &c.* she would not hold her eys off him in his presence,	So did Lucretia, a lady of Siena, after she had merely seen Euryalus: "She was wholly swept towards Euryalus; when she returned home," and so forth. In his presence she could not keep her eyes off him,[11570]
Source page 605 ——[11571]*tantum egregio decus enitet ore.*	So much beauty shines from that noble face.
and in his absence could think of none but him, *odit virum,* she loathed her husband forthwith, might not abide him.	And in his absence she could think of no one else. "She hates her husband": she immediately loathed her husband and could not bear him.
[11572]*Et conjugalis negligens tori, viro* *Præsente, acerbo nauseat fastidio.*	And neglecting the marriage bed, She feels bitter, sickening disgust in her husband's presence.[11573]

[11568] **Burton.** Source page 604, s: "Æneas Sylvius."

[11569] **Editor.** Virgil, Eclogue 4.63, quoted independently of its original context. Fuliginous means sooty or smoke-blackened, apt for Vulcan as smith. The original column retains the verse rather than supplying words Burton omits from the preceding line.

[11570] **Editor.** Aeneas Sylvius Piccolomini's Tale of Two Lovers concerns Lucretia of Siena and Euryalus. The marginal attribution begins on the preceding page and is placed at its printed anchor. The next Latin verse is Virgil, Aeneid 4.150.

[11571] **Burton.** Source page 605, star: "Virg.4.Æn." "Virgil, Aeneid 4."

[11572] **Burton.** Source page 605, dagger: "S. Græco Simonides." "Simonides, from the Greek; the printed initial S. is unresolved."

[11573] **Editor.** The marginal attribution names Simonides and a Greek source, but the exact poem and the initial S. remain unresolved. The Latin describes aversion to the marriage bed; Burton's English narrows this to the husband's appearance. Both are separately retained.

Original text 1651	Modern English
All against the Laws of Matrimony, She did abhor her husbands *Phisnomy,*	Against all the laws of matrimony, She abhorred her husband's face,
and sought all opportunity to see her sweet heart again. Now when the good man shall observe his wife so lightly given, *to be so free, and familiar with every gallant, her immodesty and wantonness* (as [11574]*Camerarius* notes) it must needs yield matter of suspition to him,	and sought every opportunity to see her sweetheart again. Now when a husband notices that his wife is so flighty, "so free and familiar with every gallant," her immodesty and wantonness, as Camerarius observes, must necessarily give him grounds for suspicion.
when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to plays, masks, feasts, and all publique meetings, shall use such immodest [11575]gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another *Socrates,* but be suspicious, and instantly jealous? [11576]*Socraticas tandem faciet transcendere metas;*	When she continually dresses herself up beyond her means and station, makes pointless journeys and unnecessary visits, stays out so long with this or that companion, goes so frequently to plays, masques, feasts and public gatherings, uses such immodest gestures and unrestrained language, and also shows some distaste for her husband—how can he avoid being suspicious and immediately jealous, even if he were another Socrates? "At last she will make him overstep even Socratic bounds."[11577]
More especially when he shall take notice of their more secret and sly tricks, which to cornute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, Saints in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence,	All the more when he notices the secret, sly tricks they commonly use to make their husbands cuckolds: "While you play, she makes a plaything of you." They profess love, honour and chastity, and seem to value their husbands above all living men. Saints in appearance, so skilfully can they dissemble that they will not so much as look at another man in their husband's presence,

[11574] **Burton.** Source page 605, t: "Cent.2.ca.38. Oper. subcis. mulieris liberius & familiarius communicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro præbet." "Miscellaneous Hours, century 2, chapter 38. The licence and immodesty of a woman who converses too freely and familiarly with everyone gives her husband grounds for adverse comment and suspicion."

[11575] **Burton.** Source page 605, u: "Voces liberæ, oculorum colloquia, contrectationes parum verecundæ, motus immodici, &c. Heinsius." "Unrestrained speech, conversations of the eyes, immodest touching, excessive movements, etc. Heinsius."

[11576] **Burton.** Source page 605, star: "Chaloner."

[11577] **Editor.** "Pranks up" means dresses showily; "impertinent" means irrelevant or needless. Socrates represents proverbial patience. The line assigned to Chaloner says that even those limits of endurance can be exceeded.

Original text 1651	Modern English
[11578]so chaste, so religious, and so devout, they cannot endure the name or sight of a quean, a harlot, out upon her: and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to be sick and swoune, (like *Iocundo's* wife in [11579]*Ariosto,* when her husband was to depart) and yet arrant, &c. they care not for him,	so chaste, so religious and devout that they cannot endure the name or sight of a whore, a harlot—shame on her! In outward behaviour they are most affectionate and attentive, kissing their husband and hanging about his neck—"dear husband, sweet husband"—and greeting him with a composed expression, especially when he comes home. If he leaves, they weep, sigh and lament, pretend to be ill and faint, like Jocundo's wife in Ariosto when her husband was about to depart; yet they are utter—and so forth. They care nothing for him,[11580]
Aye me, the thought (quoth she) makes me so fraid, *That scarce the breath abideth in my brest;* *Peace my sweet love and wife,* Jocundo *said,* *And weeps as fast, and comforts her his best, &c.* *All this might not asswage the womans pain,* *Needs must I die before you come again,* *Nor how to keep my life I can devise,* *The doleful days and nights I shall sustain,* *From meat my mouth, from sleep will keep mine eys, &c.* *That very night that went before the morrow,* *That he had pointed surely to depart,* Jocundo's *wife was sick, and swoun'd for sorrow* *Amid his arms, so heavy was her heart.*	"Alas," she said, "the thought so frightens me That scarcely any breath remains within my breast." "Peace, my sweet love and wife," Jocundo said, And wept as freely, comforting her as best he could, and so on. All this could not relieve the woman's pain: "I must surely die before you return. I cannot think how I shall stay alive; The sorrowful days and nights I must endure Will keep food from my mouth and sleep from my eyes," and so on. That very night before the morning On which he had firmly planned to leave, Jocundo's wife was ill and fainted with grief Within his arms, so heavy was her heart.
And yet for all these counterfeit tears and protestations, *Iocundo* coming back in all haste for a Jewel he had forgot,	Yet for all these sham tears and declarations, when Jocundo hurried back for a jewel he had forgotten,

[11578] **Burton.** Source page 605, dagger: "What is here said, is not prejudicial to honest women."

[11579] **Burton.** Source page 605, x: "Lib.28.st.13." "Book 28, stanza 13."

[11580] **Editor.** Burton's marginal qualification excludes "honest," or chaste, women; "arrant, &c." suppresses an insult. The following composite verse corresponds to Ariosto, Orlando furioso 28.13–14 and 17; the discovery on the next page corresponds to 28.21. Thus the margin's stanza 13 marks the opening, not the whole extract. Burton's English translator and edition remain uncollated.

Original text 1651	Modern English
Source page 606 *His chaste and yoke fellow he found,* *Yok't with a knave, all honesty neglected,* *Th'adulterer sleeping very sound,* *Yet by his face was easily detected:* *A beggars brat bred by him from his cradle,* *And now was riding on his masters saddle.*	He found his chaste companion in marriage Coupled with a knave, all chastity abandoned. The adulterer was sleeping soundly, Yet was easily recognized by his face: A beggar's child whom he had raised from the cradle, Now riding in his master's saddle.
Thus can they cunningly counterfeit, as [11581]*Platina* describes their customes, *kiss their husbands whom they had rather see hanging on a Gallowes, and swear they love him dearer then their own lives; whose soul they would not ransome for their little dogs;*	Thus skilfully can they deceive, as Platina describes their habits: "Kiss their husbands, whom they would rather see hanging on a gallows, and swear they love him more dearly than their own lives; yet they would not ransom his life at the cost of their little dog's."[11582]
——similis si permutatio detur, *Morte viri cupiunt animam servare catellæ.*	If such an exchange were offered, They would wish to save their little dog's life by their husband's death.
Many of them seem to be precise and holy forsooth, and will go to such a [11583]*Church,* to hear such a good man by all means, an excellent man, when 'tis for no other intent (as he follows it) then *to see and to be seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk, Frier, or to entise some good fellow.*	Many of them appear scrupulously religious and holy, indeed, and insist on going to a particular church to hear such a good man, such an excellent man, when their sole purpose, as he continues, is "to see and be seen, to observe the latest fashions, to meet some procurer, bawd, monk or friar, or to entice some lively fellow."

[11581] **Burton.** Source page 606, y: "Dial amor. Pendet fallax & blanda circa oscula mariti, quem in cruce, si fieri posset, deosculari velit; Illius vitam chariorem esse sua jurejurando affirmat: quem certe non redimeret animâ catelli si posset." "Dialogue on Love. Deceitful and flattering, she hangs upon her husband's kisses, though she would prefer to kiss him on the gallows if she could. She swears that his life is dearer than her own, yet she would certainly not ransom him with her little dog's life if she could."

[11582] **Editor.** Platina is Bartolomeo Sacchi. "Soul" here carries the sense of life, clarified by anima in the Latin. The satire claims the wife would sacrifice her husband to save her pet. The Platina quotation and unattributed couplet require full collation.

[11583] **Burton.** Source page 606, z: "Adeunt templum ut rem divinam audiant, ut ipsæ simulant, sed vel ut Monachum fratrem, vel adulterum lingua, oculis, ad libidinem provocent." "They enter church to hear divine service, as they pretend, but really to provoke a monk, friar or adulterer to lust with tongue and eyes."

Original text 1651	Modern English
For they perswade themselves, as [11584]*Nevisanus* shews, *That it is neither sin nor shame to lye with a Lord or a parish Priest, if he be a proper man:* [11585]*and though she kneele often, and pray devoutly,* 'tis (saith *Platina*) *not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts return, her Panders health.*	For they persuade themselves, as Nevizzano shows, "that it is neither sin nor shame to sleep with a lord or a parish priest, if he is a handsome man." And though she kneels often and prays devoutly, says Platina, "it is not for her husband's welfare, her children's good or any friend, but for her sweetheart's return and her procurer's health."

[11584] **Burton.** Source page 606, a: "Lib.4.num.81. Ipsæ sibi persuadent, quod adulterium cum Principe vel cum Præsule, non est pudor, nec peccatum." "Book 4, paragraph 81. They persuade themselves that adultery with a prince or prelate is neither shame nor sin."

[11585] **Burton.** Source page 606, b: "Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mœchi si abest, pro valetudine lenonis si ægrotet." "She prays to God and makes vows not for the welfare of husband, son or kinsman, but for her adulterous lover's return if he is away, and her procurer's health if he is ill."

Original text 1651	Modern English
If her husband would have her go, she fains her self sick, [11586]*Et simulat subitò condoluisse caput:* her head akes, and she cannot stir: but if her Paramour ask as much, she is for him in all seasons, at all houres of the night.	If her husband wants her to go out, she pretends to be ill: "And pretends that her head has suddenly begun to ache." Her head hurts, and she cannot move. But if her lover asks the same, she is ready for him at any time, at every hour of the night.[11587]
[11588]In the Kingdome of *Malabar,* and about *Goa* in the East-Indies, the women are so subtile, that with a certain drink they give them to drive away cares as they say, [11589]*they will make them sleep for twenty foure houres, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands cuckolds to their faces.*	In the kingdom of Malabar and around Goa in the East Indies, the women are so cunning that, with a certain drink they give their husbands supposedly to drive away cares, "they make them sleep for twenty-four hours, or so intoxicate them that they remember nothing of what they saw done or heard; then, by washing their feet, restore them again, and so make their husbands cuckolds before their faces."[11590]
Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *Augusta, Livia, non nisi plena navi vectorem tollebat.* But as he said,	Some are unfaithfully disposed at all times towards anyone they like; others are more cautious, restricting themselves to a few people at particular times, as the empress Livia "would take a passenger aboard only when the ship was full." But as the poet said,[11591]

[11586] **Burton.** Source page 606, c: "Tibullus."

[11587] **Editor.** Tibullus 1.6.36 supplies the pretended headache. Burton uses it to continue the contrast between a husband's request and a lover's. The Latin and the following English explanation remain distinct.

[11588] **Burton.** Source page 606, d: "Gartardus Arthus descript. Indiæ Orient. Linchosten." "Gartardus Arthus, Description of the East Indies; Linschoten."

[11589] **Burton.** Source page 606, e: "Garcias ab Horto hist. lib.2.cap.24. Daturam herbam vocat & describit. Tam proclives sunt ad venerem mulieres ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recordentur, at dormiant, & post lotionem pedum, ad se restituunt, &c." "Garcia da Orta, History, book 2, chapter 24. He names and describes the plant datura. Women are so inclined to lust that they intoxicate their husbands for twenty-four hours with a certain liquid, so that they see nothing, remember nothing, but sleep; then after washing their feet they restore them to themselves, etc."

[11590] **Editor.** These are travellers' allegations about Malabar and Goa, cited through Arthus, Linschoten and Garcia da Orta. The marginal note names datura, but the account, especially restoration by washing the feet, is reproduced as a historical claim, not validated pharmacology.

[11591] **Editor.** The printed name is Livia, with a dagger that has no corresponding marginal entry on this page. Macrobius, Saturnalia 2.5.9, assigns the "full ship" joke to Julia: she claims to admit a lover only when already pregnant by her husband. Burton's name is retained, with the discrepancy recorded here.

Original text 1651	Modern English
[11592]*No pen could write, no tongue attain to tell,* *By force of eloquence, or help of Art,* *Of womens treacheries the hundreth part.*	No pen could write, no tongue succeed in telling, By eloquence's power or art's assistance, A hundredth part of women's treacheries.
Both, to say truth, are often faulty; Men and women give just occasions in this humor of discontent, aggravate and yield matter of suspition: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves.	Both sexes, to tell the truth, are often at fault. Men and women give genuine grounds for this discontent, aggravating it and furnishing matter for suspicion. Yet most of the principal causes arise from other external accidents and circumstances, even when the partners themselves are innocent and both well disposed.
Source page 606–607 The undiscreet carriage of some lascivious gallant (& *è contra* of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, saith *Benedetto Varchi,* and otherwise unhandsome, he suspects him the less; but if a proper man, such as was *Alcibiades* in *Greece,* and *Castruccius Castrucanus* in *Italy,* well descended, commendable for his good parts, he taketh on the more, and watcheth his doings.	The indiscreet behaviour of some lustful gallant—and, conversely, of some flighty woman—through frequent visits to a house and bold, improper gestures, may cause a breach. By his excessive familiarity he may colour the husband thoroughly yellow, if the husband already inclines that way. If the visitor is poor, of low birth and otherwise unattractive, says Benedetto Varchi, the husband suspects him less. But if he is handsome, like Alcibiades in Greece or Castruccio Castracani in Italy, well born and admired for his accomplishments, the husband grows more agitated and watches his actions.[11593]

[11592] **Burton.** Source page 606, f with adjacent attribution at foot of page: "Ariosto. Lib.28.st.75." "Ariosto, book 28, stanza 75."

[11593] **Editor.** Yellow is the conventional colour of jealousy; Burton sustains the image in "colour him quite out." The two instances of "he" shift between the visitor and the husband; the modern version makes those roles explicit.

Original text 1651	Modern English
Source page 607 [11594]*Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbare to accompany her any more.	The emperor Theodosius gave his wife Eudoxia a golden apple when he was courting her. Long afterwards she gave it to a young gallant at court with whom she was particularly acquainted. Seeing the apple in his hand, the emperor immediately suspected his wife of more unchastity than there was, banished the man from court, and from that day onwards ceased to have relations with her.[11595]
[11596]A rich merchant had a fair wife; according to his custome he went to travell; in his absence a good fellow tempted his wife; she denied him; yet he dying a little after, gave her a legacy for the love he bore her. At his return her jealous husband because she had got more by land than he had done at Sea, turned her away upon suspition.	A rich merchant had a beautiful wife. As usual, he went travelling; in his absence a fellow tried to seduce her. She refused him; nevertheless, when he died shortly afterwards, he left her a legacy because of his love for her. On returning, her jealous husband, because she had gained more on land than he had at sea, cast her out on suspicion.[11597]
Now when those other circumstances of time and place, opportunity and importunity shall concurre, what will they not effect?	Now when those other circumstances of time and place, opportunity and persistent solicitation, combine, what will they not accomplish?

[11594] **Burton.** Source page 607, dagger: “Lipsius Polit.” “Lipsius, Politics.”

[11595] **Editor.** The margin cites Lipsius’s Politics. The apple story is commonly associated with Theodosius II and Eudocia; Burton prints Eudoxia and gives a particular version involving a courtship gift. Those details are preserved pending collation with Lipsius, rather than silently replaced by another account.

[11596] **Burton.** Source page 607, star: “Seneca lib.2. controv.8.” “Seneca, Controversies, book 2, controversia 8.”

[11597] **Editor.** The story is Seneca the Elder, Controversies 2.7 in the checked numbering, where the foreign merchant is the would-be seducer, and his will praises the wife’s chastity. Burton gives 2.8 and calls the husband a merchant. The comparison between her gains on land and his at sea also occurs in the rhetorical exercise.

Original text 1651	Modern English
Fair opportunitie can win the coyest she that is, *So wisely he takes time, as hee'll be sure he will not miss:* *Then he that loves her gamesome vean, and tempers toyes with art,* *Brings love that swimmeth in her eye: to dive into her heart.*	A favourable opportunity can win the most reluctant woman, If he chooses his moment so wisely that he is sure not to fail; Then he who loves her playful humour, and skilfully blends his dalliance, Makes the love that swims in her eye dive into her heart.[11598]
As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech, as that merry companion in the [11599]Satyrist did to his *Glycerium, adsidens & interiorem palmam amabiliter concutiens,*	At plays, masques, great feasts and banquets, for example, one man singles out his wife to dance, another courts her in his presence, a third tempts her, and a fourth slips into her favour with a pleasing compliment and a sweet smile, ingratiating himself with a double-entendre. So did that merry fellow in the satirist with his Glycerium, "sitting beside her and affectionately pressing the inside of her palm,"[11600]
Quod meus hortus habet sumas impunè licebit, *Si dederis nobis quod tuus hortus habet,*	You may freely take what my garden contains, If you give me what your garden contains,
with many such. &c. and then as he saith,	and many such things, and so forth. And then, as the poet says,
[11601]She may no while in chastity abide, That is assaid on every side.	She cannot long remain chaste Who is assailed on every side.[11602]

[11598] **Editor.** "Opportunity" supplies the occasion; "importunity" means persistent solicitation. The four-line verse is unattributed in this passage. "Toys" means playful or amorous trifles; "vean" is vein or disposition.

[11599] **Burton.** Source page 607, star: "Bodicher. Sat." "Bodicher, satires."

[11600] **Editor.** "Amphibological" means deliberately ambiguous, here a sexual double-entendre. The margin's Bodicher remains to be fully identified. The garden exchange is suggestive, and pressing the palm adds a physical signal to the verbal one.

[11601] **Burton.** Source page 607, unmarked: "Chaucer."

[11602] **Editor.** "Assaid" means assailed or tried. The unmarked margin attributes the couplet to Chaucer; the precise text and edition remain to be checked. Its spelling has been retained apart from mechanical long-s normalization.

Original text 1651	Modern English
For after a great feast, [11603]*Vino sæpè suum nescit amica virum. Noah* (saith [11604]*Hierome*) *shewed his nakedness in his drunkenness, which for six hundred yeers he had covered in soberness.* Lot lay with his daughters in his drink, as *Cyneras* with *Myrrha,*	For after a great feast, "In wine a woman often fails to recognize her own man." Noah, says Jerome, "exposed in drunkenness the nakedness he had covered for six hundred years in sobriety." Lot slept with his daughters when drunk, as Cinyras did with Myrrha,[11605]
——[11606]*quid enim Venus ebria curat?*	For what does drunken Venus care?[11607]
The most continent may be overcom, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, *confirmed* [11608]*by others, grow impudent, and confident, and get an ill habit.*	The most sexually restrained may be overcome. Or if, in another way, they keep bad company, those who are modest in themselves and dare not transgress, "encouraged by others, grow shameless and bold, and acquire a bad habit."
[11609]*Alia quæstus gratiâ matrimonium corrumpit,* *Alia peccans multas vult morbi habere socias.*	One woman corrupts marriage for the sake of gain; Another, herself transgressing, wants many companions in her disease.[11610]

[11603] **Burton.** Source page 607, g: "Tibullus."

[11604] **Burton.** Source page 607, dagger: "Epist.85.ad Oceanum. Ad unius horæ ebrietatem nudat femora, quæ per sexcentos annos sobrietate contexerat." "Letter 85 to Oceanus. In one hour's drunkenness he bares the thighs he had covered for six hundred years in sobriety."

[11605] **Editor.** The wine line is Propertius 2.33b.34, despite the Tibullus attribution. Jerome, Letter 69.9 to Oceanus, has sexcentos, "six hundred," in the checked Latin transcription, supporting Burton against the checked English version's sixty. His marginal number 85 remains unexplained. Jerome discusses clerical temperance through Noah and Lot; Cinyras and Myrrha supply Burton's mythological incest parallel.

[11606] **Burton.** Source page 607, star: "Juv.Sat.13." "Juvenal, satire 13."

[11607] **Editor.** Juvenal, Satire 6.300, not Satire 13 as printed in the margin. Venus personifies sexual desire; the question asks what restraint drunken lust will observe.

[11608] **Burton.** Source page 607, h: "Nihil audent primo, post ab aliis confirmatæ, audaces & confidentes sunt. Ubi semel verecundiæ limites transierint." "At first they dare nothing; afterwards, encouraged by others, they are daring and confident, once they have crossed the bounds of modesty."

[11609] **Burton.** Source page 607, star: "Euripides."

[11610] **Editor.** The margin assigns this Latin couplet to Euripides. The exact Greek passage and Latin intermediary remain unresolved. The disease metaphor describes the sharing and encouragement of sexual misconduct.

Original text 1651	Modern English
Or if they dwell in suspected places, as in an infamous Inne, neer some Stewes, neer Monkes, Friers, *Nevisanus* addes, where be many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspition. *Martial* of old enveighed against them that counterfeited a disease to go to the Bath; for so, many times,	Or if they live in suspect places—an ill-reputed inn, near brothels, near monks or friars, Nevizzano adds—where there are many tempters and solicitors, idle people who frequent their company, it may give reasonable grounds for suspicion. Martial long ago inveighed against women who feigned illness to go to the baths; for in this way, often,
[11611]*——relicto* *Conjuge Penelope venit, abit Helene.*	Leaving her husband behind, She arrives a Penelope and leaves a Helen.[11612]
Source page 607–608 *Æneas Sylvius* puts in a caveat against Princes Courts, because there be *tot formosi juvenes qui promittunt,* so many brave suiters to tempt, &c. [11613]*If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them.*	Aeneas Sylvius issues a warning against princes' courts, because there are "so many handsome young men making promises," so many splendid suitors to tempt her, and so on. "If you leave her in such a place, you will probably find her in company you dislike: either they have come to her, or she has gone to them."

[11611] **Burton.** Source page 607, unmarked following Euripides entry: "1.63." "Book 1, epigram 63; provisionally attached to Martial in the body."

[11612] **Editor.** Martial 1.62.5–6 in the checked numbering; the detached marginal 1.63. is provisionally attached here and retained. Burton omits intervening words of Martial's line. Penelope signifies fidelity, Helen departure with another man. The poem describes the baths at Baiae; "the Bath" is rendered as baths, not silently identified with the English city.

[11613] **Burton.** Source page 608, dagger: "De miser. curialium. Aut alium cum eâ invenies, aut ipse alium reperies." "On the Miseries of Courtiers. Either you will find another man with her, or you yourself will find another."

Original text 1651	Modern English
Source page 608 [11614]*Kornmannus* makes a doubting jest in his lascivious Countrey, *Virginis illibata censetur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater noster,* When a Scholler talkes with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*.	Kornmann makes a sceptical joke in his lustful Country: “Is a maiden’s chastity considered untouched when scholars frequently visit her?” And Baldus the lawyer continues the mockery: “When a scholar,” he says, “speaks with a girl, he is not presumed to be saying the Our Father to her.” When a scholar talks privately with a maiden or another man’s wife, it is presumed that he is not saying an Our Father.[11615]
Or if I shall see a Monke or a Frier climb up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousie, which are intended or remitted as their circumstances vary.	Or if I see a monk or friar climbing a ladder at midnight into a maiden’s or widow’s bedroom window, I shall hardly think he is going there to administer the sacraments or hear her confession. These are the ordinary causes of jealousy, which intensify or diminish as their circumstances vary.

[11614] **Burton.** Source page 608, i: “Cap.18.de Virg.” “On Virgins, chapter 18.”

[11615] **Editor.** Kornmann’s book is cited as On Virgins in the margin; Burton’s capitalized “Countrey” is retained without treating it as a verified title. Pater noster is the opening of the Lord’s Prayer, “Our Father.” The Baldus attribution and Kornmann’s chapter remain to be collated.

Original text 1651	Modern English
MEMB. 2. SUBSECT. 1.	**MEMBER 2. SUBSECTION 1.**
Symptomes of Jealousie, fear, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.	**Symptoms of jealousy: fear, sorrow, suspicion, strange actions, gestures, outrages, confinement, oaths, trials, laws, and so on.**
Of all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Fear* and *Sorrow,* which is common to all Melancholy, anxiety of minde, suspition, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain.	Of all passions, as I have already shown, love is the most violent; and of the bitter potions that this love-melancholy supplies, its bastard offspring jealousy is the strongest, as appears from the extraordinary symptoms it has and produces. Besides fear and sorrow, which are common to all melancholy, anxiety of mind, suspicion, exaggeration, restless thoughts, paleness, wasting, neglect of business and the like, these people are afflicted still further, and to a greater degree.[11616]
'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis,* as [11617]*Chrysostome* observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt,* they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius,* more than ordinarily suspitious.	It is a more vehement passion, a more furious disturbance, a bitter pain, a fire, a destructive inquisitiveness, gall spoiling the honey of our life, madness, dizziness, plague, hell. They are troubled beyond the ordinary measure; they lose "the blessing of peace," as Chrysostom observes. Although they are rich, dine sumptuously and have noble family connections, "they are the most miserable of all": they are utterly miserable, more than ordinarily discontented, sadder —"nothing is sadder"—and more than ordinarily suspicious.[11618]

[11616] **Editor.** The heading begins Member 2, Subsection 1 of the Third Partition, Section 3. "Symptoms" includes emotions, bodily signs and conduct, and eventually social practices and laws. Burton's melancholy remains an early modern category, not a single present-day diagnosis.

[11617] **Burton.** Source page 608, star: "Hom.38.in c.17.Gen. Etsi magnis affluunt divitiis, &c." "Homily 38 on Genesis 17. Although they abound in great riches, and so on."

[11618] **Editor.** "Gall" means bitterness, with the bodily sense of bile; "pernicious curiosity" means harmful prying. Chrysostom, Homilies on Genesis 38.5, contrasts domestic peace with the misery of jealous spouses despite wealth, fine food and noble birth. The French translation confirms this context. The homily begins from Genesis 16:1, not chapter 17 as Burton's margin says; his Latin version remains uncollated.

Original text 1651	Modern English
Jealousie, saith [11619]*Vives, begets unquietness in the minde, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself* (as all melancholy men do in other matters) *with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconstrue,* he pryes into every corner, follows close, observes to an hair. 'Tis proper to Jealousie so to do,	Jealousy, says Vives, "breeds unrest in the mind, night and day: he hunts after every word he hears, every whisper, and magnifies it to himself"—as all melancholy people do in other matters—"with the most unjust accusations against others. He misinterprets everything said or done, all too ready to misunderstand or misconstrue." He pries into every corner, follows closely, observes to a hair's breadth. It is characteristic of jealousy to act so,
Pale hag, infernall fury, pleasures smart, *Envies observer, prying in every part.*	Pale hag, infernal fury, pleasure's torment, Envy's watcher, prying everywhere.[11620]
Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,	Besides those strange gestures: staring, frowning, grimacing, rolling the eyes, threatening, ghastly looks, an uneven gait, interrupted, hasty half-turns. Sometimes he will sigh, weep and sob with anger,
Nempe suos imbres etiam ista tonitrua fundunt,	Indeed, even these thunderclaps pour down their showers,[11621]

[11619] **Burton.** Source page 608, k: "3.de Anima. Omnes voces, auras, omnes susurros captat zelotypus, & amplificat apud se cum iniquissima de singulis calumnia. Maxime suspitiosi, & ad pejora credendum proclives." "On the Soul, book 3. The jealous man catches every word, every breath, every whisper, and magnifies them to himself with the most unjust accusation against each person. Extremely suspicious, and inclined to believe the worst."

[11620] **Editor.** Samuel Daniel, The Complaint of Rosamond, in the address to Jealousy beginning "Thou hast a thousand gates." The consulted text reads "Envious observer"; Burton prints "Envies observer," retained as "Envy's watcher." "Smart" means pain or torment.

[11621] **Editor.** The thunderstorm metaphor joins angry outbursts to the tears that follow them. The exact source of this unattributed Latin line has not been established.

Original text 1651	Modern English
Source page 608–609 swear and bely, slander any man, curse, threaten, braule, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kisse and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then eftsoons, impatient as he is, rave, roar, and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c.	swear and tell lies about people, slander anyone, curse, threaten, brawl, scold and fight. At other times he will flatter her and speak kindly, ask forgiveness, kiss and embrace her, condemn his rashness and folly, vow, protest and swear that he will never do so again. Then, soon afterwards, unable to restrain himself, he will rave, roar and strike out like a madman, punch her in the sides, perhaps drag her about, drive her out of doors and send her home. He will have a divorce at once; she is a whore, and so on.[11622]
Source page 609 by and by with all submiss complement intreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, not leave her for a kingdom; so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians,	Before long he treats her kindly with every submissive compliment and brings her in again. He loves her dearly; she is his sweet, kindest, most loving wife; he would not exchange her or leave her for a kingdom. So he goes on, back and forth, as the whim takes him or something stirs him; but for the most part he is quarrelsome, fretful and restless, accusing and suspecting not only strangers but brothers and sisters, father and mother, his nearest and dearest friends. He thinks with those Italians,
Chi non tocca parentado, *Tocca mai e rado.*	Who does not touch his kin Touches never, or rarely.[11623]

[11622] **Editor.** “Coll” means embrace; “eftsoons,” soon afterwards; “toy,” in the next passage, a whim or fancy. The sequence of assault, apology, reassurance and renewed assault is explicit in Burton, and is retained without softening.

[11623] **Editor.** The Italian uses “touch” with a sexual implication: the jealous person suspects even close relations. The awkward “mai e rado,” literally “never and rarely,” is rendered as “never, or rarely.” The proverb’s printed source remains unidentified.

Original text 1651	Modern English
And through fear, conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she fishes, still prying on all sides; or as a Cat doth a Mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,	Through fear he imagines things almost incredible and impossible to accomplish. Like a heron fishing, always peering in every direction, or a cat watching a mouse, he never takes his eyes off her. He stares at him, at her, observing precisely whom she looks at, who looks at her, what she says and does. At dinner, at supper, sitting, walking, at home or abroad, he is the same: always questioning, wandering about, gazing, listening, frightened by every little thing. Why did she smile? Why did she pity him, praise him? Why did she drink twice to that man? Why did she offer to kiss, to dance, and so on? A whore, a whore, an utter whore. He confesses all this in the poet's words,[11624]
[11625]*Omnia me terrent, timidus sum, ignosce timori,* *Et miser in tunica suspicor esse virum.* *Me lædit si multa tibi dabit oscula mater,* *Me soror, & cum qua dormit amica simul.*	Everything frightens me; I am afraid: forgive my fear. Wretched that I am, I suspect a man beneath a woman's tunic. It hurts me if your mother gives you many kisses, Your sister too, and the female friend who sleeps beside you.[11626]
Each thing affrights me, I do fear, Ah pardon me my fear, I doubt a man is hid within The cloathes that thou dost wear,	Everything frightens me; I am afraid. Ah, pardon my fear: I suspect a man is hidden in The clothes that you wear.

[11624] **Editor.** "Hearn" is a heron. "Mandring" is taken as wandering or roaming about, in a series of watchful, restless actions. "Drink twice to" means offer two drinking salutes; "arrant" means utter or thoroughgoing.

[11625] **Burton.** Source page 609, l: "Propertius."

[11626] **Editor.** Propertius 2.6. Burton gives lines 13–14 before 11–12, with verbal differences including "terrent" where the consulted Latin has "laedent." His English quatrain translates only the first pair of his Latin lines, and makes the person wearing the tunic the beloved. Both versions are retained separately; neither is made to replace the other.

Original text 1651	Modern English
Is ’t not a man in womans apparel? is not some body in that great chest, or behinde the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a Mouse do but stir, or the winde blow, a casement clatter, that’s the villaine, there he is; by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.	Is that not a man in women’s clothing? Is someone not hiding in that great chest, behind the door or the hangings, or in one of those barrels? Might a man not creep in through the window by a rope ladder, come down the chimney, have a false key, or get in while he is asleep? If a mouse so much as stirs, the wind blows or a window rattles, that is the villain: there he is! If he had his way, no man would see her, greet her or speak to her; she would never leave his sight, even to relieve herself.
[11627]*Non ita bovem Argus, &c.* Argus did not so keep his Cow, that watchfull dragon the golden fleece, or Cerberus the coming in of Hell, as he keepes his wife. If a dear friend or neer kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c.	“Argus did not guard his cow so,” and so on. Argus did not guard his cow, nor that watchful dragon the Golden Fleece, nor Cerberus the entrance to hell, as he guards his wife. If a dear friend or close relative comes as a guest to visit him, he never lets the man out of his sight or company, lest perhaps—and so on.[11628]
Source page 609–610 If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way, come back again in all post hast, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a stranger court his own wife in some disguised habit.	If his business requires him to leave home, he either locks her up or entrusts her to reliable friends with a mass of instructions and solemn declarations. He appoints and bribes this man and that woman to keep watch; during his absence one servant is set to watch another, and all of them to watch his wife. Yet none of this is enough. However urgent his business, halfway there he will return at full speed, rise from supper or leave at midnight, sometimes abandon his business altogether, and court his own wife as a stranger, wearing a disguise.[11629]

[11627] **Burton.** Source page 609, m: “Æneas Silv.” “Aeneas Sylvius.”

[11628] **Editor.** Argus guarded Io in the form of a cow; a dragon guarded the Golden Fleece, and Cerberus guarded the underworld. Burton’s margin names Aeneas Sylvius (Pius II), but the precise passage is uncollated. The unfinished “lest” deliberately leaves the feared sexual encounter unspoken.

[11629] **Editor.** “Habit” here means clothing or disguise. The passage escalates from confinement and delegated surveillance to sudden returns and a husband’s attempt to test his wife while disguised.

Original text 1651	Modern English
Source page 610 Though there be no danger at all, no cause of suspition, she live in such a place, where *Messalina* her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all comers might have free accesse. He cals her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction.	Although there is no danger at all, no cause for suspicion, and she lives somewhere even Messalina herself could not be unfaithful if she wished, he suspects her as much as if she were in a brothel, some prince's court or a public inn, where anyone might have free access. Suddenly he calls her every foul name: a strumpet, a wanton housewife, a bitch, an utter whore. No persuasion or solemn assurance can turn aside this passion; nothing can ease him, reassure him or satisfy him.[11630]
It is most strange to report what outragious acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as [11631]*Jovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like *Juno* in the Tragœdy, miscalling, cursing, swearing, and mistrusting every one she sees.	It is astonishing to relate what outrages men and women have committed in this way, especially women, who will run after their husbands into every place and company. So Jovianus Pontanus's wife followed him wherever he went, regardless of the place or his business, raging like Juno in the tragedy, calling names, cursing, swearing and mistrusting everyone she saw.[11632]

[11630] **Editor.** Messalina, wife of the emperor Claudius, serves as a conventional Roman example of sexual licence. "Calls her all to naught" means heaps abuse on her; "light huswife" is a sexually disparaging term, not a comment on housekeeping.

[11631] **Burton.** Source page 610, n: "Ant.Dial." "Ant. dialogue."

[11632] **Editor.** Jovianus Pontanus is the humanist Giovanni Pontano. The margin's "Ant. Dial." probably points to his dialogue Antonius; the anecdote and the tragedy invoked through the jealous Juno require exact collation.

Original text 1651	Modern English
Gomesius in his third book of the life and deeds of *Francis Ximenius,* sometime Archbishop of *Toledo,* hath a strange story of that incredible jealousie of *Ioane* Queen of *Spain,* wife to King *Philip,* mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip,* either for that he was tyred with his wives jealousie, or had some great business, went into the Low-countries; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man;	In the third book of his Life and Deeds of Francis Ximenius, formerly archbishop of Toledo, Gomesius has an extraordinary story about the incredible jealousy of Joan, queen of Spain, wife of King Philip and mother of the emperors Ferdinand and Charles V. When her husband Philip went to the Low Countries, either because he was tired of his wife's jealousy or because he had important business, she became so distressed and melancholy at his departure that she would scarcely eat or speak to anyone.[11633]
and though she were with child, the season of the yeer very bad, the winde against her, in all haste she would to sea after him. Neither *Isabella* her Queen mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not contain her self, [11634]*but in a rage ran upon a yellow hair'd wench, with whom she suspected her husband to be nought, cut off her hair, did beat her black and blew, and so dragged her about.*	Although she was pregnant, the season very unfavourable and the wind against her, she insisted on putting to sea after him at once. Neither her mother Queen Isabella, the archbishop nor any other friend could persuade her otherwise: she would follow him. Once she had reached the Low Countries and been kindly received by her husband, she could not restrain herself, "but in a rage rushed at a blonde girl whom she suspected of an affair with him, cut off her hair, beat her black and blue, and dragged her about."
It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Juno* did by *Rosamond* at *Woodstock:* for she complains in a [11635]moderne Poet, she scarce spake,	It is common for women in such cases to scratch the faces and slit the noses of those they suspect, as Henry II's relentless Juno did to Rosamond at Woodstock. For Rosamond complains in a modern poet that the queen had scarcely spoken,[11636]

[11633] **Editor.** The persons named are Joan (Juana) of Castile, Philip of Habsburg, her mother Isabella, and her sons Charles V and Ferdinand I. Gomesius is the name under which Álvar Gómez's life of Francisco Jiménez de Cisneros is cited. Burton's anecdote and its account of motives are transmitted here as his source-based narrative, not as a retrospective clinical diagnosis; the cited passage remains uncollated.

[11634] **Burton.** Source page 610, o: "Rabie conceptâ, cæsariem abrasit, puellæq; mirabiliter insultans faciem vibicibus fædavit." "Seized with rage, she cut off her hair and, violently assaulting the girl, disfigured her face with welts."

[11635] **Burton.** Source page 610, dagger: "Daniel."

[11636] **Editor.** The marginal "Daniel" identifies Samuel Daniel's Complaint of Rosamond. Burton excerpts its fictional first-person account of the queen attacking Rosamond, omitting most of the tigress simile. His "Juno" casts the queen in the mythological role of a jealous wife. The poem is a literary source, not independent confirmation of this assault.

Original text 1651	Modern English
But flies with eager fury to my face, *Offering me most unwomanly disgrace.* *Look how a Tigresse, &c.* *So fell she on me in outragious wise,* *As could Disdain and Jealousie devise.*	But flies at my face with fierce fury, Offering me the most unwomanly outrage. See how a tigress—and so on. So she fell upon me in as outrageous a manner As disdain and jealousy could devise.
Or if it be so they dare not or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as [11637]*Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*	Or if they dare not or cannot carry out such tyrannical injustice, they will call names, rail and revile, and bear those women deadly hatred and malice. As Tacitus observes, "A jealous woman's hatred never leaves those she suspects."[11638]
[11639]*Nulla vis flammæ, tumidique venti* *Tanta, nec teli metuenda torti,* *Quanta cum conjux viduata tædis* *Ardet & odit.*	No force of flame or swelling wind, Nor the dreaded force of a hurled weapon, is so great As when a wife deprived of marriage's joys Burns and hates.[11640]
Windes, weapons, flames make not such hurly burly, As raving women turn all topsie turvy.	Winds, weapons, flames make no such uproar As raging women turning everything upside down.
Source page 611 So did *Agrippina* by *Lollia,* and *Calphurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives.	So Agrippina treated Lollia and Calpurnia in the days of Claudius. But women are sufficiently restrained in such cases; men's rage is more conspicuous and more often put into practice. Just see how harshly those jealous husbands tyrannize over their poor wives.[11641]

[11637] **Burton.** Source page 610, p: "Annal.lib.12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile." "Annals, book 12. A jealous princess has an enduring hatred of other women whom she suspects."

[11638] **Editor.** The Latin margin formulates a general rule about a jealous woman of princely rank. It is not a verbatim sentence in the consulted text of Tacitus, Annals 12.22, which relates Agrippina's actions against Lollia and Calpurnia.

[11639] **Burton.** Source page 610, star: "Seneca in Medea." "Seneca in Medea."

[11640] **Editor.** Seneca, Medea 579–582. "Tædis," literally marriage torches, stands for marriage. Burton's "tumidique" differs from "tumidive" in the consulted Latin. His following English couplet is a freer, more general rendering and is therefore retained as a separate verse unit.

[11641] **Editor.** Tacitus, Annals 12.22, describes Agrippina's hostility toward Lollia Paulina, a rival for marriage to Claudius, and toward Calpurnia, whose beauty Claudius had praised. Burton's "Calphurnia" is retained in the original column. His claim that women are restrained introduces the contrast with husbands' power over their wives.

Original text 1651	Modern English
In *Greece, Spain, Italy, Turkie, Africk, Asia,* and generally over all those hot countries, [11642]*Mulieres vestræ terra vestra, arate sicut vultis; Mahomet* in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them fair or foul, as you will your selves.	In Greece, Spain, Italy, Turkey, Africa, Asia and generally throughout all those hot countries, "Your women are your land: plough as you please." Muhammad in his Quran gives men this power: your wives are like your land; till them, use them, treat them well or badly, just as you please.[11643]
([11644]*Necastor lege durâ vivunt mulieres,*) they lock them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seen abroad,	"By Castor, women live under a harsh law." They keep them locked in their houses, which are so many prisons to them, allow no one to approach them and will not let their wives be seen outside,[11645]
——*nec campos liceat lustrare patentes.*	Nor may they roam the open fields.[11646]

[11642] **Burton.** Source page 611, star: "Alcoran cap. Bovis, interprete Ricardo præd. c.8. confutationis." "Quran, chapter of the Cow, as interpreted by Ricardus the preacher, chapter 8 of his Refutation."

[11643] **Editor.** The underlying allusion is Quran 2:223, with its agricultural metaphor. Burton's margin cites a Christian refutation associated with Ricoldus (here "Ricardus") as intermediary. "Treat them well or badly" is Burton's hostile expansion, not wording in the Quranic verse. His geographical generalization and interpretation are preserved as his claims; the exact intermediary passage is still to be collated.

[11644] **Burton.** Source page 611, dagger: "Plautus."

[11645] **Editor.** Plautus, Mercator 817–829: Syra protests that a husband may bring home a prostitute without penalty, while a wife may be divorced for going out without his knowledge. This is a character's complaint in comedy, not a legal enactment. The consulted Latin begins Ecastor, "by Castor"; Burton's Necastor is retained. His edition remains unidentified.

[11646] **Editor.** Literally, "nor may they traverse the open fields." Burton supplies no attribution, and the exact source of this fragment remains unresolved.

Original text 1651	Modern English
They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the Grand Seignior amongst the Turks, the Sophies of Persia, those Tartarian Mogors, and Kings of China. *Infantes masculos castrant innumeros ut regi serviant,* saith [11647]*Riccius, they geld innumerable infants to this purpose;* the King of [11648]*China maintains 10000 Eunuchs in his family to keep his wives.*	They may not so much as look out. If the husbands are great men, they have eunuchs to guard them, as do the Grand Seigneur among the Turks, the Sophis of Persia, those Tatar Moguls and the kings of China. "They castrate countless male infants to serve the king," says Ricci: they castrate innumerable infants for this purpose. The king of China maintains ten thousand eunuchs in his household to guard his wives.[11649]
The *Xeriffes* of *Barbary* keep their Curtezans in such strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death.	The sharifs of Barbary keep their courtesans so strictly that if any man so much as comes into their sight he dies for it; and if the women happen to see a man and do not cry out immediately, even from their windows, they must be put to death.[11650]

[11647] **Burton.** Source page 611, q: "Expedit.in Sinas l.3.c.9." "Expedition to China, book 3, chapter 9."

[11648] **Burton.** Source page 611, r: "Decem Eunuchorum millia numerantur in regia familia, qui servant uxores ejus." "Ten thousand eunuchs are counted in the royal household, guarding his wives."

[11649] **Editor.** The Grand Seigneur is the Ottoman sultan; the Sophis are the Persian shahs; "Mogors" names the Mughal rulers. "Family" means the whole royal household. Burton cites the Ricci account of China for the numerical claim; the exact text and figure have not been independently verified here.

[11650] **Editor.** "Xeriffes" means sharifs; "Barbary" is the early modern European term for the North African coast. These sweeping claims about rulers' households and punishments are Burton's report, not verified descriptions of every such community.

Original text 1651	Modern English
The *Turks* have I know not how many black deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Ægypt,* deprived in their childhood of all their privities, and brought up in the *Seraglio* at *Constantinople* to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their diet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives.	The Turks have I do not know how many black, mutilated eunuchs for this purpose—the white ones perform other services—usually sent from Egypt, deprived in childhood of all their genital organs and brought up in the seraglio at Constantinople to guard their wives. The women are so confined that they may not speak with any living man or associate with younger women, nor receive a cucumber or carrot as food unless it has been sliced, for fear—and so on. Thus they live, left alone with their unchaste thoughts for all their lives.[11651]
The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their Bathes, are so covered, that no man can see them, as the matrons were in old *Rome, lecticâ aut sellâ tectâ vectæ,* so [11652]*Dion* and *Seneca* record, *Velatæ totæ incedunt,* which [11653]*Alexander ab Alexandro* relates of the *Parthians, lib.5.cap.24.* which with *Andreas Tiraquellus* his Commentator, I rather think should be understood of *Persians*.	Women of the common sort, if they ever go out—which is very seldom—to visit one another or go to their baths, are so covered that no man can see them. So were the matrons of ancient Rome, "carried in a litter or a covered chair," as Dio and Seneca record. "They walk completely veiled," Alexander ab Alexandro relates of the Parthians in book 5, chapter 24; but, with his commentator André Tiraqueau, I think this should rather be understood to mean the Persians.[11654]

[11651] **Editor.** "Deformed" is rendered "mutilated" in the immediate context of castration. Burton distinguishes black and white eunuchs by service, using the racial categories of his account. "Seraglio" denotes the palace household or its secluded quarters. His "for fear, &c." leaves the sexual use of vegetables implied; no missing words are supplied.

[11652] **Burton.** Source page 611, dagger: "Lib.57.ep.81." "Book 57; letter 81."

[11653] **Burton.** Source page 611, s: "Semotas à viris servant in interioribus, ab eorum conspectu immunes." "They keep them secluded from men in the inner rooms, out of the men's sight."

[11654] **Editor.** Dio 57.15.4 describes the sick Libo brought to the senate in a covered litter of the kind used by senators' wives. This supports the transport detail, not Burton's wider account of seclusion. Seneca's Letter 81 concerns gratitude; the corresponding passage was not located there. Burton's correction of Alexander's Parthians to Persians, following Tiraqueau, remains uncollated.

Original text 1651	Modern English
I have not yet said all, they do not onely lock them up, *sed & pudendis seras adhibent:* hear what *Bembus* relates *lib.6.* of his *Venetian History,* of those inhabitants that dwell about *Quiloa* in *Africk. Lusitani, inquit, quorumdam civitates adierunt, qui natis statim fœminis naturam consuunt, quoad urinæ exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatas puellæ oras ferro interscindere.*	I have not yet told everything: they not only lock them up, "but also put locks upon their genitals." Hear what Bembo relates in book 6 of his Venetian History about the inhabitants around Kilwa in Africa. "The Portuguese," he says, "visited the towns of certain people who sew up girls' genital parts immediately after birth, leaving the passage of urine unobstructed, and give them in marriage when they have grown up, still sewn together, so that the bridegroom's first task is to cut apart with a blade the girl's joined edges."[11655]
Source page 611–612 In some parts of *Greece* at this day, like those old *Jews,* they will not beleeve their wives are honest, *nisi pannum menstruatum prima nocte videant:* our Countryman [11656]*Sands* in his peregrination, saith it is severely observed in *Zazynthus,* or *Zante;* and *Leo Afer* in his time at *Fez* in *Africke, non credant virginem esse nisi videant sanguineam mappam; si non, ad parentes pudore rejicitur*. Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity.	In some parts of Greece today, as among those Jews of old, they will not believe their wives are chaste "unless they see a bloodstained cloth on the first night." Our countryman Sandys says in his travels that this is strictly observed in Zazynthus, or Zante; and Leo Africanus says that in his time at Fez in Africa "they do not believe her to be a virgin unless they see a bloody cloth; otherwise she is sent back in disgrace to her parents." Those sheets are publicly shown by their parents and kept as a sign of untouched virginity.[11657]

[11655] **Editor.** Bembo is Pietro Bembo; "Quiloa" is Kilwa on the East African coast. The Latin describes sewing together the external genital parts and later cutting them apart. This is a reported practice in Burton's cited Venetian History, not a medical recommendation; the precise passage and attribution await collation.

[11656] **Burton.** Source page 611, t: "Lib.1.fol.7." "Book 1, folio 7."

[11657] **Editor.** "Sands" is George Sandys; "Zazynthus" is Burton's form beside Zante (Zakynthos). The passage concerns alleged wedding-night proofs of virginity. Its claims are historical: hymenal appearance or bleeding cannot establish a history of sexual intercourse. See the WHO interagency statement listed below for that modern medical distinction.

Original text 1651	Modern English
Source page 612 The *Jews* of old examined their maids *ex tenui membrana,* called *Hymen,* which *Laurentius* in his Anatomy, *Columbus lib.12.cap.16. Capivaccius lib.4.cap.11. de uteri affectibus, Vincent. Alsarus Genuensis quæst. med. cent.4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Cæsar Claudinus Respons.4.* as that also [11658]*de ruptura venarum ut sanguis fluat,* copiously confute 'tis no sufficient triall, they contend.	The Jews of old tested their maidens "by a thin membrane" called the hymen. Laurentius in his Anatomy, Columbus in book 12, chapter 16, Capivaccius in book 4, chapter 11, On Disorders of the Womb, Vincentius Alsarius of Genoa in the fourth hundred of his Medical Questions, Hieronymus Mercurialis in his Consultations, Ambroise Paré, and Julius Caesar Claudinus in Response 4 extensively refute this, as well as the test "by rupturing veins so that blood flows": they maintain that it is no adequate proof.[11659]
And yet others again defend it, *Gaspar Bartholinus Institut. Anat. lib.1.cap.31. Pineus* of *Paris, Albertus Magnus de secret. mulier. cap.9. & 10.* &c. and think they speak too much in favour of women.	Yet others defend it: Caspar Bartholin in his Institutes of Anatomy, book 1, chapter 31; Pineau of Paris; Albertus Magnus in On the Secrets of Women, chapters 9 and 10; and so on. They think the others speak too much in women's favour.[11660]

[11658] **Burton.** Source page 612, u: "Diruptiones hymenis sæpe fiunt à propriis digitis vel ab aliis instrumentis." "Tears in the hymen are often caused by their own fingers or by other instruments."

[11659] **Editor.** Burton presents a dispute among medical writers, not an established anatomical test. "De uteri affectibus" means On Disorders of the Womb; "cent.4" means the fourth collection of one hundred questions. The named medical references and chapter numbers are retained pending edition-level collation.

[11660] **Editor.** Burton's opposing authorities defend the supposed test and accuse its critics of favouring women. The title On the Secrets of Women is given with Burton's attribution to Albertus Magnus; that attribution is not independently authenticated here.

Original text 1651	Modern English
[11661]*Ludovicus Boncialus, lib.2.cap.2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si defloratæ sint, astutæ* [11662]*mulieres (inquit) nos fallunt in his. Idem Alsarius Crucius Genuensis iisdem ferè verbis. Idem Avicenna lib.3.Fen.20.tract.1.cap.47.* [11663]*Rhasis Continent. lib.24. Rodericus à Castro de nat. mul. lib.1.cap.3.*	Ludovicus Boncialus, in his work on women, book 2, chapter 2, "maintains that the natural constriction of the lips of the womb, in which they claim virginity consists, can be produced by astringent medicines; and even if they have been deflowered, cunning women," he says, "deceive us in these matters. Alsarius Crucius of Genoa says the same in almost the same words. So does Avicenna, book 3, fen 20, treatise 1, chapter 47; Rhazes, Continens, book 24; and Rodrigo de Castro, On the Nature of Women, book 1, chapter 3."[11664]
An old bawdy nurse in [11665]*Aristænetus,* (like that *Spanish Cælestina,* [11666]*quæ quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a fair maid of her acquaintance wept and made her moan to her, how she had been deflowred, and now ready to be married, was afraid it would be perceived, comfortably replyed, *Noli vereri filia, &c.* Fear not daughter, I'le teach thee a trick to help it. *Sed hæc extra callem.*	An old bawd of a nurse in Aristaenetus—like that Spanish Celestina, "who made five thousand virgins into women, and by her art as many women into virgins"—comforted a beautiful girl she knew who wept and lamented that she had been deflowered and, now about to be married, feared it would be discovered. She replied reassuringly, "Do not be afraid, daughter," and so on: Fear not, daughter; I will teach you a trick to remedy it. But these matters take us off the path.[11667]

[11661] **Burton.** Source page 612, x: "Idem Rhasis Arab.cont." "The same in Rhazes the Arab, Continens."

[11662] **Burton.** Source page 612, star: "Ita clausæ pharmacis ut non possunt coitum exercere." "So closed up by medicines that they cannot have intercourse."

[11663] **Burton.** Source page 612, dagger: "Qui & Pharmacum præscribit docetque." "Who also prescribes and explains a medicine."

[11664] **Editor.** "Uteri labia," literally "lips of the womb," reflects imprecise historical anatomy and refers here to the genital opening, not the modern anatomical uterus. "Fen" is a division of Avicenna's Canon. "Boncialus," the chapter numbers, and the overlapping Alsarius names are retained pending bibliographical collation; "Continens" is the cited title of Rhazes's medical compendium.

[11665] **Burton.** Source page 612, dagger: "Epist.6.Mercero Inter." "Letter 6, in Mercer's translation."

[11666] **Burton.** Source page 612, dagger: "Barthius. Ludus illi temeratum pudicitiæ florem mentitis machinis pro integro vendere. Ego docebo te quâ mulier ante nuptias sponso te probes virginem." "Barthius. It was a game to her to sell the violated flower of chastity as intact through deceptive tricks. I will teach you how, though a woman, you may prove yourself a virgin to your bridegroom before marriage."

[11667] **Editor.** Celestina is the Spanish literary procuress; the margin attributes the Latin observation to Barthius. Burton combines it with a nurse's reassurance from Aristaenetus. "Woman" as opposed to "virgin" means a sexually experienced woman. The Latin and Burton's own English reassurance both remain; his closing phrase marks the digression.

Original text 1651	Modern English
To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Albertus Magnus, Bap. Porta, Mag. lib.2.cap.21.* in *Wecker. lib.5. de secret.* by Stones, perfumes, to make them pisse, and confess I know not what in their sleep; some jealous brain was the first founder of them.	What is the purpose of all those astrological questions—"whether she is a virgin, whether she is chaste, whether she is a sexually experienced woman"—and those strange, absurd tests in Albertus Magnus; in Baptista Porta's Magic, book 2, chapter 21; and in Wecker's On Secrets, book 5, using stones and fumigations to make women urinate and confess I know not what in their sleep? Some jealous brain first devised them.[11668]
And to what passion may we ascribe those severe laws against jealousie, *Num.5.14.* Adulterers *Deut. cap.22.v.22.* as amongst the *Hebrewes,* amongst the *Ægyptians* (reade [11669]*Boemus l.1.c.5. de mor. gen.* of the *Carthaginians, cap.6.* of *Turks, lib.2.cap.11.*) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio,* buried alive, with severall expurgations, &c. are they not as so many symptomes of incredible jealousie?	And to what passion should we attribute those severe laws concerning jealousy, Numbers 5:14, and adulterers, Deuteronomy 22:22, among the Hebrews, among the Egyptians—read Boemus, On the Customs of Peoples, book 1, chapter 5; for the Carthaginians, chapter 6; for the Turks, book 2, chapter 11—among the ancient Athenians and the Italians of today? Under these laws people are to be severely punished, cut to pieces, burned—burned alive—buried alive, with various ordeals of purgation and so on. Are these not so many symptoms of incredible jealousy?[11670]

[11668] **Editor.** The questions are astrological inquiries about a woman's sexual history. "Perfumes" means fumigations or aromatic vapours. Burton explicitly calls these proposed tests absurd; the translation retains that judgment. The precise passages in Albertus, Porta and Wecker remain uncollated.

[11669] **Burton.** Source page 612, y: "Qui mulierem violasset, virilia execabant, & mille virgas dabant." "They cut off the genitals of a man who had violated a woman, and gave him a thousand strokes of the rod."

[11670] **Editor.** Numbers 5:14 belongs to the ordeal for a wife suspected of adultery; Deuteronomy 22:22 concerns adultery. Thus "laws against jealousie" is rendered "laws concerning jealousy," while the original wording remains visible. "Vivi-comburio" means burning alive, distinct from the following burial alive. "Expurgations" are procedures claiming to clear an accusation, here rendered ordeals of purgation.

Original text 1651	Modern English
we may say the same of those Vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome, anno ab urb. condita* 800. before the Senators; and [11671]*Æmilia, virgo innocens,* that ran over hot irons, as *Emma, Edward* the *Confessors* mother did, the King himself being a spectator, with the like.	We may say the same of those Vestal virgins who carried water in a sieve, as Tatia did in Rome, in the eight-hundredth year from the city's foundation, before the senators; and Aemilia, "an innocent virgin," who ran over hot irons, as Emma, mother of Edward the Confessor, did while the king himself watched, and similar cases.[11672]
We reade in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illæsa transiit,* trod upon red hot coulters, and had no harm: such another story we finde in *Regino lib.2.* In *Aventinus* and *Sigonius* of *Charles* the third and his wife *Richarda, An.887.* that was so purged with hot irons.	We read in Nicephorus that Cunigunde, wife of the emperor Henry of Bavaria, was suspected of adultery: "accused of adultery, she passed unharmed over heated ploughshares." She trod on red-hot plough blades and suffered no injury. We find another such story in Regino, book 2; and in Aventinus and Sigonius, concerning Charles III and his wife Richardis in the year 887, who was similarly cleared by hot irons.[11673]
Pausanias saith that he was once an eye-witness of such a miracle at *Diana's* temple, a maid without any harm at all walked upon burning coals. *Pius secund.* in his description of *Europe, c.46.* relates as much, that it was commonly practised at *Diana's* Temple, for women to go barefoot over hot coals, to try their honesties;	Pausanias says that he once witnessed such a miracle at Diana's temple: a maiden walked upon burning coals without any harm at all. Pius II, in his Description of Europe, chapter 46, reports likewise that at Diana's temple women commonly walked barefoot over hot coals to test their chastity.[11674]

[11671] **Burton.** Source page 612, star: "Dion.Halic." "Dionysius of Halicarnassus."

[11672] **Editor.** Burton's Tatia and year 800 are retained. Dionysius 2.69 names Tuccia; 2.68 has Aemilia rekindle the sacred fire with her garment, not cross hot irons. Pliny, Natural History 28.12, also names Tuccia: the checked Latin prints DXVIIII (519), with variants including DCVIIII (609), not 800. Burton's chronology and apparent combination of ordeals remain unresolved, as does the Emma story.

[11673] **Editor.** The names are modernized as Cunigunde, wife of Henry II, and Richardis, wife of Charles III. "Purged" means cleared of an accusation by an ordeal. Burton's historical and hagiographical citations, including the date 887, are retained without treating the reported immunity to fire as independently established.

[11674] **Editor.** "Honesties" means chastity. Burton links Pausanias and Pius II through fire ordeals at Diana's temple; the exact passages, setting and relationship between the accounts have not yet been established.

Original text 1651	Modern English
Source page 612–613 *Plinius, Solinus,* and many writers make mention of [11675]*Feronias* Temple, and *Dionysius Halicarnasseus, lib.3.* of *Memnons* statue, which were used to this purpose.	Pliny, Solinus and many writers mention Feronia's temple; and Dionysius of Halicarnassus, book 3, mentions Memnon's statue, which were used for this purpose.[11676]
Source page 613 *Tatius lib.6.* of *Pan* his Cave, (much like old, *St. Wilfrides* needle in *Yorkshire*) wherein they did use to try maids, [11677]whether they were honest: when *Leucippe* went in, *suavissimus exaudiri sonus cœpit.*	Tatius, in book 6, tells of Pan's cave—much like old St Wilfrid's Needle in Yorkshire—where they used to test whether maidens were chaste. When Leucippe entered, "a most delightful sound began to be heard."[11678]
Austin. de civ. Dei lib.10.c.16. relates many such examples, all which *Lavater de spectr. part.1.cap.19.* contends to be done by the illusion of Devils; though *Thomas quæst.6. de potentia, &c.* ascribe it to good Angels. Some, saith [11679]*Austin,* compell their wives to swear they be honest, as if perjury were a lesser sin than adultery; [11680]some consult Oracles, as *Phærus* that blinde King of *Ægypt.*	Augustine, in The City of God, book 10, chapter 16, relates many such examples, all of which Lavater, On Spectres, part 1, chapter 19, contends were performed through the deception of devils, although Thomas, in question 6 of On Power, and so on, attributes them to good angels. Some, Augustine says, compel their wives to swear that they are chaste, as if perjury were a lesser sin than adultery; some consult oracles, as did Phaerus, that blind king of Egypt.[11681]

[11675] **Burton.** Source page 612, z: "Viridi gaudens Feronia luco. Virg." "Feronia delighting in her green grove. Virgil."

[11676] **Editor.** The marginal verse is Virgil, Aeneid 7.800, naming Feronia and her grove; it does not itself describe an ordeal. Burton's separate reference to Memnon's statue and Dionysius, book 3, is retained but remains unresolved.

[11677] **Burton.** Source page 613, a: "Ismene was so tried by Diana's Well, in which maids did swimme, unchast were drowned, Eustathius lib.8."

[11678] **Editor.** The cave and its musical test appear in book 8 of Achilles Tatius's Leucippe and Clitophon in the consulted edition, not book 6 as Burton prints. They belong to a romance. Burton compares the cave with St Wilfrid's Needle and adds the Ismene ordeal in Eustathius; those two parallels await exact collation.

[11679] **Burton.** Source page 613, b: "Contra mendac.ad confess.21.cap." "Against Lying, to "confess.", chapter 21."

[11680] **Burton.** Source page 613, c: "Phærus Ægypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia. Herod.Euterp." "Phaerus, king of Egypt, blind for ten years, consulted the oracle about his wife's chastity. Herodotus, Euterpe."

[11681] **Editor.** Augustine, City of God 10.16, mentions the Vestal's sieve. Against Lying §41 discusses husbands demanding oaths because they suppose adulterous wives may still fear perjury; Burton's wording changes the emphasis. The margin prints "ad confess.21.cap."; the work is addressed to Consentius. Herodotus 2.111 tells of Pheros's blindness and an oracle requiring a faithful woman's urine as the cure. Lavater's and Thomas's explanations remain uncollated.

Original text 1651	Modern English
Others reward, as those old *Romanes* used to do; If a woman were contented with one man, *Coronâ pudicitiæ donabatur,* she had a crown of chastity bestowed on her.	Others offer rewards, as the ancient Romans used to do: if a woman was content with one man, "she was given a crown of chastity"—a crown of chastity was bestowed on her.[11682]
When all this will not serve, saith *Alexander Gaguinus, cap.5 descript. Muscoviæ,* the *Muscovites,* if they suspect their wives, will beat them till they confess, and if that will not avail, like those wilde *Irish,* be divorced at their pleasures, or else knock them on the heads, as the old [11683]*Gaules* have done in former ages.	When none of this is enough, says Alexander Guagnini in chapter 5 of his Description of Muscovy, the Muscovites, if they suspect their wives, will beat them until they confess. If that does not work, they divorce them at will, like those wild Irish, or else knock them on the head and kill them, as the ancient Gauls did in former ages.[11684]
Of this tyranny of Jealousie reade more in *Parthenius Erot. cap.10. Camerarius cap.53. hor. subcis. & cent.2.cap.34. Cælias Epistles, Tho. Chaloner de repub. Ang. lib.9. Ariosto lib.31 staffe 1. Felix Platerus observat. lib.1.* &c.	For more about this tyranny of jealousy, read Parthenius's Love Stories, chapter 10; Camerarius's Miscellaneous Hours, chapter 53 and the second hundred, chapter 34; Cælia's Epistles; Thomas Chaloner's On the English Commonwealth, book 9; Ariosto, book 31, stanza 1; Felix Platter's Observations, book 1; and so on.[11685]

[11682] **Editor.** The Latin is immediately repeated in English by Burton, so both statements remain. The precise source and qualification for this "crown of chastity" have not been established; "one man" is not silently expanded into a specific rule about remarriage.

[11683] **Burton.** Source page 613, dagger: "Cæsar.lib.6.de bello Gall. vitæ necisque in uxores habuerunt potestatem." "Caesar, Gallic War, book 6. They had power of life and death over their wives."

[11684] **Editor.** Alexander Gaguinus is Alexander Guagnini. "Knock them on the heads" here means kill them. Caesar, Gallic War 6.19.3, describes power of life and death over wives and children, and interrogation of wives when a husband's death was suspicious. Burton's shortened margin changes the tense and omits the children; his surrounding account extends beyond that specific context.

[11685] **Editor.** The complete closing reading list is retained. "Staffe" means stanzas, and Ariosto's book 31 is canto 31. "Cælias Epistles" has not been securely identified; the remaining chapter numbers and editions remain unverified. Member 3, on the prognostics of jealousy, follows immediately.

Original text 1651	Modern English
MEMB. 3.	**MEMBER 3.**
Prognosticks of Jealousie, Despair, Madness, to make away themselves and others.	**Prognostics of jealousy: despair, madness, killing themselves and others.**
Those which are jealous, most part, if they be not otherwise relieved, [11686]*proceed from suspition to hatred, from hatred to frenzie, madness, injurie, murder and despair.*	Those who are jealous generally, unless otherwise relieved, "proceed from suspicion to hatred, from hatred to frenzy, madness, violence, murder and despair."[11687]
[11688]*A plague by whose most damnable effect,* *Divers in deep despair to die have sought,* *By which a man to madness neer is brought,* *As well with causlesse as with just suspect.*	A plague whose most damnable effect Has made many in deep despair seek death, And brings a man close to madness Through groundless as well as justified suspicion.[11689]
In their madness many times, saith [11690]*Vives,* they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladium & seminarium delictorum,* a fruitfull mischief, the seminary of offences, and fountain of murders.	In their madness, Vives says, they often kill themselves and others. This leads Cyprian to call it "a prolific and manifold source of ruin, a fountain of disasters and a seedbed of crimes": a fruitful evil, the nursery of offences and fountain of murders.[11691]

[11686] **Burton.** Source page 613, d: "Animi dolores & zelotypia si diutius perseverent, dementes reddunt. Acak. comment. in par. art. Galeni." "Mental pains and jealousy, if they persist too long, make people mad. Acakius, commentary on Galen's Little Art."

[11687] **Editor.** Prognostics are forecasts of a condition's course or outcome. Injury here means wrongdoing or violence. Burton's sequence belongs to his historical account of melancholy; it is not a modern clinical prediction. Acak. names the Galenic commentator Acakius; the precise passage remains to be collated.

[11688] **Burton.** Source page 613, e: "Ariosto lib. 31 staff. 6." "Ariosto, book 31, stanza 6."

[11689] **Editor.** Ariosto, Orlando furioso 31.6, as cited. Burton prints an English quatrain rather than Italian. Suspect means suspicion, and causeless means without grounds. Exact collation of this English version is deferred.

[11690] **Burton.** Source page 613, f: "3. de anima, c. 3. de zelotyp. transit in rabiem & odium, & sibi & aliis violentas sæpe manus injiciunt." "On the Soul, book 3, chapter 3, on jealousy: it passes into rage and hatred, and they often lay violent hands on themselves and others."

[11691] **Editor.** Vives is Juan Luis Vives, De anima et vita (On the Soul and Life). Cyprian, On Jealousy and Envy 6, treats destructive envy more broadly than sexual jealousy. Burton condenses that passage, then supplies his own English paraphrase, which is retained separately.

Original text 1651	Modern English
Tragicall examples are too common in this kind, both new and old, in all ages, as of [11692]*Cephalus* and *Procris,* [11693]*Phærus* of *Ægypt, Tereus, Atreus,* and *Thyestes*. [11694]*Alexander Phærus* was murdered of his wife, *ob pellicatus suspitionem, Tully* saith. *Antoninus Verus* was so made away by *Lucilla; Demetrius* the son of *Antigonus,* and *Nicanor,* by their wives. *Hercules* poisoned by *Deianira,* [11695]*Cæcinna* murdered by *Vespasian, Justina* a Romane Lady by her husband.	Tragic examples of this kind are all too common, ancient and recent, in every age: Cephalus and Procris, Phaerus of Egypt, Tereus, Atreus and Thyestes. Alexander of Pherae was murdered by his wife "on suspicion of keeping a mistress," Cicero says. Antoninus Verus was similarly killed by Lucilla; Demetrius, son of Antigonus, and Nicanor by their wives. Hercules was poisoned by Deianira; Caecinna murdered by Vespasian; and Justina, a Roman lady, by her husband.[11696]
[11697]*Amestris, Xerxes* wife, because she found her husbands cloak in *Masista* his house, *cut off Masista his wives paps, and gave them to the dogs, flead her besides, and cut off her ears, lips, tongue, and slit the nose of Artaynta her daughter*. Our late writers are full of such outrages.	Amestris, Xerxes's wife, because she found her husband's cloak in Masista's house, "cut off the breasts of Masista's wife and gave them to the dogs, flayed her besides, and cut off her ears, lips and tongue, and slit the nose of her daughter Artaynta." Our recent writers are full of such outrages.[11698]

[11692] **Burton.** Source page 613, *: "Higinus cap. 189. Ovid. &c." "Hyginus, chapter 189; Ovid; and so on."

[11693] **Burton.** Source page 613, g: "Phærus Ægypti rex de cæcitate oraculum consulens, visum ei rediturum accepit, si oculos abluisset lotio mulieris quæ aliorum virorum esset expers; uxoris urinam expertus nihil profecit, & aliarum frustra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concremavit. Herod. Euterp." "Phaerus, king of Egypt, consulting an oracle about his blindness, was told that his sight would return if he washed his eyes with the urine of a woman who had known no other men. Trying his wife's urine achieved nothing, and others' were tried in vain. He gathered all these women in one place—except the one through whom he was cured—and burned them. Herodotus, Euterpe."

[11694] **Burton.** Source page 613, h: "Offic. lib. 2." "On Duties, book 2."

[11695] **Burton.** Source page 613, i: "Aurelius Victor."

[11696] **Editor.** The catalogue combines myth, historical narrative and poisoning allegations. Hyginus, Fabulae 189.9, confirms the Procris reference: fearing Cephalus's attachment to Aurora, she hides in bushes; he sees the bushes move, throws his javelin and unknowingly kills her. Deianira destroys Hercules while trying to recover his love. Herodotus 2.111 supplies Phaerus; Cicero, On Duties 2.25, supplies Alexander's wife's suspicion. The remaining allegations still require collation.

[11697] **Burton.** Source page 613, k: "Herod. lib. 9. in Calliope. Masistæ uxorem excarnificat, mammillas præscindit, easque canibus abjicit, filiæ nares præscidit, labia, linguam, &c." "Herodotus, book 9, Calliope. She flays Masista's wife, cuts off her breasts and throws them to the dogs; she cuts off the daughter's nose, lips, tongue, and so on."

[11698] **Editor.** Herodotus 9.108–113 tells of Xerxes, Artaynte and her mother. At 9.112 all the listed mutilations are inflicted on Masistes' wife. Burton distributes them between mother and daughter; his margin and main text also distribute the injuries differently. Both are preserved.

Original text 1651	Modern English
Source page 614 [11699]*Paulus Æmilius* in his History of *France,* hath a Tragicall story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sun, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ah Landre, a good Knight should strike before, and not behinde:* but when she saw her self betrayed by his presence, she instantly took order to make him away.	In his History of France, Paulus Aemilius tells a tragic story of the death of Chilperic I, killed through the agency of his queen, Fredegund. In a jealous mood he returned from hunting, crept behind his wife as she was arranging and combing her hair in the sun, and gave her an intimate tap with his rod. Mistaking him for her lover, she said, "Ah, Landre, a good knight should strike from the front, not from behind." But when she saw that his presence had betrayed her, she immediately arranged to have him killed.[11700]
Hierome Osorius in the eleventh book of the deeds of *Emanuel* King of *Portugal,* to this effect hath a tragicall narration of one *Ferdinandus Chalderia,* that wounded *Gotherinus* a noble countryman of his at *Goa* in the East Indies, [11701]*and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed.*	In book 11 of the Deeds of Emanuel, King of Portugal, Jerónimo Osório tells a tragic story to the same effect about a certain Ferdinandus Chalderia. At Goa in the East Indies he wounded Gotherinus, a nobleman from his own country, "and cut off one of his legs because, as he thought, the man looked too familiarly at his wife. This later caused many quarrels and much bloodshed."[11702]

[11699] **Burton.** Source page 614, l: "Lib. 1. Dum formæ curandæ intenta capillum in sole pectit, à marito per lusum leviter percussa furtim superveniente virga, Risu suborto, mi Landrice dixit, frontem vir fortis petet &c. Marito conspecto attonita, cum Landrico mox in ejus mortem conspirat, & statim inter venandum efficit." "Book 1. While intent on her appearance, combing her hair in the sun, she was lightly struck in play with a rod by her husband, who had crept up behind her. Laughing, she said, "My Landric, a brave man will aim at the front," and so on. Stunned at seeing her husband, she soon conspired with Landric to kill him and immediately accomplished it while he was hunting."

[11700] **Editor.** Paulus Aemilius is Paolo Emili, historian of the French monarchy. Burton presents the murder as a story from his book 1; its details are not independently established here. His Ferdegunde is Fredegund, and Landre corresponds to the marginal Landricus.

[11701] **Burton.** Source page 614, m: "Qui Goæ uxorem habens, Gotherinum principem quendam virum quod uxori suæ oculos adjecisset, ingenti vulnere deformavit in facie, & tibiam abscidit, unde mutuæ cædes." "Having a wife at Goa, he disfigured the face of a certain nobleman, Gotherinus, with a great wound and cut off his leg because he had cast his eyes on his wife; hence killings on both sides."

[11702] **Editor.** Osorius is Jerónimo Osório. The cited work concerns King Manuel I of Portugal, whom Burton calls Emanuel. The names Chalderia and Gotherinus are retained pending collation of book 11; Goa is the setting given by Burton.

Original text 1651	Modern English
Guianerius cap.36. de ægritud. matr. speakes of a silly jealous fellow, that seeing his childe new born included in a kell, thought sure *an Franciscan that used to come to his house,* [11703]*was the father of it, it was so like the Friers Coule, and thereupon threatned the Frier to kill him. Fulgosius* of a woman in *Narbone* that cut off her husbands privities in the night, because she thought he plaid false with her.	Guainerio, in chapter 36 of On Diseases of the Womb, speaks of a foolish jealous man who, seeing his newborn child enclosed in a caul, was certain "that a Franciscan who used to visit his house was its father, because it looked so like the friar's cowl; and he therefore threatened to kill the friar." Fulgosius tells of a woman at Narbonne who cut off her husband's genitals at night because she thought he was unfaithful to her.[11704]
The story of *Jonuses Bassa,* and fair *Manto* his wife, is well known to such as have read the *Turkish History;* and that of *Ioane* of *Spaine,* of which I treated in my former section. Her jealousie, saith *Gomesius,* was cause of both their deaths: King *Philip* died for grief a little after, as [11705]*Martian* his Physitian gave it out, *and she for her part after a melancholy discontented life, mispent in lurking holes and corners, made an end of her miseries.*	The story of Yunus Pasha and his beautiful wife Manto is well known to those who have read the Turkish History, as is the story of Joan of Spain, which I discussed in the preceding section. Her jealousy, says Gomesius, caused both their deaths: King Philip died of grief shortly afterwards, as Martian, his physician, reported; "and she, for her part, after a melancholy, unhappy life wasted in lurking in holes and corners, brought her miseries to an end."[11706]

[11703] **Burton.** Source page 614, n: "Eo quod infans natus involutus esset panniculo, credebat eum filium fratris Francisci, &c." "Because the newborn child was wrapped in a little membrane, he thought it was the son of Brother Francis, and so on."

[11704] **Editor.** Kell means caul, the membrane sometimes covering a newborn child; coule means a friar's cowl or hood. The joke depends on their resemblance. Guianerius is Antonio Guainerio; Fulgosius is Battista Fregoso. The two case reports remain uncollated.

[11705] **Burton.** Source page 614, p: "Zelotypia reginæ regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atra bile inde exagitata in latebras se subducens præ ægritudine animi reliquum tempus consumpsit." "The queen's jealousy hastened the king's death shortly afterwards, as the physician Martian reported to me. But she, tormented thereafter by black bile, withdrew into hiding and spent the rest of her time in anguish of mind."

[11706] **Editor.** Jonuses Bassa is rendered Yunus Pasha; the cited Turkish History is not specified here. Joan is Joanna of Castile, wife of Philip. Burton's statement that jealousy caused both deaths is stronger than his Latin margin, which says she spent the rest of her life in distress. "Made an end of her miseries" does not establish suicide. This is the cited author's causal story, not an independently verified explanation.

Original text 1651	Modern English
Felix Pater in the first book of his observations, hath many such instances, of a Physitian of his acquaintance, [11707]*that was first mad through Jealousie, and afterwards desperate:* of a Merchant [11708]*that killed his wife in the same humour, and after precipitated himself:* Of a Doctor of law that cut off his mans nose: of a Painters wife in *Basil Anno* 1600, that was mother of nine children, and had been 27 yeers married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink in her own house, for fear her husband should poison her.	Felix Pater, in the first book of his Observations, has many such examples: a physician he knew "who first went mad through jealousy and afterwards fell into despair"; a merchant "who killed his wife in the same state and afterwards threw himself from a height"; a doctor of law who cut off his servant's nose; and a painter's wife at Basel in 1600, the mother of nine children and married for twenty-seven years, who nevertheless became jealous afterwards, and so distressed that she fell into despair and would neither eat nor drink in her own house, for fear that her husband would poison her.[11709]
'Tis a common signe this; for when once the humours are stirred, and the imagination misaffected, it will vary it self in divers forms; and many such absurd symptomes will accompany, even madness it self. *Skenkius observat. lib.4. cap. de Uter.* hath an example of a jealous woman that by this means had many fits of the Mother: and in his first book of some that through jealousie ran mad: of a Baker that gelded himself to try his wives honesty, &c. Such examples are too common.	This is a common sign: once the humours are disturbed and the imagination affected, it will take different forms, accompanied by many such strange symptoms, even madness itself. Schenck, in his Observations, book 4, in the chapter on the womb, gives an example of a jealous woman who suffered many fits of the mother through this cause; and in his first book he writes of people driven mad by jealousy, and of a baker who castrated himself to test his wife's chastity, and so on. Such examples are all too common.[11710]

[11707] **Burton.** Source page 614, q: "A zelotypia redactus ad insaniam & desperationem." "Reduced by jealousy to madness and despair."

[11708] **Burton.** Source page 614, r: "Uxorem interemit, inde desperabundus ex alto se præcipitavit." "He killed his wife, then in despair threw himself from a height."

[11709] **Editor.** Felix Pater is the printed form for Felix Platter; Basil is Basel. The scan reads 1600, not 1609. Desperate denotes despair or desperation and does not in every occurrence specify a suicidal act. Burton's case summaries are retained without assigning modern diagnoses.

[11710] **Editor.** Fits of the Mother is an early medical name for attacks attributed to the womb; "Mother" means uterus. Skenkius is Johann Schenck von Grafenberg. His observations are presented within humoral and uterine explanations that differ from present medical categories.

Original text 1651	Modern English
Source page 615 **MEMB. 4. SUBSECT. 1.**	**MEMBER 4. SUBSECTION 1.**
Cure of Jealosie: buy avoiding occasions, not to be idle: of good counsell: to contemn it, not to watch or lock them up: to dissemble it, &c.	**The cure of jealousy: avoiding occasions for it, keeping occupied; good counsel; disregarding it, not watching women or locking them up; concealing it, and so on.**
As of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the [11711]Gout, or *Suitzers,* whom we commonly call *Wallownes,* those hired souldiers, if once they take possession of a Castle, they can never be got out.	As with every other form of melancholy, some doubt whether this illness can be cured. They think it is like gout, or those hired Swiss soldiers whom we commonly call Walloons: once they take possession of a castle, they can never be driven out.[11712]
Qui timet ut sua sit, ne quis sibi subtrahat illam, *Ille Machaonia vix ope salvus erit.*	He who fears she may not be his, lest someone take her from him, Will scarcely be cured even by Machaon's aid.[11713]
[11714]*This is that cruel wound against whose smart,* *No liquors force prevailes, or any plaister,* *No skill of stars, no depth of Magick art,* *Devised by that great clerk Zoroaster,* *A wound that so infects the soul and heart,* *As all our sense and reason it doth master;* *A wound whose pang and torment is so durable,* *As it may rightly called be incurable.*	This is the cruel wound whose pain No potent liquid or plaster can relieve, No knowledge of the stars, no depth of magic Devised by that great scholar Zoroaster: A wound that so infects the soul and heart That it overpowers all our sense and reason; A wound whose pang and torment last so long That it may rightly be called incurable.[11715]

[11711] **Burton.** Source page 615, s: "Tollere nodosam nescit medicina podagram." "Medicine does not know how to remove knotty gout."

[11712] **Editor.** Suitzers means Swiss soldiers. Burton identifies them here with Walloons, although the names designate different peoples; the wording is preserved. His gout quotation is Ovid, Ex Ponto 1.3.23. It serves an analogy for supposed incurability. The heading prints "buy avoiding," rendered "avoiding" in modern English.

[11713] **Editor.** Ovid, Remedies for Love 545–546. Machaon is the physician of Greek heroic tradition. Burton prints subtrahat and salvus where the consulted Latin text has detrahat and sanus; the translation follows Burton's wording.

[11714] **Burton.** Source page 615, t: "Ariosto lib. 31. staff. 5." "Ariosto, book 31, stanza 5."

[11715] **Editor.** Ariosto, Orlando furioso 31.5, in Harington's 1607 English translation, matches this stanza in the EEBO-TCP transcription, which has "nor any plaster" against Burton's "or any plaister." The printed Harington witness and Burton's precise edition remain uncollated. Clerk means learned man; plaster is a medicinal dressing. Zoroaster appears as a legendary master of magic. The eight lines are retained.

Original text 1651	Modern English
Yet what I have formerly said of other Melancholy, I will say again; it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, *and as those Ancients hold,* [11716]*the nailes of it be pared before they grow too long*.	Yet I will say again what I have said before about other melancholy: it may be cured, or at least lessened, by some opposing passion, good counsel and persuasion, if it is resisted at the outset, opposed in good time, "and, as the ancients maintain, its nails are trimmed before they grow too long."[11717]
No better means to resist or repell it then by avoiding idleness, to be still seriously busied about some matters of importance, to drive out those vain fears, foolish fantasies and irksome suspitions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsel and advice,	There is no better way to resist or repel it than to avoid idleness, remaining earnestly occupied with important matters, to drive those empty fears, foolish fancies and troublesome suspicions out of his head; and then to let his sensible friends persuade him to listen to their good counsel and advice,
and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own misery, divulgeth, macerates, grieves himself and others; what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious; for as [11718]*Hierome* well hath it, *Odium sui facit, & ipse novissimè sibi odio est,* others hate him, and at last he hates himself for it; how harebrain a disease, mad and furious. If he will but hear them speak, no doubt he may be cured.	and to consider wisely how greatly he discredits himself and his friends, dishonours his children, disgraces his family and makes his shame public. Like a trumpeter of his own misery, he broadcasts it, wears himself down, and grieves himself and others. Let him consider what evidence of weakness it is; how absurd in its own nature, how ridiculous and brutish a passion, how foolish and hateful. For, as Jerome aptly says, "He makes himself hated, and finally becomes hateful to himself": others hate him, and at last he hates himself for it. What a reckless illness, mad and furious! If only he will hear them speak, he may undoubtedly be cured.[11719]

[11716] **Burton.** Source page 615, u: "Veteres mature suadent ungues amoris esse radendos, priusquam producant se nimiùm." "The ancients advise trimming love's nails in good time, before they grow too long."

[11717] **Editor.** Maturely means promptly or in good time. The image is of trimming the passion's claws before it gains strength. Burton's margin attributes the saying collectively to "the ancients," without naming a work.

[11718] **Burton.** Source page 615, †: "In Iovianum." "Against Jovinian."

[11719] **Editor.** Hierome is Jerome; the marginal title is Against Jovinian. Sottish means foolish or senseless, and harebrain means rash or unbalanced. The exact Jerome quotation remains to be collated.

Original text 1651	Modern English
[11720]*Ioan* Queen of *Spain,* of whom I have formerly spoken, under pretence of changing air, was sent to *Complutum,* or *Alcada de las Heneras,* where *Ximenius* the Archbishop of *Toledo* then lived, that by his good counsel (as for the present she was) she might be eased. [11721]*For a disease of the soul, if concealed, tortures and overturnes it, and by no physick can sooner be removed then by a discreet mans comfortable speeches.*	Joan, queen of Spain, whom I mentioned before, was sent under the pretext of a change of air to Complutum, or Alcalá de Henares, where Ximenius, archbishop of Toledo, then lived, so that his good counsel might relieve her—as it did for the time being. "For an illness of the soul, if concealed, tortures and overturns it, and no medicine can remove it more quickly than a sensible person's consoling words."[11722]
Source page 615–616 I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as he shall think fit in his own judgment: let him advise with *Siracides cap.9.1. Be not jealous over the wife of thy bosome;* read that comfortable and pithy speech to this purpose of *Ximenius* in the author himself, as it is recorded by *Gomesius;* consult with *Chaloner lib.9.de repub. Anglor.* or *Cælia* in her Epistles, &c.	I will not insert consoling sayings here for this purpose, or anticipate anyone's invention, but leave each person to expand on the matter as their own judgment thinks fit. Let him consult Sirach 9:1, "Do not be jealous of the wife of your bosom"; read Ximenius's consoling and forceful speech on this subject in the author himself, as Gomesius records it; consult Chaloner's On the English Commonwealth, book 9, or Cælia's Epistles, and so on.[11723]

[11720] **Burton.** Source page 615, x: "Gomesius lib. 3. de reb. gestis Ximenii." "Gomesius, Deeds of Ximenius, book 3."

[11721] **Burton.** Source page 615, y: "Urit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subvertit, nec alio medicamine facilius erigitur, quam cordati hominis sermone." "For distress of mind, when suppressed, burns the heart, and when hemmed in overturns the mind; nor is it more readily raised up by any other remedy than the speech of a sensible person."

[11722] **Editor.** Complutum is Alcalá de Henares. Ximenius is Francisco Jiménez de Cisneros; Gomesius is Álvar Gómez de Castro, author of De rebus gestis a Francisco Ximenio Cisnerio. The passage advocates consoling conversation; Burton's exact historical source remains to be collated.

[11723] **Editor.** Siracides is the biblical Book of Sirach, also called Ecclesiasticus. Chaloner is Thomas Chaloner, author of De republica Anglorum instauranda. The attribution to Cælia's Epistles is retained but not securely identified here; it should not silently be expanded to a guessed author.

Original text 1651	Modern English
Source page 616 Only this I will add, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such real or capital matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspition alone, and so fostered by a sinister conceit.	I will add only this: if whatever causes this jealous passion is rightly considered, whether it is justified or unjustified, well founded or groundless, true or false, it ought not to be taken so grievously. It is not so substantial or momentous a matter that it should inflict so deep a wound. It is a blow that does not hurt, a pain not physically felt, often founded on false suspicion alone and then nourished by a hostile interpretation.[11724]
If she be not dishonest, he troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirres in it, the more he aggravates his own misery. How much better were it in such a case to dissemble or contemn it? why should that be feared which cannot be redressed? *multæ tandem deposuerunt* (saith [11725]*Vives*) *quum flecti maritos non posse vident,* many women when they see there is no remedy, have been pacified; and shall men be more jealous then women? 'Tis some comfort in such a case to have companions,	If she is not unfaithful, he torments and wears himself down without cause. Or suppose the worst: he is a cuckold. It cannot be helped, and the more he stirs the matter up, the more he increases his own misery. How much better, in such a case, to conceal or disregard it! Why fear what cannot be remedied? "Many women have finally put it aside," says Vives, "when they see that their husbands cannot be changed": many women have grown calm when they see there is no remedy. And are men to be more jealous than women? In such a case there is some comfort in having companions,
Solamen miseris socios habuisse doloris;	It comforts the wretched to have companions in sorrow.[11726]

[11724] **Editor.** Capital means principal or momentous. Macerate means wear down or torment. Burton shifts from terrifying examples to a deliberately minimizing consolation: the "insensible" wound is one not physically felt. This rhetorical change does not erase the suffering described just before it.

[11725] **Burton.** Source page 616, z: "3. De anima." "On the Soul, book 3."

[11726] **Editor.** A proverbial Latin consolation, translated without a secure author attribution. Burton uses shared misfortune as an argument for endurance.

Original text 1651	Modern English
Who can say he is free? Who can assure himself he is not one *de præterito,* or secure himself *de futuro?* If it were his case alone, it were hard; but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every mans key will open, as well as his own; why should he think to keep it private to himself?	Who can say he is exempt? Who can assure himself he has not been one in the past, or protect himself for the future? If his case were unique, it would be hard; but since it is almost a universal misfortune, he should not take it so grievously. If a man has a lock that everyone else's key will open as well as his own, why should he expect to reserve it for himself?
In some countries they make nothing of it, *ne nobiles quidem,* saith [11727]*Leo Afer,* in many parts of *Africk* (if she be past fourteen) there's not a Noble man that marries a maid, or that hath a chast wife; 'tis so common; as the Moon gives horns once a moneth to the world, do they to their husbands at least.	In some countries they think nothing of it. "Not even the nobles," says Leo Africanus: in many parts of Africa no nobleman marries a virgin, if she is over fourteen, or has a chaste wife. It is so common that, just as the moon shows its horns to the world once a month, they give horns to their husbands at least as often.[11728]
And 'tis most part true which that *Caledonian* Lady, [11729]*Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta,* when she took her up for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with every base knave, you are a company of common whores.*	And it is largely true, what that Caledonian lady, the wife of Argetocoxus, a British prince, told Julia Augusta when she rebuked her for unchastity: "We Britons at least misbehave with a few select men of the better sort; but you Roman women sleep with every low scoundrel. You are a company of common whores."[11730]

[11727] **Burton.** Source page 616, a: "Lib. 3." "Book 3."

[11728] **Editor.** Leo Afer is Leo Africanus. Burton's broad claim about African women and the nobility is a generalization attributed to book 3, not a verified demographic statement. Maid means virgin. The monthly crescent's horns supply another cuckoldry joke; exact collation of the cited passage remains open.

[11729] **Burton.** Source page 616, b: "Argetocoxi Caledonii Reguli uxor, Iuliæ Augustæ cum ipsam morderet quod inhoneste versaretur, respondet, nos cum optimis viris consuetudinem habemus; vos Romanas autem occulte passim homines constuprant." "The wife of Argetocoxus, a Caledonian ruler, replies to Julia Augusta, when she taunts her for living unchastely: "We have relations with the best men; but you Roman women are secretly debauched by men indiscriminately.""

[11730] **Editor.** Cassius Dio, Roman History 77.16.5 in the consulted numbering (76.16.5 in another common scheme). Julia Augusta is Julia Domna. Dio reports a sharp reply by the wife of Argentocoxus; Burton intensifies its language. His Argetocoxus is preserved as printed.

Original text 1651	Modern English
Severus the Emperor in his time made laws for the restraint of this vice; and as [11731]*Dion Nicæus* relates in his life, *tria millia mœchorum,* three thousand cuckold makers, or *naturæ monetam adulterantes,* as *Philo* cals them, false coyners, and clippers of natures money, were summoned into the Court at once. And yet,	In his time the emperor Severus made laws to restrain this vice; and, as Dio of Nicaea relates in his life, "three thousand adulterers"—three thousand makers of cuckolds, or "counterfeiters of nature's coin," as Philo calls them, false coiners and clippers of nature's money—were summoned before the court at once. And yet,[11732]
Non omnem molitor quæ fluit unda videt,	The miller does not see all the water that flows by,
the Miller sees not all the water that goes by his mill: no doubt but as in our daies, these were of the commonalty, all the great ones were not so much as called in question for it. [11733]*Martials* Epigram I suppose might have been generally applied in those licencious times, *Omnia solus habes,* &c. thy goods, lands, mony, wits are thine own, *Uxorem sed habes Candide cum populo;* but neighbour *Candidus* your wife is common:	the miller does not see all the water that passes his mill. No doubt, as in our own days, these were ordinary people; the great were not all so much as called to account for it. Martial's epigram, I suppose, might have been generally applied in those licentious times: "You alone possess everything," and so on—your goods, lands, money and wits are your own—"but, Candidus, you share your wife with the public": but, neighbour Candidus, your wife is common property.[11734]

[11731] **Burton.** Source page 616, c: "Leges de mœchis fecit, ex civibus plures in jus vocati." "He made laws against adulterers; many citizens were summoned before the court."

[11732] **Editor.** Dio 77.16.4 (also numbered 76.16.4) says that he found three thousand adultery indictments on the docket during his consulship, with few actually prosecuted. Burton turns the docket into a simultaneous summons of three thousand adulterers. Philo's coinage metaphor makes adultery a falsification of descent; its precise source is not established here.

[11733] **Burton.** Source page 616, d: "L. 3. Epig. 26." "Book 3, epigram 26."

[11734] **Editor.** Martial 3.26.5–6: Candidus possesses his property alone but shares his wife with the public. Burton intersperses the Latin with an expanded English paraphrase. The miller's maxim immediately before it also retains its separate Latin and English forms.

Original text 1651	Modern English
Source page 616–617 Husband and Cuckold in that age it seems were reciprocal termes; the Emperors themselves did wear *Actæons* badge; how many *Cæsars* might I reckon up together, and what a catalogue of cornuted Kings and Princes in every story? *Agamemnon, Menelaus, Philippus,* of *Greece, Ptolomeus* of *Ægypt, Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus,* &c. that wore fair plumes of Bulls feathers in their crests. The bravest souldiers and most heroical spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns.	Husband and cuckold seem to have been interchangeable terms in that age. The emperors themselves wore Actaeon's badge. How many Caesars could I list together, and what a catalogue of horned kings and princes appears in every history! Agamemnon, Menelaus and Philip of Greece; Ptolemy of Egypt; Lucullus, Caesar, Pompey, Cato, Augustus, Antony, Antoninus, and so on—all wore fine plumes of bulls' feathers in their crests. The bravest soldiers and most heroic spirits could not escape it. They have been both agents and victims in this business: they have either given horns or received them.[11735]
Source page 617 [11736]King *Arthur* whom we call one of the nine worthies, for all his great valour was unworthily served by *Mordred* one of his Round-table knights: and *Guithera,* or *Helena Alba* his fair wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine [11737]author) *Heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret,* I could willingly wink at a fair Ladies faults, but that I am bound by the laws of history to tell the truth: against his will, God knows, did he write it, and so do I repeat it.	King Arthur, whom we call one of the Nine Worthies, for all his great valour was shamefully treated by Mordred, one of his Round Table knights; and Guithera, or Helena Alba, his beautiful wife, as Leland interprets her name, was a thoroughly honest woman. "I would gladly spare the injured majesty of heroines," says my author, "if historical truth did not tug at my ear": I could willingly overlook a beautiful lady's faults, but the laws of history bind me to tell the truth. God knows he wrote it against his will, and I repeat it against mine.[11738]

[11735] **Editor.** Actaeon, changed into a stag, supplies the badge of horns; "bulls' feathers" is another comic name for horns. Cornuted means horned or cuckolded. The catalogue treats different historical and legendary stories as instances of the same condition; the list is not independently authenticated here.

[11736] **Burton.** Source page 617, e: "Asser Arthuri; parcerem libenter heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret. Leland." "Defence of Arthur: I would gladly spare the injured majesty of heroines, if historical truth did not tug at my ear. Leland."

[11737] **Burton.** Source page 617, †: "Lelands assert. Arthuri." "Leland's Defence of Arthur."

[11738] **Editor.** Leland is John Leland, Assertio inclytissimi Arturii regis Britanniae (Defence of the Illustrious Arthur, King of Britain). The Nine Worthies are an exemplary group of heroes including Arthur. Guithera designates Guinevere; Helena Alba means "White Helen." Crucially, the scan prints "arrant honest woman," not "dishonest": the modern text preserves the apparent contradiction, which may be ironic or a printing error. The intended force of the phrase remains uncertain.

Original text 1651	Modern English
I speak not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeal, fear of God, religion and superstition containes: and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons you may as soon injoyn them to carry water in a Sive, as to keep themselves honest.	All this time I have not been speaking of our own age. We have good, honest, virtuous men and women, restrained by reputation, zeal, fear of God, religion and superstition. Yet, for all that, we have too many knights of this order, knighted by their wives, and many good women wronged by dissolute husbands. In some places, with some people, you might as well order them to carry water in a sieve as to keep themselves faithful.[11739]
What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce? that is hard to be effected: *si non caste, tamen cautè,* they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave *Gallus* to watch, or with that *Roman* [11740]*Sulpitia,* all made fast and sure,	What is a man to do in such a case? What remedy is there? How is he to find relief? By seeking a divorce? That is hard to achieve. “If not chastely, at least cautiously”: they manage the affair so cunningly that, though it is as common as simony and as plain as the nose on a man’s face, it cannot be clearly proved, nor are they likely to be caught in the act. They will have some rogue of a Gallus to keep watch, or, like that Roman Sulpitia, have everything secured,[11741]
Ne se Cadurcis destitutam fasciis, *Nudam Caleno concumbentem videat.*	Lest he see her stripped of her Cadurcian linen, Lying naked with Calenus.[11742]

[11739] **Editor.** “Knights of this order” continues the mock chivalric language for cuckolds; their wives have metaphorically knighted them. Fame means concern for reputation, and contain means restrain.

[11740] **Burton.** Source page 617, †: “Epigram.”

[11741] **Editor.** Simony is trafficking in church offices or spiritual benefits. “If not chastely, at least cautiously” is a maxim of concealment. Gallus is presented as a lookout; its precise literary reference remains unresolved. Burton’s account of divorce is historical and rhetorical, not present legal advice.

[11742] **Editor.** Cadurcian linen takes its name from the Cadurci of Gaul. A related couplet ascribed to Sulpicia is quoted under CADURCI in Hofmann’s Lexicon universale; its form differs from Burton’s. Martial 10.38 presents Sulpicia and Calenus as husband and wife, so Burton’s use here as an illustration of concealed infidelity is problematic. The unidentified “he” in Burton’s Latin is left unspecified; no husband or deity is silently supplied.

Original text 1651	Modern English
She will hardly be surprised by her husband, be he never so wary. Much better then to put it up: the more he strives in it, the more he shall divulge his own shame; make a vertue of necessity, and conceal it. Yea but the world takes notice of it, 'tis in every mans mouth: let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all: there is no remedy then but patience.	Her husband will scarcely catch her, however watchful he is. Far better, then, to put up with it: the more he struggles over it, the more he will publicize his own shame. Make a virtue of necessity and conceal it. Yes, but the world notices it; everyone is talking about it. Let them talk as they please. Of whom do they not speak in this way? From the highest to the lowest, they judge everyone so. There is no remedy, then, but patience.
It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo,* she is bad, he is worse: [11743]*Bethink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not performe thy self?* Thou rangest like a Town Bull, [11744]*why art thou so incensed if she tread awry?*	Perhaps it is his own fault, and he has no reason to complain: it is a return in kind; she is bad, and he is worse. "Think: have you not done as much to some of your neighbours? Why do you require from your wife what you will not do yourself?" You roam like a town bull: "Why are you so furious if she strays?"[11745]

[11743] **Burton.** Source page 617, f: "Cogita an sic aliis tu unquam feceris; an hoc tibi nunc fieri dignum sit? severus aliis, indulgens tibi, cur ab uxore exigis quod non ipse præstas? Plutar." "Consider whether you have ever done this to others, and whether you deserve to have it done to you now. Harsh towards others, indulgent towards yourself, why do you demand from your wife what you do not yourself supply? Plutarch."

[11744] **Burton.** Source page 617, g: "Vaga libidine cum ipse quovis rapiaris, cur si vel modicum aberret ipsa, insanias?" "Since you yourself are swept anywhere by wandering lust, why go mad if she strays even a little?"

[11745] **Editor.** Quid pro quo means a return in kind, here retaliatory infidelity; the town bull is a communal breeding bull. Plutarch, Conjugal Precepts 47, condemns a husband who enjoys the conduct he forbids his wife, comparing him to a deserter demanding that she fight. This confirms the parallel in English translation; Burton's fuller Latin wording and intermediary remain untraced.

Original text 1651	Modern English
[11746]*Be it that some woman break chast wedlocks laws,* *And leaves her husband and becomes unchast:* *Yet commonly it is not without cause,* *She sees her man in sin her goods to waste,* *She feeles that he his love from her withdraws,* *And hath on some perhaps less worthy plac't,* *Who strikes with sword, the scabbard them may strike,* *And sure love craveth love, like asketh like.*	Suppose some woman breaks chaste marriage's laws, Leaves her husband and becomes unfaithful: Usually it is not without a cause. She sees her husband waste her property in sin, Feels that he has withdrawn his love from her And given it to someone perhaps less worthy. Whoever strikes with the sword may be struck by the scabbard; Surely love calls for love, and like demands like.[11747]
Source page 617–618 *Ea semper studebit,* saith [11748]*Nevisanus, pares reddere vices,* she will quit it if she can. And therefore as well adviseth *Siracides, cap.9.1. teach her not an evill lesson against thy self,* which as *Iansenius, Lyranus,* on this text and *Carthusianus* interpret, is no otherwise to bee understood then that she do thee not a mischief. I do not excuse her in accusing thee; but if both be naught, mend they self first; for as the old saying is, A good husband makes a good wife.	"She will always try," says Nevisanus, "to repay like for like": she will pay you back if she can. Therefore Sirach 9:1 aptly advises, "Do not teach her an evil lesson against yourself." As Jansenius and Nicholas of Lyra explain this passage, along with Denis the Carthusian, it means simply that she should not do you harm. I do not excuse her by accusing you; but if both are at fault, reform yourself first. For, as the old saying goes, a good husband makes a good wife.[11749]

[11746] **Burton.** Source page 617, h: "Ariosto li. 28. staffe 80." "Ariosto, book 28, stanza 80."

[11747] **Editor.** Ariosto, Orlando furioso 28.80, as cited. Sword and scabbard carry a sexual double meaning while arguing for reciprocal treatment. The print has "the scabbard them may strike"; the modern version makes the apparent intended relation readable without altering the original column.

[11748] **Burton.** Source page 617, i: "Sylva nupt. l. 4. num. 72." "The Marriage Forest, book 4, number 72."

[11749] **Editor.** Quit it means repay or retaliate. Nevisanus is Giovanni Nevizzano, author of Sylva nuptialis. Burton names biblical commentators on Sirach 9:1; Carthusianus is Denis the Carthusian. The scan's "mend they self" is rendered "reform yourself." Identification of the particular Jansenius commentary remains for collation.

Original text 1651	Modern English
Source page 618 Yea but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it; [11750]*Sit amarulenta, sit imperiosa, prodiga,* &c. Let her scold, brawl, and spend, I care not, *modo sit casta,* so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverbe is,	Yes, but you reply, the same reasoning does not apply to men and women: through her fault my children are bastards; I cannot endure it. "Let her be bitter, domineering, wasteful," and so on—let her scold, quarrel and spend, I do not care, "provided she is chaste"; so long as she is faithful, I could easily bear it. But this I cannot, I must not, I will not bear. My faith, my reputation and my eye must not be touched, as the saying goes,[11751]
Non patitur tactum fama, fides, oculus.	Reputation, faith and the eye cannot bear a touch.

[11750] **Burton.** Source page 618, k: "Lemnius lib. 4. cap. 13. de occult. nat. mir." "Lemnius, On the Hidden Wonders of Nature, book 4, chapter 13."

[11751] **Editor.** Lemnius is Levinus Lemnius; the margin cites De occultis naturae miraculis. Diverbe means proverb or saying. Faith may include fidelity or trust; the sequence compares these vulnerable possessions with the sensitive eye. Burton now voices the husband's objection, rather than simply speaking in his own person.

Original text 1651	Modern English
I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio,* there is no sweet content in the possession of any good thing without a companion, this only accepted, I say, *This*.	I say the same of my wife: touch everything, use everything, take everything except this. I acknowledge the truth of Seneca's saying, "No good thing is pleasant to possess without a companion": there is no sweet satisfaction in possessing any good thing without someone to share it—except this alone, I say, this.[11752]
And why this? Even this which thou so much abhorrest, it may be for thy progenies good, [11753]better be any mans son then thine, to be begot of base *Irus,* poor *Seius,* or mean *Mevius,* the town swineheards, a shepheards son: and well is he, that like *Hercules* he hath any two fathers; for thou thy self hast paradventure more diseases then an horse, more infirmities of body and minde, a cankerd soul, crabbed conditions,	And why this? Even this thing you abhor so much may benefit your offspring. Better to be any man's son than yours: begotten by lowly Irus, poor Seius or humble Mevius, the town swineherd's son, a shepherd's son. And fortunate is he who, like Hercules, has any two fathers; for you yourself may perhaps have more diseases than a horse, more weaknesses of body and mind, a corrupted soul and a sour disposition.[11754]
make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile,* as it is incurable, so it is insensible. But art thou sure it is so?	Take the worst view of it: just as it is "an incurable wound, so it is a wound not felt"; as it is incurable, so it causes no bodily pain. But are you sure it is so?

[11752] **Editor.** Seneca, Moral Letters 6.4, speaks of sharing knowledge and wisdom. Burton applies the maxim to possessions while the imagined husband insists on an exception for his wife. The printed "accepted" is interpreted as "excepted" in context. Latin and Burton's English paraphrase remain separate.

[11753] **Burton.** Source page 618, l: "Optimum bene nasci." "It is best to be well born."

[11754] **Editor.** Burton answers with deliberately provocative consolation: the other father might be better than the jealous husband. Irus, Seius and Mevius function as contemptuous or generic names. Hercules's two fathers are his divine father Jupiter and his human father Amphitryon. "Crabbed conditions" means an ill-tempered disposition; the passage reflects historical assumptions about birth and inheritance.

Original text 1651	Modern English
[11755]*res agit ille tuas?* doth he so indeed? It may be thou art over suspitious, and without a cause as some are: if it be *octimestris partus,* born at eight months, or like him, and him they fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them; such is thy weaknes: Whereas charity, or a well-disposed minde, would interpret all unto the best.	"Is he attending to your business?" Does he really do so? Perhaps you are excessively suspicious and, like some people, without cause. If it is "an eight-month birth"—born at eight months—or the child resembles this man or that, they foolishly suspect that he fathered it. If she speaks or laughs freely with such and such men, then at once she must be sleeping with them. Such is your weakness; whereas charity, or a well-disposed mind, would put the best construction on everything.[11756]
S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so far from misconceiving it, that he presently kneeled down and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, freindship: but out of a sinister suspition, presently lock them close, watch them, thinking by those means to prevent all such inconveniences, that's the way to help it; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.	St Francis happened to see a friar affectionately kissing another man's wife. Far from misconstruing it, he immediately knelt and thanked God that so much charity remained. But jealous men, on the other hand, will attribute nothing to natural causes and allow nothing to familiar acquaintance, companionship or friendship. Instead, out of a hostile suspicion, they immediately lock women up and watch them, thinking these measures will prevent all such troubles: that is the way to remedy it! Yet by such tricks they make the trouble worse. It is useless to guard what is determined to get away.[11757]

[11755] **Burton.** Source page 618, †: "Mart." "Martial."

[11756] **Editor.** The phrase adapts Martial 5.61.14, whose joke is that the man conducting the wife's "business" is really conducting the husband's. Burton converts it into a question. He then criticizes suspicious interpretations of a child's birth date or resemblance; he does not establish either as evidence of paternity.

[11757] **Editor.** The St Francis anecdote has no source citation here and remains unverified. Burton contrasts a charitable reading of social familiarity with the jealous husband's punitive interpretation. His "that's the way to help it" voices the latter's reasoning before rejecting it.

Original text 1651	Modern English
[11758]*Nec custodiri si velit ulla potest;* *Nec mentem servare potes, licet omnia serves;* *Omnibus exclusis, intus Adulter erit.*	No woman can be kept under guard if she wishes otherwise; Nor can you guard her mind, though you guard everything; Shut everyone out: the adulterer will be within.[11759]
None can be kept resisting for her part; Though body be kept close, within her heart Advoury lurks, t' exclude it ther's no art.	None can be guarded if she herself resists; Though her body is confined, within her heart Adultery lurks: no skill can shut it out.[11760]
Argus with an hundred eyes cannot keep her, *& hunc unus sæpè fefellit amor,* as in [11761]*Ariosto.*	Argus with his hundred eyes cannot guard her, "and Love alone has often deceived him," as in Ariosto.[11762]
If all our hearts were eyes, yet sure they said *We husbands of our wives should be betraied.*	Even if our hearts were all eyes, they said, We husbands would still surely be betrayed by our wives.

[11758] **Burton.** Source page 618, m: "Ovid. amor. lib. 3. eleg. 4." "Ovid, Amores, book 3, elegy 4."

[11759] **Editor.** Ovid, Amores 3.4.6–8, substantially adapted. The consulted Latin has ne velit ("so that she does not desire"), corpus ("body") rather than mentem ("mind"), and claudas ("shut") rather than serves ("guard"). The modern translation follows Burton's printed version rather than replacing it with Ovid's text.

[11760] **Editor.** Advoury is the printed form here for adultery. This is Burton's separate English verse rendering of the preceding Latin, retained and modernized as a separate three-line unit.

[11761] **Burton.** Source page 618, n: "Lib. 4. st. 72." "Book 4, stanza 72."

[11762] **Editor.** Argus is the many-eyed mythological watchman. The Latin adapts Ovid, Amores 3.4.20, where hos ("these," the eyes) replaces Burton's hunc ("him"). The marginal Ariosto reference belongs to the following English couplet, cited as Orlando furioso 4.72. Exact collation of that English version remains open.

Original text 1651	Modern English
Source page 619 *Hierome* holds, *uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas,* to what end is all your custody? A dishonew woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant;* That which many covet, can hardly be preserved, as [11763]*Salisburiensis* thinks.	Jerome holds that "an unchaste wife cannot be guarded; a chaste one should not be; compulsion is an untrustworthy guardian of chastity." What is the point of all your guarding? An unchaste woman cannot be kept under guard; a chaste woman should not be; necessity is a keeper not to be trusted. "What many desire is hard to guard": what many covet can hardly be preserved, as John of Salisbury thinks.[11764]
I am of *Æneas Sylvius* minde, [11765]*Those jealous Italians do very ill to lock up their wives; for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest; & *tyrannicum imperium,* as our great Mr. *Aristotle* cals it, too tyrannical a taske, most unfit:	I agree with Aeneas Sylvius: "Those jealous Italians do very wrong to lock up their wives; for women are so disposed that they most desire what is most denied them, and offend least when they have complete freedom to transgress." Locking her up is useless if she is unchaste; and it is "tyrannical rule," as our great master Aristotle calls it—an excessively tyrannical imposition, altogether improper.[11766]

[11763] **Burton.** Source page 619, o: "Policrat. lib.8. c.11. De amor." "Policraticus, book 8, chapter 11, on love."

[11764] **Editor.** Jerome, Against Jovinian 1.47, quotes a discussion attributed to Theophrastus; both maxims occur there. Burton also cites John of Salisbury, Policraticus 8.11, for the second. "Necessity" here means imposed restraint. The scan appears to print "dishonew" across a line break; the evident sense, unchaste, is used in modern English.

[11765] **Burton.** Source page 619, star: "Eurial. & Lucret. qui uxores occludunt, meo judicio minus utiliter faciunt; sunt enim eo ingenio mulieres ut id potissimum cupiant, quod maxime denegatur: si liberas habent habenas, minus delinquunt; frustra seram adhibes, si non sit sponte casta." "Euryalus and Lucretia. Those who lock up their wives act, in my judgment, less usefully; for women are so disposed that they chiefly desire what is most denied them. If they have free rein, they offend less; you apply a bolt in vain if she is not chaste of her own accord."

[11766] **Editor.** Aeneas Sylvius Piccolomini, later Pope Pius II, wrote the story of Euryalus and Lucretia. "Master" translates Mr. here. Burton does not supply a precise Aristotle reference, and the exact locus of the phrase remains unresolved.

Original text 1651	Modern English
For when she perceives her husband observes her and suspects, *liberius peccat,* saith [11767]*Nevisanus.* [11768]*Toxica Zelotypo dedit uxor mæcha marito,* she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.	For when she realizes that her husband watches and suspects her, "she sins more freely," says Nevizzano. "The adulterous wife gave poison to her jealous husband." She is infuriated, tries every means of avenging herself, and will therefore offend because she is unjustly suspected. The best course, then, is to let them do as they wish and give them complete freedom, without any guarding.[11769]
In vain our friends from this do us dehort, *For beauty will be where is most resort.*	Our friends try in vain to dissuade us from this, For beauty will go where the most people gather.[11770]
If she be honest as *Lucretia* to *Collatinus, Laudamia* to *Protesilaus, Penelope* to her *Ulysses,* she will so continue her honour, good name, credit,	If she is faithful, as Lucretia was to Collatinus, Laodamia to Protesilaus, or Penelope to her Ulysses, she will thus preserve her honour, good name and reputation:
Penelope conjux semper Ulyssis ero;	I, Penelope, shall always be Ulysses's wife.[11771]

[11767] **Burton.** Source page 619, p: "Quando cognoscunt maritos hoc advertere." "When they realize that their husbands notice this."

[11768] **Burton.** Source page 619, q: "Ausonius."

[11769] **Editor.** Nevizzano is Giovanni Nevizzano, author of Sylva nuptialis. Vindicate here means avenge. Burton attributes the poisoning line to Ausonius, but the epigram has not been collated; the following prose is not a full translation of it.

[11770] **Editor.** Dehort means dissuade; resort means an assembly or gathering of people. The couplet has no attribution in this margin.

[11771] **Editor.** Ovid, Heroides 1.84, Penelope to Ulysses. Lucretia, Laodamia and Penelope are conventional exemplars of marital fidelity; Burton uses the printed form Laudamia for Laodamia.

Original text 1651	Modern English
And as *Phocias* wife in [11772]*Plutarch,* called her husband *her wealth, treasure, world, joy, delight, orbe and spheare,* she will hers. The vow she made unto her good man; love, vertue, religion, zeal, are better keepers then all those locks, Eunuches, prisons; she will not be moved:	And just as Phocion's wife in Plutarch called her husband "her wealth, treasure, world, joy, delight, orb and sphere," so will she call hers. The vow she made to her husband, love, virtue, religion and devotion are better guardians than all those locks, eunuchs and prisons. She will not be moved:[11773]
[11774]*At mihi vel tellus optem prius ima dehiscat,* *Aut pater omnipotens adigat me fulmine ad umbras,* *Pallentes umbras Erebi, noctemq; profundam,* *Ante pudor quam te violem, aut tua jura resolvam.*	But may the earth first gape open beneath me, Or the almighty Father drive me with his thunderbolt to the shades, The pale shades of Erebus and the depths of night, Before, O chastity, I violate you or break your laws.[11775]
First I desire the earth to swallow mee, Before I violate mine honesty, Or thunder from above drive me to hell, With those pale ghosts, and ugly nights to dwell.	First I would have the earth swallow me, Before I violate my chastity; Or thunder from above drive me to hell, To dwell with those pale ghosts and dreadful nights.
She is resolv'd with *Dido* to be chast; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony;*	She is resolved, with Dido, to be chaste: though her husband is unfaithful, she will be true. And as Octavia wrote to her Antony:

[11772] **Burton.** Source page 619, dagger: "Opes suas, mundum suum, thesaurum suum, &c." "Her wealth, her world, her treasure, and so on."

[11773] **Editor.** Phocias is Burton's printed form for Phocion. In Plutarch, Life of Phocion 19, his wife identifies her husband as her adornment; Burton expands the image into an entire world. Good man means husband; orb and sphere reinforce that image.

[11774] **Burton.** Source page 619, r: "Virg. Æn." "Virgil, Aeneid."

[11775] **Editor.** Virgil, Aeneid 4.24–27: Dido declares fidelity to her dead husband Sychaeus, before her relationship with Aeneas. Burton varies the Latin, including At/Aut and Erebi, and the translation follows his text. His separate English rendering follows as a separate four-line unit; honesty there means chastity.

Original text 1651	Modern English
[11776]*These wals that here do keep me out of sight,* *Shall keep me all unspotted unto thee,* *And testifie that I will do thee right,* *Ile never stain thine house, though thou shame mee;*	These walls that keep me here out of sight Shall keep me wholly unstained for you, And bear witness that I will be faithful: I will never stain your house, though you shame me.[11777]
Turn her loose to all those *Tarquines* ann *Satyrs,* she will not be tempted. In the time of *Valence* the Emperour, saith [11778]St. *Austin,* one *Archidamus* a Consul of *Antioch,* offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then *sub gravissima custodia,* a dark prisoner, *pro unius noctis concubitu:* but the chast matron would not accept of it.	Set her free among all those Tarquins and satyrs: she will not be tempted. In the time of the emperor Valens, says St Augustine, a certain Archidamus, a consul of Antioch, offered a beautiful young wife a hundred pounds of gold, and also to free her husband, who was then "under the harshest confinement," a prisoner in darkness, "in return for one night's intercourse"; but the chaste wife would not accept it.[11779]
[11780]*When one commended Theana's fine arme to his fellows, she took him up short, Sir, 'tis not common;* she is wholly reserved to her husband.	"When a man praised Theano's beautiful arm to his companions, she answered him sharply, 'Sir, it is not public property.'" She reserves herself entirely for her husband.[11781]

[11776] **Burton.** Source page 619, dagger: "Daniel."

[11777] **Editor.** Samuel Daniel's literary epistle in the voice of Octavia to Mark Antony, not a surviving letter by the historical Octavia. The verse is retained in four lines. Exact line-number collation remains open.

[11778] **Burton.** Source page 619, dagger: "1 de serm. d. in monte ros. 16." "Book 1, On the Lord's Sermon on the Mount; ros. 16 [obscure abbreviation]."

[11779] **Editor.** The source is Augustine, On the Sermon on the Mount 1.16.50, but Burton changes the story markedly. Augustine sets it under Constantius, names the official Acyndinus, gives one pound of gold, and makes an unnamed rich man the proposer. The wife consents with her husband's approval; she does not refuse. Burton's account is preserved, not reconciled. The marginal "ros. 16" is obscure. "Ann" is rendered "and." Tarquin evokes the rape of Lucretia; satyrs are figures of sexual appetite.

[11780] **Burton.** Source page 619, s: "O quam formosus lacertus hic quidam inquit ad æquales conversus; at illa, publicus, inquit, non est." ""Oh, what a beautiful arm!" someone said, turning to his companions; but she said, "It is not public property.""

[11781] **Editor.** Theana is Theano. Plutarch, Conjugal Precepts 31 (142C–D), tells how her slipping cloak exposed her arm and prompted the compliment. Her reply refuses public access; Plutarch then extends the lesson to a woman's speech. This English comparison locates the anecdote; Burton's Latin intermediary remains unidentified. His marginal wording is retained.

Original text 1651	Modern English
Source page 619–620 [11782]*Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide it abroad, *comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his.*	Bilia had an old man for her husband, whose breath stank so badly that no one outside the home could bear it. "Coming home one day, he rebuked his wife for not telling him about it. She assured him that she would have told him, except that she thought every man's breath was as strong as his."[11783]
Source page 620 [11784]*Tigranes* and *Armena* his Lady were invited to supper by King *Cyrus:* when they came home, *Tigranes* asked his wife, how she liked *Cyrus,* and what she did especially commend in him? *she swore she did not observe him; when he replyed again, what then she did observe, whom she looked on? She made answer, her husband that said he would dye for her sake.*	Tigranes and his lady Armena were invited to supper by King Cyrus. When they came home, Tigranes asked his wife how she liked Cyrus, and what she particularly admired in him. "She swore that she had not noticed him. When he asked again what she had noticed, then, and whom she had looked at, she answered: her husband, who had said he would die for her sake."[11785]

[11782] **Burton.** Source page 619, t: "Bilia Dinutum virum senem habuit & spiritum fœtidum habentem, quem quum quidam exprobrasset, &c." "Bilia had Dinutus as her husband, an old man with foul breath; when someone had reproached him for it, and so on."

[11783] **Editor.** Compare Jerome, Against Jovinian 1.46, where Bilia's husband is Duilius. Burton's margin prints Dinutum; that form is retained rather than silently replaced. "She had told him, but that" is conditional: she would have told him, had she not thought this normal.

[11784] **Burton.** Source page 620, u: "Numquid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, ædepol, &c. Xenoph. Cyropæd. l.3." ""Did Tigranes seem handsome to you, Armena?" "And him," she said, "by Pollux," and so on. Xenophon, Education of Cyrus, book 3."

[11785] **Editor.** Xenophon, Education of Cyrus 3.1.36–41. Tigranes offers his life to keep his wife from slavery; afterwards she says she looked only at him. The margin instead asks whether Tigranes seemed handsome to Armena, whereas the question in the narrative concerns Cyrus. The inconsistent marginal wording is preserved.

Original text 1651	Modern English
Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. *Non deest animus sed corruptor,* she hath so many lies, excuses, as an hare hath muses, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaime her by hard usage. Faire means peradventure may do somewhat.	Such are the qualities and dispositions of good women. If she is well disposed, she will behave like this; if, on the other hand, she is unchaste, use every means you can: she will remain so. "It is not the willingness that is lacking, but a seducer." She has as many lies and excuses as a hare has gaps to escape through—tricks, pimps, procuresses and schemes for deception. It is useless to confine her, or try to reform her through harsh treatment. Kindness may perhaps accomplish something.[11786]
[11787]*Obsequio vinces aptius ipse tuo.*	You yourself will prevail more effectively through your consideration.[11788]
Men and women are both in a predicament in this behalfe, so sooner won, and better pacified. *Duci volunt, non cogi:* though she be as arrant a scold as *Xantippe,* as cruel as *Medea,* as clamorous as *Hecuba,* as lustfull as *Messalina,* by such means (if at all) she may be reformed.	Men and women are in the same category in this respect: they are won over sooner and calmed more effectively in this way. "They wish to be led, not forced." Though she is as thorough a scold as Xanthippe, as cruel as Medea, as loud in her complaints as Hecuba, or as lustful as Messalina, such means may reform her, if anything can.[11789]

[11786] **Editor.** Muses are gaps or passages through which a hare escapes; shifts are expedients or evasions. Panders and bawds are procurers. Burton's statement is a categorical moral generalization, not an account of a particular woman's behaviour. The Latin maxim is unattributed here.

[11787] **Burton.** Source page 620, x: "Ovid."

[11788] **Editor.** Ovid, Amores 3.4.12. Burton prints ipse, "you yourself," where the consulted text has illa, "those things," referring to faults. The translation follows Burton. Obsequium here means accommodating consideration or compliance.

[11789] **Editor.** In a predicament means in the same category, not merely in difficulty. The names are conventional examples: Xanthippe, Socrates's wife; Medea and Hecuba, figures of Greek tragedy; and Messalina, the Roman empress. The sentence reproduces Burton's inherited characterizations.

Original text 1651	Modern English
Many patient [11790]*Grisels* by their obsequiousness in this kind, have reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turky* (as *Leah, Rachel,* and *Sarah* did to *Abraham* and *Jacob*) they bring their fairest damsels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus: Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her own.	Many patient Griseldas, through compliance of this kind, have reclaimed their husbands from their wandering lusts. In New France and Turkey, as Leah, Rachel and Sarah did for Abraham and Jacob, they bring their prettiest young women to their husbands' beds. Livia assisted Augustus's lustful appetites; Stratonice, wife of King Diotarus, not only brought a beautiful young woman, Electra, to her husband's bed, but raised the children he fathered on her as carefully as if they had been her own.[11791]
Tertius Æmilius wife, *Cornelia's* mother perceaving her husbands intemperance, *rem dissimulavit,* made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him.	The wife of Tertius Aemilius, Cornelia's mother, perceived her husband's lack of restraint but "pretended not to notice," treated the maid kindly, and took no notice of the affair. A newly married man had a tale-bearing friend who, to win his favour, showed him his wife privately intimate with a young gallant, courting and fondling her, and so on. "Nonsense," he said, "let him do his worst: I dare trust my wife, though I dare not trust him."[11792]

[11790] **Burton.** Source page 620, y: "Read Petrarchs tale of patient Grizel in Chaucer."

[11791] **Editor.** Patient Griselda appears in Chaucer's Clerk's Tale, whose narrator names Petrarch. Nova Francia is New France; the Biblical handmaids are Hagar, Bilhah and Zilpah. Plutarch, Bravery of Women 21 (258C–D), relates Stratonice's arrangement with Deiotarus: Electra is a captive, chosen to provide royal heirs whom Stratonice raises. Burton's intermediary and the New France, Turkish and Livia claims remain uncollated; the anecdote does not establish a general custom.

[11792] **Editor.** Valerius Maximus 6.7.1 tells this story of Tertia Aemilia, wife of Scipio Africanus and mother of Cornelia. Burton's "Tertius Æmilius wife" confuses her name and relationship; the printed formulation is preserved. A pickthank is someone who seeks favour by carrying tales; "made much of" means treated kindly or attentively.

Original text 1651	Modern English
The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear *Guexerra's* advise in this case, *vel joco excipies, vel silentio eludes;* for if you take exceptions at every thing your wife doth, *Solomons* wisdome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serve turne. Therefore *Minus malum,* [11793]*a less mischief Nevisanus* holds, *dissimulare,* to be a *Cunarum emptor,* [11794]a buyer of cradles, as the proverb is, then to be too solicitous.	The best remedy, then, is kind treatment; if that will not work, pretend not to notice, as I say, or dismiss it with a joke. Hear Guevara's advice in this case: "Either receive it with a joke, or evade it with silence." For if you take offence at everything your wife does, Solomon's wisdom, Hercules's courage, Homer's learning, Socrates's patience and Argus's watchfulness will not suffice. Therefore Nevizzano thinks it "the lesser evil"—a smaller mischief—to pretend not to notice, to be "a buyer of cradles," as the proverb says, rather than to be too anxious.[11795]

[11793] **Burton.** Source page 620, z: "Sil. nup. lib.4. num.80." "The Marriage Wood, book 4, number 80."

[11794] **Burton.** Source page 620, a: "Erasmus."

[11795] **Editor.** Guexerra is a printed form for Antonio de Guevara. The sequence invokes wisdom, strength, learning, patience and the many-eyed watchman Argus. A "buyer of cradles" knowingly overlooks dubious paternity, as the following joke explains; Burton cites Erasmus without a precise work.

Original text 1651	Modern English
[11796]*A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to bear children at every two months.* [11797]*Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conqueror of Kingdomes could not tame his wife, (for she thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte,* saith *Nevisanus,* wise men bear their horns in their hearts, fooles on their foreheads.	"A good fellow, when his wife gave birth before her time, bought half a dozen cradles in advance for as many children, as if she were going to keep having children every two months." When someone told the emperor Pertinax that a fiddler was too familiar with his empress, he took no notice. And when Philip of Macedon was reproached for his wife's unchastity—"although he was the conqueror of so many kingdoms and peoples," and so on, a conqueror of kingdoms could not tame his wife, for she put him out of doors—he made a joke of it. "Wise men bear their horns in their breasts; fools on their foreheads," says Nevizzano: wise men bear their horns in their hearts, fools on their foreheads.[11798]

[11796] **Burton.** Source page 620, b: "Quum accepisset uxorem peperisse secundo à nuptiis mense, cunas quinas vel senas coemit, ut si forte uxor singulis bimensibus pareret." "When he learned that his wife had given birth in the second month after the wedding, he bought five or six cradles, in case she should give birth every two months."

[11797] **Burton.** Source page 620, c: "Iulius Capitol. vita ejus. quum palam citharædus uxorem diligeret, minime curiosus fuit." "Julius Capitolinus, his Life. When a lyre-player openly loved his wife, he showed very little concern."

[11798] **Editor.** The joke treats a birth two months after marriage as a repeatable two-month pregnancy. Cornua, horns, signifies cuckoldry; bearing them in the heart means keeping one's knowledge private. Burton's Pertinax reference is to the Life attributed to Julius Capitolinus; exact collation of that passage and the Philip anecdote remains open.

Original text 1651	Modern English
Source page 620–621 *Eumenes* King of *Pergamus* was at deadly feud with *Perseus* of *Macedonia,* in so much that *Perseus* hearing of a journey he was to take to *Delphus,* [11799]set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to *Pergamus; Attalus, Eumenes* brother proclaimed himself King forthwith, took possession of the crown, and married *Stratonice* the Queen.	Eumenes, king of Pergamum, was in a deadly feud with Perseus of Macedonia. When Perseus heard of a journey Eumenes was going to make to Delphi, he stationed a company of soldiers to intercept him on the way. They did so and, as they supposed, left him stoned to death. News of this deed was immediately brought to Pergamum. Attalus, Eumenes's brother, at once proclaimed himself king, took possession of the crown, and married Queen Stratonice.[11800]
Source page 621 But by and by when contrary newes was brought, that King *Eumenes* was alive, and now coming to the citie, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes* though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done.	But soon, when news came to the contrary—that King Eumenes was alive and approaching the city—he put aside his crown, left his wife, and went as a private citizen to meet him and welcome his return. Though Eumenes knew everything that had happened, he concealed his knowledge, affectionately embraced his brother, and restored his wife to favour, as though no such thing had been heard of or done.

[11799] **Burton.** Source page 621, star and ensuing unmarked continuations: "Disposuit armatos qui ipsum interficerent: hi protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratonicem quæ fratri nupserat, uxorem ducit; sed postquam audivit fratrem vivere, &c. Attalum comiter accepit, pristinamque uxorem complexus, magno honore apud se habuit." "He stationed armed men to kill him; these immediately carried out the command, and so on. The other is both proclaimed king and takes as his wife Stratonice, who had married his brother; but after he heard that his brother was alive, and so on. He received Attalus graciously and, embracing his former wife, kept her with him in great honour."

[11800] **Editor.** Burton's Eumenes–Attalus story combines the reported attack near Delphi with a premature succession and marriage. The long marginal Latin has three separate paragraphs but only one initial symbol; all three are retained in a single Burton note. No author is named there, and the exact source remains unresolved.

Original text 1651	Modern English
Iocundo in *Ariosto,* found his wife in bed with a knave, both asleep, went his wayes, and would not so much as wake them, much less reprove them for it. [11801]An honest fellow finding in like sort his wife had plaid false at tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him.	Jocundo in Ariosto found his wife in bed with a scoundrel, both asleep, went away, and would not even wake them, much less reproach them. A good fellow, similarly discovering that his wife had cheated at backgammon and borne one man too many, drew his dagger and swore that, had the man not been his very friend, he would have killed him.[11802]
Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denyed it, he would not have put it up.	Another man, hearing that someone had done for him what no man wants done by a deputy, pursued him in a rage with his sword drawn. Having caught him, he accused him of adultery. The offender, so hotly pursued, admitted that it was true. Satisfied with this confession, the husband left him, swearing that if he had denied it, he would not have put up with it.
How much better is it to do thus, then to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the court of *Tholouse,* against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remaine for ever a Cuckold on record? how much better be *Cornelius Tacitus,* than *Publius Cornutus,* to condemn in such cases, or take no notice of it?	How much better to act like this than to torment oneself, rave and rage impatiently, or bring a lawsuit—as Arnoldus Tilius did in the court of Toulouse against his fellow soldier Martin Guerre, for impersonating him and being too familiar with his wife—and thus make one's own shame public and remain a cuckold on record for ever! How much better to be Cornelius Tacitus than Publius Cornutus: to condemn it in such cases, or take no notice of it![11803]

[11801] **Burton.** Source page 621, d: "S. Iohn Harringtons notes in 28. book of Ariosto."

[11802] **Editor.** Jocundo appears in Orlando furioso, canto 28. Burton also cites Sir John Harington's notes to that canto. Tables means a game of the backgammon family; a man is a playing piece. "Borne a man too many" makes a sexual and possibly paternity pun on bearing off a piece; the translation retains the double sense.

[11803] **Editor.** Burton reverses the roles in the Martin Guerre case: the early narrative Histoire admirable d'un faux et supposé mari identifies Arnauld Tily, or Arnaud du Tilh, as the impersonator of Martin Guerre. The names remain in Burton's order here. Tacitus suggests being silent; Publius Cornutus suggests a publicly known cuckold. The scan reads "condemn," despite the argument for disregarding the matter; this unresolved reading is retained.

Original text 1651	Modern English
Melius sic errare, quam Zelotypiæ curis, saith *Erasmus, se conficere,* better be a wittall and put it up, then to trouble himself to no purpose. And though he will not *omnibus dormire,* be an asse, as he is an oxe, yet to wink at it as many do, is not amisse at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land-Lord, Patron, Benefactor, (as *Calbas* the Roman saith [11804]*Plutarch* did by *Mæcenas,* and *Phayllus* of *Argos* did by King *Philip,* when he promised him an office on that condition he might lie with his wife) and so to let it passe:	"Better to err in this way," says Erasmus, "than to consume oneself with the anxieties of jealousy": better to be a knowing cuckold and put up with it than to trouble oneself to no purpose. And though he will not "sleep for everyone"—be an ass as well as an ox—still, to close his eyes to it, as many do, is not amiss at certain times, in certain cases, with certain people, if it serves his advantage or some great man's wishes: his landlord, patron or benefactor. So Calbas the Roman, says Plutarch, acted towards Maecenas; and Phayllus of Argos towards King Philip, when the king promised him an office on condition that he could sleep with his wife. And so let it pass:[11805]
——[11806]*pol me haud pænitet,* *Scilicet boni dimidium dividere cum Iove,*	By Pollux, I have no regret, Indeed, at sharing half the good fortune with Jupiter.[11807]
it never troubles me, said *Amphitrio,* to be cornuted by *Jupiter;* let it not molest thee then; be friends with her;	"It never troubles me," said Amphitryon, "to be cuckolded by Jupiter." Then do not let it distress you: be reconciled with her.
[11808]*Tu cum Alcmenâ uxore antiquam in gratiam* *Redi——*	Return to your old good relations With your wife Alcmena.

[11804] **Burton.** Source page 621, dagger: "Amator. dial." "Dialogue on Love."

[11805] **Editor.** Wittall means a knowing, tolerant cuckold; ox and ass suggest horns and folly. Plutarch, On Love 16, names Galba, corresponding to Burton's Calbas: he pretends to sleep for Maecenas but stops a servant stealing wine. The same section makes Phayllus hope for office through his wife's access to Philip, without stating a promise by Philip. Commodity means advantage; Burton's source version remains untraced.

[11806] **Burton.** Source page 621, dagger: "Plautus scen. ult. Amphit." "Plautus, Amphitryon, final scene."

[11807] **Editor.** Plautus, Amphitryon 1124–1125, followed by 1141–1142. Burton prints Scilicet, "indeed," and omits mihi, where the consulted text has si licet, "if it is permitted," and mihi. His English paraphrase explicitly adds cuckoldry. The second quotation is Jupiter's instruction to Amphitryon, not Amphitryon's own speech. Both verse units and Burton's prose remain distinct.

[11808] **Burton.** Source page 621, unmarked: "Idem." "The same author."

Original text 1651	Modern English
Source page 621–622 let it I say make no breach of love betwixt you. Howsoever the best way is to contemn it, which [11809]*Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself; for he that suspects his wives incontinencie, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done according to that counsell of [11810]*Nevisanus, si vitium uxoris corrigi non potest, ferendum est:* If it may not be helped, it must be endured.	Let it, I say, cause no break in the love between you. In any case, the best course is to disregard it, as Henry II, king of France, advised a courtier who was jealous of his wife and complained of her unchastity: dismiss it and take comfort. For a man who suspects his wife's infidelity and fears the pope's curse will never enjoy a cheerful hour or sleep a peaceful night. There is no remedy but patience. When all is said and done, follow Nevizzano's counsel: "If the wife's fault cannot be corrected, it must be endured." If it cannot be helped, it must be borne.[11811]
Source page 622 *Date veniam & sustinete taciti,* 'tis *Sophocles* advice, keep it to thy self, and which *Chrysostome* calls *palæstram philosophiæ, & domesticum Gymnasium,* a school of Philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio,* as if they had drunk a draught of *Lethe* in *Trophonius* den: To conclude, age will bereave her of it, *dies dolorem minuit,* time and patience must end it.	"Forgive, and bear it in silence": that is Sophocles's advice. Keep it to yourself, and accept what Chrysostom calls "a wrestling ground of philosophy and a household gymnasium," a school of philosophy. There is no other cure but for time to wear it away: "The remedy for injuries is forgetfulness," as though they had drunk a draught of Lethe in Trophonius's cave. To conclude, age will deprive her of it; "time lessens sorrow." Time and patience must bring it to an end.[11812]
[11813]*The minds affections Patience will appease,* *It passions kills, and healeth each disease.*	Patience will calm the emotions of the mind; It kills the passions and heals every disease.[11814]

[11809] **Burton.** Source page 621, d: "T. Daniel conjurat. French."

[11810] **Burton.** Source page 622, e: "Lib.4. num.80." "Book 4, number 80."

[11811] **Editor.** The repeated marginal letter d is retained as printed. "T. Daniel conjurat. French" remains an unresolved bibliographical abbreviation; it should not be silently expanded to Samuel Daniel. The pope's curse means ecclesiastical condemnation or excommunication. This counsel closes the subsection's argument for patience.

[11812] **Editor.** Lethe is associated with forgetfulness; Trophonius's cave is the site of a Greek oracle. The wrestling ground and household gymnasium are metaphors for training in endurance. Precise loci for the Sophocles and Chrysostom sayings are not established here.

[11813] **Burton.** Source page 622, f: "R.T."

[11814] **Editor.** Burton gives only the initials R.T.; no author is securely identified. Affections means emotions or states of mind. The couplet's claim about healing every disease is proverbial rhetoric.

Original text 1651	Modern English
SUBSECT. 2.	**SUBSECTION 2.**
By prevention before, or after marriage, Plato's communitie, marry a Curtesan, Philters, Stewes, to marry one equal in yeers, fortunes, of a good family, education, good place, to use them well, &c.	**Prevention before or after marriage: Plato's community of wives; marrying a courtesan; love potions; brothels; marrying someone equal in age and fortune, from a good family, well educated and of good standing; treating wives well; and so on.**
Of such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. *Plato* in his commonwealth, to prevent this mischief belike, would have all things common, wives and children all as one:	I have said enough about medicines that help cure this malady. Some good remedies remain in the form of prevention, precautions or warnings, which, properly put into practice, may do much good. Plato, in his commonwealth, apparently to prevent this evil, would have everything held in common, wives and children shared alike.[11815]
and which *Cæsar* in his commentaries observed of those old *Britaines,* that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men; not one to one, as with us, or four five or six to one, as in *Turkie*.	And Caesar observed in his Commentaries that the ancient Britons who first inhabited this land had ten or twelve wives allotted to a household, or shared indiscriminately by as many men: not one wife to one man, as among us, or four, five or six to one, as in Turkey.[11816]

[11815] **Editor.** The new subsection collects possible preventives, including practices Burton later rejects. His reference to Plato invokes the Republic's proposed sharing of wives and children. Philters are love potions; stews are brothels. The descriptor also announces topics that continue in the following discussion.

[11816] **Editor.** Caesar, Gallic War 5.14.4, says that groups of ten or twelve men share wives, especially brothers and fathers with sons. Burton initially makes ten or twelve the number of wives, then mentions as many men. His formulation is preserved. Neither the Roman account nor Burton's comparison is independently verified social history here.

Original text 1651	Modern English
The [11817]*Nicholaites,* a Sect that sprung, saith *Austin,* from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthie sect, was *Nicholas* the Deacons jealousie, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawfull to lie with one anothers wives, and for any man to lie with his:	The Nicolaitans, a sect that arose, says Augustine, from Nicholas the deacon, would have women shared without distinction. The cause of this filthy sect was Nicholas the deacon's jealousy: when he was condemned for it, he sought to clear himself of the offence by advancing his heresy that it was lawful to sleep with one another's wives, and for any man to sleep with his.[11818]
like to those [11819]Anabaptists in *Munster,* that would consort with other mens wives as the spirit moved them: or as [11820]*Mahomet* the seducing prophet, would needs use women as he list himself, to beget prophets; [11821]205 their *Alcoran* saith were in love with him, and he as able as fortie men.	Like those Anabaptists at Münster, who would consort with other men's wives as the spirit moved them; or Muhammad, the prophet who led people astray, who insisted on having women as he pleased, to beget prophets. Their Alcoran says that 205 women were in love with him, and that he had the sexual capacity of forty men.[11822]

[11817] **Burton.** Source page 622, g: "Lib. de hæres. Quum de zelo culparetur, purgandi se causa permisisse fertur ut ea qui vellet uteretur; quod ejus factum in sectam turpissimam versum est, qua placet usus indifferens fœminarum." "Book on Heresies. When blamed for jealousy, he is said to have permitted anyone who wished to have her, to clear himself; this action of his developed into a most shameful sect, which approves the indiscriminate use of women."

[11818] **Editor.** Burton cites Augustine's On Heresies. An alternative early account, Clement of Alexandria as quoted by Eusebius, Church History 3.29, distinguishes Nicholas's conduct from the later sect's interpretation and presents Nicholas as continent. Burton's version belongs to a contested polemical tradition; indifferent means shared without distinction.

[11819] **Burton.** Source page 622, star: "Sleiden, Com." "Sleidan, Commentaries."

[11820] **Burton.** Source page 622, h: "Alchoran."

[11821] **Burton.** Source page 622, star: "Alcoran edit. à Bibliandro." "The Alcoran, edited by Bibliander."

[11822] **Editor.** Sleidan is Johannes Sleidanus, the historian cited for Münster. Burton's account of Muhammad is openly hostile; the translation retains that stance as Burton's voice. His figure 205 is printed as a number, not a footnote. Bibliander's published collection included a Latin Qur'an and other material: these claims have not been located in the Qur'an itself and must not be treated as verified Qur'anic statements.

Original text 1651	Modern English
Amongst the old *Carthaginians,* as [11823]*Bohemus* relates out of *Sabellicus,* the king of the countrey lay with the bride the first night, and once in a yeer they went promiscuously altogether. *Munster Cosmog. lib.3. cap.497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites,* to go naked as *Adam* did, and to use promiscuous Venery at set times.	Among the ancient Carthaginians, as Boemus relates from Sabellicus, the country's king slept with the bride on the first night, and once a year they all had intercourse indiscriminately. Münster, in his Cosmography, book 3, chapter 497, unjustly attributes the beginning of this brutish custom to a certain Frenchman, Picardus, who invented a new sect of Adamites: they went naked, as Adam did, and engaged in indiscriminate sexual intercourse at appointed times.[11824]
Source page 622–623 When the Priest repeated that of *Genesis, Increase and multiply,* [11825]*out went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man took her came next, &c.* some fasten this on those ancient *Bohemians* and *Russians:* [11826]others on the inhabitants of *Mambrium,* in the *Lucerne* valley in *Pedemont;* and as I read it was practised in *Scotland* amongst Christians themselves, untill King *Malcomes* time, the King or the Lord of the town had their maidenheads.	When the priest repeated the words from Genesis, "Increase and multiply," "out went the candles in their meeting place, and without any regard for age, person or social condition, it was catch as catch can: every man took whichever woman came nearest," and so on. Some attach this charge to the ancient Bohemians and Russians; others to the inhabitants of Mambrium in the Lucerne valley in Piedmont. And, as I have read, it was practised in Scotland among Christians themselves until King Malcolm's time: the king or lord of the town took their virginity.[11827]

[11823] **Burton.** Source page 622, i: "De mor. gent. lib.1. cap.6. Nupturæ regi devirginandæ exhibentur." "On the Customs of Nations, book 1, chapter 6. Brides are presented to the king to be deflowered."

[11824] **Editor.** Bohemus is Johannes Boemus; Sabellicus is Marcantonio Sabellico; Munster is Sebastian Münster. Venery means sexual intercourse here. Burton himself inserts "injustly," challenging the attribution to Picardus. The other ethnographic and sectarian claims remain reports from his sources, not independently established practices.

[11825] **Burton.** Source page 622, star: "Lumina extinguebantur, nec personæ & ætatis habita reverentia, in quam quisque per tenebras incidit, mulierem cognoscit." "The lights were extinguished, and without regard for person or age, each man had intercourse with whichever woman he encountered in the darkness."

[11826] **Burton.** Source page 623, dagger: "Leander Albertus. Flagitioso ritu cuncti in ædem convenientes post impuram concionem, extinctis luminibus in Venerem ruunt." "Leandro Alberti. In a shameful rite, they all gather in a building and, after an impure sermon, with the lights extinguished, rush into sexual intercourse."

[11827] **Editor.** The lights-out story and the Scottish first-night claim are allegations in Burton's compilation; citing them does not establish that the described customs existed. Genesis 1:28 supplies "Increase and multiply." Mambrium and the exact Alberti passage remain unresolved. The Lucerne valley here is in Piedmont, not the Swiss city of Lucerne.

Original text 1651	Modern English
Source page 623 In some parts of [11828]*India* in our age, and those [11829]*Islanders,* [11830]as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a Greek modern writer, for want of better intelligence, puts upon us *Britains*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousie, and how little they esteemed it.	In some parts of India in our own time, and among those islanders, as among the ancient Babylonians, they prostitute their wives and daughters to travellers or seafarers who happen to arrive among them—a practice that Chalcocondylas, a modern Greek writer, for lack of better information, attributes to us Britons—to show how far they were from this savage vice of jealousy, and how little account they took of it.[11831]
The Kings of *Calecut,* as [11832]*Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high priests have lain first with them, to sanctifie their wombs. But those *Essai* and *Montanists,* two strange sects of old, were in another extream, they would not marry at all, or have any society with women, [11833]*because of their intemperance they held them all to be naught.*	The kings of Calicut, as Ludovico di Varthema relates, will not touch their wives until one of their Brahmins or high priests has first slept with them, to sanctify their wombs. But the Essenes and Montanists, two strange sects of antiquity, went to the opposite extreme: they would not marry at all, or have any dealings with women, "because of their lack of restraint: they considered them all unchaste."[11834]

[11828] **Burton.** Source page 623, k: "Lod. Vertomannus navig. lib.6. cap.8. & Marcus Polus lib.1. cap.46. Uxores viatoribus prostituunt." "Ludovico di Varthema, Travels, book 6, chapter 8, and Marco Polo, book 1, chapter 46. They prostitute their wives to travellers."

[11829] **Burton.** Source page 623, l: "Dithmarus, Bleskenius, ut Agetas Aristoni, pulcherrimam uxorem habens prostituit." "Dithmarus Bleskenius; as Agetas, who had a very beautiful wife, prostituted her to Ariston."

[11830] **Burton.** Source page 623, m: "Herodot. in Erato. Mulieres Babylonicæ cum hospite permiscentur ob argentum quod post Veneri sacrum. Bohemus lib.2. cap." "Herodotus, in Erato. Babylonian women have intercourse with a stranger for money which is afterwards sacred to Venus. Boemus, book 2, chapter [no number supplied]."

[11831] **Editor.** Varthema and Marco Polo are travel writers; Dithmarus Bleskenius names Dithmar Blefken. The body says "Islanders," without naming the islands. Chalcocondila is Laonikos Chalcocondyles. Herodotus's Babylonian passage is Histories 1.199, not book 6, Erato, as the margin says; it concerns a reported ritual, not precisely Burton's hospitality claim. The incomplete Boemus chapter reference is preserved.

[11832] **Burton.** Source page 623, dagger: "Navigat. lib.5. cap.4. prius thorum non init, quam à digniore sacerdote nova nupta deflorata sit." "Travels, book 5, chapter 4. He does not enter the marriage bed before the new bride has been deflowered by a priest of higher rank."

[11833] **Burton.** Source page 623, n: "Bohemus lib.2. cap.3. Ideo nubere nollent ob mulierum intemperantiam, nullam servare viro fidem putabant." "Boemus, book 2, chapter 3. They therefore refused to marry because of women's lack of restraint; they thought no woman kept faith with her husband."

[11834] **Editor.** Calecut is Calicut, now Kozhikode; Biarmi denotes Brahmins. Burton combines Essenes and Montanists in a generalization whose exact sources remain uncollated. The sentence's "their intemperance" refers to the alleged lack of restraint of women. The travellers' and sectarian allegations are not independently authenticated here.

Original text 1651	Modern English
Nevisanus the Lawyer, *lib.4. num.33. syl. nupt.* would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in *Seneca* constuprated two wenches in a night; for satisfaction the one desired to hang him, the other to marry him.	Nevizzano the lawyer, in The Marriage Wood, book 4, number 33, would have a man prone to this malady marry a prostitute to forestall the worst. "In taking a prostitute, he has at least this advantage: he is not deceived, because he knows what she is, which is not the case with other men." A fornicator in Seneca raped two young women in one night; as redress, one wanted him hanged, the other wanted to marry him.[11835]
[11836]*Hierome* king of *Syracuse* in *Sicily,* espoused himself to *Pitho,* keeper of the Stews; and *Ptolomy* took *Thais* a common whore to be his wife, had two sons, *Leontiscus* and *Lagus* by her, and one daughter *Irene:* 'tis therefore no such unlikely thing. [11837]A Citizen of *Eugubine* gelded himself to try his wives honesty, and to be freed from jealousie: so did a Baker in [11838]*Basil,* to the same intent.	Hieronymus, king of Syracuse in Sicily, married Pitho, a keeper of brothels; and Ptolemy took Thais, a common prostitute, as his wife, and had two sons by her, Leontiscus and Lagus, and a daughter, Irene. It is therefore no such unlikely thing. A citizen of Gubbio castrated himself to test his wife's chastity and free himself from jealousy; so did a baker at Basel, with the same purpose.[11839]

[11835] **Editor.** Quean here means prostitute. Seneca the Elder, Controversies 1.5, presents a rhetorical case of rape: a supposed law allows the victim to choose the rapist's death or marriage without a dowry, and the two victims choose differently. "Constuprated" is therefore rendered "raped"; the passage is a declamatory problem, not a documented event.

[11836] **Burton.** Source page 623, o: "Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit & ex ea duos filios suscepit, &c." "Estienne, preface to Herodotus. Another married a prostitute from a brothel, called Pitho; Ptolemy married Thais, a famous courtesan, and had two sons by her, and so on."

[11837] **Burton.** Source page 623, p: "Poggius Florentino."

[11838] **Burton.** Source page 623, q: "Felix Plater."

[11839] **Editor.** Hierome is Burton's form for Hieronymus of Syracuse. Stews means brothels; the margin calls Pitho a prostitute, whereas the body calls her their keeper. The difference is retained. Eugubine is Gubbio, Basil is Basel, and Plater is Felix Platter. These anecdotes remain for direct source collation.

Original text 1651	Modern English
But of all other presidents in this kind, that of [11840]*Combalus* is most memorable: Who to prevent his masters suspition, for he was a beautiful yong man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen to conduct her into *Syria,* fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up.	But among all examples of this kind, that of Combalus is the most memorable. He was a beautiful young man, sent by Seleucus, his lord and king, to accompany Queen Stratonice and escort her into Syria. To prevent his master's suspicion, and fearing the worst, he castrated himself before leaving and left his genitals behind in a sealed box.[11841]
His mistriss by the way fell in love with him, but he not yielding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia,* to King *Prætus* her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off.	On the way his mistress fell in love with him. When he would not yield to her, she herself accused him to Seleucus of sexual misconduct—just as Bellerophon, in a similar case, was falsely denounced by Sthenoboea to her husband King Proetus "when she could not induce him to have intercourse." Consequently, on his return he was thrown into prison. On the appointed day of the hearing, he was fully cleared and acquitted by displaying the genitals he had cut off beforehand, to the astonishment of those present.

[11840] **Burton.** Source page 623, r: "Plutarch, Lucian, Salmutz Tit.2. de porcellanis cum in Panciro l. de nov. repert. & Plutarchus." "The compressed reference names Plutarch, Lucian, Salmuth and Panciroli. De porcellanis means on porcelain; de nov. repert. means on new discoveries. The remaining connection is unclear."

[11841] **Editor.** Combalus corresponds to Combabus in On the Syrian Goddess 19–27, transmitted under Lucian's name. The tale explains the self-castration of temple attendants. Burton's linking of it with Bellerophon draws on a separate false-accusation story. The compressed marginal bibliography, including Salmutz and Panciro, is transcribed without claiming its references have been resolved.

Original text 1651	Modern English
The *Lydians* used to geld women whom they suspected, saith *Leonicus var. hist. lib.3. cap.59.* as well as men. To this purpose [11842]Saint *Francis,* because he used to confess women in private, to prevent suspition, and prove himself a maid, stripped himself before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy,* without any garments.	The Lydians used to castrate women whom they suspected, says Leonicus in his Various Histories, book 3, chapter 59, as well as men. For this purpose St Francis, because he heard women's confessions in private, stripped himself before the bishop of Assisi and others, to forestall suspicion and prove himself a virgin; and Friar Leonard, for the same reason, went through Viterbo in Italy without any clothes.[11843]
Source page 623–624 Our Pseudocatholikes, to help these inconveniences which proceed from Jealousie, to keep themselves and their wives honest, make severe Laws; against adultery present death; and withal fornication a venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts; and for this end they have whole Colledges of Curtesans in their Towns and Cities.	Our false Catholics, to remedy these troubles arising from jealousy and keep themselves and their wives chaste, make severe laws: immediate death for adultery, while treating fornication as a venial sin. As a drain to carry off that fierce, swift stream of lust, they establish and permit brothels, those prostitutes and pleasure-loving sinners, the better to safeguard their wives in all populous cities. They consider them as necessary as churches; and, however unlawful, they are to be tolerated as a matter of policy, like usury, to avoid a greater evil, because of the hardness of human hearts. To this end they have whole communities of courtesans in their towns and cities.[11844]

[11842] **Burton.** Source page 623, s: "Stephanus el. confor. Bonavent. c.6. vit. Francisci." "Estienne, el. confor. [unresolved abbreviation]; Bonaventure, Life of Francis, chapter 6."

[11843] **Editor.** Geld literally means castrate; for women the historical claim concerns genital mutilation, whose exact procedure Burton does not specify. A maid here means a virgin, including a man. Leonicus is Niccolò Leonico Tomeo. The Francis and Leonard anecdotes are presented through a polemical source chain; Bonaventure's cited chapter has not yet been collated, so Burton's proposed motive is not authenticated.

[11844] **Editor.** Pseudocatholikes is Burton's hostile designation for Roman Catholics. Present means immediate; sink means drain; concupiscence means lust; punks means prostitutes; colleges means organized communities. Burton's characterization of doctrine and civic policy is polemical, and the translation does not turn it into an independent statement of Catholic teaching.

Original text 1651	Modern English
Source page 624 Of [11845]*Cato's* mind belike, that would have his servants (*cum ancillis congredi coitus causa, definito ære, ut graviora facinora evitarent, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it.	They apparently share Cato's view. He would have his servants "have intercourse with the female slaves at a fixed price, to avoid more serious offences, while forbidding them other women"—be intimate with such female creatures to avoid worse trouble in his household—and permitted it.[11846]
They hold it impossible for idle persons, yong, rich, and lusty, so many servants, Monks, Friers, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, yonger brothers and souldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in Religion.	They consider it impossible for idle people—young, rich and vigorous—and so many servants, monks and friars to live chastely, and too tyrannical a burden to compel them to do so. They also consider it altogether improper to allow poor men, younger brothers and soldiers to marry at all, as with diseased people, those under religious vows, priests and servants. Therefore, to restrain and relieve one group as well as the other, they tolerate and overlook these brothels. They have many plausible arguments for their lawfulness, necessity and toleration, as they do for usury; and without question, in terms of policy they cannot be contradicted, though in terms of religion they must be opposed entirely.[11847]

[11845] **Burton.** Source page 624, star: "Plutarch. vit. ejus." "Plutarch, his Life."

[11846] **Editor.** Plutarch, Life of Cato the Elder 21.2, describes permission for male slaves to have intercourse with female slaves for a fixed payment, while forbidding other women. "Made allowance" means permitted it, not necessarily paid an allowance. The Latin explicitly concerns enslaved people within Cato's household.

[11847] **Editor.** Votaries are people bound by religious vows. Probable means plausible or persuasive; policy concerns civic expediency, as distinct from religious judgment. Burton's concession about brothels is qualified immediately by his religious objection. "They" continues his account of the position he attributes to his opponents.

Original text 1651	Modern English
Others prescribe philters, spels, charms to keep men and women honest. [11848]*Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, calescat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multo his absurdiora, uti & in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.	Others prescribe love potions, spells and charms to keep men and women chaste. "So that a woman admits no other man besides her husband: take a he-goat's bile and fat, and dry them; let it warm in oil," and so on, "and she will love no one but you. In Alexis, Porta and others you will find more, and things much more absurd than these; likewise in Rhazes, so that a woman admits no man, and loves only her husband," and so on. But these are mostly pagan, impious, irreligious, absurd and ridiculous devices.[11849]
The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose [11850]*Varro* writ *Satyram Menippeam,* but it is lost. [11851]*Patritius* prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphitheat. Amoris,* sets down six special cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus,* five for men, five for women; *Anthony Guivarra* many good lessons; [11852]*Cleobulus* two alone, others otherwise;	The best way to avoid these and similar troubles is to remove their causes and occasions. Varro wrote a Menippean Satire for this purpose, but it is lost. Patrizi prescribes four rules to observe when choosing a wife, which anyone who wishes may read. The Spaniard Fonseca, in chapter 45 of his Amphitheatre of Love, sets out six special cautions for men and four for women; Samuel Neander, drawing on Schönborner, gives five for men and five for women; Antonio de Guevara gives many good lessons; Cleobulus only two; others offer different advice.[11853]

[11848] **Burton.** Source page 624, t: "Vecker. lib.7. secret." "Wecker, Secrets, book 7."

[11849] **Editor.** Wecker is Johann Jacob Wecker; the cited Secrets is a compilation. Alexis refers to the tradition of Alessio Piemontese's books of secrets; Porta is Giambattista della Porta, and Rhasi is Rhazes. The incomplete recipe is translated as historical text, including its omissions. Burton expressly rejects these devices; no efficacy is implied. Exact recipe collation remains open.

[11850] **Burton.** Source page 624, a: "Citatur à Gellio." "Quoted by Gellius."

[11851] **Burton.** Source page 624, b: "Lib.4. Tit.4. de instit. reipub. de officio mariti." "On the Ordering of a Commonwealth, book 4, title 4, on the husband's duty."

[11852] **Burton.** Source page 624, c: "Ne cum eâ blandè nimis agas, ne objurges præsentibus extraneis." "Do not flatter her excessively; do not scold her in the presence of strangers."

[11853] **Editor.** Patritius is Francesco Patrizi; Fonseca, Cristóbal de Fonseca; Guivarra, Antonio de Guevara. Menippean satire mixes forms and registers. The rule lists and Neander–Schönborner reference remain for collation.

Original text 1651	Modern English
as first to make a good choice in marriage, to invite *Christ* to their wedding, and which [11854]Saint *Ambrose* adviseth, *Deum conjugii præsidem habere,* and to pray to him for her, (*A Domino enim datur uxor prudens,* Prov. 19.) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to chuse her as much by his ears as eys, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a yong woman, or a yong woman an old man,	First, make a good choice in marriage, invite Christ to the wedding and, as St Ambrose advises, "have God preside over the marriage," and pray to him for a wife: "For a prudent wife is given by the Lord," Proverbs 19. A man should not be too rash and hasty in choosing, rush at the first woman he meets, or dote on every handsome, well-built woman he sees. He should choose her as much by his ears as by his eyes, carefully consider whom he is taking, her age and so on, and proceed cautiously. An old man should not marry a young woman, nor a young woman an old man:[11855]
[11856]*Quàm malè inæquales veniunt ad aratra juvenci!*	How badly unequal bullocks work together at the plough![11857]
such matches must needs minister a perpetual cause of suspicion, and be distastful to each other.	Such matches must inevitably furnish a constant cause for suspicion and make the partners distasteful to one another.
[11858]*Noctua ut in tumulis, super atque cadavera bubo,* *Talis apud Sophoclem nostra puella sedet.*	As a little owl sits on tombs, and an eagle owl on corpses, So our girl sits beside Sophocles.[11859]
Source page 624–625 Night-crows on tombs, Owl sits on carcass dead, So lies a wench with *Sophocles* in bed.	Night-crows on tombs, an owl on a dead body— So a girl lies in bed with Sophocles.

[11854] **Burton.** Source page 624, star: "Epist.70." "Letter 70."

[11855] **Editor.** Proverbs 19:14 supplies the prudent wife. Choosing by ears as well as eyes means considering reports of character alongside appearance. Stout suggests physical vigour or a fine figure. The reversed age pairing repeats Burton's wording.

[11856] **Burton.** Source page 624, dagger: "Ovid."

[11857] **Editor.** Ovid, Heroides 9.29: Deianira compares unequal marriage to badly yoked bullocks. Line 32 follows later.

[11858] **Burton.** Source page 624, t: "Alciat. emb.116." "Alciato, emblem 116."

[11859] **Editor.** Burton cites Alciato's emblem 116. In the Padua 1621 edition, this is emblem 117, Senex puellam amans, p. 495; its last couplet reads super utque, against Burton's super atque. His precise edition remains unidentified. Noctua and bubo are different owls. Burton's separate English couplet changes sitting beside Sophocles into lying in bed; the aged lover is compared to a tomb or corpse.

Original text 1651	Modern English
Source page 625 For *Sophocles,* as [11860]*Atheneus* describes him, was a very old man, as cold as *January,* a bedfellow of bones, and doted yet upon *Archippe* a yong Curtesan, then which nothing can be more odious. [11861]*Senex maritus uxori juveni ingratus est,* an old man is a most unwelcome guest to a yong wench, unable, unfit:	For Sophocles, as Athenaeus describes him, was a very old man, as cold as January, a bedfellow made of bones, yet he doted on Archippe, a young courtesan. Nothing could be more odious. "An old husband is unwelcome to a young wife": an old man is a most unwelcome guest to a young woman, incapable and unsuitable.[11862]
[11863]*Amplexus suos fugiunt puellæ,* *Omnis horret amor, Venusque Hymenque.*	Girls flee his embraces; Every love recoils, and Venus and Hymen too.[11864]
And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error eftsoons, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.	Similarly, a good fellow who had only a peck of grain to grind each week nevertheless insisted on building a new mill for it. He soon discovered his mistake: he must either leave the mill idle, pull it down altogether, or let others grind at it. So it is with these men, and so on.[11865]

[11860] **Burton.** Source page 625, u: "Deipnosoph. l.3. cap.12." "The Learned Banqueters, book 3, chapter 12."

[11861] **Burton.** Source page 625, star: "Euripides."

[11862] **Editor.** Athenaeus's Archippe anecdote occurs in The Learned Banqueters, book 13, chapter 61 (592a–b); the margin prints l.3. cap.12, which is retained. The Euripides maxim has not been assigned a secure surviving passage here. Burton's abusive picture belongs to the conventional satire of the aged lover.

[11863] **Burton.** Source page 625, dagger: "Pontanus biarum lib.1." "Pontanus, biarum, book 1 [title abbreviation as printed; Baiae]."

[11864] **Editor.** Pontanus is Giovanni Pontano. The margin's biarum appears to abbreviate or corrupt the title Baiae. Venus and Hymen personify love and marriage. The printed suos is awkward in this context; "his embraces" follows the passage's intended reference to the old man, pending collation with Pontano.

[11865] **Editor.** A peck is a small dry measure. The mill is an extended sexual joke: the husband lacks the capacity to keep his young wife occupied, so others will use the mill. Eftsoons here means soon or promptly.

Original text 1651	Modern English
Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebræ nuptiæ*. And as [11866]*Tully* farther inveighs, *'tis unfit for any, but ugly and filthy in old age. Turpe senilis amor,* one of the three things [11867]God hateth. *Plutarch* in his book *contra Coleten,* rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo,* and makes a question whether in some cases it be tolerable at least for such a man to marry,	Seneca therefore disapproves of all such ill-timed matches: "For repeated marriages give grounds for reproach." And, as Cicero further protests, "it is improper for anyone, but ugly and filthy in old age." "Love in old age is shameful"—one of the three things God hates. Plutarch, in his Against Colotes, fiercely attacks marriages attempted by old men "who, now physically impotent and deserted by pleasures, sin in their minds." He raises the question whether, in some cases, it is even tolerable for such a man to marry:[11868]
——*qui Venerem affectat sine viribus,*	Who seeks the pleasures of Venus without the strength for them,

[11866] **Burton.** Source page 625, dagger: "Offic. lib. Luxuria cum omni ætati turpis, tum senectuti fœdissima." "Book of Duties. Luxury is shameful at any age, but most foul in old age."

[11867] **Burton.** Source page 625, star: "Ecclus.25.2. An old man that dotes, &c."

[11868] **Editor.** The maxim about repeated marriages appears in the Sentences transmitted under Publilius Syrus, although Burton attributes it to Seneca. Cicero, On Duties 1.123, condemns luxuria generally; Burton applies it to marriage in old age. Turpe senilis amor is Ovid, Amores 1.9.4. Ecclesiasticus 25:2 concerns an old adulterer, not every aged lover. The Plutarch locus remains unconfirmed.

Original text 1651	Modern English
that is now past those venerous exercises, *as a gelded man lies with a virgin and sighs,* Ecclus 30.20. and now complains with him in *Petronius, funerata est hæc pars jam, quæ fuit olim Achillea,* he is quite done,	one who is now past those sexual activities, "as a castrated man lies with a virgin and sighs," Ecclesiasticus 30:20, and now complains with the man in Petronius, "This part, which was once an Achilles, is now dead and buried." He is quite finished:[11869]
[11870]*Vixit puellæ nuper idoneus,* *Et militavit non sine gloriâ.*	Until lately he lived fit for a girl, And fought his campaigns not without glory.[11871]
But the question is whether he may delight himself as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & contrectatione, num adhuc gaudeat;* and as many doting Syres still do to their own shame, their childrens undoing, and their families confusion: he abhors it, *tanquam ab agresti & furioso domino fugiendum,* It must be avoided as a Bedlam master, and not obeyed.	But the question is whether he may indulge himself like those Priapean popes who, in their decrepit old age, commonly lay between two young women every night: "whether he may still enjoy touching and fondling beautiful women," as many foolish old fathers still do, to their own shame, their children's ruin and their families' destruction. He abhors it: "It must be fled from like a brutal and furious master." It must be avoided like a mad master, not obeyed.[11872]
Alecto—— *Ipsa faces præfert nubentibus, & malus Hymen* *Triste ululat,——*	Alecto herself Carries the torches before the marrying couple, and an evil Hymen Howls mournfully.[11873]

[11869] **Editor.** Venerous means sexual. Ecclesiasticus is also called Sirach; chapter 30's verse numbering differs among traditions. The Petronius phrase occurs in Satyrica 129, when Encolpius speaks to Giton about impotence. Achilles represents former sexual prowess; Burton varies the wording of the comparison.

[11870] **Burton.** Source page 625, star: "Hor. lib.3. ode26." "Horace, book 3, ode 26."

[11871] **Editor.** Horace, Odes 3.26.1–2. Burton changes the first-person Vixi and militavi to third-person Vixit and militavit, and puellis, "girls," to puellæ, "a girl." The translation follows Burton's altered text. Love is figured as military service.

[11872] **Editor.** Priapeian evokes Priapus, a god of sexual potency. Burton's claim about unnamed popes is polemical and is not authenticated by the unspecified attribution here. Bedlam means mad or associated with Bethlem hospital. The passage moves between reporting a question and condemning the appetite under discussion.

[11873] **Editor.** These lines occur in Thomas Chaloner, On Restoring the English Commonwealth 9.658–660. Alecto is a Fury; Hymen is the wedding god. Wedding torches and song become sinister torches and a howl. Burton omits surrounding phrases and retains the contrast.

Original text 1651	Modern English
the divel himself makes such matches. [11874]*Levinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, *as many mortal men marry precipitately and inconsiderately, when they are effæte and old: The second when they marry unequally for fortunes and birth:* the third, *when a sick impotent person weds one that is sound, novæ nuptæ spes frustratur:* Many dislikes instantly follow.	The devil himself makes such matches. Levinus Lemnius lists three things that generally disturb marital peace. First, marrying at an unsuitable time, “as many people marry hastily and thoughtlessly when they are worn out and old.” Second, “marrying unequally in wealth and birth.” Third, “when a sick, impotent person marries a healthy one, the new bride’s hopes are disappointed.” Much dissatisfaction immediately follows.[11875]
Many doting dizards, it may not be denyed, as *Plutarch* confesseth, [11876]*recreate themselves with such obsolete, unseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature they stir up their dead flesh:* but an old lecher is abominable; *mulier tertio nubens,* [11877]*Nevisanus* holds, *præsumitur lubrica & inconstans,* a woman that marries the third time may be presumed to be no honester then she should.	It cannot be denied that many doting fools, as Plutarch admits, “refresh themselves with such worn-out, ill-timed and filthy remedies”—as he calls them—“with the recollection of former pleasures; against nature, they rouse their dead flesh.” But an old lecher is abominable. “A woman marrying for the third time,” Nevizzano maintains, “is presumed to be wanton and inconstant”: a woman who marries a third time may be presumed to be none too chaste.[11878]

[11874] **Burton.** Source page 625, x: “Cap.54. instit. ad optimam vitam; maxima mortalium pars præcipitanter & inconsideratè nubit, idque ea ætate quæ minus apta est, quum senex adolescentulæ, sanus morbidæ, dives pauperi, &c.” “Instruction towards the Best Life, chapter 54: most people marry hastily and thoughtlessly, and at an age that is less suitable—when an old man marries a young girl, a healthy man a sick woman, a rich man a poor woman, and so on.”

[11875] **Editor.** Intempestive means ill-timed; effæte means worn out or exhausted. Lemnius’s three categories mix age, social standing and bodily capacity. The marginal Latin’s final pairings and Burton’s body summary differ in detail; both are retained.

[11876] **Burton.** Source page 625, y: “Absoleto, intempestivo, turpi remedio fatentur se uti; recordatione pristinarum voluptatum se recreant, & adversante natura, pollinctam carnem & enectam excitant.” “They admit using a worn-out, ill-timed, shameful remedy; they refresh themselves with the recollection of former pleasures and, against nature’s resistance, rouse flesh prepared for burial and dead.”

[11877] **Burton.** Source page 625, z: “Lib.2. nu.25.” “Book 2, number 25.”

[11878] **Editor.** Dizard means fool; lubrica suggests sexual wantonness or unreliability. “No honester then she should” functions as insinuation that she is not particularly chaste. Burton’s judgment about third marriages is attributed to Nevizzano; it is not established by the number of marriages. The Plutarch and Nevizzano loci remain for collation.

Original text 1651	Modern English
Source page 625–626 Of them both, thus *Ambrose* concludes in his comment upon *Luke,* [11879]*they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicators,* with whom St. *Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet,* is not a wedding but a jumbling or coupling together.	Of both, Ambrose concludes in his commentary on Luke that "those who couple together, not to have children but to satisfy their lust, are not husbands but fornicators." St Augustine agrees with him: matrimony without the hope of children "should be called sexual intercourse, not matrimony"; it is no wedding, but a tumbling or coupling together.[11880]
Source page 626 In a word (except they wed for mutual society, help and comfort one of another, in which respects though [11881]*Tiberius* deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to *Puccius,* when he hath no need of a wife: otherwise it is most odious, when an old *Acheronticke* dizard, that hath one foot in his grave, *à silicernium,* shall flicker after a lusty yong wench that is blithe and bonny,	In a word—unless they marry for companionship, mutual help and comfort, purposes for which old people may certainly marry, though Tiberius denies it; for, according to Puccius, a man sometimes most needs a wife when he has no need of a wife—otherwise it is most odious when an old fool from the brink of the underworld, with one foot in the grave, a walking corpse, flutters after a vigorous young woman, lively and beautiful:[11882]
——[11883]*salaciorque* *Verno passere, & albulis columbis.*	And lustier Than a sparrow in spring or little white doves.[11884]
What can be more detestable?	What could be more detestable?

[11879] **Burton.** Source page 626, a: "Qui verò non procreandæ prolis, sed explendæ libidinis causa sibi invicem copulantur, non tam conjuges quam fornicarii habentur." "Those who couple with one another not to produce offspring but to satisfy lust are considered not so much spouses as fornicators."

[11880] **Editor.** Burton attributes the first claim to Ambrose's commentary on Luke and the second to Augustine without a precise work. Their exact wording and contexts remain for collation. His following parenthesis expressly allows marriage in old age for companionship, help and comfort; it is essential to the argument.

[11881] **Burton.** Source page 626, dagger: "Lex Papia. Sueton. Claud. c.23." "The Papian law. Suetonius, Claudius, chapter 23."

[11882] **Editor.** Suetonius, Claudius 23.1, says Claudius annulled Tiberius's addition to the Papian law, which treated men over sixty as incapable of fathering children. This is narrower than a general ban on elderly marriage. Acheronticke invokes Acheron, an underworld river; silicernium is an insult for an old man ready for burial. Puccius's exact reference remains unresolved.

[11883] **Burton.** Source page 626, e: "Pontanus biarum lib.1." "Pontanus, biarum, book 1 [title abbreviation as printed; Baiae]."

[11884] **Editor.** Sparrows and doves conventionally represent sexual appetite. Burton again cites Pontano with the printed biarum abbreviation; the exact poem has not been collated.

Original text 1651	Modern English
[11885]*Tu cano capite amas senex nequissime* *Jam plenus ætatis, animâque fœtidâ,* *Senex hircosus tu osculare mulierem?* *Utine adiens vomitum potius excuties.*	You love, with your grey head, you most wicked old man, Already full of years and foul of breath? You goat-stinking old man—would you kiss a woman? Will you not make her vomit instead when you approach?[11886]
Thou old goat, hoary lecher, naughty man, With stinking breath, art thou in love? Must thou be slavering? she spews to see Thy filthy face, it doth so move.	You old goat, grey-haired lecher, wicked man, With stinking breath—are you in love? Must you slobber? She vomits at the sight Of your filthy face: it affects her so.
Yet as some will, it is much more tolerable for an old man to marry a yong woman (our *Ladies* match they call it) for *cras erit mulier,* as he said in *Tully*. *Cato* the Roman, *Critobulus* in [11887]*Xenophon,* [11888]*Tyraquellus* of late, *Julius Scaliger,* &c. and many famous presidents we have in that kind; but not è contra: 'tis not held fit for an ancient woman to match with a yong man. For as *Varro* will, *Anus dum ludit morti delitias facit,* 'tis *Charons* match between [11889]*Cascus* and *Casca,* and the devil himself is surely well pleased with it. And therefore as the Poet inveighs, thou old *Vetustina* bed-ridden quean, that art now skin and bones,	Yet some maintain that it is much more tolerable for an old man to marry a young woman—they call it Our Lady's match—for "tomorrow she will be a woman," as the man in Cicero said. We have Cato the Roman, Critobulus in Xenophon, more recently Tiraqueau, Julius Scaliger and many other famous precedents of this kind. But not the reverse: it is considered unsuitable for an old woman to marry a young man. For, as Varro has it, "When an old woman plays, she provides amusement for death." It is Charon's match between Cascus and Casca, and the devil himself is surely well pleased with it. And so the poet attacks you, old Vetustina, you bedridden hussy, now nothing but skin and bones:[11890]

[11885] **Burton.** Source page 626, b: "Plautus mercator." "Plautus, The Merchant."

[11886] **Editor.** Burton combines and alters Plautus, The Merchant 305 and 574–576. The consulted text has ieiunitatis plenus, "full of fasting" or "famished," where Burton prints Jam plenus ætatis, "already full of years." Other forms differ too. The Latin and Burton's separate English quatrain are translated independently.

[11887] **Burton.** Source page 626, dagger: "Symposio." "In the Symposium."

[11888] **Burton.** Source page 626, star: "Vide Thuani historiam." "See de Thou's History."

[11889] **Burton.** Source page 626, star: "Calabect. vet. poetarum." "Calabect. of the ancient poets [title as printed; apparently Catalecta, a collection of poems]."

[11890] **Editor.** Our Lady's match alludes to the traditional depiction of Joseph as older than Mary. The paragraph openly applies unequal standards to men and women. Tyraquellus is André Tiraqueau; presidents means precedents. Charon ferries the dead, while Cascus and Casca evoke age. The printed Calabect. and the particular Cicero, Xenophon, Varro and de Thou references remain for collation.

Original text 1651	Modern English
[11891]*Cui tres capilli, quatuorque sunt dentes,* *Pectus cicadæ, crusculumque formicæ,* *Rugosiorem quæ geris stolâ frontem,* *Et arænarum cassibus pares mammas.*	You who have three hairs and four teeth, A cicada's breast and an ant's little leg, Who wear a forehead more wrinkled than your robe, And breasts like spiders' webs.[11892]
That hast three hairs, foure teeth, a brest Like grashopper, an emmets crest, A skin more rugged then thy coat, And duggs like spiders web to boot.	You have three hairs, four teeth, a breast Like a grasshopper's, an ant's crest, Skin more wrinkled than your coat, And breasts like spiders' webs besides.
Must thou marry a youth again? And yet *ducentas ire nuptum post mortes amant:* howsoever it is, as [11893]*Apuleius* gives out of his *Meroe, congressus annosus, pestilens, abhorrendus,* a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in years only, but in birth, fortunes, conditions, and all good qualities,	Must you marry a youth again? And yet "they love to marry after two hundred deaths." However that may be, as Apuleius says of his Meroe, "a coupling with an old woman, pestilent and abhorrent": a pestilent match, abominable and intolerable. In such a case, how can they avoid jealousy? How should they agree with one another? This inequality concerns not only years, but birth, wealth, dispositions and all good qualities.[11894]
[11895]*Si qua voles apte nubere, nube pari,*	If you wish to marry fittingly, marry your equal.[11896]

[11891] **Burton.** Source page 626, c: "Martial. lib.3.62. Epig." "Martial, book 3, epigram 62."

[11892] **Editor.** Compare Martial 3.93.2–5, not the margin's 3.62. Burton alters several words, uses Vetustina for Martial's Vetustilla, and prints arænarum where araneorum means "of spiders." The modern Latin rendering uses the evident spider image. His separate English verse replaces an ant's leg with an ant's crest; that difference is retained.

[11893] **Burton.** Source page 626, unmarked: "Lib.I. Miles." "Milesian Tales, book 1."

[11894] **Editor.** Ducentas…mortes means "two hundred deaths": Burton recasts Martial 3.93.18, not a count of years or husbands. In Apuleius, Metamorphoses 1.7, Socrates calls Meroe an attractive older woman; one encounter begins an annosam ac pestilentem consuetudinem, a lasting, ruinous relationship. Annosam there describes the relationship. Burton's congressus annosus, pestilens, abhorrendus is a compressed recasting, not an exact quotation; abhorrendus is absent from the checked passage.

[11895] **Burton.** Source page 626, star: "Ovid."

[11896] **Editor.** Ovid, Heroides 9.32, continuing the marriage comparison invoked earlier. Burton quotes the line before introducing Guevara's advice; these are separate attributions.

Original text 1651	Modern English
Source page 626–627 'Tis my counsel, saith *Anthony Guiverra,* to chose such a one. *Civis Civem ducat, Nobilis Nobilem,* let a citizen match with a citizen, a gentleman with a gentlewoman; he that observes not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem, sed litis fomitem domi habebit,* in stead of a fair wife shall have a fury, for a fit son in law a meer feind, &c. examples are too frequent.	"It is my advice," says Antonio de Guevara, "to choose such a person. Let a citizen marry a citizen, a noble a noble": let a citizen marry a citizen, a gentleman a gentlewoman. Whoever neglects this rule, he says, "will have at home not a son-in-law but an evil spirit, not a daughter-in-law but a Fury, not a companion for life but fuel for quarrels." Instead of a fair wife he will have a fury, and instead of a suitable son-in-law a downright fiend, and so on. Examples are all too common.[11897]
Source page 627 Another main caution fit to be observed, is this, that though they be equal in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobeus;*	Another important caution is that, though they are equal in age, birth, wealth and other circumstances, they should not neglect virtue and a good upbringing, which Musonius and Antipater so insist upon in Stobaeus.[11898]
Dos est magna parentum *Virtus, & metuens alterius viri* *Certo fœdere castitas.*	A great dowry is the parents' Virtue, and chastity which, bound by a firm covenant, Shrinks from another man.[11899]

[11897] **Editor.** Civis denotes a citizen, and nobilis someone of noble standing. The Latin distinguishes son-in-law, daughter-in-law and life companion; Burton's own English summary substitutes a wife for the daughter-in-law. Both formulations are retained. Fomes, fuel or tinder, makes domestic discord something readily ignited.

[11898] **Editor.** Musonius and Antipater are authorities excerpted by Stobaeus. Education here includes moral upbringing and habits, rather than schooling alone. Burton supplies no chapter for these two excerpts; precise collation is reserved.

[11899] **Editor.** Horace, Odes 3.24.21–23. A moral inheritance and marital fidelity are presented as the bride's great dowry. Burton prints parentum where the consulted text has parentium; the meaning is unchanged.

Original text 1651	Modern English
If as *Plutarch* adviseth, one must eat *modium salis,* a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second self, how sollicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions.	If, as Plutarch advises, one must eat "a bushel of salt" with a man before choosing him as a friend, how much care should a man take in choosing a wife, his second self! How anxious he should be to know her qualities and behaviour, and, once he is sure of them, to avoid preferring birth, wealth and beauty to upbringing and good character.[11900]
[11901]*Coquage* god of Cuckolds, as one merrily said, accompanies the goddess jealousie, both follow the fairest, by *Jupiters* appointment, and they sacrifice to them together: beauty and honesty seldom agree; straight personages have often crooked manners; fair faces, foul vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum,* beauty (saith [11902]*Chrysostome*) is full of treachery and suspition: he that hath a fair wife, cannot have a worse mischief; and yet most covet it, as if nothing else in marriage but that and wealth were to be respected.	Coquage, the god of cuckolds, as someone jokingly said, accompanies the goddess Jealousy. By Jupiter's appointment both follow the fairest women, and people sacrifice to them together. Beauty and chastity seldom agree: straight bodies often have crooked manners; fair faces, foul vices; good complexions, bad dispositions. "It is a thing full of suspicion and snares": beauty, says Chrysostom, is full of treachery and suspicion. A man with a beautiful wife can have no worse trouble; yet most men desire one, as if nothing but beauty and wealth mattered in marriage.[11903]

[11900] **Editor.** Eating a bushel of salt together is a proverb for the long acquaintance needed to know someone. Bushel is Burton's approximate English equivalent for the Latin modius. His exact Plutarch reference is not supplied.

[11901] **Burton.** Source page 627, e: "Rablais hist. Pantagruel. l.3. cap.33." "Rabelais, History of Pantagruel, book 3, chapter 33."

[11902] **Burton.** Source page 627, f: "Hom.80. Qui pulchram habet uxorem, nihil pejus habere potest." "Homily 80. Whoever has a beautiful wife can possess nothing worse."

[11903] **Editor.** Coquage personifies cuckoldry. Rabelais, book 3, chapter 33, makes Jupiter give Cuckoldry the same festival as Jealousy and power over married people, especially those with beautiful wives. The satire makes jealous surveillance an offering that attracts Cuckoldry. Burton compresses this story; the comparison is through the later English translation. Honesty means chastity; conditions means dispositions. The Chrysostom homily's series remains unidentified, and the claims about beauty and vice are rhetorical generalizations.

Original text 1651	Modern English
[11904]*Francis Sforza* Duke of *Millain,* was so curious in this behalf, that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first: Which *Lycurgus* appointed in his lawes, and *Morus* in his *Utopian* Commonwealth approves. [11905]In *Italy,* as a travellour observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsoones: if deformed, they change their lovely names of *Lucia, Cynthia, Camæna,* call them *Dorothie, Ursula, Briget,* and so put them into Monasteries, as if none were fit for marriage, but such as are eminentlie fair: but these are erroneous tenents: a modest virgin well conditioned, to such a fair snout peece, is much to be preferred.	Francesco Sforza, duke of Milan, was so particular about this that he would not marry the duke of Mantua's daughter unless he could first see her naked—a practice Lycurgus prescribed in his laws and More approves in his Utopian commonwealth. In Italy, a traveller observes, if a man has three or four daughters, or more, and they turn out beautiful, they are married at once. If unattractive, their pretty names—Lucia, Cynthia, Camena—are changed: they are called Dorothy, Ursula or Bridget and put into convents, as if only outstandingly beautiful women were fit for marriage. But these are mistaken opinions: a modest virgin of good character is much to be preferred to such a pretty-faced creature.[11906]

[11904] **Burton.** Source page 627, g: "Arnisæus."

[11905] **Burton.** Source page 627, h: "Itinerar. Ital. Coloniæ edit.1620. Nomine trium Ger. fol.304. displicuit quod dominæ filiabus immutent nomen inditum in Baptismo, & pro Catharina, Margareta, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthiæ, Camænæ, &c." "Italian Itinerary, published at Cologne in 1620, in the name of three Ger. [abbreviation, apparently Germans], folio 304. He disliked the fact that ladies change their daughters' baptismal names and, instead of Catherine, Margaret and so on, call them Cynthia, Camena and so on, so that nothing should be lacking to luxury."

[11906] **Editor.** More's Utopia, book 2, describes prospective spouses being shown naked to each other. Burton's Sforza and Lycurgus references need separate verification. The long travel margin describes changing baptismal names such as Catherine into Cynthia; the body describes changing pretty names back before entering a convent. The two accounts should not be silently merged. Snout peece is a contemptuous term for a pretty face.

Original text 1651	Modern English
If thou wilt avoid them, take away all causes of suspition and jealousie, marry a course peece, fetch her from *Cassandra's* [11907]Temple, which was wont in *Italy* to be a Sanctuary of all deformed maids, and so thou shalt be sure that no man will make thee cuckold, but for spight. A citizen of *Bizante* in *Thrace,* had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wretch what necessity brought thee hither? as well he might; for who can affect such a one?	If you would avoid them, remove every cause of suspicion and jealousy: marry an ugly woman, fetch her from Cassandra's temple, which used to be a sanctuary in Italy for all unattractive maidens. Then you can be sure that no man will cuckold you except out of spite. A citizen of Byzantium in Thrace had a filthy, dowdy, ugly slattern for a wife. Finding her in bed with another man, he cried out in astonishment, "O wretch! What necessity drove you here?" You poor wretch, what necessity brought you here? As well he might ask: for who could desire such a woman?[11908]
But this is warily to be understood, most offend in another extream, they prefer wealth before beauty, and so she be rich, they care not how she look; but these are all out as faulty as the rest. *Attendenda uxoris forma,* as [11909]*Salisburiensis* adviseth, *ne si alteram aspexeris, mox eam sordere putes,* as the Knight in *Chaucer* that was married to an old woman,	But this must be understood cautiously. Most err at the other extreme: they prefer wealth to beauty and, provided a woman is rich, do not care how she looks. But they are quite as much at fault as the rest. "You must consider a wife's looks," as John of Salisbury advises, "lest, on seeing another woman, you immediately think your wife repulsive"—like Chaucer's knight who married an old woman:[11910]
Source page 628 And all day after hid him as an Owl, So woe was his wife looked so foul.	And all that day he hid himself like an owl, So miserable was he that his wife looked so ugly.[11911]

[11907] **Burton.** Source page 627, i: "Leonicus de var. lib.3. c.43. Asylus virginum deformium Cassandræ templum. Plutarch." "Leonicus, Miscellaneous History, book 3, chapter 43. Cassandra's temple, a refuge for unattractive maidens. Plutarch."

[11908] **Editor.** Course means coarse or unattractive. Burton's joke offers ugliness as protection, then immediately supplies a counterexample. Leonicus is Niccolò Leonico Tomeo. Cassandra's sanctuary and the Byzantine anecdote remain for direct collation; Plutarch is named at the foot of the same marginal entry.

[11909] **Burton.** Source page 627, k: "Polycrat. l.8. cap.11." "Policraticus, book 8, chapter 11."

[11910] **Editor.** All out means entirely or quite. Salisburiensis is John of Salisbury, author of Policraticus. The advice shifts again, now rejecting wealth as the sole criterion. Exact collation of book 8, chapter 11 remains open.

[11911] **Editor.** Chaucer, The Wife of Bath's Tale, in the episode after the knight marries the old woman. Burton's second line prints "So woe was his wife looked so foul," an elliptical or defective reading; "so miserable was he that" supplies its evident sense. The black-letter type has been normalized to the edition's ordinary typeface.

Original text 1651	Modern English
Have a care of thy wifes complexion, lest whilst thou seest another, thou loathest her, she prove jealous, thou naught,	Pay attention to your wife's appearance, lest, when you see another woman, you come to loathe her, she becomes jealous, and you unfaithful.
Si tibi deformis conjux, si serva venusta, *Ne utaris servâ,——*	If your wife is ugly and your maid beautiful, Do not make use of the maid.[11912]
I can perhaps give instance. *Molestum est possidere, quod nemo habere dignetur,* a misery to possess that which no man likes: on the other side, *Difficile custoditur quod plures amant.* And as the bragging souldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis. Scipio* did never so hardly besiege *Carthage,* as these yong gallants will beset thine house, one with wit or person, another with wealth, &c. If she be fair, saith *Guazze,* she will be suspected howsoever.	I could perhaps give an example. "It is a burden to possess what no one thinks worth having"—a misery to possess what no man likes. On the other hand, "What many love is hard to guard." And, as the boastful soldier bragged in the comedy, "It is an immense misery for a man to be too handsome." Scipio never besieged Carthage so fiercely as these young gallants will beset your house: one with wit or good looks, another with wealth, and so on. If she is beautiful, says Guazzo, she will be suspected in any event.[11913]
Both extreams are naught, *Pulchra citò adamatur, fœda facile concupiscit,* the one is soon beloved, the other loves; one is hardly kept, because proud and arrogant, the other not worth keeping; what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam,* one of a middle size, neither too fair, nor too foul,	Both extremes are bad: "A beautiful woman is quickly loved; an ugly one readily desires." One is soon beloved, the other loves; one is hard to guard because she is proud and arrogant, the other not worth guarding. What should be done in this case? Ennius, in Melanippe, advises you as a friend to choose "moderate beauty, if you wish to preserve chastity intact"—one of a middling sort, neither too beautiful nor too ugly:[11914]

[11912] **Editor.** The couplet warns a husband against intercourse with a female servant. No author is identified here. The original "make use of" idiom treats the servant as sexually available; the translation preserves the warning without adding a consensual relationship.

[11913] **Editor.** Burton moves between Latin maxims and his own English expansions. The soldier is the stock boastful soldier of comedy; the precise passage remains for collation. Guazze is Stefano Guazzo. Scipio's siege supplies a metaphor for the many suitors surrounding a household.

[11914] **Editor.** Gellius, Attic Nights 5.11.8–14, discusses a mean between exceptional beauty and ugliness and cites Ennius's Melanippa. Statam formam concerns moderate appearance; Burton's "middle size" is accordingly rendered as a middling sort, not specifically medium height. His spelling Menelippe is retained in the original column.

Original text 1651	Modern English
[11915]*Nec formosa magis quam mihi casta placet,*	Nor does her beauty please me more than her chastity.[11916]
with old *Cato,* though fit, let her beauty be, *neque lectissima, neque illiberalis,* between both. This I approve; but of the other two I resolve with *Salisburiensis, cæteris paribus,* both rich alike, endowed alike, *majori miseria deformis habetur quam formosa servatur,* I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only of my self.	With old Cato, let her beauty be suitable, "neither exquisite nor mean," between the two. I approve of this. But between the other two choices I decide with John of Salisbury, "other things being equal"—both equally wealthy and endowed—"it is more miserable to possess an ugly woman than to guard a beautiful one." I would rather marry a beautiful woman and take the risk than be troubled with a blowsy one. But do as you please: I speak only for myself.[11917]
Howsoever, *quod iterum moneo,* I would advise thee thus much, be she fair or foul, to choose a wife out of a good kindred, parentage, well brought up, in an honest place.	In any case, "as I advise again," I would give you this counsel: whether she is beautiful or ugly, choose a wife from a good family and parentage, well brought up in a respectable place.
[11918]*Primum animo tibi proponas quo sanguine creta,* *Quâ formâ, quâ ætate, quibusque ante omnia virgo* *Moribus, in junctos veniat nova nupta penates.*	First consider in your mind her lineage, Her looks, her age, and above all the young woman's Character, as she comes a new bride to your shared home.[11919]

[11915] **Burton.** Source page 628, star: "Marullus."

[11916] **Editor.** Burton attributes the line to Marullus without naming a work. The comparative magis gives "beauty does not please me more than chastity." Exact collation remains open.

[11917] **Editor.** Blowze is a coarse or blowsy woman. Burton moves from recommending moderation to a personal preference for beauty when other advantages are equal. The Latin says it is more miserable to possess an ugly wife than to guard a beautiful one; his English elaboration is retained separately.

[11918] **Burton.** Source page 628, dagger: "Chaloner lib.9. de repub. Ang." "Chaloner, On the English Commonwealth, book 9."

[11919] **Editor.** Thomas Chaloner, On Restoring the English Commonwealth 9.301–303. The household gods, penates, stand for the marital home. The advice concerns lineage, looks, age and, above all, character.

Original text 1651	Modern English
He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in *Smithfield,* and hires a servant in *Pauls,* as the diverbe is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis,* saith [11920]*Nevisanus? Such a mother, such a daughter; mali corvi malum ovum,* Cat to her kind.	A man who marries a wife from a disreputable inn or alehouse, buys a horse in Smithfield and hires a servant in St Paul's—as the proverb goes—is likely to have a worn-out nag for his horse, a rogue for his servant and a thoroughly "honest" woman for his wife. "The daughter is presumed to resemble her mother," says Nevizzano. Like mother, like daughter; "a bad egg from a bad crow"; a cat follows its kind.[11921]
[11922]*Scilicet expectas ut tradat mater honestos* *Atque alios mores quàm quos habet?——*	Do you really expect a mother to pass on honest Manners, different from those she has herself?[11923]
If the mother be dishonest, in all likelihood the daughter will [11924]*matrizare,* take after her in all good qualities.	If the mother is unchaste, in all likelihood the daughter will "take after her mother"—follow her in all her good qualities.
Creden' Pasiphae non tauripotente futuram *Tauripetam?*	Do you believe that a daughter of bull-loving Pasiphae Will not herself become a bull-seeker?[11925]

[11920] **Burton.** Source page 628, l: "Lib.2. num.159." "Book 2, number 159."

[11921] **Editor.** Diverbe means proverb; jade, a worn-out or ill-conditioned horse; man, a male servant. Smithfield and St Paul's are London settings in the proverb. The printed "arrant honest woman" is ironic in this sequence, so quotation marks indicate its pointed use in modern English. The crow and cat sayings claim that offspring follow their parents.

[11922] **Burton.** Source page 628, dagger: "Juven. Sat.6." "Juvenal, Satire 6."

[11923] **Editor.** Juvenal, Satire 6.239–240. The question is sarcastic; Burton's following "all good qualities" continues the sarcasm. The separate marginal couplet makes the same categorical claim about daughters following their mothers, rather than supplying evidence for it.

[11924] **Burton.** Source page 628, m: "Si genetrix castè, castè quoque filia vivit; Si meretrix mater, filia talis erit." "If the mother lives chastely, her daughter also lives chastely; if the mother is a prostitute, the daughter will be the same."

[11925] **Editor.** Pasiphae is the mythic woman who desired a bull. The printed tauripotente is unusual and the syntax compressed; the translation supplies "a daughter" from Burton's surrounding mother–daughter argument and takes the word as "bull-loving." This is a contextual reading, not a securely identified quotation. The nearby Juvenal 6 note fits the preceding couplet; this second couplet's source remains unresolved.

Original text 1651	Modern English
If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparant melancholy person; jealousie is a symptome of that disease, and fools have no moderation. *Justina* a Romane Lady was much persecuted, and after made away by her jealous husband, she caused and enjoyned this Epitaph, as a caveat to others, to be engraven on her tomb:	If the mare trots, the foal will not amble. My last caution is that a woman should not give herself in marriage to a fool or an obviously melancholy man: jealousy is a symptom of that disease, and fools have no restraint. Justina, a Roman lady, was badly persecuted and later killed by her jealous husband. She had ordered this epitaph to be engraved on her tomb as a warning to others:[11926]
Source page 629 [11927]*Discite ab exemplo Justinæ, discite patres,* *Ne nubat fatuo filia vestra viro, &c.*	Learn from Justina's example; learn, you fathers, Not to let your daughter marry a foolish man, and so on.
Learn parents all, and by *Justina's* case, Your children to no dizards for to place.	Learn, all you parents, from Justina's case, Not to marry your children to fools.

[11926] **Editor.** The horse proverb says that offspring imitate their parents. Made away means killed. Burton treats melancholy within his historical medical framework; it is not equivalent to a modern diagnosis. The Justina story and epitaph are attributed to Camerarius in the following margin and still require direct source collation.

[11927] **Burton.** Source page 629, n: "Camerarius cent.2. cap.54. oper. subcis." "Camerarius, Leisure Hours, second hundred, chapter 54 [subcis. as printed]."

Original text 1651	Modern English
After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in [11928]*Stobeus,* to avoid future strife, and for quietness sake, *when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning*. Let them do their endeavour likewise to maintain them to their means, which [11929]*Patricius* ingeminates, and let them have liberty with discretion, as time and place requires:	After marriage I can give men no better advice than to treat their wives well. "What a married friend told me, I will tell you just as cheaply," says Nicostratus in Stobaeus: to avoid future quarrels and for peace's sake, "when you are in bed, beware of your wives' flattering speeches at night and lectures behind the bed-curtains in the morning." Let men also do their best to support their wives according to their means, as Patrizi repeatedly urges, and allow them reasonable freedom as time and place require.[11930]
many women turn queans by compulsion, as [11931]*Nevisanus* observes, because their husbands are so hard, and keep them so short in diet and apparell, *paupertas cogit eas meretricari,* poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance.	Many women are driven to prostitution, as Nevizzano observes, because their husbands are so harsh and keep them so short of food and clothing: "poverty forces them to prostitute themselves." Poverty, hunger and lack of means make them unchaste—or ill-treatment does; their husbands' surly behaviour drives them to rebel, or their bad example leads the women to repay them in kind.[11932]

[11928] **Burton.** Source page 629, dagger: "Ser.72. Quod amicus quidam uxorem habens mihi dixit, dicam vobis, In cubili cavendæ adulationes vesperi, mane clamores." "Discourse 72. What a certain married friend told me, I will tell you: in bed, beware of flattery in the evening and shouting in the morning."

[11929] **Burton.** Source page 629, dagger: "Lib.4 tit.4. de institut. Reipub. cap de officio mariti & uxoris." "On the Ordering of a Commonwealth, book 4, title 4, chapter on the duties of husband and wife."

[11930] **Editor.** Use means treat; as good cheap means at as little cost; curtain sermons are a spouse's private lectures in bed; ingeminates means repeats or insists upon. The passage in Stobaeus is attributed to Nicostratus. Its first-person married friend belongs to the quoted speaker, not necessarily Burton.

[11931] **Burton.** Source page 629, o: "Lib.4. syl. nup. num.81. Non curant de uxoribus, nec volunt iis subvenire de victu, vestitu, &c." "The Marriage Wood, book 4, number 81. They take no care of their wives and will not provide them with food, clothing and so on."

[11932] **Editor.** Quean here means prostitute. Cry quittance means retaliate or repay in kind. The passage explicitly connects women's conduct with husbands' deprivation, ill-treatment and example, rather than presenting it as an isolated disposition.

Original text 1651	Modern English
In the other extreme some are too liberal, as the proverb is, *Turdus malum sibi cacat,* they make a rod for their own tails, as *Candaules* did to *Gyges* in [11933]*Herodotus,* commend his wifes beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their own miseries; *animæ uxorum pessime olent,* as *Plautus* jybes, they have deformed souls, and by their painting and colours procure *odium mariti,* their husbands hate, especially,	At the opposite extreme, some are too generous. As the proverb says, "The thrush shits its own ruin": they make a rod for their own backs, as Candaules did with Gyges in Herodotus, praising his wife's beauty himself and insisting that Gyges see her naked. By giving their wives too much freedom to wander about and a lavish allowance, they contribute to their own miseries. "Wives' breaths smell very foul," as Plautus jeers—they have ugly souls—and by their paint and cosmetics they provoke "their husband's hatred," their husband's hate, especially:[11934]
——[11935]*cum misere viscantur labra mariti.*	When the husband's lips are miserably smeared with sticky stuff.[11936]
Besides, their wives (as [11937]*Basil* notes) *Impudenter se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes,* impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keep house; and 'twas well performed and ordered by the *Greeks,*	Besides, their wives, as Basil notes, "shamelessly expose themselves to men's gaze, tossing their tunics and dancing before them." They shamelessly thrust themselves into other men's company and, by their indecent, wanton behaviour, provoke and tempt those watching. Virtuous women should stay at home; and the Greeks wisely prescribed and practised this:[11938]

[11933] **Burton.** Source page 629, star: "In Clio. Speciem uxoris supra modum extollens fecit ut illam nudam coram aspiceret." "In Clio. Praising his wife's beauty beyond measure, he arranged for the man to see her naked before him."

[11934] **Editor.** Herodotus 1.8–12 tells the Candaules and Gyges story. The thrush proverb concerns causing one's own destruction; its Latin is deliberately coarse. Anima can mean breath or soul: the Latin joke is rendered as foul breath, followed by Burton's moralizing "deformed souls." His exact Plautus locus remains for collation.

[11935] **Burton.** Source page 629, dagger: "Juven. Sat.6. He cannot kisse his wife for paint." "Juvenal, Satire 6. He cannot kiss his wife because of her cosmetics."

[11936] **Editor.** Juvenal, Satire 6.464, describes cosmetics sticking to a husband's lips. Burton prints misere, "miserably," in place of the consulted text's miseri, "of the unfortunate [husband]," and begins with cum instead of et hinc. The translation follows his wording; the English marginal gloss remains a Burton note.

[11937] **Burton.** Source page 629, q: "Orat. contra ebr." "Oration against Drunkenness."

[11938] **Editor.** Basil's homily Against Drunkenness condemns women dancing at martyrs' shrines outside the city during a Resurrection festival and attracting young male spectators (French translation, pp. 162–163). Thus the concern about spectators occurs in Basil as well as Burton. The exact Greek and Burton's Latin version remain uncollated. The following anonymous couplet and these prescriptions belong to Burton's gendered moral argument.

Original text 1651	Modern English
——*mulier ne qua in publicum* *Spectandam se sine arbitro præbeat viro:*	Let no woman offer herself to public view Without a man to supervise her.
which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Parke, *quam mille venatores insequuntur,* whom every hunter followes; and besides in such places she cannot so well vindicate her self, but as that virgin *Dinah* (Gen. 34.2.) *going for to see the daughters of the land,* lost her virginity, she may be defiled and overtaken on a sudden; *Imbelles damæ quid nisi præda sumus?*	This presumably led Phidias at Elis to paint Venus treading on a tortoise, a symbol of women's silence and staying at home. For a woman out alone is like a deer escaped from a park, "pursued by a thousand hunters," whom every hunter follows. Besides, in such places she cannot defend herself so well. Like the virgin Dinah, Genesis 34:2, who lost her virginity when "going out to see the daughters of the land," she may suddenly be assaulted and violated. "Defenceless does, what are we but prey?"[11939]

[11939] **Editor.** Plutarch, Advice to Bride and Groom 32, describes Phidias making the image of Aphrodite at Elis with a tortoise; Burton says "paint," which is retained. Genesis 34:1–2 describes Dinah's visit and Shechem's sexual violence. Burton turns the assault into a warning about women going out; that framing must be distinguished from responsibility for the assault. The final Latin speaks in the voice of vulnerable does.

Original text 1651	Modern English
Source page 629–630 And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, [11940]*to be baptized, married, and buried;* but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modo non annos viginti ætatis suæ domi relinquant,* as a good fellow said, so that they look not twenty years yonger abroad then they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wives must not [11941]cample again, but take it in good part.	And so some philosopher—I do not know who—would have women go out only three times in their lives: "to be baptized, married and buried." But he was too strict. Let them have a proper measure of freedom and go out respectably, "provided they do not leave twenty years of their age at home," as a good fellow said—provided they do not look twenty years younger outside than at home, trim, neat angels abroad but beasts, dowdies and slatterns at home. Instead, let them try in every way to please and satisfy their husbands; above all, be peaceable, obedient, silent and patient. If their husbands are provoked, angry and scold a little, their wives must not answer back but take it well.[11942]

[11940] **Burton.** Source page 629, dagger: "Ad baptismum, matrimonium & tumulum." "To baptism, marriage and the tomb."

[11941] **Burton.** Source page 630, star: "Non vociferatur illa si maritus obganniat." "She does not raise her voice if her husband scolds."

[11942] **Editor.** In good sort means in an appropriate manner; strait laced, excessively strict; cample, quarrel or answer back. The change from they to their wives shows that the angry people are the husbands. The anonymous philosopher's identity is unresolved. Burton permits some freedom while placing the burden of silence on wives.

Original text 1651	Modern English
Source page 630 An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brawled she should hold still in her mouth, and that *toties quoties,* as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, [11943]she told her in brief what it was, *Fair water,* and no more: for it was not the water, but her silence which performed the cure.	A respectable woman—I cannot now say where she lived, but she was reportedly respectable—happened to hear one of her women friends complain of her husband's bad temper. She told her an excellent remedy and gave her a glass of water, which she was to hold still in her mouth whenever he raged, "as often as it happened," whenever he scolded. She did this two or three times successfully. Eventually, on seeing her neighbour, she thanked her warmly and insisted on knowing the ingredients. The neighbour told her briefly what it was: "Clean water, and nothing more." For it was her silence, not the water, that effected the cure.[11944]
Let every froward woman imitate this example, and be quiet within doors, and (as [11945]*M. Aurelius* prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their houshold affairs and private business, *œconomiæ incumbentes,* be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands means, as a good huswife should do,	Let every contrary woman follow this example and be quiet indoors. As Marcus Aurelius prescribes, all good wives who value their reputations must observe this necessary caution: go out little, attend to their work at home, look after their household affairs and private business, "devoting themselves to household management"; be sober, thrifty, careful, prudent and modest; and settle themselves to live within their husbands' means, as a good housewife should.[11946]

[11943] **Burton.** Source page 630, dagger: "Fraudem aperiens ostendit ei non aquam sed silentium iracundiæ moderari." "Revealing the trick, she showed her that it was silence, not water, that restrained anger."

[11944] **Editor.** Gossip here means a woman friend or familiar companion, not a rumour. Fair water is clean, plain water. The anecdote makes silence the effective remedy and gives no medicinal ingredients; Burton does not identify its source.

[11945] **Burton.** Source page 630, q: "Horol. princi. lib.2. cap.8. Diligenter cavendum fœminis illustribus ne frequenter exeant." "The Dial of Princes, book 2, chapter 8. Women of rank must take particular care not to go out frequently."

[11946] **Editor.** The cited Dial of Princes is Antonio de Guevara's literary presentation of Marcus Aurelius, not the emperor's Meditations. Credit means reputation; huswife means housewife or household manager. The exact chapter and wording remain for collation.

Original text 1651	Modern English
[11947]*Quæ studiis gavisa coli, partita labores* *Fallet opus cantu, formæ assimulata coronæ* *Cura puellaris, circum fusosque rotasque* *Cum volvet, &c.*	Taking pleasure in being trained in useful pursuits, she will share the tasks And lighten the work with song; the girls' busy company, Arranged like a garland, will keep The spindles and spinning wheels turning, and so on.[11948]
Howsoever 'tis good to keep them private, not in prison;	In any case, it is good to keep them in private life, not in prison.
[11949]*Quisquis custodit uxorem vectibus & seris,* *Etsi sibi sapiens, stultus est, & nihil sapit.*	Whoever guards his wife with bars and bolts, Though wise in his own eyes, is a fool and knows nothing.[11950]
Reade more of this subject *Horol. princ. lib.2. per totum. Arnisæus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib.2. cap.4. Levinus Lemnius cap.54. de institut. Christ. Barbarus de re uxor. lib.2. cap.2. Franciscus Patritius de institut. Reipub. lib.4. Tit.4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap.45. Sam. Neander.&c.*	Read more on this subject in the Dial of Princes, throughout book 2; Arnisaeus's Politics; Cyprian; Tertullian; Bossus, On Women's Dress; Godefridus, On Love, book 2, chapter 4; Levinus Lemnius, On Christian Education, chapter 54; Barbaro, On Marriage, book 2, chapter 2; Francesco Patrizi, On the Ordering of a Commonwealth, book 4, titles 4 and 5, on the duties of husband and wife; Cristóbal de Fonseca, Amphitheatre of Love, chapter 45; Samuel Neander; and so on.[11951]

[11947] **Burton.** Source page 630, dagger: "Chaloner."

[11948] **Editor.** Compare Chaloner, On Restoring the English Commonwealth 9.506–509. Burton changes Tot to Quæ, Curia to Cura and the continuation substantially. "The girls' busy company" is a contextual interpretation of his compressed wording, informed by Chaloner's curia, a group arranged like a garland. The printed wording remains in the original; the exact relationship to Chaloner's early editions has not been established.

[11949] **Burton.** Source page 630, star: "Menander."

[11950] **Editor.** Burton attributes this Latin couplet to Menander. Its contrast is between domestic privacy and imprisonment by physical locks. The precise Greek fragment or intermediary Latin source remains unresolved.

[11951] **Editor.** This is Burton's own reading list, retained in the modern-only text as part of the book. The abbreviated titles are translated descriptively; Arnisæus is Henning Arnisaeus, Barbarus is Francesco Barbaro, and Patritius is Francesco Patrizi. The particular works by Bossus and Godefridus and several editions remain to be identified conclusively.

Original text 1651	Modern English
These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies.	These cautions concern the husband. If neither these measures nor his own judgement can bring him to moderate himself, his friends must use their wisdom, if possible, to reassure the distressed man, prevent and remove the occasions and objects of his jealousy, and, if they can, make him feel secure. Whether he suspects one person or many, they should consider whom he suspects, at what times, in what places and in what company he becomes most inflamed.
[11952]*Nevisanus* makes a question whether a young Physitian ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The Persians of old would not suffer a young Physitian to come amongst women. [11953]*Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alive for it.	Nevizzano raises the question whether, in a case of illness, a young physician should be admitted into a newly married man's house to administer a julep, a syrup or some similar medicine. The ancient Persians would not allow a young physician among women. Apollonides of Cos cuckolded Artaxerxes and was afterwards buried alive for it.[11954]

[11952] **Burton.** Source page 630, r: "Lib.5.num.11." "Book 5, number 11."

[11953] **Burton.** Source page 630, s: "Ctesias in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos. &c." "Ctesias, in his Persian History: he pretended it was a disease of the womb and could not be cured unless she lay with a man; by this trick he gained his wish, and so on."

[11954] **Editor.** Julip means a sweet medicinal drink. Nevisanus is Giovanni Nevizzano. Burton misstates the Ctesias episode: in Photius's excerpt of the Persian History, section 44, the physician's patient and lover is Amytis, widow of Megabyzus and sister of Artaxerxes, not the king's wife. The original claim is retained and translated, rather than silently corrected.

Original text 1651	Modern English
A gaoler in *Aristænetus* had a fine young gentleman to his prisoner; [11955]in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife.	A jailer in Aristaenetus had a handsome young gentleman as his prisoner. Out of compassion for his youth and appearance, he released him from his restraints and allowed him the freedom of the prison; but the prisoner ungratefully made him a cuckold. Menelaus welcomed Paris as a stranger, putting his whole house and household at his disposal; but Paris discourteously stole away his dearly loved wife.[11956]
Source page 630–631 The like measure was offered to *Agis* king of *Lacedæmon,* by [11957]*Alcibiades* an exile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides;* and bragging moreover when he came home to *Athens,* that he had a son should be king of the Lacedemonians.	Agis, king of Sparta, received similar treatment from the exile Alcibiades in return for his hospitality. Alcibiades became too intimate with Agis's wife Timaea, fathering a child by her named Leotychides, and moreover boasted, when he returned home to Athens, that he had a son who would become king of the Spartans.[11958]

[11955] **Burton.** Source page 630, dagger: "Exsolvit vinculis, solutumque demisit, at ille inhumanus stupravit conjugem." "He freed him from his chains and let him go; but the ungrateful man had illicit intercourse with his wife."

[11956] **Editor.** Cornuto means cuckold. Halhed and Sheridan's 1771 Love Epistles of Aristaenetus, epistle XX, "The Jailor Tricked," pp. 131–133, retells this incident as Phylacides' complaint to Phrurion. That later verse adaptation confirms the story, not Burton's Greek or Latin source or its numbering. Stupravit denotes illicit or dishonouring intercourse; the margin alone does not establish force. Paris's removal of Helen violates Menelaus's hospitality.

[11957] **Burton.** Source page 630, star: "Plutarch. vita ejus." "Plutarch, his Life."

[11958] **Editor.** Plutarch, Alcibiades 23.7–8, reports the affair with Timaea and Alcibiades's ambition to have his descendants rule Sparta. Burton adds a particular setting for the boast, his return to Athens, which the consulted passage does not supply. His Lacedæmon and Lacedemonians are rendered as Sparta and Spartans.

Original text 1651	Modern English
Source page 631 If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they do; 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends.	If such objects of suspicion were removed, no doubt the sufferers might easily be reassured. Or others could treat them gently and kindly, instead of reviling, mocking or hating them, as people commonly do in such cases. It is a human weakness, a wretched torment; they should not add grief to grief or aggravate their misery, but seek to please them and do everything possible to put them at ease, through good advice, the removal of such provoking objects, or the mediation of sensible friends.

Original text 1651	Modern English
In old Rome there was a Temple erected by the matrons to that [11959]*Viriplaca Dea,* another to *Venus verticorda, quæ maritos uxoribus reddebat benevolos,* whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle,* without the gall, (Some say the like of *Juno's* temple) and make their prayers for conjugall peace: before some [11960]indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed.	In ancient Rome, the married women erected a temple to the goddess Viriplaca, and another to Venus Verticordia, "who made husbands well disposed towards their wives." Whenever a disagreement arose between husband and wife, they immediately went there. They offered a sacrifice—a white stag, as Plutarch records, "without gall," without the gallbladder; some say the same of Juno's temple—and prayed for peace in marriage. The dispute between husband and wife was heard before impartial arbitrators and friends, and usually settled.[11961]
In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called [11962]*Beryllus,* others a *Diamond,* hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare,* to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause.	In our own time we lack neither sacred churches nor good men to settle such disputes, if only we made use of them. Some say that the precious stone called beryl, others a diamond, has excellent power "against injuries inflicted by enemies, and to reconcile married people to one another": to reconcile husbands and wives and preserve harmony and love. You may try this whenever you wish, and as you see fit.[11963]

[11959] **Burton.** Source page 631, t: "Rosinus lib.2.19. Valerius lib.2.cap.1." "Rosinus, book 2, chapter 19; Valerius, book 2, chapter 1."

[11960] **Burton.** Source page 631, u: "Alexander ab Alexandro l.4.cap.8.gen.dier." "Alessandro degli Alessandri, Genial Days, book 4, chapter 8."

[11961] **Editor.** Viriplaca means the appeaser of husbands; Verticordia, the turner of hearts. Valerius Maximus 2.1.6 describes husbands and wives speaking their grievances in Viriplaca's temple and returning reconciled. Plutarch, Advice to Bride and Groom 27, says that the gall is excluded from sacrifices to Hera, symbolizing the absence of marital bitterness; it does not specify Burton's white stag. Indifferent means impartial. Exact collation of Rosinus and Alessandro remains open.

[11962] **Burton.** Source page 631, star: "Fr. Rueus de gemmis l.2.cap.8.&15." "François de La Rue, On Gems, book 2, chapters 8 and 15."

[11963] **Editor.** Burton reports supposed powers of gemstones, citing François de La Rue. The Latin also includes protection against enemies, which his subsequent English gloss omits. Both are retained. The conditional invitation to try them follows the reported claims; it does not establish their efficacy.

Original text 1651	Modern English
If none of all these means and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same [11964]*Turkie paradise, where they shall have as many fair wives as they will themselves, with cleer eyes, and such as look on none but their own husbands,* no fear, no danger of being cuckolds; or else I would have them observe that strict rule of [11965]*Alphonsus,* to marry a deaf and dumb man to a blind woman.	If none of these measures and precautions has any effect, I do not know what remedy to prescribe or where such people can go for relief, unless they can enter that Turkish paradise, "where they will have as many beautiful wives as they wish, with clear eyes that look at no one except their own husbands": no fear, no danger of being cuckolded. Otherwise, I would have them follow Alphonsus's strict rule: marry a deaf man who cannot speak to a blind woman.[11966]
If this will not help, let them to prevent the worst, consult with an [11967]Astrologer, and see whether the significators in her *Horoscope* agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice antiscijs & obedientibus,* otherwise, (as they hold) there will be intolerable enmities between them:	If this does not help, let them consult an astrologer to prevent the worst, and see whether the significators in her horoscope agree with his: that they are not "in signs and degrees that regard one another with hostility or command one another, but in mutually friendly antiscial and obedient positions"; otherwise, as the astrologers maintain, there will be intolerable hostility between them.[11968]

[11964] **Burton.** Source page 631, x: "Strozius Cicogna lib.2.cap.15.spirit.et in can. habent ibidem uxores quot volunt cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c. Bredenbacchius, Idem & Bohemus &c." "Strozzi Cicogna, book 2, chapter 15, on spirits and incantations: there they have as many wives as they wish, with very bright eyes, which they will never fix on anyone except their husband, and so on. Breydenbach; the same in Boemus, and others."

[11965] **Burton.** Source page 631, dagger: "Uxor cæca ducat maritum surdum, &c." "Let a blind wife marry a deaf husband, and so on."

[11966] **Editor.** The "Turkish paradise" is Burton's satirical account of Muslim belief, mediated through the European writers named in his margin, rather than a direct quotation from Islamic scripture. The original joke says deaf and dumb; the marginal Latin says only deaf. The identity and source of this Alphonsus saying remain unresolved.

[11967] **Burton.** Source page 631, star: "See Valent. de Nabod. differ. Com. in Alcabitium, ubi plura." "See Valentin Nabod's commentary on Alcabitius, where there is more."

[11968] **Editor.** A significator is a celestial body or point taken to represent a person or matter in a horoscope. Antiscial positions are paired across the solstitial axis; commanding and obeying signs form another traditional relationship. Compare Ptolemy's Tetrabiblos, the chapters on commanding/obeying signs and signs beholding one another (1.17–18 in Ashmand's version). Burton cites Nabod's commentary on Alcabitius; the compressed phrase differ. is left unexpanded in the marginal transcription.

Original text 1651	Modern English
or else get him *Sigillum veneris,* a Characteristical Seal stamped in the day and hour of *Venus,* when she is fortunate, with such and such set words and charmes, which *Villanovanus* and *Leo Suavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which *Alexis, Albertus,* and some of our natural magicians put upon us: *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall surely be gracious in all womens eyes, and never suspect or disagree with his own wife, so long as he wears it.	Or else let him obtain "the seal of Venus," a seal bearing magical characters, stamped on Venus's day and hour when she is favourably placed, with prescribed words and charms such as Villanovanus and Leo Suavius recommend, "from the magical seals of Solomon, Hermes, Raguel, and so on," together with many similar things that Alexis, Albertus and some of our natural magicians foist upon us: "So that a woman cannot commit adultery with anyone, cut off some of her hair, and so on." He will assuredly find favour in every woman's eyes, and never suspect or quarrel with his own wife, so long as he wears it.[11969]
Source page 631–632 If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as *Felisacus* in his Tract *de justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian,* concerning divorce, were in use in our times, *innumeras propemodum viduas haberemus, et cælibes viros,* we should have almost no married couples left.	If this course is unacceptable and no other remedies are available, they must, as a last resort, seek a divorce. But that is somewhat difficult to obtain, and not altogether suitable. For, as Felisacus argues in his treatise On a Lawful Wife, if that law of Constantine the Great, or that of Theodosius and Valentinian concerning divorce, were in force in our time, "we would have almost innumerable unmarried women and unmarried men": we would have almost no married couples left.[11970]

[11969] **Editor.** A characteristical seal bears occult symbols. Burton reports a talisman whose manufacture is timed astrologically; he calls such practices things magicians "put upon us," or foist upon us. The hair recipe stops at etc. in the source and is not completed here. Villanovanus is the name under which works were attributed to Arnald of Villanova; these particular textual attributions and the sources named alongside him still need collation.

[11970] **Editor.** Felisacus is Jean Filesac; De justa uxore is translated descriptively. Viduas here can include women without husbands, not only women bereaved by death, hence "unmarried women" in this divorce context. Burton offers no precise legal citations for the imperial laws, so their provisions and his numerical inference remain unverified.

Original text 1651	Modern English
Source page 632 Try therefore those former remedies: or as [11971]*Tertullian* reports of *Democritus,* that put out his eyes, because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife.	Try those earlier remedies, then. Or, as Tertullian reports of Democritus, who put out his eyes because he could not look at a woman without lust and was greatly troubled to see what he could not enjoy, let him make himself blind: then he will escape the care and trouble of watching his wife.[11972]
One other soveraign remedy I could repeat, an especial Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Emperick I conceal it for any gain, but some other reasons, I am not willing to publish it; if you be very desireous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best councel I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,	I could mention one other sovereign remedy, a special antidote against jealousy, an excellent cure; but I am not now inclined to disclose it. It is not that I conceal it for profit, like a greedy quack: for other reasons I am unwilling to publish it. If you are very eager to know, perhaps, when we next meet, I will whisper it in your ear. This is the best advice I can give; whoever needs it may apply it to himself as occasion arises. Meanwhile,[11973]
——*dii talem terris avertite pestem,*	Gods, turn such a plague away from the earth![11974]
as the proverb is, from Heresie, Iealousie, and Frensie, good Lord deliver us.	As the proverb says: from heresy, jealousy and frenzy, good Lord deliver us.

[11971] **Burton.** Source page 631, dagger, attached to Tertullian on 632: “Cap.46.Apol. quod mulieres sine concupiscentia aspicere non posset &c.” “Apology, chapter 46: because he could not look at women without lust, and so on.”

[11972] **Editor.** Tertullian, Apology 46, recounts Democritus’s self-blinding in an argument comparing philosophers with Christians. Burton transfers that reported story to the jealous husband. It is a literary and polemical example, not independently established biography; the marginal reference is printed at the foot of page 631, while the relevant sentence occurs on 632.

[11973] **Editor.** Sovereign means supremely effective; empiric here is an unlearned or secretive medical practitioner, hence quack. Burton conspicuously withholds the final remedy and offers to whisper it. The text never identifies it, and no conjectural remedy has been supplied.

[11974] **Editor.** Virgil, Aeneid 3.620. The original context is Achaemenides’s description of the Cyclops Polyphemus; Burton applies the prayer to jealousy. His closing proverb adopts the form of a litany petition.

Original text 1651	Modern English
SECT. 4.	**SECTION 4**
MEMB. 4. SUBSECT. 1. **Religious Melancholy.**	**MEMBER 1. SUBSECTION 1.** **Religious melancholy.**[11975]
Its object God; what his beauty is; How it allureth. ***The parts and parties affected.***	**Its object, God; what his beauty is; how it attracts.** **The parts and people affected.**
That there is such a distinct Species of love Melancholy, no man hath ever yet doubted; but whether this subdivision of [11976]*Religious Melancholy* be warrantable, it may be controverted.	No one has ever yet doubted that love melancholy is a distinct species; but whether this subdivision, religious melancholy, is justified may be disputed.[11977]
[11978]*Pergite Pierides, medio nec calle vagantem* *Linquite me, quà nulla pedum vestigia ducunt,* *Nulla rotæ currus testantur signa priores.*	Go on, Muses; do not abandon me wandering midway Along a path where no footprints lead, Where no wheel marks testify to earlier chariots.[11979]

[11975] **Editor.** The displayed heading in this 1651 copy reads MEMB. 4.; the running headings and the new section's sequence identify Member 1. The original column preserves 4; the modern heading corrects it to 1. This is the beginning of Section 4, not a continuation of the preceding section's Member 4.

[11976] **Burton.** Source page 632, y: "Called Religious because it is still conversant about Religion and such divine objects."

[11977] **Editor.** Species and subdivision belong to Burton's historical classification of melancholy. He distinguishes agreement about love melancholy from debate about making religious melancholy a separate subdivision. His category includes conditions and beliefs that do not correspond to a single modern diagnosis. In the margin, still means continually.

[11978] **Burton.** Source page 632, star: "Grotius."

[11979] **Editor.** Pierides are the Muses. The margin attributes the three lines to Grotius without naming a work; that precise attribution remains unresolved. The unworn road and absent wheel tracks figure Burton's claim to be entering a field without a model.

Original text 1651	Modern English
I have no pattern to follow as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the other; all acknowledge it a most notable Symptome, some a cause, but few a species or kinde. [11980]*Areteus, Alexander, Rhasis, Avicenna,* and most of our late writers, as *Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c.* repeat it as a Symptome.	I have no pattern to follow, as I have in some of the other parts, no one to imitate. No physician has yet written a separate account of it as of the other kind. All acknowledge it as a very notable symptom, some as a cause, but few as a species or kind. Aretaeus, Alexander, Rhazes, Avicenna and most of our later writers—Gordon, Fuchs, Plater, Bruel, Montalto and others—list it as a symptom.[11981]
[11982]*Some seem to bee inspired of the holy Ghost, some take upon them to bee Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi,* saith *Gordonius*. Some will prophecy of the end of the world to a day almost, and the fall of the Antichrist; as they have been addicted or brought up; for so melancholy works with them, as [11983]*Laurentius* holds.	"Some seem to be inspired by the Holy Ghost"; some claim to be prophets, some are devoted to new opinions, some predict strange things "about the state of the world and of Antichrist," says Gordon. Some will prophesy the end of the world almost to the day, and the fall of Antichrist, according to their predispositions or upbringing; for, as Du Laurens maintains, this is how melancholy works upon them.

[11980] **Burton.** Source page 632, z: "Lib.1.cap.16. nonnulli opinionibus addicti sunt, & futura se prædicere arbitrantur." "Book 1, chapter 16: some are devoted to opinions and think that they predict the future."

[11981] **Editor.** These are medical authorities, including Aretaeus of Cappadocia, Alexander of Tralles, Rhazes, Avicenna, Bernard de Gordon, Leonhart Fuchs, Felix Plater, Walter Bruel and Montalto. The first marginal reference, book 1, chapter 16, is retained where printed without imposing an uncertain attribution. Burton's claim that there is no distinct treatment is qualified by the exceptions he immediately discusses.

[11982] **Burton.** Source page 632, a: "Aliis videtur quod sunt prophetæ & inspirati à Spiritu sancto, & incipiunt prophetare & multa futura prædicunt." "Others imagine that they are prophets and inspired by the Holy Spirit; they begin to prophesy and predict many future events."

[11983] **Burton.** Source page 632, b: "Cap.6.de Melanch." "Chapter 6, on melancholy."

Original text 1651	Modern English
Source page 632–633 If they have been precisely given, all their meditations tend that way, and in conclusion produce strange effects: the humour imprints symptomes according to their several inclinations and conditions, which makes [11984]*Guianerius* and [11985]*Felix Plater* put too much devotion, blinde zeal, fear of eternal punishment, and that last judgement for a cause of those enthusiasticks and desperate persons:	If they have been strictly religious, all their meditations tend in that direction and eventually produce strange effects. The humour impresses symptoms upon them according to their individual inclinations and dispositions. This leads Guaineri and Felix Plater to regard excessive devotion, blind zeal, fear of eternal punishment and the Last Judgement as a cause of the condition of those people who believe themselves inspired or are overwhelmed by despair.[11986]
Source page 633 but some do not obscurely make a distinct species of it, dividing Love Melancholy into, that whose object is women; and into the other whose object is God. *Plato* in *Convivio,* makes mention of two distinct furies; and amongst our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expresly treat of it in a distinct Species.	But some plainly make a distinct species of it, dividing love melancholy into the kind whose object is women and the other whose object is God. Plato, in the Symposium, mentions two distinct frenzies; and among our more recent writers, Hercules de Saxonia, in his Practice of Medicine, book 1, chapter 16, the chapter on melancholy, expressly treats it as a distinct species.[11987]

[11984] **Burton.** Source page 633, c: “Cap.5.Tractat. multi ob timorem Dei sunt melancholici, & timorem gehennæ. They are still troubled for their sins.” “Chapter 5 of the treatise: many are melancholy because of fear of God and fear of hell. They are continually troubled about their sins.”

[11985] **Burton.** Source page 633, d: “Plater, c.13.” “Plater, chapter 13.”

[11986] **Editor.** Precisely given means strictly or scrupulously religious. Humour refers to the bodily humour in Burton’s medical account. Enthusiast here is someone claiming divine inspiration, not merely an eager person; desperate means driven to despair. The causal argument is Burton’s and the physicians’ historical account of religious distress.

[11987] **Editor.** Convivium is Plato’s Symposium; neotericks means more recent writers. Hercules de Saxonia is Ercole Sassonia. The exact basis for the claim of two distinct frenzies in the Symposium remains for collation; the later Phaedrus quotation is separately identifiable.

Original text 1651	Modern English
[11988]*Love Melancholy* (saith he) *is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua curanda sæpissimè multum fui impeditus;* 'tis a frequent disease; and they have a ground of what they say, forth of *Areteus* and *Plato*.	"Love melancholy," he says, "is of two kinds. The first is the condition of those who make God their object and devote themselves entirely to prayer, fasting and so on—though perhaps some will not grant it the name or classification of melancholy. The other concerns women." Pieter van Foreest, in his Observations, says as much in the same words. Felix Plater, in On Mental Disturbance, chapter 3, says, "It is a very frequent species, and in treating it I have very often been greatly hindered." It is a common disease; and Aretaeus and Plato provide grounds for what they say.[11989]

[11988] **Burton.** Source page 633, e: "Melancholia Erotica vel quæ cum amore est, duplex est: prima quæ ab aliis forsan non meretur nomen melancholiæ, est affectio eorum quæ pro objecto proponunt Deum & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigilias: altera ob mulieres." "Erotic melancholy, or that associated with love, is twofold. The first, which perhaps in others' judgement does not deserve the name of melancholy, is the condition of those who set God before themselves as their object and therefore care or think about nothing except God, fasts and vigils; the other arises because of women."

[11989] **Editor.** The Latin margin adds vigils to the devotions named in Burton's English quotation. Plater's Latin also says that he often experienced serious difficulty treating this species, a point omitted from Burton's brief English gloss. Both versions are retained. Exact collation of Sassonia, Foreest and Plater remains open; the earlier margin cites Plater chapter 13, whereas this body passage cites chapter 3.

Original text 1651	Modern English
[11990]*Areteus* an old author in his third book cap. 6. doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. [11991]*Plato* in his *Phædrus* hath these words, *Apollo's Priests in Delphos, and at Dodona, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits.* He makes them all mad, as well he might;	Aretaeus, an ancient author, in his third book, chapter 6, divides love melancholy in this way and derives this second kind from the first; it comes through inspiration or otherwise. Plato, in his Phaedrus, has these words: "Apollo's priests at Delphi, and those at Dodona, perform many fine feats in their frenzy and benefit the Greeks, but never in their right minds." He makes them all mad, as well he might.[11992]
and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the several furies of our *Fatidici dii, Pythonissæ, Sibyls, Enthusiasts, Pseudoprophets, Hereticks* and *Schismaticks* in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptomes, as superstition, heresie, schisme hath brought out;	Anyone who considers ancient superstition and its monstrous effects—as in the appropriate place I shall show the various frenzies of our prophetic gods, Pythonesses, Sibyls, enthusiasts, false prophets, heretics and schismatics in these later times of ours—will immediately admit that the whole world besides cannot furnish so much material for madness, so many astonishing symptoms, as superstition, heresy and schism have produced.[11993]

[11990] **Burton.** Source page 633, f: "Alia reperitur furoris species à prima vel à secunda, deorum rogantium, vel afflatu numinum furor hic venit." "Another species of frenzy is found, different from the first or the second: this frenzy comes upon those who petition the gods, or through divine inspiration."

[11991] **Burton.** Source page 633, g: "Qui in Delphis futura prædicunt vates, & in Dodona sacerdotes furentes quidem multa jocunda Græcis deferunt, sani vero exigua aut nulla." "The seers who predict the future at Delphi and the priests at Dodona bring the Greeks many benefits when frenzied, but few or none when sane."

[11992] **Editor.** Aretaeus, Causes and Signs of Chronic Diseases 1.6, describes religiously inspired self-wounding by people otherwise sane, as the Adams translation confirms; this is not simply a division of love melancholy. Burton's book 3 counts after two books on acute diseases. His Latin intermediary remains untraced. Plato, Phaedrus 244a–b, names the Delphic prophetess and Dodona's priestesses, not simply Apollo's priests, and praises divine madness. Burton redirects this towards superstition; "never" exceeds his Latin margin's "few or none."

[11993] **Editor.** Pythonesses and Sibyls are prophetic women; enthusiasts here claim inspiration. Heretics and schismatics are Burton's confessional categories. He combines ancient divination with religious conflicts of his own age and treats them as evidence for this species of melancholy; the labels and judgement remain his.

Original text 1651	Modern English
that this species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harm, work more disquietness to mankinde, and hath more crucified the souls of mortal men (such hath been the divels craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.	This species alone can be set against all the preceding ones: it has a wider range and more extraordinary effects. It stupefies and deludes people more than any other kind named above, does more harm, causes humanity more unrest and has tormented mortal souls more—such has been the devil's cunning—than wars, plagues, sicknesses, scarcity, famine and all the rest.
Give me but a little leave, and I will set before your eyes in breif a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfes, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roaring waves, tempests, and Siren calmes, Halcyonian seas; unspeakable misery, such Comædies and Tragedies, such absurd and ridiculous, ferall and lamentable fits, that I know not whether they are more to be pitied or derided, or may bee beleived, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia,* fresh objects of misery and madness in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.	Give me only a little liberty, and I shall briefly set before your eyes an astonishing, vast, infinite ocean of incredible madness and folly: a sea full of shoals and rocks, sandbanks, gulfs, turbulent straits and contrary tides; full of fearful monsters, strange shapes, roaring waves, tempests, Siren calms and halcyon seas; unspeakable misery, such comedies and tragedies, such absurd and ridiculous, deadly and lamentable fits, that I do not know whether they deserve more pity or ridicule, or can even be believed—except that every day we still see the same things happening in our own time: fresh examples, "new novelties," fresh instances of misery and madness of this kind continually presented to us, abroad, at home, among us, in our own hearts.[11994]
Source page 633–634 But before I can come to treat of these several errours and obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.	But before I can discuss these various errors and deviations, their causes, symptoms, disturbances and so on, I must necessarily say something about the object of this love, God himself: what this love is, how it attracts us, where it comes from and—what causes all our miseries—how we misunderstand it, wander and turn away from it.

[11994] **Editor.** Shelves are shoals; Euripes evokes the Euripus and its changeable currents, here turbulent straits. Siren calms suggest deceptive attractions and peril; halcyon seas, the legendary calm associated with the kingfisher's nesting. Ferall means deadly or funereal, not wild in the modern sense. Nova novitia is deliberately repetitive: new novelties. The ocean image includes apparently tranquil as well as violent dangers.

Original text 1651	Modern English
Source page 634 Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdome, majesty, justice, mercy, &c. his [11995]beauty is not the least, *One thing saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord,* Psal. 27.4. *And out of Sion which is the perfection of beauty hath God shined,* Psal. 50.2.	Among all the divine attributes that God claims for himself—eternity, omnipotence, immutability, wisdom, majesty, justice, mercy and so on—his beauty is not the least. "One thing," says David, "have I desired of the Lord, and that I shall continue to desire: to behold the beauty of the Lord," Psalm 27:4. "And out of Zion, which is the perfection of beauty, God has shone," Psalm 50:2.
All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. [11996]*I am amazed, saith Austin, when I look up to heaven and behold the beauty of the stars, the beauty of Angels, principalities, powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold; besides the beauty of the soul which cannot be discerned. If we so labour and be so much affected with the comeliness of creatures, how should we be ravished with that admirable lustre of God himself?*	All other created things are beautiful, I admit, and many other objects greatly captivate us: a beautiful house, a beautiful horse, a handsome person. "I am amazed," says Augustine, "when I look up to heaven and see the beauty of the stars. The beauty of angels, principalities and powers—who can express it? Who can adequately praise or describe the beauty that appears in us? So beautiful a body, so beautiful a face, eyes, nose, cheeks, chin and brows, all beautiful and lovely to behold, besides the beauty of the soul, which cannot be seen. If we exert ourselves so much and are so deeply moved by the beauty of created things, how should we be transported by the wonderful radiance of God himself?"[11997]

[11995] **Burton.** Source page 634, h: "Deus bonus, justus, pulcher, juxta Platonem." "God is good, just and beautiful, according to Plato."

[11996] **Burton.** Source page 634, i: "Miror & stupeo cum cœlum aspicio & pulchritudinem syderum, angelorum, &c. & quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, intellectum, omnia pulchra; si sic in creaturis laboramus, quid in ipso deo?" "I marvel and am amazed when I look at heaven and the beauty of the stars, angels, and so on. And who can fittingly praise what flourishes in us: so beautiful a body, a beautiful forehead, nose, cheeks, eyes, understanding, all beautiful? If we labour so over created things, what of God himself?"

[11997] **Editor.** Austin is Augustine; principalities and powers are orders of angels. Burton's English elaborates the Latin marginal excerpt, which includes intellectum, understanding, among the beauties of humanity. The precise Augustinian locus for this first quotation is not supplied here and remains for collation.

Original text 1651	Modern English
If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectatours unto it, to move, win, entice, allure: how shall this divine forme ravish our souls, which is the fountain and quintessence of all beauty? *Cœlum pulchrum, sed pulchrior cœli fabricator;* if heaven be so fair, the sun so fair, how much fairer shall he be, that made them fair? *For by the greatness and beauty of the creatures, proportionally the maker of them is seen.* Wisd. 13.5.	If ordinary beauty and everything lovely and fair have such privilege and power to draw to themselves the eyes and ears, hearts and affections of all who behold them—to move, win, entice and attract—how will this divine form transport our souls, being the fountain and purest essence of all beauty? "Heaven is beautiful, but heaven's maker is more beautiful." If heaven is so beautiful, the sun so beautiful, how much more beautiful must he be who made them beautiful? "For, through the greatness and beauty of created things, their maker is seen by analogy," Wisdom 13:5.[11998]
If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer then all creatures, men, angels, &c. [11999]*Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebræ,* all other beauties are night it self, meer darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty.	If simply looking at a beautiful person gives such pleasure, and a pleasing sermon moves us so deeply, what will the beauty of God himself do, infinitely more beautiful than all created things, human beings, angels and so on? "All the beauty of flowers, human beings, angels and all the most beautiful things, compared with God's beauty, is night and darkness." All other beauties are night itself, sheer darkness beside this inexplicable, incomprehensible, inexpressible, eternal, infinite, wonderful and divine beauty.[12000]

[11998] **Editor.** Wisdom is the Wisdom of Solomon, chapter 13, verse 5. Proportionally is rendered by analogy: the beauty of created things affords an inference to their creator. Burton moves from attraction to visible beauty towards the soul's attraction to divine beauty.

[11999] **Burton.** Source page 634, dagger: "Drexelius Nicet. lib.2.cap.11." "Drexel, Nicetas, book 2, chapter 11."

[12000] **Editor.** The printed clause "and as a plausible sermon, he so much affect us" is grammatically unsettled. The modern wording supplies the apparent comparison with the pleasure of a pleasing sermon, without claiming to resolve the text conclusively. Plausible means pleasing or worthy of approval. The Drexel quotation compares created beauty to night; Burton then gives his own English expansion.

Original text 1651	Modern English
This lustre, *pulchritudo omnium pulcherrima.* This beauty and [12001]*splendor of the divine Majesty,* is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so far forth incensed, as not only to acknowledge a God; but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him;	This radiance, "the most beautiful of all beauties"—this beauty and "splendour of the divine Majesty"—draws all creatures towards it, to seek it, love, admire and adore it. Those heathens, pagans and philosophers, through the remnants of God's image still left in them, are so far inspired that they not only acknowledge a God, but also, though according to their own inventions, stand in admiration of his bounty and goodness, worship and seek him.
the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, inforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambit nos Deus* (Austin saith) *donis & formâ suâ,* he wooes up by his beauty, gifts, promises, to come unto him;	The magnificence and structure of the world itself, the beauty of all his creatures, his goodness, providence and protection compel them to love him, seek him, fear him and worship him, though in the wrong way. But as for us Christians, born again, his adopted sons, enlightened by his word, with the eyes of our hearts and understandings opened—how beautifully he offers and reveals himself! "God courts us," Augustine says, "with his gifts and his beauty." He woos us with his beauty, gifts and promises to come to him.[12002]

[12001] **Burton.** Source page 634, k: "Fulgor divinæ majestatis, Aug." "The radiance of the divine majesty. Augustine."

[12002] **Editor.** The print reads "he wooes up"; the evident sense is "he woos us," which the modern column supplies. Ambit means courts or seeks to win over, continuing Burton's language of love. His contrast between pagans and regenerate Christians is part of the theological argument, not an editorial judgement.

Original text 1651	Modern English
[12003]*the whole Scripture is a message, an exhortation, a love letter to this purpose, to incite us, and invite us,* [12004]*Gods Epistle,* as *Gregory* calls it, *to his creatures.* He sets out his Son and his Church in that *Epithalamium* or mystical song of *Solomon,* to enamour us the more,	"The whole of Scripture is a message, an exhortation, a love letter for this purpose, to stir us and invite us": "God's letter to his creatures," as Gregory calls it. To captivate us still more, he portrays his Son and his Church in that wedding song, the mystical Song of Solomon,[12005]
Source page 634–635 comparing *his head to fine gold, his locks curled and black as a Raven,* Cant. 4.5. *his eyes like doves on rivers of waters, washed with milk; his lippes as lillies, droping down pure juyce, his hands as rings of gold set with chrysolite:* and his Church *a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet sents of saffron, spike, calamus and cinamon, and all the trees of incense, as the chief spices, the fairest amongst women, no spot in her,* [12006]*his sister, his Spouse, undefiled, the onely daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning;*	comparing "his head to fine gold, his curling locks black as a raven," Song of Solomon 4–5; "his eyes to doves beside streams of water, washed with milk; his lips to lilies dripping pure juice; his hands to rings of gold set with chrysolite"; and his Church to "a vineyard, an enclosed garden, a fountain of living waters, an orchard of pomegranates, with sweet scents of saffron, spikenard, calamus and cinnamon, and all the trees of incense, like the finest spices; the fairest among women, without a spot in her; his sister, his bride, undefiled, the only daughter of her mother, dear to her, fair as the moon, pure as the sun, looking forth like the morning."[12007]

[12003] **Burton.** Source page 634, l: "In Psal.64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium." "On Psalm 64: he sent us letters and the whole of Scripture, to create in us the desire to love."

[12004] **Burton.** Source page 634, m: "Epist.48.l.4. quid est tota Scriptura nisi Epistola omnipotentis dei ad creaturam suam?" "Letter 48, book 4: what is the whole of Scripture but a letter from almighty God to his creature?"

[12005] **Editor.** Epithalamium means a wedding song. Burton reads the Song of Solomon allegorically as the love between Christ and the Church. Augustine is cited as On Psalm 64, using the Latin Psalter's numbering. Gregory's image of Scripture as God's letter occurs in his letter to Theodorus, physician to the emperor, numbered 4.31 in the consulted collection; Burton cites 4.48, a numbering that remains for collation.

[12006] **Burton.** Source page 635, n: "Cap.6.8." "Chapter 6, verse 8."

[12007] **Editor.** This is a composite paraphrase of Song of Solomon 4–6, not a continuous quotation: the head, eyes, lips and hands chiefly come from 5:11–14; the enclosed garden and spices from 4:12–15; the only daughter, moon, sun and dawn from 6:9–10 in the King James numbering. Burton prints Cant. 4.5.; the modern text treats this as chapters 4–5, not verse 4:5. His marginal 6:8 and his chrysolite are retained as source readings. Spike is spikenard; calamus, an aromatic reed.

Original text 1651	Modern English
Source page 635 That by these figures, that glass, these spiritual eyes of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45. Psalm this beauty of his Church is compared to a *Queen in a vesture of gold of Ophir, embrodered raiment of needle worke, that the King might take pleasure in her beauty*.	Through these figures, this mirror, these spiritual eyes of contemplation, we may perceive some likeness of his beauty and the love between his Church and him. Likewise, in Psalm 45, the beauty of his Church is compared to a "queen dressed in the gold of Ophir, embroidered garments of needlework, so that the king might take pleasure in her beauty."[12008]
To incense us further yet, [12009]*John* in his *Apocalypse,* makes a description of that heavenly *Jerusalem,* the beauty of it, and in it the maker of it; *Likening it to a city of pure gold, like unto cleer glass, shining and garnished with all manner of precious stones, having no need of Sun or Moon: for the Lambe is the light of it, the glory of God doth illuminate it; To give us to understand the infinite glory, beauty and happiness of it*.	To inflame us still further, John, in his Revelation, describes that heavenly Jerusalem, its beauty and, within it, its maker, "likening it to a city of pure gold, like clear glass, shining and adorned with every kind of precious stone, needing neither sun nor moon, for the Lamb is its light and God's glory illuminates it"—to make us understand its infinite glory, beauty and happiness.[12010]
Not that it is no fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majesty cannot otherwise be expressed to our apprehensions, *no tongue can tell, no heart can conceive it,* as *Paul* saith. *Moses* himself, Exod. 33.18. when he desired to see God in his glory, was answered that he might not endure it, *no man could see his face and live*.	It is not that it is no more beautiful than the created things to which it is compared, but that this vision of him, this radiance of his divine majesty, cannot otherwise be expressed in terms we can grasp. "No tongue can tell, no heart can conceive it," as Paul says. Even Moses, Exodus 33:18, when he wished to see God in his glory, was told that he could not bear it: "No one could see his face and live."[12011]

[12008] **Editor.** Psalm 45:9–14 combines the queen in gold of Ophir, the king's desire for her beauty, and the embroidered clothing. Burton applies this royal wedding imagery to the Church. Glass means a mirror through which spiritual beauty can be apprehended indirectly.

[12009] **Burton.** Source page 635, o: "Cap.27.11." "Chapter 27, verse 11."

[12010] **Editor.** The margin clearly prints Cap.27.11., although Revelation has only 22 chapters. The description belongs to Revelation 21, especially verses 11, 18–19 and 23. The erroneous reference is preserved in the Burton note. Apocalypse is rendered by the familiar title Revelation.

[12011] **Editor.** Compare 1 Corinthians 2:9, which mentions eye, ear and heart; Burton's "no tongue can tell" is a paraphrase, not that verse's wording. Moses asks to see God's glory in Exodus 33:18; the response that no one can see God's face and live is in verse 20. Both the request and answer are included in Burton's reference.

Original text 1651	Modern English
Sensible forte destruit sensum, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris:* if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun?	"An overpowering object of sense destroys the faculty of sense": a powerful object overwhelms sight, according to that philosophical axiom. "You cannot bear the sun's radiance, much less the Creator's." If you cannot bear the sun's rays, how can you bear the radiance and brightness of him who made the sun?[12012]
The Sun it self and all that we can imagine, are but shadowes of it, 'tis *visio præcellens,* as [12013]*Austin* calls it, the quintessence of beauty this, *which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold.* All those other beauties fail, vary, are subject to corruption, to loathing; [12014]*But this is an immortall vision, a divine beauty, an immortall love, an indefatigable love and beauty,* with sight of which we shall never be tired, nor wearied, but still the more we see the more we shall covet him.	The sun itself and everything we can imagine are only shadows of it. It is "a surpassing vision," as Augustine calls it, the purest essence of beauty, "which far exceeds the beauty of the heavens, sun and moon, stars, angels, gold and silver, woods, fair fields and whatever is pleasant to behold." All those other beauties fail, change, are subject to decay and can become repulsive. "But this is an immortal vision, a divine beauty, an immortal love, an inexhaustible love and beauty." We shall never tire or grow weary of seeing it: the more we see, the more we shall desire him.[12015]

[12012] **Editor.** Sensible here means an object apprehended by a sense, not something reasonable. The scholastic maxim concerns an overwhelming stimulus damaging the sensory faculty; Burton's English applies it specifically to sight. The Latin about the Creator is elliptical: the negative from the first clause carries into the second, giving "much less."

[12013] **Burton.** Source page 635, p: "In Psal.85. omnes pulchritudines terrenas auri, argenti, nemorum & camporum, pulchritudinem Solis & Lunæ, stellarum, omnia pulchra superans." "On Psalm 85: surpassing all earthly beauties, of gold, silver, woods and fields, the beauty of the sun and moon, of the stars, all beautiful things."

[12014] **Burton.** Source page 635, r: "Immortalis hæc visio, immortalis amor, indefessus amor & visio." "This vision is immortal, the love immortal, the love and vision inexhaustible."

[12015] **Editor.** Burton cites Augustine On Psalm 85, but the list of earthly beauties is found in Homilies on the First Epistle of John 4.5 (Latin text, PL 35, col. 2008). Burton compresses a list that also includes sea, air and angels. Visio præcellens means a surpassing vision. The adjoining "immortal vision" formulation and the route of the Psalm reference remain untraced; the two quotations should not be treated as one verified passage.

Original text 1651	Modern English
For [12016]*as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness.*	For, "as one writer says, where this vision is, there is perfect beauty; and where that beauty is, all pleasure and happiness flow from the same fountain. Neither can beauty, pleasure and happiness be separated from the vision or sight of him, nor that vision from beauty, pleasure and happiness."[12017]
In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as *John* saith, seem him as he is: thine eyes, as *Isay* promiseth, 33.17. *shall behold the King in his glory,* then shall we be perfectly inamoured, have a full fruition of it, desire, [12018]behold and love him alone as the most amiable and fairest object, or *summum bonum,* or cheifest good.	In this life we have only a glimpse of this beauty and happiness. Hereafter, as John says, we shall see him as he is. Your eyes, as Isaiah promises, 33:17, "shall behold the King in his glory." Then we shall be perfectly in love, enjoy this beauty and happiness to the full, and desire, behold and love him alone as the most lovable and most beautiful object, the "supreme good," or highest good.[12019]

[12016] **Burton.** Source page 635, s; continued across the foot of the page: "Osorius; ubicunque visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest." "Osorius: wherever there is the vision and beauty of the divine countenance, there pleasure and all blessedness flow from the same fountain; neither can pleasure be separated from the sight of him, nor that sight from the pleasure."

[12017] **Editor.** The margin attributes this passage only to Osorius; its precise work remains unresolved. The marginal Latin speaks of vision, pleasure and blessedness; Burton's English develops the relation further. Both are preserved. The Latin note continues across the bottom of the source page.

[12018] **Burton.** Source page 635, t; at the foot of the page: "Leon Hebreus. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur." "Leone Ebreo: it is disputed whether human happiness finds its fulfilment in knowing God or in loving him."

[12019] **Editor.** The print reads "seem him as he is," evidently "see him as he is," from 1 John 3:2; the modern column supplies see. Isaiah 33:17 has the king in his beauty in the King James Bible; Burton's "in his glory" is retained. Fruition means full enjoyment. The note from Leone Ebreo raises a distinction between knowing and loving God; Burton's closing sentence brings beholding and loving together as enjoyment of the supreme good.

Original text 1651	Modern English
Source page 635–636 This likewise should we now have done, had not our will been corrupted; and as we are enjoyned to love God with all our heart, and all our soul: for to that end were we born, to love this object, as [12020]*Melancthon* discourseth, and to enjoy it. *And him our will would have loved and sought alone as our* summum bonum, *or principall good, and all other good things for Gods sake: and nature as she proceeded from it, would have sought this fountain; but in this infirmity of humane nature this order is disturbed, our love is corrupt:*	We too would now have done this, had our will not been corrupted, as indeed we are commanded to love God with all our heart and all our soul. For we were born to this end: to love this object and enjoy it, as Melanchthon explains. *Our will would have loved and sought him alone as our* supreme good, *or principal good, and all other good things for God's sake. And nature, having proceeded from this source, would have sought this fountain. But in the infirmity of human nature this order is disturbed, and our love is corrupted.*[12021]
Source page 636 and a man is like that monster in [12022]*Plato* composed of a *Scylla*, a lyon, and a man; we are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should: we cannot saith *Austin, Rempub. cœlestem cogitare*, we cannot contain our selves from them, their sweetness is so pleasing to us:	And a human being is like that monster in Plato, composed of a Scylla, a lion and a man. We are swept headlong away by the torrent of our passions. The world, with its infinite variety of pleasing objects, so entices and captivates us that we cannot so much as look towards God, seek him or think of him as we should. We cannot, says Augustine, *set our minds on the heavenly commonwealth*. We cannot restrain ourselves from these things, so pleasing is their sweetness to us.[12023]

[12020] **Burton.** Source page 636, u: "Lib de anima. Ad hoc objectum amandum & fruendum nati sumus; & hunc expetiisset, unicum hunc amasset humana voluntas, ut summum bonum, & cæteras res omnes eo ordine." "On the Soul. We were born to love and enjoy this object; the human will would have sought him and loved him alone as the highest good, and all other things in that order."

[12021] **Editor.** The object is God, the supreme good discussed at the end of Block 151. Burton's argument assumes the corruption of the human will after the Fall. Melancthon is Philipp Melanchthon; the margin cites his work On the Soul. "Enjoy" here means possess or participate in the good, not merely take pleasure in it.

[12022] **Burton.** Source page 636, x: "9. de Repub." "Republic, book 9."

[12023] **Editor.** Plato, Republic 9, 588b–589b, imagines a many-headed beast, a lion and a man enclosed within a human exterior. Scylla is one of the mythical composite creatures mentioned just before the construction; Burton substitutes her name for the many-headed beast. The separate Augustinian phrase about the heavenly commonwealth is not located by the margin's reference to Plato.

Original text 1651	Modern English
Marriage, saith [12024]*Gualter*, detains many; *a thing in it self laudable, good and necessary, but many deceived and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drink hath overcome as many, whilest they rather strive to please, satisfie their guts and belly, then to serve God and nature.* Some are so busied about merchandise to get mony, they loose their own souls, whiles covetously carried, and with an unsatiable desire of gain, they forget God; as much we may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever.	Marriage, says Gwalther, holds many back: *a thing praiseworthy, good and necessary in itself; yet many, deceived and swept away by their blind love of it, have quite abandoned the love of God and the desire for his glory. Food and drink have overcome as many, while they strive to please and satisfy their guts and bellies rather than to serve God and nature.* Some are so occupied with trade and making money that they lose their own souls: carried away by greed and an insatiable desire for gain, they forget God. We may say as much of honour, alliances, friendships, health, wealth and every other profit or pleasure in this life.[12025]

[12024] **Burton.** Source page 636, y: “Hom.9. in epist. Johannis cap.2. Multos conjugium decepit; res alioqui salutaris & necessaria, eo quod cæco ejus amore decepti, divini amoris & gloriæ studium in universum abjecerunt; plurimos cibus & potus perdit.” “Homily 9 on chapter 2 of John’s Epistle. Marriage has deceived many, though in itself wholesome and necessary, because, deceived by blind love of it, they have altogether abandoned devotion to divine love and glory. Food and drink ruin very many.”

[12025] **Editor.** Gualter is Rudolf Gwalther, cited through his homilies on the First Epistle of John. Detains means holds back from devotion. The passage criticizes disordered attachment to otherwise legitimate goods; it expressly describes marriage as good and necessary.

Original text 1651	Modern English
[12026]*In this world there be so many beautiful objects, splendors and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him.* And this is it which Christ himself, those Prophets and Apostles so much thundred against, 1 *John* 17. 15. dehort us from; *Love not the world, nor the things that are in the world: if any man love the world, the love of the father is not in him.* 16. *For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world: And the world passeth away and the lust thereof; but he that fulfilleth the will of God abideth for ever.*	*In this world there are so many beautiful objects—the splendour and brightness of gold, the majesty of glory, the help of friends, fair promises, smooth words, victories, triumphs, and such an infinite multitude of pleasing beauties—to entice us and draw us away from God that we cannot attend to him.* This is what Christ himself, the prophets and the apostles thundered against and warned us to avoid. In 1 John 2:15–17: *Do not love the world or the things in the world. If anyone loves the world, the Father's love is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes and the pride of life—is not from the Father but from the world. And the world passes away, and its lust with it; but whoever fulfils God's will remains for ever.*[12027]
No man, saith our Saviour, *can serve two masters, but he must love the one and hate the other*, &c. *bonos vel malos mores, boni vel mali faciunt amores, Austin* well infers: and this is that which all the fathers inculcate. He cannot ([12028]*Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world: *make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it.*	No one, says our Saviour, *can serve two masters: he must love the one and hate the other*, and so on. *Good or bad loves produce good or bad conduct*, Augustine rightly concludes; and this is what all the Church Fathers repeatedly teach. No one, Augustine warns, can be God's friend while delighting in the pleasures of the world. *Cleanse your heart, purify your heart; if you wish to see this beauty, prepare yourself for it.*[12029]

[12026] **Burton.** Source page 636, z: "In mundo splendor opum, gloriæ majestas, amicitiarum præsidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi, & infinita alia ab amore dei nos abstrahunt, &c." "In the world, the splendour of riches, the majesty of glory, the support of friendships, flattering words, the enticements of pleasures of every kind, victories, triumphs and countless other things draw us away from the love of God, and so on."

[12027] **Editor.** The print reads "1 John 17.15." The quotation belongs to 1 John 2:15–17; the modern column supplies that reference. Burton's wording is a composite rendering rather than an exact quotation of the King James text. The unassigned Latin margin expands the catalogue of worldly attractions.

[12028] **Burton.** Source page 636, a: "In Psal.32. Dei amicus esse non potest qui mundi studiis delectatur; ut hanc formam videas, munda cor, serena cor, &c." "On Psalm 32. Whoever delights in worldly pursuits cannot be God's friend. To see this beauty, cleanse your heart, calm your heart, and so on."

[12029] **Editor.** The two masters recalls Matthew 6:24 and Luke 16:13; good and bad loves occurs in Augustine, Letter 155.4.13. On Psalm 32, second exposition, sermon 1.7 (PL 36, col. 282), relates divine wisdom's beauty to cleansing the heart so as to see and embrace it. This is a thematic parallel: Burton's fuller Latin wording was not found there. His intermediary and the heavenly-commonwealth phrase remain untraced.

Original text 1651	Modern English
It is the eye of contemplation by which we must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation: so saith *Gregory* cited by [12030]*Bonaventure*. And as [12031]*Philo Judæus* seconds him, *He that loves God, will soare aloft and take him wings; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide.*	*We must behold it with the eye of contemplation. The wing of meditation lifts us up and raises our souls through the movement of our hearts and the sweetness of contemplation:* so says Gregory, quoted by Bonaventure. Philo of Alexandria supports him: *Whoever loves God will soar aloft and take wings; leaving the earth, he will fly up to heaven and wander with the sun, moon, stars and that heavenly host, with God himself as his guide.*[12032]
Source page 636–637 If we desire to see him, we must lay aside all vain objects, which detain us and dazel our eyes, and as [12033]*Ficinus* adviseth us, *get us solar eyes, spectacles as they that look on the Sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him as he is.*	If we desire to see him, we must put aside all the vain objects that hold us back and dazzle our eyes; and, as Ficino advises, *acquire sunlike eyes, spectacles such as those who look at the sun use. To see this divine beauty, set aside all material objects and all sense perception; then you will see him as he is.*[12034]

[12030] **Burton.** Source page 636, b: “Contemplationis pluma nos sublevat, atque inde erigimur intentione cordis, dulcedine contemplationis, distinct.6. de 7. Itineribus.” “The feather of contemplation lifts us up, and thence we are raised by the intentness of the heart and the sweetness of contemplation. Distinction 6, On the Seven Journeys.”

[12031] **Burton.** Source page 636, c: “Lib. de victimis: amans Deum, sublimia petit, sumptis alis & in cœlum rectè volat, relicta terra, cupidus aberrandi cum sole, luna, stellarumque sacra militia, ipso Deo duce.” “On Sacrificial Victims. The lover of God seeks the heights, takes wings and flies straight to heaven, leaving the earth, eager to wander with the sun, moon and sacred host of stars, with God himself as guide.”

[12032] **Editor.** Burton attributes the first image to Gregory through a work circulating under Bonaventure’s name, cited as On the Seven Journeys, distinction 6; the precise intermediary remains to be collated. Philo’s flight with the heavenly host has a parallel in The Special Laws 1.207, in the discussion of sacrifices. Burton cites it under the older sectional title On Sacrificial Victims.

[12033] **Burton.** Source page 636, d: “In com. Plat. cap.7. ut Solem videas oculis, fieri debes solaris: ut divinam aspicias pulchritudinem, demitte materiam, demitte sensum, & Deum qualis sit videbis.” “In the commentary on Plato, chapter 7. To see the sun with your eyes, you must become sunlike. To behold divine beauty, lay aside matter, lay aside sense perception, and you will see God as he is.”

[12034] **Editor.** Solar eyes expresses a philosophical likeness between the faculty of seeing and its object; compare Plotinus, Enneads 1.6.9, where the eye must become sunlike. Burton’s addition of spectacles makes the metaphor concrete. The sentence continues across the printed page break; “all sense” means sensory perception.

Original text 1651	Modern English
Source page 637 Thou covetous wretch, as [12035]*Austin* expostulates, *Why dost thou stand gaping on this dross, muck-hils, filthy excrements? behold a far fairer object, God himself wooes thee; behold him, enjoy him, he is sick for love. Cant.* 5. He invites thee to his sight, to come into his *fair Garden*, to eat and drink with him, to be merry with him, to enjoy his presence for ever. [12036]Wisdome cryes out in the streets, besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better then gold or precious stones; no pleasures can be compared to it: leave all then and follow her, *vos exhortor ô amici & obsecro.*	You greedy wretch, Augustine protests, *why do you stand gaping at this dross, these dungheaps, these filthy excrements? Look at a far more beautiful object: God himself courts you. Behold him, enjoy him; he is sick with love.* Song of Solomon 5. He invites you to see him, to come into his *beautiful garden*, to eat and drink with him, to rejoice with him and enjoy his presence for ever. Wisdom cries out in the streets, beside the gates, on the heights, before the city and at the entrance, bidding people listen to her instruction, which is better than gold or precious stones. No pleasures can compare with it. Leave everything, then, and follow her: *I exhort and entreat you, my friends.*[12037]

[12035] **Burton.** Source page 637, e: "Avare, quid inhias his, &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus." "Greedy man, why do you gape at these things, and so on? More beautiful is he who courts you: you will see him, you will possess him."

[12036] **Burton.** Source page 637, dagger: "Prov.8." "Proverbs 8."

[12037] **Editor.** Burton joins an Augustinian appeal to the avaricious with the Song of Solomon's garden and lovesickness imagery (5:1, 8) and personified Wisdom in Proverbs 8. "He is sick for love" is his devotional application: in Song 5:8 the female lover speaks of her own lovesickness. The closing Latin begins the exhortation attributed to Ficino in the next unit.

Original text 1651	Modern English
In [12038]*Ficinus* words, *I exhort and beseech you, that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.* For whom alone saith [12039]*Plotinus, we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Air, if we desire to be ingrafted into him, leave all and follow him.*	In Ficino's words, *I exhort and entreat you to embrace and follow this divine love with all your hearts and all your powers. By every service and effort, seek the favour of this God who loves you so much.* For his sake alone, says Plotinus, *we must forsake the kingdoms and empires of the whole earth—sea, land and air—if we wish to be grafted into him: leave everything and follow him.*[12040]
Now forasmuch as this love of God, is an *habit infused* of God, as [12041]*Thomas* holds, 1. 2. *quæst.* 23. *by which a man is inclined to love God above all, and his neighbour as himself*, We must pray to God that he will open our eyes, make clean our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut.* 6. and *Jos.* 23. *To love God above all, and our neighbour as our self*, to keep his commandments.	Now, since this love of God is *a settled disposition infused* by God—as Thomas Aquinas holds, 1.2, question 23—*by which a person is inclined to love God above all and his neighbour as himself*, we must pray that God will open our eyes and cleanse our hearts. Then we may be able to receive his glorious rays and perform the duties he requires of us: Deuteronomy 6 and Joshua 23, *to love God above all and our neighbour as ourselves*, and to keep his commandments.[12042]

[12038] **Burton.** Source page 637, f: "Cap.18. Rom. Amorem hunc divinum totis viribus amplexamini; Deum vobis omni officiorum genere propitium facite." "Chapter 18, Rom. Embrace this divine love with all your strength; by every kind of service win God's favour."

[12039] **Burton.** Source page 637, g: "Cap.7. de pulchritudine. regna et imperia totius terræ & maris & cœli oportet abjicere si ad ipsum conversus velis inseri." "On Beauty, chapter 7. You must cast aside the kingdoms and empires of the whole earth, sea and heaven if, turning towards him, you wish to be grafted into him."

[12040] **Editor.** The Plotinus parallel is Enneads 1.6.7, On Beauty, on renouncing dominion for the vision of the Good. Burton presents this in Christian devotional language. The Ficino margin prints "Cap.18. Rom."; its abbreviated title and exact passage remain unresolved. Burton's English expansion is retained after the independently translated Latin exhortation.

[12041] **Burton.** Source page 637, h: "Habitus à Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia." "A disposition infused by God, through which a person is inclined to love God above all things."

[12042] **Editor.** Habit is a settled disposition or capacity, not a repeated routine. The printed Aquinas reference is "1.2. question 23"; relevant discussions of charity are in Summa theologiae II–II, questions 23–24, especially 24.2 on infusion. The reference is preserved rather than silently emended. Deuteronomy 6:5 and Joshua 23:11 command love of God; the combined command concerning one's neighbour also recalls Matthew 22:37–39.

Original text 1651	Modern English
In this we know, saith *John*, c. 5. 2. *we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments; he that loveth not, knoweth not God, for God is love*, cap. 4. 8. *and he that dwelleth in love, dwelleth in God, and God in him*; for love presupposeth knowledge, faith, hope, and unites us to God himself, as [12043]*Leon Hebrew* delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those vertues, and charity it self.	*By this we know*, says John, 5:2, *that we love the children of God: when we love God and keep his commandments. This is the love of God, that we keep his commandments. Whoever does not love does not know God, for God is love*, 4:8; *and whoever dwells in love dwells in God, and God in him*. For love presupposes knowledge, faith and hope, and unites us to God himself, as Leone Ebreo teaches us. It is accompanied by fear of God, humility, meekness, patience, all those virtues, and charity itself.[12044]
For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, 1 *Cor*. 15. 4, 5. *Ephes*. 4. *Coloss*. 3. *Rom*. 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; *Endeavour to keep the unity of the spirit in the bond of peace*. Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which [12045]*Clemens Alexandrinus* cals *amoris & amicitiæ impletionem & extensionem*, the extent and complement of Love; and that not for fear or worldly respects, but *ordine ad Deum*, for the love of God himself.	For if we love God, we shall love our neighbour and carry out the duties required of us, to which we are exhorted in 1 Corinthians 13:4–5, Ephesians 4, Colossians 3 and Romans 12. We shall not envy, swell with pride, boast, show contempt, think evil or give way to anger, but bear all things; *strive to preserve the unity of the Spirit in the bond of peace*. Bear with one another, forgive one another, clothe the naked, visit the sick and perform all those works of mercy that Clement of Alexandria calls *the fulfilment and extension of love and friendship*—the reach and completion of love. And do this neither from fear nor for worldly considerations, but *with reference to God*, for the love of God himself.[12046]

[12043] **Burton.** Source page 637, i: “Dial.1. Omnia convertit amor in ipsius pulchri naturam.” “Dialogue 1. Love transforms all things into the nature of the beautiful itself.”

[12044] **Editor.** These sentences combine 1 John 5:2–3, 4:8 and 4:16. Leon Hebrew is Leone Ebreo (Judah Abravanel), author of the Dialogues of Love. Charity here has the broad theological sense of love of God and neighbour, not simply giving money to the poor.

[12045] **Burton.** Source page 637, k: “Stromatum lib.2.” “Miscellanies, book 2.”

[12046] **Editor.** The source prints “1 Cor.15.4,5”; the description of love belongs to 1 Corinthians 13:4–7, so the modern reference is corrected to 13:4–5. The rest gathers Ephesians 4:3, 32, Colossians 3:13 and the works of mercy associated with Matthew 25:35–36. Complement means completion. Clement’s exact Latin formulation remains for collation against the cited Miscellanies, book 2.

Original text 1651	Modern English
This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too [12047]*defective, in worldly things too excessive, there is a jarre in both*. We love the World too much; God too little; our neighbour not at all, or for our own ends.	This is what we shall do if we truly love; yet we fall short in both respects, loving neither God nor our neighbour as we should. Our love in spiritual things is too *deficient, and in worldly things too excessive: there is discord in both*. We love the world too much, God too little, and our neighbour either not at all or for our own ends.[12048]
Vulgus amicitias utilitate probat.	*The crowd judges friendships by their usefulness.*[12049]
Source page 637–638 The cheif thing we respect is our commodity: and what we do, is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects, not for Gods sake. We neither know God aright, nor seek, love, or worship him as we should. And for these defects, we involve our selves into a multitude of errours, we swerve from this true love and worship of God: which is a cause unto us of unspeakable miseries; running into both extrems, we become fools, madmen, without sense, as now in the next place I will shew you.	Our chief concern is our own advantage. What we do is prompted by fear of worldly punishment, by vanity, by human praise, by fashion and by such secondary motives, rather than done for God's sake. We neither know God rightly nor seek, love or worship him as we should. Through these failings we entangle ourselves in a multitude of errors and stray from this true love and worship of God, bringing unspeakable miseries upon ourselves. Rushing into both extremes, we become fools and madmen, deprived of reason, as I shall now go on to show you.

[12047] **Burton.** Source page 637, l: "Greenham."

[12048] **Editor.** Greenham is Richard Greenham. Defective means deficient, and jarre means discord. The distinction between too little spiritual love and too much worldly love prepares Burton's division of religious melancholy into deficiency and excess.

[12049] **Editor.** Ovid, Letters from the Black Sea 2.3.8. Burton gives the Latin as a separate verse line; his following prose applies its judgement to religious conduct.

Original text 1651	Modern English
Source page 638 The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold division, according to those two extreams of *Excess* and *Defect*, Impiety and Superstition, Idolatry and Atheisme.	Those affected are almost innumerable, scattered far and near across the face of the earth, and have been so in every previous age, from the beginning of the world until now, among all ranks and conditions of people. For the sake of method, I shall arrange them in two divisions corresponding to the two extremes of *excess* and *deficiency*: impiety and superstition, idolatry and atheism.[12050]
Not that there is any excess of divine worship or love of God; that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much less supererogate; when we have all done, we are *unprofitable servants*. But because we do *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the Jews did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but as *Isay* taxeth them 1. 12. *Who required this at your hands?*	This does not mean that worship or love of God can be excessive: that is impossible. We cannot love God too much; nor can we fulfil our duty as we ought, as the Papists claim, or attain any perfection in this life, much less do more than duty requires. When we have done everything, we are *unprofitable servants*. The excess lies in *pursuing something else*, being zealous without knowledge and too anxious about what is unnecessary, occupying ourselves with irrelevant, needless, idle and empty ceremonies *to please the people*, as the Jews did with sacrifices, oblations, offerings, incense, new moons, festivals and so on. As Isaiah reproaches them, 1:12: *Who required this of you?*[12051]

[12050] **Editor.** The labels are not given in a consistent paired order: superstition and idolatry belong to Burton's excess, while impiety and atheism belong to deficiency. His categories join moral, theological and medical judgements; they are not modern psychiatric diagnoses.

[12051] **Editor.** Papists is Burton's polemical term for Roman Catholics. His claim is that no one perfectly fulfils duty, still less exceeds it. "Unprofitable servants" recalls Luke 17:10; Isaiah 1:12 occurs in a denunciation of worship divorced from righteousness. "Pursuing something else" translates aliud agere, making clear why Burton calls this an excess without allowing excessive love of God.

Original text 1651	Modern English
We have too great opinion of our own worth, that we can satisfie the Law; and do more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation, merit for others, which *Bellarmine, Gregory de Valentia*, all their Jesuites and champions defend; that if God should deal in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could be objected to them:	We think too highly of our own worth: we suppose that we can satisfy the Law and do more than is required of us, by observing the evangelical counsels and performing such works beyond duty, earning merit for others. Bellarmine, Gregory of Valencia and all their Jesuits and champions defend these claims: even if God judged them strictly, some of their Franciscans and Dominicans are supposedly so pure that nothing could be held against them.[12052]
Some of us again are too dear, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, contemn others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and do many times which is not befitting to be said or done.	Others among us consider ourselves especially dear to God, more godly and sanctified than other people, made of better stuff and endowed with greater gifts. Like that proud Pharisee, we despise others in comparison with ourselves: we are better Christians, more learned, select spirits, inspired; we know more, receive special revelations and perceive God's secrets. On this presumption we often say and do things that ought neither to be said nor done.[12053]

[12052] **Editor.** Evangelical counsels are forms of religious life traditionally associated with poverty, chastity and obedience. Works of supererogation are works held to exceed strict obligation. Burton attacks Catholic accounts of merit through a Protestant polemical summary; this passage should not be treated as a direct quotation from Robert Bellarmine or Gregory of Valencia.

[12053] **Editor.** The proud Pharisee recalls Luke 18:9–14. "Some of us" turns the criticism towards Burton's own religious community. Dear means favoured or beloved by God; mettle means character or quality. The print omits an object after "say and do"; the modern supplies "things".

Original text 1651	Modern English
Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Heretiques, [12054]Enthusiasts, Divinators, Prophets, Sectaries, and Scismatiques. *Zanchius* reduceth such Infidels to four chief sects; but I will insist and follow mine own intended method: all which with many other curious persons, Monks, Heremits, &c. may be ranged in this extream, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them.	Among these are all superstitious idolaters, pagans, Muslims, Jews, heretics, enthusiasts, diviners, prophets, sectarians and schismatics. Zanchi divides such unbelievers into four main groups; but I shall persevere with my own intended method. All these, together with many other people given to excessive religious curiosity —monks, hermits and so on—may be placed at this extreme, fighting under the banner of superstition alongside the ignorant simpletons and countless swarms of people they lead astray.[12055]
In the other extream or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supream power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madness and folly, some more then other, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake.	At the opposite extreme, that of deficiency, march those impious pleasure-seekers, libertines, atheists, hypocrites and unbelievers: worldly, complacent, unrepentant, ungrateful and carnally minded people who attribute everything to natural causes and acknowledge no supreme power; whose consciences are seared, or who live with depraved judgement; or those despairing people who distrust his mercy too much. There are many subdivisions among them and different degrees of madness and folly, some greater than others, as will be shown under the Symptoms. Yet all are miserably astray, perplexed, deluded and beside themselves over religion.[12056]

[12054] **Burton.** Source page 638, m: “De primo præcepto.” “On the First Commandment.”

[12055] **Editor.** Enthusiasts here means people claiming immediate divine inspiration. Sectaries and schismatics are those accused of forming religious factions or divisions. Zanchius is Girolamo Zanchi. The margin’s reference On the First Commandment stands beside Enthusiasts but accompanies the ensuing appeal to Zanchi. Burton’s grouping of Muslims, Jews and other communities as deluded idolaters is his confessional polemic, not an editorial classification.

[12056] **Editor.** Epicures is used polemically for people devoted to pleasure; secure means spiritually complacent. The seared conscience and reprobate mind recall 1 Timothy 4:2 and Romans 1:28. Burton also places despair of divine mercy at the deficient extreme. Symptomes refers forward to his account of symptoms within this section.

Original text 1651	Modern English
Source page 638–639 For as [12057]*Zanchy* well distinguished, and all the world knows, Religion is twofold, true or false; False is that vain superstition of Idolaters, such as were of old, *Greeks, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, [12058]*Tully* could terme it; or as *Zanchy* defines it, *Ubi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsly worshipped.	For, as Zanchi rightly distinguished, and everyone knows, religion is of two kinds, true or false. False religion is the empty superstition of idolaters, such as the ancient Greeks and Romans, present-day Muslims and so on. Cicero could call it *a groundless fear of the gods*; or, as Zanchi defines it, *where false gods are worshipped, or God is worshipped with false worship*—when the gods are false, or God is falsely worshipped.[12059]
Source page 639 And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, [12060]*Meteran* cals it, or *insanus error*, as [12061]*Seneca*, a frantick error; or as *Austin, Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madness; [12062]for he that is superstitious, can never be quiet.	It is a wretched plague, a torture of the soul, sheer madness: *religious insanity*, as van Meteren calls it; or *a mad error*, as Seneca says, a frantic error; or, in Augustine's words, *a raging disease of the mind*, a furious disease of the soul; *the maddest of all madnesses*, the very essence of madness. For a superstitious person can never be at peace.[12063]

[12057] **Burton.** Source page 638, n: "De relig. l.2. Thes.1." "On Religion, book 2, thesis 1."

[12058] **Burton.** Source page 639, n (body o): "2 De nat. deorum." "On the Nature of the Gods, book 2."

[12059] **Editor.** Tully is Cicero. The margin prints n against the body's o, and cites book 2. The phrase occurs in On the Nature of the Gods 1.117 as timor inanis deorum. Cotta argues that the doctrines he criticizes remove pious religion along with superstition; Burton changes the phrase's case and word order. Zanchi distinguishes false gods from false worship of God. Burton applies these definitions according to his own religious commitments.

[12060] **Burton.** Source page 639, p: "Hist. Belgic. lib.8." "History of the Netherlands, book 8."

[12061] **Burton.** Source page 639, q: "Superstitio error insanus est. epist.223." "Superstition is a mad error. Letter 223."

[12062] **Burton.** Source page 639, dagger: "Nam qui superstitione imbutus est, quietus esse nunquam potest." "For whoever is imbued with superstition can never be at peace."

[12063] **Editor.** Meteran is Emanuel van Meteren. The Seneca margin clearly prints Letter 223; "Superstition is a mad error" is found in Moral Letters 123.16. The two phrases attributed to Augustine are preserved as Burton gives them; their exact locations, and the unassigned marginal sentence about never being quiet, remain unresolved.

Original text 1651	Modern English
'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin.* lib. 7. cap. 1. *atq; etiam post sævit de futuro*, which wrings his soul for the present, and to come: the greatest miserie belongs to mankinde, a perpetual servitude, a slavery, [12064]*Ex timore timor*, an heavie yoak, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as [12065]*Boterus* observes, *curâ mentis ancipite versantur:* Enemies to God and to themselves.	It belongs to humanity alone: *to humanity alone belong pride, greed and superstition*, says Pliny, book 7, chapter 1; *and even afterwards he rages with anxiety about the future*. It wrings his soul over both the present and what is to come. Humanity bears the greatest misery: perpetual servitude, slavery, *fear springing from fear*, a heavy yoke, the seal of damnation, an intolerable burden. Superstitious people are continually afraid, suspicious and tormented by omens, portents, false tales, dreams, idle and empty works, and fruitless labours. As Botero observes, *they are tossed about by the anxiety of an uncertain mind*: enemies of God and of themselves.[12066]
In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True Religion, *ubi verus Deus vere colitur*, where the true God is truely worshipped, is the way to Heaven, the mother of all vertues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, & leve*, a light yoke, an anchor, and an Haven.	In a word, as Seneca concludes, *religion worships God; superstition destroys him*: superstition destroys, but true religion honours God. True religion, *where the true God is truly worshipped*—where the true God is worshipped in truth—is the road to heaven and the mother of all virtues: love, fear, devotion, obedience, knowledge and so on. It raises the dejected human soul. Amid the many cares, miseries and persecutions this world affords, it is our sole relief, an inexpressible comfort, a sweet repose, *an easy and light yoke*, a light yoke, an anchor and a harbour.[12067]

[12064] **Burton.** Source page 639, r: "Greg." "Gregory."

[12065] **Burton.** Source page 639, s: "Polit. lib.1. cap.13." "Politics, book 1, chapter 13."

[12066] **Editor.** Pliny, Natural History 7.5 (within chapter 1), lists distinctively human afflictions including greed, superstition and concern about what follows death. Burton abbreviates and alters the wording, including his added sævit, "rages"; this is retained in the translation. Auguries are divinatory signs, and prodigies extraordinary events interpreted as portents. The brief Gregory and Botero references need further collation.

[12067] **Editor.** Compare Seneca, On Clemency 2.5.1: religion honours the gods, whereas superstition violates them. Burton changes the plural gods to God and uses destruit, "destroys"; the modern renders his text, not a corrected Seneca. The easy yoke recalls Matthew 11:30. Burton's separate Latin definitions and English restatements remain in sequence.

Original text 1651	Modern English
It addes courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloudy *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to invade, and all in an uproare, [12068]*Si fractus illabatur orbis, impavidos ferient ruinæ*, though heaven should fall on his head, he would not be dismaid.	It gives courage and boldness, and fosters noble spirits. Though tyrants rage and persecute, and the bloodthirsty lictor or officer stands ready to make martyrs of them—*sacrifice, or die*, as was practised in the persecutions of the early Church, described by Eusebius and others—though enemies are about to invade and everything is in uproar, *if the shattered world falls upon them, its ruins will strike them unafraid*. Though heaven should fall upon his head, he would not be dismayed.[12069]
But as a good Christian prince once made answer to a menacing Turke, *facilè scelerata hominum arma contemnit, qui dei præsidio tutus est:* Or as [12070]*Phalaris* writ to *Alexander* in a wrong cause, he nor any other enemie could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?*	As a good Christian prince once answered a threatening Turk, *whoever is safe under God's protection readily scorns the wicked weapons of men*. Or as Phalaris wrote to Alexander, though in an unjust cause, neither he nor any other enemy could frighten him, because he trusted in God. *If God is with us, who can be against us?*[12071]

[12068] **Burton.** Source page 639, t: "Hor." "Horace."

[12069] **Editor.** A lictor was an attendant of a Roman magistrate, here cast as an officer enforcing persecution. The command is to offer sacrifice or die. Horace, Odes 3.3.7–8, has singular impavidum, "him unafraid"; Burton uses plural impavidos, then returns to a singular Christian believer in his English expansion. The verse is embedded in prose in the source and remains so here.

[12070] **Burton.** Source page 639, u: "Epist. Phalar." "Letters of Phalaris."

[12071] **Editor.** The unnamed Christian prince's reply and the precise letter attributed to Phalaris remain to be identified. The Letters of Phalaris circulated under the ancient tyrant's name; Burton acknowledges the injustice of his cause even while borrowing his confidence. "If God is with us" recalls Romans 8:31.

Original text 1651	Modern English
In all calamities, persecutions whatsoever, as *David* did, 2 *Sam.* 2. 22. he will sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horn of my salvation*, &c. *In all troubles and adversities, Psal.* 46. 1. *God is my hope and help, still ready to be found, I will not therefore fear*, &c. 'tis a fear expelling fear; he hath peace of conscience, and is full of hope, which is (saith [12072]*Austin*) *vita vitæ mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery:	In every calamity and persecution he will sing with David, 2 Samuel 22:2–3: *The Lord is my rock, my fortress, my strength, my refuge, the tower and horn of my salvation*, and so on. *In all troubles and adversities*, Psalm 46:1, *God is my hope and help, always ready to be found; therefore I will not fear*, and so on. It is a fear that drives out fear. He has peace of conscience and is full of hope, which is, says Augustine, *the life of mortal life*, the life of this mortal life of ours: hope of immortality, the sole comfort of our misery.[12073]
Source page 639–640 otherwise as *Paul* saith, *we of all others were most wretched*, but this makes us happy, counterpoising our hearts in all miserie; superstition torments, and is from the Divell, the author of lies; but this is from God himself, as *Lucian* that *Antiochian* Priest made his divine confession in [12074]*Eusebius, Author nobis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lanthorn to us, dictated by the holy Ghost; he playes upon our hearts as so many harp-strings, and we are his Temples, he dwelleth in us, and we in him.	Otherwise, as Paul says, *we would be the most wretched of all people*. But this makes us happy, steadying our hearts amid every misery. Superstition torments us and comes from the Devil, the father of lies; but true religion comes from God himself. As Lucian, the priest of Antioch, declared in his sacred confession in Eusebius, *God himself is our authority concerning God*: God himself is the author of our religion. His word is our rule and our lantern, dictated by the Holy Spirit. He plays upon our hearts as upon so many harp strings; we are his temples, he dwells in us, and we in him.[12075]

[12072] **Burton.** Source page 639, x: "In Psal.3." "On Psalm 3."

[12073] **Editor.** The source prints "2 Sam.2.22"; the song begins at 2 Samuel 22:2–3, supplied in the modern column. The following paraphrase combines Psalm 46:1–2. A horn symbolizes strength or deliverance. The Augustinian marginal reference to Psalm 3 is retained, pending exact collation of the phrase concerning hope.

[12074] **Burton.** Source page 639, y: "Lib.9. cap.6." "Book 9, chapter 6."

[12075] **Editor.** "Most wretched" recalls 1 Corinthians 15:19. Lucian is the Christian presbyter of Antioch, not the satirist. Eusebius, Church History 9.6.3, records his defence without this declaration in the checked Greek-derived translation. The Latin is attested in Acta Sanctorum, January I, pp. 362–363, in the account headed "Ex Ruffino, et mss." This establishes a Latin-tradition parallel, not Burton's precise edition or the speech's verbatim authenticity. His English gloss follows the Latin.

Original text 1651	Modern English
Source page 640 The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest*, &c.	The part affected by superstition is the brain, heart, will, understanding, the soul itself and all its faculties—*the whole composite being*: all is mad and deluded. As for its extent, as I say, the whole world is subject to it. To leave aside that great sin of atheism, every age, past and present, has been afflicted: *there is no one who does good, not even one, from the prophet to the priest*, and so on.[12076]

[12076] **Editor.** Burton returns to the anatomy's conventional questions: which part is affected and how widely the condition extends. "No one who does good" recalls Psalm 14:3 and Romans 3:12; "from the prophet to the priest" recalls Jeremiah 6:13. This joins biblical phrases rather than quoting one continuous passage.

Original text 1651	Modern English
A lamentable thing it is to consider, how many myriads of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is Religions Ape, Religions bastard, Religions shadow, false glass. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations; where God hath ceremonies, the Divell will have his traditions; where there is any religion, the Divell will plant superstition; and 'tis a pitifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Ægyptians, Greeks, Romans, Tuscans, Gaules, Germanes, Britaines*, &c.	It is lamentable to consider how many myriads of people this idolatry and superstition—for that includes them all—has made fools of in every age, stupefying them with this blind zeal, religion's ape, religion's bastard, religion's shadow and distorting mirror. For where God has a temple, the Devil will have a chapel; where God has sacrifices, the Devil will have his offerings; where God has ceremonies, the Devil will have his traditions; wherever there is religion, the Devil will plant superstition. It is pitiful to see and read of the tortures and miseries it has caused, the slaughter of souls it has committed, and how it rages among those ancient Persians, Syrians, Egyptians, Greeks, Romans, Etruscans, Gauls, Germans, Britons and so on.
Britannia jam hodie celebrat tam attonitè, saith [12077]*Pliny, tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit*. The Britaines are so stupendly superstitious in their ceremonies, that they go beyond those *Persians*.	*Britain even today practises it with such awe*, says Pliny, *with such elaborate ceremonies*—speaking of superstition—*that she might seem to have taught it to the Persians.* The Britons are so astonishingly superstitious in their ceremonies that they surpass the Persians.[12078]

[12077] **Burton.** Source page 640, z: "Lib.3. cap." "Book 3, chapter [number not supplied]."

[12078] **Editor.** The incomplete margin reads "Lib.3. cap." The passage is Pliny, Natural History 30.13 (chapter 4), about magic among the Britons. Pliny says their ceremonies might seem to have taught the Persians; Burton's subsequent English says they surpass the Persians. Both formulations are retained.

Original text 1651	Modern English
He that shall but read in *Pausanias* alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as [12079]*Gerbelius* truely observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatrie in these our dayes. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever been!	Anyone who merely reads Pausanias's account of the gods, temples, altars, idols and statues among the ancient Greeks, made with such exquisite workmanship and boundless expense, in such multitudes and so many varieties—as Gerbelius rightly observes—may stand amazed and never cease to wonder. At the same time, he may thank God that the light of the Gospel has so happily freed us in our own days from that enslaving idolatry. But formerly, in almost every country and place, superstition blinded people's hearts. In every age, how small a portion the true Church has been![12080]
Divisum imperium cum Jove Dæmon habet.	*The Devil shares dominion with Jove.*[12081]

[12079] **Burton.** Source page 640, dagger: "Lib.6. descrip. Græc. nulla est via quæ non innumeris idolis est referta. Tantum tunc temporis in miserrimos mortales potentiæ & crudelis Tyrannidis Satan exercuit." "Description of Greece, book 6. There is no road that is not filled with countless idols. Such power and cruel tyranny did Satan then exercise over most wretched mortals."

[12080] **Editor.** Pausanias's Description of Greece catalogues Greek sanctuaries, monuments and cults. Gerbelius is Nikolaus Gerbel, cited here for a Description of Greece. Curiously means skilfully or elaborately. Burton's celebration of deliverance from pagan worship will shortly give way to criticism of contemporary Christian superstition.

[12081] **Editor.** Jove is Jupiter, used here as the poetic name for God in a line about the Devil's share of dominion. The line is left as Burton prints it; its precise immediate source is unresolved.

Original text 1651	Modern English
The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, errour, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than *Cymmerian* darkness. [12082]*Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.*	The patriarchs and their families; the Israelites, a mere handful by comparison; Christ and his apostles—and not even all of them. Into what narrow bounds it has been confined: a little flock! Meanwhile, how superstition has spread; how error, ignorance, barbarism, folly and madness have deceived, triumphed over and mocked the wisest, most prudent and most discerning people! Philosophers, rulers and monarchs were all enveloped and overshadowed by this mist, in darkness deeper than that of the Cimmerians. *So greatly does ignorant superstition corrupt human minds and sometimes lead even the wise astray.*[12083]
At this present, *quota pars!* How small a part is truely religious! How little in respect! Divide the World into six parts, and one or not so much is Christians; Idolaters and *Mahometans* possesse almost *Asia, Africk, America, Magellanica*. The Kings of *China*, great *Cham, Siam*, and *Bornaye, Pegu, Decan, Narsinga, Japan*, &c. are Gentiles, Idolaters, and many other pettie Princes in *Asia, Monomotopa, Congo*, and I know not how many Negro Princes in *Africk*, all *Terra Australis incognita* most of *America Pagans*, differing all in their severall superstitions; and yet all Idolaters.	At the present time, *what a fraction!* How small a part is truly religious, how little by comparison! Divide the world into six parts, and one part, or less, is Christian. Idolaters and Muslims possess almost all of Asia, Africa, America and Magellanica. The kings of China, the Great Khan, Siam, Borneo, Pegu, the Deccan, Narsinga, Japan and so on are pagans and idolaters; so are many other minor princes in Asia, those of Monomotapa and Congo, and I know not how many Black princes in Africa. All the Unknown Southern Land and most of America are pagan, differing in their various superstitions, yet all idolaters.[12084]

[12082] **Burton.** Source page 640, star: “Alex. ab Alex. lib.6 cap.26.” “Alessandro Alessandri, book 6, chapter 26.”

[12083] **Editor.** Compinged means compressed or confined; dynastes means rulers. Cimmerian darkness is proverbial impenetrable darkness. The source’s marginal Alex. ab Alex. is Alessandro Alessandri; Burton cites book 6, chapter 26, for the Latin judgement on superstition.

[12084] **Editor.** This is Burton’s schematic religious geography, not a reliable census. Magellanica and Terra Australis incognita refer to the conjectural southern continent; the latter means Unknown Southern Land. Cham is khan; Bornaye is Borneo; Pegu is in present-day Myanmar; Decan is the Deccan; Narsinga names the Vijayanagara realm in European accounts; Monomotopa is the Mutapa kingdom in southeastern Africa. These labels mix rulers, regions and imagined lands. His blanket classification of Congo is contradicted by Lopes and Pigafetta’s Report of the Kingdom of Congo, which describes its Christian kings João and Afonso.

Original text 1651	Modern English
Source page 640–641 The *Mahometans* extend themselves over the great *Turks* dominions in *Europe, Afrik, Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fez, Sus, Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the Divell rageth: Those at oddes, or differing amongst themselves, some for [12085]*Alli*, some for *Enbocar*, for *Acmar*, and *Ozimen*, those four Doctors, *Mahomets* successors, and are subdivided into 72 inferior sects, as [12086]*Leo Afer* reports.	The Muslims extend throughout the Great Turk's dominions in Europe, Africa and Asia, to the Sharif's lands in Barbary and his territories in Fez, Sus, Morocco and elsewhere. The Tartar, the Great Mughal and the Shah of Persia, with most of their dominions and subjects, are Muslims today. See how the Devil rages! These are at odds among themselves: some support Ali, some Abu Bakr, Umar or Uthman, those four teachers and successors of Muhammad; and they are subdivided into seventy-two lesser sects, as Leo Africanus reports.[12087]
Source page 641 The Jews as a company of vagabonds are scattered over all parts; whose story, present estate, progresse from time to time, is fully set down by [12088]Mr. *Thomas Jackson* Doctor of Divinity, in his Comment on the *Creed*. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them.	The Jews are scattered everywhere like a band of vagabonds. Their history, present condition and development through time are fully set out by Thomas Jackson, Doctor of Divinity, in his commentary on the *Creed*. A fifth of the world, and scarcely that, now professes Christ; yet it is so stuffed and interwoven with various superstitions that scarcely a sound part, or any agreement among its members, can be found.[12089]

[12085] **Burton.** Source page 641, a: "Purchas Pilgrim. lib.1.c.3." "Purchas, Pilgrimage, book 1, chapter 3."

[12086] **Burton.** Source page 641, b: "Lib.3." "Book 3."

[12087] **Editor.** Mahometans is rendered Muslims. The Great Turk is the Ottoman sultan; Xeriffes refers to the sharifian ruler of Morocco; the Great Mogor is the Mughal emperor, and the Sophy the Safavid shah. Alli, Enbocar, Acmar and Ozimen represent Ali, Abu Bakr, Umar and Uthman. Burton's four "Doctors" and seventy-two sects are a schematic account of Islamic succession and division, not a reliable description of distinct confessions. His theological condemnation is retained as his own.

[12088] **Burton.** Source page 641, star: "2 Part. sec.3. lib.1. cap.& deinceps." "Part 2, section 3, book 1, chapter [number not supplied], and following."

[12089] **Editor.** The derogatory description of dispersed Jews is Burton's. His appeal to Thomas Jackson's commentary on the Creed gives the judgement a Christian theological frame. The new estimate of one fifth is retained, though the preceding discussion said one sixth or less: the figures are rhetorical approximations, not census results. The Jackson margin lacks a legible chapter number after cap.

Original text 1651	Modern English
Presbyter John in *Africk*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, [12090]that they keep little more then a bare title of Christianitie. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the Virgin *Mary*, so do they on *Thomas Didymus* before *Christ*.	Prester John in Africa, ruler of the Abyssinians or Ethiopians, professes Christianity, but their religion differs so much from ours, with such strange absurdities and ceremonies, such licence and such a mixture of idolatry and paganism, that they retain little more than the bare name of Christianity. They permit polygamy, circumcision, extraordinary fasts, divorce at their own pleasure and so on; and just as the Papists invoke the Virgin Mary, they invoke Thomas Didymus in preference to Christ.[12091]
[12092]The *Greek* or Eastern Church is rent from this of the West, and as they have four chief Patriarchs, so have they four subdivisions, besides those *Nestorians, Iacobines, Syrians, Armenians, Georgians*, &c. scattered over *Asia minor, Syria, Ægypt*, &c. *Greece, Valachia, Circassia, Bulgary, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace, Servia, Rascia*, and a sprinkling amongst the *Tartars*.	The Greek or Eastern Church is separated from that of the West. As it has four chief patriarchs, so it has four subdivisions, besides the Nestorians, Jacobites, Syrians, Armenians, Georgians and others scattered across Asia Minor, Syria, Egypt and elsewhere: Greece, Wallachia, Circassia, Bulgaria, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace, Serbia, Rascia, and a scattering among the Tartars.[12093]

[12090] **Burton.** Source page 641, c: “Titelmannus. Maginus. Bredenbachius. Fr. Aluaresius Itin. de Abyssinis Herbis solum vescuntur votarii, aquis mento tenus dormiunt, &c.” “Titelmann, Magini, Breydenbach, Francisco Álvares, Journey concerning the Abyssinians. Those under religious vows eat only herbs; they sleep in water up to their chins, and so on.”

[12091] **Editor.** Presbyter John, or Prester John, is the European title here applied to the Ethiopian ruler. Burton’s catalogue combines hostile generalizations with reports about ascetics; the marginal votarii means those under religious vows, not the whole population. Before Christ means in preference to Christ. The particular claim about invoking Thomas Didymus needs collation against Burton’s cited travellers; it is preserved as a claim, not established as Ethiopian practice.

[12092] **Burton.** Source page 641, d: “Bredenbachius Iod à Meggen.” “Breydenbach; Jodocus a Meggen.”

[12093] **Editor.** Burton’s list gathers different Eastern Christian communities under a loose geographical heading. Jacobines here means Jacobite Christians, not the later French political group. His four patriarchates and subdivisions should not be read as an exact organizational map. Wallachia, Illyricum and Rascia are historical regional names; Rascia refers to a Serbian region.

Original text 1651	Modern English
The *Russians, Muscovites*, and most of that great Dukes subjects, are part of the Greek Church, and still Christians: but as [12094]one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time they have added so many superstitions, they be rather semi-Christians, then otherwise. That which remaines, is the Western Church with us in *Europe*, but so ecclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it.	The Russians, Muscovites and most of that grand duke's subjects belong to the Greek Church and remain Christians; but, as one writer says, *over time they have added many superstitions*. In the course of time they have added so many superstitions that they are more half-Christian than anything else. What remains is the Western Church here with us in Europe, but so obscured by various schisms, heresies and superstitions that one hardly knows where to find it.[12095]
The Papists have *Italy, Spaine, Savoy*, part of *Germany, France, Poland* and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabit, *Hispania nova, Castella Aurea, Peru*, &c. In the East Indies, the *Philippinæ*, some small holds about *Goa, Malacha, Zelan, Ormus* &c. which the *Portugall* got not long since, and those land-leaping Jesuites have assayed in *China, Japan*, as appears by their yearly letters; in *Africk* they have *Melinda, Quiloa, Mombaze*, &c. and some few towns, they drive out one superstition with another.	The Papists have Italy, Spain, Savoy, parts of Germany, France and Poland, and a scattering throughout the rest of Europe. In America they hold all the lands inhabited by Spaniards: New Spain, Golden Castile, Peru and so on. In the East Indies they have the Philippines and some small strongholds around Goa, Malacca, Ceylon, Hormuz and elsewhere, which the Portuguese acquired not long ago; and those land-leaping Jesuits have made attempts in China and Japan, as their annual letters show. In Africa they have Malindi, Kilwa, Mombasa and a few other towns: they drive out one superstition with another.[12096]

[12094] **Burton.** Source page 641, e: "See Possevinus Herbastein, Magin. D. Fletcher, Iovius, Hacluit, Purchas, &c. of their errors." "See Possevino, Herberstein, Magini, Dr Fletcher, Giovio, Hakluyt, Purchas and others concerning their errors."

[12095] **Editor.** Muscovites refers to the inhabitants of Muscovy. The judgement "half-Christian" is confessional polemic. The Latin charge and Burton's ensuing English expansion are both retained. The margin offers several authorities without identifying which supplies this exact sentence.

[12096] **Editor.** Papists is Burton's hostile name for Roman Catholics. Hispania nova is New Spain; Castella Aurea is Golden Castile, the Spanish colonial name for a region of Central America. Malacha, Zelan and Ormus are Malacca, Ceylon and Hormuz; Melinda, Quiloa and Mombaze are Malindi, Kilwa and Mombasa. The statement combines colonial settlements with missionary ventures rather than describing uniform Catholic rule. Land-leaping mocks the Jesuits' overseas travels.

Original text 1651	Modern English
Poland is a receptacle of all religions, where *Samosetans, Socinians, Photinians* (now protected in *Transilvania* and *Poland*) *Arrians, Anabaptists* are to be found, as well as in some *German* Cities. *Scandia* is Christian, but as [12097]*Damianus A-Goes* the *Portugall* Knight complains, so mixt with Magick, Pagan Rites and ceremonies, they may be as well counted Idolaters:	Poland is a gathering place for every religion: Samosatans, Socinians, Photinians—now protected in Transylvania and Poland—Arians and Anabaptists can be found there, as in some German cities. Scandinavia is Christian, but, as the Portuguese knight Damião de Góis complains, so mixed with magic and pagan rites and ceremonies that its people might equally well be counted idolaters.[12098]
what *Tacitus* formerly said of a like nation, is verified in them, [12099]*A people subject to superstition, contrary to Religion.*	What Tacitus once said of a similar nation is borne out in them: *a people subject to superstition and opposed to religion*.[12100]

[12097] **Burton.** Source page 641, f: “Deplorat. Gentis Lapp.” “Lamentation over the Lapp People.”

[12098] **Editor.** Samosetans, Photinians and Arians are labels derived from earlier doctrinal controversies, used here alongside Socinians to classify rejection of orthodox Trinitarian teaching. They need not designate four neatly distinct contemporary groups. Scandia means Scandinavia. Damião de Góis’s title concerns the Sámi, whom the older source calls Lapps; Burton broadens the charge to the northern region.

[12099] **Burton.** Source page 641, dagger: “Gens superstitioni obnoxia, religionibus adversa.” “A people subject to superstition, opposed to religious rites.”

[12100] **Editor.** Tacitus, Histories 5.13.1, applies this hostile description to the Jews of Judaea, not to Scandinavians. His religionibus concerns religious observances or propitiatory rites; Burton recasts the opposition as superstition versus true religion. Both the Latin margin and Burton’s English wording are retained.

Original text 1651	Modern English
Source page 641–642 And some of them as about *Lapland* and the *Pilapians*, the Divels possession to this day; *Misera hæc gens* (saith mine [12101]Author) *Satanæ hactenus possessio, quod maxime mirandum & dolendum*, and which is to be admired and pittied, if any of them be baptized, which the Kings of *Sweden* much labour, they die within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Divel, who daily appears to them. In their idolatrous courses, *Gaudentibus diis patriis, quos religiose colunt*, &c. Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that govern them, be Lutherans;	Some of them, such as those around Lapland and the Pilapians, remain the Devil's possession to this day. *This wretched people*, says my author, *has until now been Satan's possession, a thing most astonishing and lamentable*; and what is to be wondered at and pitied is that, if any of them are baptized—as the kings of Sweden work hard to bring about—they die within seven or nine days afterwards. For that reason they can scarcely be brought to Christianity, but continue to worship the Devil, who appears to them daily. In their idolatrous practices, *their ancestral gods, whom they devoutly worship, rejoice*, and so on. They are very superstitious, like our wild Irish, although the more eminent among them—the kings of Denmark and Sweden themselves, who govern them—are Lutherans.[12102]
Source page 642 The remnant are *Calvinists, Lutherans*, in *Germany* equally mixt: And yet the Emperor himself, Dukes of *Loraine, Bavaria*, and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland, Great Britaine*, half the Cantos in *Suitzerland*, and the Low countries be Calvinists, more defecate then the rest, yet at oddes amongst themselves, not free from superstition.	The remainder are Calvinists and Lutherans, equally mixed in Germany; yet the emperor himself, the dukes of Lorraine and Bavaria, and most of the prince-electors are professed Papists. And although parts of France and Ireland, Great Britain, half the cantons of Switzerland and the Low Countries are Calvinist, and purer than the rest, they are still at odds among themselves and are not free from superstition.[12103]

[12101] **Burton.** Source page 641, star: "Boissardus de Magia. Intra septimum aut nonum à baptismo diem moriuntur. Hinc fit, &c." "Boissard, On Magic. They die within the seventh or ninth day after baptism. Hence it happens, and so on."

[12102] **Editor.** Pilapians is an old designation used here for northern inhabitants alongside Lapland; its exact geographical scope remains uncertain. The claim that baptized people die within seven or nine days comes from Boissard's demonological account. Burton supplies no evidence establishing it. Admired means wondered at. His comparison with the "wild Irish" carries the same derogatory, outsider perspective.

[12103] **Editor.** The first remnant means the remaining Christians in this survey. Defecate means purified or cleared of impurities. Burton ranks the Reformed churches closest to his own position but explicitly denies that they are free from superstition. His summary of territories compresses mixed populations into confessional labels.

Original text 1651	Modern English
And which [12104]*Brochard* the Monk in his description of the holy Land, after he had censured the Greek Church, and shewed their errours, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitiæ*, I say God grant there be no fopperies in our Church. As a damme of water stopt in one place breaks out into another, so doth superstition.	And as the monk Brochard concluded in his description of the Holy Land, after criticizing the Greek Church and setting out its errors, *God grant that many follies have not crept in among the Latins*, so I say: God grant there are no foolish practices in our Church. Just as dammed water, stopped in one place, breaks out in another, so does superstition.[12105]
I say nothing of *Anabaptists, Socinians, Brownists, Barrowists, Familists*, &c. There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c.	I say nothing of Anabaptists, Socinians, Brownists, Barrowists, Familists and so on. There is superstition in our prayers, often in our listening to sermons; there are bitter quarrels, denunciations, persecutions and strange notions, besides differences of opinion, schisms, factions and the rest.[12106]
But as the *Lord* (*Job* 42. cap.7.5.) said to *Eliphaz* the *Temanite*, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may justly of these Schismatiques, and Heretiques, how wise soever in their own conceits, *non rectè loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought.	But as the Lord said to Eliphaz the Temanite and his two friends in Job 42:7, *his anger was kindled against them because they had not spoken rightly of him*, so we may justly say of these schismatics and heretics, however wise they consider themselves, *they do not speak rightly of God*. They neither speak, think nor write properly of God, as they ought.[12107]

[12104] **Burton.** Source page 642, star: “cap. de Incolis terræ sanctæ.” “Chapter on the inhabitants of the Holy Land.”

[12105] **Editor.** Brochard is Burchard of Mount Sion. His Description of the Holy Land (Antwerp, 1536), sig. D1v, prints faxit Deus ne & Latinis multæ irrepserint stultitiæ, after criticizing Greek Christians. Burton omits & and prints multa for multæ; his edition remains unidentified. The prayer therefore has a direct Latin parallel. Burton then applies its warning to his own Church. Fopperies means foolish practices.

[12106] **Editor.** Brownists and Barrowists are names associated with English separatism; Familists with the Family of Love. Burton turns from remote religions to quarrels, persecution and habits of worship within his own setting. These labels are his classification of dissent, not a diagnosis of the people named.

[12107] **Editor.** The passage is Job 42:7. The source’s compact and disordered “Job 42. cap.7.5.” is retained on the left, while the modern column supplies the identifiable reference. Burton’s Latin sentence restates his charge against the schismatics, followed by a further English expansion.

Original text 1651	Modern English
And therefore, *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius, hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physician? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.	And therefore, as Erasmus concludes to Dorp: *What, I ask you, my dear Dorp, are we to do with these theologians? What would you wish for them, except perhaps a trustworthy physician to treat their brains?* What should we wish them but *a sound mind* and a good physician? But more of their differences, paradoxes, opinions and mad antics under the symptoms: I now hurry on to the causes.[12108]

[12108] **Editor.** Dorpius is Martin Dorp. Erasmus's letter to him of May 1515 (Epistle 337) defends the Praise of Folly. The physician joke occurs at lines 685–686, after a story of a theologian hostile to Greek and Hebrew learning; Burton rearranges its opening. "A sound mind" translates sanam mentem. The medical joke reconnects religious controversy with Burton's subject of melancholy; it does not amount to a clinical diagnosis.

Original text 1651	Modern English
SUBSECT. 2.	**SUBSECTION 2**
Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blinde zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. his engins, fasting, solitariness, hope, fear, &c.	**Causes of religious melancholy. From the Devil, through miracles, apparitions and oracles. His instruments or agents: politicians, priests, impostors, heretics and blind guides. In them: credulity, fear, blind zeal, ignorance, solitude, curiosity, pride, vanity, presumption and so on. His devices: fasting, solitude, hope, fear and the rest.**[12109]
Source page 642–643 WE are taught in holy Scripture, that the *Divel rangeth abroad like a roaring Lyon, still seeking whom he may devour*: and as in severall shapes, so by several engines and devices he goeth about to seduce us; sometimes he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible, to deceive the very Elect.	We are taught in Holy Scripture that *the Devil roams abroad like a roaring lion, always seeking someone to devour*. In various shapes, and by various devices and tricks, he goes about enticing us astray. Sometimes he transforms himself into an angel of light; and he is so cunning that he could, if it were possible, deceive even the elect.[12110]

[12109] **Editor.** The subsection's synopsis is part of Burton's source text and is retained in full. Factors means agents, and engines means devices or means. Its repeated solitude, hope and fear signal both circumstances of vulnerability and instruments of manipulation.

[12110] **Editor.** The opening combines 1 Peter 5:8, 2 Corinthians 11:14 and Matthew 24:24. The last concerns false Christs and false prophets who would deceive even the elect if possible; Burton applies it here to the Devil's agency.

Original text 1651	Modern English
Source page 643 He will be worshipped as [12111]God himself, and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as [12112]*Eusebius* observes, [12113]to abuse or emulate Gods glory, as *Dandinus* adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroys many a thousand souls.	He insists on being worshipped as God himself, and the heathen revere and regard him as such. In imitation of that divine power, as Eusebius observes, and to mock or rival God's glory, as Dandini adds, he demands that all homage, sacrifices, offerings and everything else belonging to God's worship be offered to him as well: *he will be like the Most High*. By this means he makes fools of the world, deceiving, ensnaring and destroying many thousands of souls.[12114]

[12111] **Burton.** Source page 643, g: "Plato in Crit. Dæmones custodes sunt hominum & eorum domini, ut nos animalium; nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt. Idem fere Max. Tyrius ser.1. & 26,27. medios vult dæmones inter Deos & homines deorum ministros, præsides hominum, a cœlo ad homines descendentes." "Plato in the Critias. Spirits are the guardians and masters of human beings, as we are of animals; they rule not only people but regions too, governing us by prophecies and auguries. Maximus of Tyre says much the same in Discourses 1, 26 and 27: he places spirits between gods and human beings, servants of the gods and guardians of humanity, descending from heaven to human beings."

[12112] **Burton.** Source page 643, h: "De Præparat. Evangel." "Preparation for the Gospel."

[12113] **Burton.** Source page 643, i: "Vel in abusum Dei vel in æmulationem. Dandinus com. in lib.2. Arist. de An. Text.29." "Either to mock God or to rival him. Dandini, commentary on Aristotle's On the Soul, book 2, text 29."

[12114] **Editor.** "He will be like the Most High" adapts Isaiah 14:14. Plato, Critias 109b–c, describes divine shepherds. Maximus of Tyre, Dissertation XXVII in Thomas Taylor's 1804 translation, places spirits between god and humanity and sends them to assist the worthy, avenge the injured and punish wrongdoers. This supports the margin's intermediary and guardian roles; it does not identify them as Christian devils. Burton's Greek or Latin edition and full numbering remain uncollated. Dandinus is Girolamo Dandini.

Original text 1651	Modern English
Sometimes by dreams, visions (as God to *Moses* by familiar conference) the divel in several shapes talks with them: in the [12115]*Indies* it is common, and in *China* nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo, Alexicacus, Apollo λοίμιος pestifer & malorum depulsor*) raising wars, seditions by Spectrums, troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise then adore him, do as he will have them, they dare not offend him.	Sometimes the Devil speaks to them in various shapes through dreams and visions, as God spoke directly and intimately to Moses. This is common in the Indies, and in China nothing is more familiar than apparitions, inspirations and oracles. He terrifies them with false portents and counterfeit miracles, sends storms, tempests, diseases and plagues—as in ancient Athens there was Apollo the Averter of Evil, Apollo the Pestilential, *the plague-bringer and the dispeller of evils*—raises wars and rebellions through spectres, troubles their consciences and drives them to despair, mental terrors and unbearable pain. Through promises, rewards, benefits and gentle means he inspires such belief in his divinity and greatness that they dare do nothing but worship him and obey his will: they dare not offend him.[12116]

[12115] **Burton.** Source page 643, k: “Dæmones consulunt, & familiares habent dæmones pleriq; sacerdotes. Riccius lib.1. cap.10. expedit. Sinar.” “They consult demons, and most priests have familiar demons. Ricci, book 1, chapter 10, of the expedition to China.”

[12116] **Editor.** Alexicacus means averter of evil; the Greek epithet, printed with a contracted ending, is read as loimios, pestilential. Burton then repeats the opposition in Latin: plague-bringer and averter of evils. It supports his claim that the same supposed power both afflicts and relieves. “Familiar conference” means direct, intimate conversation.

Original text 1651	Modern English
And to compel them more to stand in awe of him, [12117]*he sends and cures diseases, disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their souls, to make them adore him: and all his study, all his endeavour is to divert them from true Religion, to superstition: and because he is damned himself, and in an errour, he would have all the world participate of his errours, and be damned with him.*	And to compel them to fear him still more, *he sends and cures diseases, disturbs their spirits*, as Cyprian says, *and torments and terrifies their souls to make them worship him. All his attention and effort goes towards turning them from true religion to superstition; and because he is himself damned and in error, he would have the whole world share his errors and be damned with him.*[12118]
The *primum mobile* therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and countries, still rejoycing at their fals.	The *first moving cause*, therefore, the first mover of all superstition, is the Devil, that great enemy of mankind, the chief agent who, in a thousand different shapes and forms, with various devices and illusions and under various names, has deceived the inhabitants of the earth in different places and countries, always rejoicing at their falls.[12119]

[12117] **Burton.** Source page 643, l: "Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacessunt, ut ad cultum sui cogant, nec aliud his studium, quam ut a vera religione, ad superstitionem vertant; cum sint ipsi pœnales, quærunt sibi adpœnas comites, ut habeant erroris participes." "They disturb life and trouble sleep; creeping even into bodies, they terrify minds, destroy health and provoke diseases to compel people to worship them. Their sole aim is to turn people from true religion to superstition. Since they themselves are under punishment, they seek companions in their penalties, to have others share their error."

[12118] **Editor.** The parallel is in the treatise traditionally attributed to Cyprian, That Idols Are Not Gods, section 7. Burton's English paraphrase and the longer Latin margin are both preserved; the latter supplies a fuller account of illness and apparent healing. The passage expresses a theological explanation of suffering.

[12119] **Editor.** Primum mobile literally means first moving thing, here the initiating cause. The astronomical phrase reinforces Burton's causal structure: the Devil acts first, while human agents will be considered next. "Their fals" means their falls into error.

Original text 1651	Modern English
All the world over before Christs time, he freely domineered, and held the souls of men in most slavish subjection, saith [12120]*Eusebius, in divers forms, ceremonies, and sacrifices, till Christs coming*, as if those divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, ([12121]*Ludus deorum sumus*) and were our governours and keepers.	*Throughout the world before Christ's time he ruled unchecked and held human souls in the most abject slavery*, says Eusebius, *through various forms, ceremonies and sacrifices, until Christ's coming*; as though those devils of the air, whom the Platonists took for gods, had divided the earth among themselves—*we are the gods' plaything*—and were our rulers and guardians.[12122]

[12120] **Burton.** Source page 643, m; continued across the foot: "Lib.4.præparat. Evangel. c. Tantamque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis, universum orbem istis scelestibus spiritibus subjectum fuisse invenies: Usque ad Salvatoris adventum hominum cæde perniciosissimos dæmones placabant, &c." "Preparation for the Gospel, book 4, chapter [number not supplied]. Through human folly they gained so great a victory that, if you gathered the evidence together, you would find the entire world subjected to these wicked spirits. Until the Saviour's coming, people appeased these most destructive demons by slaughtering human beings, and so on."

[12121] **Burton.** Source page 643, dagger: "Plato."

[12122] **Editor.** Eusebius, Preparation for the Gospel, book 4, argues that demonic worship and human sacrifice held sway before Christianity; Burton's margin omits the chapter number. "We are the gods' plaything" recalls Plato, Laws 7, 803c–d, but Burton makes the image serve his hostile account of pagan domination. The chronological generalization is preserved, not independently certified.

Original text 1651	Modern English
In several places, they had several rites, orders, names, of which read *Wierus de præstigiis dæmonum lib.1. cap.5.* [12123]*Strozius, Cicogna*, and others; *Adonided* amongst the *Syrians, Adramelech* amongst the *Capernaites, Asiniæ* amongst the *Emathites, Astartes* with the *Sydonians, Asteroth* with the *Palestines, Dagon* with the *Philistines; Tartary* with the *Hanæi; Melchonis* amongst the *Ammonites*: *Beli* the *Babylonian, Beelzebub*, and *Baal* with the *Samaritans* and *Moabites, Apis, Isis* and *Osiris* amongst the *Ægyptians: Apollo Pythius* at *Delphos, Colophon, Ancyra, Cuma, Erythra: Jupiter* in *Crete, Venus* at *Cyprus, Juno* at *Carthage, Æsculapius* at *Epidaurus, Diana* at *Ephesus, Pallas* at *Athens*, &c.	In different places they had different rites, orders and names, on which read Weyer's *On the Deceptions of Demons*, book 1, chapter 5, Strozzi, Cicogna and others: Adonided among the Syrians; Adramelech among the Capernaites; Asiniæ among the Emathites; Astartes among the Sidonians; Asteroth among the Palestinians; Dagon among the Philistines; Tartary among the Hanæi; Melchonis among the Ammonites; the Babylonian Beli; Beelzebub and Baal among the Samaritans and Moabites; Apis, Isis and Osiris among the Egyptians; Pythian Apollo at Delphi, Colophon, Ancyra, Cumae and Erythrae; Jupiter in Crete; Venus in Cyprus; Juno at Carthage; Aesculapius at Epidaurus; Diana at Ephesus; Pallas at Athens; and so on.[12124]
Source page 643–644 And even in these our days, both in the East and West Indies, in *Tartary, China, Japan*, &c. what strange Idols, in what prodigious forms, with what absurd ceremonies are they adored! What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Jesuite relate lib.5. cap.1,2,3,4, &c. and how the Divel imitated the Ark, and the children of *Israels* coming out of *Egypt*: with many such.	Even in our own days, in both the East and West Indies, in Tartary, China, Japan and elsewhere, what strange idols are worshipped, in what monstrous forms and with what absurd ceremonies! What strange sacraments resembling our baptism and the Lord's Supper, what splendid temples, priests and sacrifices they had in America when the Spaniards first landed there—let the Jesuit Acosta relate it in book 5, chapters 1, 2, 3, 4 and following, along with the way the Devil imitated the Ark and the children of Israel's departure from Egypt, and many similar things.[12125]

[12123] **Burton.** Source page 643, n; at the foot: "Strozius, Cicogna omnif. mag. lib.3. cap.7. Ezek. 8.4. Reg.11.4. Reg.3. & 17,14. Jer.49. Num.13. 3.Reg.13." "Strozzi; Cicogna, All Kinds of Magic, book 3, chapter 7; Ezekiel, Kings, Jeremiah and Numbers: the printed string of biblical numbers is retained for collation."

[12124] **Editor.** The catalogue's unusual names and pairings are left visible rather than silently replaced by reconstructed ancient cults. The long biblical reference string is also preserved without imposing a speculative punctuation. Wierus is Johann Weyer; Strozzi and Cicogna are cited as authorities on spirits and magic. De præstigiis dæmonum means On the Deceptions of Demons.

[12125] **Editor.** Burton uses reports of American rites to argue that the Devil counterfeits Christian sacraments and biblical history. Acosta is José de Acosta. His book and the travellers listed next are witnesses to European descriptions, not proof of Burton's supernatural explanation.

Original text 1651	Modern English
Source page 644 For as *Lipsius* well discourseth out of the † doctrine of the Stoicks, *maxime cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what *Vertomannus, l.5.c.2. Marcus Polus, Lerius, Benzo, P. Martyr* in his *Ocean Decades, Acosta*, and *Mat. Riccius expedit. christ. in Sinas lib.1.* relate.	For, as Lipsius explains well from the Stoics' teaching, *above all they desire human worship*: now as in the past, their constant and chief desire is to be worshipped by human beings. Just see what Varthema, book 5, chapter 2, Marco Polo, Léry, Benzoni, Peter Martyr in his *Decades of the Ocean*, Acosta, and Matteo Ricci in book 1 of the *Christian Expedition to China* relate.[12126]
[12127]*Eusebius* wonders how that wise city of *Athens*, and flourishing kingdoms of *Greece* should be so besotted; and we in our times, how those witty *China's*, so perspicacious in all other things should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvel, when we see all out as great effects amongst Christians themselves: how are those *Anabaptists, Arrians*, and Papists above the rest, miserably infatuated!	Eusebius wonders how that wise city of Athens and the flourishing kingdoms of Greece could be so stupefied; and we in our own times wonder how those intelligent Chinese, so discerning in everything else, can be so deceived, so tormented by superstition, so blind as to worship wood and stone. But it is no wonder when we see every bit as powerful effects among Christians themselves. How miserably deluded are those Anabaptists and Arians, and above all the Papists![12128]
Mars, Jupiter, Apollo, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,	Mars, Jupiter, Apollo and Aesculapius have handed over their authority, names and functions to Saint George,

[12126] **Editor.** The Latin maxim and Burton's English restatement are retained separately. Vertomannus is Ludovico di Varthema; Marcus Polus is Marco Polo; Lerius, Jean de Léry; Benzo, Girolamo Benzoni; P. Martyr, Peter Martyr d'Anghiera; and Mat. Riccius, Matteo Ricci. Ricci's account circulated through Nicolas Trigault's Latin version. The dagger before "doctrine" has no corresponding new marginal entry visible on this page.

[12127] **Burton.** Source page 644, o: "Lib.4. cap.8. præpar." "Preparation for the Gospel, book 4, chapter 8."

[12128] **Editor.** Witty and perspicacious mean intelligent and discerning. Stocks means wooden images. The comparison turns Burton's attack back onto Christian groups, particularly Catholics; "infatuated" means made foolish or deluded. These judgements belong to his confessional argument.

Original text 1651	Modern English
[12129]*(Maxime bellorum rector, quem nostra juventus* *Pro Mavorte colit.)———*	*(Greatest ruler of wars, whom our young men* *Worship in place of Mars.)———*[12130]
St. *Christopher*, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romans* had several distinct gods, for divers offices, persons, places, so have they Saints, as [12131]*Lavater* well observes out of *Lactantius, mutato nomine tantum*, 'tis the same spirit or Divel that deludes them still.	to Saint Christopher and a host of fictitious saints; Venus has handed hers over to Our Lady of Loreto. And just as the ancient Romans had separate gods for different functions, people and places, so these people have saints, as Lavater aptly observes from Lactantius: *with only the name changed*, it is still the same spirit or Devil that deceives them.[12132]
The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, *Hope* and *Fear*. How often hath *Jupiter, Apollo, Bacchus* and the rest, sent plagues in [12133]*Greece* and *Italy*, because their sacrifices were neglected?	The means, as I say, are rewards, promises, terrors, alarms and punishments—in a word, fair means and foul, *hope* and *fear*. How often have Jupiter, Apollo, Bacchus and the rest sent plagues into Greece and Italy because their sacrifices were neglected?
[12134]*Dii multa neglecti dederunt* *Hesperiæ mala luctuosæ.*	*Neglected, the gods have brought many woes* *Upon grieving Italy.*[12135]

[12129] **Burton.** Source page 644, dagger: "Bapt. Mant.4. Fast. de Sancto Georgio." "Baptista Mantuanus, Fasti, book 4, on Saint George."

[12130] **Editor.** Baptista Mantuanus is the Latin poet Battista Spagnoli of Mantua. Mavors is Mars, the Roman war god. The two verse lines praise Saint George in martial language; Burton makes this a bridge between pagan gods and Christian saints. The exact Fasti passage remains unverified.

[12131] **Burton.** Source page 644, p: "Part.1. cap.1. & lib.2. cap.9." "Part 1, chapter 1, and book 2, chapter 9."

[12132] **Editor.** Lauretta is Loreto, the Marian pilgrimage shrine in Italy. Burton alleges a transfer of pagan divine functions to saints; that is his polemical analogy, not a literal historical succession. The Latin qualification means that only the name has changed. The Lavater citation supplies book and chapter numbers without a title.

[12133] **Burton.** Source page 644, q: "Polyd. Virg. lib.1. de prodig." "Polydore Vergil, On Prodigies, book 1."

[12134] **Burton.** Source page 644, dagger: "Hor. l.3.od.6." "Horace, Odes 3.6."

[12135] **Editor.** Horace, Odes 3.6.7–8. Hesperia is Italy. The Latin is retained as two verse lines, and its translation remains verse. Burton's following prose explains the punitive purpose he assigns to these calamities.

Original text 1651	Modern English
to terrifie them, to rouze them up, and the like: see but *Livy, Dyonysius Halicarnasseus, Thucydides, Pausanias, Philostratus*, [12136]*Polybius*, before the battel of *Cannas, prodigiis, signis, ostentis, templa cuncta, privatæ etiam, ædes scatebant*. *Oeneus* raigned in *Ætolia*, and because he did not sacrifice to *Diana* with his other Gods (see more in *Libanius* his *Diana*) she sent a wild Bore, *insolitæ magnitudinis, qui terras & homines misere depascebatur*, to spoil both men and country, which was afterwards killed by *Meleager*.	They did so to terrify them, to rouse them and the like. Just read Livy, Dionysius of Halicarnassus, Thucydides, Pausanias, Philostratus and Polybius: before the battle of Cannae, *all the temples, and even private houses, swarmed with prodigies, signs and portents*. Oeneus ruled in Aetolia; because he did not sacrifice to Diana along with his other gods—see more in Libanius's *Diana*—she sent a wild boar *of extraordinary size, which dreadfully ravaged both lands and people*, to destroy people and country alike. Meleager afterwards killed it.[12137]
So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the seige of *Cizicum*, with all his Navy was overthrown by *Proserpina*, for neglecting of her holy day. She appeared in a vision to *Aristagoras* in the night, *Cras inquit tybicinem Libicum cum tybicine pontico committam*, and the day following this Ænigma was understood; for with a great South wind which came from *Lybia*, she quite overwhelmed *Mithridates* army.	So Plutarch, in his *Life of Lucullus*, relates how Mithridates, king of Pontus, was defeated with his entire navy at the siege of Cyzicus by Proserpina for neglecting her holy day. She appeared to Aristagoras in a vision at night: *Tomorrow*, she said, *I shall pit the Libyan flute-player against the Pontic flute-player*. The following day the riddle became clear: with a great south wind from Libya she completely overwhelmed Mithridates' army.[12138]

[12136] **Burton.** Source page 644, dagger: "Lib.3. hist." "Histories, book 3."

[12137] **Editor.** Polybius, Histories 3.112.8, describes the profusion of reported signs and religious activity at Rome before Cannae. The boar episode is the Calydonian hunt: Oeneus's omission angers Diana, and Meleager kills the creature. Burton names Libanius's Diana without a fuller locator; his phrase about extraordinary size and devastation is translated before his own English restatement.

[12138] **Editor.** Compare Plutarch, Lucullus 10.1–3: Persephone appears to Aristagoras and foretells a Libyan flute-player against a Pontic trumpeter; a storm wrecks Mithridates' siege engines. Burton calls both musicians flute-players and combines this with destruction of the fleet, narrated separately in chapter 13. His altered narrative and Latin wording are retained. Proserpina is the Latin name of Persephone.

Original text 1651	Modern English
Source page 644–645 What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at *Delphos, Dodona, Trophonius* Denne, at *Thebes*, and *Lebaudia*, of *Jupiter Ammon* in *Ægypt, Amphiareus* in *Attica*, &c. what strange cures performed by *Apollo* and *Æsculapius? Juno's* Image, and that of [12139]*Fortune* spake, [12140]*Castor* and *Pollux* fought in person for the *Romans* against *Hannibals* army, as *Pallas, Mars, Iuno, Venus*, for *Greeks* and *Trojans*, &c.	What prodigies and miracles, dreams, visions, predictions, apparitions and oracles there were in ancient times at Delphi, Dodona, Trophonius's cave, Thebes and Lebadea, at the oracle of Jupiter Ammon in Egypt, and that of Amphiaraus in Attica, and elsewhere! What strange cures Apollo and Aesculapius performed! The images of Juno and Fortune spoke; Castor and Pollux fought in person for the Romans against Hannibal's army, as Pallas, Mars, Juno and Venus did for the Greeks and Trojans, and so on.[12141]
Source page 645 Amongst our pseudocatholiques, nothing so familiar as such miracles; how many cures done by our Lady of *Lauretta*, at *Sichem!* of old at our S. *Thomas* Shrine, &c. [12142]S. *Sabine* was seen to fight for *Arnulphus* Duke of *Spoleto*, [12143]S. *George* fought in person for *John*, the bastard of *Portugal*, against the *Castilians*; S. *James* for the *Spaniards* in *America*.	Among our false Catholics, nothing is more familiar than such miracles. How many cures Our Lady of Loreto has performed, and how many at Sichem, or formerly at our Saint Thomas's shrine! Saint Sabinus was seen fighting for Arnulf, duke of Spoleto; Saint George fought in person for John, the bastard of Portugal, against the Castilians; and Saint James for the Spaniards in America.[12144]

[12139] **Burton.** Source page 645, r: "Oratâ lege me dicastis mulieres Dion Halicarn." ""Women, you have dedicated me according to sacred ordinance." Dionysius of Halicarnassus."

[12140] **Burton.** Source page 645, s: "Tully de nat. deorum lib.2. Æqua Venus Teucris Pallas iniqua fuit." "Cicero, On the Nature of the Gods, book 2. Venus favoured the Trojans; Pallas was hostile to them."

[12141] **Editor.** The list concerns oracular shrines and healing gods. Trophonius's cave was at Lebadea; Burton places it alongside Thebes. The Fortune margin appears to print "me dicastis"; the intended dedication formula is supplied in translation, pending collation. Cicero, On the Nature of the Gods 2.6, places Castor and Pollux at Lake Regillus in the Latin War, with Postumius opposing Octavius Mamilius, not Hannibal. He also tells of their announcing Perseus's defeat. Burton's Hannibal remains in both columns.

[12142] **Burton.** Source page 645, t: "Jo. Molanus lib.3. cap.59." "Johannes Molanus, book 3, chapter 59."

[12143] **Burton.** Source page 645, u: "Pet. Oliver. de Johanne primo Portugalliæ Rege strenue pugnans, & diversæ partis ictus clypeo excipiens." "Pedro de Oliveira, On John the First, King of Portugal: fighting vigorously and receiving the opposing side's blows on his shield."

[12144] **Editor.** Pseudocatholiques means false Catholics and expresses Burton's refusal of his opponents' claim to catholicity. Sichem is Scherpenheuvel or Montaigu, a Marian pilgrimage site in the Low Countries; "our Saint Thomas's shrine" refers to Thomas Becket at Canterbury. The fighting saints are reported miracle traditions, presented here as parallels to pagan apparitions. John the bastard is John I of Portugal.

Original text 1651	Modern English
In the battel of *Bonnoxburn*, where *Edward* the second, our English King was foyled by the *Scots*, S. *Philanus* arm was seen to fight (if [12145]*Hector Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. *Magnus* fought for them.	At the battle of Bannockburn, where our English king Edward II was defeated by the Scots, Saint Fillan's arm, previously shut inside a silver casket, was seen fighting—if Hector Boece is not deceiving us. On another occasion, according to the same author, Saint Magnus fought for them.[12146]
Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the *Indies*, and at home, read the Jesuits letters, *Ribadineira, Thurselinus, Acosta, Lippomanus, Xaverius, Ignatius* lives, &c. and tell me what difference?	As for visions, revelations and miracles, we hear of them not only in the legends of saints and in reports from purgatory: news comes every day from the Indies and here at home. Read the Jesuits' letters, Ribadeneira, Tursellinus, Acosta, Lippomanus, the lives of Xavier and Ignatius, and the rest, and tell me what difference there is.[12147]

[12145] **Burton.** Source page 645, x: "L.14. Loculos sponte aperuisse & pro iis pugnasse." "Book 14. The casket opened of its own accord, and he fought on their behalf."

[12146] **Editor.** Philanus represents Saint Fillan; capcase means a small chest or case, here a reliquary. Burton cites Hector Boece's History of Scotland, book 14, for the story at Bannockburn, while adding his own doubt ("if … doth not impose"). His marginal claim about the casket and the body's account of the arm are retained separately. The exact story, and the separate Saint Magnus episode, remain for collation.

[12147] **Editor.** The Legend points to the literature of saints' lives. Ribadineira, Tursellinus, Acosta and Lippomanus are writers cited for Catholic or missionary narratives; Xavier and Ignatius are Francis Xavier and Ignatius of Loyola. Burton's closing question asks readers to compare these reports with the pagan wonders just listed. His next paragraph turns to human agents of superstition.

Original text 1651	Modern English
His ordinary instruments or factors which he useth, as God himself did good Kings, Lawful Magistrates, patriarchs, prophets, to the establishing of his Church, [12148]are Polititians, Statesmen, Priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with Polititians, it hath ever been a principal axiom with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best: they make Religion meer policie, a cloak, a humane invention; *nihil æque valet ad regendos vulgi animos ac superstitio*, as [12149]*Tacitus* and [12150]*Tully* hold.	The ordinary instruments or agents he employs to spread his superstition—just as God himself employed good kings, lawful magistrates, patriarchs and prophets to establish his Church—are politicians, statesmen, priests, heretics, blind guides, impostors and false prophets. To begin with politicians: it has always been a chief maxim of theirs to maintain religion or superstition, deciding upon it, altering it and varying it whenever they think best. They make religion mere political expediency, a cloak, a human invention: *nothing is so effective in governing the minds of the crowd as superstition*, as Tacitus and Cicero hold.[12151]

[12148] **Burton.** Source page 645, y: “Religion, as they hold, is policie, invented alone to keep men in awe.”

[12149] **Burton.** Source page 645, z: “1. Annal.” “Annals, book 1.”

[12150] **Burton.** Source page 645, a: “Omnes religione moventur. 5. in Verrem.” “All are moved by religion. Fifth speech against Verres.”

[12151] **Editor.** Factors are agents; policy means political calculation. Tacitus, Annals 1.28, describes frightened mutineers’ superstition during an eclipse and Drusus’s use of it, but not Burton’s exact maxim. Curtius 4.10 supplies a closer Latin parallel: nothing rules a crowd more effectively than superstition. This is a parallel, not proof of Burton’s immediate source. Cicero’s separate “all are moved by religion” is Against Verres 2.4.132; the margin prints “5. in Verrem”.

Original text 1651	Modern English
Austin l.4. de civitat. Dei c.9. censures *Scævola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the diverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that [12152]*Aristotle* and † *Plato* inculcate in their Politiques, [12153]*Religion neglected, brings plagues to the city, opens a gap to all naughtiness.*	Augustine, in *The City of God*, book 4, chapter 27, censures Scaevola for saying and acknowledging *that it is expedient for communities to be deceived by religion*: that it was fitting for cities to be deceived through religion. As the proverb says, *if the world wishes to be deceived, let it be deceived*; if the world wants to be fooled, let it be fooled—it is good, at any rate, to keep it in subjection. This is what Aristotle and Plato impress upon us in their political writings: *neglected religion brings plagues upon the city and opens the way to every kind of wickedness*.[12154]

[12152] **Burton.** Source page 645, b: "Zeleuchus, præfat. legis. qui urbem aut regionem inhabitant, persuasos esse oportet esse Deos." "Zaleucus, preface to the law: those who inhabit a city or region ought to be convinced that gods exist."

[12153] **Burton.** Source page 645, dagger: "10. de legibus. Religio neglecta maximam pestem in civitatem infert, omnium scelerum fenestram aperit." "Laws, book 10. Neglected religion brings the greatest ruin upon a city and opens a window to every crime."

[12154] **Editor.** Augustine's discussion of Scaevola and useful religious deception is in City of God 4.27; the source prints 4.9, which is kept on the left and corrected on the right. The proverbial Latin and Burton's English repeat are retained separately. The sentence about neglected religion is a generalizing summary, attributed to Aristotle and Plato; the margin separately cites Zaleucus and Plato's Laws 10.

Original text 1651	Modern English
'Tis that which all our late Polititians ingeminate. *Cromerus l.2. pol. hist. Boterus, l.3. de incrementis urbium, Clapmarius l.2. c.9. de Arcanis rerump. Arneseus cap.4. lib.2. polit.* Captain *Machiavel* will have a prince, by all means to counterfeit religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa, Lycurgus*, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience.	This is what all our recent political writers repeat: Kromer, *History of Poland*, book 2; Botero, *On the Growth of Cities*, book 3; Clapmar, *On the Secrets of States*, book 2, chapter 9; and Arnisaeus, *Politics*, book 2, chapter 4. Captain Machiavelli insists that a prince must by every means counterfeit religion, be superstitious at least in appearance, seem devout, attend religious exercises, honour theologians, love the Church and favour priests, as Numa, Lycurgus and such lawgivers were and did: *not to believe these things themselves, but to keep their subjects more easily at their duty through religious fear*—to keep the people obedient.[12155]
[12156]*Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis*, &c. But this error of his, *Innocentius Jentillettus* a French Lawyer, *Theorem.9. comment.1. de Relig.* and *Thomas Bozius* in his book *de ruinis gentium & Regnorum* have copiously confuted:	*For by its nature*, as Cardano writes, *the Christian law is a law of piety, justice, fidelity, simplicity*, and so on. But this error of Machiavelli's has been amply refuted by the French lawyer Innocent Gentillet, theorem 9, commentary 1, *On Religion*, and by Tommaso Bozio in his book *On the Ruin of Nations and Kingdoms*.[12157]

[12155] **Editor.** Ingeminate means repeat or insist upon. The listed authors are Marcin Kromer, Giovanni Botero, Arnold Clapmar and Henning Arnisaeus. Burton's "Captain Machiavel" is sardonic. His description presents a hostile reading of religion as a means of government, and is followed by his concession that some statesmen are sincerely religious. The Latin explanation and English restatement remain distinct.

[12156] **Burton.** Source page 645, dagger: "Cardanus Com. in Ptolomæum quadripart." "Cardano, Commentary on Ptolemy's Quadripartitum."

[12157] **Editor.** Cardan is Girolamo Cardano; his phrase describes Christianity as a law of piety, justice, fidelity and simplicity. Innocentius Jentillettus is Innocent Gentillet; Thomas Bozius is Tommaso Bozio. Burton cites these opponents of Machiavelli; the exact theorem and passages remain for collation. The translated book titles are retained in the modern-only text as part of Burton's reading list.

Original text 1651	Modern English
Many Politicians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truely zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well governed commonwealth:	I cannot deny that many politicians uphold religion as a genuine means, speak sincerely of it without hypocrisy, and are themselves truly zealous and religious. Justice and religion are the two chief pillars supporting a well-governed state.[12158]
Source page 645–646 but most of them are but Machiavellians, counterfeits only for politicall ends; for *Solus Rex* (which *Campanella cap.18. Atheismi Triumphati* observes) as amongst our modern *Turks, Reipub. Finis*, as knowing [12159]*magnus ejus in animos imperium*; and that as [12160]*Sabellicus* delivers, *A man without religion, is like an horse without a bridle.*	but most of them are merely Machiavellians, pretending only for political ends. For *the king alone*, as Campanella observes in chapter 18 of *Atheism Defeated*, and as among the Turks of our own day, *is the purpose of the state*. They know *how great religion's power over people's minds is*, and that, as Sabellicus says, *a man without religion is like a horse without a bridle*.[12161]
Source page 646 No way better to curb then superstition, to terrifie mens consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking horses, to their own ends. [12162]*Hæc enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.*	There is no better restraint than superstition for terrifying people's consciences and keeping them in awe. They make new laws and statutes, invent new religions and ceremonies, all as so many screens for their own purposes. *For this religion, even if false, provided it is believed true, tames fierce spirits, restrains desires, and makes subjects obedient to their prince.*[12163]

[12158] **Editor.** Commonwealth means a political community or state. This qualification separates sincere religious government from the expedient uses of religion attacked around it. The next passage resumes immediately with "but most of them", introducing Burton's contrary judgement of the majority.

[12159] **Burton.** Source page 646, c: "Lipsius l.1.c.3." "Lipsius, book 1, chapter 3."

[12160] **Burton.** Source page 646, d: "Homo sine religione, sicut equus sine fræno." "A man without religion is like a horse without a bridle."

[12161] **Editor.** The opening continues Burton's distinction between sincere governors and cynical users of religion. Machiavellians is his hostile label for the latter. Solus Rex … Reipub. Finis means "the king alone is the end of the commonwealth"; the separated Latin phrases form one proposition, not a reference to a Sun King. Campanella's Atheismus triumphatus is cited at chapter 18; the precise wording awaits collation.

[12162] **Burton.** Source page 646, dagger: "Vaninus dial.52 de oraculis." "Vanini, dialogue 52, on oracles."

[12163] **Editor.** A stalking horse concealed a hunter's approach; figuratively, a pretext or screen for another purpose. Burton presents religious fear here as a means of restraint. The Vanini quotation grants political efficacy to a belief even if it is false; it does not establish that all religion is false.

Original text 1651	Modern English
Therefore (saith [12164]*Polybius* of *Lycurgus*) *did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, then ought else, and durst attempt no evil things for fear of the gods.*	*That is why*, Polybius says of Lycurgus, *he maintained religious ceremonies: not because he was superstitious himself, but because he saw that mortals were more inclined to embrace paradoxes than anything else, and dared attempt nothing evil for fear of the gods.*[12165]
This was *Zamolcus* stratagem amongst the *Thracians, Numa's* plot, when he said he had conference with the Nymph *Ægeria*, and that of *Sertorius* with an Hart; To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nicholas Damascen* well observes of *Lycurgus, Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Jupiter* himself.	This was Zamolxis's stratagem among the Thracians; Numa's device when he said he had spoken with the nymph Egeria; and Sertorius's with a stag: to give their decrees greater authority by deriving them from the gods. Or else everything they did was divinely inspired, as Nicolaus of Damascus observes of Lycurgus, Solon and Minos: their laws were dictated *on the sacred mountain* by Jupiter himself.[12166]

[12164] **Burton.** Source page 646, e: "Lib.10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graves audere sine periculo deorum." "Book 10. Thus Lycurgus, and so on: not because he himself was superstitious, but because he saw that mortals more readily embraced paradoxes, and did not dare serious undertakings without danger from the gods."

[12165] **Editor.** Compare Polybius, Histories 10.2.8–12. Polybius says that people do not readily accept unfamiliar proposals or risk danger without hope of divine help. Burton's "more apt to embrace Paradoxes" and fear of committing evil change that reasoning. His Latin margin also diverges. Both printed versions are retained rather than silently replaced with Polybius's argument.

[12166] **Editor.** Burton groups traditions about Zamolxis, Numa's nymph Egeria and Sertorius's deer as examples of rulers claiming supernatural guidance. Hart means a male deer, though the familiar Sertorius story concerns a hind. His additional grouping of Lycurgus, Solon and Minos under Nicolaus of Damascus needs precise source collation; "on the sacred mountain" is the literal sense of monte sacro.

Original text 1651	Modern English
So *Mahomet* referred his new laws to the [12167]Angel *Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himself to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who, as *Machiavel* proves, *lib.1. disput. cap.11. & 12.* were *Religione maximè moti*, most superstitious:) and did curb the people more by this means, then by force of arms, or severity of humane laws.	So Muhammad attributed his new laws to the angel Gabriel, under whose direction, he declared, they had been made. In Dio, Caligula pretended to be on familiar terms with Castor and Pollux, and there were many such devices which kept the Romans in subjection. For, as Machiavelli shows in *Discourses* 1.11–12, they were *above all moved by religion*, most superstitious. These means restrained the people more effectively than force of arms or the severity of human laws.[12168]
Sola plebecula eam agnoscebat (saith *Vaninus dial.1. lib.4. de admirandis naturæ arcanis*) speaking of Religion, *quæ facile decipitur, magnates vero & Philosophi nequaquam*, your Grandes and Philosophers had no such conceit, *sed ad imperii conformationem & amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have held as much, Philosophers especially, *animadvertebant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*; they were still silent for fear of Laws, &c.	Speaking of religion, Vanini says in *On the Wonderful Secrets of Nature*, book 4, dialogue 1: *Only the easily deceived common crowd acknowledged it; the great and the philosophers did not at all.* Your grandees and philosophers had no such belief, *but used it to consolidate and enlarge their dominion, which they could not maintain without the pretext of religion*. Many thousands in every age have held as much, especially philosophers: *they always recognized these things as little fables, yet fear of the public authorities forced them to remain silent*. They kept silent for fear of the laws, and so on.[12169]

[12167] **Burton.** Source page 646, star: “Clenardus epist.1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore mentiebatur omnia se gerere.” “Clenardus, letter 1. He referred his new laws to the angel Gabriel, falsely claiming to do everything under his guidance.”

[12168] **Editor.** The claims about Muhammad’s revelation and Caligula’s intimacy with the Dioscuri are placed within Burton’s argument about political invention. The former, echoed by Clenardus in the margin, is hostile Christian polemic. Machiavelli’s Discourses 1.11–12 discuss Roman religion as a support for civic institutions and discipline.

[12169] **Editor.** Vanini’s On the Wonderful Secrets of Nature is cited by book and dialogue; its correspondence with the separately numbered dialogue 52 in the margin requires collation. Burton adopts the claim that the educated privately disbelieve what they publicly uphold. His separate English restatements of the Latin are retained.

Original text 1651	Modern English
To this end that *Syrian Phyrecides, Pythagoras* his master, broached in the East amongst the Heathens, first the immortality of the Soul, as *Trismegistus* did in *Egypt*, with a many of fained Gods.	For this purpose Pherecydes of Syros, Pythagoras's teacher, first put forward the immortality of the soul among the pagans in the East, as Trismegistus did in Egypt, along with a host of invented gods.[12170]
Those *French* and *Brittain* Druids in the West first taught, saith [12171]*Cæsar, non interire animas, but after death to go from one to another, that so they might encourage them to vertue.*	Those Druids of France and Britain first taught in the West, Caesar says, *that souls do not perish, but after death pass from one person to another, so that they might inspire courage*.[12172]
'Twas for a politique end, and to this purpose the old Poets fained those *Elysian* fields, their *Æacus, Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian* lakes, fiery *Phlegetons, Pluto's* kingdome, and variety of torments after death.[12173] Those that had done well, went to the *Elysian* fields, but evil doers to *Cocytus*, and to that burning lake of [12174]hell with fire and brimstone for ever to be tormented.	It was for a political purpose. With this aim the ancient poets invented the Elysian fields; Aeacus, Minos and Rhadamanthus, their judges below; the Stygian lakes, fiery Phlegethons, Pluto's kingdom, and the various torments after death. Those who had done good went to the Elysian fields; evildoers went to Cocytus and that burning lake of hell, to be tormented for ever with fire and brimstone.[12175]

[12170] **Editor.** Pherecydes was from the island of Syros: compare Diogenes Laertius 1.116–121. Burton's "Syrian" is retained on the left and clarified on the right. Trismegistus is Hermes Trismegistus, the legendary Egyptian sage. The claim that these figures invented immortality for political ends remains Burton's account.

[12171] **Burton.** Source page 646, dagger: "Lib.16. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent." "Gallic War, book 16. So that, disregarding the fear of death, they might be incited to courage."

[12172] **Editor.** Caesar, Gallic War 6.14.5, describes the Druids' teaching that souls pass after death from one person to another, encouraging courage by removing fear of death. The margin's book 16 is erroneous. Vertue here includes courage; the modern rendering brings out that context. Burton's statement of priority is not established by Caesar's passage.

[12173] **Burton.** Source page 646, f: "De his lege Lucianum de luctu Tom.1. Homer. Odyss.11 Virg. Æn.6." "On these matters read Lucian, On Mourning, volume 1; Homer, Odyssey 11; Virgil, Aeneid 6."

[12174] **Burton.** Source page 646, dagger: "Barathro sulfure & flammâ stagnante æternum demergebantur." "They were plunged for ever into an abyss pooled with sulphur and flame."

[12175] **Editor.** Elysium is the blessed afterlife; Aeacus, Minos and Rhadamanthus judge the dead. Styx, Phlegethon and Cocytus belong to the classical underworld. Burton combines them with Christian hell imagery. The nearby f reference is placed here with the classical catalogue; its body marker is not distinct in the scan.

Original text 1651	Modern English
'Tis this which [12176]*Plato* labors for in his *Phædon, & 9. de rep*.	This is what Plato strives to establish in his *Phaedo* and book 9 of the *Republic*.[12177]
Source page 646–647 The *Turks* in their *Alcoran*, when they set down rewards, and several punishments for every particular vertue and vice, [12178]when they perswade men, that they that die in battle, shall go directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our Papistical Purgatory) for a set time shall be tortured in their graves, as appears by that tract which *John Baptista Alfaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaron*.	The Turks do the same in their Quran when they assign rewards and distinct punishments to every particular virtue and vice; when they persuade people that those who die in battle will go straight to heaven, but those who live wickedly to eternal torment, and that everyone of every kind will be tortured in the grave for a fixed time, much like our papist purgatory. So it appears from the tract written in refutation of the Quran by John Baptista Alfaqui, that Moorish priest now converted to Christianity.[12179]

[12176] **Burton.** Source page 646, dagger: "Et 3. de repub. omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commune bonum." "And Republic 3: all instruction of the young should be directed towards their thinking well of God for the common good."

[12177] **Editor.** Plato's Phaedo ends with an account of the afterlife; the Myth of Er closes Republic 10, not 9. The opening of Republic 3, cited in the margin, requires stories that honour gods and parents, then rejects terrifying portrayals of Hades so that guardians will not fear death. It therefore needs qualification as support for Burton's argument about governing through fear of punishment. The book numbers remain as printed; his exact chain of sources is unresolved.

[12178] **Burton.** Source page 646, g: "Boterus."

[12179] **Editor.** Burton introduces the account of grave punishment through an anti-Islamic tract attributed to John Baptista Alfaqui, described as a converted Moorish religious scholar. It should not be treated as a direct quotation from the Quran. Compare Jami al-Tirmidhi 1071, which names the questioning angels al-Munkar and al-Nakir and distinguishes the believer's rest from the hypocrite's punishment; Burton's claim that everyone is tortured differs from that account.

Original text 1651	Modern English
Source page 647 After a mans death two black Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, *perindesinentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their days in fasting and prayer, *ne mala hæc contingant*, &c.	After a man's death, two black angels, Nunquir and Nequir, as they call them, come to his grave and punish him for his former sins. If he lived well, they torture him less; if badly, *with unceasing torments until judgement day*: they punish him continually until the day of judgement. *No living person hears them mentioned without shuddering and trembling all over*. The thought of this torments them throughout their lives and makes them spend their days in fasting and prayer, *so that these evils may not befall them*, and so on.[12180]
A *Tartar* Prince, saith *Marcus Polus, lib.1. cap.28.* called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found out a convenient place in a pleasant valley, environed with hills, in [12181]*which he made a delicious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents*, that could possibly be devised, Musick, Pictures, variety of meats, &c. and chose out a certain yong man, whom with a [12182]*soporiferous potion* he so benummed, that he perceived nothing: *and so fast asleep as he was, caused him to be conveyed into this fair garden.*	A Tartar prince called *the Old Man of the Mountains*, says Marco Polo in book 1, chapter 28, wished to strengthen his rule over his subjects and keep them in awe. He found a suitable spot in a pleasant valley surrounded by hills, *where he made a delightful park full of fragrant flowers and fruits, and a palace containing every worldly pleasure* that could possibly be devised: music, pictures, varied foods, and so on. He selected a certain young man and stupefied him with *a sleeping draught* until he perceived nothing; *then had him carried, fast asleep, into this beautiful garden*.[12183]

[12180] **Editor.** The scan reads perindesinentes, divided at the line end after perinde-. It is malformed or corrupt Latin; a non-ceasing sense is supplied from Burton's immediately following English. The original reading is retained, with its exact source form unresolved. Nunquir and Nequir are Burton's forms of Munkar and Nakir.

[12181] **Burton.** Source page 647, h: "Citra aquam; viridarium plantavit maximum & pulcherrimum, floribus odoriferis & suavibus plenum, &c." "On this side of the water he planted a very large and beautiful garden, full of fragrant and delightful flowers, and so on."

[12182] **Burton.** Source page 647, i: "Potum quendam dedit quo inescatus, & gravi sopore oppressus, in viridarium interim ducebatur &c." "He gave him a certain drink; enticed by it and overcome by deep sleep, he was meanwhile carried into the garden, and so on."

[12183] **Editor.** Marco Polo's story of the Old Man of the Mountain appears in chapters 23–24 of the Yule–Cordier English edition, as a report heard from people of the region. Chapter numbering varies. Burton calls him a Tartar prince, compresses the narrative to one young man, and adds a corresponding artificial hell. The primary parallel establishes the garden story, not the truth of those additional details.

Original text 1651	Modern English
Where after he had lived a while in all such pleasures a sensual man could desire, [12184]*He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in Paradise*. The like he did for Hell, and by this means brought his people to subjection.	After the young man had lived there for a while amid every pleasure a sensual man could desire, *he put him to sleep again and brought him out, so that when he awoke he might tell others he had been in Paradise*. He did the same for hell, and by this means brought his people into subjection.
Because Heaven and Hell are mentioned in the Scriptures, and to be beleeved necessary by Christians: so cunningly can the Divel and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in *China* especially, but with what effect I will discourse in the Symptomes.	Because heaven and hell are mentioned in Scripture and Christians must necessarily believe in them, the Devil and his ministers can cunningly imitate true religion, counterfeiting and inventing the like to ensnare and deceive his superstitious followers. Political schemers practise many such tricks and frauds, especially in China; I will discuss their effects under the symptoms.[12185]
Next to Politicians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more then any other tormentors whatsoever, partly for their commodity and gain; *Religionum enim omnium abusus* (as [12186]*Postellus* holds) *quæstus scilicet sacrificum in causa est*: for soveraignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters:	Next to political schemers, if I may distinguish the two, come some of our priests, who turn religion into policy. Indeed they go far beyond them, for they lord it over princes and statesmen themselves. *They practise butchery*, one says; they tyrannize over people's consciences more than any other tormentors whatsoever, partly for their own advantage and gain. *For the abuse of all religions*, as Postel holds, *is caused by the profit made by the priests*. They do it for supremacy and prestige, to maintain their position and reputation, out of *ambition* and *avarice*, their chief supports.[12187]

[12184] **Burton.** Source page 647, k: "Atque iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c." "Again he gave him the aforesaid drink, and so brought him back out of Paradise, so that when he woke, released from sleep, and so on."

[12185] **Editor.** The heavenly garden is explained by Burton as a counterfeit of Christian truth. His causal explanation invokes the Devil; the reference to China anticipates the subsection on symptoms. These are his religious and interpretive claims.

[12186] **Burton.** Source page 647, dagger: "Lib.1. de orb. Concord. cap.7." "On the Concord of the World, book 1, chapter 7."

[12187] **Editor.** Politicians here means practitioners of statecraft, particularly those who use religion instrumentally. Commodity means private advantage. Carnificinam exercent literally means "they practise butchery" or "act as executioners." Postellus is Guillaume Postel, whose On the Concord of the World is cited in the margin.

Original text 1651	Modern English
What have they not made the common people beleeve? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, have they not invented in all ages to keep men in obedience, to inrich themselves? *Quibus quæstui sunt capti superstitione animi*, as [12188]*Livy* saith.	What have they not made ordinary people believe? Things impossible in nature, things beyond belief! What devices, traditions and ceremonies have they not invented in every age to keep people obedient and enrich themselves? *They profit from minds held captive by superstition*, as Livy says.[12189]
Those *Ægyptian* priests of old got all the soveraignty into their hands, and knowing, as [12190]*Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*; the common people will sooner obey Priests then Captains, and nothing so forcible as superstition, or better then blind zeal to rule a multitude; have so terrified and gulled them, that it is incredible to relate.	Those ancient Egyptian priests took all sovereign power into their hands. Knowing, as Curtius suggests, that *nothing rules a multitude more effectively than superstition; when captured by empty religion, even unruly women obey seers better than leaders*—that ordinary people will obey priests sooner than captains, and nothing is more powerful than superstition, or better than blind zeal, for ruling a crowd—they so terrified and deceived them that the account is scarcely believable.[12191]

[12188] **Burton.** Source page 647, l: “Lib.4.” “Book 4.”

[12189] **Editor.** Livy 4.30 describes people who profited from minds held captive by superstition during a public crisis. Burton uses the phrase as a general account of priestly enrichment. The rhetorical questions extend his indictment; they are not findings about every religious institution.

[12190] **Burton.** Source page 647, m: “Lib.4.” “Book 4.”

[12191] **Editor.** Curtius Rufus, History of Alexander 4.10, describes Egyptian interpreters reassuring soldiers after a lunar eclipse. His sentence concerns the crowd, not specifically women. Burton’s Latin rearranges the passage and adds etiam impotentes fœminæ, retained and translated here. His ensuing English restatement is also retained.

Original text 1651	Modern English
Source page 647–648 All nations almost have been besotted in this kind: amongst our *Brittaines* and old *Gauls* the *Druides; Magi* in *Persia*; Philosophers in *Greece; Chaldeans* amongst the *Orientali; Brachmanni* in *India; Gymnosophists* in *Æthiopia*; the *Turditanes* in *Spain; Augures* in *Rome*, have insulted; *Apollo's* Priests in *Greece, Phœbades* and *Pythonissæ*, by their oracles and phantasms; *Amphiarius* and his companions; now *Mahometan* and *Pagan* Priests, what can they not effect? How do they not infatuate the world?	Almost every nation has been stupefied in this way. Among our Britons and the ancient Gauls the Druids have lorded it over people; the Magi in Persia; philosophers in Greece; Chaldeans among eastern peoples; Brahmans in India; gymnosophists in Ethiopia; the Turditanes in Spain; augurs in Rome; Apollo's priests in Greece, the Phoebades and Pythonissae, through their oracles and apparitions; Amphiaraus and his companions; and now Muslim and pagan priests. What can they not accomplish? In what way do they not make fools of the world?[12192]
Source page 648 *Adeo ubique* (as [12193]*Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countries.	*So everywhere, among all peoples and in all places*, as Scaliger writes of Muslim priests, *that tribe which ministers in sacred matters trims the people's hopes to the dreams they themselves invent*. So cunningly can they deceive ordinary people in every place and country.[12194]

[12192] **Editor.** This catalogue combines priesthoods, diviners and philosophical schools. Magi are Persian religious specialists; Brahmans, Indian religious teachers; gymnosophists, "naked philosophers." Phoebades and Pythonissae are women inspired by Apollo; Amphiaraus is a prophetic hero. Turditanes is retained as Burton's uncertain designation, rather than silently converted into a known priesthood.

[12193] **Burton.** Source page 648, dagger: "Exercit.228." "Exercise 228."

[12194] **Editor.** Julius Caesar Scaliger's Exercises, no. 228, is the marginal authority. The Latin concerns people who administer religious rites manipulating popular hopes through their own fictions. Burton immediately supplies his own English summary. Infatuate means make foolish, not inspire romantic attraction.

Original text 1651	Modern English
But above all others, that high Priest of *Rome*, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed *Cerberus* hath plaid his part. [12195]*Whose religion at this day is meer policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day*	But above all others, that high priest of Rome, the mother of that monstrous and superstitious brood, the bull-bellowing pope who now rages in the West, that three-headed Cerberus, has played his part. *His religion today is pure policy: a state composed entirely of superstition and cunning, needing only cunning and superstition to maintain it. He uses colleges and religious houses as effectively as forts and castles, and accomplishes more today*[12196]
by a company of scribling Parasites, fiery spirited Friers, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Janisary Jesuits, that dissociable society, as [12197]*Langius* terms it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineer in Divinity,	through a company of scribbling parasites, fiery friars, zealous anchorites, hypocritical confessors, and those Praetorian soldiers, his Janissary Jesuits—that unsociable society, as Langius calls it, *the Devil's last effort and the excrement of the age*—who now stand in the front line of battle, seek to monopolize and engross all other learning, and lord it over theology,[12198]
[12199]*Excipiunt soli totius vulnera belli,*	*They alone receive the wounds of the whole war,*[12200]

[12195] **Burton.** Source page 648, n: "S. Ed. Sands." "Sir Edwin Sandys."

[12196] **Editor.** The following is sustained anti-Catholic invective. "Dam" makes the pope the breeding mother of a monstrous brood; "bull-bellowing" puns on papal bulls, formal documents, and a bull's roar. Cerberus is the three-headed hound of the classical underworld. Burton attributes the ensuing description to Sir Edwin Sandys.

[12197] **Burton.** Source page 648, star: "In consult. de princ. inter provinc. Europ." "In the Consultation concerning precedence among the provinces of Europe [abbreviated title]."

[12198] **Editor.** Anchorites are religious recluses. The Praetorian Guard and the Ottoman Janissaries supply military comparisons for the Jesuits. "Dissociable society" is a hostile play on the Society of Jesus. The Langius reference is abbreviated and its precise work and passage remain to be identified; the translation of its title is provisional.

[12199] **Burton.** Source page 648, a: "Lucian."

[12200] **Editor.** The printed attribution is Lucian. Compare Lucan, Civil War 6.204–205: tot uolnera belli / solus obit, describing Scaeva alone sustaining the battle's many wounds. This is a related image with different wording, not an identification of Burton's line or grounds for silently changing Lucian to Lucan. The immediate source remains unlocated. Burton applies the military image to the Jesuits as the pope's foremost combatants.

Original text 1651	Modern English
and fight alone almost (for the rest are but his dromedaries and asses) then ever he could have done by garrisons and armies. What power of Prince, or pœnal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilfull poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiors feet, at his command?	and fight almost alone (for the rest are merely his camels and asses), than he could ever have accomplished through garrisons and armies. What princely power or penal law, however strict, could force people to do what they will voluntarily endure for conscience's sake? To abstain from all meat, refrain from marriage, rise to pray at midnight, whip themselves, practise astonishing fasting and penance, abandon the world, choose poverty, render canonical and blind obedience, lay down their goods, fortunes, bodies and lives, and offer themselves at their superior's feet, at his command?[12201]
What so powerfull an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenor and practice of their life proves) *arcanæ illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo 10.* did, *Hildebrand* the Magician, *Alexander 6. Julius 2.* meer Atheists,	What instrument is as powerful as superstition? They see this very well, yet have no religion themselves. *For the first principle of that secret theology which rules among them*, as Calvin rightly suspects, and the course and conduct of their lives prove, *is that there is no God*. They hold that there is no God, as Leo X did, Hildebrand the magician, Alexander VI and Julius II: outright atheists.[12202]

[12201] **Editor.** The rest are likened to beasts of burden. Burton's list joins voluntary ascetic disciplines and religious obedience to his charge of manipulation. Flesh means meat; wilfull poverty means poverty deliberately chosen. The argument attacks the direction and motives of these practices, not merely their physical severity.

[12202] **Editor.** The Latin, attributed to Calvin without a precise reference, accuses the inner circle of denying God. Burton then names Leo X, Hildebrand (Gregory VII), Alexander VI and Julius II. "Magician" and "atheists" are allegations within his anti-papal polemic, not established descriptions of their beliefs.

Original text 1651	Modern English
and which the common proverb amongst them approves. [12203]*The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope*; that is an *Epicure*, as most part the Popes are, Infidels and Lucianists, for so they think and believe; and what is said of *Christ* to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soul, are all,	The common proverb among them confirms it: *The worst Christians in Italy are the Romans; among Romans, the priests are the most dissolute; the wickedest priests are promoted to cardinal; and the worst man among the cardinals is chosen pope*—that is, an Epicure, as popes for the most part are, unbelievers and Lucianists, for this is what they think and believe. They consider what is said of Christ to be fable and fraud, and everything about heaven and hell, judgement day, Paradise and the immortality of the soul to be[12204]
[12205]*Rumores vacui, verbaque inania,* *Et par sollicito fabula somnio.*	*Empty rumours and meaningless words,* *A story like an anxious dream.*[12206]
Source page 648–649 Dreams, toys, and old wives tales. Yet as so many [12207]whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line;	Dreams, trifles and old wives' tales. Yet, like so many whetstones that make other tools cut but do not cut themselves, although they have no religion at all, they will make others exceedingly devout and superstitious. With promises and threats they compel them, extort from them, and lead them by the nose like so many bears in a line.[12208]

[12203] **Burton.** Source page 648, dagger: "S. Ed. Sands in his Relation." "Sir Edwin Sandys in his Relation."

[12204] **Editor.** Lewd here means wicked or morally corrupt. Epicure and Lucianist are polemical labels for sensuality and religious scepticism. The proverb is attributed to Sandys; Burton then turns its attack on moral conduct into a claim of secret unbelief. The sweeping assertion remains his.

[12205] **Burton.** Source page 648, p: "Seneca."

[12206] **Editor.** Seneca, Trojan Women 405–406: the chorus calls the terrors of the underworld empty stories comparable to an anxious dream. Burton borrows the dramatic speech to describe the unbelief he imputes to church leaders. The two lines and his English restatement remain separate.

[12207] **Burton.** Source page 648, q: "Vice cotus, acutum Reddere quæ ferrum valet, exors ipsa secandi." "Like a whetstone, which can sharpen iron but cannot itself cut."

[12208] **Editor.** The whetstone comparison comes from Horace, Art of Poetry 304–305. The margin prints cotus where Horace has cotis; that reading is retained. Horace uses it of a critic who sharpens other writers' talents; Burton turns it into an image of leaders who make others devout while remaining irreligious themselves. "Enforce from" is understood as extract or extort from them.

Original text 1651	Modern English
Source page 649 When as their end is not to propagate the Church, advance Gods Kingdome, seek his glory or common good, but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so.	Their purpose is not to spread the Church, advance God's kingdom, seek his glory or the common good, but to enrich themselves, enlarge their territories, dominate people and force them to live in awe and subjection to the See of Rome. What else do they care about? *If the world wishes to be deceived, let it be deceived*; it is fitting that it should be so.[12209]
And for which [12210]*Austin* cites *Varro* to maintain his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of.	What Augustine cites from Varro in defence of his Roman religion we may apply still better to them: *many things are true which it is not useful for the people to know; many are false, yet it is expedient for the people to think otherwise*. Some things are true and some false, and for their own purposes they will not let the credulous common people recognize them.[12211]

[12209] **Editor.** The Latin maxim means "If the world wishes to be deceived, let it be deceived." Burton speaks in the voice he attributes to cynical church leaders. See of Rome means the papal office and its jurisdiction.

[12210] **Burton.** Source page 649, dagger: "De civ. Dei lib.4. cap.31." "City of God, book 4, chapter 31."

[12211] **Editor.** Augustine, City of God 4.31, reports Varro's view that some religious truths should be withheld and false popular beliefs may be expedient. Augustine criticizes this policy; Burton applies the criticism to the Roman Church. Gullish commonalty means credulous ordinary people.

Original text 1651	Modern English
As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. [12212]One while by Buls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleece the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an Asse to carry burdens.	Their intolerable greed bears witness: their strange forgeries, absurdities, follies, wicked subtleties, frauds, illusions, new doctrines, paradoxes, traditions and false miracles, which they have continually fabricated to enslave, ensnare and subjugate people, maintaining their own possessions. At one time, through bulls, pardons, indulgences, their doctrine that good works earn merit, and hope of heaven, they have so fleeced ordinary people and spurred on this willing, superstitious horse that he runs himself blind and becomes an ass to carry burdens.[12213]
They have so amplified *Peters* patrimony, that from a poor Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-god, as his *Canonists* make him (*Felinus* and the rest) above God himself. And for his wealth and [12214]temporalities, is not inferiour to many Kings; his [12215]Cardinals Princes companions;	They have so enlarged Peter's patrimony that, from a poor bishop, he has become *King of kings, Lord of lords*, a demigod—as his canon lawyers, Felinus and the rest, make him—above God himself. In wealth and worldly possessions he is not inferior to many kings; his cardinals are the peers of princes.[12216]

[12212] **Burton.** Source page 649, r: "Seeking their own saith Paul, not Christs."

[12213] **Editor.** Bulls are papal documents; pardons and indulgences concern remission of penalties for sin. Burton joins them with the doctrine that good works have merit and with hope of heaven, presenting the combination as exploitation. The free horse is willing and easily overdriven; "runs himself blind" heightens the image.

[12214] **Burton.** Source page 649, s: "He hath the Dutchy of Spoledo in Italy, the Marquisate of Anchona, beside Rome, and the territories adjacent, Bologne, Ferrara, &c. Avignion in France, &c."

[12215] **Burton.** Source page 649, t: "Estote fratres mei, & principes hujus mundi." "Be my brothers, and princes of this world."

[12216] **Editor.** Peter's patrimony means the temporal possessions of the papacy. "King of kings" and "Lord of lords" borrow biblical titles. Felinus is the canon-law authority named by Burton; the precise passage supporting his accusation has not been located. Temporalities are worldly property and revenues. Burton's marginal exhortation "Be my brothers, and princes of this world" is presented as a sardonic motto, without a source.

Original text 1651	Modern English
and in every kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Clergy have ingrossed a [12217]third part, half, in some places all into their hands. Three Princes Electors in *Germany* Bishops; besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge*, &c.	In almost every kingdom, abbots, priors, monks, friars and the rest of his clergy have gathered a third, a half, and in some places everything into their hands. Three prince-electors in Germany are bishops, besides those of Magdeburg, Speyer, Salzburg, Bremen, Bamberg, and so on.[12218]
In *France*, as *Bodine lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand levres; and of twelve parts of the revenues in *France*, the Church possesseth seven. The *Jesuits*, a new sect begun in this age, have as [12219]*Middendorpius* and [12220]*Pelargus* reckon up three or foure hundred Colledges in *Europe*, and more revenues then many Princes. In *France*, as *Arnoldus* proves, in thirty years they have got *bis centum librarum millia annua*, 200000l. I say nothing of the rest of their orders.	In France, as Bodin tells us in his book *On the Commonwealth*, their revenues amount to twelve million three hundred thousand livres; and of the twelve parts of France's revenues, the Church possesses seven. The Jesuits, a new sect begun in this age, have three or four hundred colleges in Europe, according to the reckoning of Middendorpius and Pelargus, and greater revenues than many princes. In France, as Arnoldus shows, within thirty years they have acquired *two hundred thousand pounds a year*: £200,000. I say nothing of their other orders.[12221]

[12217] **Burton.** Source page 649, u: "The Laity suspect their greatness, witness those statutes of mortmain."

[12218] **Editor.** The three ecclesiastical electors were the archbishops of Mainz, Trier and Cologne; Burton then lists other episcopal territories. Mortmain refers to land held perpetually by an ecclesiastical or other corporate body, and to restrictions on such transfers. His fractions and revenue figures are reported estimates and require independent collation, not acceptance as a statistical survey.

[12219] **Burton.** Source page 649, star: "Lib.8. de Academ." "On Academies, book 8."

[12220] **Burton.** Source page 649, dagger: "Præfat. lib. de paradox. Jesuit. Rom. provincia habet Col.36. Neapol.23 Veneta13. Lucit.15. India orient.27. Brasil.20 &c." "Preface to the book on Jesuit paradoxes. The Roman province has 36 colleges; Naples, 23; Venice, 13; Lusitania, 15; the East Indies, 27; Brazil, 20, and so on."

[12221] **Editor.** Bodine is Jean Bodin; livres are French monetary units. Middendorpius and Pelargus supply Burton's college counts. "This age" is Burton's own period, not the date of this modernization. His quoted annual 200,000 pounds repeats the Latin figure; both remain, and no conversion into present-day money is attempted.

Original text 1651	Modern English
We have had in *England*, as *Armachanus* demonstrates, above thirty thousand Friers at once, and as [12222]*Speed* collects out of *Lelande* and others, almost 600 religious houses, and neer two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as [12223]*Weever* calculates, and esteems them at the dissolution of Abbies, worth a million of gold.	In England, as Armachanus demonstrates, we have had more than thirty thousand friars at once. As Speed gathers from Leland and others, there were almost six hundred religious houses, with nearly two hundred thousand pounds in revenue at the old rental valuation, besides images of gold and silver, precious metal vessels, furniture, goods and ornaments. Weever calculates these possessions and estimates their worth at the dissolution of the abbeys at a million in gold.[12224]
Source page 649–650 How many Towns in every kingdome hath superstition enriched? What a deal of mony by musty reliques, Images, Idolatry, have their Mass-Priests ingrossed, and what sums have they scraped by their other tricks! *Lauretum* in *Italy, Walsingham* in *England*, in those days, *Ubi omnia auro nitent*, saith *Erasmus, S. Thomas Shrine*, &c. may witness. [12225]*Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium sola religione munitum; Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous.	How many towns in every kingdom has superstition enriched? What heaps of money their Mass-priests have amassed through musty relics, images and idolatry, and what sums they have scraped together through their other tricks! Loreto in Italy, Walsingham in England in those days—*where everything gleams with gold*, as Erasmus says—Saint Thomas's shrine, and the rest, can bear witness. Delphi, once so renowned in Greece for Apollo's oracle; Delos, *a common meeting place and marketplace protected by religion alone*; and Dodona, whose fame and wealth were sustained by religion, were neither so rich nor so famous.[12226]

[12222] **Burton.** Source page 649, dagger: "In his Chronic vit. Hen.8." "In his Chronicle, life of Henry VIII."

[12223] **Burton.** Source page 649, star: "15. cap of his funeral monuments." "Chapter 15 of his Funeral Monuments."

[12224] **Editor.** Armachanus is Richard FitzRalph, archbishop of Armagh; Speed, Leland and Weever are English historical and antiquarian authorities. Old rent means the older assessed rental income. The number of houses, annual income and value of moveable goods are distinct measures. "A million of gold" leaves the denomination unspecified; it is not silently changed into pounds.

[12225] **Burton.** Source page 649, dagger: "Pausanias in Laconicis lib.3. Idem de Achaicis lib.7. cujus summæ opes, & unde inclyta fama." "Pausanias, Laconia, book 3; the same author, Achaea, book 7: its immense wealth, and the source of its renowned fame."

[12226] **Editor.** Lauretum is Loreto; Saint Thomas's shrine is Becket's at Canterbury. In Erasmus's Colloquies, A Pilgrimage for Religion's Sake, Ogygius describes Walsingham's small wooden chapel: adeo gemmis, auro argentoque nitent omnia, "everything gleams so with gems, gold and silver." Burton shortens this to gold alone. The passage supports the chapel's splendour, not his comparison of its wealth with Delphi, Delos and Dodona. The combined Pausanias references remain uncollated.

Original text 1651	Modern English
Source page 650 If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures, or jugling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroical *Luther*, as [12227]*Dithmarus* cals him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keep up their trades, [12228]*Great is Diana of the Ephesians*: With a mighty shout of two hours long they will roar and not be pacified.	If they can obtain even a relic of some saint, a picture of the Virgin Mary, idols or the like, that city's fortune is made for ever; it needs no other support. Now if any of their frauds or juggling tricks is disputed or questioned—if a generous-spirited or zealous Luther, a heroic Luther, as Dithmarus calls him, dares threaten the monks' bellies—everything is in a blaze, everything in uproar. Demetrius and his associates stand ready to tear him apart to preserve their trades: *Great is Diana of the Ephesians!* With a mighty shout lasting two hours they will roar and refuse to be pacified.[12229]
Now for their authority, what by auricular confession, satisfaction, penance, Peters keys, thundrings, excommunications, &c. roaring buls, this high Priest of *Rome*, shaking his Gorgons head, hath so terrified the soule of many a silly man, insulted over majesty it self, and swaggered generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poor *Negroes*, or *Turks* by their gally-slaves.	As for their authority: through private confession, satisfaction, penance, Peter's keys, thunderings, excommunications and roaring bulls, this high priest of Rome, shaking his Gorgon's head, has terrified many a simple person's soul, trampled on majesty itself, and swaggered over almost all Europe for many ages. He still does so to some, keeping them in a servile subjection greater than that in which tyrannical Spaniards ever held the poor Africans they enslaved, or Turks their galley slaves.[12230]

[12227] **Burton.** Source page 650, star: "Exercit. Eth. Colleg.3. disp.3." "Ethical Exercises, college 3, disputation 3."

[12228] **Burton.** Source page 650, dagger: "Act.19.28." "Acts 19:28."

[12229] **Editor.** To touch the monks' bellies is to threaten their livelihood. Burton compares resistance to Luther with the silversmith Demetrius's defence of the Ephesian shrine trade in Acts 19:23–41. Verse 28 supplies the cry; verse 34 supplies the duration of about two hours. Diana is the traditional Latin name used for the Artemis of the narrative.

[12230] **Editor.** Auricular confession is private spoken confession to a priest; satisfaction and penance concern acts of reparation. Peter's keys symbolize authority to bind and loose. A Gorgon's head evokes a sight that petrifies its beholder. Burton's comparison with enslaved Africans and galley slaves is an extreme rhetorical claim about religious coercion, not a measured comparison of their conditions.

Original text 1651	Modern English
[12231]*The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib.2. cap.1.*) *hath done that without arms, which those Roman Emperours could never atchieve with forty legions of souldiers*, deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. [12232]*'Tis a wonder*, saith *Machiavel, Florentinæ hist. lib.1. what slavery King Henry the second endured for the death of Th. Becket, what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times a private man would not endure*, and all through superstition.	*The bishop of Rome*, says his flatterer Stapleton in *On the Greatness of the Church*, 2.1, *has accomplished without arms what the Roman emperors could never achieve with forty legions of soldiers*: deposed kings and crowned them again with his foot, reconciled enemies and chastised at his pleasure, and so on. *It is astonishing*, says Machiavelli in *Florentine Histories*, book 1, *what servitude King Henry II endured for the death of Thomas Becket, what the pope commanded him to do, and how he submitted to things that in our times a private man would not endure*—all through superstition.[12233]
[12234]*Henry* the fourth, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. [12235]*Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandulphus* the Popes Legat, &c.	Henry IV, deposed from his empire, stood barefoot with his wife at the gates of Canossa. Emperor Frederick was trodden on by Alexander III. Another held Adrian's stirrup; King John kissed the knees of Pandulph, the pope's legate, and so on.[12236]

[12231] **Burton.** Source page 650, x: "Pontifex Romanus prorsus inermis regibus terræ jura dat, ad regna evehit ad pacem cogit, & peccantes castigat, &c. quod imperatores Romani 40. legionibus armati non effecerunt." "The Roman pontiff, completely unarmed, lays down laws for the kings of the earth, raises them to thrones, compels them to peace, and chastises offenders, and so on: what the Roman emperors, armed with forty legions, did not accomplish."

[12232] **Burton.** Source page 650, y: "Mirum quanta passus sit H.2. quomodo se submisit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret." "It is astonishing how much Henry II endured, how he submitted and promised to do things of which even a private person today would not do a part."

[12233] **Editor.** Stapleton's praise of papal authority is quoted through Burton's hostile framing; the title is abbreviated. Machiavelli, Florentine Histories 1, recounts Henry II's submission following Becket's death and contrasts it with what a private person would accept in his own time. "All through superstition" is Burton's explanatory conclusion.

[12234] **Burton.** Source page 650, z: "Sigonius 9. hist. Ital." "Sigonius, History of Italy, book 9."

[12235] **Burton.** Source page 650, a: "Curio lib.4. Fox Martyrol." "Curio, book 4; Foxe, Martyrology."

[12236] **Editor.** Burton gathers familiar accounts of rulers' humiliation before popes: Henry IV at Canossa, Frederick and Alexander III, the holding of Adrian's stirrup, and John before the legate Pandulph. His "another" should not be taken as a secure identification of a different emperor. The precise forms of these stories in Sigonius, Curio and Foxe remain for collation; the dramatic trampling episode is reported as Burton's claim.

Original text 1651	Modern English
What made so many thousand Christians travel from *France, Brittain*, &c. into the Holy land, spend such huge summs of mony, go a pilgrimage so familiarly to *Jerusalem*, to creep and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdome in the *Indies*, but superstition? to be assassinates, to meet death, murder Kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Divel work by Priests, and so well for their own advantage can they play their parts.	What made so many thousands of Christians travel from France, Britain and elsewhere into the Holy Land, spend such enormous sums, go so often on pilgrimage to Jerusalem, crawl and crouch in submission, but servile superstition? What makes them so readily risk their lives, leave their native countries and seek martyrdom in the Indies, but superstition? What makes them become assassins, face death and murder kings, but a false conviction of merit, of canonical or blind obedience, instilled into them, and encouragement through strange illusions and the hope of becoming martyrs and saints? Such fine tricks can the Devil perform through priests, and so skilfully can they play their parts for their own advantage.[12237]
And if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the souls of men, he hath more actors in his Tragœdy, more irons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blind guides,	And if it were still not enough to deceive mankind through priests and politicians, and torture people's souls, he has more actors in his tragedy, more irons in the fire: another scene of heretics, factional and ambitious minds, arrogant spirits, schismatics, impostors, false prophets, and blind guides;[12238]

[12237] **Editor.** Familiarly means habitually or commonly; creep and couch means crawl and crouch in submission. Burton's closing questions combine pilgrimage, overseas martyrdom and assassination under his category of superstition and blind obedience. His accusation concerning motives should not be read as proof that these distinct activities shared one cause.

[12238] **Editor.** The Devil remains the subject of "he." Politicians means practitioners of statecraft. Singularitie is the desire to stand apart; crotchets are fanciful notions. Burton moves from rulers and priests to religious dissenters, treating conflict through the categories of his own confessional polemic.

Original text 1651	Modern English
Source page 650–651 that out of pride, singularity, vainglory, blind zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects; brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a generall confusion of all estates.	out of pride, a desire to stand apart, vainglory and blind zeal, they cause still more madness. They throw everything into uproar with their new doctrines, paradoxes, inventions and fancies; create new divisions, subdivisions and sects; set one superstition against another and one kingdom against another; pit ruler against subjects, brother against brother, father against son; ruin and destroy a commonwealth, disturb the peace, and throw every rank of society into confusion.
Source page 651 How did those Arrians rage of old? How many did they circumvent? Those Pelagians, Manichees, &c. their names alone would make a just volume. How many silly souls have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander, Simon Magus*, whose statue was to be seen and adored in *Rome*, saith *Justine Martyr, Simoni deo sancto*, &c. after his decease,	How those Arians raged in former times! How many did they ensnare? Those Pelagians, Manichaeans and the rest—their names alone would fill a whole volume. How many simple souls have impostors continually deceived, drawn away and wholly estranged from Christ! Lucian's Alexander; Simon Magus, whose statue could be seen and worshipped in Rome after his death, Justin Martyr says, inscribed *"To Simon, the holy god,"* and so on;[12239]
[12240]*Apollonius Tianæus, Cynops, Eumo*, who by counterfeiting some new ceremonies and Jugling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm:	Apollonius of Tyana; Cynops; Eumo, who, by devising sham new ceremonies and conjuring tricks connected with that Syrian goddess, spitting fire and the like, gathered an army of forty thousand men and did much harm;[12241]

[12239] **Editor.** Arians, Pelagians and Manichaeans are grouped as heretics by Burton, despite their different doctrines and histories. Lucian's Alexander attacks Alexander of Abonoteichus. Justin Martyr, First Apology 26, reports a statue to Simon Magus with this inscription; the report is preserved as Justin's claim, not independent proof that such a statue honoured Simon.

[12240] **Burton.** Source page 651, b: "Hierocles contends Apollonius to have been as great a Prophet as Christ, whom Eusebius confutes."

[12241] **Editor.** Apollonius is of Tyana; Eusebius, Against Hierocles 1–2, disputes the comparison with Christ. Cynops belongs to John's magician-contest traditions. Printed Eumo points to Eunus: Florus, Epitome 2.7.4, describes the Syrian goddess and fire breathed from a concealed nut containing sulphur and fire. Florus gives an army exceeding sixty thousand, against Burton's forty thousand. This identifies a close narrative parallel, not Burton's immediate source or an independently verified troop count. Both columns retain Burton's name and number.

Original text 1651	Modern English
with *Eudo de stellis*, of whom *Nubrigensis* speakes, *lib.1.cap.19*. that in King *Stephens* dayes imitated most of Christs miracles, fed I know not how many people in the wilderness, and built castles in the air, &c. to the seducing of multitudes of poor souls.	and Eudo de Stellis, of whom William of Newburgh speaks in book 1, chapter 19: in King Stephen's days he imitated most of Christ's miracles, fed I do not know how many people in the wilderness, and built castles in the air, and so on, misleading multitudes of poor souls.[12242]
In *Franconia* 1476, a base illerate fellow took upon him to be a Prophet, and preach, *John Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven.	In Franconia in 1476, a low-born, illiterate fellow took it upon himself to be a prophet and to preach. His name was John Beheim, a cattle herder at Nicholhausen. He led thirty thousand people astray, and the common people regarded him as a most holy man come from heaven.[12243]
[12244]*Tradesmen left their shops, women their distaves, servants ran from their masters, children from their parents, schollers left their tutors, all to hear him, some for novelty, some for zeal. He was burnt at last by the Bishop of Wartzburge, and so he and his heresie vanished together.*	*Tradesmen left their shops, women their distaffs; servants ran away from their masters, children from their parents, and students left their tutors, all to hear him, some for novelty, some from zeal. At last he was burned by the bishop of Würzburg, and so he and his heresy disappeared together.*

[12242] **Editor.** Nubrigensis is William of Newburgh. His History of English Affairs 1.19 recounts Eudo or Eon de Stella and describes supernatural feasts and illusory wealth as demonic deceptions. The castles are not in the checked chapter; Burton's additional detail remains to be traced. His wording belongs to a marvel narrative, not merely the modern idiom for unrealistic plans.

[12243] **Editor.** John Beheim is Hans Böhm, the preacher associated with Niklashausen in Franconia in 1476. Neatherd means cattle herder; distaves are distaffs used in spinning. Wartzburge is Würzburg. Burton's figure of 30,000 and his account of the movement's disappearance are retained; the exact Münster passage still needs collation.

[12244] **Burton.** Source page 651, star: "Munster Cosmogr. l.3.c.36. Artifices ex officinis, arator è stivâ, fœminæ è colo, &c. quasi numine quodam rapti, nesciis parentibus & dominis rectâ adeunt, &c. Combustus demum ab Herbipolensi Episcopo; hæresis evanuit." "Münster, Cosmography, book 3, chapter 36. Craftsmen from their workshops, the ploughman from his plough-handle, women from the distaff, and so on, as though seized by some divine power, went straight there without their parents or masters knowing, and so on. At last he was burned by the bishop of Würzburg; the heresy disappeared."

Original text 1651	Modern English
How many such Impostors, false Prophets, have lived in every Kings reign? what Chronicle will not afford such examples? that as so many *Ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor souls, that follow all, and are cluttered together like so many pibbles in a tide.	How many such impostors and false prophets have lived in every king's reign? What chronicle does not offer examples? Like so many will-o'-the-wisps, they have led people astray, frightened some and deceived others, people ready to be blown about by every gust of wind: an uncultivated, fickle multitude, a simple company of poor souls who follow anyone and are huddled together like pebbles washed up by the tide.[12245]
What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptomes.	The monstrous follies, madness, torments, persecutions, absurdities and impossibilities that these impostors, heretics and the rest have thrust upon the world, and their strange effects, will be shown in the Symptoms.
Now the means by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, *Hope* and *Fear*, those two battering Canons and principal Engines, with their objects, reward and punishment, *Purgatory, Limbus Patrum*, &c. which now more than ever tyrannize;	Now the means by which the Devil and his infernal ministers so deceive and unsettle the world with these empty ceremonies, false doctrines and superstitious follies—the advantages they exploit—come from people themselves: inborn fear, ignorance and simplicity; *Hope* and *Fear*, those two battering cannon and chief siege engines, with their objects, reward and punishment, purgatory, the limbo of the fathers, and so on, which tyrannize now more than ever.[12246]

[12245] **Editor.** Ignes fatui are will-o'-the-wisps, imagined as lights that lead travellers astray. The wind image recalls Ephesians 4:14. Burton's "Symptoms" points ahead within his treatment of religious melancholy; the contemptuous description of the crowd is his.

[12246] **Editor.** The military comparison makes hope and fear siege engines. Limbus Patrum, "the limbo of the fathers," was the abode assigned to the righteous dead before Christ's redemption. Burton treats both this and purgatory as instruments of fear within his Protestant argument.

Original text 1651	Modern English
[12247]*for what Province is free from Atheisme, superstition, idolatry, schisme, heresie, impiety, their factours and followers?* thence they proceed, and from that same decayed image of God, which is yet remaining in us.	*For what province is free from atheism, superstition, idolatry, schism, heresy and impiety, or from their agents and followers?* From these things they arise, and from that same impaired image of God that still remains in us.
[12248]*Os homini sublime dedit, cœlumque tueri Jussit,——*	*He gave mankind an uplifted face, and bade us look Towards heaven—*[12249]
our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio Deum esse; sed nec Scytha, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist *ser.1.* farther addes) *nec continentis nec insularum habitator*,	Our own conscience tells us as much: we know that there is a God, and nature teaches us this. *"No nation is so barbarous,"* says Cicero, *"that the conviction that God exists is not implanted in it; neither Scythian, Greek, Persian nor Hyperborean will disagree,"* as the Platonist Maximus of Tyre further adds in sermon 1, *"nor any inhabitant of the mainland or the islands."*[12250]

[12247] **Burton.** Source page 651, dagger: "Nulla non provincia hæresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce belluis immunis." "There is no province that is not full of heresies, atheisms, and so on. No corner of the world is free of these monsters."

[12248] **Burton.** Source page 651, o: "Lib.1. de nat. Deorum." "On the Nature of the Gods, book 1."

[12249] **Editor.** Ovid, Metamorphoses 1.85–86. The usual text has videre where Burton prints tueri, with the same basic sense of looking. The marginal marker o is printed before the verse, although its reference, On the Nature of the Gods 1, belongs to the following Cicero passage; its printed position is retained here.

[12250] **Editor.** Tully is Cicero: compare On the Nature of the Gods 1.43, on widespread belief in gods. Burton's words are a compressed formulation. Hyperboreans are a people imagined beyond the north wind. The Maximus of Tyre passage is cited as sermon 1; its exact edition and correspondence with later numbering remain to be checked.

Original text 1651	Modern English
Source page 651–652 let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenents in *America; pro suo quisque libitu varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted as he grants, that had no God at all.)	Let a person live where he will, in whatever region: no nation is so barbarous that it is not persuaded there is a God. It is astonishing to read of the boundless superstition of this kind among the Indians, of their beliefs in America: *"Each, according to his own pleasure, superstitiously worshipped various things—plants, animals, mountains and so on—everything they loved or feared"* (except, as he admits, a few places that had no god at all).[12251]
Source page 652 So *the Heavens declare the glory of God, and the Firmament declareth his handie work, Psalm.19.* Every creature will evince it;	Thus *"the heavens declare the glory of God, and the firmament declares his handiwork," Psalm 19.* Every created thing will prove it:
Præsentemque refert quælibet herba deum.	*And every plant reveals God's presence.*[12252]
Nolentes sciunt, fatentur inviti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides*, &c. went as far as they could by the light of Nature; [12253]*multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*	*"Unwillingly they know it; reluctantly they confess it,"* as the same Maximus of Tyre continues: willing or unwilling, they must acknowledge it. The philosophers Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca and Epictetus, the Magi, Druids and the rest, went as far as they could by the light of nature. *"They left many splendid writings on the nature of God," wrote many things well about God's nature; but they had only an indistinct light, a glimpse:*[12254]

[12251] **Editor.** The Latin generalizes about Indigenous American religious practices. The unnamed "he" is not securely identified here; it should not automatically be assigned to the preceding ancient author. Burton's exception also qualifies his claim of universal belief. The biblical quotation is Psalm 19:1.

[12252] **Editor.** The line makes even a small plant evidence of divine presence. Its immediate source in Burton has not been established; it is retained without assigning a definite author.

[12253] **Burton.** Source page 652, l: "Zanchius."

[12254] **Editor.** Zanchius is Girolamo Zanchi, the Reformed theologian; no work is specified. Trismegistus means Hermes Trismegistus, the legendary sage. Magi and Druids stand here for non-Christian religious learning. Burton's distinction is between natural knowledge and Christian revelation.

Original text 1651	Modern English
[12255]*Quale per incertam lunam sub luce malignâ* *Est iter in sylvis,——*	*As under a wavering moon, in grudging light,* *A journey passes through the woods—*[12256]
as he that walkes by Moonshine in a wood, they groped in the dark; they had a gross knowledge; as he in *Euripides, O Deus quicquid es, sive cœlum, sive terra, sive aliud quid*, and that of *Aristotle, Ens entium miserere mei.* And so of the immortality of the Soul, and future happiness.	Like someone walking by moonlight in a wood, they groped in the dark; their knowledge was crude. As the speaker in Euripides says, *"O God, whatever you are, whether heaven, earth or something else";* and that saying attributed to Aristotle, *"Being of beings, have mercy on me."* The same was true of the soul's immortality and happiness in the life to come.[12257]
Immortalitatem animæ (saith *Hierom*) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Gothus, &c. Philosophantur.*	*"Pythagoras dreamed of the soul's immortality,"* says Jerome; *"Democritus did not believe in it; Socrates discussed it in prison to console himself for his condemnation. Indian, Persian, Goth and the rest philosophize about it."*[12258]

[12255] **Burton.** Source page 652, dagger: "Virg.6.Æn." "Virgil, Aeneid 6."

[12256] **Editor.** Virgil, Aeneid 6.270–271, compares the journey through the underworld to walking through woods in uncertain moonlight. Burton applies the image to the limits of natural theology, then gives his own English restatement.

[12257] **Editor.** Compare Hecuba's prayer in Euripides, Trojan Women 884–888: she addresses Zeus as the power sustaining earth, whether natural necessity or the human mind, and invokes his just guidance. Burton's Latin substitutes "heaven, earth or something else" and omits that conclusion; it is a free recasting, not a literal quotation. His intermediary remains untraced. Ens entium means "being of beings"; the plea attributed to Aristotle is not verified in his surviving works.

[12258] **Editor.** Jerome, Letter 60.4 to Heliodorus, supplies the parallel. Burton compresses a passage contrasting ancient uncertainty with the spread of Christian belief. Damnationis here concerns Socrates's judicial condemnation, not a sentence to hell.

Original text 1651	Modern English
So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as [12259]*Lemnius* observes) and made them worship him as their God, with stockes and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicitie, fear and ignorance.	So some said one thing, some another, according to their own conceptions. Perceiving this, the Devil led them further astray, as Lemnius observes, and made them worship him as their god through blocks of wood and stones, and torture themselves to their own destruction, just as he pleased. He inspired his priests and ministers with lies and fictions to pursue the same purpose, which they were equally willing to undertake for their own ends, exploiting people's simplicity, fear and ignorance.[12260]

[12259] **Burton.** Source page 652, e: "Superstitio ex ignorantia divinitatis emersit, ex vitiosa æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat nesciens, quem imploret, cui se committat, à dæmone facilè decepta. Lemnius lib.3.c.8." "Superstition arose from ignorance of the divine, from corrupt rivalry and the Devil's enticements: unstable, fearful, wavering, and not knowing to whom to devote itself, whom to implore, or to whom to entrust itself, it was easily deceived by the Devil. Lemnius, book 3, chapter 8."

[12260] **Editor.** Stockes means wooden objects of worship. Lemnius is Levinus Lemnius; Burton does not give the book's title in this margin. His account assigns both error and self-torment to demonic manipulation; these are the author's theological explanations.

Original text 1651	Modern English
For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, *bellua multorum capitum*, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, [12261]*Non quâ eundum, sed quâ itur*, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him.	For the common people are like a flock of sheep, an uncultivated, illiterate mob, often lacking common sense: a mere beast, *"a beast with many heads,"* that will go wherever it is led. Lead a ram by the horns through a gap and all the rest will follow, *"not by the way one ought to go, but by the way people do go."* They will do as they see others do, and as their ruler wishes: whatever his religion, they are on his side.[12262]
Now for those idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. [12263]*Qui Christum negant malè pereant, acclamatum est Decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies;* and by and by Idolaters again under that Apostate *Iulianus*; all Arrians under *Constantius*, good Catholiques again under *Iovinianus*.	Now they support those idolaters Maxentius and Licinius; then Constantine, a Christian. *"May those who deny Christ perish miserably!" was shouted ten times,* over the course of two hours; *"Those who do not worship Christ are the emperor's enemies!" was shouted thirty times*. Before long they are idolaters again under that apostate Julian; all Arians under Constantius; good Catholics again under Jovian.[12264]

[12261] **Burton.** Source page 652, f: "Seneca."

[12262] **Editor.** The many-headed beast is a familiar image for the multitude. Seneca, On the Happy Life 1.3, likewise warns against following the herd, going where people go rather than where one ought to go. Burton's brief Latin differs slightly from Seneca's wording.

[12263] **Burton.** Source page 652, star: "Vide Baronium 3. Annalium ad annum 324. vit. Constantin." "See Baronius, Annals, volume 3, under the year 324, life of Constantine."

[12264] **Editor.** Baronius's Annals is cited for the acclamations; their exact form remains to be collated. Augustus in the second cry is the imperial title, so the translation gives "the emperor." Burton's sequence is rhetorical rather than chronological: Constantius II preceded Julian. Iovinianus here designates the emperor Jovian. "Catholic" means adherence to the orthodox Christian faith in this ancient context.

Original text 1651	Modern English
And little difference there is betwixt the discretion of men, and children in this case, especially of old folkes and women, as [12265]*Cardan* discourseth, *when as they are tossed with fear and superstition, and with other mens folly and dishonesty*. So that I may say their ignorance is a cause of their superstition, a Symptome, and madness it self.	*"And there is little difference between the judgment of adults and children in this matter, especially that of old people and women,"* as Cardano argues, *"when they are driven about by fear and superstition, and by other people's folly and dishonesty."* So I may say that their ignorance is a cause of their superstition, a symptom, and itself a form of madness.[12266]
Supplicii causa est, suppliciumque sui.	*It is the cause of its punishment, and itself its punishment.*
Source page 652–653 Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puls these miseries on their own heads. For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde,	Their own fear, folly, stupidity and deplorable lethargy give the others their opportunity and bring these miseries down upon their own heads. For in all these religions and superstitions, among our idolaters, you will always find that those first affected are simple, uncultivated, ignorant people: old people naturally prone to superstition, weak women, or poor, uneducated, illiterate persons, readily influenced and tricked in this way;

[12265] **Burton.** Source page 652, g: "De rerum varietate l.3.c.38. Parum vero distat sapientia virorum à puerili, multo minus senum & mulierum, cum metu & superstitione & alienâ stultitiâ & improbitate simplices agitantur." "On the Variety of Things, book 3, chapter 38. The wisdom of men differs little from that of children, and that of old people and women much less, since these simple people are driven about by fear and superstition and by others' folly and dishonesty."

[12266] **Editor.** The comparisons disparaging women, children and old people belong to Burton and Cardano's argument. They are retained as features of the historical text. The verse that follows has not been securely attributed; it makes ignorance both the source of punishment and a punishment in itself.

Original text 1651	Modern English
Source page 653 prone without either examination or due consideration (for they take up Religion a trust, as at Mercers they do their wares) to beleeve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness.	ready to believe anything without examination or proper consideration—for they take religion on trust, as they buy goods on credit at the cloth merchant's. The best means of first introducing it, or maintaining it once introduced, is to keep them continually ignorant: for *"Ignorance is the mother of devotion,"* as the whole world knows and these times can amply testify.[12267]
This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poor [12268]stupid, illiterate persons.	This has been the practice of the Devil and his infernal ministers in every age: not, like our Saviour, to confound the world's wisdom through a few simple fishermen and save tax collectors and sinners, but to exploit their ignorance and convert them and their companions. To achieve their purposes more effectively, they begin, as I say, with poor, stupid, illiterate people.[12269]

[12267] **Editor.** To take up goods "a trust" is to buy them on credit. Burton's pun presents unexamined religious belief as a similar reliance on another's assurance. His attacks on the susceptibility of women, the elderly and the uneducated reflect the prejudices of this passage.

[12268] **Burton.** Source page 653, h: "In all superstition wise men follow fools. Bacons Essayes."

[12269] **Editor.** Publicans are tax collectors. Burton alludes to the calling of fishermen and sinners in the Gospels and to the confounding of worldly wisdom in 1 Corinthians 1:27. Bacon's Of Superstition supplies the marginal remark about wise men following fools.

Original text 1651	Modern English
So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith [12270]*Bredenbachius*) *full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rustickes, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained.*	So Muhammad did when he published his Quran, a work, says Breydenbach, *"full of nonsense, barbarous language and confusion, without rhyme, reason or sound composition, first published among a company of uncouth peasants, swine-tenders, without discernment, judgment, skill or understanding; and it is still maintained in the same way."*[12271]
For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleeved *implicitè*, upon pain of death no man must dare to contradict it, *God and the Emperour*, &c.	For it is part of their policy to allow no one to comment on it, or dare to dispute or question any part of it, even to this day. However absurd, incredible, ridiculous or fabulous it may be, it must be believed without question. On pain of death, no one must dare contradict it: *"God and the emperor,"* and so on.
What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations?	What else do our Papists do but put forward and spread all their new ceremonies and traditions by keeping the people ignorant? They conceal Scripture, read it in Latin and only to a few, meanwhile feeding the servile people with tales from saints' legends and similar fabulous stories.[12272]

[12270] **Burton.** Source page 653, i: "Peregrin. Hieros. ca.5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut dijudicare possent." "Pilgrimage to Jerusalem, chapter 5. The whole writing is confused, without order or rhetorical colouring, without sense or reason; he gave it to the most rustic, uncultivated, utterly boorish people, who had no discernment with which to judge it."

[12271] **Editor.** Bredenbachius is Bernhard von Breydenbach, author of a pilgrimage account. This assessment of the Quran and its audience is hostile Christian polemic, not a neutral account of the text or of Islamic interpretation. Hog-rubbers is an abusive word for rustic labourers; the claim that no commentary or debate was permitted is Burton's generalization.

[12272] **Editor.** Papists is Burton's derogatory term for Roman Catholics. Legends refers especially to saints' lives. Collapsed Ladies appears to mean women he regards as fallen away from the true faith; the exact force remains uncertain. His list makes ignorance and dissatisfaction targets for religious recruitment.

Original text 1651	Modern English
Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our schismaticks and hereticks. *Marcus* and *Valentinian* hereticks in [12273]*Irenæus*, seduced first I know not how many women, and made them beleeve they were Prophets. [12274]Frier *Cornelius* of *Dort* seduced a company of silly women.	Whom do they begin with, or more readily ensnare, than fallen-away ladies, a few tradesmen, superstitious old people, illiterate persons, weak women, and dissatisfied, uncultivated, simple fellows? All our schismatics and heretics do the same. The heretics Marcus and Valentinus, in Irenaeus, first led astray I do not know how many women and made them believe they were prophets. Friar Cornelius of Dort led a company of simple women astray.[12275]
What are all our *Anabaptists, Brownists, Barrowists, Familists*, but a company of rude, illiterate, capricious base fellowes? What are most of our Papists, but stupid, ignorant and blinde bayards? how should they otherwise be, when as they are brought up and kept still in darkness?	What are all our Anabaptists, Brownists, Barrowists and Familists but a company of uncultivated, illiterate, capricious, low fellows? What are most of our Papists but stupid, ignorant, blind horses? How could they be otherwise, when they are brought up and continually kept in darkness?[12276]

[12273] **Burton.** Source page 653, k: “Lib.1.cap.9. Valent. hæres.9.” “Book 1, chapter 9. Valentinus, heresy 9 [abbreviated reference].”

[12274] **Burton.** Source page 653, l: “Meteranus li.8. hist. Belg.” “Meteren, History of the Netherlands, book 8.”

[12275] **Editor.** Compare Irenaeus, Against Heresies 1.13, on Marcus’s cultivation of women as prophets. The printed Valentinian refers to Valentinus or his school. The marginal book/chapter and “Valent. hæres.9” are retained; their exact edition-specific reference needs collation. Cornelius of Dort is the friar associated with the polemical tales cited from Emanuel van Meteren.

[12276] **Editor.** Brownists and Barrowists were English separatists associated with Robert Browne and Henry Barrow; Familists were members of the Family of Love. Burton groups them with Anabaptists without distinguishing their doctrines. A bayard is a horse, often a bay horse; “blind bayards” is an insult suggesting ignorant, headstrong people.

Original text 1651	Modern English
[12277]*If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are.* But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses? what shall we expect else at their hands?	*"If their pastors,"* says Lavater, *"had done their duty and instructed their flocks as they ought in the principles of Christian religion, or had not forbidden them to read Scripture, they would not have been as they are."* But misled throughout their lives by superstition, and carried about blindfolded like hooded hawks, how can they turn out as anything but blind fools and superstitious asses? What else should we expect from them?[12278]
Source page 653–654 Neither is it sufficient to keep them blinde, and in *Cymmerian* darkness, but withall, as a Shoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they collogue and sooth up their silly Auditors, and so bring them into a fools paradise.	Nor is it enough to keep them blind and in Cimmerian darkness. Like a schoolmaster making his boys attend to their books, sometimes through hopeful expectations, promises and encouragement, but chiefly through fear, strict discipline, severity, threats and punishment, they flatter and coax their simple listeners and so bring them into a fool's paradise.[12279]

[12277] **Burton.** Source page 653, m: "Si Doctores suum fecissent officium, et plebem fidei commissam rectè instituissent de doctrinæ Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubio rectè sensissent." "If the teachers had done their duty and rightly instructed the people entrusted to their care in the chief points of Christian doctrine, and had not forbidden them the sacred Scriptures, they would undoubtedly have held correct opinions on many matters."

[12278] **Editor.** Lavater is Ludwig Lavater, the Reformed writer on apparitions and spirits, also cited on the next page. Burton's English restatement differs from the Latin margin: the latter says people would have judged many matters correctly. A hooded hawk cannot see; the image continues his accusation of deliberately withheld knowledge.

[12279] **Editor.** Cimmerian darkness is proverbial total darkness, from the sunless land in Odyssey 11. Collogue means flatter or coax. A fool's paradise is a false sense of safety or happiness.

Original text 1651	Modern English
Source page 654 *Rex eris aiunt, si rectè facies*, do well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and onely means to keep men in obedience, according to that *Hemistichium* of *Petronius, primus in orbe deos fecit timor*, the fear of some divine and supreme powers, keeps men in obedience, makes the people do their duties: they play upon their consciences;	*"You will be king, they say, if you act rightly":* do well and you shall be crowned. But chiefly, through threats, terrors and alarms, they tyrannize over and frighten people's distressed souls, knowing that fear alone is the sole means of keeping them obedient. According to that half-line of Petronius, *"Fear first created gods in the world":* fear of divine and supreme powers keeps people obedient and makes them do their duty. They play upon their consciences.[12280]
[12281]which was practised of old in *Ægypt* by their Priests; when there was an Ecclipse, they made the people beleeve God was angry, great miseries were to come; they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Japonia* or *China*, tragicall examples of divels, possessions, obsessions, false miracles, counterfeit visions, &c.	This was practised long ago by the priests in Egypt: when there was an eclipse, they made the people believe God was angry and great miseries were coming. They seize every opportunity offered by natural causes to deceive people's senses: terrifying stories from purgatory, invented apparitions, earthquakes in Japan or China, dreadful examples of devils, possessions, demonic harassment, false miracles, counterfeit visions, and so on.[12282]

[12280] **Editor.** Horace, Epistles 1.1.59–60, quotes children playing: correct conduct wins kingship. The line attributed to Petronius occurs in fragment 27.1; Burton calls this excerpt a hemistich, a half-line. It makes fear the origin of gods, whereas his following English emphasizes fear's use in enforcing obedience.

[12281] **Burton.** Source page 654, n: "Curtius li.4." "Curtius, book 4."

[12282] **Editor.** Curtius Rufus, History of Alexander 4.10, describes Egyptian priests interpreting a lunar eclipse to reassure Alexander's frightened soldiers. Burton instead describes priests frightening people; his claim is retained, with the difference made explicit. Obsessions here means demonic harassment from outside, distinguished from possession.

Original text 1651	Modern English
They do so insult over, and restrain them, never Hobby so dared a Larke, that they will not [12283]offend the least tradition, tread, or scarce look awry: *Deus bone* ([12284]*Lavater* exclaimes) *quot hoc commentum de purgatorio miserè afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!	They so domineer over and restrain them—no hobby ever so terrified a lark—that they will not violate the least tradition, step out of line, or scarcely look the wrong way. *"Good God,"* Lavater exclaims, *"how many people this invention of purgatory has miserably tormented!"* Good God, how many people have been miserably afflicted by this fiction of purgatory![12285]
To these advantages of *Hope* and *Fear*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at oddes and in an uproar; sometimes he infects one man, and makes him a principall agent; sometimes whole Cities, Countries.	Along with these advantages of *Hope* and *Fear*, ignorance and simplicity, he has various engines, traps and devices with which to batter and enslave people. He misses no opportunity, according to their different inclinations and abilities, to ensnare and humour them and maintain his superstition: sometimes to stupefy and befool them; sometimes, through opposition and faction, to set everyone at odds and in an uproar. Sometimes he infects one man and makes him a chief agent; sometimes whole cities and countries.

[12283] **Burton.** Source page 654, o: "See more in Kemnisius Examen Concil. Trident. de Purgatorio." "See more in Chemnitz, Examination of the Council of Trent, on purgatory."

[12284] **Burton.** Source page 654, p: "Part.1.c.16. part.3.cap.18. &14." "Part 1, chapter 16; part 3, chapters 18 and 14."

[12285] **Editor.** A hobby is a small falcon. To dare a lark is to frighten it into immobility. The margin names Kemnisius, Martin Chemnitz, and his Examination of the Council of Trent; the original spelling and abbreviated title are preserved. Lavater's exclamation is translated before Burton's own English restatement.

Original text 1651	Modern English
If of meaner sort, by stupidity, canonicall obedience, blinde zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffes them up with a vain conceit of their own worth, *scientia inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn heretickes, schismatickes, broach new doctrines, frame new crotchets and the like;	If they are of lower station, he works through stupidity, obedience to religious authority, blind zeal, and so on. If they are more distinguished, through pride, ambition, the desire for popularity and vainglory. If they are eminent clergy, more gifted than the rest, more learned and eloquent, he inflates them with a vain opinion of their own worth. *"Puffed up with knowledge,"* they begin to swell with pride and despise the whole world in comparison with themselves. Then they turn heretic or schismatic, put forward new doctrines, devise new fancies, and the like;[12286]
or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, *Enthusiasts*, and what not?	or else too much learning drives them mad, or curiosity makes them pry into God's secrets and eat the forbidden fruit; or, presuming on their holiness, spiritual gifts and inspirations, they become prophets, enthusiasts, and what not?[12287]

[12286] **Editor.** Canonicall obedience means submission to religious authority. Popularity is the pursuit of popular favour. Scientia inflati, "puffed up with knowledge," recalls 1 Corinthians 8:1. Burton shifts from the credulity he attributes to social inferiors to the pride he attributes to educated leaders.

[12287] **Editor.** Enthusiasts here are people claiming immediate divine inspiration. "Too much learning" recalls Acts 26:24, and the forbidden fruit recalls Genesis 3. The passage treats both intellectual curiosity and spiritual self-confidence as possible openings for delusion.

Original text 1651	Modern English
Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cœlum terræ miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them; they will set all in a combustion, all at variance, to be revenged of their adversaries.	Or if they are displeased and discontented, and have not—as they suppose—received advancement equal to their worth; if they suffer some disgrace or rejection, are neglected, or are not esteemed as highly as they foolishly value themselves; or out of envious rivalry, they immediately begin to rage and rave, *"mixing heaven with earth."* They become so intolerant of their lot in an instant that a whole kingdom cannot contain them. They will set everything ablaze, set everyone at odds, to revenge themselves on their adversaries.[12288]
[12289]*Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousie take place, they will be gods themselves: [12290]*Alexander* in *India* after his victories, became so insolent, he would be adored for a god:	When Donatus saw Caecilianus preferred to him for the bishopric of Carthage, he turned heretic; so did Arius, because Alexander was promoted. We have examples at home, and all too much experience of such people. If they are distinguished laymen, the same engines of pride, ambition, rivalry and jealousy operate: they will be gods themselves. After his victories in India, Alexander became so arrogant that he demanded worship as a god.[12291]

[12288] **Editor.** Preferment means advancement to office; emulation means envious rivalry. Cœlum terræ miscent, "they mix heaven with earth," is a proverbial image of throwing everything into confusion. Burton makes disappointed ambition the cause of public religious strife.

[12289] **Burton.** Source page 654, q: "Austin." "Augustine."

[12290] **Burton.** Source page 654, r: "Curtius lib.8." "Curtius, book 8."

[12291] **Editor.** Printed Arian is rendered Arius. Optatus, Against the Donatists 1.18, names Botrus and Celestius as disappointed candidates after Caecilian's election; it does not give Burton's Donatus anecdote. This is a distinct, partisan account, checked in English translation. Burton's bare "Austin" and the Arius–Alexander ambition story remain untraced. Curtius 8.5–8 places Alexander's divine honours and prostration controversy before the Indian campaign; Burton's "in India after his victories" compresses the chronology.

Original text 1651	Modern English
Source page 654–655 and those Romane Emperors came to that heighth of madness they must have Temples built to them, sacrifices to their deities, *Divus Augustus, D. Claudius, D. Adrianus:* [12292]*Heliogabalus put out that Vestall fire at Rome, expelled the Virgins, and banished all other Religions all over the world, and would be the sole God himself.*	And those Roman emperors reached such a height of madness that they had to have temples built to them and sacrifices offered to their divinities: *"the deified Augustus," "the deified Claudius," "the deified Hadrian." Heliogabalus put out the Vestal fire at Rome, expelled the virgins, banished all other religions throughout the world, and wanted to be the sole god himself.*[12293]
Source page 655 Our *Turks, China* Kings, great *Chams*, and *Mogors* do little less, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeal, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose, what they in pride and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach,	Our Turks, Chinese kings, great khans and Mughal rulers do little less, assuming divine and bombastic titles. The lower sort are too credulous, led by blind zeal and blind obedience to pursue and defend whatever their foolish leaders propose: whatever those leaders, through pride and a desire to stand apart, revenge, vainglory, ambition, malice or greed, rashly uphold and put forward,[12294]

[12292] **Burton.** Source page 655, s: "Lampridius vita ejus. Virgines vestales, & sacrum ignem Romæ extinxit, & omnes ubiq. per orbem terræ religiones, unum hoc studens ut solus deus coleretur." "Lampridius, his Life. He suppressed the Vestal virgins and extinguished the sacred fire at Rome, and all religions everywhere throughout the world, striving for this one thing: that he alone should be worshipped as god."

[12293] **Editor.** Divus, abbreviated D., marks a deified emperor. Lampridius is the traditional author-name attached to the Life of Elagabalus in the Historia Augusta. Chapters 3 and 6 describe subordinating other cults to the god Elagabalus and attempting to extinguish Vesta's fire. Burton's assertion that the emperor wanted worship for himself conflates ruler and deity; the primary parallel does not verify his universal suppression of religions.

[12294] **Editor.** Chams are khans; Mogors are Mughal rulers. Bumbast means inflated or pompous. Pseudo-martyrs means false martyrs in Burton's judgment. The closing catalogue returns to his concern that a leader's ambition can turn followers' consciences into instruments of violence and self-sacrifice.

Original text 1651	Modern English
their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassinates, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.	their disciples make a matter of conscience, believing that failure to comply means hell and damnation. They would sooner abandon wives, children, house and home, lands, goods, fortunes and life itself than neglect or renounce the slightest part of it. To advance the common cause they endure any misery, become traitors, assassins and false martyrs, fully assured of and hoping for a reward in the other world: that they will certainly earn merit by it, gain heaven, and be canonized as saints.
Now when they are truly possessed with blinde zeal, and nusled with superstition, he hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An.1320. there was a Sect of [12295]whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular.	Now, when they are thoroughly possessed by blind zeal and nurtured in superstition, he has many other baits to entice and delude them further, to make them utterly mortified and mad, all under the pretence of perfection: to earn merit through penance, wearing wool against the skin, whipping, alms, fasts and so on. In 1320 there was a sect of flagellants in Germany who, to the astonishment of onlookers, lashed and cruelly tortured themselves. I could give many other examples of each practice.[12296]

[12295] **Burton.** Source page 655, dagger: “Flagellatorum secta. Munster. lib.3. Cosmogr. cap.19.” “The sect of flagellants. Münster, Cosmography, book 3, chapter 19.”

[12296] **Editor.** The Devil remains the subject of “he.” Nusled means nurtured or habituated. Going wolward means wearing wool next to the skin as a penance. Mortified retains its ascetic sense of subduing bodily desires; Burton turns that ideal towards bodily exhaustion and madness. The printed date 1320 is retained; the precise Münster episode needs collation.

Original text 1651	Modern English
But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbra*, those Evangelicall counsels are propounded, as our pseudocatholicks call them, canonicall obedience, wilfull poverty, [12297]vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to *Turks, China's, Gentiles, Abyssines, Greeks, Latines*, and all Countries.	But works performed in this way are held to earn merit, *"by the work performed," "by strict desert,"* for themselves and others. To make them wear down and consume their bodies, *"under virtue's appearance and shadow,"* those evangelical counsels, as our false Catholics call them, are proposed: canonical obedience, voluntary poverty, vows of chastity, monkish practices and a solitary life. These extend to almost every religion and superstition—to Turks, Chinese, pagans, Ethiopians, Greeks, Latins and every country.[12298]
Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome.	Among these, fasting, contemplation and solitude are like battering rams with which the Devil assaults and works upon even the strongest constitutions. *"Some,"* says Pieter van Foreest, *"through prolonged fasting, study and heavenly meditations, continually occupy themselves with sacred matters and religion"*: they are overcome by excessive fasting and meditation on divine things.[12299]

[12297] **Burton.** Source page 655, t: "Votum cœlibatus, monachatus." "The vow of celibacy; the monastic state."

[12298] **Editor.** Ex opere operato, "by the work performed," and ex condigno, "by strict desert," are theological terms concerning efficacy and merit. Burton combines them polemically in describing penitential acts. Evangelical counsels are practices directed towards religious perfection, especially poverty, chastity and obedience. Wilfull means voluntary; monkery is disparaging. Gentiles here means non-Christians, chiefly pagans; Abyssines are Ethiopians, and Greeks and Latins the Eastern and Western Christian traditions.

[12299] **Editor.** Forestus is Pieter van Foreest. His Latin describes people continually preoccupied with sacred matters after prolonged fasting, study and meditation; Burton's English restatement draws out the harmful effect. Both are retained. The exact observation is not specified here.

Original text 1651	Modern English
Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, [12300]a preparative to devotion, the physick of the soul, by which chast thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *sometimes immoderate.*	Not that fasting is blameworthy in itself: it is an excellent means of keeping the body in subjection, a preparation for devotion, medicine for the soul. It produces chaste thoughts, true zeal and a divine spirit; from it sound counsels proceed, desire is restrained, and vicious, overpowering lusts and humours are expelled. The Fathers praise it highly and, as Calvin observes, *sometimes excessively*.[12301]
The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the holy Ghost, banner of faith, &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses, Elias, Daniel*, CHRIST, and as his [12302]Apostles made use of it; but when by this means they will supererogate, and as [12303]*Erasmus* well taxeth, *Cœlum non sufficere putant suis meritis*, Heaven is too small a reward for it;	*The mother of health, the key to heaven, a spiritual wing to lift us up, the chariot of the Holy Spirit, the banner of faith, and so on.* What they say is true, if fasting is practised moderately and at the proper time, as by Moses, Elijah, Daniel and CHRIST, and as his apostles used it. But when they use it to perform works beyond what duty requires, and, as Erasmus aptly rebukes them, *"think heaven insufficient for their merits"*—heaven is too small a reward for it —[12304]

[12300] **Burton.** Source page 655, u: "Mater sanitatis, clavis cœlorum, ala animæ quæ leves pennas producat, ut in sublime ferat; currus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c." "Mother of health, key of heaven, a wing of the soul that may grow light feathers to bear it aloft; chariot of the Holy Spirit, banner of faith, gate of paradise, life of angels, and so on."

[12301] **Editor.** Physick means medicine. Humours belongs to Burton's account of bodily constitution, not merely moods. He explicitly distinguishes moderate fasting from its excess. Compare Calvin, Institutes 4.12.15–19, especially section 19 on extravagant praise of fasting by earlier Christian writers.

[12302] **Burton.** Source page 655, x: "Castigo corpus meum. Paul." "I discipline my body. Paul."

[12303] **Burton.** Source page 655, y: "Mor. encom." "Praise of Folly."

[12304] **Editor.** Ereare means raise or lift up. Elias is Elijah. The marginal quotation is from 1 Corinthians 9:27. Supererogation means doing more than duty requires, here with a supposed surplus of merit. Erasmus, Praise of Folly, similarly mocks religious people who think heaven an insufficient reward for their observances.

Original text 1651	Modern English
Source page 655–656 They make choice of times and meats, buy and sell their merits, attribute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christs death and passion; the divell sets in a foot, strangely deludes them, and by that means makes them to overthrow the temperature of their bodies, and hazard their souls.	they prescribe times and foods, buy and sell their merits, give them greater weight than the Ten Commandments, and count eating meat in Lent a greater sin than killing a man. As someone says, *"They care more for a roast fish than for Christ crucified, more for salmon than for Solomon: Christ is in their mouths, Epicurus in their hearts."* When some pretend, and others credit these works of theirs with more than Christ's death and passion, the Devil gets a foothold, strangely deceives them, and so makes them overturn the balance of their bodies and endanger their souls.[12305]
Source page 656 Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Divell takes to delude them. *Marcilius Cognatus lib.1.cont.cap.7.* hath many stories to this purpose, of such as after long fasting have been seduced by divels:	There have never been any strange demonic illusions among hermits or anchorites, any visions, phantoms, apparitions, states of inspiration, prophets or revelations, without excessive fasting, bad diet, sickness, melancholy, solitude or some such thing as their preceding causes, forerunners or companions. These give the Devil his best opportunity and very occasion to deceive them. Marcilius Cognatus, book 1, cont., chapter 7, has many stories to this effect, about people seduced by devils after long fasting;[12306]

[12305] **Editor.** The Latin mocks attention to roast fish over the crucified Christ and plays on salmonem and Solomonem, "salmon" and "Solomon." Epicurus serves as a conventional emblem of indulgence. Temperature means the balance of bodily qualities. Burton is attacking claims made for fasting, not simply all restraint in eating; the attribution "as one saith" remains unresolved.

[12306] **Editor.** Anchorites are religious recluses. Enthusiasmes means supposed possession or inspiration by a divine spirit. Marcilius Cognatus is the printed name, probably referring to the physician Marsilio Cagnati. The abbreviated reference lib.1.cont.cap.7 remains to be matched to an edition. Burton's claim that these experiences invariably have bodily or environmental precursors is his own generalization.

Original text 1651	Modern English
and [12307]*'tis a miraculous thing to relate* (as *Cardan* writes) *what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, prophesies, paradoxes, madness; fasting naturally prepares men to these things*. Monkes, Anachorites, and the like, after much emptiness become melancholy, vertiginous, they think they hear strange noises, confer with Hobgoblins, Divels, rivell up their bodies, *& dum hostem insequimur*, saith *Gregory, civem quem diligimus trucidamus*, they become bare Skeletons, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum.*	and *it is astonishing to relate,* as Cardano writes, *what strange effects arise from fasting: dreams, superstition, contempt for torments, a desire for death, prophecies, paradoxes, madness. Fasting naturally prepares people for these things.* Monks, anchorites and the like, after prolonged emptiness, become melancholic and dizzy. They think they hear strange noises and speak with hobgoblins and devils; they shrivel their bodies; *"and while we pursue the enemy,"* says Gregory, *"we slaughter the fellow citizen we love."* They become bare skeletons, skin and bones: *"Abstaining from flesh, they devour their own flesh, until nothing remains but skin and bones."*[12308]

[12307] **Burton.** Source page 656, z: "Lib.8.cap.10 de rerum varietate: admiratione digna sunt quæ per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania: jejunium naturaliter præparat ad hæc omnia." "On the Variety of Things, book 8, chapter 10: astonishing are the things that occur in this way through fasting: dreams, superstition, contempt for torments, a desire for death, stubborn conviction, madness. Fasting naturally prepares a person for all these things."

[12308] **Editor.** Cardan is Girolamo Cardano. Burton's English list differs from the Latin marginal quotation: "paradoxes" corresponds loosely to obstinata opinio, stubborn conviction. Vertiginous means dizzy; rivell up means shrivel. Gregory, Moralia on Job 9.63, warns that excessive restraint can weaken the body needed for good works: one may kill a fellow citizen while pursuing an enemy. The separate flesh-eating aphorism remains untraced.

Original text 1651	Modern English
Hilarion, as [12309]*Hierome* reports in his life, and *Athanasius* of *Antonius*, was so bare with fasting, *that the skin did scarce stick to the bones*; for want of vapours he could not sleep, and for want of sleep became idle headed, *heard every night infants cry, oxen low, wolves howl, lions roar (as he thought) clattering of chains, strange voices, and the like illusions of divels.*	Hilarion, as Jerome reports in his life, and as Athanasius reports of Antony, was so wasted by fasting *that his skin scarcely clung to his bones*. For lack of vapours he could not sleep, and for lack of sleep his mind became disordered. *Every night he heard infants crying, oxen lowing, wolves howling, lions roaring—or so he thought—chains clattering, strange voices and similar demonic illusions.*[12310]

[12309] **Burton.** Source page 656, a: "Epist. l.3. Ita attenuatus fuit jejunio & vigiliis, in tantum exeso corpore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c." "Letters, book 3. He was so weakened by fasting and vigils, his body so wasted that it scarcely clung to his bones; hence at night the wailing of infants, the bleating of flocks, the lowing of oxen, voices and the mockeries of demons, and so on."

[12310] **Editor.** Jerome, Life of Hilarion 5–6, describes wasting and terrifying nocturnal noises; Burton recasts the devotional narrative in physiological terms. Vapours refers to the period's explanation of sleep through bodily exhalations. "Idle headed" means mentally disordered. Athanasius, Life of Antony 7–9, also describes fasting and frightening apparitions, but section 14 stresses Antony's bodily equilibrium after seclusion; it does not support treating every detail here as an exact account of Antony.

Original text 1651	Modern English
Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyn our souls to God, as that heathen [12311]*Porphyrie* can tell us. [12312]*Extasis is a taste of future happiness, by which we are united unto God, a divine melancholy, a spirituall wing* Bonaventure terms it, to lift us up to heaven: But as it is abused, a meer dotage, madness, a cause and symptome of *Religious Melancholy*.	Such symptoms are common in those who fast for long periods, live alone, and give themselves to contemplation—to excessive solitude and meditation. Not that these things, as I said of fasting, deserve blame in themselves: in some cases they are beneficial and good. Temperance and contemplation unite our souls with God, as even the pagan Porphyry can tell us. *Ecstasy is a taste of future happiness, through which we are united with God, a divine melancholy, a spiritual wing,* as Bonaventure calls it, to lift us to heaven. But when abused it is sheer delusion and madness, a cause and symptom of *religious melancholy*.[12313]

[12311] **Burton.** Source page 656, b: “Lib. de abstinentia. Sobrietas & continentia mentem deo conjungunt.” “On Abstinence. Sobriety and self-restraint unite the mind with God.”

[12312] **Burton.** Source page 656, c: “Extasis nihil est aliud quam gustus futuræ beatitudinis. Erasmus epist. ad Dorpium in qua toti absorbemur in Deum.” “Ecstasy is nothing other than a taste of future blessedness. Erasmus, letter to Dorpius: in it we are wholly absorbed into God.”

[12313] **Editor.** Sobriety means temperance; behovefull means beneficial. Porphyry, On Abstinence 1.56–57, connects a simple diet and purification with approach to divinity. Taylor’s 1823 translation supplies a contextual parallel, not a location for Burton’s exact Latin maxim. Ecstasy means being carried beyond ordinary awareness; Burton allows a positive spiritual sense before condemning its abuse. Bonaventure’s “wing” and the Erasmus letter wording remain uncollated.

Original text 1651	Modern English
[12314]*If you shall at any time see* (saith *Guatinerius*) *a Religious person over superstitious, too solitary or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so.* P. Forestus hath almost the same words, and [12315]*Cardan subtil. lib.18. & cap.40.lib.8. de rerum varietate, solitariness, fasting, and that melancholy humour, are the causes of all Hermites illusions.*	*If at any time you see,* says Guaineri, *a member of a religious order who is excessively superstitious, too solitary or much given to fasting, that person will certainly become melancholic: you may boldly say it; he will.* Pieter van Foreest says almost the same thing, and Cardano, *On Subtlety, book 18, and On the Variety of Things, book 8, chapter 40,* says that *solitude, fasting and the melancholic humour cause all hermits' illusions.*[12316]
Source page 656–657 *Lavater, de spect.cap.19.part.1.* and *part.1.cap.10.* puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as Monkes and Hermites, the divels bath melancholy, [12317]*none so subject to visions and dotage in this kinde, as such as live solitary lives, they hear and act strange things in their dotage.*	Lavater, *On Spectres, part 1, chapter 19,* and part 1, chapter 10, makes solitude a principal cause of such spectres and apparitions. No one, he says, is so melancholic as monks and hermits; melancholy is the Devil's bath. *No one is so subject to visions and delusions of this kind as those who lead solitary lives: in their delusion they hear and do strange things.*[12318]

[12314] **Burton.** Source page 656, d: "Si religiosum nimis jejunia videris observantem, audacter melancholichum pronunciabis. Tract.5.cap.5." "If you see a member of a religious order observing fasts too strictly, you may confidently pronounce him melancholic. Treatise 5, chapter 5."

[12315] **Burton.** Source page 656, e: "Solitudo ipsa, mens ægra laboribus anxiis & jejuniis, tum temperatura cibis mutata agrestibus, & humor melancholicus Heremitis illusionum causa sunt." "Solitude itself, a mind made sick by anxious labours and fasts, a bodily temperament altered by rustic foods, and the melancholic humour are the causes of hermits' illusions."

[12316] **Editor.** The printed Guatinerius is a form of Antonio Guaineri's name; a Religious person means a member of a religious order. The margin specifies treatise 5, chapter 5. Forestus is again Pieter van Foreest. Cardano's On Subtlety 18 and On the Variety of Things 8.40 are cited for the combined effects of solitude, fasting and melancholy; these are historical explanatory categories.

[12317] **Burton.** Source page 657, f: "Solitudo est causa apparitionum; nulli visionibus & hinc delirio magis obnoxii sunt quàm qui collegiis & eremo vivunt monachi; tales plerumque melancholici ob victum, solitudinem." "Solitude is a cause of apparitions; no one is more exposed to visions and the resulting delirium than monks who live in communities and in the wilderness; such people are generally melancholic because of their diet and solitude."

[12318] **Editor.** Lavater is Ludwig Lavater. In R. H.'s English Of Ghostes and Spirites (1596), I.10 discusses fabricated monastic visions, while I.19 includes monasteries among places of apparitions. These are related contexts, not a verified source for Burton's entire Latin margin; his Latin edition remains uncollated. "The Devil's bath" makes melancholy congenial to demonic action. Collegia means religious communities; eremus, solitary retirement or wilderness. Burton combines natural causes with demonic agency.

Original text 1651	Modern English
Source page 657 [12319]Polydore Virgil lib.2. de prodigiis, *holds that those prophesies and Monkes revelations, Nunnes dreams, which they suppose come from God, do proceed wholly* ab instinctu dæmonum, *by the Divels means: and so those Enthusiasts, Anabaptists*, pseudo-Prophets from the same cause.	Polydore Vergil, *On Prodigies, book 2, holds that those prophecies, monks' revelations and nuns' dreams that they suppose come from God proceed wholly "from the prompting of demons," by the Devil's means. So too with those enthusiasts, Anabaptists* and false prophets: the cause is the same.[12320]
[12321]*Fracastorius lib.2. de intellect.* will have all your *Pythonisses, Sibyls*, and pseudo-prophets to be meer melancholy: so doth *Wierus* prove, *lib.1.cap.8. & l.3.cap.7.* and *Arculanus in 9. Rhasis*, that melancholy is a sole cause, and the Divell together, with fasting and solitariness, of such *Sibylline* prophesies, if there were ever such, which with [12322]*Casaubon* and others I justly except at;	Fracastoro, *On Understanding, book 2,* maintains that all your prophetic women, sibyls and false prophets are merely melancholic. Weyer likewise argues, in book 1, chapter 8, and book 3, chapter 7, as does Arcolani on book 9 of Rhazes, that melancholy is a sufficient cause, together with the Devil, fasting and solitude, of such Sibylline prophecies—if such prophecies ever existed, which, with Casaubon and others, I have good grounds for questioning.[12323]

[12319] **Burton.** Source page 657, g: "Monachi sese putant prophetare ex Deo, & qui solitariam agunt vitam, quum sit instinctu dæmonum; & sic falluntur fatidicæ; à malo genio habent, quæ putant à Deo, & sic Enthusiastæ." "Monks and those who lead solitary lives think that they prophesy from God, when it is through the prompting of demons; prophetic women are deceived in the same way: what they think comes from God comes from an evil spirit. So too with enthusiasts."

[12320] **Editor.** Polydore Vergil's On Prodigies is cited here as book 2. Enthusiasts are claimants to direct divine inspiration. Pseudo-prophets means false prophets. The grouping with Anabaptists belongs to Burton's confessional polemic.

[12321] **Burton.** Source page 657, h: "Sibyllæ, Pythii & Prophetæ qui divinare solent, omnes phanatici sunt melancholici." "Sibyls, Pythian seers and prophets who practise divination are all frenzied melancholics."

[12322] **Burton.** Source page 657, i: "Exercit. c.1." "Exercises, chapter 1."

[12323] **Editor.** Fracastorius is Girolamo Fracastoro; Wierus is Johann Weyer; Arculanus is Giovanni Arcolani, commenting on book 9 of Rhazes. Pythonisses are prophetic women associated with Apollo, by extension inspired diviners. Burton disputes the purportedly ancient Sibylline predictions of Christ, citing Casaubon's Exercises, chapter 1; the precise edition and passage remain to be collated.

Original text 1651	Modern English
for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those *Pythonissæ*, witches, *Apollo's* priests, the Divels ministers, (they were no better) and conceal them from his own prophets: for these *Sibyls* set down all particular circumstances of Christs coming, and many other future accidents far more perspicuous and plain than ever any prophet did.	For it is unlikely that the Spirit of God would ever disclose such clear revelations and predictions of Christ to those prophetesses, witches, Apollo's priests, the Devil's ministers—they were no better—and conceal them from his own prophets. Yet these sibyls set out every particular circumstance of Christ's coming and many other future events far more clearly and plainly than any prophet ever did.
But howsoever there be no *Phœbades* or *Sibyls*, I am assured there be other *Enthusiasts*, prophets, *dii Fatidici, Magi*, (of which read *Io. Boissardus*, who hath laboriously collected them into a great [12324]volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, [12325]*qui visiones suas enarrant, somniant futura, prophetisant, & ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant*.	But even if there are no prophetesses of Apollo or sibyls, I am certain there are other enthusiasts, prophets, oracular gods, magicians and so on. Read Jean-Jacques Boissard about them: he has recently and laboriously gathered them into a large volume, with fine pictures and summaries of their lives. They have existed in every age, always arising from those causes: *"They recount their visions, dream of future events, prophesy, and, driven by delusions of this kind, think that the Holy Spirit is imparted to them."*[12326]

[12324] **Burton.** Source page 657, first dagger: "De divinatione & Magicis præstigiis." "On Divination and Magical Illusions."

[12325] **Burton.** Source page 657, star: "Idem." "The same author."

[12326] **Editor.** Phœbades are priestesses or prophetesses of Phoebus Apollo. Dii fatidici means gods that utter oracles, and Magi here means magicians or learned diviners. Io. Boissardus is Jean-Jacques Boissard; the marginal title is On Divination and Magical Illusions. "Idem" at the next quotation refers back to the same author. Burton's denial concerns the authenticity of the alleged prophetic texts, not a denial that people have claimed inspiration.

Original text 1651	Modern English
That which is written of Saint *Francis* five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy; and that which *Matthew Paris* relates of the [12327]Monk of *Evesham*, who saw heaven and hell in a vision; of [12328]Sir *Owen*, that went down into Saint *Patrickes* purgatory in King *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed as much by Saint *Julian*.	What is written about Saint Francis's five wounds, and other such monastic experiences of his and of others, may reasonably be attributed to this melancholy of ours. So may what Matthew Paris relates about the monk of Evesham, who saw heaven and hell in a vision, and about Sir Owen, who went down into Saint Patrick's Purgatory in King Stephen's days and saw as much; and what Walsingham tells of the man to whom Saint Julian showed as much.[12329]
Beda lib.5.cap.13.14.15. & 20. reports of King *Sebba, lib.4.cap.11. eccles. hist.* that saw strange visions; and *Stumphius Helvet. Cornic.* a cobler of *Basil, 1520* that beheld rare apparitions at *Ausborough* [12330]in *Germany*.	Bede, book 5, chapters 13, 14, 15 and 20, and book 4, chapter 11, of his *Ecclesiastical History*, reports strange visions, including those of King Sæbbi; and Stumpf's Swiss chronicle tells of a cobbler of Basel who saw extraordinary apparitions at Augsburg in Germany in 1520.[12331]

[12327] **Burton.** Source page 657, k: "Post.15. dierum preces & jejunia, mirabiles videbat visiones." "After fifteen days of prayers and fasts, he saw wonderful visions."

[12328] **Burton.** Source page 657, l: "Fol.84. vita Stephani & fol.177. post trium mensium inediam & languorem per 9 dies nihil comedens aut bibens." "Folio 84, life of Stephen, and folio 177: after three months of fasting and weakness, eating and drinking nothing for nine days."

[12329] **Editor.** Saint Francis's five wounds are the stigmata, corresponding to the wounds of Christ. Burton assimilates accounts of them to his category of melancholy. The monk of Evesham and Sir Owen belong to medieval vision literature; Saint Patrick's Purgatory is represented as an entrance to the other world. The two folio references in margin l are preserved together and require edition-specific checking.

[12330] **Burton.** Source page 657, second dagger: "Bede, Gregory, Iacobus de Voragine, Liypomanus, Hieronymus, Iohn Major de vitis Patrum, &c." "Bede, Gregory, Jacobus de Voragine, Lippomano, Jerome, John Major, On the Lives of the Fathers, and so on."

[12331] **Editor.** Sebba is Sæbbi. Bede's Ecclesiastical History 4.11 and the cited chapters of book 5 concern several different experiences around death and the afterlife; Burton's compressed syntax strings them together. Stumphius is Johannes Stumpf; Helvet. Cornic. is printed here, apparently for a Swiss chronicle. Basil means Basel and Ausborough Augsburg. The second dagger adds a general catalogue of authorities for visions.

Original text 1651	Modern English
Alexander ab Alexandro, gen. dier. lib.6.cap.21. of an Enthusiasticall prisoner, (all out as probable as that of *Eris Armenius*, in *Plato's* tenth dialogue *de Repub*. that revived again ten dayes after he was killed in a battell, and told strange wonders, like those tales *Ulysses* related to *Alcinous* in *Homer*, or *Lucians vera historia* it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit.[12332]	Alessandro d'Alessandro, *Genial Days, book 6, chapter 21,* tells of an inspired prisoner. All this is every bit as probable as the story of Eris Armenius in the tenth book of Plato's *Republic*, who revived ten days after being killed in battle and told strange wonders, like the tales Ulysses told Alcinous in Homer, or Lucian's *True History* itself. It always happened after prolonged solitude, fasting or long illness, when their brains were addled and their bellies as empty of food as their heads of sense.[12333]
Florilegus hath many such examples, *fol.191.* one of Saint *Gultlake* of *Crowalde* that fought with Divels, but still after long fasting, overmuch solitariness, [12334]the Divell perswaded him therefore to fast, as *Moses* and *Elias* did, the better to delude him.	Florilegus has many such examples: on folio 191, one of Saint Guthlac of Crowland fighting with devils, but always after long fasting and excessive solitude. The Devil therefore persuaded him to fast as Moses and Elijah did, the better to deceive him.[12335]

[12332] **Burton.** Source page 657, m: "After contemplation in an extasis; so Hierom was whipped for reading Tully; see millions of examples in our Annals."

[12333] **Editor.** Alexander ab Alexandro is Alessandro d'Alessandro; gen. dier. abbreviates Genial Days. Plato's Republic 10.614b says Er's body was recovered on the tenth day and he revived on the twelfth: Burton's ten days is retained. Eris Armenius also compresses the name and parentage: Er, son of Armenius. Lucian's True History is a deliberately fantastic fiction. The comparison sharply questions the credibility of the other narratives.

[12334] **Burton.** Source page 657, n: "Fol.199 post abstinentiæ curas miras illusiones dæmonum audivit." "Folio 199: after the rigours of abstinence, he heard strange illusions of demons."

[12335] **Editor.** Tully is Cicero. The loosely attached margin m is placed with Burton's explanation of the visions; compare Jerome, Letter 22.30, where illness, a judgment scene and scourging accompany his attachment to classical books. Florilegus is the traditional name attached to the Flowers of History. Gultlake of Crowalde is Saint Guthlac of Crowland. Burton's folio references and their exact editions remain to be collated.

Original text 1651	Modern English
[12336]In the same Authour is recorded *Carolus Magnus* vision *An.185.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with *Apollos* priests, *Amphiaraus* and his fellowes, those *Ægyptians*,	The same author records Charlemagne's vision or ecstasy in the year 185, in which he saw heaven and hell after much fasting and meditation. So the Devil acted in former times with Apollo's priests, Amphiaraus and his companions, and those Egyptians:[12337]
Source page 657–658 still enjoyn long fasting before he would give any Oracles, *triduum à cibo & vino abstinere*, [12338]before they gave any answers, as *Volateran lib.13.cap.4.* records, and *Strabo Geog. lib.14.* describes *Charons* den, in the way betwixt *Tralles* and *Nissum*, whither the Priests led sick and fanaticke men: but nothing performed without long fasting, no good to be done.	he always prescribed long fasting before he would give any oracles, *"abstaining from food and wine for three days,"* before they gave any answers, as Volateran records in book 13, chapter 4. Strabo, *Geography, book 14,* describes Charon's cave, on the road between Tralles and Nissum, where priests led sick and frenzied people: but nothing could be accomplished without long fasting; no good could be done.[12339]
Source page 658 That scoffing [12340]*Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation.	That scoffer Lucian takes his Menippus to the underworld under the direction of the Chaldean Mithrobarzanes, but only after long fasting and similar empty preparations.[12341]

[12336] **Burton.** Source page 657, o: "Fol.155. post seriam meditationem in vigilia diei dominicæ visionem habuit de purgatorio." "Folio 155: after earnest meditation on the eve of the Lord's day, he had a vision of purgatory."

[12337] **Editor.** Carolus Magnus means Charlemagne, for whom printed An.185 is impossible. Compare Flowers of History, traditionally attributed to Matthew of Westminster, under 885 (Yonge, 1853, I, pp. 437–440): Charles, son of Louis, sees punishments and paradise after Sunday night prayers. This close parallel does not establish Burton's folio 155 or justify silently repairing his name and date. Margin o says purgatory; the body says heaven and hell. Amphiaraus is the legendary oracular seer.

[12338] **Burton.** Source page 658, p: "Ubi multos dies manent jejuni consilio sacerdotum auxilia invocantes." "There they remain fasting for many days, invoking aid at the priests' direction."

[12339] **Editor.** Volateran is Raffaele Maffei of Volterra. Strabo, Geography 14.1.44, describes the Charonium at Acharaca, between Tralles and Nysa, and sick people fasting under priests' direction. Nissum is retained as the source's place-name form. Margin p is printed earlier, before "before they gave any answers," although its content corresponds to Strabo's account.

[12340] **Burton.** Source page 658, q: "In Necromant. Et cibus quidem glandes erant, potus aqua, lectus sub dio, &c." "In Necromancy. Their food was acorns, their drink water, their bed under the open sky, and so on."

[12341] **Editor.** Lucian, Menippus or Necromancy 6–7, satirizes ritual preparations for a visit to Hades. Burton's marginal account compresses the diet: Lucian also mentions milk and honey-drink as well as water. His "hell" here translates the classical underworld, not specifically Christian damnation.

Original text 1651	Modern English
Which the Jesuites right well perceiving of what force this fasting and solitary meditation is, to alter mens minds, when they would make a man mad, ravish him, improve him beyond himself, to undertake some great business of moment, to kill a King, or the like, [12342]they bring him into a melancholy dark chamber, where he shall see no light for many dayes together; no company, little meat, gastly pictures of Divels all about him,	The Jesuits, perceiving very well how powerfully this fasting and solitary meditation can alter people's minds, when they wish to make a man mad, transport him and work him up beyond himself to undertake some great enterprise—kill a king or the like—bring him into a gloomy, dark chamber. There he will see no light for many days together, have no company and little food, with ghastly pictures of devils all around him;[12343]
and leave him to lie as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by this strange usage they make him quite mad and beside himself. And then after some ten dayes, as they find him animated and resolved, they make use of him. The Divell hath many such factours, many such engines, which what effect they produce, you shall hear in these following Symptomes.	and they leave him to lie as he pleases on the bare floor of this "chamber of meditation," as they call it, on his back, side or belly, until this strange treatment makes him wholly mad and beside himself. Then, after some ten days, when they find him fired up and resolute, they make use of him. The Devil has many such agents, many such instruments. You will hear what effects they produce in the symptoms that follow.

[12342] **Burton.** Source page 658, r: "John Everardus Britano-Romanus lib. edit.1611. describes all the manner of it."

[12343] **Editor.** Burton alleges that Jesuits use enforced isolation to prepare assassins. This is presented as his anti-Jesuit polemic, supported by his printed reference to John Everard's Britano-Romanus (1611); it has not been independently established by that citation. Improve him beyond himself means heighten or work up his state of mind. Meat means food. Factours are agents and engines instruments or devices.

Original text 1651	Modern English
SUBSECT. 3.	**SUBSECTION 3**
Symptomes generall, love to their own sect, hate of all other Religions, obstinacie, peevishness, ready to undergo any danger or crosse for it; Martyrs, blinde zeal, blinde obedience, fastings, vowes, belief of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Jews, Christians; and in them, Heretickes old and new, Schismaticks, Schoolmen, Prophets, Enthusiasts, &c.	***General symptoms: love of their own sect; hatred of all other religions; obstinacy and ill temper; readiness to undergo any danger or adversity for it; martyrs; blind zeal and blind obedience; fasts and vows; belief in incredible and impossible things. Particular symptoms among pagans, Muslims, Jews and Christians; and among Christians, heretics old and new, schismatics, scholastic theologians, prophets, enthusiasts and so on.***[12344]
Fleat Heraclitus, an rideat Democritus? in attempting to speak of these Symptomes, shall I laugh with *Democritus*, or weep with *Heraclitus?* they are so ridiculous and absurd on the one side, so lamentable and tragical on the other; a mixt Scene offers it self, so full of errours, and a promiscuous variety of objects, that I know not in what strain to represent it.	*"Should Heraclitus weep, or Democritus laugh?"* In attempting to speak of these symptoms, shall I laugh with Democritus or weep with Heraclitus? They are so ridiculous and absurd on the one hand, so lamentable and tragic on the other. A mixed scene presents itself, so full of errors and such a confused variety of objects that I do not know in what manner to portray it.[12345]

[12344] **Editor.** The new subsection shifts from causes to symptoms. Cross means adversity; peevishness includes wilfulness and ill temper. Schoolmen are scholastic theologians. The source's religious labels and hostile generalizations are retained as Burton's own historical language, not adopted as editorial judgments.

[12345] **Editor.** The opposed figures are the traditionally weeping Heraclitus and laughing Democritus. Burton resumes the double perspective announced by his persona "Democritus Junior": religious folly invites ridicule, while its suffering and violence call for pity. The opening Latin question is followed by Burton's own English expansion, both retained.

Original text 1651	Modern English
When I think of that *Turkish* paradise, those *Jewish* fables, and pontifical rites, those *Pagan* superstitions, their sacrifices and ceremonies, as to make images of all matter, and adore them when they have done; to see them kiss the pyx, creep to the cross, &c. I cannot choose but laugh with *Democritus:* but when I see them whip and torture themselves, grind their souls for toyes and trifles, desperate, and now ready to die, I cannot choose but weep with *Heraclitus*.	When I think of that Turkish paradise, those Jewish fables and priestly rites, those pagan superstitions, their sacrifices and ceremonies—making images out of every sort of material and worshipping them when they are finished—or see people kiss the pyx, creep to the cross and so on, I cannot help laughing with Democritus. But when I see them whip and torture themselves, torment their souls over toys and trifles, despairing and now ready to die, I cannot help weeping with Heraclitus.[12346]
Source page 658–651 [659] When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the Jews Synagogue, or *Mahometa* Meschites, I must needs [12347]laugh at their folly, *risum teneatis amici?* but when I see them make matters of conscience of such toyes and trifles, to adore the Divel, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery.	When I see a priest say Mass with all those ape-like gestures and mutterings, or read of the customs of Jewish synagogues or Muslim mosques, I must laugh at their folly: *"Could you keep from laughing, friends?"* But when I see them make matters of conscience of such toys and trifles, worship the Devil, endanger their souls and offer their children to their idols, I must pity their misery.[12348]

[12346] **Editor.** A pyx is a vessel for the consecrated host. Creeping to the cross refers to a devotional approach to the cross, particularly in Good Friday observance. Pontifical rites means priestly ceremonies. Burton's vocabulary places different traditions together as objects of Protestant criticism.

[12347] **Burton.** Source page 658, s: "Varius mappa componere risum vix poterat." "Varius could scarcely compose his laughter with a napkin."

[12348] **Editor.** Meschites means mosques. Risum teneatis amici adapts Horace, Art of Poetry 5, "could you keep from laughing, friends?" Margin s adapts Satires 2.8.63–64; the usual verb is compescere, "check or restrain," where this scan prints componere, "compose." The source reading is retained.

Original text 1651	Modern English
Source page 651 [659] When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyrs, invectives, apologies, dull and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit [12349]for *Calphurnius* and *Democritus* to laugh at. But when I see so much bloud spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heraclitus* to lament.	When I see two superstitious orders contend *"for altars and hearths,"* with such fierce persistence, *"about goat's wool"*; when some write such great volumes to no purpose, take so much trouble to so little effect with their satires, invectives, defences and dull, crude fictions; when I see grave, learned men rail and scold like women selling butter, I think it is fine sport, fit for Calphurnius and Democritus to laugh at. But when I see so much blood shed, so many murders and massacres, so many cruel battles fought, it is a fitter subject for Heraclitus to lament.[12350]
[12351]As *Merlin* when he sate by the lake side with *Vortiger*, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kind with some passionate preface, wishing mine eyes a fountain of tears, as *Jeremy* did, and then to my task.	As Merlin, when sitting beside the lake with Vortigern, after seeing the white and red dragons fight, *"burst into tears"* before he began to interpret or speak—fell to weeping, and then went on to tell the king what it meant—so I should first pity and mourn this misery of humankind in some passionate preface, wishing my eyes a fountain of tears, as Jeremiah did, and then turn to my task.[12352]

[12349] **Burton.** Source page 651 [659], t: "Pleno ridet Calphurnius ore. Hor." "Calphurnius laughs with his mouth wide open. Horace."

[12350] **Editor.** Pro aris et focis means "for altars and hearths"; de lana caprina, "about goat's wool," denotes a pointless dispute. Have and hold means determined contention; apologies, defences; butter-women invokes market sellers' scolding. Angus Gowland identifies a similar Calphurnius margin, also attributed to Horace, in Foxe's Acts and Monuments (1570), p. 1423. This transmission lead needs direct collation here; the Horatian original remains unidentified.

[12351] **Burton.** Source page 651 [659], u: "Alanus de Insulis." "Alan of Lille."

[12352] **Editor.** Vortiger is Vortigern. The white and red dragons belong to the legendary story also told by Geoffrey of Monmouth, History of the Kings of Britain 7.3, where Merlin weeps before interpreting their combat. Burton instead cites Alan of Lille in the margin; the precise intermediary needs collation. The wish for a fountain of tears recalls Jeremiah 9:1.

Original text 1651	Modern English
For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent.	For this is that great torment, that infernal plague of mortals, *"superstition, the most pestilent of all plagues,"* capable by itself of matching all other plagues, miseries and calamities whatsoever: far more cruel, more destructive, more grievous, more widespread, more violent and more far-reaching.[12353]
Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied.	Other fears and sorrows, afflictions of body and mind, trouble us for a time; but this is for ever: eternal damnation, hell itself. A plague, a fire or a flood harms only one province, and the loss may be repaired; but this superstition engulfs almost the whole world and can never be remedied.
Sickness and sorrows come and go, but a superstitious soul hath no rest; [12354]*superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition are quite opposite, *longe diversa carnificina & pietas*, as *Lactantius* describes, the one ereares, the other dejects; *illorum pietas, mera impietas;*	Sickness and sorrows come and go, but a superstitious soul has no rest: *"A mind steeped in superstition can never be at peace"*—no peace, no quiet. True religion and superstition are complete opposites: *"Torture and piety are far apart,"* as Lactantius puts it. One raises us, the other casts us down; *"their piety is sheer impiety."*[12355]

[12353] **Editor.** Burton describes superstition as a torment extending beyond ordinary illness or calamity because its fears include eternal punishment. Pestilence, fire and flood supply the comparison; the argument is rhetorical and theological rather than a quantitative comparison of harms.

[12354] **Burton.** Source page 651 [659], x: "Cicero 1. de finibus." "Cicero, On Ends, book 1."

[12355] **Editor.** The source cites Cicero, On Ends 1. The quotation adapts 1.60, where Cicero says that someone steeped in superstition can never be at peace; compare 1.63 on relief through knowledge of nature. Lactantius, Divine Institutes 5.19, distinguishes religious devotion from torture and argues against coercion in religion. Burton abbreviates his words.

Original text 1651	Modern English
the one is an easie yoak, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven; the other a tempestuous Ocean; the one makes, the other marrs; the one is wisdome, the other is folly, madness, indiscretion; the one unfained, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptomes.	One is an easy yoke, the other an intolerable burden, an absolute tyranny; one a secure anchor, a harbour, the other a stormy ocean; one builds up, the other ruins; one is wisdom, the other folly, madness and lack of judgment; one sincere, the other counterfeit; one a careful observer, the other a mere imitator; one leads to heaven, the other to hell. These differences will appear more clearly in their particular symptoms.[12356]
What Religion is, and of what parts it doth consist, every Catechism will tell you, what Symptomes it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot cœlo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them:	Every catechism will tell you what religion is and what its parts are, what signs it has and what effects it produces. But as for their superstitions, no tongue can tell them, no pen describe them: they are so many, so diverse, so uncertain, so unstable and so inconsistent with themselves. *"As many superstitions in the world as stars in heaven,"* someone says: there are as many superstitions in the world as stars in heaven, or as the devils themselves who first founded them.
with such ridiculous, absurd symptomes and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well expresse and beseem the divel to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem*, guesse at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.	They are accompanied by such ridiculous, absurd symptoms and signs, so many different rites, ceremonies, torments and afflictions, that they plainly display the Devil as their author and supporter, as befits him. I shall only point out some of them—*"from the claw, the lion"*; infer the rest—and examples from the chief kinds of superstition that, besides those of us Christians, now tyrannize over and torment the world: pagans, Muslims, Jews and so on.[12357]

[12356] **Editor.** The "easy yoke" recalls Matthew 11:30. An ape is an imitator. Burton's sharp distinction between true religion and superstition preserves a positive role for faith even as he subjects religious conduct to satire and medical explanation.

[12357] **Editor.** "From the claw, the lion" is the proverbial inference of a whole from a small sample. Gentiles and Mahometans become pagans and Muslims in the modern column. The source page is misnumbered 651; its sequential place is 659. The following leaf is printed 660.

Original text 1651	Modern English
Source page 660 Of these symptomes some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more then *Vatinian* hate to such as are opposite in Religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c.	Some of these symptoms are general; others belong to each individual sect. Common to all are the extraordinary love and affection they bear and show towards members of their own sect, and more than Vatinian hatred towards those who oppose them in religion, as they call it, or differ from them in their superstitious rites; blind zeal, which is as much a symptom as a cause; groundless fears; blind obedience; needless works; incredible and impossible beliefs; monstrous rites and ceremonies; wilfulness, blindness, obstinacy, and so on.[12358]
For the first, which is love and hate, as [12359]*Montanus* saith, *nulla firmior amicitia quàm quæ contrahitur hinc; nulla discordia major, quàm quæ à religione fit;* no greater concord, no greater discord then that which proceeds from Religion.	As for the first, love and hatred, Montanus says, *"No friendship is stronger than that formed by religion; no discord greater than that which arises from it"*: no greater concord, no greater discord than that which proceeds from religion.[12360]
It is incredible to relate, did not our dayly experience evince it, what factions, *quam teterrimæ factiones,* (as [12361]*Rich. Dinoth* writes) have been of late for matters of Religion in *France,* and what hurly burlies all over *Europe* for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligare.*	Were it not proved by daily experience, it would be incredible to relate what factions—*what utterly hideous factions,* as Richard Dinoth writes—have lately arisen over religion in France, and what turmoil has convulsed all Europe for so many years. *"Nothing carries people away so uncontrollably as an accepted belief about salvation: for its sake, all nations commonly devote their bodies and souls and bind themselves to one another by the closest ties of fellowship."*[12362]

[12358] **Editor.** Vatinian hatred is proverbial bitter enmity, associated with the Roman politician Vatinius. Sect here means a religious party or community. The scan reads printed page 660. The body begins here without omission.

[12359] **Burton.** Source page 660, y: "In Micah comment." "Commentary on Micah."

[12360] **Editor.** The scan reads Montanus, with a reference to a commentary on Micah. The precise edition and passage remain to be collated. Burton gives both a Latin maxim and an English restatement, retained separately here.

[12361] **Burton.** Source page 660, dagger: "Gall. hist. lib.1." "French history, book 1."

[12362] **Editor.** Richard Dinoth is cited for the French religious wars. Quam teterrimæ factiones intensifies Burton's preceding "what factions": "what utterly hideous factions." The Latin statement about salvation is translated separately; the exact passage in the history remains uncollated.

Original text 1651	Modern English
We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same cross, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c.	We are all brothers in Christ, servants of one Lord, members of one body; and therefore we are, or at least should be, dearly loved, inseparably joined in the closest bond of love and intimacy. United, we should not merely share the same cross but assist, comfort and help one another at all times and on every occasion. So they did in the early Church: in Acts 5 they sold their inherited property and laid it at the apostles' feet. We have many such memorable examples of mutual love during the ten general persecutions, and many since. Yet on the other side are unparalleled examples of discord: as our Saviour says, he came into the world to set father against son, and so on.[12363]

[12363] **Editor.** Compare Acts 4:34–35 for the sale of property and the money laid at the apostles' feet; Acts 5 continues with Ananias and Sapphira. Burton's Acts 5 is retained. The "ten persecutions" is a traditional Christian division of Roman persecution, not a count established here. The saying about father and son recalls Matthew 10:35 and Luke 12:53.

Original text 1651	Modern English
In imitation of whom the Devil belike ([12364]*nam superstitio irrepsit veræ religionis imitatrix,* superstition is still Religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romans* were affected, those ten persecutions may be a witness, and that cruel executioner in *Eusebius, aut lita aut morere,* sacrifice or dye. No greater hate, more continuate, bitter faction, wars, persecution in all ages, then for matters of Religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos:*	Apparently in imitation of him, the Devil—for *"superstition has crept in as an imitator of true religion";* superstition always apes religion, in this as in everything else—so binds and glues his superstitious followers together in love and affection that they will live and die together. And what deeply rooted hatred he has always inspired against any rival superstition! The ten persecutions bear witness to the temper of those ancient Romans, as does that cruel executioner in Eusebius: *"Either sacrifice or die"*—sacrifice or die. In every age there has been no greater hatred, no more persistent and bitter faction, war or persecution than that over religion; no such savage conflict of father against son, mother against daughter, husband against wife, city against city, kingdom against kingdom—as long ago at Tentira and Combos:[12365]
[12366]*Immortale odium, & nunquam sanabile vulnus,* *Inde furor vulgo, quod numina vicinorum* *Odit uterque locus, quum solos credit habendos* *Esse deos quos ipse colat. —*	*Undying hatred, a wound that can never be healed;* *Hence the people's fury: the neighbours' gods* *Are hated by each town, since each believes that only* *The gods it worships should be held as gods.* —[12367]
Immortal hate it breeds, a wound past cure, And fury to the commons still to endure: Because one City t'others gods as vain Deride, and his alone as good maintain.	It breeds undying hate, a wound beyond all cure, And fury that the common people must endure: One city mocks the other's gods as vain, And holds that its own gods alone are good.

[12364] **Burton.** Source page 660, z: "Lactantius."

[12365] **Editor.** Religions ape means a counterfeit imitator of religion. Compare Lactantius, Divine Institutes 4.28: true religion and superstition differ by the object of worship, not merely the frequency of prayers or sacrifices. This contextual comparison, checked in English translation, does not locate Burton's exact maxim. The Eusebius executioner also remains unidentified. Feral means deadly or savage. Burton treats persecution as a symptom of superstition while distinguishing it from true religion.

[12366] **Burton.** Source page 660, a: "Juv. Sat.15." "Juvenal, Satire 15."

[12367] **Editor.** Juvenal, Satire 15.33–38, describes hatred between Egyptian communities. Burton abridges and adapts the Latin. His Combos corresponds to Juvenal's Ombos; Tentira to Tentura. The Latin verse and Burton's separate four-line English rendering both remain, each with its source lineation.

Original text 1651	Modern English
Source page 660–661 The *Turks* at this day count no better of us then of dogs, so they commonly call us *Gaures,* infidels, miscreants, make that their main quarrel and cause of Christian persecution. If he will turn *Turk,* he shall be entertained as a brother, and had in good esteem, a *Muselman* or a believer, which is a greater tye to them then any affinity or consanguinity.	The Turks today think no better of us than of dogs. They commonly call us Gaures, infidels, unbelievers, and make this their chief grievance and reason for persecuting Christians. If a man will become a Turk, he will be welcomed as a brother and held in esteem as a Muselman, or believer—a bond stronger to them than any relationship by marriage or blood.[12368]
Source page 661 The *Jews* stick together like so many burrs, but as for the rest whom they call Gentiles, they do hate and abhor, they cannot endure their *Messias* should be a common Saviour to us all, and rather as [12369]*Luther* writes, *then they that now scoff at them, curse them, persecute and revile them, shall be coheirs and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand hels for it:* Such is their malice towards us.	The Jews cling together like burrs; but the rest, whom they call Gentiles, they hate and abhor. They cannot bear that their Messiah should be a common Saviour to us all; and, as Luther writes, *rather than allow those who now mock, curse, persecute and revile them to become their fellow heirs and brothers, or to share in any fellowship with their Messiah, they would crucify their Messiah ten times over, and God himself, his angels and all his creatures, if that were possible, though they should suffer a thousand hells for it*. Such is their malice towards us.[12370]

[12368] **Editor.** Turk here combines a political and a religious designation; to turn Turk means to become Muslim. Gaures is a form of giaour, a hostile designation for a non-Muslim; Muselman means Muslim. The sweeping descriptions are Burton's confessional polemic, not neutral accounts of Muslim or Jewish belief.

[12369] **Burton.** Source page 661, b: "Comment. in Micha. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium &c. Messias vel decem decies crucifixuri essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec absterrerentur ab hoc facto etsi mille inferna subeunda forent." "Commentary on Micah. They cannot bear that their Messiah should be a common saviour, our joy, and so on. They would crucify the Messiah ten times ten times, and God himself, if that were possible, together with all the angels and creatures; nor would they be deterred from this deed even if they had to undergo a thousand hells."

[12370] **Editor.** This is an anti-Jewish accusation quoted from Luther and adopted by Burton. It does not describe Jewish teaching. The Latin margin says decem decies, "ten times ten"; Burton's body text says "ten times." Both readings are retained. The exact Micah passage requires collation.

Original text 1651	Modern English
Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers,* the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civil Wars.	As for Papists, our traitors and false Catholics show us what they will endure in a common cause to advance their religion. As evidence of their bitterness and violent hostility towards their opponents, let Mary's reign stand on record, along with the miserable massacres at Mérindol and Cabrières, the Spanish Inquisition, the Duke of Alba's tyranny in the Low Countries, and the French massacres and civil wars.[12371]
[12372]*Tantum relligio potuit suadere malorum.*	*Such great evils could religion persuade people to commit.*[12373]
Not there only, but all over *Europe,* we read of bloody battels, racks and wheels, seditions, factions, oppositions,	Not only there, but throughout Europe, we read of bloody battles, racks and breaking wheels, rebellions, factions and conflicts:
—— [12374]*obvia signis* *Signa, pares aquilas, & pila minantia pilis,*	—— *standards confronting* *Standards, matching eagles, spears threatening spears,*[12375]

[12371] **Editor.** Papists is a disparaging Protestant name for Roman Catholics; Pseudocatholicks means false Catholics. Marian times refers to Mary I's reign. Merindol and Cabriers are Mérindol and Cabrières; Burton groups their massacres with the Inquisition, the Duke of Alba's rule in the Netherlands, and French religious violence. His list serves a polemical argument rather than a balanced history.

[12372] **Burton.** Source page 661, c: "Lucret." "Lucretius."

[12373] **Editor.** Lucretius, On the Nature of Things 1.101, concludes the account of Iphigenia's sacrifice. Burton applies the line to confessional violence. The rack and breaking wheel were instruments of torture and execution.

[12374] **Burton.** Source page 661, dagger: "Lucan."

[12375] **Editor.** Lucan, Civil War 1.6–7. The matched standards, eagles and spears signify Romans fighting Romans; Burton transfers the image to Europe's religious divisions.

Original text 1651	Modern English
Invectives and contentions. They had rather shake hands with a *Jew, Turk,* or as the *Spaniards* do, suffer *Moores* to live amongst them, and *Jews* than *Protestants; My name,* (saith [12376]*Luther) is more odious to them then any thief or murderer.*	Invective and strife. They would rather shake hands with a Jew or a Turk, or, as the Spaniards do, allow Moors and Jews to live among them rather than Protestants. *"My name,"* says Luther, *"is more hateful to them than any thief or murderer."*[12377]
So it is with all hereticks and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiffe in defence of them; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Feesimple of heaven by a peculiar donation, 'tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cœlo delapsa doctrina,* they alone are to be saved.	So it is with all heretics and schismatics whatsoever. None are so passionate and violent in their beliefs and opinions, so obstinate, wilful, defiant, perverse, factious, self-willed and rigid in defending them. They not only persecute and hate but pity all other religions, counting their followers damned and blind, as though they alone were the true Church. They are the true heirs; they own heaven outright by a special grant, and it is entailed upon them and their descendants. Their doctrine is sound—*doctrine let down from heaven by a golden rope*—and they alone will be saved.[12378]

[12376] **Burton.** Source page 661, d: "Ad Galat. comment. Nomen odiosius meum quam ullus homicida aut fur." "Commentary on Galatians. My name is more hateful than any murderer or thief."

[12377] **Editor.** Luther is cited through his commentary on Galatians; the exact passage remains uncollated. Burton's statement about Spain is retained as his comparison, without implying that it gives a reliable general account of Spanish policy towards Jews or Muslims.

[12378] **Editor.** Fee simple and entail are contrasting legal terms for ownership and hereditary restriction. Burton piles them up to ridicule claims of exclusive ownership of heaven. Per funem aureum means "by a golden rope"; that reading is clear in the scan.

Original text 1651	Modern English
The *Jews* at this day are *so incomprehensibly proud and churlish,* (saith [12379]*Luther,* that *soli salvari, soli domini terrarum salutari volunt*. And as [12380]*Buxtorfius* adds, *so ignorant and self-willed withall, that amongst their most understanding Rabbines you shall find nought but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of GOD.*	The Jews today are *"so incomprehensibly proud and surly,"* says Luther, *"that they wish to be saved alone, and alone to be hailed as lords of the earth."* And, as Buxtorf adds, *"so ignorant and self-willed besides, that among their most learned rabbis you will find nothing but gross foolishness, dreadful hardness of heart and stupendous obstinacy in all their actions, opinions and conduct; yet so zealous that no one alive could be more so, claiming for themselves the title of God's chosen people."*[12381]
'Tis so with all other superstitious sects, *Mahometans,* Gentiles in *China,* and *Tartary;* our ignorant *Papists, Anabaptists, Separatists,* and peculiar Churches of *Amsterdam,* they alone, and none but they can be saved. [12382]Zealous (as *Paul* saith, *Rom.*10.2.) *without knowledge,* they will endure any misery, any trouble, suffer and do that which the Sun beams will not endure to see, *Religionis acti Furiis,* all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, dye a thousand deaths,	So it is with all other superstitious sects: Muslims; pagans in China and Tartary; our ignorant Papists, Anabaptists and Separatists; and the particular churches of Amsterdam. They alone, and no one else, can be saved. Zealous, as Paul says in Romans 10:2, *"without knowledge,"* they will endure any misery or trouble, suffer and do things that the sun's rays cannot bear to see. *Driven by the Furies of religion,* they face every extremity, loss and danger, take any pains, fast, pray, vow chastity and voluntary poverty, abandon everything to follow their idols, and die a thousand deaths,[12383]

[12379] **Burton.** Source page 661, e: "In comment. Micah. Adeo incomprehensibilis & aspera eorum superbia, &c." "In the commentary on Micah. So incomprehensible and harsh is their pride, and so on."

[12380] **Burton.** Source page 661, f: "Synagog. Judæorum ca.1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obstinationem, &c." "The Jewish Synagogue, chapter 1. Among their most learned rabbis you will find nothing but ignorance and great foolishness, dreadful hardness of heart and obstinacy, and so on."

[12381] **Editor.** These are further hostile generalizations about Jews, attributed to Luther and Johannes Buxtorf's Synagoga Judaica, chapter 1. Churlish means harsh or ill-mannered; dotage means foolishness. Their exact quoted wording remains to be collated against those works.

[12382] **Burton.** Source page 661, g: "Great is Diana of the Ephesians, Act.19."

[12383] **Editor.** Separatists were Christians who separated from an established church; particular congregations in Amsterdam are not individually named. Burton extends the charge of exclusive salvation across religious communities. "Zealous … without knowledge" refers to Romans 10:2, correctly printed here. The margin's final chapter digit is damaged; Act.19 is read from context and the surviving shape, with comparison to Acts 19:28, 34.

Original text 1651	Modern English
Source page 661–662 as some Jews did to *Pilats* souldiers, in like case, *exertos præbentes jugulos, & manifeste præ se ferentes,* (as *Josephus* hath it) *chariorem esse vitâ sibi legis patriæ observationem,* rather then abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will believe it: they will take much more pains to go to hell, then we shall do to heaven.	as some Jews did when facing Pilate's soldiers in a similar situation, *"offering their bared throats and plainly showing,"* as Josephus puts it, *"that the observance of their ancestral law was dearer to them than life."* Rather than renounce or deny the smallest part of the religion their fathers profess and in which they themselves were brought up, however absurd or ridiculous it may be, they will embrace it. Without further inquiry or examination of its truth, though it be monstrously false, they will believe it. They will take much more trouble to go to hell than we shall to go to heaven.[12384]
Source page 662 Single out the most ignorant of them, convince his understanding, shew him his errors, grosness, and absurdities of his sect, *Non persuadebis etiamsi persuaseris,* he will not be perswaded. As those Pagans told the Jesuits in *Japona,* [12385]they would do as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, go to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them.	Single out the most ignorant of them, convince his understanding, show him his errors and the gross absurdities of his sect: *"You will not persuade me, even if you persuade me."* He will not be persuaded. As those pagans told the Jesuits in Japan, they would do as their forefathers had done; and, like Rathold, the Frisian prince, go to hell for company if most of their friends went there. They will not be moved: no persuasion, no torture can shake them.[12386]

[12384] **Editor.** Josephus, Jewish Antiquities 18.3.1 (18.55–59), relates resistance to Pilate's introduction of imperial images into Jerusalem; compare Jewish War 2.169–174. They bared their necks rather than permit violation of their laws. Burton uses this account as an example of zeal, but the surrounding disparagement is his own.

[12385] **Burton.** Source page 662, h: "Malunt cum illis insanire, quam cum aliis bene sentire." "They would rather be mad with those people than think soundly with others."

[12386] **Editor.** "You will not persuade me, even if you persuade me" is a proverbial paradox: argument may establish a case without overcoming refusal to assent. Ratholde is the Frisian ruler commonly called Radbod; Burton invokes the story of his refusal of baptism in order to remain with his ancestors. The precise narrative source is not supplied.

Original text 1651	Modern English
So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more then all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest.	Papists, then, cannot boast of their vows, poverty, obedience, religious orders, merits, martyrdoms, fasting, alms, good works and pilgrimages. I shall show you that as much as all this, and more, is and has been done by these superstitious Gentiles, pagans, idolaters and Jews. Their blind zeal and idolatrous superstition of every kind are much the same; there is little or no difference, and it is hard to say which is the greatest or the grossest.
For if a man shall duly consider those superstitious rites amongst the Ethnicks in *Japan,* the *Bannians* in *Gusart,* the *Chinese* idolaters, [12387]*Americans* of old, in *Mexico* especially, Mahometan priests, he shall finde the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the *Roman* Hierarchy no better then the rest.	For anyone who carefully considers those superstitious rites among the pagans in Japan, the Banians in Gujarat, Chinese idolaters, the ancient Americans, especially in Mexico, and Muslim priests, will find almost the same government, the same orders and ceremonies—or such similar ones that all may plainly seem to derive from some heathen spirit, with the Roman hierarchy no better than the rest.[12388]

[12387] **Burton.** Source page 662, star: “Acosta. l.5.” “Acosta, book 5.”

[12388] **Editor.** Ethnicks means pagans. Bannians is an early European designation for Indian merchants, often extended to their religious practices; Gusart means Gujarat. José de Acosta’s Natural and Moral History, book 5, is Burton’s cited authority for American religion. Burton collapses distinct traditions into a Protestant comparison with Roman Catholic practice.

Original text 1651	Modern English
In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. [12389]*O Ægypt* (as *Trismegistus* exclaims) *thy religion is fables, and such as posterity will not believe.*	In a word, this is common to all superstition: nothing is so mad and absurd, so ridiculous, impossible or incredible that they will not believe it, observe it and diligently carry it out as far as they can; nothing so monstrous to conceive, so intolerable to practise or so cruel to suffer that they will not willingly undertake it. Such is the power of superstition. *"O Egypt,"* as Trismegistus exclaims, *"your religion consists of fables, and such as future generations will not believe."*[12390]
I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turks especially deride, Christs Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian) quod incredibile,* &c. many miracles not to be controverted or disputed of.	I know that even in true religion many mysteries are apprehended by faith alone: the Trinity, which the Turks especially mock; Christ's Incarnation; and the resurrection of the body on the last day—*"which must be believed precisely because,"* says Tertullian, *"it is incredible,"* and so on. There are many miracles that are not to be questioned or disputed.[12391]
Mirari non rimari sapientia vera est, saith [12392]*Gerhardus;* & *in divinis* (as a good Father informs us) *quædam credenda, quædam admiranda,* &c. some things are to be believed, embraced, followed with all submission and obedience; some again admired.	*"To wonder, not to probe, is true wisdom,"* says Gerhard; and *"in divine matters,"* as a good Father tells us, *"some things are to be believed, others wondered at,"* and so on. Some things are to be believed, embraced and followed with complete submission and obedience; others, again, to be wondered at.[12393]

[12389] **Burton.** Source page 662, first dagger: "O Ægypte, religionis tuæ solæ supersunt fabulæ eæque incredibiles posteris tuis." "O Egypt, only fables of your religion remain, and those unbelievable to your descendants."

[12390] **Editor.** Compare the lament in the Hermetic Asclepius 24: it predicts the loss of Egyptian worship and its reduction to stories disbelieved by posterity. Burton recasts that lament as testimony against the religion itself. His margin uses the present supersunt, "remain," while the body speaks of future unbelief; both forms are retained.

[12391] **Editor.** Burton defends the Trinity, Incarnation and resurrection as mysteries of true religion. His Tertullian quotation adapts On the Flesh of Christ 5, where belief in Christ's death and resurrection is expressed through paradoxes of absurdity and impossibility. It is not Tertullian's exact wording.

[12392] **Burton.** Source page 662, second dagger: "Meditat.19. de cœna domin." "Meditation 19, on the Lord's Supper."

[12393] **Editor.** Johann Gerhard is cited at Sacred Meditations 19, on the Lord's Supper. The wordplay mirari/rimari contrasts reverent wonder with probing inquiry. The following "good Father" is unnamed; its exact source remains unresolved.

Original text 1651	Modern English
Though *Julian* the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei,* saying, that the Christian *Creed* is like the *Pythagorean Ipse dixit,* we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as Saint *Gregory* truly answers, our Creed is *altioris præstantiæ,* and much more divine;	Julian the Apostate mocks Christians on this point, *"because we take our understanding captive in obedience to faith,"* saying that the Christian Creed resembles the Pythagorean *"He himself said it"*: we make our will and understanding too slavishly subject to our faith, without further examination of the truth. Yet, as Saint Gregory rightly answers, our Creed is *"of a higher excellence,"* and far more divine;[12394]
Source page 662–663 and as *Thomas* will, *piè consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus,* we do absolutely believe it, and upon good reasons, for as *Gregory* well informeth us; *Fides non habet meritum, ubi humanâ ratio quærit experimentum;* that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration:	and, as Thomas maintains, *"For one who reflects devoutly, reasons are always available to show the credibility of supernatural mysteries."* We believe it absolutely, and on good grounds, for, as Gregory rightly tells us, *"Faith has no merit where human reason seeks proof."* Faith that refuses to accept anything without certain demonstration has no merit and does not deserve the name of faith.[12395]
Source page 663 we must and will beleeve Gods word; and if we be mistaken or erre in our generall belief, as [12396]*Richardus de sancto Victore* vows he will say to Christ himself at the day of judgement; *Lord, if we be deceived, thou alone hast deceived us:* thus we plead.	We must and will believe God's word; and if we are mistaken or err in our common belief, we shall say, as Richard of Saint-Victor vows he will say to Christ himself on the day of judgment, *"Lord, if we have been deceived, you alone have deceived us."* This is our plea.[12397]

[12394] **Editor.** Julian the Apostate is the emperor who rejected Christianity. Ipse dixit, "he himself said it," denotes reliance on a master's authority. The language of taking thought captive recalls 2 Corinthians 10:5. Burton's Saint Gregory here appears to mean Gregory of Nazianzus, but the precise Julian passage and reply require collation.

[12395] **Editor.** Thomas is Aquinas. Summa theologiae II–II, 2.9, reply 3, distinguishes sufficient grounds for belief from grounds for knowledge. Article 10, objection 1, quotes Gregory's maxim; its answer allows reasoning that follows willing belief to indicate greater merit. Burton's piè consideranti formulation remains unlocated. The Latin comparison has cui … præbet, "to which … supplies," against Burton's ubi … quærit, "where … seeks." Gregory's source is Gospel Homily 26.

[12396] **Burton.** Source page 663, first star: "Lib.1. de trin. cap.2. si decepti sumus, &c." "On the Trinity, book 1, chapter 2: if we have been deceived, and so on."

[12397] **Editor.** Richard of Saint-Victor, On the Trinity 1.2, argues that divine signs warrant Christian trust. Compare its quotation in Duns Scotus, Ordinatio, prologue, part 2. Burton's presentation as words to be said at judgment is retained.

Original text 1651	Modern English
But for the rest I will not justifie that pontificial consubstantiation, that which [12398]*Mahometans* and *Jewes* justly except at, as *Campanella* confesseth, *Atheismus triumphat.* cap.12. fol.125, *difficillimum dogma esse, nec aliud subjectum magis hæreticorum blasphemiis, & stultis irrisionibus politicorum reperiri.*	But as for the rest, I will not defend that papal consubstantiation, to which Muslims and Jews justly object. As Campanella admits in *Atheism Defeated,* chapter 12, folio 125, *"it is a most difficult doctrine, and no subject is more exposed to the blasphemies of heretics and the foolish mockery of worldly thinkers."*[12399]
They hold it impossible, *Deum in pane manducari;* and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus.*	They hold it impossible *"that God should be eaten in bread";* and they mock it besides: *"Look at a people eating their own God," said a certain Moor.*[12400]
[12401]*Hunc Deum muscæ et vermes irrident, quum ipsum polluunt & devorant, subditus est igni, aquæ, & latrones furantur, pixidem auream humi prosternunt, & se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostiæ particulis; idem corpus numero, tam multis locis, cœlo, terra? &c.*	*"Flies and worms mock this God when they foul and devour him. He is subject to fire and water; thieves steal him and throw the golden pyx to the ground, yet this God does not defend himself. How can he be whole in every particle of the host—the selfsame body in so many places, in heaven and on earth?"* And so on.[12402]

[12398] **Burton.** Source page 663, second star: "Vide Samsatus Isphocanis objectiones in monachum Milesium." "See the objections of Samsatus Isphocanus against the Milesian monk."

[12399] **Editor.** The scan reads consubstantiation, retained here, though the Roman Catholic doctrine under attack is ordinarily called transubstantiation. Campanella's Atheismus triumphatus is cited at chapter 12, folio 125. The distinction matters: Burton's wording should not be silently substituted for the doctrine's name.

[12400] **Editor.** Politici here denotes worldly or politically minded thinkers. Burton's margin names Samsatus Isphocanus and a Milesian monk; the spelling and precise underlying work remain uncollated. The Latin objection is reported in Burton's own polemical sequence.

[12401] **Burton.** Source page 663, first dagger: "Lege Hossman. Mus exenteratus." "Read Hossman, The Disembowelled Mouse."

[12402] **Editor.** The host is the consecrated eucharistic bread; the pyx its container. Burton's objections concern bodily presence and the host's vulnerability. The marginal Hossman is retained as printed. The title Mus exenteratus is catalogued under Wilhelm Holder, writing as Wilhelmus de Stutgard; Burton's attribution therefore needs further collation.

Original text 1651	Modern English
But he that shall read the [12403]*Turkes* Alcaron, the *Jewes* Talmud, and Papists Golden Legend, in the mean time will swear that such gross fictions, fables, vain traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divell himself, which is the Author of confusion and lies; and wonder withall how such wise men as have been of the Jews, such learned understanding men as *Averroes, Avicenna,* or those Heathen Philosophers, could ever be perswaded to beleeve, or to subscribe to the least part of them: *aut fraudem non detegere:* but that as [12404]*Vanninus* answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant,* they durst not speak for fear of the law. But I will descend to particulars: read their severall Symptomes and then guess.	Yet anyone who reads the Turks' Quran, the Jews' Talmud and the Papists' *Golden Legend* will swear that such gross inventions, fables, empty traditions, monstrous paradoxes and ceremonies could never have proceeded from any spirit but the Devil's own, the author of confusion and lies. He will wonder, too, how the wise men among the Jews, such learned and intelligent men as Averroes and Avicenna, or those pagan philosophers, could ever have been persuaded to believe or assent to the smallest part of them, *"or fail to expose the fraud."* The answer is that, as Vanini says, *"For fear of the public authorities, the philosophers did not dare bark against them"*: they dared not speak for fear of the law. But I shall come down to particulars: read their various symptoms and then judge.[12405]
Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like.	Of the symptoms that belong specifically to superstition, or that irreligious religion, I may say, as I did of the rest, that some are ridiculous, while others are dreadful to relate. As evidence of the ridiculous ones, nothing could be better than the multitude of their gods, the absurd names, actions and duties they assign to them, their feasts, holy days, sacrifices, acts of worship, and the like.[12406]

[12403] **Burton.** Source page 663, i: "As true as Homers Iliads, Ovids Metamorphosis, Æsops Fables."

[12404] **Burton.** Source page 663, second dagger: "Dial.52 de oraculis." "Dialogue 52, on oracles."

[12405] **Editor.** Alcaron means the Quran. The Golden Legend is Jacobus de Voragine's collection of saints' lives. Averroes and Avicenna are Ibn Rushd and Ibn Sina. Burton's charge that these religious texts originate with the Devil is his own theological judgment. Vanninus is Giulio Cesare Vanini; the margin specifies dialogue 52 on oracles, whose exact quotation remains uncollated.

[12406] **Editor.** Feral here means dreadful or horrifying. Burton now turns from general symptoms to particular examples, beginning with what he regards as the ridiculous forms of superstition.

Original text 1651	Modern English
The *Ægyptians* that pretended so great antiquity, 300 Kings before *Amasis:* and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as *Diodorus Siculus* records, Sun and Moon under the name of *Isis* and *Osyris,* and after, such men as were beneficial to them, or any creature that did them good.	The Egyptians claimed such great antiquity—300 kings before Amasis and, as Mela writes, 13,000 years from the beginning of their chronicles. They boasted so much of their ancient learning, for they invented arithmetic, astronomy and geometry; of their wealth and power, vaunting their 20,000 cities. Yet at the same time their idolatry and superstition were of the grossest kind. As Diodorus Siculus records, they worshipped the sun and moon under the names of Isis and Osiris, and later any people who benefited them, or any creature that did them good.[12407]
In the city of *Bubasti* they adored a Cat, saith *Herodotus, Ibis* and Storks, an Oxe (saith *Pliny)* [12408]Leekes and Onions, *Macrobius,*	In the city of Bubastis they worshipped a cat, says Herodotus; ibises and storks; an ox, says Pliny; leeks and onions, says Macrobius:[12409]
[12410]*Porrum & cæpe deos imponere nubibus ausi,* *Hos tu Nile deos colis,——*	*Daring to set leeks and onions in the clouds as gods,* *These are the gods you worship, Nile. ——*[12411]

[12407] **Editor.** Pomponius Mela, Chorography 1.59–60 (1.50–51 in the linked Latin text), reports 330 kings before Amasis, more than 13,000 years, and 20,000 cities. Burton's 300, 13000 and 20000 are retained. These are ancient reported claims, not dates or counts adopted by this edition. Diodorus, Library 1.11, associates Osiris and Isis with the sun and moon.

[12408] **Burton.** Source page 663, third dagger: "O sanctas gentes quibus hæc nascuntur in horto Numina! Juven. Sat.15." "O holy peoples, for whom these divinities grow in the garden! Juvenal, Satire 15."

[12409] **Editor.** Bubastis is the Egyptian city associated with the cat goddess. Burton strings together reports from Herodotus, Pliny and Macrobius; the exact passages for the combined list remain to be collated. The marginal joke about garden-grown gods is Juvenal, Satire 15.10–11.

[12410] **Burton.** Source page 663, third star: "Prudentius."

[12411] **Editor.** Prudentius, Against Symmachus 2.867 and 871, adapted and brought together: Burton adds deos in the second line. The cited poem attacks both Egyptian and Roman worship. The two printed verse lines remain distinct.

Original text 1651	Modern English
Source page 663–664 Scoffing [12412]*Lucian* in his *vera Historia:* which as he confesseth himself was not perswasively written as a truth, but in Comical fashion to glaunce at the monstrous fictions, and gross absurdities of writers and nations, to deride without doubt this prodigious *Ægyptian* Idolatry, fains this story of himself; that when he had seen the *Elisian* fields, and was now comming away, *Radamanthus* gave him a Mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to *Hydamordia* in the Iland of treacherous women, he made his prayers to his root, and was instantly delivered.	The mocking Lucian, in his *True History*—which, as he himself admits, was not written to persuade readers of its truth, but as comedy aimed at the monstrous inventions and gross absurdities of writers and nations—undoubtedly means to ridicule this prodigious Egyptian idolatry when he invents this story about himself. After seeing the Elysian Fields, as he was leaving, Rhadamanthus gave him a mallow root and told him to pray to it whenever he was in danger or distress. He did so: when he came to Hydamordia, on the island of treacherous women, he prayed to his root and was instantly delivered.[12413]
Source page 664 The *Syrians, Chaldeans* had as many proper Gods of their own invention; see the said *Lucian de dea Syriâ. Morny* cap.22. *de veritat. relig. Guliel. Stuckius* [12414]*Sacrorum Sacrificiorumque Gentil. descript. Peter Faber Semester*. l.3. c.1, 2, 3. *Selden de diis Syris, Purchas* Pilgrimage, [12415]*Rosinus* of the *Romans,* and *Lilius Giraldus* of the *Greeks*.	The Syrians and Chaldeans had just as many gods peculiar to themselves, of their own invention. See the same Lucian's *On the Syrian Goddess;* Mornay's *On the Truth of Religion,* chapter 22; Wilhelm Stucki's *Description of the Rites and Sacrifices of the Gentiles;* Peter Faber's *Six-Month Studies,* book 3, chapters 1, 2 and 3; Selden's *On the Syrian Gods;* Purchas's *Pilgrimage;* Rosinus on the Romans; and Lilius Giraldus on the Greeks.[12416]

[12412] **Burton.** Source page 663, fourth dagger: "Præfat. ver. hist." "Preface to the True History."

[12413] **Editor.** Lucian, True History, opening disclaimer and book 2.28, 46: Rhadamanthus supplies a mallow root; the traveller later uses it against deceptive women. Lucian's fiction satirizes fantastic travel narratives. Burton's claim that this episode specifically ridicules Egyptian idolatry is his interpretation; Hydamordia is retained as printed.

[12414] **Burton.** Source page 664, first dagger: "Tiguri fol.1494." "Zürich, folio, 1494."

[12415] **Burton.** Source page 664, k: "Rosin. antiq. Rom. l.2 c.1. & deinceps." "Rosinus, Roman Antiquities, book 2, chapter 1 and following."

[12416] **Editor.** These are works by Lucian (On the Syrian Goddess), Mornay (On the Truth of the Christian Religion), Stucki (gentile rites and sacrifices), Du Faur (Semestria), Selden (On the Syrian Gods), Purchas (Pilgrimage), Rosinus (Roman Antiquities) and Giraldi (pagan gods). The inspected Stucki title page in Zürich's 5.18,2 copy gives Tiguri, Johannes Wolff, 1598. Burton's 1494 is incompatible with Stucki's catalogued lifespan, 1542–1607; retain it pending identification of his edition. All five margins on page 664 belong here; none on page 665 precedes the endpoint.

Original text 1651	Modern English
The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium,* as *Varro* holds, certain and uncertain; some cœlestial select and great ones, others *Indigites* and *Semi-dei, Lares, Lemures, Dioscuri, Soteres,* and *Parastatæ, dii tutelares* amongst the *Greekes:* gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c.	The Romans borrowed from them all, besides having their own gods, *of the higher and lower orders,* as Varro puts it, known and unknown; some heavenly, select and great gods; others native gods and demigods, household spirits, spirits of the dead, the Dioscuri, saviours and protectors—the Greeks' tutelary gods. Gods of every kind, for every function: some for the land, some for the sea; some for heaven, some for hell; some for passions and diseases, some for birth, some for weddings, farming, woods, waters, gardens, orchards, and so on.
All actions and offices, *Pax, Quies, Salus, Libertas, Fælicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda, Pales, Neptunia, Doris.*	Every activity and office had its god: Pax, Peace; Quies, Rest; Salus, Health; Libertas, Liberty; Felicitas, Happiness; Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina and Stercutius; Febris, Fever; Pallor, Paleness; Invidia, Envy; Protervia, Impudence; Risus, Laughter; Angerona, Volupia, Vacuna, Viriplaca, Veneranda, Pales, Neptunia and Doris.[12417]

[12417] **Editor.** Burton lists categories and names without a consistent theological classification. Majorum/minorum gentium distinguishes higher and lower ranks; Indigites is an ancient cult title, rendered here "native gods" without resolving its disputed meaning. Lares and Lemures are spirits, while Dioscuri names Castor and Pollux. His catalogue of personified powers is retained in full; readily transparent Latin names are explained in the modern text.

Original text 1651	Modern English
Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for Gods; and it was usually done, *usitatum apud antiquos,* as [12418]*Jac. Boissardus* well observes, *deificare homines qui beneficiis mortales juvarent,* and the Divel was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris,* &c. he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by *Jupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiaraus,* &c. *dii & Semi-dei.*	Kings, emperors and brave men who had performed any service for them they likewise canonized and worshipped as gods. It was commonly done: *"It was usual among the ancients,"* as Jacques Boissard rightly observes, *"to deify people whose good deeds benefited mortals."* And the Devil was always ready to support their intentions: *"At once he insinuated himself into their tombs, statues, temples and altars,"* and so on. He crept into their temples, statues, tombs and altars, ready to give oracles, cure diseases and perform miracles, as through Jupiter, Aesculapius, Tiresias, Apollo, Mopsus, Amphiaraus and the rest—*gods and demigods.*[12419]

[12418] **Burton.** Source page 664, second dagger: "Lib. de divinatione & magicis præstigiis in Mopso." "On Divination and Magical Illusions, under Mopsus."

[12419] **Editor.** Jean-Jacques Boissard's On Divination and Magical Illusions is cited under Mopsus. Burton interprets ancient divine benefactors and oracles through demonic impersonation; this is his theological explanation. The precise Boissard passage remains uncollated.

Original text 1651	Modern English
For so they were *Semi-dii,* demi-gods, some *medii inter Deos & homines,* as *Max.* [12420]*Tyrius,* the Platonist, *ser*.26. & 27. maintains and justifies in many words. *When a good man dies, his body is buried, but his soul* ex homine dæmon evadit, *becomes forthwith a Demi-god, nothing disparaged with malignity of aire, or variety of forms, rejoyceth, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, is a good Genius to protect and govern mortal men appointed by the gods,* so they will have it, *ordaining some for provinces, some for private men, some for one office, some for another.*	For such they were: *"half-gods,"* demigods, some *"intermediate between gods and human beings,"* as Maximus of Tyre, the Platonist, maintains and defends at length in discourses 26 and 27. *When a good man dies, his body is buried, but his soul,* "passing from human being to spirit," *immediately becomes a demigod. Unimpaired by harmful air or the diversity of forms, it rejoices, exults and sees that perfect beauty with its own eyes. Now deified, out of compassion it helps its poor friends here on earth, its relatives and kin; instructs and aids them; punishes the wicked and those who do wrong; and becomes a good guardian spirit appointed by the gods to protect and govern mortal people.* So they would have it, *assigning some to provinces, some to individuals, some to one duty, some to another.*[12421]

[12420] **Burton.** Source page 664, third dagger: "Cosmo Paccio Interpret. nihil ab aeris caligine aut figurarum varietate impeditus meram pulchritudinem meruit, exultans & misericordia motus, cognatos amicos qui adhuc morantur in terra tuetur, errantibus succurrit, &c. Deus hoc jussit ut essent genii dii tutelares hominibus, bonos juvantes, malos punientes &c." "Cosimo Pazzi, translator. Unhindered by the darkness of the air or the variety of forms, he has attained pure beauty; rejoicing and moved by compassion, he watches over his relatives and friends who still remain on earth, and helps those who stray, and so on. God commanded that there should be guardian spirits, tutelary gods for human beings, helping the good and punishing the wicked, and so on."

[12421] **Editor.** Maximus of Tyre is cited in the Latin translation associated with Cosimo Pazzi, discourses 26–27 in Burton's numbering. Daimon here is an intermediate spirit, not necessarily an evil demon in the ancient account; Burton's glosses repeatedly impose his own Christian interpretation. His English paraphrase and embedded Latin are both translated and retained. The exact numbered passages require collation.

Original text 1651	Modern English
Hector and *Achilles assist Souldiers to this day; Æsculapius* all sick men, the *Dioscuri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri, Hercules* and *Æsculapius,* he saw himself (or the divel in his likeness) *non somnians sed vigilans ipse vidi:* So far *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, divels, (as [12422]*Stukius* inveighs) *Nero's, Domitians, Heliogables,* beastly women, and arrant whores amongst the rest.	*Hector and Achilles assist soldiers to this day;* Aesculapius, all the sick; the Dioscuri, seafarers; and so on. Sometimes, when occasion calls, they show themselves. The Dioscuri, Hercules and Aesculapius he saw himself—or the Devil in his likeness: *"I myself saw them, not dreaming but awake."* So much for Maximus of Tyre. Nor do they worship only good people in this way, but tyrants, monsters and devils, as Stucki indignantly says: Neros, Domitians, Elagabaluses, depraved women and outright whores among the rest.[12423]
For all intents, places, creatures, they assign gods;	For every purpose, place and creature they assign gods:
Source page 665 *Et domibus, tectis, thermis, & equis soleatis* *Assignare solent genios ——*	*To houses, roofs, baths and shod horses* *They are accustomed to assign guardian spirits. ——*[12424]

[12422] **Burton.** Source page 664, star: "Sacrorum gent. descript. non bene meritos solum, sed & tyrannos pro diis colunt, qui genus humanum horrendum in modum portentosa immanitate divexarunt, &c. fœdas meretrices, &c." "Description of Gentile Rites. They worship as gods not only those who have deserved well, but also tyrants who have tormented the human race dreadfully with monstrous cruelty, and so on; filthy prostitutes, and so on."

[12423] **Editor.** The Dioscuri are Castor and Pollux; Aesculapius is Asclepius, associated with healing. Burton's "or the devil in his likeness" is his intervention in the reported testimony. Stucki's catalogue includes Nero, Domitian and Heliogabalus, now usually called Elagabalus; the exact Stucki passage remains to be located.

[12424] **Editor.** Burton adapts Prudentius, Against Symmachus 2.445–446, replacing the source's list with houses, roofs, baths and shod horses. Equīs soleatis is clear in the scan, and is translated as printed. A genius is a guardian spirit, not a person of exceptional talent.

Original text 1651	Modern English
saith *Prudentius*. *Cuna* for cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema, Pramunda, Hymen, Hymeneus,* for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena menstruarum,* &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as *Minerva* start out of *Jupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities;	So says Prudentius. Cuna for cradles; Diverra for sweeping houses; Nodina for knots; Prema, Pramunda, Hymen and Hymeneus for weddings; Comus, god of good companions; gods of silence and comfort; Hebe, goddess of youth; Mena of menstruation; and so on. Male and female gods of every age, sex and size, bearded and beardless, married and unmarried, begotten or not born at all, but springing, like Minerva, from Jupiter's head. Hesiod counts at least 30,000 gods; Varro, 300 Jupiters. As Jeremiah told them, their gods were as numerous as their cities:[12425]
Quicquid humus, pelagus, cœlum miserabile gignit *Id dixêre deos, colles, freta, flumina, flammas.*	*Whatever earth, sea, heaven brings forth—pitiable indeed—* *They called gods: hills, straits, rivers, flames.*[12426]
What ever heavens, sea and land begat, Hils, seas and rivers, God was this and that.	Whatever heaven, sea and land brought forth, Hills, seas and rivers—this was God, and that.

[12425] **Editor.** Cuna, Diverra, Nodina, Prema, Pramunda, Hymen, Hymeneus and Mena remain as printed. Compare Hesiod, Works and Days 252–255, on thirty thousand divine guardians. Tertullian, Apology 14, attributes three hundred Jupiters, all headless, to Varro in a passage about ridicule of the gods. This supplies a literary parallel, not a census of deities or proof of Burton's immediate source. Jeremiah 2:28 and 11:13 compare the number of gods with cities.

[12426] **Editor.** The couplet adapts Prudentius, Against Symmachus 1.297–298. Burton prints miserabile, "pitiable," where Prudentius has mirabile, "marvellous"; he also adds heaven and changes other wording. The printed reading is retained, tentatively rendered as a parenthetical judgment. Burton's separate English couplet omits flames.

Original text 1651	Modern English
And which was most absurd, they made gods upon such ridiculous occasions; *As children make babies* (so saith [12427]*Morneus*) *their Poets make Gods; & quos adorant in templis, ludunt in Theatris,* as *Lactantius* scoffs.	And, most absurdly, they made gods on such ridiculous grounds. *As children make dolls,* says Mornay, *their poets make gods; "and those whom they worship in temples, they make sport of in theatres,"* as Lactantius scoffs.[12428]
Saturn a man, gelded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son *Jupiter,* as good a God as himself, a wicked lascivious paltry King of *Crete,* of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a barbars chair, *Mars, Adonis, Anchises* whore, is a great she-goddess as well as the rest, as much renowned by their Poets; with many such:	Saturn, a man, castrated himself and ate his own children: a cruel tyrant driven from his kingdom by his son Jupiter, as good a god as he was—a wicked, lecherous, contemptible king of Crete, whose rapes, lusts, murders and villainies would fill more than a whole volume. Venus, a notorious prostitute, as freely available as a barber's chair, the whore of Mars, Adonis and Anchises, is a great goddess like the rest, just as celebrated by their poets; and there are many more like them.[12429]
and these gods so fabulously and foolishly made, *ceremoniis, Hymnis, & Canticis celebrant;* their errors, *luctus & gaudia, amores, iras, nuptias & liberorum procreationes,* ([12430]as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in Hymns, and sing of in their ordinary songs, as it were publishing their villanies.	These gods, so fancifully and foolishly invented, *"they celebrate with ceremonies, hymns and songs"*: their misdeeds, *"sorrows and joys, loves, angers, marriages and the begetting of children,"* as Eusebius rightly censures them. Weddings, merriment and mourning, loves, angers and quarrels they celebrated in hymns and sang about in their ordinary songs, as though publicizing their villainies.[12431]

[12427] **Burton.** Source page 665, first dagger: "Cap.22. de ver. rel. Deos finxerunt eorum Poetæ, ut infantium puppas." "On True Religion, chapter 22. Their poets fashioned gods like children's dolls."

[12428] **Editor.** Babies means dolls. Morneus is Philippe Duplessis-Mornay, also called Mornay below. Burton treats invented gods as toys and theatrical characters. His polemic is retained; the precise Mornay and Lactantius passages remain for collation.

[12429] **Editor.** This is Burton's hostile retelling of myth as the misconduct of human rulers. His claim that Saturn castrated himself is retained, though it differs from the familiar account in which Cronus castrates Uranus. "As common as a barber's chair" is a sexual insult implying indiscriminate availability.

[12430] **Burton.** Source page 665, second dagger: "Procem. lib. Contra philos." "Preface to the book Against the Philosophers."

[12431] **Editor.** Taxeth means censures. The Latin list includes the begetting of children, which Burton does not repeat in his English list; both are retained. The abbreviated Eusebius reference, Against the Philosophers, has not been securely located.

Original text 1651	Modern English
But see more of their originals. When *Romulus* was made away by the sedition of the Senators, to pacifie the people, [12432]*Julius Proculus* gave out that *Romulus* was taken up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*.	But consider further accounts of their origins. When Romulus was killed in the senators' revolt, Julius Proculus, to pacify the people, announced that Jupiter had taken Romulus up into heaven, and that the Romans should therefore worship him as a god for ever afterwards.[12433]
Syrophanes of *Ægypt* had one only son, whom he dearly loved, he erected his statue in his house, which his servants did adorn with crowns and garlands, to pacifie their masters wrath when he was angry; so by little and little he was adored for a god. This did *Semiramis* for her husband *Belus,* and *Adrian* the Emperour by his minion *Antinous*.	Syrophanes of Egypt had an only son whom he dearly loved. He set up the boy's statue in his house, and his servants adorned it with crowns and garlands to soothe their master's anger when he was enraged. Thus, little by little, the son came to be worshipped as a god. Semiramis did the same for her husband Belus, and the emperor Hadrian for his favourite Antinous.[12434]
Flora was a rich harlot in *Rome,* and for that she made the Common-wealth her heir, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddess of flowers, and sacrificed to her amongst the rest.	Flora was a rich prostitute in Rome, and because she made the commonwealth her heir, her birthday was celebrated long afterwards. To make it a more acceptable holy day, they made her goddess of flowers and sacrificed to her among the rest.[12435]

[12432] **Burton.** Source page 665, star: "Livius lib.1. Deus vobis in posterum propitius, Quirites." "Livy, book 1. A god favourable to you hereafter, citizens of Rome."

[12433] **Editor.** Livy 1.16 reports both Romulus's disappearance and a less widely credited rumour that senators killed him, then Proculus Julius's claim to have seen him. Burton presents the murder and political deception more categorically. Apotheosis means elevation to divine status.

[12434] **Editor.** Minion here means a favourite, with an implication of a sexual relationship in the case of Hadrian and Antinous. Burton gathers accounts of memorial statues and deification as explanations of idolatry. His Syrophanes and Semiramis narratives require further source collation.

[12435] **Editor.** Plausible here means acceptable or likely to win public approval. The story of Flora as a wealthy prostitute is a hostile explanation of the Floralia, retained as Burton's reported account rather than adopted as established history.

Original text 1651	Modern English
The matrons of *Rome,* as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his Wars, consecrated a Church *Fortunæ muliebri;* and [12436]*Venus Barbata* had a temple erected, for that somewhat was amiss about hair, and so the rest.	The matrons of Rome, Dionysius of Halicarnassus relates, dedicated a temple to *Women's Fortune* because Coriolanus abandoned his war at their entreaty. And a temple was erected to *Bearded Venus* because something had gone wrong with people's hair; and so with the rest.[12437]
Source page 665–666 The Citizens [12438]of *Alabanda* a small town in *Asia minor,* to curry favor with the *Romans* (who then warred in *Greece* with *Perseus* of *Macedon,* and were formidable to these parts) consecrated a temple to the City of *Rome,* and made her a goddess, with annual games and sacrifices: so a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion.	The citizens of Alabanda, a small town in Asia Minor, wanted to curry favour with the Romans, who were then fighting Perseus of Macedon in Greece and inspired fear in those regions. They dedicated a temple to the city of Rome and made her a goddess, with yearly games and sacrifices. Thus a town of houses was deified: shameful flattery on the one side in offering the honour, and intolerable arrogance on the other in accepting it, on so base and absurd a pretext.[12439]

[12436] **Burton.** Source page 665, l: "Anth. Verdure Imag. deorum." "Antoine du Verdier, Images of the Gods."

[12437] **Editor.** Fortuna muliebris means Women's Fortune; Venus barbata means Bearded Venus. Church is rendered temple in its ancient context. Burton's du Verdier reference and the hair-related foundation story remain to be collated.

[12438] **Burton.** Source page 665, third dagger: "Mulieris candido splendentes amictimine varioque lætantes gestimine, verno florentes conamine, solum sternentes, &c. Apuleius lib.11. de Asino aureo." "Women shining in white clothing and rejoicing in varied movement, flourishing with spring's effort, strewing the ground, and so on. Apuleius, The Golden Ass, book 11."

[12439] **Editor.** The long marginal quotation is attached to "The Citizens" in the print, although it describes a procession rather than Alabanda. Compare Apuleius, Metamorphoses 11.9: his women wear spring wreaths and scatter flowers. Burton's printed Mulieris, amictimine, gestimine and conamine differ from the parallel; the translation follows the apparent sense of his wording, without silently replacing it. Alabanda is a city of Asia Minor; Burton interprets its worship of Rome as political flattery.

Original text 1651	Modern English
Source page 666 *Tully* writes to *Atticus,* that his daughter *Tulliola* might be made a goddess, and adored as *Juno* and *Minerva,* and as well she deserved it. Their Holydays and adorations were all out as ridiculous; those *Lupercals* of *Pan, Florales* of *Flora, Bona dea, Anna Perenna, Saturnals,* &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, [12440]by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith [12441]*Lucian,* and lick bloud like flies that was spilled about the altars.	Cicero writes to Atticus that his daughter Tulliola might be made a goddess and worshipped like Juno and Minerva—and she deserved it just as well. Their holy days and acts of worship were equally ridiculous: Pan's Lupercalia, Flora's Floralia, the festivals of the Good Goddess and Anna Perenna, the Saturnalia, and so on. Consider how they were celebrated: the lewd and wanton gestures, the paltry ceremonies, the bawdy priests; how they hang their noses over the smoke of sacrifices, Lucian says, and like flies lick the blood spilled around the altars.[12442]
Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus eram,* &c. were most absurd, as being their own workmanship; for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt,* they adore work, contemn the workman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii,* had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbes, and in their very mouths laid their excrements.	Their carved idols and gilded images of wood, iron, ivory, silver, brass and stone—*"once I was a tree-trunk,"* and so on—were utterly absurd, since they were their own handiwork. As Seneca observes, *"They worship wooden gods, while despising the craftsmen who made them"*: they adore the work and despise the worker. And as Tertullian continues the argument, *"If people were not favourable to the gods, there would be no gods."* Had it not been for people, they would never have been gods, but still blocks and lifeless statues, in which mice, swallows and other birds built their nests, spiders their webs, and left their droppings in the very mouths.[12443]

[12440] **Burton.** Source page 666, first dagger: "Magna religione quæritur quæ possit adulteria plura numerare. Minut." "With great religious care they seek a woman who can count the greatest number of adulteries. Minucius."

[12441] **Burton.** Source page 666, star: "Lib. de sacrificiis, Fumo inhiantes, & muscarum in morem sanguinem exugentes circum aras effusum." "On Sacrifices. Gaping for smoke, and like flies sucking up the blood poured around the altars."

[12442] **Editor.** Tully is Cicero; Tulliola is his daughter Tullia. Burton's claim concerns the proposed commemoration of her after death; the precise letter remains to be collated. Bald means bare or paltry. Lupercalia, Floralia and Saturnalia are festival names; Bona Dea means the Good Goddess. The marginal charge about adulteries comes from Minucius Felix's anti-pagan polemic, not a neutral description of priesthood.

[12443] **Editor.** "Once I was a tree-trunk" recalls Horace, Satires 1.8.1, where a wooden figure speaks. Lactantius, Divine Institutes 2.2, quotes Seneca on worshippers honouring images while despising their makers. Burton's Tertullian sentence similarly makes the gods dependent on human favour; the precise passage remains to be collated. Stupid means insensible or lifeless here.

Original text 1651	Modern English
Those Images I say were all out as gross, as the shapes in which they did represent them: *Jupiter* with a rams head, *Mercury* a doggs, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and [12444]*Verdurius* of their monstrous formes and ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens, quod è cœlo cecidisse credebant accolæ,* saith *Pausanias*. They formed some like Storks, Apes, Buls, and yet seriously believed;	Those images, I say, were every bit as gross as the shapes in which they represented the gods: Jupiter with a ram's head, Mercury with a dog's, Pan like a goat, Hecate with three heads; one bearded, another beardless. Read more in Carterius and du Verdier about their monstrous forms and ugly pictures. More absurd still, they told people these images had come from heaven, like Minerva's in her temple at Athens, *"which the local people believed had fallen from the sky,"* as Pausanias says. They made some like storks, apes and bulls, yet believed in them in earnest.[12445]
and that which was impious, and abominable, they made their Gods notorious whoremasters, incestious Sodomites, (as commonly they were all, as well as *Jupiter, Mars, Apollo, Mercury, Neptune,* &c.) theeves, slaves, drudges, (for *Apollo* and *Neptune,* made tiles in *Phrygia,*) kept sheep, *Hercules* empty'd stables, *Vulcan* a black-smith, unfit to dwell upon the earth for their villanies, much less in heaven, as [12446]*Mornay* well saith, and yet they gave them out to be such;	And, impiously and abominably, they made their gods notorious whoremongers and incestuous sodomites—as they commonly all were, along with Jupiter, Mars, Apollo, Mercury, Neptune and the rest—thieves, slaves and drudges. Apollo and Neptune made tiles in Phrygia and kept sheep; Hercules cleaned out stables; Vulcan was a blacksmith. Their villainies made them unfit to live on earth, much less in heaven, as Mornay rightly says; yet such were the beings they proclaimed as gods.[12447]

[12444] **Burton.** Source page 666, second dagger: "Imagines Deorum lib. sic inscript." "Images of the Gods: the book is so entitled."

[12445] **Editor.** Burton combines Greek and Roman names with animal-headed representations and uses them as an argument against images. He attributes the fallen-from-heaven image to Pausanias; the passage and the Carterius and du Verdier references require collation. The translation preserves his identifications rather than harmonizing different cult traditions.

[12446] **Burton.** Source page 666, third dagger: "De ver. relig. cap.22. Indigni qui terram calcent, &c." "On True Religion, chapter 22. Unworthy to tread the earth, and so on."

[12447] **Editor.** Sodomites is a condemnatory term in Burton's Christian polemic about sexual conduct. Drudges are servants doing menial labour. His gods' occupations and crimes are presented as reasons they should be unworthy of worship; these are his judgments about myth.

Original text 1651	Modern English
so weak and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus,* as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which [12448]*Minutius* objects) *Si dii, cur plangitis? si mortui, cur adoratis?*	They were so weak and brutish: some whined, lamented and roared, like Isis for her son and Cenocephalus, and all her weeping priests; Mars in Homer was wounded and distressed; Venus ran away crying; and so on. What could be more ridiculous? *"Is it not ridiculous to mourn what you worship, or worship what you mourn?"* Minucius objects. *"If they are gods, why do you mourn them? If they are dead, why do you worship them?"*[12449]
that it is no marvel if [12450]*Lucian,* that adamantine persequutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour.	No wonder Lucian, that unyielding assailant of superstition, and Pliny mocked them and their horrible idolatry as they did; or that Diagoras took an image of Hercules and put it under his pot to boil his soup—Hercules's thirteenth labour, as he called it.[12451]
But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat. Chrysostome advers. Gentil. Arnobius adv. Gentes. L. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius,* &c.	Read more of their follies in Cyprian, the fourth treatise, *On the Variety of Idols;* Chrysostom, *Against the Gentiles;* Arnobius, *Against the Gentiles;* Augustine, *The City of God;* Theodoret, *The Cure of Greek Affections;* Clement of Alexandria, Minucius Felix, Eusebius, Lactantius, Stucki, and others.[12452]

[12448] **Burton.** Source page 666, fourth dagger: "Octaviano." "In the Octavius."

[12449] **Editor.** Cenocephalus means dog-headed; Burton's reference is to an Egyptian divine figure. The questions oppose divine immortality to rituals of mourning. His marginal Octaviano identifies Minucius Felix's Octavius, but the precise wording and its transmission require collation.

[12450] **Burton.** Source page 666, m: "Jupiter Tragœdus, de sacrificiis, & passim alias." "Jupiter the Tragedian, On Sacrifices, and frequently elsewhere."

[12451] **Editor.** Adamantine means unyielding. The thirteenth labour is a joke added to Hercules's customary twelve: even his wooden image is made to work, as cooking fuel. Burton cites Lucian broadly; the precise source for the Diagoras anecdote remains to be located.

[12452] **Editor.** The list groups Christian attacks on pagan worship with later compilations: Cyprian, On the Variety of Idols; Chrysostom and Arnobius, Against the Gentiles; Augustine, The City of God; Theodoret, The Cure of Greek Affections; and the other named writers. Burton's compressed titles and numbering are preserved; individual passages have not all been identified.

Original text 1651	Modern English
Source page 666–667 Lamentable, tragical, and fearful these Symptomes are; that they should be so far forth affrighted with their fictitious Gods, as to spend the goods, lives, fortunes, precious time, best dayes in their honour, to [12453]Sacrifice unto them, to their inestimable loss, such Hecatombes, so many thousand sheep, Oxen, with gilded horns, Goats, as [12454]*Crœsus* King of *Lydia,* [12455]*Marcus Julianus,* surnamed *ob crebras hostias Victimarius, & Tauricremus,* and the rest of the *Roman* Emperours usually did with such labour and cost:	Lamentable, tragic and fearful are these symptoms: that they should be so terrified of their imaginary gods as to spend their goods, lives, fortunes, precious time and best days in their honour; to sacrifice to them, at incalculable loss, such hecatombs, so many thousands of sheep, oxen with gilded horns, and goats. So Croesus, king of Lydia, Marcus Julianus—nicknamed *"the sacrificial slaughterer and bull-burner, for his frequent sacrifices"*—and the other Roman emperors regularly did, at such labour and expense.[12456]

[12453] **Burton.** Source page 667, first star: "666 severall kinds of sacrifices in Egypt Maior reckons up, Tom.2. coll. of which read more in cap.1. of Laurentius Pignorius his Ægypt characters, a cause of which Sanubius gives subcis. lib.3. cap.1." "Major counts 666 different kinds of sacrifices in Egypt, in volume 2 of his collections. Read more in chapter 1 of Lorenzo Pignoria's Egyptian Characters; Sanubius gives a reason for them in the work abbreviated subcis., book 3, chapter 1."

[12454] **Burton.** Source page 667, first dagger: "Herod Clio. Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus." "Herodotus, Clio. He sacrificed three thousand choice cattle at Delphi, together with three choice bowls."

[12455] **Burton.** Source page 667, n: "Superstitiosus Julianus innumeras sine parsimonia pecudes mactavit. Amianus 25. Boves albi. M. Cæsari salutem, si tu viceris perimus; lib.3. Romani observantissimi sunt ceremoniarum, bello præsertim." "The superstitious Julian slaughtered countless animals without restraint. Ammianus, book 25. The white oxen greet Marcus Caesar: if you win, we perish. Book 3. The Romans are most scrupulous in their ceremonies, especially in war."

[12456] **Editor.** A hecatomb literally means a sacrifice of a hundred cattle. Ammianus 25.4.17 criticizes Julian's excessive sacrifices, then compares him with an earlier Marcus Caesar targeted by the white-oxen epigram. Thus the passage distinguishes two rulers; it does not name one "Marcus Julianus." Burton's wording remains in both columns. Victimarius means sacrificial slaughterer; Tauricremus, bull-burner; neither epithet occurs in that passage. Their source, Maior, Sanubius and subcis. remain unresolved.

Original text 1651	Modern English
Source page 667 and not Emperours only and great ones *pro communi bono,* were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in [12457]*Lucians* time, *a heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Buls for their safe return from* Troja *to* Pylus, &c.	Nor was this expense borne only by emperors and great men *"for the public good,"* but by private people for their everyday concerns. Pythagoras offered a hundred oxen on discovering a geometrical proposition. In Lucian's time it was commonplace to sacrifice *a heifer for good health, four oxen for wealth, a hundred for a kingdom, nine bulls for a safe return from* Troy *to* Pylos, and so on.[12458]
Every God almost had a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hog, *Proserpina* a black lamb, *Neptune* a bull, (read more in [12459]*Stukius* at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke.	Almost every god had a particular sacrifice: horses for the Sun, fire for Vulcan, a white hart for Diana, a turtledove for Venus, a pig for Ceres, a black lamb for Proserpina, a bull for Neptune—read more at length in Stucki. Besides these came sheep, cocks, corals and frankincense, to the worshippers' ruin, as though their gods took pleasure in blood or smoke.[12460]

[12457] **Burton.** Source page 667, a: "De sacrificiis: buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a Trojæ reditu, &c." "On Sacrifices: a heifer for good health, four oxen for wealth, a hundred bulls for a safe return from Troy, and so on."

[12458] **Editor.** Burton gives nine bulls in the body but a hundred in the Latin margin for the return from Troy. Both are retained. Lucian, Of Sacrifice 2, has nine for that journey and a hundred for kingship; Burton's marginal excerpt compresses the list inconsistently. The Pythagoras anecdote is retained as an attributed story.

[12459] **Burton.** Source page 667, second star: "De sacris Gentil. & sacrific. Tyg.1596." "On Gentile Rites and Sacrifices. Zürich, 1596."

[12460] **Editor.** Turtle means turtledove, not the reptile; hart means a male deer. Burton's "corals" is retained. This catalogue assigns particular offerings to particular gods; the precise Stucki passage and individual assignments remain to be collated.

Original text 1651	Modern English
And surely ([12461]saith he) *if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurditie and madness, he would burst out a laughing, and pitie their folly.*	*And surely,* he says, *if anyone merely recounted mortal people's follies in their sacrifices, feasts and worship of the gods; their rites and ceremonies; what they think about the gods, their food, houses and arrangements; what prayers and vows they make—if anyone merely observed their absurdity and madness, he would burst out laughing and pity their folly.*[12462]
For what can be more absurd than their ordinary prayers, petitions, [12463]requests, sacrifices, oracles, devotions? of which we have a taste in *Maximus Tyrius serm.1. Plato's Alcibiades Secundus, Persius Sat.2. Juvenal. Sat.10.* there likewise exploded,	For what could be more absurd than their ordinary prayers, petitions, requests, sacrifices, oracles and devotions? We get a taste of them in Maximus of Tyre's discourse 1, Plato's *Second Alcibiades,* Persius's Satire 2 and Juvenal's Satire 10, where they are likewise exposed to ridicule.[12464]
Mactant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti (*Lactantius lib.2. cap.6.*) as if their Gods were an hungrie, a thirst, in the dark, they light candles, offer meat and drink.	*"They slaughter rich, fat victims for a god as though he were hungry, pour out wine as though he were thirsty, and light lamps as though he lived in darkness"*—Lactantius, book 2, chapter 6. As though their gods were hungry, thirsty or in the dark, they light candles and offer food and drink.[12465]

[12461] **Burton.** Source page 667, b: "Enimvero si quis recenseret quæ stulti mortales in festis, sacrificiis, diis adorandis, &c. quæ vota faciant, quid de iis statuant, &c. haud scio an risurus, &c." "Indeed, if someone recounted what foolish mortals do at festivals, sacrifices and the worship of gods, what vows they make and what opinions they hold about them, and so on, I rather think he would laugh, and so on."

[12462] **Editor.** The speaker is Lucian, resumed after the intervening Stucki reference: compare Of Sacrifice 1. Burton's English paraphrase and the separate Latin marginal excerpt remain distinct. The compressed Latin haud scio an is rendered with its idiomatic force, "I rather think."

[12463] **Burton.** Source page 667, second dagger: "Max Tyrius ser.1. Crœsus regum omnium stultissimus de lebete consuluit, alius de numero arenarum, dimensione maris, &c." "Maximus of Tyre, discourse 1. Croesus, the most foolish of all kings, consulted the oracle about a cauldron; another about the number of grains of sand, the measure of the sea, and so on."

[12464] **Editor.** Exploded means rejected or exposed to ridicule. Burton's list concerns the folly of asking gods for ill-chosen benefits or testing their knowledge. Sermon means a philosophical discourse here. The Second Alcibiades is the dialogue traditionally transmitted under Plato's name.

[12465] **Editor.** The passage about fat victims, wine and lights occurs in Lactantius, Divine Institutes 6.2. Burton's reference reverses the book and chapter numbers to 2.6; that reading remains in the original and translation. His Latin quotation and subsequent English explanation are both retained.

Original text 1651	Modern English
And what so base as to reveal their counsels and give oracles *è viscerum sterquiliniis,* out of the bowels and excrementall parts of beasts? *sordidos Deos Varro* truely cals them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestical structures: To the roof of *Apollo Didymeus* Temple, *ad Branchidas,* as [12466]*Strabo* writes, a thousand okes did not suffice.	And what could be more degrading than to reveal their counsels and deliver oracles *"from the dung-heaps of entrails"*—from the bowels and excretory parts of animals? Varro therefore truly calls them *"filthy gods,"* and well he might. I say nothing of their magnificent and sumptuous temples, those majestic structures. A thousand oaks did not suffice for the roof of Apollo Didymeus's temple *"at Branchidae,"* Strabo writes.[12467]
Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus, Jupiter Ammons* Temple in *Afrike,* the *Pantheon* at *Rome,* the *Capitoll,* the *Sarapium* at *Alexandria, Apollos* Temple at *Daphne* in the Suburbs of *Antioch.* The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco,* described by *Acosta* in his *Indian History,* which ecclipses both *Jews* and *Christians.*	Who can describe the glorious splendour and astonishing magnificence, the sumptuous construction of Diana's temple at Ephesus, Jupiter Ammon's in Africa, the Pantheon at Rome, the Capitol, the Serapeum at Alexandria, or Apollo's temple at Daphne in the suburbs of Antioch? Or the great temple at Mexico, so richly adorned and so spacious that 10,000 people could stand in it at once? Or that beautiful pantheon at Cuzco, described by Acosta in his *History of the Indies,* which eclipses both Jews and Christians?[12468]

[12466] **Burton.** Source page 667, third dagger: "Lib.4." "Book 4."

[12467] **Editor.** Divination from entrails supplies Burton's deliberately degrading comparison. Apollo Didymeus is Apollo at Didyma, near Miletus. Strabo 14.1.5 says the huge temple remained roofless because of its size; the thousand oaks are not present in that checked passage. Burton's marginal Book 4 and the additional detail therefore require further collation.

[12468] **Editor.** Burton's catalogue ranges from Mediterranean sanctuaries to Mexico and Cuzco. Jupiter Ammon combines a Greek or Roman identification with the Egyptian god Amun; Sarapium is the temple of Serapis. Capacities and comparative magnificence are Burton's reported claims. Acosta's Natural and Moral History, book 5, is a colonial Christian account whose judgments about Indigenous religions inform Burton's discussion.

Original text 1651	Modern English
There were in old *Jerusalem* as some write, 408 Synagogues; but new *Cairo* reckons up (if [12469]*Radzinilus* may be beleeved) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 fair Churches in the holy Land, but one *Bassa* hath built 400 meskites.	Old Jerusalem had 408 synagogues, some writers say; but new Cairo counts 6,800 mosques, if Radziwiłł is to be believed. Fez has 400, of which fifty are magnificent, like St Paul's in London. Helena built 300 beautiful churches in the Holy Land, but a single pasha has built 400 mosques.[12470]
Source page 667–668 The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans; Riccius* of the *Chineses,* for men and women, fairly built; and more richly endowed some of them, then *Arras* in *Artois, Fulda* in *Germany,* or *Saint Edmunds-Bury* in *England* with us: who can describe those curious and costlie statues, Idols, Images, so frequently mentioned in *Pausanias?*	The Muslims have a thousand monks in a monastery. Acosta says the same of the Americans, and Ricci of the Chinese, with houses for men and women, beautifully built, some more richly endowed than Arras in Artois, Fulda in Germany, or our own Bury St Edmunds in England. Who can describe those elaborate and costly statues, idols and images so often mentioned in Pausanias?[12471]

[12469] **Burton.** Source page 667, third star: "Peregr. Hierosol." "Pilgrimage to Jerusalem."

[12470] **Editor.** The scan reads 408 synagogues, not 40. Meskites means mosques; Fessa is Fez; Bassa means pasha. Radzinilus names the traveller Mikołaj Krzysztof Radziwiłł. The building counts and comparison with the old St Paul's are retained as reported figures, not independently verified totals.

[12471] **Editor.** Burton calls Muslim, American and Chinese religious residents monks, applying a European Christian category across different institutions. Saint Edmunds-Bury is Bury St Edmunds. Curious means skilfully or elaborately made. Riccius refers to Matteo Ricci and the account of the Jesuit mission to China associated with him.

Original text 1651	Modern English
Source page 668 I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. [12472]*Alexander* the son of *Amyntas,* K. of *Macedonia,* sent two statues of pure gold to *Apollo* at *Delphos*. [12473]*Crœsus* king of *Lydia* dedicated an hundreth golden tiles in the same place, with a golden altar: No man came empty-handed to their Shrines.	I pass over their votive gifts, hanging ornaments, other offerings and presents, dedicated daily to these imaginary gods. Alexander, son of Amyntas and king of Macedonia, sent two statues of pure gold to Apollo at Delphi. Croesus, king of Lydia, dedicated a hundred golden tiles there, along with a golden altar. No one came empty-handed to their shrines.[12474]
But these are base offerings in respect; they offered men themselves alive: The *Leucadians,* as *Strabo* writes, sacrificed every yeer a man, *averruncandæ deorum iræ causa,* to pacifie their Gods, *de montis præcipitio dejecerunt,* &c. and they did voluntarily undergo it. The *Decii* did so sacrifice *Diis manibus, Curtius* did leap into the gulf.	But these offerings are paltry by comparison: they offered living people themselves. The Leucadians, Strabo writes, sacrificed a man every year, *"to avert the anger of the gods"*—to pacify their gods. *"They threw him from a mountain precipice,"* and so on; and people underwent it voluntarily. The Decii likewise sacrificed themselves *to the spirits of the dead;* Curtius leapt into the chasm.[12475]

[12472] **Burton.** Source page 668, c: "Solinus."

[12473] **Burton.** Source page 668, d: "Herodotus."

[12474] **Editor.** Donaries are gifts dedicated to a deity; pendants are hanging offerings. The gold gifts to Delphi are attributed to Solinus and Herodotus. Burton's quantities and wording remain; their precise correspondence with the ancient accounts requires collation.

[12475] **Editor.** Strabo 10.2.9 describes the annual casting of a criminal from the Leucadian cliff, with birds attached to lighten the fall and boats below to rescue him. Burton omits these precautions and adds voluntary participation. The Decii are Romans remembered for dedicating themselves to the gods in battle; Diis manibus means to the spirits of the dead. Curtius is the legendary Roman who leapt into a chasm.

Original text 1651	Modern English
Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as *Polybius* relates, (which their Augures, Priests, Vestall Virgins can witness) to be so superstitious, that they would rather lose goods and lives, then omit any ceremonies, or offend their Heathen gods? *Nicias* that generous and valiant captain of the Greeks, overthrew the *Athenian* Navy, by reason of his too much superstition, [12476]because the Augures told him it was ominous to set sail from the haven of *Syracuse* whilest the Moon was ecclipsed, he tarried so long till his enemies besieged him, he and all his army was overthrown.	Were they not all strangely deluded, travelling so far to their oracles and being so cheated by them, in war and peace alike, as Polybius relates—and as their augurs, priests and Vestal Virgins bear witness? So superstitious that they would rather lose their possessions and lives than omit a ceremony or offend their pagan gods! Nicias, that noble and valiant Greek commander, brought the Athenian fleet to ruin through excessive superstition. Because the augurs told him it was an evil omen to sail from Syracuse's harbour during a lunar eclipse, he delayed until his enemies besieged him, and he and his whole army were defeated.[12477]
The [12478]*Parthians* of old were so sottish in this kinde, they would rather lose a victorie, nay lose their own lives, then fight in the night, 'twas against their religion. The *Jewes* would make no resistance on the Sabbath, when *Pompeius* besieged *Jerusalem;* and some Jewish Christians in *Africk,* set upon by the *Gothes,* suffered themselves upon the same occasion to be utterly vanquished.	The ancient Parthians were so foolish in this respect that they would rather lose a victory—indeed, their own lives—than fight at night: it was against their religion. The Jews offered no resistance on the Sabbath when Pompey besieged Jerusalem; and some Jewish Christians in Africa, attacked by the Goths, allowed themselves to be utterly defeated for the same reason.[12479]

[12476] **Burton.** Source page 668, e: "Boterus polit. lib.2. cap.16." "Botero, Politics, book 2, chapter 16."

[12477] **Editor.** Augurs interpret divine signs. Burton uses Nicias's delay at Syracuse to illustrate the military danger of excessive religious scruple. His immediate reference is Botero; the exact passage remains for collation. The translation preserves Burton's causal claim rather than making it the sole historical explanation of the defeat.

[12478] **Burton.** Source page 668, first star: "Plutarch vit. Crassi." "Plutarch, Life of Crassus."

[12479] **Editor.** Burton generalizes about the Parthians and Sabbath observance, collecting military anecdotes into a single argument. Pompeius is Pompey. The episodes in Plutarch and the unspecified account of Jewish Christians in Africa require closer collation before these claims can be treated as historical findings.

Original text 1651	Modern English
The superstition of the *Dibrenses* a bordering town in *Epirus,* besieged by the *Turkes,* is miraculous almost to report. Because a dead dog was flung into the only fountain which the citie had, they would die of thirst all, rather then drink of that [12480]unclean water, and yeeld up the Citie upon any conditions. Though the *Prætor* and chief Citizens began to drink first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the citie.	The superstition of the people of Dibra, a frontier town in Epirus besieged by the Turks, is almost incredible to relate. Because a dead dog had been thrown into the town's only spring, they would all die of thirst rather than drink that unclean water, and would surrender the city on any terms. Although the magistrate and leading citizens drank first and used every reasonable argument, their superstition was such that no words would persuade them: they must all immediately die or surrender the city.[12481]

[12480] **Burton.** Source page 668, second star: "They were of the Greek Church."

[12481] **Editor.** Dibrenses designates the inhabitants of Dibra, which Burton loosely treats as a town-name. His Greek Church note identifies them as eastern Christians. The narrative concerns fear of ritually unclean water during a siege; the translation does not certify that the water was safe. Prætor means the governing magistrate here.

Original text 1651	Modern English
Vix ausum ipse credere (saith [12482]*Barletius*) *tantam superstitionem, vel affirmare levissimam hanc causam tantæ rei vel magis ridiculam, quum non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought no body would beleeve it.	*"I scarcely dared believe such superstition myself,"* says Barleti, *"or assert so trivial—or rather ridiculous—a cause for so great an event, since I do not doubt it will provoke laughter rather than astonishment in posterity."* The story was too ridiculous: he was ashamed to report it, because he thought no one would believe it.[12483]
It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the *Indies* and those bordering parts: [12484]in what feral shapes the [12485]Divel is adored, *ne quid mali intentent,* as they say: for in the mountains betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certain kind of people called *Coordes* coming of the race of the ancient *Parthians,* who worship the Divel, and alledge this reason in so doing; God is a good man and will do no harm, but the divel is bad and must be pleased, lest he hurt them.	It is astonishing to relate the strange effects this idolatry and superstition have produced in recent years in the Indies and neighbouring regions: in what savage shapes the Devil is worshipped, *"lest they threaten some harm,"* as they say. For in the mountains between Alexandretta and Aleppo there now lives a people called Kurds, descended from the ancient Parthians, who worship the Devil and give this reason for doing so: God is a good man and will do no harm, but the Devil is bad and must be appeased lest he hurt them.[12486]

[12482] **Burton.** Source page 668, third star: "Lib.5. de gestis Scanderbegi." "On the Deeds of Scanderbeg, book 5."

[12483] **Editor.** Barletius is Marin Barleti, author of a history of Scanderbeg. The Latin expresses the narrator's reluctance to credit or report such a slight and ridiculous cause for a major event. Burton's following English explanation is a looser restatement; both remain. The exact edition and passage are uncollated.

[12484] **Burton.** Source page 668, p: "In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius." "In the temples enormous monstrous idols are seen, made of marble, wood, clay, and so on. Ricci."

[12485] **Burton.** Source page 668, dagger: "Deum enim placare non est opus, quia non nocet; sed dæmonem sacrificiis placant, &c." "For there is no need to appease God, because he does no harm; but they appease the demon with sacrifices, and so on."

[12486] **Editor.** Coordes is an early modern form of Kurds; Scanderone is Alexandretta, now İskenderun. Burton's assertions of Parthian descent and devil-worship are hostile outsider claims, not reliable descriptions of a whole people. His text moves rapidly among the Indies, China and the eastern Mediterranean; the referents of "they" should not be made more definite than he makes them.

Original text 1651	Modern English
Source page 668–669 It is wonderful to tell how the divel deludes them, how he terrifies them, how they offer men, and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnons Iphigenia,* &c.	It is extraordinary to tell how the Devil deceives and terrifies them, how they sacrifice men and women to him, a hundred at a time, as people once offered infants to Saturn in Crete—the finest children, like Agamemnon's Iphigenia, and so on.[12487]
Source page 669 At [12488]*Mexico,* when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus extracta,* the hearts of men yet living, 20000 in a year (*Acosta lib.5. cap.20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both sexes:	At Mexico, when the Spaniards first conquered them, they daily sacrificed *"living human hearts torn from living bodies"*—the hearts of people still alive: 20,000 a year, according to Acosta, book 5, chapter 20, to their idols made of flour and human blood, and every year six thousand children of both sexes.[12489]
And as prodigious to relate [12490]how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleeve.	Equally monstrous to relate is how they bury wives with their dead husbands: fearful to report, and harder still to believe.[12491]

[12487] **Editor.** Iphigenia is Agamemnon's daughter, offered as a sacrifice in Greek myth. Burton connects ancient stories to reports about other peoples by treating them as instances of the same demonic deception. The numerical and ethnographic claims remain attributed to this argument.

[12488] **Burton.** Source page 669, q: "Fer. Cortesius." "Fernando Cortés."

[12489] **Editor.** The scan gives Acosta 5.20 and 20,000 in a year. Acosta 5.20 distinguishes accounts of Peruvian child sacrifice from his knowledge of Mexican practice; 5.21 gives a report of more than 20,000 victims in different places, without Burton's annual framing. Neither confirms the further figure of 6,000 children here. The Cortés citation requires collation. Flower means flour; the paste idol in Acosta 5.20 uses grain and honey, so Burton's blood also needs separate verification.

[12490] **Burton.** Source page 669, r: "M. Polus. Lod. Vertomannus navig. lib.6. cap.9. P. Martyr. Ocean. dec." "Marco Polo. Ludovico di Varthema, Travels, book 6, chapter 9. Peter Martyr, Decades of the Ocean."

[12491] **Editor.** The margin collects travellers and colonial historians with different geographical subjects. Burton moves from Mexico to accounts of wives dying with husbands; this transition must not be read as locating all the customs in Mexico. The precise Polo, Varthema and Peter Martyr passages remain to be identified.

Original text 1651	Modern English
[12492]*Nam certamen habent lethi quæ viva sequatur* *Conjugium, pudor est non licuisse mori,*	*For they compete for death—to follow their husband while still alive;* *It is a disgrace not to have been allowed to die.*[12493]
and burn them alive, best goods, servants, horses, when a grandie dies, [12494]12000 at once amongst the *Tartars,* when a great *Cham* departs, or an Emperor in *America:*	And they burn them alive, together with the finest possessions, servants and horses, when a great person dies: 12,000 at once among the Tartars when a great khan dies, or an emperor in America.[12495]
how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans,* with immoderate fastings, [12496]as the *Bannians* about *Surat,* they of *China,* that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their Idols 24 hours together, without any intermission, biting of their tongues when they have done, for devotions sake.	And how they torment themselves with excessive fasting, abstaining from everything that has life, like the ancient Pythagoreans: the Banians around Surat, for example, and people in China who, for superstition's sake, never eat meat or fish throughout their lives, never marry, but live in deserts and remote places. Some pray to their idols for twenty-four hours without interruption, biting off their tongues when they have finished, out of devotion.[12497]

[12492] **Burton.** Source page 669, dagger: "Propertius lib.3. eleg.12." "Propertius, book 3, elegy 12."

[12493] **Editor.** The couplet corresponds to Propertius 3.13.19–20 in the checked text; Burton cites 3.12 and begins Nam where that text has et. Conjugium stands for the husband. The lines describe wives competing to follow a dead husband in death; their literary presentation is not an endorsement by this edition.

[12494] **Burton.** Source page 669, s: "Matthæus à Michou." "Matthias of Miechów."

[12495] **Editor.** The scan reads 12,000, not 11,000. Cham means khan; grandie means a person of high rank. Burton's huge number and his reference to Matthias of Miechów are retained but remain unverified.

[12496] **Burton.** Source page 669, t: "Epist. Jesuit. ann.1549 à Xaverio & sociis. Idemque Riccius expedit. ad Sinas l.1. per totum Jejunatores apud eos toto die carnibus abstinent & piscibus ob religionem, nocte & die Idola colentes; nusquam egredientes." "Jesuit letters of 1549 from Xavier and his companions. Ricci says the same throughout book 1 of the Expedition to China. Their ascetics abstain all day from meat and fish for religious reasons, worshipping idols night and day and never going out."

[12497] **Editor.** Bannians is Burton's broad designation for Indian communities associated here with Surat and abstention from animal food. By-places means remote places. He groups vegetarianism, celibacy, seclusion and bodily injury within one polemical account; the different peoples and practices should not be treated as interchangeable. The Jesuit and Ricci references require detailed collation.

Original text 1651	Modern English
Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) [12498]that many thousands voluntarily break their own necks, as *Cleombrotus Amborciatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another strangleth himself; and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant.	Others are driven to such madness by their superstitious priests, who tell them these empty stories of immortality and the joys of heaven in the life to come, that many thousands voluntarily break their own necks. Like the hearers of Cleombrotus of Ambracia in ancient times, they throw themselves from heights to share in that unspeakable happiness in the other world. One poisons himself, another strangles himself; and the king of China, deceived by this empty hope, would have done the same had his servant not restrained him.[12499]
But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with [12500]*Possevinus, Religio facit asperos mites, homines è feris; superstitio ex hominibus feras,* Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better then dizards;	But who can adequately recount their many superstitions, vexations, follies and torments? I may conclude with Possevino: *"Religion makes the rough gentle, human beings out of beasts; superstition makes beasts out of human beings."* Religion civilizes wild beasts; superstition makes wise people beasts and fools. Even the most sensible, if they give way to it, are no better than fools.[12501]

[12498] **Burton.** Source page 669, u: "Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hac insania, et præpostero immortalitatis studio laborant, & misere pereunt: rex ipse clam venenum hausisset, nisi à servo fuisset detentus." "The highest magistrates aspire to immortality through death, and so on. Many people suffer from this madness and this perverse pursuit of immortality, and perish miserably: the king himself would secretly have drunk poison if he had not been restrained by a servant."

[12499] **Editor.** Burton's "Cleombrotus Amborciatus Auditors" appears to combine two stories. Cicero, Tusculan Disputations 1.83–84, juxtaposes Hegesias, whose lectures reportedly prompted listeners' suicides, and the Ambraciot who died after reading Plato, named Theombrotus in the Latin text consulted. Augustine, City of God 1.22, calls the latter Cleombrotus and gives no audience. The apparent conflation and Burton's intermediary remain unproved; "the hearers of Cleombrotus" is retained. The unnamed Chinese ruler and Ricci report remain unverified.

[12500] **Burton.** Source page 669, x: "Cantione in lib.10. Bonini de repub. fol.111." "In a song in book 10 of Bonini's On the Commonwealth, folio 111."

[12501] **Editor.** Dizards are fools. Possevinus is Antonio Possevino; the marginal wording cites a song in Bonini's On the Commonwealth, but the exact bibliographical relationship and locus remain unresolved. Burton distinguishes religion, which humanizes, from superstition, which dehumanizes.

Original text 1651	Modern English
nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus,* that's the drift of religion to make us like him whom we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium dæmonia,* [12502]but to become divels themselves?	More than that, if Plotinus's saying is true, *"The sole aim of religion is that we should become like the one we worship"*—if religion's purpose is to make us like him whom we worship—what will idolaters come to but to degenerate into blocks and stones? What will those who worship these pagan gods become—for *"the gods of the nations are demons"*—but devils themselves?[12503]
'Tis therefore *exitiosus error, & maximè periculosus,* a most perilous and dangerous error of all others, as [12504]*Plutarch* holds, *turbulenta passio hominem consternans,* a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, [12505]*Pliny* calls it, *morte non finitur,* death takes away life, but not superstition. Impious and ignorant are far more happy then they which are superstitious, no torture like to it, none so continuate, so generall, so destructive, so violent.	It is therefore *"a ruinous and supremely dangerous error,"* the most perilous and dangerous of all errors, as Plutarch holds: *"a turbulent passion that strikes a person with terror,"* a pestilent, distressing passion that utterly ruins people. Unhappy superstition, Pliny calls it, *"does not end with death"*: death takes away life, but not superstition. The impious and ignorant are far happier than the superstitious. No torment equals it: none is so unremitting, so widespread, so destructive, so violent.[12506]

[12502] **Burton.** Source page 669, star: "Quin ipsius diaboli ut nequitiam referant." "Indeed, so that they reproduce the wickedness of the Devil himself."

[12503] **Editor.** The maxim attributed to Plotinus presents worship as an imitation of its object; its precise source remains unlocated. "The gods of the nations are demons" follows the Latin wording of Psalm 95:5 in the Vulgate, corresponding to Psalm 96:5 in common modern numbering. Burton turns this theological premise into a claim that worshippers become like what they worship.

[12504] **Burton.** Source page 669, y: "Lib. de superstit." "On Superstition."

[12505] **Burton.** Source page 669, z: "Hominibus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ finem." "For people, death is the end of life, but not of superstition; superstition extends its boundaries beyond life's end."

[12506] **Editor.** Compare Plutarch, On Superstition, especially section 4, where religious fear continues beyond death. Burton names Pliny in the body, but the thought and the marginal Latin paraphrase correspond to that Plutarch passage; the attribution is preserved and the discrepancy flagged. His closing absolutes express his diagnosis of superstition, not a modern clinical definition.

Original text 1651	Modern English
In this superstitious row, *Jewes* for antiquitie may go next to *Gentiles;* what of old they have done, what Idolatries they have committed in their groves and high places? what their *Pharisees, Sadduces, Scribes, Essei,* and such sectaries have maintained, I will not so much as mention:	In this superstitious line, Jews may follow the Gentiles in order of antiquity. What they did in ancient times, what idolatries they committed in their groves and high places, what their Pharisees, Sadducees, scribes, Essenes and similar sects maintained—I will not even mention.[12507]
Source page 670 for the present, I presume no nation under heaven can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peevish, tyring themselves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleeve, will think they be scarce rational creatures;	As for the present, I believe no nation under heaven can be more foolish, ignorant, blind, superstitious, wilful, obstinate and perverse, wearing themselves out with pointless ceremonies. Anyone who reads their rabbis' ridiculous commentaries, their strange interpretations of Scripture, their absurd ceremonies, fables and childish tales, which they firmly believe, will think them scarcely rational creatures.[12508]
their foolish [12509]customes, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c.	Their foolish customs when they rise in the morning, the way they prepare themselves for prayer and meals, their superstitious washings, and how they prepare for their Sabbath and other festivals, weddings, burials, and so on.[12510]

[12507] **Editor.** Row means a line or sequence. Essei are Essenes. Burton moves from pagan religion to Judaism using the vocabulary of Christian anti-Jewish polemic; the denunciations that follow are his judgments, not neutral descriptions of Jewish people or belief.

[12508] **Editor.** Sottish means foolish or stupid, and peevish here means perverse. The sweeping assertion about an entire people is preserved as part of Burton's historical argument; it is not substantiated by the literary examples he supplies.

[12509] **Burton.** Source page 670, a: "Buxtorfius Synagog. Jud. c.4. Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventum emittas, &c. Id. c.5. & seq. cap.36." "Buxtorf, The Jewish Synagogue, chapter 4. During prayer let no one touch lice or a flea, or release wind through the lower throat, and so on. The same work, chapter 5 and following; chapter 36."

[12510] **Editor.** The margin cites Johannes Buxtorf's Christian account of Jewish practice. Its lower throat is a coarse euphemism for the anus. The exact Buxtorf passages remain to be collated; Burton's presentation treats ritual observance itself as evidence of folly.

Original text 1651	Modern English
Last of all, the expectation of their *Messias,* and those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the *Gentiles,* and overcome them by new diseases; how *Michael* the Archangel shall sound his trumpet, how he shall gather all the scattered *Jewes* into the holy Land, and there make them a great banquet, [12511]*Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adams cellar ever since.*	Lastly, their expectation of the Messiah, and the fictions, miracles and empty splendour that will attend him: how he will terrify the Gentiles and overcome them with new diseases; how the archangel Michael will sound his trumpet; how he will gather all the scattered Jews into the Holy Land and prepare a great banquet for them, *containing all the birds, beasts and fish that God ever made, and a cup of wine grown in Paradise and kept in Adam's cellar ever since.*[12512]
At the first course shall be served in that great Oxe in *Job* 4.10. *that every day feeds on a thousand hils, Psal.* 50.10. that great *Leviathan,* and a great bird, that laid an egge so big, [12513]*that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 villages:*	The first course will include that great ox in Job 4:10, *which feeds every day on a thousand hills, Psalm 50:10,* the great Leviathan, and a great bird that laid an egg so large *that, accidentally falling from its nest, it knocked down three hundred tall cedars, then broke and flooded one hundred and sixty villages.*[12514]

[12511] **Burton.** Source page 670, b: "Illic omnia animalia, pisces, aves, quos Deus unquam creavit mactabuntur, & vinum generosum, &c." "There all the animals, fish and birds that God ever created will be slaughtered, and there will be fine wine, and so on."

[12512] **Editor.** Messias means Messiah. Burton presents a collection of eschatological stories as a single uniform belief. The immediate channel is the hostile account cited in the preceding margin; these details have not all been traced to their underlying rabbinic texts.

[12513] **Burton.** Source page 670, c: "Cujus lapsu cedri altissimi 300 dejecti sunt, quumque è lapsu ovum fuerat confractum, pagi 160 inde submersi, & alluvione inundati." "At its fall three hundred very tall cedars were brought down; and when the egg broke in falling, one hundred and sixty villages were submerged and flooded by the deluge."

[12514] **Editor.** The scan reads Job 4.10; the intended beast is apparently Behemoth in Job 40, not the lions of Job 4:10. Buxtorf's Jewish Synagogue, English translation (1657), chapter 36, p. 327, gives three hundred cedars and sixty villages, against Burton's 160. Bekhorot 57b:5 likewise gives sixty cities and explains the egg's being cast away. This later translation does not identify Burton's edition. These are narrative traditions, not a zoological report.

Original text 1651	Modern English
This bird stood up to the knees in the Sea, and the sea was so deep, that a hatchet could not fall to the bottom in seaven years: Of their *Messias* [12515]wives and children; *Adam* and *Eve,* &c.	This bird stood knee-deep in the sea, yet the sea was so deep that a hatchet could not reach the bottom in seven years. Then there are accounts of their Messiah's wives and children; of Adam and Eve, and so on.[12516]
and that one stupend fiction amongst the rest: When a *Roman* Prince asked of *Rabbi Jehosua ben Hanania,* why the *Jewes* God was compared to a Lion; he made answer, he compared himself to no ordinary lion, but to one in the wood *Ela,* which when he desired to see, the Rabbin pray'd to God he might, and forthwith the Lyon set forward;	And among the rest there is that one astonishing fiction: when a Roman prince asked Rabbi Joshua ben Hananiah why the Jews' God was compared to a lion, the rabbi answered that he compared himself to no ordinary lion, but to one in the forest of Ela. When the prince wished to see it, the rabbi prayed to God that he might, and the lion immediately set out.[12517]
[12518]*But when he was 400 miles from Rome, he so roared that all the great-bellied women in Rome made aborts, the citie walls fell down, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lyon went back.*	*But when it was four hundred miles from Rome, it roared so loudly that all the pregnant women in Rome miscarried and the city walls collapsed. When it came a hundred miles nearer and roared a second time, their teeth fell from their mouths, the emperor himself fell down dead, and so the lion went back.*[12519]

[12515] **Burton.** Source page 670, d: "Every King of the world shall send him one of his daughters to be his wife, because it is written Ps.45.10. Kings daughters shal attend on him, &c."

[12516] **Editor.** Bava Batra 73b contains the separate story of a bird in water and an axe falling for seven years; Burton joins it to the egg story. His margin's Psalm 45:10 corresponds to the royal daughters in 45:9 in common English numbering. Burton's inference about wives is part of the report, not the psalm's wording.

[12517] **Editor.** The parallel is Chullin 59b:9–10, a dialogue between an emperor and Rabbi Yehoshua ben Hananya about the lion of Bei Ila'ei. Burton's Ela is retained. The tale dramatizes the limits of imperial power through an impossible encounter.

[12518] **Burton.** Source page 670, e: "Quum quadringentis adhuc milliaribus ab imperatore Leo hic abesset, tam fortiter rugiebat, ut mulieres Romanæ abortierint omnes, murique &c." "When this lion was still four hundred miles from the emperor, it roared so loudly that all the Roman women miscarried, and the walls, and so on."

[12519] **Editor.** In Chullin 59b:10 the distances are parasangs, and the emperor falls from his throne and then asks the rabbi to send the lion away; he does not die. Burton's miles and death remain in the translation, with the discrepancies recorded here.

Original text 1651	Modern English
With an infinite number of such lies and forgeries, which they verily beleeve, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their souls with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.	With countless such lies and fabrications, which they truly believe, they feed themselves on empty hope. Meanwhile no persuasion will turn them aside: they continually torment their souls with a host of idle ceremonies, live like slaves and wanderers, and will neither accept relief nor be reconciled.[12520]
Mahometans are a compound of *Gentiles, Jewes,* and *Christians,* and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it self a gallimaufrie of lyes, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clownes.	Muslims are a mixture of Gentiles, Jews and Christians, and so absurd in their ceremonies that they seem to have taken the most foolish elements from each. Their superstitious law is full of idle fables; their Quran itself is a jumble of lies, tales, ceremonies, traditions and precepts stolen from other sects and heaped together in confusion to deceive a crowd of ignorant, barbarous rustics.[12521]
As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha,* the Moon came down from heaven to visit him, [12522]how God sent for him, spake to him, &c. with a company of stupend figments of the angels, sun, moon, and stars, &c.	For example, how birds, beasts and stones greeted Muhammad when he came from Mecca, how the moon came down from heaven to visit him, how God sent for him and spoke to him, and a host of astonishing inventions about angels, the sun, moon and stars, and so on.[12523]

[12520] **Editor.** Crucifie is a figurative intensification of torment. Burton's language of reconciliation assumes a Christian standard of religious truth. His hostile generalizations should be distinguished from the rabbinic stories he has reshaped.

[12521] **Editor.** Mahometans is Burton's term for Muslims, Alcoran for the Quran, and gallimaufrie for a miscellaneous stew or jumble. His account is explicitly hostile. In what follows he mixes Quranic material with stories and practices reported by European intermediaries.

[12522] **Burton.** Source page 670, f: "Strozius Cicogna omnif. mag. lib.1. c.1. putida multa recenset ex Alcorano, de cœlo, stellis, Angelis, Lonicerus c.21,22 l.1." "Strozzi Cicogna, Universal Magic, book 1, chapter 1, recounts many contemptible things from the Quran about heaven, stars and angels. Lonicer, book 1, chapters 21 and 22."

[12523] **Editor.** The margin points to Strozzi Cicogna and Philipp Lonicer. Burton does not distinguish the Quran from later narrative traditions or from hostile European retellings. The precise passages in those compilations remain uncollated.

Original text 1651	Modern English
Source page 670–671 Of the day of judgement, and three sounds to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate,* and *pecorinis hominibus scriptum, bestialis beatitudo,* is so ridiculous, that *Virgil, Dantes, Lucian,* nor any Poet can be more fabulous.	Their account of the Day of Judgment, with three trumpet blasts to prepare for it and its duration of fifty thousand years; of Paradise, consisting wholly in *"the pleasure of intercourse and eating,"* and *"written for brutish people, a beastlike blessedness"*—is so ridiculous that Virgil, Dante, Lucian or any poet could invent nothing more fabulous.[12524]
Source page 671 Their rites and ceremonies are most vain and superstitious, wine and swines flesh are utterly forbidden by their law, [12525]they must pray five times a day; and still towards the South, wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists,	Their rites and ceremonies are utterly vain and superstitious. Their law absolutely forbids wine and pork; they must pray five times a day, always towards the south, and wash their whole bodies before and afterwards, with many similar observances. In fasting, vows, religious orders and pilgrimages they far surpass any Papists.[12526]
[12527]they fast a month together many times, and must not eat a bit till Sun be set. Their *Kalenders, Dervises,* and *Torlachers,* &c. are more [12528]abstemious some of them, than *Carthusians, Franciscans, Anachorites* forsake all, live solitary, fare hard, go naked, &c.	They often fast for a month together and must not eat a morsel until sunset. Their Qalandars, dervishes and Torlachers, and so on, are in some cases more abstemious than Carthusians, Franciscans and anchorites: they give up everything, live alone, eat sparingly and go naked.[12529]

[12524] **Editor.** Quran 70:4 mentions a day measured at fifty thousand years. Burton adds other traditions and his own derogatory reduction of paradise to bodily pleasure. The Latin judgment has no separately identified speaker in this passage. Fabulous means belonging to fable, not excellent.

[12525] **Burton.** Source page 671, g: "Quinquies in die orare Turcæ tenentur ad meridiem. Bredenbachius cap.5." "The Turks are required to pray five times a day towards the south. Bredenbach, chapter 5."

[12526] **Editor.** Still means always. The southward direction is Burton's generalization: Quran 2:144 directs worshippers towards the Sacred Mosque in Mecca, so the direction depends on location. Papists is his disparaging name for Roman Catholics. The blanket statement about whole-body washing is also his report.

[12527] **Burton.** Source page 671, h: "In quolibet anno mensem integrum jejunant interdiu, nec comedentes nec bibentes, &c." "In every year they fast by day for a whole month, neither eating nor drinking, and so on."

[12528] **Burton.** Source page 671, i: "Nullis unquam multi per totam ætatem carnibus vescuntur. Leo Afer." "Many never eat any meat throughout their lives. Leo Africanus."

[12529] **Editor.** The margin specifies a daytime fast for one month each year; compare the Ramadan fast in Quran 2:185. Burton groups different Muslim ascetic communities under travel writers' names. Torlachers is retained as a historical designation; the Christian orders provide his comparison.

Original text 1651	Modern English
[12530]Their pilgrimages are as far as to the River [12531]*Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves, for that river as they hold hath a soveraign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the *Indies; Maximus gentium omnium confluxus est,* and infinite numbers yearly resort to it.	They make pilgrimages as far as the River Ganges —as the Gentiles of those regions also do—to wash themselves. They hold that the river has a supreme power to cleanse them of all sins, and that no one can be saved without washing in it. For this reason they come from near and far throughout India: *"there is a vast gathering of people of every nation,"* and countless numbers visit it every year.[12532]
Others go as far as *Mecha* to *Mahomets* Tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Divel, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate:	Others go as far as Mecca to Muhammad's tomb, a journey both miraculous and meritorious. Their ceremonies of throwing stones to stone the Devil, of eating a camel at Cairo on the way, their fasts, their running until they sweat, their long prayers, Muhammad's temple and tomb and how it was built—these would take a whole volume to describe.[12533]

[12530] **Burton.** Source page 671, k: "Lonicerus to.1. cap.17.18." "Lonicer, volume 1, chapters 17 and 18."

[12531] **Burton.** Source page 671, dagger: "Gotardus Arthus ca.33. hist. orient. Indiæ: opinio est expiatorium esse Gangem; & nec mundum ab omni peccato nec salvum fieri posse, qui non hoc flumine se abluat: quam ob causam ex tota India, &c." "Gotthard Arthus, History of the East Indies, chapter 33: the belief is that the Ganges purifies, and that whoever does not wash in this river can neither be cleansed of every sin nor be saved; for this reason, from all India, and so on."

[12532] **Editor.** Burton places Ganges bathing within his discussion of Muslims, while also naming local Gentiles. The Arthus margin reports an Indian belief without identifying Muslims; the transition merges religious communities and cannot be taken as a dependable account of Islamic pilgrimage.

[12533] **Editor.** Burton confuses Mecca, the destination of the hajj, with Medina, where Muhammad's tomb is located. Purchas's Pilgrimage, fourth edition (1626), III.6, p. 271, distinguishes the journey to Medina and rejects the magnetic-coffin story at Mecca. Its p. 267 reports self-blinding without establishing that it occurred. These European accounts require separate evaluation; Burton's chapter references, including the restored 5 below, still need matching to his edition.

Original text 1651	Modern English
and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, [12534]*that they never after see any prophane thing, bite out their tongues,* &c. They look for their Prophet *Mahomet* as *Jewes* do for their *Messias*.	For the trouble they take in this holy pilgrimage, all their sins are forgiven and they are regarded as saints. Several of them, when they return, put out their eyes with hot bricks *so that they may never again see anything profane, and bite out their tongues,* and so on. They look for their prophet Muhammad as Jews do for their Messiah.[12535]
Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom.* 1. from the tenth to the 24. chapter. *Bredenbachius cap.* 4.5.6. *Leo Afer lib.* 1. *Busbequius, Sabellicus, Purchas lib.* 3. *cap.* 3. & 4. 5. *Theodorus Bibliander,* &c. Many foolish ceremonies you shall finde in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the lest circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can hardly be forgiven.	Read more about their customs, rites and ceremonies in Lonicer's *Turkish History,* volume 1, chapters 10–24; Bredenbach, chapters 4–6; Leo Africanus, book 1; Busbecq; Sabellicus; Purchas, book 3, chapters 3, 4 and 5; Theodor Bibliander; and others. You will find many foolish ceremonies among them. Most lamentably, the people are generally so scrupulous in observing them that, if the smallest detail is omitted, they think they will be damned: it is an unforgivable offence and can scarcely be pardoned.[12536]

[12534] **Burton.** Source page 671, l: "Quia nil volunt deinceps videre." "Because they wish to see nothing afterwards."

[12535] **Editor.** These sensational claims about mutilation and the expected return of Muhammad are reproduced as Burton's statements, not confirmed religious practices or doctrines. His short Latin margin says only that they wish to see nothing afterwards; the body adds the qualification about profane sights.

[12536] **Editor.** Curious means scrupulous or excessively exact. Burton's list combines travel narratives, histories and religious compilations; naming them does not independently verify every preceding anecdote. His apparent contradiction between unforgivable and scarcely pardoned is preserved.

Original text 1651	Modern English
I kept in my house amongst my followers (saith *Busbequius* sometimes the Turkes Orator in *Constantinople*) a Turkey boy that by chance did eat shell-fish, a meat forbidden by their law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and [12537]grieve many dayes after, torment himself for his fowl offence.	"I kept in my house among my attendants," says Busbecq, formerly the Turkish ambassador in Constantinople, "a Turkish boy who happened to eat shellfish, food forbidden by their law. The next day, when he learned what he had done, he was not merely sick and vomiting but deeply distressed. He wept and grieved for many days afterwards, tormenting himself over his foul offence."[12538]
Another Turke being to drink a cup of wine in his Cellar, first made a huge noise and filthy faces, [12539]*to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit*. With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.	Another Turk, about to drink a cup of wine in his cellar, first made a tremendous noise and grotesque faces *to warn his soul, he said, not to share the guilt of the foul deed he was about to commit*. Such trifles keep people in fear and so cowed that they dare not resist or infringe the smallest detail of their law, because their conscience is misled by superstition. No human decree or force of arms could otherwise have imposed such obedience.[12540]

[12537] **Burton.** Source page 671, m: "Nullum se conflictandi finem facit." "He puts no end to his self-torment."

[12538] **Editor.** Busbecq served Ferdinand as ambassador to the Ottoman court, not as the Turks' ambassador. More substantially, Turkish Letter I describes a boy of the Greek Church tricked into eating snails. Burton changes his religious identity and food. Both changes are retained in the body; they materially alter the example.

[12539] **Burton.** Source page 671, n: "Ut in aliquem angulum se reciperet, ne reus fieret ejus delicti quod ipse erat admissurus." "So that it might withdraw into some corner and not become guilty of the offence he himself was about to commit."

[12540] **Editor.** Busbecq, Turkish Letter I, reports an old man shouting before drinking, with the explanation that he warned his soul to withdraw or leave his body. Burton's cellar and facial grimaces are absent from the checked passage. Fact means deed; toyes means trifles.

Original text 1651	Modern English
Source page 671–672 In the last place are *Pseudo-Christians,* in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S. *Benedict* once saw in a vision, one divel in the market place, but ten in a Monastery, because there was more work; in populous Cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one divel could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt on silly Monk.	Last come false Christians. In describing their superstitious symptoms, a mixture of all the others, I may repeat what St Benedict once saw in a vision: one devil in the marketplace, but ten in a monastery, because there was more work there. In populous cities, people would swear, perjure themselves, lie, falsify and deceive readily enough on their own: one devil could ensnare a thousand. But in their religious houses a thousand devils could scarcely tempt one simple monk.[12541]
Source page 672 All the principal Divels I think busie themselves in subverting *Christians; Jewes, Gentiles,* and *Mahometans* are *extra caulem,* out of the fold, and need no such attendance, they make no resistance, [12542]*eos enim pulsare negligit, quos quieto jure possidere se sentit,* they are his own already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome.	I think all the chief devils busy themselves undermining Christians. Jews, Gentiles and Muslims are *"outside the fold,"* out of the fold, and need no such attention: they offer no resistance, *"for he neglects to assail those whom he feels he possesses by undisputed right"*; they are his own already. But Christians have the shield of faith and sword of the Spirit with which to resist, and must endure a heavy bombardment before they can be overcome.[12543]

[12541] **Editor.** Pseudo-Christians means false Christians. Silly here means simple or innocent; on is the printed form of one. The attribution of the vision to Benedict remains unlocated. Burton initially contrasts monastic resistance with ordinary wrongdoing before turning to attacks on Christian institutions.

[12542] **Burton.** Source page 672, star: "Gregor. Hom." "Gregory, Homilies."

[12543] **Editor.** Burton's assertion that non-Christians belong to the Devil is a confessional claim. The printed extra caulem is retained, although the intended idiom is extra caulam, outside the sheepfold. The armour echoes Ephesians 6:16–17. The Gregory homily is not specified and remains unlocated.

Original text 1651	Modern English
That the Divel is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himself now sits and playes his prize. This mystery of iniquity began to work even in the Apostles time, many Antichrists and Hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens minds, to seduce and captivate their souls.	That the Devil is busiest among us who belong to the true Church is evident from the various forms of opposition, heresies and schisms he has raised in every age to overthrow it, especially in the Church of Rome, where Antichrist himself now sits and displays his skill. This mystery of iniquity began to work even in the apostles' time. Many antichrists and heretics were abroad; many have arisen since, many are present now, and there will be more until the world's end, to derange people's minds and seduce and enslave their souls.[12544]
Their symptomes I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects:	I know no better way to describe their symptoms than by dividing them into those who lead and those who are led. The leaders are heretics, schismatics, false prophets, impostors and their ministers. They have some symptoms in common and others peculiar to themselves. The common ones are madness, folly, pride, insolence, arrogance, affected singularity, perversity, obstinacy, shamelessness, and scorn and contempt for every other sect:[12545]
Nullius addicti jurare in verba magistri;	*Bound to swear allegiance to no master's words;*[12546]

[12544] **Editor.** Plays his prize evokes a public display of fighting skill. Mystery of iniquity echoes 2 Thessalonians 2:7; many antichrists recalls 1 John 2:18. Burton identifies the true Church with his own religious position and applies the Protestant charge of Antichrist to Rome.

[12545] **Editor.** Singularity is the insistence on being different from others. Burton's medical language of symptoms organizes religious disagreement, but his list also consists of conventional moral accusations against opponents.

[12546] **Editor.** Adapted from Horace, Epistles 1.1.14, where the poet uses singular addictus. Burton prints plural addicti and applies a declaration of intellectual independence to sectarian leaders.

Original text 1651	Modern English
They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundis,* no not *in tertiis,* they are onely wise, onely learned in the truth, all damned but they and their followers, *cædem scripturarum faciunt ad materiam suam,* saith *Tertullian,* they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends.	They approve nothing unless they first invent it themselves; no interpretation is good unless their infallible spirit dictates it. No one else may rank *"second,"* no, not even *"third."* They alone are wise and learned in the truth; everyone is damned except themselves and their followers. *"They massacre the Scriptures to fit their own subject,"* says Tertullian: they slaughter Scripture and twist it like a wax nose to serve their own ends.[12547]
So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, duplications, triplications, never yield to death, so self-conceited, say what you can. As [12548]*Bernard* (erroniously some say) speaks of *P. Aliardus, omnes patres sic, atque ego sic.* Though all the Fathers, Councels, the whole World contradict it, they care not, they are all one:	Meanwhile they are so unyielding that whatever they have once said, they must and will defend in whole volumes, replies and further replies, never yielding until death, so conceited are they, whatever you may say. As Bernard says of Peter Abelard—mistakenly, according to some—*"All the Fathers speak one way, and I another."* Though all the Fathers, councils and the whole world contradict them, they do not care: they remain the same.[12549]
and as [12550]*Gregory well notes of such as are vertiginous, they think all turns round and moves, all err; when as the error is wholly in their own brains.*	And, as *Gregory aptly observes of people suffering from vertigo, they think that everything turns and moves, that everyone else is mistaken, when the whole error is in their own brains.*[12551]

[12547] **Editor.** Compare Tertullian, Prescription against Heretics 38.9, where the charge concerns Marcion specifically and the wording is singular. Burton generalizes it to religious innovators. A nose of wax was something that could be bent into any desired shape.

[12548] **Burton.** Source page 672, o: "Epist.190." "Letter 190."

[12549] **Editor.** Duplications and triplications evoke successive replies in a dispute. P.Aliardus is Peter Abelard. Bernard's Letter 190, V.11–14, attacks Abelard's disagreement with the Fathers about redemption from the devil's power. The French translation compared locates that context, not Burton's exact Latin wording. Burton himself qualifies Bernard's accusation; the two occurrences of sic point to contrasting positions.

[12550] **Burton.** Source page 672, p: "Orat.8. ut vertigine correptis videntur omnia moveri, omnia iis falsa sunt, quum error in ipsorum cerebro sit." "Oration 8. Just as everything seems to move to those seized by vertigo, everything is false to them, although the error lies in their own brain."

[12551] **Editor.** Vertiginous means affected by dizziness. The margin gives Gregory, Oration 8, without an unambiguous identification or edition. The comparison makes bodily misperception an analogy for intellectual error; its precise source remains unresolved.

Original text 1651	Modern English
Magallianus the Jesuite in his Comment on the first of *Timothy cap*. 16. *vers*. 20. and *Alphonsus de Castro lib*. 1. *adversus hæreses,* gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) [12552]*First, they affect novelties and toyes, and prefer falsehood before truth;* [12553]*Secondly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp*.	The Jesuit Magallianus, in his commentary on the First Epistle to Timothy, chapter 16, verse 20, and Alfonso de Castro, in book 1 of *Against Heresies,* give two further notable signs, or probable tests, by which to recognize such people —they might have taken themselves by the nose when they said it. *First, they pursue novelties and trifles, preferring falsehood to truth. Second, they do not care what they say: whatever rashness and folly bring forth, pride, perversity and obstinacy will afterwards defend to the last gasp.*[12554]
Source page 672–673 Peculiar symptomes are prodigious paradoxes, new doctrines, vain phantasies, which are many and divers as they themselves. [12555]*Nicholaites* of old would have wives in common; *Montanists* will not marry at all, nor *Tatians,* forbidding all flesh, *Severians* wine; [12556]*Adamians* go naked, because *Adam* did so in Paradise;	Their particular symptoms are monstrous paradoxes, new doctrines and empty fantasies, as numerous and various as the people themselves. The ancient Nicolaitans would have wives in common; Montanists refuse marriage altogether, as do the followers of Tatian, who forbid all meat; Severians forbid wine. Adamites go naked because Adam did so in Paradise.[12557]

[12552] **Burton.** Source page 672, q: “Res novas affectant & inutiles, falsa veris præferunt. 2. quod temeritas effutierit, id superbia post modum tuebitur & contumacia, &c.” “They pursue new and useless things, preferring falsehood to truth. Second, what rashness has blurted out, pride and obstinacy will afterwards defend, and so on.”

[12553] **Burton.** Source page 672, r: “See more in Vincent. Lyrin.” “See more in Vincent of Lérins.”

[12554] **Editor.** The scan prints chapter 16, although 1 Timothy has only six chapters; no silent correction is made. The Magallianus and Castro loci remain uncollated. Taking themselves by the nose means recognizing themselves in their own accusation. Burton also refers to Vincent of Lérins, whose Commonitorium attacks doctrinal novelty.

[12555] **Burton.** Source page 673, s: “Aust. de hæres. usus mulierum indifferens.” “Augustine, On Heresies. Indiscriminate use of women.”

[12556] **Burton.** Source page 673, t: “Quod ante peccavit Adam, nudus erat.” “Because before Adam sinned, he was naked.”

[12557] **Editor.** Burton condenses a heresiological catalogue into labels and prohibitions. Such catalogues describe opponents from an adversarial standpoint, and his compressed statements should not be treated as adequate accounts of each movement. The separate doctrines and their exact Augustinian loci await collation.

Original text 1651	Modern English
Source page 673 and some [12558]barefoot all their lives, because God, *Exod.* 3. and *Josua* 5. bid *Moses* so to do; and *Isay* 20. was bid put of his shooes: *Manichees* hold that *Pythagorian transmigration* of souls from men to beasts;	Some go barefoot all their lives because God, in Exodus 3 and Joshua 5, told Moses to do so; and in Isaiah 20 the prophet was told to remove his shoes. Manichaeans maintain the Pythagorean transmigration of souls from human beings into animals.[12559]
[12560]the *Circumcellions* in *Africk, with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatning some if they did not,* with a thousand such; as you may read in [12561]*Austin,* (for there were fourscore and eleven heresies in his times, besides schismes and smaller factions) *Epiphanius, Alphonsus de Castro, Danæus, Gab. Prateolus,* &c.	The Circumcellions in Africa, *with mad cruelty, killed themselves, some by fire, drowning or falls, and led others to do the same, threatening some if they refused.* There are a thousand similar examples, as you may read in Augustine—for there were ninety-one heresies in his time, besides schisms and smaller factions—Epiphanius, Alfonso de Castro, Daneau, Gabriel Prateolus, and others.[12562]

[12558] **Burton.** Source page 673, u: “Alii nudis pedibus semper ambulant.” “Others always walk with bare feet.”

[12559] **Editor.** Burton joins different biblical addressees: Exodus 3:5 concerns Moses, Joshua 5:15 concerns Joshua, and Isaiah 20:2 concerns Isaiah. His wording is preserved. Transmigration means the passage of a soul into another body after death.

[12560] **Burton.** Source page 673, x: “Insana feritate sibi non parcunt nam per mortes varias præcipitiorum aquarum & ignium, seipsos necant; & in istum furorem alios cogunt, mortem minantes ni faciant.” “With insane savagery they do not spare themselves: through various deaths by falls, water and fire, they kill themselves, and force others into this frenzy, threatening death if they refuse.”

[12561] **Burton.** Source page 673, y: “Elench. hæret. ab orbe condito.” “Catalogue of Heretics from the Creation of the World.”

[12562] **Editor.** Austin is Augustine; Danæus is Lambert Daneau. Burton repeats hostile reports of the Circumcellions and gives the number ninety-one, retained without treating it as a verified count of Augustine’s catalogue. The margin’s Catalogue of Heretics is abbreviated and its bibliographical attachment is uncertain.

Original text 1651	Modern English
Of Prophets, Enthusians and Impostors, our Ecclesiastical stories afford many examples; of *Elias* and *Christs,* as our [12563]*Eudo de stellis,* a *Brittain* in King *Stephens* time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophesies.	Our church histories supply many examples of prophets, enthusiasts and impostors, of Elijahs and Christs: for example, our Eudo de Stellis, a Breton in King Stephen's time, who went about invisibly, transported himself from one place to another in a moment and fed thousands with excellent food in the wilderness, with many similar examples. Nothing is so common as miracles, visions, revelations and prophecies.[12564]
Now what these brain-sick Hereticks once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and believe. It will run along like Murrain in cattel, scab in sheep. *Nulla scabies,* as [12565]he said, *superstitione scabiosior:* as he that is bitten with a mad dogg, bites others, and all in the end become mad. For either out of affection of novelty, simplicity, blinde zeal, hope and fear, the giddy-headed multitude will embrace it, and without farther examination approve it.	Whatever these deranged heretics first put forward and impostors set going, however absurd, false and monstrous, ordinary people will follow and believe it. It spreads like murrain in cattle or scab in sheep. *"No scab,"* as he said, *"is scabbier than superstition."* Just as someone bitten by a rabid dog bites others, all eventually become mad. From love of novelty, simplicity, blind zeal, hope or fear, the fickle multitude will embrace it and approve it without further examination.[12566]

[12563] **Burton.** Source page 673, z: "Nubrigensis. lib. cap.19." "William of Newburgh, book unspecified, chapter 19."

[12564] **Editor.** William of Newburgh, History of English Affairs 1.19, identifies Eudo de Stella as a Breton and relates his movement in hostile, demonic terms. Brittain here means Breton. Enthusians are claimants to inspired revelation. Burton's account reproduces reported wonders, not independently established events.

[12565] **Burton.** Source page 673, a: "Jovian. Pont. Ant. Dial." "Giovanni Pontano, Antonius, a dialogue."

[12566] **Editor.** Murrain is a disease of livestock. Burton extends a contagion metaphor from cattle and sheep to rabies and then collective belief. The scabies wordplay is retained in English; the margin attributes it to Pontano's Antonius, but the exact passage remains uncollated.

Original text 1651	Modern English
Sed vetera querimur, these are old, *hæc prius fuere*. In our dayes we have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrists,* that great *Antichrist* himself: A rope of Popes, that by their greatness and authority bear down all before them:	*"But we complain of ancient things"*; these are old; *"these things happened before."* In our own time we have a new scene of superstitious impostors and heretics, a new company of actors, of antichrists, and that great Antichrist himself: a string of popes who overwhelm everything before them with their greatness and authority.[12567]
who from that time they proclaimed themselves universal Bishops, to establish their own kingdom, soveraignty, greatness, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus Patrum, Infantum,* and all that subterranean Geography, Mass, adoration of Saints, almes, fastings, buls, indulgences, orders, Friers, Images, Shrines, musty Reliques, Excommunications, confessions, satisfactions, blinde obediences, vowes, pilgrimages, peregrinations,	From the time they proclaimed themselves universal bishops, to establish their own kingdom, sovereignty and grandeur and to enrich themselves, they introduced a host of human traditions: purgatory, *"the limbo of the Fathers and of infants,"* and all that subterranean geography; the Mass, adoration of saints, alms, fasts, papal bulls, indulgences, religious orders, friars, images, shrines, musty relics, excommunications, confessions, acts of satisfaction, blind obedience, vows, pilgrimages and religious journeys.[12568]

[12567] **Editor.** Rope means a succession or string, with a contemptuous implication. The theatrical language of scene and actors introduces an extended Protestant attack on the papacy. The exact sources, if any, of the two short Latin phrases are unresolved.

[12568] **Editor.** Limbus Patrum denotes the abode of the righteous awaiting Christ; Limbus Infantum the proposed state of infants dying without baptism. Satisfaction refers to penitential reparation; bulls are papal documents. Burton's catalogue combines doctrines, practices and institutions in a deliberately hostile account of their origins.

Original text 1651	Modern English
with many such curious toyes, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the Church it self [12569]obscured and persecuted:	They added many similar elaborate trifles, intricate subtleties, gross errors and obscure questions to defend and gloss over them, until the light of the Gospel was entirely eclipsed: darkness everywhere, Scripture concealed, legends introduced, religion banished, hypocritical superstition exalted, and the Church itself obscured and persecuted.[12570]
Christ and his members crucified more, saith *Benzo,* by a few Necromantical, Atheisticall Popes, than ever it was by [12571]*Julian* the Apostate, *Porphyrius* the Platonist, *Celsus* the Physician, *Libanius* the Sophister; by those heathen Emperors, *Hunnes, Gothes,* and *Vandals*.	Christ and his members were crucified more, says Benzo, by a few necromantic, atheistic popes than ever by Julian the Apostate, Porphyry the Platonist, Celsus the physician or Libanius the sophist; by those pagan emperors, Huns, Goths and Vandals.[12572]
What each of them did, by what means, at what times, *quibus auxiliis,* superstition climbed to this height, traditions increased, and *Antichrist* himself came to his estate, let *Magdeburgenses, Kemnitius, Osiander, Bale, Mornay, Fox, Usher,* and many others relate.	Let the Magdeburg historians, Chemnitz, Osiander, Bale, Mornay, Foxe, Ussher and many others relate what each of them did, by what means, at what times and *"with what assistance"* superstition reached this height, traditions multiplied and Antichrist himself attained his position.[12573]

[12569] **Burton.** Source page 673, b: "Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat." "When he could not persecute his name through the pagans, he planned to overthrow it deceitfully under the appearance of religion."

[12570] **Editor.** Curious means elaborate or over-refined. The margin's unnamed agent is apparently the Devil: Burton argues that religion's outward form can conceal its destruction. The historical account expresses his confessional interpretation and is not a neutral institutional history.

[12571] **Burton.** Source page 673, star: "That writ de professo against christians, & palæstinum deum (ut Socrates lib.3. cap.19.) scripturam nugis plenam, &c. vide Cyrillum in Julianum, Origenem in Celsum, &c." "Who wrote expressly against Christians and the Palestinian God (as Socrates, book 3, chapter 19), calling Scripture full of trifles, and so on. See Cyril Against Julian, Origen Against Celsus, and so on."

[12572] **Editor.** Benzo's identity and exact locus remain unresolved here. The description of Celsus as a physician is retained without confirming the identification. The margin cites Socrates 3.19, but the checked chapter concerns Theodore's torture; the extended answer to Libanius occurs in 3.23. The quoted wording requires further collation.

[12573] **Editor.** Magdeburgenses names the compilers of the Magdeburg Centuries; the list assembles Protestant historical and controversial authorities. Burton delegates the detailed historical case to them. The particular works and editions intended by each name remain to be established.

Original text 1651	Modern English
Source page 673–674 In the mean time he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places; St. *George* for *England;* St. *Denis* for *France; Patrick, Ireland; Andrew, Scotland; Iago, Spain;* &c.	Meanwhile, anyone who sees their profane rites and foolish customs, so superstitiously kept and strictly observed; their multitude of saints and images, that rabble of Roman deities assigned to trades, professions, diseases, people, offices, countries and places—St George for England, St Denis for France, Patrick for Ireland, Andrew for Scotland, James for Spain, and so on;[12574]
Source page 674 *Gregory* for Students; *Luke* for Painters; *Cosmus* and *Damian* for Philosophers; *Crispine, Shooemakers; Katherine, Spinners;* &c. *Anthony* for Piggs; *Gallus,* Geese; *Wenceslaus,* Sheep; *Pelagius,* Oxen; *Sebastian* the plague; *Valentine* falling sickness; *Apollonia* tooth-ach; *Petronella* for agues; and the Virgin *Mary* for sea and land, for all parties, offices:	Gregory for students, Luke for painters, Cosmas and Damian for philosophers, Crispin for shoemakers, Catherine for spinners, and so on; Anthony for pigs, Gallus for geese, Wenceslaus for sheep, Pelagius for oxen; Sebastian for plague, Valentine for epilepsy, Apollonia for toothache, Petronella for fevers; and the Virgin Mary for sea and land, for all people and offices;[12575]
he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich [12576]gownes, her donaries, the cost bestowed on Images, and number of suters; S. *Nicholas Burge* in *France;* our S. *Thomas* Shrine of old at *Canterbury;* those Reliques at *Rome, Jerusalem, Genua, Lions, Pratum, S. Denis;*	anyone who observes these things—their shrines, images, offerings, hanging ornaments, acts of adoration and pilgrimages to them; their creeping to crosses; the rich gowns of Our Lady of Loreto, her votive gifts, the expense lavished on images and the number of petitioners; St Nicholas Burge in France, our former shrine of St Thomas at Canterbury, and those relics at Rome, Jerusalem, Genoa, Lyon, Prato and St Denis;[12577]

[12574] **Editor.** Iago is James. The sentence begins a long catalogue, reaching its conclusion below at will think. Burton presents the patronage of saints as a continuation of pagan deities; that comparison is central to his argument, rather than the saints' own theological status.

[12575] **Editor.** The patronage assignments are transcribed as Burton gives them and have not all been independently confirmed. Philosophers is the printed reading for Cosmas and Damian. Falling sickness means epilepsy; agues are recurrent fevers, not one precisely identified modern disease.

[12576] **Burton.** Source page 674, c: "One Image had one gown worth 400. crownes and more."

[12577] **Editor.** Donaries are votive gifts; suters are petitioners. Creeping to crosses refers to approaching a cross in ritual reverence. Lauretta is Loreto; Genua, Lions and Pratum are Genoa, Lyon and Prato. St Nicholas Burge remains Burton's designation pending identification. His margin values one image's gown at over 400 crowns.

Original text 1651	Modern English
and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, (for forty several Masses are daily said in some of their [12578]Churches, and they rise at all houres of the night to Mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000. years to come,	and how many thousands come each year to make offerings, at such expense, trouble, anxiety and superstition—for forty separate Masses are said daily in some of their churches, and they rise at every hour of the night for Mass and come barefoot; how they exhaust themselves, their time, possessions, lives and fortunes in such ridiculous observances; their tales and inventions, false miracles, buying and selling of pardons, and indulgences for forty thousand years to come;[12579]
their processions on set dayes, their strict fastings, Monks, Anchorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palme-sunday, Blase, S. *Martin,* S. *Nicholas* day; their adorations, exorcismes, &c. will think all those *Grecian, Pagan, Mahometan* superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into *Christians*.	their processions on appointed days, their strict fasts, monks, anchorites, mendicant friars, Franciscans, Carthusians and the rest; their vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palm Sunday, St Blaise's, St Martin's and St Nicholas's days; their adorations and exorcisms—will think that all those Greek, pagan and Muslim superstitions, gods, idols and ceremonies have passed in a debased form into Christianity, with only the name, time, place and outward appearance changed.[12580]

[12578] **Burton.** Source page 674, dagger: "As at our Ladies church at Bergamo in Italy."

[12579] **Editor.** The scan reads 40000, forty thousand. Burton presents the number as a future duration, but its precise documentary basis is not supplied. The Bergamo margin and the claims about Masses and expenditure likewise remain unverified reports.

[12580] **Editor.** This completes the long sentence begun with In the mean time. Habit means outward form or dress. Blase is St Blaise. Burton's claim of continuity between the practices of different religions is polemical comparison, not a demonstrated chain of transmission.

Original text 1651	Modern English
Whilst they prefer traditions before Scriptures, those Evangelical Councels, poverty, obedience, vowes, almes, fasting, supererogations, before Gods Commandments; their own ordinances in stead of his precepts, and keep them in ignorance, blindness,	By preferring traditions to Scripture, those evangelical counsels—poverty, obedience, vows, alms, fasting and works beyond strict obligation —to God's commandments, putting their own ordinances in place of his precepts, and keeping people in ignorance and blindness,[12581]
they have brought the common people into such a case by their cunning conveiances, strict discipline and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted;	they have, through their cunning manoeuvres, strict discipline and servile upbringing, reduced ordinary people to such a state that, on pain of damnation, they dare not break the slightest ceremony, tradition or decree. They consider it a greater sin to eat a morsel of meat in Lent than to kill a person. Their consciences are so terrified that they are ready to despair if a minor ceremony is omitted.[12582]
and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chief executioners, and help first to bring a fagot to burn them.	They will accuse their own father, mother, brother, sister and closest and dearest friends of heresy if they do not act as they do. They will be foremost among their executioners, the first to help bring a bundle of firewood to burn them.[12583]

[12581] **Editor.** Councels here means counsels, or recommendations, rather than church councils. Supererogations are works regarded as going beyond strict duty. Burton expands these terms into an accusation that human rules have displaced divine commands.

[12582] **Editor.** Conveiances means contrivances or manoeuvres. The comparison between eating meat and murder is Burton's accusation, not a statement of Catholic moral teaching. His focus returns to the fear and despair he associates with a conscience trained by superstition.

[12583] **Editor.** A fagot is a bundle of sticks used as fuel. Burton dramatizes religious obedience as overriding family loyalty. No particular prosecution is identified in this passage.

Original text 1651	Modern English
What mulct, what penance soever is enjoyned, they dare not but do it, tumble with S. *Francis* in the mire amongst hogs, if they be appointed, go woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West *Indies,* kill a King, or run upon a swords point: they performe all, without any muttering or hesitation, believe all.	Whatever fine or penance is imposed, they dare do nothing but obey: roll with St Francis in the mud among pigs if ordered, wear wool next to the skin, whip themselves, build hospitals and abbeys, go to the East or West Indies, kill a king or run onto a sword's point. They do everything without a murmur or hesitation, and believe everything.[12584]

[12584] **Editor.** Mulct means a fine; woolward, wearing wool against the skin as penance. Matthew Paris, Chronica majora, under 1227 (Luard III, p. 132), tells how Innocent III sent Francis to the pigs, then accepted him after his literal obedience. This locates a chronicle parallel, not independent proof of the event or Burton's immediate source. The placement under 1227 is not the audience's date. Burton's regicide claim is a polemical generalization.

Original text 1651	Modern English
[12585]*Ut pueri infantes credunt signa omnia ahena* *Vivere, & esse homines; & sic isti omnia ficta* *Vera putant, credunt signis cor inesse ahenis.*	*As little children believe that every bronze statue* *Lives and is human, so these people think every fiction* *True, and believe that bronze statues have a heart.*[12586]
Source page 675 As children think their babies live to be, Do they these brazen Images they see.	As children think their dolls are living things, So they believe the bronze images they see.[12587]
And whilst the ruder sort are so carried headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocritical* Cardinals laugh in their sleeves, and are merry in their chambers with their Punkes, they do *indulgere genio,* and make much of themselves.	And while the less educated are swept headlong by blind zeal, cheated and tormented by their superstitions, their own over-credulous simplicity and ignorance, their Epicurean popes and hypocritical cardinals laugh secretly and make merry in their rooms with their prostitutes. They *indulge their appetites* and pamper themselves.[12588]
The middle sort, some for private gain, hope of Ecclesiastical preferment, (*quis expedivit psittaco suum χαῖρε*) popularity, base flattery, must and will believe all their paradoxes and absurd tenents, without exception, and as obstinately maintain and put in practice all their traditions and idolatrous ceremonies (for their religion is halfe a Trade) to the death;	Those in between—some for private profit, the hope of advancement in the Church (*who taught the parrot its "greetings"?*), popularity or servile flattery—must and will believe all their paradoxes and absurd doctrines without exception. Just as stubbornly, they will uphold and practise all their traditions and idolatrous ceremonies to the death, for their religion is half a business.[12589]

[12585] **Burton.** Source page 674, d: "Lucilius lib.1. cap.22. de falsa relig." "Lucilius, On False Religion, book 1, chapter 22."

[12586] **Editor.** Lucilius is quoted by Lactantius, Divine Institutes 1.22, the chapter called On False Religion. Burton's margin compresses the poet and the transmitting work into a misleading citation. Cor means heart and is the reading in this scan. The three Latin lines and their separate English adaptation are both retained.

[12587] **Editor.** Babies means dolls; brazen means made of brass or bronze. Burton's two-line English adaptation abbreviates the Latin comparison. It is retained in addition to the full modern translation of the Latin.

[12588] **Editor.** Epicurean is Burton's polemical shorthand for pleasure-loving, rather than an account of Epicurus's philosophy. Punkes means prostitutes. The accusation continues his attack on papal authority from Block 159.

[12589] **Editor.** Persius, Prologue 8–11, asks who taught the parrot to greet; the answer is hunger, the belly being a teacher of ingenuity. Burton uses the allusion to expose a material motive for professions of belief. The Greek greeting is translated within the Latin question.

Original text 1651	Modern English
they will defend all, the golden Legend it self, with all the lyes and tales in it: as that of S. *George,* S. *Christopher,* S. *Winifred,* S. *Denis,* &c. It is a wonder to see how *Nic. Harpsfield* that pharisaicall Impostor amongst the rest, *Ecclesiast. hist. cap.22. sæc. prim. sex.* puzzles himself to vindicate that ridiculous fable of S. *Ursula* and the eleven thousand Virgins, as when they lived, how they came to *Cullen,* by whom martyred, &c.	They will defend everything, even the Golden Legend, with all its lies and stories, such as those of Saint George, Saint Christopher, Saint Winifred, Saint Denis and the rest. It is astonishing to see how Nicholas Harpsfield, that pharisaical impostor among the others, in his Ecclesiastical History, chapter 22 of the first six centuries, ties himself in knots defending the ridiculous fable of Saint Ursula and the eleven thousand virgins: when they lived, how they came to Cologne, who martyred them, and so on.[12590]
though he can say nothing for it, yet he must and will approve it: *nobilitavit* (inquit) *hoc* [12591]*sæculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in cœlo virginem.*	Although he can say nothing in its favour, he must and will endorse it: *"Ursula and her companions,"* he says, *"ennobled this century. I wish her history were as clear and certain to me as I am clearly and certainly convinced that she is a blessed virgin in heaven with her companions."*[12592]
They must and will (I say) either out of blinde zeal believe, vary their compass with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and do all that in them lies to maintain and defend their present government,	They must and will, I say, believe out of blind zeal, or shift their compass with everyone else as the latitude of religion changes, adapting themselves to the times and seasons. Through fear and flattery they are willing to give their assent and do everything in their power to uphold and defend the existing government.[12593]

[12590] **Editor.** The Golden Legend is the medieval collection of saints' lives associated with Jacobus de Voragine. Cullen is Cologne. Harpsfield's precise chapter and the Ursula chronology remain for collation; Burton's denunciation does not by itself settle the history of the legend.

[12591] **Burton.** Source page 675, dagger: "An.441." "Year 441."

[12592] **Editor.** The marginal year 441 belongs to this quotation. Burton sets a profession of religious certainty against an admission of historical uncertainty; the quotation's precise wording in Harpsfield has not yet been checked.

[12593] **Editor.** The navigational metaphor turns changes of religious allegiance into adjustments of compass and latitude. Subscribe means formally assent, with an implication of submission to ecclesiastical authority.

Original text 1651	Modern English
and slavish religious Schoolmen, Canonists, Jesuits, Friers, Priests, Orators, Sophisters, who either for that they had nothing else to do, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lyes, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c.	And servile churchmen—scholastic theologians, canon lawyers, Jesuits, friars, priests, orators and sophists—either because they had nothing else to do, their over-abundant ingenuity finding no other occupation in those idle times when the Church had few or no open opponents, or to defend more effectively their lies, fictions, miracles, transubstantiations, traditions, papal pardons, purgatories, masses, impossibilities and so on,[12594]
with glorious shews, fair pretences, big words, and plausible wits have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropological, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, *Quodlibetaries,* as *Bale* saith of *Ferribrigge* and *Strode,* instances, ampliations, decrees, glosses, canons,	have used splendid displays, attractive pretexts, imposing words and plausible ingenuity to invent a thousand pointless questions, minute distinctions, subtleties, objections and solutions, moral and allegorical interpretations to explain away every appearance and objection; such quirks and quiddities, disputations on any subject whatever—as Bale says of Ferribrigge and Strode—counterexamples, extensions, decrees, glosses and canons,[12595]

[12594] **Editor.** The source's long sentence loosely introduces another set of agents. Its transubstantions is retained on the left and rendered by the standard modern term. The catalogue represents Burton's Protestant polemic, including his classification of doctrines as impossibilities.

[12595] **Editor.** Obs and Sols abbreviates objections and solutions. Tropological interpretation draws moral meanings from a text. Quiddities concern what a thing is; quodlibetary disputations address questions on any proposed subject; ampliation extends a logical term's range. The Bale attribution remains uncollated.

Original text 1651	Modern English
that in stead of sound Commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii,* sectaries, Canonists, *Sorbonists, Minorites,* with a rabble of idle controversies and questions, [12596]*an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?*	so that sound commentaries and good preachers have been replaced by a crowd of mad sophists, *first-and-second-part-of-the-second-part men,* sectarians, canon lawyers, Sorbonne theologians and Franciscan friars, with a mob of pointless controversies and questions: *Is the pope God, or something like God? Does he share both of Christ's natures?*[12597]
Whether it be as possible for God to be a Humble bee, or a Gourd as a man? Whether he can produce respect without a foundation or term, make a Whore a Virgine? Fetch *Trajans* soul from hell, and how? with a rable of questions about hell fire: Whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself?	Is it as possible for God to be a bumblebee or a gourd as a man? Can he produce a relation without a foundation or an object, make a prostitute a virgin, or fetch Trajan's soul from hell—and how? Then comes a crowd of questions about hellfire: is it a greater sin to kill a man or patch shoes on a Sunday? Can God make another God like himself?[12598]

[12596] **Burton.** Source page 675, e: "Hospinian. Osiander. An hæc propositio Deus fit cucurbita vel scarabæus, sit æque possibilis ac Deus & homo? An possit respectum producere sine fundamento & termino. An levius sit hominem jugulare quam die dominico calceum consuere?" "Hospinian. Osiander. Is this proposition, God becomes a gourd or a beetle, as possible as God and man? Can he produce a relation without a foundation and a term? Is it a lighter offence to cut a man's throat than to sew a shoe on the Lord's day?"

[12597] **Editor.** Primo secundo secundarii mocks scholastic subdivisions, apparently those of works such as Aquinas's Summa; its precise allusion remains open. Minorites are Franciscans. Erasmus's Praise of Folly similarly ridicules questions about Christ becoming a gourd and killing a thousand men versus stitching a shoe on the Sabbath. This is a satirical parallel, not evidence that all schoolmen held these views. The exact Hospinian and Osiander passages remain unlocated.

[12598] **Editor.** Respect means a relation; its term is that to which it relates. Clout means patch. The margin says beetle where the body says bumblebee. The Trajan question alludes to the medieval story of his release through Gregory's prayers; the specific scholastic discussions remain to be located.

Original text 1651	Modern English
Source page 675–676 Such, saith *Kemnitius,* are most of your Schoolmen, (meer Alchymists) 200. Commentators on *Peter Lombard;* (*Pitseus catal. scriptorum Anglic.* reckons up 180. English Commentators alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c.	Such, says Chemnitz, are most of your scholastic theologians—mere alchemists: two hundred commentators on Peter Lombard. Pits's Catalogue of English Writers counts one hundred and eighty English commentators alone on the subject of the Sentences: Scotists, Thomists, realists, nominalists and the rest.[12599]
Source page 676 and so perhaps that of Saint [12600]*Austin* may be verefied. *Indocti rapiunt cœlum, docti interim descendunt ad infernum.* Thus they continued in such errour, blindness, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very elect.	And so perhaps Saint Augustine's saying may be proved true: *The unlearned seize heaven, while the learned descend into hell.* Thus they persisted in such error, blindness, decrees, sophisms and superstitions. Pointless ceremonies and traditions made up their newly minted holiness and religion. Through these tricks and stratagems they could entangle multitudes, deceive the most sanctified souls and, if it were possible, the very elect.[12601]
In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their endeavors, and still do.	Meanwhile the true Church, like wine mixed with water, lay virtually hidden and obscure until Luther's time. Suddenly he began to clarify it and, like another sun, to drive away those foggy mists of superstition and restore the purity of the early Church. After him, many good and godly men, inspired spirits, have worked to the same end, and still do.[12602]

[12599] **Editor.** Peter Lombard's Sentences was a central text of scholastic theology. Scotists and Thomists follow Duns Scotus and Thomas Aquinas; realists and nominalists differ over the status of universals. Burton's numerical claims, attributed to Chemnitz and Pits, have not been independently collated.

[12600] **Burton.** Source page 676, first star: "De doct. Christian." "On Christian Doctrine."

[12601] **Editor.** The parallel is Confessions 8.8.19, not On Christian Doctrine as the margin says. Augustine contrasts the unlearned seizing heaven with learned people immersed in flesh and blood; descent into hell is Burton's altered formulation. The elect echoes Matthew 24:24.

[12602] **Editor.** Defecate here means clarify or purify by removing sediment. Primitive means earliest. Burton presents the Reformation as recovery of an obscured original Church; this is his confessional account of its history.

Original text 1651	Modern English
[12603]*And what their ignorance esteem'd so holy,* *Our wiser ages do accompt as folly.*	*And what their ignorance thought so holy,* *Our wiser ages reckon as folly.*[12604]
But see the divel, that will never suffer the Church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares; we have a mad giddy company of Precisians, Schismaticks, and some Hereticks even in our own bosoms in another extream, *Dum vitant stulti vitia in contraria currunt;*	But look at the devil, who will never let the Church be quiet or at rest. No garden is so well cultivated that harmful weeds do not spring up in it; no wheat is without its tares. Even among ourselves we have a mad, giddy company of religious rigorists, schismatics and some heretics at the opposite extreme: *Fools, avoiding one vice, rush into its opposite.*[12605]
That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Cross in Baptism, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church government, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee O Sion.	In their excessive zeal against Antichrist, human traditions, Roman rites and superstitions, they would demolish everything. They allow no ceremonies whatever, no fast days, no sign of the cross at baptism, no kneeling at Communion, no church music and so on; no bishops' courts, no church government. They rail against all our ecclesiastical discipline and will not hold their tongues—all for your peace, O Zion![12606]

[12603] **Burton.** Source page 676, second star: "Daniel."

[12604] **Editor.** Samuel Daniel, The Complaint of Rosamond, lines 881–882, in Grosart's edition of the Complete Works, I (1885), p. 112. Rosamond speaks amid the remembered ruins of Godstow. That text begins the second line "The wiser ages"; Burton has "Our wiser ages," retained here. The early edition used by Burton remains unidentified.

[12605] **Editor.** Horace, Satires 1.2.24. Precisians are people insistently exact in religious observance; the word often targets Puritans. Tares are weeds among grain and recall Matthew 13. Burton now attacks excess within his own religious camp.

[12606] **Editor.** Antichrist here is the Protestant polemical designation of papal power. Burton lists disputed practices of the English Church. His appeal to Zion's peace, recalling Psalm 122, is ironic in the context of quarrels over worship.

Original text 1651	Modern English
No not so much as Degrees some of them will tolerate, or Universities, all humane learning, (tis *cloaca diaboli*) hoods, habits, cap and surpless, such as are things indifferent in themselves and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them.	Some will not even tolerate degrees, universities or any human learning—it is *the devil's sewer*. Hoods, robes, caps and surplices, things morally indifferent in themselves and used solely for ornament, propriety or distinction, they abhor, hate and snort at like a stallion meeting a bear. They make matters of conscience of them and would rather give up their church livings than assent to their use.[12607]
They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bels some of them, because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councels, but such as their own phantastical spirits dictate, or *Recta ratio,* as *Socinians,* by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves.	They allow no holy days or innocent recreations such as hawking and hunting; some allow no churches or bells because Catholics use them. They accept no discipline or ceremonies except those they invent themselves; no interpretations of Scripture, commentaries of the Church Fathers or councils except what their own fanciful spirits dictate—or *right reason,* as the Socinians call it. Misled by this spirit, they often put forward paradoxes as monstrous as those of the Catholics themselves.[12608]
Some of them turn Prophets, have secret revelations, will be of privy councel with God himself, and know all his secrets, [12609]*Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi,*	Some become prophets, have secret revelations, claim to sit on God's own privy council and know all his secrets: *They hold the Holy Spirit by the hair and know everything, although they are the most obstinate asses of all.*[12610]

[12607] **Editor.** Things indifferent are practices neither commanded nor forbidden in themselves, often called adiaphora. A stone horse is a stallion. Livings are benefices providing clergy with income; subscription could involve formal assent to Church requirements.

[12608] **Editor.** Burton groups distinct opponents together in a deliberately cumulative attack. His reference to Socinian right reason concerns the authority of rational interpretation in religion; it should not be read as a precise description shared by every group listed.

[12609] **Burton.** Source page 676, f: "Agrip. ep.29." "Agrippa, Letter 29."

[12610] **Editor.** The margin attributes the Latin insult to Agrippa, Letter 29; its exact setting remains uncollated. Privy council turns supposed direct access to God into a claim of political intimacy.

Original text 1651	Modern English
A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores præcipites & vertiginosos,* one cals them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what moneth, what day.	A crowd of giddy heads presumes to determine how many in a parish will be saved and who will be damned, and where they will sit in heaven. They interpret apocalyptic visions—*rash and dizzy commentators,* someone rightly calls them —and apply those hidden mysteries to particular people, times and places, as their own spirit informs them or private revelations suggest. They set down exactly when the world will end: the year, the month, the day.[12611]
Source page 676–677 Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel divels, and fast forty daies, as Christ himself did; some call God and his attributes into question, as *Vorstius* and *Socinus;* some Princes, civil Magistrates, and their authorities, as *Anabaptists,* will do all their own private spirit dictates, and nothing else.	Others have such strong faith, so presumptuous, that they will enter plague-infected houses, cast out devils and fast forty days as Christ himself did. Some question God and his attributes, like Vorstius and Socinus; others question princes, civil magistrates and their authority, like the Anabaptists, and will do everything their own private spirit dictates, and nothing else.[12612]
Source page 677 *Brownists, Barrowists, Familists,* and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages *Sleidan* relates in his Commentaries, of *Cretink, Knipperdoling,* and their associates, those mad men of *Munster* in *Germany;* what strange Enthusiasmes, sottish Revelations they had, how absurdly they carried themselves, deluded others;	Brownists, Barrowists, Familists and those Amsterdam sects and sectarians are all led by as many private spirits. The episodes Sleidan recounts in his Commentaries about Cretink, Knipperdolling and their associates, those madmen of Münster in Germany, are astonishing: their strange claims of divine inspiration, their foolish revelations, their absurd behaviour and the ways they deceived others.[12613]

[12611] **Editor.** Apocalypses includes the interpretation of Revelation and prophetic disclosures more generally. Private persons means particular individuals, rather than necessarily people without public office. The unnamed source of the Latin description remains unresolved.

[12612] **Editor.** The polemical catalogue moves between theological controversy, rejection of civil authority and hazardous imitation of biblical acts. It collapses differences within Anabaptism; these are Burton's generalizations, not definitions of every adherent.

[12613] **Editor.** Brownists and Barrowists refer to separatists associated with Robert Browne and Henry Barrow; Familists to the Family of Love. Enthusiasm here means a claim of immediate divine inspiration. The Münster episodes in Sleidan remain for detailed collation; Cretink is retained as printed.

Original text 1651	Modern English
and as prophane *Machiavel* in his political disputations holds of Christian religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines,* breeds nothing so couragious souldiers as that *Romane:* we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, and deprives them of their understanding:	And just as the irreligious Machiavelli argues in his political discussions that Christianity in general weakens and debilitates people, takes away their spirit and courage, *makes them less worldly,* and produces soldiers far less courageous than Roman religion did, so we may say of these particular sects that their religion takes away not only spirit but intelligence and judgment, and deprives them of understanding.[12614]
for some of them are so far gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do? to be the holy Ghost, *Elias,* and what not? In [12615]*Poland* 1518. in the reign of King *Sigismund,* one said he was Christ, and got him 12. Apostles, came to judge the world, and strangely deluded the Commons.	For some are so far carried away by their private inspirations and revelations that they are completely mad, out of their senses. What greater madness could there be than for a man to claim to be God, as some do, or the Holy Spirit, Elijah, or anything else? In Poland in 1518, in King Sigismund's reign, a man said he was Christ, gathered twelve apostles, came to judge the world and extraordinarily deceived the common people.[12616]

[12614] **Editor.** Discourses 2.2 contrasts ancient civic courage with Christian humility, but then attributes modern weakness to an indolent interpretation of Christianity rather than to its inability to support virtue. Burton compresses that qualified argument. Simpliciores can suggest simplicity or guilelessness; less worldly preserves the immediate contrast without making it mean unintelligent.

[12615] **Burton.** Source page 677, g: "Alex. Gaguin. 22. Discipulis ascitis mirum in modum populum decepit." "Alexander Guagnini, 22. Having gathered disciples, he deceived the people in an extraordinary way."

[12616] **Editor.** The Guagnini reference is incomplete. The margin prints 22 followed by a point before Discipulis; this may be a locator and has not been used to change the body's twelve apostles. The episode remains an attributed report requiring collation.

Original text 1651	Modern English
[12617]One *David George* an illiterate painter, not many years since, did as much in *Holland,* took upon him to be the *Messias,* and had many followers. *Benedictus Victorinus Faventinus consil.* 15. writes as much of one *Honorius,* that thought he was not onely inspired as a Prophet, but that he was a God himself, and had [12618]familiar conference with God and his Angels.	Not many years ago a certain David George, an unlearned painter, did the same in Holland: he claimed to be the Messiah and had many followers. Benedictus Victorinus of Faenza, in consultation 15, writes similarly of a certain Honorius, who thought himself not only inspired as a prophet but a god himself, and believed that he conversed familiarly with God and his angels.[12619]
Lavat. de spect. c.2. part. 8. hath a story of one *John Sartorius,* that thought he was the Prophet *Elias,* and *cap.* 7. of divers others that had conference with Angels, were Saints, Prophets, *Wierus lib.* 3. *de Lamiis c.* 7. makes mention of a Prophet of *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much.	Lavater, On Apparitions, chapter 2, part 8, tells of a certain John Sartorius who thought he was the prophet Elijah; and in chapter 7, of several others who conversed with angels and were saints and prophets. Weyer, On Witches, book 3, chapter 7, mentions a prophet of Groningen who said he was God the Father, and an Italian and a Spanish prophet who made the same claim.[12620]

[12617] **Burton.** Source page 677, h: “Guicciard. descrip. Belg. complures habuit asseclas ab iisdem honoratus.” “Guicciardini, Description of the Low Countries. He had many followers and was honoured by them.”

[12618] **Burton.** Source page 677, i: “Hen. Nicholas at Leiden 1580. such a one.”

[12619] **Editor.** David George is David Joris. The marginal Henry Nicholas is an additional comparison with the founder of the Family of Love, rather than part of Honorius’s name or case. The precise Guicciardini and Victorinus passages, and the marginal date and location, remain uncollated.

[12620] **Editor.** The scan reads part. 8; this problematic Lavater locator is retained rather than silently corrected. Wierus is Johann Weyer, Groning is Groningen, and de Lamiis means On Witches. These compressed bibliographical references and the individual cases remain for collation.

Original text 1651	Modern English
We need not rove so far abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Coppinger* and *Arthington* his disciples: [12621]*Burchet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some such new Prophets that have several inspirations, some to convert the Jews, some fast forty dayes, go with *Daniel* to the Lions den; some foretel strange things, some for one thing, some for another.	We need not range so far abroad; we have familiar examples at home: Hacket, who said he was Christ, and his disciples Coppinger and Arthington; Burchet and Hovatus, burned at Norwich. We are unlikely ever to pass seven years without new prophets of this kind, each with a different inspiration: some to convert the Jews, some to fast forty days or go with Daniel into the lions' den; some to foretell strange things, some for one purpose, some for another.[12622]
Great precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *læsam habent imaginationem,* they are like comets, round in all places but only where they blaze, *cætera sani,*	Strict religious zealots of humble standing and little learning are, for the most part, brought into these gross errors and troubles by misguided zeal, fasting, meditation and melancholy. Of such people I may conclude generally that, however sensible and intelligent they may seem in other matters, however well they may converse, *their imagination is impaired.* They are like comets, round everywhere except where their tails flare out: *otherwise sound.*[12623]
they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, *in infinitum erumpit stultitia.* They are certainly far gone with melancholy, if not quite mad, and have more need of physick than many a man that keeps his bed; more need of Hellebor than those that are in Bedlam.	Many have formidable intellects and are otherwise sensible, but on this subject their madness and folly break out beyond measure: *their foolishness erupts without limit*. They are certainly deep in melancholy, if not completely mad, and need medical treatment more than many people confined to bed—more hellebore than those in Bedlam.[12624]

[12621] **Burton.** Source page 677, k: "See Camdens Annals fo.242. & 285."

[12622] **Editor.** The margin prints Camden folios 242 and 285; the edition remains unidentified. Camden's Annals, 1573, section 16, in the English translation compared, says Burchet attacked Hawkins, killed a Tower keeper and was hanged after his right hand was cut off. That contradicts Burton's compressed pairing with Hovatus as burnt at Norwich. Hovatus remains unidentified; neither the pairing nor its execution claim is verified. Daniel's den refers to Daniel 6.

[12623] **Editor.** Mean conditions means low social standing. The comet image describes a supposedly circumscribed disorder amid otherwise coherent thought. Burton's imagination is a faculty within historical psychology, not simply the modern sense of creativity.

[12624] **Editor.** Bedlam is Bethlem Hospital. Hellebore was used as a purgative in historical treatment of melancholy. The passage combines medical explanation with sectarian invective; its classification and remedy belong to Burton's period.

Original text 1651	Modern English
Source page 678 **SUBSECT. 4.** ***Prognosticks of Religious Melancholy.***	**SUBSECTION 4.** ***Prognosis of Religious Melancholy.***
You may guess at the Prognosticks, by the Symptomes. What can these signes foretel otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, [12625]a bad end? What else can superstition, heresie produce, but wars, tumults, uprores, torture of souls, and despaire, a desolate land, as *Jeremy* teacheth, *cap*. 7. 34. when they commit Idolatry, and walk after their own wayes?	You can infer the prognosis from the symptoms. What can these signs predict but folly, mental confusion, madness, gross ignorance, despair, obstinacy, a corrupt understanding and a bad end? What else can superstition and heresy produce but wars, riots, disturbances, tormented souls, despair and a desolate land, as Jeremiah teaches in chapter 7, verse 34, when people practise idolatry and follow their own ways?[12626]
how should it be otherwise with them? what can they expect but *blasting, famine, dearth,* and all the plagues of *Ægypt,* as *Amos* denounceth, *cap*. 4. *vers*. 9. 10. to be led into captivity? If our hopes be frustrate, *we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warme,* &c. *Haggai* 1. 6. *we look for much and it comes to little, whence is it? His house was waste, they came to their own houses, vers*. 9. *therefore the heaven staid his dew, the earth his fruit:*	How could it be otherwise for them? What can they expect but *blight, famine, scarcity* and all the plagues of Egypt, as Amos declares in chapter 4, verses 9–10, and to be led into captivity? If our hopes are disappointed, if *we sow much and harvest little, eat but do not have enough, drink but are not satisfied, clothe ourselves but are not warm,* and so on, Haggai 1:6; *if we expect much and it comes to little, why is this? His house lay waste while they attended to their own houses, verse 9; therefore heaven withheld its dew and the earth its fruit.*[12627]

[12625] **Burton.** Source page 678, l: “Arius his bowels burst, Montanus hanged himself, &c. Eudo de stellis, his disciples, ardere potius quam ad vitam corrigi maluerunt; tanta vis infixi semel erroris, they died blaspheming. Nubrigensis c.9. lib.1. Jer.7.23. Amos.5.5.” “Arius’s bowels burst; Montanus hanged himself, and so on. Eudo de Stellis’s disciples preferred to burn rather than be corrected and live: such is the power of error once firmly planted. They died blaspheming. William of Newburgh, book 1, chapter 9. Jeremiah 7:23. Amos 5:5.”

[12626] **Editor.** Prognosis means expected outcome; reprobate sense recalls Romans 1:28. Eusebius, Church History 5.16.13–15, quotes a hostile report that Montanus and Maximilla hanged themselves, but its author expressly disclaims eyewitness knowledge and certainty. It is not an established death record. Other deaths in Burton’s margin remain unverified. Newburgh c.9 should be compared with 1.19, the Eudo passage cited in Block 159.

[12627] **Editor.** Blasting means damage to crops by blight. Burton combines biblical phrases: the withholding of dew and produce is Haggai 1:10, following the explanation in 1:9. The clauses retain the source’s movement from prophetic warning to collective self-examination.

Original text 1651	Modern English
Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutual wars, slaughters, fearfull ends in this life, and in the life to come eternal damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheels, Tortures, Torments, whence do they proceed? from superstition.	Because we are superstitious and irreligious and do not serve God as we ought, all these plagues and miseries fall upon us. What else can we expect but wars against one another, slaughter, dreadful deaths in this life and eternal damnation in the next? What but superstition has caused so many bloody battles and so much Christian bloodshed? The Spanish Inquisition, racks, breaking wheels, tortures and torments—where do they come from? From superstition.[12628]
Bodine the *Frenchman* in his [12629]*method. hist.* accounts *Englishmen Barbarians,* for their civil wars: but let him but read those *Pharsalian* fields [12630]fought of late in *France* for Religion, their *Massacres,* wherein by their own relations in 24. years, I know not how many millions have been consumed, whole families and cities, and he shall find ours to have been but velitations to theirs.	The Frenchman Bodin, in his Method of History, calls the English barbarians because of their civil wars. But let him read about those battles like Pharsalus fought recently in France over religion, and their massacres, in which, by their own accounts, countless millions have perished in twenty-four years—whole families and cities—and he will find that ours were mere skirmishes beside theirs.[12631]

[12628] **Editor.** Feral here means deadly or destructive. The breaking wheel is an instrument of torture and execution. Burton makes a theological and moral argument about collective suffering; the attribution of calamity to divine punishment is his explanation.

[12629] **Burton.** Source page 678, m: “5.Cap.” “Chapter 5.”

[12630] **Burton.** Source page 678, n: “Poplinerius Lerius præf. hist. Rich. Dinoth.” “La Popelinière. Léry, preface to his history. Richard Dinothus.”

[12631] **Editor.** Pharsalian fields invokes the Roman civil war and Caesar’s victory over Pompey at Pharsalus. Velitations are skirmishes. The margin cites French historians, but Burton’s vague millions is a rhetorical casualty claim, not a verified total. Bodin’s precise passage and the supporting accounts remain uncollated.

Original text 1651	Modern English
But it hath ever been the custome of hereticks and idolaters, when they are plagued for their sins, and Gods just judgements come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the primitive Church, as appears by the first book of [12632]*Arnobius*)	But heretics and idolaters have always made it their practice, when punished for their sins and visited by God's just judgments, to acknowledge no fault in themselves and put all the blame on others. In Cyprian's time he and an idolater called Demetrius disputed intensely about who caused the calamities of their day. Demetrius blamed the Christians for everything, as people always did in the early Church, as the first book of Arnobius shows.[12633]
[12634]*that there were not such ordinary showres in Winter, the ripening heat in Summer, so seasonable Springs, fruitful Autumnes, no marble mines in the mountaines, less gold and silver than of old; that husbandmen, seamen, souldiers, all were scanted, justice, friendship, skill in Arts, all was decayed,* and that through Christians default, and all their other miseries from them, *quòd dii nostri à vobis non colantur,* because they did not worship their gods.	*There were no longer the usual winter rains or ripening summer heat, such seasonable springs or fruitful autumns; no marble quarries in the mountains, less gold and silver than before; farmers, sailors and soldiers were all in short supply; justice, friendship and skill in the arts had all declined.* This was the Christians' fault, and all their other miseries came from them, *because you do not worship our gods*—because they did not worship their gods.[12635]

[12632] **Burton.** Source page 678, dagger: "Advers. gentes lib.1. postquam in mundo Christiana gens cœpit, terrarum orbem periisse, & multis malis affectum esse genus humanum videmus." "Against the Nations, book 1. Since the Christian people began to exist in the world, we see that the world has perished and the human race has been afflicted with many evils."

[12633] **Editor.** Cyprian's work is addressed to Demetrianus; Burton prints Demetrius, retained in the body. Arnobius, Against the Nations 1.1, opens with the accusation that Christianity has brought disasters. The marginal quotation reports that accusation, not Arnobius's own conclusion.

[12634] **Burton.** Source page 678, o: "Quod nec hyeme, nec æstate tanta imbrium copia, nec frugibus torrendis solita flagrantia, nec vernali temperie sata tam læta sint, nec arboreis fœtibus autumni fœcundi, minus de montibus marmor eruatur, minus aurum, &c." "That neither in winter nor in summer is there such an abundance of rain, nor the usual heat to ripen crops; that the spring weather produces less luxuriant growth, and autumn is less fruitful in the produce of trees; that less marble is quarried from the mountains, less gold, and so on."

[12635] **Editor.** Cyprian, To Demetrianus 3, develops a picture of an ageing world, including declining productivity and human excellence. Burton compresses it: his body says no marble mines, whereas the margin and Cyprian describe less marble being quarried. The Latin and Burton's separate English restatement are both retained.

Original text 1651	Modern English
Source page 678–679 But *Cyprian* retorts all upon him again, as appears by his Tract against him. 'Tis true the world is miserably tormented and shaken with wars, dearth, famine, fire, inundations, plagues, and many feral diseases rage amongst us, *sed non ut tu quereris ista accidunt quod dii vestri a nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec quæritur, nec timetur,*	But Cyprian turns it all back upon him, as his treatise against him shows. It is true that the world is miserably tormented and shaken by wars, scarcity, famine, fire, floods and plagues, and that many deadly diseases rage among us; *but these things happen, not as you complain because your gods are not worshipped by us, but because God is not worshipped by you, who neither seek nor fear him.*[12636]
Source page 679 Not as thou complainest, that we do not worship your Gods, but because you are Idolaters, and do not serve the true God, neither seek him, nor fear him as you ought. Our Papists object as much to us, and account us heretiques, we them; the *Turks* esteem of both as Infidels, and we them as a company of Pagans, Jews against all;	Not, as you complain, because we do not worship your gods, but because you are idolaters and do not serve the true God, neither seeking nor fearing him as you ought. Our Catholics bring the same charge against us and call us heretics, as we do them. The Turks regard both as unbelievers, and we regard them as a crowd of pagans; the Jews oppose everyone.[12637]
When indeed there is a generall fault in us all, and something in the very best, which may justly deserve Gods wrath, and pull these miseries upon our heads. I will say nothing here of those vain cares, torments, needless works, pennance, pilgrimages, pseudomartyrdome, &c. We heap upon our selves unnecessary troubles, observations;	Yet in truth there is a common fault in us all, and something even in the best of us that may justly deserve God's wrath and bring these miseries down upon our heads. I will say nothing here of those futile anxieties, torments, needless works, penance, pilgrimages, false martyrdom and so on. We heap unnecessary troubles and observances upon ourselves.[12638]

[12636] **Editor.** Cyprian's counter-argument appears in To Demetrianus 5–6. Burton preserves the adversarial structure: calamities accepted by both parties become evidence for opposed accounts of religious error. This is a historical attribution of divine agency.

[12637] **Editor.** The opening is Burton's own English restatement of the preceding Latin, preserved as a separate part of his text. Turks functions as his broad designation for Muslims. The reciprocal labels are evidence of the polemical exchange he describes, not equivalent theological definitions.

[12638] **Editor.** The admission of shared fault qualifies the preceding exchange of accusations. Observations means observances. Pseudomartyrdom describes suffering that Burton denies the religious value claimed for it.

Original text 1651	Modern English
we punish our bodies, as in *Turkie* (saith [12639]*Busbequius leg. Turcic. ep.* 3.) *one did, that was much affected with Musick, and to hear Boyes sing, but very superstitious; an old Sybil coming to his house, or an holy woman* (as that place yeelds many) *took him down for it, and told him, that in that other world he should suffer for it; thereupon he flung his rich and costly Instruments which he had bedeckt with Jewels, all at once into the fire.*	We punish our bodies, as a man in Turkey did, according to Busbecq's Turkish Embassy, Letter 3. *He was very fond of music and of hearing boys sing, but very superstitious. An old sibyl, or holy woman, came to his house*—the place produces many such women—*rebuked him for it and told him he would suffer for it in the next world. He immediately threw all his rich and costly instruments, decorated with jewels, into the fire.*[12640]
He was served in silver plate, and had goodly houshold-stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was served in earthen vessels. Last of all, a decree came forth, because Turks might not drink wine themselves, that neither Jew nor Christian then living in Constantinople, might drink any wine at all.	*He was served from silver plate and had magnificent household furnishings. A little later another religious man rebuked him in the same way, and thereafter he was served in earthenware. Finally a decree was issued that, since the Turks themselves could not drink wine, no Jew or Christian living in Constantinople could drink any wine either.*[12641]
In like sort amongst Papists, fasting at first was generally proposed as a good thing; after, from such meats at set times; and then last of all so rigorously proposed, to binde the consciences upon pain of damnation. *First Fryday,* saith *Erasmus, then Saturday, & nunc periclitatur dies Mercurii,* and Wednesday now is in danger of a fast.	Similarly, among Catholics fasting was first recommended in general as a good thing, then abstinence from particular foods at fixed times, and finally imposed so rigorously that it bound consciences under threat of damnation. *First Friday,* says Erasmus, *then Saturday, and now Wednesday is in danger*—Wednesday is now in danger of becoming a fast day.[12642]

[12639] **Burton.** Source page 679, p: "Solitus erat oblectare se fidibus, & voce musica canentium; sed hoc omne sublatum Sybillæ cujusdam interventu, &c. Inde quicquid erat instrumentorum Symphoniacorum, auro gemmisque egregio opere distinctorum comminuit, & in ignem injecit &c." "He used to delight in stringed instruments and the musical voices of singers; but all this was abolished through the intervention of a certain sibyl, and so on. He then broke up all his musical instruments, exquisitely decorated with gold and jewels, and threw them into the fire, and so on."

[12640] **Editor.** In the consulted Busbecq text this episode occurs in Turkish Letter 4, and the man is Sultan Suleiman, called Solyman there. Burton leaves him unnamed and cites Letter 3. Sibyl means a prophetic woman. His compressed narrative is retained rather than silently harmonized with Busbecq.

[12641] **Editor.** Busbecq describes the abandonment of silver plate and a prohibition on importing wine into Constantinople; he then recounts obtaining a limited import exemption for ambassadors. Burton turns this into an unqualified prohibition on drinking. The difference matters to the example's apparent severity.

[12642] **Editor.** Meats means foods, not only flesh. The day of Mercury is Wednesday. The Latin translation and Burton's explanatory English are both kept. The precise Erasmus passage remains to be located.

Original text 1651	Modern English
[12643]*And for such like toyes, some so miserably afflict themselves, to despaire, and death it self, rather then offend, and think themselves good Christians in it, when as indeed they are superstitious Jews.*	*Over such trifles some afflict themselves so miserably that they fall into despair and even death rather than transgress, thinking themselves good Christians in doing so, when in fact they are superstitious Jews.*[12644]
So saith *Leonardus Fuchsius,* a great Physician in his time, [12645]*We are tortured in Germany with these Popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefes, we should have eaten hay with our horses before this.*	So says Leonhard Fuchs, a distinguished physician of his time: *We are tortured in Germany by these papal decrees; our bodies are so weakened and our possessions so reduced that, if God had not sent that worthy man Luther in time to remedy these evils, we would by now have been eating hay with our horses.*[12646]
[12647]As in fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of many good and lawfull things, honest disports, pleasures and recreations; for wherefore did God create them but for our use? Feasts, mirth, musick, hauking, hunting, singing, dancing, &c. *non tam necessitatibus nostris Deus inservit, sed in delitiis amamur,* as *Seneca* notes, God would have it so.	In fasting and in every other superstitious ordinance, we torment one another without cause, depriving ourselves of many good and lawful things, innocent sports, pleasures and recreations. Why did God create them, if not for our use? Feasts, merriment, music, hawking, hunting, singing, dancing and so on: *God does not merely provide for our necessities; we are lovingly supplied with delights,* as Seneca observes. God intended it so.[12648]

[12643] **Burton.** Source page 679, q: “Ob id genus observatiunculas videmus homines misere affligi, & denique mori, & sibi ipsis Christianos videri quum revera sint Judæi.” “For petty observances of this kind we see people miserably afflicted and finally dying, while they seem to themselves to be Christians, although in reality they are Jews.”

[12644] **Editor.** The anti-Jewish comparison is Burton’s inherited Christian polemical language: it equates external or excessive observance with Judaism. It is preserved as part of the historical text, not accepted as a neutral description of Jewish religious life.

[12645] **Burton.** Source page 679, r: “Ita in corpora nostra fortunasque decretis suis sæviit ut parum abfuerat nisi Deus Lutherum virum perpetua memoria dignissimum excitasset, quin nobis fœno mox communi cum jumentis cibo utendum fuisset.” “It so savaged our bodies and fortunes with its decrees that, had God not raised up Luther, a man most worthy of perpetual remembrance, we would very nearly have had to eat hay, sharing our food with beasts of burden.”

[12646] **Editor.** Fuchsius is the Latinized name of Leonhard Fuchs. The marginal Latin praises Luther in stronger terms than the body’s worthy man. Burton supplies no work or chapter for this passage, which remains for collation.

[12647] **Burton.** Source page 679, s: “The Gentiles in India will eat no sensible creatures, or ought that hath bloud in it.”

[12648] **Editor.** Seneca, On Benefits 4.5, argues that divine gifts provide pleasure as well as necessity. The margin on Indian abstinence is anchored here in the scan but anticipates the next page’s examples. Sensible creatures means creatures capable of sensation; the sweeping generalization is Burton’s.

Original text 1651	Modern English
And as *Plato* 2. *de legibus* gives out, *Deos laboriosam hominum vitam miseratos,* the gods in commiseration of humane estate sent *Apollo, Bacchus,* and the *Muses, qui cum voluptate tripudia & saltationes nobis ducant,* to be merry with mortals, to sing and dance with us.	And as Plato says in book 2 of the Laws, *the gods took pity on humanity's toilsome life.* In compassion for the human condition, the gods sent Apollo, Bacchus and the Muses, *to lead us in joyful dances,* to make merry with mortals, to sing and dance with us.[12649]
So that he that will not rejoyce and enjoy himself, making good use of such things as are lawfully permitted, *non est temperatus,* as he will, *sed superstitiosus. There is nothing better for a man, than that he should eat and drink, and that he should make his Soul enjoy good in his labour, Eccles.* 2. 24.	Thus a person who refuses to rejoice and enjoy himself, making good use of things lawfully permitted, *is not temperate,* as Plato would have it, *but superstitious. There is nothing better for a person than to eat and drink and let the soul enjoy the good of its labour, Ecclesiastes 2:24.*[12650]
Source page 679–680 And as [12651]one said of hauking and hunting, *ut solatia in hac ægri orbis calamitate mortalibus tædiis deus objecit,* I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us.	And as one writer said of hawking and hunting, *God provided comforts for mortal weariness amid the misery of this afflicted world.* I say the same of all innocent recreations: God has granted them to refresh, ease, solace and comfort us.[12652]

[12649] **Editor.** Laws 2.653c–654a describes festivals and divine companions as relief from human toil. Burton interweaves Latin paraphrase and English explanation; both are retained. Bacchus is Dionysus, the name used in Plato.

[12650] **Editor.** The sentence about the person who will not rejoice is Burton's application of the Platonic argument; its precise Latin wording was not found in the checked passage. He then joins a biblical warrant for enjoyment to the classical one.

[12651] **Burton.** Source page 679, star: "Vandormilius de Aucupio. cap.27." "Vandormilius, On Fowling, chapter 27."

[12652] **Editor.** The margin gives Vandormilius, On Fowling, chapter 27. This attribution and the precise Latin remain uncollated. The source reads mortalibus tædiis, rendered as mortal weariness; the modern sentence resolves the compressed Latin syntax without altering the original column.

Original text 1651	Modern English
Source page 680 But we are some of us too stern, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat;*	But some of us are too stern, too rigid, too exacting, too grossly superstitious. We make a matter of conscience of every trifle, with "do not touch, do not taste," and so on, like the ancient Pythagoreans and some Indians today who will eat no flesh or allow any living creature to be killed—the Banians around Gujarat.[12653]
we tyrannize over our brothers soul, lose the right use of many good gifts; honest [12654]sports, games and pleasant recreations, [12655]punish our selves without a cause, lose our liberties, and sometimes our lives.	We tyrannize over our brother's soul, lose the proper use of many good gifts—innocent sports, games and pleasant recreations—punish ourselves without cause, and lose our liberties and sometimes our lives.[12656]

[12653] **Editor.** Touch not, taste not recalls Colossians 2:21. Bannians is an early European term associated with Indian mercantile communities, not a precise label for a single religious doctrine. Burton's comparison reduces differing practices of abstinence and non-violence to excessive scruple.

[12654] **Burton.** Source page 680, star: "Some explode all humane authors, arts, and sciences, Poets, histories, &c. so precise, their zeal overruns their wits, and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must be read but Scriptures: but these men deserve to be pitied, rather then confuted. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations and games, hauking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c."

[12655] **Burton.** Source page 680, t: "Nuda ac tremebunda cruentis Irrepet genibus si candida jusserit Ino. Juvenalis. Sect.6." "Naked and trembling, she will crawl on bloodied knees if bright Ino commands it. Juvenal, Satire 6."

[12656] **Editor.** The long English margin extends the attack to rejection of secular learning; explode means reject or denounce. The Juvenal margin parallels Satire 6.525–526, but prints tremebunda, Irrepet and Ino where the consulted text has tremibunda, erepet and Io. Io belongs to the surrounding cult of Isis; Burton's Ino is retained and translated as printed.

Original text 1651	Modern English
Anno 1270, at [12657]*Magdeburge* in *Germany,* a Jew fell into a Privy upon a Saturday, and without helpe could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere,* the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Monday.	In the year 1270, at Magdeburg in Germany, a Jew fell into a privy on a Saturday and could not possibly get out without help. He called to his companions for assistance, but they refused because it was their Sabbath: *it was forbidden to perform manual work*. Hearing of this, the bishop forbade anyone to pull him out the next day because it was our Sunday. Meanwhile the unfortunate man died before Monday.[12658]
We have myriads of examples in this kinde, amongst those rigid Sabbatarians, and therefore not without good cause, [12659]*Intolerabilem perturbationem Seneca* calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.	We have countless examples of this kind among those rigid Sabbatarians. And therefore with good reason Seneca calls it *an intolerable disturbance,* as indeed he might: an intolerable disturbance that causes such dreadful consequences—folly, madness, sickness, despair, death of body and soul, and hell itself.[12660]

[12657] **Burton.** Source page 680, dagger: “Munster Cosmog. lib.3. cap.444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.” “Münster, Cosmography, book 3, chapter 444. He falls into a privy from which he cannot extricate himself, begs his companions for help, but they refuse, and so on.”

[12658] **Editor.** This hostile anecdote is attributed to Münster, Cosmography 3.444; its occurrence and wording there remain uncollated, and the event is not independently verified. It does not state the rabbinic principle that saving life overrides the Sabbath: compare Babylonian Talmud, Yoma 85b:3. Burton also condemns the bishop’s retaliatory refusal.

[12659] **Burton.** Source page 680, u: “De benefic.7.2.” “On Benefits, book 7, chapter 2.”

[12660] **Editor.** Sabbatarians here means rigorists about observance of a weekly holy day. On Benefits 7.2 associates well-being with freedom from mental disturbances and from false ideas about the gods; the exact Latin phrase cited by Burton has not been confirmed there. His separate English restatement is retained. Subsection 4 ends here.

Original text 1651	Modern English
SUBSECT. 5. ***Cure of Religious Melancholy.***	**SUBSECTION 5** ***The Cure of Religious Melancholy***
To purge the world of Idolatry and superstition, will require some monster-taming *Hercules,* a divine *Æsculapius,* or CHRIST himself to come in his own person, to raign a thousand years on earth before the end, as the Millenaries will have him.	To purge the world of idolatry and superstition will require some monster-taming Hercules, a divine Asclepius, or Christ himself to come in person and reign on earth for a thousand years before the end, as the millenarians would have him do.[12661]
They are generally so refractory, self-conceited, obstinate, so firmely addicted to that religion in which they have been bred and brought up, that no perswasion, no terror, no persecution can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves;	People are generally so resistant, so confident in their own opinions, so obstinate and firmly attached to the religion in which they were raised, that no persuasion, terror or persecution can turn them from it. This consideration has induced many states to allow them freedom of conscience as they themselves choose.[12662]
a toleration of *Jews* is in most Provinces of *Europe:* In *Asia* they have their Synagogues: *Spaniards* permit Moores to live amongst them; the *Mogullians, Gentiles:* the *Turks* all religions. In *Europe, Poland* and *Amsterdam* are the common Sanctuaries.	Jews are tolerated in most provinces of Europe; in Asia they have their synagogues. The Spaniards allow Moors to live among them; the Mughals allow non-Muslims; the Turks allow all religions. In Europe, Poland and Amsterdam are the common places of refuge.[12663]

[12661] **Editor.** Hercules destroys monsters; Asclepius is the god of healing. The millenarians expect a thousand-year reign of Christ, drawing on Revelation 20. Burton gives no particular group or writer here.

[12662] **Editor.** Commonwealths means political communities or states, without implying a republican constitution. Burton begins his discussion of toleration with the practical difficulty of changing inherited belief.

[12663] **Editor.** This is Burton's compressed survey, not a reliable statement of uniform legal conditions. Gentiles here denotes the non-Muslim populations of Mughal India. His sweeping claims about Spain and Ottoman toleration have not been independently established and should not be read as uniform historical facts.

Original text 1651	Modern English
Source page 680–681 Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religion he will, he may be saved, as *Cornelius* was formerly accepted, Jew, Turk, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkelius, Crellius,* and the rest of the Socinians, that now nestle themselves about *Crakowe* and *Rakowe* in *Poland,* have renewed this opinion) serve his own God, with that fear and reverence as he ought.	Some believe that no one ought to be coerced in matters of conscience: whatever religion a person follows, he may be saved, just as Cornelius was accepted in former times—Jew, Turk, Anabaptist or anyone else—provided he is honest, lives soberly and peaceably in his professed faith, and serves his own God with due fear and reverence. Volkel, Crell and the other Socinians now settled around Kraków and Raków in Poland have revived this opinion.[12664]
Source page 681 *Sua cuiq; civitati (Læli) religio sit, nostra nobis;* Tully thought fit every city should be free in this behalf, adore their own *Custodes & Topicos Deos,* tutelar and local gods, as *Symmachus* cals them.	*Let every city, Laelius, have its own religion, and let us have ours.* Cicero thought that every city should be free in this respect to worship its own *protective and local gods*—its tutelary and local gods, as Symmachus calls them.[12665]

[12664] **Editor.** Cornelius is the centurion whose prayers are heard before baptism in Acts 10. Volkel and Crell were Socinian writers. Crell's Vindication of Liberty of Religion, N. Y.'s English translation (1646), II, pp. 14–15, separates civil toleration from approval of error; III, pp. 46–47, argues that force produces hypocrisy rather than belief. These passages support opposition to coercion, not Burton's broader claim about salvation in any religion. His Latin edition and Volkel's position remain uncollated.

[12665] **Editor.** Cicero, Pro Flacco 69, has est, "has," where Burton prints sit, "let it have." Burton turns a statement about civic religious practice into a permission. Tully is Cicero. The translated Latin terms and Burton's separate English explanation are both retained.

Original text 1651	Modern English
Isocrates adviseth *Demonicus, when he came to a strange citie, to* [12666]*worship by all means the Gods of the place, & unumquemq; Topicum deum sic coli oportere, quomodo ipse præceperit:* which *Cecilius* in [12667]*Minutius* labours, and would have every nation, *sacrorum ritus gentiles habere, & deos colere municipes,* keep their own ceremonies, worship their peculiar gods,	Isocrates advises Demonicus *that, when he comes to a foreign city, he should by all means worship the gods of the place, and that each local god ought to be worshipped in the way that he himself has commanded*. Caecilius in Minucius presses this point, wishing every nation *to retain its ancestral religious rites and worship its local gods*—to keep its own ceremonies and worship its particular gods.[12668]
which *Pomponius Mela* reports of the Africans, *Deos suos patrio more venerantur,* they worship their own gods according to their own ordination. For why should any one nation, as he there pleads, challenge that universalitie of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubique præsentem, in omnium mores, actus, & occultas cogitationes inquirentem,* &c. as Christians do?	Pomponius Mela reports this of the Africans: *They worship their own gods according to ancestral custom*—they worship their own gods according to their own prescribed practice. For why, as the speaker argues there, should any one nation claim this universality for its God, as Christians do: *their God, whom they neither show nor see, supposedly moving about and present everywhere, investigating everyone's conduct, actions and secret thoughts,* and so on?[12669]

[12666] **Burton.** Source page 681, first dagger: "Numen venerare præsertim quod civitas colit." "Worship especially the deity that the city worships."

[12667] **Burton.** Source page 681, second dagger: "Octavio dial." "In the dialogue Octavius."

[12668] **Editor.** Compare To Demonicus 13 on honouring the gods and public worship; Burton's advice about a foreign city is a freer formulation. Caecilius is the pagan speaker in Minucius Felix's Octavius 6. Burton presents an argument from that dialogue, not Minucius's own final position.

[12669] **Editor.** Mela, Chorography 1.36 (older division 1.8), describes some coastal African peoples retaining ancestral gods and worship, while most coastal inhabitants follow Roman ways. Burton broadens and shortens that account. The second Latin quotation returns to Caecilius's criticism of Christianity in Octavius 10, despite the intervening Mela reference. Challenge means claim as one's own.

Original text 1651	Modern English
Let every Province enjoy their libertie in this behalf, worship one God, or all as they will, and are informed. The *Romans* built Altars *Diis Asiæ, Europæ, Lybiæ, diis ignotis & peregrinis:* others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Trajan,* would not have the Christians so persecuted,	Let every province enjoy its liberty in this matter, worshipping one god or all, as it chooses and is taught. The Romans built altars *to the gods of Asia, Europe and Libya, to unknown and foreign gods;* others did otherwise, and so on. Pliny the Younger, as his letter to Trajan shows, would not have had Christians persecuted so harshly.[12670]
and in some time of the reign of *Maximinus,* as we find it registred in *Eusebius lib.9. cap.9.* there was a decree made to this purpose, *Nullus cogatur invitus ad hunc vel illum deorum cultum,* and by *Constantine* in the 19 year of his reign, as [12671]*Baronius* enformeth us, *Nemo alteri exhibeat molestiam, quod cujusque animus vult, hoc quisque transigat,*	And at one point in Maximinus's reign, as Eusebius records in his Church History, book 9, chapter 9, a decree was made to this effect: *No one shall be compelled against his will to adopt this or that worship of the gods.* Constantine likewise decreed in the nineteenth year of his reign, as Baronius tells us: *Let no one trouble another; let each person do what his own soul desires.*[12672]
new gods, new lawgivers, new Priests will have new ceremonies, customes and religions, to which every wise man as a good Formalist should accommodate himself.	New gods, new lawgivers and new priests will have new ceremonies, customs and religions, to which every prudent person, as a good conformist, should adapt himself.[12673]
[12674]*Saturnus periit, perierunt & sua jura,* *Sub Jove nunc mundus, jussa sequare Jovis.*	*Saturn has perished, and his laws have perished too;* *The world is now under Jove: obey Jove's commands.*[12675]

[12670] **Editor.** Pliny, Letters 10.96–97, is no straightforward advocate of toleration: he reports executing persistent Christians. Trajan's reply says they should not be sought out, but should be punished if accused and convicted, unless they recant. Burton gives a selective account.

[12671] **Burton.** Source page 681, third dagger: "Annal. tom.3. ad annum 324.1." "Annals, volume 3, under the year 324, 1."

[12672] **Editor.** Eusebius, Church History 9.9.20–25, records Maximinus's concession but stresses its insincerity and limits. Constantine's wording has a close parallel in Life of Constantine 2.56. The Baronius locator, including its final 1, is preserved for collation.

[12673] **Editor.** Formalist describes someone who conforms to outward forms. The advice belongs to Burton's survey of arguments for accommodation; its cynical phrasing need not be read as his unqualified conclusion.

[12674] **Burton.** Source page 681, star: "Ovid."

[12675] **Editor.** A distich transmitted after Heroides 4.132 in some manuscripts and early editions of Ovid, but omitted from modern critical texts. The textual history is documented by Buda and Tüskés with reference to Dörrie's apparatus.

Original text 1651	Modern English
The said *Constantine* the Emperour, as *Eusebius* writes, flung down and demolished all the heathen gods, silver gold statues, altars, Images and temples, and turned them all to Christian Churches, *infestus gentilium monumentis ludibrio exposuit;* the Turke now converts them again to Mahometan Meskites. The like Edict came forth in the raign of *Arcadius* and *Honorius*.	That same emperor Constantine, as Eusebius writes, threw down and destroyed all the pagan gods, statues of silver and gold, altars, images and temples, and converted them all into Christian churches: *hostile to pagan monuments, he exposed them to ridicule.* The Turk now converts them in turn into Muslim mosques. A similar edict appeared in the reign of Arcadius and Honorius.[12676]
[12677]*Symmachus* the Orator in his dayes, to procure a generall toleration used this argument, [12678]*Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped, as every man shall perceive or understand.*	The orator Symmachus, seeking general toleration in his time, used this argument: *Since God is immense and infinite, and his nature cannot be perfectly known, it is fitting that he should be worshipped in as many different ways as people perceive or understand him.*[12679]
It was impossible he thought for one religion to be universall: you see that one small Province can hardly be ruled by one law civil or spirituall; *and how shall so many distinct and vast Empires of the world be united into one? it never was, never will be.*	He thought it impossible for one religion to be universal. You see that one small province can scarcely be governed by a single civil or spiritual law; *how, then, can so many separate and vast empires of the world be united into one? It never has happened, and never will.*[12680]

[12676] **Editor.** Meskites means mosques. The repeated all makes this a sweeping historical claim, whose precise scope is not established by the passage cited earlier. The Latin formulation and the Arcadius–Honorius edict remain for collation.

[12677] **Burton.** Source page 681, y: “In epist. Sym.” “In Symmachus’s letter.”

[12678] **Burton.** Source page 681, z: “Quia deus immensum quiddam est, & infinitum cujus natura perfectè cognosci non potest, æquum ergo est, ut diversa ratione colatur prout quisque aliquid de Deo percipit aut intelligit.” “Since God is something immense and infinite, whose nature cannot be known perfectly, it is therefore right that he should be worshipped in different ways, according as each person perceives or understands something of God.”

[12679] **Editor.** Compare Symmachus’s plea for ancestral worship in his third Relation, especially 10, on the impossibility of reaching so great a mystery by one road. Burton’s extended formulation is a paraphrase, not a literal quotation of that sentence. Convenient here means fitting or appropriate.

[12680] **Editor.** Burton continues the argument for plurality through a comparison between religious and political government. The boundaries between reported argument and his own development are not sharply marked.

Original text 1651	Modern English
Source page 681–682 Besides, if there be infinite planetary and firmamentals worlds, as [12681]some will, there be infinite Genii or commanding Spirits belonging to each of them: and so *per consequens,* (for they will be all adored) infinite religions: and therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, so *Tyrius* cals them, *and according to the quarter they hold:* their own institutions, revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers.	Besides, if there are infinitely many planetary and stellar worlds, as some maintain, there are infinitely many guardian or ruling spirits belonging to each of them; and *consequently*, since they will all be worshipped, infinitely many religions. Let every territory therefore retain its own rites and ceremonies as its *tutelary gods*—as Maximus of Tyre calls them—wish, and according to the region they govern: its own institutions, revelations, ordinances and oracles, which these gods dictate from time to time or teach their priests or ministers.[12682]
Source page 682 This tenent was stiffely maintained in Turkie not long since, as you may read in the third Epistle of *Busbequius,* [12683]*that all those should participate of eternall happinesse, that lived an holy and innocent life, what religion soever they professed: Rustan Bassa* was a great Patron of it; though *Mahomet* himself was sent *virtute gladii,* to enforce all, as he writes in his *Alcoran,* to follow him.	This doctrine was stoutly maintained in Turkey not long ago, as you may read in Busbecq's third letter: *everyone who lived a holy and innocent life should share in eternal happiness, whatever religion they professed.* Rüstem Pasha was a strong supporter of it, although Muhammad himself was sent *by the power of the sword* to compel everyone to follow him, as he writes in his Quran.[12684]

[12681] **Burton.** Source page 681, last dagger: "Campanella Calcagninus, and others."

[12682] **Editor.** Firmamentals worlds is the printed form, rendered as stellar worlds. Genii here are attendant or governing spirits. The margin names Campanella and Calcagninus (Calcagnini), without loci; the precise cosmological attribution and Maximus of Tyre reference remain open.

[12683] **Burton.** Source page 682, a: "Æternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint; quamcunque illi religionem sequuti sunt." "Those who have passed this life holily and innocently will share in eternal happiness, whatever religion they have followed."

[12684] **Editor.** Busbecq's third Turkish Letter reports this exchange with Rüstem, adding that the opinion was considered heretical. The claim about Muhammad and the sword is Burton's polemical assertion; he supplies no Quranic passage, and it should not be treated as a verified quotation.

Original text 1651	Modern English
Some again will approve of this for Jewes, Gentiles, Infidels, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismatiques, or the like; let the *Spanish* Inquisition, that fourth Fury, speak of some of them, the civill wars and Massacres in *France,* our *Marian* times.	Others approve of this for Jews, pagans and unbelievers outside the fold. They are willing to show them every consideration and favour, but by no means to those within the bounds of our own Church who are called Christians—to heretics, schismatics or the like. Let the Spanish Inquisition, that fourth Fury, speak for some of them, along with the civil wars and massacres in France and our own Marian times.[12685]
[12686]*Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet;* and *Theodosius* is commended in *Nicephorus lib.12. cap.15.* [12687]*That he put all Heretiques to silence.*	Magallianus the Jesuit will allow no discussion with a heretic, insisting on severity and rigour: *we ought not to answer them with words, but to set up gallows.* And Theodosius is praised in Nicephorus, book 12, chapter 15, *for silencing all heretics.*[12688]
Bernard. epist.190. will have club law, fire and sword for Heretiques, [12689]*compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists;* and this is their ordinary practise.	Bernard, in Letter 190, would use the law of the club, fire and sword against heretics: *compel them, stop their mouths with blows rather than disputation, refute them with fists rather than reasons.* And this is their ordinary practice.[12690]

[12685] **Editor.** The fourth Fury adds the Inquisition to the three avenging Furies of classical mythology. Marian times refers to Mary I's reign in England and the persecution of Protestants. Burton exposes unequal toleration of external religions and internal dissent.

[12686] **Burton.** Source page 682, b: "Comment. in c. Tim.6. ver.20. & 21. severitate cum hæreticis agendum, & non aliter." "Commentary on Timothy, chapter 6, verses 20 and 21. Heretics must be dealt with severely, and in no other way."

[12687] **Burton.** Source page 682, c: "Quod silentium hæreticis indixerit." "Because he imposed silence on heretics."

[12688] **Editor.** The marginal Timothy citation and the Nicephorus attribution are retained as printed; their precise wording and context remain uncollated. Burton's reported recommendation of gallows is stronger than mere refusal to debate.

[12689] **Burton.** Source page 682, d: "Igne & fuste potius agendum cum hæreticis quam cum disputationibus; os alia loquens, &c." "Heretics should be dealt with by fire and club rather than by disputations; a mouth speaking other things, and so on."

[12690] **Editor.** Club law means coercion by brute force. Burton's emphatic account of Bernard and the fragment in the margin require checking against the full letter; they are reported here as his attribution.

Original text 1651	Modern English
Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a generall toleration in every kingdom, no mulct at all, no man for religion or conscience be put to death, which [12691]*Thuanus* the French Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus,* vindicates; *Castalio,* &c.	Another group is correspondingly mild on the other side. To avoid all resentment, contentious wars and disturbances, they would establish general toleration in every kingdom, with no fine at all and no one put to death for religion or conscience. The French historian de Thou strongly favours this; our recent Socinians defend it; Vaticanus upholds it against Calvin in a long treatise on behalf of Servetus; so does Castellio, and others.[12692]
Martin Ballius and his companions, maintained this opinion not long since in *France,* whose errour is confuted by *Beza* in a just Volume. The medium is best, and that which *Paul* prescribes, *Gal.1. If any man shall fall by occasion, to restore such a one with the spirit of meeknesse,* by all fair means, gentle admonitions:	Martin Ballius and his companions maintained this opinion in France not long ago; Beza refutes their error in a substantial volume. The middle course is best: what Paul prescribes in Galatians 1, *if anyone should be overtaken by a fault, restore that person in a spirit of gentleness,* using every kindly means and gentle admonition.[12693]
but if that will not take place, *Post unam & alteram admonitionem hæreticum devita,* he must be excommunicate, as *Paul* did by *Hymenæus,* delivered over to Satan. *Immedicabile vulnus ense recidendum est:* As *Hippocrates* said in Physick, I may well say in Divinitie, *Quæ ferro non curantur, ignis curat.*	But if that has no effect, *after a first and second warning, avoid the heretic:* he must be excommunicated and delivered over to Satan, as Paul did with Hymenaeus. *An incurable wound must be cut away with the sword.* What Hippocrates said in medicine I may well say in theology: *What iron does not cure, fire cures.*[12694]

[12691] **Burton.** Source page 682, dagger: “Præfat. hist.” “Preface to the history.”

[12692] **Editor.** Mulct means a fine or penalty. Thuanus is Jacques-Auguste de Thou; Castalio is Sébastien Castellio. The reference concerns the controversy over Michael Servetus’s execution. Vaticanus is a literary name in the anti-Calvin polemic; the exact edition used by Burton remains for collation.

[12693] **Editor.** The biblical passage is Galatians 6:1, although Burton prints Gal.1. Just means full-sized or substantial. Martin Ballius points to the name Martinus Bellius used in the toleration controversy; the relationship of Burton’s named writers and publications remains to be collated.

[12694] **Editor.** The warning echoes Titus 3:10; Hymenaeus appears in 1 Timothy 1:20. The incurable wound recalls Ovid, Metamorphoses 1.190–191; the surgical maxim is from Hippocrates, Aphorisms 7.87. Burton’s middle course still includes coercion, as the following sentence makes explicit.

Original text 1651	Modern English
For the vulgar, restrain them by lawes, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, dreamers, and such rude silly fellowes, that through fasting, too much meditation, preciseness, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem,* is to alter their course of life, and with conference, threats, promises, perswasions, to intermixe Physick.	As for the common people, restrain them by laws and fines, burn their books and prohibit their private religious meetings: once the cause is removed, the effect will soon cease. But for prophets, dreamers and such ignorant, simple people whose minds are disturbed through fasting, excessive meditation, religious scrupulosity or melancholy, the best means of restoring them *to a sound mind* is to change their way of life and combine discussion, threats, promises and persuasion with medical treatment.[12695]
Hercules de Saxonia had such a Prophet committed to his charge in *Venice,* that thought he was *Elias,* and would fast as he did: he dressed a fellow in Angels attire, that said he came from heaven to bring him divine food, and by that means staid his fast, administred his Physick: so by the meditation of this forged Angel he was cured.	Hercules of Saxony had such a prophet entrusted to his care in Venice. The man believed he was Elijah and insisted on fasting as Elijah had done. The physician dressed someone as an angel, who said he had come from heaven to bring divine food. In this way he stopped the man's fast and administered medicine; through the intervention of this counterfeit angel the man was cured.[12696]

[12695] **Editor.** Conventicles are private religious assemblies, here regarded as unauthorized. Preciseness means excessive religious strictness. Burton shifts from public suppression to medical management of particular sufferers; his category does not correspond directly to a modern diagnosis.

[12696] **Editor.** The physician is Ercole Sassonia; Elias is Elijah. The source prints meditation, apparently for mediation, rendered here as intervention. Burton does not give a precise source for this reported therapeutic deception.

Original text 1651	Modern English
Source page 682–683 [12697]*Rhasis* an Arabian, *cont. lib.1. cap.9.* speakes of a fellow that in like case complained to him, and desired his help: *I asked him (saith he) what the matter was, he replyed, I am continually meditating of heaven and hell, and me thinkes I see and talk with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my businesse: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others.*	Rhazes, the Arabian physician, in his Comprehensive Book, book 1, chapter 9, speaks of a man in a similar condition who complained to him and asked for help. *I asked him, he says, what was wrong. He replied: I am constantly meditating on heaven and hell, and think I see and speak with fiery spirits, smell sulphur, and so on. These ideas carry me away so completely that I can neither eat nor sleep nor attend to my business. I cured him, says Rhazes, partly by persuasion and partly by medicine, and have treated many others in the same way.*[12698]
Source page 683 We have frequently such prophets and dreamers amongst us, whom we persecute with fire and fagot: I think the most compendious cure for some of them at least, had been in Bedlam. *Sed de his satis.*	We often have such prophets and dreamers among us, whom we persecute by burning them at the stake. I think the most direct cure for at least some of them would have been treatment in Bedlam. *But enough of them.*[12699]

[12697] **Burton.** Source page 682, e: “Quidam conquestus est mihi de hoc morbo, & deprecatus est ut ego illum curarem; ego quæsivi ab eo quid sentiret; respondit, semper imaginor & cogito de Deo & angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotius &c. Ego curavi medicina & persuasione; & sic plures alios.” “A certain man complained to me of this illness and begged me to cure him. I asked what he felt. He replied: I constantly imagine and think about God and angels, and so on, and am so absorbed in this imagining that I neither eat nor sleep nor attend to business, and so on. I cured him with medicine and persuasion, and have cured many others in the same way.”

[12698] **Editor.** Cont. abbreviates the Latin title Continens of al-Razi’s medical compilation. The margin says God and angels where Burton’s English says heaven, hell and fiery spirits; both are preserved. Its printed negotius is grammatically irregular; the sense is supplied from the body. The cited chapter remains uncollated.

[12699] **Editor.** Fire and fagot means burning at the stake. Bedlam is Bethlem Hospital in London. Burton proposes confinement and treatment for some people subjected to religious persecution; this remains a historically specific conception of care.

Original text 1651	Modern English
MEMB. 2. SUBSECT. 1. ***Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.***	**MEMBER 2 SUBSECTION 1** ***Religious Melancholy from Deficiency: Those Affected—Epicures, Atheists, Hypocrites, the Worldly and Complacent, Carnalists, All Impious People, Impenitent Sinners, and Others***[12700]
In that other extream, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, *Sadduces, Herodians, Libertines,* polititians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustfull and timorous, as desperate persons be:	At the other extreme, where this love of God, knowledge, faith, fear, hope and so on are deficient, stand those who err in both doctrine and conduct: Sadducees, Herodians, Libertines, political schemers, every kind of atheist, Epicure and unbeliever who is complacent, has a corrupted understanding and does not fear God at all; also those who are excessively distrustful and fearful, as despairing people are.[12701]
That grand sin of Atheisme or impietie, [12702]*Melancthon* cals it *monstrosam melancholiam,* monstrous melancholy; or *venenatam melancholiam,* poysoned melancholy. A company of *Cyclopes* or Giants, that war with the gods, as the Poets fained, *Antipodes* to Christians, that scoffe at all religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.	Melanchthon calls that great sin of atheism or impiety *monstrous melancholy*—monstrous melancholy—or *poisoned melancholy*—poisoned melancholy. They are a band of Cyclopes or Giants warring against the gods, as the poets imagined, the opposite of Christians: they mock all religion and God himself, denying him and all his attributes—his wisdom, power, providence, mercy and judgment.[12703]

[12700] **Editor.** In defect means arising from a deficiency, the opposite of the religious excess just discussed. Secure here means heedlessly confident. Carnalists live for bodily or worldly interests. Epicures is Burton's polemical term for pleasure-seekers, not a precise description of Epicurean philosophy.

[12701] **Editor.** Polititians here implies people who subordinate religion to policy or expediency. The list gathers very different groups under a theological and moral classification. Burton includes excessive distrust alongside insufficient faith; desperate means despairing in this clause.

[12702] **Burton.** Source page 683, f: "De anima, c. de humoribus." "On the Soul, chapter on the humours."

[12703] **Editor.** Melanchthon's cited chapter is on the humours in On the Soul. Burton's separate Latin and English labels are both retained even though they coincide in modern English. Antipodes means diametrical opposites; the mythic comparison is polemical, not a clinical finding.

Original text 1651	Modern English
[12704]*Esse aliquos manes, & subterranea regna,* *Et contum, & Stygio ranas in gurgite nigras,* *Atq; unâ transire vadum tot millia cymbâ,* *Nec pueri credunt, nisi qui nondum ære lavantur.*	*That there are ghosts and kingdoms underground,* *A boatman's pole, and black frogs in the Styx's pool,* *And thousands crossing the water in one boat —* *Not even boys believe, except those too young to pay for baths.*[12705]
That there is either Heaven or hell, resurrection of the dead, pain, happinesse, or world to come, *credat Judæus Apella:* for their parts they esteem them as so many Poets tales, Bugbears, *Lucians Alexander; Moses, Mahomet* and *Christ* are all as one in their creed.	That there is either heaven or hell, resurrection of the dead, suffering, happiness or a world to come—*let Apella the Jew believe it!* For their part, they regard these as so many poets' tales and bogeys, like Lucian's Alexander. Moses, Muhammad and Christ are all the same in their creed.[12706]
When those bloudy wars in *France* for matters of Religion, (saith [12707]*Richard Dinoth)* were so violently pursued betwixt *Hugenotes* and *Papists,* there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to loose their lives and fortunes, accounting faith, religion, immortality of the soul, meer fopperies and illusions.	When those bloody religious wars in France were fought so fiercely between Huguenots and Catholics, says Richard Dinothus, a band of merry companions laughed them all to scorn as superstitious fools for losing their lives and fortunes. They considered faith, religion and the immortality of the soul mere nonsense and delusion.[12708]

[12704] **Burton.** Source page 683, g: "Juvenal."

[12705] **Editor.** Juvenal, Satire 2.149–152. Burton's Et contum, "and a pole," differs from the consulted text's Cocytum, the underworld river Cocytus. The translation follows Burton's reading. The last line refers to small children admitted to the baths without charge.

[12706] **Editor.** The phrase about Apella comes from Horace, Satires 1.5.100, and invokes an anti-Jewish stereotype of credulity. Lucian's Alexander portrays a fraudulent religious entrepreneur. Burton attributes this levelling of religious founders to the people he attacks.

[12707] **Burton.** Source page 683, star: "Li.5. Gal.hist. quamplurimi reperti sunt qui tot pericula subeuntes irridebant; & quæ de fide, religione &c. dicebant, ludibrio habebant, nihil eorum admittentes de futura vita." "Book 5 of the History of France. Very many were found who mocked those undergoing so many dangers and made a joke of what they said about faith, religion and so on, accepting none of their claims about a future life."

[12708] **Editor.** Good fellows carries a suggestion of convivial companions. The margin cites book 5 of Dinothus's History of France; the exact passage remains for collation. Papists is rendered as Catholics, while the hostile argument is preserved.

Original text 1651	Modern English
Such loose [12709]Atheisticall spirits are too predominant in all kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor divel; but with that *Cyclops* in *Euripides,*	Such dissolute, atheistical spirits are all too prevalent in every kingdom. Let others dispute, pray, tremble and torment themselves if they will; these people fear neither God nor devil, but behave like the Cyclops in Euripides:[12710]
Haud ulla numina expavescunt cœlitum, *Sed victimas uni deorum maximo,* *Ventri offerunt, deos ignorant cæteros.*	*They fear none of the heavenly powers,* *But offer sacrifice to one, the greatest god,* *Their belly, and acknowledge no other gods.*[12711]
Source page 683–684 They fear no God but one, They sacrifice to none, But belly, and him adore, For Gods they know no more.	They fear no god but one; They sacrifice to none But Belly, whom they adore, And know no gods besides.
Source page 684 *Their God is their belly,* as *Paul* saith, *Sancta mater saturitas;*	*Their god is their belly,* as Paul says: *holy mother Fullness!*[12712]
—— quibus in solo vivendi causa palato est.	*—— whose only reason for living lies in their palate.*[12713]

[12709] **Burton.** Source page 683, dagger: "50000 Atheists at this day in Paris, Mercennus thinks."

[12710] **Editor.** The estimate of 50,000 atheists in Paris is attributed to Marin Mersenne. It is an unverified polemical number, not a demonstrated count. Burton's category of atheism here encompasses irreligious behaviour as well as explicit disbelief.

[12711] **Editor.** A Latin rendering of the Cyclops's self-indulgent speech in Euripides' Cyclops, adapted to the plural. The particular Latin version has not yet been identified. Burton's own English stanza follows separately.

[12712] **Editor.** Paul's phrase is Philippians 3:19. The second expression makes satiety into a mock divinity; it is not a continuation of Paul's words.

[12713] **Editor.** Juvenal, Satire 11.11: people who live only for the pleasures of eating.

Original text 1651	Modern English
The Idol which they worship and adore, is their Mistris, with him in *Plautus, mallem hæc mulier me amet quam dii,* they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captain, Custome their rule: temerity, boldnesse, impudence their Art, toyes their trading, damnation their end.	The idol they worship and adore is their mistress. Like the man in Plautus, *I would rather this woman loved me than the gods did*—they would rather have her favour than the gods'. Satan is their guide, the flesh their teacher, hypocrisy their counsellor, vanity their fellow soldier, their own will their law, ambition their captain, custom their rule; rashness, audacity and shamelessness are their art, trifles their business and damnation their end.[12714]
All their endeavours are to satisfie their lust and appetite, how to please their *Genius,* and to be merry for the present,	All their efforts go towards satisfying their lust and appetite, indulging their own inclinations and making merry for the present:[12715]
Ede, lude, bibe, post mortem nulla voluptas.	*Eat, play, drink: after death there is no pleasure.*
The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles.3.19. the world goes round,	*Human beings and beasts share the same condition: as one dies, so does the other,* Ecclesiastes 3:19. The world goes round:[12716]
—— [12717]*truditur dies die,* *Novæque pergunt interire Lunæ:*	—— *day is driven out by day,* *And new moons keep passing away:*[12718]
[12719]they did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still.	In former times they ate and drank, married and buried, bought and sold, planted and built, and they will go on doing so.[12720]

[12714] **Editor.** Burton builds a moral allegory through a succession of personified powers and military offices. His precise Plautus reference remains to be located. Toys means trifles or frivolities.

[12715] **Editor.** To please one's Genius is to indulge oneself, drawing on the idea of a person's attendant spirit.

[12716] **Editor.** Burton extracts the verse for the outlook he is describing; it should not be taken as a complete account of Ecclesiastes' argument.

[12717] **Burton.** Source page 684, first dagger: "Hor. l.2. od.18." "Horace, book 2, ode 18."

[12718] **Editor.** Horace, Odes 2.18.15–16. The margin reads ode 18; the faded numeral must not be read as 13.

[12719] **Burton.** Source page 684, first star: "Luke 17."

[12720] **Editor.** Luke 17:26–30 lists ordinary activities before catastrophe in the days of Noah and Lot. Burton combines the lists and adds burying.

Original text 1651	Modern English
[12721]*Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft air.*	*Our life is short and wearisome; there is no remedy when a person dies, and no one has been known to return from the grave. We are born by chance, and afterwards shall be as though we had never existed; the breath in our nostrils is like smoke, and so on, and the spirit vanishes like thin air.*[12722]
[12723]*Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life passe by us, let us crown our selves with rose buds before they are withered,* &c.	*Come, let us enjoy the pleasures before us; let us eagerly use created things as in our youth, fill ourselves with costly wine and perfumes, let the flower of life not pass us by, and crown ourselves with rosebuds before they wither,* and so on.[12724]
[12725]*Vivamus mea Lesbia & amemus,* &c. [12726]*Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.*	*Let us live, my Lesbia, and let us love,* and so on. *Come, let us take our fill of love and find pleasure in embraces, for this is our portion, this is our lot.*[12727]
Tempora labuntur, tacitisque senescimus annis,	*Time slips away, and we grow old as the years pass silently.*[12728]

[12721] **Burton.** Source page 684, h: “Wisd.2.2.” “Wisdom 2:2.”

[12722] **Editor.** Wisdom 2:1–3, though the margin cites only 2:2. These are the words attributed to the ungodly by the biblical narrator, not the book’s endorsed teaching. At all adventure means by chance.

[12723] **Burton.** Source page 684, i: “Vers.6,7,8.” “Verses 6, 7 and 8.”

[12724] **Editor.** Wisdom 2:6–8 continues the speech of the ungodly. Creatures means created things or the goods of creation; ointments here are scented oils.

[12725] **Burton.** Source page 684, second star: “Catullus.”

[12726] **Burton.** Source page 684, second dagger: “Prov.7.8.” “Proverbs 7:8.”

[12727] **Editor.** Catullus 5.1 is followed by an adaptation of Proverbs 7:18, the seductress’s invitation. Burton’s margin prints 7.8; it is preserved rather than silently corrected. The concluding portion and lot are not part of that verse.

[12728] **Editor.** Ovid, Fasti 6.771. The displayed Latin line is retained as verse even though the next prose sentence begins beside it in the scan.

Original text 1651	Modern English
For the rest of heaven and hell, let children and superstitious fools beleeve it: for their parts they are so far from trembling at the dreadfull day of judgement, that they wish with *Nero, Me vivo fiat,* let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge,	As for the rest, heaven and hell, let children and superstitious fools believe it. These people are so far from trembling at the dreadful day of judgment that they wish with Nero, *let it happen while I am alive*—let it come in their own time. They are so complacent, so reckless, so excessive in lust and pleasure, so ready for revenge,[12729]
that as *Paterculus* said of some Caitiffes in his time in *Rome, Quod nequiter ausi, fortiter executi:* it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand.	that, as Velleius Paterculus said of certain villains in Rome in his time, *what they wickedly dared, they resolutely carried out*. Whatever they undertake will be carried out with as much recklessness as the attempt was wicked.[12730]
Were it not for Gods restraining grace, fear and shame, temporall punishment, and their own infamy, they would *Lycaon*-like exenterate, as so many Cannibals eat up, or *Cadmus* souldiers, consume one another.	Were it not for God's restraining grace, fear and shame, earthly punishment and their own disgrace, they would disembowel one another like Lycaon, devour one another like cannibals, or destroy one another like Cadmus's soldiers.[12731]
These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemn these rites and religious ceremonies of the Gods, they will be Gods themselves, or at least *socii deorum;*	These are utterly impious and commonly avowed atheists, who use God's name only to swear by it. Their behaviour expresses nothing but sensual indulgence or hypocrisy. Like Pentheus, they neglect and scorn the gods' rites and religious ceremonies; they would be gods themselves, or at least *companions of the gods:*[12732]

[12729] **Editor.** Burton applies Nero's reported desire to see the world burn to the day of judgment. Compare Suetonius, Nero 38.1. Desperate here means recklessly heedless, unlike the despairing people introduced at the beginning of the subsection.

[12730] **Editor.** Caitiffes means wretches or villains. Burton's English restatement follows the translated Latin, as in the source. The exact Paterculus passage remains to be established.

[12731] **Editor.** Exenterate means disembowel. Lycaon's myth involves the killing and serving of human flesh; the armed men who spring from the dragon's teeth sown by Cadmus fight one another. Burton imagines social violence unchecked by religion and punishment.

[12732] **Editor.** Pentheus resists the worship of Dionysus in Greek myth. Carriage means conduct. As elsewhere, Burton uses Epicurisme loosely for sensual self-indulgence.

Original text 1651	Modern English
Divisum imperium cum Jove Cæsar habet.	*Caesar shares dominion with Jove.*[12733]
Source page 684–685 *Aproyis* an Ægyptian tyrant, grew, saith [12734]*Herodotus,* to that height of pride, insolency and impietie, to that contempt of God and men, that he held his kingdom so sure, *ut à nemine deorum aut hominum sibi eripi posset,* neither God nor men could take it from him.	Apries, an Egyptian tyrant, rose, says Herodotus, to such a height of pride, arrogance and impiety, such contempt for God and humanity, that he thought his kingdom so secure *that no god or human being could wrest it from him*—neither God nor men could take it from him.[12735]
Source page 685 [12736]A certain blasphemous King of *Spaine* (as [12737]*Lansius* reports) made an edict, that no subject of his for ten years space, should beleeve in, call on, or worship any god.	A certain blasphemous king of Spain, as Lansius reports, issued an edict forbidding any of his subjects for ten years to believe in, invoke or worship any god.[12738]

[12733] **Editor.** A line traditionally associated with the anecdote of Virgil's verses praising Augustus. Its exact textual source and Burton's route to it remain for collation.

[12734] **Burton.** Source page 684, last star: "Lib.1." "Book 1."

[12735] **Editor.** The source spells the name Aproyis. The boast belongs to Herodotus, Histories 2.169, rather than book 1 as the margin says. Burton's translation after the Latin has been retained as a separate restatement.

[12736] **Burton.** Source page 685, first dagger: "M. Montan. lib.1.cap.4." "Michel de Montaigne, book 1, chapter 4."

[12737] **Burton.** Source page 685, first star: "Orat. cont. Hispan. ne proximo decennio deum adorarent, &c." "Oration against Spain: that they should not worship God for the next ten years, and so on."

[12738] **Editor.** The two marginal references point to Montaigne and Thomas Lansius's Oration against Spain. Montaigne, Essays 1.4, explicitly calls this a story current in his youth and treats it as a portrayal of national vainglory. It is not verified here as an actual royal decree.

Original text 1651	Modern English
And as [12739]*Jovius* relates of *Mahomet the second, that sacked Constantinople, he so behaved himself, that he beleeved neither Christ nor Mahomet, and thence it came to passe, that he kept his word and promise no farther than for his advantage; neither did he care to commit any offence to satisfie his lust.*	And as Paolo Giovio relates of *Mehmed II, who sacked Constantinople, he behaved as one who believed neither in Christ nor in Muhammad. Hence he kept his word and promises only so far as they served his own advantage, and did not scruple to commit any offence to gratify his desires.*[12740]
I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties, as they shall finde them expedient or behoveful to their own ends.	I could say the same of many princes and private individuals, in former times and in the present age—our histories are full of them—who love, fear, obey and perform every civic duty only as they find it useful or advantageous to their own ends.[12741]

[12739] **Burton.** Source page 685, second star: "Talem se exhibuit, ut nec in Christum, nec Mahometem crederet; unde effectum ut promissa nisi quatenus in suum commodum cederent minime servaret, nec ullo scelere peccatum statueret, ut suis desideriis satisfaceret." "He showed himself to be such a man that he believed neither in Christ nor in Muhammad; consequently he did not keep promises unless they served his own advantage, and considered no wicked deed a sin if it satisfied his desires."

[12740] **Editor.** The alleged unbelief and unscrupulous conduct are Giovio's account as reported by Burton. They are not independently established by the quotation; Burton gives no work or chapter here.

[12741] **Editor.** Stories means histories; behoveful means beneficial or useful. Burton's category includes instrumental obedience, not merely openly professed disbelief.

Original text 1651	Modern English
Securi adversus Deos, securi adversus homines, votis non est opus, which [12742]*Tacitus* reports of some Germans, they need not pray, fear, hope, for they are secure to their thinking, both from God and men.	*Untroubled by gods, untroubled by human beings, they have no need of prayers,* as Tacitus reports of some Germans. They need not pray, fear or hope, for in their own estimation they are safe from both God and other people.[12743]
Bulco Opiliensis, sometimes Duke of *Silesia,* was such a one to an hair, *he lived* (saith [12744]*Æneas Sylvius*[12745]*) at* [12746]*Wratislavia, and was so mad to satisfie his lust, that he beleeved neither heaven nor hell, or that the soul was immortall, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself.*	Bolko of Opole, formerly a duke in Silesia, was exactly such a man. *He lived,* says Aeneas Sylvius, *at Wrocław and was so mad to satisfy his lust that he believed in neither heaven nor hell nor the immortality of the soul. He married wives and discarded them as he pleased, committed murder and other crimes, and did whatever he wished.*[12747]
This duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved,	This duke has all too many followers in our own day. Say what you can, warn, exhort and argue against them: they remain as unmoved—[12748]
—— quam si dura silex aut stet Marpesia cautes,	*—— as though they were hard flint or a Marpesian crag,*[12749]

[12742] **Burton.** Source page 685, second dagger: “Lib. de mor. Germ.” “Book on the customs of the Germans.”

[12743] **Editor.** Tacitus, Germania 46, describes the Fenni and the absence of possessions and anxieties in their lives. Burton reverses the order of gods and humans and abbreviates the conclusion. Tacitus’s point about freedom from wants is repurposed as a charge of irreligion.

[12744] **Burton.** Source page 685, k: “Usque adeo insanus, ut nec inferos, nec superos esse dicat, animasque cum corporibus interire credat &c.” “So mad that he says there are neither gods below nor gods above, and believes that souls perish with bodies, and so on.”

[12745] **Burton.** Source page 685, third dagger: “Europæ descr. cap.24.” “Description of Europe, chapter 24.”

[12746] **Burton.** Source page 685, i: “Or Breslaw.”

[12747] **Editor.** Sometimes means formerly; to an hair means exactly; turned them up means dismissed or discarded them. Wratislavia and Breslau are names for Wrocław. The account is attributed to Aeneas Sylvius Piccolomini’s Description of Europe, chapter 24; its details remain uncollated.

[12748] **Editor.** Dehort means dissuade, the opposite of exhort. The following line supplies Burton’s comparison.

[12749] **Editor.** Virgil, Aeneid 6.471: Dido remains unmoved by Aeneas in the underworld. Marpesus was associated with Parian marble. Burton borrows the image of unyielding stone.

Original text 1651	Modern English
then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, *laterem lavas,* they answer as *Ataliba* that Indian Prince did Frier *Vincent,* [12750]*when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said he saw no such matter, asking withall how he knew it:* they will but scoffe at it, or wholly reject it.	—as so many logs and stones. Tell them of heaven and hell: it is useless; *you are washing a brick*. They answer as Atahualpa, that American prince, answered Friar Vincent: *when he brought him a book and said it contained all the mysteries of salvation, heaven and hell, the prince looked at it and said he saw nothing of the kind, asking how the friar knew it*. They will merely scoff at it or reject it altogether.[12751]
Petronius in *Tacitus* when he was now by *Nero's* command bleeding to death, *audiebat amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina & faciles versus,* in stead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrile songs.	Petronius, in Tacitus's account, when he was bleeding to death at Nero's command, *listened to his friends speaking neither of the soul's immortality nor of the philosophers' doctrines, but reciting light poems and easy verses*. Instead of sound counsel and divine meditations, he had his friends sing him bawdy verses and coarse songs.[12752]

[12750] **Burton.** Source page 685, m: "Fratres à Bry Amer. par.6. librum à Vincentio monacho datum abjecit, nihil se videre ibi hujusmodi dicens, rogansque unde hæc sciret, quum de cœlo & Tartaro contineri ibi diceret." "The de Bry brothers, America, part 6. He threw away the book given him by the friar Vincent, saying he saw nothing of the kind in it and asking how he knew these things, when the friar said that it contained information about heaven and hell."

[12751] **Editor.** Washing a brick is a proverb for wasted effort. Ataliba is Atahualpa, the Inca ruler; Vincent is Vicente de Valverde. Burton relies on a European account cited to the de Bry collection. The margin adds the throwing away of the book, absent from his body text. Neither version is a transparent record of Atahualpa's beliefs.

[12752] **Editor.** Tacitus, Annals 16.19, describes light poems and easy verses. Burton intensifies this into bawdy and scurrilous songs in his English restatement; both the translated Latin and the stronger gloss are retained.

Original text 1651	Modern English
Let them take heaven, paradise, and that future happinesse that will, *bonum est esse hic,* it is good being here: there is no talking to such, no hope of their conversion; they are in a reprobate sense, meer Carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, [12753]*They seem to me* (saith *Melancthon) to be as mad as Hercules was when he raved and killed his wife and children.*	Let whoever wants them have heaven, paradise and that future happiness: *it is good to be here*—it is good being here. There is no talking to such people, no hope of their conversion. Their understanding is corrupt; they are mere carnalists, bodily-minded people. However a few flatterers may applaud them in this life and consider them worldly-wise, *they seem to me,* says Melanchthon, *as mad as Hercules when he raved and killed his wife and children.*[12754]
A milder sort of these Atheisticall spirits there are that profess religion, but *timide & hæsitanter,* tempted hereunto out of that horrible consideration of diversity of Religions, which are and have been in the world, (which argument *Campanella, Atheismi Triumphati cap.9.* both urgeth and answers) besides the covetousness, imposture and knavery of Priests, *quæ faciunt* (as [12755]*Postellus* observes) *ut rebus sacris minus faciant fidem;*	There is a milder kind of these atheistical spirits who profess religion, but *timidly and hesitantly.* They are tempted into this by the disturbing thought of the diversity of religions that exist and have existed in the world—an argument Campanella both presents and answers in chapter 9 of *Atheism Conquered*—and also by the greed, imposture and dishonesty of priests, *which,* as Postel observes, *make them put less faith in sacred things.*[12756]

[12753] **Burton.** Source page 685, n: “Non minus hi furunt quam Hercules, qui conjugem, & liberos interfecit; habet hæc ætas plura hujusmodi portentosa monstra.” “These men are no less mad than Hercules, who killed his wife and children; this age has many such monstrous prodigies.”

[12754] **Editor.** It is good to be here echoes Peter at the Transfiguration, here turned into an attachment to earthly life. Parasites means flatterers or dependants who live at another’s expense. Burton ends this portrait by treating impiety as madness; Melanchthon’s exact wording and the mythic family details remain for collation.

[12755] **Burton.** Source page 685, final star: “De orbis con. lib.1.cap.7.” “On the Concord of the World, book 1, chapter 7.”

[12756] **Editor.** Atheistical is Burton’s broad polemical category, here encompassing hesitant believers. Postellus is Guillaume Postel. Campanella’s title means Atheism Conquered; Burton presents him as an opponent of the argument he reports.

Original text 1651	Modern English
Source page 685–686 and those religions some of them so phantasticall, exorbitant, so violently maintained with equall constancie and assurance; whence they infer, that if there be so many religious sects, and denyed by the rest, why may they not be all false? or why should this or that be preferred before the rest? The Scepticks urge this, and amongst others it is the conclusion of *Sextus Empericus lib.8. advers. Mathematicos:*	Some of those religions are so fanciful and extravagant, yet defended so fiercely with equal firmness and certainty, that they infer: if there are so many religious sects, each denied by the others, why may they not all be false? Why should one or another be preferred to the rest? The Sceptics press this argument; among others, Sextus Empiricus reaches this conclusion in book 8 of *Against the Mathematicians*.[12757]
Source page 686 after many Philosophical arguments and reasons *pro* and *con* that there are Gods, and again that there are no Gods, he so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera,* as *Tully* likewise disputes: Christians say, they alone worship the true God, pity all other sects, lament their case;	After many philosophical arguments and reasons *for* and *against* the existence of gods, he concludes: *since so many contend with one another, and so on, only one can be true,* as Cicero likewise argues. Christians say that they alone worship the true God; they pity all other sects and lament their condition.[12758]

[12757] **Editor.** The Latin title Adversus mathematicos is conventionally also rendered Against the Professors. Burton's book number and précis are retained; the exact passage requires collation. The argument from religious disagreement is reported here before Burton rejects it.

[12758] **Editor.** Tully is Marcus Tullius Cicero. Compare On the Nature of the Gods 1.5: conflicting opinions may all be false, but more than one cannot be true. Thus only one can be true means at most one, not that one must be true. Burton's compressed wording concerns an opinion or religious claim, not a god; it does not establish the adjoining Sextus locator.

Original text 1651	Modern English
and yet those old *Greeks* and *Romans* that worshiped the Divel, as the *China's* do now, *aut Deos Topicos* their own Gods; as *Julian* the Apostate, [12759]*Cecilius* in *Minutius, Celsus* and *Porphyrius* the Philosopher object: and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better Cities, better Souldiers, better Scholars, better wits. Their Gods often overcame our Gods, did as many miracles, &c.	Yet those ancient Greeks and Romans who worshipped the Devil, as the Chinese do now, *or local gods*—their own gods—were much nobler, more high-spirited and victorious, with a more flourishing commonwealth, better cities, soldiers, scholars and minds: so Julian the Apostate, Caecilius in Minucius, Celsus and the philosopher Porphyry object, and Machiavelli maintains. Their gods often overcame our gods and performed as many miracles, and so on.[12760]
Saint *Cyril, Arnobius, Minutius,* with many other ancients, of late *Lessius, Morneus, Grotius de verit. Relig. Christianæ, Savanarola de verit. fidei Christianæ,* well defend; but *Zanchius,* [12761]*Campanella, Marinus Marcennus, Bozius,* and *Gentilettus* answer all these Atheistical arguments at large. But this again troubles many as of old, wicked men generally thrive, professed Atheists thrive,	Saint Cyril, Arnobius, Minucius and many other ancient writers defend Christianity well, as more recently do Lessius, Duplessis-Mornay, Grotius in *On the Truth of the Christian Religion*, and Savonarola in *On the Truth of the Christian Faith*. Zanchi, Campanella, Marin Mersenne, Bozio and Gentillet answer all these atheistical arguments at length. But another difficulty troubles many people, as it did in ancient times: wicked people generally prosper; professed atheists prosper.[12762]

[12759] **Burton.** Source page 686, first dagger: "Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent &c. Minutius Octaviano." "Do not the Romans reign without your God and enjoy the whole world, and hold you and your gods captive, and so on? Minucius, in Octavius."

[12760] **Editor.** The assertion about Chinese worship is Burton's Christian polemic. Caecilius is the pagan speaker in Minucius Felix's Octavius, especially chapters 11–12 here. The margin adapts his challenge about Roman power; it is not the Christian author's own conclusion.

[12761] **Burton.** Source page 686, second dagger: "Comment. in Genesin copiosus in hoc subjecto." "The commentary on Genesis is copious on this subject."

[12762] **Editor.** These are Christian apologists cited as a group, not interchangeable authorities. The Genesis commentary named in the margin is Mersenne's; its precise attachment among the adjacent names is loose in the printing.

Original text 1651	Modern English
[12763]*Nullos esse Deos, inane cœlum,* *Affirmat Selius: probatque, quod se* *Factum, dum negat hæc, videt beatum;*	*There are no gods, and heaven is empty,* *Selius declares; his proof is that he sees himself* *Made prosperous while denying these things.*[12764]
There are no Gods, heavens are toyes, *Selius* in publique justifies; Because that whil'st he thus denyes Their Deities, he better thrives.	There are no gods; the heavens are a fiction, Selius publicly maintains; For while he thus denies their divinity, He prospers all the more.
This is a prime argument: and most part your most sincere, upright, honest, and [12765]good men are depressed, *The race is not to the swift, nor the battle to the strong,* (Eccles.9.11.) *nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all.*	This is a principal argument: for the most part, the sincerest, most upright, honest and good people are brought low. *The race is not to the swift, nor the battle to the strong* (Ecclesiastes 9:11), *nor bread to the wise, nor favour or riches to people of understanding; time and chance come to all.*[12766]

[12763] **Burton.** Source page 686, first star: "Ecce pars vestrum & major & melior alget, fame laborat, & deus patitur, dissimulat, non vult, non potest opitulari suis, & vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos, ignoscite fasso, Sollicitor nullos esse putare deos. Ovid. Vidi ego diis fretos, multos decipi. Plautus Casina act.2.scen.5." "Look: the greater and better part of you shivers and suffers hunger, and God permits it, looks away, is unwilling or unable to help his own, and is either powerless or unjust. Caecilius in Minucius. When cruel fates carry off the good—forgive my confession—I am tempted to think there are no gods. Ovid. I have seen many who trusted the gods deceived. Plautus, Casina, act 2, scene 5."

[12764] **Editor.** Martial 4.21. The Latin text consulted reads Segius, where Burton prints Selius. The adjacent marginal references to Martial and the suffering of the good have crossed or loose markers; both entries are retained at their printed body anchors.

[12765] **Burton.** Source page 686, third dagger: "Martial. l.4.Epig.21." "Martial, book 4, epigram 21."

[12766] **Editor.** The attached Martial locator belongs to the preceding poem. The longer margin at that poem combines Caecilius's challenge in Octavius 12, Ovid's Amores 3.9.35–36 on the death of the good, and Plautus's Casina. Burton's biblical quotation is condensed.

Original text 1651	Modern English
There was a great plague in *Athens* (as *Thucydides lib.2.* relates) in which at last every man with great licentiousness, did what he list, not caring at all for Gods or mens laws. *Neither the fear of God nor lawes of men* (saith he) *awed any man, because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the Gods, since they perished all alike.*	There was a great plague at Athens, as Thucydides relates in book 2, during which everyone eventually acted with great licence, doing as he pleased without regard for divine or human laws. *Neither fear of God nor human laws,* he says, *restrained anyone, because the plague carried off good and bad alike. They therefore concluded that worshipping or not worshipping the gods made no difference, since all perished alike.*[12767]
Some cavil and make doubts of Scripture it self, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other;	Some raise objections and doubts about Scripture itself: it cannot accord with God's mercy that so many should be damned, so many be bad and so few good; that there should be such contention over religions, all obstinate in their own cause, equally factional, equally prosperous, yet bitterly persecuting and condemning one another to damnation.[12768]

[12767] **Editor.** Thucydides, History 2.53, describes the plague's erosion of religious and legal restraints. Burton gives a close paraphrase, using the singular God before returning to the Greek gods.

[12768] **Editor.** Have and hold here conveys contention and tenacity over rival religious claims. Burton is assembling objections in the speakers' voices; their conclusions should not be mistaken for his own.

Original text 1651	Modern English
It cannot stand with Gods goodness, protection and providence (as [12769]Saint *Chrysostome* in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signes and works of Gods providence, to let one man be deaf, another dumb?*	*It cannot accord with God's goodness, protection and providence,* as Saint Chrysostom puts it in the language of such discontented people, *to see and permit one person to be lame, another mad, a third poor and miserable throughout life, a fourth grievously tormented by sickness and pain until his last hour. Are these signs and works of God's providence—to let one person be deaf and another mute?*[12770]
Source page 686–687 *A poor honest fellow lives in disgrace, wo and want, wretched he is; when as a wicked caitiffe abounds in superfluitie of wealth, keeps whores, parasites, and what he will himself: Audis Jupiter hæc? Talia multa connectentes, longum reprehensionis sermonem erga dei providentiam contexunt*. Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesin,* and in *Campanella,* amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.	*An honest poor fellow lives in disgrace, sorrow and want; his life is wretched, while a wicked scoundrel overflows with wealth, keeps prostitutes and flatterers, and has whatever he desires. Do you hear this, Jupiter? Linking many such complaints together, they weave a lengthy indictment of God's providence.* Thus they mutter and object, with many similar, familiar, empty quibbles, unworthy of repetition or reply. See the rest of their arguments fully refuted in Mersenne's commentary on Genesis and in Campanella. Whatever they profess, meanwhile they have little or no religion.[12771]

[12769] **Burton.** Source page 686, last star: "Ser.30. in 5.cap. ad Ephes. hic fractus est pedibus, alter furit, alius ad extremam senectam progressus omnem vitam paupertate peragit, ille morbis gravissimis: sunt hæc providentiæ opera? hic surdus, ille mutus &c." "Sermon 30 on chapter 5 of Ephesians. This man is crippled in his feet, another is mad, another has reached extreme old age having spent his entire life in poverty, another suffers very grave diseases. Are these the works of providence? This one is deaf, that one mute, and so on."

[12770] **Editor.** Dialect means manner of speaking. Chrysostom's Homily 19 on Ephesians 5:15–21 presents these complaints, including the prosperous wrongdoer in the next row, before defending providence through the order of creation and the limits of human understanding. They are objections he answers, not his final teaching. The English comparison does not resolve Burton's printed Sermon 30 or its Latin transmission.

[12771] **Editor.** The sentence crosses the page boundary. Audis Jupiter hæc echoes Juvenal 13.114; Burton interweaves classical and Christian language. Parasites are flattering dependants. The dismissal of these questions as quibbles is Burton's judgment.

Original text 1651	Modern English
Source page 687 Cosin-germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accompting no man a good Scholar that is not an Atheist) *nimis altum sapiunt,* too much learning makes them mad:	First cousins to these people are many of our great philosophers and deists. Although more temperate in this life, giving many sound moral precepts, and honest, upright and sober in their conduct, they are in effect the same. They count no one a good scholar unless he is an atheist. *They aspire to knowledge too high for them:* too much learning makes them mad.[12772]
Whiles they attribute all to natural causes, [12773]contingence of all things, as *Melancthon* cals them, *Pertinax hominum genus,* a peevish Generation of men, that mis-led by Philosophy, and the Divels suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith [12774]*Vaninus,* they durst not publikely profess it.	They attribute everything to natural causes and the contingency of all things: as Melanchthon calls them, *an obstinate breed of people*—a perverse generation, misled by philosophy, the Devil's prompting and their own innate blindness, who deny God as much as the rest. They hold all religion a fiction, contrary to reason and philosophy, although, Vanini says, fear of the magistrates prevents their professing this openly.[12775]

[12772] **Editor.** Conversation means conduct or way of life. Deists is used within Burton's accusation, not as a precise label for the later movement. The final phrase echoes the charge made against Paul in Acts 26:24.

[12773] **Burton.** Source page 687, o: "Omnia contingenter fieri volunt. Melancthon in præceptum primum." "They maintain that everything happens contingently. Melanchthon, on the first commandment."

[12774] **Burton.** Source page 687, first dagger: "Dial.1. lib.4. de admir.nat. Arcanis." "Dialogue 1, book 4, On the Marvellous Secrets of Nature."

[12775] **Editor.** Contingence denotes events that need not occur as they do, here opposed to providential government. Peevish means perverse or obstinate. The marginal Vanini locator is reproduced as printed; its dialogue and book numbering require collation.

Original text 1651	Modern English
Ask one of them of what Religion he is, he scoffingly replies, a Philosoper, a *Galenist,* an [12776]*Averroist,* and with *Rablais* a Physitian, a Peripatetick, an Epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditor.	Ask one of them what religion he belongs to, and he answers mockingly: a philosopher, a Galenist, an Averroist, or, with Rabelais, a physician, a Peripatetic, an Epicurean. In spiritual matters God must demonstrate everything to the senses, leave a pledge with them, or seek another creditor.[12777]
They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnatural: *Fortune* his unrevealed will, and so we call things changeable that are beside reason and expectation.	They will acknowledge nature and fortune, but not God, although in effect they acknowledge both. For, as Scaliger defines it, *nature* signifies God's ordinary power; or, as Calvin writes, *nature* is God's order, so that extraordinary things may be called unnatural. *Fortune* is his unrevealed will: thus we call things subject to chance when they fall outside reason and expectation.[12778]

[12776] **Burton.** Source page 687, second dagger: "Anima mea sit cum animis Philosophorum." "May my soul be with the souls of the philosophers."

[12777] **Editor.** Galenist, Averroist and Peripatetic refer to followers of Galen, Averroes and Aristotle. Burton treats intellectual allegiances as evasions of religious confession. Pawn means security for a debt: belief is figured as credit granted to God.

[12778] **Editor.** Burton argues that nature and fortune are names for divine action. The precise Scaliger and Calvin passages are not specified in the source and remain for collation.

Original text 1651	Modern English
To this purpose [12779]*Minutius* in *Octavio,* and [12780]*Seneca* well discourseth with them, *lib.4. de beneficiis cap.5.6.7. They do not understand what they say; what is Nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend,* [12781]*à quo, & per quem omnia,*	Minucius in *Octavius* and Seneca in *On Benefits*, book 4, chapters 5–7, argue well with them to this effect: *They do not understand what they say. What is nature but God? Call him what you will—Nature, Jupiter—he has as many names as functions. It all amounts to the same thing: God is the source of all, the first giver and preserver, on whom all things depend; from whom and through whom are all things.*[12782]
Nam quodcunque vides Deus est, quocunque moveris.	*For whatever you see is God, wherever you move.*[12783]
God is all in all, God is everywhere, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum,* that inevitable necessity in the other extreme,	God is all in all; God is everywhere, in every place. Yet this Seneca, who could refute and blame them, deserves just as much blame and refutation himself, and is just as mad: for he holds to *Stoic fate*, that inescapable necessity at the opposite extreme.[12784]

[12779] **Burton.** Source page 687, third dagger: “Deum unum multis designant nominibus, &c.” “They designate one God by many names, and so on.”

[12780] **Burton.** Source page 687, p: “Non intelligis te quum hæc dicis, negare te ipsum nomen dei: quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera.” “You do not understand that, when you say these things, you yourself deny the name of God: for what else is nature but God? And so on. He has as many names as functions.”

[12781] **Burton.** Source page 687, q: “Austin.” “Augustine.”

[12782] **Editor.** Seneca, On Benefits 4.5–7, identifies nature, divine reason and God. Burton combines this with Christian language attributed in the margin to Augustine. The Latin in the Seneca margin is compressed and does not exactly reproduce the consulted text.

[12783] **Editor.** An adaptation of Lucan, Civil War 9.580, spoken by Cato. Lucan has Jupiter and repeats quodcumque; Burton substitutes Deus and prints quocunque in the second clause.

[12784] **Editor.** All out means altogether or fully. Burton objects both to events governed by chance and to a necessity he believes would constrain God. Madness here is his theological and rhetorical verdict.

Original text 1651	Modern English
as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremy* so often Thunders, and those heathen Mathematicians, *Nigidius Figulus,* Magicians, and Priscilianists, whom S. *Austin* so eagerly confutes, those Arabian questionaries, *Novem Judices, Albumazar, Dorotheus,* &c. and our Country-man *Estuidus* [12785],	as did the ancient Chaldean astrologers, against whom the prophet Jeremiah so often thunders; those pagan astrologers such as Nigidius Figulus, magicians and Priscillianists, whom Saint Augustine so vigorously refutes; those Arabian writers on astrological questions, the *Nine Judges*, Albumasar, Dorotheus and others; and our countryman Estuidus.[12786]
that take upon them to define out of those great conjunctions of Stars, with *Ptolomeus,* the periods of Kingdoms, of Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith *Maginus, Quæ sibi & intelligentiis suis reservavit Deus,* which God hath reserved to himself and his Angels, they will take upon them to foretell, as if Stars were immediate, inevitable causes of all future Accidents.	They presume, with Ptolemy, to determine from great conjunctions of stars the cycles of kingdoms and religions, and all future events—wars, plagues, schisms, heresies and everything else—all from the stars. They presume to foretell things *that God,* as Magini says, *has reserved for himself and his intelligences*—things God has reserved for himself and his angels—as though stars were the direct, inevitable causes of every future event.[12787]

[12785] **Burton.** Source page 687, r: "principio Ephemer." "At the beginning of the Ephemerides."

[12786] **Editor.** Mathematicians means astrologers. Augustine, City of God 5.3, rejects Nigidius's potter's-wheel argument that tiny differences in twins' birth times explain unlike destinies; this does not locate every adjoining attribution. Novem Judices is a collection of astrological authorities, loosely grouped as Arabian. Estuidus appears to be John Eschuid (Eschenden), pending bibliographical collation. Priscillianists are followers of Priscillian, here associated polemically with fatalism.

[12787] **Editor.** Intelligences are incorporeal beings associated with the heavens; Burton glosses them as angels. Accidents means occurrences, and periods includes the completion or ending of a cycle. The exact Magini passage remains unlocated.

Original text 1651	Modern English
Source page 687–688 *Cæsar Vaninus* in his Book *de admirandis naturæ Arcanis dial.52. de oraculis,* is more free, copious and open in the explication of this Astrological Tenent of *Ptolomy,* than any of our modern Writers, *Cardan* excepted, a true disciple of his Master *Pomponatius,* according to the doctrine of Peripateticks, he refers all Apparitions, Prodigies, Miracles, Oracles, Accidents, Alterations of Religions, Kingdoms, &c. (for which he is soundly lashed by *Marinus Marcennus,* as well he deserves) to natural causes,	In dialogue 52, on oracles, of his book *On the Marvellous Secrets of Nature*, Giulio Cesare Vanini explains this astrological doctrine of Ptolemy more freely, fully and openly than any of our modern writers except Cardano. A true disciple of his master Pomponazzi, following Peripatetic doctrine, he attributes all apparitions, portents, miracles, oracles, events, changes of religions and kingdoms, and so on, to natural causes—for which Marin Mersenne soundly castigates him, as he well deserves.[12788]
Source page 688 (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbes. *Intelligentia quæ movet orbem mediante Cœlo, &c.* Intelligences do all: and after a long Discourse of Miracles done of old, *si hæc dæmones possint, cur non & intelligentiæ cœlorum motrices?*	He will not acknowledge spirits, but attributes these things to the light, motion and influences of the heavens and stars, and to the intelligences that move the celestial spheres. *The intelligence that moves the sphere, through the agency of heaven, and so on.* Intelligences do everything; and after a long discussion of ancient miracles he asks: *If demons can do these things, why cannot the intelligences that move the heavens?*[12789]

[12788] **Editor.** Burton links Vanini, Cardano and Pietro Pomponazzi through natural explanations of apparently supernatural events. His claim of discipleship is intellectual, not evidence that Vanini personally studied under Pomponazzi.

[12789] **Editor.** The fragmentary Latin remains fragmentary in translation. Spirits and celestial intelligences belong to different explanatory categories in this account; Burton's compressed report should not be flattened into a simple denial of all incorporeal beings.

Original text 1651	Modern English
And as these great Conjunctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, *in Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit;*	As these great conjunctions and planetary aspects begin or end, vary, stand overhead and prevail, so religions, rites, ceremonies and kingdoms have their beginnings, development and endings. *In cities, kings, religions and individual people these things are true and evident, as Aristotle seems to suggest and daily experience teaches, as anyone reading histories will see.*[12790]
quid olim in Gentili lege Jove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cœlestia corpora pro mortalium beneficio religiones ædificant, & cum cessat influxus, cessat lex, &c.	*What was once holier or more illustrious in pagan religion than Jupiter? What now is baser and more detestable? Thus the heavenly bodies establish religions for the benefit of mortals, and when the influence ceases, the religious law ceases, and so on.*[12791]
And because according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religions, alterations shall be likewise eternal, and run round after many Ages; *Atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones, & Ceremoniæ, res humanæ in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie,* saith *Vaninus, non individuo quod Plato significavit.*	And because, according to their doctrines, the world, the intelligences and the influences of the stars are eternal, kingdoms, religions and their changes will likewise be eternal, returning in cycles after many ages. *And mighty Achilles will be sent to Troy again. Religions and ceremonies will be reborn; human affairs will return to the same condition. Nothing exists now that did not exist before, and after other revolutions of the ages it exists, will exist, and so on—the same in kind,* says Vanini, *not in the individual, as Plato indicated.*[12792]

[12790] **Editor.** Vertical means overhead or at the zenith. Aspects are the angular relationships between planets; conjunctions are their apparent coming together. Burton reports a theory of historical cycles governed by celestial influences.

[12791] **Editor.** Lex here means a religious dispensation or system. The passage continues the naturalistic account Burton attributes to Vanini; the judgment on Jupiter belongs within that quotation.

[12792] **Editor.** The Achilles line is Virgil, Eclogue 4.36; Burton embeds it in prose. The Latin sequence est, erit is awkward but retained. Same in kind, not in the individual qualifies the recurrence: like forms return, not necessarily the identical persons.

Original text 1651	Modern English
These (saith mine [12793]Author) these are the Decrees of Peripateticks, which though I recite, *in obsequium Christianæ fidei detestor,* as I am a Christian I detest and hate. Thus Peripateticks and Astrologians held in former times,	These, says my author, are the doctrines of the Peripatetics; although I recount them, *out of obedience to the Christian faith I abhor them*—as a Christian I detest and hate them. Such were the beliefs of Peripatetics and astrologers in former times.[12794]
and to this effect of old in *Rome,* saith *Dionysius Halicarnassus, lib.7.* when those Meteors and Prodigies appeared in the Ayr, after the banishment of *Coriolanus,* [12795]*Men were diversly Affected, some said they were Gods just judgements for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity decreed ab initio, and could not be altered.* The two last Opinions of *Necessity* and *Chance,* were, it seems, of greater note than the rest.	So too in ancient Rome, says Dionysius of Halicarnassus, book 7, when atmospheric signs and portents appeared after the banishment of Coriolanus: *People were variously affected. Some said these were God's just judgments for the execution of that good man; some attributed everything to natural causes, some to the stars. Some thought the signs came by chance, others by a necessity decreed from the beginning, which could not be altered.* The last two opinions, those of *necessity* and *chance*, seem to have had more prominence than the rest.[12796]
[12797]*Sunt qui in Fortunæ jam casibus omnia ponunt,* *Et mundum credunt nullo rectore moveri,* *Naturâ volvente vices, &c.*	*Some now put everything down to fortune's chances,* *And believe the world moves with no ruler,* *As nature rolls through its changes, and so on.*[12798]

[12793] **Burton.** Source page 688, first star: "Vaninus dial.52. de oraculis." "Vanini, dialogue 52, on oracles."

[12794] **Editor.** Burton reproduces Vanini's stated rejection of the doctrines he reports. The Latin and Burton's English restatement are both retained; the passage does not by itself settle whether the disclaimer was sincere.

[12795] **Burton.** Source page 688, s: "Varie homines affecti; alii dei judicium ad tam pii exilium, alii ad naturam referebant, nec ab indignatione dei, sed humanis causis, &c." "People were variously affected: some ascribed it to God's judgment at the exile of so pious a man, others to nature, and not to God's anger but to human causes, and so on."

[12796] **Editor.** Compare Dionysius, Roman Antiquities 7.68.1–2, in Cary's translation: prodigies and sickness prompt rival explanations, divine anger at a citizen's banishment or chance. This passage supports exile, not Burton's execution, and does not supply his full list of natural, stellar and necessary causes. Both body readings and the margin's exile remain unchanged. Meteors can mean atmospheric phenomena generally; Burton's intermediary remains untraced.

[12797] **Burton.** Source page 688, second star: "Juv.Sat.13." "Juvenal, Satire 13."

[12798] **Editor.** Juvenal, Satire 13.86–88, adapted: Burton alters the order and wording and stops before the specification of day and year.

Original text 1651	Modern English
For the first of *Chance,* as [12799]*Sallust* likewise informeth us, those old *Romans* generally received; *They supposed Fortune alone gave Kingdoms and Empires, Wealth, Honours, Offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune.*	As for *chance*, Sallust likewise tells us that the ancient Romans generally accepted it. *They supposed that fortune alone bestowed kingdoms, empires, wealth, honours and offices, for two reasons. First, every wicked, low, unworthy wretch was advanced, rich and powerful. Second, these advantages were uncertain: however good they were, scarcely anyone enjoyed them long. Later, on wiser reflection, they began to think differently: that each person made his own fortune.*[12800]
Source page 688–689 The last of *Necessity* was *Seneca's* tenent, that God was *alligatus causis secundis,* so tyed to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatis,* it cannot be altered, *semel jussit, semper paret Deus; nulla vis rumpit, nullæ preces, nec ipsum fulmen,* [12801]God hath once said it, and it must for ever stand good, no prayers, no threats, nor power, nor thunder it self can alter it.	The last opinion, that of *necessity*, was Seneca's doctrine: God was *bound to secondary causes,* so tied to them and to that inexorable necessity that he could change nothing once decreed. *So it stood in the fates:* it cannot be altered. *God commanded once; he always obeys. No force breaks it, no prayers, not even the thunderbolt.* God has spoken once, and it must stand forever: no prayers, threats, power or thunder itself can alter it.[12802]

[12799] **Burton.** Source page 688, dagger: "Epist. ad C. Cæsar. Romani olim putabant fortunam regna & imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis; primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores didicere fortunam suam quemque fingere." "Letter to Gaius Caesar. The Romans once thought that fortune bestowed kingdoms and empires. Mortals formerly believed that fortune alone granted wealth and honours, for two reasons: first, that every unworthy person was rich, honoured and powerful; second, that scarcely anyone seemed to enjoy these advantages continually. Later, wiser people learned that each person shapes his own fortune."

[12800] **Editor.** The passage parallels the opening of the Speech to Caesar transmitted under Sallust's name, where the saying about shaping one's fortune is attributed to Appius. The consulted edition labels the work pseudo-Sallust; Burton's attribution and title are retained.

[12801] **Burton.** Source page 688, unmarked citation: "l.2. Natural. quæst 33.39." "Book 2 of Natural Questions, chapters 33 and 39."

[12802] **Editor.** Secondary causes are the created causes through which events occur. Seneca's On Providence 5.8 says that God wrote fate and follows it; Burton reverses the order of its closing clauses. Natural Questions 2 discusses fate and thunderbolts. Its otherwise unanchored marginal citation is placed here with the relevant discussion.

Original text 1651	Modern English
Source page 689 *Zeno, Chrysippus,* and those other Stoicks, as you may read in *Tully 2. de divinatione, Gellius, lib.6.cap.2.* &c. maintained as much. In all Ages, there have been such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him.	Zeno, Chrysippus and the other Stoics maintained as much, as you may read in Cicero's *On Divination*, book 2, and Gellius, book 6, chapter 2, among others. In every age there have been people who deny God wholly or in part. Some ridicule him, claiming they could have made a better world and governed it more orderly themselves; they blaspheme him and diminish him as they please.[12803]
'Twas so in [12804]*Plato's* time, *Some say there be no gods, others that they care not for men, a middle sort grant both. Si non sit Deus, unde bona? si sit Deus, unde mala?* So *Cotta* argues in *Tully,* why made he not all good, or at least tenders not the welfare of such as are good?	It was so in Plato's time: *Some say there are no gods; others, that they do not care for human beings; a middle group grants both. If there is no God, where does good come from? If there is a God, where does evil come from?* So Cotta argues in Cicero: why did God not make everyone good, or at least look after the welfare of those who are good?[12805]
As the woman told *Alexander,* if he be not at leasure to hear Causes, and redress them, why doth he reign? [12806]*Sextus Empericus* hath many such Arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, Libertines, atheists, &c.	As the woman told Alexander: if he has no time to hear cases and remedy grievances, why does he reign? Sextus Empiricus has many such arguments. Thus perverse people quibble. It will always be so: some of every sort—good, bad, indifferent, true, false, zealous, double-dealers, neutrals, lukewarm believers, libertines, atheists and the rest.[12807]

[12803] **Editor.** The Gellius locator is retained as printed. Burton gathers different philosophical positions and insults into one category of denial; the passage is a polemical survey rather than a neutral history of Stoicism.

[12804] **Burton.** Source page 689, first star: "10. de legib. Alii negant esse deos, alii deos non curare res humanas, alii utraque concedunt." "Laws, book 10. Some deny that gods exist; others, that the gods care for human affairs; others concede both."

[12805] **Editor.** Plato, Laws 10.885b, distinguishes denial of gods, denial of their care, and belief that they can be bribed. Burton's grant both is an incomplete summary, not Plato's full third position. Cotta is a speaker in Cicero's On the Nature of the Gods; the compact Latin dilemma is not verified here as a verbatim Ciceronian quotation.

[12806] **Burton.** Source page 689, second star: "Lib.8.ad mathem." "Book 8, Against the Mathematicians."

[12807] **Editor.** Ambodexters are people who serve both sides for their own advantage. Libertine here carries religious and moral disapproval. The royal petitioner anecdote circulates in several forms; Burton's attribution to Alexander is retained pending collation.

Original text 1651	Modern English
They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: They think in the mean time, (which [12808]*Celsus* objects, and whom *Origen* confutes) *we Christians adore a person put to* [12809]*death with no more reason then the barbarous Getes worshipped* Zamolxis, *the* Cilicians Mopsus, *the* Thebans Amphiaraus, *and the* Lebadians Trophonius:	They insist on seeing these religious sectarians agree and become entirely reconciled before they will join or believe any of them. Meanwhile they think—as Celsus objects, and Origen refutes him—that *we Christians worship a person put to death with no more reason than the barbarian Getae worshipped* Zalmoxis, *the* Cilicians Mopsus, *the* Thebans Amphiaraus, *and the people of* Lebadea Trophonius.[12810]
one Religion is as true as another, new fangled devices, all for humane respects; great witted *Aristotles* works are as much authentical to them as Scriptures, subtle *Seneca's* Epistles as Canonical as Saint *Pauls, Pindarus* Odes as good as the Prophet *Davids* Psalms, *Epictetus* Enchiridion equivalent to wise *Solomons* Proverbs. They do openly and boldly speak this and more, some of them, in all places and companies.	*One religion is as true as another: new inventions, all serving human interests*. To them, the works of the brilliant Aristotle carry as much authority as Scripture; subtle Seneca's letters are as canonical as Saint Paul's; Pindar's odes are as good as the prophet David's psalms; Epictetus's *Handbook* equals wise Solomon's proverbs. Some of them say this and more openly and boldly, in every place and company.[12811]

[12808] **Burton.** Source page 689, dagger: "Origines contra Celsum l.3. vos immerito nobiscum conferri fuse declarat." "Origen, Against Celsus, book 3, explains at length that your comparison with us is unwarranted."

[12809] **Burton.** Source page 689, third star: "Crucifixum deum ignominiose Lucianus vita peregrini Christum vocat." "Lucian, in The Life of Peregrinus, disparagingly calls Christ the crucified god."

[12810] **Editor.** Origen, Against Celsus 3.34–35, reports and answers this comparison with local heroes or divinities. The margin adds Lucian's Peregrinus. These are hostile comparisons quoted within a Christian rebuttal, not independent verification of their premises.

[12811] **Editor.** Authentical means authoritative; canonical invokes the status of sacred scripture. Humane respects means human considerations or interests. Burton objects to assigning pagan moral and literary texts an authority equal to biblical writings.

Original text 1651	Modern English
[12812]*Claudius the Emperour was angry with Heaven, because it thundred, and challenged Jupiter into the field: with what madness,* saith *Seneca? he thought Jupiter could not hurt him, but he could hurt Jupiter.*	*The emperor Claudius was angry with heaven because it thundered and challenged Jupiter to battle. What madness!* says Seneca. *He thought Jupiter could not hurt him, but he could hurt Jupiter.*[12813]
Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,	Diagoras, Demonax, Epicurus, Pliny, Lucian and Lucretius,[12814]
—— Contemptorque Deum Mezentius,	*—— and Mezentius, despiser of the gods,*[12815]
professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves. *lib.1.cap.1.* they scoffed onely at those Pagan gods, their plurality, base and fictitious Offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus,* to vindicate *Lucian* from scandal, and there be those that apologize for *Epicurus;* but all in vain, *Lucian* scoffs at all, *Epicurus* he denys all, and *Lucretius* his Scholar defends him in it;	all professed atheists in their times—though not outright atheists either, as Cicogna demonstrates in book 1, chapter 1: they mocked only the pagan gods, their multitude, and their base, invented functions. Gilbert Cousin and Erasmus work hard to clear Lucian's reputation, and some defend Epicurus. But all in vain: Lucian mocks everything, Epicurus denies everything, and his follower Lucretius defends him in it.[12816]

[12812] **Burton.** Source page 689, n: "De ira 16.34. iratus cœlo quod obstreperet, ad pugnam vocans Jovem, quanta dementia? putavit sibi nocere non posse, & se nocere tamen Jovi posse." "On Anger 16.34. Angry with heaven because it made a din, calling Jupiter to battle—what madness! He thought Jupiter could not hurt him, but that he could hurt Jupiter."

[12813] **Editor.** Seneca, On Anger 1.20.8–9, names Gaius Caesar, Caligula, not Claudius. Burton's Claudius and irregular marginal locator 16.34 are retained. The correction belongs in this note, rather than being silently substituted into his account.

[12814] **Editor.** The list mixes philosophers, satirists and a natural historian. Burton's next assertion groups them as atheists, then briefly admits that rejection of pagan gods need not mean denial of all divinity.

[12815] **Editor.** Virgil, Aeneid 7.648. Mezentius is a character in epic, inserted among the historical names.

[12816] **Editor.** Simple means unqualified or outright; apologize means offer a defence. Burton's claim that Epicurus denies all divinity overstates Epicurean doctrine: Lucretius 1.44–49 describes immortal gods free from human affairs. Scholar here means follower, not a personal pupil.

Original text 1651	Modern English
[12817]*Humana ante oculos fœde cum vita jaceret,* *In terris oppressa gravi cum relligione,* *Quæ caput à cœli regionibus ostendebat,* *Horribili super aspectu mortalibus instans, &c.*	*When human life lay foully before our eyes,* *On earth oppressed under heavy religion,* *Which showed its head from the regions of heaven,* *Looming over mortals with a terrifying face, and so on.*[12818]
When humane kinde was drencht in superstition, With gastly looks aloft, which frighted mortal men, &c.	When humankind was steeped in superstition, With ghastly looks above that frightened mortal men, and so on.
Source page 690 He alone as another *Hercules,* did vindicate the world from that Monster. Unkle [12819]*Pliny, lib.2.cap.7. nat.hist. & lib.7.cap.55.* in express words denies the Immortality of the Soul. [12820]*Seneca* doth little less, *lib.7.epist.55. ad Lucilium, & lib.de consol. ad Martiam,* or rather more.	He alone, like another Hercules, freed the world from that monster. Pliny the Elder, in his *Natural History*, book 2, chapter 7, and book 7, chapter 55, expressly denies the immortality of the soul. Seneca does little less—or rather more—in book 7, letter 55 to Lucilius and his *Consolation to Marcia*.[12821]

[12817] **Burton.** Source page 689, x: “Lib.1.1.” “Book 1, 1.”

[12818] **Editor.** Lucretius, On the Nature of Things 1.62–65. Burton prints cum relligione where the consulted Latin has sub religione. Religio is oppressive religious fear in context; Burton’s separate English version calls it superstition.

[12819] **Burton.** Source page 690, first dagger: “Idem status post mortem, ac fuit antequam nasceremur. & Seneca. Idem erit post me quod ante me fuit.” “Our condition after death is the same as it was before we were born. And Seneca: after me it will be as it was before me.”

[12820] **Burton.** Source page 690, first star: “Lucernæ eadem conditio quum extinguitur, ac fuit antequam accenderetur; ita & hominis.” “A lamp, when extinguished, is in the same condition as before it was lit; so too is a human being.”

[12821] **Editor.** He refers to Epicurus as celebrated by Lucretius. Unkle Pliny distinguishes the Elder from his nephew. The marginal comparison of death with the time before birth, and of a person with an extinguished lamp, occurs in Seneca’s Letter 54; Burton’s 55 is preserved.

Original text 1651	Modern English
Some Greek Commentators would put as much upon *Job,* that he should deny resurrection, &c. whom *Pineda* copiously confutes *in cap.7.Job.vers.9.* Aristotle is hardly censured of some, both Divines and Philosophers. *S. Justine in Parænetica ad gentes, Greg. Nazianzen. in disput. adversus Eun. Theodoret. lib.5. de curat. græc. affec. Origen. lib. de principiis.*	Some Greek commentators would impute as much to Job, making him deny resurrection and the rest; Pineda refutes them at length on Job 7:9. Aristotle is harshly judged by some theologians and philosophers: Saint Justin in the *Exhortation to the Greeks*; Gregory Nazianzen in the *Disputation against Eunomius*; Theodoret in book 5 of the *Cure of Greek Maladies*; Origen in *On First Principles*.[12822]
Pomponatius justifies in his Tract (so stiled at least) *De immortalitate Animæ, Scaliger,* (who would forswear himself at any time, saith *Patritius,* in defence of his great master *Aristotle)* and *Dandinus, lib.3. de anima,* acknowledges as much.	Pomponazzi upholds it in his treatise entitled—at least so it is styled—*On the Immortality of the Soul*; Scaliger, who, Patrizi says, would perjure himself at any time in defence of his great master Aristotle, and Dandini, in book 3 *On the Soul*, acknowledge as much.[12823]
Averroes oppugnes all spirits and supream powers; of late *Brunus,* (*infœlix Brunus,* [12824]*Kepler* cals him) *Machiavel, Cæsar Vanninus* lately burned at *Tolose* in France, and *Pet. Aretine,* have publikely maintained such Atheistical paradoxes,	Averroes attacks all spirits and supreme powers. More recently Bruno—*unfortunate Bruno,* as Kepler calls him—Machiavelli, Giulio Cesare Vanini, lately burned at Toulouse in France, and Pietro Aretino have publicly maintained such atheistical paradoxes.[12825]

[12822] **Editor.** Hardly means harshly. Burton's abbreviated titles and attributions are translated as printed; their precise identification and the extent of each author's criticism remain unverified. The report about Job concerns an interpretation Burton rejects.

[12823] **Editor.** The compressed syntax refers back to denial of the soul's immortality; Burton's irony turns on the treatise's title. This is his polemical account of the authors' positions, not a substitute for their arguments. Patrizi's accusation against Scaliger remains an attributed accusation.

[12824] **Burton.** Source page 690, y: "Dissert. cum nunc. syder." "Conversation with the Starry Messenger."

[12825] **Editor.** Brunus is Giordano Bruno; the margin cites Kepler's Conversation with the Starry Messenger. Burton gathers very different authors under one charge. Infœlix can mean unhappy, unfortunate or ill-fated; the exact force in Kepler remains for collation.

Original text 1651	Modern English
[12826]with that Italian *Bocase,* with his Fable of three Rings, &c. *ex quo infert haud posse internosci, quæ sit verior Religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c.*	So too the Italian Boccaccio, with his fable of the three rings, *from which he infers that one cannot distinguish which religion is truer—Judaism, Islam or Christianity—because they have the same signs, and so on.*[12827]
[12828]*Marinus Mercennus* suspects *Cardan* for his subtleties, *Campanella,* and *Charrons* Book of Wisdome, with some other Tracts to savour of [12829]*Atheism:* but amongst the rest that pestilent Book *de tribus mundi impostoribus, quem sine horrore* (inquit) *non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore Peresio, Parisiis excusum* [12830], &c.	Marin Mersenne suspects Cardano, for his subtleties, Campanella, and Charron's *Book of Wisdom*, with some other works, of having a taint of *atheism*. Among the rest is that pestilent book *On the Three Impostors of the World, which,* he says, *you cannot read without horror; and The Cymbal of the World, in four dialogues, by Des Périers, printed at Paris in 1538,* and so on.[12831]
And as there have been in all Ages such blasphemous spirits, so there have not been wanting their Patrons, Protectors, Disciples and Adherents. Never so many Atheists in *Italy* and *Germany,* saith [12832]*Colerus,* as in this Age: the like complaint *Mercennus* makes in *France,* 50000 in that one City of *Paris*.	And as every age has had such blasphemous spirits, so they have never lacked patrons, protectors, disciples and adherents. Never have there been so many atheists in Italy and Germany, says Colerus, as in this age. Mersenne makes the same complaint about France: fifty thousand in the city of Paris alone.[12833]

[12826] **Burton.** Source page 690, second star: "Campanella cap.18. Atheismo triumphat." "Campanella, Atheism Conquered, chapter 18."

[12827] **Editor.** Boccaccio, Decameron 1.3: Melchizedek answers Saladin's dangerous question with three indistinguishable rings, leaving rival claims unresolved. Burton reports the moral through a Campanella reference. A character's strategic answer is not automatically a direct declaration of the author's beliefs.

[12828] **Burton.** Source page 690, second dagger: "Comment. in Genes.cap.7." "Commentary on Genesis, chapter 7."

[12829] **Burton.** Source page 690, third dagger: "So that a man may meet an Atheist as soon in his study as in the Street."

[12830] **Burton.** Source page 690, third star: "Simonis religio incerto authore Craconiæ edit.1588. conclusio libri est. Ede itaque, bibe, lude, &c. Jam deus figmentum est." "Simon's Religion, by an unknown author, published at Cracow in 1588. The conclusion of the book is: Eat, then, drink, play, and so on; God is now a fiction."

[12831] **Editor.** The Three Impostors title and Mersenne's accusations are reported claims; no particular surviving text or reading by Burton is established here. Cymbalum mundi is Bonaventure des Périers's work; Burton's date is retained pending bibliographical collation. The margin adds an anonymous Simonis religio, whose identity remains unresolved.

[12832] **Burton.** Source page 690, c: "Lib.de immortal.animæ." "Book on the Immortality of the Soul."

[12833] **Editor.** The Paris figure repeats the polemical estimate mentioned in Block 161; it is not a verified count. Colerus's exact passage and the historical reach of his category atheist remain for collation.

Original text 1651	Modern English
Frederick the Emperour, as [12834]*Matthew Paris* records, *licet non sit recitabile* (I use his own words) is reported to have said, *Tres præstigiatores, Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.*	The emperor Frederick, as Matthew Paris records, *although it ought not to be repeated*—I use his own words—is reported to have said that *three deceivers, Moses, Christ and Muhammad, misled all the people of their own times in order to rule the world.*[12835]
(*Henry* the Lantgrave of *Hessen* heard him speak it,) *Si principes imperii institutioni meæ adhærerent, ego multo meliorem modum credendi & vivendi ordinarem.*	Henry, Landgrave of Hesse, heard him say it: *If the princes of the empire followed my teaching, I would establish a much better way of believing and living.*[12836]
To these professed Atheists we may well add that impious and carnal crew of wordly-minded men, impenitent sinners, that go to Hel in a lethargy, or in a dream, who though they be professed Christians, yet they will *Nulla pallescere culpa,* make a conscience of nothing they do, they have cauterized consciences, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness, Ephes. 4.19.*	To these professed atheists we may well add that impious and carnal crowd of worldly-minded people, unrepentant sinners who go to hell in a stupor or a dream. Although they profess Christianity, they will *turn pale at no guilt* and feel no scruple about anything they do. Their consciences are seared, and their understanding is depraved: *past all feeling, they have given themselves over to sensuality, greedily practising every kind of impurity, Ephesians 4:19.*[12837]

[12834] **Burton.** Source page 690, last in-scope dagger: “Pag.645. an.1238. ad finem Henrici tertii. Idem Pisterius pag.743. in compilat. sua.” “Page 645, year 1238, towards the end of Henry III. The same in Pistorius, page 743 of his compilation.”

[12835] **Editor.** Frederick II is the subject of this report. Burton explicitly presents the saying as reported, through Matthew Paris, rather than as something he can verify. The charge should not be treated as established evidence of Frederick’s beliefs.

[12836] **Editor.** The identification of the alleged witness and the wording transmitted through Matthew Paris and Pistorius require collation. The source’s geographical designation is retained; neither this detail nor the alleged speech has been independently established here.

[12837] **Editor.** Horace, Epistles 1.1.61, presents freedom from guilt as a good; Burton turns the phrase into a charge of shamelessness. Cauterized means seared or made insensible, echoing 1 Timothy 4:2; reprobate sense recalls Romans 1:28. The printed wordly-minded is retained in the original column.

Original text 1651	Modern English
They do know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* saith, *ita comedunt ac dormiunt, ac si diem judicii evasissent; ita ludunt ac rident, ac si in cœlis cum Deo regnarent:* they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already:	They know that there is a God and a judgement day to come; yet despite that, as Hugh says, *they eat and sleep as though they had escaped the day of judgement; they play and laugh as though they reigned with God in heaven.* For all the sorrow awaiting them, they are as cheerful as if they had escaped every danger and were already in heaven:[12838]

[12838] **Editor.** Hugo is rendered as Hugh; the precise author and passage remain for collation. Burton supplies both a Latin quotation and an English restatement, so both are retained in translation.

Original text 1651	Modern English
—— [12839]*Metus omnes, & inexorabile fatum* *Subjecit pedibus, strepitumque Acherontis avari.*	—— *All fears and inexorable fate* *He trampled underfoot, and greedy Acheron's roar.*[12840]
Source page 691 Those rude Idiots and ignorant persons, that neglect and contemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing Statesmen, politick Machiavilians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas;* they are in a double fault,	Those uneducated simpletons and ignorant people who neglect and despise the means of their salvation may march along with them; above all, those Herodian statesmen who accommodate themselves to the times, scheming Machiavellians and hypocrites who make a show of religion but laugh at it in their hearts. *Pretended holiness is double wickedness:* they are doubly at fault,[12841]
that fashion themselves to this world, which [12842]*Paul* forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at *Rome,* they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines,* Formalists, *Ambodexters,* luke-warm *Laodiceans.*	*conforming themselves to this world,* which Paul forbids, and behaving like the planet Mercury: good among the good, bad among the bad. In Rome they do as they see others do; Puritans among Puritans, Papists among Papists; *people for every occasion,* formalists, double-dealers, lukewarm Laodiceans.[12843]

[12839] **Burton.** Source page 690, final dagger: "Virg." "Virgil."

[12840] **Editor.** Virgil, Georgics 2.491–492, from the praise of one who understands natural causes and overcomes fear. Acheron is an underworld river. Burton reuses the praise ironically of people complacent about judgement; the opening omission mark is retained.

[12841] **Editor.** Idiots means unlearned people. Herodian and Machiavellian are polemical labels for religion serving political interest. Compare Augustine, Exposition of Psalm 63.11: simulated equity is double wickedness, combining wrong with deception. Burton's proverb has sanctitas, holiness, rather than Augustine's aequitas, equity; the parallel does not establish direct borrowing. Neither political label proves the beliefs of a historical group.

[12842] **Burton.** Source page 691, z: "Rom.12.2." "Romans 12:2."

[12843] **Editor.** The Mercury comparison invokes astrology, in which the planet takes on the character of its companions. Formalists observe outward forms; ambodexters serve both sides. Laodiceans recalls Revelation 3:15–16. Puritan and Papist are Burton's contemporary religious labels.

Original text 1651	Modern English
[12844]All their study is to please, and their god is their commodity, their labour to satisfie their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publick seem to do, [12845]*With the fool in their hearts, they say there is no God.*	All their attention goes into pleasing others; their god is their own advantage, their labour goes into satisfying their appetites, and their efforts serve their own ends. Whatever they profess, or seem to do in public, *they say in their hearts with the fool, "There is no God."*[12846]
Heus tu —— de Jove quid sentis?	*You there —— what do you think of Jupiter?*[12847]
Their words are as soft as oyl, but bitterness is in their hearts, like [12848]*Alexander* the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them;	Their words are as soft as oil, but bitterness lies in their hearts. Like Alexander VI, they are such cunning dissemblers that they never say what they think. Many conceal themselves so well that you can scarcely detect it or find any just grounds for criticism;[12849]
they are not factious, oppressours as most are, no bribers, no simoniacal Contracters, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem,* they rise sober, and go sober to bed,	they do not stir up factions or oppress people as most do; they offer no bribes, make no bargains in church offices, show none of the ambition or lust of some others, and are no drunkards: *sober they see the sun rise, sober they see it set;* they rise sober and go to bed sober,[12850]

[12844] **Burton.** Source page 691, a: "Omnis Aristippum decuit color, & status & res." "Every colour, station and circumstance suited Aristippus."

[12845] **Burton.** Source page 691, b: "Psal.13.1." "Psalm 13:1."

[12846] **Editor.** Commodity means personal advantage or profit. The marginal line is Horace, Epistles 1.17.23, about Aristippus's adaptability. The Psalm 13 locator follows the Greek and Latin numbering; the equivalent is Psalm 14:1 in the Hebrew numbering familiar from most English Bibles.

[12847] **Editor.** Persius, Satire 2.17–18, adapted and abbreviated. The omitted wording in Persius asks for an answer; Burton's question tests the discrepancy between public piety and private desires.

[12848] **Burton.** Source page 691, c: "Guicciardine." "Guicciardini."

[12849] **Editor.** Alexander VI is the pope. Guicciardini, History of Italy 1.2, portrays him as lacking sincerity, truth, faith and religion. This hostile assessment supplies a related context, not the exact source of Burton's claim that he never spoke his thoughts; that wording remains untraced. Close means secretive. Words softer than oil recalls Psalm 55:21.

[12850] **Editor.** Simony is trafficking in ecclesiastical office or spiritual benefits. The Latin and Burton's English restatement both emphasize outward sobriety; the exact source of the Latin remains unidentified.

Original text 1651	Modern English
plain dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè,* they are not sound within.	plain-dealing, upright, honest people who wrong no one—or so the world regards them, at least. They are zealous in religion, charitable, meek, humble, peacemakers, observing every duty, devout, honest, well spoken of and universally loved. Yet he who knows better how to judge, who examines the heart, says that they are hypocrites: *a heart full of deceit; struck, the vessels ring faultily and reveal a flaw.* They are unsound within.[12851]
As it is with Writers [12852]oftentimes, *Plus sanctimoniæ in libello, quàm libelli authore,* more holiness is in the Book than in the Author of it: So it is with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino,* reade Austin, frequent Sermons,	It is often the same with writers: *more holiness in the little book than in its author,* more holiness in the book than in the person who wrote it. So it is with these people. Many come to church with large Bibles—Cardano said he could not help laughing at them—and will occasionally *devote themselves to Augustine,* read Augustine and attend sermons,[12853]
and yet professed Usurers, meer Gripes, *tota vitæ ratio Epicurea est;* all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtezan at night.	yet they are open usurers, outright graspers: *their whole way of life is Epicurean;* their entire life is Epicurean indulgence and atheism. They spend the day at church and sleep with a courtesan at night.[12854]
Qui Curios simulant & Bacchanalia vivunt,	*They pose as Curii but live lives of Bacchanalian revelry.*[12855]

[12851] **Editor.** The vessel image adapts Persius, Satire 3.21–22, where badly fired pottery betrays its defect when tapped. Burton prints sonant rather than sonat and compresses the comparison. He who examines the heart is God, not a human observer claiming certainty about hidden motives.

[12852] **Burton.** Source page 691, d: “Erasmus.”

[12853] **Editor.** The Erasmus and Cardano references lack precise locators and remain for collation. Austin is the customary English form of Augustine. Great Bibles means large Bibles here; it need not identify the edition called the Great Bible.

[12854] **Editor.** Gripes are grasping or rapacious people. Usury and Epicurism are used as moral accusations. Epicurean here means sensual indulgence in Burton’s polemical usage, not a careful account of Epicurus’s philosophy.

[12855] **Editor.** Juvenal, Satire 2.3. The Curii exemplify old Roman austerity; Bacchanalia evokes riotous revels associated with Bacchus. Burton recruits the satirist’s attack on hypocrisy into his religious argument.

Original text 1651	Modern English
They have *Esaus* hands, and *Jacobs* voyce; Yea, and many of those holy Fryers, sanctified men, *Cappam,* saith Hierom, *& cilicium induunt, sed intus latronem tegunt*. They are Wolves in sheeps clothing,	They have Esau's hands and Jacob's voice. Yes, and many of those holy friars, those sanctified men, *put on a cloak,* says Jerome, *and a hair shirt, but conceal a robber within*. They are wolves in sheep's clothing,[12856]
Introrsum turpes, speciosi pelle decorâ,	*Foul within, attractive in their handsome skin,*[12857]
Fair without, and most foul within: [12858]*Latet plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur;* oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat.	Fair outside and utterly foul within: *lust often hides beneath sombre clothing, and hideous ugliness is covered by a shabby garment;* lust itself often lies beneath mourning dress, and dreadful vices beneath a poor coat.[12859]
But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these days; shew me a plain dealing true honest man? *Et pudor, & probitas, & timor omnis abest*.	But who can examine all these kinds of hypocrites or penetrate their hearts? If we may judge the tree by its fruit, there have never been so many as today. Show me a plain-dealing, truly honest man! *Shame, integrity and every fear are absent.*[12860]

[12856] **Editor.** Genesis 27:22 supplies the contrast between Jacob's voice and Esau's hands; Matthew 7:15 the wolves in sheep's clothing. Cilicium is a penitential hair shirt. Burton attributes the cloak saying to Jerome, without a precise citation.

[12857] **Editor.** Horace, Epistles 1.16.45, changed from singular to plural. Burton's separate English restatement follows in the next unit.

[12858] **Burton.** Source page 691, e: "Hierom." "Jerome."

[12859] **Editor.** Weed means clothing; tristi amictu suggests sombre or austere dress. Burton's English restatement makes the moral implication explicit. A close parallel is Ambrose, On the Death of Satyrus 2.12; Burton's Jerome attribution and altered wording are retained pending fuller collation.

[12860] **Editor.** The tree and fruit recall Matthew 7:16–20. The Latin statement about shame, integrity and fear is retained without an unverified author attribution.

Original text 1651	Modern English
Source page 691–692 He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisant iram Dei.*	Anyone who looks into their lives and sees such monstrous vices—people so unrestrained in lust, unspeakable in malice, furious in rage, flattering and dissembling entirely for their own ends—will surely think they are not truly religious but hardened in heart, most of them depraved in understanding, as in this age. Let them conduct themselves as they please for now and dissemble as best they can: a time will come when they must account for themselves. Their melancholy is close at hand. They bring a plague and curse upon their own heads: *they store up God's wrath.*[12861]
Source page 692 Besides all such as are *in deos contumeliosi,* blaspheme, contemn, neglect God, or scoff at him, as the Poets feign of *Salmoneus,* that would in derision imitate *Jupiters* Thunder, he was precipitated for his pains, *Jupiter intonuit contra, &c.* so shall they certainly rue it in the end, ([12862]*in se spuit, qui in cœlum spuit)* their doom's at hand, and Hell is ready to receive them.	Besides, all who are *insulting towards the gods,* who blaspheme, despise or neglect God, or mock him, will certainly regret it in the end. So the poets tell of Salmoneus, who mockingly tried to imitate Jupiter's thunder and was hurled down for his pains: *Jupiter thundered in reply,* and so on. *Whoever spits into heaven spits upon himself.* Their doom is near, and hell is ready to receive them.[12863]

[12861] **Editor.** Enormous means grossly wicked or beyond proper bounds. Storing up wrath recalls Romans 2:5. Burton presents anticipated punishment as the hypocrites' approaching melancholy; this is a theological warning within his argument.

[12862] **Burton.** Source page 692, first star: "Senec. consol. ad Polyb. ca.21." "Seneca, Consolation to Polybius, chapter 21."

[12863] **Editor.** Virgil, Aeneid 6.585–594, describes Salmoneus's imitation of thunder and Jupiter's response. The spitting proverb makes an attack on heaven rebound upon its speaker. Burton's Seneca locator, Consolation to Polybius chapter 21, is retained pending identification of the precise source.

Original text 1651	Modern English
Some are of Opinion, that it is in vain to dispute with such Atheistical spirits in the mean time, 'tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies.	Some hold that meanwhile it is useless to argue with such atheistical spirits: disputation is not the best way to reclaim them. Atheism, idolatry, heresy and hypocrisy have a common root—indulgence of corrupt passions—but they develop differently, have different symptoms and causes, and require different cures and remedies.[12864]
'Tis true some deny there is any God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, Worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum,* but several Topick gods for several places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.	It is true that some deny there is any God; some acknowledge one but do not believe it; a third kind acknowledge and believe, but will not live by his laws, worship him or obey him. Others accept God and subordinate gods, but not one God, no such universal God, *no God of that kind,* instead assigning different local gods to different places. Those people, as Socinus would have it, should not persecute one another over their differences, but love and care for one another.[12865]

[12864] **Editor.** Affection means a passion or disposition; several means distinct or different. Burton applies the language of symptoms and remedies to religious and moral categories.

[12865] **Editor.** Topick means local. The Socinus clause is compressed and its scope uncertain: the translation takes those as the people or communities attached to different beliefs. Burton's wording should not be treated as a verified account of Socinian doctrine; the exact source remains for collation.

Original text 1651	Modern English
To describe them in particular, to produce their Arguments and reasons, would require a just volumn, I refer them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem,* to a better mind, though to small purpose many times.	To describe them individually and set out their arguments and reasons would require a full volume. I therefore refer anyone seeking fuller satisfaction to the subtle, carefully worked treatises, the devout and celebrated writings of our learned theologians, including the scholastics and casuists. They offer abundant reasons to prove God's existence, the soul's immortality and so forth; by intellectual power and philosophy they supply irrefutable arguments for receptive, well-disposed readers. At least they answer every quibble and objection, refuting their opponents' folly and madness and bringing them, *if it could be done, to a sound mind,* to a better disposition —though often with little effect.[12866]
Amongst others consult with *Julius Cæsar Lagalla* professour of Philosophy in *Rome,* who hath written a large Volumn of late to confute Atheists: of the Immortality of the Soul, *Hierom. Montanus de immortalitate Animæ: Lelius Vincentius* of the same subject: *Thomas Giaminus,* and *Franciscus Collius de Paganorum animabus post mortem,* a famous Doctor of the *Ambrosian* Colledge in *Millain.*	Among others, consult Giulio Cesare Lagalla, professor of philosophy in Rome, who has recently written a large volume to refute atheists; on the soul's immortality, Hieronymus Montanus's *On the Immortality of the Soul*, and Laelius Vincentius on the same subject; Thomas Giaminus; and Franciscus Collius's *On the Souls of Pagans after Death*, by a celebrated doctor of the Ambrosian College in Milan.[12867]

[12866] **Editor.** A just volume is a full-sized volume. Schoolmen are scholastic theologians; casuists discuss particular moral cases. Ingenious here suggests intellectually receptive readers. Burton's claim of irrefutable proof is part of his own apologetic assessment.

[12867] **Editor.** The printed name is Collius, not the OCR reading Coffius. Titles are translated, but the abbreviated bibliography and uncertain Giaminus name await full bibliographical collation. The final description grammatically belongs to Collius.

Original text 1651	Modern English
Bishop *Fotherby* in his Atheomastix, Doctor *Dove,* Doctor *Jackson, Abernethy, Corderoy,* have written well of this subject in our mother tongue: In Latine, *Colerus, Zanchius, Palearius, Illyricus,* [12868]*Philippus, Faber Faventinus,* &c.	Bishop Fotherby in his *Scourge of Atheists*, Dr Dove, Dr Jackson, Abernethy and Corderoy have written well on this subject in our own language; in Latin, Colerus, Zanchi, Paleario, Illyricus, Philippus, Faber of Faenza and others.[12869]
Source page 692–693 But *instar omnium,* the most copious confuter of Atheists, is *Marinus Mercennus* in his Commentaries on *Genesis:* [12870]with *Campanellas Atheismus Triumphatus.* He sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withall his own Assertion; *There is a God, such a God, the true and sole God,* by 35 reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will may profitably peruse.	But *the equal of them all*, the most extensive refuter of atheists, is Marin Mersenne in his commentaries on *Genesis*, together with Campanella's *Atheism Conquered.* He sets out at length the causes of this brutish passion—seventeen, I believe—and answers all their arguments and sophisms, arranging them under twenty-six heads. At the same time, he proves his own assertion with thirty-five reasons: *there is a God, a God of this kind, the true and only God.* His concluding section explains how to resist and suppress atheism; for that purpose he adds four particular means or methods, which anyone interested may read with profit.[12871]

[12868] **Burton.** Source page 692, dagger: "Disput.4. Philosophiæ adver. Atheos Venetiis 1627. quarto." "Disputation 4 of Philosophy against Atheists; Venice, 1627, quarto."

[12869] **Editor.** Fotherby is Martin Fotherby; Atheomastix means scourge of atheists. The indexed text of the Biblioteca Nacional de México's historical catalogue lists Philippus Faber Faventinus and Four Philosophical Disputations against Impious Atheists, Venice, 1627, quarto. This supports reading Philippus and Faber Faventinus as one author despite Burton's comma. The printed separation and marginal attachment are retained; the book's title page and Burton's edition remain uncollated.

[12870] **Burton.** Source page 692, final star: "Edit. Romæ fol.1631." "Published at Rome, folio, 1631."

[12871] **Editor.** Colophon here means the concluding section. The pronoun he follows references to both Mersenne and Campanella; Burton's numerical summary and its attribution require comparison with the editions he used. Seventeen remains explicitly qualified by I take it.

Original text 1651	Modern English
Source page 693 **SUBSECT. 2. Despair.**	**SUBSECTION 2 Despair**
Despaires, Æquivocations, Definitions, parties and parts affected.	**The different meanings and definitions of despair and the people and parts affected**
There be many kinds of desperation; whereof some be holy, some unholy, as [12872]one distinguisheth; that unholy he defines out of *Tully,* to be *Ægritudinem animi sine ulla rerum expectatione meliore,* a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is certain, we despair.	There are many kinds of despair, some holy and some unholy, as one writer distinguishes them. Drawing on Cicero, he defines unholy despair as *distress of mind without any expectation of better things:* a sickness of the soul without any hope or expectation of improvement. It commonly follows fear: while evil is anticipated, we fear; when it is certain, we despair.[12873]
According to *Thomas 2.2æ. distinct. 40. art.4.* it is *Recessus à re desiderata, propter impossibilitatem existimatam,* a restraint from the thing desired, for some impossibility supposed.	According to Thomas Aquinas, second part of the second part, distinction 40, article 4, it is *a withdrawal from the desired thing because it is thought impossible:* holding back from what is desired because of some supposed impossibility.[12874]

[12872] **Burton.** Source page 693, f: "Abernethy c.24. of his physick of the Soul." "Abernethy, chapter 24 of his Physic of the Soul."

[12873] **Editor.** Abernethy's Physic of the Soul, chapter 24, in the inspected 1630 edition, pp. 367–368, distinguishes holy despair of one's own strength, with refuge in God, from unholy despair without hope of improvement. Its margin also gives the problematic Second Part of the Second Part, 40.4, for Aquinas. Compare Cicero, Tusculan Disputations 4.18; Burton's Latin adds animi and has meliore. The matching passage does not identify his edition.

[12874] **Editor.** The parallel is Summa theologiae I–II, question 40, article 4, reply to objection 3, not II–II as printed. Aquinas distinguishes despair as withdrawal from a desired good thought unattainable. Burton's locator is preserved and corrected here.

Original text 1651	Modern English
Because they cannot obtain what they would, they become desperate, and many times either yeeld to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humor is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Joseph. lib.1. de bello Jud. cap.14. L. Danæus in Aphoris. polit. pag.226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.	Because they cannot obtain what they want, people become desperate and often either succumb to this passion through death itself or attempt impossible feats beyond human power. In some circumstances this desperate disposition is not much to be condemned: in war it often produces extraordinary courage, as Josephus, *The Jewish War*, book 1, chapter 14, Lambert Daneau, *Political Aphorisms*, page 226, and many political writers maintain. It makes people surpass their own courage and turn in a moment from an abandoned, powerless company into conquerors.[12875]
Una salus victis nullam sperare salutem.	*The defeated have one hope of safety—to hope for none.*[12876]
In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem,* beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotonienses,* and seeing now no way but one, they must all die, [12877]thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victoriæ* (saith *Justine* mine Author) *quam quod desperaverant.*	In such circumstances, when they see no escape and must either kill or be killed, they take courage and often *beyond hope,* beyond all expectation, deliver themselves. Fifteen thousand Locrians fought a hundred thousand Crotoniates. Seeing only one outcome—that they must all die—they resolved not to leave the world unavenged. They launched a desperate assault and defeated their enemies. *There was no other cause of their victory,* says my authority Justin, *than that they had despaired.*[12878]

[12875] **Editor.** Humor here means a disposition, though the work also uses humoral medicine. Politicians are writers on statecraft, not necessarily officeholders. Burton distinguishes desperate courage in war from the religious despair to which he will restrict the discussion.

[12876] **Editor.** Virgil, Aeneid 2.354: Aeneas addresses his companions during Troy's fall. Salus means safety or deliverance; the paradox turns abandoned hope into courage.

[12877] **Burton.** Source page 693, dagger: "Omissa spe victoriæ in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inulti morerentur. Justin. l.20." "Abandoning hope of victory, they unite in facing their destined death; such ardour seizes each man that they would count themselves victorious if they did not die unavenged. Justin, book 20."

[12878] **Editor.** Justin, Epitome 20.3, gives fifteen thousand Locrians but a hundred and twenty thousand Crotoniates, unlike Burton's hundred thousand. The marginal resolve to die unavenged comes from the same passage. His closing statement includes quam quod desperaverunt, while Burton has desperaverant. These are the figures and interpretation in the ancient narrative, not independently established battle statistics.

Original text 1651	Modern English
William the Conqueror, when he first landed in *England,* sent back his ships, that his Souldiers might have no hope of retyring back. [12879]*Bodine* excuseth his Countrymens overthrow at that famous Battel at *Agencourt,* in *Henry* the Fifth his time, (*cui simile,* saith *Frossard, tota historia producere non possit,* which no History can parallel almost, wherein one handful of *Englishmen* overthrew a Royal Army of *Frenchmen)* with this refuge of despair, *pauci desperati,* a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Divels;	When William the Conqueror first landed in England, he sent his ships back so that his soldiers would have no hope of retreat. Bodin excuses his countrymen's defeat at the famous battle of Agincourt in Henry V's time by this resort to despair: *a few desperate men,* surrounded by their enemies and beyond all hope of surviving, fought like so many devils. Of this battle Froissart says, *all history could produce nothing like it:* history can scarcely parallel how a handful of Englishmen defeated a royal French army.[12880]
Source page 693–694 and gives a caution, that no Soldiers hereafter set upon desperate persons, which [12881]after *Frontinus* and *Vegetius, Guicciardine* likewise admonisheth, *Hypomnes. part.2. pag.25.* not to stop an enemy that is going his way.	He therefore warns soldiers never to attack desperate people. Following Frontinus and Vegetius, Guicciardini gives the same advice in his *Memoranda*, part 2, page 25: do not block an enemy who is withdrawing.[12882]
Source page 694 Many such kinds there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *Desperatio facit Monachum,* as the saying is; and desperation causeth death it self; how many thousands in such distress have made away themselves, and many others? For he that cares not for his own, is master of another mans life.	There are many such kinds of despair, when people have lost hope of succeeding in a petition or despaired of better fortune. *Despair makes the monk,* as the saying goes. Despair also causes death itself: how many thousands in such distress have killed themselves and many others? For someone who cares nothing for his own life has another person's life at his command.[12883]

[12879] **Burton.** Source page 693, g: "Method. hist. cap.5." "Method of History, chapter 5."

[12880] **Editor.** Burton's William anecdote remains for historical collation. Froissart's chronicle does not extend to Agincourt in 1415; the attribution therefore needs correction or identification of the passage being transferred. Bodin's exact argument is not established here by Burton's abbreviated citation.

[12881] **Burton.** Source page 694, dagger: "Hosti abire volenti iter minime interscindas, &c." "Never cut off the way of an enemy who wishes to leave," and so on.

[12882] **Editor.** The warning is to leave an avenue of retreat. Compare Frontinus, Stratagems 2.6, and Vegetius, Epitome of Military Science 3.21. The particular Guicciardini collection and page remain for collation.

[12883] **Editor.** Suit means a petition or request. The proverb describes a frustrated person's withdrawal into monastic life. The maxim introduces an example of despair in a secular rather than a specifically religious setting.

Original text 1651	Modern English
A *Tuscan* South-sayer, as [12884]*Paterculus* tels the story, perceiving himself and *Fulvius Flaccus* his dear friend, now both carryed to prison by *Opimius,* and in despair of pardon, seeing the young man weep, *quin tu potius hoc inquit facis,* do as I do; and with that knockt out his brains against the door cheek, as he was entring into Prison, *protinusque illiso capite in carceris januam effuso cerebro expiravit,* and so desperately died.	An Etruscan soothsayer, as Paterculus tells the story, found himself and his dear friend Fulvius Flaccus being taken to prison by Opimius, without hope of pardon. Seeing the young man weep, he said, *"Why do you not do this instead?"*—do as I do—and dashed his brains out against the doorpost as he entered the prison: *striking his head against the prison doorway, he immediately died, his brains spilling out.* Thus he died in despair.[12885]
But these are equivocal, unproper. *When I speak of despair,* saith [12886]*Zanchie, I speak not of every kinde, but of that alone which concerns God. It is opposite to hope, and a most pernicious sin, wherewith the Divel seeks to entrap men.*	But these are broader, less precise uses of the word. *When I speak of despair,* says Zanchi, *I do not mean every kind, but only that which concerns God. It is opposed to hope and is a most destructive sin, through which the devil seeks to entrap people.*[12887]
Musculus makes four kinds of desperation, of God, our selves, our Neighbour, or any thing to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet Moderator of passions, as *Simonides* cals it; I do not mean that vain hope which phantastical Fellows fain to themselves, which according to *Aristotle* is *insomnium vigilantium,* a waking dream;	Musculus distinguishes four kinds of despair: concerning God, ourselves, our neighbour or anything to be accomplished. But his division can easily be brought under the previous one. All kinds are opposed to hope, that sweet moderator of the passions, as Simonides calls it. I do not mean the empty hope that fanciful people invent for themselves, which according to Aristotle is *a dream of the waking,* a waking dream;[12888]

[12884] **Burton.** Source page 694, star: "Poster. volum." "The latter volume."

[12885] **Editor.** Velleius Paterculus 2.7.2 names the young man as Fulvius Flaccus's son and says that his Etruscan friend saw him being led away. Burton compresses and alters the account, including the assertion that both were prisoners. His version and the repeated Latin description are retained.

[12886] **Burton.** Source page 694, h: "Super præceptum primum de Relig. & partibus ejus. Non loquor de omni desperatione, sed tantum de ea qua desperare solent homines de deo; opponitur spei, & est peccatum gravissimum, &c." "On the first commandment, concerning religion and its parts. I do not speak of every kind of despair, but only of that by which people commonly despair of God; it is opposed to hope and is a most grievous sin," and so on.

[12887] **Editor.** Equivocal and unproper mean uses outside the strict sense now being defined, not false reports. Zanchie or Zanchius is Girolamo Zanchi. The category is specifically theological: despair concerning God and salvation.

[12888] **Editor.** Musculus is Wolfgang Musculus. The Aristotle saying is recorded among his sayings by Diogenes Laertius, Lives 5.18. The precise Musculus division and Simonides phrase remain for collation.

Original text 1651	Modern English
but this Divine hope which proceeds from confidence, and is an Anchor to a floating soul; *spes alit agricolas,* even in our temporal affairs, hope revives us, but in spiritual it farther animateth; and were it not for hope, *we of all others were the most miserable,* as *Paul* saith, in this life; were it not for hope, the heart would break, *for though they be punished in the sight of men,* (Wisdom 3.4.) *yet is their hope full of immortality:*	I mean divine hope, which springs from trust and anchors the drifting soul. *Hope sustains farmers:* even in earthly affairs hope revives us, but in spiritual matters it gives us still greater life. Without hope *we would be the most miserable of all people* in this life, as Paul says. Without hope the heart would break; *for though they are punished in the sight of men, their hope is nevertheless full of immortality* (Wisdom 3:4).[12889]
yet doth it not so rear, as despair doth deject; this violent and sour passion of Despair, is of all perturbations most grievous, as [12890]*Patritius* holds. Some divide it into final and temporal; [12891]final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befal the best of Gods children, and it commonly proceeds [12892]*from weakness of Faith,* as in *David* when he was oppressed he cryed out, *O Lord, thou hast forsaken me,* but this for a time.	Yet hope does not lift us as high as despair casts us down. This violent, bitter passion of despair is the most grievous of all disturbances, as Patrizi maintains. Some divide it into final and temporary despair. Final despair is incurable and befalls the reprobate; temporary despair is a rejection of hope and comfort for a time, which may befall the best of God's children. It commonly proceeds *from weakness of faith,* as when David, in distress, cried, *"O Lord, you have forsaken me"*—but only for a time.[12893]

[12889] **Editor.** The anchor recalls Hebrews 6:19; Paul's allusion is 1 Corinthians 15:19, which in context concerns hope in Christ limited to this life. Spes alit agricolas opens Tibullus 2.6.21. Burton combines these with Wisdom 3:4 to describe sustaining hope.

[12890] **Burton.** Source page 694, i: "Lib.5.tit.21. de regis institut. Omnium perturbationum deterrima." "Book 5, section 21, On the Education of a King. The worst of all disturbances."

[12891] **Burton.** Source page 694, k: "Reprobi usque ad finem pertinaciter persistunt. Zanchius." "The reprobate persist stubbornly to the end. Zanchi."

[12892] **Burton.** Source page 694, l: "Vitium ab infidelitate proficiscens." "A fault proceeding from lack of faith."

[12893] **Editor.** Final means persisting to the end of life; temporary is a condition that passes. Reprobate is a theological category of rejection, not a clinical diagnosis. Burton expressly allows temporary despair to afflict the best believers. David's words recall the opening of Psalm 22.

Original text 1651	Modern English
This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of Despair be not amiss, when, saith *Zanchius,* we despair of our own means, and rely wholy upon God: but that species is not here meant.	This ebbs and flows with hope and fear; nevertheless it is a grievous sin. Yet one kind of despair is not wrong: when, says Zanchi, we lose confidence in our own resources and rely wholly upon God. But that is not the kind meant here.[12894]
This pernicious kind of desperation is the subject of our Discourse, *homicida animæ,* the Murderer of the soul, as *Austin* terms it, a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself, so sensible of his burthen, and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise) and chuseth with *Job 6.8,9. 17.5. Rather to be strangled and die, then to be in his bonds.*	This destructive kind of despair is the subject of our discussion: *the soul's murderer,* as Augustine calls it. It is a terrible passion in which the afflicted person believes that death alone can bring relief and is fully resolved to harm himself. So acutely does he feel his burden, and so unable is he to endure his cross, that he hopes death alone will free him from his misery—though the outcome is otherwise—and chooses with *Job 6:8 –9 and 17:5 to be strangled and die rather than remain in his bonds.*[12895]
Source page 694–695 [12896]The part affected is the whole soul, and all the faculties of it; there is a privation of joy, hope, trust, confidence, of present and future good, and in their place succeed fear, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclypsed with black fumes arising from those perpetual terrours.	The part affected is the whole soul and all its faculties. Joy, hope, trust, confidence, and present and future good are lost; fear, sorrow and the like take their place, as will be shown under the symptoms. The heart is grieved, the conscience wounded, and the mind darkened by black fumes rising from those unending terrors.[12897]

[12894] **Editor.** Burton distinguishes despair of salvation from relinquishing reliance on one's own powers. His moral judgements and categories are retained as part of the historical text.

[12895] **Editor.** Cross means an affliction to be borne. Job 6:8–9 expresses a wish for death; the preference for strangling is at Job 7:15, not the printed 17:5. The Augustine phrase and Burton's bonds wording remain for collation. This describes the sufferer's belief within Burton's theology, not an assertion that death brings relief.

[12896] **Burton.** Source page 694, m: "Abernethie." "Abernethy."

[12897] **Editor.** Faculties are the soul's powers or capacities. Black fumes belongs to Burton's account of bodily vapours affecting the mind, alongside the theological language of conscience. The next subsection begins the causes of despair.

Original text 1651	Modern English
Source page 695 **SUBSECT. 3.**	**SUBSECTION 3**
Causes of despair, the Divel, melancholy, meditation, Distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.	***Causes of despair: the devil, melancholy, meditation, distrust, weakness of faith, harsh ministers, misunderstanding Scripture, guilty consciences, and so on.***[12898]
The principal agent and procurer of this mischief, is the Divel; those whom God forsakes, the Divel by his permission layes hold on. Sometimes he persecutes them with that worme of conscience, as he did *Judas,* [12899]*Saul,* and others. The Poets call it *Nemesis,* but it is indeed Gods just judgement, *sero sed serio,* he strikes home at last, and setteth upon them *as a thief in the night, 1 Thes. 2.*	The chief agent and author of this affliction is the devil. Those whom God forsakes, the devil seizes with God's permission. Sometimes he torments them with that gnawing worm of conscience, as he did Judas, Saul and others. The poets call it Nemesis, but it is in fact God's just judgement: *late, but in earnest.* He strikes home at last and comes upon them *like a thief in the night, 1 Thessalonians 2.*[12900]
[12901]This temporary passion made *David* cry out, *Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrowes have light upon mee, &c. There is nothing sound in my flesh, because of thine anger.* Again, *I roare for the very grief of my heart;*	This temporary affliction made David cry out, *Lord, do not rebuke me in your anger or chastise me in your fierce displeasure; for your arrows have struck me,* and so on. *There is nothing sound in my flesh because of your anger.* Again, *I roar from the very grief of my heart;*[12902]

[12898] **Editor.** Burton's causes combine theology, humoral medicine, habits of devotion and pastoral conduct. The headings belong to the original text. Rigid means harsh or inflexible, rather than merely doctrinally exact.

[12899] **Burton.** Source page 695, n: "1 Sam.2.16." "1 Samuel 2:16."

[12900] **Editor.** The account is Burton's theological explanation of affliction. Nemesis is divine retribution in classical personification. The Saul parallel is 1 Samuel 16:14, unlike the printed marginal 2.16; thief in the night is 1 Thessalonians 5:2, not the incomplete 1 Thes. 2. Both printed references are retained.

[12901] **Burton.** Source page 695, o: "Psal 38." "Psalm 38."

[12902] **Editor.** Passion here means an affliction or suffering. Burton draws on Psalm 38:1–3 and 8, stressing temporary distress rather than an irreversible state.

Original text 1651	Modern English
and *Psalme 22. My God, my God, why hast thou forsaken mee, and art so far from my health, and the words of my crying?*[12903] *I am like to water poured out, my bones are out of joynt, mine heart is like waxe, that is molten in the midst of my bowels.*[12904]	and in *Psalm 22: My God, my God, why have you forsaken me, and why are you so far from helping me and from the words of my cry? I am like water poured out; my bones are out of joint; my heart is like wax melted within me.*[12905]
So *Psal. 88. 15. and 16. vers. and Psal. 102. I am in misery at the point of death, from my youth I suffer thy terrours, doubting for my life; thine indignations have gone over mee, and thy fear hath cut mee off. Job* doth often complain in this kinde; and those God doth not assist, the Divel is ready to try and torment, *still seeking whom he may devour.*	So in *Psalm 88, verses 15 and 16, and Psalm 102: I am miserable and at the point of death; from my youth I suffer your terrors, fearing for my life; your wrath has swept over me, and the fear you inspire has cut me off.* Job often complains in this way. Those whom God does not help, the devil is ready to test and torment, *always seeking someone to devour.*[12906]
If he finde them merry, saith *Gregory, he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. Aut suadendo blanditur, aut minando terret,* sometimes by faire means, sometimes again by foule, as he perceives men severally inclined.	*If he finds them cheerful,* says Gregory, *he immediately tempts them to some dissolute act; if troubled and sad, to a desperate end. He either entices them with persuasion or terrifies them with threats:* sometimes by fair means, sometimes by foul, according to the inclinations he perceives in different people.[12907]

[12903] **Burton.** Source page 695, unmarked beside the Psalm quotations: “Vers.9.” “Verse 9.”

[12904] **Burton.** Source page 695, second unmarked verse reference: “Vers.14.” “Verse 14.”

[12905] **Editor.** Health here means help or deliverance. The passages correspond to Psalm 22:1 and 14. The two unmarked marginal references, Vers.9 and Vers.14, are preserved beside this group of quotations; the placement of Vers.9 is loose and does not accurately locate the opening cry in Psalm 22.

[12906] **Editor.** The words about distress since youth and overwhelming wrath correspond to Psalm 88:15–16. Burton additionally names Psalm 102. Seeking whom he may devour recalls 1 Peter 5:8. His biblical sequence and its attribution are retained.

[12907] **Editor.** A related saying appears under Augustine’s name in Cornelius a Lapide on Leviticus 18:21; this does not settle Burton’s Gregory attribution. For the following Latin, compare Albert the Great, On the Sentences II, distinction 8, article 9, quoting Gregory on threatening and persuading. These are transmission parallels, not proved immediate sources. Desperate end implies destruction through despair; the exact patristic passages remain uncollated.

Original text 1651	Modern English
His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli,* the Divels bath; and as in *Saul,* those evil spirits get in [12908]as it were, and take possession of us. Black choler is a shooing-horn, a bait to allure them,	His usual instrument for producing this effect is the melancholy humour itself, which is *the devil's bath,* the devil's bathing place. As with Saul, those evil spirits seem to enter and take possession of us. Black bile is a shoehorn to ease their entrance, a bait to attract them,[12909]
in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt by reason of their ill disposed temper, to distrust, fear, grief, mistake, and amplifie whatsoever they preposterously conceive, or falsly apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melancholica* (saith *Navarrus cap. 27. num. 282. Tom. 2. cas. conscien.*)	so much so that many writers regard melancholy as a common cause and a symptom of despair. Because their bodily constitution is disordered, such people are especially prone to distrust, fear, grief and error, and to magnify whatever they conceive perversely or apprehend falsely. *A scrupulous conscience arises from a natural defect, a melancholy constitution,* says Navarrus, chapter 27, number 282, volume 2 of *Cases of Conscience.*[12910]
The body works upon the minde, by obfuscating the spirits and corrupted instruments, which [12911]*Perkins* illustrates by simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles his work must needs be lame and unperfect.	The body acts upon the mind by clouding the spirits and through impaired instruments. Perkins illustrates this with the comparison of a craftsman who has a bad tool: his skill is good and his ability adequate, but because his tools are faulty, his work must be defective and imperfect.[12912]

[12908] **Burton.** Source page 695, p: "Immiscent se mali genii, Lem. lib.1.cap.16." "Evil spirits mingle with them. Lemnius, book 1, chapter 16."

[12909] **Editor.** Melancholy humour and black choler mean black bile within humoral physiology. The shoehorn and bath are figurative descriptions of how Burton thinks bodily disposition assists temptation. His as it were qualification is preserved.

[12910] **Editor.** Navarrus is Martín de Azpilcueta. Scrupulous denotes excessive or troubling doubts of conscience. Temper here is bodily constitution. The exact edition and passage of the casuistic work remain for collation.

[12911] **Burton.** Source page 695, q: "Cases of conscience. l.1.16." "Cases of Conscience, book 1, 16."

[12912] **Editor.** Spirits are subtle bodily agents of thought and sensation; instruments are bodily organs or faculties. Perkins's Cases of Conscience (1606), I.12, section 1, p. 190, gives the faulty-tool analogy: bodily impairment obstructs the soul's work without removing its capacity. The comparison was checked in the EEBO-TCP transcription. Burton's printed locator ending 16 remains unchanged; his edition is unidentified.

Original text 1651	Modern English
Source page 695–696 But melancholy and despaire though often, do not alwaies concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them and all extremity of bitterness; much melancholy is without affliction of conscience, as [12913]*Bright* and *Perkins* illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terror of conscience.	But although melancholy and despair often occur together, they do not always do so. There is a great difference: melancholy fears without a cause; despair fears on serious grounds. Melancholy is caused by fear and grief, while this torment produces them, together with the utmost bitterness. Much melancholy occurs without distress of conscience, as Bright and Perkins explain through four reasons. Yet melancholy alone may sometimes be a sufficient cause of this terror of conscience.[12914]
Source page 696 [12915]*Fælix Plater* so found it in his observations, *è melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c. They think they are not predestinate, God hath forsaken them;* and yet otherwise very zealous and religious; and 'tis common to be seen, *Melancholy for fear of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it.*	Felix Platter found this in his observations: *some melancholy people think themselves damned, uncared for by God and not predestined,* and so on. *They think they are not predestined and that God has forsaken them,* though otherwise they are very zealous and religious. It is commonly seen that *melancholy arising from fear of God's judgement and hellfire drives people to despair; excessive fear and sorrow often end in it.*[12916]

[12913] **Burton.** Source page 696, first dagger: "Tract. Melan. cap.33. & 34." "Treatise of Melancholy, chapters 33 and 34."

[12914] **Editor.** Perkins (1606), I.12, section 2, pp. 194–195, distinguishes conscience from imagination, real from supposed grounds, selective from pervasive fear, and spiritual from medical remedy. Section 3, pp. 198–199, nevertheless allows their interaction, calling melancholy an occasion, though no direct cause, of terror of conscience. These are historical distinctions. Bright's corresponding comparison remains uncollated; Burton's stronger sufficient cause is retained.

[12915] **Burton.** Source page 696, r: "C.3. de mentis alien. Deo minus se curæ esse, nec ad salutem prædestinatos esse. Ad desperationem sæpe ducit hæc melancholia, & est frequentissima ob supplicii metum æternumque judicium; mœror & metus in desperationem plerumque desinunt." "Chapter 3, On Mental Derangement. They think God cares little for them and that they are not predestined for salvation. This melancholy often leads to despair and is very common because of fear of punishment and eternal judgement; sorrow and fear generally end in despair."

[12916] **Editor.** Plater is the physician Felix Platter. Burton first translates or adapts the Latin account, then supplies an English restatement; both remain. The conclusions about damnation are the sufferers' beliefs in the reported cases.

Original text 1651	Modern English
Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. *Si non statim relevantur,* saith [12917]*Mercennus, dubitant an sit Deus,* if they be not eased forthwith, they doubt whether there be any God, they rave, curse, *and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they think to their desert,* and through impatience of calamities are so misaffected.	Unbearable pain and anguish, prolonged sickness, captivity, misery, loss of property or friends, and lesser griefs sometimes produce it, as do other dreadful misfortunes. *If they are not relieved immediately,* says Mersenne, *they doubt whether God exists:* if they are not eased at once, they doubt whether there is any God. They rave, curse *and become mad with despair because good people are oppressed, the wicked flourish, and they do not receive what they believe they deserve.* Their inability to endure calamity brings them into this distressed condition.[12918]
Democritus put out his eies, *ne malorum civium prosperos videret successus,* because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as [12919]*Agellius* writes of him.	Democritus put out his eyes *so that he would not see the success of wicked citizens,* because he could not bear to see wicked people prosper; he was therefore ready to kill himself, as Aulus Gellius writes of him.[12920]

[12917] **Burton.** Source page 696, second dagger: “Comment. in 1 cap. gen. artic.3. quia impii florent, boni opprimuntur &c. alius ex consideratione hujus rei in desperabundus.” “Commentary on Genesis, chapter 1, article 3: because the wicked flourish and the good are oppressed, and so on. Another, from considering this matter, falls into despair.” The final Latin construction is defective as printed.

[12918] **Editor.** Mercennus is Marin Mersenne. Desert means what a person deserves. The marginal Latin ends with the defective in desperabundus; its intended sense is rendered without silently repairing the transcription.

[12919] **Burton.** Source page 696, first star: “Lib.20.c.17.” “Book 20, chapter 17.”

[12920] **Editor.** The parallel is Aulus Gellius, Attic Nights 10.17, not printed 20.17. Gellius distinguishes the story of blinding for concentration from a different motive invented by the playwright Laberius, whose character wishes not to see wicked citizens prosper. Burton’s retelling and added readiness for self-destruction are preserved, rather than treated as established biography.

Original text 1651	Modern English
Fælix Plater hath a memorable example in this kinde, of a Painters wife in *Basil,* that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, [12921]*and for four months, still raved, that she was in hell-fire, already damned.* When the humour is stirred up, every small object aggravates and incenseth it, as the parties are addicted.	Felix Platter has a memorable example of this kind: a painter's wife in Basel became melancholy over her son's death and through melancholy fell into despair. She thought God would not forgive her sins, *and for four months continually raved that she was in hellfire, already damned.* Once the humour is stirred up, every small thing aggravates and inflames it, according to the sufferer's disposition.[12922]
[12923]The same author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor, yet a good Schollar and a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet.	The same author gives the example of a merchant who, after losing a little wheat he had kept too long, was troubled in conscience because he had not sold it sooner or given it to the poor. He was nevertheless a good scholar and an accomplished theologian. No persuasion could dislodge his belief that he was damned for this deed; in other matters he was very judicious and sensible.[12924]
Solitariness, much fasting, divine meditations, and contemplations of Gods judgements, most part accompany this melancholy, and are main causes, as [12925]*Navarrus* holds; to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men.	Solitude, excessive fasting, religious meditation and contemplation of God's judgements generally accompany this melancholy and are principal causes of it, as Navarrus maintains. For some people, associating with others troubled in this way is enough to cause distress.[12926]

[12921] **Burton.** Source page 696, t: "Damnatam se putavit, & per quatuor menses gehennæ pœnam sentire." "She thought herself damned and believed she was suffering the punishment of hell for four months."

[12922] **Editor.** Basil is Basel. This is Burton's report of Platter's case, not an independently verified medical history. Addicted means disposed or inclined; humour retains its bodily meaning.

[12923] **Burton.** Source page 696, u: "1566. ob triticum diutius servatum conscientiæ stimulis agitatur, &c." "1566. He is tormented by pangs of conscience over wheat kept too long," and so on.

[12924] **Editor.** Fact means deed. The merchant's fixed belief is explicitly contrasted with his sound judgement in other matters. The marginal date 1566 is retained.

[12925] **Burton.** Source page 696, second star: "Tom.2.c.27. num.282. conversatio cum scrupulosis, vigiliæ, jejunia." "Volume 2, chapter 27, number 282: association with scrupulous people, vigils, fasts."

[12926] **Editor.** Converse means associate with, not merely speak to. Navarrus's marginal list includes vigils as well as fasting and association. These are historical causal claims within Burton's argument.

Original text 1651	Modern English
Nonnulli ob longas inedias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant, &c. Many (saith *P. Forestus*) through long fasting, serious meditations of heavenly things, fall into such fits;	*Some, because of prolonged fasting, study and heavenly meditations, continually occupy their minds with sacred matters and religion,* and so on. Many, says Pieter van Foreest, fall into such attacks through prolonged fasting and intense meditation on heavenly things;[12927]
and as *Lemnius* adds, *lib. 4. cap. 21.* [12928]*If they be solitary given, superstitious, precise, or very devout: seldome shall you finde a Merchant, a Souldier, an Inn-keeper, a Bawd, an Host, an Usurer so troubled in minde, they have cheverel consciences that will stretch, they are seldome moved in this kinde or molested: young men and middle age are more wild, and less apprehensive; but old folks, most part, such as are timorous and religiously given.*	and, as Lemnius adds in book 4, chapter 21, *if they are inclined to solitude, superstitious, strict in religious observance or very devout. You will seldom find a merchant, soldier, innkeeper, procurer, host or usurer so troubled in mind: their consciences are like supple leather that stretches, and they are seldom disturbed or troubled in this way. Young and middle-aged people are wilder and less apprehensive; those affected are mostly older people, especially the timid and religiously inclined.*[12929]

[12927] **Editor.** Forestus is Pieter van Foreest, also known as Petrus Forestus. The Latin fragment and Burton's separate English restatement are both translated. Fits means episodes or attacks of the condition.

[12928] **Burton.** Source page 696, x: "Solitarios & superstitiosos plerumque exagitat conscientia, non mercatores, lenones, caupones, fæneratores, &c. largiorem hi nacti sunt conscientiam. Juvenes plerumque conscientiam negligunt, senes autem, &c." "Conscience generally torments solitary and superstitious people, not merchants, procurers, innkeepers or moneylenders, and so on; these have acquired a more accommodating conscience. Young people generally neglect conscience, but the old," and so on.

[12929] **Editor.** Cheverel is soft, pliable leather, conventionally kidskin; a stretching conscience accommodates misconduct. Precise means exacting in religious observance. Lemnius's generalizations about occupations and age are retained as reported claims; apprehensive here means susceptible to apprehension or fear.

Original text 1651	Modern English
Pet. Forestus observat. lib. 10. cap. 12. de morbis cerebri, hath a fearful example of a Minister, that through precise fasting in Lent, and overmuch meditation contracted this mischief, and in the end became desperate, thought he saw divels in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in hell, and would ask them still, if they did not [12930]smel as much.	Pieter van Foreest, in his *Observations,* book 10, chapter 12, *On Diseases of the Brain,* gives a terrible example of a minister who developed this affliction through rigorous fasting during Lent and excessive meditation. Eventually he fell into despair, thought he saw devils in his room and believed that he could not be saved. He said he smelled nothing but fire and sulphur, that he was already in hell, and kept asking the others whether they smelled it too.[12931]
Source page 696–697 I told him he was melancholy; but he laughed me to scorn, and replied that he saw divels, talked with them in good earnest, would spit in my face, and ask me if I did not smel brimstone, but at last he was by him cured.	I told him he was melancholy, but he laughed me to scorn and replied that he saw devils and really talked with them. He would spit in my face and ask whether I did not smell sulphur. Yet at last he was cured by Foreest.[12932]
Source page 697 Such another story I finde in *Plater observat. lib. 1.* A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, [12933]but so he died.	I find another such story in Platter's *Observations,* book 1. A poor man had committed some grave offence and would eat nothing for fourteen days. He eventually fell into despair; the theologians attending him could not relieve him, and in that condition he died.[12934]

[12930] **Burton.** Source page 696, y: "Annon sentis sulphur inquit?" "Do you not smell sulphur? he asks."

[12931] **Editor.** Brimstone is sulphur. The minister's perceptions and belief that he was damned are reported symptoms in the anecdote. The printed Foreest locator is retained pending edition-level collation.

[12932] **Editor.** The first-person I belongs to the physician's quoted account, not to a claim that Burton treated this man. Burton then shifts back to he was by him cured; the translation names Foreest to make that reference clear.

[12933] **Burton.** Source page 697, z: "Desperabundus miserè periit." "In despair, he died miserably."

[12934] **Editor.** Meat means food generally. Divines are theologians or clergy. The fourteen-day refusal of food and death are retained as details of Burton's reported case; his source is not independently verified here.

Original text 1651	Modern English
Continual meditation of Gods judgements troubles many, *Multi ob timorem futuri judicii,* saith *Guatinerius cap. 5. tract. 15. & suspitionem desperabundi sunt: David* himself complains that Gods judgements terrified his Soul, *Psal. 119. part. 16. vers. 8. My flesh trembleth for fear of thee, and I am affraid of thy judgements.*	Continual meditation on God's judgements troubles many. *Many fall into despair through fear and apprehension of the coming judgement,* says Guaineri, chapter 5, treatise 15. David himself complains that God's judgements terrified his soul: *Psalm 119, part 16, verse 8: My flesh trembles for fear of you, and I am afraid of your judgements.*[12935]
Quoties diem illum cogito (saith [12936]*Hierome*) *toto corpore contremisco,* I tremble as often as I think of it.	*Whenever I think of that day,* says Jerome, *my whole body trembles:* I tremble whenever I think of it.[12937]
The terrible meditation of hell-fire and eternal punishment much torments a sinfull silly soul. What's a thousand years to eternity? *Ubi mœror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine;* a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, *in omne ævum, in æternum.* O eternity!	The terrible contemplation of hellfire and eternal punishment greatly torments a poor sinful soul. What is a thousand years beside eternity? *Where there is sorrow, where there is weeping, where there is everlasting pain. Death without death, an end without end.* We can scarcely endure an accidentally burned finger: the pain is so grievous that an hour is more than we can bear, a night intolerable. What, then, must that indescribable fire be, burning for ever, for countless, infinite millions of years, *through every age, for eternity?* O eternity![12938]

[12935] **Editor.** Guatinerius is Antonio Guaineri. The printed Psalm locator, part 16, verse 8, does not match the quotation in the usual eight-verse divisions of Psalm 119: the words are at verse 120, the eighth verse of its fifteenth division. The source's locator remains in the text.

[12936] **Burton.** Source page 697, a: "In 17. Johannis. Non pauci se cruciant, & excarnificant in tantum, ut non parum absint ab insania; necq; tamen aliud hac mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi." "On John 17. Many torment and lacerate themselves so much that they are not far from madness; yet by this mental anguish they achieve nothing except to give the devil power to lead them to hell through despair."

[12937] **Editor.** The body attributes the trembling saying to Jerome; the attached margin begins On John 17 and proceeds with a longer statement about self-torment. The relationship between that locator, the body quotation and the marginal extract remains unresolved. Both are retained without a conjectural reassignment.

[12938] **Editor.** Silly here means poor, pitiable or helpless. The paradoxes death without death and end without end describe punishment with no release in Burton's theological rhetoric. The Latin and the English surrounding it are all retained.

Original text 1651	Modern English
[12939]*Æternitas est illa vox,* *Vox illa fulminatrix,* *Tonitruis minacior,* *Fragoribusq; cœli,* *Æternitas est illa vox,* *—— meta carens & ortu, &c.*	*Eternity is that word,* *That word that hurls the thunderbolt,* *More threatening than thunder,* *Than the crashes of the heavens.* *Eternity is that word,* *—— without end or beginning,* and so on.[12940]
Tormenta nulla territant, *Quæ finiuntur annis;* *Æternitas, æternitas* *Versat coquitq; pectus.* *Auget hæc pœnas indies,* *Centuplicatq; flammas, &c.*	*No torments terrify* *That end after a span of years;* *Eternity, eternity* *Wrings and burns the heart.* *It increases punishments day by day* *And multiplies the flames a hundredfold,* and so on.
This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences; every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as,	This meditation terrifies these poor distressed souls, especially if melancholy has predisposed their bodies and they are religiously inclined, with sensitive consciences. Every small thing frightens them—even an unreflective reading of Scripture itself, and misinterpretation of particular passages, such as these:[12941]
Many are called, few are chosen. Not every one that saith Lord. Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein.	*Many are called, but few are chosen. Not everyone who says Lord. Do not fear, little flock. Let anyone who stands take care lest he fall. Work out your salvation with fear and trembling. That night two will be in one bed: one taken, the other left. Narrow is the way that leads to heaven, and few enter it.*[12942]

[12939] **Burton.** Source page 697, star: “Drexelius Nicet.lib.2.cap.11.” “Drexelius, Nicetas, book 2, chapter 11.”

[12940] **Editor.** Drexelius is Jeremias Drexel. Burton cites Nicetas, book 2, chapter 11. The two six-line columns in the scan are read consecutively as two verse units. The omission mark and both and so on endings remain. Exact wording and transmission of the poem await collation with Drexel’s edition.

[12941] **Editor.** Inconsiderate means unreflective or insufficiently considered. Burton’s point is that reading without judgement and misinterpreting individual passages can intensify distress in susceptible readers.

[12942] **Editor.** The sequence draws on Matthew 22:14; Matthew 7:21; Luke 12:32; 1 Corinthians 10:12; Philippians 2:12; Luke 17:34; and Matthew 7:14. Burton shortens and combines scriptural wording. Straight is rendered narrow in the context of the last allusion; Fear not little flock is itself consolatory.

Original text 1651	Modern English
The parable of the seed and of the sower, *some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy. Non est volentis nec currentis, sed miserentis Dei.*	The parable of the seed and the sower: *some fell on barren ground; some was choked. Those whom he has predestined, he has chosen. He will have mercy on whom he will have mercy. It depends neither on the one who wills nor on the one who runs, but on God who shows mercy.*[12943]

[12943] **Editor.** The sower recalls Matthew 13. The predestination sentence compresses Romans 8:29–30 without reproducing its sequence exactly. Mercy recalls Romans 9:15 and 18; the Latin is Romans 9:16. Burton's selections are preserved as his wording, not replaced with a modern Bible translation.

Original text 1651	Modern English
These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sollicitude, wherein they trouble and pusle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his word, humane capacity, or ignorance can apprehend, and so importunate enquiry after that which is revealed;	These and similar passages terrify many souls. Misconceived ideas of election, predestination and reprobation distress many people, together with much foolish presumption, curiosity, needless speculation, contemplation and anxiety. They torment and bewilder themselves over questions of grace, free will, perseverance and God's secrets. They insist on knowing more than God has revealed in his word, more than human capacity—or human ignorance—can grasp; and then comes their relentless inquiry into what has been revealed:[12944]
Source page 697–698 mysteries, ceremonies observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and Schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signs. And so far forth,* saith *Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Divel by Desperation to carry them to hell;*	mysteries, ceremonies, Sabbath observance, laws, duties and the like, with many similar matters debated by casuists and raised by scholastic theologians. Many misunderstand and misconstrue them, applying them wrongly to themselves, to their own undoing, and so fall into this abyss. *They doubt their election: how can they know it, and by what signs? Through these subtle questions,* says Luther, *they torture and crucify themselves until they are almost mad. All they gain is to open a breach through which the devil can carry them to hell by means of despair;*[12945]

[12944] **Editor.** Election and predestination concern divine choosing and appointment; reprobation concerns rejection. Offend means distress or cause to stumble. Perseverance here is continuance in saving faith. Burton criticizes intrusive speculation, not only ignorance.

[12945] **Editor.** Casuists discuss cases of conscience; Schoolmen are scholastic theologians. Nice means subtle or over-refined. The Luther attribution lacks a precise locator and remains for collation; its thought also resembles the earlier long marginal warning attached to the Jerome passage.

Original text 1651	Modern English
Source page 698 but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: [12946]*and do more harm in the Church* (saith *Erasmus*) *then they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despaire.*	but the greatest harm of all comes from those thundering ministers, a very frequent cause of this affliction. *They do more harm in the Church,* says Erasmus, *than those who flatter. There is great danger on both sides: one lulls people to sleep in worldly complacency; the other drives them to despair.*[12947]
Whereas [12948]*S. Bernard* well adviseth, *We should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings Desperation, the other security.*	Saint Bernard, however, wisely advises that *we should not handle one without the other, or speak of judgement without mercy: one alone brings despair, the other complacency.*[12949]
But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation, as they did *Luke 11. 46.* lade men with burdens grievous to be born, which they themselves touch not with a finger.	But these men are wholly devoted to judgement. Harsh by disposition, they offer no mercy, no salvation, no balm for afflicted souls. They can speak of nothing but reprobation, hellfire and damnation, loading people with burdens hard to bear, as in *Luke 11:46,* while refusing to touch those burdens with a finger themselves.[12950]

[12946] **Burton.** Source page 698, b: “Ecclesiast.l.1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui territant; ingens utrinq; periculum: alii ad securitatem ducant, alii afflictionum magnitudine mentem absorbent, & in desperationem trahunt.” “Ecclesiastes, book 1. I do not know whether there is greater danger from those who flatter or those who terrify; the danger is great on either side. Some lead to complacency; others overwhelm the mind with the magnitude of afflictions and drag it into despair.”

[12947] **Editor.** Erasmus’s marginal title Ecclesiastes refers to his work on preaching, not the biblical book. The Latin asks which extreme is more dangerous, while Burton’s English makes the stronger comparative claim that terrifying preachers do more harm. That difference is retained.

[12948] **Burton.** Source page 698, c: “Bern. sup.16. Cant.1. alterum sine altero proferre non expedit: recordatio solius judicii in desperationem præcipitat, & misericordiæ fallax ostentatio pessimam generat securitatem.” “Bernard, on the Song, 16, 1. It is not fitting to set forth one without the other: remembrance of judgement alone plunges into despair, and a misleading display of mercy breeds the worst complacency.”

[12949] **Editor.** Security here means an unwarranted sense of spiritual safety. Bernard is Bernard of Clairvaux. Burton’s compressed marginal locator and quotation are retained pending verification against the relevant sermon on the Song of Songs.

[12950] **Editor.** The allusion is to Luke 11:46. Balsome means balm or soothing treatment. The medical metaphor applies to pastoral care of afflicted consciences.

Original text 1651	Modern English
'Tis familiar with our Papists to terrifie mens souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, *to* [12951]*require charity,* as *Brentius* observes, *of others, bounty, meekness, love, patience, when they themselves breath nought but lust, envy, covetousness.*	Our Papists commonly terrify people's souls with purgatory, tales, visions and apparitions, dismaying even the noblest spirits, and *require charity, generosity, meekness, love and patience from others,* as Brenz observes, *while breathing nothing but lust, envy and greed themselves.*[12952]
They teach others to fast, give alms, do penance, and crucifie their minde with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford, lie on a down bed with a Curtezan in their armes: *Heu quantum patimur pro Christo,* as [12953]he said, what a cruel tyranny is this, so to insult over and terrifie mens souls!	They teach others to fast, give alms, do penance and torment their minds with superstitious observances—bread and water, hair shirts, whips and the like—while enjoying every delicacy the world can offer and lying on feather beds with courtesans in their arms. *Alas, how much we suffer for Christ!* as one of them said. What cruel tyranny this is, to domineer over people's souls and terrify them![12954]
Our indiscreet Pastors many of them come not far behind, whilest in their ordinary Sermons they speak so much of election, predestination, reprobation *ab æterno,* subtraction of grace, prætерition, voluntary permission, &c. by what signs and tokens they shall discern and try themselves, whether they be Gods true children elect, *an sint reprobi, prædestinati, &c.*	Many of our own indiscreet pastors are not far behind. In their ordinary sermons they dwell on election, predestination, reprobation *from eternity,* the withdrawal of grace, being passed over, deliberate divine permission and so on; on the signs by which people should examine and test themselves to discover whether they are God's true, elect children, *whether they are reprobate or predestined,* and so on.[12955]

[12951] **Burton.** Source page 698, d: "In Luc.hom.103. exigunt ab aliis charitatem, beneficentiam, cum ipsi nil spectent præter libidinem, invidiam, avaritiam." "On Luke, homily 103. They demand charity and generosity from others, while attending to nothing themselves but lust, envy and greed."

[12952] **Editor.** Papists is Burton's polemical designation for Roman Catholics; this paragraph makes accusations, not a neutral statement of Catholic teaching or universal clerical conduct. Brentius is Johannes Brenz; the quoted homily remains for collation.

[12953] **Burton.** Source page 698, e: "Leo decimus." "Leo the Tenth."

[12954] **Editor.** Hair-clothes are penitential hair shirts. The margin attributes the sarcastic Latin saying to Pope Leo X, but supplies no corroborating source. It is preserved as an attributed anecdote, not an authenticated quotation.

[12955] **Editor.** Our own pastors brings the criticism home to Burton's Protestant setting. Prætерition is God's passing over those not elected to salvation. Voluntary permission means divine allowance rather than direct production of an event; the precise doctrinal distinctions depend on the theologian being discussed.

Original text 1651	Modern English
with such scrupulous points, they still aggravate sin, thunder out Gods judgements without respect, intempestively rail at and pronounce them damned in all auditories, for giving so much to sports and honest recreations, making every smal fault and thing indifferent an irremissible offence, they so rent, tear and wound mens consciences, that they are almost mad, and at their wits ends.	Through these scrupulous questions they continually magnify sin and thunder out God's judgements without discrimination. They rail at people at ill-chosen times and pronounce them damned before every congregation for devoting so much time to sports and innocent recreation. Making every small fault, and every morally indifferent matter, an unforgivable offence, they rend, tear and wound people's consciences until they are almost mad and at their wits' end.[12956]
These bitter potions (saith [12957]*Erasmus*) *are still in their mouths, nothing but gall and horror, and a mad noyse, they make all their auditors desperate:*	*These bitter potions,* says Erasmus, *are always in their mouths: nothing but gall, horror and a frenzied clamour. They drive all their hearers to despair.*[12958]
many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries.	Many are wounded in this way, commonly those who are most devout and strict in religious observance, who were formerly presumptuous and certain of their salvation. Those with sensitive consciences, who attend sermons and frequent religious lectures, and who in fact have least cause for alarm, are most liable to misunderstand and fall into these miseries.[12959]

[12956] **Editor.** Without respect means without regard to differences of circumstance; intempestively means at an unsuitable time. Things indifferent are acts not inherently commanded or forbidden on moral or religious grounds. The passage defends innocent recreation against indiscriminate condemnation.

[12957] **Burton.** Source page 698, f: "De futuro judicio, de damnatione horrendum crepant, & amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant." "They thunder terribly about the coming judgement and damnation, and always have those bitter potions in their mouths, so that they drive many into despair."

[12958] **Editor.** Auditors are hearers. The Latin marginal passage says many are driven into despair; Burton's English intensifies this to all their auditors. Both versions remain.

[12959] **Editor.** Precise again means strict in religious practice. Lectures here are religious addresses. Burton emphasizes that the people most alarmed may be those with least reason for such fear.

Original text 1651	Modern English
I have heard some complain of *Parsons Resolution,* and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.	I have heard some complain that Parsons's *Resolution* and other books of that kind, otherwise good, are too grim: they cast people down too much and magnify their offences. Great care in selection, and much discretion, are needed in such matters.[12960]
Source page 698–699 The last and greatest cause of this malady, is our own conscience, sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed,	The last and greatest cause of this affliction is our own conscience: awareness of our sins and of God's justly deserved anger, a guilty conscience over some grave offence committed in the past,[12961]
Source page 699 [12962]*—— O miser Oreste, quid morbi te perdit? Or: Conscientia, Sum enim mihi conscius de malis perpetratis.*	*—— Poor Orestes, what sickness is destroying you?* *Orestes: Conscience, for I know the wrongs I have committed.*[12963]
A good conscience is a continual feast, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so *Pierius* in his *Hieroglyph.* compares it) another hell.	*A good conscience is a continual feast,* but a wounded conscience is as great a torment as one can suffer: an oven that never stops baking, as Pierius compares it in his *Hieroglyphics*— another hell.[12964]

[12960] **Editor.** Parsons is Robert Persons, also known as Parsons. Resolution is Burton's short title for a work of religious guidance; the particular edition and its relation to later adaptations remain to be established. Tragical means excessively fearful or distressing in tone. Burton expressly calls such books otherwise good.

[12961] **Editor.** The sentence states Burton's account of guilt within his theological framework. It begins on printed page 698 and continues on 699; the page turn is not a break in the argument.

[12962] **Burton.** Source page 699, dagger: "Euripides." "Euripides."

[12963] **Editor.** A Latin rendering of the exchange between Menelaus and Orestes in Euripides, Orestes 395–396. Menelaus asks what sickness destroys him; Orestes answers with his awareness of wrongdoing. Or is the speaker abbreviation. The printed two-line arrangement is preserved.

[12964] **Editor.** A good conscience is a continual feast adapts the proverbial thought of Proverbs 15:15, which speaks of a merry heart. Galled means sore or wounded; still means continually. Pierius is Pierio Valeriano; the oven and mill references await precise location in his Hieroglyphica.

Original text 1651	Modern English
Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those [12965]*Ægyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. [12966]*Sin lies at door, &c.*	Our conscience is a great ledger in which all our offences are written, a register preserving them. The Egyptians represented it in their hieroglyphics by a mill, both for its ceaseless working and for its torment. It grinds our souls with the memory of past sins, making us turn upon ourselves, accuse ourselves and condemn ourselves. *Sin lies at the door,* and so on.[12967]
I know there be many other causes assigned by *Zanchius,* [12968]*Musculus,* and the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle,* Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, [12969]*Instar ulceris corpus jugiter percellens:*	I know that Zanchi, Musculus and the others assign many further causes: doubt, unbelief, presumption, ignorance, blindness, ingratitude, discontent, and those five great miseries in Aristotle—disgrace, poverty, sickness, enmity and death—and so on. But this cause, conscience, is the greatest, *like an ulcer continually afflicting the body:*[12970]

[12965] **Burton.** Source page 699, g: “Pierius.” “Pierius.”

[12966] **Burton.** Source page 699, h: “Gen 4.” “Genesis 4.”

[12967] **Editor.** The marginal biblical reference is Genesis 4:7. The Egyptian mill is transmitted through Pierius’s emblematic interpretation, not presented here as an independently established reading of Egyptian writing. Ledgier means ledger.

[12968] **Burton.** Source page 699, i: “9. Causes Musculus makes.”

[12969] **Burton.** Source page 699, k: “Plutarch.”

[12970] **Editor.** The list of five miseries is broadly paralleled in Aristotle, Nicomachean Ethics 3.6, where fear concerns disgrace, poverty, illness, friendlessness and death; Burton has enmity. The ulcer comparison is paralleled in Plutarch, On Tranquillity of Mind 19, 476F, where consciousness of wrongdoing continually wounds the soul. Exact Latin transmission remains for collation.

Original text 1651	Modern English
This scrupulous conscience (as [12971]*Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, *accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the mean time Gods mercies, they fall into these inconveniences.*	this scrupulous conscience, as Pieter van Foreest calls it, which tortures so many. From a deep sense of their unworthiness or reflection on their own dissolute lives, they *accuse themselves and magnify every small offence, even when there is no such cause. Meanwhile doubting God's mercy, they fall into these troubles.*[12972]
The Poets call them [12973]Furies, Diræ, but it is the conscience alone which is a thousand witnesses to accuse us,	The poets call them Furies, the Dread Ones; but it is conscience alone that supplies a thousand witnesses against us,[12974]
[12975]*Nocte dieq; suum gestant in pectore testem.*	*Night and day they carry their own witness in their breast.*[12976]
A continual testor to give in evidence; to empanel a Jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Judge to condemn, still accusing, denouncing, torturing and molesting.	It is an unceasing witness giving evidence, empanelling a jury to examine us and pronounce us guilty; a pursuer following with hue and cry, a court officer summoning us, a bailiff carrying us off, a sergeant arresting us, a lawyer pleading against us, a jailer tormenting us and a judge condemning us—continually accusing, denouncing, torturing and harassing.[12977]

[12971] **Burton.** Source page 699, l: "Alios miserè castigat plena scrupulis conscientia, nodum in scirpo quærunt, & ubi nulla causa subest misericordiæ divinæ diffidentes, se orco destinant." "A conscience full of scruples torments others miserably: they look for a knot in a bulrush, and where there is no cause, distrusting divine mercy, they consign themselves to hell."

[12972] **Editor.** The proverbial knot in a bulrush means finding a difficulty where none exists. Inconveniences are harmful troubles. The distinction between actual misconduct and unfounded self-accusation remains explicit in the text and margin.

[12973] **Burton.** Source page 699, m: "Cœlius lib 6." "Caelius, book 6."

[12974] **Editor.** Diræ is a Latin name for the Furies, rendered the Dread Ones. Burton gives the conscience itself the role assigned to avenging spirits in poetry. The brief Caelius citation remains for fuller identification.

[12975] **Burton.** Source page 699, first star: "Juvenal."

[12976] **Editor.** Juvenal, Satire 13.198. Burton changes the infinitive gestare, to carry, into gestant, they carry. The altered Latin and corresponding translation remain.

[12977] **Editor.** Testor is a witness. Hue and cry is a public pursuit of an offender; an apparitor serves a court's summons. The accumulating legal offices turn conscience into the entire apparatus of prosecution and punishment.

Original text 1651	Modern English
And as the statue of *Juno* in that holy city neer *Euphrates* in [12978]*Assyria* will look still towards you, sit where you will in her temple, she stares full upon you, if you go by, she follows with her eye, in all sites, places, conventicles, actions, our conscience will be still ready to accuse us.	And just as the statue of Juno in that sacred city near the Euphrates in Assyria always looks towards you—sit wherever you like in her temple, she stares directly at you; pass by, and her gaze follows—so in every position, place, gathering and action, our conscience will always be ready to accuse us.[12979]
After many pleasant daies, and fortunate adventures, merry tides; this conscience at last doth arrest us. Well he may escape temporal punishment, [12980]bribe a corrupt judge, and avoid the censure of law, and flourish for a time;	After many pleasant days, fortunate ventures and merry seasons, conscience finally arrests us. A person may indeed escape punishment in this world, bribe a corrupt judge, evade the sentence of the law and flourish for a time;[12981]
for [12982]*who ever saw* (saith *Chrysostome*) *a covetous man troubled in minde when he is telling of his money, an adulterer mourn with his mistris in his arms? we are then drunk with pleasure, and perceive nothing:*	for *who ever saw,* says Chrysostom, *a greedy man troubled in mind while counting his money, or an adulterer grieving with his mistress in his arms? At such times we are drunk with pleasure and notice nothing:*[12983]

[12978] **Burton.** Source page 699, second star: “Lucian de dea Syria. Si adstiteris, te aspicit: si transeas, visu te sequitur.” “Lucian, On the Syrian Goddess. If you stand before her, she looks at you; if you pass by, she follows you with her gaze.”

[12979] **Editor.** Lucian, On the Syrian Goddess 32, describes the gaze of Hera’s statue at the sacred city; Juno is her Roman equivalent. Burton uses the image as a comparison, not as evidence that the statue literally moved. Conventicles means gatherings here.

[12980] **Burton.** Source page 699, n: “Prima hæc est ultio, quod se Judice nemo nocens absolvitur, improba quamvis gratia fallacis prætoris vicerit urnam. Juvenal.” “This is the first punishment: no guilty person is acquitted in his own judgement, although corrupt influence may have prevailed over the dishonest praetor’s voting urn. Juvenal.”

[12981] **Editor.** Temporal means belonging to this world. The marginal quotation adapts Juvenal, Satire 13.2–4, where guilty people cannot acquit themselves even if corrupt influence has secured a favourable legal result. Burton’s altered word order and fallacis reading are retained.

[12982] **Burton.** Source page 699, o: “Quis unquam vidit avarum ringi, dum lucrum adest, adulterum dum potitur voto, lugere in perpetrando scelere? voluptate sumus ebrii, proinde non sentimus, &c.” “Who ever saw a greedy man fret while profit was coming in, or an adulterer, while enjoying his desire, grieve in committing the crime? We are drunk with pleasure and therefore feel nothing,” and so on.

[12983] **Editor.** Telling means counting. Chrysostom is cited without a work or locator; the attribution remains for collation. The body and marginal Latin express related examples in different wording.

Original text 1651	Modern English
yet as the prodigal Son had dainty fare, sweet musick at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the divel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Judas,* to bring them to despaire;	yet, as the prodigal son at first had fine food, sweet music, merry company and jovial entertainment, but a cruel reckoning in the end, bitter as wormwood, a dreadful visitation commonly follows. The devil who then told you that it was a slight sin, or no sin at all, now magnifies it in the opposite direction and tells you it is an utterly unforgivable offence, as he did with Cain and Judas, to bring them to despair;[12984]
Source page 699–700 every small circumstance before neglected and contemned, will now amplifie it self, rise up in judgement and accuse, the dust of their shooes, dumb creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear witness, to torment their souls for their sins past.	every small circumstance previously overlooked and despised will now magnify itself, rise in judgement and accuse them—the dust of their shoes, creatures without speech. As with Lucian's tyrant, *the bed and the candle,* the bed and candle bore witness, tormenting their souls for their past sins.[12985]
Source page 700 Tragical examples in this kinde are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla,* were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them.	Tragic examples of this kind are all too familiar and common. Hadrian, Galba, Nero, Otho, Vitellius and Caracalla were so horrified in conscience by their crimes—murders, rapes, extortion and wrongs—that they grew weary of life and could find no one to kill them.[12986]

[12984] **Editor.** The prodigal son recalls Luke 15:11–32, but Burton expands the account and rearranges its imagery into a warning about later reckoning. Wormwood is proverbial bitterness; visitation means an affliction understood as divine punishment.

[12985] **Editor.** Lucian's Voyage to the Lower World, also called The Downward Journey or The Tyrant, section 27, brings the tyrant Megapenthes's bed and lamp forward as witnesses. Burton says candle, including in the Latin candela; both the Latin and his separate English restatement are retained. The paragraph ends on the opening line of printed page 700.

[12986] **Editor.** Burton groups six Roman emperors into a single moral example. His collective account should not be taken as a verified description of each emperor's death; the individual traditions require separate collation. Injuries means wrongs or injustices.

Original text 1651	Modern English
[12987]*Kennetus* King of *Scotland,* when he had murdered his Nephew *Malcolme* King *Duffes* son, Prince of *Cumberland,* and with counterfeit tears and protestations dissembled the matter a long time, [12988]*at last his conscience accused him, his unquiet soul could not rest day or night, he was terrified with fearful dreams, visions, and so miserably tormented all his life.*	Kenneth, King of Scotland, after murdering his nephew Malcolm, King Duff's son and Prince of Cumberland, concealed the matter for a long time with false tears and solemn declarations. *At last his conscience accused him. His troubled soul could find no rest by day or night; terrifying dreams and visions frightened him, and he was miserably tormented throughout his life.*[12989]
It is strange to read what [12990]*Cominæus* hath written of *Lewes* the 11. that *French* King, of *Charles* the 8. of *Alphonsus* King of *Naples,* in the fury of his passion how he came into *Sicily,* and what pranks he plaid.	It is extraordinary to read what Commynes writes of Louis XI, that French king; of Charles VIII; and of Alfonso, King of Naples—how, in the frenzy of his passion, he came to Sicily, and what wild acts he committed.[12991]
Guicciardine a man most unapt to believe lyes, relates how that *Ferdinand* his fathers ghost who before had died for grief, came and told him, that he could not resist the French King, he thought every man cried *France, France;*	Guicciardini, a man very unlikely to believe falsehoods, relates how the ghost of his father Ferdinand, who had earlier died of grief, came and told him that he could not resist the French king. He thought everyone was crying, *France, France!*[12992]

[12987] **Burton.** Source page 700, a: "Puchanan. lib. 6. Hist. Scot." "Buchanan, Scottish History, book 6."

[12988] **Burton.** Source page 700, b: "Animus conscientia sceleris inquietus nullum admisit gaudium, sed semper vexatus noctu & interdiu per somnium visis horrore pœnis perterrefactus, &c." "His mind, troubled by consciousness of his crime, admitted no joy, but was continually harassed, terrified by day and night by dream-visions full of horror," and so on.

[12989] **Editor.** The margin prints Puchanan for George Buchanan's Scottish history, book 6. Its faint word after horrore is provisionally read pœnis; the translation tentatively takes the intended reading as plenis, full of. This reading requires collation. The names, kinship and narrative are preserved as Burton transmits them; they remain to be checked against Buchanan and the historical succession. Protestations are solemn declarations, not public demonstrations.

[12990] **Burton.** Source page 700, p: "De bello Neapol." "On the Neapolitan War."

[12991] **Editor.** Cominæus is Philippe de Commynes. The final clause concerns Alfonso of Naples. Pranks here means wild or extravagant acts; the exact passages and Burton's relation to their wording remain for collation.

[12992] **Editor.** Burton treats the chronicler's reputation as support for the apparition story. The supernatural event remains an attributed report. His father and him refer to Ferdinand and Alfonso respectively; the precise transmission through Guicciardini and Commynes remains unresolved.

Original text 1651	Modern English
the reason of it (saith *Cominæus*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his own price, sold Abbies to Jews and Falkoners; both *Ferdinand* his father, and he himself, never made conscience of any committed sin; and to conclude saith he, it was impossible to do worse then they did.	The reason, says Commynes, was that he was a vile tyrant, a murderer and an oppressor of his subjects. He bought up all goods and sold them at prices he set himself; he sold abbeys to Jews and falconers. Neither his father Ferdinand nor he himself ever felt any scruple about a sin they committed. In conclusion, he says, it was impossible to act worse than they did.[12993]
Why was *Pausanias* the Spartan Tyrant, *Nero, Otho, Galba,* so persecuted with spirits in every house they came, but for their murders which they had committed? [12994]Why doth the divel haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their palaces, but because of their several villanies?	Why were Pausanias, the Spartan tyrant, Nero, Otho and Galba so pursued by spirits in every house they entered, if not because of the murders they had committed? Why does the devil haunt many people's houses after their deaths, appear to them while they are alive and seem to take possession of their homes and palaces, if not because of their various crimes?[12995]
why had *Richard* the 3 such fearful dreams, saith *Polydor,* but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Gothes* so suspicious, and so affrighted with a fish head alone, but that he had murdered *Symmachus,* and *Boethius* his son in law, those worthy *Romans? Cælius lib. 27. cap. 22.*	Why did Richard III have such terrifying dreams, asks Polydore, if not because of his many murders? Why was Herod so tormented in mind? Because he had killed his wife Mariamne. Why was Theodoric, King of the Goths, so suspicious and so frightened by a mere fish's head, if not because he had murdered those worthy Romans, Symmachus and his son-in-law Boethius? *Caelius, book 27, chapter 22.*[12996]

[12993] **Editor.** The accusations belong to Burton's cited account. The reference to Jews and falconers presents the disposal of ecclesiastical property as scandalous within that account; it is not an editorial judgement about those groups.

[12994] **Burton.** Source page 700, q: "Thireus de locis infestis, part. 1. cap. 2. Nero's mother was still in his eyes." "Thyraeus, On Haunted Places, part 1, chapter 2." Nero's mother was constantly before his eyes.

[12995] **Editor.** Burton's rhetorical questions assert a connection between wrongdoing and hauntings. Plutarch's On the Delay of Divine Justice relates Pausanias's killing of Cleonice and the disturbing apparition that follows; it does not establish all the claims in Burton's grouped list.

[12996] **Editor.** Polydor is Polydore Vergil. Procopius, Wars 5.1.32–39 (Gothic War 1.1), tells how Theodoric saw the slain Symmachus in a fish's head and regretted killing him and Boethius, his son-in-law. This earlier narrative was compared in Dewing's English translation; it does not verify the events or Burton's immediate source. The printed Caelius locator is book 27, not the OCR's book 7; that passage remains uncollated.

Original text 1651	Modern English
See more in *Plutarch,* in his tract *De his qui sero a Numine puniuntur,* and in his book *De tranquillitate animi, &c.* Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* cals it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sins.	See further examples in Plutarch's treatise *On Those Who Are Punished Late by Divine Power,* and in his book *On Tranquillity of Mind,* and so on. Indeed, sometimes God himself has a hand in it: to show his power, humble and discipline them, test their faith—Perkins calls it divine testing in his *Cases of Conscience,* book 1, chapter 8, section 1—and punish them for their sins.[12997]
God the avenger, as [12998]*David* terms him, *ultor a tergo Deus,* his wrath is apprehended of a guilty soul, as by *Saul* and *Judas,* which the Poets expressed by *Adrastia,* or *Nemesis:*	God the avenger, as David calls him—*God pursuing from behind in vengeance:* a guilty soul feels his wrath, as Saul and Judas did. The poets expressed this through Adrastia, or Nemesis:[12999]
Assequitur Nemesisq; virûm vestigia servat, *Ne malè quid facias. ———*	*Nemesis follows and watches people's footsteps,* *So that you do no wrong. ———*[13000]

[12997] **Editor.** The first Plutarch title is commonly rendered On the Delay of Divine Justice. Exercise means discipline or put through trials. Perkins, Cases of Conscience (1606), I.8, opening and section 1, p. 106 onward, describes divine temptation as conflict with God, experienced as signs of wrath; Job and David exemplify it. Burton's term thus concerns trial of faith, distinct from enticement to wrongdoing. His edition remains unidentified.

[12998] **Burton.** Source page 700, r: "Psal. 44. 1." "Psalm 44:1."

[12999] **Editor.** The margin prints Psalm 44:1; the corresponding appeal to the God of vengeance is Psalm 94:1. The Latin phrase also occurs in Seneca, Hercules Furens 385, concerning a god pursuing the proud. Burton places the classical phrase beside the biblical one. Both printed locator and wording are retained. Adrastia and Nemesis name the personification of retribution.

[13000] **Editor.** The lines adapt Andrea Alciato's emblem Nec verbo nec facto quenquam lædendum, numbered 27 in Mason Tung's variorum. Burton joins material from its first and third lines, omitting the intervening line and ending early. His two-line arrangement and omission mark are preserved.

Original text 1651	Modern English
And she is, as [13001]*Ammianus lib. 14.* describes her, *the Queen of causes, and moderator of things,* now she puls down the proud, now she rears and encourageth those that are good; he gives instance in his *Eusebius; Nicephorus lib. 10. cap. 35. eccles. hist.* in *Maximinus* and *Julian.*	As Ammianus describes her in book 14, she is *the queen of causes and the governor of events:* now she pulls down the proud, now she raises and encourages the good. He gives Eusebius as an example; Nicephorus, in his *Ecclesiastical History,* book 10, chapter 35, gives Maximinus and Julian.[13002]
Source page 700–701 Fearful examples of Gods just judgement, wrath and vengeance, are to be found in all histories, of some that have been eaten to death with Rats and Mice, as [13003]*Popelius* the second King of *Poland, ann. 830.* his wife and children; the like story is of *Hatto* Archbishop of *Mentz, Ann. 969,* so devoured by these vermine,	Terrifying examples of God's just judgement, wrath and vengeance appear throughout histories: some people were eaten alive by rats and mice, such as Popiel II, King of Poland, in the year 830, with his wife and children. A similar story is told of Hatto, Archbishop of Mainz, in 969, likewise devoured by these vermin,[13004]
Source page 701 which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius,* [13005]*Munster, Magdeburgenses,* and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?	a story which, although the Jesuit Serarius disputes it with twenty-two arguments in his *History of Mainz,* book 4, chapter 5, Trithemius, Münster, the Magdeburg historians and many others report as true. I find another such example in Gerald of Wales's *Journey through Wales,* book 2, chapter 2—and where does one not?[13006]

[13001] **Burton.** Source page 700, s: "Regina causarum & arbitra rerum, nunc erectas cervices opprimit, &c." "Queen of causes and arbiter of events, now she presses down upraised necks," and so on.

[13002] **Editor.** Ammianus Marcellinus 14.11.25–26 supplies the description of Nemesis, following the fall of Gallus and the punishment of those involved. Burton's particular application to Eusebius, and the compressed Nicephorus reference, remain for fuller collation.

[13003] **Burton.** Source page 700, t: "Alex. Gaguinus catal. reg. Pol." "Alexander Gaguinus, Catalogue of the Kings of Poland."

[13004] **Editor.** These are retribution legends as Burton presents them. The dates 830 and 969 belong to his account; neither the dates nor the alleged deaths are being independently authenticated here. Mentz is Mainz.

[13005] **Burton.** Source page 701, u: "Cosmog. Munster. & Magde." "Münster's Cosmography and the Magdeburg historians."

[13006] **Editor.** Burton records disagreement within his sources. Gerald's book 2, chapter 2 tells of a young man in Cemmeis consumed by toads, then briefly mentions another man similarly pursued by rats. These are parallel tales, not independent confirmation of the Popiel or Hatto stories. Magdeburgenses refers to the Magdeburg ecclesiastical historians.

Original text 1651	Modern English
And yet for all these terrors of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearful malady in other religions, I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that Treasure of Indulgences and merits of which the Pope is dispensator, he may have free pardon and plenary remission of all his sins.	Yet despite all these terrors of conscience, these frequent and frightening punishments, or whatever else may cause or worsen this dreadful affliction in other religions, I see no reason at all why a Papist should ever despair or be troubled by his sins. However dissolute a wretch, notorious a villain or monstrous a sinner he may be, he can receive free pardon and complete remission of all his sins from that treasury of indulgences and merits which the pope administers.[13007]
There be so many general pardons for ages to come, 40000. years to come, so many Jubilies, so frequent gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose,	There are so many general pardons for ages to come—for forty thousand years to come—so many jubilees, such frequent releases from the prison of purgatory for all souls, whether now living or after the body's dissolution, so many particular Masses said daily in different churches, and so many altars consecrated for this purpose,[13008]
that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Mass, say so many *Pater-nosters,* undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him.	that if a man has money or friends, or will make the effort to visit such an altar, hear a Mass, say a prescribed number of *Our Fathers* and perform such and such a penance, he cannot go wrong. It is impossible for his mind to be troubled or for any scruple to disturb him.[13009]

[13007] **Editor.** This is Burton's sarcastic anti-Catholic argument, continuing the preceding polemic. Papist is his partisan designation. It should not be read as a neutral account of Catholic teaching: the Council of Trent's decree on indulgences, session 25, expressly calls for moderation and the abolition of financial abuses.

[13008] **Editor.** The forty-thousand-year claim is retained as Burton's accusation; he gives no supporting reference here. Jubilees are special religious observances associated with indulgences. Gaol-delivery is release from prison, used mockingly of purgatory.

[13009] **Editor.** Pater-noster is the Latin opening of the Lord's Prayer, hence the name of the prayer. Burton's repeated assertions of impossibility sustain his sarcasm; they are not clinical observations about Catholic believers.

Original text 1651	Modern English
Besides that *Taxa Cameræ Apostolicæ,* which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not)	Besides, the *Schedule of Fees of the Apostolic Chamber,* first published to raise money in the days of Leo X, that grasping pope, and since circulated for the same purpose, sets such low rates and grants dispensations for every offence—perjury, murder, incest, adultery and so on—for so many grossi or dollars. It seems to me enough to invite anyone to sin and provoke someone to offend who otherwise would not.[13010]
such comfortable remission, so gentle and parable a pardon, so ready at hand, with so smal cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in minde.	Such comforting remission, so lenient and easily obtained a pardon, so ready to hand and secured at such little expense and effort—I cannot see how anyone with friends among them, as I say, or money in his purse, or at least the will to seek relief, can come to harm or become distressed; how he can despair, be in danger of damnation or be troubled in mind.[13011]
Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, winde and unwinde their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.	Their spiritual fathers can apply remedies so readily, so skilfully tighten and loosen the strings of their devotions, wind and unwind them, play upon their consciences with persuasive speeches and terrifying threats, settle and unsettle them to their own best advantage, raise and cast them down so easily, let them in and out, that I cannot see how anyone among them should suffer greatly or often from this disease, or finally come to ruin. The causes named above must therefore take hold more frequently in others.[13012]

[13010] **Editor.** Taxa Cameræ Apostolicæ is Burton's title. Berlin's Typenrepertorium records Taxae cancellariae and Taxae poenitentiariae printed by Adam Rot about 1471–1474, before Leo X; his first-publication claim therefore needs qualification. These catalogue records do not identify his edition or verify its contents and polemical use. Administrative fees must not be equated automatically with selling forgiveness. Grosses and dollers are coins; sharking means extortionate. The forty-thousand-years claim remains unverified.

[13011] **Editor.** Parable means obtainable or procurable, from Latin parabilis. Suit means an application or request. The rhetorical question continues the previous sentence in the original.

[13012] **Editor.** Ghostly fathers are spiritual advisers or confessors. The images of tuning strings and winding mechanisms portray the manipulation Burton attributes to them. His concluding comparison is polemical inference, not a supported estimate of the frequency of illness.

Original text 1651	Modern English
SUBSECT. 4.	**SUBSECTION 4**
Symptomes of Despaire, Fear, Sorrow, Suspition, Anxiety, Horror of conscience, fearful dreams and visions.	***Symptoms of despair: fear, sorrow, suspicion, anxiety, horror of conscience, terrifying dreams and visions.***
Source page 701–702 As Shoomakers do when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragical and grievous; far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; *for a wounded spirit who can bear it? Prov. 18. 19.*	As shoemakers, whenever they deliver shoes, keep crying that leather grows dearer and dearer, so I may justly speak of these symptoms of melancholy. Those of despair are the most violent, tragic and grievous, far beyond the rest. They can be expressed only negatively, as the loss of all happiness, and are unbearable: *for who can bear a wounded spirit? Proverbs 18:19.*[13013]
Source page 702 What therefore [13014]*Timanthes,* did in his picture of *Iphigenia,* now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* sad, but most sorrowful *Menelaus;* and shewed all his art in expressing variety of affections, he covered the maids father, *Agamemnons* head with a vail, and left it to every spectator to conceive what he would himself; for that true passion and sorrow *in summo gradu,* such as his was, could not by any art be deciphered.	Consider what Timanthes did in his picture of Iphigenia about to be sacrificed. Having painted Calchas mourning, Ulysses sad and Menelaus most sorrowful of all, and displayed all his skill in expressing different emotions, he covered the head of the maiden's father, Agamemnon, with a veil and left each spectator to imagine his feelings. Such true emotion and sorrow *in their highest degree,* as his were, could not be portrayed by any art.[13015]

[13013] **Editor.** The shoemaker's ever-rising price introduces Burton's claim to an ever-higher degree of suffering. The quoted biblical verse is Proverbs 18:14, although the source prints 18:19. The printed citation remains in the text; the subsection on prognosis that follows later gives 18:14.

[13014] **Burton.** Source page 702, dagger: "Plinius cap. 10. l. 35. Consumptis affectibus, Agamemnonis caput velavit, ut omnes quem possent, maximum mærorem in virginis patre cogitarent." "Pliny, chapter 10, book 35. Having exhausted the emotions, he veiled Agamemnon's head, so that everyone might imagine the greatest sorrow they could in the maiden's father."

[13015] **Editor.** Pliny, Natural History 35.73, describes Timanthes's painting and the veiled father; the margin uses an older chapter division. Burton's Chalcas is rendered Calchas. Deciphered means depicted or represented. The example concerns the limits of representation, which Burton applies to despair.

Original text 1651	Modern English
What he did in his picture, I will do in describing the Symptomes of Despaire; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, gastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities.	What he did in his picture, I will do in describing the symptoms of despair. Imagine whatever you can: fear, sorrow, furies, grief, pain, terror, anger; all that is dismal, ghastly, wearisome and distressing. It is not enough; it falls far short. No tongue can tell it, no heart conceive it. It is hell in miniature, an extract, a pure essence, a compound, a mixture of every deadly affliction, cruel torture, plague and bewilderment.[13016]
There is no sickness almost but Physick provideth a remedy for it; to every sore, Chirurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authority can relieve, bear out, asswage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation?	There is scarcely an illness for which medicine offers no remedy; for every wound, surgery will provide a salve. Friendship helps poverty; hope of freedom eases imprisonment; petitions and influence reverse banishment; authority and time wear away disgrace. But what medicine, surgery, wealth, favour or authority can relieve, sustain, soothe or dispel a troubled conscience? A peaceful mind cures all those troubles, but all of them together cannot comfort a distressed soul. Who can silence the voice of despair?[13017]

[13016] **Editor.** Epitome is a condensed representation; quintessence is the purest concentrated essence. Feral means deadly or disastrous here. The accumulation of images is preserved rather than reduced to a diagnostic label.

[13017] **Editor.** Physick is medicine; chirurgery is surgery. Burton's absolute claims form part of this rhetorical description. They should be read alongside his later subsection on treatment, where medicine and counsel work together.

Original text 1651	Modern English
All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum,* concur in this, it is more than melancholy in the highest degree; a burning feaver of the soul; so mad, saith [13018]*Jacchinus,* by this misery; fear, sorrow and despair he puts for ordinary symptomes of Melancholy. They are in great pain and horror of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,	Everything found separately in other forms of melancholy—*the horrible, dreadful, pestilential, cruel and savage*—comes together in this. It exceeds even melancholy in its highest degree: a burning fever of the soul. They are driven mad by this misery, says Jacchinus, who lists fear, sorrow and despair among melancholy's ordinary symptoms. They suffer great mental pain and horror, disturbance of soul and restlessness, full of unceasing fears, cares, torments and anxieties. These prevent them from eating, drinking or sleeping; they find no rest,[13019]
[13020]*Perpetua impietas, nec mensæ tempore cessat,* *Exagitat vesana quies, somniq; furentes.*	*Unceasing impiety does not stop even at mealtime;* *Frenzied rest and raging dreams torment them.*[13021]
Neither at bed, nor yet at bord, Will any rest Despair afford.	Neither in bed nor at the table Will despair allow any rest.

[13018] **Burton.** Source page 702, x: "Cap. 15. in 9. Rhasis." "Chapter 15, on book 9 of Rhazes."

[13019] **Editor.** The Latin adjectives are all translated. Jacchinus is cited through his commentary on Rhazes; the compressed marginal locator is retained pending direct collation.

[13020] **Burton.** Source page 702, y: "Juv. Sat. 13." "Juvenal, Satire 13."

[13021] **Editor.** The first line adapts Juvenal, Satire 13.211, printing impietas, impiety, where the consulted Latin text has anxietas, anxiety. The second adapts Lucan, Civil War 7.764, changing quos agitat to exagitat; the marginal citation names only Juvenal. The source reading is retained and translated, rather than silently corrected. The following English couplet is Burton's separate rendering.

Original text 1651	Modern English
Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, *even in their greatest delights, singing, dancing, dalliance* they are still (saith [13022]*Lemnius*) tortured in their souls.	Fear takes away their contentment, dries their blood, wastes their marrow and changes their appearance. *Even amid their greatest pleasures —singing, dancing and lovemaking*—their souls remain tormented, says Lemnius.[13023]
It consumes them to nought, *I am like a Pelican in the wilderness* (saith *David* of himself, temporally afflicted) *an Owle because of thine indignation. Psal. 102. vers. 8, 10. and Psal. 55. 4. My heart trembleth within me, and the terrours of death have come upon me; fear and trembling are come upon mee, &c. at deaths dore,* Psal. 107. 18. *Their soul abhors all manner of meats.*	It consumes them entirely. *I am like a pelican in the wilderness,* says David of himself in temporary distress, *an owl because of your indignation. Psalm 102, verses 8 and 10; and Psalm 55:4: My heart trembles within me, and the terrors of death have come upon me; fear and trembling have come upon me,* and so on. *At death's door,* Psalm 107:18: *Their soul loathes every kind of food.*[13024]
[13025]Their sleep is (if it be any) unquiet, subject to fearful dreams and terrors. *Peter* in his bonds, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that he killed not his father, because he so securely slept.	Their sleep, if they get any, is disturbed by terrifying dreams and fears. Peter slept peacefully in chains because he knew God protected him. Cicero likewise argues for Roscius of Ameria's innocence—that he did not kill his father—because he slept so peacefully.[13026]

[13022] **Burton.** Source page 702, z: "Mentem eripit timor hujus, vultum, totumque corporis habitum immutat, etiam in delitiis, in tripudiis, in symposiis, in amplexu conjugis carnificinam exercet, lib. 4, cap. 21." "Fear robs him of his mind, changes his face and the entire condition of the body; even amid pleasures, dances, banquets and a spouse's embrace, it practises torture. Book 4, chapter 21."

[13023] **Editor.** The bodily effects reflect the physiological account transmitted by Burton and Lemnius. Countenance is facial appearance; dalliance here is amorous intimacy. The margin names embraces with a spouse; its abbreviated hujus is expanded in transcription.

[13024] **Editor.** Burton combines phrases and locators. The pelican and owl occur at Psalm 102:6; wrath at 102:10. The next quotation spans Psalm 55:4–5. His printed references remain. Meats means foods generally. Temporally here indicates distress for a time.

[13025] **Burton.** Source page 702, a, without a matching body marker: "Non sinit conscientia tales homines recta verba proferre, aut rectis quemquam oculis aspicere, ab omni hominum cœtu eosdem exterminat, & dormientes perterrefacit. Philost. lib. 1. de vita Apollonii." "Conscience does not allow such people to speak honest words or look anyone straight in the eye; it banishes them from every human gathering and terrifies them in sleep. Philostratus, Life of Apollonius, book 1."

[13026] **Editor.** Peter's sleep in chains is in Acts 12:6. Tully is Cicero. In For Sextus Roscius 23.64–65, the sleeping sons are the two sons of Titus Caelius, introduced as a comparison in Roscius's defence. Burton transfers the circumstance to Roscius himself; that alteration is preserved and identified.

Original text 1651	Modern English
Source page 702–703 Those Martyrs in the Primitive Church were most [13027]chearful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of naught that is pleasant, [13028]*their conscience will not let them be quiet,* in perpetual fear, anxiety, if they be not yet apprehended, they are in doubt still they shall be ready to betray themselves, as *Cain* did, he thinks every man will kill him:	Those martyrs in the early Church were cheerful and joyful in the midst of persecution. But it is very different with these people: tossed endlessly on a sea without rest or respite, they can think of nothing pleasant. *Their conscience will not let them be at peace.* In perpetual fear and anxiety, if they have not yet been arrested, they constantly fear that they will be, and are ready to give themselves away. Like Cain, they think everyone will kill them:[13029]
Source page 703 *And roar for the grief of heart, Psal. 38. 8.* as *David* did, as *Job* did, *20. 3. 21. 22. &c. Wherefore is light given to him that is in misery, and life to them that have heavie hearts? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can find the grave.* They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.	*And roar from grief of heart, Psalm 38:8,* as David did, and as Job did, *20.3.21.22,* and so on: *Why is light given to someone in misery, and life to those with heavy hearts, who long for death and, if it does not come, search for it more than for treasure, and rejoice when they can find the grave?* They are generally weary of life, with trembling hearts, sorrowful minds and little or no rest.[13030]
Terror ubiq; tremor, timor undiq; & undiq; terror.	*Terror and trembling everywhere, fear on every side and terror all around.*[13031]

[13027] **Burton.** Source page 702, b: “Eusebius, Nicephorus eccles. hist. lib. 4. c. 17.” “Eusebius; Nicephorus, Ecclesiastical History, book 4, chapter 17.”

[13028] **Burton.** Source page 702, c: “Seneca lib. 18. epist. 106. Conscientia aliud agere non patitur, perturbatam vitam regunt, nunquam vacant, &c.” “Seneca, book 18, letter 106. Conscience does not permit them to attend to anything else; they lead a troubled life, they are never free,” and so on.

[13029] **Editor.** Primitive Church means the early Church. Cain’s fear is in Genesis 4:14. The sentence’s apprehended means arrested. Burton’s Seneca margin gives letter 106, but the relevant passage is Moral Letters 105.7–8; the original locator is retained. The unanchored Philostratus margin has been placed with the preceding passage on troubled sleep; its parallel is Life of Apollonius 7.14, rather than the printed book 1.

[13030] **Editor.** The printed Job locator is disordered. The quoted questions and longing correspond to Job 3:20–22. Burton’s sequence of numbers remains in both columns, with the correct location supplied here.

[13031] **Editor.** The Latin line’s repeated sounds and words reinforce the sense of inescapable fear. Its exact source remains unlocated. Burton follows it with an English restatement, which is retained separately.

Original text 1651	Modern English
Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo quæritantes, & culpam imaginantes ubi nulla est,* as *Wierus* writes *de Lamiis, lib. 3. c. 7.* they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none.	Fears, terrors and alarms in every place, at every time and season. *Many stubbornly reject food and drink, looking for a knot in a bulrush and imagining guilt where none exists,* as Weyer writes in *On Witches,* book 3, chapter 7. Many of them refuse food and drink and cannot rest, continually magnifying and imagining serious offences where there are none.[13032]
Gods heavie wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to *Christ Jesus,* they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmure against God many times, to rave, to blasphem, turn Atheists, and seek to offer violence to themselves. *Deut. 28. 65, 66. In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts.*	God's fierce wrath burns within their souls, and despite their continual prayers and appeals to Christ Jesus, they find no release or relief, only intolerable torment and unbearable anguish of conscience. Unable to endure it, they often murmur against God, rave, blaspheme, become atheists and seek to harm themselves. *Deuteronomy 28:65–66: In the morning they wish for evening, and in the evening for morning, because of what their eyes see and the fear in their hearts.*[13033]

[13032] **Editor.** Wierus is Johann Weyer. The proverbial knot in a bulrush means inventing a difficulty where there is none. Burton explicitly describes imagined guilt, a qualification important to the surrounding discussion. The printed short title and locator remain for edition-specific verification.

[13033] **Editor.** The biblical wording about morning and evening comes from Deuteronomy 28:67, following the fear described in verses 65–66. Burton's locator is retained. The paragraph states his theological interpretation of the suffering and its possible consequences.

Original text 1651	Modern English
[13034]*Marinus Mercennus* in his Comment on *Genesis,* makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous Atheistical speeches, too fearful to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim, si præsens est, cur non succurrit? cur non me carcere, inediâ, squalore confectum liberat? quid ego feci? &c. absit a me hujusmodi Deus.*	Marin Mersenne, in his commentary on *Genesis,* mentions a despairing friend whom he went with others to visit and encourage to patience. When they urged him to trust in God, he burst into blasphemous, atheistic speeches, too dreadful to relate: *Who is this God, he said, that I should serve him? What good will it do if I pray? If he is present, why does he not help? Why does he not free me, worn out by imprisonment, hunger and squalor? What have I done?* And so on. *Away from me with such a God!*[13035]
Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wives death raved, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, think they hear and see visions, out-crys, confer with Divels, that they are tormented, possessed, and in Hell Fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the Divel will certainly have them.	Another acquaintance of his broke out into similar atheistic blasphemies: after his wife's death he raved and cursed, heedless of what he said or did. For the most part, so it is with them all. Many, at their worst, think they hear cries and see visions, converse with devils, and are tormented, possessed and already in hellfire, damned and utterly forsaken by God. They feel no mercy or grace and have no hope of salvation. Their sentence of condemnation, they believe, has already been passed and cannot be revoked; the devil will certainly have them.[13036]

[13034] **Burton.** Source page 703, dagger: "Artic. 3. ca. 1. fol. 230. quod horrendum dictu, desperabundus quidam me præsente cum ad patientiam hortaretur, &c." "Article 3, chapter 1, folio 230. A certain despairing man—dreadful to relate—in my presence, when he was being urged to patience," and so on.

[13035] **Editor.** Mercennus is Marin Mersenne. The first-person questions belong to the distressed friend quoted within Mersenne's account, not to Burton. Although Burton calls the words too fearful to relate, he then gives them in Latin; that contradiction is retained, and the Latin is fully translated.

[13036] **Editor.** The account continues to report what the sufferers think and feel. The translation makes that framing clear without replacing Burton's historical language with modern diagnoses. His sweeping generalization, for the most part, remains.

Original text 1651	Modern English
Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought,	No living creature, they believe, has ever suffered such torment, such a miserable condition, such distress of mind: no hope, no faith, beyond cure, rejected by God, continually tempted to kill themselves. Something talks with them; they spit fire and sulphur; they cannot help blaspheming, cannot repent or believe or think a good thought,[13037]
so far carryed, *ut cogantur ad impia cogitandum etiam contra voluntatem,* said [13038]*Fælix Plater, ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humors, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers, upon very small or no occasion: For he that cares not for his own, is master of another mans life.	carried so far, says Felix Platter, *that they are driven to think impious thoughts even against their will, to blaspheme against God, to commit many dreadful acts and to lay violent hands upon themselves,* and so on. In their disturbed fits and despairing states they may attack others, sometimes close and dear friends, sometimes complete strangers, on the slightest provocation or none. For someone who does not care about his own life has power over another person's.[13039]
Source page 703–704 They think evill against their wils; that which they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his, that when he would pray, had such evill thoughts still suggested to him, and wicked [13040]meditations. Another instance he hath of a woman that was often tempted to curse God, to blasphem and kill her self.	They think evil against their will: what they themselves abhor, they feel compelled to think, do and say. Platter gives the example of a patient who, whenever he tried to pray, continually had such evil thoughts and wicked meditations suggested to him. He gives another example of a woman often tempted to curse God, blaspheme and kill herself.[13041]

[13037] **Editor.** Estate means condition; reprobate means rejected from salvation within the theological account. The paragraph continues the sufferers' reported experience. Brimstone is sulphur.

[13038] **Burton.** Source page 703, d: "Lib. 1. observ. cap. 3." "Observations, book 1, chapter 3."

[13039] **Editor.** Compare Seneca, Moral Letters 4.8: one who scorns his own life has power over yours, within an argument against fear of death. This verbal parallel does not establish Burton's immediate source. The earlier Terror ubique verse remains unlocated. The separate phrase impia cogitandum, quoted here from Platter, is awkward as printed. Burton's selected cases and maxim are historical rhetoric, not an assessment of people experiencing mental distress today.

[13040] **Burton.** Source page 704, e: "Ad maledicendum Deo." "To curse God."

[13041] **Editor.** The distinction between unwanted thoughts and willing assent is explicit in the source. The patient and woman are Platter's reported cases. The marginal Latin specifies cursing God.

Original text 1651	Modern English
Source page 704 Sometimes the Divel (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so *Apollidorus* in *Plutarch,* thought his heart spake within him.	Sometimes the devil, as they say, stands outside and talks with them; sometimes they think he is inside them, speaking there as he does to those who are possessed. Thus Apollodorus, in Plutarch, thought his heart spoke within him.[13042]
There is a most memorable Example of [13043]*Francis Spira* an Advocate of *Padua, Ann. 1545,* that being desperate, by no counsel of learned men could be comforted; he felt (as he said) the pains of Hell in his soul, in all other things he discoursed aright; but in this most mad. *Frismelica, Bellovat,* and some other excellent Physitians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so he desperately died. *Springer* a Lawyer hath written his life.	There is a most memorable example in Francis Spira, a lawyer of Padua, in 1545. In his despair, no counsel from learned men could comfort him. He felt, as he said, the pains of hell in his soul; on every other subject he reasoned correctly, but on this he was utterly deranged. Frismelica, Bellovat and other excellent physicians could make him neither eat nor drink nor sleep; no persuasion could relieve him. No man ever pleaded his own case as well as this man pleaded against himself, and so he died in despair. Springer, a lawyer, wrote his life.[13044]
Cardinal *Crescence* died so likewise desperate at *Verona,* still he thought a black dog followed him to his death-bed, no man could drive the dog away. *Sleidan. com. 23. cap. lib. 3.*	Cardinal Crescence likewise died in despair at Verona. He constantly thought a black dog followed him to his deathbed; no one could drive it away. *Sleidan, Commentaries, 23, chapter, book 3.*[13045]

[13042] **Editor.** Burton qualifies the report with as they say and as they think. In Plutarch, On the Delay of Divine Justice, Apollodorus dreams that he is flayed and boiled, and his heart speaks from the cauldron. Burton compresses the dream into an inward voice; his version remains.

[13043] **Burton.** Source page 704, f: "Goulart."

[13044] **Editor.** Francis Spira is Francesco Spira. Burton prints 1545; the episode is dated 1548 in Nathaniel Bacon's Relation of the Fearful Estate of Francis Spira, and the Wellcome catalogue records Spira's death in 1548. The printed date remains. The physicians' names and Springer attribution require further bibliographical collation.

[13045] **Editor.** The story is cited to Johannes Sleidan. Burton's confused locator, com. 23. cap. lib. 3., is retained rather than silently rearranged. The cardinal's perceived black dog is an attributed narrative; its historical details remain for verification.

Original text 1651	Modern English
Whilst I was writing this Treatise, saith *Montaltus cap. 2. de mel.* [13046]*A Nun came to me for help, well for all other matters, but troubled in conscience for five year last past; she is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned.*	While I was writing this treatise, says Montalto in chapter 2 *On Melancholy, a nun came to me for help. Well in every other respect, but troubled in conscience for the past five years, she is almost mad and unable to resist; she thinks she has offended God and is certainly damned.*[13047]
Fælix Plater hath store of Instances of such as thought themselves damned, [13048]forsaken of God, &c. One amongst the rest, that durst not go to Church, or come near the *Rhine,* for fear to make away himself, because then he was most especially tempted. These and such like Symptoms, are intended and remitted, as the malady it self is more or less; some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.	Felix Platter has many examples of people who thought themselves damned, forsaken by God, and so on. One dared neither go to church nor approach the Rhine for fear of killing himself, because those were the occasions when he was most strongly tempted. These and similar symptoms intensify or lessen as the illness itself grows stronger or weaker. Some will listen to good counsel, others will not; some want help, while others reject it all and will not be comforted.[13049]

[13046] **Burton.** Source page 704, g: “Dum hæc scribo, implorat opem meam monacha, in reliquis sana, & judicio recta, per. 5. annos melancholica; damnatam se dicit, conscientiæ stimulis oppressa, &c.” “While I write this, a nun begs my help, sound in other respects and right in her judgement, melancholy for five years. She says she is damned, oppressed by the stings of conscience,” and so on.

[13047] **Editor.** The first-person speaker is the physician Montalto, not Burton. The margin emphasizes that the nun’s judgement is sound in other matters. The Latin and Burton’s English differ in detail; both are preserved.

[13048] **Burton.** Source page 704, h: “Alios conquerentes audivi se esse ex damnatorum numero, Deo non esse curæ, aliaque infinita quæ proferre non audebant, vel abhorrebant.” “I have heard others complain that they were among the damned, that God did not care for them, and countless other things which they did not dare to utter or shrank from saying.”

[13049] **Editor.** Intended and remitted means intensified and diminished, not planned and forgiven. The final sentences qualify the catalogue: symptoms vary in severity and people differ in their response to help. This completes Subsection 4; Subsection 5, on prognosis, follows.

Original text 1651	Modern English
SUBSECT. 5.	**SUBSECTION 5**
Prognostiques of Despair, Atheism, Blasphemy, violent death, &c.	***Prognosis of despair: atheism, blasphemy, violent death, and so on.***
Most part these kind of persons [13050]make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. *A wounded spirit who can bear? Prov*. 18. 14. As *Cain, Saul, Achitophel, Judas,* blasphemed and died. *Bede* saith, *Pilate* died desperate eight years after Christ.	Most people of this kind kill themselves; some go mad, blaspheme, curse and deny God, but most do violence to themselves, and sometimes to others. *Who can bear a wounded spirit? Proverbs* 18:14. Thus Cain, Saul, Ahithophel and Judas blasphemed and died. Bede says that Pilate died in despair eight years after Christ.[13051]
[13052]*Felix Plater* hath collected many Examples. [13053]*A Merchants Wife that was long troubled with such temptations,* in the night rose from her Bed, and out of the Window broke her neck into the Street: another drowned himself desperate as he was in the *Rhine;* some cut their throats, many hang themselves. But this needs no illustration.	Felix Platter has collected many examples. *A merchant's wife, long troubled by such temptations,* rose from bed at night and fell from the window into the street, breaking her neck. Another, in despair, drowned himself in the Rhine; some cut their throats, many hang themselves. But this needs no further illustration.[13054]

[13050] **Burton.** Source page 704, i: "Musculus, Partritus, ad vim sibi inferendam cogit homines." "Musculus, Partritus: it drives people to inflict violence on themselves."

[13051] **Editor.** Prognostiques means the anticipated course or outcome of a condition. Burton's sweeping most is a historical assertion, not an established frequency. His biblical examples are grouped rhetorically: Genesis does not report Cain's suicide. Eusebius, Church History 2.7, reports a tradition of Pilate's suicide under Gaius; Burton's Bede attribution and eight-year interval remain for direct collation.

[13052] **Burton.** Source page 704, k: "3 De mentis alienat. observ. lib. 1." "3. On mental derangement, Observations, book 1."

[13053] **Burton.** Source page 704, l: "Uxor Mercatoris diu vexationibus tentata, &c." "A merchant's wife, long assailed by torments," and so on.

[13054] **Editor.** These are cases Burton attributes to Platter. Temptations here means impulses toward self-destruction. The passage does not establish how common these outcomes were among the broader group Burton calls despairing.

Original text 1651	Modern English
It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved or no? If they die so obstinatly and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they die impenitent.	Some dispute whether a person who thus does violence to himself and dies in despair may be saved. If they die so obstinately and suddenly that they cannot even wish for mercy, the worst must be feared, because they die unrepentant.[13055]
Source page 704–705 [13056]If their death had been a little more lingring, wherein they might have some leisure in their hearts to cry for mercy, charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem,* they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts.	If their death had been a little slower, allowing them some time to cry for mercy in their hearts, charity may judge favourably. Several people have been rescued in the very act of hanging or drowning themselves and so brought *back to a sound mind*. They have been deeply penitent, abhorred their former act and confessed that they repented in an instant and cried for mercy in their hearts.[13057]
Source page 705 If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi,* we must make the best construction of it, as [13058]*Turks* do, that think all fools and mad men go directly to heaven.	If someone lays desperate hands upon himself because of madness or melancholy, and has previously shown evidence of his spiritual rebirth, we must interpret it as favourably as possible, since he does this less from his own will than *under the force of illness*. This is what the Turks do, believing that all fools and mad people go directly to heaven.[13059]

[13055] **Editor.** Saved concerns eternal salvation. Burton presents a theological dispute and then qualifies the severity of this judgement in the following passages, particularly when illness impairs the will.

[13056] **Burton.** Source page 704, m: “Abernethie.” “Abernethy.”

[13057] **Editor.** Charity means the Christian obligation to judge others with love; fact means deed. Abernethy, Physic of the Soul (1630), chapter 24, p. 374, closely matches this account of survivors’ reported repentance and the adjoining cautions about sudden death and bodily disturbance. The facsimile confirms the textual parallel, not the reported events or Burton’s edition. It supports withholding the harshest judgement within this historical pastoral argument.

[13058] **Burton.** Source page 705, n: “Busbequius.” “Busbecq.”

[13059] **Editor.** Regeneration is spiritual rebirth. Burton explicitly distinguishes an act compelled by illness from an act freely willed. His generalization about Turks is attributed to Busbecq in the margin; it is not a verified statement of universal Ottoman or Muslim belief.

Original text 1651	Modern English
SUBSECT. 6.	**SUBSECTION 6**
Cure of Despair by Physick, good counsel, comforts, &c.	***Treatment of despair through medicine, good counsel, consolation, and so on.***
Experience teacheth us that though many die obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and finde comfort, are taken *è faucibus Erebi,* from the chops of Hell, and out of the Divels pawes, though they have by [13060]obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill me* (saith *Job) yet will I trust in him,* out of good counsel, advice, and Physick.	Experience teaches us that although many die obstinate and wilful in this illness, multitudes in turn can resist and overcome it, seek help and find comfort. They are taken *from the jaws of the underworld,* from the jaws of hell and out of the devil's claws, even though they have bound themselves over to him. Some recover through their own strength and God's assistance—*Though he kill me,* says Job, *yet will I trust in him*—others through good counsel, advice and medicine.[13061]
[13062]*Bellovacus* cured a Monke by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur: and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that think to work this effect by good advice alone; though both be forcible in themselves, yet *vis unita fortior,* they must go hand in hand to this disease:	Bellovacus cured a monk by changing his habit and way of life; Platter cured many through medicine alone. But generally the two must work together. Those who think they can overcome this deadly affliction through medicine alone take the wrong course, and those who expect to achieve it through good advice alone are equally mistaken. Although each is powerful in itself, *united strength is greater:* they must go hand in hand in treating this disease:[13063]
——alterius sic altera poscit opem.	*——so each seeks the other's help.*[13064]

[13060] **Burton.** Source page 705, o: "John Maior vitis patrum: quidam negavit Christum, per chirographum post restitutus." "John Major, Lives of the Fathers: someone denied Christ by a written bond and was afterwards restored."

[13061] **Editor.** The Latin Erebus names the classical underworld; Burton's immediately following Christian restatement is retained separately. Obligation means a binding pledge or bond, illustrated by the reported written pact in the margin. Job's words correspond to Job 13:15.

[13062] **Burton.** Source page 705, p: "Trincavelius lib. 3. consil. 46." "Trincavellius, book 3, consultation 46."

[13063] **Editor.** Physick means medicine; feral means deadly or disastrous. Habit may include the monk's clothing as well as his manner of life. The Trincavellius marginal reference accompanies the Bellovacus claim as printed; its precise relation to the anecdote remains unresolved. Burton's central recommendation is cooperation between medicine and counsel.

[13064] **Editor.** Adapted from Horace, Art of Poetry 410–411, where natural talent and cultivated skill need one another. Burton applies the phrase to medicine and counsel, combining words from two original lines into one displayed line.

Original text 1651	Modern English
For Physick the like course is to be taken with this as in other melancholy: diet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company.	As for medicine, the same course should be followed here as in other forms of melancholy: diet, air, exercise and all those passions and disturbances of the mind, and so on, must be put right by the same means. They must not be left alone or to themselves, never idle, never without company.[13065]
Counsel, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods word to their distressed souls, it must be corrected and counter-poysed:	Counsel and good consolation must be suited to the person's disposition and to the causes: loss, fear, grief, discontent or some such disastrous event; a guilty conscience; or frequent meditation and an excessively painful apprehension and consideration of one's past life. It must be corrected and counterbalanced through hearing and reading Scripture, good theologians, sound advice and conversation, applying God's word to their distressed souls:[13066]
Many excellent Exhortations, parænetical Discourses are extant to this purpose, for such as are any way troubled in minde: *Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmannus, Hemmingius, Cælius Secundus, Nicholas Laurentius,* are copious in this subject: *Azorius, Navarrus, Sayrus, &c.* and such as have written cases of conscience amongst our Pontificial Writers.	Many excellent exhortations and discourses of moral counsel are available for this purpose, for anyone troubled in mind. Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmannus, Hemmingius, Caelius Secundus and Nicholas Laurentius write extensively on the subject; so do Azorius, Navarrus, Sayrus and others who have written cases of conscience among our Catholic writers.[13067]

[13065] **Editor.** Burton refers back to the earlier medical treatment of melancholy. His repeated never gives this historical prescription its emphatic force; the translation preserves it.

[13066] **Editor.** Divines are theologians or religious teachers; conference is discussion or conversation. The advice is to be fitted to the person and the cause, rather than applied indiscriminately.

[13067] **Editor.** Parænetical means exhortatory, offering moral counsel. Cases of conscience examine particular moral or religious difficulties. Pontificial is Burton's designation for Roman Catholic authors; his inclusion of their works follows the anti-Catholic polemic at the end of the causes subsection.

Original text 1651	Modern English
Source page 705–706 But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some [13068]friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods Word, knowing, as *Culmannus* saith upon the like occasion, [13069]*how unavailable and vain mens counsels are to comfort an afflicted conscience, except Gods Word concur and be annexed, from which comes life, ease, repentance, &c.*	But because these works are not at everyone's hand or always so easily obtained, I will, for the benefit and relief of the afflicted and at some friends' request, gather from their extensive treatises a few consoling sayings, exhortations, arguments and pieces of advice concerning this subject, and from God's word. For I know, as Culmannus says on a similar occasion, *how ineffective and futile human counsels are for comforting an afflicted conscience unless God's word joins and accompanies them, from which come life, relief, repentance, and so on.*[13070]
Source page 706 Presupposing first that which *Beza, Greenham, Perkins, Bolton,* give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less affected, how they stand affected, or capable of good advice, before any remedies be applyed: To such therefore as are so throughly searched and examined, I address this following Discourse.	First I presuppose what Beza, Greenham, Perkins and Bolton require: before any remedies are applied, those receiving counsel must be sufficiently prepared, humbled for their sins and ready for consolation; they must have confessed and been examined as to how deeply they are affected, their present disposition and their capacity to receive good advice. It is therefore to those so thoroughly explored and examined that I address the following discourse.[13071]

[13068] **Burton.** Source page 705, dagger: "My brother George Burton; M. James Whitehall, Rector of Checkly in Staffordshire my quondam Chamber Fellow, and late Fellow Student in Christ-Church Oxon." "My brother George Burton; Mr James Whitehall, rector of Checkley in Staffordshire, my former roommate and late fellow student at Christ Church, Oxford."

[13069] **Burton.** Source page 706, a: "Scio quam vana sit & inefficax humanorum verborum penes afflictos consolatio, nisi verbum Dei audiatur, à quo vita, refrigeratio, solatium, pœnitentia." "I know how empty and ineffective is the consolation of human words among the afflicted unless God's word is heard, from which come life, refreshment, consolation and repentance."

[13070] **Editor.** Parable means obtainable. Recollect means gather together. The personal margin names Burton's brother George and James Whitehall; quondam means former, and Oxon abbreviates Oxford. The first-person Latin in the following margin is Culmannus's cited statement.

[13071] **Editor.** These are historical pastoral prerequisites. Perkins, Cases of Conscience (1606), I.7, third question, section 5, pp. 101–104, requires assessment before applying the promise of salvation and warns against premature comfort without humility. This supplies one close comparison, not a collation of every author Burton names. Tryed means examined or assessed; affected concerns both distress and disposition.

Original text 1651	Modern English
Two main Antidotes [13072]*Hemmingius* observes opposite to Despair, good Hope out of Gods Word, to be embraced; perverse security and presumption, from the Divels treachery, to be rejected; *Illa salus animæ, hæc pestis;* one saves, the other kils, *occidit animam,* saith *Austin,* and doth as much harm as Despair it self.	Hemmingius identifies two chief antidotes to despair: good hope from God's word, to be embraced; and perverse complacency and presumption, arising from the devil's deceit, to be rejected. *The former is the soul's salvation, the latter its plague:* one saves, the other kills; *it kills the soul,* says Augustine, and does as much harm as despair itself.[13073]
[13074]*Navarrus* the Casuist, reckons up ten special cures out of *Anton.* 1. *part. Tit.* 3. *cap.* 10. 1. God. 2. Physick. 3. [13075]Avoiding such Objects as have caused it. 4. Submission of himself to other mens judgements. 5. Answer of all Objections, &c. All which *Cajetan, Gerson, lib. de vit. spirit. Sayrus, lib.* 1. *cas. conf. cap.* 14. repeat and approve out of *Emanuel Roderiques, cap.* 51. & 52.	Navarrus the casuist lists ten particular remedies from Antoninus, part 1, title 3, chapter 10: 1. God. 2. Medicine. 3. Avoiding the objects that caused it. 4. Submitting oneself to other people's judgement. 5. Answering every objection, and so on. Cajetan, Gerson in his *On the Spiritual Life,* and Sayrus in book 1 of his *Cases of Conscience,* chapter 14, repeat and approve all these from Emanuel Rodrigues, chapters 51 and 52.[13076]
Greenham prescribes six special rules, *Culmannus* 7. First, to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect.	Greenham prescribes six particular rules, Culmannus seven. First, acknowledge that all help comes from God. 2. That sin is the cause of their present misery. 3. Repent and be sincerely sorry for their sins. 4. Pray earnestly to God for relief. 5. Look for and implore the Church's prayers and good people's advice. 6. Medicine. 7. Entrust themselves to God and rely on his mercy. Others put it differently, but all to this effect.[13077]

[13072] **Burton.** Source page 706, b: "Antid. adversus desperationem." "Antidote against Despair."

[13073] **Editor.** Burton calls both antidotes although he rejects the second; the apparent contradiction is retained. Security here is careless assurance, not safety. The Latin statements and Burton's separate English restatement remain.

[13074] **Burton.** Source page 706, c: "Tom. 2. c. 27. num. 282." "Volume 2, chapter 27, number 282."

[13075] **Burton.** Source page 706, d: "Aversio cogitationis à re scrupulosa; contraventio scrupulorum." "Turning thought away from the matter that causes scruples; opposing scruples."

[13076] **Editor.** A casuist reasons about particular cases of conscience. Burton announces ten remedies but gives only five before and so on; no missing five have been supplied. His compressed chain of authorities and its edition-specific locators require further collation.

[13077] **Editor.** The seven rules follow the reference to Culmannus. The attribution of present misery to sin is part of the theological scheme Burton is reporting; it is preserved as such.

Original text 1651	Modern English
But forasmuch as most men in this malady are spiritually sick, void of reason almost, over-born by their miseries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several Causes and Symptoms, as we shall find them distressed and complain.	But since most people with this illness are spiritually sick, almost deprived of reason, overwhelmed by their miseries and by an excessively deep apprehension of their sins, they cannot attend to good counsel, pray, believe or repent. We must therefore do all we can to meet and help their particular infirmities, according to their different causes and symptoms, as we find them suffering and complaining.[13078]
The main matter which terrifies and torments most that are troubled in mind, is the enormity of their offences, the intolerable burthen of their sins, Gods heavie wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, uncapable of mercy, *diaboli mancipia,* slaves of sin, and their offences so great they cannot be forgiven.	What chiefly terrifies and torments most people troubled in mind is the enormity of their offences, the intolerable burden of their sins and God's heavy wrath and displeasure, apprehended so deeply that they consider themselves reprobates, utterly forsaken by God, already damned, beyond all hope of grace and incapable of receiving mercy, *the devil's slaves,* slaves of sin, with offences so great that they cannot be forgiven.[13079]
But these men must know there is no sin so haynous which is not pardonable in it self; no crime so great, but by Gods mercy it may be forgiven. *Where sin aboundeth, grace aboundeth much more,* Rom. 5. 20 And what the Lord said unto *Paul* in his extremity, 2 Cor. 11. 9. *My grace is sufficient for thee, for my power is made perfect through weakness;* concerns every man in like case.	But these people must know that no sin is so heinous as to be unpardonable in itself; no crime is so great that God's mercy cannot forgive it. *Where sin abounds, grace abounds much more,* Romans 5:20. And what the Lord said to Paul in his extremity, 2 Corinthians 11:9—*My grace is sufficient for you, for my power is made perfect through weakness*—concerns everyone in a similar case.[13080]

[13078] **Editor.** Occur means come to meet or assist. Burton recognizes that distress can obstruct the very responses his rules demand, and turns from general prescriptions to assistance fitted to each person.

[13079] **Editor.** Reprobates means those rejected from salvation. Burton is describing what the sufferers believe about themselves; the following argument contests that belief. The Latin names the devil, while Burton's English restatement names sin; both are retained.

[13080] **Editor.** The first biblical locator is Romans 5:20. Burton prints 2 Corinthians 11:9, but the quoted promise occurs at 12:9. His printed reference is retained here and the correct location supplied in this note.

Original text 1651	Modern English
Source page 706–707 His promises are made indefinite to all Believers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desire to be reconciled, Matth. 9. 12, 13. *I came not to call the righteous, but sinners to repentance,* that is, such as are truly touched in conscience for their sins. Again, Mat. 11. 28. *Come unto me all ye that are heavie laden, and I will ease you.*	His promises are made without restriction to all believers, addressed generally to all who are truly penitent, grieved by their offences and desirous of reconciliation, concerning the forgiveness of sins. Matthew 9:12–13: *I came not to call the righteous, but sinners to repentance;* that is, those whose consciences are truly touched by their sins. Again, Matthew 11:28: *Come to me, all you who are heavily burdened, and I will give you relief.*[13081]
Source page 707 Ezek. 18. 27. *At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord,* Isay 43. 25. *I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins.*	Ezekiel 18:27: *Whenever a sinner repents of his sins from the bottom of his heart, I will blot all his wickedness from my remembrance, says the Lord.* Isaiah 43:25: *I, even I, am he who puts away your iniquity for my own sake, and will not remember your sins.*[13082]
As a father (saith *David,* Psal. 103. 13.) *hath compassion on his children, so hath the Lord compassion on them that fear him.* And will receive them again as the prodigal Son was entertained, *Luk.* 15. if they shall so come with tears in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit.*	*As a father,* says David in Psalm 103:13, *has compassion on his children, so the Lord has compassion on those who fear him.* And he will receive them again as the prodigal son was welcomed, Luke 15, if they come with tears in their eyes and a penitent heart. *Let the sinner acknowledge his fault; God forgives.*[13083]

[13081] **Editor.** Indefinite here means unrestricted in application, not vague. The Matthew quotation on calling sinners is in 9:13; the preceding verse compares the sick person's need for a physician. The repeated 11.28 at the next page's opening is treated as a carried-over locator, not a second quotation.

[13082] **Editor.** The first wording resembles the penitential sentence in the 1559 Book of Common Prayer, which cites Ezekiel 18 generally, rather than a verbatim quotation of 18:27. Burton's wording and printed locator remain. The Isaiah reference is 43:25.

[13083] **Editor.** The Latin contrasts agnoscat, acknowledge, with ignoscit, forgives. Its wordplay cannot be reproduced exactly in English. The prodigal son's return is told in Luke 15:11–32.

Original text 1651	Modern English
The Lord is full of compassion and mercy, slow to anger, of great kindness, Psal. 103. 8. *He will not alwayes chide, neither keep his anger for ever.* 9. *As high as the heaven is above the earth, so great is his mercy towards them that fear him.* 11. *As far as the East is from the West, so far hath he removed our sins from us.* 12.	*The Lord is full of compassion and mercy, slow to anger and great in kindness, Psalm* 103:8. *He will not always rebuke, nor keep his anger forever.* Verse 9. *As high as heaven is above the earth, so great is his mercy toward those who fear him.* Verse 11. *As far as east is from west, so far has he removed our sins from us.* Verse 12.
Though *Cain* cry out in the anguish of his soul, my punishment is greater then I can bear, 'tis not so; *Thou liest Cain* (saith *Austin) Gods mercy is greater then thy sins. His mercy is above all his works,* Psal. 145. 9. able to satisfie for all mens sins, *antilutron,* 1 Tim. 2. 6.	Though Cain cries out in the anguish of his soul, my punishment is greater than I can bear, it is not so. *You lie, Cain,* says Augustine; *God's mercy is greater than your sins. His mercy is above all his works,* Psalm 145:9, able to make satisfaction for everyone's sins, *a ransom in exchange,* 1 Timothy 2:6.[13084]
His mercy is a panacea, a balsom for an afflicted soul, a Soveraign medicine, an Alexipharmacum for all sin, a charm for the Divel; his mercy was great to *Solomon,* to *Manasses,* to *Peter,* great to all Offenders, and whosoever thou art, it may be so to thee.	His mercy is a cure-all, a balm for an afflicted soul, a sovereign medicine, an antidote to all sin, a charm against the devil. His mercy was great toward Solomon, Manasseh and Peter, great toward all offenders; and whoever you are, it may be so toward you.[13085]
For why should God bid us pray (as *Austin* infers) *Deliver us from all evil, nisi ipse misericors perseveraret,* if he did not intend to help us? He therefore that [13086]doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith *Austin.*	For why should God tell us to pray, as Augustine reasons, *Deliver us from all evil, unless he himself remained merciful,* if he did not intend to help us? Therefore anyone who doubts the forgiveness of his sins denies God's mercy and does him an injustice, says Augustine.[13087]

[13084] **Editor.** Cain's cry is Genesis 4:13. The Greek term antilutron in 1 Timothy 2:6 means a ransom, here rendered a ransom in exchange. Burton's Augustine attribution is retained, but the precise source of the rebuke to Cain remains unverified.

[13085] **Editor.** Panacea is a universal remedy; alexipharmacum is an antidote to poison. Burton extends his medical vocabulary into the account of divine mercy. The direct address now makes the imagined sufferer the reader.

[13086] **Burton.** Source page 707, e: "Magnam injuriam Deo facit qui diffidit de ejus misericordia." "One who distrusts his mercy does God a great injustice."

[13087] **Editor.** The Latin says unless he himself remained merciful; Burton follows it with his own explanatory English paraphrase, if he did not intend to help us. Both are translated separately.

Original text 1651	Modern English
Yea but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Hear *Fulgentius,* [13088]*Gods invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any:* the multitude of his mercy is equivalent to his magnitude.	Yes, but you reply, I am a notorious sinner; my offences are not merely great but infinite. Hear Fulgentius: *God's invincible goodness cannot be overcome by sin; his infinite mercy cannot be bounded by anything*. The abundance of his mercy equals his greatness.[13089]
Hear [13090]*Chrysostom, Thy malice may be measured, but Gods mercy cannot be defined; thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy: nay, there is no such proportion to be given; for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed.*	Hear Chrysostom: *Your wickedness may be measured, but God's mercy cannot be bounded; your wickedness has limits, his mercies are infinite. As a drop of water is to the sea, so are your misdeeds to his mercy. Indeed, even that proportion cannot be assigned: although the sea is great, it can be measured, but God's mercy cannot be bounded.*[13091]
Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith [13092]*Chrysostom, to make thee secure and negligent, but to cheer thee up.*	Whatever your sins may be, then, in quantity or quality, number or magnitude, do not fear them or lose trust. *I do not say this,* says Chrysostom, *to make you complacent and negligent, but to encourage you.*[13093]

[13088] **Burton.** Source page 707, f: "Bonitas invicti non vincitur, infiniti misericordia non finitur." "The goodness of the invincible one is not overcome; the mercy of the infinite one is not bounded."

[13089] **Editor.** Terminated means bounded or limited. Burton develops the consolation as a dialogue, answering objections put into the distressed reader's voice. The precise Fulgentius passage remains for collation.

[13090] **Burton.** Source page 707, g: "Hom. 3. De pœnitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c. Pelagus etsi magnum, mensuram habet; dei autem, &c." "Homily 3, On Repentance: your wickedness indeed has a measure, but God's mercy has none. Your wickedness is bounded," and so on. "Although the sea is great, it has a measure; but God's," and so on.

[13091] **Editor.** The sea comparison ultimately proves inadequate because the sea, unlike divine mercy, has a limit. A related comparison appears in Chrysostom's Homily 61 on Matthew; that parallel does not establish the exact edition or wording of Burton's printed Homily 3 on Repentance reference.

[13092] **Burton.** Source page 707, h: "Non ut desidiores vos faciam, sed ut alacriores reddam." "Not to make you more negligent, but to make you more cheerful."

[13093] **Editor.** Secure again means carelessly assured. The qualification prevents encouragement from becoming the presumption Burton has already rejected.

Original text 1651	Modern English
Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis pœnitentia quam sequens culpa coinquinat:* 'tis to no purpose for me to repent and to do worse then ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: [13094]to what end is it to ask forgiveness of my sins, and daily to sin again and again, to do evil out of an habit?	Yes, but you insist again, I take little comfort from what has been said; it does not concern me. *Repentance is empty when subsequent wrongdoing defiles it.* It is pointless for me to repent and then do worse than ever before, persist in sin and return to my lusts like a dog to its vomit or a sow to the mud. What is the point of asking forgiveness for my sins while sinning again and again each day, doing evil from habit?[13095]
Source page 707–708 I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and wilfulness: my *bonus Genius,* my good protecting Angel is gone, I am faln from that I was, or would be, worse and worse, *my latter end is worse then my beginning: Si quotidie peccas, quotidie,* saith *Chrysostom, pœnitentiam age,* If thou daily offend, daily repent: [13096]*if twice, thrice, an hundreth, an hundreth thousand times, twice, thrice, an hundreth thousand times repent.*	Every day and hour I offend in thought, word and deed, relapsing through my own weakness and wilfulness. My *good guardian spirit,* my good protecting angel, is gone. I have fallen from what I was, or wished to be, growing worse and worse; *my latter end is worse than my beginning. If you sin daily, repent daily,* says Chrysostom. If you offend daily, repent daily: *if twice, three times, a hundred, a hundred thousand times, repent twice, three times, a hundred thousand times.*[13097]

[13094] **Burton.** Source page 707, i: "Pro peccatis veniam poscere, & mala de novo iterare." "To seek pardon for sins and repeat wrongs anew."

[13095] **Editor.** The animal comparison occurs in 2 Peter 2:22, with the dog also in Proverbs 26:11. Burton's Latin maxim and its English development are preserved as distinct parts of the objection; the maxim's precise source is unresolved.

[13096] **Burton.** Source page 707, k: "Si bis, si ter, si centies millies, toties pœnitentiam age." "If twice, if three times, if a hundred thousand times, repent as many times."

[13097] **Editor.** The complaint draws on 2 Peter 2:20. Bonus Genius is translated before Burton's own explanation, and the repeated Latin and English injunctions to repent remain. The marginal Latin says a hundred thousand; Burton's English additionally includes a hundred.

Original text 1651	Modern English
Source page 708 As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace and thou shalt have it; *for we are freely justified by his grace, Rom.* 3. 24. If thine enemy repent, as our Saviour enjoyned *Peter,* forgive him 77 times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it.	Treat your soul as people treat an old house in disrepair, continually mending one part or another: keep reforming some vice and repairing it through repentance. Call to him for grace and you shall have it, *for we are freely justified by his grace, Romans* 3:24. If your enemy repents, forgive him seventy-seven times, as our Saviour commanded Peter. Why should you think God will not forgive you? Why should the enormity of your sins trouble you? God can do it; he will do it.[13098]
My conscience (saith [13099]*Anselm) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions.*	*My conscience,* says Anselm, *tells me that I deserve damnation; my repentance will not suffice to make satisfaction. But your mercy, O Lord, entirely overcomes all my transgressions.*[13100]

[13098] **Editor.** The house metaphor makes repentance continuing repair. Burton prints 77. Matthew 18:22 is traditionally rendered seventy times seven in the King James Bible and seventy-seven in some other translations; Burton's number is retained.

[13099] **Burton.** Source page 708, dagger: "Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem: sed tua misericordia superat omnem offensionem." "My conscience has deserved damnation; repentance does not suffice to make satisfaction, but your mercy surpasses every offence."

[13100] **Editor.** The I is the speaker in the prayer attributed to Anselm, not a new autobiographical statement by Burton. Satisfaction means making adequate amends for sin. The exact prayer and its attribution require collation.

Original text 1651	Modern English
The gods once (as the Poets fain) with a gold chain would pull *Jupiter* out of Heaven, but all they together could not stir him; and yet he could draw and turn them as he would himself: maugre all the force and fury of these infernal feinds, and crying sins, *his grace is sufficient*.	Once, as the poets imagine, the gods wished to pull Jupiter out of heaven with a golden chain, but all together could not move him; yet he could draw and turn them as he pleased. Despite all the force and fury of these infernal fiends and clamorous sins, *his grace is sufficient*.[13101]
Confer the debt and the payment; *Christ* and *Adam;* sin and the cure of it; the disease and the medicine; confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as [13102]*Bernard* enformeth us, *to help, then sin to do us hurt; Christ is better able to save, then the Divel to destroy*.	Compare the debt and its payment; Christ and Adam; sin and its cure; the disease and its medicine. Compare the sick person with the physician, and you will soon see that his power is infinitely greater than the disease. As Bernard tells us, God is better able *to help than sin is to harm us; Christ is better able to save than the devil is to destroy*.[13103]
[13104]If he be a skilful Physician, as *Fulgentius* adds, *he can cure all diseases; if merciful, he will. Non est perfecta bonitas à qua non omnis malitia vincitur,* his goodness is not absolute and perfect, if it be not able to overcome all malice.	If he is a skilful physician, as Fulgentius adds, *he can cure every disease; if merciful, he will. Goodness is not perfect unless it overcomes all wickedness:* his goodness is not complete and perfect if it cannot overcome all wickedness.[13105]

[13101] **Editor.** The golden-chain comparison comes from Homer, Iliad 8.18–27. There Zeus issues a hypothetical challenge to all the gods, rather than recounting an actual attempt; Burton's retelling is preserved. Maugre means despite.

[13102] **Burton.** Source page 708, l: "Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam dæmon ad perdendum." "Christ's death is far more effective for good than our sins are for evil. Christ is more powerful to save than the devil is to destroy."

[13103] **Editor.** Confer means compare. The sequence draws together legal, biblical and medical analogies. The margin explicitly compares the good effected by Christ's death with the evil of human sins; Burton's body gives a broader restatement.

[13104] **Burton.** Source page 708, m: "Peritus medicus potest omnes infirmitates sanare; si misericors, vult." "A skilled physician can cure every infirmity; if merciful, he wills it."

[13105] **Editor.** The medical language here is an analogy for divine power and mercy. Burton repeats the Latin proposition in English, and both are retained. Malice means wickedness rather than only personal spite.

Original text 1651	Modern English
Submit thy self unto him, as Saint *Austin* adviseth, [13106]*he knoweth best what he doth; and be not so much pleased when he sustains thee, as patient when he corrects thee; he is Omnipotent and can cure all diseases when he sees his own time.*	Submit yourself to him, as Saint Augustine advises: *he knows best what he does. Be as patient when he corrects you as you are pleased when he sustains you; he is almighty and can cure all diseases when he judges the time right.*[13107]
He looks down from Heaven upon Earth, *that he may hear the mourning of prisoners, and deliver the children of death,* Psal. 102. 19, 20. *and though our sins be as red as scarlet, he can make them as white as snow, Isay* 1. 18.	He looks down from heaven upon earth *to hear the prisoners' mourning and deliver those condemned to death,* Psalm 102:19–20. *And though our sins are as red as scarlet, he can make them as white as snow, Isaiah* 1:18.[13108]
Doubt not of this, or ask how it shall be done; he is all-sufficient that promiseth; *qui fecit mundum de immundo,* saith *Chrysostom,* he that made a fair world of nought, can do this and much more for his part: do thou onely believe, trust in him, rely on him, be penitent and heartily sorry for thy sins.	Do not doubt this or ask how it will be done. He who promises is all-sufficient: *he who made the clean from the unclean,* says Chrysostom; he who made a fair world from nothing can do this and much more on his part. For your part, only believe, trust in him, rely on him, repent and be sincerely sorry for your sins.[13109]

[13106] **Burton.** Source page 708, n: "Omnipotenti medico nullus languor insanabilis occurrit: tu tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delecteris cum fovet, sed toleres quum secat." "No incurable illness confronts the almighty physician. Only let yourself be taught; do not push away his hand. He knows what he is doing. Do not merely delight when he comforts you; endure when he cuts."

[13107] **Editor.** Augustine, Exposition of Psalm 102.5, supplies the physician metaphor in Latin: allow yourself to be healed, and endure cutting as well as comforting. Burton's margin prints doceri, to be taught, where the compared text has curari, to be healed. Both his quotation and body wording remain unchanged. The image asks for patience under divine correction; the source of the verbal difference remains untraced.

[13108] **Editor.** Children of death is a biblical expression for those appointed or condemned to die. Burton joins the promise of release to Isaiah's image of cleansing.

[13109] **Editor.** Mundum can mean clean or world, while immundo means unclean. The Latin is rendered according to that verbal contrast; Burton's following English instead gives a creation-from-nothing paraphrase. Both remain, without making the Latin say nought. The quotation's exact source is unresolved.

Original text 1651	Modern English
Repentance is a sovereign remedy for all sins, a spiritual wing to rerear us, a charm for our miseries, a protecting Amulet to expel sins venom, an attractive loadstone to draw Gods mercy and graces unto us. [13110]*Peccatum vulnus, pœnitentia medicinam:* sin made the breach, repentance must help it; howsoever thine offence came by error, sloath, obstinacy, ignorance, *exitur per pœnitentiam,* this is the sole means to be relieved.	Repentance is a sovereign remedy for every sin, a spiritual wing to raise us up again, a charm against our miseries, a protective amulet to expel sin's venom and an attracting lodestone to draw God's mercy and graces to us. *Sin is the wound, repentance the medicine:* sin made the breach, repentance must repair it. However your offence arose—through error, sloth, obstinacy or ignorance—*the way out is through repentance;* this is the sole means of relief.[13111]
[13112]Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. *This unlooseth all that is bound, enlightneth darkness, mends that is broken, puts life to that which was desperately dying:* Makes no respect of offences, or of persons.	From this comes our hope of salvation; by this alone sinners are saved and God is moved to mercy. *It loosens all that is bound, illuminates darkness, repairs what is broken and restores life to what was dying beyond hope.* It makes no distinction between offences or persons.[13113]
[13114]*This doth not repel a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all.*	*It does not repel a fornicator, reject a drunkard, resist a proud person or turn away an idolater. It welcomes everyone and gives itself to everyone.*[13115]

[13110] **Burton.** Source page 708, o: "Chrys. hom. 3. de pœnit." "Chrysostom, Homily 3, On Repentance."

[13111] **Editor.** Rerear means raise again; a lodestone is a naturally magnetic stone. The accumulation of medical and protective images belongs to Burton's religious rhetoric. The printed medicinam has an awkward case form; the intended sense is translated without altering the original.

[13112] **Burton.** Source page 708, p: "Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur. Isidor. omnia ligata tu solvis, contrita sanas, confusa lucidas, desperata animas." "The hope of salvation, through which sinners are saved and God is moved to mercy. Isidore. You loose all that is bound, heal what is broken, illuminate what is confused and give life to what is beyond hope."

[13113] **Editor.** Safety here means salvation. Provoked means moved or stirred, without the modern implication of anger. The margin adds Isidor, presumably an attribution to Isidore, but gives no title or locator; that identification remains provisional.

[13114] **Burton.** Source page 708, q: "Chrys. hom. 5. non fornicatorem abnuit, non ebrium avertit, non superbum repellit, non aversatur Idololatram, non adulterum, sed omnes suscipit, omnibus communicat." "Chrysostom, Homily 5. It does not refuse a fornicator, turn away a drunkard, repel a proud person or shun an idolater or adulterer, but receives all and gives itself to all."

[13115] **Editor.** Entertains means receives or welcomes. The marginal Latin also names an adulterer, omitted from Burton's English restatement; the fuller list is retained in the translated Burton note.

Original text 1651	Modern English
Source page 708–709 Who persecuted the Church more then *Paul,* offended more then *Peter?* and yet by repentance (saith *Chrysologus)* they got both *Magisterium & ministerium sanctitatis,* the Magistery of holiness.	Who persecuted the Church more than Paul, or offended more than Peter? Yet through repentance, says Chrysologus, they gained both *the teaching office and the ministry of holiness,* the mastery of holiness.[13116]
Source page 709 The prodigall Son went far, but by repentance he came home at last. [13117]*This alone will turn a wolf into a sheep, make a Publican a Preacher, turn a thorn into an olive, make a deboshed Fellow Religious, a Blasphemer sing Halleluia, make Alexander the Copper-smith truly devout, make a Divel a Saint.*	The prodigal son went far away, but through repentance he came home at last. *This alone will turn a wolf into a sheep, make a tax collector a preacher, turn a thorn into an olive tree, make a debauched fellow religious, set a blasphemer singing Hallelujah, make Alexander the coppersmith truly devout and turn a devil into a saint.*[13118]
[13119]*And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalms.* Repentance will effect prodigious cures, make a stupend metamorphosis.	*And it will make someone who polluted his mouth with slanders, lies, oaths and filthy songs and sounds cleanse his throat with divine psalms.* Repentance will bring about extraordinary cures and an astonishing transformation.[13120]

[13116] **Editor.** Chrysologus is distinct from Chrysostom. The Latin names both a teaching office and a ministry; Burton's following English abbreviates them into Magistery. Both forms remain. The exact Chrysologus passage requires collation.

[13117] **Burton.** Source page 709, r: "Chrys. hom. 5." "Chrysostom, Homily 5."

[13118] **Editor.** Publican means a tax collector. Alexander the coppersmith is named as an opponent in 2 Timothy 4:14. Burton's sequence states repentance's transforming power; it does not report Alexander's actual conversion. The Homily 5 citation remains for edition-specific verification.

[13119] **Burton.** Source page 709, s: "Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit." "One who once polluted his mouth with filthy songs will purify his soul with divine hymns."

[13120] **Editor.** The marginal Latin speaks of purifying the soul with divine hymns; Burton's English extends the mouth and throat imagery and adds slander, lying and swearing. Both versions are retained.

Original text 1651	Modern English
An Hauk came into the Ark, and went out again an Hauk; a Lyon came in, went out a Lyon; a Bear, a Bear; a wolf, a wolf; but if an Hauk come into this sacred Temple of repentance, he will go forth a Dove, (saith [13121]*Chrysostom) a wolf go out a sheep, a Lyon a Lamb.*	*A hawk entered the ark and came out a hawk; a lion entered and came out a lion; a bear, a bear; a wolf, a wolf. But if a hawk enters this sacred temple of repentance, it will go out a dove,* says Chrysostom; *a wolf will go out a sheep, a lion a lamb.*[13122]
[13123]*This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, inserts vertue, comforts and fortifies the soul.* Shall I say, let thy sin be what it will, do but repent, it is sufficient.	*It gives sight to the blind and legs to the lame, cures every disease, confers grace, drives out vice, implants virtue, comforts and strengthens the soul.* Shall I say it? Whatever your sin may be, only repent: that is sufficient.[13124]
[13125]*Quem pœnitet peccasse pene est innocens.*	*One who regrets having sinned is almost innocent.*[13126]

[13121] **Burton.** Source page 709, t: “Hom. 5. Introivit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c.” “Homily 5. Someone entered here a hawk and leaves a dove; a wolf entered and comes out a sheep,” and so on.

[13122] **Editor.** Compare Chrysostom, On Repentance, Homily 8.1 (PG 49.336–337), in English translation: the church, unlike the ark, transforms moral choice rather than animal nature. Its final pair is serpent and lamb; Burton has lion and lamb. His printed Homily 5 and all animal pairs are retained. The numbering and Latin transmission remain uncollated.

[13123] **Burton.** Source page 709, u: “Omnes languores sanat, cæcis visum, claudis gressum, gratiam confert, &c.” “It heals every illness, confers sight on the blind, the power to walk on the lame, and grace,” and so on.

[13124] **Editor.** The catalogue culminates in sufficiency of repentance. The next paragraph immediately raises the objection that the sufferer cannot repent; the present assurance is not the end of Burton’s argument.

[13125] **Burton.** Source page 709, dagger: “Seneca.” “Seneca.”

[13126] **Editor.** Seneca, Agamemnon 243. In the tragedy Clytemnestra speaks of returning to marital fidelity; Burton applies the maxim to repentance. Pene, almost, is essential and is retained.

Original text 1651	Modern English
'Tis true indeed and all sufficient this, they do confess, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, *heaping wrath to themselves against the day of wrath, Rom.* 2. 5.	All this is indeed true and entirely sufficient, they admit, if they could repent. But they are hardened; their consciences are seared; their minds are reprobate. They cannot think a good thought, hope for grace, pray, believe, repent or be sorry for their sins. They find no sorrow for sin in themselves, but rather delight; no groaning of spirit. They are carried headlong to their own destruction, *storing up wrath for themselves against the day of wrath, Romans* 2:5.[13127]
'Tis a grievous case this I do yeeld, and yet not to be despaired; God of his bounty and mercy cals all to repentance, *Rom.* 2. 4. thou maist be called at length, restored, taken to his grace as the Thief upon the Cross, at the last hour; as *Mary Magdalen* and many other sinners have been, that were buryed in sin.	I grant that this is a grievous condition, yet it need not be despaired of. In his generosity and mercy God calls all to repentance, *Romans* 2:4. You may at last be called, restored and received into his grace, like the thief on the cross at the final hour; like Mary Magdalene and many other sinners who had been buried in sin.[13128]
God (saith [13129]*Fulgentius) is delighted in the conversion of a sinner, he sets no time; prolixitas temporis Deo non præjudicat, aut gravitas peccati,* deferring of time or grievousness of sin, do not prejudicate his grace, things past and to come are all one to him, as present, 'tis never too late to repent.	God, says Fulgentius, *delights in a sinner's conversion and sets no time limit; neither the length of time nor the gravity of sin prejudices God:* delay or the gravity of sin does not prejudice his grace. Things past and things to come are all alike present to him. It is never too late to repent.[13130]

[13127] **Editor.** Burton voices the sufferer's objection to the preceding assurance. Cauterized evokes a conscience seared into insensibility; reprobate sense means a corrupt or rejected understanding. These are descriptions within the imagined religious complaint, not the editor's judgement of the sufferer.

[13128] **Editor.** The thief is the penitent criminal in Luke 23:39–43. The last hour also anticipates Burton's later use of the labourers called late to the vineyard. Mary Magdalene appears here in the traditional role of the penitent sinner.

[13129] **Burton.** Source page 709, x: "Delectatur Deus conversione peccatoris; omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura." "God delights in a sinner's conversion; the whole span of life is allotted for conversion; past and future things alike are regarded as present."

[13130] **Editor.** Prejudicate means prejudice or impair a claim. The Latin sentence and Burton's English restatement are both retained. The precise Fulgentius passage remains for collation; the margin adds that the whole span of life is allotted for conversion.

Original text 1651	Modern English
[13131]*This heaven of repentance is still open for all distressed souls;* and howsoever as yet no signs appear, thou maist repent in good time. Hear a comfortable speech of S. *Austin,* [13132]*Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leasure, and invites thee to repentance.*	*This heaven of repentance remains open to all distressed souls.* Although no signs yet appear, you may repent in due time. Hear a consoling saying of Saint Augustine: *Whatever you may do, however great a sinner you may be, you are still alive. If God would not help you, he would surely take you away; but in sparing your life, he gives you time and invites you to repent.*[13133]
Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lords good leisure; despair not, or think thou art a Reprobate; he came to call sinners to repentance, *Luk.* 5. 32. of which number thou art one; he came to call thee, and in his time will surely call thee.	Although, I say, you perceive no fruit or feeling yet and find no sign of it in yourself, wait patiently for the Lord's appointed time. Do not despair or think yourself rejected by God. He came to call sinners to repentance, *Luke* 5:32, and you are one of that number. He came to call you, and in his own time he will surely call you.[13134]

[13131] **Burton.** Source page 709, y: "Austin. Semper pœnitentiæ portus apertus est ne desperemus." "Augustine. The harbour of repentance is always open, so that we may not despair."

[13132] **Burton.** Source page 709, z: "Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te nollet Deus, auferret; parcendo clamat ut redeas, &c." "Whatever you have done, however much you have sinned, you are still alive; God would surely remove you from life if he did not wish to heal you. By sparing you he calls on you to return," and so on.

[13133] **Editor.** The scan's heaven is retained; the margin's portus means harbour or haven. That first saying remains unlocated. The following reassurance about being spared to repent corresponds to Augustine, Sermon 351.5.12, in a fuller Latin passage on God's patience. Burton compresses and varies its wording; his intermediary is untraced. Comfortable means consoling.

[13134] **Editor.** Reprobate is used here in the theological sense of one excluded from salvation. Fruit means the effects or outward signs of grace. Burton's assurance answers a feared judgement, not a demonstrated fact about the person's spiritual state.

Original text 1651	Modern English
Source page 709–710 And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholy averse from all divine functions, yet it may revive, as Trees are dead in Winter but flourish in the Spring; these Vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and aggravate, to conceal those sparks of faith in thee.	Although you have no inclination yet to pray or repent, although your faith is cold and dead and you are wholly averse to religious duties, it may revive, as trees are dead in winter but flourish in spring. These virtues may lie hidden in you for the present and reveal themselves later; perhaps they are already budding, though you do not perceive it. Satan's strategy is to argue against you, suppress and aggravate, and conceal those sparks of faith within you.[13135]
Source page 710 Thou dost not believe thou saist, yet thou wouldst believe if thou couldst, 'tis thy desire to believe; then pray, [13136]*Lord help mine unbelief;* and hereafter thou shalt certainly believe: [13137]*Dabitur sitienti,* It shall be given to him that thirsteth.	You say that you do not believe, yet you would believe if you could: you desire to believe. Then pray, *Lord, help my unbelief,* and in time you will certainly believe: *It will be given to the thirsty;* it will be given to the one who thirsts.[13138]
Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rain-bow at the last, and be quite dissipated by repentance. Be of good chear; a child is rational in power, not in act; and so art thou penitent in affection, though not yet in action.	You cannot repent yet; in time you will. A black cloud of sin still darkens your soul and terrifies your conscience, but this cloud may at last bring forth a rainbow and be entirely dispersed by repentance. Take heart: a child is rational in potential, though not in its exercise; so you are penitent in desire, though not yet in action.[13139]

[13135] **Editor.** The images of dormant trees and hidden sparks make lack of present feeling compatible with future revival. The objects of suppress and aggravate are compressed in Burton's syntax; the translation does not supply a new catalogue of sins or symptoms.

[13136] **Burton.** Source page 710, a: "Matth. 6. 23." "Matthew 6:23."

[13137] **Burton.** Source page 710, b: "Rev. 21. 6." "Revelation 21:6."

[13138] **Editor.** Lord help mine unbelief comes from Mark 9:24, not the printed marginal Matthew 6:23. The second margin correctly points to Revelation 21:6. The Latin promise and Burton's separate English translation both remain.

[13139] **Editor.** Obnubilates means clouds or darkens. In power and in act distinguish a capacity from its actual exercise; affection here means an inward disposition or desire. The rainbow continues the cloud image without cancelling the delay Burton acknowledges.

Original text 1651	Modern English
'Tis thy desire to please God, to be heartily sorry; comfort thy self, no time is overpast, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness, Mat.* 5. 6. He that is destitute of Gods Grace, and wisheth for it shall have it.	You desire to please God and to be sincerely sorry. Take comfort: the time has not passed; it is never too late. The desire to repent is itself repentance, if not in its nature, then in God's acceptance of it; a willing mind is enough. *Blessed are those who hunger and thirst for righteousness, Matthew* 5:6. Anyone who lacks God's grace and longs for it shall have it.[13140]
The Lord (saith *David, Psal.* 10. 17) *will hear the desire of the poor,* that is, of such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent and believe.	*The Lord,* says David in *Psalm* 10:17, *will hear the desire of the poor,* meaning those distressed in body and mind. I grant that you cannot yet grieve for your sin and have no feeling of faith. Yet can you grieve because you do not grieve? It troubles you, I am sure, that your heart should be so unrepentant and hard; you would have it otherwise. You desire to grieve, repent and believe.[13141]
Thou lovest Gods children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled.	Meanwhile you love God's children and saints; you do not hate or persecute them. Rather, you wish to be a true professing believer, to be as they are and as you yourself once were. This plainly indicates that your condition is not so desperate. It is a good sign of your conversion: your sins can be pardoned; you are, or surely will be, reconciled.[13142]

[13140] **Editor.** Compare Perkins, Cases of Conscience (1606), I.7, third question, section 4, pp. 97–98: desire to repent and believe in a touched heart is accepted as faith and repentance. Burton preserves the distinction between nature and God's acceptance; removing it would falsely make a simple identity. The EEBO-TCP comparison does not identify his edition or settle the adjoining attributions.

[13141] **Editor.** The question shifts attention from the absence of sorrow to distress about that absence. Burton treats this second response as evidence of the desire for repentance. His poor is an interpretive paraphrase of the psalm's afflicted or humble.

[13142] **Editor.** Professor means someone who professes the faith, not an academic teacher. The distinction between present reconciliation and a hoped-for future reconciliation is retained.

Original text 1651	Modern English
The Lord is near them that are of a contrite heart, Luk. 4. 18. [13143]A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, Faith and Repentance it self.	*The Lord is near those with a contrite heart, Luke* 4:18. A true desire for mercy when mercy is lacking is itself mercy; a desire for grace when grace is lacking is itself grace. A constant and earnest desire to believe, repent and be reconciled to God, if it is in a heart that has been moved, is acceptance by God, reconciliation, faith and repentance itself.[13144]
For it is not thy Faith and Repentance, as [13145]*Chrysostom* truly teacheth, that is vailable, but Gods mercy that is annexed to it, he accepts the will for the deed: So that I conclude; to feel in our selves the want of grace, and to be grieved for it, is grace it self.	For what has effect, as Chrysostom truly teaches, is not your faith and repentance but God's mercy joined to it: he accepts the will for the deed. I therefore conclude that to feel the lack of grace within ourselves and grieve over it is itself grace.[13146]
I am troubled with fear my sins are not forgiven, *Careless* objects; but *Bradford* answers, they are; *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him* (he accepting the will for the deed) *for a truly penitent and believing heart.*	I am troubled by the fear that my sins are not forgiven, Careless objects. But Bradford answers that they are: *God has given you a penitent and believing heart, meaning a heart that desires to repent and believe. He regards such a heart—* accepting the will for the deed—*as truly penitent and believing*.[13147]

[13143] **Burton.** Source page 710, c: "Abernethy, Perkins."

[13144] **Editor.** The opening wording corresponds to Psalm 34:18. Burton prints Luke 4:18, a related passage that speaks in the King James tradition of healing the brokenhearted. Both the printed locator and the distinction are preserved. Touched means inwardly moved, particularly by an awareness of sin.

[13145] **Burton.** Source page 710, d: "Non est pœnitentia, sed Dei misericordia annexa." "It is not repentance, but God's mercy joined to it."

[13146] **Editor.** Vailable means effective or availing. The marginal Latin names repentance and divine mercy; Burton's body adds faith and the acceptance of intention. No work or homily is specified for the Chrysostom attribution.

[13147] **Editor.** John Bradford's letter to John Careless, preserved in Foxe's Acts and Monuments, contains this assurance and the explanation of a heart that desires to repent and believe. The exchange is cited testimony, not a confession by Burton.

Original text 1651	Modern English
All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of Iron, engraven with the point of a Diamond.	All this is true, you reply, but it does not apply to you. It holds for ordinary offenders and common sins, while yours are of a higher order, against the Holy Spirit himself: unforgivable sins, sins of the greatest magnitude, written with an iron pen and engraved with a diamond point.[13148]

[13148] **Editor.** The iron pen and diamond point echo Jeremiah 17:1. First magnitude borrows the language of ranking stars by brightness. Burton is again stating the sufferer's objection, which he will answer by distinguishing unwanted thoughts from final, wilful rejection.

Original text 1651	Modern English
Thou art worse then a Pagan, Infidel, Jew, or Turk; for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse then *Judas* himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God.	You are worse than a pagan, unbeliever, Jew or Turk, for you are an apostate and more: you have deliberately blasphemed and renounced God and all religion. You are worse than Judas himself or those who crucified Christ, for they sinned out of ignorance, whereas you have thought in your heart that there is no God.[13149]
Source page 710–711 Thou hast given thy soul to the Divel, as Witchers and Conjurers do, *explicitè and implicitè,* by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painfull to thee to perform any such thing, *præter voluntatem,* against thy will.	You have given your soul to the devil, as witches and conjurers do, *explicitly and implicitly,* by pact, bond and obligation—a desperate and fearful condition—to satisfy your lust or take revenge on your enemies. You have never prayed, attended church, listened, read or performed any religious duty with devotion, but only for form's sake and to follow custom, with a kind of reluctance. Any such performance was troublesome and painful to you, *contrary to your will,* against your will.[13150]
Source page 711 Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, brybery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldest love, and loving that thou shouldest hate.	You have never had any scruple about lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness or idolatry. You have always fulfilled duties from fear of punishment, when they were most advantageous and served your own ends, and committed all such notorious sins with extraordinary delight, hating what you should love and loving what you should hate.[13151]

[13149] **Editor.** The hierarchy of religious outsiders belongs to the imagined self-accusation and to Burton's Christian polemical vocabulary. Apostate means one who abandons a previously professed faith. The translation retains the accusation rather than endorsing its ranking of people.

[13150] **Editor.** Band means bond, particularly a binding undertaking. Explicit and implicit pacts belong to the period's demonological account of witchcraft. The passage continues the sufferer's catalogue of accusations. The Latin phrase and its English restatement are both translated.

[13151] **Editor.** To make conscience of something means to consider it as a matter of moral obligation or scruple. The catalogue deliberately accumulates accusations; it is not evidence that a particular person committed them all.

Original text 1651	Modern English
In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinitie: the [13152]Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meer toyes and fables; [13153]incredible, impossible, absurd, vain, ill contrived; Religion, Policie, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose.	In place of faith, fear and love of God, repentance and so on, blasphemous thoughts have always lodged in his mind, even against God himself, the blessed Trinity: Scripture is false, crude, harsh and disordered; heaven, hell and resurrection are mere trifles and fables—incredible, impossible, absurd, empty and badly devised. Religion is statecraft and human invention, devised by priests and lawmakers to keep people obedient or to make a profit.[13154]
If there be any such supream power he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partiall, an excepter of persons, authour of sin, a cruell, a destructive God, to create our souls, and destinate them to eternall damnation, to make us worse then our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the [13155]tragedy —— *pellices cœlum tenent,* there they shine,	If there is such a supreme power, he takes no notice of our actions, does not hear or regard our prayers, will not or cannot help; or else he is partial, shows favouritism, authors sin—a cruel and destructive God who creates our souls and destines them for eternal damnation, making us worse off than our dogs and horses. Why does he not govern things better, protect good people and root out the wicked? Why do they prosper and flourish? As she raged in the tragedy, *mistresses occupy heaven:* there they shine,[13156]
Suásq; Perseus aureas stellas habet,	*And Perseus has his golden stars.*[13157]

[13152] **Burton.** Source page 711, first asterisk: “Cecilius Minutio, Omnia ista figmenta male sanæ religionis, & inepta solatia à poetis inventa, vel ab aliis ob commodum, superstitiosa misteria, &c.” “Caecilius in Minucius: all those inventions of an unsound religion, foolish consolations devised by poets, or by others for gain, superstitious mysteries,” and so on.

[13153] **Burton.** Source page 711, second asterisk: “These temptations and objections are well answered in John Downams christian warfare.” “These temptations and objections are well answered in John Downame’s Christian Warfare.”

[13154] **Editor.** Burton shifts from thou to his while presenting thoughts he condemns. Policie here means political contrivance or statecraft. The margin invokes Caecilius, the pagan speaker in Minucius Felix’s Octavius 11; Burton abbreviates and extends that speech. These objections are not the conclusions of the dialogue or of this edition.

[13155] **Burton.** Source page 711, first dagger: “Seneca.”

[13156] **Editor.** The speaker is Juno in Seneca’s Hercules Furens 5. She complains that Jupiter’s mistresses occupy the sky as constellations. An excepter of persons is one who shows partiality. Burton uses Juno’s complaint within the imagined objection about divine justice; the following line is also hers.

[13157] **Editor.** Seneca, Hercules Furens 13, continuing Juno’s complaint. Aureas makes golden describe the stars. Suásq; abbreviates suasque, and the reference is to the constellation Perseus.

Original text 1651	Modern English
where is his providence? how appears it?	Where is his providence? How does it show itself?
Marmoreo Licinus tumulo jacet, at Cato parvo, *Pomponius nullo, quis putet esse Deos.*	*Licinus lies in a marble tomb, Cato in a small one,* *Pomponius in none: who would think that gods exist?*[13158]
Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church; Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to be committed? and so many such bloudy wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he venomous creatures, rocks, sands, deserts, this earth it self the muck-hill of the world, a prison, an house of correction?	Why does he allow Turks to overcome Christians, the enemy to triumph over his Church, paganism to prevail everywhere as it does, heresies to multiply and such atrocities to be committed? Why so many bloody wars, murders, massacres, plagues and deadly diseases? Why does he not make us all good, capable and healthy? Why does he make venomous creatures, rocks, sands and deserts, and this earth itself the universe's dunghill, a prison, a house of correction?[13159]
[13160]*Mentimur regnare Iovem, &c.*[13161]	*We lie when we say that Jupiter reigns, and so on.*[13162]

[13158] **Editor.** A circulating Latin epigram contrasts burial honours with merit. Camden's Remaines prints Pompeius, Pompey, where Burton prints Pomponius, and Credimus esse Deos as its closing question. Burton's name and wording remain; they have not been silently replaced by the parallel. The epigram's authorship remains unresolved.

[13159] **Editor.** Burton continues the objection from the existence of suffering and evil, using the religious conflicts and hostile terminology of his own period. World in the earth–world contrast means the larger cosmos; a house of correction was a penal institution.

[13160] **Burton.** Source page 711, second dagger: "Vid. Campanella cap. 6. Atheis. Triumphat. et. c. 2 ad argumentum 12. ubi plura. Si Deus bonus unde colum, &c." "See Campanella, Atheism Triumphed Over, chapter 6, and chapter 2, argument 12, where there is more. If God is good, whence [evil?]?" and so on.

[13161] **Burton.** Source page 711, third dagger: "Lucan."

[13162] **Editor.** Lucan, Civil War 7.447, in the narrator's outcry over civil war and divine inaction. The scan's two dagger margins, Campanella and Lucan, are both attached here. In the Campanella margin, the final word after unde appears as colum; the familiar question would require malum, evil. The reading and tentative sense are explicitly recorded for collation.

Original text 1651	Modern English
With many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate*. They cannot some of them but think evil, they are compelled *volentes nolentes,* to blaspheme, especially when they come to Church and pray, read, &c. such foul and prodigious suggestions come into their hearts.	With many other such horrible and accursed notions, unfit to be uttered: *terrible things about faith, horrible things about the Godhead*. Some cannot help thinking evil; they are compelled, *willing or unwilling,* to blaspheme, especially when they attend church, pray or read. Such foul and monstrous suggestions enter their hearts.[13163]
Source page 711–712 These are abominable, unspeakable offences, and most opposite to God, *tentationes fœdæ & impiæ;* yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times the most divine spirits have been so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits:	These are abominable, unspeakable offences, utterly opposed to God, *foul and impious temptations*. Yet anyone tempted and affected in this way must know that no living person is wholly free of such thoughts; at times even the most godly souls have been tempted in some degree. Evil habit, neglect of religious exercises, bad company, idleness, solitude, melancholy or corrupted nature may contribute, and the devil is always ready to corrupt, trouble and divert our souls, suggesting such blasphemous thoughts to our imaginations—ungodly, profane, monstrous and wicked notions.[13164]

[13163] **Editor.** Volentes nolentes means whether willing or not. Burton moves from the content of the objections to their unwanted occurrence, particularly during religious exercises. Prodigious here means monstrous, not impressively large.

[13164] **Editor.** Burton's syntax compresses a list of contributing conditions before returning to the devil's agency. Phantasies means the imagination or its representations. The religious and humoral explanation is preserved as Burton's account, without converting it into a modern diagnosis.

Original text 1651	Modern English
Source page 712 If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the divel he is a spirit, and hath means and opportunitie to mingle himself with our spirits, and sometimes more slily, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially:	If they come from Satan, they are swifter, more frightening and more violent, and the sufferers cannot avoid them. They are more frequent, I say, and monstrous when they come. For the devil is a spirit and has the means and opportunity to mingle himself with our spirits, introducing such devilish thoughts into our hearts sometimes more secretly, sometimes more abruptly and openly. He assails and dominates especially those people and imaginations disturbed by melancholy.[13165]
Melancholy is *balneum diaboli,* as *Serapio* holds, the divels bath, and invites him to come to it. As a sick man frets, raves in his fits, speakes and doth he knows not what, the divel violently compels such crazed souls, to think such damned thoughts against their wils, they cannot but do it; sometimes more continuate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations.	Melancholy is *the devil's bath,* as Serapio holds—the devil's bath, inviting him into it. Just as a sick person frets and raves during attacks, saying and doing he knows not what, so the devil violently compels such disordered souls to think these damned thoughts against their wills. They cannot help it. Sometimes continuously, sometimes in attacks, he exploits their reduced power to resist: he exaggerates, minimizes, affirms, denies, condemns, confounds the spirits, troubles the heart, brain, humours, organs and senses, and wholly dominates their imaginations.[13166]

[13165] **Editor.** Spirits can refer to the subtle bodily vehicles of sensation and mental activity in early modern physiology, while Satan is described as a spiritual being. Burton combines these meanings in his explanation. Insults means attacks or assails.

[13166] **Editor.** The Latin bath image and Burton's English restatement both remain. The precise Serapio attribution has not been verified. Crazed means impaired or disordered, and fits means episodes or attacks. The catalogue describes Burton's model of compulsion; it does not establish supernatural causation.

Original text 1651	Modern English
If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart.	If such thoughts proceed from the sufferers themselves, they are weaker and more moderate, less violent and monstrous, and less frequent. The devil commonly suggests things contrary to nature, contrary to God and his word: impious, absurd things that a person would never, or could never, conceive unaided. They strike terror and horror into the sufferer's own heart.[13167]
For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own souls truely dictate as much) they abhor them as Hell and the Divel himself, they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again; he doth resist, and hath some good motions intermixt now and then:	For if the sufferer is asked whether he approves of such thoughts, he answers—and his own soul truly tells him the same—that he abhors them as much as hell and the devil himself. He would gladly think otherwise if he could. He has thought otherwise and desires with his whole soul to think so again; he resists and sometimes has good impulses mingled with the rest.[13168]
So that such blasphemous, impious, unclean thoughts, are not his own, but the Divels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his brain: [13169]they are thy crosses, the Divels sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to:	Thus these blasphemous, impious and unclean thoughts are not his own but the devil's. They proceed not from him but from a disordered imagination, disturbed humours and black vapours that injure his brain. They are your afflictions and the devil's sins, and he shall answer for them: he forces you to do what you abhor and have never consented to.[13170]

[13167] **Editor.** Remiss means slackened or less intense. The contrast in intensity and origin is Burton's proposed distinction, not a reliable modern means of identifying the cause of an unwanted thought.

[13168] **Editor.** The original shifts between singular and plural; the modern text follows the individual sufferer through this sentence. Motions means inward impulses. Approval and resistance, rather than the thought's mere presence, become central to Burton's argument.

[13169] **Burton.** Source page 712, e: "Perkins."

[13170] **Editor.** Crosses means afflictions or burdens. Burton places the moral responsibility outside the unwilling sufferer while also invoking a bodily explanation through humours and vapours. The margin attributes the counsel to Perkins without a precise locator.

Original text 1651	Modern English
And although he hath sometimes so slily set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor.	Although he has sometimes attacked so secretly and prevailed so far as to make you assent in some degree to these wicked thoughts and take delight in them, they have not proceeded from a settled will within you; they are thoughts that you afterwards reject and abhor.[13171]
Therefore be not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan,* I detest thee and them.	Therefore do not be excessively troubled or dismayed by such suggestions, at least if they give you no pleasure, because they are not your personal sins, bringing God's wrath or displeasure upon you. Disregard and ignore them; let them go as they come. Do not struggle too violently or distress yourself too much. Instead, as our Saviour said to Satan in a similar case, say, *Begone, Satan;* I detest you and these thoughts.[13172]
Source page 712–713 *Satanæ est mala ingerere* (saith *Austin) nostrum non consentire:* as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled.	*It is Satan's part to thrust evil upon us,* says Augustine, *ours not to consent*. As Satan labours to suggest it, so we must strive not to consent, and that will be enough. The more anxious and preoccupied you are, the more perplexed, troubled and entangled you will otherwise become.[13173]

[13171] **Editor.** A confirmed will is a settled, deliberate disposition. Burton extends the distinction beyond absolute absence of assent to partial or temporary assent that is later rejected. The qualification in some sort is retained.

[13172] **Editor.** Avoid is an imperative meaning depart or begone; it does not mean that the sufferer should avoid a place or activity. The phrase recalls Matthew 4:10. Burton qualifies his advice with if they please thee not; that condition is preserved.

[13173] **Editor.** The Latin maxim and Burton's explanatory English both remain. Sollicitous means anxiously concerned. Burton warns that excessive attention to the thoughts can deepen distress. The exact Augustinian source remains for verification.

Original text 1651	Modern English
Source page 713 Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through Gods mercy and goodness they may be forgiven, if they be penitent and sorry for them. *Paul* himself confesseth, *Rom.* 7. 19. *He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.*	Besides, all who are so troubled and disordered must know that, although these are most accursed and grievous sins, they can still be pardoned. Through God's mercy and goodness they may be forgiven if the sufferers repent and are sorry for them. Paul himself confesses in *Romans* 7:19: *He did not do the good he wished to do, but the evil he did not wish to do; it is not I, but sin dwelling in me.*[13174]
'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge; Gods mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved.	It is not you, but Satan's suggestions, his cunning, subtlety and malice. Take comfort, then, if you are penitent and grieved, or desire to be so: these heinous sins will not be charged against you. God's mercy is above all sins; if you do not finally reject it, you will without doubt be saved.[13175]
[13176]*No mans sins against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.*	*No one sins against the Holy Spirit except the person who wilfully and finally renounces Christ and despises him and his word to the end, without which there is no salvation. From that grievous sin may God in his infinite mercy deliver us.*[13177]

[13174] **Editor.** The quotation combines Romans 7:19 with the following verse, 7:20, and shifts from reporting Paul to his first-person words. Burton turns from denying culpability for involuntary thoughts to the additional assurance of pardon where sin has occurred.

[13175] **Editor.** Finally means conclusively or to the end, anticipating the definition in the next sentence. The promise retains Burton's condition concerning the rejection of mercy.

[13176] **Burton.** Source page 713, f: "Hemmingius. Nemo peccat in spiritum sanctum nisi qui finaliter & voluntarie renunciat Christo, eumque & ejus verbum extreme contemnit, sine quo nulla salus; à quo peccato, liberet nos Dominus Jesus Christus. Amen." "Hemmingsen. No one sins against the Holy Spirit except one who finally and voluntarily renounces Christ and utterly despises him and his word, without whom there is no salvation. May the Lord Jesus Christ deliver us from that sin. Amen."

[13177] **Editor.** The scan prints No mans sins, a grammatical irregularity rendered No one sins. Hemmingius is Niels Hemmingsen. Burton gives one theological definition of the sin against the Holy Spirit; the exact passage in Hemmingsen remains unresolved. The marginal prayer names the Lord Jesus Christ and ends Amen, details retained in its translation.

Original text 1651	Modern English
Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, *keep thine heart with all diligence, Prov.* 4. 13. resist the Divel and he will fly from thee, poure out thy soul unto the Lord with sorrowfull *Hannah, pray continually,* as *Paul* injoyns, and as *David* did, *Psal.* 1. *meditate on his law day and night.*	Take hold of this as your comfort, and also meditate on God's word. Strive to pray, repent and be renewed in mind. *Guard your heart with all diligence, Proverbs* 4:13. Resist the devil and he will flee from you; pour out your soul to the Lord with sorrowful Hannah; *pray continually,* as Paul commands; and, as David did in *Psalm* 1, *meditate on his law day and night*.[13178]
Yea but this meditation is that that mars all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they pusle themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulf:	Yes, but this very meditation ruins everything when misdirected, making many people far worse. They misunderstand all they read or hear, to their own downfall. The more they search and read Scripture or theological treatises, the more they bewilder themselves, like a bird in a net, becoming more entangled and plunging into this perverse gulf:[13179]
Many are called, but few are chosen, Mat. 20. 16. and 22. 14. with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no: Gods eternall decree of predestination, absolute reprobation, and such fatall tables they form to their own ruine, and impinge upon this rock of despair.	*Many are called, but few are chosen, Matthew* 20:16 and 22:14. Such passages of Scripture, misinterpreted, strike them with horror; they immediately doubt whether they belong to this number. They construct God's eternal decree of predestination, absolute reprobation and such tables of destiny to their own ruin, and strike against this rock of despair.[13180]

[13178] **Editor.** Guarding the heart belongs to Proverbs 4:23, not the printed 4:13. The other allusions are James 4:7, Hannah's prayer in 1 Samuel 1:15, 1 Thessalonians 5:17 and Psalm 1:2. Printed locators remain visible; the note supplies the distinctions.

[13179] **Editor.** Burton now raises a difficulty with his own advice: religious reading can intensify distress when interpreted against oneself. Pusle means puzzle or perplex; precipitated means hurled headlong.

[13180] **Editor.** Predestination concerns God's determination of salvation; reprobation concerns exclusion from it. Fatall tables evokes determinations or registers of destiny, possibly the schemes used to set out such doctrine. Burton's Matthew 20:16 wording is present in the King James tradition but absent from some modern textual traditions.

Original text 1651	Modern English
How shall they be assured of their salvation, by what signes? *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* 1 *Pet.* 4. 18. Who knows, saith *Solomon,* whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are?	How can they be assured of their salvation, and by what signs? *If the righteous are scarcely saved, where shall the ungodly and sinners appear?* 1 *Peter* 4:18. Who knows, says Solomon, whether he is among the elect? This grinds their souls. How can they tell that they are not rejected by God? But I ask in return: how can they tell that they are?[13181]
From the divell can be no certainty, for he is a lyar from the beginning: if he suggest any such thing, as too frequently he doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as S. *Anthony* did in the wilderness, whom the Divel set upon in severall shapes, or as the Collier did, so do thou by him.	No certainty can come from the devil, for he is a liar from the beginning. If he suggests anything of the kind, as he all too often does, reject him as a deceiver and an enemy of humankind. Do not debate with him or believe him; refuse him stubbornly, as Saint Anthony did in the wilderness when the devil attacked him in various shapes, or as the charcoal-burner did. Treat him in the same way.[13182]
For when the divell tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of Religion: and urged him moreover to know what he beleeved, what he thought of such and such points and mysteries: the Collier told him, he beleeved as the Church did; but what (said the Divel again) doth the Church beleeve? as I do (said the Collier) and what's that thou beleevest? as the Church doth, &c. when the divel could get no other answer, he left him.	When the devil tempted him with the weakness of his faith and told him that he could not be saved because he was ignorant of religion's principles, he pressed him further about what he believed and what he thought of this or that doctrine and mystery. The charcoal-burner said that he believed as the Church did. But what, the devil asked again, does the Church believe? As I do, said the charcoal-burner. And what do you believe? As the Church does, and so on. When the devil could get no other answer, he left him.[13183]

[13181] **Editor.** The reversal challenges the certainty of self-condemnation. Elect means chosen for salvation. Burton gives no biblical locator for the question attributed to Solomon, and its exact source remains unresolved.

[13182] **Editor.** The liar from the beginning recalls John 8:44. Anthony's resistance to demons in different forms is narrated in Athanasius's Life of Antony, especially sections 8–10. Collier here is a charcoal-burner; the anecdote's immediate source is not specified.

[13183] **Editor.** The story makes refusal to enter an endless dispute a defence against temptation. The circular exchange is deliberately retained rather than supplied with doctrinal answers absent from the source.

Original text 1651	Modern English
Source page 713–714 If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector against cruell death, raging sin, that roaring Lyon; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,	If Satan summons you to answer, send him to Christ. Christ is your freedom, your protector against cruel death, raging sin and that roaring lion; he is your righteousness, your Saviour and your life. Though Satan says that you are not among the elect, that you are rejected and forsaken by God, still hold your ground,[13184]

[13184] **Editor.** The roaring lion is the devil of 1 Peter 5:8. The modern text makes the shifting references of he explicit so that Christ's protection is not confused with Satan's accusation. The following Horatian fragment introduces a protective wall.

Original text 1651	Modern English
Source page 714 *——hic murus aheneus esto,*	*——let this be a wall of bronze.*[13185]
Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the divel, and destroy hell.	Let this be a rampart, a wall of bronze to defend you. Steady yourself in that certainty of faith; let it be your comfort. CHRIST will protect and deliver you; you are one of his flock. He will triumph over the law, vanquish death, overcome the devil and destroy hell.[13186]
If he say thou art none of the elect, no beleever, reject him, defie him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this perswasion cannot come from the divell, and much less can it be grounded from thy self; men are lyars, and why shouldest thou distrust?	If he says that you are not among the elect and are no believer, reject and defy him. You have thought otherwise and may be assured of it again. Take comfort: this conviction cannot come from the devil, and still less can it be grounded in yourself; human beings are liars, and why should you distrust?[13187]
A denying *Peter,* a persecuting *Paul,* an adulterous cruell *David,* have been received; an Apostate *Solomon* may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspicion? This opinion alone of particularity?	Peter who denied, Paul who persecuted, and David who was adulterous and cruel have been received; Solomon who fell away may be converted. No sin but unrepentance can testify to final rejection. Why, then, should you distrust and doubt yourself? On what grounds, on what suspicion? Merely this opinion that salvation is restricted to particular people?[13188]

[13185] **Editor.** Horace, Epistles 1.1.60–61. In Horace the wall is a clear conscience; Burton applies the image to certainty of faith. The verse fragment and Burton's following English expansion are both retained. Aheneus means made of bronze or brass.

[13186] **Editor.** Stay means support or steady; vindicate here includes rescue or deliverance. The repeated fortification image translates the Latin wall into the language of spiritual protection.

[13187] **Editor.** This perswasion has an unstable antecedent: the passage moves between the devil's accusation and assurance of faith. The wording is retained without silently resolving the ambiguity. The next sentences return to reasons against despair.

[13188] **Editor.** Particularity concerns election confined to particular persons, in contrast to the universal promises Burton now assembles. May be converted is retained for Solomon rather than turned into a claim that his conversion is established.

Original text 1651	Modern English
Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1 *Tim.* 2. 4. *God will that all men be saved, and come to the knowledge of the truth.*	Against that opinion, and in support of certainty of election and salvation, consider God's goodwill towards humanity. Hear how universally his grace is offered to this person, that person and those people, to each individual and to all. 1 *Timothy* 2:4: *God wills that all people be saved and come to knowledge of the truth.*[13189]
'Tis an universall promise, *God sent not his Son into the world to condemn the world, but that through him the world might be saved, John* 3. 17. He then that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved: *Ezek.* 33. 11. *I will not the death of a sinner, but he that he repent and live:* But thou art a sinner, therefore he will not thy death.	It is a universal promise: *God did not send his Son into the world to condemn the world, but that through him the world might be saved, John* 3:17. Anyone, then, who acknowledges himself to be a person in the world must also acknowledge that he is among those to be saved. *Ezekiel* 33:11: *I do not will a sinner's death, but that he repent and live.* But you are a sinner; therefore he does not will your death.[13190]
This is the will of him that sent me, that every man that beleeveth in the Son, should have everlasting life. John 6. 40. *He would have no man perish, but all come to repentance,* 2 *Pet.* 3. 9. Besides, remission of sins is to be preached, not to a few, but universally to all men. *Go therefore and tell all Nations, baptizing them, &c. Matth.* 28. 19. *Go into all the world, and preach the Gospel to every creature, Mark* 16. 15.	*This is the will of him who sent me, that everyone who believes in the Son should have everlasting life, John* 6:40. *He wishes no one to perish, but all to come to repentance,* 2 *Peter* 3:9. Moreover, forgiveness of sins is to be preached universally, to everyone, not merely a few. *Go therefore and tell all nations, baptizing them, and so on, Matthew* 28:19. *Go into all the world and preach the gospel to every creature, Mark* 16:15.[13191]

[13189] **Editor.** The distribution to him, and him, and them insists that a general promise reaches the individual hearer. Burton's argument concerning universal grace continues beyond this block and will include objections and competing positions.

[13190] **Editor.** Burton frames the promises as arguments addressed to the individual sufferer. The Ezekiel quotation contains the printed irregularity but he that he, rendered according to its evident sense. Will here means desire or intend, not merely a prediction of the future.

[13191] **Editor.** The sequence preserves the condition believes alongside the language of universality. Burton prints tell all Nations in the Matthew quotation; it is not silently replaced with teach or make disciples from other biblical texts.

Original text 1651	Modern English
Now there cannot be contradictory wils in God; he will have all saved, and not all, how can this stand together? be secure then, beleeve, trust in him, hope well and be saved.	Now God cannot have contradictory wills: he wills that all be saved, and that not all be saved—how can these stand together? Be assured, then; believe, trust in him, hope for the best and be saved.[13192]
Yea that's the main matter, how shall I beleeve or discern my security from carnall presumption? my faith is weak and faint, I want those signes and fruits of sanctification, [13193]sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance.	Yes, that is the main difficulty: how can I believe or distinguish my assurance from fleshly presumption? My faith is weak and faint. I lack the signs and fruits of sanctification: sorrow for sin, thirst for grace, groanings of the spirit, love of Christians as Christians, avoidance of occasions of sin, striving for renewed obedience, charity, love of God and perseverance.[13194]
Source page 714–715 Though these signes be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted; some are called at the 11th. hour: Use, I say, the means of thy conversion, expect the Lords leisure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.	Although these signs are weak in you and not established in your heart, you must not therefore be dejected or terrified. The effects of faith and the Spirit are not yet fully felt within you. Do not therefore conclude that you are rejected, or doubt your election, for even the elect lack these signs before their conversion. You may be converted in the Lord's good time; some are called at the eleventh hour. Use, I say, the means of your conversion; wait for the Lord's appointed time. If you have not yet been called, pray that you may be, or at least wish and desire it.[13195]

[13192] **Editor.** This is Burton's rhetorical question within a pastoral argument. It should not be taken as a resolution of every distinction concerning divine will; the discussion of election and universal grace continues in the following discussion.

[13193] **Burton.** Source page 714, g: "Abernethy."

[13194] **Editor.** The sufferer objects again. Carnall presumption means unfounded confidence rooted in the unrenewed self; security here means assurance. Sanctification is growth in holiness. The margin names Abernethy as a source for the signs.

[13195] **Editor.** The eleventh hour recalls the labourers hired late in Matthew 20:6–9. Expect means await. This completes the response about weak signs of faith; the next paragraph turns to the continuing torment caused by speculation about election, reprobation, free will and grace.

Original text 1651	Modern English
Source page 715 Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius, Beza,* &c. This furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears.	Despite all that might be said to this purpose to ease their afflicted minds, despite whatever comfort our best theologians—Zanchius, Beza and others—can offer in this case, this frenzied curiosity, needless speculation and fruitless meditation on election, reprobation, free will and grace, and these passages of Scripture perversely understood, still torment and crucify too many souls and set the whole world at odds.[13196]
To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extream some) our late *Arminians* have revived that plausible doctrine of universall grace, which many Fathers, our late *Lutheran* and modern Papists do still maintain, that we have free-will of our selves, and that grace is common to all that will beleeve.	To prevent these troubles, settle distressed minds and soften those theological pronouncements—though some go to the other extreme—our recent Arminians have revived the appealing doctrine of universal grace. Many Church Fathers, recent Lutherans and present-day Roman Catholics still maintain it: that we have free will of ourselves, and that grace is available to all who will believe.[13197]
Some again though less orthodoxall, will have a far greater part saved, then shall be damned, (as [13198]*Cælius secundus* stiffly maintains in his book, *De amplitudine regni cœlestis,* or some impostor under his name) *beatorum numerus multo major quam damnatorum.*	Others, though less orthodox, hold that far more will be saved than damned—as Caelius Secundus firmly maintains in his book *On the Extent of the Heavenly Kingdom,* or as some impostor writing under his name maintains: *the number of the blessed is far greater than that of the damned.*[13199]

[13196] **Editor.** Election is God's choosing for salvation; reprobation, exclusion from it. Burton connects private torment with public religious conflict. The scan reads minds at the opening; mindes was an earlier transcription of the continuation cue. The wording here follows the scan.

[13197] **Editor.** Plausible means attractive or persuasive, not necessarily true. Papists is Burton's polemical term for Roman Catholics. These are his compressed descriptions of disputed teachings, not exact definitions accepted by every theologian he groups together.

[13198] **Burton.** Source page 715, i: "See whole books of these arguments."

[13199] **Editor.** Caelius Secundus is Celio Secondo Curione. Basel's catalogue identifies De amplitudine beati regni Dei (1554) as dialogi sive libri duo, dialogues or two books. Burton's book 3, leaf 122 locator therefore remains unexplained. Catalogue identification does not verify his attributed arguments or suspicion about the author; his shortened title and wording are retained.

Original text 1651	Modern English
[13200]He cals that other Tenent of speciall [13201]*Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen,* &c. He opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners,* &c.	He calls the other doctrine, of particular *election and reprobation, a prejudiced, envious and malicious opinion, apt to drive everyone to despair.* Against *Many are called, few are chosen,* and similar passages, he sets other, contrary passages of Scripture: *Christ came into the world to save sinners,* and so on.[13202]
And four especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, [13203]the divel hath the greater sovereigntie; for what is power but to protect? and Majestie consists in multitude. *If the divell have the greater part, where is his mercy, where is his power?* how is he Deus Optimus Maximus, misericors? &c. *where is his greatness, where his goodness?*	He produces four principal arguments, one drawn from God's power. If more are damned than saved, he wrongly concludes, the devil has the greater sovereignty; for what is power but the ability to protect? And majesty consists in numbers. *If the devil has the greater share, where is God's mercy, where is his power?* How is he God Most Good, Most Great and Merciful, and so on? *Where is his greatness, where his goodness?*[13204]

[13200] **Burton.** Source page 715, k: "Lib. 3. fol. 122. Præjudicata opinio, invida, maligna, & apta ad impellendos animos in desperationem." "Book 3, leaf 122. A prejudiced, envious, malicious opinion, apt to drive minds into despair."

[13201] **Burton.** Source page 715, first dagger: "See the Antidote in Chamiers Tom. 3. lib. 7. Downams Christian warfare, &c." See the counterargument in Chamier, volume 3, book 7, and Downam's Christian Warfare, and so on.

[13202] **Editor.** Prejudicate means prejudged or prejudiced. The contrasting texts recall Matthew 22:14 and 1 Timothy 1:15. The second margin recommends counterarguments in Chamier and Downam; it is Burton's intervention in the reported dispute.

[13203] **Burton.** Source page 715, l: "Potentior est Deo diabolus & mundi princeps, & in multitudine hominum sita est majestas." "The devil, the prince of the world, is more powerful than God; and majesty resides in the multitude of people."

[13204] **Editor.** Erroneously marks Burton's rejection of the inference. The Latin divine titles are translated. Burton announces four arguments but does not set out four formally numbered divisions here; none have been supplied.

Original text 1651	Modern English
He proceeds, [13205]*We account him a murderer that is accessary onely, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise accessary, and the author of sin.*	He continues: *We consider someone a murderer who merely assists the crime, or fails to help when he can. Such a thing cannot be supposed of God without great offence, since he can do whatever he wills; otherwise he is an accomplice and the author of sin.*[13206]
The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankfull men to think otherwise!	*Goodness by its nature is shared. God is good, and therefore will not be restricted in his goodness: for how is he the Father of mercy and comfort if his goodness concerns only a few? How envious and ungrateful people are to think otherwise!*[13207]
[13208]*Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple? Why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, contemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrewes?* So *Julian* the Apostate objects.	*Why should we Gentiles pray to God and thank him for his mercies and benefits, when he has condemned us all, though innocent, for Adam's offence—one person's offence, one small offence, eating an apple? Why should we acknowledge as our ruler one who has entirely neglected our souls' salvation, despised us and sent no prophets or teachers to instruct us, as he has the Hebrews?* So Julian the Apostate objects.[13209]

[13205] **Burton.** Source page 715, m: "Homicida qui non subvenit quum potest; hoc de Deo sine scelere cogitari non potest, utpote quem quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiæ pater, &c." "One who does not help when able is a murderer. This cannot be thought of God without wickedness, since whatever he wills is within his power. It is the nature of goodness to be shared. God is good: how is he the Father of mercy?" And so on.

[13206] **Editor.** Accessary means complicit or an accomplice. This continues the argument Burton is reporting; its accusation is not the editor's conclusion. The full Latin marginal version appears in the Burton note.

[13207] **Editor.** Communicated means imparted or shared; contracted means confined or narrowed. The argument moves from divine power to the nature and extent of divine goodness.

[13208] **Burton.** Source page 715, second dagger: "Vide Cyrillum lib. 4. adversus Julianum, qui poterimus illi gratias agere qui nobis non misit Mosen & prophetas, & contempsit bona animarum nostrarum?" "See Cyril, book 4 Against Julian. How shall we give thanks to one who did not send us Moses and the prophets, and disregarded the welfare of our souls?"

[13209] **Editor.** Innocuous means innocent. Julian's Against the Galileans, preserved through Cyril's refutation, asks why God withheld teachers and prophets from other nations (Wright translation, pp. 353–355). This parallels the marginal objection, not every detail of Burton's broader paraphrase. The Cyril book 4 locator and Latin wording remain uncollated. The apple is traditional: Genesis names only fruit.

Original text 1651	Modern English
Why should these Christians (*Cælius* urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum,* &c. But to return to our forged *Cælius*. At last he comes to that, he will have those saved that never heard of, or beleeved in Christ, *ex puris naturalibus,* with the Pelagians, and proves it out of *Origen* and others.	Why should these Christians, Caelius argues, reject us and claim God exclusively for themselves—*that God of theirs alone,* and so on? But to return to our counterfeit Caelius. At last he reaches this position: that those who never heard of or believed in Christ may be saved *by their unaided natural powers,* along with the Pelagians; and he supports it from Origen and others.[13210]
Source page 715–716 *They* (saith [13211]*Origen) that never heard Gods word, are to be excused for their ignorance: we may not think God will be so hard, angry, cruell or injust as to condemn any man indicta causa*. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered.	*Those who have never heard God's word,* says Origen, *are to be excused for their ignorance. We must not think God so hard, angry, cruel or unjust as to condemn anyone without a hearing*. Only those who refuse Christ's mercy and grace when it is offered, he holds, are in a state of damnation.[13212]

[13210] **Editor.** Forged continues Burton's doubt about the author's identity. Ex puris naturalibus refers to natural capacities without added grace. The association with Pelagianism and the claim about Origen remain Burton's account and require separate collation with the named authors.

[13211] **Burton.** Source page 715, n: "Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Judex Deus, ut quemquam indicta causa damnare velit. Ii solum damnantur, qui oblatam Christi gratiam rejiciunt." "Pardon must be granted to those who do not hear, because of their ignorance. God is not so unjust a judge as to wish to condemn anyone without a hearing. Only those who reject Christ's offered grace are condemned."

[13212] **Editor.** Indicta causa means without the case being heard. Burton's English sentence crosses the page boundary before this Latin phrase. The exact Origen passage and the extent of the attribution remain unresolved.

Original text 1651	Modern English
Source page 716 Many worthy *Greeks* and *Romans,* good moral honest men, that kept the Law of Nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Job* was, the *Magi,* the Queen of *Sheba, Darius* of *Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca,* and many other Philosophers, upright livers, no matter of what Religion, as *Cornelius,* out of any Nation, so that he live honestly, call on God, trust in him, fear him, he shall be saved.	He concludes that many worthy Greeks and Romans—good, moral, upright people who kept the law of nature and treated others as they wished to be treated—are as certainly saved as those who lived uprightly before the law of Moses. They were acceptable in God's sight, as Job was: the Magi, the Queen of Sheba, Darius of Persia, Socrates, Aristides, Cato, Curius, Cicero, Seneca and many other philosophers who lived uprightly. Whatever someone's religion or nation, as with Cornelius, provided he lives honestly, calls on God, trusts him and fears him, he will be saved.[13213]
This Opinion was formerly maintained by the *Valentinian* and *Basilidian* hereticks, revived of late in [13214]*Turky,* of what sect *Rustan Bassa* was patron, defended by [13215]*Galeatius Martius,* and some ancient Fathers, and of later times favoured by [13216]*Erasmus,* by *Zuinglius in exposit. fidei ad Regem Galliæ,* whose Tenet *Bullinger* vindicates, and *Gualter* approves in a just Apology with many Arguments.	This opinion was formerly maintained by the Valentinian and Basilidian heretics, revived recently in Turkey in a sect whose patron was Rustan Pasha, defended by Galeatius Martius and some ancient Church Fathers, and in later times favoured by Erasmus and by Zwingli in his *Exposition of the Faith to the King of France*. Bullinger defends Zwingli's position, and Gualter supports it in a full defence with many arguments.[13217]

[13213] **Editor.** Tully is Cicero. Cornelius is the Gentile centurion of Acts 10, especially verses 34–35. The condition so that means provided that. Burton is still reporting the argument, rather than declaring his own final position.

[13214] **Burton.** Source page 716, o: "Busbequius Lonicrus Tur. hist. To. 1. l. 2." Busbecq; Lonicer, Turkish History, volume 1, book 2.

[13215] **Burton.** Source page 716, p: "Clem. Alex." Clement of Alexandria.

[13216] **Burton.** Source page 716, q: "Paulus Jovius Elog. vir. Illust." Paolo Giovio, Eulogies of Illustrious Men.

[13217] **Editor.** Zwingli, Exposition of the Christian Faith (1536), fol. 27r, places virtuous pagans among the blessed. Gwalther's Apology (1545), fol. 56r, defends their salvation through divine grace, expressly denying that each religion saves through itself. These Latin passages clarify two entries, not the whole catalogue or Burton's editions. Just means full or duly developed; the margins cite Busbecq/Lonicer, Clement and Giovio.

Original text 1651	Modern English
There be many Jesuites that follow these Calvinists in this behalf, *Franciscus Buchsius Moguntinus, Andradius Consil. Trident.* many Schoolmen that out of the 1 *Rom.* v. 18. 19. are verily perswaded that those good works of the Gentiles did so far please God, that they might *vitam æternam promereri,* and be saved in the end.	Many Jesuits follow these Calvinists on this point: Franciscus Buchsius of Mainz, Andradius at the Council of Trent, and many scholastic theologians who are firmly persuaded from Romans 5:18–19 that the Gentiles' good works so pleased God that they might *merit eternal life* and ultimately be saved.[13218]
Sesellius, and *Benedictus Justinianus* in his Comment on the first of the Romans, *Mathias Ditmarsh* the Politician, with many others, hold a mediocrity, they may be *salute non indigni,* but they will not absolutely decree it. *Hofmannus* a Lutheran Professor of *Helmstad,* and many of his Followers, with most of our Church, and Papists are stiffe against it.	Sesellius, Benedictus Justinianus in his commentary on the first chapter of Romans, Mathias Ditmarsh the political writer and many others take a middle position: these people may be *not unworthy of salvation,* but they will not pronounce on it absolutely. Hofmannus, a Lutheran professor at Helmstedt, and many of his followers, together with most of our Church and the Roman Catholics, firmly oppose it.[13219]
Franciscus Collius hath fully censured all Opinions in his five Books *de Paganorum animabus post mortem,* and amply dilated this question, which who so will may peruse.	Franciscus Collius has fully examined all the opinions in his five books *On the Souls of Pagans after Death,* and discussed this question at length; anyone who wishes may consult them.[13220]

[13218] **Editor.** The printed locator is 1 Rom. v. 18. 19.; its chapter and verses identify Romans 5:18–19. Moguntinus means of Mainz. The catalogue's exact bibliographical references and classification of individuals remain for collation.

[13219] **Editor.** Mediocrity means a middle position. Burton's earlier some Catholic writers and here most Catholics should remain distinct. Our Church is the Church of England.

[13220] **Editor.** Censured here means critically examined or judged, not simply condemned; dilated means expanded upon. Burton gives the reader a bibliographical exit from the controversy.

Original text 1651	Modern English
But to return to my Author, his conclusion is, that not only wicked Livers, Blasphemers, Reprobates, and such as reject Gods grace, *but that the Divels themselves shall be saved at last,* as [13221]*Origen* long since delivered in his works, and our late [13222]*Socinians* defend *Ostorodius, cap. 41. institut. Smaltius,* &c.	But to return to my author: his conclusion is that not only wicked people, blasphemers, the reprobate and those who reject God's grace, *but even the devils themselves will at last be saved,* as Origen long ago taught in his works and our recent Socinians defend—Ostorodius, chapter 41 of his *Instruction,* Smaltius and others.[13223]
Those terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world shall end like a Comedy, and we shall meet at last in Heaven, and live in bliss altogether; or else in conclusion, *in nihil evanescere.*	They argue, with many examples, that the scriptural terms "all" and "for ever" do not mean eternity, but only a longer time. The world will end like a comedy, and we shall all meet at last in heaven and live together in bliss; or else, ultimately, *vanish into nothing*.[13224]
For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads, for one and another mans offence, *quid meruistis oves?* But these absurd paradoxes are exploded by our Church, we teach otherwise.	For how can he be merciful if he condemns any creature to eternal, unspeakable punishment for one small, temporary fault—all posterity, so many myriads, for a single offence committed by someone else? *What have you done to deserve this, sheep?* But our Church rejects these absurd paradoxes; we teach otherwise.[13225]

[13221] **Burton.** Source page 716, r: "Non homines sed & ipsi dæmones aliquando servandi." "Not only human beings, but even the demons themselves, are one day to be saved."

[13222] **Burton.** Source page 716, dagger: "Vid. Pelsii Harmoniam art. 22. p. 3." See Pelsii, Harmony, article 22, page 3.

[13223] **Editor.** Origen, On First Principles 1.6.1–4, in the consulted English translation, explores restoration and leaves the return of demonic orders as a question; 1.6.4 distinguishes transformation from material annihilation. This is more qualified than Burton's summary. His second alternative must remain distinct. The Socinian references and printed Pelsii are unverified; Origen's textual transmission and the earlier ignorance attribution remain uncollated.

[13224] **Editor.** Comedy means a story ending happily. All and for ever are the printed terms, retained despite their different grammatical functions. Burton places universal restoration and disappearance into nothing alongside each other; the alternatives are not harmonized.

[13225] **Editor.** Ovid, Metamorphoses 15.116: Pythagoras asks what innocent sheep have done to deserve slaughter. Burton borrows the question for inherited punishment. Exploded means repudiated, not physically blown apart. The final sentence explicitly resumes his own confessional judgement.

Original text 1651	Modern English
That this vocation, predestination, election, reprobation, *non ex corrupta massa, prævisa fide,* as our Arminians, or *ex prævisis operibus,* as our Papists, *non ex præteritione,* but Gods absolute decree *ante mundum creatum,* (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus,* (or from *Adams* fall, as others will, *homo lapsus objectum est reprobationis)* with *perseverantia sanctorum,* we must be certain of our salvation, we may fall but not finally, which our Arminians will not admit.	We teach that this calling, predestination, election and reprobation arise *not from the corrupted mass of humanity,* or from *foreseen faith,* as our Arminians hold, or *from foreseen works,* as our Roman Catholics hold, nor *from being passed over,* but from God's absolute decree *before the creation of the world*. As many in our Church hold, it was from the beginning, before the world's foundations were laid or *humanity was created;* or, as others hold, from Adam's fall—*fallen humanity is the object of reprobation*. With *the perseverance of the saints,* we must be certain of our salvation: we may fall, but not finally. Our Arminians will not admit this.[13226]
Source page 716–717 According to his immutable, eternall, just decree and counsell of saving men and Angels, God cals all and would have all to be saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbeleeving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or late before our end we may be received.	According to his unchangeable, eternal and just decree and counsel for saving human beings and angels, God calls everyone and wills that all be saved according to the efficacy of the calling. All are invited, but only the elect are taken hold of. The rest, unbelieving and unrepentant, whom God in his just judgment leaves to be punished for their sins, have a reprobate mind. Yet we must not decide who these are or condemn ourselves or others, because the invitation is universal. All are commanded to believe, and we do not know how early or late, before our end, we may be received.[13227]

[13226] **Editor.** Burton compresses several disputes into a syntactically uneven list: humanity considered before or after the Fall, foreseen faith or works, passing over, and final perseverance. The rendering supplies grammatical connections but preserves the printed negatives and alternatives. This is not a systematic statement of any one school's position.

[13227] **Editor.** Apprehended is printed as a passive participle: taken hold of, rather than silently changed to apprehend or accept. Burton's practical conclusion forbids identifying oneself or another person as finally rejected, despite the preceding doctrinal distinctions.

Original text 1651	Modern English
Source page 717 I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633, to avoid factions and altercations, we that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our own sence and Comments, upon pain of Ecclesiastical censure,* I will surcease, and conclude with [13228]*Erasmus* of such controversies:	I might have said more on this subject. But since it is a forbidden question, and the preface or declaration to the Articles of the Church, printed in 1633, forbids us—especially university theologians—in order to prevent factions and disputes, *all inquisitive investigation, publishing or preaching, or twisting the Article through our own interpretation and commentary, on pain of ecclesiastical censure,* I shall stop, and conclude with Erasmus on such controversies:[13229]
Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, & religiose observandas, velut a Deo profectas; nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspitionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditiose reluctari.	*Let whoever wishes fight; I think the laws of our forebears should be reverently accepted and religiously observed, as though they came from God. It is neither safe nor pious to conceive or sow sinister suspicions about public authority. And if there is some tyranny, provided it does not compel impiety, it is better to endure it than to resist seditiously.*[13230]

[13228] **Burton.** Source page 717, dagger: "Epist. Erasmi de utilitate Colloquior. ad lectorem." Erasmus's letter to the reader on the usefulness of the Colloquies.

[13229] **Editor.** Burton invokes the royal declaration prefixed to the Church of England's Articles, which restricts speculative disputes and private reinterpretation, particularly in the universities. Printed 1633 is his edition date. Surcease means cease. The prohibition is part of his explanation for ending the digression.

[13230] **Editor.** The qualification provided it does not compel impiety is essential and remains in the translation. Burton's margin attributes the passage to Erasmus's address to the reader on the usefulness of the Colloquies; the exact Latin wording remains for independent collation.

Original text 1651	Modern English
But to my former taske. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart seiseth on them: to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talk familiarly with divels, hear and see *Chimeraes,* prodigious, uncouth shapes, Bears, Owls, Antiques, black dogs, feinds, hideous outcries, fearfull noises, shreeks, lamentable complaints, they are possessed,	But to return to my former task. The final great torment and trouble of a distressed mind is not so much doubt about election, or the belief that the promises of grace have been smothered and extinguished within them—indeed, entirely blotted out—as the heavy wrath of God that also seizes them, an utterly unbearable pain and grief of heart. They think themselves already damned, suffering the pains of hell and more than words can possibly express. They smell sulphur, speak familiarly with devils, hear and see chimeras, monstrous, unfamiliar shapes, bears, owls, grotesques, black dogs and fiends, hideous cries, terrifying noises, shrieks and pitiful lamentations. They are possessed,[13231]
[13232]and and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case.	and through inability to endure it they roar and howl, curse, blaspheme, deny God, question his power, renounce religion and are constantly ready to harm themselves by hanging, drowning and so on. Never, since the world began, has any miserable person been in so wretched a condition.[13233]

[13231] **Editor.** To their thinking and as they suppose mark the sufferer's experience within Burton's account. Antiques means grotesque figures; chimeras are fantastic composite creatures. His language of possession belongs to the book's historical religious and medical framework.

[13232] **Burton.** Source page 717, s: "Vastatâ conscientiâ sequitur sensus iræ divinæ. (Hemingius) fremitus cordis, ingens animæ cruciatus, &c." "Once the conscience is devastated, a sense of divine wrath follows." Hemmingius. "A raging of the heart, an immense torment of the soul," and so on.

[13233] **Editor.** The original prints and and; the accidental repetition is retained at left and reduced to one and in the modern rendering. Impatience here means inability to bear suffering. The final sentence continues the imagined extremity of the sufferer's complaint.

Original text 1651	Modern English
To such persons I oppose Gods mercy and his justice; *Judicia Dei occulta, non injusta:* his secret counsell and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him,	I answer such people with God's mercy and justice: *God's judgments are hidden, not unjust*. His counsel is secret and his judgment just; by it he spares some and severely afflicts others in this life. His judgment is to be worshipped and trembled at, not searched out or investigated by mortals. He has reasons reserved to himself that our frailty cannot grasp. He may punish everyone if he wishes, and justly, for sin. When he does so to some, it is to make way for his mercy, so that they may repent and be saved: to heal and test them, exercise their patience and make them call upon him, confess their sins and pray to him,[13234]
as *David* did, *Psal.* 119. 137. *Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luke* 18. 13. *Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as *Job* had 13. 15. *Though he kill me I will trust in him: Ure, seca, occide O Domine,* (saith *Austin) modo serves animam,* kill, cut in pieces, burn my body (O Lord) to save my soul.	as David did in *Psalm* 119:137: *Righteous are you, O Lord, and just are your judgments*. As the poor tax collector did in *Luke* 18:13: *Lord, have mercy on me, a miserable sinner*. To place confidence and assured hope in him, as Job did in 13:15: *Though he kill me, I will trust in him. Burn, cut, kill, O Lord,* says Augustine, *provided you save my soul:* kill, cut to pieces and burn my body, O Lord, to save my soul.[13235]
Source page 717–718 A small sickness, one lash of affliction, a little miserie many times will more humiliate a man, sooner convert, bring him home to know himself, than all those parænetical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances and examples.	A slight illness, one stroke of affliction or a little misery will often humble someone more, convert him sooner and bring him home to knowledge of himself more effectively than all those exhortatory discourses, the entire theory of philosophy, law, medicine and theology, or a world of instances and examples.[13236]

[13234] **Editor.** Oppose means set against as an answer. The Latin maxim is translated before Burton's English expansion. This is his theological interpretation of affliction; retaining its force does not turn it into a modern explanation of illness.

[13235] **Editor.** Publican means tax collector. The Latin prayer and Burton's separate English version both remain, including their different ordering of the verbs. Burton presents this as an address to God amid affliction, not an instruction to inflict bodily injury. The precise Augustinian source remains unresolved.

[13236] **Editor.** Parænetical means exhortatory or intended to urge right conduct; Physick means medicine. The comparison concerns the force of lived affliction against accumulated instruction.

Original text 1651	Modern English
Source page 718 So that this, which they take to be such an insupportable plague, is an evident sign of Gods mercie and justice, of his love and goodness: *periissent nisi periissent,* had they not thus been undone, they had finally been undone.	Thus what they regard as so unbearable a scourge is a clear sign of God's mercy and justice, his love and goodness: *they would have perished if they had not perished;* had they not been brought to ruin in this way, they would have been ruined for ever.[13237]
Many a carnall man is lulled asleep in perverse securitie, foolish presumption, is stupified in his sins, and hath no feeling at all of them: *I have sinned* (he saith) *and what evill shall come unto me,* Eccles. 5. 4. and *tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthius aurem vellit,* God pulls them by the ear, by affliction, he will bring them to heaven and happiness;	Many a worldly person is lulled asleep in perverse complacency and foolish presumption, numbed by his sins and entirely insensible to them. *I have sinned,* he says, *and what harm will come to me?* Ecclesiasticus 5:4. And, *Nonsense! How will God know?* So, with a reprobate mind, he goes down to hell. But here, *Apollo pulls the ear:* God pulls them by the ear through affliction and will bring them to heaven and happiness;[13238]
Blessed are they that mourn, for they shall be comforted, Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted, Psal.* 119. *before I was afflicted I went astray: but now I keep thy word. Tribulation works patience, patience hope, Rom.* 5. 4. and by such like crosses and calamities we are driven from the stake of securitie.	*Blessed are those who mourn, for they shall be comforted, Matthew* 5:4. Rightly considered, to be troubled in this way is a blessed and happy condition. *It is good for me that I have been afflicted, Psalm* 119. *Before I was afflicted I went astray, but now I keep your word. Tribulation produces patience, and patience hope, Romans* 5:4. Such troubles and calamities drive us away from the stake to which our complacency has tethered us.[13239]

[13237] **Editor.** The Latin paradox and its English explanation are separately preserved. The first undoing is temporal distress; the second is final destruction. The claim belongs to Burton's argument for consolation.

[13238] **Editor.** Eccles. here abbreviates Ecclesiasticus, also called Sirach, not Ecclesiastes. Cynthius is Apollo; the phrase comes from Virgil, Eclogue 6.3–4, where the god checks the poet's ambitions. Burton turns the pagan admonition into an image of divine correction. The following question recalls Psalm 73:11.

[13239] **Editor.** The Psalm quotations are 119:71 and 119:67. Burton compresses Romans 5:3–4, omitting the intervening experience or proven character. His abbreviated chain is retained. The stake image presents complacency as a fixed attachment from which suffering drives a person.

Original text 1651	Modern English
So that affliction is a School or Academy, wherein the best Schollers are prepared to the commencements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbred, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all [13240]*numero, pondere, & mensura*. The Lord will not quench the smoaking flax, or break the bruised reed. *Tentat* (saith *Austin) non ut obruat, sed ut coronet,* he suffers thee to be tempted for thy good.	Affliction, then, is a school or academy in which the best students are prepared for graduation into divine life. Though it is deeply troublesome and grievous for the time, know that it comes by God's permission and providence. He witnesses your groans and tears and is always present with you. The very hairs of your head are numbered; not one can fall to the ground without God's express will. He will not allow you to be tried beyond measure; he disciplines us all *by number, weight and measure.* The Lord will not extinguish the smouldering wick or break the bruised reed. *He tests us,* says Augustine, *not to overwhelm us, but to crown us;* he allows you to be tried for your good.[13241]
And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us; not forsake us in our miseries, or relinquish us for our imperfections; but with all piety and compassion support and receive us; whom he loves he loves to the end.	As a mother treats her sick and weak child, refusing to reject it but watching over and tending it with every tenderness, so God treats us. He does not forsake us in our miseries or abandon us for our imperfections, but supports and receives us with all tenderness and compassion. Those he loves, he loves to the end.[13242]
Rom. 8. *Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as *David* said, *I will not fear though I walk in the shadows of death.*	*Romans* 8: *Those he has elected, he has called, justified, sanctified and glorified.* Do not think, then, that you have lost the Spirit or that God has forsaken you. Do not be overcome by heaviness of heart, but say with David, *I will not fear though I walk in the shadows of death.*[13243]

[13240] **Burton.** Source page 718, dagger: "Austin." Augustine.

[13241] **Editor.** Commencements are university degree ceremonies, extended metaphorically to divine life. Number, weight and measure recalls Wisdom 11:20; the numbered hairs and falling image combine gospel assurances. Smoaking flax is a lamp wick. The scan reads coronet, crown, not curet, heal. Exact Augustinian loci remain unverified.

[13242] **Editor.** Observe and keep means watch over and care for. Piety here includes compassionate devotion, rather than religious observance alone. The final phrase recalls John 13:1.

[13243] **Editor.** Burton adapts Romans 8:29–30: the verse's sequence is not quoted exactly, and sanctified is added. The final assurance paraphrases Psalm 23:4. His expanded sequence and wording remain in the body.

Original text 1651	Modern English
We must all go, *non a delitiis ad delitias,* but from the cross to the crown, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour: we must endure sorrow and miserie in this life.	We must all pass *not from delights to delights,* but from the cross to the crown, through hell to heaven, just as the ancient Romans placed the temple of Virtue on the way to the temple of Honour. We must endure sorrow and misery in this life.[13244]
'Tis no new thing this, Gods best servants and dearest children have been so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken me:* his son by nature, as thou art by adoption and grace. *Job* in his anguish said, *The arrows of the Almighty God were in him, Job* 6. 4. *His terrors fought against him, the venom drank up his spirit,* cap. 13. 26. He saith, *God was his enemie, writ bitter things against him,* (16. 9.) *hated him*. His heavy wrath had so seized on his soul.	This is nothing new. God's best servants and dearest children have been afflicted and tested in this way. Christ cried out in the garden, *My God, my God, why have you forsaken me?* He was God's Son by nature, as you are by adoption and grace. In his anguish Job said that *the arrows of Almighty God were within him, Job* 6:4; *God's terrors fought against him and their poison drank up his spirit*. In chapter 13:26 he says that *God was his enemy and wrote bitter things against him;* in 16:9, that he *hated him*. So heavily had God's wrath seized his soul.[13245]

[13244] **Editor.** The paired temples make virtue the necessary route to honour. Here through hell extends the metaphor of extreme suffering in the present life; it should not silently be made into a new doctrine about the afterlife.

[13245] **Editor.** The cry of abandonment is spoken on the cross in Matthew 27:46 and Mark 15:34, not in the garden; Burton's conflation remains visible. Job 6:4 supplies arrows, poison and terrors. The enemy image is at 13:24; bitter things at 13:26. Visited here means afflicted or tested.

Original text 1651	Modern English
Source page 718–719 *David* complains, *His eyes were eaten up, sunk into his head, Ps.* 6. 7. *His moisture became as the drought in Summer, his flesh was consumed, his bones vexed:* yet neither *Job* nor *David* did finally despaire. *Job* would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed be the name of the Lord, Job* 1. 21. *Behold I am vile, I abhor my self, repent in dust and ashes, Job* 39. 37. *David* humbled himself, *Psal.* 31. and upon his confession received mercy.	David complains that *his eyes were wasted away and sank into his head, Psalm* 6:7; that *his moisture became like the drought of summer, his flesh was consumed and his bones tormented.* Yet neither Job nor David finally despaired. Job would not let go, but still trusted him, acknowledging him as his good God: *The Lord gives, the Lord takes; blessed be the name of the Lord, Job* 1:21. *See, I am vile; I abhor myself and repent in dust and ashes, Job* 39:37. David humbled himself, *Psalm* 31, and received mercy on confessing.[13246]
Source page 719 Faith, hope, repentance, are the soveraign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest,* saith *Chrysostome;* the King of *Ninive's* Sackcloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit.*	Faith, hope and repentance are the sovereign cures and remedies, the only comforts in this case. Confess, humble yourself and repent: that is enough. *What purple cannot do, sackcloth can,* says Chrysostom. The king of Nineveh's sackcloth and ashes accomplished what his purple robes and crown could not: *what the diadem could not do, ashes achieved.*[13247]

[13246] **Editor.** The moisture image is Psalm 32:4; the passage combines several laments. Job 39:37 follows Geneva numbering for what is Job 40:4 in the King James Bible; the added repentance in dust and ashes is Job 42:6. Psalm 31 is retained, though confession and forgiveness particularly recall Psalm 32:5.

[13247] **Editor.** Jonah 3:6 supplies the king's descent from his throne into sackcloth and ashes. The antitheses occur in the Chrysostomic On Repentance tradition, with a parallel at PG 49.311–312. Both Latin formulations and Burton's intervening English restatement are preserved.

Original text 1651	Modern English
Turn to him, he will turn to thee; the Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, *Psal.* 34. 18. *He came to the lost sheep of Israel, Mat.* 15. 14. *Si cadentem intuetur, clementiæ manum protendit,* he is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur,* he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former waies, *libenter amplexatur,* he will receive him.	Turn to him and he will turn to you. The Lord is near those whose hearts are contrite and will save those afflicted in spirit, *Psalm* 34:18. *He came to the lost sheep of Israel, Matthew* 15:14. *If he sees someone falling, he stretches out a merciful hand:* he is always ready to help. *God never scorns repentance if it is offered sincerely and without pretence:* he never rejects a penitent sinner, even one who has reached the height of wickedness and wallowed and delighted in sin. If that person will abandon his former ways, *he gladly embraces him;* he will receive him.[13248]
Parcam huic homini, saith [13249]*Austin, (ex persona Dei) quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit*. I will spare him because he hath not spared himself; I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, *his grace is sufficient,* 2 Cor. 12. 9.	*I will spare this person,* says Augustine, *speaking in God's person, because he has not spared himself; I will forgive him because he has acknowledged his sin*. I will spare him because he has not spared himself; I will pardon him because he acknowledges his offence. However enormous the sin, *his grace is sufficient,* 2 Corinthians 12:9.[13250]
Despaire not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, and deliver thee; *Draw near to him, he will draw near to thee, Jam.* 4. 8. *Lazarus* was poor and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.	Do not despair, then, or lose heart at all; do not be cast down, but rely on God. Call on him in your trouble and he will hear you, support, help and deliver you. *Draw near to him and he will draw near to you, James* 4:8. Lazarus was poor and covered in sores, yet still relied on God; Abraham hoped beyond hope.[13251]

[13248] **Editor.** The lost sheep saying is Matthew 15:24, not the printed 15:14. Each Latin sentence and Burton's separate English elaboration remain. A related assurance about sincere return appears in Chrysostom's To Theodore After His Fall; the precise sources of all three Latin phrases still require collation.

[13249] **Burton.** Source page 719, asterisk: "Super Psal. 52. Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum." "On Psalm 52. I will turn to deliver him, because he has turned to punish his own sin."

[13250] **Editor.** The Latin and English versions are both retained. The margin prints On Psalm 52. A related argument about confession, self-judgement and pardon occurs in Augustine's exposition of Psalm 50 in Latin numbering, commonly Psalm 51 in English; this parallel does not establish the exact source of Burton's quotation.

[13251] **Editor.** Lazarus is the beggar of Luke 16:19–31, not the man raised from the dead in John 11. Abraham's hope recalls Romans 4:18. Faint means lose courage or give up.

Original text 1651	Modern English
Thou exceptest, these were chief men, divine spirits, *Deo chari,* beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist performe all these duties, Christian offices, and be restored in good time.	You object: these were eminent people, godly spirits, *dear to God,* beloved by him and especially favoured. But I am a contemptible and abandoned wretch, forsaken by God and left to the merciless fury of evil spirits. I cannot hope, pray, repent and so on. How often must I say it? You may perform all these duties and Christian observances, and be restored in due time.[13252]
A sick man loseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant rellish, yet nature lies hid, recovereth again, and expelleth all those fæculent matters by vomit, sweat, or some such like evacuations.	A sick person loses appetite, strength and ability. His illness advances so far that all his powers are exhausted: hand and foot cannot do their work, his eyes are dim, hearing dull, and his tongue finds pleasantly flavoured things distasteful. Yet nature lies hidden, recovers and expels all that foul matter through vomiting, sweat or similar discharges.[13253]
Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; Hope the best.	You are spiritually sick; your heart is heavy and your mind distressed. You may yet recover and drive out those dreadful emotions of fear and grief. God did not allow you to be tried beyond measure. Those he loves, I say, he loves to the end. Hope for the best.[13254]
David in his misery prayed to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. *O my soul, why art thou so disquieted within me,* &c.	In his misery David prayed to the Lord, remembering how God had formerly dealt with him. By meditating on God's mercy he strengthened his faith and calmed his own turbulent heart in its greatest agony. *O my soul, why are you so troubled within me?* And so on.[13255]

[13252] **Editor.** Exceptest means raise an objection; chief means eminent. The Latin dear to God and Burton's immediate English repetition remain. His repeated answer maintains possibility and deferred recovery rather than demanding a present feeling of certainty.

[13253] **Editor.** Fæculent means foul or dreg-like. This is Burton's bodily analogy for powers that seem absent but may recover, expressed through the period's theory of evacuation; it is not a prescription offered by the modern edition.

[13254] **Editor.** Happily here carries the sense of perhaps or by good fortune, not merely cheerfully. Passions means powerful emotions. The bodily comparison now becomes an argument for possible spiritual recovery.

[13255] **Editor.** The repeated question recalls Psalms 42:5, 42:11 and 43:5. Burton calls the speaker David in keeping with his broad treatment of the Psalms; the attribution is retained.

Original text 1651	Modern English
Source page 719–720 Thy soul is eclipsed for a time, I yeeld, as the Sun is shadowed by a cloud; no doubt but those gracious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived.	I grant that your soul is darkened for a time, as the sun is obscured by a cloud. Yet those gracious beams of God's mercy will surely shine upon you again, as they have before. Those embers of faith, hope and repentance, now buried in ashes, will burst into fresh flame and fully revive.[13256]
Source page 720 Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry.	A lack of faith or a present absence of any feeling of grace are not reliable guides. We must live by faith, not by feeling. To wish for grace is the beginning of grace: we must wait and be patient.[13257]
David a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us,* &c. *Psal.* 44. 22. He prayed long before he was heard, *expectans expectavit;* endured much before he was relieved, *Psal.* 69. 3. He complains, *I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord;* and yet he perseveres. Be not dismayed, thou shalt be respected at last.	David, a man after God's own heart, was himself troubled in this way: *Awake! Why do you sleep? O Lord, arise; do not cast me off. Why do you hide your face and forget my affliction and oppression? My soul is bowed down to the dust. Arise and redeem us,* and so on, *Psalm* 44:22. He prayed long before he was heard: *waiting, he waited*. He endured much before relief came. In *Psalm* 69:3 he complains, *I am weary of crying, my throat is dry and my eyes fail as I wait for the Lord;* yet he perseveres. Do not be dismayed: at last you will be attended to.[13258]

[13256] **Editor.** Burton moves from a clouded sun to embers under ashes: what is hidden is not necessarily extinguished. Eclipsed is used broadly for darkening, not as a precise astronomical explanation.

[13257] **Editor.** Directions means guides for judging one's condition; expect and tarry both concern waiting. The distinction between faith and felt assurance is central to the counsel, despite the apparent tension in opening with want of faith.

[13258] **Editor.** The Psalm 44 extract corresponds chiefly to verses 23–26 in the King James Bible, not only the printed verse 22; Burton also shifts the psalm's plural voice to singular. Expectans expectavit adapts the patient-waiting formula of Psalm 40:1. Respected means regarded or attended to.

Original text 1651	Modern English
God often works by contrarieties, he first kils and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap in joy; 'tis Gods method: He that is so visited, must with patience endure and rest satisfied for the present.	God often works through opposites: he first kills and then makes alive, first wounds and then heals; he makes a person sow in tears so that he may reap in joy. This is God's method. Whoever is afflicted in this way must endure patiently and be content for the present.[13259]
The Paschal Lamb was eaten with sowr hearbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins.	The Passover lamb was eaten with bitter herbs. We shall feel no sweetness from his blood until we first feel the sting of our sins.[13260]
Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leisure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 *Cor*. 10. 13. *but will give an issue to temptation*. He works all for the best in them that love God, *Rom*. 8. 28.	Your pains are great and, for the time, unbearable; you lack grace and comfort. Wait for the Lord's appointed time. He will not, I say, allow you to be tried beyond what you can bear, 1 *Corinthians* 10:13, *but will provide a way out of the trial*. He makes all things work for the best for those who love God, *Romans* 8:28.[13261]

[13259] **Editor.** The reversals recall Deuteronomy 32:39 and 1 Samuel 2:6; sowing in tears and reaping in joy recalls Psalm 126:5. For the present keeps the emphasis on endurance during an interval of distress.

[13260] **Editor.** Exodus 12:8 supplies the bitter herbs. Burton reads the Passover lamb as a figure of Christ and turns the contrast of bitter and sweet into a sequence of repentance and consolation.

[13261] **Editor.** Issue means a way out or deliverance. Burton places the felt unbearable pain beside the promise of a limit to trial; the tension is preserved rather than resolved by weakening either statement.

Original text 1651	Modern English
Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his servants in their affliction, Ps.* 91. 15. *Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal.* 34. 19. *Our light affliction which is but for a moment, worketh in us an eternal weight of glory,* 2 Cor. 4. 17. *Not answerable to that glory which is to come; though now in heaviness,* saith 1 Pet. 1. 6. *you shall rejoyce.*	Do not doubt your election: it is an unchangeable decree, a mark that can never be erased. You have been otherwise; you may and will be so again. As for your present affliction, hope for the best: it will soon end. *He is present with his servants in their affliction, Psalm* 91:15. *Great are the troubles of the righteous, but the Lord delivers them from them all, Psalm* 34:19. *Our light affliction, which lasts only a moment, produces in us an eternal weight of glory,* 2 Corinthians 4:17. *It cannot compare with the glory to come; though now in sorrow,* says 1 Peter 1:6, *you will rejoice.*[13262]
Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluches, noysome smels, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vain fear and crased phantasie shall suggest and faign,	Now, last of all, to those outward disturbances: the terrifying things they often hear and see—devils, bogeymen and spectres—foul smells, and so on. As I explained earlier in my discussion of the symptoms of melancholy, these may arise from internal causes. Just as a concave mirror reflects solid bodies, a brain disturbed by lack of sleep or nourishment, and by that agitation of the spirits to which Hercules de Saxonia attributes almost all the symptoms, may reflect and display monstrous shapes, as our groundless fear and disordered imagination suggest and invent them,[13263]

[13262] **Editor.** Not answerable means not comparable and recalls Romans 8:18 before the reference to 1 Peter. Burton's assurances close this sequence of spiritual counsel. The next paragraph turns to frightening sights, sounds and smells, their possible bodily causes and proposed remedies.

[13263] **Editor.** Bugbears and Mormeluches are frightening apparitions or bogeys. Glass means mirror; phantasie is the faculty of imagination. Spirits here are the subtle bodily spirits of historical physiology. Burton allows a bodily origin for appearances experienced as external; he does not yet exclude supernatural causes.

Original text 1651	Modern English
as many silly weak women and children in the dark, sick folks, and frantick for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from natural causes, and all other senses may be deluded.	just as many helpless, weak women and children in the dark, sick people, and those driven frantic by lack of food and sleep imagine that they see what they do not see. Such terrors may often arise from natural causes, and all the other senses may likewise be deceived.[13264]
Besides, as I have said, this humour is *Balneum Diaboli,* the divels bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did *Saul* and others, by Gods permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt;	Besides, as I have said, this humour is *the devil's bath,* the devil's bathing place, because of the disorder of our humours and the weakness of our organs. By God's permission he may possess us inwardly to torment us, as he did Saul and others. He is the prince of the air and can assume various shapes and deceive all our senses for a time. But his power has its limits: he may terrify us, but cannot harm us;[13265]
Source page 720–721 *God hath given his Angels charge over us, he is a wall round about his people,* Psal. 91. 11. 12. There be those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The divel works by mediation of humours, and mixt diseases must have mixt remedies.	*God has given his angels charge over us; he is a wall around his people,* Psalm 91:11–12. Some prescribe medical treatment in such cases: it is God's instrument, and appropriate. The devil works through the humours, and diseases with mixed causes must have mixed remedies.[13266]

[13264] **Editor.** Silly can mean helpless or vulnerable; repast means food or a meal; terriculaments are things that frighten. The original's gendered generalization is retained as Burton's, not converted into a modern clinical description.

[13265] **Editor.** Determined means bounded or limited. Saul's torment recalls 1 Samuel 16:14–23; prince of the air recalls Ephesians 2:2. The Latin phrase and Burton's separate English restatement are both represented. The passage retains his historical combination of humoral disorder and demonic agency.

[13266] **Editor.** Physick means medicine or medical treatment. Psalm 91:11–12 supplies the protecting angels; the wall image also recalls Zechariah 2:5. Burton's citation embraces a combination of images. The ensuing remedies belong to his historical account, not to present-day medical advice.

Original text 1651	Modern English
Source page 721 *Levinus Lemnius cap.* 57. & 58. *exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part.* 3. *cap.* 5. & 6. *Wierus de præstigiis dæmonum lib.* 5. to *Philip. Melancthon,* and others, and that Christian armour which *Paul* prescribes; he sets down certain Amulets, hearbs, and precious stones, which have marvelous vertues all *profligandis dæmonibus,* to drive away Divels and their illusions.	Levinus Lemnius discusses this subject at great length in chapters 57 and 58 of his *Exhortation to a Well-Ordered Life.* Besides the chief remedy of confidence in God, prayer, heartfelt repentance and so on—on which, for comfort and instruction, read Lavater's *On Spectres,* part 3, chapters 5 and 6; Wierus's *On the Deceptions of Demons,* book 5, addressed to Philip Melanchthon; and others—and besides the Christian armour prescribed by Paul, he sets down certain amulets, herbs and precious stones, all with marvellous powers *for driving away demons,* to drive away devils and their illusions.[13267]
Saphyres, Chrysolites, Carbuncles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aëreos arcendos, si veterum monimentis habenda fides.*	Sapphires, chrysolites, carbuncles and so on, *which have marvellous power to ward off ghosts, witches, incubi and spirits of the air, if the records of the ancients are to be believed.*[13268]
Of hearbs, he reckons us Pennirial, Rue, Mint, Angelica, Piony: *Rich. Argentine de præstigiis dæmonum cap.* 20. addes *hypericon* or S. Johns wort, *perforata herba,* which by a divine vertue drives away divels, and is therefore called *fuga dæmonum:*	Among herbs he lists pennyroyal, rue, mint, angelica and peony. Richard Argentine, in chapter 20 of *On the Deceptions of Demons,* adds hypericum or St John's wort, *the perforated herb,* which drives away devils by a divine power and is therefore called *the flight of demons:*[13269]

[13267] **Editor.** The sentence returns to Lemnius; his Exhortation title remains unidentified. Lavater, Of Ghosts and Spirits (1596), III.5–6, pp. 190–195, recommends courage, prayer, fasting and Paul's armour, supporting the spiritual counsel without verifying the herb and gemstone remedies. Paul's image is in Ephesians 6:11–17. The printed all before profligandis dæmonibus is repositioned in modern English; both Latin and English repetition remain.

[13268] **Editor.** The final condition makes the claim dependent on ancient testimony. Lemures are haunting spirits; stryges can denote witchlike or night-haunting beings; incubi are spirits imagined to oppress sleepers. Historical gemstone names do not map precisely onto modern mineral classifications; carbuncle denotes a glowing red gem.

[13269] **Editor.** Perforata herba refers to the perforated appearance of the leaves; fuga dæmonum is a historical name expressing the supposed power to put demons to flight. The catalogue reports the authors' claims and is not an endorsement of these uses.

Original text 1651	Modern English
all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, & venenatis fumis,* expel divels themselves, and all divelish illusions.	all these, when properly used as fumigations, *resist the torments caused by demons and relieve minds afflicted by demons and poisonous vapours;* they expel the devils themselves and all diabolical illusions.[13270]
Anthony Musa the Emperour *Augustus* his Physitian, *cap*. 6. *de Betonia* approves of Betony to this purpose; [13271]the ancients used therefore to plant it in Church-yards, because it was held to be an holy hearb and good against fearful visions, did secure such places it grew in, and sanctified those persons that carried it about them.	Antonius Musa, the Emperor Augustus's physician, recommends betony for this purpose in chapter 6 of *On Betony*. The ancients therefore used to plant it in churchyards, because it was considered a holy herb, effective against frightening visions, protecting the places where it grew and sanctifying those who carried it about them.[13272]
Idem fere Mathiolus in Dioscoridem. Others commend accurate musick, so *Saul* was helped by *Davids* harpe. Fires to be made in such roomes where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught *Tobias;*	*Mattioli says much the same in his commentary on Dioscorides.* Others recommend skilfully performed music: Saul was helped in this way by David's harp. Fires are to be lit in rooms haunted by spirits, with plenty of lights, fragrant substances, perfumes and fumigations, as the angel taught Tobias;[13273]
of brimstone and *bitumen, thus, myrrha,* briony root, with many such simples which *Wecker* hath collected *lib*. 15. *de secretis cap*. 15.	fumigations of sulphur and bitumen, frankincense, myrrh and bryony root, with many similar individual ingredients collected by Wecker in book 15, chapter 15 of *On Secrets*.[13274]

[13270] **Editor.** Suffitus means fumigation or aromatic smoke. Venenatis fumis is grammatically uneven in the printed sentence; this rendering takes it with the afflictions from which minds are relieved, rather than silently making poisonous smoke a separate recommended agent. The wording is preserved in the original column, with its grammatical uncertainty visible.

[13271] **Burton.** Source page 721, dagger: "Antiqui soliti sunt hanc herbam ponere in cœmiteriis ideo quod, &c." "The ancients used to put this herb in cemeteries because," and so on.

[13272] **Editor.** The attribution to Augustus's physician is Burton's bibliographical claim; authorship and transmission of the treatise require separate collation. Secure means protect. The margin repeats the cemetery-planting claim in Latin.

[13273] **Editor.** Accurate means carefully or skilfully executed. David's playing occurs in 1 Samuel 16:23. Tobit 6 and 8 describe Raphael's instruction to Tobias and the burning of a fish's heart and liver; the next list of substances is not the recipe given in that biblical narrative.

[13274] **Editor.** Simples are individual medicinal substances, as opposed to compounded preparations. Thus is the Latin noun for frankincense, not the English adverb. Brimstone is sulphur; bitumen is a tarry mineral substance.

Original text 1651	Modern English
℞ *sulphuris drachmam unam, recoquatur in vitis albæ aqua, ut dilutius sit sulphur; detur ægro; nam dæmones sunt morbi* (saith *Rich. Argentine lib. de præstigiis dæmonum cap. ult.*)	*Take one drachm of sulphur; boil it again in white-bryony water so that the sulphur is more diluted; give it to the patient, for demons are diseases,* says Richard Argentine in the final chapter of *On the Deceptions of Demons.*[13275]
Vigetus hath a far larger receit to this purpose, which the said *Wecker* cites out of *Wierus.* ℞ *sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.*	Vigetus has a much more extensive prescription for this purpose, which the same Wecker quotes from Wierus: *Take sulphur, wine, bitumen, opopanax, galbanum, castoreum, and so on.*[13276]
Why sweet perfumes, fires and so many lights should be used in such places, *Ernestus Burgravius Lucerna vitæ & mortis,* and *Fortunius Lycetus* assignes this cause, *quod his boni Genii provocentur, mali arceantur;* because good spirits are well pleased with, but evil abhor them.	Ernestus Burgravius, in *The Lamp of Life and Death,* and Fortunius Lycetus give this reason for using sweet perfumes, fires and so many lights in such places: *because these attract good spirits and repel evil ones;* because good spirits are pleased with them, while evil spirits abhor them.[13277]
And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith *Lazius) ne dæmones corpus lædant;* lights ever burning as those Vestall virgins, *Pythonissæ* maintained heretofore, with many such,	And therefore the ancient pagans, present-day Muslims and Roman Catholics keep lamps burning continually in their places of worship, all day and all night, and use lights at funerals and in their tombs: *lamps burning from liquefied gold,* to last for many ages, says Lazius, *so that demons may not harm the body;* lights burning perpetually, as the Vestal Virgins and prophetic priestesses formerly maintained, with many similar practices,[13278]

[13275] **Editor.** The prescription sign is represented by ℞ and translated Take. Drachm is a historical apothecaries' unit; no modern dose is supplied. Vitis alba is the herbal name for white bryony, confirmed in The Grete Herball, chapter 73, not white wine. The abrupt demons are diseases is preserved as the cited statement, without extending it to everything Burton says about spirits.

[13276] **Editor.** Receit means recipe or prescription. Opopanax and galbanum are gum-resins; castoreum is an animal-derived medicinal substance obtained from beavers. Burton gives neither quantities nor complete instructions here. Vigetus and the chain of quotation remain to be identified precisely.

[13277] **Editor.** Genii are spirits, not intellectual abilities. The Latin explanation and Burton's English restatement are both retained. Lycetus is Fortunio Liceti; the precise cited works and editions remain for collation.

[13278] **Editor.** Mahometans and Papists are Burton's historical religious labels. Pythonissæ denotes prophetesses or divining women. The association of these different rites with one explanation, and the extraordinary claim about liquefied gold, remain the reported account; they are not silently corrected or certified.

Original text 1651	Modern English
of which read *Tostatus* in 2 *Reg*. *cap*. 6. *quæst*. 43. *Thyreus cap*. 57. 58. 62. &c. *de locis infestis, Pictorius Isagog*. *de dæmonibus,* &c. see more in them.	on which read Tostatus on 2 Kings, chapter 6, question 43; Thyreus's *On Haunted Places,* chapters 57, 58, 62 and others; Pictorius's *Introduction on Demons;* and so on. Consult them for further examples.[13279]
Source page 721–722 *Cardan* would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the aire with a sword in such places they walke and abide; *gladiis enim & lanceis terrentur,* shoot a pistole at them, for being aerial bodies, (as *Cælius Rhodiginus lib*. 1. *cap*. 29. *Tertullian, Origen, Psellus,* and many hold) if stroken, they feel pain.	In such a case Cardan would have the sufferer keep his eyes entirely shut if he sees anything that troubles him, or slash the air with a sword in the places where the spirits walk and dwell—*for swords and spears terrify them*—or fire a pistol at them. For, being bodies composed of air, as Caelius Rhodiginus in book 1, chapter 29, Tertullian, Origen, Psellus and many others maintain, they feel pain if struck.[13280]
Source page 722 Papists commonly injoyne and apply crosses, holy water, sanctified beads, Amulets, musick, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit reliques, so many Masses, peregrinations, oblations, adjurations, and what not?	Roman Catholics commonly prescribe and employ crosses, holy water, blessed prayer beads, amulets, music and the ringing of bells—for this purpose the bells are consecrated and, as they put it, baptized—magical signs, counterfeit relics, quantities of Masses, pilgrimages, offerings, adjurations, and what else besides?[13281]

[13279] **Editor.** The printed 2 Reg. belongs to the older Latin four-book numbering of Kings: its second book corresponds to 2 Samuel in most modern English Bibles. The modern column retains Burton's title as 2 Kings; the older numbering and exact commentary locator must be kept distinct. The other titles are descriptive expansions of his abbreviations.

[13280] **Editor.** Wink means close the eyes; ought means anything. Tertullian, Apology 22, describes demons as subtly constituted and dwelling in the air. This English comparison supplies context for one named authority, not verification of injury by swords or pistols. Cardan's treatment and the collective attribution remain historical reports; their precise source passages are uncollated.

[13281] **Editor.** Characters are inscribed signs or figures; peregrinations are pilgrimages; adjurations are solemn commands invoking sacred authority. Counterfeit and the sarcastic catalogue belong to Burton's polemical voice. The reference to baptizing bells describes his account of their consecration.

Original text 1651	Modern English
Alexander Albertinus à Rocha, Petrus Thyreus, and *Hieronymus Mengus* with many other Pontificial writers, prescribe and set down several formes of exorcismes, aswell to houses possessed with divels, as to dæmoniacal persons; but I am of [13282]*Lemnius* mind, 'tis but *damnosa adjuratio, aut potius ludificatio,* a meer mockage, a counterfeit charme, to no purpose, they are fopperies and fictions,	Alexander Albertinus a Rocha, Petrus Thyreus and Hieronymus Mengus, with many other Roman Catholic writers, prescribe and set down various forms of exorcism, both for houses possessed by devils and for possessed people. But I agree with Lemnius: it is merely *a harmful adjuration, or rather a mockery,* sheer deception, a counterfeit charm serving no purpose. These are follies and inventions,[13283]
as that absurd [13284]story is amongst the rest, of a penitent woman seduced by a Magitian in *France,* at *S. Bawne,* exorcised by *Domphius, Michaelis,* and a company of circumventing Friers.	among them the absurd story of a penitent woman seduced by a magician in France, at S. Bawne, and exorcised by Domphius, Michaelis and a company of deceitful friars.[13285]
If any man (saith *Lemnius*) will attempt such a thing, without all those jugling circumstances, Astrological elections of time, place, prodigious habits, fustian, big, sesquipedal words, spels, crosses, characters, which exorcists ordinarily use, let him follow the example of *Peter* and *John,* that without any ambitious swelling terms, cured a lame man, *Acts* 3. *In the name of Christ Jesus rise and walke.*	If anyone wishes to attempt such a thing, says Lemnius, let him dispense with all those fraudulent trappings ordinarily used by exorcists: astrologically chosen times and places, outlandish costumes, bombast, grand words a foot and a half long, spells, crosses and magical signs. Let him follow Peter and John, who cured a lame man without any ostentatious, inflated language: *In the name of Christ Jesus, rise and walk, Acts* 3.[13286]

[13282] **Burton.** Source page 722, dagger: "Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed à cacodæmone irrisi pudore suffecti sunt, & re infectâ abierunt." "There is no shortage in our age of petty priests who attempt such a thing; but, mocked by the evil spirit, they have been covered with shame and have gone away without accomplishing it."

[13283] **Editor.** Pontificial means associated with the papacy. Burton's first-person rejection marks a change from cataloguing proposed remedies to judging elaborate exorcisms. The Latin and English judgments are both retained; the accompanying margin describes failed attempts by priests.

[13284] **Burton.** Source page 722, asterisk: "Done into English by W. B. 1613." Translated into English by W. B., 1613.

[13285] **Editor.** Circumventing means practising deception. The 1613 title page of Michaelis's Admirable History names S. Baume, Friar Francis Domptius and the translator W. B. It clarifies Burton's S. Bawne and Domphius, which remain as printed. The facsimile verifies these title-page forms, not the possession narrative or Burton's assessment. W. B.'s identity is not established here.

[13286] **Editor.** Habits means clothing; fustian is pompous language; sesquipedal literally means a foot and a half long and mocks oversized words. Acts 3:6 is the healing formula. The contrast opposes elaborate ritual to the simple invocation of Christ's name.

Original text 1651	Modern English
His Name alone is the best and only charme against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome, Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura.*	His name alone is the best and only charm against all such diabolical illusions: so Origen advises, and Chrysostom likewise: *This will be your staff, your impregnable tower, your armour.*[13287]
Nos quid ad hæc dicemus, plures fortasse expectabunt, saith S. *Austin.* Many men will desire my counsel and opinion whats to be done in this behalfe; I can say no more, *quam ut verâ fide, quæ per dilectionem operatur, ad Deum unum fugiamus,* let them fly to God alone for helpe.	*Perhaps many will await what we shall say to this,* says St Augustine. Many will want my counsel and opinion on what should be done in this matter. I can say no more *than that, with true faith which works through love, we should flee to God alone:* let them flee to God alone for help.[13288]
Athanasius in his book *De variis quæst.* prescribes as a present charme against divels, the beginning of the 67. *Ps. Exurgat Deus, dissipentur inimici,* &c.	Athanasius, in his book *On Various Questions,* prescribes as an immediately effective charm against devils the beginning of Psalm 67: *Let God arise; let his enemies be scattered,* and so on.[13289]
But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis dæmonia ejiciendi modus,* read *Wierus* at large, *lib.* 5. *de Cura. Lam. meles. cap.* 38. *& deinceps.*	But the best remedy is to flee to God, call upon him, hope, pray, trust and rely on him, and commit ourselves wholly to him. For the practice of the early Church in this matter, *and its method of casting out demons,* read Wierus at length in book 5, in the section on treating those harmed by witches, chapter 38 *and following.*[13290]

[13287] **Editor.** Burton applies the language of charms to reliance on Christ's name after rejecting elaborate exorcisms. The Latin pronouns have uneven agreement in print; the clear sequence of protective images is translated without silently rewriting the original. Exact Origen and Chrysostom sources remain unresolved.

[13288] **Editor.** Augustine, City of God 18.18, discusses demonic deceptions and flight from Babylon through faith working in love. Burton compresses and alters its Latin: Augustine's living God becomes his one God. The Latin and English restatements remain separate. Galatians 5:6 informs the faith phrase; Burton's intermediary and the source of the verbal changes remain untraced.

[13289] **Editor.** Present means immediately effective. Psalm 67 follows Septuagint and Vulgate numbering; the corresponding psalm is 68 in the King James Bible. Burton's Athanasius attribution and abbreviated title are retained without deciding the work's authorship.

[13290] **Editor.** Primitive Church means the early Christian Church. The compressed printed title de Cura. Lam. meles. is retained at left; the modern rendering supplies its subject descriptively, not a verified full title. The exact edition and chapter division remain for collation.

Original text 1651	Modern English
Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Divel deceives many by such means) in that other extreme he circumvents Melancholy it self, reading some books, Treatises, hearing rigid preachers, &c.	Last of all: if the sufferer knows for certain that this malady arose from too much fasting, meditation, a life of strict religious observance, contemplation of God's judgments—for the devil deceives many by such means; in that other extreme he ensnares melancholy itself—or from reading certain books and treatises, hearing severe preachers, and so on;[13291]
If he shall perceive that it hath begun first from some great loss, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease [13292]*Navarrus* so much commends, *avertat cogitationem à re scrupulosa,*	if he sees that it first began with some great loss, painful incident, disaster, the sight of others in a similar condition, or any such terrifying object, let him promptly remove the cause—a measure Navarrus strongly recommends for curing this disease: *let him turn his thoughts away from what occasions his scruples;*[13293]
by all opposite means, art, and industry, let him *laxare animum,* by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himself and other of his friends.	by every counteracting means, skill and effort, let him *relax his mind,* and refresh and restore his distressed soul through wholesome recreation of every kind. Let him guide his thoughts, both by his own efforts and with his friends' help.[13294]

[13291] **Editor.** Precise life means rigorously scrupulous religious conduct, not merely an orderly routine. Burton's sentence is syntactically loose; in that other extreme he circumvents Melancholy it self interrupts the list. The modern punctuation marks the interruption without suppressing its uncertain relation to the surrounding clauses.

[13292] **Burton.** Source page 722, unmarked: "Tom. 2. cap. 27. num. 282." Volume 2, chapter 27, numbered section 282.

[13293] **Editor.** Scruples are distressing doubts of conscience. Navarrus is the customary Latin designation of Martín de Azpilcueta; the exact work and volume cited in the margin remain to be checked. Avertat calls for redirecting attention, in keeping with Burton's following practical advice.

[13294] **Editor.** Art means skilled method; industry means effort or application; honest means decent or wholesome. Recreate retains its sense of restoring strength, as well as taking recreation. The Latin phrase is translated as part of Burton's English sentence.

Original text 1651	Modern English
Source page 722–723 Let him read no more such tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself to the advice of good Physitians and Divines, which is [13295]*contraventio scrupulorum,* as he calls it, hear them speak to whom the Lord hath [13296]given the tongue of the learned, to be able to minister a word to him that is weary, whose words are as flagons of wine.	Let him stop reading such tracts or subjects, hearing such frightening discourse and keeping such company. Above all, let him disclose his troubles and submit to the advice of good physicians and theologians. This is *counteracting scruples,* as Navarrus calls it. Let him listen to those whom the Lord has given the tongue of the learned, able to offer a word to the weary, whose words are like flagons of wine.[13297]

[13295] **Burton.** Source page 723, unmarked: “Navarrus.”

[13296] **Burton.** Source page 723, unmarked: “Is. 50. 4.” Isaiah 50:4.

[13297] **Editor.** Open himself means speak freely about his distress. The second margin cites Isaiah 50:4, on speaking a sustaining word to the weary; flagons of wine also recalls the sustaining image in Song of Songs 2:5. Contraventio describes acting against scrupulous doubts under counsel, not multiplying them.

Original text 1651	Modern English
Source page 723 Let him not be obstinate, head-strong, peevish, wilful, self-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded;	Let him not be obstinate, headstrong, irritable, wilful or convinced of his own judgment—as sufferers from this malady are—but listen to good advice and allow himself to be guided and persuaded;[13298]
and no doubt but such good counsel may prove as prosperous to his soul, as the Angel was to *Peter,* that opened the iron gates, loosed his bands, brought him out of prison and delivered him from bodily thraldome; they may ease his afflicted minde, relieve his wounded soul, and take him out of the jawes of Hell it self.	and surely such good counsel may benefit his soul as the angel benefited Peter, opening the iron gates, loosening his bonds, bringing him out of prison and delivering him from bodily captivity. These advisers may ease his afflicted mind, relieve his wounded soul and rescue him from the very jaws of hell.[13299]
I can say no more, or give better advice to such as are any way distressed in this kind, then what I have given and said. Only take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness. *Be not solitary, be not idle.*	I can say no more, or offer better advice to anyone distressed in this way, than I have already given. Only take this as a final inference and conclusion: as you value your own welfare in this and every other kind of melancholy, and your health of body and mind, observe this short precept. Do not give way to solitude and idleness. *Do not be solitary; do not be idle.*[13300]
SPERATE MISERI, CAVETE FŒLICES.	Have hope, you who are miserable; Be on your guard, you who are fortunate.[13301]

[13298] **Editor.** Self-conceited here emphasizes undue confidence in one's own judgment. Burton's generalization about sufferers is retained as part of his exhortation. The direct appeal continues his insistence that distress be shared with capable advisers.

[13299] **Editor.** Prosperous means beneficial or successful; thraldome means bondage. Acts 12:7–10 supplies Peter's release. Burton compresses the narrative, in which the iron gate opens of its own accord, and makes bodily deliverance an image of relief through counsel.

[13300] **Editor.** Tendrest means cherish or care for; corollary is a concluding inference. Burton closes the sustained prose argument by returning to companionship and occupation, recurrent concerns of the book. The Latin motto and final quotation follow this closing counsel in the source.

[13301] **Editor.** The two balanced imperatives address opposite conditions: misery calls for hope, good fortune for vigilance. Fœlices means the happy or fortunate. The source's two-line display is preserved; it is a concluding motto, not an added editorial heading.

Original text 1651	Modern English
Vis à dubio liberari? vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.	*Do you wish to be freed from doubt? Do you wish to escape uncertainty? Repent while you are healthy. If you do so, I tell you that you are secure, because you have repented at a time when you could still sin.* Augustine.[13302]

[13302] **Editor.** A close parallel occurs in Sermon 393, De poenitentibus, transmitted among the sermons attributed to Augustine and included under Sermones dubi in the consulted Latin collection. Burton abridges and reshapes it. Dum sanus es contrasts repentance in health with postponement until the final illness; it does not mean merely while sane. His attribution is retained without settling authorship.

Original text 1651	Modern English
FINIS.	**END.**[13303]
Source page unnumbered Table **The Table.**	**The Index**[13304]
A Page	**A Page**
Absence a cure of love melanch. 552	Absence as a cure for love melancholy. 552
Absence over long cause of jealousie 599	Overlong absence as a cause of jealousy. 599
Academicorum Errata 141,139	*Errors of scholars*. 141,139
Abstinence commended 236	Abstinence commended. 236
Adversitie why better than prosperitie 338	Why adversity is better than prosperity. 338
Æquivocations of melancholy 11. of jealousie 591	Different meanings of melancholy, 11; of jealousy, 591.[13305]
Æmulation, hatred, faction, desire of revenge, causes of mel. 102. their cure 347	Rivalry, hatred, faction and desire for revenge as causes of melancholy, 102; their cure, 347.
Affections whence they arise 25. how they transform us 5. of sleeping and waking 24	Where the emotions arise, 25; how they transform us, 5. The states of sleeping and waking, 24.[13306]
Affection in melancholy what 32	What kind of disorder melancholy is. 32

[13303] **Editor.** This marks the end of the main text in the 1651 copy. The alphabetical Table, the closing notice signed H. C. and the imprint follow as back matter. The original preliminary matter precedes Democritus Junior to the Reader.

[13304] **Editor.** Burton's Table is an alphabetical index. Every number in the parallel columns is a page reference printed in the 1651 source, not a page number in this modern edition. Original order, repeated entries and printed numbers are retained. In digital editions, linked subject words lead to checked matching passages; the printed numbers themselves remain unchanged. Unlinked destinations have not been independently verified. A subject link does not establish what the indexer intended by a faulty number. Medical, religious and social assertions in these compressed headings represent the historical text.

[13305] **Editor.** Equivocations here means distinct senses of a word, not deceptive or evasive speech. The index distinguishes melancholy as a passing disposition from melancholy as an established disorder.

[13306] **Editor.** Affections can mean emotions, bodily conditions or states. The entry compresses different discussions into one heading; sleeping and waking are states rather than emotions.

Original text 1651	Modern English
Against abuses, repulse, injuries, contumely, disgraces, scoffes 350	Against abuse, rejection, injuries, insults, disgrace and mockery. 350
Against envy, livor, hatred, malice 33	Against envy, spite, hatred and malice. 33[13307]
Against sorrow, vain fears, death of friends 340	Against sorrow, groundless fears and the death of friends. 340
Aire how it causeth melancholy 82. how rectified it cureth melanch. 219. 265, aire in love 457	How air causes melancholy, 82; how properly managed it cures melancholy, 219, 265. Air in relation to love, 457.
Aereall Divels 40	Aerial devils. 40
All are melancholy 33	Everyone is melancholic. 33
All beautiful parts attractive in love 463	All beautiful features attract love. 463
Alkermes good against melancholy 393	Alkermes as a remedy for melancholy. 393[13308]
Aloes his vertues 378	The medicinal properties of aloes. 378
Alteratives in physick to what use 367 against melancholy 389,398	The purpose of alterative medicines, 367; their use against melancholy, 389,398.[13309]
Ambition defined, described, cause of melancholy 103,112. of heresie 647. hinders and spils many matches 579	Ambition defined and described: a cause of melancholy, 103,112; of heresy, 647. It obstructs and spoils many marriages, 579.
Amiableness loves object 412	Loveliness as the object of love. 412
Amorous objects causes of love melancholy 481,494	Attractive objects as causes of love melancholy. 481,494

[13307] **Editor.** The source prints 33. This conspicuously short locator is retained, as are other suspect numbers in the Table. Compare the separate entry on envy and malice, which directs the reader to 347; the intended number here remains to be established.

[13308] **Editor.** Alkermes is the historical compound confection discussed among Burton's remedies. Its name is retained. The Table summarizes his medical authorities and does not itself supply ingredients or doses.

[13309] **Editor.** Alteratives were medicines intended to change an unhealthy bodily quality or humour. Averters, below, are treatments intended to draw or divert the offending humour away from the affected part.

Original text 1651	Modern English
Amulets controverted, approved 394	Amulets debated and approved. 394
Angers description; effects, how it causeth melancholy 104	Anger described; its effects and how it causes melancholy. 104
Antimony a purger of melancholy 377	Antimony as a purge for melancholy. 377
Anthony inveigled by Cleopatra 476	Antony captivated by Cleopatra. 476
Apology of love melancholy 406	A defence of the treatment of love melancholy. 406

Original text 1651	Modern English
Appetite 24	Appetite. 24
Apples good or bad how 69	How apples are beneficial or harmful. 69
Apparel and Cloaths, a cause of love melancholy 473	Dress and clothing as a cause of love melancholy. 473
Aqueducts of old 233	Ancient aqueducts. 233
Arteries what 16	What arteries are. 16
Artificial ayr against melancholy 261	Air modified by human art as a remedy for melancholy. 261
Artificial allurements of love 469	Artificial attractions that awaken love. 469
Arminians Tenents 715	The doctrines of the Arminians. 715
Art of memory 284	The art of memory. 284
Astrological Aphorisms, how available, signs or causes of melancholy 57	Astrological rules: their usefulness as signs or causes of melancholy. 57
Astrological signs of love 447	Astrological signs of love. 447
Atheists described 683	Atheists described. 683
Averters of melancholy 388	Treatments that divert melancholy. 388
Aurum potabile censured, approved 371	Drinkable gold criticized and approved. 371

Original text 1651	Modern English
B	**B**
Banishments effects 170. his cure and Antidote 339	The effects of banishment, 170; its cure and antidote, 339.
Bald lascivious 603	Bald men as lustful. 603
Barrenness what grievances it causeth 171	The distress caused by infertility. 171
Barrenness cause of Jealousie 603	Infertility as a cause of jealousy. 603
Barren grounds have best ayr 260	Barren land has the best air. 260
Bashfulness a symptome of melanch. 187 of love melancholy 502. cured 396	Bashfulness as a symptom of melancholy, 187; of love melancholy, 502; its cure, 396.
Baseness of birth no disparagement 312	Humble birth is no disgrace. 312
Bathes rectified 237	Bathing properly regulated. 237
Bawds a cause of love-melancholy 498	Procurers as a cause of love melancholy. 498
Bawm good against melanch. 368	Balm as a remedy for melancholy. 368
Beasts and birds in love 436	Beasts and birds in love. 436
Beats of lovers 494	Lovers' baits. 494[13310]
Biefe a melancholy meat 66	Beef as a food that produces melancholy. 66
Beer censured 71	Beer criticized. 71
Best site of an house 261	The best location for a house. 261

[13310] **Editor.** The 1651 Table prints Beats; the inspected 1638 Table has Beates, with locator 490. Neither prints Baits. The 1651 page 494 discusses allurements, promises, lies and offers of property (Block 125). This context supports the tentative modern baits, but the earlier spelling does not prove that interpretation.

Original text 1651	Modern English
Beauties definition 404. cure of mel. 467 described 462. in parts 463. commendation 453. attractive power, prerogatives, excellencie, how it causeth mel. 456.468. makes grievous wounds, irresistible, 461. more beholding to art then nature 469. brittle and uncertain 560. censured 562. a cause of jealousie 601. beauty of God 634	Beauty defined, 404; as a cure for melancholy, 467; described, 462; in particular features, 463; praised, 453. Its power to attract, advantages and excellence; how it causes melancholy, 456,468. It inflicts grievous wounds and is irresistible, 461. It owes more to art than to nature, 469; is fragile and uncertain, 560; is criticized, 562; is a cause of jealousy, 601. The beauty of God, 634.
Bezoars stone good against melanch. 392	Bezoar stone as a remedy for melancholy. 392
Black eyes best 464	Black eyes are best. 464
Black spots in the nailes signs of mel. 58	Black spots on the nails as signs of melancholy. 58
Black man a pearl in a womans eye 464	The black man as a pearl in a woman's eye. 464[13311]
Blasphemy how pardonable 713	How blasphemy may be forgiven. 713
Blindness of lovers 519	The blindness of lovers. 519
Blood-letting when and how cure of melanch. 384	When and how bloodletting cures melancholy. 384
Blood-letting and purging, how causes of melancholy 80	How bloodletting and purging cause melancholy. 80
Blow on the head cause of melanch. 176	A blow to the head as a cause of melancholy. 176
Body melancholy his causes 178	The causes of melancholy throughout the body. 178
Bodily symptomes of melancholy 178. of love-melancholy 503	Bodily symptoms of melancholy, 178; of love melancholy, 503.

[13311] **Editor.** On printed 464 (PDF 572; Block 119), this saying follows a grim Sarazan and a martial, hairy face, then compares the man with Vulcan, a sweaty, soot-darkened blacksmith. The passage joins complexion, appearance and social contrast. It supplies no single modern racial identification; black man is retained without narrowing it.

Original text 1651	Modern English
Bodily exercises 268. body how it works on the mind 89.174.189	Physical exercises, 268. How the body affects the mind, 89,174,189.
Books of all sorts 280,281	Books of every kind. 280,281

Original text 1651	Modern English
Borage and Bugloss, soveraign herbs against melanch. 370. their wines and juyce most excellent 374	Borage and bugloss as sovereign herbs against melancholy, 370; their wines and juice as excellent remedies, 374.
Brain distempered how cause of melancholy 174. his parts anatomised 19	How a disordered brain causes melancholy, 174; its parts examined anatomically, 19.
Bread and beer how causes of mel. 70	How bread and beer cause melancholy. 70
Brow and fore-head which are most pleasing 463	Which brows and foreheads are most attractive. 463
Brute beasts jealous 594	Jealousy in beasts. 594
Business the best cure of love mel. 545	Occupation as the best cure for love melancholy. 545

Original text 1651	Modern English
C	**C**
Cardans Father conjured up seven divels at once, 41. had a spirit bound to him 46	Cardan's father summoned seven devils at once, 41; had a spirit bound to his service, 46.
Cards and Dice censured, approved 274	Cards and dice criticized and approved. 274
Carp fishes nature 68	The nature of the carp. 68
Cares effects 107	The effects of worry. 107
Cataplasmes and Cerots for melanch. 375	Poultices and wax ointments for melancholy. 375
Cause of diseases 2	The cause of diseases. 2
Cause immediate of mel. symptomes. 205	The immediate cause of the symptoms of melancholy. 205
Causes of honest love 420. of heroical love 443. of jealousie 600	Causes of virtuous love, 420; of passionate love, 443; of jealousy, 600.[13312]
Cautions against jealousie 629	Precautions against jealousy. 629
Centaury good against melancholy 367	Centaury as a remedy for melancholy. 367
Charls the Great enforced to love basely by a philter 481	Charlemagne compelled by a love potion to love unworthily. 481
Change of countenance, sign of love-melancholy 506	A change of expression as a sign of love melancholy. 506
Charity described 424. defects of it 429	Charity described, 424; failures of charity, 429.
Character of a covetous man 114	A portrait of a greedy man. 114
Charls the sixt King of France mad for anger 105	Charles VI, king of France, driven mad by anger. 105

[13312] **Editor.** Honest means virtuous or honourable. Heroical love is Burton's term for intense erotic passion, treated as a form of lovesickness; it does not simply praise such love as heroic.

Original text 1651	Modern English
Chess-play censured 274	Chess criticized. 274
Chiromantical signs of melancholy 59	Signs of melancholy found in palm-reading. 59
Chirurgical remedies of melancholy 382	Surgical remedies for melancholy. 382
Cholerick melancholy signs 192	Signs of choleric melancholy. 192[13313]
Chorus sancti Viti a disease 10	St Vitus's dance, a disease. 10[13314]
Chymical physick censured 387	Chemical medicine criticized. 387
Circumstances increasing jealousie 602	Circumstances that increase jealousy. 602
Cities recreations 274	Recreations in cities. 274
Civil Lawyers miseries 134	The miseries of civil lawyers. 134
Climes and particular places, how causes of love melancholy 449	How climates and particular places cause love melancholy. 449
Cloaths a meer cause of good respect 156	Clothing alone as a reason for being respected. 156
Cloaths causes of love melancholy 473	Clothing as a cause of love melancholy. 473
Clysters good for melancholy 400	Enemas as a remedy for melancholy. 400
Coffa a Turky cordial drink 392	Coffee, a Turkish restorative drink. 392

[13313] **Editor.** Choleric and phlegmatic melancholy refer to Burton's humoral classifications. They should not be read merely as the modern personality descriptions irritable and unemotional.

[13314] **Editor.** The Latin means "St Vitus's dance." This historical diagnostic label must not be assumed to identify a single modern disorder in every case Burton cites.

Original text 1651	Modern English
Clod ayr cause of melancholy 83	Cold air as a cause of melancholy. 83[13315]
Colonies to be sent whither 591	Where colonies should be sent. 591
Combats 68	Combats. 68
Comets above the Moon 251	Comets above the moon. 251
Compound Alteratives censured, approved 368. compound purgers of melan. 377. compound Wines for mel. 583	Compound alterative medicines criticized and approved, 368; compound purges for melancholy, 377; compound medicinal wines for melancholy, 583.[13316]
Community of Wives a cure of jealousie 622	Wives held in common as a cure for jealousy. 622
Complement and good carriage causes of love melancholy 471	Polite attentions and graceful conduct as causes of love melancholy. 471
Confections and conserves against mel. 374	Medicinal confections and preserves against melancholy. 374
Confession of his grief to a friend, a principal cure of melancholy 293	Confiding one's grief to a friend as a principal cure for melancholy. 293
Confidence in his Physitian half a cure 229	Confidence in one's physician is half the cure. 229
Conjugal love best 443	Married love is best. 443
Continual cogitation of his mistress a symptome of love-melancholy 512	Continually thinking of one's beloved as a symptom of love melancholy. 512
Conscience troubled a cause of despair 699	A troubled conscience as a cause of despair. 699

[13315] **Editor.** Clod is a transposition error for cold. The original misprint is retained on the left; the modern column gives the intended word.

[13316] **Editor.** The Table prints 583 for compound wines. The inspected body page 381 (PDF 489; Block 102, passage 36) explicitly lists compound wines of hellebore, sea-onion and senna under Compound Purgers. This verifies the relevant passage; 583 remains in both index columns as printed.

Original text 1651	Modern English
Conscience what it is 29	What conscience is. 29
Contention, brawling, law-suits, effects 169	The effects of disputes, quarrelling and lawsuits. 169
Continent or inward causes of melan. 172	Underlying or internal causes of melancholy. 172[13317]
Cookery taxed 70	Cookery criticized. 70
Content above all 325, whence to be had ibid.	Contentment above all, 325; where to find it, same page.
Contentions cure 357	The cure for quarrelling. 357
Costiveness to some a cause of mel. 78	Constipation as a cause of melancholy in some people. 78
Costiveness helped 401	Constipation relieved. 401
Correctors of accidents in mel. 394	Remedies for accompanying symptoms of melancholy. 394
Correctors to expel windiness and costiveness helped 401	Remedies to expel wind and relieve constipation. 401
Cordials against melancholy 388	Restorative medicines against melancholy. 388
Covetousness defined, described, how it causeth melancholy 114	Greed defined and described; how it causes melancholy. 114
Councel against melancholy 289. & 556. cure of jealousie 619. of despair 705	Counsel against melancholy, 289 and 556; to cure jealousy, 619; despair, 705.
Cuckolds common in all ages 616	Cuckolds common in every age. 616
Countrey recreations 273	Country recreations. 273

[13317] **Editor.** Continent is a technical causal term for a cause residing within, or sustaining, the disorder. It does not mean sexually abstinent here. Accidents in the later entry Correctors of accidents means accompanying symptoms or complications.

Original text 1651	Modern English
Crocodiles jealous 599	Jealousy in crocodiles. 599
Cupids two darts to cause & cure love 175	Cupid’s two arrows, which cause and cure love. 175[13318]

[13318] **Editor.** The Table prints 175. On inspected printed 575 (PDF 683; Block 140, passage 26), Cupid has a sharp golden dart to cause love and a blunt leaden one to hinder it. This verifies the indexed subject at 575. The original locator 175 remains in both columns.

Original text 1651	Modern English
Cupping glasses, Cauteries how and when used to melancholy 388	How and when cupping glasses and cauteries are used for melancholy. 388
Custom of diet, delight of appetite, how to be kept and yeelded to 79	How established eating habits and the preferences of the appetite should be respected and indulged. 79
Cure of mel. unlawful rejected 219. from God 222. of head-melanch. 370. over all the body 494. of hypochondriacal melancholy 395. of love melanch. 543 of jealousie 618. of despair 705	Cures for melancholy: unlawful ones rejected, 219; those from God, 222. Cures for melancholy of the head, 370; throughout the body, 494; hypochondriacal melancholy, 395; love melancholy, 543; jealousy, 618; despair, 705.[13319]
Cure of mel. in himself 286. or friends 294	Curing melancholy through one's own efforts, 286; or through friends, 294.
Curiosity described, his effects 166	Curiosity described; its effects. 166

[13319] **Editor.** The source numbers 370 and 494 are retained. They conflict with other headings in this same Table and with the locations of the medical sections. These two references remain unresolved and unlinked; the printed numbers are not silently repaired.

Original text 1651	Modern English
D	**D**
Dancing, masking, mumming censured, approved 491.493.494, their effects, how they cause love-melan. 492. how symptomes of lovers 535	Dancing, masquerading and mumming criticized and approved, 491,493,494; their effects and how they cause love melancholy, 492; how they are symptoms of being in love, 535.
Deformity of body no misery 312	Bodily deformity is no misery. 312
Death foretold by spirits 48	Death foretold by spirits. 48
Death of friends cause of melanch. 162 other effects ibid. how cured 337. death advantageous 344	The death of friends as a cause of melancholy, 162; other effects, same page; how grief is cured, 337. The advantages of death, 344.
Despair, equivocations 693. causes 695. symptomes 701. Prognosticks 704. Cure 705	Despair: its different meanings, 693; causes, 695; symptoms, 701; prognosis, 704; cure, 705.
Diet what and how causeth melanch. 64 quantity 72. diet of divers nations 75.	Diet: what it is and how it causes melancholy, 64; quantity, 72; the diets of different nations, 75.
Diet how rectified to cure 231. In quantity 234	How diet is regulated to cure melancholy, 231; in quantity, 234.
Diet a cause of love mel. 450 a cure, 552	Diet as a cause of love melancholy, 450; as a cure, 552.
Digression against all manner of discontents, 307 digression of ayre, 240. of Anatomie, 13. of devils and spirits, 39	Digression against every kind of discontent, 307; digression on air, 240; on anatomy, 13; on devils and spirits, 39.
Discommodities of unequall matches, 628	The disadvantages of unequal marriages. 628
Discontents, cares, miseries, causes of mel. 105. how repelled and cured by good counsel 293.307	Discontent, worries and miseries as causes of melancholy, 105; how they are countered and cured by good counsel, 293,307.

Original text 1651	Modern English
Diseases why inflicted upon us, 3. Their number, definition, division, 6. diseases of the head, 7. diseases of the mind more grievous then those of the body 216	Why diseases are inflicted upon us, 3; their number, definition and classification, 6; diseases of the head, 7. Diseases of the mind are more grievous than those of the body, 216.
Disgrace a cause of mel. 99.169. qualified by counsel 363	Disgrace as a cause of melancholy, 99,169; alleviated by counsel, 363.
Dissimilar parts of the body 16	The body's composite parts. 16[13320]
Distemper of particular parts, causes of mel. and how 174	Disorders of particular organs as causes of melancholy, and how they cause it. 174
Divels how they cause melancholy, 41.42. their beginning, nature, conditions, ibid. feel pain: swift in motion, mortal, 40 their orders, 43. power, 51. how they cause religious melancholy, 642. how despair, 695. Divels are often in love 437. shall be saved, as some hold 716	How devils cause melancholy, 41,42; their origin, nature and attributes, same pages. They feel pain, move swiftly and are mortal, 40. Their orders, 43; power, 51; how they cause religious melancholy, 642; despair, 695. Devils are often in love, 437; will be saved, according to some, 716.
Divine sentences 359	Religious maxims. 359
Divines miseries, 135. with the causes of their miseries 136,137	The miseries of theologians and clergy, 135; the causes of those miseries, 136,137.
Divers accidents causing mel. 163	Various misfortunes that cause melancholy. 163
Dreams and their kinds 24	Dreams and their kinds. 24
Dreams troublesome, how to be amended 289	How to remedy disturbing dreams. 289
Drunkards children often mel. 61	The children of drunkards are often melancholic. 61
Drunkenness taxed 73.305	Drunkenness criticized. 73,305

[13320] **Editor.** Dissimilar parts are organs composed of different kinds of tissue, as opposed to the supposedly uniform or similar parts of traditional anatomy.

Original text 1651	Modern English
Dowry and money main causes of love-melancholy 478	Dowries and money as principal causes of love melancholy. 478
Dotage what 8	What mental derangement is. 8[13321]
Dotage of lovers 519	The infatuation of lovers. 519

[13321] **Editor.** Dotage has a wider medical meaning here than senility: mental derangement or impaired understanding. In the following lovers' entry, it means infatuation.

Original text 1651	Modern English
E	**E**
Earths motion examined, 252. compass, center, &c. 253. *an sit animata* 253	The earth's motion examined, 252; its circumference, centre and so forth, 253; *whether it has a soul,* 253.
Education a cause of mel. 144	Upbringing as a cause of melancholy. 144
Election misconceived, cause of despair, 713,714,715	Misunderstanding divine election as a cause of despair. 713,714,715
Element of fire exploded 251	The elemental sphere of fire rejected. 251
Effects of love 537,540	The effects of love. 537,540
Envie and malice cause of melancholy, 100 their antidote 347	Envy and malice as causes of melancholy, 100; their antidote, 347.
Epicurus vindicated 289	Epicurus defended. 289
Epicurus medicine for mel. 303	Epicurus's medicine for melancholy. 303
Epicures, Atheists, Hypocrites, how mad, and melancholy 682	How Epicures, atheists and hypocrites are mad and melancholic. 682
Epithalamium 589	A wedding song. 589
Eunuches why kept, and where 611	Why eunuchs are kept, and where. 611
Evacuations how they cause mel. 78	How bodily evacuations cause melancholy. 78
Excentricks and Epicicles exploded, 251	Eccentrics and epicycles rejected. 251[13322]
Exercise if immoderate, cause of mel. 84 before meales wholsom, ibid. exercise rectified, 267. several kinds, when fit, 278. exercises of the mind 277.279	Excessive exercise as a cause of melancholy, 84; exercise before meals as healthy, same page; exercise properly regulated, 267; its different kinds and suitable times, 278; exercises of the mind, 277,279.

[13322] **Editor.** Eccentrics and epicycles are devices used in historical models of planetary motion. Exploded means rejected or discredited, as it does in the earlier entry on the elemental sphere of fire.

Original text 1651	Modern English
Exotick and strange simples censured, 375	Exotic and unfamiliar medicinal ingredients criticized. 375
Extasis ibid.	Ecstasy, same page.[13323]
Eyes main instruments of love, 452. loves darts, 465. seats, orators, arrows, torches, 466. how they pierce 470	Eyes as the principal instruments of love, 452; love's darts, 465; its seats, spokesmen, arrows and torches, 466; how they pierce, 470.

[13323] **Editor.** The source gives only ibid., apparently referring to the preceding 375. This is retained as "same page." Burton discusses ecstasy in the early account of madness (Block 022, passage 23, printed page 9). The digital subject link leads to that discussion; the intended Table locator remains unresolved.

Original text 1651	Modern English
F	**F**
Faces prerogative, a most attractive part 462,463	The special power of the face, a most attractive feature. 462,463
Fasting cause of melancholy, 75. a cure of love mel. 546. abused, the Divels instruments, 656.658. effects of it ibid.	Fasting as a cause of melancholy, 75; a cure for love melancholy, 546. When abused, an instrument of the Devil, 656,658; its effects, same pages.
Fayries 47	Fairies. 47
Fear cause of mel. his effects, 97. fear of death, destinies foretold, 165. a symptome of mel. 181. sign of love mel. 518. antidote to fear 340	Fear as a cause of melancholy; its effects, 97. Fear of death and foretold destinies, 165; as a symptom of melancholy, 181; a sign of love melancholy, 518. The antidote to fear, 340.
Fenny foul mel. 67	Marsh birds as food that produces melancholy. 67
Flaxen hair a great motive of love 473	Flaxen hair as a powerful incentive to love. 473
Flegmatick melancholy signs 191	Signs of phlegmatic melancholy. 191
Fires rage 4	The destructive fury of fire. 4
Fiery Divels 45	Fiery devils. 45
Fish, what melancholy 67	Which fish produce melancholy. 67
Fish good 234	Beneficial fish. 234
Fishes in love 437	Fish in love. 437
Fishing and fowling how and when good exercise 269	How and when fishing and catching birds are good exercise. 269
Fools often beget wise men, 62. by love become wise 533	Fools often father wise men, 62; become wise through love, 533.

Original text 1651	Modern English
Force of imagination 91	The power of imagination. 91
Friends a cure of mel. 295	Friends as a cure for melancholy. 295
Fruits causing mel. 67. allowed 234	Fruits that cause melancholy, 67; those permitted, 234.
Fumitory purgeth melancholy 369	Fumitory as a purge for melancholy. 369

Original text 1651	Modern English
G	**G**
Gaming a cause of melancholy, his effects 119	Gambling as a cause of melancholy; its effects. 119
Gardens of Simples where, to what end, 376	Gardens of medicinal plants: where they are and their purpose. 376
Gardens for pleasure 271	Pleasure gardens. 271
General toleration of Religion, by whom permitted, and why 681	General religious toleration: who permits it, and why. 681
Gentry, whence it came first, 314. base without means, ibid. vices accompanying it, ibid. true gentry whence, 316 gentry commended 318	The origins of gentility, 314; degraded without means, same page; the vices that accompany it, same page; the source of true gentility, 316; gentility commended, 318.
Gesture cause of love mel. 471	Gesture as a cause of love melancholy. 471
Gifts and promises of great force amongst lovers 494	The great power of gifts and promises among lovers. 494
Gods just judgement cause of melancholy, 2. sole cause sometimes 37	God's just judgment as a cause of melancholy, 2; sometimes its sole cause, 37.
Geography commended 280	Geography commended. 280
Geometry, Arithmetick, Algebra, commended 284	Geometry, arithmetic and algebra commended. 284
Gold good against mel. 371. a most beautiful object 418	Gold as a remedy for melancholy, 371; a most beautiful object, 418.
Good counsel a charm to melancholy: 273 good counsel for love-sick persons, 564 against mel. it self, 360 for such as are jealous 615	Good counsel as a charm against melancholy, 273; good counsel for the lovesick, 564; against melancholy itself, 360; for the jealous, 615.[13324]

[13324] **Editor.** The first locator is printed 273. It is retained, although the discussions of consolatory counsel occur elsewhere and the Table's own entry Confession points to 293. The intended destination remains unresolved and this locator is left unlinked.

Original text 1651	Modern English
Great men most part unhonest, 603	Great men are mostly unchaste. 603
Gristle what 15	What cartilage is. 15
Guts described 17	The intestines described. 17

Original text 1651	Modern English
H	**H**
Hand and paps how forcible in Love-melanch. 464	The power of hands and breasts in love melancholy. 464
Hard usage a cause of jealousie 599	Harsh treatment as a cause of jealousy. 599
Hauking and hunting why good 269	Why hawking and hunting are beneficial. 269
Hatred cause of mel. 100	Hatred as a cause of melancholy. 100
Hereditary diseases, 61	Hereditary diseases. 61
Head melancholies causes, 175. symptomes, 198. his cure 392	Melancholy of the head: causes, 175; symptoms, 198; cure, 392.
Heavens penetrable, 252. Infinitly swift, 253	The heavens as penetrable, 252; infinitely swift, 253.
Hearing what 22	What hearing is. 22
Heat immoderate cause of mel. 82	Excessive heat as a cause of melancholy. 82
Health a pretious thing 170	Health as a precious possession. 170
Hell where 246	Where hell is. 246
Help from friends against melanch. 294	Help from friends against melancholy. 294
Hellebor white and black purgers of mel. 378. black his vertues and history 379	White and black hellebore as purges for melancholy, 378; the properties and history of black hellebore, 379.
Hemorrogia cause of mel. 78	Haemorrhage as a cause of melancholy. 78
Hemrods stopped cause of mel. 77	Suppressed haemorrhoidal bleeding as a cause of melancholy. 77
Hearbs causing mel. 68. curing mel. 234 proper to most diseases ibid.	Herbs that cause melancholy, 68; cure it, 234; are suitable for most diseases, same page.

Original text 1651	Modern English
Hereticks their conditions 657 their symptomes 666	The characteristics of heretics, 657; their symptoms, 666.
Heroical loves pedegree, power, extent, 433 definition, part affected 440. tyranny ibid.	Passionate love: its pedigree, power and extent, 433; definition and the part affected, 440; tyranny, same page.
Hippocrates jealousie 600	Hippocrates' jealousy. 600
Hippocrates described 691	Hypocrites described. 691[13325]
Honest objects of love 421	Worthy objects of love. 421
Hope, a cure of misery 344	Hope as a cure for misery. 344
Hope and fear, the Divels main engins to entrap the world 651	Hope and fear as the Devil's principal devices for ensnaring the world. 651
Hope, good against melan. 378	Hope as a remedy for melancholy. 378[13326]
Hot Countreys apt and prone to jealousie 601	Hot countries as susceptible and prone to jealousy. 601
Horse-leeches how and when used in melancholy 392.399	How and when horse-leeches are used for melancholy. 392,399
How oft 'tis fit to eat in a day 235	How often it is suitable to eat each day. 235
How to resist passions 287	How to resist the passions. 287
How men fall in love 468	How people fall in love. 468

[13325] **Editor.** The source prints Hippocrates in this entry as well as the preceding one. Page 691, however, concerns hypocrites: see Block 163, passages 04–17. The modern column corrects the repeated name to Hypocrites; the actual Hippocrates entry above remains unchanged.

[13326] **Editor.** The 1651 Table prints Hope at 378; the inspected 1638 Table also reads Hope, at 374. The 1651 page 378 discusses antimony, tobacco and purging simples, without locating this claim about hope or hops. Hops remains an unproved conjecture. Hope and its printed number are retained.

Original text 1651	Modern English
Humours what they are 14	What the humours are. 14
Hydrophobia described 10	Hydrophobia described. 10
Hypocondriacal melancholy 35. his causes, inward, outward, 180 symptome 199. cure of it 408. Hypocondries misaffected, causes 175	Hypochondriacal melancholy, 35; its internal and external causes, 180; symptoms, 199; cure, 408. Disorders of the hypochondria as causes, 175.[13327]

[13327] **Editor.** The hypochondria are the upper abdominal regions below the ribs. Hypochondriacal melancholy in Burton's medical scheme is associated with disturbances there, and is not simply the modern fear of having an illness. The anomalous cure reference 408 is retained.

Original text 1651	Modern English
I	**I**
Idleness a main cause of mel. 85 Of love mel. 450. of jealousie 598	Idleness as a principal cause of melancholy, 85; of love melancholy, 450; of jealousy, 598.[13328]
Jealousie a symptome of mel. 185. defined, described 591. of Princes, 593. of brute beasts 594, causes of it 596,599, symptomes of it 608, prognosticks 613, cure of it 615,622. &c.	Jealousy as a symptom of melancholy, 185; defined and described, 591; in princes, 593; in beasts, 594; its causes, 596,599; symptoms, 608; prognosis, 613; cure, 615,622 and following.
Jests how and when to be used 151	How and when jokes should be used. 151
Jews Religious symptomes 661	The religious symptoms of Jews. 661
Ignorance the mother of devotion 655	Ignorance as the mother of devotion. 655
Ignorance commended 361	Ignorance commended. 361
Ignorant persons still circumvented 656	Ignorant people are continually deceived. 656
Imagination what 25. his force and effects 91,92,93,94	What imagination is, 25; its power and effects, 91,92,93,94.
Immateriall mel. 34	Immaterial melancholy. 34
Immortality of the soul prov'd, impugned by whom 27,690	The soul's immortality proved; those who dispute it. 27,690
Importunity and opportunity cause of love melan. 480 of jealousie 607	Persistent solicitation and opportunity as causes of love melancholy, 480; of jealousy, 607.
Imprisonment cause of melancholy 152	Imprisonment as a cause of melancholy. 152
Impostures of Divels 648 of politicians 647 of Priests 649	The impostures of devils, 648; of politicians, 647; of priests, 649.
Impediments of lovers 583	Obstacles faced by lovers. 583

[13328] **Editor.** The source uses I for the section that also contains J entries; its order is retained even where modernization changes the headword. The religious headings that follow preserve Burton's polemical classification rather than offering an independent diagnosis of the groups named.

Original text 1651	Modern English
Impotency a cause of jealousie 598	Impotence as a cause of jealousy. 598
Impulsive cause of mans misery 2	The impelling cause of human misery. 2
Incubi and *succubi* 438	Male and female demons that have intercourse with humans. 438
Inconstancy of lovers 563,564	The inconstancy of lovers. 563,564
Inconstancy a sign of mel. 185	Inconstancy as a sign of melancholy. 185
Infirmities of body and mind, what grievances they cause 173	The distress caused by infirmities of body and mind. 173
Inner senses described 23	The internal senses described. 23
Injuries and abuses rectified 353	Injuries and abuses redressed. 353
Instrumental causes of diseases 3	The instrumental causes of diseases. 3
Instrumental cause of mans misery 3 & 4.	The instrumental cause of human misery. 3 and 4.
Interpreters of dreams 24	Interpreters of dreams. 24
Inundations fury 4	The fury of floods. 4
Joy in excess cause of mel. 126	Excessive joy as a cause of melancholy. 126
Irrigations for mel. 403	Irrigation treatments for melancholy. 403
Issues when used in mel. 383	When issues are used for melancholy. 383[13329]

[13329] **Editor.** An issue was an artificially maintained opening or sore intended to discharge harmful matter. Irrigations means applications or pourings of liquid; the historical treatments are translated without adding modern prescriptions.

Original text 1651	Modern English
Inward causes of mel. 172	Internal causes of melancholy. 172

Original text 1651	Modern English
K	**K**
Kings and Princes discontents 110	The discontents of kings and princes. 110
Kissing a main cause of love mel. 481 a symptome of love mel. 506	Kissing as a principal cause of love melancholy, 481; a symptom of love melancholy, 506.

Original text 1651	Modern English
L	**L**
Labour, business, cure of love mel. 553	Labour and occupation as a cure for love melancholy. 553
Lapis Armenius, his vertues against melancholy 379	Armenian stone: its properties against melancholy. 379[13330]
Lascivious meats to be avoided 460,546	Foods that provoke lust are to be avoided. 460,546
Laurel a purge for mel. 376	Laurel as a purge for melancholy. 376
Laws against Adultery 612	Laws against adultery. 612
Leo decimus the Popes riot 70 his scoffing tricks 149	The extravagance of Pope Leo X, 70; his mocking tricks, 149.
Leoline Prince of Wales his submission 353	The submission of Llywelyn, prince of Wales. 353
Leucata petra the cure of love-sick persons 573	The Leucadian rock as a cure for the lovesick. 573[13331]
Liberty of Princes and great men, how abused 607	How princes and great men abuse their freedom. 607
Libraries commended 282	Libraries commended. 282
Liver his site, 16. cause of mel. distempers, if hot or cold 174	The liver's position, 16; its disorders as causes of melancholy when it is hot or cold, 174.
Loss of liberty cause of mel. 150. servitude, imprisonment, cause of mel. 152	Loss of liberty as a cause of melancholy, 150; servitude and imprisonment as causes of melancholy, 152.

[13330] **Editor.** Lapis Armenius is Armenian stone, a mineral drug. Its historical name is translated without assigning it a precise modern chemical composition.

[13331] **Editor.** The Leucadian rock is the cliff associated with the legendary leap that would end lovesickness. The heading condenses a story Burton discusses; it is not a practical recommendation.

Original text 1651	Modern English
Losses in general how they offend 164 cause of despair, 541. how eased 344	How losses generally cause distress, 164; as a cause of despair, 541; how they are alleviated, 344.
Love of gaming and pleasures, immoderate cause of mel. 117	Excessive love of gambling and pleasures as a cause of melancholy. 117
Love of learning, over-much study cause of mel. 127	Love of learning and excessive study as causes of melancholy. 127
Loves beginning, object, definition, division, 411,422. love made the world, 416 love's power, 435. in vegetals, 436. in sensible creatures, 437. loves power in Divels and Spirits, 438. in men, 440 love a disease, 538.596. a fire, 516. loves passions, 512. phrases of lovers, 522 their vain wishes and attempts, 529 lovers impudent, 529. couragious, 527 wise, valiant, free, 533. neat in Apparel, 535. Poets, Musitians, Dancers, 535. loves effects, 549. love lost revived by sight, 550. love cannot be compelled 579	Love: its origin, object, definition and classification, 411,422. Love created the world, 416. Its power, 435; in plants, 436; in sentient creatures, 437; in devils and spirits, 438; in humans, 440. Love as a disease, 538,596; a fire, 516. The passions of love, 512; lovers' expressions, 522; their futile wishes and attempts, 529. Lovers are shameless, 529; courageous, 527; wise, valiant and generous, 533; carefully dressed, 535; poets, musicians and dancers, 535. The effects of love, 549; lost love revived by sight, 550. Love cannot be compelled, 579.
Love and hate symptomes of religious melancholy 660,661	Love and hatred as symptoms of religious melancholy. 660,661
Lycanthropia described 9	Lycanthropy described. 9

Original text 1651	Modern English
Source page unnumbered Table and closing notice **M**	**M**[13332]
Madness described, 8. The extent of mel. 213. A symptome and effect of love mel. 542	Madness described, 8. The extent of melancholy, 213. Madness as a symptom and effect of love melancholy, 542.
Made dishes cause mel. 70	Elaborately prepared dishes as a cause of melancholy. 70
Maids, Nuns, Widows mel. 202	Melancholy in unmarried women, nuns and widows. 202[13333]
Magicians how they cause mel. 53 how they cure it 220	How magicians cause melancholy, 53; how they cure it, 220.
Mahometans their symptomes 671	The symptoms of Muslims. 671[13334]
Mans excellency, misery 1	Human excellence and misery. 1
Man the greatest enemy to man 4 & 5	Humankind as its own greatest enemy. 4 and 5
Many means to divert lovers, 549. To cure them 556	Many ways to distract lovers, 549; to cure them, 556.
Marriage if unfortunate cause of mel. 168 best cure of love melan. 573. Marriage helps, 627. miseries, 565. benefits and commendation 590	Unhappy marriage as a cause of melancholy, 168; marriage as the best cure for love melancholy, 573. Aids to marriage, 627; its miseries, 565; benefits and praise, 590.
Mathematical studies commended 281	Mathematical studies commended. 281

[13332] **Editor.** The alphabetical Table continues with M through Y. Every numerical locator is the original printed page reference, not a page number in the modern edition. Original ordering, repeated entries and faulty numbers remain. U and V share the source heading V; there are no separate X or Z sections. Digital subject links lead only to checked matching passages; unlinked destinations have not been independently verified. Printed numbers are never silently replaced by the linked passage's page number.

[13333] **Editor.** Maids here means unmarried women. These headings reproduce Burton's historical classification, in which reproductive physiology and sexual abstinence figure prominently; they do not name modern diagnostic categories.

[13334] **Editor.** Mahometans is the source's older term for Muslims. Its placement under symptoms belongs to Burton's polemical account of religious melancholy. Papists below is his disparaging term for Roman Catholics; the translation preserves that polemical force.

Original text 1651	Modern English
Medicines select for melanch. 362. against wind and costiveness, 401. for love melancholy 543	Selected medicines for melancholy, 362; for wind and constipation, 401; for love melancholy, 543.
Melancholy in disposition, mel. equivocations, 11. definition, name, difference, 31 part and parties affected in melancholy, his affection, 32. matter, 34. species or kinds of mel. 35. mel. an hereditary disease, 61. meats causing it, 65,66,67. antecedent causes, particular parts, 174 symptomes of it, 178. they are passionate above measure, humours, 186. melancholy adust symptomes, 192. mixt symptomes of mel. with other diseases, 194. melanch. a cause of jealousie, 631 of despair, 695. melancholy men why witty, 207. why so apt to laugh, weep, swear, blush, ibid. why they see visions, hear strange noyses, speak untaught languages, prophesie, &c. 208,209	Melancholy as a disposition; the different meanings of melancholy, 11; its definition, name and distinctions, 31; the part and people affected, and the nature of the disorder, 32; its material substance, 34; species or kinds, 35. Melancholy as a hereditary disease, 61; foods that cause it, 65,66,67; antecedent causes in particular organs, 174; its symptoms, 178; excessive passions and peculiar moods, 186; symptoms of adust melancholy, 192; symptoms mixed with those of other diseases, 194. Melancholy as a cause of jealousy, 631; of despair, 695. Why melancholic people are clever, 207; so prone to laugh, weep, swear and blush, same page; why they see visions, hear strange noises, speak languages they have never learned, prophesy and so forth, 208,209.[13335]
Menstruus Concubitus causa melanc. 63	*Intercourse during menstruation as a cause of melancholy.* 63[13336]
Memory his seat 23	The seat of memory. 23
Men seduced by spirits in the night 48	People led astray by spirits at night. 48
Metempsycosis 26	The transmigration of souls. 26
Metals, minerals for mel. 370	Metals and minerals for melancholy. 370

[13335] **Editor.** Adust means burned or overheated: Burton's humoral account distinguishes natural melancholy from pathological matter produced by the supposed burning of humours. Matter denotes the bodily substance held responsible for the disorder, not its subject matter. Humours near 186 instead concerns peculiar dispositions or moods.

[13336] **Editor.** The Latin entry makes a claim within the discussion of inherited melancholy and parental generation. It is translated as a historical claim, without converting it into a modern statement about inheritance.

Original text 1651	Modern English
Meteors strange, how caused 250	How strange meteors are caused. 250[13337]
Metoposcopy fore-shewing mel. 59	Forehead-reading as a way of predicting melancholy. 59[13338]
Milk a melancholy meat 67	Milk as a food that produces melancholy. 67
Minde how it works on the body 89	How the mind affects the body. 89
Minerals good against mel. 370	Minerals as remedies for melancholy. 370
Ministers how they cause despair 698	How ministers cause despair. 698
Mirach, mesentery, matrix, meseriack veines causes of mel. 175	The mirach, mesentery, womb and mesenteric veins as causes of melancholy. 175[13339]
Mirabolanes purgers of mel. 378	Myrobalans as purges for melancholy. 378
Mirth and merry company excellent against mel. 281. their abuses 305	Mirth and cheerful company as excellent remedies for melancholy, 281; their abuses, 305.
Miseries of man, 1. how they cause mel. 106 284. common miseries, 105. miseries of both sorts, 346. no man free, miseries effects in us, sent for our good, 310. miseries of Students and Scholars 127	Human miseries, 1; how they cause melancholy, 106,284; common miseries, 105; miseries of both kinds, 346. No one is free from them; their effects on us, and how they are sent for our good, 310. The miseries of students and scholars, 127.
Mitigations of melancholy 360	Ways of alleviating melancholy. 360
Monies prerogatives 418	The advantages of money. 418

[13337] **Editor.** Meteors has a wider historical sense here, including unusual atmospheric appearances and weather phenomena, rather than only the luminous tracks of falling extraterrestrial bodies.

[13338] **Editor.** Metoposcopy interprets the lines of the forehead. The related physiognomical signs below concern judgments from bodily appearance. See the discussion translated in Block 032.

[13339] **Editor.** Burton identifies mirach with the epigastrium in his anatomical survey (Block 024). Matrix means womb; meseriack veins are mesenteric veins. These terms belong to the historical localization of melancholy in bodily organs.

Original text 1651	Modern English
Moon inhabited, 254. Moon in love 444	The moon inhabited, 254; the moon in love, 444.
Moving faculty described 25	The faculty of movement described. 25
Mother how cause of melanch. 62	How the mother causes melancholy. 62
Musick a present remedy for mel. his effects, 299. a symptome of lovers, 535 causes of love mel. 493	Music as an immediate remedy for melancholy; its effects, 299; a symptom of being in love, 535; a cause of love melancholy, 493.

Original text 1651	Modern English
N	**N**
Natural melanch. signs 190	Signs of natural melancholy. 190
Natural signs of love mel. 503	Natural signs of love melancholy. 503
Narrow Streets where in use 261	Where narrow streets are used. 261
Nakedness of parts a cause of love mel. 473 cure of love mel. 559	Exposure of parts of the body as a cause of love melancholy, 473; as a cure for love melancholy, 559.
Necessity to what it inforceth 78,159	What necessity compels people to do. 78,159
Neglect and contempt, best cures of jealousie 616	Disregard and contempt as the best cures for jealousy. 616
Nemesis or punishment comes after 353	Nemesis, or punishment, follows. 353
Nerves what 15	What nerves are. 15
Newes most welcome 275	News is most welcome. 275
Non-necessary causes of melancholy 142	Non-necessary causes of melancholy. 142[13340]
Nobility censured 315	Nobility criticized. 315
Nuns melancholy 202	Melancholy in nuns. 202
Nurse how cause of melancholy 142,143	How a nurse causes melancholy. 142,143[13341]

[13340] **Editor.** Burton calls these causes remote, outward, adventitious or accidental (Block 050). Non-necessary is a technical contrast with the preceding class of causes; it does not mean unimportant.

[13341] **Editor.** The nurse in this discussion is a wet nurse. Strange Nurses below means nurses from outside the family, rather than nurses who behave oddly.

Original text 1651	Modern English
O	**O**
Objects causing melanch. to be removed 549	Objects that cause melancholy should be removed. 549
Obstacles and hindrances of lovers 574	Obstacles and hindrances faced by lovers. 574
Occasions to be avoided in love mel. 56	Occasions to avoid in love melancholy. 56[13342]
Odoraments to smell to for mel. 393	Aromatic substances to smell as remedies for melancholy. 393
Old folks apt to be jealous 598	Older people are prone to jealousy. 598
Old folks incontinency taxed 625	Sexual incontinence in old people criticized. 625
Old age a cause of mel. 60. old mens Sons often melanch. 63	Old age as a cause of melancholy, 60; old men's sons are often melancholic, 63.
One love drives out another 554	One love drives out another. 554
Opinions of or concerning the Soul 27	Opinions concerning the soul. 27
Oppressions effects 170	The effects of oppression. 170
Opportunity and importunity causes of love mel. 480	Opportunity and persistent solicitation as causes of love melancholy. 480
Organical parts 17	The organs of the body. 17
Othes of lovers pardoned, unkept, frequent 406	Lovers' oaths: pardoned, broken and frequent. 406
Overmuch joy, pride, praise, how causes of melancholy 121	How excessive joy, pride and praise cause melancholy. 121
Oyntments for melancholy 371	Ointments for melancholy. 371

[13342] **Editor.** The Table prints 56. A matching discussion begins on printed 549 (PDF 657; Block 134): the subsection title includes avoid occasions, and the text develops that advice. This is a verified subject match, not proof of which number the indexer intended. The printed 56 is retained.

Original text 1651	Modern English
Oyntments riotously used 476	Ointments used extravagantly. 476

Original text 1651	Modern English
P	**P**
Paleness and leanness, symptomes of love-melancholy 503	Pallor and thinness as symptoms of love melancholy. 503
Papists religious symptomes 671	The religious symptoms of papists. 671
Paracelsus defence of Minerals 372	Paracelsus's defence of mineral medicines. 372
Parents how they wrong their children 578. how they cause mel. by propagation 61. how by remisness and indulgence 145	How parents wrong their children, 578; how they cause melancholy through generation, 61; through laxity and indulgence, 145.
Passions and perturbations causes of mel. 89. how they work on the body 90. their divisions 97. how rectified and eased 289	Passions and emotional disturbances as causes of melancholy, 89; how they affect the body, 90; their classifications, 97; how they are regulated and relieved, 289.
Particular cures of all three kinds of melancholy 482	Particular cures for all three kinds of melancholy. 482
Particular parts distempered, how they cause melanch. 174	How disorders in particular organs cause melancholy. 174
Parties affected in religious melan. 641	People affected by religious melancholy. 641
Passions of lovers 418,419	The passions of lovers. 418,419
Patience a cure of misery 352	Patience as a cure for misery. 352
Patient, his conditions that would be cured 228. patience, confidence, liberality, not to practice on himself 230, what he must do himself 291. reveal his grief to a friend 293	The qualities required of a patient who wishes to be cured, 228: patience, confidence and generosity; he should not prescribe for himself, 230. What he must do himself, 291; disclose his grief to a friend, 293.[13343]
Parænetical discourse to such as are troubled in mind 706	An exhortatory address to those troubled in mind. 706

[13343] **Editor.** Liberality here means willingness to pay or reward the physician. Practice on himself means undertaking his own treatment or prescribing for himself.

Original text 1651	Modern English
Penirial good against mel. 378	Pennyroyal as a remedy for melancholy. 378
Perswasion a means to cure love mel. 564 other mel. 296	Persuasion as a means of curing love melancholy, 564; other melancholy, 296.
Perjury of lovers 501. pardoned 496	Lovers' perjury, 501; forgiven, 496.
Perversness and pride of lovers 581	The perversity and pride of lovers. 581
Phantasie what 24	What imagination is. 24
Philippus Bonus how he used a Countrey fellow 278	How *Philip the Good* treated a countryman. 278
Philosophers censured 122. their errors, ib.	Philosophers criticized, 122; their errors, same page.
Philters cause of love mel. 498 how they cure melancholy 572	Love potions as a cause of love melancholy, 498; how they cure melancholy, 572.
Phlebotomy cause of mel. 80. how to be used, when, in melancholy 393. in head mel. 397	Bloodletting as a cause of melancholy, 80; how and when it should be used for melancholy, 393; for melancholy of the head, 397.
Phrensies description 8	Frenzy described. 8
Physitians miseries 133. his qualities if he be good 227	The physician's miseries, 133; the qualities of a good physician, 227.
Physick censured 359. commended 364 when to be used ibid.	Medicine criticized, 359; commended, 364; when it should be used, same page.
Physiognomicall signs of mel. 59	Signs of melancholy in bodily appearance. 59
Pictures good against mel. 279. cause love mel. 494	Pictures as remedies for melancholy, 279; as causes of love melancholy, 494.
Planets inhabited 253	The planets inhabited. 253
Plagues effects 4	The effects of plague. 4

Original text 1651	Modern English
Playes more famous 274	Notable plays and public spectacles. 274

Original text 1651	Modern English
Pleasant Palaces 267	Pleasant palaces. 267
Pleasant objects of love 419	Pleasant objects of love. 419
Pleasing tone and voyce a cause of love-melancholy 492	A pleasing tone and voice as a cause of love melancholy. 492
Poets why poor 132	Why poets are poor. 132
Poetry a symptome of lovers 539	Poetry as a symptom of being in love. 539
Poëtical cures of love melanch. 577	Poetic cures for love melancholy. 577
Poor mens miseries 157. their happiness 337. they are dear to God 343	The miseries of the poor, 157; their happiness, 337; they are dear to God, 343.
Politicians pranks 647	Politicians' tricks. 647
Pork a melancholy meat 66	Pork as a food that produces melancholy. 66
Pope *Leo Decimus* his scoffing 149	The mockery of Pope *Leo X*. 149
Possession of Divels 10	Possession by devils. 10
Power of spirits 50	The power of spirits. 50
Poverty and want causes of melan. their effects 154 no such misery to be poor 319	Poverty and want as causes of melancholy; their effects, 154. Being poor is no great misery, 319.
Preparatives and purgers for mel. 385	Preparatory medicines and purges for melancholy. 385[13344]
Predestination misconstrued, a cause of despair 713	Predestination misunderstood as a cause of despair. 713
Priests how they cause religious mel. 649	How priests cause religious melancholy. 649

[13344] **Editor.** Preparatives were medicines intended to prepare the offending humour for evacuation. Purgers upward and downward below distinguish medicines that induce vomiting from those that act through the bowels; simples are single medicinal substances, as opposed to compounds.

Original text 1651	Modern English
Princes discontents 110	The discontents of princes. 110
Pride and praise causes of Melanch. 121	Pride and praise as causes of melancholy. 121
Preventions to the cure of jealousie 623	Preventive measures in treating jealousy. 623
Progress of love-mel. exemplified 487	The progress of love melancholy illustrated. 487
Prognosticks or events of love mel. 549 of despair 630. of jealousie 616. of melancholy 212	Prognoses or outcomes of love melancholy, 549; of despair, 630; of jealousy, 616; of melancholy, 212.
Precedency what stirs it causeth 102	The disturbances caused by precedence. 102
Precious stones, metals, altering mel. 370	Precious stones and metals as alteratives for melancholy. 370[13345]
Prospect good against mel. 262	A view as a remedy for melancholy. 262
Prosperity a cause of misery 347	Prosperity as a cause of misery. 347
Profitable objects of love 417	Profitable objects of love. 417
Protestations and deceitful promises of lovers 496	Lovers' declarations and deceptive promises. 496
Pseudoprophets their pranks, 653. Their symptomes 672	False prophets: their tricks, 653; their symptoms, 672.
Pulse, pease, beanes, cause of mel. 68	Pulses, peas and beans as causes of melancholy. 68
Pulse of mel. men how 'tis affected 179	How the pulse is affected in melancholic people. 179

[13345] **Editor.** Alteratives were understood to change the quality of the offending humour, as distinct from purges intended to expel it. The term is retained as part of Burton's medical vocabulary.

Original text 1651	Modern English
Pulse a sign of love mel. 505	The pulse as a sign of love melancholy. 505
Purgers and preparatives to head mel. 385	Purges and preparatory medicines for melancholy of the head. 385
Purging simples upward 376. downward 378	Simple medicines that purge upwards, 376; downwards, 378.
Purging how cause of mel. 79	How purging causes melancholy. 79

Original text 1651	Modern English
Q	**Q**
Quantity of diet cause 71 cure of mel. 213	The quantity of food as a cause, 71; as a cure for melancholy, 213.

Original text 1651	Modern English
R	**R**
Rational soul 26	The rational soul. 26[13346]
Reading Scriptures good against melancholy 283	Reading Scripture as a remedy for melancholy. 283
Recreations good against mel. 264	Recreations as remedies for melancholy. 264
Redness of the face helped 397	Redness of the face relieved. 397
Regions of the belly 18	The regions of the abdomen. 18
Relation or hearing a cause of love-melancholy 452	Accounts of someone, or hearing about them, as a cause of love melancholy. 452
Religious mel. a distinct species, his object 633. causes of it 642. symptomes 658. Prognosticks 678. cure 680. religion, policy, by whom 646	Religious melancholy as a distinct species; its object, 633; causes, 642; symptoms, 658; prognosis, 678; cure, 680. Religion as statecraft, and those who use it so, 646.
Repentance his effects 709	The effects of repentance. 709
Retention & evacuation causes of mel. 78 Rectified to the cure 237	Retention and evacuation as causes of melancholy, 78; regulated to cure it, 237.[13347]
Rich mens discontents and miseries, 116.330,332. their prerogatives 155	The discontents and miseries of the rich, 116,330,332; their advantages, 155.
Rivals and corrivals 595	Rivals and competing suitors. 595
Roots censured 69	Roots criticized. 69
Rosie cross-mens promises 285	The promises of the Rosicrucians. 285

[13346] **Editor.** The rational, sensitive and vegetative soul entries refer to the traditional hierarchy of faculties: reasoning; sensation and animal activity; and nutrition, growth and reproduction. The repeated vegetative-soul entries under V are both retained.

[13347] **Editor.** Retention and evacuation concern the keeping and discharge of bodily substances, a broad category within the regimen Burton discusses. The printed cure reference, 237, remains unresolved and is retained without a link.

Original text 1651	Modern English
Ryot in Apparel, excess of it, a great cause of love mel. 476.482.483	Extravagance and excess in dress as a powerful cause of love melancholy. 476,482,483

Original text 1651	Modern English
S	**S**
Saints aid rejected in mel. 224	The aid of saints rejected in treating melancholy. 224
Sallets censured 67	Salads criticized. 67
Sanguine mel. signs 191	Signs of sanguine melancholy. 191
Scilla or Sea Onyon, a purger of mel. 376	Squill, or sea onion, as a purge for melancholy. 376
Scipio's continency 551	Scipio's sexual self-restraint. 551
Scoffes, calumnies, bitter jests, how they cause mel. 148. their Antidote 359	How mockery, slander and bitter jokes cause melancholy, 148; their antidote, 359.
Scholars miseries 129	The miseries of scholars. 129
Scripture misconstrued cause of religious mel. 713. cure of mel. 284	Scripture misunderstood as a cause of religious melancholy, 713; Scripture as a cure for melancholy, 284.
Scorzonera good against mel. 368	Scorzonera as a remedy for melancholy. 368
Sea sick good physick for mel. 369	Seasickness as beneficial treatment for melancholy. 369
Self-love cause of mel. his effects 121	Self-love as a cause of melancholy; its effects. 121
Sensible soul and his parts 22	The sensitive soul and its parts. 22
Senses why and how deluded in mel. 210	Why and how the senses are deceived in melancholy. 210
Sentences selected out of humane Authors 359	Maxims selected from secular authors. 359
Servitude cause of mel. 152. it and imprisonment eased 338	Servitude as a cause of melancholy, 152; servitude and imprisonment alleviated, 338.

Original text 1651	Modern English
Several mens delights and recreations 264	The pleasures and recreations of different people. 264
Severe Tutors and Guardians causes of melancholy 144	Harsh tutors and guardians as causes of melancholy. 144
Shame and disgrace how causes of melancholy, their effects 99	How shame and disgrace cause melancholy; their effects. 99
Sickness for our good 313	Sickness as a means to our good. 313
Sighs and tears sympt. of love-mel. 503	Sighs and tears as symptoms of love melancholy. 503
Sight a principal cause of love-mel. 452	Sight as a principal cause of love melancholy. 452
Signs of honest love 623	Signs of honourable love. 623
Simples censured proper to mel. 366. fit to be known 367. purging mel. upward 376. downward purging simples 378	Simple medicines for melancholy evaluated, 366; those worth knowing, 367; medicines that purge melancholy upwards, 376; simple medicines that purge downwards, 378.
Similar parts of the body 15	The body's uniform parts. 15[13348]
Singing a symptome of lovers, 532. cause of love-mel. 484	Singing as a symptom of being in love, 532; as a cause of love melancholy, 484.
Sin the impulsive cause of mans misery 2	Sin as the impelling cause of human misery. 2
Single life and virginity commended 570 their prerogatives ibid.	The single life and virginity commended, 570; their advantages, same page.
Slavery of lovers 523	The slavery of lovers. 523

[13348] **Editor.** Similar parts are bodily materials understood as uniform throughout, such as flesh or bone, in contrast to organs composed of several kinds of material. The distinction appears in the anatomical survey.

Original text 1651	Modern English
Sleep and waking causes of melanch. 88 by what means procured, helped 396	Sleep and wakefulness as causes of melancholy, 88; ways of inducing sleep and relieving sleeplessness, 396.

Original text 1651	Modern English
Small bodies have greatest wits 313	Small bodies have the greatest intelligence. 313
Smelling what 23	What smell is. 23
Smiling a cause of love-mel. 471	Smiling as a cause of love melancholy. 471
Sodomy 441	Sodomy. 441
Soldiers most part lascivious 603	Soldiers are mostly lustful. 603
Solitariness cause of mel. 87. coact, voluntary, how good 88. sign of mel. 188	Solitude as a cause of melancholy, 87; forced and voluntary solitude, and how it is beneficial, 88; as a sign of melancholy, 188.
Sorrow his effect 96. a cause of mel. 96, a sympt. of mel. 183. eased by counsel 340	Sorrow: its effect, 96; a cause of melancholy, 96; a symptom of melancholy, 183; relieved by counsel, 340.
Soul defined, his faculties, 20. *ex traduce* as some hold 26	The soul defined; its faculties, 20; *transmitted through generation,* as some maintain, 26.[13349]
Spleen his site, 17. how mis-affected cause of mel. 174	The spleen's position, 17; how its disorders cause melancholy, 174.
Spices how causes of mel. 70	How spices cause melancholy. 70
Spirits in the body what 14,15	What the bodily spirits are. 14,15[13350]
Spirits and Divels their orders, kinds, power, &c. 43	Spirits and devils: their orders, kinds, power and so forth. 43
Spots in the Sun 257	Spots on the sun. 257
Spruceness a symptome of lovers 534	Smartness of dress as a symptom of being in love. 534

[13349] **Editor.** Ex traduce means derived or propagated through generation. Burton is reporting the view that the soul is transmitted from the parents, a disputed question which he distinguishes from the description of its faculties.

[13350] **Editor.** Bodily spirits are the subtle physiological agents of older medicine. They are distinct from the supernatural spirits and devils in the following entry.

Original text 1651	Modern English
Stars how causes or signs of mel. 57. of love mel. 443. of jealousie 596	How the stars are causes or signs of melancholy, 57; of love melancholy, 443; of jealousy, 596.
Step-mother her mischiefes 169	The harm caused by a stepmother. 169
Stomack distempered cause of mel. 174	A disordered stomach as a cause of melancholy. 174
Stones like birds, beasts, fishes, &c. 244	Stones resembling birds, beasts, fish and so forth. 244
Stewes why allowed 634	Why brothels are permitted. 634
Strange Nurses when best 143	When nurses from outside the family are best. 143
Study over-much cause of mel. 125. why & how 126,193,207. study good against melanch. 278,279	Excessive study as a cause of melancholy, 125; why and how, 126,193,207. Study as a remedy for melancholy, 278,279.
Subterranean Divels 50	Subterranean devils. 50
Supernatural causes of mel. 37	Supernatural causes of melancholy. 37
Suspition and jealousie sympt. of mel. 185 how caused 206	Suspicion and jealousy as symptoms of melancholy, 185; how they are caused, 206.
Superstitious effects, symptomes 665 how it domineers 640,667	The effects and symptoms of superstition, 665; how it dominates, 640,667.
Surfetting and drunkenness taxed 72	Overeating and drunkenness criticized. 72
Swallows, Cuckows, &c. where are they in winter 242	Where swallows, cuckoos and other birds are in winter. 242
Sweet tunes and singing causes of love-melancholy 484	Sweet melodies and singing as causes of love melancholy. 484

Original text 1651	Modern English
Symptomes or signs of mel. in the body 178. mind 180. from starrs, members, 190. from education, custom, continuance of time, mixt with other diseases 194. Symptomes of head-mel. 198. of hypocondriacal mel. 199. of the whole body, 201. Symptomes of Nuns, Maids, Widows, mel. 202. immediate causes of mel. symptomes, 205. Symptomes of love mel. 503. cause of these symptomes, 299. symptomes of a lover pleased, 511. dejected, ibid. of a great man in love 36. symptomes of Jealousie, 608. of Religious mel. 660. of despair. 701	Symptoms or signs of melancholy in the body, 178; in the mind, 180; from the stars and bodily parts, 190; from upbringing, habit and the passage of time, mixed with other diseases, 194. Symptoms of melancholy of the head, 198; hypochondriacal melancholy, 199; melancholy throughout the body, 201. Symptoms of melancholy in nuns, unmarried women and widows, 202; immediate causes of melancholic symptoms, 205. Symptoms of love melancholy, 503; causes of these symptoms, 299; symptoms of a happy lover, 511; of a dejected lover, same page; of a great man in love, 36; symptoms of jealousy, 608; of religious melancholy, 660; of despair, 701.[13351]
Synteresis 29	Synderesis. 29[13352]

[13351] **Editor.** Several locators in this composite entry are doubtful, notably 299 for causes of the symptoms of love melancholy and 36 for a great man in love. These destinations remain unresolved and unlinked; both numbers are unchanged in the parallel columns. Hypochondriacal melancholy here refers to Burton's bodily and humoral category, not simply anxiety about illness.

[13352] **Editor.** Synderesis is the conventional modern form of this term for the innate awareness of basic moral principles. Burton relates it to conscience and the first knowledge of God and nature in the discussion translated in Block 026.

Original text 1651	Modern English
Syrupe of Hellebor 395	Syrup of hellebore. 395

Original text 1651	Modern English
T	**T**
Tale of a prebend 351	A story about a prebend. 351[13353]
Tarantula's, stingings effects 171	The effects of tarantula bites. 171
Tast what 21	What taste is. 21
Temperament a cause of love mel. 456	Bodily temperament as a cause of love melancholy. 456
Tempestuous ayr, dark and fuliginous, how cause of mel. 84	How stormy, dark and smoky air causes melancholy. 84
Terrestrial Divels 47	Terrestrial devils. 47
Terrors and affrights cause mel. 146	Terrors and frights as causes of melancholy. 146
Theologasters censured 257	Pretenders to theology criticized. 257
The best cure of love melanc. is to let them have their desire 573	The best cure for love melancholy is to let lovers have what they desire. 573
Three degrees of mel. symptomes 186	Three degrees of melancholic symptoms. 186
Tobacco censured 378	Tobacco criticized. 378
Torments of love 510	The torments of love. 510
Transmigration of souls 26	The transmigration of souls. 26
Travelling commended, good against melancholy 261. for love-melancholy especially 552	Travel commended as a remedy for melancholy, 261; especially for love melancholy, 552.
Tutors cause mel. 144	Tutors as a cause of melancholy. 144

[13353] **Editor.** A prebend is an endowed ecclesiastical position or its income. Burton's story concerns competing applicants for a vacant place in a cathedral; see Block 096.

Original text 1651	Modern English
V	**V**
Vain glory described a cause of melancholy 121	Vainglory described as a cause of melancholy. 121
Veines described 16	Veins described. 16
Valour and courage caused by love 532	Valour and courage inspired by love. 532
Variation of the compass where 241	Where variation of the compass occurs. 241
Variety of meats and dishes cause melan. 235	A variety of foods and dishes as a cause of melancholy. 235
Variety of mistresses and objects a cure of melanch. 555	A variety of beloved women and objects of attraction as a cure for melancholy. 555
Variety of weather, ayr, manners, countreys, whence 248	The origins of differences in weather, air, customs and countries. 248
Variety of places, change of ayr, good against mel. 262	Variety of place and change of air as remedies for melancholy. 262
Vegetal soul and his faculties 20	The vegetative soul and its faculties. 20
Vegetal creatures in love 436	Plants in love. 436
Vegetal soul and his parts 20	The vegetative soul and its parts. 20
Venus rectified 239	Sexual activity properly regulated. 239[13354]
Venery a cause of mel. 79	Sexual intercourse as a cause of melancholy. 79
Vertue and vice principal habits of the will. 31	Virtue and vice as the principal dispositions of the will. 31
Venison a mel. meat. 66	Venison as a food that produces melancholy. 66

[13354] **Editor.** Venus stands for sexual activity in this medical discussion. Rectified means regulated as part of the regimen, not morally or textually corrected. Uxorii below is Latin for husbands excessively attached or subservient to their wives.

Original text 1651	Modern English
Vices of women 563	The vices of women. 563
Violent misery continues not 309	Extreme misery does not last. 309
Violent death prognostick of mel. 214 event of love mel. 543. of despair 545 by some defended 216. how to be censured 218	Violent death as a prognosis of melancholy, 214; an outcome of love melancholy, 543; of despair, 545; defended by some, 216; how it should be judged, 218.[13355]
Virginity by what signs to be known 612	By what signs virginity may be known. 612
Virginity commended 570	Virginity commended. 570
Vitex or *Agnus castus* good against love mel. 547	*Vitex,* or *chaste tree,* as a remedy for love melancholy. 547
Understanding defined, divided 28	The understanding defined and classified. 28
Unfortunate marriages effects 111.168	The effects of unhappy marriages. 111,168
Unlawful cures of mel. rejected 219	Unlawful cures for melancholy rejected. 219
Unkind friends cause melancholy, 169	Unkind friends as a cause of melancholy. 169
Uncharitable men described 430	Uncharitable people described. 430
Upstarts censured, their symptomes 318.327	Upstarts criticized; their characteristics. 318,327
Urine of mel. persons 179	The urine of melancholic people. 179
Uxorii 599	*Men excessively devoted to their wives.* 599

[13355] **Editor.** This entry joins references to different discussions, including Burton's treatment of self-inflicted death. The source's 545 for despair is preserved; the final religious-despair section occurs much later in the volume.

Original text 1651	Modern English
W	**W**
Walking, shooting, swimming, &c. good against mel. 470	Walking, shooting, swimming and similar exercises as remedies for melancholy. 470
Want of sleep a symptome of love mel. 503	Lack of sleep as a symptom of love melancholy. 503
Waking cause of mel. 88. a symptome 179 cured 287	Wakefulness as a cause of melancholy, 88; a symptom, 179; its cure, 287.
Wanton carriage and gesture cause of love melancholy 470	Wanton behaviour and gestures as causes of love melancholy. 470
Water Divels 46	Water devils. 46
Water if foul causeth mel. 70	Foul water causes melancholy. 70
Waters censured, their effects 71	Waters evaluated; their effects. 71
Waters, which good 232	Which waters are beneficial. 232
Waters in love 457	Waters in love. 457
Wearisomness of life a symptome of melancholy 516	Weariness of life as a symptom of melancholy. 516
What physick fit in love mel. 539	What medicine is suitable for love melancholy. 539
Who are most apt to be jealous 597	Who is most prone to jealousy. 597
Whores properties and conditions 465.557	The characteristics and behaviour of whores. 465,557
Why good men are often rejected, 351	Why good men are often rejected. 351
Why fools beget wise children, wisemen fools, 62	Why fools father wise children, and wise men fools. 62

Original text 1651	Modern English
Will defined, divided, his actions, why over-ruled 29.30	The will defined and classified; its actions, and why it is overruled. 29,30
Wine causeth mel. 70.119.112. a good cordial against mel. 391. forbid in love mel. 546	Wine as a cause of melancholy, 70,119,112; a good restorative against melancholy, 391; forbidden in love melancholy, 546.
Wind expelled by what medicines 310	Which medicines expel wind. 310[13356]
Windes in love 457	Winds in love. 457
Wives censured 573. commended 588	Wives criticized, 573; commended, 588.
Wittie devices against mel. 553 and 298	Ingenious devices against melancholy. 553 and 298
Wit proved by love 533	Intelligence demonstrated through love. 533
Withstand the beginnings, a principall cure of love mel. 549	Resist the beginnings: a principal cure for love melancholy. 549
Witches power, how they cause mel. 54 their transformations how caused 55. they can cure mel. 220. procure love 465 not to be sought to for help 221 nor Saints 224	Witches' power; how they cause melancholy, 54; how their transformations are caused, 55; they can cure melancholy, 220; procure love, 465; should not be sought for help, 221; nor should saints, 224.
Widdows mel. 203	Melancholy in widows. 203
Woodbine, Amni, Rue, Lettice, how good in love mel. 546	How honeysuckle, ammi, rue and lettuce are beneficial in love melancholy. 546[13357]

[13356] **Editor.** The Table prints 310 here, but its C entry Correctors to expel windiness gives 401. The inspected body subsection Correctors to expell winde begins on printed 401 (PDF 509; Block 106). Both the cross-entry and the body confirm the discrepancy. The printed 310 is preserved.

[13357] **Editor.** The Table prints Amni and gives 546. The inspected body list on printed 547 (PDF 655; Block 134, passage 30) reads Woodbine, Ammi, Lettice, with Rue just before them. This supports modern ammi and the page discrepancy. Amni remains in the original column; 546 remains in both.

Original text 1651	Modern English
Women how cause of mel. 120. their vanity in apparell taxed. 473. how they cozen men. 474. by what art. 475. their counterfeit tears. 497. their vices 563 Tasks proper to them against mel. 286 commended 588	How women cause melancholy, 120; their vanity in dress criticized, 473; how they deceive men, 474; by what arts, 475; their counterfeit tears, 497; their vices, 563. Tasks suitable for them against melancholy, 286; women commended, 588.
Wormwood good against mel. 367	Wormwood as a remedy for melancholy. 367
World taxed 107	The world criticized. 107

Original text 1651	Modern English
Writers of the cure of mel. 393	Writers on the cure of melancholy. 393
Writers of imagination 96. *de consolatione* 306. of mel. 393. of love mel. 594 539. against idolatrie 668. against despaire 705	Writers on imagination, 96; *on consolation,* 306; on melancholy, 393; on love melancholy, 594,539; against idolatry, 668; against despair, 705.[13358]

[13358] **Editor.** The source places 594 and 539 together after of love mel.; both are retained in that order. De consolatione means on consolation. The titles and subjects here should not be treated as a modern bibliography without checking the cited discussions.

Original text 1651	Modern English
Y.	**Y**
Young man in love with a picture 507	A young man in love with a picture. 507
Youth a cause of love melanch. 448.	Youth as a cause of love melancholy. 448.

Original text 1651	Modern English
To the Reader.	**To the Reader**
Be pleased to know (Courteous Reader) that since the last Impression of this Book, the ingenuous Author of it is deceased, leaving a Copy of it exactly corrected, with severall considerable Additions by his own hand; This Copy he committed to my care and custody, with directions to have those Additions inserted in the next Edition; which in order to his command, and the Publike Good, is faithfully performed in this last Impression.	*Please know, courteous reader, that since the previous printing of this book its gifted author has died, leaving a carefully corrected copy with several substantial additions in his own hand. He entrusted this copy to my care and keeping, with instructions to have those additions inserted in the next edition. In obedience to his wishes, and for the public good, this has been faithfully carried out in the present printing.*[13359]
H. C.	*H. C.*
Printed by *R. W.* for *Henry Cripps* of *Oxford,* and are to be sold by *Andrew Crook* in Pauls Church-yard, and by *Henry Cripps* and *Lodowick Lloyd* in Popes-head Ally. 1651.	Printed by *R. W.* for *Henry Cripps* of *Oxford,* and sold by *Andrew Crook* in St Paul's Churchyard, and by *Henry Cripps* and *Lodowick Lloyd* in Pope's Head Alley. 1651.[13360]

[13359] **Editor.** The notice on PDF 845 speaks as the custodian signed H. C. It reports a corrected copy, additions in Burton's own hand and instructions to insert them in the next edition. This is testimony about the preparation of the 1651 printing. It neither describes a complete autograph manuscript nor establishes that the corrected copy survives today.

[13360] **Editor.** The imprint distinguishes the printer R. W., the person for whom the book was printed, Henry Cripps of Oxford, and the named London sellers. Initials and names are retained without conjectural expansion. This is the last substantive printed text in the McGill copy; the following leaves are blank, later library matter, endpapers and binding.

Contextual lexicon

These three hundred sixteen articles form the completed text of the contextual lexicon for the modern English edition of The Anatomy of Melancholy. They run alphabetically from Abdicate through Zeal, within the fixed selection of 316 entries. Each explains a word or related group through Burton's usage and the accompanying modern text.

The source forms preserve the spellings found in the edited passages. An article heading may gather related forms or supply an explanatory name. The word gives the relevant sense; In Burton follows its work in the argument; The places identifies selected passages; In this edition records the actual contextual renderings. Source footnotes preserve qualifications and point to the edition's supporting notes.

References give source pagination and stable passage identifiers. Bracketed qualifications distinguish supplied or irregular numbering; scan pages are labelled explicitly. These are selected examples, not an exhaustive concordance. The source-term, modern-rendering and thematic indexes cover all 316 articles. Related-entry links lead to the corresponding articles.

Historical medical explanations, astrological claims and religious polemics are described as they occur in Burton. Explaining a term does not independently establish the claims made with it. Modern equivalents vary with context, and an unchanged word may still require explanation.

Abdicate

Source forms: abdicate; abdicated[13361]

The word. To abdicate can mean to reject someone, disown a relation, or exclude an heir. In these passages the person who loses the position is the object of another person's action.

In Burton. Burton first describes a father repudiating a child for sexual misconduct, within a satire on the unequal treatment of rich and poor. Later he reports an heir excluded from the empire because of his devotion to study. Both uses involve deprivation imposed from outside; reading the later passage as a voluntary resignation would reverse its agency.

The places. A father disowns his child. (p. 35; DJR-010-18.) An heir is excluded because of his bookishness. (p. 127; DJR-046-19.)

In this edition. "abdicate" → "disown" (DJR-010-18); "abdicated" → "excluded" (DJR-046-19). The different equivalents preserve the family relationship in one passage and the loss of succession in the other.

See also. Estate; Church patronage.

Abraham men

Source forms: counterfeit cranks; dummerers; Abraham men; counterfeit crank[13362]

The word. Abraham men are beggars accused of feigning mental illness. Burton groups them with counterfeit cranks, accused of feigning illness more generally, and dummerers, accused of pretending to be mute.

In Burton. In the account of poverty, these labels accompany the claim that want drives people to desperate expedients. In the later passage, a poor petitioner is dismissed as a counterfeit crank despite his protests. The repetition shows how the vocabulary of suspected imposture can also serve the refusal of relief. The accusation must not be mistaken for a diagnosis established by the narrative.

[13361] **Editor.** Edited source passages: p. 35 (DJR-010-18); p. 127 (DJR-046-19). The second example records Burton's historical anecdote; the lexical interpretation does not independently authenticate the identification of Cornutus.

[13362] **Editor.** Edited source passages: p. 159 (DJR-053-32); p. 430 (DJR-112-15). These are categories and accusations in Burton's account of begging, not neutral descriptions of people living in poverty or with disabilities.

The places. Poverty and the labels attached to suspected feigned disability. (p. 159; DJR-053-32.) A petitioner is rejected as a supposed cheat. (p. 430; DJR-112-15.)

In this edition. “counterfeit Cranks” → “sham invalids” (DJR-053-32); “Dummerers” → “people who pretend to be mute” (DJR-053-32); “counterfeit crank” → “feigned invalid” (DJR-112-15). The historical name “Abraham men” remains in the modern text; the article supplies its contextual explanation.

See also. Counterfeit.

Absolute

Source forms: absolute cure; absolute[13363]

The word. Absolute means complete or perfected in the selected passages. Its force is supplied by what would make a cure or a human life whole.

In Burton. The opening discussion joins the physician’s work to the clergyman’s: their combined contribution makes an absolute cure. Later, a catalogue of exceptional gifts and possessions still cannot make a person absolute or secure lasting happiness. Completeness can thus be an aim of treatment and an elusive condition of life.

The places. Bodily and spiritual care combine in a complete cure. (p. 16; DJR-006-21.) Even extraordinary advantages cannot make a life complete. (p. 108–109; DJR-042-28.)

In this edition. “absolute cure” → “complete cure” (DJR-006-21); “make thee absolute” → “make you complete” (DJR-042-28). “Complete” keeps the relation to wholeness visible. The adjective does not here promise unconditional certainty or name unrestricted political power.

See also. Just; Simple; Generous; Absolve.

Absolve

Source forms: absolved[13364]

The word. Absolve here means to finish or bring a work to completion. The headword is the dictionary form of the attested past tense absolved.

In Burton. In the report of attempts to cut a canal between Africa and Asia, earlier rulers abandon their undertaking. Ptolemy later renews it and absolves it in a more suitable place. The abandoned work and its resumption establish the sense: an engineering undertaking is completed.

The places. Ptolemy is said to complete a previously abandoned undertaking. (p. 57–58; DJR-015-12.)

In this edition. “absolved it” → “completed it” (DJR-015-12). The rendering prevents the more familiar sense of pardon from intruding into the account.

See also. Absolute; Fact.

Accident

Source forms: accident; accidental; accidents; accidentall[13365]

The word. Accident ranges from an accompanying condition or incidental circumstance to a property contrasted with substance. In medical classifications, accidents can be accompanying symptoms; opposed to innate, accidental can mean acquired.

[13363] **Editor.** Edited source passages: p. 16 (DJR-006-21); p. 108–109 (DJR-042-28).

[13364] **Editor.** Edited source passages: p. 57–58 (DJR-015-12). Burton attributes the report to Diodorus; the account of the canal and relative water levels is preserved as his report, not endorsed by this word explanation.

[13365] **Editor.** Edited source passages: p. 106 (DJR-042-07); p. 161 (DJR-054-02); unnumbered; scan p. 326 (DJR-067-24); p. 252 (DJR-075-04); p. 312 (DJR-087-38).

In Burton. Discontent is called an inseparable accident of human life, while the survey of causes opens into a labyrinth of accidental causes. The treatment synopsis uses accidents for symptoms requiring relief. The astronomical digression asks whether light is substance or accident. Finally, bodily impairments are classified as innate or accidental. These contexts require distinct senses rather than a single substitution.

The places. An accompanying condition of human existence. (p. 106; DJR-042-07.) Incidental causes form a branching labyrinth. (p. 161; DJR-054-02.) The treatment synopsis lists remedies for accompanying symptoms. (unnumbered; scan p. 326; DJR-067-24.) Light is considered as substance or property. (p. 252; DJR-075-04.) Acquired impairments are distinguished from those present at birth. (p. 312; DJR-087-38.)

In this edition. "inseparable accident" → "inseparable condition" (DJR-042-07); "accidental causes" → "incidental causes" (DJR-054-02); "accidents" → "accompanying symptoms" (DJR-067-24); "an accident" → "an accidental property" (DJR-075-04); "accidentall" → "acquired" (DJR-087-38). The modern equivalents follow the argument in each place. Chance mishap is not the controlling sense of these examples.

See also. Cause; Equivocation.

Action

Source forms: action[13366]

The word. Action can name an orator's delivery or performance. Here it stands beside speech and gesture, directing attention to the speaker's manner of presenting words.

In Burton. Burton's attack on declaimers judges their speech, action and gesture as signs of apparent madness. The passage then contrasts verbal display with wisdom shown in deeds. That contrast makes it particularly important to distinguish the first, rhetorical use of action from the ordinary acts invoked in the moral comparison.

The places. A satire on declaimers contrasts performance with conduct. (p. 71; DJR-018-02.)

In this edition. "speech, action, gesture" → "speech, performance, or gesture" (DJR-018-02). "Performance" gives the rhetorical sense without imposing it on every occurrence of action elsewhere in the book.

See also. Pathetical; Parrhesia; Confer and conference; Judgment; Fact.

Actuality

Source forms: ἐντελέχεια; first act[13367]

The word. Actuality renders the philosophical act by which a capacity is realized or possessed in a determinate form. First actuality must be distinguished from the active exercise of that capacity.

In Burton. Burton reports the definition of soul as the first act of an organized body capable of life, then develops it in his account of the rational soul. Much later, the distinction between power and act becomes a consolatory analogy: a child has rational capacity before exercising it, as a troubled person may desire repentance before accomplishing it. The shared vocabulary connects different arguments without making them identical.

The places. The Aristotelian definition of soul as first actuality. (p. 19–20; DJR-024-21.) The rational soul includes the powers of the other faculties. (p. 27; DJR-026-22.) Potential and exercise illustrate delayed repentance. (p. 710; DJR-167-08.)

[13366] **Editor.** Edited source passages: p. 71 (DJR-018-02).

[13367] **Editor.** Edited source passages: p. 19–20 (DJR-024-21); p. 27 (DJR-026-22); p. 710 (DJR-167-08). Existing edition notes: DJR-024:E19, DJR-026:E19, DJR-167:E08. The existing note at DJR-024:E19 distinguishes possession of a capacity from its use and identifies Aristotle, On the Soul 2.1, 412a–b. The later analogy should not erase that distinction.

In this edition. “first act” → “first actuality” (DJR-024-21); “first substantial act” → “first substantial actuality” (DJR-026-22); “rational in power, not in act” → “rational in potential, though not in its exercise” (DJR-167-08). The modern text uses “exercise” in the consolatory comparison and “actuality” in the philosophical definitions.

See also. Soul; Inseparable and individual; Intellect.

Admire

Source forms: admired[13368]

The word. Admire can mean to wonder at or find astonishing, without implying approval. Its past tense admired is the attested form here.

In Burton. Burton describes elaborate cookery and reports Adrian VI’s reaction to the accounts of his predecessor Leo X. The surrounding language condemns excessive luxury and expense. Taking admired as appreciative praise would obscure the astonishment that the context supplies.

The places. Adrian is astonished by the accounts of elaborate dishes. (p. 72; DJR-034-46.)

In this edition. “so much admired” → “found so astonishing” (DJR-034-46). The rendering conveys wonder while leaving the passage’s judgment of extravagance explicit.

See also. Art; Antick.

Adust

Source forms: adust; choler adust; adustion[13369]

The word. Adust describes a humour supposedly scorched or burnt by excessive internal heat. Adustion names that process of alteration in historical humoral explanation.

In Burton. The synopsis lists an adust humour among the inward causes of head melancholy. In the discussion of demonic causation, Burton reports a model in which even a supernatural cause operates through altered bodily humour. His later account of symptoms varies their character according to which humour has been scorched. The term therefore concerns a proposed material transformation and its effects.

The places. A scorched humour appears in the causal synopsis. (p. 98; DJR-020-31.) Burnt choler mediates the reported account of demonic causation. (p. 52–53; DJR-031-16.) Different scorched humours supposedly produce different symptoms. (p. 191; DJR-060-15.)

In this edition. “adust” → “scorched” (DJR-020-31); “choler adust” → “burnt choler” (DJR-031-16); “adustion” → “scorched” (DJR-060-15). “Scorched” and “burnt” retain the physical image underlying the theory.

See also. Melancholy.

Adventitious

Source forms: adventious; adventitious[13370]

The word. Adventitious means coming from outside or acquired rather than innate. Burton’s shorter form adventious belongs to the same contextual family.

In Burton. At the transition from external to internal causes, the hunter’s circuit of the forest becomes a figure for surveying outward adventious causes. Later, the contrasts applied to the humours include

[13368] **Editor.** Edited source passages: p. 72 (DJR-034-46).

[13369] **Editor.** Edited source passages: p. 98 (DJR-020-31); p. 52–53 (DJR-031-16); p. 191 (DJR-060-15). The explanation describes Burton’s historical medical categories; it does not identify a modern bodily process or diagnosis.

[13370] **Editor.** Edited source passages: p. 172 (DJR-056-40); p. 190 [second occurrence] (DJR-060-09).

innate and adventitious. The first usage concerns the origin of a cause; the second concerns the acquisition of a bodily condition.

The places. The survey moves from external causes to internal ones. (p. 172; DJR-056-40.) Acquired humours are distinguished from innate ones. (p. 190 [second occurrence]; DJR-060-09.)

In this edition. “outward adventious causes” → “external, adventitious causes” (DJR-056-40); “innate or adventitious” → “innate or acquired” (DJR-060-09). The retained term in the first passage is clarified by “external”; the second passage makes the innate/acquired contrast explicit.

See also. Cause; Artificial.

Affection

Source forms: Affection[13371]

The word. Affection can be a bodily condition, a disorder, or a passion or disposition. The object affected and the surrounding classification determine its force.

In Burton. The definition of disease calls it an affection of the body contrary to nature. Erotic melancholy is later placed among the affections of the brain. In religious controversy, corrupt affection becomes the common root assigned to several distinct errors. These uses connect bodily and moral language, but none is adequately explained by the everyday meaning of fondness.

The places. Affection appears in a definition of disease. (p. 6; DJR-022-02.) Erotic melancholy is counted among disorders of the brain. (p. 446; DJR-115-60.) Corrupt passions are made a common root of religious errors. (p. 692; DJR-163-20.)

In this edition. “Affection of the body” → “condition of the body” (DJR-022-02); “affections of the brain” → “disorders of the brain” (DJR-115-60); “corrupt affection” → “corrupt passions” (DJR-163-20). The modern column distinguishes condition, disorder and passion according to the passage.

See also. Passion; Bowels.

Affinity and consanguinity

Source forms: affinitie; consanguinitie; affinity; consanguinity[13372]

The word. Affinity denotes kinship through marriage; consanguinity denotes relationship by blood. Together they distinguish two kinds of family connection.

In Burton. In the satire on quarrels, neither marriage ties nor blood relationships can restrain resentment when self-interest is touched. In the account of scholarly patronage, the same two connections fail to secure advancement from an unyielding patron. Burton treats family bonds as obligations that people disregard, or claims that patrons resist.

The places. Family ties fail to prevent hostility. (p. 36; DJR-010-24.) A scholar pleads family connection when seeking an appointment. (p. 142 [printed 128]; DJR-049-28.)

In this edition. “affinitie” → “marriage tie” (DJR-010-24); “consanguinitie” → “blood relationship” (DJR-010-24); “affinity, consanguinity” → “kinship by marriage or blood” (DJR-049-28). The paired equivalents preserve the distinction; “affinity” here does not merely mean shared tastes or sympathetic feeling.

See also. Dowry and jointure; Bowels.

[13371] **Editor.** Edited source passages: p. 6 (DJR-022-02); p. 446 (DJR-115-60); p. 692 (DJR-163-20). Existing edition notes: DJR-022:E01, DJR-115:E48, DJR-163:E20. The medical and religious classifications are Burton’s. Existing notes DJR-022:E01, DJR-115:E48 and DJR-163:E20 explain the local senses.

[13372] **Editor.** Edited source passages: p. 36 (DJR-010-24); p. 142 [printed 128] (DJR-049-28).

Air

Source forms: bad ayr; middle Region; rectification of Aire[13373]

The word. Air belongs both to Burton's account of places and to the environmental conditions considered in treatment. The middle region refers to an older layered account of the atmosphere.

In Burton. A supposedly unhealthy atmosphere helps explain the misfortunes of particular settlements. The digression on mountains invokes the cold middle region to account for snow near hot lowlands. The treatment discussion then makes rectification of air a practical concern, distinguishing the choice of a place from human arrangements that alter its air. Climate, geography and regimen thus meet in this vocabulary.

The places. Unhealthy air is listed among disadvantages of place. (p. 47; DJR-013-05.) The middle region figures in an explanation of mountain cold. (p. 248; DJR-074-06.) Natural and artificial air are distinguished in treatment. (p. 259; DJR-076-20.)

In this edition. "bad ayr" → "unhealthy air" (DJR-013-05); "middle Region" → "middle region of the air" (DJR-074-06); "rectification of Aire" → "improving the air" (DJR-076-20). The expanded wording clarifies what Burton's regional and corrective terms refer to.

See also. Non naturals; Essence and quintessence; Fulsome.

Alteratives

Source forms: alterative; alteratives[13374]

The word. Alteratives are remedies intended to change an unhealthy bodily condition or humoral quality, as distinguished from treatment that expels material by purging.

In Burton. The pharmaceutical synopsis places alterative treatment above a group of simple substances that alter melancholy. Later, while defending the proper use of purges, Burton distinguishes alteratives and cordials and announces his selection from the many medicines recorded by physicians and herbalists. The classification describes an intended kind of operation, not a particular ingredient.

The places. Alterative treatment is a branch of the pharmaceutical synopsis. (scan p. 324; DJR-067-13.) Alteratives and cordials are distinguished in a discussion of purging. (p. 365; DJR-099-28.)

In this edition. "Alterative" → "Alterative treatment" (DJR-067-13); "Alteratives and Cordials" → "alteratives and cordials" (DJR-099-28). The technical name is retained so that the divisions of Burton's medical scheme remain recognizable.

See also. Cordial; Lenitive; Corrected medicines; Purging; Physick.

Ambodexter

Source forms: ambodexters[13375]

The word. An ambodexter is a double-dealer who serves opposed sides for personal advantage. Burton's plural ambodexters is applied to moral conduct.

In Burton. The satire groups ambodexters with hypocrites and compares them to pictures that show a lion from one angle and a lamb from another. A later denunciation places them among people whose apparent sociability conceals self-interest. In both places the emphasis falls on contradictory outward faces and opportunistic dealings.

[13373] **Editor.** Edited source passages: p. 47 (DJR-013-05); p. 248 (DJR-074-06); p. 259 (DJR-076-20). Existing edition notes: DJR-076:E20. The climatic and therapeutic explanations belong to the historical account. DJR-076:E20 identifies natural air as that of a chosen place and artificial air as air altered by human arrangements.

[13374] **Editor.** Edited source passages: scan p. 324 (DJR-067-13); p. 365 (DJR-099-28). This is the claimed function of a historical class of remedies; retaining the category does not establish the efficacy of its members.

[13375] **Editor.** Edited source passages: p. 36 (DJR-010-28); p. 109 (DJR-042-38). Existing edition notes: DJR-010:E24. DJR-010:E24 leaves the exact optical device behind the turning-picture image unspecified.

The places. Changing pictures illustrate the opposed faces of hypocrites. (p. 36; DJR-010-28.) Double-dealing forms part of a catalogue of selfish conduct. (p. 109; DJR-042-38.)

In this edition. “ambodexters” → “double-dealers” (DJR-010-28); “ambodexters” → “double-dealing” (DJR-042-38). The equivalents convey the moral accusation without suggesting a person’s physical dexterity.

See also. Parasite; Temporize.

Anatomical arteries

Source forms: aspera arteria; vocall artery; Carotides; juglars; Venosal Artery[13376]

The word. Burton’s anatomical vocabulary does not map directly onto modern artery and vein names. Aspera arteria and vocal artery name the windpipe; the venosal artery belongs to the historical account of the pulmonary vessels.

In Burton. The lung passage sends air to the heart through a venosal artery and connects that route with the windpipe. The discussion of breathing likewise uses vocal artery for the airway. Elsewhere the carotides carry a strong pulse, while juglars swell in the account of excessive drinking. The latter examples must remain distinct from the older airway terminology gathered under this editorial heading.

The places. Historical vessel and airway names in the account of the lungs. (p. 19; DJR-024-16.) The vocal artery carries inhaled air. (p. 25; DJR-025-34.) The carotides are named in a description of the pulse. (p. 180; DJR-058-16.) Swollen juglars occur among the reported effects of excess drinking. (p. 306; DJR-086-31.)

In this edition. “aspera arteria” → “windpipe” (DJR-024-16); “Venosal Artery” → “venosal artery” (DJR-024-16); “vocall Artery” → “windpipe” (DJR-025-34); “Carotides” → “carotid arteries” (DJR-058-16); “juglars” → “jugular veins” (DJR-086-31). “Venosal artery” is retained where replacing the name would silently recast Burton’s physiological claim.

See also. Organical parts.

Anatomical membranes

Source forms: rim; Tunicles[13377]

The word. Rim can denote an abdominal membrane or lining; tunicles are thin membranes or coverings. The anatomical location matters more than the everyday shape suggested by rim.

In Burton. In the division of the lower body, the rim separates the region of the navel and flanks from that above it. In the account of head melancholy, membranes and tunicles are possible seats of the offending humour around the brain. Burton uses these coverings as landmarks within his organization of bodily regions and disease.

The places. The rim marks a division in the lower bodily region. (p. 17; DJR-024-05.) Membranes and tunicles surround the brain. (p. 176; DJR-057-23.)

In this edition. “Rim” → “abdominal membrane” (DJR-024-05); “Membranes, and Tunicles” → “membranes and coverings” (DJR-057-23). The modern text explains the type of structure without assigning a more precise modern anatomical identity than the passage warrants.

See also. Organical parts.

[13376] **Editor.** Edited source passages: p. 19 (DJR-024-16); p. 25 (DJR-025-34); p. 180 (DJR-058-16); p. 306 (DJR-086-31). Existing edition notes: DJR-024:E14. The saved glossary identifies the venosal artery with the historical pulmonary-vein terminology. DJR-024:E14 compares Crooke’s Microcosmographia, book 6, chapter 18, p. 390, to explain the compressed connection. The account is not modern respiratory physiology.

[13377] **Editor.** Edited source passages: p. 17 (DJR-024-05); p. 176 (DJR-057-23). The saved terminology record notes that historical uses of rim vary; the broader rendering deliberately preserves that limit.

Anatomy

Source forms: living anatomy; anatomies[13378]

The word. An anatomy can be an exposed or skeleton-like body, and figuratively a person wasted to extreme thinness. This bodily image differs from the analytical activity announced by the book's title.

In Burton. Envy produces a living anatomy: a ghastly, emaciated person likened to a skeleton and a carcass animated by a fiend. The more general account of cares again turns sufferers into anatomies, immediately glossed by the image of skin and bones. The metaphors make mental distress visibly consume the body.

The places. Envy reduces a person to a living anatomical specimen. (p. 100; DJR-041-04.) Care makes bodies skeleton-like and wasted. (p. 111; DJR-043-11.)

In this edition. "living Anatomy" → "living anatomical specimen" (DJR-041-04); "Anatomies" → "skeletons" (DJR-043-11). The two renderings retain the corporeal image without confusing the people described with anatomical treatises.

See also. Organical parts; Melancholy.

Anchorite

Source forms: anachorites; Anachorites[13379]

The word. An anchorite is a religious recluse. Anachorite is a related spelling used in the selected passages.

In Burton. Burton's treatment is not uniform. In discussing diet he praises the remarkable abstinence of hermits and anchorites. In the account of pride he accuses some ascetics of making contempt for worldly honour a new occasion of pride. In the discussion of solitude, prescribed withdrawal becomes a possible source of melancholy. The same way of life can therefore supply an example of temperance and an object of criticism.

The places. Ascetic temperance supplies an admired dietary example. (p. 236–237; DJR-071-23.) Contempt of worldly honour is accused of becoming pride. (p. 124; DJR-045-45.) Enforced solitude is discussed as a cause of distress. (p. 87–88; DJR-038-02.)

In this edition. "Anachorites" → "anchorites" (DJR-071-23); "Anachorites" → "anchorites" (DJR-045-45); "Anchorites" → "anchorites" (DJR-038-02). The modern spelling is consistent, while the article preserves the changing judgment in the surrounding prose.

See also. Solitude; Mortification.

Anger

Source forms: Anger[13380]

The word. In the selected classification, anger is defined by its object as a desire for revenge. Hatred is then characterized as anger that has become inveterate.

In Burton. Burton places anger among mixed affections and passions, alongside zeal, malicious joy, pride, rivalry, envy and shame. The sequence classifies emotions through their relations to desired or suffered goods and harms. The definition is narrower than every ordinary occurrence of anger: it explains the particular scheme being presented.

The places. Anger and hatred appear in a classification of mixed passions. (p. 25; DJR-025-29.)

[13378] **Editor.** Edited source passages: p. 100 (DJR-041-04); p. 111 (DJR-043-11).

[13379] **Editor.** Edited source passages: p. 236–237 (DJR-071-23); p. 124 (DJR-045-45); p. 87–88 (DJR-038-02). Existing edition notes: DJR-038:E01, DJR-045:E37. DJR-038:E01 identifies the hostile monastic language Burton adopts from Bale and Hospinian; the passage's absolute claims about enclosure and silence retain that polemical qualification.

[13380] **Editor.** Edited source passages: p. 25 (DJR-025-29).

In this edition. “Anger, which is a desire of revenge” → “anger, a desire for revenge” (DJR-025-29); “inveterate anger” → “inveterate anger” (DJR-025-29). The familiar word remains, together with Burton’s defining phrase, so that the classification can be followed on its own terms.

See also. Passion.

Animal and vegetal

Source forms: vegetals; vegetal[13381]

The word. Vegetals are plants; vegetal names the faculty associated with plant life. Animal in the article heading identifies the sensitive level of living creatures in the division Burton reports.

In Burton. The satire extends melancholy beyond humans to vegetals and sensibles, using transplanted plants as an example. The later account of soul orders the vegetative, sensitive and rational faculties: the higher includes the lower, though the lower may exist alone. Plants, other animals and humans are thus distinguished by capacities within a connected account of life.

The places. Plants and creatures with senses enter the extended account of melancholy. (p. 46; DJR-012-38.) The three faculties are ordered by inclusion. (p. 20; DJR-024-24.)

In this edition. “vegetals and sensibles” → “plants and creatures with senses” (DJR-012-38); “Vegetal, Sensitive, and Rational” → “vegetative, sensitive and rational” (DJR-024-24). “Vegetative” names a faculty here; it does not carry the modern colloquial suggestion of an unresponsive human state.

See also. Soul; Sensible.

Animal faculties

Source forms: animal faculties; moving faculty[13382]

The word. Animal faculties are the brain-associated powers of sensation, mental activity and voluntary movement. Animal in this terminology concerns the functions of living sentient beings, including humans.

In Burton. In the account of the brain, vapours from other parts supposedly disturb the animal faculties. In the advice on governing appetite, Burton distinguishes the moving faculty from desire: appetite may seek an action while reason prevents the power of movement from carrying it out. Together the examples show faculties as powers that can be affected, commanded or exercised.

The places. Vapours are said to alter brain-associated faculties. (p. 174; DJR-057-06.) The faculty of movement can refrain from executing appetite’s demand. (p. 292; DJR-083-30.)

In this edition. “animal faculties” → “animal faculties” (DJR-057-06); “moving faculty” → “faculty of movement” (DJR-083-30). The retained technical phrase needs this explanation; “animal” should not be read as excluding human mental powers.

See also. Faculty.

Antick

Source forms: antick picture; anticks; Antick[13383]

The word. Antick describes a grotesque or fantastic figure, design or conception. The plural anticks can name such invented figures.

[13381] **Editor.** Edited source passages: p. 46 (DJR-012-38); p. 20 (DJR-024-24). The saved glossary associates the vegetal faculty with nutrition, growth and reproduction. The article heading groups the levels; the cited source forms are vegetals and vegetal.

[13382] **Editor.** Edited source passages: p. 174 (DJR-057-06); p. 292 (DJR-083-30). The account of vapours belongs to historical physiology. The examples of restraint describe Burton’s argument, rather than present-day therapeutic advice.

[13383] **Editor.** Edited source passages: p. 5 (DJR-003-02); p. 23–24 (DJR-025-19); p. 187 (DJR-059-32).

In Burton. A grotesque picture first illustrates the attraction of novelty to frivolous readers. In the account of imagination, poets' and painters' anticks demonstrate its inventive power. Later, the fantastic conceits attributed to melancholy show the same power producing distressing imagined presences. The term crosses visual art and mental imagery, with different judgments in each setting.

The places. A grotesque picture attracts the passer-by's gaze. (p. 5; DJR-003-02.) Poets and painters produce imaginative grotesques. (p. 23–24; DJR-025-19.) Fantastic ideas become part of the reported symptoms of melancholy. (p. 187; DJR-059-32.)

In this edition. "antick picture" → "grotesque picture" (DJR-003-02); "Anticks" → "grotesques" (DJR-025-19); "Antick, phantasticall conceipts" → "grotesque, fantastic ideas" (DJR-059-32). The renderings preserve the relation between unusual forms and the imagination; the word need not mean an amusing prank.

See also. Emblem; Imagination; Fustian and bombast; Admire.

Apologize

Source forms: apologize[13384]

The word. To apologize here is to defend or justify someone's position. The word names advocacy in a controversy.

In Burton. Burton says that Rhenanus undertakes to apologize for Anthony and dismisses his opponents. He then steps back from the extensive controversy, arranging chemical physicians and Galenists on opposing sides. The movement from apologize to defend and attack within the passage makes its forensic sense explicit.

The places. Rhenanus defends Anthony in the dispute over chemical medicine. (p. 387; DJR-103-52.)

In this edition. "Apologize for Anthony" → "defend Anthony" (DJR-103-52). "Defend" preserves the direction of the argument. Rhenanus is not represented as expressing regret for Anthony's conduct.

See also. Parrhesia; Censure.

Apophlegmatisms

Source forms: apophlegmatisms; masticatories[13385]

The word. Apophlegmatisms are preparations intended to draw off phlegm. Masticatories are medicinal substances held and chewed in the mouth.

In Burton. Burton distinguishes medicines swallowed from those merely kept in the mouth. After gargles, he names apophlegmatisms and masticatories, divides them into gentle and strong examples, and explains their use through holding and chewing. The paired terms therefore concern both an intended effect and a manner of application.

The places. Chewed preparations are distinguished from swallowed medicines and gargles. (p. 382; DJR-102-44.)

In this edition. "Apophlegmatisms, Masticatories" → "apophlegmatisms, or masticatories" (DJR-102-44); "held and chewed in the mouth" → "held and chewed in the mouth" (DJR-102-44). The historical names remain beside Burton's own explanation of how they were used.

See also. Purging.

[13384] **Editor.** Edited source passages: p. 387 (DJR-103-52). The entry explains the reported controversy without deciding the competing medical claims.

[13385] **Editor.** Edited source passages: p. 382 (DJR-102-44). The article identifies a category of historical treatment; the listed substances and claimed effect are not evaluated as current remedies.

Apothecaries measures

Source forms: drams; an.; ʒ; ℥; j; ß; iij[13386]

The word. Drams can mean medicinal draughts or doses without specifying a measured weight. In formal prescriptions, drachms and ounces appear through apothecaries' signs and abbreviated quantities.

In Burton. The account of allegedly staged cures at Padua uses drams for preparations supposedly administered beforehand. A later prescription instead gives exact written quantities: an. signifies of each, ʒ a drachm, ℥ an ounce, j one, ß a half and iij three. The prose use of drams must not be turned into a precise dose merely because a related word names a unit.

The places. Ointments and drams occur in a polemical accusation about cures. (p. 225; DJR-068-36.) A prescription uses signs and abbreviations for quantities. (p. 548–549; DJR-134-46.)

In this edition. "drams" → "potions" (DJR-068-36); "an. ʒ j." → "one drachm of each" (DJR-134-46); "ʒ ß." → "half a drachm" (DJR-134-46); "℥ iij." → "three ounces" (DJR-134-46). The written quantities are expanded into words but left in historical units, without conversion into modern doses.

See also. Receipt.

Appetite

Source forms: appetite[13387]

The word. Appetite is a power of impulse or desire. It is broader than hunger and can mediate between an imagined object and bodily movement.

In Burton. In Burton's explanation of sleepwalking, vapours stir imagination, imagination stirs appetite, and appetite moves the animal spirits that make the body walk. Appetite occupies a specific place in the proposed chain of causes. The sleeping person's movement is explained through these powers rather than through a conscious decision described in ordinary terms.

The places. Appetite mediates between imagination and bodily movement in sleepwalking. (p. 93; DJR-039-11.)

In this edition. "the Phantasie the Appetite" → "the imagination stirs the appetite" (DJR-039-11). The word remains in the modern column because it names a recurring faculty; reading it as a desire for food would break the explanation.

See also. Concupiscible and irascible; Concupiscence; Passion; Pleasure.

Apprehension

Source forms: strong apprehension; apprehensions; apprehensive[13388]

The word. Apprehension can be intellectual grasp, imaginative conception, awareness, or anxious susceptibility. Apprehensive likewise ranges from perceptive or sensitive to fearful.

In Burton. The Stoic wise person is credited with strong apprehension in an argument Burton mocks; melancholy sufferers elsewhere possess excellent apprehensions despite their distress. In love, strong apprehension combines with weak judgment as powerful imagination. The consolatory and religious

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[13386] **Editor.** Edited source passages: p. 225 (DJR-068-36); p. 548–549 (DJR-134-46). Existing edition notes: DJR-134:E35. DJR-134:E35 explains the notation. The allegations at Padua remain Burton's reported claims; the prescription is historical text, not a recommendation for use.

[13387] **Editor.** Edited source passages: p. 93 (DJR-039-11). The chain involving vapours and animal spirits records historical physiology, not a current explanation of sleepwalking.

[13388] **Editor.** Edited source passages: p. 75 (DJR-019-02); p. 179–180 (DJR-058-13); p. 292 [296] (DJR-084-16); p. 450 (DJR-116-42); p. 696 (DJR-164-19). Existing edition notes: DJR-116:E37, DJR-164:E18. DJR-116:E37 and DJR-164:E18 explain the later uses and preserve the polemical and reported character of the surrounding generalizations.

passages instead emphasize awareness of an intolerable situation or susceptibility to fear. Context separates strengths of understanding from vulnerabilities of feeling.

The places. Firm understanding is attributed to the Stoic wise person. (p. 75; DJR-019-02.) Melancholy can coexist with excellent powers of understanding. (p. 179–180; DJR-058-13.) Sensitivity to a distressing situation affects the response to it. (p. 292 [296]; DJR-084-16.) Powerful imagination is paired with weak judgment. (p. 450; DJR-116-42.) Apprehensive describes susceptibility to religious fear. (p. 696; DJR-164-19.)

In this edition. "strong apprehension" → "firmness of his understanding" (DJR-019-02); "excellent apprehensions" → "excellent powers of understanding" (DJR-058-13); "apprehensive" → "sensitive to what is happening" (DJR-084-16); "strong apprehension" → "powerful imagination" (DJR-116-42); "less apprehensive" → "less apprehensive" (DJR-164-19). The retained adjective in the final example has its familiar anxious sense; that sense must not be carried backward into every other occurrence.

See also. Imagination; Shame.

Aqua vitae

Source forms: Aquavitæ; strong waters; water of life[13389]

The word. Aqua vitae, literally water of life, denotes distilled alcoholic spirit. Strong waters belongs to the same vocabulary.

In Burton. A fearful sufferer carries aqua vitae or strong waters against anticipated fainting or illness. In a later medicinal formula, water of life is the liquid mixed with other ingredients for a plaster. These contexts distinguish something carried for an anticipated need from a preparation used externally; neither calls for the ordinary sense of water.

The places. A sufferer carries aqua vitae through fear of fainting. (p. 181–182; DJR-058-33.) Distilled spirit appears as an ingredient of a historical plaster. (p. 396; DJR-105-47.)

In this edition. "Aquavitæ" → "aqua vitae" (DJR-058-33); "strong waters" → "strong spirits" (DJR-058-33); "water of life" → "distilled spirit" (DJR-105-47). The name is retained in one passage and explained in the other; both refer to distilled spirit.

See also. Aurum potabile; Cordial; Pleasure.

Art

Source forms: Art[13390]

The word. Art can mean deliberate skill or enhancement, an organized discipline, or a skilled method of proceeding. It is not confined to painting, poetry or other fine arts.

In Burton. In the discussion of beauty, art is set against nature as a power of deliberate enhancement. Lovers' diverse symptoms then exceed what any art can encompass, where the word concerns a body of organized knowledge. Near the close, art joins industry among the means of directing a distressed person's thoughts. Each setting emphasizes a different relation between skill and its object.

The places. Beauty is considered in relation to art and nature. (p. 469; DJR-120-22.) No organized discipline can encompass all lovers' symptoms. (p. 509; DJR-127-36.) Skill and effort are invoked in the management of distress. (p. 722; DJR-169-28.)

[13389] **Editor.** Edited source passages: p. 181–182 (DJR-058-33); p. 396 (DJR-105-47). The medicinal use and formula are part of Burton's historical account. This entry does not endorse their safety or effectiveness.

[13390] **Editor.** Edited source passages: p. 469 (DJR-120-22); p. 509 (DJR-127-36); p. 722 (DJR-169-28). Existing edition notes: DJR-120:E19, DJR-127:E30, DJR-169:E28. The note at DJR-120:E19 leaves the exact Heliodorus passage uncollated. Explaining the word art does not change that source status.

In this edition. “arti an naturæ” → “art or to nature” (DJR-120-22); “no Art” → “no discipline” (DJR-127-36); “art, and industry” → “skill and effort” (DJR-169-28). “Art,” “discipline” and “skill” retain the distinct contextual uses rather than forcing a uniform equivalent.

See also. Science; Experimental; Herbal; Emblem; Exhibition; Curiosity.

Artificial

Source forms: artificial; artificial Malady; artificiall Wildernesses[13391]

The word. Artificial can mean acquired or brought about by circumstances, and can also describe something deliberately made. It need not mean false or feigned.

In Burton. Burton distinguishes melancholy arising through circumstances from the naturally melancholy character assigned to certain creatures. He later contrasts an artificial malady with the natural disposition associated with age. In the account of recreation, artificial wildernesses are garden features deliberately planted to appear wild. The shared contrast with nature changes its practical meaning from illness to landscape.

The places. Melancholy produced by circumstances is distinguished from natural character. (p. 46; DJR-012-38.) Acquired disease is contrasted with natural melancholy. (p. 33; DJR-027-26.) Planted wildernesses belong to pleasurable garden walks. (p. 269; DJR-078-34.)

In this edition. “artificial” → “brought about by circumstances” (DJR-012-38); “artificial Malady” → “acquired disease” (DJR-027-26); “artificiall Wildernesses” → “planted wildernesses” (DJR-078-34). The rendering follows the distinction at issue: acquired in the medical account, deliberately planted in the garden.

See also. Cause; Adventitious.

Astrological aspects

Source forms: partile conjunction[13392]

The word. An astrological aspect is an angular relationship between heavenly bodies or chart points. Conjunction, opposition and quartile name particular relations; a partile conjunction is treated as exact by degree.

In Burton. Burton describes Mars in partile conjunction with his ascendant in his self-portrait. In the account of love, mutual aspects of the Moon and Venus figure among remote causes. Elsewhere conjunctions, oppositions and quartiles form part of the threatening celestial order. The examples show the vocabulary operating in personal description, causal theory and admonition.

The places. Mars and the ascendant are placed in partile conjunction. (p. 3; DJR-002-03.) The Moon and Venus are described as mutually aspected. (p. 447; DJR-116-02.) Oppositions and quartiles are included among hostile aspects. (p. 4; DJR-021-28.)

In this edition. “partile conjunction” → “exact conjunction” (DJR-002-03); “mutually aspected” → “in mutual aspect” (DJR-116-02); “Oppositions, Quartiles” → “oppositions, quartiles” (DJR-021-28). The technical names remain where they organize the source account. “Aspect” here does not merely mean outward appearance.

See also. Astrology.

[13391] **Editor.** Edited source passages: p. 46 (DJR-012-38); p. 33 (DJR-027-26); p. 269 (DJR-078-34). Existing edition notes: DJR-027:E17, DJR-078:E32. DJR-027:E17 explicitly excludes the sense of pretended illness. Its unresolved marginal reference and age-limit source remain separate questions.

[13392] **Editor.** Edited source passages: p. 3 (DJR-002-03); p. 447 (DJR-116-02); p. 4 (DJR-021-28). Existing edition notes: DJR-021:E21, DJR-116:E02. DJR-021:E21 explains opposition as 180 degrees and quartile or square as 90 degrees. These are meanings within historical astrology, not evidence that celestial configurations cause the effects claimed.

Astrological significators

Source forms: Horoscope; significators; Mercurialists; combust; Hylech; promissors[13393]

The word. Significators are astrological indicators of the matter judged. A horoscope can mean the ascendant in context; the hyleg signifies life, and promissors are natal positions or aspects used in predicting events.

In Burton. Burton's reported rules connect chart positions with melancholy and distinguish the points being directed from positions said to promise events. He also calls people governed by Mercury Mercurialists and records unusual abilities attributed to a combust Moon. These expressions belong to a technical system of interpretation, whose terms must be understood before its claims can be followed.

The places. Horoscope denotes the ascendant in a rule about Mercury. (p. 58; DJR-032-10.) Significators, hyleg and promissors occur in timing an event. (p. 59; DJR-032-16.) The heavens supply indicators of character and disease. (p. 190 [first occurrence]; DJR-060-02.) Mercurialists are people said to be governed by Mercury. (p. 190 [second occurrence]; DJR-060-08.) Combust describes the Moon's proximity to the Sun in an anecdote. (p. 192; DJR-060-24.)

In this edition. "Horoscope" → "ascendant" (DJR-032-10); "Hylech" → "hyleg" (DJR-032-16); "radical promissors" → "natal promissors" (DJR-032-16); "significators" → "astrological indicators" (DJR-060-02); "Mercurialists" → "Those governed by Mercury" (DJR-060-08); "combust" → "combust" (DJR-060-24). The modern text expands some labels and retains others. Combust means astrologically obscured by proximity to the Sun; it does not describe literal burning.

See also. Astrology.

Astrology

Source forms: judicial astrology; Iatromathematicall[13394]

The word. Judicial astrology judges human dispositions and events from celestial configurations. Iatromathematical describes the combination of medicine with astrology.

In Burton. Burton introduces heavenly influences as causes according to astrologers while declining to settle whether stars are causes or signs. In the discussion of treatment, he objects to the certainty of those who prescribe a match between particular healer and patient and regulate gathering and administration astrologically. Reporting astrological categories therefore does not mean that he endorses every use or claim made for them.

The places. Burton postpones the dispute over stars as causes or signs. (p. 57; DJR-032-02.) He criticizes the certainty claimed by some astrological physicians. (p. 227; DJR-069-08.)

In this edition. "judicial Astrology" → "judicial astrology" (DJR-032-02); "Iatromathematicall professors" → "practitioners of astrological medicine" (DJR-069-08). The familiar label remains in the first passage; the specialized compound is explained in the second.

See also. Geniture; Astrological aspects; Astrological significators; Jovial and martial; Election; Judicial and judicious.

Aurum potabile

Source forms: aurum potabile[13395]

[13393] **Editor.** Edited source passages: p. 58 (DJR-032-10); p. 59 (DJR-032-16); p. 190 [first occurrence] (DJR-060-02); p. 190 [second occurrence] (DJR-060-08); p. 192 (DJR-060-24). Existing edition notes: DJR-032:E11. DJR-032:E11 explains directions, promissors and the subdivisions called terms, with a recorded comparison to Lilly. The reported predictions and extraordinary anecdotes remain historical claims.

[13394] **Editor.** Edited source passages: p. 57 (DJR-032-02); p. 227 (DJR-069-08). Existing edition notes: DJR-069:E06. DJR-069:E06 identifies the reported claim from which Burton distances himself. His criticism is local and should not be inflated into a rejection of every astrological explanation in the book.

The word. Aurum potabile literally means drinkable gold. Here the phrase supplies a joke about wealth consumed in drinking.

In Burton. Burton describes people who have shipwrecked their fortunes through wine and turned all their substance into aurum potabile. The surrounding losses of rank, property and security give the phrase its satirical force: what might have sustained a prosperous life has been swallowed away.

The places. The drinking of a fortune becomes the conversion of property into drinkable gold. (p. 120; DJR-045-05.)

In this edition. "aurum potabile" → "drinkable gold" (DJR-045-05). The literal English phrase preserves the play between gold as wealth and something made drinkable.

See also. Aqua vitae.

Baffle

Source forms: baffled; bafled[13396]

The word. Baffle can mean to humiliate, disgrace or treat contemptuously. The attested spellings baffled and bafled describe treatment suffered at another person's hands.

In Burton. Burton applies the word to his own disappointment with patrons, to the insults endured by poor dependants, and to a time-server who dominates in one place but submits elsewhere. The repeated contrast concerns power and humiliation. Bewilderment is not the central experience named by these examples.

The places. Burton recalls contemptuous treatment by patrons. (p. 136; DJR-048-10.) A poor dependant suffers humiliation from the powerful. (p. 159; DJR-053-27.) A changeable opportunist tyrannizes here and is humiliated there. (p. 36; DJR-010-29.)

In this edition. "baffled" → "treated me with contempt" (DJR-048-10); "bafled" → "humiliated" (DJR-053-27); "be baffled" → "being humiliated" (DJR-010-29). The modern equivalents make the social injury explicit while preserving the different grammatical settings.

See also. Explode.

Bawd

Source forms: bawd[13397]

The word. A bawd is a procurer: someone who facilitates sexual encounters. The noun need not denote a woman, despite some familiar later associations.

In Burton. In Burton's attack on a Jesuit, professions of poverty, fasting and chastity are set against accusations of wealth, gluttony and sexual misconduct. Bawd is paired with fornicator, distinguishing procurement from participation in the sexual act. Its force here is an accusation of hypocrisy within religious polemic.

The places. The term appears in an accusation against a professedly chaste religious figure. (p. 29; DJR-009-13.)

In this edition. "notorious Bawd" → "notorious procurer" (DJR-009-13). "Procurer" preserves the role named by the insult and its application to the male figure being attacked.

[13395] **Editor.** Edited source passages: p. 120 (DJR-045-05). This occurrence is figurative. It does not establish that the drinkers consumed a particular gold-containing preparation.

[13396] **Editor.** Edited source passages: p. 136 (DJR-048-10); p. 159 (DJR-053-27); p. 36 (DJR-010-29). Existing edition notes: DJR-010:E25. The source question concerning a separate Latin phrase in DJR-010:E25 remains unlocated; it does not determine the meaning of baffled.

[13397] **Editor.** Edited source passages: p. 29 (DJR-009-13). The allegations are Burton's polemical assertions, not independently established facts about Jesuits as a group.

See also. Quean and slut.

Bewray

Source forms: bewray[13398]

The word. Bewray here means to soil or befoul. Its sense is determined by the sustained language of excrement surrounding it.

In Burton. Burton attacks annotators who disfigure good authors with absurd commentary. His Latin abuse, the accompanying verb dawb, and the later images of dungheaps and dung-dwelling beetles make the meaning concrete. The word participates in a deliberately coarse satire on textual interference.

The places. Annotators are accused of fouling the books they comment on. (p. 71–72; DJR-018-10.)

In this edition. "bewray and dawb" → "soil and smear" (DJR-018-10). The English pair follows the local image. A sense such as reveal or betray would not convey the action described here.

See also. Fact; Privy.

Bile and boil

Source forms: bile[13399]

The word. The spelling bile needs particular care. In a Latin title, atra bile refers to black bile; in the English list of discharging sores, bile means a boil.

In Burton. Burton cites a work On Black Bile in discussing bodily disturbance. A few passages later, he lists a bile with an ulcer and an issue as a source of discharge whose closure is thought harmful. Much later black choler supplies a metaphorical bath or bait for evil spirits. These contexts distinguish a humour, a skin sore, and figurative use of the humour's name.

The places. A Latin book title names black bile. (p. 78; DJR-036-06.) Bile is listed beside ulcer and issue as a discharging sore. (p. 80; DJR-036-19.) Black choler figures in the account of temptation. (p. 695; DJR-164-08.)

In this edition. "de atra bile" → "On Black Bile" (DJR-036-06); "bile" → "boil" (DJR-036-19); "Black choler" → "Black bile" (DJR-164-08). "Boil" restores the distinct English sense in the list of sores. "Black bile" renders the humoral term and black choler.

See also. Chirurgery.

Blood and sanguine

Source forms: sanguine[13400]

The word. Sanguine means related to blood as a humour. In sanguine melancholy, the adjective qualifies the humoral mixture rather than simply describing an optimistic mood.

In Burton. Burton reports an explanation of unusual intellectual ability through slightly scorched melancholy mixed with blood. He then cites a learned young patient described as sanguine melancholy. The connection with cheerful delirium and inspired activity belongs to the historical account of the mixture; the phrase is not a modern diagnostic label.

The places. Blood enters the proposed explanation of gifted sanguine melancholy. (p. 192; DJR-060-22.)

[13398] **Editor.** Edited source passages: p. 71–72 (DJR-018-10).

[13399] **Editor.** Edited source passages: p. 78 (DJR-036-06); p. 80 (DJR-036-19); p. 695 (DJR-164-08). Existing edition notes: DJR-036:E14, DJR-164:E07. The claim about stopped discharges belongs to historical medicine. DJR-164:E07 identifies the bath and shoehorn as figures and preserves Burton's qualification as it were.

[13400] **Editor.** Edited source passages: p. 192 (DJR-060-22). The claims about inspiration and exceptional ability are reported through Burton's authorities and retain their historical character.

In this edition. “mixture of bloud” → “admixture of blood” (DJR-060-22); “sanguine melancholy” → “sanguine melancholy” (DJR-060-22). The technical adjective remains, with its humoral basis supplied by the surrounding account.

See also. Humour.

Bowels

Source forms: bowels[13401]

The word. Bowels can figuratively mean one’s own children or intimate kin. The bodily term emphasizes their closeness to the person being addressed.

In Burton. Burton condemns people who will extinguish a neighbour’s house fire while ignoring the sexual distress of their own flesh and blood. Their own bowels belongs to this comparison of responsibilities. The following phrase flesh and blood confirms that the referent is family rather than an internal organ.

The places. The failure to recognize one’s children’s distress is compared with neglecting a fire. (p. 205; DJR-063-14.)

In this edition. “their own bowels” → “their own flesh and blood, their very children” (DJR-063-14). The expanded rendering makes the kinship sense explicit while preserving the force of the bodily metaphor.

See also. Affinity and consanguinity; Affection.

Brave

Source forms: brave; bravery; brave array[13402]

The word. Brave can mean splendid or finely dressed. Bravery can name finery, and brave array splendid clothing.

In Burton. Burton complains that a writer without wealth, rank or splendid appearance is dismissed despite his qualifications. His discussion of envy makes another person’s bravery an object of resentment, while a poem contrasts the flatterer’s brave array with the scholar’s rags. The selected uses all turn on outward display and its social value.

The places. Splendid appearance influences the judgment of authors. (p. 10; DJR-005-14.) Finery becomes an object of envy. (p. 101–102; DJR-041-10.) The flatterer’s rich clothing contrasts with the scholar’s rags. (p. 133; DJR-047-32.)

In this edition. “polite and brave” → “polished and splendid” (DJR-005-14); “bravery” → “finery” (DJR-041-10); “brave array” → “splendid clothes” (DJR-047-32). These equivalents keep courage from entering passages concerned with appearance and dress.

See also. Honest; Tires and weeds.

Bugbear

Source forms: bugbears[13403]

The word. A bugbear is a frightening imaginary being or apparition. It can be invoked to frighten someone or experienced as a feared presence.

[13401] **Editor.** Edited source passages: p. 205 (DJR-063-14).

[13402] **Editor.** Edited source passages: p. 10 (DJR-005-14); p. 101–102 (DJR-041-10); p. 133 (DJR-047-32). The generalizations about women in DJR-041-10 are Burton’s hostile rhetoric; the lexical explanation does not validate them.

[13403] **Editor.** Edited source passages: p. 148 [sequence; printed 144] (DJR-050-41); p. 182 (DJR-058-38). Existing edition notes: DJR-050:E31. DJR-050:E31 explains the beings and identifies the Lavater reference. The apparent repetition there preserves both the translated Latin and Burton’s own English restatement.

In Burton. Burton criticizes adults who scare children with bugbears and hobgoblins, citing lasting effects attributed to such fear. In the symptoms of melancholy, bugbears appear among the visions that a sufferer is convinced he sees. The word connects an instrument of frightening tales with the terrifying content of imagination.

The places. Adults use bogeymen to frighten children. (p. 148 [sequence; printed 144]; DJR-050-41.) Terrifying apparitions occur among reported imagined sights. (p. 182; DJR-058-38.)

In this edition. “bugbears” → “bogeymen” (DJR-050-41); “bugbears” → “terrifying apparitions” (DJR-058-38). The two renderings distinguish the frightening figure invoked by another person from the apparition apparently seen by a sufferer.

See also. Daemon and genius.

Calenture and ague

Source forms: quartan ague; calentures; quartane[13404]

The word. Ague names a fever, often a recurrent one. Quartan marks recurrence on the fourth day by inclusive counting; calenture denotes a burning fever in the selected travel account.

In Burton. A dietary warning associates pork with quartan ague. Travellers’ calentures are reported alongside fluxes after unfamiliar food. Later, Burton records a dispute about quartan fever: although improvement after it is claimed, prolonged agues are also numbered among causes of melancholy. The vocabulary identifies the historical fever patterns without resolving these competing causal assertions.

The places. Quartan ague appears in a warning about pork. (p. 66; DJR-033-38.) Travellers are said to suffer burning fevers and diarrhoea. (p. 77; DJR-035-52.) Quartan fever is discussed both as a possible precursor to relief and as a cause. (p. 212; DJR-065-08.)

In this edition. “quartan ague” → “quartan ague” (DJR-033-38); “Calentures” → “burning fevers” (DJR-035-52); “quartane” → “quartan fever” (DJR-065-08). The periodic designation remains without assigning a modern disease identity to every historical example.

See also. Phrenitis; Madness; Helleborism; Feral.

Calling

Source forms: calling; callings[13405]

The word. Calling means an occupation or vocation: the work for which a person is trained or which ordinarily occupies them.

In Burton. In the criticism of government, people raised without a calling are driven into begging or theft and then punished. Later, studies and callings help explain the particular objects that occupy a melancholy person’s thoughts. Occupation thus matters both as a social provision and as a source of the mind’s habitual material.

The places. Failure to train people for occupations contributes to poverty and punishment. (p. 35; DJR-010-20.) Studies and occupations shape the content of symptoms. (p. 194; DJR-061-02.)

In this edition. “no calling” → “no occupation” (DJR-010-20); “studies and callings” → “studies and occupations” (DJR-061-02). “Occupation” fits both examples. Neither requires a special inward summons or an exclusively religious office.

See also. Commonwealth.

[13404] **Editor.** Edited source passages: p. 66 (DJR-033-38); p. 77 (DJR-035-52); p. 212 (DJR-065-08). The dietary and prognostic claims are those reported by Burton. The lexical meanings do not independently establish their medical validity.

[13405] **Editor.** Edited source passages: p. 35 (DJR-010-20); p. 194 (DJR-061-02).

Careful

Source forms: carefull[13406]

The word. Careful can mean filled with cares or burdened by worry. Carefull thoughts are thoughts that trouble someone.

In Burton. In the account of balm, Burton lists among its attributed virtues the expulsion of carefull thoughts and anxious imaginations. The parallel with anxious makes the sense clear: the claimed benefit concerns relief from worry, not the removal of attentive or conscientious thinking.

The places. Worried thoughts figure among the troubles a herb is claimed to relieve. (p. 368–369; DJR-100-12.)

In this edition. “carefull thoughts” → “worried thoughts” (DJR-100-12). “Worried” preserves the emotional burden expressed by the older adjective.

See also. Painful.

Carnal presumption

Source forms: carnall presumption[13407]

The word. Carnal presumption is unfounded confidence rooted in the unrenewed self, as distinguished here from warranted religious assurance. Carnal is not confined to sexual desire.

In Burton. The troubled speaker asks how assurance can be distinguished from carnal presumption, then lists signs of sanctification that seem to be missing. This is an objection voiced within the consolatory exchange. Treating it as a settled diagnosis by the narrator would erase the dialogue between distress and reassurance.

The places. The sufferer fears that apparent assurance may instead be unfounded confidence. (p. 714; DJR-167-54.)

In this edition. “carnall presumption” → “fleshly presumption” (DJR-167-54); “my security” → “my assurance” (DJR-167-54). “Fleshly” preserves the theological contrast, while “assurance” clarifies security. The article explains why the first phrase is broader than sensual indulgence.

See also. Faith and assurance.

Carriage

Source forms: cariages[13408]

The word. Carriage can mean conduct or manner of behaving. Cariages is the spelling found in the selected passage.

In Burton. Burton’s catalogue of follies runs through mad labours, books, endeavours and cariages before naming ignorance, actions and gestures. The sequence concerns forms of human activity and behaviour. Conduct supplies the sense appropriate to this satirical enumeration.

The places. Conduct is included in the catalogue of supposedly mad human activities. (p. 74; DJR-018-33.)

In this edition. “endeavors, cariages” → “undertakings and conduct” (DJR-018-33). The rendering prevents an irrelevant image of wheeled vehicles from entering the list.

[13406] **Editor.** Edited source passages: p. 368–369 (DJR-100-12). The virtues ascribed to balm remain claims within Burton’s historical herbal discussion, not conclusions established by this entry.

[13407] **Editor.** Edited source passages: p. 714 (DJR-167-54). Existing edition notes: DJR-167:E53. DJR-167:E53 identifies the speaker as the sufferer and records Abernethy as the marginal source for the signs of sanctification.

[13408] **Editor.** Edited source passages: p. 74 (DJR-018-33). Existing edition notes: DJR-018:E21. DJR-018:E21 also discusses a separate discrepancy between country houses and villages in the passage. That discrepancy remains preserved and does not affect this lexical reading.

See also. Conversation.

Casuists

Source forms: casuists[13409]

The word. Casuists are writers who discuss cases of conscience: particular problems of moral conduct and judgment.

In Burton. Burton invokes their criticism while attacking a gentry whose lives are consumed by recreation. The clause refers to their judgment on the sports and recreations just listed, especially the immoderation Burton immediately emphasizes. It identifies a type of moral authority rather than itself accusing that authority of dishonest reasoning.

The places. Writers on cases of conscience are cited against excessive aristocratic recreation. (p. 266; DJR-078-06.)

In this edition. "our Casuists tax" → "our writers on cases of conscience condemn" (DJR-078-06). The expanded phrase explains both the writers' field and tax in its sense of censure.

See also. Divine.

Catoptrics and perspectives

Source forms: perspectives; Catoptricks; perspective glasses[13410]

The word. Perspectives can name optics, the study of sight. Catoptrics concerns reflected images, while perspective glasses denotes optical instruments or glasses without necessarily specifying one device.

In Burton. Burton assigns the problems of vision to writers on perspectives. Later, catoptrics helps explain apparently uncanny sights through dark rooms and shaped mirrors. Optical glasses also enter a gallery of objects enjoyed as recreation. The vocabulary spans an organized inquiry, an account of visual effects and a class of objects for viewing.

The places. Perspectives names the discipline concerned with vision. (p. 22; DJR-025-09.) Dark-room effects and shaped mirrors explain strange sights. (p. 211; DJR-064-28.) Optical glasses appear among objects of pleasurable inspection. (p. 278; DJR-080-33.)

In this edition. "Perspectives" → "optics" (DJR-025-09); "Catoptricks" → "catoptrics" (DJR-064-28); "perspective glasses" → "optical glasses" (DJR-080-33). "Optics" makes the disciplinary sense clear. "Optical glasses" leaves the instrument unspecified, as it is in the source.

See also. Glass; Species in perception; Fascination.

Cause

Source forms: impulsive cause; efficient cause; Continent causes; next causes; instrumental causes[13411]

The word. Cause takes several technical qualifications. An impulsive cause impels; an instrumental cause supplies the means; an efficient cause brings an action about. In the medical classification, antecedent causes prepare a condition, continent causes sustain it directly, and next causes are nearest or proximate.

[13409] **Editor.** Edited source passages: p. 266 (DJR-078-06). The sentence does not specify an individual casuist or establish a uniform judgment on every form of hunting or recreation.

[13410] **Editor.** Edited source passages: p. 22 (DJR-025-09); p. 211 (DJR-064-28); p. 278 (DJR-080-33). The dark-room passage brings several optical effects together; the entry does not force them into a single modern apparatus or identify every glass as a telescope.

[13411] **Editor.** Edited source passages: p. 2 (DJR-021-12); p. 3–4 (DJR-021-27); p. 25 (DJR-025-31); p. 65 (DJR-033-28); p. 172 (DJR-056-39). Existing edition notes: DJR-021:E07, DJR-021:E19, DJR-025:E22, DJR-033:E16, DJR-056:E30. DJR-021:E19 explains instrumental agency; DJR-033:E16 and DJR-056:E30 qualify the loose grouping of medical categories. These distinctions describe the historical argument, not an endorsement of its causal claims.

In Burton. Burton relates Adam's sin to the physical agents of illness by distinguishing an impelling cause from its instruments. His account of movement distinguishes efficient cause from end, the desired or avoided object. The medical headings then gather internal, antecedent and immediate causes. These are overlapping explanatory schemes, and Burton's compressed grouping should not be mistaken for a single consistently separated classification.

The places. Adam's sin is called the impelling cause of human misery. (p. 2; DJR-021-12.) Created things act as instruments of infirmity. (p. 3–4; DJR-021-27.) Efficient cause is distinguished from the end of movement. (p. 25; DJR-025-31.) External and internal causes are classified. (p. 65; DJR-033-28.) A heading groups causes acting on the mind through the body. (p. 172; DJR-056-39.)

In this edition. "impulsive cause" → "impelling cause" (DJR-021-12); "instrumental causes" → "instrumental causes" (DJR-021-27); "Efficient cause" → "efficient cause" (DJR-025-31); "Continent causes" → "containing causes" (DJR-033-28); "Continent, inward, antecedent, next causes" → "Immediate, internal, antecedent and proximate causes" (DJR-056-39). The renderings preserve the distinctions locally. Containing and immediate express the sustaining force of continent; proximate expresses the nearness meant by next.

See also. Consent and essence; Accident; Contingence; Adventitious; Artificial.

Cautery

Source forms: cautery; seared; cauterized consciences[13412]

The word. Cautery involves searing bodily tissue. In the selected medical passage, a cautery is the resulting wound maintained as a draining outlet. A cauterized conscience figuratively lacks sensitivity.

In Burton. A reported case attributes madness to the healing of a draining wound and recovery to its reopening. Elsewhere the willingness to endure cauterization illustrates how strongly most people desire life. In the satire on wealthy patrons, seared consciences resist rebuke. The physical action thus supplies both a treatment term and a moral image.

The places. Closure of a cautery wound is given as a cause of illness. (p. 176; DJR-057-26.) Cauterization appears among sufferings endured for health. (p. 215; DJR-066-01.) Seared consciences disregard denunciation. (p. 137; DJR-048-22.)

In this edition. "a cautery" → "a cautery wound" (DJR-057-26); "seared" → "cauterized" (DJR-066-01); "cauterized consciences" → "consciences are seared" (DJR-048-22). Adding wound clarifies the object that dries up; seared preserves the bodily metaphor in the moral passage.

See also. Chirurgery.

Censure

Source forms: censured; censure; censures[13413]

The word. Censure can mean judgment or assessment, as well as adverse criticism. Its force depends on who judges and on the surrounding action.

In Burton. The synopsis asks how someone who harms himself should be judged. Addressing patrons, Burton submits himself to their censure and service: their judgment is being acknowledged, not necessarily their condemnation. A scholar who scorns all censures, by contrast, dismisses criticism. The word moves from an act of assessment to the opinions that an author resents.

[13412] **Editor.** Edited source passages: p. 176 (DJR-057-26); p. 215 (DJR-066-01); p. 137 (DJR-048-22). Existing edition notes: DJR-048:E17, DJR-057:E22, DJR-066:E01. DJR-048:E17 identifies the seared conscience with 1 Timothy 4:2. The reported treatment belongs to historical medicine and is not independently established by the lexical explanation.

[13413] **Editor.** Edited source passages: p. 100 (DJR-020-63); p. 141 (DJR-049-19); p. 195 (DJR-061-07). Existing edition notes: DJR-020:E29, DJR-049:E15, DJR-061:E06.

The places. The synopsis poses a question about judgment. (p. 100; DJR-020-63.) Burton submits to the judgment of worthy patrons. (p. 141; DJR-049-19.) A scholar dismisses criticism. (p. 195; DJR-061-07.)

In this edition. "censured" → "judge" (DJR-020-63); "censure" → "judgement" (DJR-049-19); "censures" → "criticism" (DJR-061-07). Judge and judgement preserve the broader sense; criticism fits the scholar's defensive attitude.

See also. Fact; Explode; Apologize.

Cento

Source forms: Cento[13414]

The word. A cento is a patchwork composition assembled from other writings. Here the term names Burton's own gathered work.

In Burton. The author compares his collection to cloth woven from different fleeces and to a bee's gathering from flowers. He then claims that the resulting cento wrongs no author because each receives his due. The term makes combination itself a form of composition, while the adjoining claim raises the question of acknowledgment.

The places. Burton describes his method through weaving and gathering. (p. 8; DJR-005-01.)

In this edition. "this Cento" → "this patchwork" (DJR-005-01). Patchwork retains the material image and makes the literary term intelligible. It does not imply that the parts lack an organizing purpose.

See also. Humane learning; Science; Schoolmen; Parrhesia; Fustian and bombast.

Century

Source forms: cent.[13415]

The word. Century can mean a collection of one hundred items. The abbreviation cent. in a citation identifies such a division rather than a period of one hundred years.

In Burton. Among authorities on transformation and illness, Burton cites Mizaldus by cent. 5. 77. The numerals identify the fifth collection and item 77. This is a bibliographical locator, and interpreting century chronologically would obscure the reference.

The places. Mizaldus is cited by collection and item. (p. 9–10; DJR-022-28.)

In this edition. "Mizaldus cent. 5. 77." → "Mizaldus, fifth century, item 77" (DJR-022-28). The modern text retains century as the collection's name and makes item explicit. The article supplies the otherwise unfamiliar numerical sense.

See also. Neoterics; Prognostics.

Cerebral chambers

Source forms: middle cell of the Brain[13416]

The word. Cerebral chambers is an editorial heading for the cavities, cells or ventricles to which Burton's historical physiology assigns mental faculties.

[13414] **Editor.** Edited source passages: p. 8 (DJR-005-01). Existing edition notes: DJR-005:E01. The assurance that every author receives his due is Burton's statement. This entry does not certify every attribution or quotation source.

[13415] **Editor.** Edited source passages: p. 9–10 (DJR-022-28). Existing edition notes: DJR-022:E25. DJR-022:E25 explains century and records separate problems in the surrounding citations. Understanding this locator does not authenticate all the abbreviated references in the list.

[13416] **Editor.** Edited source passages: p. 19 (DJR-024-19); p. 23 (DJR-025-18). Existing edition notes: DJR-024:E17, DJR-025:E13. DJR-025:E13 identifies the historical ventricular model. The locations reported here are not presented as modern neuroscience.

In Burton. The account of the brain places imagination and thought in a middle ventricle, and memory in a fourth chamber that receives and transmits animal spirits. The later definition of imagination calls its organ the middle cell. Reading the two passages together shows that cell names an internal chamber, rather than a microscopic unit of tissue.

The places. Imagination, thought and memory are assigned to ventricles. (p. 19; DJR-024-19.) The middle cell is named as imagination's organ. (p. 23; DJR-025-18.)

In this edition. "Middle ventricle" → "middle ventricle" (DJR-024-19); "fourth Creek" → "fourth chamber" (DJR-024-19); "middle cell of the Brain" → "brain's middle chamber" (DJR-025-18). Chamber makes the older spatial vocabulary clear while retaining ventricle where Burton uses that term.

See also. Imagination.

Characters

Source forms: characters; character[13417]

The word. Characters may be inscribed signs or magical symbols. A character can also be a distinguishing mark by which a condition is recognized.

In Burton. Signs stamped on metals appear among the alleged means of witchcraft, and written symbols among disputed cures. When Burton asks whether such treatments are lawful, characters again belong to the list of magical devices. In the account of symptoms, however, sorrow is the other character of melancholy: a distinguishing feature rather than an inscription.

The places. Stamped signs appear among the alleged instruments of magic. (p. 56–57; DJR-031-54.) Written symbols enter the discussion of contested cures. (p. 95–96; DJR-039-27.) Inscribed signs are included in the question about lawful treatment. (p. 216; DJR-067-36.) Sorrow is called a characteristic mark. (p. 183; DJR-059-01.)

In this edition. "characters stamped" → "signs stamped" (DJR-031-54); "Characters" → "written symbols" (DJR-039-27); "Characters" → "inscribed signs" (DJR-067-36); "Character" → "distinguishing mark" (DJR-059-01). The equivalents distinguish visible inscriptions from a diagnostic feature; neither passage concerns a fictional person or personality.

See also. Fascination.

Charity

Source forms: charity[13418]

The word. Charity has the broad Christian sense of love of God and neighbour. It can also name the loving disposition through which another person's conduct is judged.

In Burton. In the account of divine love, charity accompanies faith, hope and other virtues. Later it governs judgment of those who have died after harming themselves: the possibility of inward repentance supports withholding the harshest conclusion. The term concerns a relation to God and other people, with practical consequences for judgment.

The places. Charity appears among the virtues accompanying divine love. (p. 637; DJR-152-11.) Charity supports a favourable judgment of possible inward repentance. (p. 704–705; DJR-166-06.)

[13417] **Editor.** Edited source passages: p. 56–57 (DJR-031-54); p. 95–96 (DJR-039-27); p. 216 (DJR-067-36); p. 183 (DJR-059-01). Existing edition notes: DJR-031:E36, DJR-039:E19, DJR-059:E01, DJR-067:E18. The claims of magical operation and cure remain those reported and debated by Burton. The entry does not establish their efficacy.

[13418] **Editor.** Edited source passages: p. 637 (DJR-152-11); p. 704–705 (DJR-166-06). Existing edition notes: DJR-152:E11, DJR-166:E04. DJR-152:E11 explains the theological sense. DJR-166:E04 records a close parallel in Abernethy's Physic of the Soul and distinguishes textual confirmation from verification of the reported events.

In this edition. “charity it self” → “charity itself” (DJR-152-11); “charity may judge the best” → “charity may judge favourably” (DJR-166-06). Charity is retained for its theological breadth. Restricting it to financial assistance would miss both passages.

See also. Love; Complement.

Chirurgery

Source forms: chirurgicall; scarification[13419]

The word. Chirurgery is the older name for surgery; chirurgicall means surgical. Scarification means making small incisions in the skin.

In Burton. Burton places surgical remedies under a separate member. Its discussion includes cupping glasses used with or without scarification and intended to divert humours and relieve bodily troubles. The heading therefore includes procedures understood through the historical theory of evacuation and diversion.

The places. The heading announces surgical remedies. (p. 382; DJR-103-01.) Cupping is distinguished according to whether scarification accompanies it. (p. 383; DJR-103-07.)

In this edition. “Chirurgicall remedies” → “Surgical remedies” (DJR-103-01); “with or without scarification” → “with or without scarification” (DJR-103-07). Surgical gives the familiar equivalent of the heading. Scarification remains a precise procedure term, explained here.

See also. Cautery; Issue; Impostume; Bile and boil; Friction and embrocation; Epithemes.

Choler

Source forms: Cholerick; black choler[13420]

The word. Choler connects humoral vocabulary with temperament. Choleric may describe a hot-tempered person, with the association of yellow bile; black choler denotes black bile, the melancholy humour.

In Burton. Aretino’s Lucretia describes managing a choleric suitor despite his blustering. In the account of religious melancholy, black choler becomes the devil’s bath and a shoehorn easing the entrance of evil spirits. The first usage characterizes behaviour; the second names a bodily humour employed in a figurative account of temptation.

The places. A choleric suitor is managed through his infatuation. (p. 496; DJR-125-28.) Black choler figures in the account of bodily disposition and temptation. (p. 695; DJR-164-08.)

In this edition. “cholerick” → “hot-tempered” (DJR-125-28); “Black choler” → “Black bile” (DJR-164-08). Hot-tempered expresses the behavioural sense; black bile preserves the particular humour. The adjective black must not be lost.

See also. Humour.

Church patronage

Source forms: advousons; impropriations; simony; church-chopping; lapse[13421]

[13419] **Editor.** Edited source passages: p. 382 (DJR-103-01); p. 383 (DJR-103-07). Existing edition notes: DJR-103:E06. The claim of rapid relief is attributed to Fernel in the passage. Explaining the procedure does not validate its historical indications.

[13420] **Editor.** Edited source passages: p. 496 (DJR-125-28); p. 695 (DJR-164-08). Existing edition notes: DJR-125:E21, DJR-164:E07. DJR-125:E21 supplies the yellow-bile association. DJR-164:E07 identifies the bath and shoehorn as figures and preserves Burton’s qualification as it were.

[13421] **Editor.** Edited source passages: p. 60–61 (DJR-015-41); p. 64 (DJR-016-27); p. 114 (DJR-043-34); p. 138 (DJR-048-28); p. 143 (DJR-049-38). Existing edition notes: DJR-015:E24, DJR-016:E12, DJR-043:E29, DJR-048:E22, DJR-049:E32. These are explanations of Burton’s historical institutional vocabulary, not statements about present-day church law. The polemical descriptions remain his.

The word. Church patronage gathers terms concerning appointments and revenues. Advowsons are rights of patronage over church appointments; impropriations place church revenues in lay ownership. Simony is the buying or selling of spiritual offices or privileges; church-chopping is trafficking in church appointments. Lapse concerns the loss or transfer of a right of nomination after an appointment is not made in time.

In Burton. Burton's imagined commonwealth restricts private patronage and provides collective oversight of appointments. His satire later attacks the trade in livings, associates simony with covetousness, and describes a scholar's fear of a prior lapse affecting an appointment. These terms connect the proposed reform with the abuses and insecurities experienced by scholars seeking a living.

The places. Advowsons are excluded from a proposed appointment scheme. (p. 60–61; DJR-015-41.) Collective patronage replaces private interests. (p. 64; DJR-016-27.) Simony appears among the offspring of covetousness. (p. 114; DJR-043-34.) Trading in church livings is condemned. (p. 138; DJR-048-28.) A previous lapse threatens the right of appointment. (p. 143; DJR-049-38.)

In this edition. "advousons" → "rights of patronage over appointments" (DJR-015-41); "impropriations" → "church revenues appropriated to lay ownership" (DJR-016-27); "Simony" → "simony" (DJR-043-34); "Church-chopping Patrons" → "patrons who trade in church livings" (DJR-048-28); "precedent Lapse" → "prior lapse of the right of appointment" (DJR-049-38). Expanded phrases explain the institutional terms while simony retains its established name.

See also. Living and preferment; Cure; Mortmain; Hospital; Legal evidence; Abdicate.

Chyle

Source forms: Chilus; Chylus[13422]

The word. Chyle is the nutritive material produced from food during digestion in the physiological account Burton follows. Chilus is the form used in the cited passage.

In Burton. Burton reports an explanation in which heat and obstruction in the mesenteric veins delay the passage of chyle to the liver or corrupt it into rumbling and wind. The term belongs to a proposed route of digestion and bodily nourishment, here interrupted to explain illness.

The places. Chyle is glossed as the white juice derived from food digested in the stomach. (p. 14; DJR-023-31.) Blocked passage of chyle is named among immediate causes. (p. 176; DJR-057-31.)

In this edition. "Chylus" → "chyle" (DJR-023-31); "Chilus" → "chyle" (DJR-057-31). The modern spelling is retained without replacing the surrounding historical physiology with a modern account.

See also. Concoction.

Clerk

Source forms: Clarkes[13423]

The word. Clerk can mean a learned person or scholar. The plural Clarkes has this sense in Burton's account of princely hospitality.

In Burton. The surrounding examples concern philosophers and men distinguished by learning. Their arrival at court is compared to going to a Lyceum or university, and they are admitted to the ruler's table. The context therefore identifies learned guests rather than office workers.

The places. Learned men are welcomed at princes' courts. (p. 139; DJR-048-40.)

[13422] **Editor.** Edited source passages: p. 14 (DJR-023-31); p. 176 (DJR-057-31). Existing edition notes: DJR-057:E26. The claim is attributed through Montaltus to Galen. Its pathway and explanation of wind are historical propositions, not validated by modernizing the noun.

[13423] **Editor.** Edited source passages: p. 139 (DJR-048-40). Existing edition notes: DJR-048:E33. The historical anecdotes remain Burton's examples of support for learning; the lexical reading does not independently confirm each attribution.

In this edition. “famous Clarkes” → “Famous scholars” (DJR-048-40). Scholars states the relevant social and intellectual role without implying clerical employment.

See also. Neoterics.

Clister

Source forms: clister; clisters; clysters[13424]

The word. Clister and clyster are spellings of enema, a preparation administered through the lower bowel. Burton uses both spellings within his discussion of evacuation.

In Burton. A merchant’s supposed delusion is attributed to constipation and treated with a clister. In the regimen discussion, clisters appear among measures used when natural evacuation fails. The pharmaceutical classification later places clysters among remedies administered through the lower parts and distinguishes them from suppositories.

The places. An enema is given in a reported case of constipation. (p. 78; DJR-036-07.) Enemas appear among aids to evacuation. (p. 237; DJR-071-28.) The classification distinguishes enemas from suppositories. (p. 382; DJR-102-46.)

In this edition. “Clister” → “enema” (DJR-036-07); “clisters” → “enemas” (DJR-071-28); “Clysters” → “enemas” (DJR-102-46). One modern term covers the spelling variants. The distinction from suppositories and the source’s strong or weak preparations remain intact.

See also. Purging.

Clown

Source forms: clowns[13425]

The word. Clown can mean a country labourer. In the selected passage the word identifies a person accustomed to hard bodily work.

In Burton. The description of Cape Verde claims that heat defeats even the hardiest men and stiffest clowns. The comparison depends on the labourer’s presumed toughness. Reading clowns as comic performers would remove the point of the example.

The places. Extreme heat is said to overcome even hardy labourers. (p. 82; DJR-036-36.)

In this edition. “stiffest clowns” → “toughest labourers” (DJR-036-36). Labourers supplies the occupational sense, while toughest preserves the force of stiffest.

See also. Parasite; Silly.

Collogue

Source forms: collogue; colloguing; cogging; collogueing; colloging[13426]

The word. To collogue is to flatter, coax or ingratiate oneself through speech. Burton’s forms colloguing, collogueing and colloging belong to the same family; cogging in the paired phrase means lying or cheating.

[13424] **Editor.** Edited source passages: p. 78 (DJR-036-07); p. 237 (DJR-071-28); p. 382 (DJR-102-46). Existing edition notes: DJR-036:E05, DJR-071:E21, DJR-102:E44. The reported recovery and recommended substances belong to Burton’s historical medical account. This entry explains the term rather than recommending treatment.

[13425] **Editor.** Edited source passages: p. 82 (DJR-036-36). Existing edition notes: DJR-036:E26. DJR-036:E26 explains the word and records differences between Burton’s compressed account and Hawkins’s Observations. The lexical explanation does not resolve the climatic claims.

[13426] **Editor.** Edited source passages: p. 7 (DJR-004-08); p. 74 (DJR-018-35); p. 112 [122]–113 (DJR-043-22); p. 140 (DJR-049-04). Existing edition notes: DJR-004:E07, DJR-018:E23, DJR-043:E19, DJR-049:E04.

In Burton. Writers collogue with powerful men to gain favour. The larger catalogue of folly joins colloguing to parasitical fawning, while the portrait of ambition gives it a place among bows, visits and other attempts to obtain office. The warning to scholars then rejects extravagant praise as a shameful means of approaching patrons. The repeated word exposes speech used for advantage.

The places. Scribblers flatter powerful patrons. (p. 7; DJR-004-08.) Wheedling forms part of the catalogue of folly. (p. 74; DJR-018-35.) Ambition employs lying and coaxing. (p. 112 [122]–113; DJR-043-22.) Scholars are warned against parasitical praise. (p. 140; DJR-049-04.)

In this edition. "collogue" → "ingratiate themselves" (DJR-004-08); "colloguing" → "wheedling" (DJR-018-35); "cogging and collogueing" → "lying and wheedling" (DJR-043-22); "colloging" → "coaxing" (DJR-049-04). The varying equivalents retain the shared element of interested flattery and distinguish the lying named by cogging.

See also. Parasite.

Comfortable

Source forms: comfortable speeches[13427]

The word. Comfortable can mean giving comfort or consolation. Comfortable speeches are words intended to relieve mental distress.

In Burton. Introducing the consolatory section, Burton links these speeches with good counsel and persuasion. He proposes to gather examples from orators, philosophers, theologians and church fathers. The adjective describes what the words do for a troubled hearer, not how physically pleasant they are.

The places. Consoling words introduce the collection of remedies for discontent. (p. 307; DJR-086-38.)

In this edition. "comfortable speeches" → "consoling words" (DJR-086-38). Consoling makes the active sense explicit and fits the passage's emphasis on advice and persuasion.

See also. Cordial; Despair.

Commodity

Source forms: commodity; commodious; commoditie[13428]

The word. Commodity can mean benefit or advantage. Commodious can describe something materially advantageous or profitable.

In Burton. In justifying his subject, Burton pairs commodity with common good: knowledge of melancholy is meant to benefit everyone. In the satire on learning, commodious professions attract students because they offer financial rewards. In the description of a form of melancholy, commoditie names the relative advantage of intermittent rather than continuous symptoms. The beneficiaries and kinds of benefit differ.

The places. Knowledge of the disease promises a common benefit. (p. 16–17; DJR-006-24.) Students choose profitable professions. (p. 133–134; DJR-047-33.) Intervals between symptoms count as a relative advantage. (p. 201; DJR-062-21.)

In this edition. "commodity" → "benefit" (DJR-006-24); "commodious" → "lucrative" (DJR-047-33); "commoditie" → "advantage" (DJR-062-21). Benefit, lucrative and advantage specify the local sense. None requires the modern meaning of an article of commerce.

See also. Usury; Estate.

[13427] **Editor.** Edited source passages: p. 307 (DJR-086-38). Burton's claims that such speech can provide immediate or sufficient cure remain part of his argument; the definition does not establish a universal therapeutic result.

[13428] **Editor.** Edited source passages: p. 16–17 (DJR-006-24); p. 133–134 (DJR-047-33); p. 201 (DJR-062-21). Existing edition notes: DJR-047:E30, DJR-062:E19.

Common sense

Source forms: common sense[13429]

The word. Common sense is an internal faculty that receives and combines what the separate senses perceive. In this technical usage it does not mean ordinary practical judgment.

In Burton. Burton's account of the brain assigns common sense to the ventricles associated with animal spirits, sensation and movement. His fuller definition calls it the judge or governor of the other senses: it compares sounds, colours and other sensory forms. The phrase names a particular power within a system of faculties, with a proposed bodily seat.

The places. The ventricles are identified as the seat of common sense. (p. 19; DJR-024-18.) Common sense judges the evidence brought by the separate senses. (p. 23; DJR-025-17.)

In this edition. "seat of the common sense" → "seat of the common sense" (DJR-024-18); "Judge or Moderator" → "judge or governor" (DJR-025-17). The phrase remains unchanged because it is the name of a faculty; the lexicon supplies the distinction from its familiar everyday sense.

See also. Faculty; Sensible.

Commonwealth

Source forms: body politick; common-wealth[13430]

The word. Commonwealth names a political community, including a monarchy. Body politic presents that community as an organized body whose parts can suffer disorder.

In Burton. Burton explicitly extends the language of disease to kingdoms, provinces and political bodies. The analogy compares bodily humours with the disorders of a commonwealth. His subsequent list of public grievances includes oppression, broken privileges and unfit magistrates. These examples make government and social organization part of the book's enlarged anatomy of illness.

The places. Kingdoms and other political communities are compared with diseased bodies. (p. 46; DJR-013-01.) Public grievances harm the political body. (p. 47; DJR-013-10.)

In this edition. "common-wealth" → "commonwealth" (DJR-013-01); "body politick" → "political body" (DJR-013-10). Commonwealth is retained without narrowing it to a republican constitution. Political body preserves the governing bodily analogy.

See also. Policy; Estate; Calling; Custom and education; Manure.

Complement

Source forms: complement; vulgar complement[13431]

The word. Complement can name a courtesy or social observance; it can also mean completion or fulfilment. The spelling alone does not decide between these senses.

In Burton. In the symptom catalogue, an omitted small complement can be felt as contempt, while another passage describes reluctance to perform vulgar complement, ordinary courtesies. In the discussion of charity, works of mercy are the complement of love: they bring love into fulfilment through action. The later theological use must remain distinct from the social formality.

[13429] **Editor.** Edited source passages: p. 19 (DJR-024-18); p. 23 (DJR-025-17). Existing edition notes: DJR-024:E16, DJR-025:E12. The assignment of faculties to ventricles and the account of animal spirits belong to historical physiology. DJR-025:E12 clarifies that future or absent objects are represented through previously received forms, not directly sensed at a distance.

[13430] **Editor.** Edited source passages: p. 46 (DJR-013-01); p. 47 (DJR-013-10). Existing edition notes: DJR-013:E01.

[13431] **Editor.** Edited source passages: p. 185 (DJR-059-15); p. 185–186 (DJR-059-24); p. 637 (DJR-152-12). Existing edition notes: DJR-059:E15, DJR-059:E22, DJR-152:E12. DJR-152:E12 explains completion and records the corrected biblical reference. Clement's exact Latin formulation remains uncollated; this entry does not claim otherwise.

The places. An omitted courtesy is interpreted as neglect. (p. 185; DJR-059-15.) Ordinary courtesies are avoided. (p. 185–186; DJR-059-24.) Works of mercy complete the exercise of love. (p. 637; DJR-152-12.)

In this edition. "small complement" → "small courtesy" (DJR-059-15); "vulgar complement" → "ordinary courtesies" (DJR-059-24); "complement of Love" → "completion of love" (DJR-152-12). Courtesy and completion keep the two senses separate; vulgar here means ordinary.

See also. Conversation; Charity.

Complexion and temperament

Source forms: temperature; temperament; complexion; distemperature; Crasis; temperatures; temper[13432]

The word. Complexion, temperament, temperature and crasis can name bodily constitution or a mixture and balance of qualities. Distemperature denotes a disordered state. Temper can also describe the inherent constitution of something other than a human body.

In Burton. Diet can overthrow the body's temperature, while grief can alter its complexion. Burton uses temperament and crasis in explaining individual symptoms, and temperatures in explaining why foods affect people differently. The digression on springs extends temper to the constitution of the earth. These uses concern composition and disposition, not simply measured heat, facial colour or a person's current mood.

The places. Eating and drinking can disturb bodily balance. (p. 42–43; DJR-012-11.) Galen's ideal constitution is compared with other ideal descriptions. (p. 44; DJR-012-23.) Passion alters bodily constitution. (p. 13; DJR-023-16.) A heading treats disorders of particular parts. (p. 174; DJR-057-01.) Symptoms vary with temperament and crasis. (p. 190 [first occurrence]; DJR-060-02.) Different constitutions respond differently to diet. (p. 236; DJR-071-21.) The earth has an inherent temper. (p. 246; DJR-073-29.)

In this edition. "temperature of his body" → "body's balance" (DJR-012-11); "Temperament" → "balanced bodily constitution" (DJR-012-23); "complexion" → "bodily constitution" (DJR-023-16); "Distemperature" → "Disorders" (DJR-057-01); "Crasis" → "bodily constitution" (DJR-060-02); "temperatures" → "constitutions" (DJR-071-21); "innate temper" → "inherent constitution" (DJR-073-29). The equivalents explain constitution or balance where a familiar modern sense would mislead. Temperament is retained alongside the explanation of crasis in the symptom passage.

See also. Humour.

Conceit

Source forms: conceited; conceit; conceipt; conceited in discourse; conceipted; conceits[13433]

The word. Conceit and its related forms can mean a thought, idea or imagining, or the wit and ingenuity displayed in speech. They need not suggest excessive self-esteem.

In Burton. Burton calls a tale conceited because it is amusing. In discussing imagination, a strong conceit is a powerful idea or impression; elsewhere conceipt joins fear in bringing a prediction to pass. Conceited discourse and conceipted scoffers belong to wit and conversation. The vain conceits from

[13432] **Editor.** Edited source passages: p. 42–43 (DJR-012-11); p. 44 (DJR-012-23); p. 13 (DJR-023-16); p. 174 (DJR-057-01); p. 190 [first occurrence] (DJR-060-02); p. 236 (DJR-071-21); p. 246 (DJR-073-29). Existing edition notes: DJR-012:E06, DJR-012:E15, DJR-023:E11, DJR-060:E01, DJR-071:E15, DJR-073:E26. The account includes historical humoral and astrological explanations. Constitution clarifies the terminology without silently validating those explanations.

[13433] **Editor.** Edited source passages: p. 79–80 (DJR-036-16); p. 95 (DJR-039-21); p. 166 (DJR-055-09); p. 191 (DJR-060-19); p. 199 (DJR-062-08); p. 289 (DJR-083-03). Existing edition notes: DJR-036:E12, DJR-055:E09, DJR-060:E18, DJR-062:E07, DJR-083:E02. The national generalization and claims about imagination's bodily effects remain Burton's reported assertions, not findings established by this article.

which treatment seeks to divert the mind are empty fancies. The word family ranges from inventive ability to distressing mental content.

The places. An anecdote is described as amusing. (p. 79–80; DJR-036-16.) A strong idea is credited with bodily effects. (p. 95; DJR-039-21.) Imagination accompanies fear of predictions. (p. 166; DJR-055-09.) Conversation is witty and imaginative. (p. 191; DJR-060-19.) Scoffers show wit. (p. 199; DJR-062-08.) Treatment seeks diversion from empty fancies. (p. 289; DJR-083-03.)

In this edition. "conceited tale" → "amusing tale" (DJR-036-16); "strong conceit or apprehension" → "strong idea or impression" (DJR-039-21); "conceipt" → "imagination" (DJR-055-09); "conceited in discourse" → "imaginative in conversation" (DJR-060-19); "conceipted" → "witty" (DJR-062-08); "vain conceits" → "empty fancies" (DJR-083-03). Different equivalents preserve the shift between a mental conception and an engaging manner of speaking.

See also. Imagination; Wit; Fond.

Concoction

Source forms: crudity; concoction; elixation; assation; semiustulation; sanguification; crudities[13434]

The word. Concoction means digestive transformation or processing. Crudity can mean indigestion; crudities are incompletely digested or processed matter. Elixation and assation are boiling and roasting within the historical account, semiustulation incomplete roasting, and sanguification conversion into blood.

In Burton. Burton explains digestion through natural heat and cooking analogies, then distinguishes a sequence running from chewing through chyle and blood to assimilation. Crudity names a failure of such processing, whether associated with distress or with exercise after meals. The vocabulary makes bodily nourishment a succession of transformations rather than a single act in the stomach.

The places. Distress is followed by impaired digestion and crudity. (p. 13; DJR-023-16.) Concoction appears in the account of acquired humours. (p. 14; DJR-023-28.) Natural heat supplies the model for digestion. (p. 20; DJR-024-27.) Boiling, roasting and incomplete roasting are distinguished. (p. 20–21; DJR-024-29.) A fourfold sequence includes conversion into blood. (p. 21; DJR-024-30.) Exercise is discussed in relation to undigested matter. (p. 84–85; DJR-037-17.)

In this edition. "crudity" → "indigestion" (DJR-023-16); "concoction" → "digestive processing" (DJR-023-28); "Elixation" → "Boiling" (DJR-024-29); "Assation" → "Roasting" (DJR-024-29); "Semiustulation" → "incomplete roasting" (DJR-024-29); "Sanguification" → "sanguification" (DJR-024-30); "crudities" → "undigested matter" (DJR-037-17). The cooking terms remain literal equivalents of Burton's analogy. Sanguification is retained with its explanation in the surrounding sentence.

See also. Radical moisture; Chyle; Oppilation; Excrements; Diet and regimen; Distillation and rheum.

Concupiscence

Source forms: concupiscence[13435]

The word. Concupiscence is disordered desire in the theological passage cited here. Its scope is broader than sexual appetite alone.

[13434] **Editor.** Edited source passages: p. 13 (DJR-023-16); p. 14 (DJR-023-28); p. 20 (DJR-024-27); p. 20–21 (DJR-024-29); p. 21 (DJR-024-30); p. 84–85 (DJR-037-17). Existing edition notes: DJR-023:E11, DJR-023:E20, DJR-024:E24, DJR-024:E26, DJR-024:E27, DJR-037:E11. The sequence and physiology are historical. The entry preserves the source's own classifications, including its reference to first concoction in the liver, without harmonizing them into a modern digestive model.

[13435] **Editor.** Edited source passages: p. 29 (DJR-026-38). Existing edition notes: DJR-026:E29. The assertions about regeneration and the will are those of Burton's theological argument; the definition reports their sense.

In Burton. Burton describes the unregenerate will as turned away from God and its powers as confused. Eating, drinking and sexual desire appear together among the natural matters into which temperament and unruly appetite drive people. Concupiscence supplies the wider name for this disorder of desire.

The places. Natural concupiscence enters the account of the will and spiritual disorder. (p. 29; DJR-026-38.)

In this edition. "natural concupiscence" → "natural concupiscence" (DJR-026-38); "inordinate appetite" → "unruly appetite" (DJR-026-38). The theological term remains, while the surrounding examples and unruly make its force intelligible.

See also. Appetite; Venery; Impotent.

Concupiscible and irascible

Source forms: concupiscible; irascible; irascible appetite[13436]

The word. Concupiscible and irascible name two powers of appetite. The concupiscible seeks pleasant or desired goods and recoils from the unpleasant; the irascible concerns resistance or struggle, including anger and indignation.

In Burton. The initial account gives the pair the English names coveting and anger that attacks or resists. The later discussion of passions reports a division into six passions of the desiring faculty and five of the faculty of struggle. Burton places sorrow first within the irascible appetite, showing why irascible cannot be reduced to ordinary bad temper.

The places. Appetite is divided into two powers. (p. 24–25; DJR-025-27.) The Thomist elevenfold division is reported. (p. 97 [scan p. 197]; DJR-040-02.) Sorrow is placed within the irascible appetite. (p. 96 repeated [scan p. 198]; DJR-040-07.)

In this edition. "Concupiscible" → "concupiscible" (DJR-025-27); "Irascible" → "irascible" (DJR-025-27); "Coveting" → "desiring faculty" (DJR-040-02); "Invading" → "faculty of struggle" (DJR-040-02); "Irascible appetite" → "irascible appetite" (DJR-040-07). The technical names remain linked to explanatory English. Concupiscible is not confined to sexual desire, nor irascible to anger alone. Burton's placement of sorrow does, however, differ from the Thomist classification he has just reported.

See also. Appetite.

Confection

Source forms: confection; confections[13437]

The word. Confection means a compounded medicinal preparation. The word concerns the combining or preparation of medicines, not necessarily a sweet food.

In Burton. Burton cites Ecclesiasticus to justify medicines made from the earth and the apothecary's production of a confection. Later chemical confections include preparations associated with potable gold and mercury. The two passages place compounding within both a scriptural defence of medicine and a debate over chemical practice.

The places. The apothecary makes a medicinal compound. (p. 230; DJR-070-02.) Chemical preparations are praised by Mattioli. (p. 372; DJR-100-44.)

[13436] **Editor.** Edited source passages: p. 24–25 (DJR-025-27); p. 97 [scan p. 197] (DJR-040-02); p. 96 repeated [scan p. 198] (DJR-040-07). Existing edition notes: DJR-025:E19, DJR-040:E02, DJR-040:E05. DJR-040:E02 identifies Aquinas's division and explains the faculties. DJR-040:E05 notes that Aquinas places sorrow in the concupiscible faculty; Burton's different placement is preserved. Source locators retain the repeated and irregular pagination.

[13437] **Editor.** Edited source passages: p. 230 (DJR-070-02); p. 372 (DJR-100-44). Existing edition notes: DJR-070:E01, DJR-100:E37. The approval of mineral medicines is attributed to Mattioli. Naming their historical category does not establish their safety or efficacy.

In this edition. “confection” → “compound” (DJR-070-02); “Chymicall Confections” → “chemical preparations” (DJR-100-44). Compound and preparations express the pharmaceutical sense without implying confectionery.

See also. Receipt; Tables.

Confer and conference

Source forms: conference; confer[13438]

The word. Conference can mean conversation. Confer can mean either to converse or to compare; its object and construction distinguish the senses.

In Burton. Conversation is recommended as nourishment for the troubled mind. In the consolation for discontent, conferring oneself with others means comparing circumstances. The love discussion uses confer with the beloved for conversation, then confer hand to hand for comparing appearances. Similar wording thus serves both social exchange and deliberate examination.

The places. Continual conversation is proposed as mental nourishment. (p. 283; DJR-081-30.) People neglect to compare their circumstances with others’. (p. 310; DJR-087-17.) A lover struggles to avoid conversation with the beloved. (p. 551; DJR-135-24.) Comparison of appearances is offered as a test. (p. 558; DJR-136-47.)

In this edition. “continuall conference” → “continual conversation” (DJR-081-30); “confer themselves with others” → “comparing ourselves with them” (DJR-087-17); “confer with them” → “converse with them” (DJR-135-24); “confer hand to hand” → “Compare hand with hand” (DJR-136-47). Conversation, converse and compare follow the separate actions in the passages. Conference does not require a formal meeting.

See also. Action; Conversation; Intention and remission; Impertinent.

Conscience

Source forms: conscience[13439]

The word. Conscience concerns moral judgment and obligation. To make conscience of something is to regard it as a matter of moral scruple; a scrupulous conscience is troubled by excessive doubts.

In Burton. The account of despair connects a scrupulous conscience with a melancholy constitution. Elsewhere making conscience of nothing describes moral insensibility, expressed through the image of searing. The accusation that someone never made conscience of wrongdoing belongs to a sustained rhetorical catalogue. The same vocabulary can therefore describe burdensome doubt or the absence of restraint.

The places. Scrupulous conscience is linked with bodily constitution. (p. 695; DJR-164-09.) Seared consciences are accused of feeling no scruple. (p. 690; DJR-163-01.) Making conscience of wrongdoing appears in an accusatory address. (p. 711; DJR-167-18.)

In this edition. “Conscientia scrupulosa” → “A scrupulous conscience” (DJR-164-09); “make a conscience of nothing” → “feel no scruple about anything” (DJR-163-01); “never mad’st any conscience” → “never had any scruple” (DJR-167-18). Scruple makes the idiom explicit, while scrupulous conscience retains the name of the troubling moral condition.

See also. Reason; Faith and assurance; Synderesis; Satisfaction; Venial sin; Temptation.

[13438] **Editor.** Edited source passages: p. 283 (DJR-081-30); p. 310 (DJR-087-17); p. 551 (DJR-135-24); p. 558 (DJR-136-47). Existing edition notes: DJR-081:E30, DJR-135:E22, DJR-136:E41. DJR-135:E22 and DJR-136:E41 distinguish the two verbal senses and preserve the qualifications in the love passages.

[13439] **Editor.** Edited source passages: p. 695 (DJR-164-09); p. 690 (DJR-163-01); p. 711 (DJR-167-18). Existing edition notes: DJR-163:E01, DJR-164:E08, DJR-167:E18. DJR-164:E08 leaves the exact Navarrus reference for collation. DJR-167:E18 cautions that the accumulated accusations do not establish the conduct of a particular person.

Consent and essence

Source forms: consent; by essence; by consent; Essence[13440]

The word. By essence means that a disorder originates in the affected part itself. By consent means that it affects that part through sympathy or communication with another part; consent here is physiological connection rather than agreement.

In Burton. Burton compares the mind's harmful effects on the body with bodily disease affecting the soul by consent. The symptom classification then distinguishes illness originating in the head from a brain affected through another part. The latter account traces the disturbance to the womb and its supposed vapours. The pair identifies proposed origins and routes of affection.

The places. Body and soul affect one another by sympathy. (p. 173; DJR-056-47.) Signs are assigned to illness originating in the head. (p. 198; DJR-062-04.) The brain is said to be affected through another bodily part. (p. 202; DJR-062-30.)

In this edition. "by consent" → "through their mutual sympathy" (DJR-056-47); "by essence in the head" → "originates in the head itself" (DJR-062-04); "not in essence, but by consent" → "through sympathy with another part, rather than through a disorder originating in itself" (DJR-062-30). The expanded rendering makes the distinction legible without turning consent into a mental choice.

See also. Hypochondria; Cause.

Constancy

Source forms: constantly; constancy[13441]

The word. Constancy means firmness or steadfastness. Constantly can describe the strength of a belief or resolution rather than how often something happens.

In Burton. Elionora Meliorina constantly believes herself married to a king: the adverb marks conviction. The account of Atticus uses it for settled resolution, while the advice on calming the mind recommends constancy alongside cheerfulness and hope. Firmness can therefore qualify a mistaken belief, a determined action or a sustaining disposition; it does not itself establish that its object is sound.

The places. A reported belief is held firmly. (p. 194; DJR-061-05.) Atticus maintains a settled resolution. (p. 217; DJR-066-09.) Steadfastness is recommended in calming the mind. (p. 289; DJR-083-03.)

In this edition. "constantly beleeved" → "firmly believed" (DJR-061-05); "constantly" → "steadfastly" (DJR-066-09); "constancy" → "steadfastness" (DJR-083-03). Firmly and steadfastly preserve the manner of belief or action. Continually would suggest duration or repetition instead.

See also. Happiness and fortune.

Continence

Source forms: incontinent; inforced temperance; incontinency; contain; continency[13442]

The word. Continence is self-restraint, often specifically sexual restraint. Incontinent and incontinency can denote its absence. Contain can mean restrain more generally, as its object requires.

[13440] **Editor.** Edited source passages: p. 173 (DJR-056-47); p. 198 (DJR-062-04); p. 202 (DJR-062-30). Existing edition notes: DJR-056:E38, DJR-062:E03, DJR-062:E26. The explanation concerns historical physiology, including the gendered theory of uterine vapours. It does not endorse those causal claims.

[13441] **Editor.** Edited source passages: p. 194 (DJR-061-05); p. 217 (DJR-066-09); p. 289 (DJR-083-03). Existing edition notes: DJR-061:E04, DJR-066:E09, DJR-083:E02. The Atticus passage reports a historical example within Burton's discussion; the lexical sense of steadfastly is not an endorsement of the action described.

[13442] **Editor.** Edited source passages: p. 201 (DJR-062-21); p. 205 (DJR-063-15); p. 208 (DJR-064-10); p. 313–314 (DJR-088-14); p. 422–423 (DJR-110-32). Existing edition notes: DJR-062:E19, DJR-063:E15, DJR-064:E10, DJR-088:E13, DJR-110:E25. The allegations against religious houses are Burton's polemical claims. The physiological explanation of sexual desire likewise remains historical; neither is established by defining continence.

In Burton. The medical passages call some patients incontinent and offer bodily explanations of sexual desire. Burton's polemic against compulsory celibacy calls it enforced temperance. Elsewhere authority fails to contain people in general, while the story of Abdolominus praises continency among qualities fitting a ruler. The term therefore extends beyond sexual abstinence to command of conduct.

The places. Incontinent qualifies sexual conduct. (p. 201; DJR-062-21.) Enforced temperance names compulsory sexual restraint. (p. 205; DJR-063-15.) Incontinency receives a humoral explanation. (p. 208; DJR-064-10.) Authorities fail to restrain people. (p. 313–314; DJR-088-14.) Self-restraint is praised in a future king. (p. 422–423; DJR-110-32.)

In this edition. "incontinent" → "sexually unrestrained" (DJR-062-21); "inforced temperance" → "enforced continence" (DJR-063-15); "incontinency" → "Sexual incontinence" (DJR-064-10); "contain us" → "restrain us" (DJR-088-14); "continency" → "self-restraint" (DJR-110-32). The sexual qualification is stated where the context requires it. General restraint remains general in the passages about conduct and kingship.

See also. Venery.

Contingence

Source forms: contingence[13443]

The word. Contingence denotes events that need not occur as they do. In the cited polemic it is set against providential government.

In Burton. Burton accuses a group of thinkers of attributing everything to natural causes and contingency while treating religion as fiction. The phrase reports the position he attacks, alongside hostile descriptions attributed to Melanchthon and Vanini. It should not be detached from that argumentative setting and treated as a neutral survey of those writers' philosophies.

The places. Contingency is invoked in the attack on denials of providence. (p. 687; DJR-162-14.)

In this edition. "contingence of all things" → "contingency of all things" (DJR-162-14). Contingency modernizes the noun while preserving the conceptual claim attributed to Burton's opponents.

See also. Cause.

Conversation

Source forms: conversation; converse[13444]

The word. Conversation can mean conduct or manner of life. Converse can mean associate or have dealings with someone, a broader activity than speaking alone.

In Burton. Burton warns that people repeat the ruin caused by others' bad conversation: their conduct, not merely their talk. In the discussion of spirits, familiar converse with humans is an alleged habitual association that includes being seen and heard. The object and accompanying actions establish the breadth of each sense.

The places. Bad conduct provides an example others fail to heed. (p. 25; DJR-008-18.) Spirits are said to associate familiarly with people. (p. 41; DJR-028-47.)

In this edition. "bad conversation" → "bad conduct" (DJR-008-18); "familiarly converse with men" → "associate familiarly with human beings" (DJR-028-47). Conduct and associate prevent the passages from being narrowed to conversation in its usual modern sense.

[13443] **Editor.** Edited source passages: p. 687 (DJR-162-14). Existing edition notes: DJR-162:E14. DJR-162:E14 explains the term and records that the marginal Vanini locator still requires collation.

[13444] **Editor.** Edited source passages: p. 25 (DJR-008-18); p. 41 (DJR-028-47). Existing edition notes: DJR-008:E16. The asserted familiarity of spirits is part of Burton's reported evidence. This entry identifies the verb's meaning without independently verifying the encounters.

See also. Entertain; Carriage; Confer and conference; Custom and education; Complement; Gossip.

Cordial

Source forms: cordial[13445]

The word. Cordial describes a remedy or substance thought to strengthen or cheer the heart. Its force here is medicinal rather than socially friendly.

In Burton. Burton reports that jewels and precious stones calm the emotions, then calls small pearls very cordial and explains their effect as exhilaration of the heart. The neighbouring phrase supplies the sense directly: the heart is the proposed seat and beneficiary of the action.

The places. Pearls are credited with strengthening and cheering the heart. (p. 371; DJR-100-35.)

In this edition. "very cordial" → "very strengthening to the heart" (DJR-100-35). The expanded phrase gives the intended medicinal action rather than leaving cordial open to its modern social meaning.

See also. Alteratives; Aqua vitae; Virtue; Comfortable.

Corrected medicines

Source forms: corrected[13446]

The word. A corrected medicine is one prepared or combined so as to counteract properties considered harmful. Correction names an operation of medical art.

In Burton. Burton distinguishes medicines that help one person but harm another from substances harmful in themselves that become beneficial when corrected. He uses this distinction to explain why skilled physicians must manage remedies according to rules and particular purposes. The word concerns preparation of the medicine, not correction of a written prescription.

The places. Medical preparation is said to alter harmful properties. (p. 230; DJR-070-03.)

In this edition. "corrected by art" → "properly prepared" (DJR-070-03). Properly prepared supplies the pharmaceutical sense. The surrounding sentence retains Burton's claim about the resulting benefit.

See also. Alteratives.

Corrosive

Source forms: corsives; corrosive[13447]

The word. A corrosive is something that eats away. Burton transfers the physical action to persistent trouble or mental pain; corsives is a shortened form.

In Burton. Households have corsives just as commonwealths do, extending the bodily analogy across forms of social life. In the account of injury, continual brooding turns the hurt into a perpetual corrosive. The image emphasizes distress that continues to consume the sufferer rather than a single passing blow.

The places. Household troubles are compared with those of political communities. (p. 68; DJR-017-19.) Dwelling on an injury makes it a persistent corrosive. (p. 150; DJR-051-41.)

[13445] **Editor.** Edited source passages: p. 371 (DJR-100-35). Existing edition notes: DJR-100:E29. The virtues of pearls and other stones are attributed to Burton's authorities. The lexical explanation does not establish their therapeutic efficacy.

[13446] **Editor.** Edited source passages: p. 230 (DJR-070-03). Existing edition notes: DJR-070:E02. This is the historical purpose claimed for correction, not a guarantee that the substances or processes described elsewhere are safe.

[13447] **Editor.** Edited source passages: p. 68 (DJR-017-19); p. 150 (DJR-051-41). Existing edition notes: DJR-017:E12, DJR-051:E36.

In this edition. “corsives” → “corrosive troubles” (DJR-017-19); “perpetual corrosive” → “perpetual corrosive” (DJR-051-41). Corrosive troubles explains the abbreviated plural, while the later metaphor remains intact.

See also. Jealousy.

Costiveness

Source forms: costiveness; costivenesse[13448]

The word. Costiveness means constipation or retention of the ordinary bowel waste. Costivenesse is a spelling variant.

In Burton. Burton places costiveness first among the forms of retention discussed as causes of melancholy. In the symptom catalogue, it appears with poor digestion, undigested matter and obstructions. The same condition can thus occupy a place in the causal discussion and in the description of a patient’s bodily troubles.

The places. Costiveness is placed under retention and evacuation. (p. 78; DJR-036-05.) Constipation appears among nutritive disturbances. (p. 180; DJR-058-15.)

In this edition. “Costiveness” → “constipation” (DJR-036-05); “costivenesse” → “constipation” (DJR-058-15). Constipation gives the direct modern equivalent for both spellings.

See also. Purging.

Counterfeit

Source forms: counterfeit[13449]

The word. Counterfeit can be a noun for a person pretending or acting a part. The particular role must be supplied by context.

In Burton. In the reported treatment of a man who believes he is dead, another person is placed nearby as a supposed corpse and made to eat. The patient addresses this counterfeit and then imitates him. The noun identifies the staged performer, not the patient or a forged object.

The places. A man acts the part of a corpse in a therapeutic deception. (p. 298; DJR-084-37.)

In this edition. “the counterfeit” → “the pretended corpse” (DJR-084-37). Pretended corpse names the role and keeps the two people in the anecdote distinct.

See also. Abraham men; Mountebank; Habit and disposition.

Crased

Source forms: crased; crasie; crazed[13450]

The word. Crased, crasie and crazed can describe impairment, infirmity or broken bodily health. The word family is not confined to mental derangement.

In Burton. A sustained habit of imagining ends with fancy crased: the Latin phrase immediately calls the imagination injured. The portrait of unhappy wealth describes people as crasie among other bodily complaints. In consolation for bereavement, crazed accompanies sickly and the image of an exhausted traveller. The affected subject determines whether impaired or frail is appropriate.

[13448] **Editor.** Edited source passages: p. 78 (DJR-036-05); p. 180 (DJR-058-15). Existing edition notes: DJR-036:E03, DJR-058:E13. Burton’s causal account of melancholy remains distinct from the lexical identification of constipation.

[13449] **Editor.** Edited source passages: p. 298 (DJR-084-37). Existing edition notes: DJR-084:E35. The recovery is a reported outcome attributed to Forestus. Explaining counterfeit does not independently confirm the case or the effectiveness of the device.

[13450] **Editor.** Edited source passages: p. 196 (DJR-061-18); p. 321 (DJR-089-40); p. 345 (DJR-095-05). Existing edition notes: DJR-061:E14.

The places. Fancy is described as injured or impaired. (p. 196; DJR-061-18.) The outward splendour of wealth conceals infirmity. (p. 321; DJR-089-40.) The deceased is imagined remaining frail and sickly. (p. 345; DJR-095-05.)

In this edition. “crased” → “impaired” (DJR-061-18); “crasie” → “infirm” (DJR-089-40); “crazed and sickly” → “frail and sickly” (DJR-095-05). The equivalents keep the bodily senses from becoming unintended claims of mental illness.

See also. Stupid; Madness.

Cure

Source forms: cure[13451]

The word. Cure can mean a pastoral charge: the care of a congregation entrusted to a clergyman. Here it identifies the church appointment or parish so served.

In Burton. Burton concludes a satirical account of patronage with the matching pair of patron and clergyman, like a lid fitted to a dish. The declaration that the cure is well supplied belongs to that irony. It concerns filling a pastoral office, not curing a disease.

The places. A patron and clergyman are matched in a satirical conclusion. (p. 142 [printed 128]; DJR-049-30.)

In this edition. “the cure is well supplied” → “The parish is well provided for” (DJR-049-30). Parish makes the institutional sense clear, while the apparently satisfied conclusion retains the satire.

See also. Church patronage.

Curiosity

Source forms: nice; curious; curiously; curiosity; curious Wroks[13452]

The word. Curious and curiosity range from painstaking attention and elaborate workmanship to excessive scruple or misplaced inquiry. The word family does not always carry the modern neutral sense of wanting to learn.

In Burton. Burton attacks nice and curious schismatics as over-scrupulous, but curious crosses and curious works concern elaborate or fine making. Curiously describes a mother’s scrupulous observance, while curiosity is expressly defined as tyrannical preoccupation with useless or forbidden things. His refusal to torture a patient for observation uses curious for excessively painstaking investigation. These judgments depend on the activity and its purpose.

The places. Religious scrupulosity is criticized. (p. 29; DJR-009-15.) Crosses are described as elaborate. (p. 29; DJR-009-12.) Craftsmanship sustains a trading city. (p. 55; DJR-014-31.) An observance is carried out scrupulously. (p. 147 [sequence; printed 143]; DJR-050-33.) Curiosity is defined as excessive or forbidden inquiry. (p. 166; DJR-055-16.) Painstaking observation is associated with cruelty. (p. 178; DJR-058-03.)

In this edition. “nice & curious” → “over-scrupulous” (DJR-009-15); “curious crosses” → “elaborate crosses” (DJR-009-12); “curious Wroks” → “fine craftsmanship” (DJR-014-31); “curiously” → “scrupulously” (DJR-050-33); “Curiosity” → “curiosity” (DJR-055-16); “curious” → “painstaking” (DJR-058-03). The modern column separates workmanship, exactness and misplaced inquiry. Where curiosity remains, Burton’s explicit definition supplies its critical sense.

[13451] **Editor.** Edited source passages: p. 142 [printed 128] (DJR-049-30). Existing edition notes: DJR-049:E25. The locator preserves the source’s printed-page discrepancy: sequence page 142 is printed 128.

[13452] **Editor.** Edited source passages: p. 29 (DJR-009-15); p. 29 (DJR-009-12); p. 55 (DJR-014-31); p. 147 [sequence; printed 143] (DJR-050-33); p. 166 (DJR-055-16); p. 178 (DJR-058-03). Existing edition notes: DJR-009:E13, DJR-009:E16, DJR-050:E27, DJR-055:E15, DJR-058:E02. The religious judgments are Burton’s polemic. Wroks is the form in the edited original passage and remains visible among the source forms.

See also. Nice; Precise; Scruple; Art.

Custom and education

Source forms: tuition; informed; discipline; inform; informs[13453]

The word. The vocabulary of education includes tuition as care or guardianship, discipline as training, and inform as teaching or giving form. Custom names the habitual practice through which dispositions develop.

In Burton. Burton warns guardians against excessive severity and criticizes schooling that produces a learned fool or sickly scholar. Later custom, discipline and education help explain differences among symptoms, while acquired habits can worsen the will's condition. Inform extends from teaching a person to giving life its proper form in the contrast between kinds of love. These terms concern the shaping of a person, not merely the transmission of information.

The places. Tuition is the care and supervision of children. (p. 148 [sequence; printed 144]; DJR-050-40.) A child is entrusted to a schoolmaster to be informed. (p. 149 [sequence; printed 145]; DJR-050-55.) Training and custom shape individual dispositions. (p. 194; DJR-061-02.) Training and custom can form bad habits. (p. 29–30; DJR-026-40.) Inform means teach in the discussion of remarriage. (p. 345; DJR-095-07.) Divine love is said to give life its proper form. (p. 428; DJR-111-39.)

In this edition. "tuition and oversight" → "care and supervision" (DJR-050-40); "informed" → "educated" (DJR-050-55); "discipline" → "training" (DJR-061-02); "Custom" → "custom" (DJR-026-40); "inform another" → "teach another" (DJR-095-07); "informs" → "gives our life its proper form" (DJR-111-39). Care, training, educated and teach specify the personal actions; proper form retains the explicit opposition between informs and deforms.

See also. Commonwealth; Conversation.

Daemon and genius

Source forms: genius; substantiæ separatæ; dæmones; Genii; starve his Genius; starve their Genius; familiarem dæmonem[13454]

The word. Daemon can name a spirit without necessarily implying an evil Christian devil. Genius can be an attendant or guardian spirit, but in the idiom starve one's genius it refers to denying one's own enjoyment or comforts.

In Burton. Burton explicitly distinguishes the broad classical name for spirits from their goodness or evil, and gathers traditions of tutelary and familiar spirits. His self-description makes melancholy an evil genius, while the criticism of avarice and account of poverty use starving one's genius for self-denial. In the discussion of Plotinus, Divell represents the ancient philosophical daemon. These contexts require different English renderings.

The places. Melancholy is personified as an evil genius. (p. 5; DJR-003-08.) Classical spirit names are distinguished from moral character. (p. 39; DJR-028-25.) Genii are described as guardians. (p. 40; DJR-028-31.) Familiar spirits are said to instruct notable people. (p. 52; DJR-031-09.) A miser denies himself enjoyment. (p. 115; DJR-044-06.) Hardship forces people to deny themselves comforts. (p. 157–158; DJR-053-13.) Spirit appears among the philosophical accounts of love. (p. 412; DJR-108-29.)

[13453] **Editor.** Edited source passages: p. 148 [sequence; printed 144] (DJR-050-40); p. 149 [sequence; printed 145] (DJR-050-55); p. 194 (DJR-061-02); p. 29–30 (DJR-026-40); p. 345 (DJR-095-07); p. 428 (DJR-111-39). Existing edition notes: DJR-050:E42, DJR-061:E01, DJR-095:E04, DJR-111:E34. The account of a husband teaching a wife reflects the passage's hierarchical assumptions. The lexical explanation preserves rather than silently endorses them.

[13454] **Editor.** Edited source passages: p. 5 (DJR-003-08); p. 39 (DJR-028-25); p. 40 (DJR-028-31); p. 52 (DJR-031-09); p. 115 (DJR-044-06); p. 157–158 (DJR-053-13); p. 412 (DJR-108-29). Existing edition notes: DJR-003:E11, DJR-003:E12, DJR-028:E16, DJR-028:E21, DJR-031:E07, DJR-044:E05, DJR-053:E12, DJR-108:E23. DJR-031:E07 distinguishes traditions Burton groups together. DJR-108:E23 identifies the opening of Plotinus's Enneads 3.5.1 and keeps Burton's following conclusion as his own summary.

In this edition. “malus genius” → “evil spirit” (DJR-003-08); “substantiæ separatæ” → “Separate substances” (DJR-028-25); “dæmones” → “daimones” (DJR-028-25); “boni and mali Genii” → “good and evil guardian spirits” (DJR-028-31); “familiarem dæmonem” → “familiar spirit” (DJR-031-09); “starve his Genius” → “starving his own appetite for enjoyment” (DJR-044-06); “starve their Genius” → “deny themselves” (DJR-053-13); “a God or a Divell” → “a god, a spirit” (DJR-108-29). Spirit and guardian spirit preserve distinctions obscured by a uniform devil. The idiomatic renderings of starve one’s genius retain their concern with ordinary enjoyment.

See also. Demonic apparitions; Obsession and possession; Incubus; Bugbear; Ecstasy.

Decoction

Source forms: decoction[13455]

The word. A decoction is a preparation made by boiling material in liquid. The name identifies a method of preparation rather than a particular ingredient.

In Burton. Randolotius is said to have drunk a decoction of wormwood after an upsetting incident brought on a hypochondriacal attack while he was copying medical notes. Wormwood names the ingredient; decoction specifies the form in which it was taken.

The places. A decoction of wormwood appears in a reported personal case. (p. 177; DJR-057-43.)

In this edition. “decoction of wormwood” → “decoction of wormwood” (DJR-057-43). The precise preparation term remains, with its meaning supplied here.

See also. Receipt.

Defecate

Source forms: defecate[13456]

The word. Defecate can mean to clarify a liquid or remove its dregs. This older sense differs from the usual modern reference to bowel evacuation.

In Burton. In discussing stagnant water and brewing, Burton reports an opinion that boiling defecates it and improves its substance and flavour. His final qualification calls the claim a paradox. The verb concerns clarification in a disputed account of water or beer, not a bodily action.

The places. Boiling is said to clarify water used in brewing. (p. 71; DJR-034-39.)

In this edition. “seething doth defecate it” → “boiling clarifies it” (DJR-034-39). Clarifies supplies the appropriate process; boiling also modernizes seething. The surrounding qualification remains.

See also. Concoction; Excrements.

Demonic apparitions

Source forms: spectrums; Ambulones; puck; spectrum; lay[13457]

The word. Spectrum and spectrums name an apparition or apparitions. Ambulones are wanderers; pucks are spirits said to mislead travellers. To lay spirits means to quiet or dismiss them, paired here with raising or summoning them.

[13455] **Editor.** Edited source passages: p. 177 (DJR-057-43). Existing edition notes: DJR-057:E37. The relief is a reported historical outcome, not a verified result or a recommendation to use wormwood.

[13456] **Editor.** Edited source passages: p. 71 (DJR-034-39). Burton attributes the opinion to Cardan and marks it as contrary to received opinion. The article establishes the verbal sense, not the quality of the proposed brewing water.

[13457] **Editor.** Edited source passages: p. 41 (DJR-028-40); p. 49 (DJR-030-34); p. 88 (DJR-038-09); p. 146 (DJR-051-08); p. 49 (DJR-030-33). Existing edition notes: DJR-028:E26, DJR-028:E27, DJR-030:E25, DJR-038:E04, DJR-051:E06. The article explains reported beliefs and images. It neither verifies supernatural agency nor assigns a modern diagnosis to the people described.

In Burton. Burton's spirit survey lists deceptive sights and describes midnight wanderers on heaths. The solitude passage turns the puck's circular leading into a simile for enthralling thoughts. Later a spectrum can frighten someone, alongside imitation devils used in jokes. The vocabulary crosses reported supernatural events, figurative description and staged appearances; the entry heading does not settle their reality.

The places. Apparitions occur among sights allegedly produced by spirits. (p. 41; DJR-028-40.) Wandering spirits are called Pucks. (p. 49; DJR-030-34.) A puck's leading becomes a simile for absorbing thoughts. (p. 88; DJR-038-09.) A sudden apparition is described as a source of terror. (p. 146; DJR-051-08.) Necromancers claim to raise and lay spirits. (p. 49; DJR-030-33.)

In this edition. "spectrums" → "apparitions" (DJR-028-40); "Ambulones" → "Ambulones, "wanderers,"" (DJR-030-34); "a Puck" → "a puck" (DJR-038-09); "spectrum" → "ghost" (DJR-051-08); "raise and lay them" → "summon and dismiss these spirits" (DJR-030-33). Apparitions and ghost give the local senses of spectrum; summon and dismiss make the paired actions clear. Puck remains a named kind of figure, with the story qualification preserved.

See also. Daemon and genius.

Despair

Source forms: Despair[13458]

The word. Despair is the loss or rejection of hope and comfort. Burton reports a theological distinction between final despair, persisting to the end, and temporary despair, which may pass.

In Burton. The classification expressly allows temporary despair to afflict the best of God's children. Its description as rejection of hope for a time is therefore essential to the argument, not an incidental qualification. The later catalogue of fatal outcomes records particular cases attributed to Platter; it does not show that every person called despairing follows that course.

The places. Final and temporary despair are distinguished. (p. 694; DJR-163-40.) Particular fatal cases are attributed to Platter. (p. 704; DJR-166-04.)

In this edition. "final and temporal" → "final and temporary despair" (DJR-163-40); "rejection of hope and comfort for a time" → "rejection of hope and comfort for a time" (DJR-163-40); "desperate as he was" → "in despair" (DJR-166-04). Temporary makes temporal clear. Despair names the condition described without supplying a present-day clinical diagnosis.

See also. Sorrow; Desperate; Faith and assurance; Grace; Salvation; Scruple.

Desperate

Source forms: desperate[13459]

The word. Desperate can mean despairing, but it can also mean recklessly heedless. It does not by itself specify a suicidal act.

In Burton. In the jealousy cases, desperate describes people who have fallen into despair, with different behaviours narrated separately. The religious classification likewise calls excessively distrustful and fearful people desperate. A later denunciation joins desperate with secure and excessive pleasure: there the sense is reckless disregard rather than afflicted hopelessness. The immediate contrast governs the reading.

[13458] **Editor.** Edited source passages: p. 694 (DJR-163-40); p. 704 (DJR-166-04). Existing edition notes: DJR-163:E38, DJR-166:E02. DJR-163:E38 explains final and reprobate as theological terms. DJR-166:E02 warns that the examples do not establish the frequency of these outcomes among the broader group.

[13459] **Editor.** Edited source passages: p. 614 (DJR-148-12); p. 683 (DJR-161-29); p. 684 (DJR-161-49). Existing edition notes: DJR-148:E10, DJR-161:E29, DJR-161:E49. DJR-148:E10 and DJR-161:E29 explain the despairing sense; DJR-161:E49 distinguishes the heedless sense. Historical case summaries remain free of added modern diagnoses.

The places. Despair follows jealousy in several reported cases. (p. 614; DJR-148-12.) Desperate persons are excessively distrustful and fearful. (p. 683; DJR-161-29.) Desperate accompanies complacency and reckless indulgence. (p. 684; DJR-161-49.)

In this edition. "became desperate" → "fell into despair" (DJR-148-12); "desperate persons" → "despairing people" (DJR-161-29); "so desperate" → "so reckless" (DJR-161-49). Despairing and reckless preserve two different senses. Actions described in individual cases are not imported into every occurrence of the adjective.

See also. Despair; Secure; Feral; Make away.

Diet and regimen

Source forms: diet; regiment[13460]

The word. Diet can mean food or board supplied as part of someone's maintenance. Regiment can mean a regimen, a plan or ordered account for preserving health.

In Burton. A poorly rewarded scholar receives a small wage and his diet: the food included with his employment, not a programme of restriction. In the pharmaceutical discussion, a physician's regiment of health names the kind of work in which a remedy is reported. The first usage concerns provision; the second, the organization of health care.

The places. Food is included in a scholar's meagre remuneration. (p. 131; DJR-047-12.) A remedy is cited from a regimen of health. (p. 375; DJR-101-23.)

In this edition. "his diet" → "his food" (DJR-047-12); "regiment of health" → "Regimen of Health" (DJR-101-23). Food states the employment benefit directly. Regimen removes the misleading association of regiment with a military unit.

See also. Concoction; Non naturals; Luxurious and riot; Meat.

Distillation and rheum

Source forms: distillation; rheume[13461]

The word. Distillation here is a downward flow of rheum or catarrhal fluid. Rheum names a bodily discharge, especially mucus. These passages concern the historical account of bodily fluids rather than the preparation of a distilled medicine.

In Burton. Burton compares neglected emotional disturbances with a recurring discharge that becomes a wasting disease of the lungs. The comparison explains how a passing disturbance can harden into an established condition. In the later description of melancholic patients, rheum is one symptom among sleepiness, spitting and a particular complexion.

The places. Repeated discharge supplies an analogy for repeated emotional disturbance. (p. 12–13; DJR-023-15.) Rheum appears in a description of melancholic patients. (p. 191; DJR-060-17.)

In this edition. "one Distillation" → "a single catarrhal discharge" (DJR-023-15); "rheume" → "rheum" (DJR-060-17). Catarrhal discharge makes the first sense explicit. Rheum remains in the later passage and is explained in its local note and here.

See also. Concoction.

[13460] **Editor.** Edited source passages: p. 131 (DJR-047-12); p. 375 (DJR-101-23). Existing edition notes: DJR-047:E11, DJR-101:E21. The reported action of borage is a historical claim in the cited passage, not established by identifying the title's terminology.

[13461] **Editor.** Edited source passages: p. 12–13 (DJR-023-15); p. 191 (DJR-060-17). Existing edition notes: DJR-023:E10, DJR-060:E16. DJR-023:E10 identifies the comparison in Seneca, Moral Letters 75.12, while recording differences in Burton's citation and wording. The proposed progression of bodily disease belongs to the historical analogy.

Distraction

Source forms: distracted[13462]

The word. Distraction can mean mental disturbance or derangement. Distracted in this passage means distraught, with a force stronger than momentary inattention.

In Burton. The first-person verse approaches madness by a hair's breadth. Burton prints Latin lines and then an English version whose final word, distracted, describes the speaker's present distress. Preserving both versions allows their related but not identical wording to remain visible.

The places. The Latin verse describes proximity to madness. (p. 543; DJR-133-51.) The accompanying English verse ends with distracted. (p. 543; DJR-133-52.)

In this edition. "now distracted" → "already distraught" (DJR-133-52). Distraught conveys the disturbance without turning the line into a statement about poor concentration. The neighbouring references to madness retain their force.

See also. Madness.

Divination

Source forms: metoposcopy; cheiromancy; Πυρομαντεία; ὑδρομαντεία; chiromancy[13463]

The word. Divination interprets signs to obtain otherwise hidden knowledge. The selected terms distinguish methods: metoposcopy reads the forehead, chiromancy or cheiromancy the hand, pyromancy fire, and hydromancy water.

In Burton. The synopsis and section heading group bodily signs with astrology. Elsewhere, Burton associates divination by fire and water with reported spirit worship. That association is part of his account; the word for a divinatory practice does not itself mean worship.

The places. The synopsis groups bodily signs with the stars. (p. 98; DJR-020-25.) Divination by fire appears in the survey of spirits. (p. 46; DJR-029-50.) Divination by water is associated with sacrifice. (p. 47; DJR-030-14.) The section heading retains the specialist names. (p. 57; DJR-032-01.)

In this edition. "Metoposcopy" → "reading the forehead" (DJR-020-25); "Cheiromancy" → "palmistry" (DJR-020-25); "Πυρομαντεία" → "divination by fire" (DJR-029-50); "ὑδρομαντεία" → "hydromancy" (DJR-030-14); "Metoposcopy, Chiromancy" → "metoposcopy and chiromancy" (DJR-032-01). Plain explanations in the synopsis accompany retained technical names in the heading. The two presentations refer to the same practices.

See also. Astrology.

Divine

Source forms: Divine; divine Seneca; divines[13464]

The word. As a noun, a divine is a theologian or member of the clergy. As an adjective, divine can express elevated praise. The grammatical distinction matters when Burton applies the word to himself and to Seneca.

[13462] **Editor.** Edited source passages: p. 543 (DJR-133-51); p. 543 (DJR-133-52). Existing edition notes: DJR-133:E35. The verse's source and speaker remain unidentified. DJR-133:E35 explains why the nearby Lucian reference does not securely identify it.

[13463] **Editor.** Edited source passages: p. 98 (DJR-020-25); p. 46 (DJR-029-50); p. 47 (DJR-030-14); p. 57 (DJR-032-01). Existing edition notes: DJR-020:E19, DJR-029:E30, DJR-030:E11, DJR-032:E01. The supposed predictive or diagnostic power belongs to Burton's historical argument. The correction of the Boece syntax in DJR-030-14 is separately documented in DJR-030:E11; it does not authenticate the supernatural explanation.

[13464] **Editor.** Edited source passages: p. 3 (DJR-002-01); p. 5 (DJR-003-05); p. 135 (DJR-048-01). Existing edition notes: DJR-002:E01, DJR-002:E02, DJR-003:E06, DJR-003:E07, DJR-048:E01. DJR-003:E06 records only a possible Senecan parallel for Burton's saying. DJR-048:E01 explains that the preacher's description as a bishop "now" belongs to an earlier stage of Burton's text.

In Burton. Burton identifies theology as his profession while describing his appetite for many subjects. His lament for poorly supported divines concerns the clergy. Calling Seneca divine, however, praises a classical writer; it does not assign Seneca a Christian clerical profession.

The places. Burton identifies his profession. (p. 3; DJR-002-01.) Divine praises Seneca. (p. 5; DJR-003-05.) Divines names the distressed clergy. (p. 135; DJR-048-01.)

In this edition. "a Divine" → "a theologian" (DJR-002-01); "divine Seneca" → "divine Seneca" (DJR-003-05); "our Divines" → "our clergy" (DJR-048-01). Theologian and clergy specify the noun's institutional senses. The adjective remains, with its rhetorical sense explained by the note.

See also. Casuists; Schoolmen; Professor; Humane learning.

Dotage

Source forms: dotage; dote; still dotage[13465]

The word. Dotage can name delusion or disordered reasoning; to dote can mean to lose reason or become delirious. It need not imply old age. Still dotage means quiet mental derangement, with still describing its subdued character.

In Burton. The prefatory catalogue includes dotage among the many literal and figurative senses gathered under melancholy. A reported case concerns a young man who suddenly loses his reason. In another definition, still dotage accompanies sorrow and bodily pain that come and go in fits.

The places. Dotage appears in the broad catalogue of melancholy. (p. 18; DJR-007-08.) A young man is said to begin to dote. (p. 56; DJR-031-53.) Still dotage belongs to an intermittent condition. (p. 202; DJR-062-32.)

In this edition. "dotage" → "delusion" (DJR-007-08); "began to dote on a sudden" → "he suddenly lost his reason" (DJR-031-53); "still dotage" → "quiet mental derangement" (DJR-062-32). The renderings distinguish delusion, an abrupt loss of reason and a quiet disturbance. They avoid making advanced age part of each occurrence.

See also. Madness; Silly.

Dowry and jointure

Source forms: dowers; portion; indotatus; joynters[13466]

The word. A dowry or marriage portion is property brought into a marriage. Jointure names property or income settled for a wife, especially for her widowhood. Dowers in the cited proposal means dowries; the local sense should not be replaced by the distinct legal sense of a widow's dower.

In Burton. Burton's imagined social order regulates marriage payments, while his account of household burdens lists jointures among financial obligations. The poverty of learning receives two marriage metaphors: the Muses lack portions, and an unappointed scholar is indotatus, without a dowry —that is, without money to secure advancement.

The places. The proposed commonwealth regulates dowries. (p. 66; DJR-017-05.) Jointures appear among charges on a household. (p. 69; DJR-017-32.) The Muses lack marriage portions. (p. 133; DJR-047-27.) An impoverished scholar is called indotatus. (p. 142 [printed 128]; DJR-049-28.)

In this edition. "great dowers" → "large dowries" (DJR-017-05); "joynters" → "jointures" (DJR-017-32); "no portion" → "no dowries" (DJR-047-27); "indotatus" → "without a dowry" (DJR-049-28).

[13465] **Editor.** Edited source passages: p. 18 (DJR-007-08); p. 56 (DJR-031-53); p. 202 (DJR-062-32). Existing edition notes: DJR-007:E09, DJR-031:E35, DJR-062:E28. The magical and medical reports in DJR-031-53 remain reported cases, not independently verified diagnoses. DJR-062:E28 also distinguishes bodily pain from the emotional sense of grief.

[13466] **Editor.** Edited source passages: p. 66 (DJR-017-05); p. 69 (DJR-017-32); p. 133 (DJR-047-27); p. 142 [printed 128] (DJR-049-28). Existing edition notes: DJR-017:E03, DJR-017:E15, DJR-047:E25, DJR-049:E23. The article describes the historical vocabulary and Burton's proposal. The locator for DJR-049-28 preserves the source's misprinted page number.

Dowry clarifies both the financial arrangement and the satire. Jointure remains as the more specific provision and is explained locally.

See also. Affinity and consanguinity; Venery; Suit; Mistress; Legal evidence.

Eclegme

Source forms: eclegmes[13467]

The word. An eclegme is a medicine taken by licking, also called a lincture or linctus. The name identifies a form of administration within the list of prepared medicines.

In Burton. The synopsis places eclegmes among compounds taken internally. They occur with theriac and mithridate under confections in the thicker branch of liquid preparations. Their position in the scheme helps explain why a general word such as medicine alone would lose useful information.

The places. Eclegmes occur in the synopsis of compound medicines. (scan p. 324; DJR-067-15.)

In this edition. "Eclegmes or Linctures" → "medicines taken by licking, or linctuses" (DJR-067-15). The modern wording gives both the action and a related technical term, allowing the reader to follow the classification.

See also. Receipt.

Ecstasy

Source forms: extasies; Extasie; Extasis[13468]

The word. Ecstasy names a trance or a state beyond ordinary awareness. Intense happiness is not an adequate general gloss here. Burton also allows a favourable spiritual sense before distinguishing harmful excess or abuse.

In Burton. The early classification describes states in which people are said to deliver oracles. Another narrative includes trance among a woman's reported fits. In religious melancholy, Burton explicitly grants the value of temperance and contemplation, describing ecstasy as a foretaste of heavenly happiness, before turning to its abuse.

The places. Ecstasy is linked with reported divination. (p. 9; DJR-022-23.) Trance occurs among the reported fits. (p. 53–54; DJR-031-25.) Spiritual ecstasy is distinguished from its abuse. (p. 656; DJR-156-10.)

In this edition. "Extasie" → "ecstasy" (DJR-022-23); "extasies" → "trance" (DJR-031-25); "Extasis is a taste of future happiness" → "Ecstasy is a taste of future happiness" (DJR-156-10). Trance clarifies the narrative symptom; ecstasy remains where the philosophical or spiritual category matters. The favourable qualification in the later passage is retained.

See also. Madness; Daemon and genius.

Election

Source forms: elections; election of times; election[13469]

[13467] **Editor.** Edited source passages: scan p. 324 (DJR-067-15). Existing edition notes: DJR-067:E06. This is a synopsis leaf cited by scan page. DJR-067:E06 explains its separate subsection-number correction and the senses of theriac, mithridate and thicker preparations. The term does not establish a preparation's effectiveness.

[13468] **Editor.** Edited source passages: p. 9 (DJR-022-23); p. 53–54 (DJR-031-25); p. 656 (DJR-156-10). Existing edition notes: DJR-022:E20, DJR-031:E18, DJR-156:E10. The narratives remain reports. DJR-156:E10 treats Porphyry as a contextual parallel and records that Bonaventure's "wing" remains uncollated; neither attribution is newly authenticated here.

[13469] **Editor.** Edited source passages: p. 167 (DJR-055-21); p. 422 (DJR-110-24); p. 27 (DJR-026-22). Existing edition notes: DJR-026:E19, DJR-055:E20, DJR-110:E17. DJR-110:E17 leaves the precise passages of the named authorities for collation. The article explains the reported astrological practice without verifying its power.

The word. Election means choosing. In astrology it is the selection of a supposedly favourable time for an action; in the account of the rational soul it is free choice. These senses are distinct from election to salvation.

In Burton. Burton's satire of learning dismisses astrological elections alongside predictions. His discussion of love reports a debate about compelling affection by choosing times. The philosophical definition, by contrast, places election with the rational soul's capacity to act freely.

The places. Astrological elections are ridiculed in a catalogue of disciplines. (p. 167; DJR-055-21.) Choosing times is proposed as a means of influencing love. (p. 422; DJR-110-24.) Election names the rational soul's choice. (p. 27; DJR-026-22.)

In this edition. "vain elections" → "futile choices of auspicious times" (DJR-055-21); "election of times" → "choosing favourable times" (DJR-110-24); "with election" → "by choice" (DJR-026-22). The renderings make the object of choosing explicit where necessary. Choice is sufficient in the philosophical definition.

See also. Astrology.

Election and reprobation

Source forms: reprobate; reprobates; Elect[13470]

The word. In the theological discussion, the elect are those chosen for salvation; reprobates are those rejected from it. The terms describe opposed spiritual conditions, but their occurrence in a sufferer's speech does not establish that the feared condition is true.

In Burton. Burton recounts people's conviction that they are forsaken and beyond mercy. His subsequent argument challenges that certainty: if they cannot prove that they are not reprobates, how can they prove that they are? The reversal is a move against self-condemnation, not confirmation of it.

The places. Reprobate forms part of the sufferers' reported despair. (p. 703; DJR-165-39.) People consider themselves forsaken and beyond mercy. (p. 706; DJR-166-22.) Burton challenges the certainty of rejection. (p. 713; DJR-167-42.)

In this edition. "reprobate" → "rejected by God" (DJR-165-39); "account themselves Reprobates" → "consider themselves reprobates" (DJR-166-22); "whether he be elect" → "whether he is among the elect" (DJR-167-42). Rejected by God explains the term where the narrative requires it. Retained reprobates and elect remain theological vocabulary; the wording preserves who believes or questions each claim.

See also. Faith and assurance.

Electuaries

Source forms: electuaries[13471]

The word. Electuaries are medicinal compounds commonly mixed with a sweet vehicle. Lenitive describes a gentle laxative effect in the cited recommendation.

In Burton. Burton's discussion of evacuation places electuaries among the treatments proposed when the body does not discharge its ordinary wastes naturally. They stand beside suppositories, preserved prunes and other preparations, so the noun identifies one particular medicinal form within a varied list.

The places. Lenitive electuaries appear among proposed aids to evacuation. (p. 237; DJR-071-28.)

[13470] **Editor.** Edited source passages: p. 703 (DJR-165-39); p. 706 (DJR-166-22); p. 713 (DJR-167-42). Existing edition notes: DJR-165:E36, DJR-166:E18, DJR-167:E41. DJR-167:E41 records that the precise source of the question attributed to Solomon remains unresolved. The article does not supply a new biblical locator.

[13471] **Editor.** Edited source passages: p. 237 (DJR-071-28). Existing edition notes: DJR-071:E21. These are Burton's historical treatment recommendations. DJR-071:E21 specifically preserves turpentine as a historical drug, not a direction for present treatment.

In this edition. “lenitive electuaries” → “laxative electuaries” (DJR-071-28). Electuaries remains as the name of the preparation; laxative makes the intended action explicit. The local note explains the sweet vehicle and the gentler force of lenitive.

See also. Receipt.

Emblem

Source forms: impresse; impresses[13472]

The word. An impresse is a symbolic device or emblem, often associated with a motto. Impresses can therefore name images that carry an argument, rather than impressions left on a surface or on the mind.

In Burton. The bending branch is the device attributed to the Colonna family. Its Latin motto and Burton’s explanation disagree about bending and breaking; an explanation of the emblem must preserve that difficulty. In the praise of love, rings and other figures suggest ideas through symbols, devices and emblems.

The places. The Colonna branch is called an impresse. (p. 353; DJR-096-36.) Poets convey ideas about love through symbolic devices. (p. 416; DJR-109-18.)

In this edition. “an Impresse” → “their emblem” (DJR-096-36); “Symbols, Impresses, Emblemes” → “symbols, devices and emblems” (DJR-109-18). Emblem and device convey the visual and symbolic function. Neither rendering resolves the contradictory explanation of the branch.

See also. Art; Antick.

Empiric

Source forms: empiricks; Empericks in policie; Empericks; empirick; Empirick[13473]

The word. An empiric practises from experience or particular remedies without the learned physician’s systematic account of causes. Burton often uses the term disparagingly, but its force varies. It does not mean a practitioner of modern empirical science.

In Burton. The medical discussion contrasts relief from particular remedies with treatment based on causes. Elsewhere, Burton admits that an empiric may accomplish remarkable cures because the patient trusts him. Political empirics are similarly people exercising a profession without adequate training. A later example of acquired confidence uses the term more neutrally.

The places. Impoverished clergy turn to empirical healing. (p. 16; DJR-006-18.) Unqualified rulers are political empirics. (p. 48–49; DJR-013-20.) Empirical treatment is contrasted with knowledge of causes. (p. 37; DJR-028-03.) Patient confidence can favour an empiric. (p. 96; DJR-039-29.) The learned physician is distinguished from untrained practitioners. (p. 226; DJR-069-04.) Experience produces confident practitioners. (p. 295–292 [296]; DJR-084-13.)

In this edition. “empiricks” → “empirical healers” (DJR-006-18); “Empericks in policie” → “untrained practitioners of politics” (DJR-013-20); “Empericks” → “Empirical practitioners” (DJR-028-03); “An Empirick” → “An empiric” (DJR-039-29); “Empericks” → “untrained practitioners” (DJR-069-04); “bold Empericks” → “confident practitioners” (DJR-084-13). The varied renderings preserve the professional contrast without giving every occurrence the same degree of condemnation.

See also. Physick.

[13472] **Editor.** Edited source passages: p. 353 (DJR-096-36); p. 416 (DJR-109-18). Existing edition notes: DJR-096:E30, DJR-109:E15. DJR-096:E30 records the mismatch between the Latin motto and Burton’s gloss and leaves the emblem’s transmission uncollated. DJR-109:E15 treats the Platonic resemblance as a parallel, not proof of Burton’s immediate source.

[13473] **Editor.** Edited source passages: p. 16 (DJR-006-18); p. 48–49 (DJR-013-20); p. 37 (DJR-028-03); p. 96 (DJR-039-29); p. 226 (DJR-069-04); p. 295–292 [296] (DJR-084-13). Existing edition notes: DJR-006:E17, DJR-028:E01, DJR-039:E21, DJR-069:E03, DJR-084:E12. The historical hierarchy of medical training is retained. The unusual pagination of DJR-084-13 is recorded as printed and qualified; it is not silently regularized.

Emulation

Source forms: κακοζηλίαν; emulation; honest emulation[13474]

The word. Emulation is rivalry or a wish to equal or surpass another. It can be honourable and useful, or misguided and excessive. The Greek kakozēlia in the satire emphasizes a perverse form of imitation.

In Burton. The chain of favourites and flatterers illustrates servile ambition. The classification of passions places emulation among emotions that become destructive when immoderate. Burton then expressly allows honest emulation in study and other callings, presenting it as a stimulus to intelligence and courage.

The places. Misguided imitation drives a chain of dependence. (p. 37; DJR-011-07.) Emulation is listed among passions liable to excess. (p. 97 [scan p. 197]; DJR-040-03.) Honest emulation is defended. (p. 103; DJR-041-19.)

In this edition. "κακοζηλίαν" → "misguided imitation" (DJR-011-07); "Emulation" → "rivalry" (DJR-040-03); "Honest emulation" → "Honourable rivalry" (DJR-041-19). Rivalry gives the competitive sense. Honourable preserves the qualification that makes Burton's approval intelligible; honest is not limited here to truthfulness.

See also. Jealousy.

Entertain

Source forms: entertainment; entertain; gives entertainment[13475]

The word. To entertain can mean to receive someone, provide a place in a household, or maintain a person in service. Entertainment consequently includes reception and support, without necessarily implying amusement.

In Burton. The impoverished scholar may be admitted to a patron's household yet wait years for an appointment. Princes entertain jesters by maintaining them at court, even though the jesters' work is itself entertaining in the modern sense. A man acting the grandee gives entertainment by receiving visitors.

The places. A patron may receive a scholar into his household. (p. 142 [printed 128]; DJR-049-28.) Princes maintain jesters and actors. (p. 420; DJR-110-09.) The imagined grandee receives visitors. (p. 194; DJR-061-03.)

In this edition. "give him entertainment" → "take him into his household" (DJR-049-28); "entertain Jesters" → "maintain jesters" (DJR-110-09); "gives entertainment" → "receives visitors" (DJR-061-03). The translations identify the particular act of reception or employment. They retain the difference between providing a livelihood and securing the desired appointment.

See also. Ordinary; Hospital; Conversation; Familiar.

Enthusiasm

Source forms: fanaticall; Enthusiasts; Enthusiasmus; enthusiasticks; Enthusiasmes[13476]

[13474] **Editor.** Edited source passages: p. 37 (DJR-011-07); p. 97 [scan p. 197] (DJR-040-03); p. 103 (DJR-041-19). Existing edition notes: DJR-011:E06, DJR-040:E03, DJR-041:E17. DJR-041:E17 stresses that Burton condemns excess rather than every wish to excel. The shifting four- and six-passion classifications in DJR-040-03 remain part of his account.

[13475] **Editor.** Edited source passages: p. 142 [printed 128] (DJR-049-28); p. 420 (DJR-110-09); p. 194 (DJR-061-03). Existing edition notes: DJR-049:E23, DJR-061:E02, DJR-110:E06. DJR-110:E06 leaves the exact Gomesius passage for collation. The ambitious man's behaviour is part of Burton's reported account, without a new diagnostic identification.

[13476] **Editor.** Edited source passages: p. 181 (DJR-058-25); p. 181 (DJR-058-27); p. 192 (DJR-060-22); p. 632–633 (DJR-151-23); p. 656 (DJR-156-07); p. 677 (DJR-160-21). Existing edition notes: DJR-058:E22, DJR-058:E24, DJR-060:E21, DJR-151:E17, DJR-156:E07, DJR-160:E21. The association with exceptional ability is mediated through Laurentius's interpretation of the Aristotelian Problems. Burton's universal claim about bodily precursors and his polemical accounts of sects remain attributed claims; the notes retain their collation limits.

The word. Enthusiasm here means inspiration or possession attributed to a divine spirit. An enthusiast is someone understood or claiming to be so inspired. Fanatical can likewise describe prophetic frenzy, rather than simply intense commitment.

In Burton. Burton uses inspired figures to qualify the rule that melancholy always brings fear and sorrow. He also reports a medical account linking inspired possession with exceptional intellectual ability. In the religious discussion, enthusiasm appears amid claims he distrusts, ranging from excessive devotion to the revelations of hostilely described sects. The word's valuation therefore depends on the passage.

The places. Prophetic frenzy qualifies a general account of melancholy. (p. 181; DJR-058-25.) Inspired people are excluded from one classification. (p. 181; DJR-058-27.) Enthusiasmus is linked with exceptional ability. (p. 192; DJR-060-22.) Excessive devotion is said to produce claims of inspiration. (p. 632–633; DJR-151-23.) Bodily and environmental conditions are alleged precursors. (p. 656; DJR-156-07.) Sectarian revelations are attacked. (p. 677; DJR-160-21.)

In this edition. "fanaticall persons" → "people seized by prophetic frenzy" (DJR-058-25); "Enthusiasts" → "people seized by inspiration" (DJR-058-27); "Enthusiasmus" → "inspired possession" (DJR-060-22); "enthusiasticks" → "people who believe themselves inspired" (DJR-151-23); "Enthusiasmes" → "states of inspiration" (DJR-156-07); "strange Enthusiasmes" → "strange claims of divine inspiration" (DJR-160-21). Inspiration and possession preserve the stronger historical senses. Where the passage contests a claim, the rendering makes that distance visible.

See also. Religion and superstition.

Epichairekakia

Source forms: ἐπιχαιρεκακία[13477]

The word. The Greek epichairekakia means delight in another person's misfortune. Burton describes it as a compound of joy and hatred and adds the converse response, grief at another's prosperity.

In Burton. The term occurs in a list of mixed affections alongside anger, hatred and zeal. Burton's explanation gives two connected movements: pleasure at another's harm and distress at another's success. Both are needed to reproduce his fuller description, even though the Greek name directly identifies the malicious pleasure.

The places. Malicious joy appears among the mixed emotions. (p. 25; DJR-025-29.)

In this edition. "ἐπιχαιρεκακία" → "malicious joy" (DJR-025-29); "rejoyce at other mens mischief" → "rejoice in other people's misfortunes" (DJR-025-29). Malicious joy provides an intelligible English name. Misfortunes gives mischief its sense of harm suffered, and the subsequent grief at prosperity remains in the sentence.

See also. Jealousy.

Epicure

Source forms: epicurize[13478]

The word. Epicurize means to pursue or indulge pleasure in the conventional hostile use associated with the name Epicure. The verb here is a term of reproach, not a precise account of Epicurus's philosophy.

[13477] **Editor.** Edited source passages: p. 25 (DJR-025-29). Existing edition notes: DJR-025:E21. DJR-025:E21 distinguishes the word's meaning from Burton's expanded definition and records the immediate antecedent of his phrase "these two."

[13478] **Editor.** Edited source passages: p. 60 (DJR-015-35). Existing edition notes: DJR-015:E20. DJR-015:E20 identifies the Circe episode in Odyssey 10 and leaves the final Latin sentence without a secure source. The entry does not treat Burton's hostile shorthand as a neutral definition of Epicurean teaching.

In Burton. Burton puts epicurize in a scornful series with tyranny, oppression, luxury, conflict and waste. The catalogue culminates in the comparison with Ulysses' companions as swine. Its force comes from the accumulated denunciation rather than a developed argument about a philosophical school.

The places. Epicurize appears in a catalogue of destructive conduct. (p. 60; DJR-015-35.)

In this edition. "epicurize" → "pursue pleasure" (DJR-015-35). Pursue pleasure conveys the verb's local action, while the surrounding list preserves its condemnatory tone.

See also. Religion and superstition; Luxurious and riot.

Epithemes

Source forms: epithymes; epithemes[13479]

The word. Epithemes are liquid medicinal preparations applied externally, often on cloths over an affected part. Epithymes in the synopsis names these applications and is distinct from the herb epithyme.

In Burton. The synopsis lists epithymes with plasters, poultices and other external preparations. The later account specifies an application over the heart region and names the waters and ingredients proposed for it. This context distinguishes a liquid dressing from a medicine swallowed or an herb named in isolation.

The places. Epithymes are grouped with external applications. (scan p. 324; DJR-067-17.) A liquid preparation is applied over the heart. (p. 394; DJR-105-23.)

In this edition. "Epithymes" → "medicinal lotions" (DJR-067-17); "Epithemes" → "liquid dressings" (DJR-105-23); "an Epitheme for the Heart" → "a liquid dressing for the heart" (DJR-105-23). Medicinal lotions and liquid dressings convey the external use. The second description concerns application over the bodily region of the heart.

See also. Chirurgery.

Equivocation

Source forms: Æquivocations; equivocal[13480]

The word. Equivocation here concerns the different senses of a word. Equivocal can describe a loose or imprecise use, without implying that a speaker deliberately deceives or evades.

In Burton. The jealousy heading announces a survey of meanings before narrowing the subject to marital jealousy. The discussion of melancholy distinguishes passing disturbance from an established condition and calls the broader everyday application equivocal and improper. The source index directs readers to both discussions.

The places. The jealousy heading announces different meanings. (p. 591; DJR-144-04.) The source index groups the two discussions. (unnumbered Table; DJR-171-008.) The broad use of melancholy is called equivocal. (p. 11; DJR-023-02.)

In this edition. "Æquivocations" → "different meanings" (DJR-144-04); "Æquivocations of melancholy" → "Different meanings of melancholy" (DJR-171-008); "equivocal & improper sense" → "loose and imprecise sense" (DJR-023-02). Different meanings conveys the heading and index function. Loose and imprecise gives the local criticism of usage while retaining the contrast between passing state and established condition.

[13479] **Editor.** Edited source passages: scan p. 324 (DJR-067-17); p. 394 (DJR-105-23). Existing edition notes: DJR-067:E08, DJR-105:E23. DJR-067:E08 distinguishes these preparations from the similarly named herb. The recipe is reported as historical medicine; identifying its form does not establish its efficacy.

[13480] **Editor.** Edited source passages: p. 591 (DJR-144-04); unnumbered Table (DJR-171-008); p. 11 (DJR-023-02). Existing edition notes: DJR-023:E01, DJR-144:E01, DJR-171:E02. The Table is an unnumbered index leaf. Its cited numbers are retained as source locators; the entry does not turn the broader historical category of melancholy into a modern diagnosis.

See also. Quiddity and quodlibet; Genus and species; Accident; Impertinent.

Essence and quintessence

Source forms: quinta essentia; quintessence; Essence[13481]

The word. Essence can mean the substance or nature of something. Quinta essentia is the fifth substance, or aether, distinguished in the Aristotelian account from the four elements. Quintessence also has a figurative sense: the concentrated essence or animating principle of something.

In Burton. The astronomical discussion asks what the heavens are made of and contrasts the fifth essence with a penetrable medium. The praise of cheerfulness uses quintessence figuratively, making mirth the life of medicine. The shared vocabulary should not obscure the difference between a cosmological substance and a claim about what makes treatment effective.

The places. The matter of the heavens is disputed. (p. 251; DJR-074-29.) Cheerfulness is called the quintessence of medicine. (p. 305; DJR-086-22.)

In this edition. “Essence and matter” → “substance and matter” (DJR-074-29); “quinta essentia” → “fifth essence” (DJR-074-29); “life and quintessence of Physick” → “life and very essence of medicine” (DJR-086-22). Substance clarifies the astronomical question. Very essence gives the figurative intensity of the medical praise.

See also. Matter; Prime mover; Air; Paracelsian; Intelligence.

Estate

Source forms: stock; estates; substance[13482]

The word. Estate can mean a person’s condition or circumstances, not only landed property. The related financial vocabulary in these examples includes stock, meaning capital, and substance, meaning wealth.

In Burton. One reported patient has spent his stock on unnecessary building. In another passage, Burton warns that even apparently healthy readers share an unstable estate, meaning their vulnerable condition. The discussion of illness describes people surrendering their substance in pursuit of health. The movement between money and human circumstances requires separate renderings.

The places. Stock is exhausted by unnecessary building. (p. 164; DJR-054-40.) Fickle estates describes shared human vulnerability. (p. 197–198; DJR-061-30.) Substance is wealth people would exchange for health. (p. 215; DJR-066-01.)

In this edition. “spent his stock” → “spent his capital” (DJR-054-40); “our own fickle estates” → “our own unstable condition” (DJR-061-30); “fortunes, substance” → “possessions and wealth” (DJR-066-01). Capital and wealth specify the financial senses. Condition preserves the wider application to the reader’s bodily and spiritual vulnerability.

See also. Commonwealth; Manure; Abdicate; Commodity.

Ex traduce

Source forms: ex traduce[13483]

[13481] **Editor.** Edited source passages: p. 251 (DJR-074-29); p. 305 (DJR-086-22). Existing edition notes: DJR-074:E26, DJR-086:E15. DJR-074:E26 explains the compressed syntax and preserves the difference between Tycho’s distinction and the marginal statement. DJR-086:E15 attributes the praise to its historical context; it is not a new recommendation about treatment.

[13482] **Editor.** Edited source passages: p. 164 (DJR-054-40); p. 197–198 (DJR-061-30); p. 215 (DJR-066-01). Existing edition notes: DJR-054:E33, DJR-061:E26, DJR-066:E01. DJR-054:E33 records the ungrammatical Latin in the reported loss-of-money case. The modern sense is supplied without claiming the cited cure has been independently verified.

[13483] **Editor.** Edited source passages: p. 26 (DJR-026-03). Existing edition notes: DJR-026:E02. DJR-026:E02 explains the conventional identification behind “Phil.” and retains Burton’s inherited attribution of On the Spirit and the Soul to Hugh.

The word. Ex traduce means by propagation or transmission from the parent. The theory that the soul is transmitted in this way is called traducianism.

In Burton. Burton introduces the position as something some authorities hold: one person begets another in body and soul. The image of one candle lighting another illustrates the proposed transmission. The formulation belongs to a disputed account of the soul's origin, rather than to an uncontested description of generation.

The places. The soul is said by some authorities to be propagated from the parent. (p. 26; DJR-026-03.)

In this edition. "ex traduce" → "propagated from the parent" (DJR-026-03). The English phrase states the theory directly; the accompanying candle comparison preserves Burton's explanatory image. His opening attribution to some authorities remains essential.

See also. Soul; Maternal impressions.

Excrements

Source forms: excrements[13484]

The word. Excrements can mean waste or residual matter generally, including bodily discharges and secretions. Its scope in these passages is wider than faeces.

In Burton. Excessive sleep is said to accumulate excrements in the brain and other parts, within the historical account of humours and spirits. The contrasting description of a dry brain mentions few excrements in the eyes and nostrils. The bodily locations make the broader sense clear.

The places. Too much sleep is said to accumulate residual matter. (p. 90; DJR-038-24.) Dryness is associated with few discharges from eyes and nostrils. (p. 198; DJR-062-05.)

In this edition. "great store of excrements" → "a great accumulation of waste matter" (DJR-038-24); "Few excrements in their eyes and nostrils" → "few discharges from the eyes and nostrils" (DJR-062-05). Waste matter gives the general category; discharges specifies the visible secretions. Both follow the immediate bodily context.

See also. Concoction; Strangury; Meat; Defecate.

Exercise

Source forms: exercise; Exercise[13485]

The word. Exercise can be activity of the body or mind, but it can also name a particular academic performance or assignment. The object and setting determine its scope.

In Burton. The scholar fears being out in his next exercise: faltering in an academic task. The medical headings, meanwhile, distinguish excessive exercise as a cause from exercise of body and mind properly regulated. Together they show that the book concerns both intellectual performance and the management of activity.

The places. The scholar fears failure in an academic exercise. (p. 195; DJR-061-07.) Excessive exercise is introduced among causes. (p. 84; DJR-037-15.) Exercise of body and mind is to be regulated. (p. 265; DJR-078-01.)

The individual citations remain for collation.

[13484] **Editor.** Edited source passages: p. 90 (DJR-038-24); p. 198 (DJR-062-05). Existing edition notes: DJR-038:E15, DJR-062:E04. The physiological explanation remains historical. DJR-062:E04 retains the extraordinary claim of months without sleep as a transmitted report, without treating the vocabulary explanation as confirmation.

[13485] **Editor.** Edited source passages: p. 195 (DJR-061-07); p. 84 (DJR-037-15); p. 265 (DJR-078-01). Existing edition notes: DJR-061:E06. The headings establish the distinction between excess and regulation; they are not a complete catalogue of the particular activities discussed in those sections.

In this edition. “his next exercise” → “his next academic exercise” (DJR-061-07); “Immoderate exercise” → “Excessive exercise” (DJR-037-15); “Exercise rectified of Body and minde” → “Exercise of body and mind regulated” (DJR-078-01). Academic supplies the institutional context of the scholar’s task. Regulated gives rectified its sense of bringing activity into an appropriate order.

See also. Non naturals.

Exhibition

Source forms: exhibition; Lecture[13486]

The word. An exhibition is financial maintenance, support or a stipend. A lecture in this institutional setting can be an endowed teaching post, rather than one spoken lesson.

In Burton. Burton imagines an appeal for support to maintain or enlarge a college, teaching foundation or library. His criticism falls on patrons who resent the revenues devoted to learning and would rather see existing institutions ruined or diverted to other uses.

The places. An appeal for an exhibition seeks support for learning. (p. 281–282; DJR-081-20.)

In this edition. “an exhibition” → “financial support” (DJR-081-20); “College, Lecture, Library” → “college, lectureship, library” (DJR-081-20). Financial support removes the modern association with a public display. Lectureship identifies the continuing educational provision among the institutions named.

See also. Art.

Experimental

Source forms: try conclusions; conclusions; experimentall[13487]

The word. Experimental can mean learned or tested through experience. To try conclusions is to make experiments or practical trials; conclusions here are things attempted, not merely propositions reached by reasoning.

In Burton. Burton warns against trying a recipe on oneself simply because it appears in a book. He praises practical trials in cultivating imported medicinal plants, and describes his mother’s skill in remedies learned through experience. These passages give experience different settings and values; they do not amount to one uniform account of experimental method.

The places. Trying conclusions from a recipe can cause harm. (p. 229–230; DJR-069-38.) Practical trials concern the cultivation of medicinal plants. (p. 367; DJR-099-42.) Burton describes his mother’s experience of treatment. (p. 394–395; DJR-105-30.)

In this edition. “try conclusions” → “making experiments” (DJR-069-38); “tryed excellent conclusions” → “conducted excellent experiments” (DJR-099-42); “experimentall medicines” → “remedies learned from experience” (DJR-105-30). Experiments makes the practical trials clear. Remedies learned from experience avoids suggesting that the historical claim rests on a modern clinical testing procedure.

See also. Art.

[13486] **Editor.** Edited source passages: p. 281–282 (DJR-081-20). Existing edition notes: DJR-081:E20. DJR-081:E20 explains these institutional senses and the modern repair of the source’s awkward phrase “they repine many.” The article does not identify a particular foundation beyond those Burton names generically.

[13487] **Editor.** Edited source passages: p. 229–230 (DJR-069-38); p. 367 (DJR-099-42); p. 394–395 (DJR-105-30). Existing edition notes: DJR-099:E36, DJR-105:E29. DJR-105:E29 identifies Dorothy Burton in the margin and explains the broad practical sense of surgery. The spider-amulet narrative remains Burton’s account, not independent proof of a remedy.

Explode

Source forms: exploded; explode[13488]

The word. To explode can mean to hiss down, drive away by noisy disapproval, or reject contemptuously. These uses concern public rejection and ridicule rather than an explosion.

In Burton. The allegorical crowd expels Virtue and Wisdom while admiring Fortune and Folly, reversing the expected relation between merit and success. In the catalogue of national prejudices, people explode foreign fashions while their neighbours return the contempt. The verb helps make disapproval audible or socially forceful.

The places. The crowd drives Virtue and Wisdom away. (p. 19; DJR-007-12.) People ridicule the customs of other nations. (p. 39; DJR-011-21.)

In this edition. “were hissed out, and exploded by the common people” → “the crowd hissed and jeered them off” (DJR-007-12); “explode many of their fashions” → “ridicule many of their customs” (DJR-011-21). Hissed and jeered them off preserves the public action; ridicule conveys the more general contempt for customs.

See also. Baffle; Censure; Tax.

Exquisite

Source forms: exquisite torments; exquisite knowledge[13489]

The word. Exquisite can mean exact or highly developed, but in a description of torment it means extreme or acutely painful. The favourable modern association with beauty or delicacy cannot govern every use.

In Burton. The historical account of a city’s devastation uses exquisite to intensify torture. The warning against medical practice from books demands exquisite knowledge: exact knowledge sufficient to judge how a remedy should be used. Each noun determines a different force for the adjective.

The places. Exquisite intensifies the description of torture. (p. 165; DJR-054-48.) Exquisite knowledge is required before practising from books. (p. 230; DJR-069-41.)

In this edition. “exquisite torments” → “agonising torture” (DJR-054-48); “exquisite knowledge” → “exact knowledge” (DJR-069-41). Agonising conveys severity without favourable overtones. Exact conveys the precision demanded by the warning about remedies.

See also. Painful; Art.

Fact

Source forms: fact; foule fact[13490]

The word. Fact means a deed or act in these passages. Its moral character comes from the description and context; the word does not simply mean a true statement or an established piece of information.

In Burton. David’s fact is a condemned deed. A foul fact may produce disgrace when committed or exposed, yet Burton also argues that an offender should not be mocked. In the catalogue of deaths

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[13488] **Editor.** Edited source passages: p. 19 (DJR-007-12); p. 39 (DJR-011-21). Existing edition notes: DJR-007:E14, DJR-011:E19. DJR-007:E14 preserves the source’s sequence of allegorical names. DJR-011:E19 treats the national caricatures as Burton’s examples of reciprocal prejudice, not endorsements of the stereotypes.

[13489] **Editor.** Edited source passages: p. 165 (DJR-054-48); p. 230 (DJR-069-41). Existing edition notes: DJR-054:E40, DJR-069:E26. The violent episode remains Burton’s historical report. In DJR-069-41 he moves from a printed example to a friend’s case he says he knew; DJR-069:E26 preserves that distinction and leaves the friend unnamed.

[13490] **Editor.** Edited source passages: p. 30 (DJR-026-49); p. 99 [supplied] (DJR-040-30); p. 151 (DJR-051-49); p. 216–217 (DJR-066-08). Existing edition notes: DJR-026:E36, DJR-040:E23, DJR-051:E43, DJR-066:E08. DJR-066:E08 qualifies Burton’s compression of Augustine’s argument and notes the difficulty in his claim about Jonah. The lexical rendering does not remove those historical and theological qualifications.

discussed by religious authorities, the same fact again means the same deed, with the question of approval belonging to the surrounding argument.

The places. David knows the vileness of his deed. (p. 30; DJR-026-49.) A foul deed can bring public disgrace. (p. 99 [supplied]; DJR-040-30.) A shameful act does not justify cruel reproach. (p. 151; DJR-051-49.) Fact names a deed discussed by religious authorities. (p. 216–217; DJR-066-08.)

In this edition. "filthiness of his fact" → "vileness of his deed" (DJR-026-49); "some foul fact" → "some foul deed" (DJR-040-30); "committed a foule fact" → "committed a shameful act" (DJR-051-49); "the same fact" → "the same deed" (DJR-066-08). Deed and act preserve the reference to something done. The adjectives, speakers and reported judgments retain their separate roles.

See also. Action; Censure; Tax; Bewray; Absolve.

Faculty

Source forms: faculty; Æstimative; Cogitative[13491]

The word. A faculty is a power or capacity of the soul or mind. Estimative and cogitative name powers of estimation or thought which Burton groups here under imagination. Faculty does not refer to a university teaching body in these passages.

In Burton. Imagination receives and examines forms communicated by common sense, recalls them, and makes others of its own. The religious discussion later describes an impaired imagination alongside otherwise coherent thought. In both places imagination is a particular capacity within historical psychology, broader than the modern association with creativity.

The places. Imagination is described as an internal faculty. (p. 23; DJR-025-18.) An impaired imagination is distinguished from other coherent thought. (p. 677; DJR-160-27.)

In this edition. "Æstimative, or Cogitative" → "the estimative or cogitative faculty" (DJR-025-18); "this faculty is free" → "this faculty is free" (DJR-025-18); "læsam habent imaginationem" → "their imagination is impaired" (DJR-160-27). Faculty is retained as a useful technical term and supplied in the first phrase to identify what the adjectives name. The later rendering preserves the claim of a particular impairment.

See also. Animal faculties; Common sense; Intellect; Memory and recollection; Will and nill; Reason.

Faith and assurance

Source forms: faith; security[13492]

The word. Faith occurs both among kinds of understanding and in the religious discussion of belief and salvation. Assurance is confidence in one's spiritual state; security has that sense in the sufferer's question about distinguishing it from presumption.

In Burton. The philosophical list places faith among lasting intellectual dispositions. The later dialogue asks how a person can trust while feeling no signs of grace. Burton answers feared rejection with patience and hope, while the sufferer objects that weak faith may conceal unfounded confidence. The voices must remain distinct for the argument to be intelligible.

The places. Faith appears among kinds of understanding. (p. 28; DJR-026-30.) Burton counsels patience despite a lack of felt signs. (p. 709; DJR-167-05.) The sufferer questions the difference between assurance and presumption. (p. 714; DJR-167-54.)

[13491] **Editor.** Edited source passages: p. 23 (DJR-025-18); p. 677 (DJR-160-27). Existing edition notes: DJR-025:E13, DJR-160:E27. DJR-025:E13 places the brain chambers within the historical ventricular model. DJR-160:E27 explains the comet image as Burton's account of a circumscribed disorder; no modern diagnostic identification is added.

[13492] **Editor.** Edited source passages: p. 28 (DJR-026-30); p. 709 (DJR-167-05); p. 714 (DJR-167-54). Existing edition notes: DJR-026:E23, DJR-167:E05, DJR-167:E53. DJR-167:E05 identifies fruit as the effects or signs of grace. DJR-167:E53 identifies the sufferer's renewed objection and records the marginal attribution of the signs to Abernethy.

In this edition. “Faith” → “faith” (DJR-026-30); “despair not, or think thou art a Reprobate” → “Do not despair or think yourself rejected by God” (DJR-167-05); “discern my security from carnall presumption” → “distinguish my assurance from fleshly presumption” (DJR-167-54). Faith remains in both contexts. Assurance gives security its local favourable sense; the objection and the pastoral reply keep their separate speakers.

See also. Despair; Carnal presumption; Secure; Election and reprobation; Hope; Conscience.

Familiar

Source forms: familiars[13493]

The word. Familiars here are close friends or associates. The noun identifies people on intimate or habitual terms with someone, rather than spirits or merely things that are well known.

In Burton. Burton tells of a friend who attempted to treat himself with hellebore after finding a recipe in a book. The accidental visit of his familiars prevents the dangerous experiment from proceeding as it otherwise might. Their role is social and practical within the anecdote.

The places. A patient’s familiars happen to visit him. (p. 230; DJR-069-41.)

In this edition. “some of his familiars” → “some of his close friends” (DJR-069-41). Close friends conveys the relationship without bringing in the supernatural sense that the same word can have elsewhere.

See also. Entertain; Gossip.

Fascination

Source forms: fascinate; fascinations[13494]

The word. Fascination is bewitchment, especially an influence thought to operate through the eyes. To fascinate in this setting is to cast such a spell, rather than merely to attract someone’s interest.

In Burton. Burton asks why children are supposedly bewitched and reports an explanation in terms of one person’s imagination altering another’s spirits. In the discussion of sleep, a quoted account attributes sleeplessness to fascination. The explanation of the vocabulary must keep the supposed cause attached to the people and authorities who assert it.

The places. Fascination is explained through the supposed action of imagination. (p. 96; DJR-039-31.) Bewitchment is offered as an explanation of sleeplessness. (p. 287; DJR-082-30.)

In this edition. “fascinate and bewitch children” → “cast the evil eye on children and bewitch them” (DJR-039-31); “witches and fascinations” → “witches and enchantments” (DJR-082-30). Cast the evil eye gives the particular ocular sense; enchantments conveys the broader supposed magical action in the sleep passage.

See also. Philter; Lodestone and adamant; Occult; Characters; Ligation and ligature; Catoptrics and perspectives.

Favour and feature

Source forms: feature; favour; out of favour[13495]

[13493] **Editor.** Edited source passages: p. 230 (DJR-069-41). Existing edition notes: DJR-069:E26. DJR-069:E26 distinguishes Burton’s claimed personal knowledge of this incident from the preceding printed case. The friend remains unnamed; the article supplies no speculative identity.

[13494] **Editor.** Edited source passages: p. 96 (DJR-039-31); p. 287 (DJR-082-30). Existing edition notes: DJR-039:E23, DJR-082:E25. DJR-039:E23 identifies the related bleeding-corpse belief. DJR-082:E25 records that Boissard’s exact passage remains uncollated. Neither belief is authenticated by the lexical explanation.

[13495] **Editor.** Edited source passages: p. 304 (DJR-086-14); p. 453 (DJR-117-15); p. 501 (DJR-126-08); p. 561 (DJR-137-42). Existing edition notes: DJR-086:E11, DJR-117:E13, DJR-126:E08, DJR-137:E32. The Muses’ alleged human origin remains an antiquarian explanation. DJR-126:E08 identifies the Charlemagne account as a legend and records the discrepancy in the

The word. Favour can mean appearance or looks. Feature can mean bodily form or beauty of form, rather than one facial characteristic. The phrases require attention to whether Burton describes a person's looks, social standing or loss of beauty.

In Burton. The attendants in the antiquarian story possess excellent feature and sweet voices. The love discussion praises comeliness of person. Charlemagne's legendary beloved has mean favour and condition: ordinary looks and humble standing. In the rhetoric against beauty's permanence, growing out of favour means losing beauty, not falling from someone's patronage.

The places. Excellent feature describes the attendants' beauty. (p. 304; DJR-086-14.) Comeliness of person is an object of love. (p. 453; DJR-117-15.) Favour and condition distinguish appearance from rank. (p. 501; DJR-126-08.) Out of favour describes the loss of beauty. (p. 561; DJR-137-42.)

In this edition. "most excellent feature" → "exceptional beauty" (DJR-086-14); "comeliness of person" → "good looks" (DJR-117-15); "mean favour and condition" → "ordinary looks and humble standing" (DJR-126-08); "wax out of favour" → "lose so much of her beauty" (DJR-137-42). The translations specify appearance and keep it separate from social position. Burton's harsh rhetoric about ageing remains attributed to his argument.

See also. Honest.

Fear

Source forms: Fear[13496]

The word. Fear is an affection directed towards an anticipated evil. In the selected classification, the temporal distinction separates it from sorrow, which concerns an evil already present.

In Burton. Burton organizes emotions by their objects and by whether those objects are present or absent. Good objects produce joy or longing; bad objects produce sorrow or fear. The same passage describes emotion as bodily action through the heart and the condition of the body, so the classification joins psychological and physiological explanation.

The places. Fear concerns a future evil within the classification of affections. (p. 25; DJR-025-28.)

In this edition. "or future, as Fear" → "Or they concern some future evil, as fear does" (DJR-025-28). The modern sentence supplies the repeated subject and object needed to make Burton's compressed contrast clear. It preserves the opposition between present sorrow and anticipated fear.

See also. Passion; Jealousy; Shame.

Feral

Source forms: feral; ferall[13497]

The word. Feral can mean savage or brutal; ferall can also mean deadly or fatal. The spelling alone does not decide between these senses.

In Burton. The comparison with Hercules describes vices as savage monsters of the mind, to be fought by moral reform. In the account of persistent melancholy, a ferall plague is a deadly affliction that follows the sufferer everywhere, like an arrow lodged in a wounded deer.

The places. Feral describes the vices opposed by Crates. (p. 59; DJR-015-28.) Ferall describes an inescapable affliction. (p. 184; DJR-059-06.)

Petrarch letter number.

[13496] **Editor.** Edited source passages: p. 25 (DJR-025-28). Existing edition notes: DJR-025:E20. DJR-025:E20 retains the tension between emotions described as natural and not to be resisted and the earlier demand that reason govern appetite. The physiological account belongs to Burton's historical model.

[13497] **Editor.** Edited source passages: p. 59 (DJR-015-28); p. 184 (DJR-059-06). Existing edition notes: DJR-059:E06. DJR-059:E06 locates the wounded-deer phrase in Aeneid 4.73. The entry identifies the local senses without turning the transmitted medical description into a modern diagnosis.

In this edition. “feral vices” → “savage vices” (DJR-015-28); “ferall plague” → “deadly affliction” (DJR-059-06). Savage preserves the monstrous moral imagery; deadly gives the second passage its fatal force. Plague there names an affliction rather than establishing a specific infectious disease.

See also. Calenture and ague; Desperate.

Flux and lask

Source forms: fluxes; lask[13498]

The word. Flux names a flow or discharge; in the cited illness account, fluxes are bowel discharges, commonly diarrhoea or dysentery. A lask is diarrhoea or looseness of the bowels.

In Burton. Travellers’ fluxes appear beside burning fevers in the warning about unfamiliar foods. The minister’s sudden lask forces an embarrassing retreat; Burton uses the reported incident to illustrate the power of shame. The bodily event and the emotional consequence occupy different roles in the story.

The places. Fluxes afflict travellers in the account of unfamiliar diets. (p. 77; DJR-035-52.) A sudden lask begins the minister’s story of shame. (p. 99–100 [supplied; scan p. 200]; DJR-040-34.)

In this edition. “Calentures, Fluxes” → “burning fevers and diarrhoea” (DJR-035-52); “suddenly taken with a lask or looseness” → “suddenly seized with diarrhoea” (DJR-040-34). Diarrhoea makes the bowel sense explicit in both passages. It does not carry over every possible meaning of flux into these contexts.

See also. Purging.

Fond

Source forms: fond[13499]

The word. Fond here means foolish or deluded. It does not express affection, attachment or liking.

In Burton. Burton begins with people laughing at an old man described as a little fond, then extends the charge of folly to the whole town and eventually to everyone. The passage turns a familiar insult about age into a universal accusation; its argument depends on that widening movement.

The places. The old man’s supposed foolishness becomes an example of general folly. (p. 22; DJR-008-02.)

In this edition. “by reason of his age was a little fond” → “whose age had made him a little foolish” (DJR-008-02). Foolish gives the immediate sense. The successive quotations and English restatements remain, allowing the expansion from one person to everyone to be followed.

See also. Conceit.

Form

Source forms: form; formam[13500]

[13498] **Editor.** Edited source passages: p. 77 (DJR-035-52); p. 99–100 [supplied; scan p. 200] (DJR-040-34). Existing edition notes: DJR-035:E34, DJR-040:E27. The attribution of travellers’ illnesses to fruit belongs to Burton’s sources. DJR-040:E27 leaves Foreest’s exact case for collation and distinguishes the margin’s fear of accusation from the embarrassment described in the body.

[13499] **Editor.** Edited source passages: p. 22 (DJR-008-02). Existing edition notes: DJR-008:E02, DJR-008:E03. DJR-008:E02 preserves the unusual noun delirium in the Latin and leaves the exact Pontano passage for checking. DJR-008:E03 locates the separate Lactantius passage; it does not resolve the Pontano citation.

[13500] **Editor.** Edited source passages: p. 188–190 (DJR-059-49); p. 192 (DJR-060-21); p. 443 (DJR-115-06). Existing edition notes: DJR-059:E43, DJR-060:E20, DJR-115:E06. DJR-059:E43 treats the hare emblem as Pierius’s reported account, without independent authentication as Egyptian usage. DJR-060:E20 leaves the Brunsellius anecdote uncollated. DJR-115:E06 identifies generational continuity as the marriage passage’s sense of immortality.

The word. Form has several unrelated contextual uses here: a hare's shallow resting place, a bench, and the philosophical form that gives determination or fulfilment to matter. A hare's form is not a burrow.

In Burton. The fearful hare supplies a reported emblem of melancholy. A woman falling from a form begins an anecdote about uncontrollable laughter. In praise of marriage, the Latin comparison of matter desiring form applies Aristotelian language to the relation between woman and man. The shared spelling must not collapse these different objects and concepts.

The places. A hare sits in its resting place. (p. 188–190; DJR-059-49.) A woman falls from a bench. (p. 192; DJR-060-21.) Matter and form provide a comparison for marriage. (p. 443; DJR-115-06.)

In this edition. "an Hare sitting in her form" → "a hare sitting in its form" (DJR-059-49); "fall off from a form" → "fall off a bench" (DJR-060-21); "ut materia appetit formam" → "As matter desires form" (DJR-115-06). Form is retained for the animal's named resting place and for the philosophical concept, with explanation. Bench removes ambiguity in the anecdote.

See also. Matter.

Friction and embrocation

Source forms: frictions; embrocations[13501]

The word. Frictions are rubbings of the body. Embrocations are applications of liquid remedies. Both name physical procedures in the historical bathing regimen.

In Burton. The first recommendation follows bathing with rubbing all over the body. The next joins baths to head washes, anointing and applications of liquid preparations. These are successive kinds of bodily treatment; the vocabulary should not reduce them all to bathing or confuse the application of a remedy with swallowing it.

The places. Frictions follow the prescribed baths. (p. 238; DJR-071-35.) Embrocations accompany anointing and head washes. (p. 238; DJR-071-36.)

In this edition. "frictions all over the body" → "rubbing all over the body" (DJR-071-35); "embrocations" → "applications of liquid remedies" (DJR-071-36). The English phrases identify the actions directly while preserving the order in which the sources recommend them.

See also. Chirurgery.

Fulsome

Source forms: fulsome; fulsomeness[13502]

The word. Fulsome can mean foul, offensive or disgusting. Fulsomeness names the corresponding offensiveness or foulness. These senses do not imply abundance or lavish praise.

In Burton. The reported vomiting case describes fulsome stuffe, emphasizing the repulsiveness of the expelled matter. The discussion of public baths speaks of the fulsomeness of sweat and suggests washing it away. The second account marks its explanation as conjectural through belike.

The places. Fulsome describes the matter in a reported vomiting case. (p. 53–54; DJR-031-25.) Fulsomeness describes offensive sweat in the discussion of baths. (p. 238; DJR-071-39.)

[13501] **Editor.** Edited source passages: p. 238 (DJR-071-35); p. 238 (DJR-071-36). Existing edition notes: DJR-071:E25, DJR-071:E26. DJR-071:E25 preserves the difference between the margin's cooling emphasis and the body's moderate warmth. DJR-071:E26 identifies lye and herbs for the head; these historical preparations are not harmonized into a new treatment rule.

[13502] **Editor.** Edited source passages: p. 53–54 (DJR-031-25); p. 238 (DJR-071-39). Existing edition notes: DJR-031:E18, DJR-071:E28. The extraordinary symptoms remain reported rather than independently verified. DJR-071:E28 records that the number of baths and the marginal pairing with nymphaea require further comparison with Gillius.

In this edition. “fulsome stuffe” → “foul matter” (DJR-031-25); “that fulsomeness of sweat” → “the offensive sweat” (DJR-071-39). Foul and offensive make the unfavourable sensory meaning clear. Presumably elsewhere in the bath sentence retains the qualification of Burton’s proposed explanation.

See also. Air; Homely.

Fustian and bombast

Source forms: bumbast; fustian[13503]

The word. Bombast, printed bumbast, evokes stuffing or padding and can describe inflated pretension. Fustian here names grandiose, empty language. The terms connect verbal display with exaggerated social importance.

In Burton. Competitive households spend beyond their means to win bumbast titles. The attack on patrons who profit from church property turns padding into a verb: they bumbast themselves. The supposedly accomplished gentleman talks big fustian, one more showy qualification offered in place of governing ability.

The places. Bumbast titles reward ruinous competition. (p. 102–103; DJR-041-17.) Church spoils are said to pad out patrons’ greatness. (p. 137; DJR-048-23.) Fustian forms part of the gentleman’s empty display. (p. 315–316; DJR-088-33.)

In this edition. “bumbast titles” → “inflated titles” (DJR-041-17); “bumbast themselves” → “pad themselves out” (DJR-048-23); “talk big fustian” → “spout grandiose nonsense” (DJR-088-33). Inflated and pad themselves out preserve the image behind bombast. Grandiose nonsense conveys the contempt directed at pretentious speech.

See also. Cento; Antick.

Generation and corruption

Source forms: generation; corruption[13504]

The word. Generation and corruption mean coming into being and passing away. Corruption can also mean bodily decay. Neither use is primarily about moral dishonesty.

In Burton. The astronomical question asks whether the heavens undergo change or whether apparent novelties are previously created bodies that recur at set times. In the discussion of regimen, corruption concerns the body’s decay and the claim that moderation could prevent it. The word’s subject determines the kind of change at issue.

The places. Generation and corruption challenge the supposed changelessness of the heavens. (p. 252; DJR-075-01.) Corruption names bodily decay in the discussion of regimen. (p. 291; DJR-083-20.)

In this edition. “Whether there be generation and corruption” → “Whether things come into being and pass away in the heavens” (DJR-075-01); “all corruption” → “all bodily decay” (DJR-083-20). The astronomical rendering states the technical pair in ordinary English. Bodily decay supplies the local sense in the regimen passage.

See also. Matter.

[13503] **Editor.** Edited source passages: p. 102–103 (DJR-041-17); p. 137 (DJR-048-23); p. 315–316 (DJR-088-33). Existing edition notes: DJR-041:E15, DJR-048:E18, DJR-088:E30. DJR-048:E18 retains Burton’s admission that his own charity fails amid the attack. DJR-088:E30 identifies the sarcastic Virgilian echo; the praise in that passage is not straightforward approval.

[13504] **Editor.** Edited source passages: p. 252 (DJR-075-01); p. 291 (DJR-083-20). Existing edition notes: DJR-075:E01, DJR-083:E18. DJR-075:E01 preserves Burton’s grouping of new stars with comets, dates and constellation labels. DJR-083:E18 explains the six non-naturals and leaves the Bacon references without a claim of complete collation.

Generous

Source forms: generous; generosity; generous wines[13505]

The word. Generous can mean noble in birth, disposition or spirit. Generosity can accordingly mean greatness of spirit, while generous wine is excellent or full-bodied. Willingness to give is not the common meaning of these examples.

In Burton. Noble spirits suffer intensely from disgrace and adversity. In the account of extraordinary endurance, generosity is reconsidered as frenzy or insensibility, and Burton intervenes to distinguish madness or desperation from melancholy. The death catalogue uses generous courage as attributed praise. Fine wines belong to another context altogether, the display of luxury.

The places. Generous minds suffer from public disgrace. (p. 99 [supplied]; DJR-040-29.) Generous spirits withdraw under adversity. (p. 160; DJR-053-47.) Generosity is reconsidered in an account of endurance. (p. 192; DJR-060-26.) Generous courage appears in reported praise of voluntary deaths. (p. 216; DJR-066-07.) Generous describes wine in a scene of luxury. (p. 270; DJR-079-05.)

In this edition. “Generous minds” → “Noble minds” (DJR-040-29); “generous spirits” → “noble spirits” (DJR-053-47); “this generosity” → “this nobility of spirit” (DJR-060-26); “generous courage” → “noble courage” (DJR-066-07); “generous wines” → “fine wines” (DJR-079-05). Noble and nobility preserve the social and moral register. Fine gives the different evaluative sense for wine.

See also. Honest; Absolute.

Geniture

Source forms: geniture; casting a nativity; genitures; Genethliacal; Lords of the geniture; nativity; cast a Nativity[13506]

The word. Geniture can name a birth or its astrological figure. A nativity in these passages is a birth horoscope; genethliacal describes judgments based on births. Lords of the geniture are the planets thought to rule that figure.

In Burton. Burton uses natal astrology in his self-portrait and among supposed predispositions to melancholy. He can also ridicule genethliacal studies and, elsewhere, allow casting a nativity as an absorbing exercise. The vocabulary recurs across personal description, causal theory, satire and qualified recreation, with different argumentative purposes.

The places. Burton describes his birth chart. (p. 3; DJR-002-03.) An astrologer’s fee supplies a satirical comparison. (p. 60; DJR-015-40.) Adverse birth charts are listed as predispositions. (p. 33; DJR-027-24.) Genethliacal studies are ridiculed. (p. 167; DJR-055-21.) Planets are called rulers of the geniture. (p. 190 [first occurrence]; DJR-060-02.) Saturn’s predominance is linked with character. (p. 190 [first occurrence]; DJR-060-04.) Casting a nativity is permitted in some cases as an exercise. (p. 285; DJR-082-11.)

In this edition. “my geniture” → “my birth chart” (DJR-002-03); “casting a Nativity” → “casting a birth horoscope” (DJR-015-40); “genitures” → “birth charts” (DJR-027-24); “Genethliacal studies” → “studies of birth horoscopes” (DJR-055-21); “Lords of the geniture” → “rulers of the nativity” (DJR-060-02); “his nativity” → “a person’s nativity” (DJR-060-04); “cast a Nativity” → “cast a birth

[13505] **Editor.** Edited source passages: p. 99 [supplied] (DJR-040-29); p. 160 (DJR-053-47); p. 192 (DJR-060-26); p. 216 (DJR-066-07); p. 270 (DJR-079-05). Existing edition notes: DJR-040:E22, DJR-053:E37, DJR-060:E25, DJR-066:E07, DJR-079:E05. DJR-053:E37 records competing accounts of Terence’s death. DJR-066:E07 identifies the catalogue as a mixture of historical and literary examples, not a verified list. Burton’s own intervention in DJR-060-26 remains distinct from the view he reports.

[13506] **Editor.** Edited source passages: p. 3 (DJR-002-03); p. 60 (DJR-015-40); p. 33 (DJR-027-24); p. 167 (DJR-055-21); p. 190 [first occurrence] (DJR-060-02); p. 190 [first occurrence] (DJR-060-04); p. 285 (DJR-082-11). Existing edition notes: DJR-002:E04, DJR-002:E05, DJR-015:E23, DJR-027:E15, DJR-055:E20, DJR-060:E01, DJR-060:E03, DJR-082:E11. The causal claims belong to the historical astrology. DJR-015:E23 leaves Cardan’s fee unlocated. DJR-060:E01 distinguishes the two source pages numbered 190 by scan position; those qualifications remain in the locators.

horoscope" (DJR-082-11). Birth chart and birth horoscope explain the common sense; nativity remains where the technical language is retained and locally glossed.

See also. Astrology.

Genus and species

Source forms: summum genus; specifical difference; genus; species[13507]

The word. Genus and species are levels of logical classification. Summum genus names the highest or broadest class in a definition; a specifical difference is the feature that distinguishes a species within its genus.

In Burton. The attempt to define melancholy asks both for its broad class and for what distinguishes it. The objection about imagination and the brain is therefore logical as well as medical. Elsewhere, genus and species become a comic shorthand for academic philosophy, forced to walk while medicine and law provide wealth and honours.

The places. Summum genus identifies the broad class in a definition. (p. 31; DJR-027-09.) The definition is criticized for lacking its distinctive features. (p. 31; DJR-027-08.) Genus and species stand for poorly rewarded philosophy. (p. 133; DJR-047-25.)

In this edition. "summum genus" → "highest general category" (DJR-027-09); "specifical difference" → "distinctive features" (DJR-027-08); "genus & species" → "genus and species" (DJR-047-25). Plain equivalents explain the logical role in the definition. The Latin terms remain in the verse because their personification carries the joke.

See also. Equivocation.

Glass

Source forms: glass[13508]

The word. Glass here means a mirror. It names the reflective object used in the reported divinatory procedure, rather than a drinking vessel or merely the material glass.

In Burton. Burton describes a mirror lowered on a thread at a spring near Ceres' temple, where the outcome of illness was supposedly revealed. He groups this with another oracle and concludes that ordinary people have been deceived about future events. The procedure is divination, not a medical examination.

The places. A glass is lowered at the spring oracle. (p. 166; DJR-055-08.)

In this edition. "A glass let down by a thred" → "a mirror was lowered on a thread" (DJR-055-08). Mirror identifies the object immediately, allowing the reader to follow the procedure without importing another common sense of glass.

See also. Catoptrics and perspectives; Lodestone and adamant; Fascination.

Gossip

Source forms: gossips[13509]

[13507] **Editor.** Edited source passages: p. 31 (DJR-027-09); p. 31 (DJR-027-08); p. 133 (DJR-047-25). Existing edition notes: DJR-027:E05, DJR-027:E06, DJR-047:E24. DJR-027:E06 preserves a more precise marginal distinction than the body supplies. DJR-047:E24 explains that the nearby Buchanan attribution securely belongs to the following couplet, not demonstrably to the genus-and-species lines.

[13508] **Editor.** Edited source passages: p. 166 (DJR-055-08). Existing edition notes: DJR-055:E08. DJR-055:E08 locates the two accounts in Pausanias 7.21.12–13 and records the difference between the printed Thrixeus and the modern Thyrxeus. This source identification does not confirm the oracle's predictive claim.

[13509] **Editor.** Edited source passages: p. 102 (DJR-041-16); p. 169–170 (DJR-056-10). Existing edition notes: DJR-041:E14, DJR-056:E08. DJR-056:E08 records the earlier association with fellow godparent and leaves the exact Ronsse wording uncollated. The undisclosed infirmity remains unspecified, as in Burton's account.

The word. Gossips can be familiar companions or associates, especially women in social company. In the second example a gossip is a familiar female friend. The noun need not identify a habitual spreader of rumours.

In Burton. The general account of rivalry finds factions even among small groups of companions. The later case describes a woman publicly reproached by one of her gossips after a quarrel, then withdrawing from society. Although the story involves disclosure, the noun first identifies the relationship between the women.

The places. Rivalry occurs among familiar companions. (p. 102; DJR-041-16.) A woman quarrels with a female friend. (p. 169–170; DJR-056-10.)

In this edition. “amongst Gossips” → “among familiar companions” (DJR-041-16); “one of her Gossips” → “one of her female friends” (DJR-056-10). Companions and female friends preserve the social sense. The public reproach is narrated separately rather than built into the meaning of gossip.

See also. Conversation; Familiar; Jealousy.

Grace

Source forms: grace[13510]

The word. Grace in the religious discussion concerns God’s mercy and help in salvation. Burton distinguishes its presence from a person’s immediate feeling of it, and contrasts it with reliance on unaided natural powers.

In Burton. The consolation argues that the longing to repent may be accepted by God even when the sufferer feels deficient. Burton then calls grief over the lack of grace itself grace. Later, he surveys disputed accounts of universal grace and attacks a position he attributes to the author called Caelius. These passages combine pastoral reassurance with contested theological description.

The places. A lack of felt signs is answered with patience. (p. 709; DJR-167-05.) The desire to repent is distinguished from repentance in its nature. (p. 710; DJR-167-09.) Grief over a lack of grace is itself called grace. (p. 710; DJR-167-13.) Universal grace appears in a survey of disputed teachings. (p. 715; DJR-168-02.) Unaided natural powers are contrasted with grace. (p. 715; DJR-168-09.)

In this edition. “Gods Grace” → “God’s grace” (DJR-167-09); “to feel in our selves the want of grace” → “to feel the lack of grace within ourselves” (DJR-167-13); “grace is common to all that will beleeve” → “grace is available to all who will believe” (DJR-168-02); “ex puris naturalibus” → “by their unaided natural powers” (DJR-168-09). Grace is retained. The distinction between repentance in its nature and in God’s acceptance remains explicit; removing it would turn a qualified reassurance into a simple identity.

See also. Despair.

Green sickness

Source forms: green sickness[13511]

The word. Green sickness is the historical diagnosis also called chlorosis. Burton associates it here with young women who grow weak and thin. The name belongs to the older account of nourishment and blood-making, and is retained as a historical term.

[13510] **Editor.** Edited source passages: p. 709 (DJR-167-05); p. 710 (DJR-167-09); p. 710 (DJR-167-13); p. 715 (DJR-168-02); p. 715 (DJR-168-09). Existing edition notes: DJR-167:E05, DJR-167:E09, DJR-167:E13, DJR-168:E02, DJR-168:E09. DJR-167:E09 gives a Perkins parallel without identifying Burton’s edition. No work is specified for the Chrysostom attribution. DJR-168:E02 and E09 preserve the limits of Burton’s compressed doctrinal groupings and his doubts about Caelius’s identity.

[13511] **Editor.** Edited source passages: p. 503 (DJR-126-30). Existing edition notes: DJR-126:E22. DJR-126:E22 identifies chlorosis and explains the older physiology. The article does not infer a present diagnosis from Burton’s symptoms.

In Burton. In the account of love's bodily effects, the liver is said to fail to turn food into blood because the spirits are distracted. Burton sets green sickness in young women beside cachexia, a poor bodily condition, in men. His garden plants withering for lack of rain make the supposed failure of nourishment visible.

The places. Green sickness follows the account of wasting and insufficient nourishment. (p. 503; DJR-126-30.)

In this edition. "green sickness" → "green sickness" (DJR-126-30). The retained name is explained by the local note. Cachexia and poor bodily condition preserve the accompanying comparison without collapsing the two historical labels.

See also. Matrix and mother; Humoral qualities; Heroical love.

Habit and disposition

Source forms: habit; in disposition; disposition; ill habit; habit of Melancholy; habitual melancholy; habituated; intellectual habits[13512]

The word. Habit can mean an established condition, a bodily constitution, an acquired intellectual capacity, or outward dress and appearance. Disposition commonly names a less settled tendency or state. Habitual and habituated describe the establishment of a condition, rather than merely frequent behaviour.

In Burton. The distinction between disposition and habit helps Burton move from general folly to melancholy as an illness. Repeated disturbances can become settled, and an established illness can be difficult to cure. Yet the same noun also names the guise of someone hiding himself, a dead wife's supposed appearance and a lover's clothing. Intellectual habits belong to the philosophical account of capacities; the monk's habit may include both clothing and manner of life.

The places. Passing disposition and settled habit are followed by habit as a disguise. (p. 39; DJR-011-19.) The argument turns away from merely being disposed to melancholy. (p. 76; DJR-019-15.) The disease classification distinguishes habit from disposition. (p. 7; DJR-022-10.) Excessive purging produces a bad bodily condition. (p. 81; DJR-036-26.) Repeated disturbances become an established disposition. (p. 92; DJR-038-41.) A disposition advances to a settled condition. (p. 104; DJR-041-30.) Loss is said to cause lasting melancholy. (p. 164; DJR-054-37.) Established illness is discussed in the prognosis. (p. 213; DJR-065-09.) Habit names the body's condition in a definition of disease. (p. 6; DJR-022-02.) Habit is the dead wife's apparent form. (p. 438; DJR-114-01.) Habit belongs to the catalogue of a lover's appearance. (p. 522–523; DJR-129-82.) A monk's habit and way of life are changed. (p. 705; DJR-166-11.) Intellectual habits occur in the account of understanding. (p. 28–29; DJR-026-31.)

In this edition. "one in disposition, another in habit" → "a passing disposition, in another an established condition" (DJR-011-19); "an unknown habit" → "an unfamiliar guise" (DJR-011-19); "in disposition" → "merely disposed that way" (DJR-019-15); "in Habit or in Disposition" → "established as a habit or present as a disposition" (DJR-022-10); "an ill habit" → "a bad bodily condition" (DJR-036-26); "an habit of Melancholy" → "an established disposition to melancholy" (DJR-038-41); "an habit" → "a settled condition" (DJR-041-30); "habitual melancholy" → "settled melancholy" (DJR-054-37); "if once it be habituated" → "once it has become established" (DJR-065-09); "an ill habit of the body" → "an unhealthy condition of the body" (DJR-022-02); "in her habit" → "in her form" (DJR-114-01); "habit, gesture" → "dress and gesture" (DJR-129-82); "altering his habit" → "changing his habit"

[13512] **Editor.** Edited source passages: p. 39 (DJR-011-19); p. 76 (DJR-019-15); p. 7 (DJR-022-10); p. 81 (DJR-036-26); p. 92 (DJR-038-41); p. 104 (DJR-041-30); p. 164 (DJR-054-37); p. 213 (DJR-065-09); p. 6 (DJR-022-02); p. 438 (DJR-114-01); p. 522–523 (DJR-129-82); p. 705 (DJR-166-11); p. 28–29 (DJR-026-31). Existing edition notes: DJR-011:E17, DJR-019:E12, DJR-022:E01, DJR-022:E08, DJR-026:E24, DJR-036:E19, DJR-041:E25, DJR-054:E31, DJR-065:E08, DJR-114:E01, DJR-129:E54, DJR-166:E07. DJR-026:E24 records the earlier witness supporting the supplied art in the intellectual-habits passage. DJR-054:E31 preserves friends in the body beside children in the margin. DJR-065:E08 treats incurability as a historical judgment. The Bellovacus reference's relation to the monk's story remains unresolved, and Sabinus's reported supernatural story remains uncollated.

(DJR-166-11); “intellectual habits” → “intellectual habits” (DJR-026-31). Context determines whether the modern text uses condition, disposition, guise, form or dress, or retains habit with explanation. Established disposition in the repeated-disturbance passage has the force of a settled state; disposition alone does not carry one fixed meaning throughout the edition.

See also. Melancholy; Counterfeit; Tires and weeds.

Happily

Source forms: happily[13513]

The word. Happily can mean perhaps or by good fortune. Here it introduces a possible explanation of relief, rather than describing a cheerful manner of giving advice.

In Burton. Burton describes distress relieved by telling a trusted friend. The friend’s counsel, wisdom or helpful intervention may accomplish what the sufferer cannot do alone. Happily qualifies the means of relief in this account.

The places. A friend’s counsel is proposed as the means of relief. (p. 293; DJR-083-33.)

In this edition. “by his counsel happily” → “perhaps through his counsel” (DJR-083-33). Perhaps makes the qualifying force explicit and avoids suggesting that the friend is merely speaking cheerfully.

See also. Still.

Happiness and fortune

Source forms: happinesse; halcyonian times[13514]

The word. Happiness may include good fortune or favourable circumstances as well as contentment. Halcyonian times are calm, secure times: an image of conditions in which a person might feel safe and satisfied.

In Burton. Hippocrates admires the freedom that allows Democritus to pursue his inquiry, contrasting it with his own household obligations. In the later account of discontent, Burton denies that any settled period of security satisfies us: what we eagerly seek may weary us once obtained.

The places. Hippocrates admires Democritus’s favourable circumstances and leisure. (p. 24; DJR-008-11.) Halcyonian times figure an elusive security and contentment. (p. 107; DJR-042-19.)

In this edition. “happinesse and leasure” → “good fortune and leisure” (DJR-008-11); “Halcyonian times” → “halcyon days” (DJR-042-19). Good fortune emphasizes the circumstances that make inquiry possible. Halcyon days retains the familiar image, while the following clause states its sense.

See also. Constancy; Hope; Mediocrity.

Heart and cordolium

Source forms: Cordolium[13515]

The word. Cordolium is literally heart-pain or heartache. In this passage it names grief that ordinary comforts cannot remove, rather than supplying an anatomical diagnosis.

[13513] **Editor.** Edited source passages: p. 293 (DJR-083-33). Existing edition notes: DJR-083:E30. DJR-083:E30 identifies a contextual parallel in Aristotle, Nicomachean Ethics 9.11, and treats the mandrake-wine comparison as an image of sedation.

[13514] **Editor.** Edited source passages: p. 24 (DJR-008-11); p. 107 (DJR-042-19). Existing edition notes: DJR-008:E11, DJR-042:E16. DJR-042:E16 explains the kingfisher tradition and the difference between Boethius’s ignorance of an untried condition and Burton’s recasting of it as desire. That difference remains visible.

[13515] **Editor.** Edited source passages: p. 184 (DJR-059-08). Existing edition notes: DJR-059:E08. DJR-059:E08 explains that Menedemus drove his son abroad by opposing his love affair. The article retains that narrative distinction.

In Burton. Menedemus's servants attend to his clothes, bed and supper, but these acts cannot reach his distress over his absent son. The list of practical comforts makes the persistence of the heartache more forceful.

The places. The father's grief survives his servants' efforts to comfort him. (p. 184; DJR-059-08.)

In this edition. "Cordolium" → "heartache" (DJR-059-08). Heartache preserves both the bodily image and the emotional sense. The surrounding lost his son means that the son has gone away; it does not report his death.

See also. Sorrow.

Helleborism

Source forms: Helleborismum[13516]

The word. Helleborism here means treatment with hellebore. The Latin Helleborismum occurs in a marginal remedy, naming treatment rather than a separate disease.

In Burton. Burton closes this part of the discussion of young women's illnesses by directing readers to medical authorities on diet, bloodletting and other remedies. The margin singles out enemas and Mattioli's treatment with hellebore for praise. Keeping the margin distinct from the body prevents its term from becoming an extra diagnosis in the catalogue.

The places. The treatment survey carries a marginal reference to hellebore. (p. 203–204; DJR-063-06.)

In this edition. "Helleborismum" → "treatment with hellebore" (DJR-063:B03; margin). The equivalent comes from the translated marginal note. Helleborism is the article heading; the book's note explains the treatment directly.

See also. Purging; Calenture and ague.

Herbal

Source forms: Herbal[13517]

The word. An herbal is a book describing plants and their properties. A well-cut herbal is well engraved; the adjective concerns the making of its illustrations, not the cutting of herbs.

In Burton. Burton includes illustrated plant books among the pleasures of study and looking. His list culminates in Besler's large herbal, praised for natural colours and plants depicted at their own size. The book serves as an example of absorbing visual recreation.

The places. Illustrated herbals provide pleasure through accurate-looking plant images. (p. 280; DJR-081-06.)

In this edition. "a well cut Herbal" → "a well-engraved herbal" (DJR-081-06). Well-engraved clarifies the workmanship. Herbal remains the book's historical genre, explained here and in the local note.

See also. Art; Pine apple.

[13516] **Editor.** Edited source passages: p. 203–204 (DJR-063-06). Existing edition notes: DJR-063:B03, DJR-063:E06. DJR-063:B03, printed page 203, second star, reads "Clisteres & Helleborismum Mathioli summè laudat." DJR-063:E06 distinguishes the remedy from a disease name and records the separate printed errors may and malancholy. The prescriptions remain historical.

[13517] **Editor.** Edited source passages: p. 280 (DJR-081-06). Existing edition notes: DJR-081:E06. DJR-081:E06 identifies Besler's Hortus Eystettensis, published in 1613. The claim that almost every plant is life-size remains Burton's description; last means recent rather than final.

Heroical love

Source forms: Knight melancholy; heroical; Ilishi; Elishi[13518]

The word. Heroical love is a historical category of erotic love associated with melancholy. The name does not by itself praise courage or nobility. Knight's melancholy belongs to the same vocabulary, while Ilishi and Elishi are printed forms in Burton's citations of Avicenna.

In Burton. Burton's early classification reserves love melancholy for the Third Partition. Its synopsis places heroic melancholy before marriage and jealousy after it. The detailed discussion then questions the honourable title, preferring burning lust, and describes sustained preoccupation with the beloved. A later treatment passage uses the variant Elishi for the same general subject.

The places. Knight's melancholy is reserved for the Third Partition. (p. 35–36; DJR-027-52.) The synopsis distinguishes heroic melancholy from jealousy. (unnumbered [403]; DJR-107-06.) Burton challenges the honourable name. (p. 442; DJR-115-01.) The Avicennian definition describes persistent preoccupation. (p. 446; DJR-115-49.) Elishi appears in a treatment citation. (p. 554; DJR-135-55.) The section heading identifies love as a cause of melancholy. (p. 433; DJR-113-01.)

In this edition. "Knight melancholy" → "knight's melancholy" (DJR-027-52); "Heroical" → "heroic" (DJR-107-06); "Heroicall Love" → "heroic love" (DJR-115-01); "Ilishi" → "Ilishi" (DJR-115-49); "Elishi" → "Elishi" (DJR-135-55); "Heroicall love causing Melancholy" → "Love melancholy" (DJR-113-01). The heading makes the subject explicit as love melancholy; the prose retains heroic where Burton's argument turns on the name. The two Avicennian spellings remain distinct.

See also. Melancholy; Green sickness; Love.

Homely

Source forms: homely[13519]

The word. Homely describes plain or shabby appearance in these examples, especially clothing. It does not mean comfortable and welcoming, and need not be a judgment of someone's natural features.

In Burton. Burton's account of poverty shows learning and merit overlooked because people are poorly dressed. The stories of Philopoemen, Terence and Dante turn outward appearance into an obstacle to recognition and hospitality.

The places. Plain clothing causes people of merit to be treated dismissively. (p. 161; DJR-053-49.)

In this edition. "homely attired" → "plainly dressed" (DJR-053-49); "homely outside" → "shabby appearance" (DJR-053-49). The translations locate the judgment in dress and presentation, preserving the social point of the examples.

See also. Tires and weeds; Fulsome.

Honest

Source forms: honest; honest mirth; honesty[13520]

[13518] **Editor.** Edited source passages: p. 35–36 (DJR-027-52); unnumbered [403] (DJR-107-06); p. 442 (DJR-115-01); p. 446 (DJR-115-49); p. 554 (DJR-135-55); p. 433 (DJR-113-01). Existing edition notes: DJR-027:E32, DJR-113:E01, DJR-115:E01, DJR-115:E39, DJR-135:E48. DJR-027:E32 explains why this last refers back to love melancholy despite the intervening lycanthropy. The precise history of Knight melancholy and the cited Latin forms remains unverified; DJR-115:E39 and DJR-135:E48 preserve that limit. The synopsis's unnumbered pagination is retained.

[13519] **Editor.** Edited source passages: p. 161 (DJR-053-49). Existing edition notes: DJR-053:E38. DJR-053:E38 identifies Philopoemen as the general, despite Burton's orator, and explains that the Terence anecdote compresses a reversal from a lowly seat to an invitation to dine. The Dante reference remains uncollated.

[13520] **Editor.** Edited source passages: p. 29 (DJR-026-36); p. 301–302 (DJR-085-30); p. 312 (DJR-087-39). Existing edition notes: DJR-026:E27, DJR-085:E28. DJR-085:E28 identifies Gómez Miedes while leaving the precise preface and Galateus folio uncollated. The Plutarch saying remains Burton's attribution.

The word. Honest can mean morally honourable or wholesome; honesty can name honour or moral worth. Truthfulness is therefore only one possible part of its wider ethical sense.

In Burton. The rational will seeks what is honourable, whereas sensitive appetite seeks pleasure. Honest mirth is merriment that can be praised as wholesome. In the discussion of appearance, honesty is contrasted with beauty, and wisdom may be hidden by a threadbare coat.

The places. Honest names the object of the rational will. (p. 29; DJR-026-36.) Honest mirth is praised as relief for the mind. (p. 301–302; DJR-085-30.) Honesty and beauty are contrasted. (p. 312; DJR-087-39.)

In this edition. "this honest" → "what is morally honourable" (DJR-026-36); "honest mirth" → "wholesome merriment" (DJR-085-30); "honesty and beauty" → "Honour and beauty" (DJR-087-39). The equivalents distinguish moral worth and acceptable pleasure from the narrower question of telling the truth.

See also. Quean and slut; Generous; Brave; Proper; Favour and feature; Virtue.

Hope

Source forms: Hope[13521]

The word. Hope is an emotion directed towards an absent good in Burton's account of the passions. In the religious discussion, expectation of good must also be distinguished from the assurance a troubled believer fears he lacks.

In Burton. The classification places hope with love, desire and longing when the good object is absent, whereas its presence produces joy. The later sufferer's objection concerns weak faith and the difficulty of distinguishing assurance from presumption. These are related problems of expectation and confidence, but the second passage is not another definition of hope.

The places. Hope arises in relation to an absent good. (p. 25; DJR-025-28.) The sufferer questions the grounds of spiritual assurance. (p. 714; DJR-167-54.)

In this edition. "Hope, Love, Desire, and Concupiscence" → "hope, love, desire and longing" (DJR-025-28); "discern my security from carnall presumption" → "distinguish my assurance from fleshly presumption" (DJR-167-54). Hope remains in the classification. Assurance clarifies security in the related theological passage without treating the two words as interchangeable.

See also. Passion; Happiness and fortune; Faith and assurance.

Hospital

Source forms: hospitals; spittle[13522]

The word. A hospital can be a charitable residence or institution of care, not only a place for medical treatment. Spittle is a shortened form of hospital, often referring to provision for the sick or poor.

In Burton. Burton's proposed commonwealth provides institutions for children, older people, soldiers and others as well as the sick. In the attack on uncharitable wealth, a hospital and spittle join orphans and a prison in a petition that the passing rich man refuses to hear.

The places. The proposed commonwealth includes institutions for several groups. (p. 61; DJR-016-06.) Institutions for vulnerable people petition for help. (p. 430; DJR-112-16.)

[13521] **Editor.** Edited source passages: p. 25 (DJR-025-28); p. 714 (DJR-167-54). Existing edition notes: DJR-025:E20, DJR-167:E53. DJR-025:E20 retains Burton's tension between natural emotions and reason's government of appetite. DJR-167:E53 identifies the later speech as the sufferer's renewed objection, rather than the author's verdict on that person.

[13522] **Editor.** Edited source passages: p. 61 (DJR-016-06); p. 430 (DJR-112-16). Existing edition notes: DJR-016:E03, DJR-112:E16. DJR-016:E03 explains the wider charitable sense. DJR-112:E16 treats the suffering and ignored appeal as part of Burton's moral indictment.

In this edition. “hospitals of all kinds” → “institutions of every kind” (DJR-016-06); “an Hospital, a Spittle” → “a hospital, a shelter for the sick” (DJR-112-16). Institutions preserves the breadth of the first list. Shelter for the sick explains spittle while hospital remains beside it in the second.

See also. Church patronage; Entertain.

Humane learning

Source forms: humanity; philologer[13523]

The word. Humanity can name secular learning, especially the study of language and literature, in contrast with divinity or theology. A philologer is a student of language and literature; the term does not mean someone chiefly distinguished by kindness.

In Burton. Burton defends his decision to write on medicine by conceding that other subjects within secular learning and theology would have been more familiar to him. His satire of rewards then shows fashionable skills and practical services bringing advancement sooner than literary study.

The places. Humanity is paired with divinity as a field of study. (p. 14; DJR-006-10.) The philologer is poorly rewarded beside other workers. (p. 37–38; DJR-011-09.)

In this edition. “humanity and divinity” → “secular learning and theology” (DJR-006-10); “a philologer or a poet” → “a student of literature or a poet” (DJR-011-09). The modern terms identify the subjects and the scholar’s activity. The article heading gathers this educational vocabulary rather than quoting one phrase from the passages.

See also. Divine; Cento; Neoterics.

Humoral qualities

Source forms: cold and dry; temperature[13524]

The word. Cold and dry are bodily qualities in humoral physiology. Temperature can mean the balance of such qualities in a constitution, rather than a numerical measure of heat.

In Burton. Burton attributes coldness and dryness to older men in a discussion of jealous marriages, contrasting them with the supposed vigour of young wives. In the polemic about fasting, he describes bodily balance as endangered by practices to which excessive spiritual merit is attributed.

The places. Old age is described as naturally cold and dry. (p. 598; DJR-145-25.) The body’s temperature is disturbed by the condemned practices. (p. 655–656; DJR-156-06.)

In this edition. “cold and dry by nature” → “naturally cold and dry” (DJR-145-25); “the temperature of their bodies” → “the balance of their bodies” (DJR-156-06). The qualities remain literal terms within Burton’s historical model. Balance makes temperature intelligible without importing a thermometer reading.

See also. Humour; Green sickness.

Humour

Source forms: gross humors; humorous; simple[13525]

[13523] **Editor.** Edited source passages: p. 14 (DJR-006-10); p. 37–38 (DJR-011-09). Existing edition notes: DJR-011:E08. DJR-011:E08 leaves paint Thais open between portrayal and cosmetic adornment. That uncertainty does not affect the comparison of rewards for literary study.

[13524] **Editor.** Edited source passages: p. 598 (DJR-145-25); p. 655–656 (DJR-156-06). Existing edition notes: DJR-145:E17, DJR-156:E06. DJR-145:E17 explains the contrast with full of sap and the reference to Chaucer’s January. DJR-156:E06 distinguishes Burton’s attack on claims for fasting from a rejection of all restraint in eating.

[13525] **Editor.** Edited source passages: p. 173 (DJR-056-53); p. 186 (DJR-059-30); p. 207 (DJR-064-05). Existing edition notes: DJR-056:E42, DJR-059:E28, DJR-064:E05. DJR-064:E05 distinguishes constitutional black bile from disease and preserves the body’s half-blood mixture beside the margin’s double proportion. The accounts of temperament and intellectual gifts are historical claims, with several cited medical passages still uncollated.

The word. Humours are bodily fluids within the historical physiological model. Their thickness, mixture and condition are said to affect both body and mind. Humorous can consequently describe a variable mood or disposition; it need not mean amusing.

In Burton. Burton argues that thick humours can obstruct the body and disturb the soul. His symptom catalogue then describes rapid changes between laughter and tears as humorous. In the discussion of exceptional intellect, the argument turns on a mixture of humours: simple means unmixed, while adust means scorched.

The places. Thick humours are said to disturb the soul. (p. 173; DJR-056-53.) Humorous describes extreme changes of mood. (p. 186; DJR-059-30.) The distinction between unmixed and mixed humours shapes the argument about intellect. (p. 207; DJR-064-05.)

In this edition. "gross humors" → "thick humours" (DJR-056-53); "Humorous they are beyond all measure" → "They are changeable beyond all measure" (DJR-059-30); "not of the simple" → "not the unmixed humour" (DJR-064-05). Thick, changeable and unmixed state the particular senses. Retaining humour elsewhere allows the historical bodily model to remain visible.

See also. Melancholy; Blood and sanguine; Choler; Phlegm; Complexion and temperament; Humoral qualities.

Hypochondria

Source forms: Hypocondries; hypocondries; Hypocondriacal[13526]

The word. The hypochondria are the upper abdominal regions beneath the ribs; hypochondrium is singular. Hypochondriacal therefore has an anatomical force in these passages, especially in relation to the spleen and supposed wind or vapours.

In Burton. The term appears both in the general map of the body and among the parts said to cause melancholy. The symptom discussion distinguishes right and left regions in connection with liver and spleen, then describes swelling and belching. Burton's introductory account similarly names hypochondriacal wind as a common trouble.

The places. Hypochondria occur in the catalogue of bodily causes. (p. 174; DJR-057-02.) The anatomical list locates the regions beneath the ribs. (p. 16; DJR-024-02.) Right and left hypochondria are associated with different symptoms. (p. 200; DJR-062-17.) Splenic hypochondriacal wind is emphasized. (p. 76; DJR-019-19.)

In this edition. "Hypocondries" → "hypochondria" (DJR-057-02); "hypocondries" → "regions beneath the ribs" (DJR-024-02); "right Hypocondrie" → "right hypochondrium" (DJR-062-17); "left Hypocondrie" → "left hypochondrium" (DJR-062-17); "Hypocondriacal winde" → "hypochondriacal wind" (DJR-019-19). The explanatory phrase in the anatomical list supports the technical terms retained elsewhere. They are not automatically equivalents for modern health anxiety.

See also. Melancholy; Spleen; Matrix and mother; Consent and essence; Vapours; Spirits.

Idiot

Source forms: idiots[13527]

The word. Idiots here means unlearned people. It is one term in a disparaging description of ignorance, not a precise designation of intellectual capacity.

[13526] **Editor.** Edited source passages: p. 174 (DJR-057-02); p. 16 (DJR-024-02); p. 200 (DJR-062-17); p. 76 (DJR-019-19). Existing edition notes: DJR-019:E15, DJR-024:E01, DJR-057:E01, DJR-062:E15. DJR-062:E15 explains that on the other side means on the other hand, not that the liver is on the left. The article retains the historical anatomy and causal account without turning them into a present diagnosis.

[13527] **Editor.** Edited source passages: p. 138 (DJR-048-29). Existing edition notes: DJR-048:E23. DJR-048:E23 leaves the Junius passage for collation and records the subject-based placement of a marginal proverb without a clear matching body marker.

In Burton. Burton argues that contempt for learning grows from lack of learning. His series of insults turns back on people who judge scholars by their own uncultivated standards.

The places. Idiots forms part of the attack on contempt for scholarship. (p. 138; DJR-048-29.)

In this edition. "idiots" → "unlearned" (DJR-048-29). Unlearned identifies the educational sense while the surrounding adjectives preserve the passage's hostility.

See also. Silly.

Idleness

Source forms: Idleness[13528]

The word. Idleness in this causal discussion means inactivity or lack of occupation. It is closely associated with excessive solitude, but the two remain distinct conditions.

In Burton. Burton calls too much solitude idleness's first cousin and accompanying cause. He then distinguishes solitude imposed on a person from solitude freely chosen. The kinship metaphor connects the causes without making all time alone identical with idleness.

The places. Excessive solitude is introduced as a companion of idleness. (p. 87; DJR-038-01.)

In this edition. "Cozen German to Idleness" → "First cousin to idleness" (DJR-038-01); "too much solitariness" → "too much being alone" (DJR-038-01). The wording preserves both the family metaphor and the qualification excessive. The distinction between imposed and voluntary solitude follows explicitly.

See also. Solitude.

Imagination

Source forms: phantasie; læsa imaginatio[13529]

The word. Imagination or phantasie is a mental faculty that forms or handles representations. Læsa imaginatio means impaired imagination. Corrupt imagination in the medical discussion describes a disordered faculty, not simply immoral subject matter.

In Burton. The faculty is classified with common sense and memory among the internal senses. It is then made a means by which passions disturb the heart and bodily spirits. Erotic melancholy, unwanted religious thoughts and frightening appearances supply different contexts for its activity. In the last case, Burton allows an internal bodily origin for things experienced as external.

The places. Imagination is one of the internal senses. (p. 22; DJR-025-04.) Impaired imagination is said to misinform the heart. (p. 92; DJR-039-03.) Erotic melancholy is located in the brain through impaired imagination. (p. 446; DJR-115-60.) Blasphemous thoughts are suggested to the imagination. (p. 711–712; DJR-167-27.) A disturbed brain can present frightening shapes. (p. 720; DJR-169-01.)

In this edition. "Phantasie" → "imagination" (DJR-025-04); "læsa Imaginatio" → "impaired imagination" (DJR-039-03); "corrupt imagination" → "an impaired imagination" (DJR-115-60); "our phantasies" → "our imaginations" (DJR-167-27); "crased phantasie" → "disordered imagination" (DJR-169-01). Imagination unites the varying spellings and forms. Impaired or disordered clarifies the medical force without erasing the separate moral and religious claims made elsewhere.

See also. Conceit; Species in perception; Simulacra; Cerebral chambers; Apprehension; Maternal impressions.

[13528] **Editor.** Edited source passages: p. 87 (DJR-038-01). The assertion that all physicians agree belongs to Burton's account. The passage presents solitude as both cause and symptom, then considers its causal role.

[13529] **Editor.** Edited source passages: p. 22 (DJR-025-04); p. 92 (DJR-039-03); p. 446 (DJR-115-60); p. 711–712 (DJR-167-27); p. 720 (DJR-169-01). Existing edition notes: DJR-025:E03, DJR-115:E48, DJR-167:E26, DJR-169:E01. DJR-115:E48 identifies the faculty's impairment; DJR-167:E26 preserves the compressed list of contributing conditions. DJR-169:E01 notes that allowing an internal cause does not yet exclude supernatural causes from Burton's argument.

Impertinent

Source forms: impertinent[13530]

The word. Impertinent means irrelevant or not belonging to the matter under discussion. The criticism here concerns whether a digression fits the book, rather than whether it is impolite.

In Burton. Burton justifies a digression on imagination because of its role in melancholy. He also defends digressions as refreshment for a weary reader, comparing them with sauce that revives a poor appetite.

The places. Burton answers the charge that digressions are frivolous and impertinent. (p. 93; DJR-039-06.)

In this edition. "frivolous and impertinent" → "frivolous and irrelevant" (DJR-039-06). Irrelevant states the objection directly. Burton's answer preserves both the digression's relevance to the illness and its restorative pleasure.

See also. Equivocation; Confer and conference.

Impostume

Source forms: impostume[13531]

The word. An impostume is an abscess. Burton uses the bodily image figuratively for accumulated matter in his head that presses to be discharged through writing.

In Burton. His account of beginning the book joins a burdened heart, a pregnant head and an abscess. Writing becomes an evacuation that promises relief. The succession of images explains his need to write without constituting a literal medical case history.

The places. Writing is represented as the discharge of an impostume. (p. 5; DJR-003-07.)

In this edition. "a kind of impostume in my head" → "a kind of abscess in my head" (DJR-003-07). Abscess supplies the recognizable bodily term, preserving its place beside pregnancy and evacuation in the account of authorship.

See also. Chirurgery.

Impotent

Source forms: impotent[13532]

The word. Impotent here means ungovernable or lacking self-command. Applied to desire, it concerns the inability to restrain a passion, rather than an absence of sexual capacity.

In Burton. Burton's preliminary catalogue calls love madness, a hell and an incurable force. The Latin phrase attributed to Seneca and its following English explanation emphasize raging desire that has escaped control, anticipating the later treatment of love melancholy.

The places. Love is described as impotent and raging lust. (p. 72; DJR-018-16.)

In this edition. "impotentem & insanam libidinem" → "ungovernable and insane desire" (DJR-018-16); "an impotent and raging lust" → "an uncontrolled and raging lust" (DJR-018-16). Ungovernable and uncontrolled make the older sense explicit. The Latin formulation and Burton's English restatement remain separate.

[13530] **Editor.** Edited source passages: p. 93 (DJR-039-06). Existing edition notes: DJR-039:E04. DJR-039:E04 explains the medical imagery applied to the construction of the book. Beroaldus remains Burton's named authority for the defence.

[13531] **Editor.** Edited source passages: p. 5 (DJR-003-07). Existing edition notes: DJR-003:E10. DJR-003:E10 explains the burdened heart, pregnant head and guiding genius. These images describe the pressure to write.

[13532] **Editor.** Edited source passages: p. 72 (DJR-018-16). Existing edition notes: DJR-018:E11. DJR-018:E11 records the announcement of the later love discussion and leaves the particular Cicero remarriage anecdote unlocated.

See also. Concupiscence; Will and nill.

Incubus

Source forms: incubus; witch-ridden[13533]

The word. Incubus names an oppressive nightmare experience, described here as being ridden or crushed in sleep. Witch-ridden expresses the sufferer's supposed explanation of that pressure.

In Burton. The disease list includes incubus among disorders associated with parts of the brain. In the discussion of imagination, the sleeper imagines an old woman sitting heavily on the body. Burton explains the experience through humours and vapours troubling imagination, replacing the supposed assailant with an internal cause.

The places. Incubus occurs in the catalogue of disorders. (p. 7–8; DJR-022-14.) The witch-ridden sleeper imagines an old woman's weight. (p. 93; DJR-039-10.)

In this edition. "Incubus" → "nightmare oppression" (DJR-022-14); "Incubus, or Witch-ridden" → "incubus, or "witch-ridden,"" (DJR-039-10). Nightmare oppression explains the catalogue term. The later technical name and familiar expression remain together because the passage itself describes their experience.

See also. Daemon and genius.

Indifferent

Source forms: indifferent[13534]

The word. Indifferent means middling in this passage: occupying a middle rank between the supposedly wise and those dismissed as fools. It does not describe a lack of interest or concern.

In Burton. Burton mocks competing claims to superiority. After the saying that some peoples have two eyes, others one and others none, he depicts the reader's own party as claiming wisdom, granting a middle place to some outsiders and contemptuously dismissing the rest.

The places. Indifferent marks the middle rank in a satirical classification. (p. 40; DJR-011-24.)

In this edition. "others indifferent" → "others are middling" (DJR-011-24). Middling makes the hierarchy legible. The translation preserves the insults and the turn against the person who laughs at others.

See also. Judgment; Mediocrity; Honest.

Inseparable and individual

Source forms: individuall; numericall[13535]

The word. Individual can mean indivisible or inseparable. Numerical identity, by contrast, means being the very same particular thing. The two examples turn on closeness and sameness in different senses.

[13533] **Editor.** Edited source passages: p. 7–8 (DJR-022-14); p. 93 (DJR-039-10). Existing edition notes: DJR-022:E11, DJR-022:E12, DJR-022:E13, DJR-039:E06. DJR-022:E11 cautions against assigning the historical labels exact present diagnoses. DJR-039:E06 identifies Burton's explanation through humours and imagination as his historical physiology.

[13534] **Editor.** Edited source passages: p. 40 (DJR-011-24). Existing edition notes: DJR-011:E22. DJR-011:E22 leaves the precise sources of the Chinese saying and Scaliger's contempt unresolved. Their role here is to expose reciprocal claims to superiority.

[13535] **Editor.** Edited source passages: p. 183 (DJR-059-01); p. 190 (DJR-059-53). Existing edition notes: DJR-059:E01, DJR-059:E47. DJR-059:E01 explains the paired companions and Trophonius's cave. DJR-059:E47 notes that the comparisons organize varied symptoms without resolving the contradictions already catalogued.

In Burton. Sorrow is described as melancholy's inseparable companion through paired saints and the faithful Achates. Later, the image of a river distinguishes the same place from the same water, helping Burton describe a disease that shows likeness amid varied symptoms.

The places. Individual describes the inseparability of companions. (p. 183; DJR-059-01.) Numerical identity is distinguished from sameness of place. (p. 190; DJR-059-53.)

In this edition. "as individuall as Saint Cosmus and Damian" → "as inseparable as Saints Cosmas and Damian" (DJR-059-01); "the same numericall water" → "the very same water" (DJR-059-53). Inseparable avoids the modern implication of separateness. Very same states numerical identity in ordinary language while leaving the river comparison intact.

See also. Actuality.

Intellect

Source forms: intellectus agens; discoursing; agent[13536]

The word. The active intellect, intellectus agens, is the mind's active power of understanding. Discoursing means reasoning through successive steps. These terms concern intellectual activity, although Burton can also use them playfully.

In Burton. The anatomy of understanding begins with sensory objects and proceeds through reasoning towards corporeal and spiritual substance. Its classifications include active and passive understanding. Elsewhere, Burton puts the active intellect in craftspeople's fingertips, making philosophical vocabulary praise practical skill.

The places. The active intellect is humorously lodged in skilled fingers. (p. 55; DJR-014-34.) The activities and divisions of understanding are listed. (p. 28; DJR-026-27.)

In this edition. "intellectus agens" → "active intellect" (DJR-014-34); "by discoursing" → "by reasoning" (DJR-026-27); "Discoursing, Reasoning" → "discursive thought, reasoning" (DJR-026-27); "Agent, and Patient" → "active and passive" (DJR-026-27). The renderings distinguish reasoning from conversation. Active intellect retains the technical term where Burton's joke depends on placing it in the hands.

See also. Faculty; Actuality.

Intelligence

Source forms: intelligence[13537]

The word. An intelligence here is an immaterial being or mover understood to animate or move a celestial body. It does not simply mean cleverness or information.

In Burton. Burton surveys claims that the earth and stars possess souls. Intelligence stands alongside soul and angel in the proposed account of a star's life or motion. The surrounding catalogue assembles several philosophical traditions rather than setting out a single agreed doctrine.

The places. A star is said to have a soul, angel or intelligence. (p. 252–253; DJR-075-06.)

In this edition. "intelligence to animate or move it" → "intelligence to give it life or motion" (DJR-075-06). The noun remains, while the expanded verbs clarify what this supposed being does. The local note supplies immaterial mover.

See also. Astrology; Essence and quintessence.

[13536] **Editor.** Edited source passages: p. 55 (DJR-014-34); p. 28 (DJR-026-27). Existing edition notes: DJR-014:E21, DJR-026:E21. DJR-014:E21 leaves the fingertip saying's attribution to Sallust unresolved. DJR-026:E21 explains the difference between possessing an enduring capacity and exercising it.

[13537] **Editor.** Edited source passages: p. 252–253 (DJR-075-06). Existing edition notes: DJR-075:E06. DJR-075:E06 cautions that Burton's assembled traditions should not be harmonized or assigned identically to every author named.

Intention and remission

Source forms: intended; remitted; intention; intentive; remiss; intend[13538]

The word. Intend can mean strengthen, intensify or direct attention; remit can mean lessen or relax. Intention may mean tension or strain, and intentive describes concentrated attention. These senses do not reduce to planning an action or forgiving an offence.

In Burton. Burton repeatedly describes symptoms and imagination as heightened or diminished. The same vocabulary applies to strengthening hearing and fixing attention on someone's beauty. In the account of appetite and mental exertion, intention is strain, while intentive operations demand concentration. Remiss illness is comparatively mild.

The places. The severity of impairment varies among people. (p. 8; DJR-022-18.) Imagination is heightened or relaxed. (p. 96; DJR-039-34.) Symptoms intensify or diminish with further disturbance. (p. 202; DJR-062-30.) Tension and concentrated operations burden the soul. (p. 208; DJR-064-11.) Remiss describes a less severe form of illness. (p. 212; DJR-065-06.) An instrument is said to strengthen hearing. (p. 284; DJR-082-05.) The lover is told not to fix special attention on a woman. (p. 550; DJR-135-05.) Symptoms grow stronger or weaker with the illness. (p. 704; DJR-165-46.)

In this edition. "intended or remitted in particular men" → "its severity generally varies from person to person" (DJR-022-18); "intended or remitted" → "heightened or relaxed" (DJR-039-34); "intended or remitted" → "intensified or diminished" (DJR-062-30); "intention proceeds from perturbations" → "tension proceeds from disturbances" (DJR-064-11); "intentive operations" → "operations requiring concentration" (DJR-064-11); "most secure, gentle, and remiss" → "safest, mildest and least severe" (DJR-065-06); "to intend hearing" → "to strengthen hearing" (DJR-082-05); "do not intend her more then the rest" → "pay her no more attention than the rest" (DJR-135-05); "are intended and remitted" → "intensify or lessen" (DJR-165-46). The varied equivalents preserve changes of degree and direction of attention. They avoid reading modern purpose into every occurrence of intention or intend.

See also. Remedy by diversion; Confer and conference; Waking.

Issue

Source forms: issue; issues[13539]

The word. Issue can mean a discharge or an outlet through which it escapes. In historical surgery it is an artificially made sore kept open to discharge. In the religious consolation it means a way out or deliverance.

In Burton. The discussion of bodily retention warns against stopping an accustomed discharge. The surgical synopsis and treatment section describe intentionally maintained openings. The later promise of an issue to temptation uses the broader sense of escape from a trial, with no surgical implication.

The places. Issue names an accustomed bodily discharge. (p. 79; DJR-036-10.) The surgical synopsis lists deliberately made open sores. (scan p. 325; DJR-067-20.) Issues are to be kept open. (p. 383; DJR-103-10.) An issue to temptation is promised. (p. 720; DJR-168-50.)

In this edition. "such an issue" → "such a discharge" (DJR-036-10); "Issues to severall parts, and upon severall occasions" → "Open sores made in different parts for different purposes" (DJR-067-20);

[13538] **Editor.** Edited source passages: p. 8 (DJR-022-18); p. 96 (DJR-039-34); p. 202 (DJR-062-30); p. 208 (DJR-064-11); p. 212 (DJR-065-06); p. 284 (DJR-082-05); p. 550 (DJR-135-05); p. 704 (DJR-165-46). Existing edition notes: DJR-022:E16, DJR-062:E26, DJR-064:E11, DJR-065:E05, DJR-082:E05, DJR-135:E05, DJR-165:E43. DJR-065:E05 preserves the discrepancy between the cited aphorism and Burton's added varices or water under the skin. DJR-082:E05 treats the promised instrument as a report. DJR-135:E05 records differing source locators and Burton's broader use of Jerome. DJR-165:E43 preserves differences in severity and willingness to receive help.

[13539] **Editor.** Edited source passages: p. 79 (DJR-036-10); scan p. 325 (DJR-067-20); p. 383 (DJR-103-10); p. 720 (DJR-168-50). Existing edition notes: DJR-067:E10, DJR-103:E09, DJR-168:E50. DJR-067:E10 and DJR-103:E09 describe the historical surgical practice. DJR-168:E50 preserves the tension between pain felt as unbearable and the promise that trial has a limit. The synopsis locator is a scan page.

“Issues” → “Issues” (DJR-103-10); “give an issue to temptation” → “provide a way out of the trial” (DJR-168-50). Discharge and open sores clarify the bodily senses; the retained surgical term is locally explained. Way out gives the distinct force of the scriptural promise.

See also. Chirurgery; Strangury; Voluntary.

Jealousy

Source forms: Jealousie[13540]

The word. Jealousy is defined here as suspicion that the beloved may love someone else, or a desire to possess that person exclusively. Fear of another person’s participation in the relationship is central to the definition.

In Burton. Burton treats jealousy separately as an irregular offshoot of love melancholy, commonly following marriage as heroic love precedes it. His symptom account piles up images of fire, bitterness and lost peace. Riches and distinguished family connections cannot compensate for the disturbance he describes.

The places. Jealousy is assigned its separate place after love melancholy. (p. 591; DJR-144-07.) The symptoms are described through bitterness and loss of peace. (p. 608; DJR-147-04.) The definition joins suspicion, exclusive desire and fear. (p. 591; DJR-144-09.)

In this edition. “a bastard-branch or kinde of Love Melancholy” → “an illegitimate offshoot or kind of love melancholy” (DJR-144-07); “a pernicious curiosity” → “a destructive inquisitiveness” (DJR-147-04); “Jealousie” → “Jealousy” (DJR-144-09). Jealousy remains the familiar name. Destructive inquisitiveness makes the harmful prying explicit, while the offshoot metaphor preserves the structure of Burton’s classification.

See also. Love; Emulation; Epichairekakia; Fear; Corrosive; Wittal and cuckold.

Jovial and martial

Source forms: Jovial; Martial[13541]

The word. Jovial and martial here mean belonging to Jupiter and Mars. They classify spirits by planetary association, rather than describing cheerful or warlike temperaments.

In Burton. Burton reports a sevenfold division of ethereal spirits or angels corresponding to the seven traditional planets. The list begins with Saturnian, Jovian and Martian kinds, then connects the scheme with authorities who discuss celestial and sublunary spirits.

The places. Planetary names classify ethereal spirits. (p. 45; DJR-029-35.)

In this edition. “Saturnine, Jovial, Martial” → “Saturnian, Jovian, Martian” (DJR-029-35). Jovian and Martian make the planetary reference immediate. Their place beside Saturnian preserves the structure of the list.

See also. Astrology.

Judgment

Source forms: sentence[13542]

[13540] **Editor.** Edited source passages: p. 591 (DJR-144-07); p. 608 (DJR-147-04); p. 591 (DJR-144-09). Existing edition notes: DJR-144:E04, DJR-147:E02. DJR-147:E02 confirms the domestic-peace context in Chrysostom, Homilies on Genesis 38.5, while distinguishing Genesis 16:1 from Burton’s marginal chapter 17 and leaving the Latin version uncollated.

[13541] **Editor.** Edited source passages: p. 45 (DJR-029-35). Existing edition notes: DJR-029:E19. DJR-029:E19 identifies the seven traditional planets as Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. The spiritual classification remains Burton’s reported account.

[13542] **Editor.** Edited source passages: p. 208 (DJR-064-08). Existing edition notes: DJR-064:E08. DJR-064:E08 identifies Heraclitus B118 as a comparison transmitted by Stobaeus, while leaving Burton’s intermediary and Aelian’s elephant passage unresolved. The incomplete Mercatus book reference remains incomplete.

The word. Sentence here means a judgment, opinion or proposition. It introduces a claim to be compared with another thinker's claim, rather than naming a grammatical unit or punishment.

In Burton. The discussion of intellectual ability compares a preceding judgment with Heraclitus's saying about dryness and wisdom. Burton then assembles animal and medical examples in support of the bodily explanation. The vocabulary of judgment identifies the claim's argumentative role.

The places. A sentence is compared with a saying attributed to Heraclitus. (p. 208; DJR-064-08.)

In this edition. "This sentence of his" → "This judgment" (DJR-064-08). Judgment gives the relevant sense directly. It does not endorse the ensuing explanation of intellectual capacity through bodily dryness.

See also. Reason; Action; Indifferent.

Judicial and judicious

Source forms: judicially conferring[13543]

The word. Judicially can mean judiciously, with sound judgment. Conferring here means comparing. The phrase concerns careful assessment of circumstances, rather than proceedings before a court.

In Burton. Burton lists complaints about unequal wealth and labour, then charges the complainants with failing to compare conditions properly or weigh the instability of fortune. The phrase is part of his consolatory response to poverty and social difference.

The places. Judicially conferring describes the comparison Burton says is missing. (p. 326; DJR-090-56.)

In this edition. "judicially conferring one condition with another" → "judiciously comparing one condition with another" (DJR-090-56). The modern phrase clarifies both words. It preserves Burton's argument without making its judgments about inequality an editorial conclusion.

See also. Astrology.

Just

Source forms: just volumes; just treatises; just volume; just tract[13544]

The word. Just can mean full, substantial or of proper extent. Applied to a volume, tract or treatise, it concerns the work's scale, rather than fairness or moral correctness.

In Burton. Burton invokes substantial books both when acknowledging predecessors and when directing readers to specialized accounts. The same sense appears in his hostile discussion of possession and in a cosmological argument he ridicules. Calling a tract just therefore does not mean agreeing with its contents.

The places. Earlier physicians have written full volumes on the subject. (p. 6; DJR-003-13.) Specialized medical accounts are called full treatises. (p. 202; DJR-062-28.) Harsnett's work is described as a substantial volume. (p. 225; DJR-068-37.) Biancani argues his claim at length. (p. 244; DJR-073-05.)

In this edition. "just Volumes" → "full-length volumes" (DJR-003-13); "two just Treatises" → "two full treatises" (DJR-062-28); "a just volume" → "a substantial volume" (DJR-068-37); "in a just tract proves" → "argues at length" (DJR-073-05). Full-length, full, substantial and at length make the scale of treatment explicit. They leave Burton's approval or disapproval to the surrounding argument.

[13543] **Editor.** Edited source passages: p. 326 (DJR-090-56). Existing edition notes: DJR-090:E47. DJR-090:E47 identifies the following discussion's turn to unstable fortune and retains the tensions and sweeping judgments in the consolation.

[13544] **Editor.** Edited source passages: p. 6 (DJR-003-13); p. 202 (DJR-062-28); p. 225 (DJR-068-37); p. 244 (DJR-073-05). Existing edition notes: DJR-003:E17, DJR-062:E24, DJR-068:E28, DJR-073:E05. DJR-062:E24 preserves the count of two treatises despite the additional named writers. DJR-068:E28 records Harsnett's first publication in 1603 beside Burton's printed 1605. DJR-073:E05 leaves the Bruno and Biancani summaries for direct collation.

See also. Absolute.

Legal evidence

Source forms: obligation; assurances; evidence[13545]

The word. Obligation can mean a written bond or binding pledge. Assurances are instruments securing property or title, and evidence can mean a legal document or title deed. These senses concern enforceable claims and their records, not merely a general duty, confidence or proof.

In Burton. The contrast between paid services and scholarship includes a clerk's work on a bond. Burton praises the brevity of older property documents, then mocks people who can barely read one. In the religious discussion, obligation describes the supposed pledge by which people have bound themselves to the devil.

The places. A clerk receives payment for an obligation. (p. 37–38; DJR-011-09.) Assurances belong to transfers and guarantees of property. (p. 51; DJR-013-36.) Evidence names the document read with difficulty. (p. 138; DJR-048-31.) Obligation describes a binding pledge in the report of recovery. (p. 705; DJR-166-10.)

In this edition. "for an obligation" → "for drawing up a bond" (DJR-011-09); "conveyances, assurances" → "transfers of property and guarantees" (DJR-013-36); "scamble at a piece of Evidence" → "stumble through a legal document" (DJR-048-31); "by obligation given themselves to him" → "bound themselves over to him" (DJR-166-10). The renderings identify the particular instrument or act of binding. The last remains part of a reported supernatural claim, not confirmation of a pact's power.

See also. Church patronage; Usury; Dowry and jointure.

Leisure

Source forms: otiosum otium[13546]

The word. Otiosum otium means idle leisure. Leisure names time free from occupation; the added adjective can make that freedom a matter of unproductive inactivity. Its exact attachment in Burton's sentence is awkward.

In Burton. After wondering what absorbed Socrates, Burton turns abruptly to the destructive solitude of melancholic people. The phrase stands at that turn. His contrast is clear enough, but assigning idle leisure decisively to Socrates would make the syntax more definite than it is.

The places. Idle leisure appears at the transition from Socrates to destructive solitude. (p. 90; DJR-038-18.)

In this edition. "otiosum otium" → "idle leisure" (DJR-038-18). The literal equivalent preserves the repeated idea of unoccupied time. The abrupt transition remains rather than being resolved by an explanatory addition.

See also. Mirth; Solitude.

Lenitive

Source forms: lenitive; lenitives[13547]

[13545] **Editor.** Edited source passages: p. 37–38 (DJR-011-09); p. 51 (DJR-013-36); p. 138 (DJR-048-31); p. 705 (DJR-166-10). Existing edition notes: DJR-011:E08, DJR-013:E18, DJR-048:E25, DJR-166:E06. DJR-013:E18 leaves the golden crosses unexplained pending collation with Camden. DJR-048:E25 leaves the emperor unnamed. DJR-166:E06 identifies the written pact reported in the margin as the illustration of obligation.

[13546] **Editor.** Edited source passages: p. 90 (DJR-038-18). Existing edition notes: DJR-038:E11. DJR-038:E11 identifies Seneca, Letters 25.5, and records that no separate marginal source accompanies the asterisk. It explicitly leaves the phrase's attachment uncertain.

[13547] **Editor.** Edited source passages: p. 237 (DJR-071-28); p. 283 (DJR-081-36). Existing edition notes: DJR-071:E21, DJR-081:E36. DJR-071:E21 explains the gentle force and the preparation's sweet vehicle. DJR-081:E36 leaves the

The word. Lenitive means easing or soothing. In the prescription of electuaries it has the more specific sense of gently laxative; in the spiritual medical metaphor it names a soothing remedy.

In Burton. The regimen supplies medical help where ordinary evacuation fails. Later, Scripture is compared to an apothecary's shop containing many different classes of remedies, among which lenitives soothe the afflicted mind. The shared idea of relief takes its precise sense from each setting.

The places. Lenitive electuaries assist evacuation. (p. 237; DJR-071-28.) Lenitives are part of the metaphorical pharmacy of Scripture. (p. 283; DJR-081-36.)

In this edition. "lenitive electuaries" → "laxative electuaries" (DJR-071-28); "lenitives" → "soothing remedies" (DJR-081-36). Laxative identifies the intended bodily action. Soothing remedies preserves the broader sense in the theological comparison.

See also. Alteratives.

Ligation and ligature

Source forms: ligation; ligatures[13548]

The word. Ligation means binding or suspension. A ligature can be a binding or tied-on charm. The common idea of binding takes a physiological sense in sleep and a magical sense in the catalogue of purported remedies.

In Burton. Burton explains sleep through a suspension of the senses caused by vapours blocking the passage of bodily spirits. In the discussion of cures, ligatures stand beside spells, images, amulets and love potions as means whose efficacy and lawfulness are questioned.

The places. Ligation names the suspension of sensory activity in sleep. (p. 24; DJR-025-22.) Ligatures occur among proposed magical remedies. (p. 216; DJR-067-36.)

In this edition. "This ligation of senses" → "This suspension of the senses" (DJR-025-22); "Ligatures" → "magical bindings" (DJR-067-36). Suspension clarifies the state of the senses; magical bindings identifies the second catalogue's intended objects. Neither wording replaces Burton's question with an endorsement.

See also. Fascination.

Lights

Source forms: lights[13549]

The word. Lights means lungs. The word in this anatomical account names the organ, not sources of illumination.

In Burton. Burton makes the lungs the instrument of voice and breathing, comparing them to an orator speaking for the heart. His account of cooling the heart then connects air, windpipe and the vessel called the venosal artery within historical physiology.

The places. Lights names the lungs in the account of voice and respiration. (p. 19; DJR-024-16.)

In this edition. "which wanteth these lights" → "lacking lungs" (DJR-024-16). Lungs removes an obsolete anatomical term while preserving the surrounding claims about the organ's functions.

See also. Organical parts.

Augustine quotation and Psalm 36 locator uncollated; the theological promise remains Burton's assertion.

[13548] **Editor.** Edited source passages: p. 24 (DJR-025-22); p. 216 (DJR-067-36). Existing edition notes: DJR-025:E17, DJR-067:E18. DJR-025:E17 explains the historical mechanism of vapours and spirits. DJR-067:E18 distinguishes magical signs, tied charms and purported sympathetic cures within the reported categories.

[13549] **Editor.** Edited source passages: p. 19 (DJR-024-16). Existing edition notes: DJR-024:E14. DJR-024:E14 gives a comparison from Crooke's Microcosmographia that helps explain the compressed vascular connection. Burton's syntax and general assertion about voice and lungs remain, rather than being rewritten as modern anatomy.

Living and preferment

Source forms: preferment; preferments; prebend[13550]

The word. Preferment means advancement to an appointment or remunerated position, often in the Church. A living is an endowed church office and its income; a prebend is an endowed cathedral position or its income.

In Burton. Burton's scholar completes costly studies but cannot obtain advancement. Shy people may refuse appointments offered to them, while the tale of a vacant prebend exposes competition and patronage. The complaint about parsonages and vicarages presents a further purchase after the expense of education.

The places. The qualified scholar remains unable to obtain preferment. (p. 131; DJR-047-11.) Shyness causes appointments to be refused. (p. 188; DJR-059-39.) A lucrative prebend becomes the object of competition. (p. 351; DJR-096-17.) Church appointments involve financial and spiritual risks. (p. 135; DJR-048-03.)

In this edition. "fit for preferment" → "ready for advancement" (DJR-047-11); "honours, offices and preferments" → "honours, offices and promotions" (DJR-059-39); "a fat Prebend" → "a lucrative prebend" (DJR-096-17); "spiritual preferments" → "church appointments" (DJR-048-03). Advancement, promotions and appointments describe the opportunities at issue. Lucrative makes the economic force of fat explicit, while prebend remains the particular office.

See also. Church patronage.

Lodestone and adamant

Source forms: lodestone; adamant; adamantinum[13551]

The word. A lodestone is a naturally magnetized stone. Adamant can likewise mean a magnet, but adamantine can instead evoke extreme hardness and an unbreakable bond. The context determines whether attraction or firmness is intended.

In Burton. Industry is the lodestone drawing commerce to the Low Countries. The beloved's beauty similarly attracts and holds the lover like a magnet drawing iron. In the argument for marriage, however, the adamantine bond of love is described through its strength rather than its attractive power.

The places. Industry draws commerce like a lodestone. (p. 53–54; DJR-014-17.) Beauty attracts the lover like a magnet drawing iron. (p. 462; DJR-119-04.) The bond of conjugal love is called adamantine. (p. 586; DJR-143-23.)

In this edition. "their chiefest Lodestone" → "the chief magnet" (DJR-014-17); "as an adamant doth iron" → "like a magnet drawing iron" (DJR-119-04); "Vinculum Conjugalis charitatis adamantinum" → "The bond of conjugal love is unbreakable" (DJR-143-23). Magnet makes the two images of attraction clear. Unbreakable preserves the different force of the marriage maxim.

See also. Fascination; Glass.

Love

Source forms: sensible love; dilection[13552]

[13550] **Editor.** Edited source passages: p. 131 (DJR-047-11); p. 188 (DJR-059-39); p. 351 (DJR-096-17); p. 135 (DJR-048-03). Existing edition notes: DJR-047:E10, DJR-048:E03, DJR-059:E36, DJR-096:E14. DJR-059:E36 leaves the particular refusals by Peter of Blois and Urswick untraced. DJR-096:E14 treats Moronia as an imaginary setting, not an identified cathedral vacancy. DJR-048:E03 explains the patronage and simony vocabulary.

[13551] **Editor.** Edited source passages: p. 53–54 (DJR-014-17); p. 462 (DJR-119-04); p. 586 (DJR-143-23). Existing edition notes: DJR-014:E11, DJR-119:E02, DJR-143:E14. DJR-014:E11 distinguishes Burton's broad Low Countries from the United Provinces alone. DJR-119:E02 explains the separate Medusa and basilisk images; DJR-143:E14 supplies the hardness sense of adamantine.

The word. Love is a broad category in Burton, extending across animal attraction, human affection and religious devotion. Sensible love means the love of sentient animals; dilection means affection. Heroical love and charity name more particular kinds within the larger discussion.

In Burton. The account of animals relates love to mating, offspring and likeness of kind. Charity gathers virtuous dispositions under Christian love, whereas heroic love is criticized as burning lust. The religious discussion directs love towards God as the supreme good and connects it with knowledge, faith, hope and obedience. These contexts prevent erotic desire from becoming the word's universal meaning.

The places. Sensible love is defined through animal life. (p. 415; DJR-109-09.) Charity includes dilection and other virtuous dispositions. (p. 426; DJR-111-17.) Heroical love is contrasted with its honourable title. (p. 442; DJR-115-01.) Love is directed towards God as the supreme good. (p. 635; DJR-151-45.) Love of God is connected with commandments and other virtues. (p. 637; DJR-152-11.)

In this edition. "Sensible love" → "Sentient love" (DJR-109-09); "dilection" → "affection" (DJR-111-17); "Heroicall Love" → "heroic love" (DJR-115-01); "perfectly inamoured" → "perfectly in love" (DJR-151-45); "love presupposeth knowledge, faith, hope" → "love presupposes knowledge, faith and hope" (DJR-152-11). The retained word love gathers the discussion, while sentient and affection clarify less familiar terms. The modern text keeps the theological and erotic uses in their particular arguments.

See also. Heroical love; Jealousy; Charity; Self love; Pleasure.

Lucid intervals

Source forms: lucida intervalla[13553]

The word. Lucida intervalla means lucid intervals. Here it describes interruptions in symptoms and pain, which come in fits rather than continuing without relief.

In Burton. Burton presents these intervals as an advantage of windy or flatulent melancholy over other kinds. His immediate explanation names fear, sorrow and pain as less continuous; the phrase should therefore be read through that explanation rather than restricted to a claim about reasoning alone.

The places. Lucid intervals are explained by the intermittent course of symptoms. (p. 201; DJR-062-21.)

In this edition. "lucida intervalla" → "lucid intervals" (DJR-062-21). The familiar phrase remains, followed by Burton's account of what varies. No additional modern diagnostic or legal meaning is supplied.

See also. Madness.

Lust and lusty

Source forms: lust; lusty; salacity[13554]

The word. Lust can mean appetite or desire broadly, as well as sexual desire. Lusty can mean vigorous or robust. Salacity has the more specifically sexual sense in the discussion of sparrows.

[13552] **Editor.** Edited source passages: p. 415 (DJR-109-09); p. 426 (DJR-111-17); p. 442 (DJR-115-01); p. 635 (DJR-151-45); p. 637 (DJR-152-11). Existing edition notes: DJR-109:E09, DJR-111:E15, DJR-115:E01, DJR-151:E35, DJR-152:E11. DJR-109:E09 leaves the precise Epicharmus and Diogenianus passages uncollated. DJR-111:E15 marks the Christian limitation as Burton's theological claim. DJR-151:E35 records the correction of seem to see and preserves his glory beside Isaiah's beauty; DJR-152:E11 identifies the combined Johannine passages.

[13553] **Editor.** Edited source passages: p. 201 (DJR-062-21). Existing edition notes: DJR-062:E19. DJR-062:E19 retains the subsequent wind-based explanation of sexual appetite and the attributed benefit of intercourse as historical claims. It also records the placement of the Rhasis marginal locator.

[13554] **Editor.** Edited source passages: p. 152 (DJR-052-07); p. 240 (DJR-072-06); p. 240 (DJR-072-09). Existing edition notes: DJR-052:E06, DJR-072:E06, DJR-072:E09. DJR-052:E06 leaves the Marcus Aurelius passage unidentified. DJR-072:E06 preserves the difference between the body and margin's patient lists. DJR-072:E09 explains Burton's use of Martial's elegiac line as a warning and treats the animal example as historical physiology.

In Burton. The account of weariness with pleasure calls unsatisfied desires lust. The regimen uses lusty of bodily strength as a condition in a recommendation about sexual activity. The example of sparrows then joins sexual appetite with the supposed shortening of life through excess.

The places. Lust describes desires left unsatisfied by worldly pleasure. (p. 152; DJR-052-07.) Lusty describes bodily vigour. (p. 240; DJR-072-06.) Salacity names sexual appetite in the animal example. (p. 240; DJR-072-09.)

In this edition. "their lust could never be satisfied" → "their desires could never be satisfied" (DJR-052-07); "very lusty" → "very vigorous" (DJR-072-06); "their salacity, which is very frequent" → "their very frequent sexual activity" (DJR-072-09). Desires and vigorous preserve the wider senses. Sexual activity gives salacity its specific force in the claim about repeated expenditure.

See also. Luxurious and riot.

Luxurious and riot

Source forms: riot; Sybaritical; luxurious[13555]

The word. Riot can mean extravagant or dissolute living. Luxurious can mean lustful; Sybaritical evokes proverbial extravagance and luxury. These words overlap in criticism of excess without naming precisely the same conduct.

In Burton. Burton includes riot among the causes of urban poverty, alongside declining trade and bad government. His spendthrifts consume inherited wealth in spectacular pleasures. In the symptom account, luxurious has a specifically sexual force, placed with incontinence and inclination to intercourse.

The places. Riot appears among explanations of towns' decline. (p. 56; DJR-015-02.) Sybaritic spendthrifts squander their estates. (p. 119; DJR-044-38.) Luxurious describes sexual appetite in the symptom account. (p. 201; DJR-062-21.)

In this edition. "idlenesse of their Inhabitants, riot" → "their inhabitants are idle and dissolute" (DJR-015-02); "mad Sybaritical spendthrifts" → "mad, Sybaritic squanderers" (DJR-044-38); "luxurious, incontinent" → "lustful, sexually unrestrained" (DJR-062-21). Dissolute avoids the modern sense of a public disturbance. Lustful makes the sexual sense of luxurious explicit, while Sybaritic retains the allusion explained locally.

See also. Lust and lusty; Epicure; Pleasure; Diet and regimen.

Lycanthropy

Source forms: lycanthropia[13556]

The word. Lycanthropy names the condition Burton describes as wolf-madness: a belief that one is a wolf or a similar beast, accompanied in his account by nocturnal howling and wandering. He does not assert a bodily transformation.

In Burton. The preliminary classification names lycanthropy among disorders of imagination or reason. The subsequent definition makes the disputed classification explicit: Aetius and Paulus call it a kind of melancholy, while Burton prefers to place it under madness. That disagreement is part of the term's use in the book.

[13555] **Editor.** Edited source passages: p. 56 (DJR-015-02); p. 119 (DJR-044-38); p. 201 (DJR-062-21). Existing edition notes: DJR-015:E01, DJR-044:E29, DJR-062:E19. DJR-015:E01 preserves the simultaneous blame assigned to government, trade and inhabitants. DJR-044:E29 leaves the Antony quotation unlocated. DJR-062:E19 treats the wind-based explanation as historical.

[13556] **Editor.** Edited source passages: p. 8 (DJR-022-15); p. 9 (DJR-022-25). Existing edition notes: DJR-022:E14, DJR-022:E22. The definition at DJR-022-25 supplements the frozen catalogue example with an already edited passage. DJR-022:E22 explains the belief and the classification dispute, retaining Cucubuth as the printed name attributed to Avicenna.

The places. Lycanthropy appears in the preliminary disease classification. (p. 8; DJR-022-15.) The following definition describes wolf-madness and disputes its classification. (p. 9; DJR-022-25.)

In this edition. “Lycanthropia” → “lycanthropy” (DJR-022-15); “Wolf-madness” → “wolf-madness” (DJR-022-25). The technical name remains, supported by Burton’s own explanatory term and description. The distinction between a belief and a physical transformation is preserved.

See also. Madness.

Macerate

Source forms: macerate; macerating; macerated[13557]

The word. Macerate means wear down, waste or exhaust. Burton applies it to people, minds and souls; in these passages it describes the consuming force of effort, care or persistent thought.

In Burton. The prefatory observer watches others wear themselves out in public life. The symptom account depicts people consumed by repeated thoughts, and the later account of solitude describes a soul wasted by cares. In the moral explanation, passions that people encourage turn against them like Actaeon’s dogs.

The places. Worldly activity wears people out. (p. 3; DJR-002-05.) Persistent thought wears sufferers away. (p. 187; DJR-059-33.) Care and discontent waste the soul. (p. 196; DJR-061-19.) Disturbances wear away the mind in the moral account. (p. 97 [scan p. 197]; DJR-040-05.)

In this edition. “macerate themselves” → “wear themselves out” (DJR-002-05); “macerating themselves” → “wearing themselves away” (DJR-059-33); “macerated with cares and discontents” → “wasted by cares and discontents” (DJR-061-19); “macerate their mindes” → “wear away their minds” (DJR-040-05). The related equivalents preserve the image of attrition. They do not introduce the modern material-processing sense of soaking or softening.

See also. Sorrow; Painful.

Madness

Source forms: Madness[13558]

The word. Madness is defined in this classification as vehement mental derangement or raving without fever. Burton distinguishes it from melancholy by greater violence and from frenzy by the absence of fever and generally better memory.

In Burton. The definition gathers anger, clamour, alarming gestures and force, while excluding fear and sorrow from the type being described. These are the terms of Burton’s local taxonomy. They should not be generalized into a claim that all experiences called madness throughout the book share this exact pattern.

The places. The formal definition distinguishes madness from melancholy and frenzy. (p. 9; DJR-022-21.)

In this edition. “a vehement Dotage” → “severe mental derangement” (DJR-022-21); “raving without a Fever” → “raving without fever” (DJR-022-21). Madness remains the historical category; severe mental derangement explains vehement dotage. The distinction involving fever is preserved explicitly.

See also. Melancholy; Calenture and ague; Dotage; Distraction; Lycanthropy; Ecstasy.

[13557] **Editor.** Edited source passages: p. 3 (DJR-002-05); p. 187 (DJR-059-33); p. 196 (DJR-061-19); p. 97 [scan p. 197] (DJR-040-05). Existing edition notes: DJR-002:E08, DJR-040:E04, DJR-059:E31, DJR-061:E15. DJR-002:E08 treats the elevated viewpoint as imagery and leaves Hensius unverified. DJR-059:E31 leaves the precise medical passages uncollated. DJR-061:E15 identifies the Virgilian tree comparison, while DJR-040:E04 locates responsibility within Burton’s moral argument. The combined printed and scan locator is retained.

[13558] **Editor.** Edited source passages: p. 9 (DJR-022-21). The article describes this particular definition and its contrasts. It does not equate the category with one present diagnosis or treat the violent description as universal.

Magnanimity and pusillanimity

Source forms: magnanimity; pusillanimity[13559]

The word. Magnanimity means courage or greatness of spirit in the exhortation to endurance. Pusillanimity means faint-heartedness. The opposed terms do not make Burton's treatment of suffering a simple division between strong and weak people.

In Burton. One passage urges readers to bear affliction steadfastly as soldiers of Christ. Another rebukes healthy people who laugh at sufferers' faint-heartedness and suppose it can be dismissed at will. Sudden bereavement and fear on a precipice ask those readers to imagine emotions they could not simply choose away.

The places. Magnanimity is called for in enduring affliction. (p. 12; DJR-023-13.) Ridicule of sufferers' pusillanimity is challenged. (p. 206; DJR-063-24.)

In this edition. "patience, with magnanimity" → "patience and courage" (DJR-023-13); "dejected pusillanimity" → "dejected faint-heartedness" (DJR-063-24). Courage and faint-heartedness give the local senses. Preserving the second passage's challenge prevents the first exhortation from becoming the book's only position on emotional control.

See also. Shame.

Make away

Source forms: make away themselves; dispatch himself[13560]

The word. To make away oneself or dispatch oneself means to kill oneself. These expressions concern self-inflicted death in the cited passages, not departure or the completion of a task.

In Burton. Burton first describes the despair associated with extreme poverty. The later philosophical discussion asks whether self-killing under severe suffering can be lawful and how those who do it should be judged. The attributed arguments remain distinct from an instruction or endorsement by the edition.

The places. The expression occurs at the extreme of distress associated with poverty. (p. 159; DJR-053-33.) The philosophical discussion asks about self-killing and judgment. (p. 216; DJR-066-03.)

In this edition. "to make away themselves" → "to kill themselves" (DJR-053-33); "to make away himself" → "to kill himself" (DJR-066-03); "he may dispatch himself" → "he may kill himself" (DJR-066-03). The direct equivalents remove an obsolete euphemism while preserving the different narrative and argumentative settings.

See also. Desperate; Despair.

Manure

Source forms: well manured; manured[13561]

The word. To manure land is to cultivate or improve it. The verb has a wider scope here than adding fertilizer.

[13559] **Editor.** Edited source passages: p. 12 (DJR-023-13); p. 206 (DJR-063-24). Existing edition notes: DJR-023:E09, DJR-063:E23. DJR-023:E09 identifies 2 Timothy 2:3 and the immediate turn to endurance. DJR-063:E23 emphasizes Burton's challenge to the assumption that symptoms can be resisted merely by choosing to do so.

[13560] **Editor.** Edited source passages: p. 159 (DJR-053-33); p. 216 (DJR-066-03). Existing edition notes: DJR-053:E27, DJR-066:E03. DJR-053:E27 leaves the intermediary Latin verse unlocated. DJR-066:E03 distinguishes a contextual Plotinus comparison from proof of Burton's immediate source and records that the attributed claim about incurable disease is not a direct quotation of Phaedo 61c–62c.

[13561] **Editor.** Edited source passages: p. 52–53 (DJR-014-09); p. 250 (DJR-074-16). Existing edition notes: DJR-014:E07, DJR-074:E15. DJR-014:E07 identifies James VI and I and the union of the crowns in 1603, preserving the praise's Jacobean setting in the 1651 printing. DJR-074:E15 qualifies Burton's absolute claims of barrenness and uninhabitability; the marginal Nav. remains unexpanded.

In Burton. Burton praises a well-cultivated country among England's blessings, alongside peace and defences. In the geographical digression, he contrasts watered Damascus with a wilderness supposedly beyond cultivation. Both uses concern the condition and management of land.

The places. Cultivation figures among the country's advantages. (p. 52–53; DJR-014-09.) The Arabian wilderness is declared incapable of cultivation. (p. 250; DJR-074-16.)

In this edition. "well manured" → "a well-cultivated country" (DJR-014-09); "by no art can be manured" → "no skill can cultivate" (DJR-074-16). Cultivate preserves the broad agricultural meaning. Human skill and natural conditions remain distinct contributors to the descriptions.

See also. Commonwealth; Estate.

Maternal impressions

Source forms: strange imagination; depraved phantasie[13562]

The word. Maternal impressions is an explanatory heading for the historical belief that a pregnant woman's images, fears or cravings could mark or shape her child. Strange imagination and depraved phantasie name the mental activity credited with this supposed power.

In Burton. Burton describes a mother's distress as disturbing her child's bodily balance and her imagination as leaving a physical mark. The later examples extend the claim to resemblance, birthmarks and unusual births. These passages assign bodily effects to images held in the mind.

The places. The mother's fears and cravings are said to affect her infant. (p. 64; DJR-033-16.) A pictured form is said to be stamped upon the child. (p. 94; DJR-039-17.)

In this edition. "strange imagination" → "extraordinary imagination" (DJR-033-16); "depraved phantasie" → "disordered imagination" (DJR-039-17). Extraordinary and disordered retain the distinctions in Burton's description. They explain the historical theory without making the mother responsible for a child's physical features.

See also. Imagination; Seed; Ex traduce.

Matrix and mother

Source forms: Matrix; the mother; mother; fits of the mother; uteri labiorum[13563]

The word. Matrix and mother can mean the womb. The mother also names a historical disorder attributed to that organ; fits of the mother are attacks explained through the same uterine pathology. Anatomical expressions must still be interpreted locally.

In Burton. The womb appears in the list of parts capable of causing melancholy. The disorder called the mother supplies an analogy for men's illness and a comparison for symptoms that resemble uterine suffocation. Jealousy is also said to provoke such fits. In a separate discussion of supposed signs of virginity, the Latin lips of the womb refers to the genital opening rather than precisely to the uterus.

The places. Matrix or womb occurs in the anatomical catalogue. (p. 174; DJR-057-02.) The mother supplies a comparison for the frequency of men's illness. (p. 177; DJR-057-41.) The symptoms resemble suffocation of the womb. (p. 202–203; DJR-063-01.) Jealousy is said to cause fits of the mother. (p. 614; DJR-148-13.) The historical phrase lips of the womb occurs in a discussion of virginity. (p. 612; DJR-147-39.)

[13562] **Editor.** Edited source passages: p. 64 (DJR-033-16); p. 94 (DJR-039-17). Existing edition notes: DJR-033:E12, DJR-039:E13. DJR-033:E12 and DJR-039:E13 identify the belief and distinguish its anecdotes from established causal explanation. The article heading names the theory rather than quoting a phrase from Burton.

[13563] **Editor.** Edited source passages: p. 174 (DJR-057-02); p. 177 (DJR-057-41); p. 202–203 (DJR-063-01); p. 614 (DJR-148-13); p. 612 (DJR-147-39). Existing edition notes: DJR-057:E01, DJR-057:E35, DJR-063:E01, DJR-147:E29, DJR-148:E11. DJR-057:E35 leaves the Melanchthon reference unresolved. DJR-063:E01 retains the Latin symptom details and the single placement of marginal c. DJR-147:E29 explains the imprecise anatomy and the uncollated names and references. These expressions are not converted into present diagnostic categories.

In this edition. “Matrix or Wombe” → “matrix or womb” (DJR-057-02); “the mother” → “the disorder called “the mother”” (DJR-057-41); “fits of the mother” → “fits of the womb” (DJR-063-01); “fits of the Mother” → “fits of the mother” (DJR-148-13); “uteri labiorum” → “lips of the womb” (DJR-147-39). The modern text sometimes explains womb directly and sometimes retains the named disorder with a note. The Latin anatomical expression remains qualified by its context.

See also. Hypochondria; Green sickness.

Matter

Source forms: materia prima; ens; non Ens[13564]

The word. Materia prima is prime or first matter, the underlying matter considered apart from particular forms. Ens means being; non ens means a nonentity or something without existence. These terms concern substance and existence, but are not interchangeable.

In Burton. In the reported account of the soul’s survival, the body decays into prime matter before the soul vanishes. Being then appears among the objects of understanding. In the controversy over potable gold, non ens becomes a dismissive denial that the promised substance has any reality.

The places. The decayed body is said to resolve into prime matter. (p. 27; DJR-026-16.) Being is included among the objects of understanding. (p. 28; DJR-026-26.) Non ens dismisses the alchemical promise as unreal. (p. 371; DJR-100-38.)

In this edition. “materia prima” → “prime matter” (DJR-026-16); “Ens” → “being” (DJR-026-26); “a non Ens” → “a nonentity” (DJR-100-38). The contextual equivalents keep first matter, being in general and nonexistence separate. Matter is a heading for the group, not a replacement for every Latin term.

See also. Soul; Form; Generation and corruption; Essence and quintessence; Simple.

Meat

Source forms: meats; meat[13565]

The word. Meat and meats can mean food of any kind, rather than only animal flesh. Both selected passages use this broader sense.

In Burton. Food supplies the first example of pleasures that become tiresome through repetition; manna makes the breadth of meats clear. In the account of severe melancholy, the biblical loathing of all meat expresses the sufferer’s inability to eat.

The places. Food introduces the comparison with tiresome repetition in other pleasures. (p. 152; DJR-052-03.) All meat occurs in the scriptural description of distress. (p. 214; DJR-065-17.)

In this edition. “meats” → “food” (DJR-052-03); “all meat” → “all food” (DJR-065-17). Food prevents a restriction to flesh that neither passage requires. The first example concerns satiety, the second a loss of appetite amid suffering.

See also. Diet and regimen; Privy; Excrements.

Mediocrity

Source forms: mediocrity[13566]

[13564] **Editor.** Edited source passages: p. 27 (DJR-026-16); p. 28 (DJR-026-26); p. 371 (DJR-100-38). Existing edition notes: DJR-026:E14, DJR-100:E32. DJR-026:E14 explains prime matter and leaves Burton’s immediate sources for Zeno and Hermotimus uncollated. DJR-100:E32 identifies Gwinne and Anthony and the Horatian mountain-and-mouse allusion, while preserving the controversy as reported.

[13565] **Editor.** Edited source passages: p. 152 (DJR-052-03); p. 214 (DJR-065-17). Existing edition notes: DJR-052:E02, DJR-065:E15. DJR-052:E02 links the manna example to Numbers 11. DJR-065:E15 preserves the erroneous marginal Job 33 beside the explanation that the curse on the day of birth occurs in Job 3; Burton’s reading of Job as melancholy remains an attributed interpretation.

The word. Mediocrity means a middle state or condition here. It does not criticize inferior achievement.

In Burton. The speaker longs for prosperity in adversity and fears adversity in prosperity. The question asks whether any middle condition can escape trial. Burton's following pairs attach a burden to each apparent good.

The places. The question seeks a middle condition free from trial. (p. 107; DJR-042-15.)

In this edition. "What mediocrity may be found" → "What middle state can be found" (DJR-042-15). Middle state preserves the question's position between prosperity and adversity. No judgment about mediocre talent is implied.

See also. Happiness and fortune; Indifferent.

Melancholy

Source forms: atra bilis; melancholizing; melancholize; adventitious melancholy; Asininam melancholiam; melancholicus ad octo[13567]

The word. Melancholy can name black bile, a bodily temperament, an illness, or a disposition and experience associated with it. Its range includes the figurative and expressive verbs melancholize and melancholizing. A single present-day diagnosis cannot replace all these uses.

In Burton. Democritus seeks the bodily seat of black bile, while Burton claims experiential authority through melancholizing. Solitary fantasy initially offers delight. The medical discussion distinguishes acquired melancholy and varieties attributed to different humours; the extravagant series of degrees and ratios emphasizes variation rather than a workable numerical scale. The definition and source index explicitly acknowledge different senses of the name.

The places. Black bile links the substance with the affliction. (p. 4; DJR-002-13.) Melancholizing supports Burton's claim to experience. (p. 6; DJR-003-11.) Melancholizing describes pleasurable solitary fantasy. (p. 88; DJR-038-07.) Adventitious melancholy is discussed as acquired. (p. 175; DJR-057-14.) Asinine melancholy names a disparaging historical subtype. (p. 191; DJR-060-16.) Degrees and ratios express the condition's variety. (p. 195; DJR-061-10.) The name is explained through black bile and disputed categories. (p. 31; DJR-027-03.) The source index gathers the word's different meanings and subjects. (unnumbered Table and closing notice; DJR-172-013.)

In this edition. "atra bilis" → "black bile" (DJR-002-13); "melancholizing" → "melancholizing" (DJR-003-11); "so to melancholize" → "to indulge in melancholy like this" (DJR-038-07); "adventitious Melancholy" → "acquired melancholy" (DJR-057-14); "Asininam melancholiam" → "Asinine melancholy" (DJR-060-16); "melancholicus ad octo" → "melancholic to the eighth degree" (DJR-061-10); "black Choler" → "black bile" (DJR-027-03); "mel. equivocations" → "the different meanings of melancholy" (DJR-172-013). The modern text generally retains melancholy while explaining its changing sense. Black bile identifies the material substance; acquired explains adventitious. The source index's old numbers remain source references, not a newly verified clinical or navigational system.

See also. Adust; Humour; Habit and disposition; Madness; Hypochondria; Religious melancholy.

[13566] **Editor.** Edited source passages: p. 107 (DJR-042-15). Existing edition notes: DJR-042:E13. DJR-042:E13 identifies the Augustinian continuation and a Cardano parallel, while retaining their differences: Cardano pairs disease with intemperance and rejects the earlier-sins supposition. His consulted edition postdates Burton; luendorum remains a conjecture for printed fruendorum.

[13567] **Editor.** Edited source passages: p. 4 (DJR-002-13); p. 6 (DJR-003-11); p. 88 (DJR-038-07); p. 175 (DJR-057-14); p. 191 (DJR-060-16); p. 195 (DJR-061-10); p. 31 (DJR-027-03); unnumbered Table and closing notice (DJR-172-013). Existing edition notes: DJR-002:E16, DJR-003:E15, DJR-027:E01, DJR-060:E15, DJR-061:E09, DJR-172:E04. DJR-002:E16 and DJR-027:E01 explain the humoral meanings. DJR-003:E15 identifies Robert as Burton's playful self-reference. DJR-060:E15 preserves the marginal anchor qualification. DJR-061:E09 explains the ratios and historical eighth degree; DJR-172:E04 distinguishes bodily matter from moods. The final source-index policy retains unverified destinations as unlinked.

Memory and recollection

Source forms: reminiscentia; recollect[13568]

The word. Reminiscentia means recollection or remembering. Recollect can also mean gather together, so the later use need not describe recovering something from memory.

In Burton. Burton reports Plato's account of learning as the soul remembering what it knew before entering the body. In the consolation for troubled consciences, Burton instead promises to collect useful sayings from extensive books and Scripture for readers who cannot readily obtain them.

The places. Recollection belongs to the reported account of the soul's earlier knowledge. (p. 26; DJR-026-09.) Recollect describes gathering passages for the afflicted reader. (p. 705–706; DJR-166-16.)

In this edition. "reminiscentia, or recalling" → "recollection or remembering" (DJR-026-09); "recollect out of their voluminous Treatises" → "gather from their extensive treatises" (DJR-166-16). Recollection serves the philosophical account, while gather makes the editorial activity plain.

See also. Faculty.

Meseraic

Source forms: miseriack; Meseraick veines; Meseraicke veins[13569]

The word. Meseraic and the variant miseriack mean mesenteric: belonging to the mesentery, the tissue supporting the intestines. Meseraic veins are the veins of that region.

In Burton. The synopsis lists these veins among possible internal causes of windy melancholy. The anatomical catalogue repeats them, and the symptom discussion associates them with a particular appetite pattern. Their role belongs to Burton's historical map of abdominal causes.

The places. Miseriack veins occur among internal causes in the synopsis. (p. 98; DJR-020-33.) Meseraic veins appear in the catalogue of bodily parts. (p. 174; DJR-057-02.) The veins and liver are associated with diminished appetite. (p. 200; DJR-062-17.)

In this edition. "miseriack veins" → "mesenteric veins" (DJR-020-33); "Meseraick veines" → "mesenteric veins" (DJR-057-02); "Meseraicke veins" → "mesenteric veins" (DJR-062-17). The same anatomical equivalent covers the spelling variants. On the other hand in the third passage marks a contrast in symptoms, not the side on which the liver lies.

See also. Organical parts.

Metempsychosis

Source forms: metempsychosis; palingenesia[13570]

The word. Metempsychosis is the passage of a soul from one body to another; palingenesia is rebirth. Burton pairs them in his account of Pythagorean teaching.

[13568] **Editor.** Edited source passages: p. 26 (DJR-026-09); p. 705–706 (DJR-166-16). Existing edition notes: DJR-026:E07, DJR-166:E12. DJR-026:E07 leaves the immediate source of Burton's sponge and shortened transmigration sequence unresolved. DJR-166:E12 identifies the personal marginal references and attributes the following first-person Latin to Culmannus.

[13569] **Editor.** Edited source passages: p. 98 (DJR-020-33); p. 174 (DJR-057-02); p. 200 (DJR-062-17). Existing edition notes: DJR-020:E22, DJR-057:E01, DJR-062:E15. DJR-020:E22 explains the synopsis's other compressed terms. DJR-057:E01 supplies the historical anatomical map. DJR-062:E15 explicitly prevents the mistaken inference of a left-sided liver.

[13570] **Editor.** Edited source passages: p. 26 (DJR-026-05). Existing edition notes: DJR-026:E04. DJR-026:E04 explains both terms and Lethe. The article describes the teaching as Burton reports it, rather than independently authenticating each name in his preceding list.

In Burton. The souls first drink the water of forgetfulness and then enter new bodies. The animal examples connect their new forms with inclinations or traits shown during their human lives. Burton combines several traditions in this brief survey.

The places. The paired terms introduce passage into new bodies. (p. 26; DJR-026-05.)

In this edition. "Metempsychosis, and Palingenesia" → "transmigration and rebirth" (DJR-026-05). Transmigration and rebirth state the two meanings directly, while the surrounding account retains their association with Lethe and animal character.

See also. Soul.

Meteors

Source forms: meteors; Ignes fatui; blazing Stars; ignis fatuus[13571]

The word. Meteors can cover atmospheric phenomena and disturbances broadly. Blazing stars are comets; ignes fatui, or the singular ignis fatuus, are will-o'-the-wisps, misleading lights that also supply a figurative expression.

In Burton. Burton first lists dangerous weather among the threats to human life. In the classification of spirits, several different lights become instruments of fiery devils. Elsewhere imagination itself is a will-o'-the-wisp, leading the sufferer through changing forms of distress.

The places. Meteors introduces the threatening phenomena of the air. (p. 4; DJR-021-29.) Comets and misleading lights enter the classification of fiery spirits. (p. 46; DJR-029-46.) The will-o'-the-wisp becomes an image of shifting imagination. (p. 195; DJR-061-11.)

In this edition. "Meteors" → "atmospheric disturbances" (DJR-021-29); "blazing Stars" → "comets" (DJR-029-46); "Ignes fatui" → "will-o'-the-wisps" (DJR-029-46); "ignis fatuus of phantasie" → "will-o'-the-wisp, imagination" (DJR-061-11). The equivalents distinguish weather, comets and reported wandering lights rather than treating all as modern astronomical meteors. The figurative light retains its power to lead astray.

See also. Astrology.

Microcosm

Source forms: Microcosme[13572]

The word. Microcosm means a little world. Here it names the human being, whose internal changes can be compared with disturbances in a larger world.

In Burton. The thunderbolt of emotional disturbance violently alters this little world. Burton then describes the body acting upon the mind through humours, spirits and vapours. The image gathers bodily and mental effects within one human constitution.

The places. The little world is shaken by the thunderbolt of the passions. (p. 91; DJR-038-30.)

In this edition. "this our Microcosme" → "our little world, the human being" (DJR-038-30). The added explanation identifies the metaphor's human referent. Healthy condition and balance clarify the accompanying estate and temperature.

See also. Soul.

[13571] **Editor.** Edited source passages: p. 4 (DJR-021-29); p. 46 (DJR-029-46); p. 195 (DJR-061-11). Existing edition notes: DJR-021:E22, DJR-029:E26, DJR-061:E10. DJR-021:E22 leaves the mortality totals as reported claims. DJR-029:E26 distinguishes the lights grouped under the supernatural category. DJR-061:E10 preserves the astrological context and the difference between Plater's body-anchor order and the margin's order.

[13572] **Editor.** Edited source passages: p. 91 (DJR-038-30). The physiological sequence is retained as Burton's historical account. The passage begins a comparison and ends before the next part of his argument.

Mirth

Source forms: mirth[13573]

The word. Mirth means cheerfulness or enjoyable social activity, including lively company. In the remedy discussion it belongs to means of diverting distressing thoughts and restoring the mind.

In Burton. Burton gives mirth a prominent place beside music and company in his account of relief. His final counsel likewise recommends wholesome recreation and help from friends. The later passage develops the restorative purpose without repeating the word mirth itself.

The places. Mirth joins music and company among the preferred means of relief. (p. 298–299; DJR-085-02.) Wholesome recreation and friendship serve the related purpose of restoration. (p. 722; DJR-169-28.)

In this edition. “mirth” → “cheerfulness” (DJR-085-02); “refresh and recreate his distressed soul” → “refresh and restore his distressed soul” (DJR-169-28). Cheerfulness names the immediate sense; restore makes the related force of recreation explicit. The two examples connect enjoyment with a change in the course of thought.

See also. Music and harmony; Recreate; Remedy by diversion; Nepenthe; Leisure.

Mistress

Source forms: mistress; Mistris[13574]

The word. A mistress can be the woman a person loves or courts. The word need not imply an adulterous relationship.

In Burton. The definition of lovesickness describes sustained attention to the beloved’s beauty and behaviour. The unassigned couplet imagines a beloved not yet found. Cicero’s account of the lover’s obedience supplies a related image of the woman’s rule, though the selected body passage calls her a woman rather than a mistress.

The places. The mistress is the object of the lover’s consuming attention. (p. 446; DJR-115-49.) The speaker seeks an as-yet-unknown mistress. (p. 468; DJR-120-14.) The related argument represents love as subjection to a woman’s commands. (p. 523; DJR-130-02.)

In this edition. “his Mistris” → “his mistress” (DJR-115-49); “a mistress yet to come” → “a mistress still to come” (DJR-120-14); “a woman domineers” → “a woman rules him” (DJR-130-02). Mistress is retained where it occurs, with its historical sense explained. The argument about rule and obedience concerns command of the passions, not proof of the couple’s marital status.

See also. Dowry and jointure; Quean and slut.

Mortification

Source forms: mortified[13575]

The word. Mortification is the subduing of bodily desires through ascetic discipline. Mortified in this passage carries that religious sense, turned towards exhaustion and madness; it does not simply mean embarrassed.

[13573] **Editor.** Edited source passages: p. 298–299 (DJR-085-02); p. 722 (DJR-169-28). Existing edition notes: DJR-085:E01, DJR-169:E28. DJR-085:E01 notes that Burton quotes only the opening of Sirach 40:20 and describes the remedies as historical claims. DJR-169:E28 explains honest, art and industry in the final counsel.

[13574] **Editor.** Edited source passages: p. 446 (DJR-115-49); p. 468 (DJR-120-14); p. 523 (DJR-130-02). Existing edition notes: DJR-115:E39, DJR-120:E12, DJR-130:E02. DJR-115:E39 leaves the exact Avicennian Latin tradition uncollated. DJR-120:E12 leaves the couplet unattributed. DJR-130:E02 identifies Cicero, Paradoxa Stoicorum 5.36, while recording Burton’s compression and modification.

[13575] **Editor.** Edited source passages: p. 655 (DJR-156-01). Existing edition notes: DJR-156:E01. DJR-156:E01 identifies the Devil as the subject of he and keeps the printed date 1320. The precise Münster episode remains to be collated; the polemical judgment is Burton’s.

In Burton. Burton attacks practices undertaken to earn merit under a claim of perfection. He describes the Devil as exploiting blind zeal through penance, harsh clothing, whipping and fasting. The word's spiritual ideal is drawn into his account of harmful excess.

The places. Mortified links the ascetic ideal with Burton's polemical account of madness. (p. 655; DJR-156-01.)

In this edition. "quite mortified and mad" → "utterly mortified and mad" (DJR-156-01). The retained word preserves the religious vocabulary and its bitter turn in Burton's sentence. Wearing wool against the skin explains the accompanying going wolward.

See also. Solitude; Supererogation; Anchorite; Non naturals; Zeal.

Mortmain

Source forms: mortmain[13576]

The word. Mortmain concerns land held perpetually by an ecclesiastical or other corporate body, and the legal restrictions on transfers into such ownership. The selected occurrence is in Burton's margin.

In Burton. The body describes large accumulations of ecclesiastical wealth. The margin invokes statutes of mortmain as evidence that lay people distrust the clergy's power. The legal term supports the argument about lasting institutional possession.

The places. The marginal reference to mortmain accompanies the account of ecclesiastical holdings. (p. 649; DJR-154-33.)

In this edition. "mortmain" → "mortmain" (DJR-154:B28; margin). The English marginal term is retained and explained. It is not inserted into the main text's list of territories or estimates.

See also. Church patronage.

Mountebank

Source forms: Mountebanks; Quacksalvers[13577]

The word. Mountebank and quacksalver are disparaging names for sellers of dubious remedies or pretended healers. Their context emphasizes deceit and the lack of the qualifications Burton demands.

In Burton. Mountebanks first join a polemical list of people who fabricate strange voices and frighten their audiences. In the defence of medicine, Burton separates such practitioners from a learned, skilful and honest physician. The accusation targets abuses of medical authority.

The places. Mountebanks join the catalogue of deceptive performers. (p. 211; DJR-064-30.) Mountebanks and quacksalvers are contrasted with qualified physicians. (p. 226; DJR-069-04.)

In this edition. "Mountebanks" → "quacks" (DJR-064-30); "Mountebanks, Quacksalvers" → "mountebanks, quacks" (DJR-069-04). Quacks gives a familiar equivalent; retaining mountebanks in the fuller list preserves its historical vocabulary. The neighbouring empirics refers to untrained practitioners in this argument, not to modern empirical science.

See also. Physick; Counterfeit.

[13576] **Editor.** Edited source passages: p. 649 (DJR-154-33). Existing edition notes: DJR-154:B28, DJR-154:E32. DJR-154:B28 reads "The Laity suspect their greatness, witness those statutes of mortmain." DJR-154:E32 explains the legal sense and identifies the ecclesiastical electors; Burton's fractions and revenue figures remain reported estimates.

[13577] **Editor.** Edited source passages: p. 211 (DJR-064-30); p. 226 (DJR-069-04). Existing edition notes: DJR-064:E28, DJR-069:E03. DJR-064:E28 preserves Burton's anti-Catholic terminology and leaves the Bacon and Blancanus passages and acoustic sites uncollated. DJR-069:E03 explains the disparaging medical names and the shortened references.

Music and harmony

Source forms: diapason; concent[13578]

The word. Diapason is a complete musical octave, used figuratively for full harmony. Concent means concord or harmony, rather than consent or agreement to an act.

In Burton. The proposed commonwealth turns a musical relation into an image of social ranks bound by affection and law. In the discussion of recreation, the harmony of musicians adorns a banquet like a precious stone set in gold. Music connects proportion and pleasure in two distinct settings.

The places. Diapason figures the harmony of social ranks. (p. 65; DJR-016-37.) Concent names the musicians' harmony at a banquet. (p. 300; DJR-085-20.)

In this edition. "a diapason and sweet harmony" → "a full and sweet harmony" (DJR-016-37); "the concent of Musicians" → "the harmony of musicians" (DJR-085-20). Full harmony conveys the first metaphor without requiring a technical musical gloss in the sentence. Harmony also prevents a misreading of concent as consent.

See also. Mirth.

Myrach

Source forms: myrach; Mirache; Myrachiall; myrache[13579]

The word. Myrach, mirach and myrache refer to the abdominal region or its containing wall. Myrachial is the adjective used for a historical kind of melancholy associated with that region.

In Burton. Burton lists myrachial melancholy among bodily varieties, then equates it with hypochondriacal or flatulent melancholy. He calls it especially distressing and frequent while reporting that other physicians regard it as less dangerous. The symptom account associates the region with swelling, wind and nausea.

The places. Myrach supplies the name of one kind of melancholy. (p. 35; DJR-027-47.) Mirache appears in the anatomical catalogue. (p. 174; DJR-057-02.) Myrachial is equated with hypochondriacal melancholy. (p. 176; DJR-057-29.) The abdominal wall is associated with particular symptoms. (p. 200; DJR-062-16.)

In this edition. "myrach" → "myrach" (DJR-027-47); "Mirache" → "mirach" (DJR-057-02); "Myrachiall" → "myrachial" (DJR-057-29); "myrache" → "abdominal wall" (DJR-062-16). The technical name is retained in the classifications; abdominal wall explains it in the symptom discussion. The article preserves the historical term's regional breadth.

See also. Organical parts.

Neoterics

Source forms: neotericks; Juniors[13580]

The word. Neoterics are more recent writers relative to Burton and his older authorities. Juniors likewise means later writers, rather than younger or subordinate members of a profession.

[13578] **Editor.** Edited source passages: p. 65 (DJR-016-37); p. 300 (DJR-085-20). Existing edition notes: DJR-016:E15, DJR-085:E19. DJR-016:E15 identifies the accompanying Juvenal lines and explains the octave. DJR-085:E19 identifies the Sirach comparison but leaves Burton's claims about More and the saying attributed to Epictetus unchecked against their complete texts.

[13579] **Editor.** Edited source passages: p. 35 (DJR-027-47); p. 174 (DJR-057-02); p. 176 (DJR-057-29); p. 200 (DJR-062-16). Existing edition notes: DJR-057:E01, DJR-057:E24, DJR-062:E14. DJR-057:E01 and E24 explain the anatomy and windy melancholy. DJR-062:E14 records Furetière's 1690 lexical comparison and retains the original consultation locators; that later comparison is not presented as Burton's source.

[13580] **Editor.** Edited source passages: p. 7 (DJR-022-11); p. 179 (DJR-058-09). Existing edition notes: DJR-022:E09, DJR-058:E08. DJR-022:E09 records the supplied separator between Paulus and Aetius. DJR-058:E08 leaves the unclear marginal culentumque and its relation to virulentum and the body's fish comparison unresolved.

In Burton. Burton directs readers from ancient and medieval medical books to the meticulous work of more recent authors. A later catalogue of symptoms describes their repetition through successive authorities. The terms locate writers within a learned succession.

The places. Neoterics identifies the more recent medical authors. (p. 7; DJR-022-11.) Juniors identifies later writers repeating the symptoms. (p. 179; DJR-058-09.)

In this edition. "exact Neotericks" → "meticulous modern writers" (DJR-022-11); "all the Juniors" → "all the later writers" (DJR-058-09). Modern is relative to Burton's time. Later makes the chronological sense of juniors explicit.

See also. Clerk; Humane learning; Schoolmen; Century.

Nepenthe

Source forms: nepenthe[13581]

The word. Nepenthe names Homer's grief-banishing drug, used here through an interpretation that makes it timely, consoling speech. Burton's argument depends on the capacity of words to ease distress.

In Burton. Gentle speech becomes a remedy, a charm and refreshment for an agitated mind. Burton invokes an interpretation of the Homeric gift as speech suited to its occasion, rather than a medicinal plant. The sequence makes the manner and timing of consolation part of its efficacy.

The places. Nepenthe becomes the culminating image for timely consolation. (p. 292 [296]–297; DJR-084-21.)

In this edition. "Nepenthe" → "nepenthe" (DJR-084-21); "opportunity of speech" → "speech suited to the occasion" (DJR-084-21). The name is retained while opportunity is explained as fitness to the occasion. The reading follows Burton's appeal to the allegorical interpretation, without replacing Homer's narrative with it.

See also. Mirth.

Nice

Source forms: nice; nice education; nice gentlewomen; nicely[13582]

The word. Nice can mean delicate or fastidious; nice education is an excessively delicate upbringing. Nicely can mean with excessive scruple. These examples do not use nice simply to praise pleasantness.

In Burton. The gentlewoman's disgust and the pampered child's upbringing both concern delicacy. The discussion of women's illness extends the word into a class-based contrast between labour and leisure. In the account of games, excessive scruple is distinguished from reasonable objections to actual abuse.

The places. Nice describes the gentlewoman whose disgust is intensified by speech. (p. 147; DJR-051-13.) Nice education is paired with coddling. (p. 149 [sequence; printed 145]; DJR-050-53.) Nice gentlewomen belong to Burton's contrast with labouring women. (p. 204; DJR-063-09.) Nicely describes excessive objections to games. (p. 274–275; DJR-080-01.)

In this edition. "nice Gentlewoman" → "delicate gentlewoman" (DJR-051-13); "nice education" → "delicate upbringing" (DJR-050-53); "nice gentlewomen" → "delicate gentlewomen" (DJR-063-09);

[13581] **Editor.** Edited source passages: p. 292 [296]–297 (DJR-084-21). Existing edition notes: DJR-084:E19. DJR-084:E19 distinguishes the drug in Odyssey 4 from Macrobius's interpretation as a well-timed story, preserves Burton's Epidamna beside Homer's Polydamna, and notes disputed authorship of the Plutarchan consolation. Goropius and Gregory remain uncollated. The printed 292 [296] pagination is retained.

[13582] **Editor.** Edited source passages: p. 147 (DJR-051-13); p. 149 [sequence; printed 145] (DJR-050-53); p. 204 (DJR-063-09); p. 274–275 (DJR-080-01). Existing edition notes: DJR-050:E40, DJR-051:E10, DJR-063:E09, DJR-080:E01. DJR-050:E40 locates part of the Quintilian material at 1.2.6–8 rather than the printed 1.3, without identifying the opening maxim there. DJR-063:E09 qualifies the social generalization. DJR-080:E01 explains Gataker's recreational lots. The supplied sequence page 149 and printed 145 remain distinguished.

“too nicely” → “too scrupulously” (DJR-080-01). Delicate and scrupulously distinguish the personal, educational and moral contexts. The account of games still allows justified criticism of harmful conduct.

See also. Curiosity.

Non naturals

Source forms: non-natural; non-natural things[13583]

The word. The six non-naturals are conditions of life that can support or disturb health: diet, retention and evacuation, air, exercise and rest, sleep and waking, and the passions. Non-natural is a technical category, not a judgment that these things are unnatural.

In Burton. Burton calls them necessary because people cannot avoid their influence. Their use or misuse changes the body, so they supply a framework for both causes and the management of illness. The synopsis gives the same category a structural place among the necessary causes.

The places. Necessary causes are explained as unavoidable conditions of life. (p. 65; DJR-033-29.) The synopsis introduces the six non-natural things. (p. 99; DJR-020-35.)

In this edition. “six non-natural things” → “six non-natural things” (DJR-033-29); “six non-naturall things” → “six non-natural things” (DJR-020-35). The technical name is retained and explained. Necessary does not mean that their harmful misuse is inevitable; it describes the conditions themselves.

See also. Air; Diet and regimen; Exercise; Waking; Perturbation; Rectification.

Obnubilate

Source forms: obnubilate[13584]

The word. To obnubilate is to cloud or darken. Burton uses the verb for a mind supposedly obscured by melancholy vapour.

In Burton. The cloud covering the Sun and smoke rising through a chimney give visible form to his account of vapours ascending from the abdomen to the brain. Their supposed effect explains how ordinarily wise and judicious people may think and act in uncharacteristic ways.

The places. Cloud and smoke comparisons explain the darkening of the mind. (p. 200; DJR-062-18.)

In this edition. “obnubilate the minde” → “clouds the mind” (DJR-062-18). Cloud preserves the governing image while replacing the unfamiliar verb. The historical physiology remains distinguishable from the comparison used to illustrate it.

See also. Imagination; Vapours.

Obsession and possession

Source forms: obsession; possession[13585]

The word. Obsession here means harassment or assault by a spirit, placed beside possession by devils. It does not name an intrusive recurring thought in the modern psychiatric sense.

[13583] **Editor.** Edited source passages: p. 65 (DJR-033-29); p. 99 (DJR-020-35). Existing edition notes: DJR-020:E23, DJR-033:E17. DJR-033:E17 explains the pairings that yield six, including exercise as the heading for motion and rest. DJR-020:E23 provides the enumeration and distinguishes these conditions from incidental circumstances such as poverty or imprisonment.

[13584] **Editor.** Edited source passages: p. 200 (DJR-062-18). Existing edition notes: DJR-062:E16. DJR-062:E16 explains the verb, chimeras and callings, and identifies the vapours as part of the period’s account rather than an independently established mechanism.

[13585] **Editor.** Edited source passages: p. 9 (DJR-022-24). Existing edition notes: DJR-022:E21. DJR-022:E21 distinguishes obsession from the modern psychiatric usage and explains enthusiasm and reduce to in the surrounding classification.

In Burton. Burton includes the paired terms in a catalogue of states classified under fury or madness, together with visions, prophetic transports, poetic frenzy and conditions attributed to poisons. The grouping records a historical scheme with several kinds of alleged cause.

The places. Obsession and possession appear among the reported kinds of fury. (p. 9; DJR-022-24.)

In this edition. "Obsession or possession of devils" → "demonic harassment or possession" (DJR-022-24). Harassment makes the older sense of obsession explicit. Possession remains the name of the reported supernatural state.

See also. Daemon and genius.

Occult

Source forms: occult[13586]

The word. Occult means hidden in its workings. In this passage it describes a quality whose attractive operation is not visible, without making occult a separate name for magic.

In Burton. Burton concedes an honourable, natural love and describes its force through a hidden snare and magnetic attraction. Occult belongs to that account of love's compelling power, alongside adamantine and virtue.

The places. A hidden attractive property explains the supposed force of natural love. (p. 442; DJR-115-02.)

In this edition. "occult" → "hidden" (DJR-115-02). Hidden fits the immediate account. Magnetic and force clarify the neighbouring words, preserving their contribution to the image of attraction.

See also. Fascination; Virtue.

Oppilation

Source forms: oppilations[13587]

The word. Oppilations are blockages or obstructions within the body. The term belongs here to a list of harmful effects explained through digestion and humours.

In Burton. Burton's catalogue moves from undigested matter and wind through obstruction, corrupt humours, excessive fullness and poor digestion to sudden death. Oppilation names one stage or condition in that accumulation of consequences.

The places. Oppilations occurs among the bodily consequences listed under Fernel's authority. (p. 72; DJR-035-04.)

In this edition. "oppilations" → "obstructions" (DJR-035-04). Obstructions gives the general meaning without identifying a specific modern disease or location that the sentence does not specify.

See also. Concoction.

Ordinary

Source forms: ordinary preacher; ordinary[13588]

[13586] **Editor.** Edited source passages: p. 442 (DJR-115-02). Existing edition notes: DJR-115:E02. DJR-115:E02 explains honest, virtue and adamantine. It also preserves the Latin's statement that men cannot be separated from women beside Burton's shorter English paraphrase.

[13587] **Editor.** Edited source passages: p. 72 (DJR-035-04). Existing edition notes: DJR-035:E01, DJR-035:E02. DJR-035:E01 retains printed cruelties while explaining the contextual conjecture crudities behind undigested matter; Fernel remains uncollated. E02 identifies Juvenal 1.144 and distinguishes dying without a will from anything intestinal, despite Burton's printed Sat. 5.

[13588] **Editor.** Edited source passages: p. 99–100 [supplied; scan p. 200] (DJR-040-34); p. 274 (DJR-079-41). Existing edition notes: DJR-040:E27, DJR-079:E35. DJR-040:E27 preserves the marginal fear of accusation beyond the embarrassment in the body; Foreest's exact case remains uncollated. The supplied-page qualification, displayed 99–100 span and scan locator

The word. Ordinary means regular or usual in these passages. An ordinary preacher holds a regular role; ordinary recreations are customary pastimes.

In Burton. The minister's regular public activity makes his withdrawal through shame especially striking. The recreation catalogue describes familiar winter occupations rather than judging their quality as unexceptional.

The places. Ordinary identifies the minister's regular preaching. (p. 99–100 [supplied; scan p. 200]; DJR-040-34.) Ordinary identifies customary winter recreations. (p. 274; DJR-079-41.)

In this edition. "ordinary Preacher" → "regular preacher" (DJR-040-34); "ordinary recreations" → "usual winter recreations" (DJR-079-41). Regular and usual state the two contextual senses directly. Neither example requires a judgment about the preacher's ability or the amusements' merit.

See also. Entertain.

Organical parts

Source forms: similar parts; dissimilar parts; organical; similar part; Organicall parts[13589]

The word. Similar parts are bodily substances considered uniform in kind; dissimilar parts combine unlike tissues. Organical or instrumental parts are organs that perform particular functions. The contrast is anatomical and functional, not a comparison of visual resemblance.

In Burton. The subsection headings organize Burton's account of the body around uniform and composite parts. His description of melancholy then treats the brain as a similar part when considering its substance, rather than its ventricles. A later catalogue attributes symptoms to organs and the humours or spirits associated with them.

The places. The heading introduces similar parts. (p. 15; DJR-023-37.) The following heading introduces dissimilar parts. (p. 16; DJR-024-01.) Organical and instrumental explain the composite parts. (p. 16; DJR-024-02.) The brain is considered in its substance as a similar part. (p. 32; DJR-027-14.) Organicall parts names the organs associated with symptoms. (p. 190 [second occurrence]; DJR-060-09.)

In this edition. "Similar parts" → "Uniform parts" (DJR-023-37); "Dissimilar parts" → "Composite parts" (DJR-024-01); "Organical, or Instrumental" → "organs, or instruments" (DJR-024-02); "as a similar part" → "in its substance" (DJR-027-14); "Organicall parts" → "organs" (DJR-060-09). Uniform, composite and in its substance make the organizing distinction explicit. Organs preserves the functional sense in the later list.

See also. Anatomical arteries; Anatomical membranes; Ventricle; Lights; Meseraic; Myrach.

Oxymel

Source forms: oxymel[13590]

The word. Oxymel is a medicinal mixture of honey and vinegar. Squill oxymel is a preparation that also contains squill.

In Burton. Burton lists it among compound remedies, alongside named syrups and a purgative broth. The name identifies a preparation within his catalogue; the passage does not supply a full recipe.

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remain explicit. DJR-079:E35 leaves some game rules and small trunks unresolved.

[13589] **Editor.** Edited source passages: p. 15 (DJR-023-37); p. 16 (DJR-024-01); p. 16 (DJR-024-02); p. 32 (DJR-027-14); p. 190 [second occurrence] (DJR-060-09). Existing edition notes: DJR-024:E01, DJR-027:E09, DJR-060:E08. DJR-024:E01 explains why books on the soul can include anatomy. DJR-027:E09 distinguishes affection through another part from affection in itself and retains apoplexy as historical. DJR-060:E08 reports Saxonia's immaterial spirits as his claim. The second occurrence of printed page 190 remains specified.

[13590] **Editor.** Edited source passages: p. 381 (DJR-102-37). Existing edition notes: DJR-102:E35. DJR-102:E35 explains the ingredients and distinguishes greater and lesser formulations, broom, chicory and rooster broth. These are historical formula names.

The places. Squill oxymel heads the list of further compound preparations. (p. 381; DJR-102-37.)

In this edition. “Oxymel Scilliticum” → “squill oxymel” (DJR-102-37). The plant modifier is translated and the established preparation name retained. Quantities and instructions are not added to the catalogue.

See also. Receipt.

Painful

Source forms: painful; painfully; painfull[13591]

The word. Painful can mean painstaking, diligent or hardworking. Painfully can mean laboriously, describing effort rather than the experience of hurt.

In Burton. The philosopher’s diligence survives the criticisms of his style. Dutch land reclamation exemplifies sustained labour and skill. The preacher’s hard work is a qualification offered in the competition for a church appointment.

The places. Painful praises the philosopher’s diligence amid criticism. (p. 11; DJR-005-18.) Painfully describes the labour of maintaining reclaimed land. (p. 52; DJR-014-04.) Painfull describes a preacher supported by his parish. (p. 351; DJR-096-19.)

In this edition. “painful omniscious philosopher” → “painstaking philosopher of universal learning” (DJR-005-18); “so painfully preserved” → “maintained with such labour” (DJR-014-04); “painfull preacher” → “hardworking preacher” (DJR-096-19). The equivalents make effort the common element while adapting to scholarship, engineering and ministry.

See also. Careful; Macerate; Sorrow; Exquisite.

Parable

Source forms: parable[13592]

The word. Parable as an adjective means obtainable or readily available. It does not refer here to a story with a moral lesson.

In Burton. Burton asks what employment a newly qualified scholar can obtain. Schoolteaching or serving as a lecturer or curate offers a relatively accessible route, but the low pay and dependence on patron or parish undermine its security.

The places. Parable describes the available course of employment. (p. 131; DJR-047-12.)

In this edition. “most parable and easie” → “most readily available and easiest” (DJR-047-12). Readily available keeps the word attached to opportunity. The following terms explain the work and subsistence the route offers.

See also. Receipt; Physick.

Paracelsian

Source forms: spagirically; Paracelsians[13593]

[13591] **Editor.** Edited source passages: p. 11 (DJR-005-18); p. 52 (DJR-014-04); p. 351 (DJR-096-19). Existing edition notes: DJR-005:E23, DJR-014:E03, DJR-096:E16. DJR-005:E23 identifies Quintilian and Gellius but notes that Burton assembles rather than consecutively quotes their judgments. DJR-014:E03 leaves Bertius’s wording unlocated. DJR-096:E16 explains the signatures and identifies the deceased person as the sixth claimant’s father, leaving the debt’s circumstances uncertain.

[13592] **Editor.** Edited source passages: p. 131 (DJR-047-12). Existing edition notes: DJR-047:E11. DJR-047:E11 explains lecturer, curate and diet. The falconer’s wages retain their comparison with household service, without a modern monetary conversion.

[13593] **Editor.** Edited source passages: p. 394 (DJR-105-19); p. 134 (DJR-047-38). Existing edition notes: DJR-047:E35, DJR-105:E19. DJR-105:E19 identifies Bacon and a compared English passage but leaves his Latin edition and Croll’s precise passage uncollated. DJR-047:E35 explains the practitioners and leaves the exact Clenard context of lawsuit-makers and

The word. Paracelsian identifies the medical tradition associated with Paracelsus. Spagirically refers to chemical or alchemical methods of preparing substances within that tradition.

In Burton. In discussing scents, Burton directs readers seeking chemically prepared remedies to Croll. In his account of medical employment, self-styled Paracelsians instead join a hostile catalogue of competing practitioners. The practical reference and the polemical use have different functions.

The places. Spagirically describes the preparation of remedies in Croll. (p. 394; DJR-105-19.) Self-styled Paracelsians appear in the crowded field of practitioners. (p. 134; DJR-047-38.)

In this edition. "spagirically prepared" → "prepared by chemical methods" (DJR-105-19); "Paracelsians, as they call themselves" → "self-styled Paracelsians" (DJR-047-38). Chemical methods explains the preparation without turning it into a present-day standard of chemistry. Self-styled preserves Burton's distancing qualification in the hostile list.

See also. Physick; Essence and quintessence.

Parasite

Source forms: Parasites[13594]

The word. Parasites are flattering dependants, with the older association of people dining at another's expense. Their dependence gives the praise a self-interested character.

In Burton. Burton asks who can resist excessive applause. The flatterers raise a ruler beyond exemplary heroism to supposed divinity, so that praise itself becomes a means of overthrowing his judgment.

The places. Parasites inflate the ruler's standing through extravagant praise. (p. 125; DJR-046-01.)

In this edition. "those Parasites" → "those parasites" (DJR-046-01). The retained word is explained through dependence and flattery. The article does not read it as a biological description.

See also. Collogue; Ambodexter; Proletary; Clown.

Parrhesia

Source forms: parrhesiam[13595]

The word. Parrhesia means frank, open or free speaking. The Latinized form parrhesiam occurs in a marginal comment on Burton's style.

In Burton. The margin's claim that there is no style except frank speaking accompanies Burton's declaration that his pen matches his mind. Calling a spade a spade and preferring substance to words turn openness into an authorial stance, expressed through repeated Latin and English formulations.

The places. The marginal term accompanies the declaration of plain, outspoken writing. (p. 12; DJR-005-26.)

In this edition. "parrhesiam" → "frank speaking" (DJR-005:B44; margin); "as free, as loose" → "as outspoken as I am unrestrained" (DJR-005-26). Frank speaking comes from the translated marginal note; outspoken expresses the related claim in the body. Both are kept distinct from the rhetorical repetitions they accompany.

See also. Cento; Action; Apologize.

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health-killers unresolved.

[13594] **Editor.** Edited source passages: p. 125 (DJR-046-01). Existing edition notes: DJR-046:E01. DJR-046:E01 explains the historical social meaning and the Nine Worthies. The ruler's supposed divinity belongs to Burton's account of corrupting praise.

[13595] **Editor.** Edited source passages: p. 12 (DJR-005-26). Existing edition notes: DJR-005:B44, DJR-005:E32. DJR-005:B44 reads "Stylus hic nullus præter parrhesiam." DJR-005:E32 explains the water-drinker joke and the deliberately repeated spade and Latin-English formulations. The exact Cardano and shorter Seneca references remain untraced.

Passion

Source forms: passions; passion[13596]

The word. Passion can mean an emotion, an attack of illness, or an affliction and suffering. Its sense depends on whether Burton is describing feeling, a bodily episode or distress endured.

In Burton. The reported case of Katherine Gualter uses passions beside convulsions for violent attacks. Lovers pass from passions to actions, so the word there names feelings or emotions. David's temporary passion is the affliction expressed in a psalm, with its temporary character emphasized.

The places. Passions names attacks accompanying convulsions. (p. 53; DJR-031-24.) Passions is contrasted with lovers' actions. (p. 510; DJR-127-51.) A temporary passion names David's suffering. (p. 695; DJR-164-04.)

In this edition. "strange passions and convulsions" → "strange attacks and convulsions" (DJR-031-24); "passions to actions" → "feelings to actions" (DJR-127-51); "actions and passions" → "actions and emotions" (DJR-127-51); "temporary passion" → "temporary affliction" (DJR-164-04). Attacks, feelings, emotions and affliction preserve the distinct contexts. A single emotional equivalent would obscure the first and third examples.

See also. Appetite; Affection; Perturbation; Anger; Fear; Sorrow.

Pathetical

Source forms: pathetical[13597]

The word. Pathetical means impassioned or emotionally forceful. In this example it describes a declaration of enthusiasm.

In Burton. Scaliger's admiration for poetry becomes an outburst in which authorship of a few admired lines outweighs imperial rank. Pathetical marks the intensity of his preference.

The places. Pathetical characterizes Scaliger's declaration about poetry. (p. 280; DJR-081-11.)

In this edition. "pathetical protestation" → "passionate declaration" (DJR-081-11). Passionate declaration avoids the narrower present-day suggestion of pitiable inadequacy that pathetic might introduce.

See also. Action.

Perturbation

Source forms: perturbation; perturbations[13598]

The word. Perturbation is a disturbance of the emotions or mind. In the Stoic argument it names a disordered passion that excludes wisdom; in the treatment heading it identifies the disturbances to be corrected.

In Burton. Burton first presents the stringent claim that even the slightest emotional disturbance is incompatible with wisdom. The later heading turns to practical responses, including resistance and confiding grief to a friend.

[13596] **Editor.** Edited source passages: p. 53 (DJR-031-24); p. 510 (DJR-127-51); p. 695 (DJR-164-04). Existing edition notes: DJR-031:E17, DJR-127:E41, DJR-164:E03. DJR-031:E17 treats the extraordinary case and its eyewitness claim as a historical report. DJR-127:E41 leaves the precise Lucian, Plato and marginal Aristotelian sources unresolved. DJR-164:E03 identifies Psalm 38:1–3 and 8.

[13597] **Editor.** Edited source passages: p. 280 (DJR-081-11). Existing edition notes: DJR-081:E11. DJR-081:E11 identifies the Renaissance scholar Julius Caesar Scaliger and Horace's Ode 3.9. The twelve Lucan lines and the precise passage in Scaliger remain unidentified.

[13598] **Editor.** Edited source passages: p. 43 (DJR-012-13); p. 289 (DJR-083-01). Existing edition notes: DJR-012:E08. DJR-012:E08 identifies Horace, Epistles 1.16.65–66, and preserves Burton's vivit beside the compared vivet. The Stoic claim is reported as a philosophical position.

The places. Perturbation appears in the statement of the Stoic ideal. (p. 43; DJR-012-13.) Perturbations identifies the subject of the practical counsel. (p. 289; DJR-083-01.)

In this edition. “the least perturbation” → “the slightest disturbance of the emotions” (DJR-012-13); “Perturbations of the minde rectified” → “Disturbances of the mind corrected” (DJR-083-01). Disturbance retains the shared sense while emotions and mind follow the particular contexts. The heading’s corrected states the aim of the ensuing counsel.

See also. Non naturals; Passion.

Philter

Source forms: philters; philtrum[13599]

The word. A philter or philtrum is a love potion. Burton also uses the term figuratively for flattery that wins attachment and favour.

In Burton. The witchcraft account attributes power to potions that change affections. In the merchant’s case, friends suspect such a potion, but the physician assigns a bodily cause and reports relief after treatment. The political example makes flattering speech itself a potion by which dependants gain office.

The places. Philters are credited with compelling or changing affection. (p. 55; DJR-031-41.) A suspected philtrum is displaced by the physician’s explanation. (p. 78; DJR-036-07.) Philters figuratively names the flattering means of gaining favour. (p. 421–422; DJR-110-23.)

In this edition. “philters” → “love potions” (DJR-031-41); “Philtrum” → “love potion” (DJR-036-07); “such like philters” → “similar love potions” (DJR-110-23). Love potion makes the material name plain and preserves the metaphor when applied to social manipulation. The merchant’s initial suspicion remains distinct from the case’s reported conclusion.

See also. Fascination.

Phlebotomy

Source forms: phlebotomy[13600]

The word. Phlebotomy means bloodletting. Burton discusses it as an intervention intended to remove an excess of blood or corrupt humours.

In Burton. The passage argues that both omission and misuse can be harmful. Timely bleeding is said to prevent the effects of heated humours, while excessive or ill-timed bleeding is said to cool the body and deplete its spirits. The balance of the argument depends on retaining both claims.

The places. The discussion weighs neglect of bloodletting against its excessive or unsuitable use. (p. 80; DJR-036-22.)

In this edition. “Phlebotomy” → “bloodletting” (DJR-036-22). Bloodletting supplies the familiar term. Without judgement, at an unsuitable time and to excess clarify the separate qualifications on its use.

See also. Purging.

[13599] **Editor.** Edited source passages: p. 55 (DJR-031-41); p. 78 (DJR-036-07); p. 421–422 (DJR-110-23). Existing edition notes: DJR-036:E05, DJR-110:E16. DJR-036:E05 treats the cure as Schenck’s case transmitted by Burton and leaves Cnelinus unresolved. DJR-110:E16 leaves the Caelius Secundus anecdote unidentified and explains the Rehoboam reference. The witchcraft claims remain Burton’s reports.

[13600] **Editor.** Edited source passages: p. 80 (DJR-036-22). The explanation follows the selected passage’s historical humoral reasoning. It does not convert the catalogue of benefits and harms into present treatment guidance.

Phlegm

Source forms: pituita[13601]

The word. Pituita means phlegm, named here as a bodily substance received by a passage of the brain's middle ventricle. Its place belongs to the historical physiological description.

In Burton. Burton surveys the brain's chambers and the faculties assigned to them. Phlegm appears beside the pathways of the animal spirits and the supposed locations of imagination, thought and memory.

The places. Pituita occurs in the account of the middle ventricle's passages. (p. 19; DJR-024-19.)

In this edition. "Pituita" → "phlegm" (DJR-024-19). Phlegm supplies the English term. They place and they say preserve Burton's attribution of the faculties' locations to the writers he summarizes.

See also. Humour.

Phrenitis

Source forms: phrenitis; Phrensie[13602]

The word. Phrenitis is the historical disorder defined here by continual mental disturbance with acute fever. Phrensie, rendered frenzy, can likewise denote fever-associated delirium, rather than merely intense excitement.

In Burton. Burton distinguishes phrenitis from melancholy and madness through fever and contrasts its clamour with melancholy's usual silence. In the later account of causes, frenzy appears among illnesses said to develop into melancholy. The classification and the claimed transition are separate uses of the medical vocabulary.

The places. Phrenitis is defined and distinguished by acute fever. (p. 8; DJR-022-19.) Phrensie is listed among preceding illnesses. (p. 173; DJR-056-57.)

In this edition. "Phrenitis" → "Phrenitis" (DJR-022-19); "Phrensie" → "frenzy" (DJR-056-57). The technical name remains in the definition. Frenzy is retained in the list with its historical medical sense explained; ague is rendered fever.

See also. Calenture and ague.

Physick

Source forms: physick; kitchin Physick; Pharmaceutice[13603]

The word. Physick means medicine, either the field of study and practice or remedies used for treatment. Kitchen physick is domestic medicine. Pharmaceutice is the branch concerned with treatment through medicines.

In Burton. The sufferer's study of physick makes illness a motive for medical learning, as in Burton's own reading. The treatment section distinguishes remedies prepared by apothecaries from the preceding regulation of life. Its subsequent polemic contrasts professional medicines with household remedies and country living.

[13601] **Editor.** Edited source passages: p. 19 (DJR-024-19). Existing edition notes: DJR-024:E17. DJR-024:E17 identifies pituita and explains that the ventricular placement of the internal senses is a historical theory.

[13602] **Editor.** Edited source passages: p. 8 (DJR-022-19); p. 173 (DJR-056-57). Existing edition notes: DJR-022:E17, DJR-056:E45. DJR-022:E17 explains phrēn, fever and sleeplessness. DJR-056:E45 clarifies German for Dutch and develop into for degenerate into, while leaving Botaldus in Burton's form pending identification.

[13603] **Editor.** Edited source passages: p. 6 (DJR-003-09); p. 362–363 (DJR-098-45); p. 362 (DJR-098-40). Existing edition notes: DJR-003:E13, DJR-098:E30, DJR-098:E35. DJR-003:E13 retains the printed frog sounds and explains physicians as their writings. DJR-098:E30 defines the transition from the six non-naturals; E35 identifies the following passage as historical polemic rather than an instruction to avoid treatment.

The places. Physick names the subject studied in search of relief. (p. 6; DJR-003-09.) Kitchen and apothecaries' physick are contrasted. (p. 362–363; DJR-098-45.) Pharmaceutice introduces treatment by medicines after regimen. (p. 362; DJR-098-40.)

In this edition. "studied physick" → "studied medicine" (DJR-003-09); "kitchin Physick" → "kitchen remedies" (DJR-098-45); "Apothecaries Physick" → "apothecaries' medicines" (DJR-098-45); "Pharmaceutice" → "pharmaceutics" (DJR-098-40). Medicine and remedies follow the different grammatical and practical contexts. Pharmaceutics preserves the named branch and its contrast with regimen.

See also. Empiric; Mountebank; Paracelsian; Simples; Receipt; Prognostics.

Physiognomy

Source forms: physiognomer[13604]

The word. A physiognomer claims to read character from bodily features. The selected example concerns Zopyrus's judgment of Socrates from his appearance.

In Burton. Burton uses the story to argue that tendencies assigned to nature can be corrected. Socrates admits faults yet overcomes them; the Christian reader is then urged to govern similarly unwanted inclinations.

The places. Zopyrus's judgment introduces the example of self-correction. (p. 348; DJR-095-44.)

In this edition. "Zopirus the Physiognomer" → "Zopyrus the reader of faces" (DJR-095-44). Reader of faces describes the claimed practice directly. The argument's focus remains the capacity to reform rather than the independent validity of that practice.

See also. Astrology.

Pine apple

Source forms: pine-apple; Pinas[13605]

The word. Pine-apple can mean a pine cone in the older English usage. Pinas in the travellers' food list means pineapples. The similar names therefore refer to different objects in the two passages.

In Burton. The heart's pyramidal shape is compared with a cone in the anatomical account. The American food list instead names edible produce alongside palm hearts and potatoes. Shape and diet establish the respective senses.

The places. The pine-apple comparison describes the heart's shape. (p. 18; DJR-024-14.) Pinas appears among reported American foods. (p. 77; DJR-035-47.)

In this edition. "Pine-apple" → "pine cone" (DJR-024-14); "Pinas" → "pineapples" (DJR-035-47). The distinct equivalents prevent the anatomical comparison from silently becoming the tropical fruit. The food list retains that fruit where its context supports it.

See also. Herbal; Organical parts.

Plausible

Source forms: plausible[13606]

[13604] **Editor.** Edited source passages: p. 348 (DJR-095-44). Existing edition notes: DJR-095:E29. DJR-095:E29 compares Cicero, Tusculan Disputations 4.80. That passage records alleged faults overcome by reason but does not give Burton's particular list; the intermediary and list remain uncollated.

[13605] **Editor.** Edited source passages: p. 18 (DJR-024-14); p. 77 (DJR-035-47). Existing edition notes: DJR-024:E12, DJR-035:E30. DJR-024:E12 explains the cone and the historical physiology of the heart. DJR-035:E30 identifies the food names while leaving potatoes broad enough to include sweet potatoes and treating the list as travellers' reports.

[13606] **Editor.** Edited source passages: p. 297 (DJR-084-28). Existing edition notes: DJR-084:E26. DJR-084:E26 notes that Lemnius's cited Latin emphasizes compassion rather than harshness and explains insult over as browbeating.

The word. Plausible means pleasing, acceptable or agreeable here. It describes a manner of dealing with a distressed person, rather than the probability of a statement.

In Burton. Burton recommends kind words and gentle persuasion, forbidding mockery and contempt. Plausible means of restoring the sufferer belong to this compassionate manner of approach.

The places. Plausible qualifies the means of bringing the sufferer back to health. (p. 297; DJR-084-28.)

In this edition. "all plausible means" → "every agreeable means" (DJR-084-28). Agreeable preserves the emphasis on reception and treatment. Bring back to health explains reduce in the same sentence.

See also. Secure.

Pleasure

Source forms: voluptas; summum bonum[13607]

The word. Voluptas means pleasure; summum bonum means the highest good. In Burton's defence of Epicurus, they describe freedom from pain and care and tranquillity of mind.

In Burton. The discussion of correcting passions begins by making a quiet mind the principal aim. Burton rejects the reduction of Epicurean pleasure to eating and drinking and protests that the teaching has been unfairly blamed for excess.

The places. Pleasure and the highest good are identified with mental quiet. (p. 289; DJR-083-02.)

In this edition. "voluptas" → "pleasure" (DJR-083-02); "Summum bonum" → "highest good" (DJR-083-02). The Latin terms are translated, and the following explanation preserves the restrained sense Burton wishes to defend. Want cares means to lack cares.

See also. Aqua vitae; Appetite; Love; Luxurious and riot.

Plethora and repletion

Source forms: cacochymia; plethora; Cacexia; repletion; inanition; Cachexia[13608]

The word. Plethora is excessive bodily fullness or an excess of humours. Repletion and inanition name opposed conditions of overfilling and depletion. Cacochymia concerns corrupt humours, while cachexia names a poor or wasted bodily condition.

In Burton. The first catalogue places excess, corruption and wasting together among harmful consequences. The account of study emphasizes wasting and digestive trouble. The dietary discussion then warns against both too much food and complete fasting: opposite extremes can harm.

The places. Plethora and related terms occur in a catalogue of bodily disorders. (p. 72; DJR-035-04.) Cacexia is associated with excessive study and sitting. (p. 128; DJR-046-26.) Repletion and inanition describe the opposed dietary extremes. (p. 235; DJR-071-04.)

In this edition. "Cacochymia" → "corrupt humours" (DJR-035-04); "Plethora" → "an excess of humours" (DJR-035-04); "Cachexia" → "a wasted constitution" (DJR-035-04); "Cacexia" → "wasting ill health" (DJR-046-26); "repletion and inanition" → "overfilling and emptying the body" (DJR-071-04). The equivalents distinguish excessive quantity, corrupted quality and wasted condition. Emptying the body retains the opposition to overfilling, with depletion explained in the note.

[13607] **Editor.** Edited source passages: p. 289 (DJR-083-02). Existing edition notes: DJR-083:E01. DJR-083:E01 supplies close Senecan parallels without claiming one verified source for the Latin. Burton's accusation against Aristotle is retained despite its chronological problem; its basis remains unidentified. The treatment claims remain historical.

[13608] **Editor.** Edited source passages: p. 72 (DJR-035-04); p. 128 (DJR-046-26); p. 235 (DJR-071-04). Existing edition notes: DJR-035:E01, DJR-035:E02, DJR-046:E24, DJR-071:E03. DJR-035:E01 preserves the cruelties/crudities qualification and distinguishes the humoral names from current diagnoses. DJR-046:E24 leaves Vossius's bibliography unresolved. DJR-071:E03 explains no stomach as no appetite and retains the unverified compressed references.

See also. Humour.

Policy

Source forms: policy; policie; politick[13609]

The word. Policy or policie can mean government and public order. Politick can describe skill or shrewdness in affairs of state. The noun need not denote one particular rule or programme.

In Burton. The debate about spirits' mortality extends their supposed changes to religion and government. The polemic against forced celibacy invokes good government alongside religion and humanity. Commines's political experience then lends weight to advice for distressed rulers, including prayer and the help of friends.

The places. Policy names government in the reported claim about mortal spirits. (p. 42; DJR-029-10.) Policie names public order within the attack on enforced celibacy. (p. 204–205; DJR-063-13.) Politick praises the historian's skill in state affairs. (p. 223; DJR-068-13.) Politick again characterizes Commines's counsel. (p. 294; DJR-083-43.)

In this edition. "religion and policy" → "religion and government" (DJR-029-10); "policie" → "good government" (DJR-063-13); "politick historiographer" → "historian skilled in affairs of state" (DJR-068-13); "politick Commineus" → "politically shrewd Commynes" (DJR-083-43). Government, public order and political skill keep the institutional and personal senses distinct. Apparently retains Burton's belike in the first Commines account.

See also. Commonwealth; Temporize.

Precise

Source forms: precise; Precisians; preciseness[13610]

The word. Precise can describe religious strictness, often with a polemical reference to Puritans. Precisians are religious rigorists; preciseness is excessive scrupulosity in religious observance.

In Burton. The dependent chaplain must conform to the patron's strictness or Catholic allegiance. Burton later attacks rigorists within his own religious camp. In the proposed response to disturbed prophets and dreamers, preciseness appears among causes to be addressed through changes of life and medical management.

The places. Precise identifies the patron's religious position. (p. 142 [printed 128]; DJR-049-33.) Precisians names the rigorists attacked within Burton's own camp. (p. 676; DJR-160-14.) Preciseness is included among the causes assigned to particular sufferers. (p. 682; DJR-161-24.)

In this edition. "precise" → "a strict Puritan" (DJR-049-33); "Precisians" → "religious rigorists" (DJR-160-14); "preciseness" → "religious scrupulosity" (DJR-161-24). The equivalents specify religious observance rather than accuracy in general. Strict Puritan follows the particular contrast between patronal allegiances; rigorists allows the broader force of the later noun.

See also. Religion and superstition; Curiosity.

[13609] **Editor.** Edited source passages: p. 42 (DJR-029-10); p. 204–205 (DJR-063-13); p. 223 (DJR-068-13); p. 294 (DJR-083-43). Existing edition notes: DJR-029:E06, DJR-063:E13, DJR-068:E12, DJR-083:E40. DJR-029:E06 places Jerome's creature within the historical debate. DJR-063:E13 retains Burton's institutional accusations as allegations and treats Lily's 1641 grammar as a later parallel. DJR-068:E12 compares Commines but leaves the Latin edition and wording uncollated; DJR-083:E40 preserves that source limit.

[13610] **Editor.** Edited source passages: p. 142 [printed 128] (DJR-049-33); p. 676 (DJR-160-14); p. 682 (DJR-161-24). Existing edition notes: DJR-049:E27, DJR-160:E14, DJR-161:E24. DJR-049:E27 preserves the different animals in Heinsius's margin and Burton's body; its exact source remains unlocated. DJR-160:E14 identifies the Horatian line and the tares image. DJR-161:E24 distinguishes public suppression from management of individual sufferers. The sequence page 142 remains distinguished from printed 128.

Present

Source forms: present possession; present death; present; present ease; present remedy; present diverter[13611]

The word. Present often means immediate or immediately effective. It can describe possession, an effect, relief or a remedy, rather than merely something belonging to the current time.

In Burton. Appointment in Burton's imagined commonwealth brings immediate possession. Unkindness becomes instant death in the exaggerated language of courtly dependence. In the medical passages, present expresses the urgency of recovery, the demand for relief, or the claimed speed of a remedy. Scriptural reading offers an immediate diversion of attention.

The places. The qualified appointee takes possession without delay. (p. 60–61; DJR-015-41.) An angry look is described as instant death. (p. 169; DJR-056-07.) The sufferer desires immediate recovery. (p. 215; DJR-066-01.) Lack of immediate relief prompts repeated changes of physician. (p. 229; DJR-069-35.) Moderate sexual activity is called an immediate remedy for some people. (p. 239; DJR-072-01.) Reading Scripture supplies an immediate diversion. (p. 282; DJR-081-27.)

In this edition. "present possession" → "take possession immediately" (DJR-015-41); "present death" → "instant death" (DJR-056-07); "a present recovery" → "an immediate recovery" (DJR-066-01); "present ease" → "immediate relief" (DJR-069-35); "a present remedy" → "an immediate remedy" (DJR-072-01); "present diverter" → "an immediate diversion" (DJR-081-27). The equivalents make the temporal force explicit. The immediacy of a reported cure remains Burton's claim, while instant death retains the rhetorical exaggeration.

See also. Still; Prevent; Prognostics.

Prevent

Source forms: prevent; prevented death[13612]

The word. Prevent can mean act beforehand, anticipate or intervene before something occurs. Its older force may differ sharply from the modern sense of stopping an event altogether.

In Burton. The heavenly Physician prevents by intervening before a fatal outcome. In the account of old people forestalling their deaths, the word instead describes anticipating the death that would otherwise come. The second use cannot mean preserving their lives.

The places. Divine aid is described as intervening before a fatal outcome. (p. 214; DJR-065-20.) Prevented death means anticipated the death otherwise expected. (p. 217; DJR-066-11.)

In this edition. "do not prevent" → "intervenes" (DJR-065-20); "they prevented death" → "they forestalled death" (DJR-066-11). The surrounding unless clause preserves the condition expressed by if the Physician does not intervene in the source. Forestalled retains the anticipatory sense in the second passage.

See also. Present.

[13611] **Editor.** Edited source passages: p. 60–61 (DJR-015-41); p. 169 (DJR-056-07); p. 215 (DJR-066-01); p. 229 (DJR-069-35); p. 239 (DJR-072-01); p. 282 (DJR-081-27). Existing edition notes: DJR-015:E24, DJR-066:E01, DJR-069:E24, DJR-072:E01, DJR-081:E27. DJR-015:E24 explains the appointment and advowson context. DJR-066:E01 distinguishes the Juvenal quotation from the erroneous Persius attribution. DJR-069:E24 reads twenty physicians in succession, not twenty-one. DJR-072:E01 uses the margin to clarify the release of reason; DJR-081:E27 leaves the sermon's Augustinian authorship unverified.

[13612] **Editor.** Edited source passages: p. 214 (DJR-065-20); p. 217 (DJR-066-11). Existing edition notes: DJR-065:E18, DJR-066:E11. DJR-065:E18 identifies the claim that only divine aid can help as theological, not a conclusion about available medical care. DJR-066:E11 retains Choa and Barbicians and leaves the exact Aelian and Boemus accounts uncollated.

Prime mover

Source forms: primum mobile[13613]

The word. Primum mobile is the first moving sphere in the older astronomical model. Prime mover is the explanatory heading for that image here, rather than a substitution of a separate theological argument.

In Burton. Love and hatred are imagined as a sphere carrying all other passions around with them. Burton uses the cosmological image to explain their governing place among the affections before expanding his account of love.

The places. Love and hatred carry the other affections as the first moving sphere carries the heavens. (p. 411; DJR-108-27.)

In this edition. "the primum mobile of all other affections" → "the first moving sphere of all the other affections" (DJR-108-27). First moving sphere preserves the physical image behind the claim about emotional dependence.

See also. Astrology; Essence and quintessence.

Privy

Source forms: jakes; Draughts[13614]

The word. Jakes and draughts can mean privies or latrines. Here draughts names a source of foul air, not a current of air or a drink.

In Burton. The humiliating labour assigned to the poor includes emptying privies and clearing drains. The medical account also groups privies with dunghills and carrion as sources of unhealthy air. The same object serves a social argument and a historical account of disease.

The places. Emptying privies appears in the catalogue of degrading labour. (p. 156; DJR-053-03.) Privies and drains are listed among sources of foul air. (p. 83; DJR-037-02.)

In this edition. "empty jakes" → "empty privies" (DJR-053-03); "Draughts, Sinks" → "privies and drains" (DJR-037-02). Privies makes the shared meaning plain without weakening the degrading imagery in the first passage.

See also. Meat; Bewray.

Professor

Source forms: Christian Professors; Professor[13615]

The word. A professor can be someone who professes a religion. Christian professors and a true professor name believers, without requiring an academic office.

In Burton. In the attack on diverted church revenues, a decline among Christian professors accompanies increased ignorance. In the consolation for religious distress, the wish to be a true professor becomes evidence that the sufferer has not wholly rejected faith.

[13613] **Editor.** Edited source passages: p. 411 (DJR-108-27). Existing edition notes: DJR-108:E21. DJR-108:E21 explains the astronomical model and retains Piccolomini and Caussin as Burton's stated authorities; their exact editions remain uncollated.

[13614] **Editor.** Edited source passages: p. 156 (DJR-053-03); p. 83 (DJR-037-02). Existing edition notes: DJR-053:E03. DJR-053:E03 distinguishes jakes from the neighbouring gutter-cleaning expression and preserves the unresolved Plautus/Aristophanes citation mismatch. The disease-producing air is described as the physicians' historical explanation.

[13615] **Editor.** Edited source passages: p. 137 (DJR-048-17); p. 710 (DJR-167-11). Existing edition notes: DJR-048:E13, DJR-167:E11. DJR-048:E13 explains the Julian comparison and leaves the Coke and Nicephorus references open. DJR-167:E11 explicitly distinguishes this professor from an academic teacher.

The places. Those professing Christianity suffer from the deprivation of church support. (p. 137; DJR-048-17.) The desire to be a professing believer supports hope of reconciliation. (p. 710; DJR-167-11.)

In this edition. "Christian Professors" → "those who profess Christianity" (DJR-048-17); "a true Professor" → "a true professing believer" (DJR-167-11). Professing identifies the religious commitment in both contexts. The later passage retains the distinction between being reconciled now and being reconciled in the future.

See also. Divine.

Prognostics

Source forms: prognosticks; event[13616]

The word. Prognostics concern an illness's expected course and outcome. Event can mean the outcome itself, rather than an occurrence considered without reference to what preceded it.

In Burton. Burton warns melancholy readers that descriptions of symptoms and prognoses may be misapplied to their own cases. His prognosis chapter then presents different consequences of humoral heat and cold. Reading these general descriptions as personal predictions is precisely the danger named in the warning.

The places. Readers are warned against treating general prognoses as personal descriptions. (p. 17; DJR-006-27.) Event names the supposed outcome of increasing humoral heat. (p. 213; DJR-065-12.)

In this edition. "prognosticks" → "prognoses" (DJR-006-27); "the common event" → "the usual outcome" (DJR-065-12). Prognoses and outcome clarify the predictive purpose. The historical categories of frenzy, stupefaction and possession remain distinct reported claims.

See also. Physick; Present; Century.

Proletary

Source forms: proletaries; proletariique[13617]

The word. Proletaries are people of low social rank; in the battle example they are common soldiers. The Latin proletarii can also be used disparagingly of low fellows.

In Burton. The anonymous dead expose the brevity and unequal distribution of military fame. In the attack on corrupt appointments, the related Latin term becomes an insult directed at those obstructing the Church and universities. The social contempt of the second passage is stronger than the descriptive military equivalent in the first.

The places. Common soldiers receive far less recognition than the general. (p. 32–33; DJR-010-05.) Proletariique joins Harpies in the attack on corrupt appointments. (p. 144 [sequence]; DJR-050-09.)

In this edition. "proletaries" → "common soldiers" (DJR-010-05); "proletariique" → "and low fellows" (DJR-050-09). The renderings follow the local distinction between soldiers drawn from ordinary people and a polemical label. Neither passage uses the later political category proletariat.

See also. Parasite.

[13616] **Editor.** Edited source passages: p. 17 (DJR-006-27); p. 213 (DJR-065-12). Existing edition notes: DJR-006:E25, DJR-065:E11. DJR-006:E25 preserves both Burton's prohibition and his subsequent advice about cautious reading. DJR-065:E11 explains the humoral language and records the continuation of marginal n and all six references at the foot of the page.

[13617] **Editor.** Edited source passages: p. 32–33 (DJR-010-05); p. 144 [sequence] (DJR-050-09). Existing edition notes: DJR-010:E04, DJR-050:E08. DJR-010:E04 identifies the fifteen-thousand-to-fifteen contrast as rhetorical rather than a verified casualty count. DJR-050:E08 preserves Burton's explicit distinction between corrupt appointments and the Church or universities generally.

Proper

Source forms: proper; propernes of person[13618]

The word. Proper can mean handsome or well formed. Properness of person describes physical appearance, rather than correctness of behaviour or ownership.

In Burton. A handsome man can be recognized readily, whereas learning takes time to acquire and recognize. Loyola's handsome appearance then stands among the worldly advantages surpassed by the honour gained after his injury. Both examples distinguish bodily attractions from another kind of achievement.

The places. A proper man is a handsome man in the comparison with learning. (p. 131; DJR-047-08.) Properness of person names Loyola's handsome appearance. (p. 313; DJR-088-01.)

In this edition. "a proper man" → "a handsome man" (DJR-047-08); "propernes of person" → "handsome appearance" (DJR-088-01). Handsome prevents the moral or possessive senses of proper from obscuring these physical descriptions.

See also. Honest.

Purging

Source forms: vomit; vomits; purging upwards[13619]

The word. Purging means evacuating bodily matter in the historical treatment of illness. It can act upwards by vomiting or downwards through the bowels. A vomit may name the emetic substance administered, rather than the material expelled.

In Burton. An emetic plays a part in the reported serpent cure, alongside a concealed object intended to change the patient's belief. The pharmacological survey classifies melancholy-purging medicines by composition, strength and direction of evacuation. Laurel and asarabacca are called common vomits within that scheme.

The places. A vomit names the administered emetic in the serpent anecdote. (p. 298; DJR-084-34.) Two common vomits means two familiar emetics. (p. 376; DJR-101-34.) Purging upwards and downwards distinguishes the directions of evacuation. (p. 376; DJR-101-32.)

In this edition. "a vomit" → "an emetic" (DJR-084-34); "two common vomits" → "two common emetics" (DJR-101-34); "purging upwards or downward" → "upwards or downwards" (DJR-101-32). Emetic clarifies the medicinal noun. The modern description retains the directions of purging and explains them in the accompanying note, without reconciling historical doses or imposing a botanical identity.

See also. Alteratives; Clister; Flux and lask; Costiveness; Apophlegmatisms; Helleborism.

Quean and slut

Source forms: slut; Quean; queans[13620]

[13618] **Editor.** Edited source passages: p. 131 (DJR-047-08); p. 313 (DJR-088-01). Existing edition notes: DJR-047:E07, DJR-088:E01. DJR-047:E07 locates the learned/good contrast in Seneca, Letter 88.38, but not Burton's details of dress, hair and scent. DJR-088:E01 leaves the abbreviated Ribera and Macrobius references unresolved.

[13619] **Editor.** Edited source passages: p. 298 (DJR-084-34); p. 376 (DJR-101-34); p. 376 (DJR-101-32). Existing edition notes: DJR-084:E32, DJR-101:E29, DJR-101:E31. DJR-084:E32 treats the cures as reported stories, not verified clinical events. DJR-101:E29 explains upwards as vomiting and downwards as bowel evacuation. DJR-101:E31 retains the anomalous Dioscorides book 11 and the unexplained relationship between the two stated doses.

[13620] **Editor.** Edited source passages: p. 168 (DJR-055-36); p. 521 (DJR-129-62); p. 569 (DJR-139-09); p. 629 (DJR-150-54). Existing edition notes: DJR-055:E34, DJR-129:E40, DJR-139:E06, DJR-150:E43. DJR-055:E34 locates the Paulina comparison in Seneca 104.1–5 rather than the printed 105. DJR-129:E40 identifies Burton's condensed Heloise passage and irregular tuæ. DJR-139:E06 treats the Lucian-transmitted accusation as polemic; DJR-150:E43 retains the causal account of husbands' conduct.

The word. Slut can mean a dirty or slovenly woman. Quean is an abusive term for a sexually disreputable woman and, in some contexts, a prostitute. These insults do not carry identical accusations.

In Burton. The marriage catalogues separate slovenliness from the accusation carried by harlot or wantonness. Heloise's reported preference for Abelard turns the contrast between quean and queen into a contrast of personal attachment and rank. The later discussion attributes some women's prostitution or retaliation to husbands' deprivation and ill-treatment.

The places. Slut and harlot form separate items in the hostile catalogue. (p. 168; DJR-055-36.) Quean contrasts with queen in the report of Heloise's preference. (p. 521; DJR-129-62.) Slut describes slovenliness in advice against marriage. (p. 569; DJR-139-09.) Queans refers to women driven to prostitution. (p. 629; DJR-150-54.)

In this edition. "a slut" → "a slattern" (DJR-055-36); "his Quean" → "his mistress" (DJR-129-62); "if she be a slut" → "if she is slovenly" (DJR-139-09); "turn queans by compulsion" → "are driven to prostitution" (DJR-150-54). The equivalents distinguish untidiness, sexual stigma and prostitution. Mistress in the Heloise passage accompanies the stronger whore in the translated Latin; the source's quean/queen wordplay is explained in the note.

See also. Bawd; Mistress; Sodomy; Honest; Wittal and cuckold.

Quiddity and quodlibet

Source forms: quiddities; Quodlibetaries[13621]

The word. A quiddity concerns what a thing is, its defining nature. A quodlibetary disputation takes up questions on whatever subject is proposed. Burton uses the terms contemptuously within a catalogue of argumentative refinements.

In Burton. The passage attacks theological ingenuity that produces minute distinctions, objections, solutions and interpretations to explain away difficulties. Quirks and quiddities places a technical inquiry into essence beside the charge of verbal evasion; quodlibetary names the disputational form.

The places. The catalogue joins quiddities and unrestricted disputations to other scholastic techniques. (p. 675; DJR-160-07.)

In this edition. "quirks and quiddities" → "quirks and quiddities" (DJR-160-07); "Quodlibetaries" → "disputations on any subject whatever" (DJR-160-07). Quiddities remains as a marked term explained here and in the note; the more obscure Quodlibetaries receives an explanatory phrase. Burton's hostile assessment remains his own.

See also. Equivocation.

Radical moisture

Source forms: cambium; ros; gluten; radicall moisture[13622]

The word. Radical moisture is the innate or rooted moisture imagined to sustain natural heat. Cambium, ros and gluten are technical names in the associated historical account of nourishment; gluten here is not the modern food protein.

In Burton. The definition of humour distinguishes innate from acquired bodily liquids and describes their replenishment. The later account makes innate moisture necessary to preserve the heat supporting

[13621] **Editor.** Edited source passages: p. 675 (DJR-160-07). Existing edition notes: DJR-160:E07. DJR-160:E07 distinguishes tropological interpretation and logical ampliation from the other terms and leaves the Bale attribution uncollated.

[13622] **Editor.** Edited source passages: p. 14 (DJR-023-28); p. 21 (DJR-024-35). Existing edition notes: DJR-023:E20, DJR-024:E30. DJR-023:E20 records the syntactic difficulty and the tension between first concoction in the liver and the subsequent account of stomach digestion. DJR-024:E30 explains the moisture-and-heat model and the six non-natural conditions. Collation of the medical sources remains pending.

vegetative life, in plants as well as people. Bodily constitution and management of the six non-natural conditions affect this preservation.

The places. Cambium, ros and gluten occur in the compressed account of nourishing innate humour. (p. 14; DJR-023-28.) Radical moisture sustains natural heat and prevents its exhaustion. (p. 21; DJR-024-35.)

In this edition. “Cambium” → “cambium” (DJR-023-28); “Ros and Gluten” → “ros and gluten” (DJR-023-28); “radicall moisture” → “innate moisture” (DJR-024-35). Innate explains radical directly. The technical Latin names remain, with ros and gluten glossed as dew and glue in the note. The difficult physiological sequence is preserved rather than silently harmonized.

See also. Concoction.

Reason

Source forms: Reason[13623]

The word. Reason is the capacity to deliberate and judge, here presented in conflict with appetite and will. Recognizing what ought to be done does not guarantee doing it.

In Burton. The first sentence sets reason’s counsel against lust’s. The related moral account then gives an obstinate will the power to pervert judgement even when the right action is known. Its image of Actaeon destroyed by his own dogs makes the passions appear as forces encouraged by the sufferer.

The places. Reason and lust offer competing advice. (p. 30; DJR-026-47.) The will perverts judgement despite knowledge of the right action. (p. 97 [scan p. 197]; DJR-040-05.)

In this edition. “reason another” → “reason another” (DJR-026-47); “perverts judgment” → “perverts judgement” (DJR-040-05). Reason is retained; the second selected passage develops the conflict through judgement without repeating the headword. The modern text follows this moral argument without treating it as a comprehensive explanation of illness.

See also. Faculty; Judgment; Wit; Synderesis; Conscience; Will and nill.

Receipt

Source forms: receipts[13624]

The word. A receipt is a prescription or medicinal recipe. The selected plural names customary formulas relied upon by practitioners, not acknowledgments of payment.

In Burton. Burton reproaches prescribers and patients for placing profit or remedies above trust in God. Receipts and medicines belong to the practical means whose proper place he is debating in a religious argument about treatment.

The places. Ordinary receipts are the practitioner’s customary prescriptions. (p. 223; DJR-068-19.)

In this edition. “ordinary receipts” → “customary prescriptions” (DJR-068-19). Prescriptions clarifies the medical sense; customary explains ordinary. The complaint concerns reliance and motivation, rather than a claim that every recipe is ineffective.

See also. Physick; Apothecaries measures; Confection; Decoction; Electuaries; Oxymel.

[13623] **Editor.** Edited source passages: p. 30 (DJR-026-47); p. 97 [scan p. 197] (DJR-040-05). Existing edition notes: DJR-040:E04. DJR-040:E04 identifies the Actaeon image and locates the claim of responsibility within Burton’s moral account. The source pagination and scan-image locator remain distinct.

[13624] **Editor.** Edited source passages: p. 223 (DJR-068-19). Existing edition notes: DJR-068:E17. DJR-068:E17 identifies Ecclesiasticus and repairs the printed 1.12.and 12. to 1:11–12 in the modern text while preserving the original reference.

Recreate

Source forms: recreate[13625]

The word. To recreate can mean restore or refresh someone's strength and spirits, as well as provide recreation. The restorative sense remains active in this final counsel.

In Burton. Burton joins wholesome recreation to deliberate guidance of thought and assistance from friends. Refresh and recreate describes what these activities should do for a distressed person; it is more than a recommendation to fill time with amusement.

The places. Recreation is intended to refresh and restore the distressed soul. (p. 722; DJR-169-28.)

In this edition. "refresh and recreate his distressed soul" → "refresh and restore his distressed soul" (DJR-169-28). Restore brings out the verb's purpose, while recreation remains the name of the activity. Skill, effort and friends' help preserve the means surrounding it.

See also. Mirth; Solitude; Tables.

Rectification

Source forms: rectified; rectification[13626]

The word. Rectification is correction, improvement or regulation according to the subject. In these passages it covers treatment of jealousy, regulation of sexual activity and improvement of air.

In Burton. Jealousy deserves rectification because Burton treats it as a branch of love melancholy. The source index compresses a regimen topic into Venus rectified. In the discussion of air, rectification includes choosing a place and changing the air through human arrangements.

The places. Jealousy requires treatment comparable to that of passionate love. (p. 591; DJR-144-07.) The source index names the regulation of sexual activity. (unnumbered Table and closing notice; DJR-172-236.) Improvement of air forms part of the proposed cure. (p. 259; DJR-076-20.)

In this edition. "to be rectified alike" → "similar treatment" (DJR-144-07); "Venus rectified" → "Sexual activity properly regulated" (DJR-172-236); "the rectification of Aire" → "improving the air" (DJR-076-20). The equivalents follow the object being corrected. Venus is explained as sexual activity; rectified in that heading does not mean editorial correction or necessarily moral amendment.

See also. Non naturals.

Religion and superstition

Source forms: Religion; superstition[13627]

The word. Religion and superstition are evaluative categories in Burton's argument. His distinction between true and false religion depends on whether the deity and the manner of worship meet his own religious commitments.

In Burton. Burton uses Cicero and Zanchi to define false religion, then applies the distinction polemically. Yet he permits beneficial contemplation and a positive spiritual ecstasy before condemning

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[13625] **Editor.** Edited source passages: p. 722 (DJR-169-28). Existing edition notes: DJR-169:E28. DJR-169:E28 explains art, industry and honest and integrates the Latin laxare animum into the modern sentence.

[13626] **Editor.** Edited source passages: p. 591 (DJR-144-07); unnumbered Table and closing notice (DJR-172-236); p. 259 (DJR-076-20). Existing edition notes: DJR-076:E20, DJR-144:E04, DJR-172:E23. DJR-144:E04 explains the love-melancholy classification. DJR-172:E23 identifies the regimen sense; the source index's number remains a retained source reference. DJR-076:E20 places the air discussion within historical humoral and environmental theory.

[13627] **Editor.** Edited source passages: p. 638–639 (DJR-152-22); p. 656 (DJR-156-10); p. 683 (DJR-161-28). Existing edition notes: DJR-152:E21, DJR-156:E10, DJR-161:E28. DJR-152:E21 locates the Cicero phrase in On the Nature of the Gods 1.117 rather than the printed book 2 and records its altered grammar and context. DJR-156:E10 uses the later Taylor translation only as a contextual Porphyry parallel; Bonaventure and Erasmus remain uncollated. DJR-161:E28 explains the polemical labels in the heading.

their abuse. His later category of religious deficiency shows that he can criticize both excessive devotion and insufficient concern for religion.

The places. False religion is defined through false gods or false worship. (p. 638–639; DJR-152-22.) Contemplation and ecstasy receive qualified approval before abuse is condemned. (p. 656; DJR-156-10.) The heading introduces melancholy arising from religious deficiency. (p. 683; DJR-161-28.)

In this edition. "Religion is twofold, true or false" → "religion is of two kinds, true or false" (DJR-152-22); "vain superstition" → "empty superstition" (DJR-152-22); "a divine melancholy" → "a divine melancholy" (DJR-156-10); "Religious Melancholy in defect" → "Religious Melancholy from Deficiency" (DJR-161-28). The modern text retains the distinctions and the author's polemical judgments. It does not make superstition a neutral synonym for every form of religious practice.

See also. Religious melancholy; Zeal; Enthusiasm; Epicure; Precise; Tables.

Religious melancholy

Source forms: Religious Melancholy[13628]

The word. Religious melancholy names Burton's category of melancholy shaped by religious beliefs, practices, fears or their supposed deficiency. It includes several different conditions rather than a single modern diagnosis.

In Burton. The opening account makes symptoms follow a person's prior religious inclinations and bodily humour. The later division includes both excessive devotion and deficient religion. In the treatment of despair, Burton distinguishes lasting rejection from temporary loss of hope and expressly allows the latter to afflict devout believers.

The places. Religious inclinations are said to shape the humour's effects. (p. 632–633; DJR-151-23.) The heading extends the category to religious deficiency. (p. 683; DJR-161-28.) Temporary despair is distinguished from final despair. (p. 694; DJR-163-40.)

In this edition. "precisely given" → "strictly religious" (DJR-151-23); "Religious Melancholy in defect" → "Religious Melancholy from Deficiency" (DJR-161-28); "final and temporal" → "final and temporary" (DJR-163-40). The heading retains religious melancholy; the contextual phrases clarify strict observance, deficiency and duration. Enthusiasm and reprobation remain historical religious categories with their own explanations.

See also. Melancholy; Religion and superstition.

Remedy by diversion

Source forms: alienate his mind[13629]

The word. To alienate his mind here means to turn the sufferer's attention elsewhere. Remedy by diversion is an explanatory heading for that redirection, not Burton's name for a separate medical school.

In Burton. The recommended response combines counsel, persuasion, removal of distressing circumstances and changes in the person's way of life. It includes ingenious contrivances and both gentle and harsh means. Diversion works alongside efforts to understand and settle the troubling belief.

The places. Alienating the mind redirects attention and seeks reassurance. (p. 294–295; DJR-084-05.)

[13628] **Editor.** Edited source passages: p. 632–633 (DJR-151-23); p. 683 (DJR-161-28); p. 694 (DJR-163-40). Existing edition notes: DJR-151:E17, DJR-161:E28, DJR-163:E38. DJR-151:E17 identifies the causal account as Burton's and his physicians' historical theory. DJR-161:E28 explains the heading's labels. DJR-163:E38 distinguishes theological reprobation from clinical diagnosis, defines final as lasting to life's end and connects David's words with Psalm 22.

[13629] **Editor.** Edited source passages: p. 294–295 (DJR-084-05). Existing edition notes: DJR-084:E04. DJR-084:E04 explains artificial invention as a devised contrivance and will not be known as refusal to acknowledge troubles. The statement about immediate cures is Burton's reported claim, not an independently established result.

In this edition. “to alienate his mind” → “turn his mind elsewhere” (DJR-084-05); “security and satisfaction” → “security and reassurance” (DJR-084-05). Turn his mind elsewhere avoids suggesting social estrangement. Reassurance explains the intended satisfaction, while gentle or harsh preserves the breadth of the historical proposal.

See also. Mirth; Intention and remission.

Salvation

Source forms: salvation; safety[13630]

The word. Salvation means deliverance in the religious sense. Safety can carry that meaning too, particularly when the context concerns sinners, divine mercy and the hope of being saved.

In Burton. The first passage makes hope of safety part of a spiritual appeal to mercy. The later question about assurance confronts a sufferer’s certainty of being rejected: Burton turns the demand for proof back upon that self-condemnation.

The places. Safety names the hope of salvation. (p. 708; DJR-166-45.) Assurance of salvation is opposed to unproved certainty of rejection. (p. 713; DJR-167-42.)

In this edition. “hope of safety” → “hope of salvation” (DJR-166-45); “assured of their salvation” → “assured of their salvation” (DJR-167-42). Salvation makes the first passage’s religious sense explicit and remains unchanged in the second. The argument’s consolatory reversal is preserved.

See also. Despair.

Satisfaction

Source forms: satisfactory; satisfaction[13631]

The word. Satisfaction can mean making amends, especially for sin, or answering a doubt so as to provide reassurance. Satisfactory in the charitable example concerns atonement, not merely acceptable quality.

In Burton. Burton mocks a wealthy wrongdoer’s last-minute charitable building as an attempt to make amends. His medical explanation instead gives satisfaction by replacing fears of demonic agency with natural causes. Penitential satisfaction then appears in both an anti-papal catalogue and a prayer that contrasts inadequate repentance with divine mercy.

The places. A satisfactory almshouse is built to make amends. (p. 61; DJR-016-06.) An explanation of natural causes gives reassurance. (p. 205; DJR-063-18.) Acts of satisfaction appear among the attacked religious practices. (p. 673; DJR-159-36.) The attributed prayer says repentance is insufficient to make amends. (p. 708; DJR-166-37.)

In this edition. “build a satisfactory alms-house” → “building an almshouse, school, or bridge to make amends” (DJR-016-06); “give some satisfaction” → “give some reassurance” (DJR-063-18); “satisfactions” → “acts of satisfaction” (DJR-159-36); “suffice for satisfaction” → “suffice to make satisfaction” (DJR-166-37). Make amends and reassurance distinguish the two main senses. Where satisfaction remains, its penitential meaning is explained locally.

See also. Conscience.

[13630] **Editor.** Edited source passages: p. 708 (DJR-166-45); p. 713 (DJR-167-42). Existing edition notes: DJR-166:E40, DJR-167:E41. DJR-166:E40 explains provoked as moved, without anger, and leaves the bare Isidor attribution provisional. DJR-167:E41 defines elect and retains the uncertainty about the question attributed to Solomon.

[13631] **Editor.** Edited source passages: p. 61 (DJR-016-06); p. 205 (DJR-063-18); p. 673 (DJR-159-36); p. 708 (DJR-166-37). Existing edition notes: DJR-016:E03, DJR-063:E17, DJR-159:E36, DJR-166:E32. DJR-016:E03 explains the satirical benefactor and the broader sense of hospital. DJR-063:E17 records the expanded syntax of hear or see. DJR-159:E36 identifies the hostile catalogue; DJR-166:E32 assigns the prayer’s first person to the speaker attributed to Anselm, whose exact text remains uncollated.

Satyriasis and priapism

Source forms: Satyriasis; Priapismus[13632]

The word. Satyriasis is a historical term for excessive male sexual desire; priapism names a persistent erection. Burton's pairing does not make the two conditions equivalent.

In Burton. The proposed ways of calming sexual passion lead Burton to chapters bearing these medical names. In his attack on compulsory celibacy, he includes them in a much broader catalogue of illness, vice and crime. Their medical specificity should remain visible even within that polemical accumulation.

The places. The two names identify medical chapters cited in the discussion of sexual passion. (p. 547; DJR-134-31.) Both conditions enter the catalogue attributed to rash vows and celibate life. (p. 581; DJR-142-11.)

In this edition. "de Satyriasi & Priapismo" → "On Satyriasis and Priapism" (DJR-134-31); "satyriasis, priapismus" → "satyriasis, priapism" (DJR-142-11). The edition retains the medical names and explains them in notes. It preserves Burton's causal assertion as part of his historical argument.

See also. Venery.

Schoolmen

Source forms: Schoolmen; Peripateticks; school divinity[13633]

The word. Schoolmen are scholastic theologians and philosophers; school divinity is scholastic theology. Peripatetics are followers of Aristotle, a related intellectual designation rather than an exact synonym for all schoolmen.

In Burton. In the discussion of spirits, even the sharpest learned minds are said to fail before the mysteries. The next passage reports disagreement about Aristotle and spirits. Elsewhere school divinity supplies examples of inquiry that Burton condemns as perplexing and practically fruitless.

The places. Schoolmen appear among learned thinkers whose understanding is inadequate. (p. 39; DJR-028-23.) Peripatetics enter a disputed account of belief in spirits. (p. 39; DJR-028-24.) School divinity names the theology attacked for fruitless questions. (p. 166–167; DJR-055-18.)

In this edition. "Schoolmen" → "scholastics" (DJR-028-23); "Peripateticks" → "Peripatetics" (DJR-028-24); "school divinity" → "scholastic theology" (DJR-055-18). Scholastic identifies the intellectual tradition rather than a school occupation. The account of Aristotelian belief retains its competing authorities.

See also. Divine; Cento; Neoterics.

Science

Source forms: science; sciences; theorick[13634]

[13632] **Editor.** Edited source passages: p. 547 (DJR-134-31); p. 581 (DJR-142-11). Existing edition notes: DJR-134:E20, DJR-142:E08. DJR-134:E20 retains Hanea and leaves its textual history and the Aelian passage unresolved. DJR-142:E08 explains mastupration and distinguishes the mixture of medical categories and moral accusations from present medical explanation.

[13633] **Editor.** Edited source passages: p. 39 (DJR-028-23); p. 39 (DJR-028-24); p. 166–167 (DJR-055-18). Existing edition notes: DJR-028:E14, DJR-028:E15, DJR-055:E17. DJR-028:E14 explains the Thomists and the typifying plurals Cardans and Scaligers. DJR-028:E15 identifies Acts 23:8 and the dispute over separate intelligences and angels. DJR-055:E17 places the attack within Burton's satire of unprofitable inquiry.

[13634] **Editor.** Edited source passages: p. 3 (DJR-002-01); p. 7 (DJR-004-08); p. 16 (DJR-006-22). Existing edition notes: DJR-002:E01, DJR-002:E02, DJR-004:E07, DJR-006:E21. DJR-002:E01–E02 retain Burton's self-deprecating paradox and the limits of the Montaigne and Lipsius comparisons. DJR-004:E07 explains the patronage context. DJR-006:E21 identifies the horoscope claim as Burton's explanation of inclination rather than professional training.

The word. Science can mean a branch of knowledge or learning, without the modern restriction to experimental or natural science. Theorick is theory, here distinguished from medical practice.

In Burton. Burton's account of his wide reading refuses confinement to a single science. The complaint about publishing similarly treats sciences as learned disciplines that poor writing debases. His account of medical study then claims theoretical acquaintance while expressly denying an intention to practise.

The places. One science is one branch of learning among many. (p. 3; DJR-002-01.) Noble sciences are learned fields harmed by unskilled writing. (p. 7; DJR-004-08.) Theorick names study of medicine apart from practice. (p. 16; DJR-006-22.)

In this edition. "one science" → "one branch of learning" (DJR-002-01); "noble sciences" → "noble fields of knowledge" (DJR-004-08); "the theorick of physick" → "medical theory" (DJR-006-22). Learning and knowledge retain the breadth of the first two uses. Medical theory preserves the narrower theory/practice contrast without implying a medical qualification.

See also. Cento; Art.

Scruple

Source forms: scrupulous conscience; scrupulous[13635]

The word. A scruple is a doubt or hesitation about right conduct. Scrupulous conscience in these passages means excessive, troubling moral doubt, whereas having a scruple can simply mean taking moral obligation seriously.

In Burton. The historical medical account relates a tortured conscience to melancholy constitution. Burton describes sufferers who magnify small offences or accuse themselves without adequate cause. The later accusation of never making conscience of wrongdoing uses the underlying moral concern in a different, ordinary sense.

The places. Scrupulous conscience is linked to melancholy constitution. (p. 695; DJR-164-09.) The sufferer magnifies offences and distrusts mercy. (p. 699; DJR-164-48.) Making conscience means considering conduct as morally binding. (p. 711; DJR-167-18.)

In this edition. "Conscientia scrupulosa" → "A scrupulous conscience" (DJR-164-09); "This scrupulous conscience" → "this scrupulous conscience" (DJR-164-48); "mad'st any conscience" → "had any scruple" (DJR-167-18). Scrupulous is retained with explanation of its distressing excess. Scruple in the final example translates a different source expression and does not itself imply an illness.

See also. Despair; Conscience; Curiosity.

Secure

Source forms: securely; secure; security[13636]

The word. Secure can mean safe, confidently untroubled, or heedlessly complacent; as a verb it can mean protect. Security can be welcome freedom from anxiety or an unwarranted sense of spiritual safety.

[13635] **Editor.** Edited source passages: p. 695 (DJR-164-09); p. 699 (DJR-164-48); p. 711 (DJR-167-18). Existing edition notes: DJR-164:E08, DJR-164:E46, DJR-167:E18. DJR-164:E08 identifies Navarrus as Azpilcueta but leaves the exact casuistic passage uncollated. DJR-164:E46 keeps actual misconduct distinct from unfounded accusation. DJR-167:E18 treats the accumulated offences as rhetoric, not evidence about a particular person.

[13636] **Editor.** Edited source passages: p. 40 (DJR-011-24); p. 178 (DJR-057-51); p. 212 (DJR-065-06); p. 223 (DJR-068-17); p. 335 (DJR-092-53); p. 638 (DJR-152-21); p. 698 (DJR-164-34); p. 721 (DJR-169-09). Existing edition notes: DJR-011:E22, DJR-057:E44, DJR-065:E05, DJR-068:E15, DJR-092:E39, DJR-152:E20, DJR-164:E32, DJR-169:E09. DJR-011:E22 leaves the Chinese saying and Scaliger source unresolved. DJR-057:E44 identifies the biblical and Ausonian echoes. DJR-065:E05 preserves Burton's expansion of Hippocrates and the varices/fluid discrepancy. DJR-068:E15 does not identify a surviving Solomonic book. DJR-092:E39 records the Pseudo-Seneca parallel and unlocated Jerome phrase. DJR-152:E20 explains the religious labels; DJR-164:E32 leaves the Bernard sermon unverified; DJR-169:E09 retains the uncertainty about the Musa treatise.

In Burton. The satire attacks confident ridicule and the counsel against complacency urges vigilance. A medical prognosis instead uses secure comparatively for a less dangerous condition. The Solomonic-book story condemns confidence in remedies that displaces religious duty, while consolation for lost wealth praises freedom from care. In religious controversy and counsel, security again means complacency. Betony is finally said to secure, or protect, places.

The places. Securely describes uncritical confidence in ridiculing others. (p. 40; DJR-011-24.) Be not secure warns against complacency. (p. 178; DJR-057-51.) Most secure describes a comparatively safe form of illness. (p. 212; DJR-065-06.) Trust in remedies is said to make people complacent. (p. 223; DJR-068-17.) Security names freedom from anxiety after loss. (p. 335; DJR-092-53.) Secure is a polemical label for spiritual complacency. (p. 638; DJR-152-21.) Mercy without judgement is said to produce complacency. (p. 698; DJR-164-34.) Secure is the protective action attributed to betony. (p. 721; DJR-169-09.)

In this edition. "securely deride" → "confidently ridicule" (DJR-011-24); "Be not secure" → "Do not be complacent" (DJR-057-51); "most secure" → "the safest" (DJR-065-06); "made the people secure" → "made the people complacent" (DJR-068-17); "Security succeeds" → "Freedom from anxiety follows" (DJR-092-53); "worldly, secure" → "worldly, complacent" (DJR-152-21); "the other security" → "the other complacency" (DJR-164-34); "did secure such places" → "protecting the places" (DJR-169-09). Context determines whether freedom from fear is praised, blamed or merely described. No single equivalent replaces all eight uses.

See also. Faith and assurance; Desperate; Plausible.

Seed

Source forms: spermatical; Seed-veins; seed[13637]

The word. Seed can mean semen or generative material. Spermatical parts are parts said to derive from seed; seed-veins are seminal vessels in the older anatomical vocabulary.

In Burton. The division of uniform bodily parts distinguishes those supposedly derived from seed from fleshy parts. The account of melancholy then attributes illness to retained or altered reproductive matter, including semen and menstrual blood. Both belong to historical theories of bodily formation and nourishment.

The places. Spermatical names one class of uniform bodily parts. (p. 15; DJR-023-38.) Seed-veins and retained seed enter the proposed explanation of melancholy. (p. 175; DJR-057-11.)

In this edition. "Spermatical" → "derive from seed" (DJR-023-38); "Seed-veins" → "seminal vessels" (DJR-057-11); "seed too long detained" → "semen retained too long" (DJR-057-11). The anatomical phrase is modernized to seminal vessels; semen clarifies seed in the causal claim. Melancholy in the same sentence can mean the supposed morbid humour.

See also. Maternal impressions; Venery.

Self love

Source forms: Philautia[13638]

The word. Philautia means self-love. In this subsection it belongs to the cluster of pride, vainglory and excessive delight in praise rather than a neutral recommendation of care for oneself.

[13637] **Editor.** Edited source passages: p. 15 (DJR-023-38); p. 175 (DJR-057-11). Existing edition notes: DJR-023:E26, DJR-057:E09. DJR-023:E26 explains the uniform/non-uniform distinction in Aristotle, History of Animals 1.1. DJR-057:E09 identifies the terminology and the historical theory of retained matter.

[13638] **Editor.** Edited source passages: p. 121 (DJR-045-11); p. 124 (DJR-045-46). Existing edition notes: DJR-045:E38. DJR-045:E38 locates the Augustine comparison in Confessions 10.38.63 and notes Burton's insertion of homo to generalize the wording. Diogenes supplies the example of inward boasting.

In Burton. The heading lists self-love among possible causes of melancholy. The later example exposes the paradox of being proud of one's humility: apparent contempt for public praise can become inward self-congratulation.

The places. Philautia introduces the subsection on self-love and praise. (p. 121; DJR-045-11.) Pride in humility illustrates self-regard surviving its apparent rejection. (p. 124; DJR-045-46.)

In this edition. "Philautia, or Self-love" → "Self-love" (DJR-045-11); "self-conceit of sanctity" → "a conceit of holiness" (DJR-045-46). Self-love states the Greek term's meaning directly. The related example explains the subsection's moral concern without repeating philautia.

See also. Love.

Sensible

Source forms: sensibles; sensitive; sensible soul; sensible[13639]

The word. Sensible can mean capable of sensation, sensitive to injury, or an object perceived by a sense. Sensitive in the faculty theory denotes the capacity for sensation, not merely emotional delicacy.

In Burton. Sensibles contrasts beings with senses against plants. The classification of souls then makes the sensitive faculty include the vegetative, while the rational includes both. Elsewhere melancholy people are especially sensible to humiliation. In the Latin axiom, sensible is the object whose overwhelming strength harms the faculty of sense.

The places. Sensibles are beings capable of sensation. (p. 46; DJR-012-38.) Sensitive names one of the soul's principal faculties. (p. 20; DJR-024-24.) Sensible soul appears as the heading for that faculty. (p. 21; DJR-025-01.) Sensible describes susceptibility to distressing injury. (p. 150; DJR-051-41.) Sensible names an object of sense in the philosophical maxim. (p. 635; DJR-151-42.)

In this edition. "sensibles" → "creatures with senses" (DJR-012-38); "Sensitive" → "sensitive" (DJR-024-24); "sensible Soul" → "sensitive soul" (DJR-025-01); "most sensible" → "most sensitive" (DJR-051-41); "Sensible forte" → "An overpowering object of sense" (DJR-151-42). The equivalents separate sensory capacity, personal susceptibility and a sensory object. None of these uses means reasonable in the common modern sense.

See also. Animal and vegetal; Common sense; Species in perception.

Shame

Source forms: subrusticus pudor; rusticus pudor; shamefac'd[13640]

The word. Pudor can mean shame or bashfulness. Rusticus pudor and subrusticus pudor describe socially awkward shyness; shamefaced in the selected passage means shy rather than necessarily guilty.

In Burton. Awkward shyness appears among the feelings that seize a melancholic person. The later treatment connects blushing with company, social superiors and fear of observation. In the account of behaviour, bashfulness prevents people from putting themselves forward for offices or honours.

The places. Subrusticus pudor forms part of the sudden onset of distress. (p. 89; DJR-038-11.) Rusticus pudor introduces the discussion of bashfulness and blushing. (p. 396; DJR-106-01.) Shamefaced describes reluctance to speak or accept advancement. (p. 188; DJR-059-39.)

[13639] **Editor.** Edited source passages: p. 46 (DJR-012-38); p. 20 (DJR-024-24); p. 21 (DJR-025-01); p. 150 (DJR-051-41); p. 635 (DJR-151-42). Existing edition notes: DJR-012:E27, DJR-024:E22, DJR-051:E36, DJR-151:E32. DJR-012:E27 explains the astrological and acquired-melancholy context. DJR-024:E22 locates the geometrical comparison in Aristotle, On the Soul 2.3, and leaves Flavius unidentified. DJR-051:E36 records the repaired parenthesis. DJR-151:E32 distinguishes the general sensory maxim from Burton's application to sight and explains much less in the elliptical Latin.

[13640] **Editor.** Edited source passages: p. 89 (DJR-038-11); p. 396 (DJR-106-01); p. 188 (DJR-059-39). Existing edition notes: DJR-038:E05, DJR-059:E36, DJR-106:E01. DJR-038:E05 identifies Virgil's wounded-deer image. DJR-106:E01 retains flect as provisionally flushed, distinguishes printed Statius from Stasinus in Plato, and treats Luís as a possible, unproved intermediary. DJR-059:E36 leaves the particular refusals by Peter of Blois and Urswick untraced.

In this edition. “subrusticus pudor” → “awkward shyness” (DJR-038-11); “Rusticus pudor” → “Rustic shyness” (DJR-106-01); “very shamefac’d” → “very shy” (DJR-059-39). Shyness and bashfulness preserve the social difficulty without implying wrongdoing. The Latin phrase in the blushing discussion is translated before Burton’s own list of symptoms.

See also. Magnanimity and pusillanimity; Fear; Apprehension.

Silly

Source forms: silly[13641]

The word. Silly can mean simple or unlearned, weak or helpless, unsuspecting, or pitiable. The word’s precise force must be taken from the person and situation described.

In Burton. The surgeon is unlearned in contrast to a theoretically trained physician. The vulnerable human creature is helpless before changing fortune. Travellers targeted by procurers are unsuspecting, while the love-stricken shepherd and the soul terrified by punishment are pitiable. Foolishness would flatten these differences.

The places. The silly surgeon is contrasted with the learned physician. (p. 96; DJR-039-29.) Silly describes human weakness and vulnerability. (p. 178; DJR-057-48.) The Plautus verses introduce the targeting of a newly arrived traveller. (p. 499; DJR-125-64.) The immediately following prose calls the travellers silly. (p. 499; DJR-125-65.) The Latin verses describe the shepherd’s neglect and grief. (p. 516; DJR-128-75.) Burton’s following English verse calls the shepherd silly. (p. 516; DJR-128-76.) A sinful silly soul is tormented by thoughts of eternal punishment. (p. 697; DJR-164-25.)

In this edition. “a silly Chyrurgian” → “a simple surgeon” (DJR-039-29); “weak and silly” → “weak and helpless” (DJR-057-48); “silly travellers” → “unsuspecting travellers” (DJR-125-65); “The silly shepherd” → “The poor shepherd” (DJR-128-76); “a sinfull silly soul” → “a poor sinful soul” (DJR-164-25). The renderings distinguish lack of learning, vulnerability, inexperience and pitiableness. The traveller and shepherd examples include the adjoining prose or English verse where silly actually occurs, alongside the selected Latin verse anchors.

See also. Idiot; Clown; Stupid; Dotage.

Simple

Source forms: simple[13642]

The word. Simple can mean unqualified or outright, or unmixed in composition. Neither selected use means merely easy to understand.

In Burton. In the religious controversy, not simple atheists qualifies the assertion that certain ancient writers denied divinity. In the humoral explanation of intellectual gifts, simple melancholy means unmixed black bile, distinguished from the proposed beneficial mixture with other humours.

The places. Simple atheists means atheists without qualification. (p. 689; DJR-162-40.) Simple names the unmixed humour in the discussion of intellectual ability. (p. 207; DJR-064-05.)

[13641] **Editor.** Edited source passages: p. 96 (DJR-039-29); p. 178 (DJR-057-48); p. 499 (DJR-125-64); p. 499 (DJR-125-65); p. 516 (DJR-128-75); p. 516 (DJR-128-76); p. 697 (DJR-164-25). Existing edition notes: DJR-039:E21, DJR-057:E41, DJR-125:E45, DJR-125:E46, DJR-128:E49, DJR-164:E24. DJR-039:E21 explains the professional distinction. DJR-057:E41 clarifies the moral address. DJR-125:E45–E46 identify the Plautus context and qualify Maserius’s uncollated, exaggerated claims. DJR-128:E49 distinguishes Ovid’s account of Polyphemus’s appearance from Burton’s. DJR-164:E24 explains the punitive rhetoric. The two adjoining passages are existing edited text, added as explicit lexicon evidence without changing the book.

[13642] **Editor.** Edited source passages: p. 689 (DJR-162-40); p. 207 (DJR-064-05). Existing edition notes: DJR-064:E05, DJR-162:E40. DJR-162:E40 qualifies Burton’s overstatement about Epicurus with Lucretius 1.44–49 and explains scholar as follower. DJR-064:E05 identifies Problems 30.1 in the Aristotelian collection and preserves the body/margin difference in the humoral proportions; the other named medical sources remain uncollated.

In this edition. “not simple Atheists” → “not outright atheists” (DJR-162-40); “not of the simple” → “not the unmixed humour” (DJR-064-05). Outright and unmixed make the logical and material senses distinct. The contextual account does not turn Burton’s religious label or physiological theory into an independent conclusion.

See also. Matter; Absolute.

Simples

Source forms: simples; in substance[13643]

The word. Simples are single medicinal substances, contrasted with compound preparations. Taking a substance in substance means taking the material itself rather than an extract or other prepared form.

In Burton. The treatment synopsis places alterative simples within pharmaceutical medicine. The related report of hellebore in substance concerns plant material taken directly. The broader synopsis locates pharmaceutical treatment beside dietetic and surgical treatment; it supplies the framework without repeating simples.

The places. Simples are classified as alterative substances in the treatment synopsis. (scan p. 324; DJR-067-13.) In substance describes the form of hellebore in the reported tolerance example. (p. 77; DJR-035-54.) The broader synopsis locates pharmaceutical treatment within medicine. (scan p. 323; DJR-067-04.)

In this edition. “Simples altering melancholy” → “Simple substances that alter melancholy” (DJR-067-13); “Hellebor in substance” → “hellebore in its solid form” (DJR-035-54); “Pharmaceuticall” → “Pharmaceutical treatment” (DJR-067-04). Simple substances explains the noun, while solid form identifies the material in the anecdote. The navigational wording in the synopsis follows the edition’s settled treatment structure.

See also. Physick.

Simulacra

Source forms: simulachra[13644]

The word. Simulacra are images or likenesses. In the Lucretian setting the word also carries the technical sense of image-films acting on perception.

In Burton. The absent beloved remains present through images and a remembered name. Burton incorporates the verses into his catalogue of persistent remembrance, where the word joins sensory representation to continuing desire.

The places. Images remain at hand when the beloved is absent. (p. 528; DJR-130-48.)

In this edition. “simulachra” → “images” (DJR-130-48). Images is readable in the immediate love context; the note retains the term’s philosophical background. The article heading normalizes the Latin spelling while the source form records simulachra.

See also. Imagination.

Sodomy

Source forms: Sodomy; buggery; Sodomites[13645]

[13643] **Editor.** Edited source passages: scan p. 324 (DJR-067-13); p. 77 (DJR-035-54); scan p. 323 (DJR-067-04). Existing edition notes: DJR-035:E36, DJR-067:E04. DJR-067:E04 distinguishes alteration from purging in historical humoral medicine. DJR-035:E36 explains in substance and retains the partly blemished three days; doses are not converted to modern units. The synopsis locators are scan pages, not printed page numbers.

[13644] **Editor.** Edited source passages: p. 528 (DJR-130-48). Existing edition notes: DJR-130:E38. DJR-130:E38 identifies Lucretius, De rerum natura, book 4, and explains both the general and technical senses.

The word. Sodomy and buggery are overlapping historical terms for condemned sexual acts. Their range does not correspond neatly to a single modern act or sexual orientation; sodomites is likewise an accusatory label in these passages.

In Burton. Burton places the terms in catalogues combining myth, alleged conduct and broad accusations against peoples. A further catalogue uses sodomites in a Christian polemic against the morality of pagan gods. The labels reveal the structure and hostility of his argument rather than supplying neutral descriptions of identities.

The places. Sodomy appears amid an extended catalogue of alleged conduct and fabulous births. (p. 441; DJR-114-25.) Sodomy and buggery occur together in a list of condemned acts. (p. 450; DJR-116-33.) Sodomites forms part of the attack on the gods' supposed unworthiness. (p. 666; DJR-158-12.)

In this edition. "peccatum Sodomiæ" → "the sin of sodomy" (DJR-114-25); "sodomy, buggery" → "sodomy, buggery" (DJR-116-33); "incestious Sodomites" → "incestuous sodomites" (DJR-158-12). The historical labels remain visible with their condemnatory force and contextual explanation. Their overlap is not silently replaced by a modern taxonomy.

See also. Quean and slut.

Solitude

Source forms: solitariness; solitudo[13646]

The word. Solitude and solitariness mean being alone. Burton distinguishes excessive solitude, which may be forced or voluntary, from forms of solitary contemplation he considers beneficial.

In Burton. The cause chapter makes too much solitude a close companion of idleness and also a symptom. It then explicitly allows profitable meditation and solitude rightly used. The danger therefore depends upon excess, circumstances and use rather than isolation alone.

The places. Excessive solitude is divided into imposed and voluntary kinds. (p. 87; DJR-038-01.) Profitable solitude receives qualified praise. (p. 89; DJR-038-12.)

In this edition. "nimia solitudo" → "excessive solitude" (DJR-038-01); "too much solitariness" → "too much being alone" (DJR-038-01); "kinde of solitariness" → "kind of solitude" (DJR-038-12). The modern text keeps both the warning and the concession. Excessive is essential to the first definition, and used rightly limits the second.

See also. Idleness; Leisure; Anchorite; Mortification; Recreate.

Sorrow

Source forms: sorrow[13647]

The word. Sorrow is the emotion directed toward a present evil in this classification. Fear, by contrast, concerns an evil still to come.

In Burton. Burton gives sorrow effects on both soul and body: it contracts the heart, torments the soul and obstructs bodily operations. His emotional classification thus also provides a historical physiological explanation for melancholy.

The places. Sorrow concerns present evil and is said to contract the heart. (p. 25; DJR-025-28.)

[13645] **Editor.** Edited source passages: p. 441 (DJR-114-25); p. 450 (DJR-116-33); p. 666 (DJR-158-12). Existing edition notes: DJR-114:E20, DJR-116:E29, DJR-158:E12. DJR-114:E20 distinguishes fabulous births from biological claims. DJR-116:E29 leaves Giovio's narrative uncollated. DJR-158:E12 identifies the account as Burton's polemical judgment about myth.

[13646] **Editor.** Edited source passages: p. 87 (DJR-038-01); p. 89 (DJR-038-12). Existing edition notes: DJR-038:E06. DJR-038:E06 compares Jerome's Letters 22.7 and 14.10, including temptation and the desert-as-prison image. Those parallels do not establish the whole marginal paraphrase or explain Burton's printed epistle 72, which remains retained.

[13647] **Editor.** Edited source passages: p. 25 (DJR-025-28). Existing edition notes: DJR-025:E20. DJR-025:E20 preserves Burton's criticism of the Stoics and his statement that these affections are natural and not to be resisted, alongside his earlier claim that reason should govern appetite. The tension is not silently removed.

In this edition. “as sorrow, which contracts the Heart” → “as sorrow does: it contracts the heart” (DJR-025-28); “macerates the Soule” → “torments the soul” (DJR-025-28). Sorrow remains unchanged, while torments clarifies macerates. The temporal distinction from fear and the claimed bodily consequences remain part of the account.

See also. Passion; Heart and cordolium; Tædium vitae; Despair; Macerate; Painful.

Soul

Source forms: Soul[13648]

The word. Soul can name the principle of life, perception and understanding, or life itself. Latin anima can also mean breath, allowing wordplay that requires different English equivalents within one passage.

In Burton. The philosophical definition unites three faculties in one rational soul that acts through organs while remaining incorporeal. The marriage satire uses soul for a husband’s life. A later Latin joke about wives’ breath is followed by Burton’s moralizing gloss about deformed souls.

The places. The rational soul contains the other faculties and works through bodily organs. (p. 27; DJR-026-22.) Ransoming the husband’s soul means saving his life. (p. 606; DJR-146-53.) Anima supports a breath/soul play between the Latin and Burton’s gloss. (p. 629; DJR-150-55.)

In this edition. “Reasonable Soul” → “rational soul” (DJR-026-22); “whose soul they would not ransome” → “they would not ransom his life” (DJR-146-53); “animæ uxorum pessime olent” → “Wives’ breaths smell very foul” (DJR-150-55); “deformed souls” → “ugly souls” (DJR-150-55). The philosophical sense remains soul; life and breaths follow the local meanings. Translating the Latin joke separately from Burton’s gloss preserves their difference.

See also. Animal and vegetal; Actuality; Matter; Metempsychosis; Ex traduce; Microcosm.

Species in perception

Source forms: species; species of objects; Species[13649]

The word. Species in the theory of perception are forms, impressions or representations through which objects are apprehended. The word does not here classify biological kinds.

In Burton. An imagined instrument multiplies sensory impressions, while melancholy imagination retains and enlarges mental images. Descriptions of an unseen beloved likewise convey images through language. The account of the sensitive soul compares their reception and retention with a seal’s impression in wax.

The places. The imagined instrument amplifies sensory impressions. (p. 39; DJR-011-16.) Imagination retains and magnifies the representations of objects. (p. 93; DJR-039-08.) A description conveys images of love without direct sight. (p. 452; DJR-117-07.) Sensory forms are received and retained like a seal in wax. (p. 21–22; DJR-025-03.)

In this edition. “multiply species” → “amplified impressions” (DJR-011-16); “species of objects” → “mental images of objects” (DJR-039-08); “species of love” → “images of love” (DJR-117-07); “Species of sensible things” → “sensory forms of things” (DJR-025-03). Impressions, mental images and sensory forms preserve the representational sense while following each passage’s emphasis. The related physical and psychological models remain historical explanations.

[13648] **Editor.** Edited source passages: p. 27 (DJR-026-22); p. 606 (DJR-146-53); p. 629 (DJR-150-55). Existing edition notes: DJR-026:E19, DJR-146:E32, DJR-150:E44. DJR-026:E19 explains actuality and choice and retains the apparent organ/independence tension. DJR-146:E32 leaves the Platina quotation uncollated. DJR-150:E44 identifies the Herodotus story but leaves the precise Plautus locus unresolved.

[13649] **Editor.** Edited source passages: p. 39 (DJR-011-16); p. 93 (DJR-039-08); p. 452 (DJR-117-07); p. 21–22 (DJR-025-03). Existing edition notes: DJR-011:E14, DJR-025:E02, DJR-039:E05, DJR-117:E06. DJR-011:E14 explains the optical and listening instruments and the reading sphere for printed spear; the Martianus passage is uncollated. DJR-039:E05 defines meditation broadly. DJR-117:E06 leaves the Philostratus letter unidentified. DJR-025:E02 explains the wax-and-seal comparison.

See also. Imagination; Catoptrics and perspectives; Sensible.

Spirits

Source forms: animal spirits; spirits[13650]

The word. Animal spirits are subtle bodily agents thought to carry sensation and movement. Spirits can also express vitality or courage, as in martial spirit; animal does not mean belonging to nonhuman animals here.

In Burton. The discussion of exercise and digestion makes corrupted bodily material disrupt the animal spirits. The polemic against excessive study connects bodily weakness, dulled spirits and reduced military courage. The physiological and figurative senses overlap without being identical.

The places. Animal spirits are disturbed in the historical account of ill-timed exercise. (p. 84–85; DJR-037-17.) Dulled spirits and martial spirits connect study with lost vigour and courage. (p. 127; DJR-046-18.)

In this edition. "animal spirits" → "animal spirits" (DJR-037-17); "dulls the spirits" → "dulls their spirits" (DJR-046-18); "martiall spirits" → "martial spirit" (DJR-046-18). The technical phrase remains with explanation. The later military expression becomes singular martial spirit, making the collective courage sense natural in modern English.

See also. Hypochondria.

Spleen

Source forms: Splenitick; Splenatick[13651]

The word. Splenitic or splenatic means associated with the spleen or suffering from a disorder attributed to it. In these passages the adjective is anatomical and medical, rather than simply a description of ill temper.

In Burton. Laurentius's classification names a form of melancholy after the spleen, alongside liver and mesentery. The treatment passage then discusses apples in disorders of that organ and in the form of melancholy under consideration, with their supposed humoral qualities to be corrected.

The places. Splenitic melancholy is one of the forms named after an organ. (p. 177; DJR-057-39.) Splenatic describes a spleen disorder in the discussion of apples. (p. 399; DJR-106-27.)

In this edition. "Splenitick" → "splenic" (DJR-057-39); "in Splenatick" → "in disorders of the spleen" (DJR-106-27). Splenic gives the corresponding adjective; disorders of the spleen makes the compressed second construction explicit. These are historical disease classifications.

See also. Hypochondria.

Stibium

Source forms: stibium[13652]

[13650] **Editor.** Edited source passages: p. 84–85 (DJR-037-17); p. 127 (DJR-046-18). Existing edition notes: DJR-037:E11, DJR-046:E16. DJR-037:E11 explains crudities and leaves Bayerus and Veni mecum unresolved. DJR-046:E16 records the contextual emendation by no means for printed by all means, supported by the margin; the source column and Burton's sweeping claim remain intact.

[13651] **Editor.** Edited source passages: p. 177 (DJR-057-39); p. 399 (DJR-106-27). Existing edition notes: DJR-057:E33, DJR-106:E24. DJR-057:E33 preserves the different orders of the organ list and the names derived from it. DJR-106:E24 identifies lamb's wool as the apple preparation here but supplies no recipe; corrected concerns supposedly undesirable qualities.

[13652] **Editor.** Edited source passages: p. 377 (DJR-102-01). Existing edition notes: DJR-102:E01. DJR-102:E01 explains chemical physicians, falling sickness and the upper-abdominal sense of hypochondriacal. The historical measures in the surrounding account remain unconverted.

The word. Stibium is the name paired with antimony in Burton's discussion of chemical medicines. The passage distinguishes administering the material itself from an infusion.

In Burton. Burton introduces a substance highly praised by chemical physicians and frequently prescribed for melancholy. Mattioli's claim and examples supply the reported justification. The vocabulary belongs to that therapeutic controversy and its historical account of black bile.

The places. Antimony or stibium is introduced as a remedy praised by chemical physicians. (p. 377; DJR-102-01.)

In this edition. "Antimony or Stibium" → "Antimony, or stibium" (DJR-102-01); "in substance or infusion" → "as the substance itself or as an infusion" (DJR-102-01). The material's two names remain together. The modern text explicitly attributes the therapeutic claims to Mattioli rather than adopting them.

See also. Receipt.

Still

Source forms: still; still running[13653]

The word. Still can mean continually or always, but it can also mean silent. The latter sense survives in still rhetoric, eloquence that works without speech.

In Burton. The imagined frogs croak continually; rivers run continuously even where navigation is obstructed; the lover's heart is always with the beloved. Beauty's still rhetoric instead persuades silently. Temporal persistence and absence of sound must remain distinct.

The places. Still crying describes continual imagined croaking. (p. 6; DJR-003-09.) Still running describes the rivers' continued flow. (p. 52; DJR-014-05.) Still rhetoric is persuasion without speech. (p. 454–455; DJR-117-30.) The lover's heart is always with the beloved. (p. 529; DJR-131-08.)

In this edition. "still crying" → "continually crying" (DJR-003-09); "still running rivers" → "ever-flowing rivers" (DJR-014-05); "still rhetorick" → "silent rhetoric" (DJR-117-30); "his heart is still with her" → "his heart is always with her" (DJR-131-08). Continually, ever-flowing and always express duration; silent identifies the separate sense. Obstructed rivers do not become motionless merely because Burton criticizes their lost usefulness for transport.

See also. Waking; Present; Happily.

Strangury

Source forms: strangury[13654]

The word. Strangury means difficult and painful passage of urine. It is a historical disease term whose range should not be assumed identical to one present diagnostic category.

In Burton. Burton includes strangury in a catalogue of conditions physicians allegedly cannot cure. The term identifies the complaint, while the categorical claim about incurability belongs to his debate over medical skill.

The places. Strangury appears among the conditions claimed to resist cure. (p. 364; DJR-099-17.)

In this edition. "Strangury" → "strangury" (DJR-099-17). The historical name is retained and explained in the note. The edition does not turn the period's assertion of incurability into a current medical conclusion.

[13653] **Editor.** Edited source passages: p. 6 (DJR-003-09); p. 52 (DJR-014-05); p. 454–455 (DJR-117-30); p. 529 (DJR-131-08). Existing edition notes: DJR-003:E13, DJR-014:E04, DJR-117:E27, DJR-131:E04. DJR-003:E13 preserves the croaking sequence. DJR-014:E04 explains the navigation complaint and marginal anchor. DJR-117:E27 leaves the exact attribution chain unresolved; DJR-131:E04 retains the irregular marginal order and the uncertainty about Philostratus's letters.

[13654] **Editor.** Edited source passages: p. 364 (DJR-099-17). Existing edition notes: DJR-099:E16. DJR-099:E16 distinguishes strangury from stone and apoplexy and qualifies the correspondence of historical terms with present diagnoses.

See also. Issue; Excrements.

Stupid

Source forms: stupified; stupid; stupidity[13655]

The word. Stupid, stupified and stupidity can describe being stunned, numbed or mentally insensible. They need not make a judgment about a person's intelligence.

In Burton. Niobe's grief and the women's response to military disaster produce stupefaction. In the comic scene before the magistrate, stupidity names the company's bewildered insensibility. The symptom passage uses stupid for an episodic state in which distressed people will not speak or answer.

The places. Stupified names the numbing force of Niobe's grief. (p. 32; DJR-009-30.) Stupid describes women stunned by the disaster at Cannae. (p. 164; DJR-054-44.) Stupidity names the company's stupefaction before the magistrate. (p. 171; DJR-056-30.) Stupid describes a temporary or recurrent state of insensibility. (p. 203; DJR-063-05.)

In this edition. "quite stupified" → "utterly numb" (DJR-009-30); "stupid women" → "stupefied women" (DJR-054-44); "their stupidity" → "their stupefaction" (DJR-056-30); "stupid for the time" → "insensible for the time" (DJR-063-05). The equivalents preserve states of shock or impaired responsiveness rather than substituting the modern insult. Their different causes and narrative uses remain visible.

See also. Silly; Crased.

Suit

Source forms: suiters; sute[13656]

The word. A suit can be a legal action or a petition for favour or office. Suiters in the legal catalogue are litigants, not people seeking marriage.

In Burton. Burton's attack on litigation condemns the expense, bitterness and delay of pursuing cases. The account of ambition instead describes the exhausting performance of deference required when seeking a favour or position. Both involve pursuit, but the institutions and objects differ.

The places. Suiters are parties pursuing legal cases. (p. 51; DJR-013-41.) A sute is a petition pursued through attendance and ingratiation. (p. 113; DJR-043-23.)

In this edition. "ordinary suiters" → "ordinary litigants" (DJR-013-41); "about a sute" → "pursuing a petition" (DJR-043-23). Litigants and petition distinguish the contexts. The modern text retains Burton's divided attribution of blame in the legal complaint.

See also. Dowry and jointure.

Supererogation

Source forms: supererogate[13657]

The word. To supererogate is to perform good works beyond what duty requires. Supererogation supplies the noun for that claimed surplus of merit.

[13655] **Editor.** Edited source passages: p. 32 (DJR-009-30); p. 164 (DJR-054-44); p. 171 (DJR-056-30); p. 203 (DJR-063-05). Existing edition notes: DJR-009:E31, DJR-054:E36, DJR-056:E24, DJR-063:E05. DJR-009:E31 locates Niobe in Ovid and preserves the difference between the Scaliger Latin and Burton's expansion. DJR-054:E36 explains the shift to collective disaster. DJR-056:E24 keeps the Latin and English speeches separate. DJR-063:E05 treats supernatural fears as reported experiences and leaves Rodericus's three-degree scheme uncollated.

[13656] **Editor.** Edited source passages: p. 51 (DJR-013-41); p. 113 (DJR-043-23). Existing edition notes: DJR-013:E20, DJR-043:E20. DJR-013:E20 explains termers and property title. DJR-043:E20 identifies the Cineas comparison in Plutarch's Pyrrhus 14 and records the backward-pointing Cyprian margin.

[13657] **Editor.** Edited source passages: p. 29 (DJR-009-14). Existing edition notes: DJR-009:E15. DJR-009:E15 explains the Machiavellian stereotype and the sarcastic use of the way to the stars.

In Burton. Burton sarcastically applies the term to monks whom he accuses of political intrigue and violence. His alleged peacemakers become incendiaries, and the phrase about earning heaven sharpens the contrast between their profession and the conduct charged against them.

The places. Supererogate appears in the sarcastic conclusion of an attack on monks. (p. 29; DJR-009-14.)

In this edition. "to supererogate" → "to perform works beyond duty" (DJR-009-14). The explanatory phrase retains the technical meaning so that the irony remains intelligible. The surrounding charges and account of merit are Burton's polemical presentation.

See also. Mortification.

Synderesis

Source forms: synteresis; dictamen rationis[13658]

The word. Synderesis is the innate grasp of moral principles. Dictamen rationis is the dictate of reason. Burton lists both alongside conscience as innate kinds of understanding.

In Burton. The account distinguishes fleeting acts of apprehension from lasting intellectual dispositions, or habits. After enumerating acquired forms of understanding, it adds the three innate terms and gives a total of fourteen. The three are related without being collapsed into a single label.

The places. Synteresis and the dictate of reason occur in the classification of understanding. (p. 28; DJR-026-30.)

In this edition. "Synteresis" → "synderesis" (DJR-026-30); "Dictamen rationis" → "the dictate of reason" (DJR-026-30). The modern spelling synderesis replaces synteresis; the Latin phrase is translated directly. Habit in the surrounding passage means an enduring disposition rather than a repeated routine.

See also. Reason; Conscience.

Tables

Source forms: tables[13659]

The word. Tables can name a backgammon-type board game or physical tablets bearing records. The plural does not always refer to furniture.

In Burton. The gambling passage describes anger after losing at tables. The treatment synopsis recommends the same game among moderate mental recreations. In the shrine description, tables instead names commemorative or votive tablets displayed with inscriptions and gifts.

The places. Tables is the game whose losses provoke the gambler's anger. (p. 119; DJR-044-35.) Tables appears among recreations in the regimen synopsis. (scan p. 323; DJR-067-09.) Tables are tablets displayed in the healing shrine. (p. 225; DJR-068-38.)

In this edition. "games at Tables" → "games of backgammon" (DJR-044-35); "cards, tables" → "cards, backgammon" (DJR-067-09); "tables, inscriptions" → "tablets, inscriptions" (DJR-068-38). Backgammon gives the reader the game family, while tablets preserves the material sense in the shrine. The contrast between uncontrolled gambling and moderate recreation belongs to the different passages.

See also. Recreate; Confection; Religion and superstition.

[13658] **Editor.** Edited source passages: p. 28 (DJR-026-30). Existing edition notes: DJR-026:E23. DJR-026:E23 explains the technical terms, including science as certain knowledge, and points to Burton's further explanation in the following paragraph.

[13659] **Editor.** Edited source passages: p. 119 (DJR-044-35); scan p. 323 (DJR-067-09); p. 225 (DJR-068-38). Existing edition notes: DJR-044:E26. DJR-044:E26 identifies a backgammon-type game and the Galateo tradition, leaving the precise version uncollated. The synopsis uses a scan-page locator; the shrine's comparison with Loreto remains Burton's reported and polemical account.

Tax

Source forms: taxeth; taxe; tax[13660]

The word. To tax can mean reproach, censure or attack someone in speech or writing. These uses do not concern imposing a financial levy.

In Burton. Erasmus is said to tax scholars for mishandling patrons. Princes are reported to pay Aretino to avoid being attacked in satire. Burton finally claims that his own discussion of lust aims to censure and deter it rather than teach it.

The places. Taxeth means reproaches scholars for neglecting patrons. (p. 139–140; DJR-049-01.) Taxe names an attack in Aretino's satire. (p. 148; DJR-051-27.) Tax declares Burton's censuring purpose in discussing love. (p. 410; DJR-108-16.)

In this edition. "as Erasmus well taxeth" → "as Erasmus justly reproaches them" (DJR-049-01); "taxe them in his Satyres" → "attack them in his satires" (DJR-051-27); "to tax and deter others from it" → "to censure it and deter others from it" (DJR-108-16). The renderings follow the different objects and force of criticism. The payment in the Aretino story is part of the reported means of avoiding censure, not the meaning of tax itself.

See also. Fact; Explode.

Temporize

Source forms: temporize; temporising[13661]

The word. To temporize is to adapt one's conduct to circumstances, particularly for advantage. Burton's uses concern opportunistic accommodation, rather than merely postponing a decision.

In Burton. The conscientious person refuses the practices that society rewards as worldly wisdom. In the discussion of false friends, a temporising age enables flatterers to gain access to powerful patrons and rise to office. Both passages expose the social rewards of compromised judgement.

The places. Honest people are despised for refusing opportunistic conduct. (p. 19; DJR-007-14.) The age's opportunism makes flattering companions difficult to expose. (p. 421–422; DJR-110-23.)

In this edition. "temporize as other men do" → "trim their conduct to circumstances as others do" (DJR-007-14); "this temporising age" → "this opportunistic age" (DJR-110-23). The renderings make the adjustment of conduct explicit and retain its critical force. The surrounding language of promotion, patronage and bribery explains what the accommodation is meant to secure.

See also. Policy; Ambodexter.

Temptation

Source forms: tentation; temptation; temptations[13662]

[13660] **Editor.** Edited source passages: p. 139–140 (DJR-049-01); p. 148 (DJR-051-27); p. 410 (DJR-108-16). Existing edition notes: DJR-049:E01, DJR-051:E22, DJR-108:E13. DJR-049:E01 retains Burton's Erasmus reference while explaining that the consulted Adages locus does not establish the patronage borrowing. DJR-051:E22 preserves as some relate and the uncollated references. DJR-108:E13 distinguishes the marginal Godfridus and Aeneas Sylvius materials and leaves their exact bibliographical links open.

[13661] **Editor.** Edited source passages: p. 19 (DJR-007-14); p. 421–422 (DJR-110-23). Existing edition notes: DJR-007:E16, DJR-110:E16. DJR-007:E16 explains the irony and leaves the Latin catalogue's source unlocated. DJR-110:E16 retains the unresolved Caelius Secundus anecdote, identifies the love-potion metaphor and points to Rehoboam's counsellors in 1 Kings 12.

[13662] **Editor.** Edited source passages: p. 311 (DJR-087-29); p. 700 (DJR-165-08); p. 704 (DJR-166-04). Existing edition notes: DJR-087:E21, DJR-165:E08, DJR-166:E02. DJR-087:E21 supplies a close Augustinian parallel, not the exact wording, and leaves the Basil reference uncollated. DJR-165:E08 identifies the discussion in Perkins's Cases of Conscience while leaving Burton's edition unidentified. DJR-166:E02 treats the Platter cases as attributed reports, not evidence of their frequency.

The word. Temptation, also written tentation, can mean a trial or testing, an inducement to wrongdoing, or a troubling impulse. The context determines which force is present.

In Burton. Adversity tests a Christian as a storm tests a sailor. The later discussion calls a trial of faith divine temptation, following Perkins. In the examples attributed to Platter, temptations instead names impulses towards self-destruction. A single modern equivalent would obscure this change of sense.

The places. Temptation and misery test the Christian's endurance. (p. 311; DJR-087-29.) Divine temptation names the testing of faith. (p. 700; DJR-165-08.) Temptations refers to destructive impulses in the reported cases. (p. 704; DJR-166-04.)

In this edition. "tentation & misery" → "temptation and misery" (DJR-087-29); "divine temptation" → "divine testing" (DJR-165-08); "such temptations" → "such temptations" (DJR-166-04). Divine testing clarifies the theological use without implying that God entices people to wrongdoing. Where temptation remains unchanged, the article distinguishes trial from the impulses described in the narrative.

See also. Conscience.

Tires and weeds

Source forms: tires; tyres; weeds[13663]

The word. Tires and tyres are forms of attire: dress or adornments. Weeds can likewise mean clothes, without its familiar botanical sense.

In Burton. Dress participates in courtly imitation and in the appearance of wealth. The magnificent clothing attributed to Cyrus helps explain why people are judged by their exterior. Chariclea's beggar's weeds supply the opposite appearance: beauty is said to remain visible even beneath impoverished clothing.

The places. Tires are the fashions imitated along with gestures and conduct. (p. 37; DJR-011-04.) Gay tyres are magnificent dress that encourages admiration. (p. 156; DJR-052-41.) Beggar's weeds are the clothes in which Chariclea's beauty still shines. (p. 469; DJR-120-22.)

In this edition. "fashions in tires" → "fashions in dress" (DJR-011-04); "gay tyres" → "magnificent dress" (DJR-052-41); "beggers weeds" → "beggar's clothes" (DJR-120-22). Dress and clothes identify the material sense. Magnificent preserves the splendour of gay in this setting. The Chariclea example forms part of Burton's comparison of natural beauty with deliberate enhancement, not a botanical metaphor.

See also. Habit and disposition; Brave; Homely.

Tædium vitae

Source forms: tædium vitæ[13664]

The word. Tædium vitæ is weariness or disgust with life. The expression describes aversion to living, more deeply than passing boredom.

In Burton. Burton places it among symptoms that include restlessness, dissatisfaction, thoughts of self-injury and alternating desires to live and die. The rapid changes between staying and leaving, rising and going to bed give the phrase its immediate setting.

[13663] **Editor.** Edited source passages: p. 37 (DJR-011-04); p. 156 (DJR-052-41); p. 469 (DJR-120-22). Existing edition notes: DJR-011:E03, DJR-052:E38, DJR-120:E19. DJR-011:E03 preserves the court anecdotes as Burton's reports. DJR-052:E38 explains the satire on seeming wealth and the placement of the Xenophon marginal note. DJR-120:E19 identifies weeds as clothes and leaves the precise Heliodorus passage uncollated. DJR-120-22 supplements the selected evidence for the existing compound headword.

[13664] **Editor.** Edited source passages: p. 184 (DJR-059-09). Existing edition notes: DJR-059:E09. DJR-059:E09 relates the slow and joyless passage of time to Horace, Epistles 1.1.23–24. The Aurelianus reference is retained as printed; its particular edition remains unchecked.

The places. Weariness of life appears amid restless changes of purpose and desire. (p. 184; DJR-059-09.)

In this edition. “tædium vitæ” → “Weariness of life” (DJR-059-09). The translation states the Latin sense directly. The surrounding passage preserves both the seriousness of the distress and the alternation of desires, without turning Burton’s historical symptom description into a modern diagnostic category.

See also. Sorrow.

Usury

Source forms: usury[13665]

The word. Usury can mean lending at interest generally. It does not invariably carry the narrower sense of an exceptionally high or extortionate charge.

In Burton. Burton’s imagined commonwealth excludes biting usurers but makes a concession to human imperfection by tolerating some lending at interest. The force of the passage depends on that distinction between the rejected abuse and the admitted practice.

The places. The rejection of extortionate lenders is followed by a qualified allowance of interest. (p. 66; DJR-017-08.)

In this edition. “biting usurers” → “extortionate moneylenders” (DJR-017-08); “some kinde of usury” → “some lending at interest” (DJR-017-08). The two equivalents preserve the distinction within the paragraph. Reading both expressions as extortion would conceal the scope of Burton’s concession.

See also. Legal evidence; Commodity.

Vapours

Source forms: vapours[13666]

The word. Vapours are bodily exhalations in the historical physiology invoked here. Their presence or absence is used to explain sleep and disturbances of the mind.

In Burton. Burton links severe fasting to a lack of the vapours thought necessary for sleep, and sleeplessness to mental disorder and frightening sounds. He gives a physiological explanation to material drawn from accounts of Hilarion and Antony.

The places. Lack of vapours is offered as the reason fasting prevents sleep. (p. 656; DJR-156-09.)

In this edition. “for want of vapours he could not sleep” → “For lack of vapours he could not sleep” (DJR-156-09). Vapours is retained because it belongs to the causal model Burton is reporting. Substituting a present-day physiological agent would replace that model rather than explain it.

See also. Hypochondria; Obnubilate.

Venery

Source forms: Venus; Venery; debt[13667]

[13665] **Editor.** Edited source passages: p. 66 (DJR-017-08). Existing edition notes: DJR-017:E05. DJR-017:E05 explains the regulated exception and the ensuing provision for lenders, borrowers, rates and a common bank. The Latin clauses and Burton’s English restatements are both retained.

[13666] **Editor.** Edited source passages: p. 656 (DJR-156-09). Existing edition notes: DJR-156:E09. DJR-156:E09 compares Jerome’s Life of Hilarion 5–6 and Athanasius’s Life of Antony 7–9. Antony’s bodily equilibrium in section 14 limits the attribution: not every detail of Burton’s combined account can be assigned equally to both figures.

[13667] **Editor.** Edited source passages: p. 78 (DJR-036-08); p. 176 (DJR-057-27); p. 64 (DJR-033-14). Existing edition notes: DJR-033:E11, DJR-036:E06, DJR-057:E23. DJR-036:E06 explains Venus and the adjoining anatomical terms. DJR-057:E23 identifies headpiece as a helmet but leaves the medical case and Caesius identification unverified. DJR-033:E11 distinguishes the reciprocal duty in 1 Corinthians 7:3 from the author’s added claim about weak offspring; no

The word. Venery means sexual intercourse in these passages. Venus names the activity through the goddess of love; the marital debt is another expression for sexual relations, framed as an obligation between spouses.

In Burton. Sexual activity appears within the historical regimen of retentions and evacuations, where both excess and absence may be blamed for illness. Frequent venery is also among the reported causes in an individual case. The debt passage joins a scriptural allusion to a medical author's claim about the quality of offspring.

The places. Venus names sexual activity in a catalogue of bodily discharges and retentions. (p. 78; DJR-036-08.) Frequent venery is one of the causes attributed to a medical case. (p. 176; DJR-057-27.) The marital debt provides the language for a claim about procreation. (p. 64; DJR-033-14.)

In this edition. "immoderate, or no use at all of Venus" → "excessive sexual activity or none at all" (DJR-036-08); "frequent use of Venery" → "frequent sexual intercourse" (DJR-057-27); "they pay their debt" → "They pay their debt" (DJR-033-14). The explicit sexual equivalents clarify the first two expressions. Debt remains as the scriptural metaphor, with its reciprocal marital context explained. The assertion about offspring remains attributed to the historical medical writer.

See also. Dowry and jointure; Continence; Satyriasis and priapism; Seed; Concupiscence; Wittal and cuckold.

Venial sin

Source forms: venially; venialiter[13668]

The word. Venial sin is a lesser sin, distinguished from mortal sin in the theological classification Burton cites. Venially and the Latin venialiter mean in that lesser degree.

In Burton. In the argument against excessive parental restrictions on marriage, Burton reports that marrying for physical beauty is not even a venial sin. The qualification strengthens the cited permission; it does not concede a minor fault.

The places. Bonaventure is cited as denying even venial guilt in marrying for beauty. (p. 577; DJR-140-85.)

In this edition. "denies that he so much as venially sins" → "denies that a man commits even a venial sin" (DJR-140-85); "Non peccat venialiter" → "He does not commit a venial sin" (DJR-140:B34; margin). The modern text retains the technical term and the scope of the denial. The accompanying marginal Latin states the same proposition.

See also. Conscience.

Ventricle

Source forms: creek; Ventricle[13669]

The word. Ventricle can mean a cavity or chamber. In the anatomical passages selected here it names a cavity of the brain or the stomach; creek likewise means a chamber in the account of the brain.

In Burton. The brain's ventricles are assigned roles in imagination, thought, memory and the movement of animal spirits. In the later discussion of melancholy, the lower opening of the ventricle is the pylorus, making the organ the stomach.

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missing marginal note has been invented.

[13668] **Editor.** Edited source passages: p. 577 (DJR-140-85). Existing edition notes: DJR-140:B34, DJR-140:E54. DJR-140:E54 explains the distinction, corrects the Rachel reference to Genesis 29 and preserves the limits of Burton's description of the captive-marriage conditions. The Bonaventure and Apuleius passages remain uncollated. DJR-140:B34 supplies the marginal Latin and its translation.

[13669] **Editor.** Edited source passages: p. 19 (DJR-024-19); p. 177 (DJR-057-38). Existing edition notes: DJR-024:E17, DJR-057:E32. DJR-024:E17 explains phlegm and the historical theory of internal senses. DJR-057:E32 preserves both the anatomical conflation in mesentery or midriff and the theory of suppressed haemorrhoidal bleeding.

The places. The middle ventricle and fourth creek belong to the account of brain cavities. (p. 19; DJR-024-19.) The ventricle whose lower outlet is the pylorus means the stomach. (p. 177; DJR-057-38.)

In this edition. “Middle ventricle” → “middle ventricle” (DJR-024-19); “fourth creek” → “fourth chamber” (DJR-024-19); “neather mouth of the Ventricle” → “lower opening of the stomach” (DJR-057-38). Ventricle remains where the brain context is explicit; chamber explains creek, and stomach prevents the later occurrence from being mistaken for another brain cavity. They place and they say retain the attribution of the historical faculties to anatomical locations.

See also. Organical parts.

Virtue

Source forms: vertues[13670]

The word. Virtues can mean effective properties or powers, rather than moral excellences. The relevant power depends on the substance or being described.

In Burton. In this account of supernatural knowledge, herbs, plants, stones, minerals, animals, elements and heavenly bodies have virtues that the beings under discussion know how to apply. The word identifies the capacities attributed to those things.

The places. The virtues of natural things are powers that can be understood and put to use. (p. 43; DJR-029-16.)

In this edition. “vertues of Hearbs, Plants, stones, Minerals” → “properties of herbs, plants, stones, minerals” (DJR-029-16). Properties makes the non-moral sense clear. It reproduces the meaning of the claim without independently establishing the powers or the knowledge attributed to these beings.

See also. Occult; Cordial; Honest.

Voluntary

Source forms: voluntary; wilfull[13671]

The word. Voluntary may describe what happens spontaneously, without being forced, or what is deliberately willed. Wilfull can supply the latter sense without implying obstinacy.

In Burton. The spontaneous opening of haemorrhoids is contrasted with a forced intervention. Wilfull poverty is poverty undertaken by choice in the evangelical counsels. Voluntary permission concerns deliberate divine allowance in a list of doctrines that Burton thinks indiscreet preaching can make distressing.

The places. Voluntary describes a bodily occurrence that is not forced. (p. 212; DJR-065-07.) Wilfull describes chosen religious poverty. (p. 655; DJR-156-02.) Voluntary permission names divine allowance within the theological catalogue. (p. 698; DJR-164-38.)

In this edition. “so they be voluntary” → “that it happens spontaneously” (DJR-065-07); “wilfull poverty” → “voluntary poverty” (DJR-156-02); “voluntary permission” → “deliberate divine permission” (DJR-164-38). Spontaneously prevents the first occurrence from being read as a conscious decision by the patient. The other renderings preserve choice and intention, while the theological note distinguishes allowance from direct production of an event.

See also. Will and nill; Issue.

[13670] **Editor.** Edited source passages: p. 43 (DJR-029-16). Existing edition notes: DJR-029:E09. DJR-029:E09 explains virtues as properties or powers, meteors as a broad class of atmospheric phenomena, and the four elements as earth, water, air and fire.

[13671] **Editor.** Edited source passages: p. 212 (DJR-065-07); p. 655 (DJR-156-02); p. 698 (DJR-164-38). Existing edition notes: DJR-065:E06, DJR-156:E02, DJR-164:E36. DJR-065:E06 retains the historical medical reports and the equation of varices with water. DJR-156:E02 explains the evangelical counsels and Burton’s polemical use of merit terminology. DJR-164:E36 notes that the precise doctrinal distinctions depend on the theologian being discussed.

Waking

Source forms: night walking; night-waking; waking; watchings; watchfull[13672]

The word. Waking and watchings can mean wakefulness or periods without sleep. Watchfull may likewise mean sleepless. Night-waking is staying awake at night, whereas night walking in the selected passage is sleepwalking.

In Burton. Burton treats wakefulness both as a feature of conduct, especially prolonged study, and as a symptom or supposed cause of illness. The distinction from sleepwalking matters: night walking occurs among disturbed experiences during sleep, not among a scholar's waking labours.

The places. Night walking appears among disturbances of sleep. (p. 90; DJR-038-25.) Night-waking accompanies prolonged scholarly study. (p. 127; DJR-046-17.) Waking is among the things said to produce bodily heat. (p. 175; DJR-057-14.) Watchings names the long periods of sleeplessness reported by authorities. (p. 180; DJR-058-14.) Watchfull describes the sleepless sufferer who continues to fret. (p. 198–199; DJR-062-07.)

In this edition. "night walking" → "sleepwalking" (DJR-038-25); "night-waking" → "staying awake at night" (DJR-046-17); "solitarinesse, waking" → "solitude, sleeplessness" (DJR-057-14); "Mighty and often watchings" → "long and frequent periods of wakefulness" (DJR-058-14); "watchfull" → "sleepless" (DJR-062-07). The equivalents distinguish absent sleep from disturbed sleep and avoid suggesting a guard's vigilance. Burton's remarkable reports of months or years without sleep remain expressly reported claims.

See also. Non naturals; Still; Intention and remission.

Will and nill

Source forms: velle; nolle; nill[13673]

The word. To nill is not to will: to refuse or be unwilling. Latin velle and nolle name willing and not willing. Will we or nill we means whether we wish it or not.

In Burton. The account of the will treats willing and refusing as its two basic acts, then distinguishes human freedom in contingent matters from necessity in relation to divine purpose. The later proverbial expression introduces an argument about adversity regardless of the reader's preference.

The places. Velle and nolle divide the will's acts into willing and refusing. (p. 30; DJR-026-42.) Will we or nill we means willing or unwilling. (p. 337–338; DJR-093-20.)

In this edition. "Velle and Nolle, to well and nill" → "willing and refusing" (DJR-026-42); "will we, or nill we" → "willing or unwilling" (DJR-093-20). The first rendering translates the meaning of both language pairs, while the original retains the printed well. The second gives the idiom's force. Neither changes Burton's stated relation between contingent choice and divine necessity.

See also. Faculty; Reason; Impotent; Voluntary.

Wit

Source forms: wit; happy wits; witty[13674]

[13672] **Editor.** Edited source passages: p. 90 (DJR-038-25); p. 127 (DJR-046-17); p. 175 (DJR-057-14); p. 180 (DJR-058-14); p. 198–199 (DJR-062-07). Existing edition notes: DJR-038:E16, DJR-046:E15, DJR-058:E12, DJR-062:E06. DJR-038:E16 places nightmare oppression and sleepwalking within the older humoral account. DJR-046:E15 explains scholarly night-waking and Ficino's varying titles. DJR-058:E12 qualifies the extraordinary durations and uncollated cases; DJR-062:E06 explains watchfull and the heating-and-fumes physiology.

[13673] **Editor.** Edited source passages: p. 30 (DJR-026-42); p. 337–338 (DJR-093-20). Existing edition notes: DJR-026:E32, DJR-093:E17. DJR-026:E32 records the scan's well and nill, explains contingent and attributes the summary of Stoic determinism to Burton. DJR-093:E17 identifies Ovid, Art of Love 2.437, and explains the transfer of a comment about lovers to prosperity.

The word. Wit can mean intelligence, understanding or intellectual capacity. Witty may mean intelligent or intellectually gifted, without implying humour. Happy wits are gifted minds.

In Burton. Wit appears in the praise of Epicurus, in a defence of honourable rivalry, and in descriptions of intellectual ability coexisting with melancholy. The intelligent child in the consolation passage is another use of witty, distinct from a judgement about the child's future moral character.

The places. Wit in the English couplet corresponds to intellect in the translated Latin. (p. 20; DJR-007-17.) Useful rivalry sharpens wit or intelligence. (p. 103; DJR-041-19.) Happy wits contrasts intellectual gifts with outward dullness and incapacity. (p. 179–180; DJR-058-13.) The disputed connection between melancholy and intellectual gifts is expressed by witty. (p. 207; DJR-064-05.) A witty child is an intelligent child of promise. (p. 346; DJR-095-15.)

In this edition. "Whose wit excel'd the wits of men" → "Whose wit surpassed the wits of men" (DJR-007-17); "the nurse of wit and valor" → "the nurse of intelligence and courage" (DJR-041-19); "happy wits" → "gifted minds" (DJR-058-13); "melancholy men are witty" → "melancholy people are intellectually gifted" (DJR-064-05); "a witty child" → "intelligent child" (DJR-095-15). Wit remains in the verse and whetstone image, where its older meaning can be heard alongside the more explicit equivalents. The article does not turn Burton's disputed humoral explanation into an established connection between illness and genius.

See also. Reason; Conceit.

Wittal and cuckold

Source forms: wittal; wittall[13675]

The word. A cuckold is a husband whose wife is unfaithful. A wittal or wittall knows of and tolerates that infidelity. Horns are a conventional image of cuckoldry in these passages.

In Burton. The opening satire contrasts the wittal's chosen blindness with his sharp sight in other affairs. A hostile catalogue of marriage warns a husband of horns in his absence. The later treatment of jealousy considers toleration in particular circumstances, including material advantage and a patron's wishes.

The places. The wittal knowingly turns a blind eye to his wife's fidelity. (p. 38; DJR-011-10.) Grafting horns describes the feared adultery during a husband's absence. (p. 587; DJR-143-31.) The wittall tolerates infidelity instead of consuming himself with jealousy. (p. 621; DJR-149-28.)

In this edition. "a wittal" → "a willing cuckold" (DJR-011-10); "graft hornes" → "give you cuckold's horns" (DJR-143-31); "a wittall" → "a knowing cuckold" (DJR-149-28). Willing and knowing explain the additional force of wittal. The terms belong to the passages' gendered satire and argument about jealousy; the article preserves the difference between being deceived and knowingly tolerating infidelity.

See also. Jealousy; Quean and slut; Venery.

Zeal

Source forms: zealous[13676]

[13674] **Editor.** Edited source passages: p. 20 (DJR-007-17); p. 103 (DJR-041-19); p. 179–180 (DJR-058-13); p. 207 (DJR-064-05); p. 346 (DJR-095-15). Existing edition notes: DJR-007:E18, DJR-041:E17, DJR-058:E11, DJR-064:E05, DJR-095:E10. DJR-007:E18 explains the paired Latin and English couplets and leaves the Philostratus wording uncollated. DJR-041:E17 preserves the approval of restrained rivalry. DJR-064:E05 cites Problems 30.1 in the collection attributed to Aristotle and qualifies the mixture and uncollated authorities. DJR-095:E10 distinguishes intelligence from moral uprightness and corrects the implication that Pindar personally mourned Eteoneus.

[13675] **Editor.** Edited source passages: p. 38 (DJR-011-10); p. 587 (DJR-143-31); p. 621 (DJR-149-28). Existing edition notes: DJR-011:E09, DJR-143:E18, DJR-149:E23. DJR-011:E09 explains honesty as sexual fidelity and leaves the Augustus reference unlocated. DJR-143:E18 identifies the horns metaphor. DJR-149:E23 compares Plutarch, On Love 16: Galba corresponds to Calbas, while Phayllus hopes for office without an explicit promise by Philip in that text. Burton's version remains untraced.

The word. Zeal is ardent commitment or religious fervour; zealous describes the person who has it. Burton's selected use concerns fervour without knowledge, a qualification essential to his criticism.

In Burton. The phrase from Romans accompanies a polemical catalogue of communities claiming exclusive salvation and undertaking extreme practices. Related passages turn the criticism towards rigorists within Burton's own religious camp and describe his proposed treatment of excessive strictness and disturbed minds. These latter passages supply context rather than additional occurrences of zealous.

The places. Zealous without knowledge qualifies the fervour of the groups Burton attacks. (p. 661; DJR-157-17.) The attack on religious rigorists brings the criticism into his own camp. (p. 676; DJR-160-14.) Preciseness and excessive practices appear in the account of suppression and treatment. (p. 682; DJR-161-24.)

In this edition. "Zealous" → "Zealous" (DJR-157-17); "without knowledge" → "without knowledge" (DJR-157-17). The retained word carries its qualification with it. The related evidence explains how fervour becomes, in Burton's argument, misguided excess; his religious judgements and coercive proposals remain his own.

See also. Religion and superstition; Mortification.

Source term index

abdicate — Abdicate.

abdicated — Abdicate.

abraham men — Abraham men.

absolute — Absolute.

absolute cure — Absolute.

absolved — Absolve.

accident — Accident.

accidental — Accident.

accidentall — Accident.

accidents — Accident.

action — Action.

adamant — Lodestone and adamant.

adamantinum — Lodestone and adamant.

admired — Admire.

adust — Adust.

adustion — Adust.

adventious — Adventitious.

adventitious — Adventitious.

adventitious melancholy — Melancholy.

advousons — Church patronage.

[13676] **Editor.** Edited source passages: p. 661 (DJR-157-17); p. 676 (DJR-160-14); p. 682 (DJR-161-24). Existing edition notes: DJR-157:E15, DJR-160:E14, DJR-161:E24. DJR-157:E15 identifies Romans 10:2 and explains the damaged marginal Acts reference. DJR-160:E14 identifies the Horace quotation and the attack on precisians. DJR-161:E24 distinguishes public suppression from medical management and notes that Burton's category is not a modern diagnosis.

affection — Affection.

affinitie — Affinity and consanguinity.

affinity — Affinity and consanguinity.

agent — Intellect.

alienate his mind — Remedy by diversion.

alterative — Alteratives.

alteratives — Alteratives.

ambodexters — Ambodexter.

ambulones — Demonic apparitions.

an. — Apothecaries measures.

anachorites — Anchorite.

anatomies — Anatomy.

anger — Anger.

animal faculties — Animal faculties.

animal spirits — Spirits.

antick — Antick.

antick picture — Antick.

anticks — Antick.

apologize — Apologize.

apophlegmatisms — Apophlegmatisms.

appetite — Appetite.

apprehensions — Apprehension.

apprehensive — Apprehension.

aquavitæ — Aqua vitae.

art — Art.

artificial — Artificial.

artificial malady — Artificial.

artificiall wildernesses — Artificial.

asininam melancholiam — Melancholy.

aspera arteria — Anatomical arteries.

assation — Concoction.

assurances — Legal evidence.

atra bilis — Melancholy.

aurum potabile — Aurum potabile.

bad ayr — Air.

baffled — Baffle.

bafled — Baffle.

bawd — Bawd.

bewray — Bewray.

bile — Bile and boil.

black choler — Choler.

blazing stars — Meteors.

body politick — Commonwealth.

bowels — Bowels.

brave — Brave.

brave array — Brave.

bravery — Brave.

bugbears — Bugbear.

buggery — Sodomy.

bumbast — Fustian and bombast.

by consent — Consent and essence.

by essence — Consent and essence.

cacexia — Plethora and repletion.

cachexia — Plethora and repletion.

cacochymia — Plethora and repletion.

calentures — Calenture and ague.

calling — Calling.

callings — Calling.

cambium — Radical moisture.

carefull — Careful.

cariages — Carriage.

carnall presumption — Carnal presumption.

carotides — Anatomical arteries.

cast a nativity — Geniture.

casting a nativity — Geniture.

casuists — Casuists.

catoptricks — Catoptrics and perspectives.

cauterized consciences — Cautery.

cautery — Cautery.

censure — Censure.

censured — Censure.

censures — Censure.

cent. — Century.

cento — Cento.

character — Characters.

characters — Characters.

charity — Charity.

cheiromancy — Divination.

chilus — Chyle.

chiromancy — Divination.

chirurgicall — Chirurgery.

choler adust — Adust.

cholerick — Choler.

christian professors — Professor.

church-chopping — Church patronage.

chylus — Chyle.

clarkes — Clerk.

clister — Clister.

clisters — Clister.

clowns — Clown.

clysters — Clister.

cogging — Collogue.

cogitative — Faculty.

cold and dry — Humoral qualities.

colloging — Collogue.

collogue — Collogue.

collogueing — Collogue.

colloguing — Collogue.

combust — Astrological significators.

comfortable speeches — Comfortable.

commodious — Commodity.

commoditie — Commodity.

commodity — Commodity.

common sense — Common sense.

common-wealth — Commonwealth.

complement — Complement.

complexion — Complexion and temperament.

conceipt — Conceit.

conceipted — Conceit.
conceit — Conceit.
conceited — Conceit.
conceited in discourse — Conceit.
conceits — Conceit.
concent — Music and harmony.
conclusions — Experimental.
concoction — Concoction.
concupiscence — Concupiscence.
concupiscible — Concupiscible and irascible.
confection — Confection.
confections — Confection.
confer — Confer and conference.
conference — Confer and conference.
consanguinitie — Affinity and consanguinity.
consanguinity — Affinity and consanguinity.
conscience — Conscience.
consent — Consent and essence.
constancy — Constancy.
constantly — Constancy.
contain — Continence.
continency — Continence.
continent causes — Cause.
contingence — Contingence.
conversation — Conversation.
converse — Conversation.
cordial — Cordial.
cordolium — Heart and cordolium.
corrected — Corrected medicines.
corrosive — Corrosive.
corruption — Generation and corruption.
corsives — Corrosive.
costiveness — Costiveness.
costivenesse — Costiveness.
counterfeit — Counterfeit.
counterfeit crank — Abraham men.

counterfeit cranks — Abraham men.

crased — Crased.

crasie — Crased.

crasis — Complexion and temperament.

crazed — Crased.

creek — Ventricle.

crudities — Concoction.

crudity — Concoction.

cure — Cure.

curiosity — Curiosity.

curious — Curiosity.

curious wroks — Curiosity.

curiously — Curiosity.

debt — Venery.

decoction — Decoction.

defecate — Defecate.

depraved phantasie — Maternal impressions.

despair — Despair.

desperate — Desperate.

diapason — Music and harmony.

dictamen rationis — Synderesis.

diet — Diet and regimen.

dilection — Love.

discipline — Custom and education.

discoursing — Intellect.

dispatch himself — Make away.

disposition — Habit and disposition.

dissimilar parts — Organical parts.

distemperature — Complexion and temperament.

distillation — Distillation and rheum.

distracted — Distraction.

divine — Divine.

divine seneca — Divine.

divines — Divine.

dotage — Dotage.

dote — Dotage.

dowers — Dowry and jointure.

drams — Apothecaries measures.

draughts — Privy.

dummerers — Abraham men.

dæmones — Daemon and genius.

eclegmes — Eclegme.

efficient cause — Cause.

elect — Election and reprobation.

election — Election.

election of times — Election.

elections — Election.

electuaries — Electuaries.

elishi — Heroical love.

elixation — Concoction.

embrocations — Friction and embrocation.

empericks — Empiric.

empericks in policie — Empiric.

empirick — Empiric.

empiricks — Empiric.

emulation — Emulation.

ens — Matter.

entertain — Entertain.

entertainment — Entertain.

enthusiasmes — Enthusiasm.

enthusiasmus — Enthusiasm.

enthusiasticks — Enthusiasm.

enthusiasts — Enthusiasm.

epicurize — Epicure.

epithemes — Epithemes.

epithymes — Epithemes.

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honourable rivalry — Emulation.
honours, offices and promotions — Living and preferment.
hope of salvation — Salvation.
hope, love, desire and longing — Hope.
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humiliated — Baffle.
hydromancy — Divination.
hyleg — Astrological significators.
hypochondria — Hypochondria.
hypochondriacal wind — Hypochondria.
idle leisure — Leisure.
if she is slovenly — Quean and slut.
ilishi — Heroical love.
images — Simulacra.
images of love — Species in perception.
imagination — Conceit; Imagination.
imaginative in conversation — Conceit.
immediate relief — Present.
immediate, internal, antecedent and proximate causes — Cause.
impaired — Crased.
impaired imagination — Imagination.
impelling cause — Cause.
improving the air — Air; Rectification.
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in disorders of the spleen — Spleen.
in her form — Habit and disposition.
in its substance — Organical parts.
in mutual aspect — Astrological aspects.
incestuous sodomites — Sodomy.
incidental causes — Accident.
incomplete roasting — Concoction.
incubus, or “witch-ridden,” — Incubus.
indigestion — Concoction.
infirm — Crased.
inflated titles — Fustian and bombast.
ingratiate themselves — Collogue.

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intensify or lessen — Intention and remission.

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irascible appetite — Concupiscible and irascible.

issues — Issue.

its severity generally varies from person to person — Intention and remission.

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kitchen remedies — Physick.

knight’s melancholy — Heroical love.

lacking lungs — Lights.

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like a magnet drawing iron — Lodestone and adamant.

lips of the womb — Matrix and mother.

liquid dressings — Epithemes.

living anatomical specimen — Anatomy.

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loose and imprecise sense — Equivocation.

lose so much of her beauty — Favour and feature.

love melancholy — Heroical love.

love potion — Philter.

love potions — Philter.

love presupposes knowledge, faith and hope — Love.

lower opening of the stomach — Ventricle.

lucid intervals — Lucid intervals.

lucrative — Commodity.

lustful, sexually unrestrained — Luxurious and riot.

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made the people complacent — Secure.

magical bindings — Ligation and ligature.

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maintain jesters — Entertain.

maintained with such labour — Painful.

make you complete — Absolute.

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malicious joy — Epichairekakia.

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martial spirit — Spirits.

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melancholizing — Melancholy.
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mesenteric veins — Meseraic.
meticulous modern writers — Neoterics.
metoposcopy and chiromancy — Divination.
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middle ventricle — Cerebral chambers; Ventricle.
mirach — Myrach.
misguided imitation — Emulation.
mizaldus, fifth century, item 77 — Century.
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most readily available and easiest — Parable.
most sensitive — Sensible.
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notorious procurer — Bawd.

obstructions — Oppilation.

on black bile — Bile and boil.

on satyriasis and priapism — Satyriasis and priapism.

once it has become established — Habit and disposition.

one branch of learning — Science.

one drachm of each — Apothecaries measures.

one of her female friends — Gossip.

open sores made in different parts for different purposes — Issue.

operations requiring concentration — Intention and remission.

oppositions, quartiles — Astrological aspects.

optical glasses — Catoptrics and perspectives.

optics — Catoptrics and perspectives.

or they concern some future evil, as fear does — Fear.

ordinary courtesies — Complement.

ordinary litigants — Suit.

ordinary looks and humble standing — Favour and feature.

organs — Organical parts.

organs, or instruments — Organical parts.

originates in the head itself — Consent and essence.

others are middling — Indifferent.

our clergy — Divine.

our imaginations — Imagination.

our little world, the human being — Microcosm.

our own unstable condition — Estate.

our writers on cases of conscience condemn — Casuists.

over-scrupulous — Curiosity.

overfilling and emptying the body — Plethora and repletion.

pad themselves out — Fustian and bombast.

painstaking — Curiosity.

painstaking philosopher of universal learning — Painful.

palmistry — Divination.

passionate declaration — Pathetical.

patience and courage — Magnanimity and pusillanimity.

patrons who trade in church livings — Church patronage.

pay her no more attention than the rest — Intention and remission.

people seized by inspiration — Enthusiasm.

people seized by prophetic frenzy — Enthusiasm.

people who believe themselves inspired — Enthusiasm.

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perfectly in love — Love.

perhaps through his counsel — Happily.

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pharmaceutical treatment — Simples.

pharmaceutics — Physick.

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phrenitis — Phrenitis.

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planted wildernesses — Artificial.

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quartan fever — Calenture and ague.

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reason another — Reason.

receives visitors — Entertain.

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regimen of health — Diet and regimen.

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rejected by god — Election and reprobation.

rejection of hope and comfort for a time — Despair.

rejoice in other people's misfortunes — Epichairekakia.

religion and government — Policy.

religion is of two kinds, true or false — Religion and superstition.

religious melancholy from deficiency — Religion and superstition; Religious melancholy.

religious rigorists — Precise.

religious scrupulosity — Precise.

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restrain us — Continence.

rheum — Distillation and rheum.

ridicule many of their customs — Explode.

right hypochondrium — Hypochondria.

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rivalry — Emulation.

roasting — Concoction.

ros and gluten — Radical moisture.

rubbing all over the body — Friction and embrocation.

rulers of the nativity — Geniture.

rustic shyness — Shame.

safest, mildest and least severe — Intention and remission.

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scholastics — Schoolmen.

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scrupulously — Curiosity.

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secular learning and theology — Humane learning.

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self-restraint — Continence.

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semen retained too long — Seed.

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sensitive to what is happening — Apprehension.

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sentient love — Love.

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settled melancholy — Habit and disposition.

severe mental derangement — Madness.

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sham invalids — Abraham men.

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similar treatment — Rectification.

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six non-natural things — Non naturals.

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small courtesy — Complement.

so reckless — Desperate.

sodomy, buggery — Sodomy.

soil and smear — Bewray.

solitude, sleeplessness — Waking.

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some lending at interest — Usury.

some of his close friends — Familiar.

soothing remedies — Lenitive.

speech suited to the occasion — Nepenthe.

speech, performance, or gesture — Action.

spent his capital — Estate.

splendid clothes — Brave.

splenic — Spleen.

spout grandiose nonsense — Fustian and bombast.

squill oxymel — Oxymel.

starving his own appetite for enjoyment — Daemon and genius.

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staying awake at night — Waking.

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strictly religious — Religious melancholy.

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studies of birth horoscopes — Geniture.

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stupefied women — Stupid.

substance and matter — Essence and quintessence.

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such temptations — Temptation.

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surgical remedies — Chirurgery.

symbols, devices and emblems — Emblem.

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the slightest disturbance of the emotions — Perturbation.

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the very same water — Inseparable and individual.

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they forestalled death — Prevent.

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this suspension of the senses — Ligation and ligature.

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through sympathy with another part, rather than through a disorder originating in itself — Consent and essence.

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to kill themselves — Make away.

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very strengthening to the heart — Cordial.

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Source record

The principal witness is the sixth edition of 1651 in the McGill University Library copy. Printed labels, sequential positions and scan pages are recorded separately below. The supplied opening and its comparison witnesses are identified first. The Note on the Text explains the editorial treatment; the records here preserve the local documentary locations.

McGill 1651 copy

BSB 1651 supplied opening

Independent 1651 comparison microfilm

The supplied opening

Printed pages 98–99 are absent between base PDF199 and200; repeated96–97 are recorded as printed, not silently renumbered.

Supplied text: “anguish, and vexation” through “sur-”; base resumption: “prized at unawares”.

Supplied witness: 10330491bsb, Archive leaves n191, n192.

Independent comparison: bim_early-english-books-1641-1700_the-anatomy-of-melanchol_burton-robert_1651, Archive leaves n197, n198.

Image identities and SHA256 checksums:

- block39-source-197.png: `5356a469d0eda7b9523852c31a9fda797d8036ea1c502bba8977d4f09be30a17`
- block39-source-198.png: `7945dd1dda7c58e56bf000f608b6a8d90419201b7786c6c090e45d7a413a890a`
- block40-source-199.png: `3f0f8ecd789be3c6b8c6a1233836ef22b80fc5f2abe15ff87874c332dfa96f10`
- block40-source-200.png: `3017833fc6e41c9b4d29296ec4a64b8a587d620d054507877c43012dccd21b5f`
- bsb1651-page191.jpg: `377c22683bc63bf2df9d48a9ebf4db6fdf6d3c9abbd4d64494d4b4c56c5a07cb`
- bsb1651-page192.jpg: `6394190e1b1a8de1ce2adea6ac929aaf1b0b27678b21823f2e897834d716d98e`
- alternate1651-page197.jpg: `04bcb08a438cb6b3a5f7a435014f241094f09504290a914c800651795d48afd6`
- alternate1651-page198.jpg: `1698e3d920e6d418f748ba7e2323885480f19833cdf4dceba9d5d65a97fa1716`

Passages DJR-170-01 to DJR-170-57

Source page labels: unnumbered preliminary matter. Scan pages: 7, 8, 9, 11, 13, 14, 15, 16.

Scan 7; printed unnumbered; image block170-source-007.png. Half-title. Entire printed text included. Show-through excluded.

Scan 8; printed unnumbered; image block170-source-008.png. Entire Argument of the Frontispiece, 84 verse lines, all numbered panels and final address. Source typography and display breaks retained.

Scan 9; printed unnumbered; image block170-source-009.png. Central engraved title, Horatian motto, imprint, date, engraver signature and all ten panel captions transcribed and translated. Facsimile preserves spatial arrangement, image and symbols.

Scan 11; printed unnumbered; image block170-source-011.png. Entire Latin dedication, including DOMINO SUO missed by OCR; set continuously. Source uppercase U/V and I/J conventions mechanically normalized.

Scan 13; printed unnumbered; image block170-source-013.png. Heading, 46 lines of Latin address and its one Latin marginal note. Obscured portions of lines 5–7 collated with later Latin witness. Source ausum retained, intended sense noted.

Scan 14; printed unnumbered; image block170-source-014.png. Remaining 44 lines of Latin address. Running head omitted. Non minus retained literally and interpretive uncertainty recorded.

Scan 15; printed unnumbered; image block170-source-015.png. Greek and English Abstract heading and six eight-line stanzas. Printed walking and places preserved. Modern lie awake explicitly recorded as probable error correction.

Scan 16; printed unnumbered; image block170-source-016.png. Six concluding eight-line stanzas of Abstract. Entire source text before Gentle Reader in Block 001 is now included.

Opening words: THE ANATOMIE OF MELANCHOLY.

Closing words: Naught so damn’d as Melancholy.

Passages DJR-001-01 to DJR-001-11

Source page labels: 1–3. Scan pages: 17, 18, 19.

Passages DJR-002-01 to DJR-002-14

Source page labels: 3–5. Scan pages: 19, 20, 21.

Passages DJR-003-01 to DJR-003-14

Source page labels: 5–6. Scan pages: 21, 22.

Passages DJR-004-01 to DJR-004-15

Source page labels: 6–8. Scan pages: 22, 23, 24.

Passages DJR-005-01 to DJR-005-29

Source page labels: 8–13. Scan pages: 24, 25, 26, 27, 28, 29.

Passages DJR-006-01 to DJR-006-28

Source page labels: 13–17. Scan pages: 29, 30, 31, 32, 33.

Passages DJR-007-01 to DJR-007-26

Source page labels: 17–22. Scan pages: 33, 34, 35, 36, 37, 38.

Passages DJR-008-01 to DJR-008-24

Source page labels: 22–26. Scan pages: 38, 39, 40, 41, 42.

Passages DJR-009-01 to DJR-009-30

Source page labels: 27–32. Scan pages: 43, 44, 45, 46, 47, 48.

Passages DJR-010-01 to DJR-010-29

Source page labels: 32–36. Scan pages: 48, 49, 50, 51, 52.

Passages DJR-011-01 to DJR-011-34

Source page labels: 37–41. Scan pages: 53, 54, 55, 56, 57.

Passages DJR-012-01 to DJR-012-39

Source page labels: 41–46. Scan pages: 57, 58, 59, 60, 61, 62.

Passages DJR-013-01 to DJR-013-42

Source page labels: 46–51. Scan pages: 62, 63, 64, 65, 66, 67.

Passages DJR-014-01 to DJR-014-39

Source page labels: 51–56. Scan pages: 67, 68, 69, 70, 71, 72.

Passages DJR-015-01 to DJR-015-41

Source page labels: 56–61. Scan pages: 72, 73, 74, 75, 76, 77.

Passages DJR-016-01 to DJR-016-43

Source page labels: 61–66. Scan pages: 77, 78, 79, 80, 81, 82.

Passages DJR-017-01 to DJR-017-48

Source page labels: 66–71. Scan pages: 82, 83, 84, 85, 86, 87.

Passages DJR-018-01 to DJR-018-41

Source page labels: 71–74. Scan pages: 87, 88, 89, 90.

Passages DJR-019-01 to DJR-019-42

Source page labels: 74–78. Scan pages: 90, 91, 92, 93, 94.

Passages DJR-020-01 to DJR-020-63

Source page labels: unnumbered, after 78. Scan pages: 95, 96, 97, 98, 99, 100.

Passages DJR-021-01 to DJR-021-45

Source page labels: 1–6. Scan pages: 101, 102, 103, 104, 105, 106.

Passages DJR-022-01 to DJR-022-39

Source page labels: 6–11. Scan pages: 106, 107, 108, 109, 110, 111.

Passages DJR-023-01 to DJR-023-47

Source page labels: 11–16. Scan pages: 111, 112, 113, 114, 115, 116.

Passages DJR-024-01 to DJR-024-36

Source page labels: 16–21. Scan pages: 116, 117, 118, 119, 120, 121.

Passages DJR-025-01 to DJR-025-34

Source page labels: 21–25. Scan pages: 121, 122, 123, 124, 125.

Passages DJR-026-01 to DJR-026-50

Source page labels: 26–30. Scan pages: 126, 127, 128, 129, 130.

Passages DJR-027-01 to DJR-027-61

Source page labels: 31–37. Scan pages: 131, 132, 133, 134, 135, 136, 137.

Passages DJR-028-01 to DJR-028-48

Source page labels: 37–41. Scan pages: 137, 138, 139, 140, 141.

Passages DJR-029-01 to DJR-029-50

Source page labels: 41–46. Scan pages: 141, 142, 143, 144, 145, 146.

Passages DJR-030-01 to DJR-030-48

Source page labels: 46–51. Scan pages: 146, 147, 148, 149, 150, 151.

Passages DJR-031-01 to DJR-031-55

Source page labels: 51–57. Scan pages: 151, 152, 153, 154, 155, 156, 157.

Passages DJR-032-01 to DJR-032-49

Source page labels: 57–62. Scan pages: 157, 158, 159, 160, 161, 162.

Passages DJR-033-01 to DJR-033-53

Source page labels: 63–67. Scan pages: 163, 164, 165, 166, 167.

Passages DJR-034-01 to DJR-034-47

Source page labels: 68–72. Scan pages: 168, 169, 170, 171, 172.

Passages DJR-035-01 to DJR-035-55

Source page labels: 72–77. Scan pages: 172, 173, 174, 175, 176, 177.

Passages DJR-036-01 to DJR-036-38

Source page labels: 77–82. Scan pages: 177, 178, 179, 180, 181, 182.

Passages DJR-037-01 to DJR-037-37

Source page labels: 83–87. Scan pages: 183, 184, 185, 186, 187.

Passages DJR-038-01 to DJR-038-41

Source page labels: 87–92. Scan pages: 187, 188, 189, 190, 191, 192.

Passages DJR-039-01 to DJR-039-34

Source page labels: 92–96. Scan pages: 192, 193, 194, 195, 196.

Passages DJR-040-01 to DJR-040-37

Source page labels: 97 then repeated 96–97 and 98–100. Scan pages: 197, 198, 199, 200.
Scan 197; printed 97; image block39-source-197.png.
Scan 198; printed 96 repeated; image block39-source-198.png.
Scan 199; printed 97 repeated; image block40-source-199.png.
Scan 200; printed 100; image block40-source-200.png.

Passages DJR-041-01 to DJR-041-37

Source page labels: 100–105. Scan pages: 200, 201, 202, 203, 204, 205.
Scan 200; printed 100; image block40-source-200.png.
Scan 201; printed 101; image block41-source-201.png.
Scan 202; printed 102; image block41-source-202.png.
Scan 203; printed 103; image block41-source-203.png.
Scan 204; printed 104; image block41-source-204.png.
Scan 205; printed 105; image block41-source-205.png.
Opening words: Subsect. 7. Envy, Malice, Hatred, Causes.
Closing words: Good Lord deliver us.

Passages DJR-042-01 to DJR-042-43

Source page labels: 105–110. Scan pages: 205, 206, 207, 208, 209, 210.
Scan 205; printed 105; image block41-source-205.png.
Scan 206; printed 106; image block41-source-206.png.
Scan 207; printed 107; image block42-source-207.png.
Scan 208; printed 108; image block42-source-208.png.
Scan 209; printed 109; image block42-source-209.png.
Scan 210; printed 110; image block42-source-210.png.
Opening words: Subsect. 10. Discontents, Cares, Miseries, &c. causes.
Closing words: full of cares, woes, and miseries?

Passages DJR-043-01 to DJR-043-40

Source page labels: 110–115 (112 misnumbered 122). Scan pages: 210, 211, 212, 213, 214, 215.
Scan 210; printed 110; image block42-source-210.png.

Scan 211; printed 111; image block42-source-211.png.

Scan 212; printed 112 [printed 122]; image block43-source-212.png.

Scan 213; printed 113; image block43-source-213.png.

Scan 214; printed 114; image block43-source-214.png.

Scan 215; printed 115; image block43-source-215.png.

Opening words: If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart.

Closing words: but an extraordinary delight they take in riches?

Passages DJR-044-01 to DJR-044-42

Source page labels: 115–120. Scan pages: 215, 216, 217, 218, 219, 220.

Scan 215; printed 115; image block43-source-215.png.

Scan 216; printed 116; image block44-source-216.png.

Scan 217; printed 117; image block44-source-217.png.

Scan 218; printed 118; image block44-source-218.png.

Scan 219; printed 119; image block44-source-219.png.

Scan 220; printed 120; image block44-source-220.png.

Opening words: This may seem plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it,

Closing words: to the utter undoing of their Families.

Passages DJR-045-01 to DJR-045-50

Source page labels: 120–125. Scan pages: 220, 221, 222, 223, 224, 225.

Scan 220; printed 120; sequence 120; image block44-source-220.png.

Scan 221; printed 121; sequence 121; image block44-source-221.png.

Scan 222; printed 122; sequence 122; image block45-source-222.png.

Scan 223; printed 113; sequence 123; image block45-source-223.png.

Scan 224; printed 124; sequence 124; image block45-source-224.png.

Scan 225; printed 125; sequence 125; image block45-source-225.png.

Opening words: I may not here omit those two main plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and besotted Myriades of people:

Closing words: It makes them fat and lean, as frost doth Conies.

Passages DJR-046-01 to DJR-046-42

Source page labels: 125–130. Scan pages: 225, 226, 227, 228, 229, 230.

Scan 225; printed 125; sequence 125; image block45-source-225.png.

Scan 226; printed 126; sequence 126; image block45-source-226.png.

Scan 227; printed 127; sequence 127; image block45-source-227.png.

Scan 228; printed 128; sequence 128; image block46-source-228.png.

Scan 229; printed 129; sequence 129; image block46-source-229.png.

Scan 230; printed 130; sequence 130; image block46-source-230.png.

Opening words: And who is that mortal man that can so containe himself, that if he be immoderately commended, and applauded, will not be moved?

Closing words: they are most part harmless, honest, upright, innocent, plain dealing men.

Passages DJR-047-01 to DJR-047-42

Source page labels: 130–135. Scan pages: 230, 231, 232, 233, 234, 235.

Scan 230; printed 130; sequence 130; image block46-source-230.png.

Scan 231; printed 131; sequence 131; image block47-source-231.png.

Scan 232; printed 132; sequence 132; image block47-source-232.png.

Scan 233; printed 133; sequence 133; image block47-source-233.png.

Scan 234; printed 134; sequence 134; image block47-source-234.png.

Scan 235; printed 135; sequence 135; image block47-source-235.png.

Opening words: Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, &c.

Closing words: scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam &c.

Passages DJR-048-01 to DJR-048-43

Source page labels: 135–139. Scan pages: 235, 236, 237, 238, 239.

Scan 235; printed 135; sequence 135; image block47-source-235.png.

Scan 236; printed 136; sequence 136; image block48-source-236.png.

Scan 237; printed 137; sequence 137; image block48-source-237.png.

Scan 238; printed 138; sequence 138; image block48-source-238.png.

Scan 239; printed 139; sequence 139; image block48-source-239.png.

Opening words: Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable.

Closing words: and 'tis a true saying still.

Passages DJR-049-01 to DJR-049-39

Source page labels: 139–143 (sequence; 142 printed 128). Scan pages: 239, 240, 241, 242, 243.

Scan 239; printed 139; sequence 139; image block48-source-239.png.

Scan 240; printed 140; sequence 140; image block48-source-240.png.

Scan 241; printed no visible numeral; sequence 141; image block48-source-241.png.

Scan 242; printed 128; sequence 142; image block48-source-242.png.

Scan 243; printed no visible numeral; sequence 143; image block49-source-243.png.

Opening words: Yet oftentimes I may not deny it the main fault is in our selves.

Closing words: and daily converse with a company of Idiots and Clownes.

Passages DJR-050-01 to DJR-050-55

Source page labels: 143–149 (sequence; last five printed141–145). Scan pages: 243, 244, 245, 246, 247, 248, 249.

Scan 243; printed no visible numeral; sequence 143; image block49-source-243.png.

Scan 244; printed no visible numeral; sequence 144; image block49-source-244.png.

Scan 245; printed 141; sequence 145; image block50-source-245.png.

Scan 246; printed 142; sequence 146; image block50-source-246.png.

Scan 247; printed 143; sequence 147; image block50-source-247.png.

Scan 248; printed 144; sequence 148; image block50-source-248.png.

Scan 249; printed 145; sequence 149; image block50-source-249.png.

Opening words: Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet

Closing words: doth no other, then that he be a learned fool, or a sickly wise man.

Passages DJR-051-01 to DJR-051-54

Source page labels: 146–151 (sequence150–155). Scan pages: 250, 251, 252, 253, 254, 255.

Scan 250; printed 146; sequence 150; image block50-source-250.png.

Scan 251; printed 147; sequence 151; image block51-source-251.png.

Scan 252; printed 148; sequence 152; image block51-source-252.png.

Scan 253; printed 149; sequence 153; image block51-source-253.png.

Scan 254; printed 150; sequence 154; image block51-source-254.png.

Scan 255; printed 151; sequence 155; image block51-source-255.png.

Opening words: SUBSECT. 3. Terrors and Affrights, Causes of Melancholy.

Closing words: little content and charity, much virulency, hatred, malice, and disquietnesse among us.

Passages DJR-052-01 to DJR-052-42

Source page labels: 152–156 (sequence156–160). Scan pages: 256, 257, 258, 259, 260.

Scan 256; printed 152; sequence 156; image block51-source-256.png.
Scan 257; printed 153; sequence 157; image block52-source-257.png.
Scan 258; printed 154; sequence 158; image block52-source-258.png.
Scan 259; printed 155; sequence 159; image block52-source-259.png.
Scan 260; printed 156; sequence 160; image block52-source-260.png.
Opening words: SUBSECT. 5. Loss of liberty, servitude, imprisonment, how they cause Melancholy.
Closing words: and take place by reason of his outward habit.

Passages DJR-053-01 to DJR-053-51

Source page labels: 156–161 (sequence160–165). Scan pages: 260, 261, 262, 263, 264, 265.
Scan 260; printed 156; sequence 160; image block52-source-260.png.
Scan 261; printed 157; sequence 161; image block52-source-261.png.
Scan 262; printed 158; sequence 162; image block52-source-262.png.
Scan 263; printed 159; sequence 163; image block53-source-263.png.
Scan 264; printed 160; sequence 164; image block53-source-264.png.
Scan 265; printed 161; sequence 165; image block53-source-265.png.
Opening words: But on the contrary, if he be poor, Prov. 15.15. all his days are miserable
Closing words: feed me with food convenient for me.

Passages DJR-054-01 to DJR-054-51

Source page labels: 161–165 (sequence165–169). Scan pages: 265, 266, 267, 268, 269.
Scan 265; printed 161; sequence 165; image block53-source-265.png.
Scan 266; printed 162; sequence 166; image block53-source-266.png.
Scan 267; printed 163; sequence 167; image block54-source-267.png.
Scan 268; printed 164; sequence 168; image block54-source-268.png.
Scan 269; printed 165; sequence 169; image block54-source-269.png.
Opening words: SUBSECT. 7. An heap of other Accidents causing Melancholy, Death of Friends, losses, &c.
Closing words: riches do not so much exhilarate us with their possession, as they torment us with their loss.

Passages DJR-055-01 to DJR-055-45

Source page labels: 165–169 (sequence169–173). Scan pages: 269, 270, 271, 272, 273.
Scan 269; printed 165; sequence 169; image block54-source-269.png.
Scan 270; printed 166; sequence 170; image block54-source-270.png.
Scan 271; printed 167; sequence 171; image block54-source-271.png.
Scan 272; printed 168; sequence 172; image block55-source-272.png.
Scan 273; printed 169; sequence 173; image block55-source-273.png.
Opening words: Next to Sorrow still I may annex such accidents as procure Fear;
Closing words: what offence had he done, that he should marry again?

Passages DJR-056-01 to DJR-056-59

Source page labels: 169–174 (sequence173–178). Scan pages: 273, 274, 275, 276, 277, 278.
Scan 273; printed 169; sequence 173; image block55-source-273.png.
Scan 274; printed 170; sequence 174; image block56-source-274.png.
Scan 275; printed 171; sequence 175; image block56-source-275.png.
Scan 276; printed 172; sequence 176; image block56-source-276.png.
Scan 277; printed 173; sequence 177; image block56-source-277.png.
Scan 278; printed 174; sequence 178; image block56-source-278.png.
Opening words: Unkinde, unnatural friends, evil neighbors, bad servants, debts and debates, &c.
Closing words: according to Laurentius, as coming from a more inevitable cause.

Passages DJR-057-01 to DJR-057-51

Source page labels: 174–178 (sequence178–182). Scan pages: 278, 279, 280, 281, 282.
Scan 278; printed 174; sequence 178; image block56-source-278.png.
Scan 279; printed 175; sequence 179; image block57-source-279.png.
Scan 280; printed 176; sequence 180; image block57-source-280.png.
Scan 281; printed 177; sequence 181; image block57-source-281.png.
Scan 282; printed 178; sequence 182; image block57-source-282.png.
Opening words: SUBSECT. 2. Distemperature of particular Parts, causes.
Closing words: if sick and poor, moderate thy self. I have said.

Passages DJR-058-01 to DJR-058-51

Source page labels: 178–183 (sequence182–187). Scan pages: 282, 283, 284, 285, 286, 287.
Scan 282; printed 178; sequence 182; image block57-source-282.png.
Scan 283; printed 179; sequence 183; image block57-source-283.png.
Scan 284; printed 180; sequence 184; image block57-source-284.png.
Scan 285; printed 181; sequence 185; image block58-source-285.png.
Scan 286; printed 182; sequence 186; image block58-source-286.png.
Scan 287; printed 183; sequence 187; image block58-source-287.png.
Opening words: SECT. 3. MEMB. 1. SUBSECT. 1. Symptomes, or signs of Melancholy in the Body.
Closing words: this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.

Passages DJR-059-01 to DJR-059-53

Source page labels: 183–188 and 190 (sequence187–193). Scan pages: 287, 288, 289, 290, 291, 292, 293.
Scan 287; printed 183; sequence 187; image block58-source-287.png.
Scan 288; printed 184; sequence 188; image block58-source-288.png.
Scan 289; printed 185; sequence 189; image block59-source-289.png.
Scan 290; printed 186; sequence 190; image block59-source-290.png.
Scan 291; printed 187; sequence 191; image block59-source-291.png.
Scan 292; printed 188; sequence 192; image block59-source-292.png.
Scan 293; printed 190; sequence 193; image block59-source-293.png.
Opening words: Sorrow is the other Character, and inseparable companion
Closing words: to bring them into some order; and so descend to particulars.

Passages DJR-060-01 to DJR-060-37

Source page labels: 190 twice then 191–194 (sequence193–198). Scan pages: 293, 294, 295, 296, 297, 298.
Scan 293; printed 190 [first occurrence]; sequence 193; image block59-source-293.png.
Scan 294; printed 190 [second occurrence]; sequence 194; image block60-source-294.png.
Scan 295; printed 191; sequence 195; image block60-source-295.png.
Scan 296; printed 192; sequence 196; image block60-source-296.png.
Scan 297; printed 193; sequence 197; image block60-source-297.png.
Scan 298; printed 194; sequence 198; image block60-source-298.png.
Opening words: SUBSECT. 3. Particular Symptomes from the influence of Stars, parts of the body, & humors.
Closing words: Sed abunde fabularum audivimus.

Passages DJR-061-01 to DJR-061-30

Source page labels: 194–198 (sequence198–202). Scan pages: 298, 299, 300, 301, 302.
Scan 298; printed 194; sequence 198; image block60-source-298.png.
Scan 299; printed 195; sequence 199; image block60-source-299.png.
Scan 300; printed 196; sequence 200; image block60-source-300.png.
Scan 301; printed 197; sequence 201; image block61-source-301.png.

Scan 302; printed 198; sequence 202; image block61-source-302.png.

Opening words: SUBSECT. 4. Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

Closing words: to be more circumspect and wary in the midst of these dangers.

Passages DJR-062-01 to DJR-062-32

Source page labels: 198–202 (sequence202–206). Scan pages: 302, 303, 304, 305, 306.

Scan 302; printed 198; sequence 202; image block61-source-302.png.

Scan 303; printed 199; sequence 203; image block61-source-303.png.

Scan 304; printed 200; sequence 204; image block62-source-304.png.

Scan 305; printed 201; sequence 205; image block62-source-305.png.

Scan 306; printed 202; sequence 206; image block62-source-306.png.

Opening words: MEMB. 2. SUBSECT. 1. Symptomes of Head-Melancholy.

Closing words: and is not so permanent as other melancholy.

Passages DJR-063-01 to DJR-063-26

Source page labels: 202–206 (sequence206–210). Scan pages: 306, 307, 308, 309, 310.

Scan 306; printed 202; sequence 206; image block62-source-306.png.

Scan 307; printed 203; sequence 207; image block62-source-307.png.

Scan 308; printed 204; sequence 208; image block62-source-308.png.

Scan 309; printed 205; sequence 209; image block63-source-309.png.

Scan 310; printed 206; sequence 210; image block63-source-310.png.

Opening words: But to leave this brief description, the most ordinary symptomes be these, pulsatio juxta dorsum, a beating about the back, which is almost perpetuall,

Closing words: or him that is wounded, not to feel pain.

Passages DJR-064-01 to DJR-064-30

Source page labels: 206–211 (sequence210–215). Scan pages: 310, 311, 312, 313, 314, 315.

Scan 310; printed 206; sequence 210; image block63-source-310.png.

Scan 311; printed 207; sequence 211; image block63-source-311.png.

Scan 312; printed 208; sequence 212; image block64-source-312.png.

Scan 313; printed 209; sequence 213; image block64-source-313.png.

Scan 314; printed 210; sequence 214; image block64-source-314.png.

Scan 315; printed 211; sequence 215; image block64-source-315.png.

Opening words: Suspicion follows Fear and Sorrow at heels, arising out of the same fountaine, so thinks Fracastorius, that Fear is the cause of Suspicion, and still they suspect some treachery, or some secret machination to be framed against them,

Closing words: a reason of which Blancanus in his Echometria gives, and mathematically demonstrates.

Passages DJR-065-01 to DJR-065-34

Source page labels: 211–215 (sequence215–219). Scan pages: 315, 316, 317, 318, 319.

Scan 315; printed 211; sequence 215; image block64-source-315.png.

Scan 316; printed 212; sequence 216; image block64-source-316.png.

Scan 317; printed 213; sequence 217; image block65-source-317.png.

Scan 318; printed 214; sequence 218; image block65-source-318.png.

Scan 319; printed 215; sequence 219; image block65-source-319.png.

Opening words: So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bels, will make them sound what he list.

Closing words: for so doth Lilius Geraldus interpret it, of anxieties, and those griping cares, and so ought it to be understood.

Passages DJR-066-01 to DJR-066-23

Source page labels: 215–217, 454 (sequence219–222). Scan pages: 319, 320, 321, 322.

Scan 319; printed 215; sequence 219; image block65-source-319.png.

Scan 320; printed 216; sequence 220; image block65-source-320.png.

Scan 321; printed 217; sequence 221; image block66-source-321.png.

Scan 322; printed 454; sequence 222; image block66-source-322.png.

Opening words: In all other maladies, we seek for help, if a leg or an arm ake, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever, we desire help & health, a present recovery;

Closing words: FINIS.

Passages DJR-067-01 to DJR-067-53

Source page labels: unnumbered synopsis;216,220–221 (sequence 223–229). Scan pages: 323, 324, 325, 326, 327, 328, 329.

Scan 323; printed unnumbered; sequence 223; image block66-source-323.png.

Scan 324; printed unnumbered; sequence 224; image block66-source-324.png.

Scan 325; printed unnumbered; sequence 225; image block67-source-325.png.

Scan 326; printed unnumbered; sequence 226; image block67-source-326.png.

Scan 327; printed 216; sequence 227; image block67-source-327.png.

Scan 328; printed 220; sequence 228; image block67-source-328.png.

Scan 329; printed 221; sequence 229; image block67-source-329.png.

Opening words: THE SYNOPSIS OF THE SECOND PARTITION.

Closing words: you shall finde many vain and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

Passages DJR-068-01 to DJR-068-43

Source page labels: 222–226 (sequence 230–234). Scan pages: 330, 331, 332, 333, 334.

Scan 330; printed 222; sequence 230; image block67-source-330.png. all body and margins.

Scan 331; printed 223; sequence 231; image block68-source-331.png. all body and margins.

Scan 332; printed 224; sequence 232; image block68-source-332.png. all body and margins.

Scan 333; printed 225; sequence 233; image block68-source-333.png. all body and margins.

Scan 334; printed 226; sequence 234; image block68-source-334.png. Member3 conclusion only; margins x,y,z,a,b; exclude Member4 and margin c onward.

Opening words: MEMB. 2. Lawfull Cures, first from God.

Closing words: why should we then seek to any other but to him?

Passages DJR-069-01 to DJR-069-42

Source page labels: 226–230 (sequence 234–238). Scan pages: 334, 335, 336, 337, 338.

Scan 334; printed 226; sequence 234; image block68-source-334.png. Member4 Subsection1 only; margins c,d,e,f; exclude preceding Member3 and margins x,y,z,a,b.

Scan 335; printed 227; sequence 235; image block68-source-335.png. all body and margins.

Scan 336; printed 228; sequence 236; image block68-source-336.png. all body and margins.

Scan 337; printed 229; sequence 237; image block69-source-337.png. all body and margins.

Scan 338; printed 230; sequence 238; image block69-source-338.png. Subsection2 conclusion only; margins *,m,n,o; exclude Subsection3 and margins p,q.

Opening words: MEMB. 4. SUBSECT. 1. Physician, Patient, Physick.

Closing words: shall surely be much eased, if not throughly cured.

Passages DJR-070-01 to DJR-070-49

Source page labels: 230–234 (sequence 238–242). Scan pages: 338, 339, 340, 341, 342.

Scan 338; printed 230; sequence 238; image block69-source-338.png. Subsection3 heading and body only, with margins p,q; exclude preceding Subsection2 and margins *,m,n,o.

Scan 339; printed 231; sequence 239; image block69-source-339.png. all body and margins.

Scan 340; printed 232; sequence 240; image block69-source-340.png. all body and margins.

Scan 341; printed 233; sequence 241; image block69-source-341.png. all body and margins.

Scan 342; printed 234; sequence 242; image block70-source-342.png. Section2 Member1 Subsection1 through rosewater paragraph only; margins s,t,u,x,y,z,a,b,c; exclude following Subsection2 heading/body and margins e,f.

Opening words: SUBSECT. 3. Concerning Physick.

Closing words: it is in so great request with them.

Passages DJR-071-01 to DJR-071-48

Source page labels: 234–239 (sequence 242–247). Scan pages: 342, 343, 344, 345, 346, 347.

Scan 342; printed 234; sequence 242; image block70-source-342.png. Subsection2 heading and body only, with margins e,f; exclude preceding food/water/rosewater passage and its margins.

Scan 343; printed 235; sequence 243; image block70-source-343.png. all body and margins.

Scan 344; printed 236; sequence 244; image block70-source-344.png. all body and margins.

Scan 345; printed 237; sequence 245; image block71-source-345.png. all body and margins.

Scan 346; printed 238; sequence 246; image block71-source-346.png. all body and margins.

Scan 347; printed 239; sequence 247; image block71-source-347.png. through As for sweating paragraph only; include margins u,x,y,z,a,b,c,d,e,asterisk; exclude Immoderate Venus paragraph and margins f,g,h.

Opening words: SUBSECT. 2. Dyet rectified in quantity.

Closing words: I shall elsewhere more opportunely speak of them.

Passages DJR-072-01 to DJR-072-42

Source page labels: 239–243 (sequence 247–251). Scan pages: 347, 348, 349, 350, 351.

Scan 347; printed 239; sequence 247; image block71-source-347.png. Begin Immoderate Venus; include margins f,g,h only; preceding bathing discussion belongs to071.

Scan 348; printed 240; sequence 248; image block71-source-348.png. all body and margins.

Scan 349; printed 241; sequence 249; image block72-source-349.png. all body and margins.

Scan 350; printed 242; sequence 250; image block72-source-350.png. all body and margins.

Scan 351; printed 243; sequence 251; image block72-source-351.png. End and so they get them gon; include margins y,z,p,q,t,asterisk,r; exclude Many strange places and bottom margins m,n.

Opening words: Immoderate Venus in excess, as it is a cause, or in defect;

Closing words: and so they get them gon.

Passages DJR-073-01 to DJR-073-40

Source page labels: 243–248 (sequence 251–256). Scan pages: 351, 352, 353, 354, 355, 356.

Scan 351; printed 243; sequence 251; image block72-source-351.png. Begin Many strange places; include only the final two marginal containers m and n; preceding text belongs to072.

Scan 352; printed 244; sequence 252; image block72-source-352.png. all body and margins.

Scan 353; printed 245; sequence 253; image block72-source-353.png. all body and margins.

Scan 354; printed 246; sequence 254; image block72-source-354.png. all body and margins.

Scan 355; printed 247; sequence 255; image block73-source-355.png. all body and margins.

Scan 356; printed 248; sequence 256; image block73-source-356.png. Opening continuation only through keep it self from cold; no marginal containers included; begin074 at Our Climes breed lice and its Lansius asterisk.

Opening words: Many strange places, Isthmi, Euripi, Chersonesi, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields,

Closing words: and once heated like an oven will keep it self from cold?

Passages DJR-074-01 to DJR-074-36

Source page labels: 248–252 (sequence 256–260). Scan pages: 356, 357, 358, 359, 360.

Scan 356; printed 248; sequence 256; image block73-source-356.png. Begin Our Climes breed lice after keep it self from cold; all seven margins included.

Scan 357; printed 249; sequence 257; image block74-source-357.png. all body and margins.

Scan 358; printed 250; sequence 258; image block74-source-358.png. all body and margins.

Scan 359; printed 251; sequence 259; image block74-source-359.png. all body and margins.

Scan 360; printed 252; sequence 260; image block74-source-360.png. Opening continuation and the next sentence about flight, through and see what is done amongst them; no margins on this page included.

Opening words: Our Climes breed lice, Hungary and Ireland malè audiunt in this kinde;

Closing words: and see what is done amongst them.

Passages DJR-075-01 to DJR-075-38

Source page labels: 252–256 (sequence 260–264). Scan pages: 360, 361, 362, 363, 364.

Scan 360; printed 252; sequence 260; image block74-source-360.png. Begin Whether there be generation and corruption, after the074 telescope/wings sentence; all seven margins included.

Scan 361; printed 253; sequence 261; image block74-source-361.png. all body and margins.

Scan 362; printed 254; sequence 262; image block75-source-362.png. all body and margins.

Scan 363; printed 255; sequence 263; image block75-source-363.png. all body and margins.

Scan 364; printed 256; sequence 264; image block75-source-364.png. Opening continuation through reformes some, and marres all, after the Horace verse; margins t, u and unnumbered Lugduni1633 included; x and final asterisk excluded.

Opening words: Whether there be generation and corruption, as some think,

Closing words: reformes some, and marres all.

Passages DJR-076-01 to DJR-076-34

Source page labels: 256–261 (261 supplied; sequence 264–269). Scan pages: 364, 365, 366, 367, 368, 369.

Scan 364; printed 256; sequence 264; image block75-source-364.png. Begin In the mean time, the World is tossed in a blanket amongst them; include final two margins x and asterisk.

Scan 365; printed 257; sequence 265; image block75-source-365.png. all body and margins.

Scan 366; printed 258; sequence 266; image block76-source-366.png. all body and margins.

Scan 367; printed 259; sequence 267; image block76-source-367.png. all body and margins.

Scan 368; printed 260; sequence 268; image block76-source-368.png. all body and margins.

Scan 369; printed [261; number not visible in scan]; sequence 269; image block76-source-369.png. Opening continuation through and all manner of pleasures; include x Lib.1.cap.2 only; later body and all other margins reserved for077.

Opening words: In the mean time, the World is tossed in a blanket amongst them,

Closing words: and all manner of pleasures.

Passages DJR-077-01 to DJR-077-35

Source page labels: 261–265 (261 supplied; sequence 269–273). Scan pages: 369, 370, 371, 372, 373.

Scan 369; printed [261; number not visible in scan]; sequence 269; image block76-source-369.png. Begin Perigort in France is barren, immediately after prior block ending and all manner of pleasures. Include y at Wadley through h at Cato; preceding x belongs to076.

Scan 370; printed 262; sequence 270; image block77-source-370.png. All body and margins, including footer marginal continuations on371.

Scan 371; printed 263; sequence 271; image block77-source-371.png. All body and margins, including footer marginal continuations on371.

Scan 372; printed 264; sequence 272; image block77-source-372.png. All body and margins, including footer marginal continuations on371.

Scan 373; printed 265; sequence 273; image block77-source-373.png. Opening continuation are infinite through and did most good. Include five margins dagger, o, p, q, r; exclude Member4 heading, body and margins.

Opening words: Perigort in France is barren, yet by reason of the excellency of the aire,

Closing words: and did most good.

Passages DJR-078-01 to DJR-078-36

Source page labels: 265–270 (sequence273–278). Scan pages: 373, 374, 375, 376, 377, 378.

Scan 373; printed 265; sequence 273; image block77-source-373.png. Begin with Member4 heading. Include all following body and four margins s, dagger, asterisk, t; exclude prior Member3 body and its five margins. Final The Æ-continues gyptians on374.

Scan 374; printed 266; sequence 274; image block77-source-374.png. All body and seven margins u, x, dagger, asterisk, y, z, a. Final Ga- continues len on375.

Scan 375; printed 267; sequence 275; image block78-source-375.png. All body and eleven margins b, c, d, e, f, g, h, i, k, l, m. Include l continuation at foot and full m at foot. Unmatched body asterisk retained; g anchored at corresponding warning.

Scan 376; printed 268; sequence 276; image block78-source-376.png. All body and eleven margins n, dagger, o, p, q, r, s, t, u, x, y. Dagger bibliography has no clearly visible body marker and is anchored at books written of it.

Scan 377; printed 269; sequence 277; image block78-source-377.png. All body and seven margins z, a, b, c, asterisk, dagger, d; includes verse and garden paragraph through final and.

Scan 378; printed 270; sequence 278; image block78-source-378.png. Only opening completion: and various harmony of Birdes: Good God (saith he) what a company of pleasures hast thou made for man? No marginalia on this page are in scope. All following body and margins reserved for079.

Opening words: Memb. 4. Exercise rectified of Body and minde.

Closing words: what a company of pleasures hast thou made for man?

Passages DJR-079-01 to DJR-079-49

Source page labels: 270–274 (sequence278–282). Scan pages: 378, 379, 380, 381, 382.

Scan 378; printed 270; sequence 278; image block78-source-378.png. Begin He that should be admitted on a sudden, after078 final garden exclamation. All following body and all nine margins: dagger Diodorus, asterisk Aelian, e, f including its In utraque continuation, dagger Aurei panes, asterisk Lucan, dagger300 pellices, asterisk Ubi omnia, asterisk Odyssey delta. Final ocu- continues los itinerantium on379.

Scan 379; printed 271; sequence 279; image block78-source-379.png. All body and six margins: dagger Lucan8, dagger Iliad10, g, dagger Swertius, h, i. Final The very reading continues of feasts on380.

Scan 380; printed 272; sequence 280; image block79-source-380.png. All body and seven margins: dagger Modius, asterisk Josephus, dagger Procopius, asterisk Laet, dagger Amaseo, k, l. Final Nemean continues games on381.

Scan 381; printed 273; sequence 281; image block79-source-381.png. All body and nine margins m, n, o, p, q, r, s, t, u. Read long q and u completely. Final Turkie Gentle- continues women on382.

Scan 382; printed 274; sequence 282; image block79-source-382.png. Opening continuation women through Hic Veneri indulget, hunc decoquit alea. Include eight margins: x, dagger Miles4, dagger Prodromus, asterisk Pliny, dagger Horace, asterisk Caesar, asterisk Giovio, dagger Juvenal. Exclude final sentence beginning Many too nicely and margin y; both belong to080.

Opening words: He that should be admitted on a sudden to the sight of such a Palace as that of Escuriall in Spain,

Closing words: Hic Veneri indulget, hunc decoquit alea——

Passages DJR-080-01 to DJR-080-45

Source page labels: 274–279 (sequence 282–287). Scan pages: 382, 383, 384, 385, 386, 387.

Scan 382; printed 274; sequence 282; image block79-source-382.png. Begin final body sentence Many too nicely take exceptions, continuing the pastimes paragraph. Include final margin y only. Body ends such; mixt at the foot is a catchword, with the actual continuation mixt lusorious on383.

Scan 383; printed 275; sequence 283; image block79-source-383.png. All body and seven marginal containers: z Lemnius, a Abusus, b Ubi semel, c Instituitur, dagger Latrunculorum including Bellonius and Daniel Souter Palamedes book3 continuation at page foot, d Hayward, e Moscovit. Final much is a catchword; actual continuation much used on384.

Scan 384; printed 276; sequence 284; image block79-source-384.png. All body and seven margins: f Fez citizens, g Tullius, h Demorgent, i Polycrat1cap8, k Idem Sarisburiensis, dagger Histlib1, l Nemo including the complete long More passage. Final the life of continues most of on385.

Scan 385; printed 277; sequence 285; image block80-source-385.png. All body and four margins: dagger Rerum Burgund4, dagger Jussit hominem, m Quid interest Vives, n Henri Estienne preface. Final some- continues times on386.

Scan 386; printed 278; sequence 286; image block80-source-386.png. All body and four margins: dagger Orat12, o3 De anima, asterisk Iliad19, dagger Topogr Rom Part1. Final Golt- continues zius on387.

Scan 387; printed 279; sequence 287; image block80-source-387.png. Opening continuation zius through and he is a very block that is affected with none of them. Include six margins: dagger Quod heroum, asterisk Melanchthon, dagger Pluvines, asterisk Thibault, dagger As in travelling including Janus Bifrons, asterisk Cardan. Exclude final Hondius margin and next body sentence Some take an infinite delight; these belong to081.

Opening words: Many too nicely take exceptions at Cardes, Tables, and Dice, and such mixt lusorious lots, whom Gataker well confutes.

Closing words: and he is a very block that is affected with none of them.

Passages DJR-081-01 to DJR-081-42

Source page labels: 279–284 (sequence 287–292). Scan pages: 387, 388, 389, 390, 391, 392.

Scan 387; printed 279; sequence 287; image block80-source-387.png. Begin Some take an infinite delight, continuing the study paragraph. Include final asterisk Hondius margin only. Final body com- continues passe on388; the footer passe is a catchword.

Scan 388; printed 280; sequence 288; image block80-source-388.png. All body and nine margins: p Atlas, asterisk Cardan, q Plutarch, r Leonard Digges, dagger Hipperchen, dagger Cardan preface, t Poetices, dagger Horace3.9, dagger De Pelopones. Final Ger- continues belius on389.

Scan 389; printed 281; sequence 289; image block80-source-389.png. All body and five margins: asterisk Quos si integros, u Isaac Wake, x Si unquam, y Heinsius letter including all its long continuation, asterisk Erasmus. Final Li- continues brary on390.

Scan 390; printed 282; sequence 290; image block81-source-390.png. All body and six margins: asterisk Virgil, dagger Bodley founder, asterisk Nicholson Christ Church, z Animus levatur, asterisk sermon38, dagger homily4 including full quotation. Final body to continues the soul on391; the at the foot is a catchword.

Scan 391; printed 283; sequence 291; image block81-source-391.png. All body and thirteen margins a,b,c,d,e,f,g,h,i,k,l,m and asterisk Clavius. Jerome m continues lectione occupes. Masticat divinum pabulum meditatio along the page foot, followed by the complete Clavius note. Body ends in all; humane at the foot is a catchword and continues in the actual body on392.

Scan 392; printed 284; sequence 292; image block81-source-392.png. Opening humane disciplines through with infinite such. Include first two margins: dagger Colossus1080000 weight of brass; asterisk Vide Clavium in com. de Sacrobosco. Preserve ten/40320 and148456800000000; source digits checked in enlarged crop. Exclude following But in all nature and remaining two margins Distantias and Cap.4.&5; these belong to082.

Opening words: Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriack, Chalde, Arabick, &c.

Closing words: with infinite such.

Passages DJR-082-01 to DJR-082-46

Source page labels: 284–289 (sequence 292–297). Scan pages: 392, 393, 394, 395, 396, 397.

Scan 392; printed 284; sequence 292; image block81-source-392.png. Begin But in all nature immediately after081 with infinite such. Include remaining two dagger margins Distantias cœlorum sola Optica dijudicat and Cap.4.&5. Last experi- continues ments on393; footer ments is catchword. Earlier body and first two margins belong to081.

Scan 393; printed 285; sequence 293; image block81-source-393.png. All body and six margins: dagger Printed at London1620, asterisk Late Astronomy-reader, dagger Printed London William Iones1623, asterisk Præfat Meth Astrol, n Tot tibi sunt dotes, asterisk Da pie Christe. Final or Scaliger continues Chrysolithus on394; footer Chrysolithus is catchword. Enlarged name crop verifies Entisberus.

Scan 394; printed 286; sequence 294; image block82-source-394.png. All body and four margins: dagger Chalonerus, asterisk Hortus Coronarius, o Plutarch extending along entire page foot, and p Ut pulchram also in footer. End of Member4. Footer Memb5 is catchword. Enlarged verse crop verifies abbreviated præsesq; expanded to præsesque; name crop verifies Cleppisius.

Scan 395; printed 287; sequence 295; image block82-source-395.png. Member5 heading and all body, including Ovid Latin and Burton English verse and final Horace verse. Nine margins q,r,asterisk Paracelsus,s,t,dagger Ter,u,x,dagger Horace. Footer Who is catchword.

Scan 396; printed 288; sequence 296; image block82-source-396.png. All body and eleven margins y,z,a,b,c,d,e,f,g,h,i. Ovid stands at end of a note. Printed i Aristæ hist is anchored at Petronius verse, apparently displaced from next Ptolemy anecdote; retained at printed anchor and explained. Footer For is catchword.

Scan 397; printed 289; sequence 297; image block82-source-397.png. Opening For that cause paragraph through I must refer you to a more convenient place, completing Member5. Four margins k,l,m,n; l continues across the foot below this paragraph, followed by m Icon and n Sect5. Exclude Member6 heading and all subsequent body and lower margins; these begin083.

Opening words: But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth;

Closing words: I must refer you to a more convenient place.

Passages DJR-083-01 to DJR-083-43

Source page labels: 289–294 (sequence 297–302). Scan pages: 397, 398, 399, 400, 401, 402.

Scan 397; printed 289; sequence 297; image block82-source-397.png. Begin Member6 Subsection1 heading and complete subtitle. Opening sleep paragraph and k,l,m,n margins belong to082. Include all body after heading and five

lower margins o,p,q,r,asterisk Disputat; last note continues across page foot. Final sufficiently continues informed on398; footer informed is catchword.

Scan 398; printed 290; sequence 298; image block82-source-398.png. All body, including Crato continuation, and three margins s,t,u. Final thinking of continues something else on399; footer something is catchword.

Scan 399; printed 291; sequence 299; image block82-source-399.png. All body, including three-line Latin verse, Burton's separate four-line English verse and separate Latin maxim. Six margins x,y,z,a,b,c. Final a melancholy continues man on400; footer man is catchword.

Scan 400; printed 292; sequence 300; image block83-source-400.png. All body and three margins d,e,f. Final Will pre- continues cipitated on401; footer ci- is catchword. In margin e, herili imperio read from the enlarged scan.

Scan 401; printed 293; sequence 301; image block83-source-401.png. All body, including Greek verse and Terence Latin couplet. Twelve marginal containers: g,h,dagger Camerarius26,asterisk Plutarch,dagger Isidore,asterisk Latin gloss of Greek,dagger Camerarius54,i,dagger Seneca67,asterisk Cicero,k Ovid,dagger De amicitia. Final It is the best continues thing in the world on402; footer thing is catchword.

Scan 402; printed 294; sequence 302; image block83-source-402.png. Opening Seneca and Commynes paragraphs only, through nothing so forcible to strengthen, recreate and heal the wounded soul of a miserable man. Include margins l and m and both full footer continuations. Subsection2 heading, following body and its three asterisk margins are reserved for084.

Opening words: Memb. 6. Subsect. 1. Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Closing words: nothing so forcible to strengthen, recreate and heal the wounded soul of a miserable man.

Passages DJR-084-01 to DJR-084-38

Source page labels: 294–298, with 292 misprinted for 296 (sequence 302–306). Scan pages: 402, 403, 404, 405, 406.

Scan 402; printed 294; sequence 302; image block83-source-402.png. Begin Subsection 2 heading and full subtitle. Preceding Seneca and Commynes paragraphs and l,m footer margins belong to 083. Include all following body and three asterisk margins, Ep. Q. frat., Aphor. prim., Epist. 10. Final will not be known of continues them on 403; footer them is catchword.

Scan 403; printed 295; sequence 303; image block83-source-403.png. All body and ten marginal containers n,o,p,q,r,s,t,u,x,y, including the full u continuation and x,y across the page foot. Final to desire continues nothing more on 404; footer nothing is catchword. Doubled saith retained in original. The enlarged q margin reads prima-ria across the line break, normalized to primaria.

Scan 404; printed 292 [296]; sequence 304; image block84-source-404.png. Printed 292 in error between 295 and 297; recorded as 292 [296]. All body and five margins z,dagger Nisi prius,asterisk E graeco,a,b. Displayed three-line Latin adaptation retained. Final which continues was no Indian plant on 405; footer was is catchword.

Scan 405; printed 297; sequence 305; image block84-source-405.png. All body and eleven margins dagger Lib.12,c,d,e,f,g,h,i,k,l,m. The initial dagger belongs to Cicero letters, not Julian. Final rational continues Physick on 406; footer Physick is catchword. Marginal afflictus and inprimit retained with explanation.

Scan 406; printed 298; sequence 306; image block84-source-406.png. Opening continuation through I read a multitude of examples, of melancholy men cured by such artificial inventions. All eight margins dagger Platter,n,o,p,q,r,s,t belong to this block. Subsection 3 Musick a remedy and its following paragraph are reserved for 085. That new body ends Wine and musick; footer rejoyce is catchword.

Opening words: Subsect. 2. Help from friends by counsell, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

Closing words: I read a multitude of examples, of melancholy men cured by such artificial inventions.

Passages DJR-085-01 to DJR-085-43

Source page labels: 298–303 (sequence 306–311). Scan pages: 406, 407, 408, 409, 410, 411.

Scan 406; printed 298; sequence 306; image block84-source-406.png. Begin Subsection 3 heading Musick a remedy and following body Many and sundry are the means. Earlier body and every margin on this page belong to 084. Final Wine and musick continues rejoyce the heart on 407; footer rejoyce is a catchword.

Scan 407; printed 299; sequence 307; image block84-source-407.png. All body and eleven margins u,x,y,z,a,b,c,d,dagger Lib.de Natali,e,dagger Arbores, including both footer continuations. Final as common experience evinceth continues are much affected on 408; footer are is a catchword. Quæ à spiritus and cruentum sævitiam retained as printed.

Scan 408; printed 300; sequence 308; image block84-source-408.png. All body and twelve margins f,g,h,i,k,l,m,n,o,asterisk Libro9,p,dagger Ista. Full dagger continuation across page foot directly checked: tripudiaturum, not tripudiantium. Final Lucian in his continues book de saltatione on 409; footer book is a catchword.

Scan 409; printed 301; sequence 309; image block85-source-409.png. All body and eight margins q,asterisk3.Delegibus,r,s,t,u,x,y, including full footer continuations. Completes Subsection3 and begins Subsection4. Marginal ve retained without supplying l. Final and continues well they deserve it on 410; footer well is a catchword.

Scan 410; printed 302; sequence 310; image block85-source-410.png. All body and fifteen margins z,a,b,c,dagger Homericum,asteriskPlaut,d,e,f,g,daggerPar5,h,i,daggerDypnosoph,asteriskUt, including footer continuations f,g. Two-line Plautus adaptation displayed. Final wench that continues could play on 411; footer could is a catchword.

Scan 411; printed 303; sequence 311; image block85-source-411.png. Opening continuation through as we do sauce to our meats. First three margins asteriskTom2,daggerEpistfam,eValerMax included. One-line Horace reed-riding fragment included. Next So did Scipio and Lælius, with following Latin/English four-line verse and Horace asterisk and all later margins, reserved for086. Running head incorrectly gives Member2 instead ofMember6.

Opening words: Subsect. 3. Musick a remedy.

Closing words: as we do sauce to our meats.

Passages DJR-086-01 to DJR-086-47

Source page labels: 303–308 (sequence 311–316). Scan pages: 411, 412, 413, 414, 415, 416.

Scan 411; printed 303; sequence 311; image block85-source-411.png. Begin So did Scipio and Lælius and continue to page end. Seven margins: asterisk Horace, f,g,h,dagger Ecclesiastes,i,k. Body reference to John of Salisbury is printed h but corresponds to margin g. Earlier body and first three margins belong to085. Four-line Latin verse and separate four-line Burton English retained. Final epigram introduction continues with Moll on412; footer Moll is a catchword. Running head incorrectly says Member2 instead of6.

Scan 412; printed 304; sequence 312; image block86-source-412.png. All body and nine margins: dagger Lucretia,l,m,n,o,asterisk Cap61,asterisk Universa,p,dagger Athenaeus/Jovius. Complete twenty-line Harington poem retained in three aligned groups. Final saltare consueverant continues onto413; catchword tare is excluded. Page seam repaired without duplicating syllables.

Scan 413; printed 305; sequence 313; image block86-source-413.png. All body and fourteen margins: q,r,s,t,u,dagger Sacerdos/Medicus,x,asterisk Loebeus,y,z,a,b,c,asterisk Athenaeus. Footer a continuation vivat retained; b and c and the complete Athenaeus book1 reference transcribed at foot. The right-margin partial Athenaeus repeat is not counted twice. Printed Numerus retained. Final Tis joins their sole exercise on414; footer their is a catchword.

Scan 414; printed 306; sequence 314; image block86-source-414.png. All body and six margins: d,e,dagger Froissart,f,g,hGreek. Completes Subsection4 and Section2 at sorrowfull reckoning in the end. Next SECT is a catchword, not body. Altered Juvenal, Horace and Plautus material retained and explained.

Scan 415; printed 307; sequence 315; image block86-source-415.png. Complete Section3 Member1 Subsection1 heading and all body. Five margins: iCardan,kNullum,asteriskSallust,daggerJob,daggerPliny. Final dolore is divided across415–416 and joined in transcription; footer re is a catchword. Printed Cornelius and Pliny letter13 retained and explained.

Scan 416; printed 308; sequence 316; image block86-source-416.png. Opening continuation through be it as it may, I will essay. Only margins lHorace and mMontaigne in086. All later body, starting Discontents and grievances are either generall or particular, and margins n onward with full footer continuations reserved for087. The running head correctly reads Part2. Printed but by study retained.

Opening words: So did Scipio and Lælius,

Closing words: be it as it may, I will essay.

Passages DJR-087-01 to DJR-087-44

Source page labels: 308–313 (sequence 316–321). Scan pages: 416, 417, 418, 419, 420, 421.

Scan 416; printed 308; sequence 316; image block86-source-416.png. Begin Discontents and grievances are either generall or particular; and continue to page end. Earlier body and margins l/m belong to086. Eight margins n,o,p,q,r,s,t,u included; s continues across footer, and t/u occur in footer. Last body words If it be join so on417; catchword so is excluded.

Scan 417; printed 309; sequence 317; image block87-source-417.png. Complete body and ten margins x,y,z,a,b,c,d,e,asterisk,f. Note e ends adversata at foot; full asterisk Giovio and f Lipsius notes appear at foot. Keep Seneca maxim plus Burton gloss, Ovid couplet, Horace maxim plus Burton couplet, and full astrology analogy. Footer Yea is a catchword.

Scan 418; printed 310; sequence 318; image block87-source-418.png. Complete body and six margins g,h,i,k,l,m. Horace four-line Latin and Burton separate four-line English retained; note i aligns with next prose. Last for is a catchword; the sentence joins for thee on419. Reading same content again retained.

Scan 419; printed 311; sequence 319; image block87-source-419.png. Complete body and sixteen margins n,o,p,q,r,asterisk,dagger,asterisk,s,t,dagger,u,v,y,asterisk,dagger. Two Camerarius couplets and Boethius four-line verse retained. Boethius body marker x differs from margin v; incorrect book5 reference retained and explained. Printed biblical references126.6/Eccl25.5 retained. Nominal printed311 is between printed310/312; no visible page numeral in this scan. Last contented is split between419/420; catchword ed excluded.

Scan 420; printed 312; sequence 320; image block87-source-420.png. Complete body, including end of Member1 and heading/opening Member2. Eight margins z,a,asteriskJosephus,daggerHomuncio,b,daggerCicero,c,asteriskCamerarius. Printed antitode and Plato lib25 retained. Last parvus is a catchword; actual parvus starts421.

Scan 421; printed 313; sequence 321; image block87-source-421.png. Only opening sentence completion parvus erat, sed magnus erat, &c. yet of incomparable parts all three. No margins from421 included. Next body starts Ignatius Loiola; dagger Ribera note and every later margin/body passage are reserved for088, including long footer continuation. Whole page viewed for boundary context.

Opening words: Discontents and grievances are either generall or particular;

Closing words: yet of incomparable parts all three.

Passages DJR-088-01 to DJR-088-44

Source page labels: 313–317 (sequence 321–325). Scan pages: 421, 422, 423, 424, 425.

Scan 421; printed 313; sequence 321; image block87-source-421.png. Begins Ignatius Loiola the founder of the Jesuits. Earlier opening completion belongs to087. All later body and all14 margins belong to088: dagger Ribera,d,asterisk Suetonius,dagger Diodorus,e,asterisk Ovid,asterisk Virgil,f,dagger Corpore,g,h,dagger Pliny,dagger Chrysostom,asterisk Chytraeus. Last note continues across full footer. Sentence joins engraven on next page; catchword excluded.

Scan 422; printed 314; sequence 322; image block87-source-422.png. Complete body and all7 margins: i,dagger Cicero,k,l,m,n,o. Final his is a catchword; the actual his wife begins423. Illness gives way to the discussion of low birth. Awkward Latin non tam mari quam praelio, sensus and nobilitate retained and explained.

Scan 423; printed 315; sequence 323; image block88-source-423.png. Complete body and all10 margins: dagger Sat.Menip,p,q,r,s,asterisk Gresser,t Horace,u,dagger Exodus,x. Body t at nobiliorem corresponds to asterisk Gresser, not the following t Horace. Last grace is catchword; sentence continues on424.

Scan 424; printed 316; sequence 324; image block88-source-424.png. Complete body and all8 margins: y,z,dagger masque,dagger AeneasSylvius,a,b,c,dagger Giovio. Final Aurelius is divided across424/425; catchword lius excluded, body completion included. Nations and claims of merit versus hereditary honour preserved as Burton's argument.

Scan 425; printed 317; sequence 325; image block88-source-425.png. Opening body through and why then should baseness of birth be objected to any man? Only five margins belong to088: d OlausMagnus,dagger Seneca,dagger Cardano,e Machiavelli,asterisk ScaligerExercises265. Later body begins who thinks worse of Tully for being Arpinas, an upstart? Later margins and footer continuations belong to089. Whole page read for boundary context; prepared426/427 images not yet read.

Opening words: Ignatius Loiola the founder of the Jesuits,

Closing words: and why then should baseness of birth be objected to any man?

Passages DJR-089-01 to DJR-089-50

Source page labels: 317–321 (sequence 325–329). Scan pages: 425, 426, 427, 428, 429.

Scan 425; printed 317; sequence 325; image block88-source-425.png. Begins who thinks worse of Tully for being Arpinas, an upstart? Earlier body and top five margins through Scaliger Exercises 265 belong to 088. All later body and six marginal containers belong to 089: dagger Machiavelli, asterisk Bale continuing into footer, dagger Giovio, dagger Curtius, dagger Bodin, dagger Aeneas Sylvius. The complete footer is included. Final is is a catchword; actual is on 426 included in the joined sentence.

Scan 426; printed 318; sequence 326; image block88-source-426.png. Complete body and all five margins: g Ecclesiasticus, dagger Cujus possessio, y Aristippus/Bacon corresponding to body h, asterisk Polynices, i Stuckius. Printed terra filius and blotted outs retained and explained. Final huma- joins nitatis on 427; catchword excluded.

Scan 427; printed 319; sequence 327; image block88-source-427.png. Complete body and all seven margins: k Sabinus, l Lemnius, asterisk Horace, asterisk Jerome, dagger Nihil fortunato, m Claudian, asterisk Sesellius. Printed Claud. l 9 in Eutrop. checked against enlarged crop and retained. Member 2 ends here. Signature Ss and catchword Memb. excluded.

Scan 428; printed 320; sequence 328; image block89-source-428.png. Complete body from the Member 3 heading and all eight margins: n Menander, o Gualther, p Apuleius (body marker resembles q), q Peter of Blois, r Bernard, dagger Cardano, s Lucian, dagger Seneca. Greek checked in enlarged crop. Peter of Blois reads ex onere metiens; irregular final clause preserved pending collation. Final acc- joins cording on 429; catchword excluded.

Scan 429; printed 321; sequence 329; image block89-source-429.png. Body through the higher they are elevated, the more grievously depressed. All twelve margins belong to 089: asterisk Chrysostom, dagger Juvenal, u Saturnalian Letters, x Vos quidem, y Et quota pars, dagger Seneca with repeated in, z Et diis similes, a Flammas, b Omnium oculis, c Horace, d Boethius, asterisk Aeneas Sylvius. Final body line For the rest of his prerogatives which wealth affords, starts 090 and continues on 430. Catchword as excluded.

Opening words: who thinks worse of Tully for being Arpinas, an upstart?

Closing words: the higher they are elevated, the more grievously depressed.

Passages DJR-090-01 to DJR-090-56

Source page labels: 321–326 (sequence 329–334). Scan pages: 429, 430, 431, 432, 433, 434.

Scan 429; printed 321; sequence 329; image block89-source-429.png. Only the final body line beginning For the rest of his prerogatives which wealth affords. Earlier body and all twelve margins belong to 089. The sentence continues on 430. Bottom catchword as excluded.

Scan 430; printed 322; sequence 330; image block90-source-430.png. Complete body and all four margins: asterisk Horace, e Theodoret, f Horace book 2 ode 9 as printed, g Horace book 2. Enlarged crop confirms Nor in the Horace verse, retained and explained. Bottom catchword stomack excluded; actual stomack on 431 included in joined sentence.

Scan 431; printed 323; sequence 331; image block90-source-431.png. Complete body and all nine margins: h Apuleius, i Seneca, k Horace, asterisk Brisson, asterisk Epictetus, l Cardano, asterisk Philostratus, dagger Pliny, asterisk Zonaras. Last body words Perox the Persian join King on 432. Bottom catchword King excluded.

Scan 432; printed 324; sequence 332; image block90-source-432.png. Complete body and all ten margins: dagger Plutarch, asterisk Horace Satires, dagger Suetonius, m Juvenal, n Psalm, asterisk Contemplatio Idiotae, dagger Boethius, o Augustine, p Bonae mentis, q Apuleius. Final plague joins curse on 433; bottom catchword curse excluded.

Scan 433; printed 325; sequence 333; image block90-source-433.png. Complete body and all eight identifiable margins: r Cardano corresponding to a body dagger, asterisk Tully, dagger Seneca Epist. 74, dagger Seneca Epist. 66 and 90 at the later Seneca body anchor, asterisk Panormita, s Nevizzano, t collectior, u Pliny. The separate body dagger at Macrobius has no identifiable marginal entry; retained and explained. Seneca first clause provisionally reads sumne and remains flagged. Final en- joins quires on 434; catchword excluded.

Scan 434; printed 326; sequence 334; image block90-source-434.png. Body from quires after the 433 page break through or well weighing their own present estate. All six margins in scope included: x Poliziano, full y Gyges note, z Horace, dagger Amos, asterisk Pliny, dagger Seneca On Anger. Later body beginning What they are now, thou mayst shortly be and the later Lipsius and Roman-population margins belong to 091.

Opening words: For the rest of his prerogatives which wealth affords,

Closing words: or well weighing their own present estate.

Passages DJR-091-01 to DJR-091-63

Source page labels: 326–331 (sequence 334–339). Scan pages: 434, 435, 436, 437, 438, 439.

Scan 434; printed 326; sequence 334; image block90-source-434.png. Body from What they are now, thou mayst shortly be through the page bottom. Only the two later marginal containers, dagger Lipsius and asterisk Roman population, belong to 091. Earlier body and six margins belong to 090. Final how joins fortunate on 435; catchword fortunate excluded.

Scan 435; printed 327; sequence 335; image block91-source-435.png. Complete body and all five margins: a Foxe, dagger Horace Satires 2.2, asterisk Machiavelli, dagger Guicciardini, asterisk Persius. The Guicciardini title reading H ponest remains provisional. Final poor joins from the dust on 436; catchword from excluded.

Scan 436; printed 328; sequence 336; image block91-source-436.png. Complete body and all twelve margins: b Omnes, c Horace Epistle 12, d compound Seneca Epistles 15/8, dagger Boethius, asterisk Muffaeus, dagger Brisson, e Psalm 84, f Apuleius, g Gellius, h Jerome, dagger Euripides, i Horace. Final keepes thee joins in health on 437; catchword in excluded.

Scan 437; printed 329; sequence 337; image block91-source-437.png. Complete body and all fifteen marginal containers: k Horace, asterisk Virtue, l Lucan, m Lipsius, n Horace, dagger Horace Satires 4, asterisk Apuleius, dagger Chytraeus/Foscarinus, o Terence/Socrates compound, asterisk Epictetus, p Puteanus, dagger Marullus, q Horace farm, r Jerome, s Seneca. Final and joins he on 438; catchword he excluded.

Scan 438; printed 330; sequence 338; image block91-source-438.png. Complete body and all eight margins: asterisk Chrysostom, dagger Chytraeus meal poem, t Cardano, dagger Martial, u Augustine, x Augustine, y Horace, dagger Horace Epistles 1. Final Latin angulus verse is followed by its English gloss on 439; catchword O that excluded. Enlarged Martial margin confirms read it cut thy self; retained with explanation.

Scan 439; printed 331; sequence 339; image block91-source-439.png. Body from O that through for thou art not poor indeed but in opinion. All six margins on this page belong to 091: z full Cardano 8.40, dagger Plutarch, asterisk Censorinus, asterisk Stobaeus, asterisk Chrysostom, a Seneca. Following paragraph Yea, but this is very good counsell begins 092 and is excluded. Footer Tt3 and catchword that excluded.

Opening words: What they are now, thou mayst shortly be;

Closing words: for thou art not poor indeed but in opinion.

Passages DJR-092-01 to DJR-092-60

Source page labels: 331–336 (sequence 339–344). Scan pages: 439, 440, 441, 442, 443, 444.

Scan 439; printed 331; sequence 339; image block91-source-439.png. Body begins Yea, but this is very good counsell, immediately after the end of 091. All six margins on this page belong to 091 and are excluded. Continue the objection

from actual deprivation through According to; catchword that excluded, while actual body that of Thales begins 440. Signature Tt3 excluded.

Scan 440; printed 332; sequence 340; image block91-source-440.png. Complete body and all eight marginal containers: asterisk Vopiscus, b Seneca rich, dagger Bernard, asterisk Nemo paupertatem, dagger Petronius, asterisk Ovid, dagger Ovid, asterisk Plutarch Crassus. Last body devil joins himself on 441; catchword him- excluded. The contradiction declame against fasting versus laudat jejunia is retained and explained.

Scan 441; printed 333; sequence 341; image block92-source-441.png. Complete body and all ten margins: asterisk Lucan, dagger Job, asterisk Hæc videntes, asterisk 1 Samuel, c James, d Afflictio compound, e Quam sordet, asterisk Seneca Providence, dagger Homer, dagger Chrysostom Hom. 9. Body so can joins he thee on 442; catchword he excluded.

Scan 442; printed 334; sequence 342; image block92-source-442.png. Complete body and all twelve marginal containers: f Psalm 113, g Micah, h Lipsius/Pindar, i Augustine and constancy exempla compound, dagger Horace, dagger Chrysostom Hom. 5, dagger Leonides, asterisk Modo in pressura, k Virgil, l Seneca, m Nemo desperet, dagger Theocritus. Poorly printed Greek checked in a high-resolution crop; reading is expressly provisional. Leonides attachment is uncertain and recorded at the next marked dagger without silently moving it. French couplet ends the body; catchword hope excluded.

Scan 443; printed 335; sequence 343; image block92-source-443.png. Complete body and all nine margins: asterisk Ovid (actually Horace), dagger Ovid, n Thales, o Machiavelli, p Camden, q Seneca, r Seneca compound, dagger Horace, s Zeno. Last body de- joins fiance on 444; catchword fiance and signature Vu excluded.

Scan 444; printed 336; sequence 344; image block92-source-444.png. Body from fiance through (Hor. Od. 11. lib. 2.). First three marginal containers belong to 092: dagger Sallust Cotta, asterisk Seneca superlunar image, t Valerius compound. Following paragraph Hope and Patience are two soveraigne remedies for all begins 093 and is excluded. Remaining margins beginning u Hor. belong to 093. Whole page read for boundary context.

Opening words: Yea, but this is very good counsell,

Closing words: (Hor. Od. 11. lib. 2.)

Passages DJR-093-01 to DJR-093-46

Source page labels: 336–339, 327 [misprint for 340] (sequence 344–348). Scan pages: 444, 445, 446, 447, 448.

Scan 444; printed 336; sequence 344; image block92-source-444.png. Body begins Hope and Patience are two soveraigne remedies for all, immediately after 092 ends (Hor. Od. 11. lib. 2.). Preceding body and first three margins belong to 092. All eight remaining margins belong to 093: u Hor., x Aequam, dagger Epictetus, y Terence, asterisk two handles, z Terence, asterisk Epictetus feast, a Theodoret. The Theodoret margin runs across the footer and is read in an enlarged crop. Last body his joins gifts on 445; catchword gifts excluded.

Scan 445; printed 337; sequence 345; image block93-source-445.png. Complete body and all eight margins: b Si sint omnes, c Livy, d Cardano, dagger Seneca, dagger Pontanus, asterisk Pellham, e Terence, dagger Seneca98. The body ends But will we, or nill we, and continues make on 446; catchword make and signature Vu2 excluded.

Scan 446; printed 338; sequence 346; image block93-source-446.png. Complete body and all seven margins: f Publilius, asterisk Seneca Happy Life, dagger Plutarch Cato, asterisk Horace Epistles, g Horace, h Boethius, i Jerome Life of Paul. Member 3 concludes and Member 4 heading and opening are included. Last body They are subject to joins their own lawes on 447; catchword their excluded.

Scan 447; printed 339; sequence 347; image block93-source-447.png. Complete body and all nine margins: dagger Macrobius, asterisk Seneca Natural Questions, k Cardano Consol.l.5, l prison-of-soul, m Herberstein, n Varthema, o solitude, asterisk Alessandri, p Augustine. The heavily inked Alessandri book numeral is provisionally read as 1 and explicitly flagged. Cardano numeral 5 retained. Last body set- joins tles on 448; catchword tles and signature Vu3 excluded.

Scan 448; printed 327 [misprint for 340]; sequence 348; image block93-source-448.png. Body from tles through Read Pet. Alcionius his two books of this subject. First four margins belong to 093: q Boethius, dagger Philostratus, asterisk Pliny, asterisk Plato. Actual printed page number 327 is a misprint for expected 340. The following Member 5 heading, body beginning Death and departure of friends, and margin r Cardan belong to 094 and are excluded. Whole page read for boundary context.

Opening words: Hope and Patience are two soveraigne remedies for all,

Closing words: Read Pet. Alcionius his two books of this subject.

Passages DJR-094-01 to DJR-094-54

Source page labels: 327 [misprint for 340], 341–345 (sequence 348–353). Scan pages: 448, 449, 450, 451, 452, 453.

Scan 448; printed 327 [misprint for 340]; sequence 348; image block93-source-448.png. Begin actual MEMB.5 heading near page foot, following093 ending Read Pet.Alcionius his two books of this subject. Printed327 is a misprint for340. Include opening body Death and departure of friends and sole in-scope margin r Cardan de consol.lib.2. Preceding body and four margins belong093. Last body troublesome joins unto us on449; catchword unto excluded.

Scan 449; printed 341; sequence 349; image block94-source-449.png. Complete body and nine margins: daggerSeneca, sBenzo, tOrtelius, uCatullus, xVirgil, yLucan, dagger3Annal, zVirgilAeneid10, aConfessions1. Preserve color in the Virgil quotation, Rutili, Genesis37.37 and their discrepancies in notes. Final body one anothers joins presence on450; catchword excluded.

Scan 450; printed 342; sequence 350; image block94-source-450.png. Complete body and nine margins: daggerJuvenal, bCardano, asteriskSeneca, daggerBernard3, asteriskPlatoApology, cComedi, daggerBernard3, dEstEnim, daggerVaticanus. Next-page Virgil quote is introduced here. Catchword non excluded.

Scan 451; printed 343; sequence 351; image block94-source-451.png. Complete body and nine marginal containers: eLucan, daggerIliad9, asteriskOvid, daggerConsolApollonius, fOvidTristia4, daggerTacitus4, asteriskAugustine9.9, daggerFestus, gObhanc. Opening body has an asterisk but no corresponding marginal container. Festus margin was enlarged again to read cum frater abit and ab hospite, retained literally. Body ends upon and continues which on452; catchword and signature excluded.

Scan 452; printed 344; sequence 352; image block94-source-452.png. Complete body and sixteen marginal containers: daggerScardeone, asterisk12Innuptae, hConsolatio, iPraeceptis, daggerUtLignum, kBoethius2m3, daggerBoethius, lHensel, mTwenty, nMagdalen, unmarkedObeunt, asteriskAssyriorum, daggerOmnium, asteriskOvid, daggerArcad8, daggerGillesPreface. The unmarked Statius fragment is attached to the universal-decay passage and explained. Running head incorrectly reads Section6; omitted. Catchword nec excluded.

Scan 453; printed 345; sequence 353; image block94-source-453.png. Include body from nec solidis prodest through Our second meeting shall be much more pleasant, then our departure was grievous. Only first two margins oEpistTull3 and pQuumtot belong094. Next body begins I but he was my most dear and loving friend, my sole friend; all later margins, starting daggerHorace1.24, belong095. Whole page read for context; no later body transcribed in094.

Opening words: MEMB. 5.

Closing words: Our second meeting shall be much more pleasant, then our departure was grievous.

Passages DJR-095-01 to DJR-095-57

Source page labels: 345–349 (sequence 353–357). Scan pages: 453, 454, 455, 456, 457.

Scan 453; printed 345; sequence 353; image block94-source-453.png. Begin I but he was my most dear and loving friend, my sole friend, immediately after094. First two margins oEpistTull3 and pQuumtot belong094 and are excluded. Include remaining eight containers: daggerHor1.24, qDeRemed, rErubesce, sVisAegrum, tUxorem, uStulti, daggerHor and asteriskHor1.24. Enlarged scan confirms same master and & bona tam sequitur, quam bona prima fuit. The next-page verse begins Num quia. Catchword excluded.

Scan 454; printed 346; sequence 354; image block95-source-454.png. Complete body and eight marginal containers: asteriskVirg4, asteriskEpictetus19, xMenander, yConsolApollonius, zTom1TractDeLuctu, daggerVirgil, asteriskHor and daggerChytreus. The large Lucian margin is one complete container; enlarged reading confirms malus senex. Preserve Num and miser in the Dido quotation, as well as the mistaken Horace attribution to Martial. Last body Moses joins the continuation on455; catchword excluded.

Scan 455; printed 347; sequence 355; image block95-source-455.png. Complete body, completing Member5 and opening Member6 near foot. Include eight containers: asteriskSen85, aSardus, bPremeditation with Plutarch and Cicero together, daggerEpictetus8, asteriskSeneca, cBoeth1pros4, dQuiInvidiam and daggerTerHeautont. The running head anticipates Member6 before Member5 ends and is excluded. Member6 actual heading retained. Last body sufferance has its Epictetus marginal source at top of456; that container is included and anchored here. Catchword excluded.

Scan 456; printed 348; sequence 356; image block95-source-456.png. Complete body and seven marginal containers: daggerEpictetus14 for preceding-page sufferance, daggerTerPhor, daggerAlciat, asteriskVirg, daggerNatChytreus, dOccupetHor and eLipsiusEpistQuaest1.7. Beaver verse and Burton English gloss retained as separate displayed units. Includes Aeneas, forethought, Venice, Socrates and Lipsius. Ends summo jam monte potitos; catchword But excluded.

Scan 457; printed 349; sequence 357; image block95-source-457.png. Complete body to Mock others now, for I have done with you. Eight marginal containers: fLipsiusEpist1.7, gGloria, hQuidAliudAmbitiosus, iEtOmnesFama, kSenHerFur, lHor, daggerPatrons and combined daggerPrudentius/Puccius/Chytreus. Preserve bibery, contended, Philip.1.11 and intercedunt illi mecum with explanatory notes. Closing Latin and Burton English verses both retained. MEMB. at foot is a catchword; excluded. Member6 is complete.

Opening words: I but he was my most dear and loving friend, my sole friend,

Closing words: Mock others now, for I have done with you.

Passages DJR-096-01 to DJR-096-55

Source page labels: 350–354 (sequence 358–362). Scan pages: 458, 459, 460, 461, 462.

Scan 458; printed 350; sequence 358; image block95-source-458.png. Begin actual MEMB.7 heading after095. Complete body and ten marginal containers: unmarked Repulse, mPaederatus, nKissing, asteriskAeneasSylvius, daggerSesellius, asteriskImperitus/Cardan, daggerEpistDedicMachiavelli, daggerQuumIs, asteriskLib22Hist, daggerMinistri. Include slaves/asses verse. Enlarged lower margin confirms damaged mille in Cardan; Zeubbco is a tentative first-name reading.

Preserve honores, editum and Solarium with notes. Last body illiterate continues459. Running head, signature and catchword excluded.

Scan 459; printed 351; sequence 359; image block96-source-459.png. Complete body and four marginal containers: daggerHor2Sat5, oSolomonEccles9.11, asteriskSatMenip, daggerValentAndreae5.39. Includes Tiresias advice, poor scholars and the twelve candidates for a prebend. Last body he completes on460. Catchword excluded.

Scan 460; printed 352; sequence 360; image block96-source-460.png. Complete body and ten marginal containers: oStellaFomahant, daggerLibDeLibPropriis, asteriskHor, daggerQuiInduit, asteriskSalvian4, pPlutarchLysandro, qOvidMet, rMagistratusVirum, sIdeoBoniViri, uAelian. Complete twelfth applicant and fictional award; preserve Muse verse. Continue unsuitable office, pride, Socrates and quarrels. Last body or if patience had taken completes on461. Catchword excluded.

Scan 461; printed 353; sequence 361; image block96-source-461.png. Complete body and thirteen marginal containers: xInjuriarum, yMat18.22/5.39 combined, zRom12.17, daggerSiToleras, daggerDispeream both replies, asteriskCamerarius, aHeliodorus, daggerTerAdelph, asteriskOvid, bCamden, cUsqueAdPectus complete anecdote, daggerChrysostome, dRom12.14. Include both branch verses and both magnanimity verses. Preserve Euclid role reversal and Colonna motto/gloss contradiction with notes. Terence note retains its dagger placement at the lion passage. Final quo quisque stultior continues462. Catchword excluded.

Scan 462; printed 354; sequence 362; image block96-source-462.png. Include body through But stab'd or maim'd to hell they hie, with Plautus, Horace and Juvenal verse and Burton English gloss. All thirteen margins belong096: ePro, fContendNot, asteriskOccidere, daggerNonFacile, daggerArcana, unmatched fPsal45, gRom12, asteriskPsa13.12, daggerNullusTam, daggerArcturus, asteriskHor3.2, daggerWisd11.6, asteriskJuvenal. Preserve numerical discrepancies, deseruit and & sanguine with notes. Correct the CharlesII beheading claim only in an editorial note. The remaining paragraph beginning Oftentimes too a base contemptible fellow starts097; it and the catchword are excluded here.

Opening words: MEMB. 7.

Closing words: But stab'd or maim'd to hell they hie.

Passages DJR-097-01 to DJR-097-56

Source page labels: 354–358 (sequence 362–366). Scan pages: 462, 463, 464, 465, 466.

Scan 462; printed 354; sequence 362; image block96-source-462.png. Begin Oftentimes too a base contemptible fellow immediately after096 closing English couplet. Include only the remaining body through Haman, completed on463. All462 margins already included096; none repeated. Catchword excluded.

Scan 463; printed 355; sequence 363; image block96-source-463.png. Complete body, beginning Haman continuation from462 and ending sufficient to, continued on464. Include all15 marginal containers: iLeo, daggerChrysostom, kValerius, daggerEpQfrat, daggerCamerarius, asteriskPape, daggerQuodTibi, l1Pet2, kSiquidem, daggerAlciato, daggerNaturam, lByManyIndignities, unmarkedEpictetus, daggerPlutarch, asteriskLib18. Preserve put it it up, Dionysius, Bracidas and Cato Censorius. Notes explain Dion and Cato conflations. The last two unanchored moral notes are placed editorially and flagged.

Scan 464; printed 356; sequence 364; image block97-source-464.png. Complete body and all5 margins: mHocScio, daggerPlinyLib8Cap2, nChrysostom, oCiceroDolabella, daggerBoethius4.3. Include two reward-and-punishment couplets; preserve the awkward first Latin line and Burton separate gloss. Keep notoriour and deprendi. Final i'th aire continues465. Catchword excluded.

Scan 465; printed 357; sequence 365; image block97-source-465.png. Complete body and one unmarked Terence Phormio margin. Preserve both Latin and English bird-trapping couplets and the separate Quocunque verse fragment. Includes fleeting news, guilt and unequal punishment, repentance, recovered credit and exile. Final trouble not thy selfe continues466. Catchword excluded.

Scan 466; printed 358; sequence 366; image block97-source-466.png. Include body through he shall much ease and benefit himself, ending before In fine, if Princes would do justice. All11 margins included: daggerCamerarius61, pLipsius, asteriskCatullus, oCiceroDolabella repeated, oKevenbeder, asteriskGonzaga, qPresSat1, asteriskSeneca31, daggerCiceroFin2, rConscientiaBoethius, sPuteanus. Preserve repeated Cicero container and flag ambiguous attachment. Preserve animal-emblem marker mismatch and Kevenbeder reading. Preserve salvare and proba bonitas, with tentative gloss and Boethius comparison. All verse and separate English glosses included. Remaining466 body and all467 body/margins excluded.

Opening words: Oftentimes too a base contemptible fellow is the instrument of Gods justice

Closing words: And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

Passages DJR-098-01 to DJR-098-45

Source page labels: 358–363 (sequence 366–371). Scan pages: 466, 467, 468, 469, 470, 471.

Scan 466; printed 358; sequence 366; image block97-source-466.png. Begin In fine, if Princes would do justice directly after097 end. Include remaining body from this paragraph; all11 margins already included097, none repeated. Continue enemies on467. Catchword excluded.

Scan 467; printed 359; sequence 367; image block97-source-467.png. Complete body, finishing social-duty catalogue, then handling quarrels and starting biblical moral counsels. Both margins included: Plautus Miles gloriosus and Bion anecdote. Preserve bridle up himself. Final apply your selves to the times continues468.

Scan 468; printed 360; sequence 368; image block98-source-468.png. Complete body and all34 marginal containers, including15 left-margin and19 bottom-margin containers. Preserve dense maxim series, contradictory faction counsels, original Horace references and inscrutaberis, pace, tardo and Crete. Unresolved basil proverb translated literally. Final Memb8 catchword excluded; heading retained on469.

Scan 469; printed 361; sequence 369; image block98-source-469.png. Complete body and all5 margins: Seneca burden, Livy, Terence, Plautus and Petronius Catul. Retain source heading and two displayed Latin units, with fresh translations and Burton separate English gloss. Preserve sinit and Catul.; record comparison differences. Final down-right remedy phrase continues470.

Scan 470; printed 362; sequence 370; image block98-source-470.png. Complete body and all8 marginal containers: Parmeno Celestina, Busbecq/Sandys, Menippean satire, Boece, Ortelius, Capella, Blefken, Lemnius. Unanchored Menippean note attached editorially and disclosed. Retain three source heading units across469–470. Medicine discussion begins; retain120 and250 year claims as attributed reports, not verified. Last sentence ends on471.

Scan 471; printed 363; sequence 371; image block98-source-471.png. Opening continuation only, use of Apothecaries Physick. All remaining body and all margins excluded.099 begins next sentence Many are overthrown by preposterous use of it.

Opening words: In fine, if Princes would do justice

Closing words: use of Apothecaries Physick.

Passages DJR-099-01 to DJR-099-44

Source page labels: 363–367 (sequence 371–375). Scan pages: 471, 472, 473, 474, 475.

Scan 471; printed 363; sequence 371; image block98-source-471.png. Begin Many are overthrown by preposterous use of it immediately after098 ending. All remaining body and all eight marginal containers included. Extra Dutch-proverb asterisk retained in body, with no invented marginal text. Ends one saith this another that continuing472. Running head, signature and catchword excluded.

Scan 472; printed 364; sequence 372; image block99-source-472.png. Complete body and all five marginal containers included. Four-line epigram and Ovid gout line preserved as distinct displayed verse. Preserve pro frigidis humida and explain unusual opposition. Herodotus Egyptian/Babylonian conflation retained and annotated. Final they continues473.

Scan 473; printed 365; sequence 373; image block99-source-473.png. Complete body and all nine marginal containers included. Preserve Eccles.58.1, explaining Sirach38. Transition from attack to praise of medicine retained; every Latin quotation translated separately from any English gloss. Unresolved Arnoldus, Bart. and other references recorded.

Scan 474; printed 366; sequence 374; image block99-source-474.png. Complete body and all nine marginal containers included: c,d,e,f,g,h,unmarked Sincerus,dagger,k. Single subsection heading and Greek plus English verse preserved. Greek ligatures and accents normalized; printed lexical reading ᾐδ᾽ retained against comparison αἳ δ᾽. Preserve henbane versus marginal cicuta and safety versus benefit in Fuchs gloss. Disclose g mismatch, missing h anchor and editorial Sincerus attachment. Continue final sentence on475.

Scan 475; printed 367; sequence 375; image block99-source-475.png. Opening body through which he must of necessity use, completing Subsection2. Include first three margins only: asterisk Pliny, dagger Melchior Adam, and m Fuchs. Subsection3 heading and all following body excluded. Remaining five margins n,o,p,q,r deferred100.

Opening words: Many are overthrown by preposterous use of it

Closing words: which he must of necessity use.

Passages DJR-100-01 to DJR-100-44

Source page labels: 367–372 (sequence 375–380). Scan pages: 475, 476, 477, 478, 479, 480.

Scan 475; printed 367; sequence 375; image block99-source-475.png. Begin with Subsection 3 heading Alteratives, Herbes, other vegetals, &c., then Amongst those 800 simples, immediately after099 ending which he must of necessity use. Include remaining body and five margins n,o,p,q,r; the preceding three notes belong099. Running head, signature and catchword excluded.

Scan 476; printed 368; sequence 376; image block100-source-476.png. Complete body and ten marginal containers included: s,t,unmarked Borage,u,x,dagger Odyssey Delta,unmarked Bawme,y,z,Scorzonera label. Four-line Latin paraphrase of Homer preserved as verse with fresh translation. The t note lacks a visible body anchor, and the Scorzonera label anticipates the next page; editorial attachments disclosed. Enlarged z margin confirms resecare, translated remove obstructions.

Scan 477; printed 369; sequence 377; image block100-source-477.png. Complete body and eleven marginal containers included: a,Hop label,b,c,unmarked De Laet,d,e,f,g,h,i. Unmarked De Laet attached to the Chamico asterisk with disclosure. Preserve printed decoction or Guiacum and Linshcosteus. The i note lacks a visible body anchor and is attached to goats milk/whey with disclosure.

Scan 478; printed 370; sequence 378; image block100-source-478.png. Complete body and fourteen marginal containers included: k,l,m,n,o,p,q,r,s,t,u,x,y,z. Preserve substantive forms Eban, Emmetris and Elenum; disclose the Rondelet/Elenum marginal mismatch. Subsection 4 heading preserved. Distinctions between Latin margins and English body retained, including coral, fears and size of pearls.

Scan 479; printed 371; sequence 379; image block100-source-479.png. Complete body and twelve marginal containers included: a,b,c,d,e,f,unmarked Minerals,g,dagger Chaucer,h,i,second dagger Paracelsus. Two-line Chaucer quotation preserved as verse. The final Paracelsus note continues below the body across the bottom margin; its full continuation is included. Horace allusions freshly translated and annotated.

Scan 480; printed 372; sequence 380; image block100-source-480.png. Opening body through Look for Antimony among purgers, completing Subsection 4. Include first four marginal notes: asterisk Burgiatius, asterisk drop, k and l. Subsection 5 heading and following body excluded; three lower margins m,n,o belong101.

Opening words: SUBSEC. 3. Alteratives, Herbes, other vegetals, &c.

Closing words: Look for Antimony among purgers.

Passages DJR-101-01 to DJR-101-42

Source page labels: 372–377 (sequence 380–385). Scan pages: 480, 481, 482, 483, 484, 485.

Scan 480; printed 372; sequence 380; image block100-source-480.png. Begin Subsection5 heading Compound Alteratives, censure of Compounds, and mixt Physick, then Pliny lib.24.c.1. Include all remaining body, and m,n,o marginal notes with both bottom continuations. Earlier body and four upper notes already100. End A few continuing481.

Scan 481; printed 373; sequence 381; image block101-source-481.png. Complete body and all six marginal notes p,r,dagger,s,t,u. Preserve Cornarius body asterisk with no invented marginal text; missing corresponding note disclosed. Preserve names Simon Eitover, Meripsa, Scribanius. Horace quotation translated independently of Burton English elaboration.

Scan 482; printed 374; sequence 382; image block101-source-482.png. Complete body and all five marginal containers x,y,z,dagger,a. Read long a note and bottom continuation in full. Preserve noxia in Latin versus new in English. One displayed Latin verse freshly translated, its source unresolved. Keep differences between body and marginal borage story.

Scan 483; printed 375; sequence 383; image block101-source-483.png. Complete body and both notes b,c. Preserve c syntax, Alablastritum Populeum phrase and formulation names. Ends Member1 with external remedies and scents. Running head erroneously Subsection3 excluded with other running furniture.

Scan 484; printed 376; sequence 384; image block101-source-484.png. Complete body including Member2 Subsection1 heading and all thirteen margins d,e,f,g,h,i,k,l,m,n,o,p,q. The p note and q note extend below body and are included in full. Preserve anomalous Dioscorides book11, Melangoga, purgin, Diaserum, Rubel and Hermophilus. Persius Acci retained against comparison Atti. Final sentence completes485.

Scan 485; printed 377; sequence 385; image block101-source-485.png. Opening body through examples and Receipts, closing white hellebore discussion. Include first three notes r,s,t with their printed anchor placements; possible displaced attachments disclosed. Raised d in monetary weight flattened and explained. Antimony paragraph and five notes u,x,y,z,a reserved102.

Opening words: SUBSECT. 5. Compound Alteratives, censure of Compounds, and mixt Physick.

Closing words: where he shall finde great diversity of examples and Receipts.

Passages DJR-102-01 to DJR-102-46

Source page labels: 377–382 (sequence 385–390). Scan pages: 485, 486, 487, 488, 489, 490.

Scan 485; printed 377; sequence 385; image block101-source-485.png. Begin Antimony or Stibium, immediately after the white hellebore paragraph completed in101. Include all remaining body and five margins u,x,y,z,a. Preserve unmatched closing parenthesis and distinguish Mattioli testimony from Burton. First three margins r,s,t already101.

Scan 486; printed 378; sequence 386; image block102-source-486.png. Complete body and eight margins b,c,d,e,f,g,h,i. Finish antimony, include tobacco and Subsection2 heading, gentler purgatives, senna and aloes. Preserve b citation to Crato/Monavius despite body Zwinger.

Scan 487; printed 379; sequence 387; image block102-source-487.png. Complete body and ten marginal containers k,l,m,n,o,p,q,r,s,dagger, including the bottom s note. Preserve displaced marginal attachments and unmatched body t. Include black hellebore history and Greek ho Zeus; retain Burton names. Horace fragment remains within prose.

Scan 488; printed 380; sequence 388; image block102-source-488.png. Complete body and ten margins u,x,y,z,a,b,c,d,e,f. Retain Geoponics Lib23 and Amatus century66, Dutch physician designation and irregular maximae

praestantia. Keep Latin quotations and Burton English glosses separately. Melatasta anecdote and extract discussion continue onto489.

Scan 489; printed 381; sequence 389; image block102-source-489.png. Complete body and four margins g,h,i,k. Include g continuation and h below body. Preserve six hundred times in body versus six hundred people in h. Include Subsection3 Compound Purgers. Read name as Udalrinus Leonorus; retain extra, secus in marginal Latin.

Scan 490; printed 382; sequence 390; image block102-source-490.png. Opening body through These are all used...as shall be shewed in his place, completing Member2. Include three upper margins l,m,n. Lower Member3 heading, bloodletting text and o margin reserved103.

Opening words: Antimony or Stibium, which our Chymists so much magnifie

Closing words: These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

Passages DJR-103-01 to DJR-103-56

Source page labels: 382–387 (sequence 390–395). Scan pages: 490, 491, 492, 493, 494, 495.

Scan 490; printed 382; sequence 390; image block102-source-490.png. Begin MEMB.3. Chirurgicall remedies. heading and all following body on this page. Include lower o margin only; all earlier body and upper l,m,n margins already102. Opening bloodletting discussion continues491.

Scan 491; printed 383; sequence 391; image block102-source-491.png. Complete body and four margins q,r,s,t. Finish Section4 Member3 Surgical remedies, include Section5 Member1 Subsection1 heading and opening regimen for head melancholy. Preserve q book2 and r full author/chapter series.

Scan 492; printed 384; sequence 392; image block103-source-492.png. Complete body and two margins u,x. Include full medical bibliography and consultations, preserving numerical readings from scan including Venice1620, Savonarola rubric82, Hugo13and14, Solinander3section3. Include Subsection2 Bloodletting and conditional claims.

Scan 493; printed 385; sequence 393; image block103-source-493.png. Complete body and seven margins y,z,a,b,c,d,e, including y continuation and bottom z,a,b. Preserve Aphorisms6.11 despite wording also resembling6.21. Preserve differing body/margin phlebotomy arguments. Include Subsection3 Preparatives and Purgers heading, Augeas allusion, preparatives and beginning of gentle purgatives.

Scan 494; printed 386; sequence 394; image block103-source-494.png. Complete body and twelve margins f,g,h,asterisk,i,dagger,k,m,n,o,p,q; include o continuation and bottom p,q. Keep apparently displaced m,n attachments and full reply-to-Aubert passage. Include two Latin recipes with ounce/drachm signs and all quantities, preserving original line units. Keep Hankshius name, quotations and separate English glosses.

Scan 495; printed 387; sequence 395; image block103-source-495.png. Complete body and eleven margins s,t,u,x,y,z,a,dagger,b,c,d, including dagger continuation and bottom b,c,d. Include third recipe. Retain fifty doubled to101, body/margin egg differences, Anthony1600 and Cap.1/Adfinemlibri. End Subsection3 at Thus they contend and rail...I proceed. All495complete.

Opening words: MEMB. 3. Chirurgicall remedies.

Closing words: Thus they contend and rail, and every Mart write books pro and con, & adhuc sub judice lis est, let them agree as they will, I proceed.

Passages DJR-104-01 to DJR-104-46

Source page labels: 388–392 (sequence 396–400). Scan pages: 496, 497, 498, 499, 500.

Scan 496; printed 388; sequence 396; image block103-source-496.png. Complete body beginning SUBSECT.4. Averters. and12 margins, including bottom p,q. Preserve body Byarus/margin Bayerus and printed Baleni; treatment of caution, cupping and beginning Salvianus.

Scan 497; printed 389; sequence 397; image block103-source-497.png. Complete body and9 margins, including bottom continuation of u and x. Preserve unmatched body y,z as superscript characters. Include Subsection5heading and openingcordials/wine; printed Plutarch7question12 retained.

Scan 498; printed 390; sequence 398; image block104-source-498.png. Complete body and11 marginalcontainers. Preserve full MattioliLatin, Odyss.A, Judges9.12, 180days andHester18. EnglishdaggerAthenians/Germans retained with uncertainattachmentrecorded. Include Horace andTibullusdisplayedLatin plusBurtoncouplet.

Scan 499; printed 391; sequence 399; image block104-source-499.png. Complete body and10 marginalcontainers. Preserve sourceSeneca1.15, adaptations andEnglishglosses, HoracepatchworkLatin andBurtonverse, GreekAnacreonwithmargin26, Pliny14.5/pernitiosus. Theocritusp marginbelongsbody500butincludedhere.

Scan 500; printed 392; sequence 400; image block104-source-500.png. Firstbodyparagraph only, completing Mattioliwarning and wine discussion. Include upper q,r,s margins. Stop after Wine soberly used, may be very good. China roots and all followingbody, t,u,y,z,a,b,c margins reserved105.

Opening words: SUBSECT. 4. Averters.

Closing words: But to determine with Laurentius c. 8. de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

Passages DJR-105-01 to DJR-105-50

Source page labels: 392–396 (sequence 400–404). Scan pages: 500, 501, 502, 503, 504.

Scan 500; printed 392; sequence 400; image block104-source-500.png. Begin second body paragraph, China roots, after104wine conclusion. Include remaining body through bezoar testimony continued501 and all seven lower margins t,u,y,z,a,b,c. Upper q,r,s belong104. First displayedrecipe preserved; no c marker before Manardus in opening paragraph.

Scan 501; printed 393; sequence 401; image block104-source-501.png. Complete body and six marginal containers d,e,f,g,g,h. Unanchored f placed with ram recipe introduction; repeated g containers remain distinct. Include second displayed recipe, all ram-head directions and both three-day/fourteen-day periods. End with Latin olfactu & potu continued502.

Scan 502; printed 394; sequence 402; image block104-source-502.png. Complete body and thirteen marginal containers: opening dagger,i,k,l,m,n,o,hypericum dagger,Philes asterisk,Martial dagger,p,q,r. Include bottom extensions. Preserve lacte Nymphææ, sanitate pristina and c.1. Martial line remains embedded in paragraph. Mother story continues503.

Scan 503; printed 395; sequence 403; image block104-source-503.png. Complete body and three marginal containers: DorothyBurton asterisk,f,t. Complete amulets and beginSubsection6; third displayedrecipe retains three-and-halfounceslettucewater. Worn diascordii weight read as dram and uncertainty recorded. Requiemparagraph continues504.

Scan 504; printed 396; sequence 404; image block105-source-504.png. Body from continued Ruland paragraph through endoffearfuldreams advice, ending or lye on their backs,&c. Include five margins u,x,y,z,Veni mecum dagger. Stop before Rusticus pudor; lower a,b belong106. Source505–506 read for planning only, not translated.

Opening words: I may say the same of the decoction of China roots, Sassafras, Sarsaparilla, Guajacum:

Closing words: Such men must not eat Beans, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

Passages DJR-106-01 to DJR-106-62

Source page labels: 396–402 (sequence 404–410). Scan pages: 504, 505, 506, 507, 508, 509, 510.

Scan 504; printed 396; sequence 404; image block105-source-504.png. Only final body paragraph from Rusticus pudor, continuing onto505. Include lower a and b margins. Upper body and u,x,y,z,dagger margins completed105.

Scan 505; printed 397; sequence 405; image block105-source-505.png. Complete body and thirteen margins c,d,dagger,e,f,g,h,i,k,l,m,n,o, including bottom extensions. Two recipes retained; first separated from running text. Ambiguous unc. followed by apparent scruple sign in second recipe recorded.

Scan 506; printed 398; sequence 406; image block105-source-506.png. Complete body: close Member1/Subsection6 then all Member2 on melancholy throughout the body. Eight margins p,q,r,s,t,u,x,z. Extra r before Median retained; z diet note kept at printed anchor although it belongs in sense to507 opening.

Scan 507; printed 399; sequence 407; image block106-source-507.png. Complete body: Member3/Subsection1 on hypochondriacal melancholy, through sentence continued508. All seven margins b,c,dagger,d,e,f,g. Preserve Altinus, Celsus, Assyria and defective final renovat clause in margin d.

Scan 508; printed 400; sequence 408; image block106-source-508.png. Complete body through sentence continued509. All eleven margins h,i,k,l,m,dagger,asterisk,n,o,p,q, including bottom extensions. Preserve printed affirmative there may be again against negative Latin note.

Scan 509; printed 401; sequence 409; image block106-source-509.png. Complete body, close Subsection1 and begin Subsection2; final list continues510. All eleven margins r,s,t,u,x,y,z,a,b,c,dagger. Unanchored s placed with Treacle; body asterisk versus margin c recorded. Preserve ventriculi regimen.

Scan 510; printed 402; sequence 410; image block106-source-510.png. Complete body through closing verse and FINIS; six margins c,d,e,dagger,f,g. Preserve open the bowels and differences between prose and turpentine margin. Final inline prescription set apart. Second Partition complete.

Opening words: Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances,

Closing words: FINIS.

Passages DJR-107-01 to DJR-107-55

Source page labels: unnumbered [403–405] and 406–409 (sequence 411–417). Scan pages: 511, 512, 513, 514, 515, 516, 517.

Scan 511; printed unnumbered [403]; sequence 411; image block107-source-511.png. Complete first page of ANALYSIS OF THE THIRD PARTITION. Preserve hierarchical outline, including Of women under Pleasant and the separate Honest branch. Printed locators and zodiac cross-reference signs retained.

Scan 512; printed unnumbered [404]; sequence 412; image block107-source-512.png. Complete second outline page: heroic or love melancholy, then jealousy. Preserve printed Section 2 under jealousy and all nested causes, symptoms, prognosis and cures.

Scan 513; printed unnumbered [405]; sequence 413; image block107-source-513.png. Complete third outline page: religious melancholy in excess and deficiency, including despair. Printed Gemini/Cancer pointer placement and Med. 1 recorded; structural braces linearized as indentation.

Scan 514; printed 406; sequence 414; image block107-source-514.png. Complete prose body opening Third Partition, Section 1 Member 1 Subsection 1, and five marginal containers. Includes Martial verse and Burton's separate English gloss; retain printed legit.

Scan 515; printed 407; sequence 415; image block107-source-515.png. Complete body and six marginal containers, including Plato epigram. Preserve Aeneid 2 as printed while noting Servius parallel in book 4. Join Maximus Tyrius and Arnoldus Villanovanus in modern text.

Scan 516; printed 408; sequence 416; image block107-source-516.png. Complete body and seven marginal containers, including lower extensions and k. Preserve à demente and discrepancy between margin Platonem and body plane trees. Heliodorus bishop story retained as Burton's cited tradition.

Scan 517; printed 409; sequence 417; image block107-source-517.png. Opening body through I will not presse you with my Pamphlets, or beg attention, but if you like them you may. Include four margins: dagger Discum, l Macrobius, m Xenophon, dagger Aretino. Retain studiosorum and note Pliny studiorum. Subsequent body and margins reserved for 108.

Opening words: ANALYSIS OF THE THIRD PARTITION.

Closing words: I will not presse you with my Pamphlets, or beg attention, but if you like them you may.

Passages DJR-108-01 to DJR-108-49

Source page labels: 409–414 (sequence 417–422). Scan pages: 517, 518, 519, 520, 521, 522.

Scan 517; printed 409; sequence 417; image block107-source-517.png. From Pliny holds it expedient through the end of the body page; five remaining marginal containers included. The opening four margins and preceding body belong to 107. Preserve Maudarensis, Amnianus and lætam materiam; identify Apuleius in the modern text and explanatory note.

Scan 518; printed 410; sequence 418; image block107-source-518.png. Complete body and thirteen marginal containers, including the unanchored lower Martianus Capella note attached to Pallas. Preserve Latin and separate English glosses and the picture/statues discrepancy.

Scan 519; printed 411; sequence 419; image block107-source-519.png. Complete body and four marginal containers. Completes Subsection 1 preface and opens Subsection 2 on love's origin, object, definition and divisions.

Scan 520; printed 412; sequence 420; image block108-source-520.png. Complete body and twelve marginal containers. Definitions of love and beauty, including Augustine/body versus Godefridus/margin and the difference between margin z and the body over fair.

Scan 521; printed 413; sequence 421; image block108-source-521.png. Complete body and nine marginal containers. Beauty, sensory faculties, two Venuses and two loves. Unanchored Dionysius and Plato references attached to their relevant passages; preserve the misplaced n anchor and note its sense.

Scan 522; printed 414; sequence 422; image block108-source-522.png. Opening body through Latin two-Venuses epigram and Burton's separate eight-line English rendering, ending Rules whom she will, both where and when. Margins p, q and r included; s reserved for 109. Preserve two cities/two loves reversal and Plaontis. The Subsection 3 running head is premature: actual body still Subsection 2.

Opening words: Pliny holds it expedient, and most fit, severitatem jucunditate etiam in scriptis condire,

Closing words: Rules whom she will, both where and when.

Passages DJR-109-01 to DJR-109-50

Source page labels: 414–419 (sequence 422–427). Scan pages: 522, 523, 524, 525, 526, 527.

Scan 522; printed 414; sequence 422; image block108-source-522.png. From This twofold division of Love, Origen likewise followes through the remaining body, including margin s. Prior body and margins p, q and r belong to 108. Retain rest it self. Running head Subsection 3 is premature; body remains Member 1 Subsection 2.

Scan 523; printed 415; sequence 423; image block108-source-523.png. Complete body and six marginal containers. Directions of love, natural and sentient love. Preserve Scaliger 501, printed margin o out of sequence, and olei; translate conditional With the world it should run without making it an injunction.

Scan 524; printed 416; sequence 424; image block109-source-524.png. Complete body and ten marginal containers. Rational and divine love, angels, and the close of Member 1 Subsection 2. Preserve Disciple of love, servant of peace, John 3.55, Hosea 14.5, and the body/sea versus margin/air difference. Casti genii confirmed in enlarged scan.

Scan 525; printed 417; sequence 425; image block109-source-525.png. Complete body and seven marginal containers. Actual heading MEMB. 2. SUBSETC. 1. retained, followed by useful, pleasant and honourable objects. Preserve differences over the heart and over fear in the margin versus love in the body.

Scan 526; printed 418; sequence 426; image block109-source-526.png. Complete body and five marginal containers. Wealth, gifts, conditional friendship and Timon. Preserve Ovid placant and Burton's separate English God/good turns adaptation, and Juvenal's altered line.

Scan 527; printed 419; sequence 427; image block109-source-527.png. Body through in not providing for his family, completing Member 2 Subsection 1, with margins s, t and u. Preserve Horace Desinit and 1 Timothy 1.8. Exclude actual SUSECT. 2. heading and subsequent body and margins x, y and z, all reserved for 110.

Opening words: This twofold division of Love, Origen likewise followes in his Comment on the Canticles,

Closing words: in not providing for his family.

Passages DJR-110-01 to DJR-110-51

Source page labels: 419–424 (sequence 427–432). Scan pages: 527, 528, 529, 530, 531, 532.

Scan 527; printed 419; sequence 427; image block109-source-527.png. From the actual heading SUSECT. 2. Pleasant objects of Love through the remaining body and margins x, y and z. Earlier body and margins s, t and u belong to 109. Heading omission of B retained.

Scan 528; printed 420; sequence 428; image block110-source-528.png. Complete body and twelve marginal containers. Pleasant objects, attraction, likeness, familiarity and mutual offices. Retain both adjacent markers before Thessalus, and Julius Flaccus in the long marginal note.

Scan 529; printed 421; sequence 429; image block110-source-529.png. Complete body and five marginal containers. Praise, kinship and erotic love complete Subsection 2. Actual heading SUBSECT. 3. Honest objects of Love begins the next subsection; the running head is not its start. Jet/amber and direction of attraction differ in body and margin.

Scan 530; printed 422; sequence 430; image block110-source-530.png. Complete body and six marginal containers. Flattery, inward virtue, eloquence and bodily beauty. Retain biblical locators, Eurymone, and the body/soul discrepancy in the Alcibiades comparison.

Scan 531; printed 423; sequence 431; image block110-source-531.png. Complete body and fourteen marginal containers, including the two marginal continuations along the bottom. Philosophia, patrū and devincentur checked in enlarged images. Calvisius, Magdalen, Q. Cincinnatus and other substantive readings retained and explained.

Scan 532; printed 424; sequence 432; image block110-source-532.png. Body through and as so many Geryons to be united into one, with nine marginal containers f, g, i, k, inscription dagger, l, Stobaeus asterisk, Solinus dagger and m. Preserve the Sibylline line and three-line Stobaeus quotation. Exclude For the nature of true friendship, its Statius verse and margin n, reserved for 111.

Opening words: SUSECT. 2. Pleasant objects of Love.

Closing words: and as so many Geryons to be united into one.

Passages DJR-111-01 to DJR-111-47

Source page labels: 424–429 (sequence 432–437). Scan pages: 532, 533, 534, 535, 536, 537.

Scan 532; printed 424; sequence 432; image block110-source-532.png. Begin For the nature of true friendship, its two-line Latin verse and marginal n Statius. All preceding body and margin m belong to 110.

Scan 533; printed 425; sequence 433; image block110-source-533.png. Complete body and marginal text. Friendship, memorials, patronage and false friendship. Ten Burton footnotes include two portions of a continuous Pliny margin attached to separate body markers. The Giovio margin continues across the bottom.

Scan 534; printed 426; sequence 434; image block110-source-534.png. Complete body and seven marginal notes. Finish Member 2 Subsection 3, then actual heading MEMB. 3 Charity. Retain unmasked, Psalm 37.5 and the equant circle. Continue the final sentence on the next page.

Scan 535; printed 427; sequence 435; image block111-source-535.png. Complete body and eight marginal notes. Natural, patriotic and chosen affection; the two Ovid couplets; both nine-line Spenser stanzas. The asterisk before Amor laudis has no separate recoverable marginal text and is retained as a literal marker.

Scan 536; printed 428; sequence 436; image block111-source-536.png. Complete body and nine marginal notes. Charity's primacy, Augustinian friendship and scriptural duties. Preserve will resist evil and the biblical locators; distinguish English and Latin marginal wording.

Scan 537; printed 429; sequence 437; image block111-source-537.png. Opening body through Christian Laws of Love, Boethius three-line verse with margin p, then Angelical souls through and have another heaven upon earth! Exclude the following paragraph But this we cannot do and marginal q, reserved for 112.

Opening words: For the nature of true friendship is to combine, to be like affected, of one minde,

Closing words: and have another heaven upon earth!

Passages DJR-112-01 to DJR-112-46

Source page labels: 429–433 (sequence 437–441). Scan pages: 537, 538, 539, 540, 541.

Scan 537; printed 429; sequence 437; image block111-source-537.png. Begin But this we cannot do, after the Boethius verse and Angelical souls passage already included in111. Include margins q–t. The final sentence continues on538.

Scan 538; printed 430; sequence 438; image block111-source-538.png. Complete body and marginal u. Revenge, hoarding, refused appeals for aid and self-interested beneficence. Preserve both Latin verse passages in lineated form. Final sentence continues on539.

Scan 539; printed 431; sequence 439; image block112-source-539.png. Complete body and seven marginal notes, x, y, dagger, asterisk, dagger, z and a. Cosimo, architectural memorials, poetry, exemplars of virtue and the departure of Justice. Preserve the one-line Muse fragment and two-line Horace quotation. Final sentence continues on540.

Scan 540; printed 432; sequence 440; image block112-source-540.png. Complete body and five marginal notes, b–e and Josephus dagger. Litigation, war, religious polemic, attributed Inquisition totals, lack of charity and disasters. Gallienus, intervening verse and Aurelian share one marginal note. Final sentence continues on541.

Scan 541; printed 433; sequence 441; image block112-source-541.png. Opening body and margins f–h only, through think upon it: and be wise. Completes Member3 Charity and Section1. Exclude the actual Section2 heading, following body and margins i/k, all reserved for113.

Opening words: But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy,

Closing words: think upon it: and be wise.

Passages DJR-113-01 to DJR-113-58

Source page labels: 433–438 (sequence 441–446). Scan pages: 541, 542, 543, 544, 545, 546.

Scan 541; printed 433; sequence 441; image block112-source-541.png. Begin at the actual SECT.2 MEMB.1 SUBSECT.1 heading, Heroicall love causing Melancholy. Include opening body and margins i/k. Exclude charity conclusion and margins f–h already in112. Continue sentence on542.

Scan 542; printed 434; sequence 442; image block112-source-542.png. Complete body and13 margins. Love's genealogy, Porus/Penia, Aristophanes, Vulcan, Cupid iconography, divinity, Plautus and Caecilius. Keep Plautus lineated. Final Caecilius passage continues on543.

Scan 543; printed 435; sequence 443; image block112-source-543.png. Complete body and13 margins. Caecilius verse, blindness and expulsion myths, Sophocles and Thetide verses, Jupiter and Venus, Hercules and Ovid, plant love and Claudian. Preserve all verse units and Burton's independent English couplet.

Scan 544; printed 436; sequence 444; image block112-source-544.png. Complete body and8 recoverable margins f,g,h,k,l,m,n,asterisk. Palm stories, authority chain, Virgil, Propertius, mares and lions, rutting stags. Orphan superscript i retained literally; no matching marginal text visible on scan. Last sentence continues on545.

Scan 545; printed 437; sequence 445; image block113-source-545.png. Complete body and8 margins. Finish stags, birdsong and Lucretius, fish, Saxo bear, peacock, dolphins, Busbecq lynx/crane, Orphic couplet, spirits and Weyer denial. Last passage continues on546.

Scan 546; printed 438; sequence 446; image block113-source-546.png. Opening body through Menippus phantom bride and many thousands took notice of this fact, for it was done in the midst of Greece. Include margins t,u,x only. Exclude Sabine in his Comment… and subsequent margins y onward, reserved for114.

Opening words: SECT. 2. MEMB. 1. SUBSECT. 1. Heroicall love causing Melancholy. His Pedegree, Power, and Extent.

Closing words: many thousands took notice of this fact, for it was done in the midst of Greece.

Passages DJR-114-01 to DJR-114-42

Source page labels: 438–442 (sequence 446–450). Scan pages: 546, 547, 548, 549, 550.

Scan 546; printed 438; sequence 446; image block113-source-546.png. Begin Sabine in his Comment on the 10th of Ovids Metamorphosis, at the tale of Orpheus, telleth us of a Gentleman of Bavaria. Include remaining body and margins y,z only. Exclude Menippus and t,u,x already in113. Venus tale continues on547.

Scan 547; printed 439; sequence 447; image block113-source-547.png. Complete body and nine margins a,dagger,b,c,d,e,f,g,h. Finish Venus ring story, Phlegon, fallen angels, travellers and Herodotus, Lipsius. Last sentence continues on548.

Scan 548; printed 440; sequence 448; image block114-source-548.png. Complete body and five margins i,k,l,m,n. End Subsection1, begin Subsection2 heading, Virgil fragments, love and destruction, disease catalogue. Preserve verse fragments separately.

Scan 549; printed 441; sequence 449; image block114-source-549.png. Complete body and nine margins dagger,k,l,m,n,o,p,q,r. The extended Latin catalogue begins. Distinguish margin Philosophis from body At hunc; retain printed Euristium and Beventinus. Printed n/o references are crossed. Last sentence continues on550.

Scan 550; printed 442; sequence 450; image block114-source-550.png. Opening body through nolo quem diutius hisce sordibus inquinare. Include nine margins s,dagger,t,u,x,y,dagger,z,dagger. Exclude I come at last to that Heroicall Love and Fonseca asterisk and later margins reserved for115.

Opening words: Sabine in his Comment on the 10th of Ovids Metamorphosis, at the tale of Orpheus, telleth us of a Gentleman of Bavaria,

Closing words: nolo quem diutius hisce sordibus inquinare.

Passages DJR-115-01 to DJR-115-64

Source page labels: 442–447 (sequence 450–455). Scan pages: 550, 551, 552, 553, 554, 555.

Scan 550; printed 442; sequence 450; image block115-source-550.png. Begin I come at last to that Heroicall Love. Include five final margins: asterisk Fonseca, a, dagger Tertullian, b, c. Exclude prior Latin catalogue and its nine margins already in114. Cupid sentence continues on551.

Scan 551; printed 443; sequence 451; image block115-source-551.png. Complete body and nine margins: asterisk Plutarch, d, asterisk Lucretius, dagger Fonseca, dagger Horace, e, dagger Simonides, f, dagger Geryon. Preserve independent Latin and English verse. Plutarch mirror sentence continues on552.

Scan 552; printed 444; sequence 452; image block115-source-552.png. Complete body and eight margins: asterisk Propertius, asterisk Plutarch, dagger Petronius, dagger Aretino, asterisk Broughton, g, dagger Leo, dagger Catullus. End-page Helies is a catchword; next-page body supplies it once.

Scan 553; printed 445; sequence 453; image block115-source-553.png. Complete body and ten margins: dagger Euripides, h, dagger Plautus, asterisk Cyprian, dagger Pliny, i, k, l, m, n. One Pliny marginal note has two body daggers; preserve first literally and anchor one footnote at second. Final Amor nobilis continues onto554.

Scan 554; printed 446; sequence 454; image block115-source-554.png. Complete body and thirteen margins: o,p,q,r,s,t,u,x,y at side and z,a,b,c at foot. Page misprinted246 corresponds to446. Read sited and extruso from enlarged body; printed Gnastivinus retained. Sentence continues on555.

Scan 555; printed 447; sequence 455; image block115-source-555.png. Opening body through ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judicio æstimativæ virtutis. Include marginal e only. Exclude Member2 Subsection1 heading, subsequent body and f onward, reserved for116.

Opening words: I come at last to that Heroicall Love, which is proper to men and women, is a frequent cause of melancholy,

Closing words: Concupiscentia vehemens ex corrupto judicio æstimativæ virtutis.

Passages DJR-116-01 to DJR-116-57

Source page labels: 447–451 (sequence 455–459). Scan pages: 555, 556, 557, 558, 559.

Scan 555; printed 447; sequence 455; image block116-source-555.png. Begin at Member2 Subsection1 heading; include subsequent body and marginal f,g,dagger,asterisk,dagger,h. Exclude preceding body and marginal e belonging to115. The sentence ending longo continues on556; omit catchword procul-. Planetary glyphs enlarged and read: Mars, Venus, Mercury, Mercury; later Moon and Mercury.

Scan 556; printed 448; sequence 456; image block116-source-556.png. Complete body and five margins: h,dagger,asterisk,i,dagger. Greek incipit enlarged and read. Latin and separate English verse preserved. Final for which continues on557; omit catchword cause.

Scan 557; printed 449; sequence 457; image block116-source-557.png. Complete body and nine margins: k,dagger,l,m,asterisk,dagger,n,o,p. Source Misnia and extra negative non concupierit retained and annotated. Concubines crosses to558; omit catchword cubines.

Scan 558; printed 450; sequence 458; image block116-source-558.png. Complete body and eleven margins: q,r,s,t,dagger,u,dagger,dagger,x,y,asterisk. Original Latin and English couplets retained. Printed juxu retained. Final those continues on559; omit catchword Sybarites.

Scan 559; printed 451; sequence 459; image block116-source-559.png. Complete body and fourteen margins: dagger,z,a,b,c,d,e,dagger,dagger,f,asterisk,g,h,dagger. h and final dagger continue across page foot; both read and transcribed in full. Entire Latin catalogue translated. End completes subsection. Omit catchword Sub-.

Opening words: MEMB. 2. SUBSECT. 1. Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climate, &c.

Closing words: sed pro virili tanquam syrtes & cautes consulto effugiat.

Passages DJR-117-01 to DJR-117-51

Source page labels: 452–456 (sequence 460–464). Scan pages: 560, 561, 562, 563, 564.

Scan 560; printed 452; sequence 460; image block117-source-560.png. Begin at Member2 Subsection2 heading. Complete body and eleven margins: i,k,l,m,n,o,p,dagger,r,dagger,t. Marginal n is anchored at its corresponding clause

with the indistinct body marker explained. The final four notes and conclusion of p run across the foot. Greek and sluices enlarged and checked. Omit catchword This.

Scan 561; printed 453; sequence 461; image block117-source-561.png. Complete body and nine marginal units: u,dagger,x,y,asterisk,z,a,dagger,and unmarked Plutarch/Brissonius/Strabo lines. Last body word condemned crosses onto562. Omit catchword ned.

Scan 562; printed 454; sequence 462; image block117-source-562.png. Complete body and six margins: dagger,asterisk,asterisk,b,c,d. Preserve No worth is eminent,Idalian,and the printed Massovius. Final command crosses onto563; omit catchword mand.

Scan 563; printed 455; sequence 463; image block117-source-563.png. Complete body and nine margins: dagger,dagger,y,k,l,m,n,dagger,asterisk. Preserve separate Daniel and Strozzi verse units; the body's Athenaeus and marginal Various History mismatch is annotated. Omit catchword And.

Scan 564; printed 456; sequence 464; image block117-source-564.png. Include body from And those mali genii through Malthus and the fly,ending as ravished with his divine looks. Include all six margins: dagger,o,p,dagger,asterisk,dagger. Reserve final Inanimate creatures I suppose and all565 content for118. The ass passage's printed book8 is retained and compared with Apuleius6.28–29.

Opening words: MEMB. 2. SUBSECT. 2. Other causes of Love-Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.

Closing words: as ravished with his divine looks.

Passages DJR-118-01 to DJR-118-68

Source page labels: 456–461 (sequence 464–469). Scan pages: 564, 565, 566, 567, 568, 569.

Scan 564; printed 456; sequence 464; image block118-source-564.png. Only the final Inanimate creatures I suppose is in118. All preceding body and all six margins are in117. Omit catchword have,which is read from565.

Scan 565; printed 457; sequence 465; image block118-source-565.png. Complete body and all nine marginal units,p,dagger,dagger,asterisk,dagger,asterisk,dagger,asterisk,dagger. Latin and Burton English mirror versions kept separate. Preserve this was turn,Pincus,Ericthons and aspicias; uncertain readings annotated. Omit catchword with and signature.

Scan 566; printed 458; sequence 466; image block118-source-566.png. Complete body and all thirteen marginal units,dagger,dagger,r,s,t,asterisk,u,x,dagger,asterisk,y,dagger,asterisk. Enlarged Musaeus margin read and its absent or indistinct body marker explained. Preserve Plutus and Philo Dioneus; Latin and English Hero quotations separate. Omit catchword When.

Scan 567; printed 459; sequence 467; image block118-source-567.png. Complete body and thirteen marginal units,dagger,asterisk,dagger,z,asterisk,dagger,a,b,c,dagger,d,dagger,asterisk. Perno enlarged and retained. Priamus,labore and Sterpsichores preserved and annotated. Final Provinces carried from568; omit catchword and signature.

Scan 568; printed 460; sequence 468; image block118-source-568.png. Complete body and all twelve margins,asterisk,e,f,dagger,g,dagger,h,k,dagger,asterisk,l,m. Preserve Curtius l.1,Ast eares word-division issue,Apuleius and Ovid book mismatches,body Antiochus and margin Antiloquus. The final presence spans568–569; omit catchword.

Scan 569; printed 461; sequence 469; image block118-source-569.png. Body through I could hold out no longer. Include eight margins,n,dagger,o,p,q,r,dagger,asterisk. Greek enlarged and retained; Spenser lineation and separate Latin/English expressions preserved. Reserve Such another mishap and the remainder of569,including final dagger Amaranto dial,for119.

Opening words: Inanimate creatures I suppose, have a touch of this, when a drop of Psyches Candle fell on Cupids shoulder, I think sure it was to kiss it.

Closing words: I could hold out no longer.

Passages DJR-119-01 to DJR-119-74

Source page labels: 461–467 (sequence 469–475). Scan pages: 569, 570, 571, 572, 573, 574, 575.

Scan 569; printed 461; sequence 469; image block119-source-569.png. Begin Such another mishap after118 ends I could hold out no longer. Include remaining body and dagger Amaranto dial note. Enlarged opening reads muco plenus. Omit catchword look, which is read from570.

Scan 570; printed 462; sequence 470; image block119-source-570.png. Complete body and five margins:dagger,s,t,u,x. Preserve the altered Seneca dedit quotation, source Chaucer wording and separate Plautus/English couplet. Omit catchword Urit.

Scan 571; printed 463; sequence 471; image block119-source-571.png. Complete body and nine margins:y,dagger,z,asterisk,dagger,dagger,asterisk,a,dagger. Body pointer for the Petronius note differs from margin z. Cava thyma and illa rosas spirat retained; all Latin translated. Omit catchword picture and signature.

Scan 572; printed 464; sequence 472; image block119-source-572.png. Complete body and eleven margins:b,c,asterisk,dagger,asterisk,dagger,d,asterisk,e,dagger,f, including bottom notes. Enlarged the apparent flatorem; statorem retained as alternative in apparatus pending another-copy collation. Preserve blank in Priapus marginal quotation. Read final other from573 rather than catchword.

Scan 573; printed 465; sequence 473; image block119-source-573.png. Complete body and ten margins:dagger,asterisk,g,h,dagger,i,k,n,p,q. Extra l-like marker before Castilio has no matching marginal text; editorial note records this. Enlarged Lernutius,flammeolis heræ,faceteely. Preserve Sulpitio and printed source references. Musaeus Latin continues574; omit catchword Oculus.

Scan 574; printed 466; sequence 474; image block119-source-574.png. Complete body and all ten margins:r,s,t,dagger,dagger,u,dagger,asterisk,x,y. Preserve printed flamma in margin though body has water. The purported Ovid verse is identified in Editor note as Horace Ars poetica37. Preserve Son of beauty; interpret sun in modern text. Omit catchword dull,read from575.

Scan 575; printed 467; sequence 475; image block119-source-575.png. Only opening continuation through yet without question they are most amorous, and marginal z Sands relation fol67. Next paragraph Now last of all and all remaining margins reserved for120.

Opening words: Such another mishap, but worse, had Stratocles the Physitian, that blear-eyed old man

Closing words: yet without question they are most amorous.

Passages DJR-120-01 to DJR-120-63

Source page labels: 467–473 (sequence 475–481). Scan pages: 575, 576, 577, 578, 579, 580, 581.

Scan 575; printed 467; sequence 475; image block120-source-575.png. Begin Now last of all immediately after119, which included only the top paragraph and z Sandys margin. Include remaining body and nine margins a,b,c,d,e,f,g,dagger,h. Enlarged mirror clause directly checked; continuation read from576 rather than catchword.

Scan 576; printed 468; sequence 476; image block120-source-576.png. Complete body and six margins i,k,dagger,l,m,n. Preserve Marrhusian and Lycias in the original, explain Myrrhinusian and Lysias in the modern text. Retain Burton's reversal of the final Ficino comparison and the distinction between fairies and demons in the hermit story. Catchword Memb.2 omitted and its discrepancy with the following heading recorded.

Scan 577; printed 469; sequence 477; image block120-source-577.png. Complete body and three margins o,dagger,p. Preserve printed MEMB.3.SUBSECT.3 and annotate numbering. Martial Latin and Burton's English verse remain separate. Léry's argument compared with the French chapter8. Omit running head, signature and catchword.

Scan 578; printed 470; sequence 478; image block120-source-578.png. Complete body and nine margins q,r,s,dagger,dagger,t,u,x,dagger. Enlarged eye of the countenance clause confirms eye, not cyse. Modern text supplies the elliptical repeated sense, with an explicit note. Daniel quotation compared with1592 text. Omit catchword.

Scan 579; printed 471; sequence 479; image block120-source-579.png. Complete body and eight margins y,z,a,b,c,dagger,dagger,dagger. Ovid,Persius,Horace,Petronius and Mantuan parallels checked. Preserve Burton's separate Latin and English renderings and prose glosses. Omit catchword.

Scan 580; printed 472; sequence 480; image block120-source-580.png. Complete body and ten margins d,e,dagger,asterisk,y,e,f,g,asterisk,dagger. Preserve repeated marginal e and Burton's Ausonius variant. Enlarged bottom margin reads in ipsis complexibus. Keep the displaced Epist.7.lib.2 dagger before Antoninus while noting its likely backward reference. Caracalla paragraph continues581; omit catchword.

Scan 581; printed 473; sequence 481; image block120-source-581.png. Only opening continuation through unseemly,undecent carriage of it and marginal h Spartian. Historia Augusta anecdote retained but its fabricated marriage and stepmother relationship explained. Following When you have all done paragraph and all remaining margins, beginning asterisk Sidneys Arcadia, reserved for121.

Opening words: Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye.

Closing words: unseemly, undecent carriage of it.

Passages DJR-121-01 to DJR-121-46

Source page labels: 473–478 (sequence 481–486). Scan pages: 581, 582, 583, 584, 585, 586.

Scan 581; printed 473; sequence 481; image block121-source-581.png. Begin When you have all done after120 ends unseemly,undecent carriage of it. Include remaining body and six margins:asterisk Sidney,i Bossus,dagger Matenesius,k Petronius,l Terence,asterisk Aretino. Top h Spartian belongs to120. Omit catchword; Philocharus paragraph continues582.

Scan 582; printed 474; sequence 482; image block121-source-582.png. Complete body and nine margins:dagger Aristaenetus,m Lucian,dagger Seneca,n Castiglione,dagger Ovid,o Bossus,dagger Scribanius,dagger Terence,asterisk Stroza. Enlarged anchors confirm m before Lucian,n before Because,dagger Ovid before Sanguine. Enlarged parvamque exortamque is retained and annotated against Juvenal. Defuit checked in Castiglione margin. Glycere Latin and English remain separate. Omit catchword.

Scan 583; printed 475; sequence 483; image block121-source-583.png. Complete body and six margins:p Ovid,dagger Daniel,q Philo,r Basil,s Homeric hymn,t Apollonius. Enlarged Basil marginal word transcribed tentatively as pornœium; uncertainty recorded. Separate original Latin and Burton English verses preserved. Apollonius introduction continues584; omit catchword.

Scan 584; printed 476; sequence 484; image block121-source-584.png. Complete body and eleven margins:asterisk Plutarch,u Plutarch,y Heliodorus,x Cardan,z Ruth,a Judith,b Juvenal,c Horace,d Suetonius,e Seneca,f Seneca. Source y before x retained. Altered and erroneous references recorded. Heliogabalus paragraph continues585; omit catchword.

Scan 585; printed 477; sequence 485; image block121-source-585.png. Complete body and seven margins:g Livy,h Bossus,i Bernard,k Cyprian/Clement,l Tertullian,m Bossus/Plautus,n Seneca. Bottom continuation of m and n directly read in enlarged crop. Printed Venus and Titus retained on the left with explanatory notes. Lucian gold maxim continues586; omit catchword.

Scan 586; printed 478; sequence 486; image block121-source-586.png. Only opening continuation through all such inordinate,furious and unruly passions and two margins:o Lucian,p Non sic Furius. Jerome comparison checked as Letter77 on Fabiola,not Blesilla. Following But I am over tedious paragraph and all remaining margins,beginning dagger Anacreon4,are reserved for122.

Opening words: When you have all done, veniunt à veste sagittæ, the greatest provocations of lust are from our apparel;

Closing words: all such inordinate, furious and unruly passions.

Passages DJR-122-01 to DJR-122-43

Source page labels: 478–483 (sequence 486–491). Scan pages: 586, 587, 588, 589, 590, 591.

Scan 586; printed 478; sequence 486; image block122-source-586.png. Begin But I am over tedious after the closing121 paragraph. Include remaining body and six margins: dagger Anacreon, dagger Affer tecum, asterisk Theognis, dagger Chaloner, r Danae, s Ovid. The opening continuation and o Lucian/p Non sic Furius belong to121. Greek and ligatures directly read enlarged. Omit catchword; Sir Giles Goosecap continues587.

Scan 587; printed 479; sequence 487; image block122-source-587.png. Complete body and eight margins: dagger Aristaenetus14, asterisk Qui caret, t Juvenal, dagger Lucian, dagger Newburgh, u Gaguinus, x Zonaras, y Barbaro. Printed t and anchors checked. Names retained in source column; Lucian and Geoffrey discrepancies noted. Omit signature and catchword.

Scan 588; printed 480; sequence 488; image block122-source-588.png. Complete body, Subsection4 heading and five margins: z Tatius, dagger hungry dogs, asterisk Shakespeare, a Tatius1, b breasts. Heading split into two aligned heading units. Body Tatius2 and margin1 both retained. Ismenius paragraph continues589. Ornamental initial becomes ordinary capital; omit running head and catchword.

Scan 589; printed 481; sequence 489; image block122-source-589.png. Complete body and seven margins: asterisk Mantuan, asterisk OvidMet1, c Eustathius scene, dagger Aristaenetus4, asterisk Virgil, asterisk Propertius, d OvidAmores. Geneseo and plea retained on left with contextual readings explained. Youth/night paragraph continues590; omit signature and catchword.

Scan 590; printed 482; sequence 490; image block122-source-590.png. Complete body and eight margins: dagger Aretino, e Castiglione, dagger adulterated cloth, f Busbecq, g Boemus, h Chrysostom, i Jerome, k gestures. The bottom horizontal continuation belongs to k and is included in full. Body hair/girdle account differs from margin and is noted. For as he goes on continues591; omit catchword.

Scan 591; printed 483; sequence 491; image block122-source-591.png. Only top body through Pontanus Latin and Burton English verse and the following How shall he contain? Include l Jerome dress, m Chrysostom, dagger PontanusBaiae1. Printed ruffling checked in enlarged crop. Remaining body begins voices/speech and is reserved123 along with n P.Jovius and subsequent margins.

Opening words: But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement,

Closing words: How shall he contain?

Passages DJR-123-01 to DJR-123-52

Source page labels: 483–488 (sequence 491–496). Scan pages: 591, 592, 593, 594, 595, 596.

Scan 591; printed 483; sequence 491; image block123-source-591.png. Begin The very tone of some of their voices immediately after the Block 122 ending How shall he contain? Include six remaining margins: n Giovio, o Ovid, dagger Aristaenetus book 1, dagger Aristaenetus 2.5 including Quam suave, p Lucian and q Theocritus. Earlier l, m and dagger Pontanus belong to Block 122. The displaced dagger near Petronius is explained, not silently reassigned. Omit running head, signature and catchword.

Scan 592; printed 484; sequence 492; image block123-source-592.png. Complete body and five margins: dagger Plutarch, r Tatius, s Apollonius, t Catullus and dagger Pornodidascalus. Latin and Burton English verses remain separate. Argus line identified as Ovid Metamorphoses 1.625. Omit running head and catchword.

Scan 593; printed 485; sequence 493; image block123-source-593.png. Complete body and eight margins: dagger Lucian, u Tatius, dagger de luxuria, x Aeneas Silvius, asterisk Martial, dagger Vitruvius, y Eustathius with Suetonius and dagger Xenophon. Preserve nequam in the Martial verse and explain the disagreement with Burton English. Omit running head, signature and catchword.

Scan 594; printed 486; sequence 494; image block123-source-594.png. Complete body and nineteen margins: z Horace, a Heinsius, dagger Aretino, b Petronius, c Catullus, d Petronius, e Apuleius, dagger Petronius, asterisk Apuleius, f Petronius Proselios, g Petronius, h Castiglione, dagger Catullus, i Lucian, asterisk Secundus, k Eustathius, dagger Catullus, asterisk Buchanan and l Ovid. Preserve the printed Proselios pending collation. Omit running head and catchword.

Scan 595; printed 487; sequence 495; image block123-source-595.png. Complete body and six margins: m Ovid, n Lipsius, dagger Lucian, o Apuleius including the full compound continuation, asterisk Jerome and q Ovid. Record doubtful Lipsius wording and the body p versus margin o mismatch. Preserve theological claims in the body and qualify checked Aquinas and Jerome parallels in editorial notes. Omit running head, signature and catchword.

Scan 596; printed 488; sequence 496; image block123-source-596.png. Include continuation of Hero and Leander, the final comparative paragraph and r Petronius on the widow of Ephesus. End those ordinary proceedings of doting Lovers. Remaining body from Many such allurements there are and the daggered Terence margin belong to Block 124.

Opening words: The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a yong man;

Closing words: These are tales you will say, but they have most significant Morals, and do well express those ordinary proceedings of doting Lovers.

Passages DJR-124-01 to DJR-124-60

Source page labels: 488–494 (sequence 496–502). Scan pages: 596, 597, 598, 599, 600, 601, 602.

Scan 596; printed 488; sequence 496; image block124-source-596.png. Begin Many such allurements there are after the Block 123 endpoint. Include the remaining four margins: dagger Terence, a Marlowe, b Pornodidascalus and c Quo majoribus. Earlier body and r Petronius belong to 123.

Scan 597; printed 489; sequence 497; image block124-source-597.png. Complete body and six margins d through i: Count of Monte Turco, His artibus, Lucian, Relicto illo, the full Si quis jealousy passage and Venientem. Source retellings of Lucian retained with differences explained in Editor notes.

Scan 598; printed 490; sequence 498; image block124-source-598.png. Complete body and six margins: k Et sic, t Petronius, u Images of the Gods, x Jerome, y Meretrix and z Camden. Preserve independent Latin and English verses and the printed indolo.

Scan 599; printed 491; sequence 499; image block124-source-599.png. Complete body and eight margins: a Ille impiger, b Post sermones, dagger dance circle, c Multae, d Turpium, e Juvenal, dagger Justin and f Horace. Source errors and doubtful readings retained and explained.

Scan 600; printed 492; sequence 500; image block124-source-600.png. Complete body and six margins: g Hayward, h smock anecdote, dagger Aristaenetus, i Xenophon including its continuation across the bottom, dagger Haedus and asterisk Gregory. Preserve uncompleted anecdotes and printed book numbers.

Scan 601; printed 493; sequence 501; image block124-source-601.png. Complete body and eight margins: dagger Gregory, asterisk Lucian, k Plutarch, asterisk Lucian, dagger Ovid, dagger Hider, l Apuleius and asterisk Quintilian. Venus and Mercury symbols and the printed singular planet preserved.

Scan 602; printed 494; sequence 502; image block124-source-602.png. Opening body through But I proceed, the balanced conclusion of the dancing discussion. Include six margins: dagger Nepos, asterisk Caelius, dagger travel writers, dagger Angerianus, m Plato Greek and Latin, n Aspectus. Remaining body from If these allurements do not take place and asterisk Camden belong to 125.

Opening words: Many such allurements there are, Nods, Jests, Winks, Smiles, Wrastlings, Tokens, Favours, Symbols, Letters, Valentines, &c.

Closing words: There is a mean in all things: this is my censure in brief; Dancing is a pleasant recreation of body and mind, if sober and modest, (such as our Christian dances are) if tempestively used; a furious motive to burning lust, if as by Pagans heretofore, unchastely abused. But I proceed.

Passages DJR-125-01 to DJR-125-76

Source page labels: 494–500 (sequence 502–508). Scan pages: 602, 603, 604, 605, 606, 607, 608.

Scan 602; printed 494; sequence 502; image block125-source-602.png. Begin If these allurements do not take place after the Block 124 endpoint. Include seven remaining margins: asterisk Camden, dagger Ovid, asterisk Erasmus, asterisk Virgil, dagger Lecheus, a Lucian and b dowry. Earlier body and first six margins belong to 124.

Scan 603; printed 495; sequence 503; image block125-source-603.png. Complete body and six margins. Jupiter and Juno; age and wealth deception; Jonson verse. Preserve cernere, operosa and the printed thirty-two next December; explain checked differences.

Scan 604; printed 496; sequence 504; image block125-source-604.png. Complete body and eleven margins. Catullus Latin and Burton English triplets kept separately, oaths and gifts, three Lucretia suitors, Chaucer and Pontano. All foreign-language material translated.

Scan 605; printed 497; sequence 505; image block125-source-605.png. Complete body and eight margins. Pontano English quatrain, tears, Castiglione, Celestina, Apuleius, Seneca and Lucian. The printed Pythius retained; dialogue's Lysias and Pythias identified in note.

Scan 606; printed 498; sequence 506; image block125-source-606.png. Complete body, subsection heading and nine independent marginal entries. Preserve printed turgeri, with transparent modern interpretation tergeri. Marginal d has no clear body anchor and is attached to the tears passage. Unmarked Tritemius is a separate citation from Plautus. New Subsection 5 starts on its own body page.

Scan 607; printed 499; sequence 507; image block125-source-607.png. Complete body and seven margins. Philippa, Myrrha, Celestina, Aelred misattributed to Augustine, Petronius and Plautus, Maserius. Include the entire Maserius continuation across the page foot.

Scan 608; printed 500; sequence 508; image block125-source-608.png. Opening body through But I spare these men for the present and all eight marginal entries. The next paragraph, The last battering engins, belongs to 126 and has no additional marginal note on this page.

Opening words: If these allurements do not take place, for Simierus, that great master of dalliance shall not behave himself better, the more effectually to move others, and satisfie their lust, they will swear and lye, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides.

Closing words: Howsoever in publike they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, Whose soul they should gain to God, they sacrifice to the Divel. But I spare these men for the present.

Passages DJR-126-01 to DJR-126-58

Source page labels: 500–506 (sequence 508–514). Scan pages: 608, 609, 610, 611, 612, 613, 614.

Scan 608; printed 500; sequence 508; image block126-source-608.png. Begin The last battering engins immediately after the Block 125 endpoint. Include the remaining body and continue its sentence onto PDF 609. All eight margins on PDF 608 belong to 125.

Scan 609; printed 501; sequence 509; image block126-source-609.png. Complete body and eight independently anchored marginal entries. Separate the Aix place-name gloss from the following unmarked Temple gloss. Retain the isolated I. in the Barth quotation as an unresolved printed reading.

Scan 610; printed 502; sequence 510; image block126-source-610.png. Complete body and eight margins, including the parenthesis-like mark on the mandrake note. Translate all magical and botanical terminology with explicitly recorded uncertainties. Preserve the Aachen verse as six lines.

Scan 611; printed 503; sequence 511; image block126-source-611.png. Complete body, Member 4/Subsection 1 heading and nine margins. Preserve the printed zeriscæ in the Pratensis margin; interpret in context with a note. The modern Avicenna title is On Love. Keep the Seneca extracts and their introductions together.

Scan 612; printed 504; sequence 512; image block126-source-612.png. Complete body and six independent marginal entries, including the unmarked Chaucer citation. Preserve separate Latin and Burton English versions of Theocritus and Virgil. Retain the printed amorem in Virgil and explain its divergence from noctem.

Scan 613; printed 505; sequence 513; image block126-source-613.png. Complete body and thirteen margins. Retain printed medico in Barclay, with the modern slight explicitly identified as a conjectural modico. Read quam subolfacerem adulteri amore in the Struś margin. Explain the Galen identity conflation and Apollonius book reference.

Scan 614; printed 506; sequence 514; image block126-source-614.png. Opening continuation through the Latin and English couplets on mutual blushes; include only the first marginal entry, Arnulphus as bishop of Lisieux. The following paragraph But the best conjectures and the Theodorus Prodromus margin begin Block 127.

Opening words: The last battering engins, are Philters, Amulets, Spells, Charms, Images, and such unlawful means; if they cannot prevail of themselves by the help of Bawds, Panders, and their adherents, they will flye for succour to the Divel himself.

Closing words: Their faces answer, and by blushing say, How both affected are, they do bewray.

Passages DJR-127-01 to DJR-127-77

Source page labels: 506–512 (sequence 514–520). Scan pages: 614, 615, 616, 617, 618, 619, 620.

Scan 614; printed 506; sequence 514; image block127-source-614.png. Begin But the best conjectures immediately after the Block 126 endpoint. Include the rest of the body and nine remaining marginal entries, beginning with Theodorus Prodromus. The first margin, Arnulphus, belongs to 126. Retain Figam in Secundus and millia in the Catullus conclusion; explain variants in notes.

Scan 615; printed 507; sequence 515; image block127-source-615.png. Complete body and ten independent marginal entries. Preserve the printed Lucretius readings and the mutual-gaze couplet. The final dagger Dial. amorum and asterisk Ad occasum entries are separate notes with separate anchors, verified from an enlarged detail.

Scan 616; printed 508; sequence 516; image block127-source-616.png. Complete body and eight margins. Preserve the discrepancy between seven or eight journeys in the body and six or seven in the Theatre of the World margin. Retain Horace repetuntur and explain the variant.

Scan 617; printed 509; sequence 517; image block127-source-617.png. Complete body and nine margins. The account moves from bodily behaviour to mental symptoms. Record the printed Sphines as uncertain. Preserve Augustine chapter 20 in the margin and identify the matching passage in chapter 22. Retain audaciae and Excogitantia in the dramatic catalogues.

Scan 618; printed 510; sequence 518; image block127-source-618.png. Complete body and nine marginal entries, including the unmarked Ovid beside the Catullus quotation. Preserve Burton's daughters of Venus claim and explain the Hesiod discrepancy. Latin quotations and Burton's separate English versions remain independent units.

Scan 619; printed 511; sequence 519; image block127-source-619.png. Complete body and eight margins. Preserve optandum in Catullus. Notes identify the context and reordered chronology of Chaerea's speeches, and correct the final Adelphoe attribution to Andria 606, spoken by Davus. Continue the final sentence onto PDF 620.

Scan 620; printed 512; sequence 520; image block127-source-620.png. Opening continuation only, through every Lover's in the like state. The next paragraph If he hear ill news begins Block 128. All marginal entries on this page, beginning with Hædus, belong to 128.

Opening words: But the best conjectures are taken from such symptomes as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing.

Closing words: 'Tis not Chæreas case this alone, but his, and his, and every Lover's in the like state.

Passages DJR-128-01 to DJR-128-82

Source page labels: 512–517 (sequence 520–525). Scan pages: 620, 621, 622, 623, 624, 625.

Scan 620; printed 512; sequence 520; image block128-source-620.png. Begin If he hear ill news immediately after Block 127. Include remaining body and all eleven margins, starting Haedus. Preserve defective in armor in the margin and explain the marble interpretation. Windmill margin reads emblem 13.

Scan 621; printed 513; sequence 521; image block128-source-621.png. Complete body and six margins. Preserve Burton's altered Terence and Virgil quotations, and the separate Terence sleeplessness fragment. Buchanan poem continues onto the next page.

Scan 622; printed 514; sequence 522; image block128-source-622.png. Complete body and eight margins. Enlarged detail confirms niveam. Retain placidae in Ovid and explain the Tarquinius context. Preserve Silius potis and the untraced Gargara fragment.

Scan 623; printed 515; sequence 523; image block128-source-623.png. Complete body and fifteen margins. Enlarged margin confirms Leonibus cor est violabile telis. Preserve the Marullo rearrangement and distinguish est meaning eats from Burton's gentle-fire English rendering.

Scan 624; printed 516; sequence 524; image block128-source-624.png. Complete body and twelve margins, including the first Qui quaeso amo gloss at the bottom. The next page repeats the gloss as a separate marginal entry. Preserve the alleged dissection as a reported claim with unresolved source.

Scan 625; printed 517; sequence 525; image block128-source-625.png. Opening body through all his mind was on his new Mistress, completing the Abelard example. First five marginal entries included, ending Epist. prima. Next block begins Now to this end and purpose; resume margins at Boethius l. 3 Met. ult.

Opening words: If he hear ill news, have bad success in his suit, she frown upon him, or that his Mistress in his presence respect another more

Closing words: all his mind was on his new Mistress.

Passages DJR-129-01 to DJR-129-92

Source page labels: 517–523 (sequence 525–531). Scan pages: 625, 626, 627, 628, 629, 630, 631.

Scan 625; printed 517; sequence 525; image block129-source-625.png. Begin Now to this end and purpose immediately after Block 128. Include remaining body and last four marginal entries, beginning Boethius l. 3 Met. ult. The first five margins belong to 128. Prodromus margin Amor is an abbreviated work title, not the subject of genibus provolutus.

Scan 626; printed 518; sequence 526; image block129-source-626.png. Complete body and all eight marginal entries. Enlarged detail confirms ipso in Immensus amor ipso stultitia est; retain and explain the expected ipsa. Distinguish the Latin quotations from Burton's separate English renderings, including Myrrha and Medea.

Scan 627; printed 519; sequence 527; image block129-source-627.png. Complete body and all five marginal entries. Preserve the distinction between Burton's Lap-wing and Alciato's hoopoe. Enlarged catalogue detail confirms savours with long s, meaning smells, rather than favours.

Scan 628; printed 520; sequence 528; image block129-source-628.png. Complete body and all nine marginal entries. Preserve Tyndarios in the Octavia quotation and the indistinct Spenser locator Cant. lir.4; exact Spenser line remains unresolved.

Scan 629; printed 521; sequence 529; image block129-source-629.png. Complete body and all five marginal entries. Preserve the separate Chaucer, Ovid and Burton English verse. Retain tuæ in the Heloise Latin quotation and explain its grammar. Distinguish Burton's Nicomachus anecdote from the related Aelian Nicostratus account.

Scan 630; printed 522; sequence 530; image block129-source-630.png. Complete body and all eight marginal entries. Preserve Martial erit and Burton's citation 5.38 while documenting the consulted 5.37 context. Retain the irregular Ariosto pastoral list and separate Catulus Latin and English versions.

Scan 631; printed 523; sequence 531; image block129-source-631.png. Opening body through and yet their slavery is more eminent, a greater sign of their folly then the rest. Include first five marginal entries, ending Epist.24. Retain and flag doubtful nullo loco solus es. Next block starts They are commonly slaves; its first margin is y Lib.3. de aulico.

Opening words: Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her

Closing words: and yet their slavery is more eminent, a greater sign of their folly then the rest.

Passages DJR-130-01 to DJR-130-56

Source page labels: 523–528 (sequence 531–536). Scan pages: 631, 632, 633, 634, 635, 636.

Scan 631; printed 523; sequence 531; image block130-source-631.png. Begin They are commonly slaves immediately after Block 129. Include remaining body and last four margins y, z, c, d, including the bottom continuation of d. First five margins belong to 129.

Scan 632; printed 524; sequence 532; image block130-source-632.png. Complete body and both margins e and dagger Plutarch. Preserve Pears, sprucely and Troilus on his Cresseid. Latin hunting and travel lines translated; Phaedra Ovid quotation differs from consulted Heroides.

Scan 633; printed 525; sequence 533; image block130-source-633.png. Complete body and all eight margins, including extended c at page foot. Restore printed she in Galeatus sentence; retain aprone and submisse. Preserve the Xenophon male beloved and record Burton's rearrangement of Critobulus's boast.

Scan 634; printed 526; sequence 534; image block130-source-634.png. Complete body and all nine margins. Preserve Latin and separate Burton English verses. Retain paratus and Te tunc jubere in altered Seneca quotation. Explain changed gender and circumstances in Amores and the source context of the adapted Medea lines.

Scan 635; printed 527; sequence 535; image block130-source-635.png. Complete body and all nine margins. Preserve Burton's abridged Chaucer, Harington and Spenser verse. Enlarged crop confirms riveld wreak; marginal Faerie Queene locator repeats canto 3 book 4. Modern rendering follows the evident sense while noting the difficult reading.

Scan 636; printed 528; sequence 536; image block130-source-636.png. Opening body through and drink he will where she drank, if it be possible, in that very place, &c. Include first eight margins s, t, dagger Lucretius, m, n, o, p, q. Preserve elliptical love and admire a servant and explain interpretation. Block 131 begins If absent; next margin r Buchanan. Sylva.

Opening words: They are commonly slaves, captives, voluntary servants, Amator amicæ mancipium, as Castilio terms him

Closing words: and drink he will where she drank, if it be possible, in that very place, &c.

Passages DJR-131-01 to DJR-131-67

Source page labels: 528–534 (sequence 536–542). Scan pages: 636, 637, 638, 639, 640, 641, 642.

Scan 636; printed 528; sequence 536; image block131-source-636.png. Begin If absent immediately after 130. Remaining body and last marginal entry r Buchanan. Sylva. Preserve quotes; Latin door and wind verses translated.

Scan 637; printed 529; sequence 537; image block131-source-637.png. Complete body and all eight margins. Preserve o/p order by body anchor. Translate Anacreontic Latin across page boundary; retain teipsum and marginal evanescis with explanation.

Scan 638; printed 530; sequence 538; image block131-source-638.png. Complete body and all eight margins including unmarked Holyday credit. Enlarged crop confirms fructu sponsi. Preserve Xenophon/Lucian anchor positions. Latin and independent English versions remain separate.

Scan 639; printed 531; sequence 539; image block131-source-639.png. Complete body and all five margins. Preserve get privileg'd, obii, gender shifts, future erit, and the Latin quatrain attributed to Petrarch. Record altered classical contexts.

Scan 640; printed 532; sequence 540; image block131-source-640.png. Complete body and all nine margins. Love's beneficial transformations and courage. Enlarged crop confirms each other slew in altered Spenser. Record source comparison and contextual rendering.

Scan 641; printed 533; sequence 541; image block131-source-641.png. Complete body and all ten margins. Retain adjacent Hyginus and Aratus margins in printed order. Explain Nemesis/Leda difference and sleeping woman, and the dog/hare conflation. Begin Cymon story.

Scan 642; printed 534; sequence 542; image block131-source-642.png. Opening three lines through and all for the love of Mistress Iphigenia. No margins belong to 131. Next begins In a word, I may say thus much of them all, let them be never so clownish; first margin dagger Plautus Casina act 2 scene 4.

Opening words: If absent, he will walk in the walk, sit under that tree where she did use to sit

Closing words: and all for the love of Mistress Iphigenia.

Passages DJR-132-01 to DJR-132-53

Source page labels: 534–539 (sequence 542–547). Scan pages: 642, 643, 644, 645, 646, 647.

Scan 642; printed 534; sequence 542; image block132-source-642.png. Begin In a word immediately after Cymon and Iphigenia. All remaining body and six margins. Translate Latin and retain separate English versions. h Plautus anchor inferred from adjacent elegance quotation.

Scan 643; printed 535; sequence 543; image block132-source-643.png. Complete body and five margins. Preserve liquidâque and Thalamis; enlarged detail confirms Mart. Epig. 5. Record Virgil male beloved and barber-name difference.

Scan 644; printed 536; sequence 544; image block132-source-644.png. Complete body and all eight margins. Grooming gives way to music and dancing. Record Callistratus/Daedalus conflation, wedding details and Lucian redistribution of torch/song motifs.

Scan 645; printed 537; sequence 545; image block132-source-645.png. Complete body and eight margins. Love and Death, elderly dancers and poets, and start of the cursed-dancers story. Assign reversed Gellius and Josephus margins to their respective stories. Pontano margin reads Tom. 2. Ant. Dialogo.

Scan 646; printed 538; sequence 546; image block132-source-646.png. Complete body and nine margins. Preserve all three and Amphitomantia. Record displaced Hyginus, E Græco and Patrizi references; retain both Pliny and Gerbelius citations with painting story.

Scan 647; printed 539; sequence 547; image block132-source-647.png. Opening conclusion of painting story and Sicyon's excellence through before all the Cities in Greece. Stop before Apollo. All three margins on this page remain for 133; first u margin concerns symbols in continuing argument.

Opening words: In a word, I may say thus much of them all, let them be never so clownish

Closing words: before all the Cities in Greece.

Passages DJR-133-01 to DJR-133-76

Source page labels: 539–544 (sequence 547–552). Scan pages: 647, 648, 649, 650, 651, 652.

Scan 647; printed 539; sequence 547; image block133-source-647.png. Start Apollo immediately after Sicyon sentence ending 132. Include all remaining body and all three margins. First u margin on symbols assigned by subject; printed author Fransus retained as uncertain.

Scan 648; printed 540; sequence 548; image block133-source-648.png. Complete body and ten margins including unmarked S. R. 1600. Keep comic pastoral verse and song refrains. Retain Mat. 1.47. and explain apparent reference to Matthew 14:7.

Scan 649; printed 541; sequence 549; image block133-source-649.png. Complete body and seven margins. Preserve apparent crossing of Haedus and Aeneas Sylvius margins at their printed anchors. Include Member 5 and Subsection 1 headings.

Scan 650; printed 542; sequence 550; image block133-source-650.png. Complete body and fourteen margins. Keep Propertius non habet variant and historical humoral medical claims. Record R. T. margin/body marker discrepancy.

Scan 651; printed 543; sequence 551; image block133-source-651.png. Complete body and thirteen margins. Retain car. 56. as printed in Amatus citation, with explanation, and x before Gentleman. Keep separate Latin and Burton English verse versions. Medical and chronicle sources remain for full collation.

Scan 652; printed 544; sequence 552; image block133-source-652.png. Include body and ten margins through Such Acts and Scenes hath this Tragecomœdy of love. Stop before Member 6. Its heading, first prose and final Virgil Aeneid 6 margin belong to 134.

Opening words: Apollo was the first inventer of Physick, Divination, Oracles

Closing words: Such Acts and Scenes hath this Tragecomœdy of love.

Passages DJR-134-01 to DJR-134-57

Source page labels: 544–549 (sequence 552–557). Scan pages: 652, 653, 654, 655, 656, 657.

Scan 652; printed 544; sequence 552; image block134-source-652.png. Begin Member 6, Subsection 1 heading, then Although it be controverted by some. Include final Virgil margin; all earlier body and margins belong to 133. Keep Latin verse and separate Burton English couplet.

Scan 653; printed 545; sequence 553; image block134-source-653.png. Complete body and seven margins. Preserve Ovid margin lib. 3. remed. as printed. Translate Buchanan adaptation to the goddesses and preserve its altered pronouns. Retain Horace variants.

Scan 654; printed 546; sequence 554; image block134-source-654.png. Complete body and eleven margins. Include violent Gordonius remedy and confirm printed fœtere; distinguish historical claims from editorial explanation. Preserve Rer. Sam. and explain apparent Reg. San. abbreviation. Keep Ovid rocket versus Burton eryngo difference.

Scan 655; printed 547; sequence 555; image block134-source-655.png. Complete body and seven margins. Preserve uncertain Hanea and the historical plant names. Collate Plato Laws book 2 against Burton margin book 3. Preserve sexual-discharge claims and dicteria falsa.

Scan 656; printed 548; sequence 556; image block134-source-656.png. Complete body and six margins. Include extended Latin remedy catalogue and start of prescription; retain historical female seed and provisional de Herol. title expansion. Preserve apothecary units; prescription continues onto 657.

Scan 657; printed 549; sequence 557; image block134-source-657.png. Finish prescription and Subsection 1. Include Subsection 2 headings and body through and every Physitian that treats of this subject, with first five margins. Preserve Plautus Sussilite and mihi/misero order, explain door-bolt setting. Four remaining margins and next paragraph Not only to avoid as Gregory Tholosanus exhorts belong to 135.

Opening words: Although it be controverted by some, whether Love Melancholy may be cured

Closing words: and every Physitian that treats of this subject.

Passages DJR-135-01 to DJR-135-56

Source page labels: 549–554 (sequence 557–562). Scan pages: 657, 658, 659, 660, 661, 662.

Scan 657; printed 549; sequence 557; image block135-source-657.png. Begin Not only to avoid as Gregory Tholosanus exhorts, continuing Subsection 2. Include four remaining margins and Lipsius verse. Earlier body, five margins and subsection heading belong to 134. Enlarged detail confirms capita liment.

Scan 658; printed 550; sequence 558; image block135-source-658.png. Complete body and twelve margins. Retain Prosper attribution against differing marginal title, Lucretius and Ovid variants, and separate English verse version. Propertius number is retained and corrected only in editorial note.

Scan 659; printed 551; sequence 559; image block135-source-659.png. Complete body and nine margins. Preserve the reported examples of restraint and separate Lucretius/English couplets. Curtius margin prints andivisset; identify variant without silently repairing it. Preserve unidentified Venus verse.

Scan 660; printed 552; sequence 560; image block135-source-660.png. Complete body and eight margins. Include the travel and separation argument, printed Virgil attribution to Ovid, adapted amatum, Propertius travel verse, unpaired dagger marker and Heinsius noose line. Record uncertain attributions and the historical literary context.

Scan 661; printed 553; sequence 561; image block135-source-661.png. Complete body and five margins. Retain the one-eyed girl anecdote and fabricated accusations in the abbot story; distinguish Burton from the consulted Jerome parallel. Preserve Terence fragments and the catalogue of allegations against the beloved.

Scan 662; printed 554; sequence 562; image block135-source-662.png. Include Gordonius lead-in and Latin remedy, Avicenna and Arculanus through Idem Arculanus cap. 16. in 9. Rhasis, &c. Include first two margins only, g Hypatia and h Savonarola. Enlarged details confirm laboravit, demiserit and Elishi. Stop before Withall as they do discommend the old; eight later margins belong to 136.

Opening words: Not only to avoid as Gregory Tholosanus exhorts

Closing words: Idem Arculanus cap. 16. in 9. Rhasis, &c.

Passages DJR-136-01 to DJR-136-51

Source page labels: 554–558 (sequence 562–566). Scan pages: 662, 663, 664, 665, 666.

Scan 662; printed 554; sequence 562; image block136-source-662.png. Begin Withall as they do discommend the old. Include eight remaining margins, from Virg. Egl. 2 through Mus in cista natus. First two margins, Hypatia and Savonarola, belong to 135. Preserve Latin and separate English formulations.

Scan 663; printed 555; sequence 563; image block136-source-663.png. Complete body and eight margins. Include the cave allegory, changing lovers, Jerome, Pausanias, Ovid, Cicero and the Euryalus example. Two marginal entries around Triton and Galatea have uncertain exact relation; editorial note records this. Checked parallels distinguish Burton's adaptations.

Scan 664; printed 556; sequence 564; image block136-source-664.png. Complete body and five margins. Original heading SUBSECT. 6. retained; modern heading corrected to Subsection 3 with a note based on running head and sequence. Include counsel, the Terence and Virgil quotations, grief and the teacher maxim. The maxim was not located in the cited Seneca chapter.

Scan 665; printed 557; sequence 565; image block136-source-665.png. Complete body and six margins. Include moral authorities, invective, marriage considerations and the Virgil departure quotations. Preserve Surgestumque and Cloanthem in the original; explain their differences from the consulted Aeneid. Abbreviated titles and the Aretino speaker remain provisional.

Scan 666; printed 558; sequence 566; image block136-source-666.png. Complete body and seven margins, ending vilius sterquilinium nunquam vidisti. Include reason, age differences, the Petronius verse, appearances and bodily disparagement. Enlarged details confirm the Lucian simum reading and the awkward More jam sis informis. Retain the anomalous Socraticus ille Aristophanes, with explanation. All of PDF 667 belongs to 137.

Opening words: Withall as they do discommend the old

Closing words: vilius sterquilinium nunquam vidisti.

Passages DJR-137-01 to DJR-137-64

Source page labels: 559–563 (sequence 567–571). Scan pages: 667, 668, 669, 670, 671.

Scan 667; printed 559; sequence 567; image block137-source-667.png. Complete body and ten margins, beginning Follow my counsell, see her undrest. Preserve the Ovid couplet and separate English version. Notes distinguish the Newburgh kinship and chapter discrepancy, Juvenal variants, Martial Phœbi and the Cicero/Horace marginal order.

Scan 668; printed 560; sequence 568; image block137-source-668.png. Complete body and twelve margins. Include the praise of beauty, its impermanence, the Seneca and Boethius parallels, the Spartan marriage story, and the start of the catalogue of features. Separate Latin and English versions remain distinct. Pausanias contradicts Burton's characterization of Ariston's wife; the note identifies the difference.

Scan 669; printed 561; sequence 569; image block137-source-669.png. Complete body and five margins. Include the composite beauty, Candida poem attributed to Petronius, catalogue of familiar names, Drayton verse, and Hercules Oetaeus quotation. Enlarged detail confirms Malisq; minus est, partu labat and ex illa. The final English poem continues on PDF 670.

Scan 670; printed 562; sequence 570; image block137-source-670.png. Complete body and three margins, including the long Latin passage attributed to Chrysostom and two Cardano references. Complete Burton's English tree simile from the previous page. Include scrutiny of features and conduct, ending with the parents-and-companions passage that continues onto 671.

Scan 671; printed 563; sequence 571; image block137-source-671.png. Begin by completing the parents-and-companions passage; include the Thucydides and Theocritus quotations, Haedus/Ovid counsel, Philostratus, medical prejudice and the Calcagnini ring fable. End yea peradventure all women for her sake. Include only the first three margins. The remaining Læthæus margin and all body from I will say nothing of the vices of their mindes belong to 138.

Opening words: Follow my counsell, see her undrest

Closing words: yea peradventure all women for her sake.

Passages DJR-138-01 to DJR-138-63

Source page labels: 563–568 (sequence 571–576). Scan pages: 671, 672, 673, 674, 675, 676.

Scan 671; printed 563; sequence 571; image block138-source-671.png. Begin I will say nothing of the vices of their mindes, after the ring fable included in 137. Include the remaining body and final margin, Lætheus, whose spelling is checked in the enlarged scan. Three earlier margins belong to 137.

Scan 672; printed 564; sequence 572; image block138-source-672.png. Complete body and seven margins. Include Jupiter's speech, Diogenes, Chaucer, the lantern of Hero, Ariosto, the defence of both sexes and the reversible horse picture. Continue the marriage wordplay across the page boundary.

Scan 673; printed 565; sequence 573; image block138-source-673.png. Complete body and six margins. Include the hectic fever, Menander, Synesius and the books-as-children pun, Plautus and the Senecan quotations, Job, scriptural warnings, the Vestal's verse and the birdcage emblem. The final sentence continues with the Latin on PDF 674.

Scan 674; printed 566; sequence 574; image block138-source-674.png. Complete body and seven margins. Include the honey-and-gall verse, yellow hose, Stanihurst's Irish anecdote, Eubulus and Ralph Burton's separate English version, Juvenal, the comic Syracusan and the opening of the sober assessment of marriage. The sentence continues onto PDF 675.

Scan 675; printed 567; sequence 575; image block138-source-675.png. Complete body and ten margins. Include the defence of harmonious marriage, the Euripides couplet and its separate English version, Aelius Verus, Horace, polygamy, Terence, Lucian, Juvenal and Seneca. The final comparison continues onto PDF 676. Ecclus 28 final numeral is marked uncertain; Pythias retained.

Scan 676; printed 568; sequence 576; image block138-source-676.png. Include the completion of the Nero paragraph, the blackletter couplet, the catalogue of mismatched couples and the disclaimer. Continue through Being that men and women are so irreligious, the Latin verse and the English couplet ending Thou hadst much better be alone. Include only the first two margins: Camerarius and Simonides. All text from If she be barren, she is not and remaining margins belong to 139.

Opening words: I will say nothing of the vices of their mindes

Closing words: Thou hadst much better be alone.

Passages DJR-139-01 to DJR-139-68

Source page labels: 568–573 (sequence 576–581). Scan pages: 676, 677, 678, 679, 680, 681.

Scan 676; printed 568; sequence 576; image block139-source-676.png. Begin If she be barren, she is not, after the couplet included in 138. Include children, poverty, the Greek proverb and its Latin version, Augustus and troublesome households. Include the remaining six margins beginning the Bacon note. Camerarius and Simonides belong to 138. Final sentence continues onto 677.

Scan 677; printed 569; sequence 577; image block139-source-677.png. Complete body and ten margins. Include the learned wife, cosmetics, Casimir, widowhood, dowry and loss of freedom, and the paradox of the right age for marriage. Preserve Latin verse and separate English glosses.

Scan 678; printed 570; sequence 578; image block139-source-678.png. Complete body and nine margins. Praise of unmarried life and virginity, Catullus, drawbacks, the proposed college for unmarried women, and the legacy-hunters. The Juvenal asterisk has no corresponding margin. The final Annals 11 margin is attached to Tacitus in the sentence continuing onto 679.

Scan 679; printed 571; sequence 579; image block139-source-679.png. Complete body and five margins. Include legacy-hunters, Plautus and Burton's separate verse, marriage as servitude, Terence, Scheraeus and the closing bibliography. Do not duplicate the catchword SUBS.

Scan 680; printed 572; sequence 580; image block139-source-680.png. Complete body, Subsection 4 heading, and five margins. Include the magical remedies, owl's egg, Faustina, talismans, Protesilaus, Leucadian rock and opening Sappho account. Preserve Burton's Protela daughter of Degoneus, with discrepancy from Strabo explained.

Scan 681; printed 573; sequence 581; image block139-source-681.png. Include the completion of the Sappho account, Deucalion verse and separate English rendering, Scaliger, the spring, Love of Forgetfulness, Naupactus, Seneleus and the closing rebellion against Cupid. Include seven margins ending Cupido crucifixus, including the separate Seneca note. End or satisfie their desires. Stop before Subsection 5 heading; its body and Jason Pratensis margin belong to 140.

Opening words: If she be barren, she is not

Closing words: or satisfie their desires.

Passages DJR-140-01 to DJR-140-89

Source page labels: 573–577 with unnumbered versos (sequence 581–587). Scan pages: 681, 682, 683, 684, 685, 686, 687.

Scan 681; printed 573; sequence 581; image block140-source-681.png. Start at Subsection 5 heading, then The last refuge and surest remedy. Include the Jason Pratensis marginal entry and the Latin and English Aeneas/Lavinia couplets. Seven preceding margins and the body above the heading belong to 139. Omit catchword Tis.

Scan 682; printed 574; sequence 582; image block140-source-682.png. Complete body and eight margins. Union as the final medical remedy; Julia/Julian and the Petronius Catal. attribution; Avicenna; Aretaeus; Pontanus verse and prose; impediments; Euphues; Elizabeth; Lucretia. Final sentence continues on 683.

Scan 683; printed 575; sequence 583; image block140-source-683.png. Complete body and nine margins. Complete Lucretia sentence; sum(m)am quotation; ranks and marriage; Moschus; Cupid's arrows; Choresus; appeal Alma to the Sibyl adapted to a mistress; Erasmus; Angeriano; Virgil; Lechæus. Final sentence continues on 684.

Scan 684; printed unnumbered verso after575; sequence 584; image block140-source-684.png. Complete unnumbered verso and five margins. Rejected lovers, Daphne, choosy women, Strozzi's Ariadne, T.H., Virgil's changed gender, torments and spoils, Atalanta and Narcissus. Preserve petiere/dira/petiere readings against Ovid. English Narcissus rendering continues on 685.

Scan 685; printed 576; sequence 585; image block140-source-685.png. Complete body and three margins. Printed page 576. English Narcissus rendering, Echo, Psyche and Fracastoro, Gargiliana, Plutarch's mare, Ausonius, the circle of love, Nisa/Mopsus and opportunities. Closing proverb begins on 686.

Scan 686; printed unnumbered verso after576; sequence 586; image block140-source-686.png. Complete unnumbered verso and four margins. Proverb, multiple suitors, Turnus and Phyllis, fox and grapes, parents and wealth, Chrysostom and Terence. End-page Non catchword omitted; actual Non possum begins next page.

Scan 687; printed 577; sequence 587; image block140-source-687.png. Include the continuation Non possum pater through the Marlowe couplet ending For will in us is over-rul'd by fate. Include first seven margins: Livy, Apuleius,

Genesis26, Bonaventure, Plato, Philostratus, Juvenal. Stop before A servant maid in Aristænetus; its Lib.2.ep.7 and Ejulans notes and all later margins belong to141.

Opening words: SUBSECT. 5. The last and best cure of Love Melancholy, is, to let them have their desire.

Closing words: For will in us is over-rul'd by fate.

Passages DJR-141-01 to DJR-141-53

Source page labels: 577–580 with two unnumbered pages (sequence 587–592). Scan pages: 687, 688, 689, 690, 691, 692.

Scan 687; printed 577; sequence 587; image block140-source-687.png. Begin A servant maid in Aristænetus. Four remaining marginal entries belong to141: Aristaenetus2.7, Ejulans, Bodin and Melanchthon. First seven margins and prior body belong to140. Final family-history sentence continues on688; omit catchword as.

Scan 688; printed unnumbered page after577; sequence 588; image block141-source-688.png. Complete unnumbered page and ten margins. Free love, parental responsibilities, medical and legal arguments for timely marriage, Ambrose, Lucretia, Lysistrata and first Latin rose couplet. The English version begins689; omit catchword She.

Scan 689; printed second unnumbered page after577; sequence 589; image block141-source-689.png. Complete unnumbered page and seven marginal entries including unnumbered Idem. Rose poems, Catullus and Jonson, parental responsibility, Plautus, dowries, Eubulides, Acontius and Cydippe. Proverb begins690; omit catchword Blessed.

Scan 690; printed 578; sequence 590; image block141-source-690.png. Complete printed578 and five margins: Virgil, Fabius Pictor, Lipsius/Mayer, Mayer/Aelian and Pausanias. Short courtship, Dido, Sophonisba, golden age, Athenais/Eudocia, Rhodopis, Sirach, Danaus and riches. Omit catchword Crales.

Scan 691; printed 579; sequence 591; image block141-source-691.png. Complete printed579 body and five margins, including final Apuleius and Anacreon notes. Serbian marriage, social ambition, Galeazzo and Lionel, institutional obstacles and Tantalus. End-page sentence continues on692. Omit signatureEeee and catchword will.

Scan 692; printed 580; sequence 592; image block141-source-692.png. Printed580: complete opening sentence and dilemma, Beza advice, Paul's proposed journeys. Include first three margins: Continentiæ, Acts16:7, Romans1:13. End but hindred of Satan he could not. Nextblock142 begins There be those that think they are necessitated by Fate; remaining body and three lower margins belong to142.

Opening words: A servant maid in Aristænetus loved her mistris Minion

Closing words: but hindred of Satan he could not.

Passages DJR-142-01 to DJR-142-65

Source page labels: 580–585 (sequence 592–597). Scan pages: 692, 693, 694, 695, 696, 697.

Scan 692; printed 580; sequence 592; image block141-source-692.png. Begin There be those that think they are necessitated by Fate. The first three marginal entries belong to141; include final three: Præfix. gen. Leovitii, Idem Wolfius dial., That is make the best of it. Astrology and freedom, then continue the final sentence onto693. Omit catchword ruisse.

Scan 693; printed 581; sequence 593; image block142-source-693.png. Complete printed581 and all eight margins. Compulsory celibacy, medical and sexual accusations, the fishpond allegation, Bellarmine/Coster/Valencia, James Rossa, Jerome, Cyprian and Witzel. Preserve600 in body versus more than6000 in margin and printed1419. Omit signature/catchword.

Scan 694; printed 582; sequence 594; image block142-source-694.png. Complete printed582 and all seven margins. Lydgate stanzas, poverty/colonization, marriage policy, Maranhão, religious houses and Tertullian. Final not continues695. Omit catchword.

Scan 695; printed 583; sequence 595; image block142-source-695.png. Complete printed583 and all eleven margins. Polygamy and brothels, Radziwiłł, Crassus, Surena, privileges for parenthood, marriage penalties and hesitant bachelors. Final sentence continues696. Last two margins anticipate Seneca/Epaminondas and repeat696; retain both copies. Omit signature/catchword.

Scan 696; printed 584; sequence 596; image block142-source-696.png. Complete printed584 and all twelve margins. Seneca/Horace, scholars and marriage, Beroaldo, Ovid, praise of wives, Sirach, Afranius, Lœbeus and Bacon. Final Latin poem completed here; Bacon citation anchors beginning697. Omit catchword A.

Scan 697; printed 585; sequence 597; image block142-source-697.png. Printed585 opening through Alcestis: end what more can be desired or expected? Include first margin Euripides only. Nextblock143 begins And although on the other side there be an infinite number of bad husbands; remaining margins begin Cum juxta mare agrum coleret and belong143.

Opening words: There be those that think they are necessitated by Fate

Closing words: what more can be desired or expected?

Passages DJR-143-01 to DJR-143-75

Source page labels: 585–590 (sequence 597–602). Scan pages: 697, 698, 699, 700, 701, 702.

Scan 697; printed 585; sequence 597; image block142-source-697.png. Begin And although on the other side there be an infinite number of bad husbands. First Euripides margin belongs to142. Include remaining six margins, beginning Cum juxta mare agrum coleret. Devoted husband, necessary troubles and Susarion. Last sentence continues698. Omit catchword.

Scan 698; printed 586; sequence 598; image block143-source-698.png. Complete printed586 and all ten margins, counting unmarked Lib.3.num.1 separately from Seneca and provisionally attaching it to Nevizzano. Marriage, population and the public good; beginning of Latin twelve-point list. Omit signature and catchword.

Scan 699; printed 587; sequence 599; image block143-source-699.png. Complete printed587; no marginal notes. Conclude Latin list, preserve separate English version, then all twelve opposing arguments. Discussion after the lists continues700. Omit catchword.

Scan 700; printed 588; sequence 600; image block143-source-700.png. Complete printed588 and seven margins. Take the chance of marriage; Vigil of Venus; authorities and personal wish. Final sentence continues701. Omit signature and catchword.

Scan 701; printed 589; sequence 601; image block143-source-701.png. Complete printed589 and fourteen marginal entries. Chaucer, romance couples, wedding song and classical blessings. Final English stanza continues702. Omit catchword.

Scan 702; printed 590; sequence 602; image block143-source-702.png. Complete printed590 and all three margins. Complete wedding stanza, wishes for mutual love and shared death, closing Latin bibliography and Chaucer stanza. End But now to purpose of my rather speech. Dangling dagger before concordes has no accompanying marginal note; retain source mark and explain. Section2 ends here.

Opening words: And although on the other side there be an infinite number of bad husbands

Closing words: But now to purpose of my rather speech.

Passages DJR-144-01 to DJR-144-59

Source page labels: 591–596 (sequence 603–608). Scan pages: 703, 704, 705, 706, 707, 708.

Scan 703; printed 591; sequence 603; image block143-source-703.png. Begin with Section3, Member1, Subsection1, Jealousy and its descriptor. Entire printed591 and all seven marginal entries included. End of Aegeus sentence continues704. Omit running heads, signature and catchword.

Scan 704; printed 592; sequence 604; image block144-source-704.png. Entire printed592 and all eleven margins, including two separate x entries and separate Commynes title and extract. Includes Seneca maxim, parental and religious concern, political suspicion, divine envy and opening Bodin extract. Last sentence continues705. Omit catchword.

Scan 705; printed 593; sequence 605; image block144-source-705.png. Entire printed593 and all eleven margins. Ottoman, Roman, Muscovite, French and English examples of political suspicion. Continuous Fletcher/Herodot./Maximinus marginal entry counted once. Robert Duke of Normandy sentence continues706. Omit signature and catchword.

Scan 706; printed 594; sequence 606; image block144-source-706.png. Entire printed594 and all nine margins. Complete Robert sentence, three causes, Daniel composite verse, return to erotic jealousy, Seneca verses and separate English rendering, swan story and Chaucer, elephants and camel. Last sentence continues707. Repeated t markers retained. Omit catchword.

Scan 707; printed 595; sequence 607; image block144-source-707.png. Entire printed595 and all seven margins, counting unmarked R.T. beside Propertius verse as one, provisionally attached to English version. Crocodiles and dogs, bachelors and rivalry, Memmius, Phaedria, pine and Adonis, Petronius and Chaucer, Propertius Latin and first part of separate English version. Omit catchword.

Scan 708; printed 596; sequence 608; image block144-source-708.png. Only the continuation of the English Propertius rendering and the complete closing paragraph of Subsection1, with its two margins, 1Sam1.6 and Blason of Jealousie. Ends that reverend Lord, as he stiles him. Stop before Subsection2, Causes of Jealousie; its descriptor, body and marginalia belong to145.

Opening words: SECT. 3. MEMB. 1. SUBSECT. 1. JEALOUSY.

Closing words: that reverend Lord, as he stiles him.

Passages DJR-145-01 to DJR-145-64

Source page labels: 596–601 (sequence 608–613). Scan pages: 708, 709, 710, 711, 712, 713.

Scan 708; printed 596; sequence 608; image block144-source-708.png. Start at Subsection2 and full descriptor; all following body and final three margins b, dagger and c included. Previous two margins belong to144. Sentence continues709.

Scan 709; printed 597; sequence 609; image block145-source-709.png. Entire printed597, including all eight margins: dagger, d,e,f,g, unmarked Ovid, h and unmarked R.T. First R.T. provisionally attached to High colour verse on710. Last sentence continues710.

Scan 710; printed 598; sequence 610; image block145-source-710.png. Entire printed598 and six margins: unmarked R.T., i,k,l, dagger Mimnermus and m. Complete verses, Gallus attribution, January and Latin passages retained. Last sentence continues711.

Scan 711; printed 599; sequence 611; image block145-source-711.png. Entire printed599 and nine margins: n, dagger Chaloner,o,p,p repeated,q,r,dagger Chaloner and star Pliny. Foràs claros and cannot use but checked directly. All verse lineation retained.

Scan 712; printed 600; sequence 612; image block145-source-712.png. Entire printed600 and nine entries: q,r,s,t,u,x,y,starred scholar narrative and detached unmarked lib.1. Both last entries retained separately with uncertainty recorded. Genis gratus checked against scan and Apuleius. Last sentence continues713.

Scan 713; printed 601; sequence 613; image block145-source-713.png. Entire printed601 and eight margins: a,b,star,c,dagger,star,dagger Horace and d. Snowt fair checked at enlarged scale and rendered as facial beauty. End complete paragraph at she certainly loves some other man better then himself. Omit signature and catchword.

Opening words: SUBSECT. 2. Causes of Jealousie.

Closing words: she certainly loves some other man better then himself.

Passages DJR-146-01 to DJR-146-79

Source page labels: 602–608 (sequence 614–620). Scan pages: 714, 715, 716, 717, 718, 719, 720.

Scan 714; printed 602; sequence 614; image block146-source-714.png. All body from Nevisanus at top, all eight margins e,f,g,h,i,dagger,k,l. Ends Propertius Latin couplet; separate English rendering begins715.

Scan 715; printed 603; sequence 615; image block146-source-715.png. All body and eight margins star,dagger,dagger,m,n,o,dagger,star. Final sentence continues716. Names and Latin variants retained.

Scan 716; printed 604; sequence 616; image block146-source-716.png. All body and nine margins p,q,r,star,dagger,star,dagger,dagger,s. Repeated in in in q and ut ut in Seyssel margin retained. End sentence continues717.

Scan 717; printed 605; sequence 617; image block146-source-717.png. All body and seven margins star,dagger,t,u,star,dagger,x. Burton's own qualification about honest women retained as author note. Latin and separate English versions retained.

Scan 718; printed 606; sequence 618; image block146-source-718.png. All body and eight marginal notes y,z,a,b,c,d,e,f; e continues along foot of page. Adjacent Ariosto attribution joined with f. Dagger at Livia has no matching marginal entry and is recorded editorially. Last sentence continues719.

Scan 719; printed 607; sequence 619; image block146-source-719.png. All body and ten marginal entries: dagger,star,star,unmarked Chaucer,g,dagger,star,h,star Euripides,detached1.63. Detached number provisionally attached to Martial and explained. Last sentence continues720.

Scan 720; printed 608; sequence 620; image block146-source-720.png. Opening paragraph through These are the ordinary causes of jealousie, which are intended or remitted as their circumstances vary. Only first two margins dagger and i included. Following Member2 Subsection1 heading, descriptor, body and remaining margins excluded for147.

Opening words: Nevisanus lib.4.num.72. Will have barrenness to be a main cause of Jealousie.

Closing words: These are the ordinary causes of jealousie, which are intended or remitted as their circumstances vary.

Passages DJR-147-01 to DJR-147-51

Source page labels: 608–613 (sequence 620–625). Scan pages: 720, 721, 722, 723, 724, 725.

Scan 720; printed 608; sequence 620; image block147-source-720.png. Start at MEMB.2.SUBSECT.1 and descriptor Symptoms of Jealousy. Include following body and margins star Chrysostom and k Vives. Earlier concluding causes paragraph and its margins belong146. Last sentence continues721.

Scan 721; printed 609; sequence 621; image block147-source-721.png. All body and both margins l Propertius and m Aeneas Sylvius. Latin and Burton English Propertius verses retained separately. Last sentence continues722.

Scan 722; printed 610; sequence 622; image block147-source-722.png. All body and five margins n,o,dagger Daniel,p,star Seneca. Daniel excerpt and both Latin and English Seneca verse units preserved.

Scan 723; printed 611; sequence 623; image block147-source-723.png. All body and seven margins star Quran,dagger Plautus,q,r,dagger Dio/Seneca,s,t Sandys. Last Latin sentence continues724. All Latin translated.

Scan 724; printed 612; sequence 624; image block147-source-724.png. All body and nine margins u,x,star,dagger Rhasis,dagger Aristaenetus,dagger Barthius,y,star Dionysius,z Virgil. Printed Tatia and800 retained; end sentence continues725.

Scan 725; printed 613; sequence 625; image block147-source-725.png. Opening continuation through Felix Platerus observat.lib.1.&c.; margins a Ismene,b Augustine,c Phaerus,dagger Caesar included. Following MEMB.3 heading, descriptor, body and margins beginning d Acakius excluded for148.

Opening words: MEMB. 2. SUBSECT. 1.

Closing words: Felix Platerus observat. lib.1. &c.

Passages DJR-148-01 to DJR-148-52

Source page labels: 613–618 (sequence 625–630). Scan pages: 725, 726, 727, 728, 729, 730.

Scan 725; printed 613; sequence 625; image block148-source-725.png. Start at MEMB.3 and descriptor Prognosticks of Jealousie. Include all ensuing body and eight margins d,e,f,star,g,h,i,k, including the long Phaerus and Amestris notes continued at the page foot. Earlier Member2 text and margins excluded as belonging147.

Scan 726; printed 614; sequence 626; image block148-source-726.png. All body and six margins l,m,n,p,q,r. Include bottom continuations of p and notes q,r. Printed date1600 and FelixPater retained. Finish Member3 at Such examples are too common.

Scan 727; printed 615; sequence 627; image block148-source-727.png. All body, Member4 Subsection1 heading and descriptor, and six margins s,t,u,dagger,x,y. Printed buy avoiding retained. Ovid Latin couplet and Ariosto English stanza preserved as distinct units. Last prose continues728.

Scan 728; printed 616; sequence 628; image block148-source-728.png. All body and five margins z,a,b,c,d. Preserve Latin and Burton separate English paraphrases, including the miller verse. Emperor catalogue continues729.

Scan 729; printed 617; sequence 629; image block148-source-729.png. All body and seven margins e,dagger Leland,dagger Epigram,f,g,h,i. Printed arrant honest woman retained. Sulpicia couplet and Ariosto octave preserved; modern translation resolves the scabbard syntax with a note. Sirach commentary continues730.

Scan 730; printed 618; sequence 630; image block148-source-730.png. All body and five margins k,l,dagger Martial,m,n. Preserve Latin and separate English Ovid versions, and closing Ariosto couplet. Printed they self, accepted and Advoury retained in original; modern meanings explained. Final Hierome catchword omitted.

Opening words: MEMB. 3.

Closing words: We husbands of our wives should be betraied.

Passages DJR-149-01 to DJR-149-53

Source page labels: 619–624 (sequence 631–636). Scan pages: 731, 732, 733, 734, 735, 736.

Scan 731; printed 619; sequence 631; image block149-source-731.png. All body, beginning Hierome holds, and ten margins o, star, p, q, dagger, r, dagger, dagger, s, t. Last Bilia passage continues onto732.

Scan 732; printed 620; sequence 632; image block149-source-732.png. All body and seven margins u, x, y, z, a, b, c. Eumenes narrative continues onto733.

Scan 733; printed 621; sequence 633; image block149-source-733.png. All body and six marginal entries: one starred Eumenes note with three paragraphs including unmarked continuations; d Harington; dagger Plutarch; dagger Plautus; unmarked Idem; repeated d T.Daniel. Last sentence continues onto734.

Scan 734; printed 622; sequence 634; image block149-source-734.png. All body and eight marginal entries e, f, g, star Sleidan, h, star Bibliander, i, star Lumina. Include both subsection heading units. Last paragraph continues onto735.

Scan 735; printed 623; sequence 635; image block149-source-735.png. All body and eleven marginal entries dagger Alberti, k, l, m, dagger Navig, n, o, p, q, r, s. Include bottom continuation Poggius Florentino and long r and s notes. Last sentence continues onto736.

Scan 736; printed 624; sequence 636; image block149-source-736.png. Opening continuation only, through But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices. Include two margins: star Cato and t Wecker. Exclude following paragraph The best means and all following marginalia beginning a Citatur à Gellio.

Opening words: Hierome holds, uxor impudica servari non potest, pudica non debet

Closing words: But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

Passages DJR-150-01 to DJR-150-66

Source page labels: 624–630 (sequence 636–642). Scan pages: 736, 737, 738, 739, 740, 741, 742.

Scan 736; printed 624; sequence 636; image block150-source-736.png. Begin at The best means to avoid these and like inconveniences. Include all following body and six margins a, b, c, star, dagger, t. Exclude the previous paragraph ending ridiculous devices and its two margins, already in149. End-page English Sophocles verse continues onto737.

Scan 737; printed 625; sequence 637; image block150-source-737.png. All body and nine margins u, star, dagger, dagger, star, star, x, y, z. Include full long y note ending enectam excitant. Final Ambrose/Augustine sentence continues onto738.

Scan 738; printed 626; sequence 638; image block150-source-738.png. All body and ten margins a, dagger, e, b, dagger, star, star, c, unmarked Lib.I.Miles., star. Preserve Calabect., arænarum and Vetustina readings. Guevara sentence continues onto739.

Scan 739; printed 627; sequence 639; image block150-source-739.png. All body and six margins e, f, g, h, i, k. Include long h travel margin and the unmarked Plutarch ending within i. Chaucer quotation follows on740.

Scan 740; printed 628; sequence 640; image block150-source-740.png. All body and five margins star, dagger, l, m, dagger. Include black-letter Chaucer verse, all Latin verses and m couplet; m anchored at matrizare by context. Juvenal marginal attribution attached to Scilicet expectas, not the following Pasiphae couplet. Justina introduction continues onto741.

Scan 741; printed 629; sequence 641; image block150-source-741.png. All body and eight margins n, dagger, dagger, o, star, dagger, q, dagger. Include Justina Latin and separate English version. Last paragraph continues onto742.

Scan 742; printed 630; sequence 642; image block150-source-742.png. Opening continuation through the reading list ending Sam. Neander.&c. Include five margins star, dagger, q, dagger, star. Exclude next paragraph These cautions concern him and margins beginning r Lib.5.num.11.

Opening words: The best means to avoid these and like inconveniences, are, to take away the causes and occasions.

Closing words: Sam. Neander.&c.

Passages DJR-151-01 to DJR-151-45

Source page labels: 630–635 (sequence 642–647). Scan pages: 742, 743, 744, 745, 746, 747.

Scan 742; printed 630; sequence 642; image block151-source-742.png. Begin These cautions concern him after the reading list included in150. Include all following body and four margins r, s, dagger, star. The Alcibiades sentence continues onto743.

Scan 743; printed 631; sequence 643; image block151-source-743.png. All body and seven margins t, u, star, x, dagger, star, dagger. The last marginal entry, Tertullian Apology46, is printed here but anchored to the body on744. Preserve de Nabod and the abbreviated title spirit.et in can. The divorce sentence continues onto744.

Scan 744; printed 632; sequence 644; image block151-source-744.png. All body and five margins y, star, z, a, b. End the jealousy discussion, preserving the one-line Virgil verse. Begin Section4 with the displayed MEMB4 retained in original and corrected to Member1 in modern. Preserve the three-line Grotius verse. Final sentence continues onto745.

Scan 745; printed 633; sequence 645; image block151-source-745.png. All body and five margins c, d, e, f, g. Preserve Plater c13 in the margin and cap3 in body. The closing statement of the new discussion continues onto746.

Scan 746; printed 634; sequence 646; image block151-source-746.png. All body and six margins h, i, dagger, k, l, m. Preserve the defective plausible-sermon clause and wooes up; modern sense supplied with notes. Direct enlarged inspection confirms incomprehensible. The Song of Solomon description continues onto747.

Scan 747; printed 635; sequence 647; image block151-source-747.png. All body through or summum bonum, or cheifest good, and six margins n, o, p, r, s, t. Include all of the Osorius note continuing across the foot and the adjacent Leone Ebreo note. Preserve the clearly printed Cap27.11 and seem him as he is; explain in Editor notes. Exclude the following paragraph This likewise should we now have done, which begins152.

Opening words: These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself

Closing words: or summum bonum, or cheifest good.

Passages DJR-152-01 to DJR-152-36

Source page labels: 635–640 (sequence 647–652). Scan pages: 747, 748, 749, 750, 751, 752.

Scan 747; printed 635; sequence 647; image block152-source-747.png. Begin the final paragraph This likewise should we now have done. Margins on this page belong to151 and are not repeated. The opening sentence continues onto748.

Scan 748; printed 636; sequence 648; image block152-source-748.png. All body and eight margins u,x,y,z,a,b,c,d. Include the Philo and Ficino margins continuing across the foot of the page. The Ficino sentence continues onto749. Preserve erroneous1 John17.15 in original; supply2.15–17 in modern with explanation.

Scan 749; printed 637; sequence 649; image block152-source-749.png. All body and eight margins e,dagger,f,g,h,i,k,l. Preserve the Aquinas reference1.2 question23 and Ficino Cap18 Rom. Two separate Ficino exhortations remain. Preserve erroneous1 Corinthians15.4,5 in original; correct13.4–5 in modern with note. Retain displayed Ovid verse. Last sentence continues onto750.

Scan 750; printed 638; sequence 650; image block152-source-750.png. All body and two margins m,n. Preserve Burton's classifications and polemical judgements, explaining their historical character. Final sentence on false religion continues onto751.

Scan 751; printed 639; sequence 651; image block152-source-751.png. All body and ten margins n (body o),p,q,dagger,r,s,t,u,x,y. Preserve marginal Seneca Letter223 and explain123.16. Preserve altered Latin from Pliny, Seneca and Horace. Correct2 Sam2.22 only in modern with note. Closing image of harp strings continues onto752.

Scan 752; printed 640; sequence 652; image block152-source-752.png. All body through and yet all Idolaters, with three margins z,dagger,star. Preserve incomplete Lib3 cap for Pliny, pointing to30.13 in Editor note. Keep displayed Devil/Jove verse. Include all of Gerbel's long margin. Exclude The Mahometans sentence beginning at foot and continuing onto753.

Opening words: This likewise should we now have done, had not our will been corrupted

Closing words: and yet all Idolaters.

Passages DJR-153-01 to DJR-153-42

Source page labels: 640–645 (sequence 652–657). Scan pages: 752, 753, 754, 755, 756, 757.

Scan 752; printed 640; sequence 652; image block152-source-752.png. Only final The Ma-; the word Mahometans continues on753. All752 margins already included152.

Scan 753; printed 641; sequence 653; image block153-source-753.png. All body and nine margins a,b,star,c,d,e,f,dagger,star. Preserve fifth-part estimate distinct from preceding sixth-part estimate; Lapland quotation continues onto754.

Scan 754; printed 642; sequence 654; image block153-source-754.png. All body and one star margin. Retain Subsection2 heading and full synopsis; opening biblical sentence continues onto755. Source Job42.cap7.5 identified as42:7 in modern with note.

Scan 755; printed 643; sequence 655; image block153-source-755.png. All body and eight margins g,h,i,k,l,m,dagger,n, including three entries across the foot. Retain full lists of cult names and opaque biblical number string. Greek loimios read from contracted type. Last sentence continues onto756.

Scan 756; printed 644; sequence 656; image block153-source-756.png. All body and six margins o,dagger,p,q,dagger,dagger. Two displayed two-line Latin verses retained. Unmatched dagger before doctrine of Stoicks recorded. Preserve source Plutarch narrative with explanation of divergences.

Scan 757; printed 645; sequence 657; image block153-source-757.png. All body through the two chief props and supporters of a well governed commonwealth: and all eleven margins r,s,t,u,x,y,z,a,b,dagger,dagger. Stop before but most of them are but Machiavellians. Source Augustine4.9 identified as4.27 in modern with note.

Opening words: The Mahometans extend themselves over the great Turks dominions in Europe

Closing words: the two chief props and supporters of a well governed commonwealth:

Passages DJR-154-01 to DJR-154-41

Source page labels: 645–650 (sequence 657–662). Scan pages: 757, 758, 759, 760, 761, 762.

Scan 757; printed 645; sequence 657; image block153-source-757.png. Only final clause beginning but most of them are but Machiavellians, through for; continues on758. All757 margins already included153.

Scan 758; printed 646; sequence 658; image block154-source-758.png. All body and ten margins c,d,dagger,e,star,dagger,f,dagger,dagger,g. Solus Rex confirmed in enlarged scan. The f body marker is indistinct; its note accompanies the classical underworld catalogue. Preserve Polybius divergence and Caesar Lib.16; modern notes identify primary parallels. Last sentence continues onto759.

Scan 759; printed 647; sequence 659; image block154-source-759.png. All body and six margins h,i,k,dagger,l,m. Preserve printed perindesinentes and use Burton's English restatement to interpret it. Source quotation from Curtius differs from the primary passage and adds women. Final catalogue continues onto760.

Scan 760; printed 648; sequence 660; image block154-source-760.png. All body and seven margins dagger,n,star,a,dagger,p,q. One single-line verse and one two-line verse. Lucian attribution retained as unresolved; cotus retained in Horace margin. Final sentence continues onto761.

Scan 761; printed 649; sequence 661; image block154-source-761.png. All body and ten margins dagger,r,s,t,u,star,dagger,dagger,star,dagger. Retain 200000l and Latin restatement, as well as institutional counts and wealth estimates. Final sentence continues onto762.

Scan 762; printed 650; sequence 662; image block154-source-762.png. Body through and so well for their own advantage can they play their parts. All six margins star,dagger,x,y,z,a included. Stop before And if it were not yet enough; heretics and false prophets begin155.

Opening words: but most of them are but Machiavellians, counterfeits only for politicall ends

Closing words: and so well for their own advantage can they play their parts.

Passages DJR-155-01 to DJR-155-46

Source page labels: 650–655 (sequence 662–667). Scan pages: 762, 763, 764, 765, 766, 767.

Scan 762; printed 650; sequence 662; image block155-source-762.png. Only closing passage beginning And if it were not yet enough, through make a; sentence continues on763. All762 margins already included154.

Scan 763; printed 651; sequence 663; image block155-source-763.png. All body and four margins b,star,dagger,o. Preserve printed Eumo, illerate, Nicholhausen and Wartzburge. Ovid verse has two lines; marginal o referring to Cicero retains printed position at verse, explained in Editor note. Final Latin continues onto764.

Scan 764; printed 652; sequence 664; image block155-source-764.png. All body and six margins l,dagger,e,f,star,g. Two single-line verses and one two-line verse. Translate all Latin and preserve separate English restatements. Retain nonchronological emperor list; modern Iovinianus becomes Jovian with note.

Scan 765; printed 653; sequence 665; image block155-source-765.png. All body and five margins h,i,k,l,m. Preserve polemical language and printed references with explanations. Last sentence continues onto766.

Scan 766; printed 654; sequence 666; image block155-source-766.png. All body and five margins n,o,p,q,r. Enlarged crop confirms Kemnisius. Horace and Petronius excerpts are inline, not displayed verse. Preserve printed Arian, interpreted as Arius with note. Last sentence continues onto767.

Scan 767; printed 655; sequence 667; image block155-source-767.png. Opening continuation through be canonized for Saints, with margin s only. Scan confirms Lampridius vita ejus, not Herodian. Normalize long s in bumbast. Stop before Now when they are truly possessed with blinde zeal; margins dagger/t,u,x,y accompany156.

Opening words: And if it were not yet enough, by Priests and Politicians to delude mankind

Closing words: be canonized for Saints.

Passages DJR-156-01 to DJR-156-38

Source page labels: 655–658, 651 [659] (sequence 667–671). Scan pages: 767, 768, 769, 770, 771.

Scan 767; printed 655; sequence 667; image block156-source-767.png. Begin second paragraph Now when they are truly possessed with blinde zeal. All remaining body and five margins dagger,t,u,x,y. Margin s belongs155. Ends partway through sentence continued768.

Scan 768; printed 656; sequence 668; image block156-source-768.png. All body and six margins z,a,b,c,d,e. Guatinerius verified in enlarged crop; retain melancholichum in margin d. Latin translated and separate English retained. Final melancholy split across page break is joined.

Scan 769; printed 657; sequence 669; image block156-source-769.png. All body and twelve margins f,g,h,i,first dagger,star,k,l,m,second dagger,n,o. Both dagger references retained separately. Loosely positioned margin m attached to explanatory clause on visions. Preserve printed Cornic., An.185 and ten-day return of Er; notes distinguish discrepancies and uncertainties. Final sentence continues770.

Scan 770; printed 658; sequence 670; image block156-source-770.png. All body and four margins p,q,r,s. Preserve p's printed position before before they gave any answers; its text corresponds to following Strabo. Finish Subsection2; retain Subsection3 heading and synopsis as two structural units. Preserve componere in s. Opening symptoms discussion continues771.

Scan 771; printed 651 [659]; sequence 671; image block156-source-771.png. All body and three margins t,u,x through Gentiles, Mahometans, Jews, &c. Printed651 occupies659. Inline Latin retained on left and translated on right; Cicero wording identified as adaptation of On Ends1.60. Stop before772 Of these symptomes.

Opening words: Now when they are truly possessed with blinde zeal, and nusled with superstition

Closing words: Gentiles, Mahometans, Jews, &c.

Passages DJR-157-01 to DJR-157-47

Source page labels: 660–665 (sequence 672–677). Scan pages: 772, 773, 774, 775, 776, 777.

Scan 772; printed 660; sequence 672; image block157-source-772.png. All body from Of these symptomes through the sentence continued773; four margins y,dagger,z,a. Printed660 (not690 as previously misread). Juvenal Latin verse and separate English rendering preserved.

Scan 773; printed 661; sequence 673; image block157-source-773.png. All body, continuing to Pilats souldiers on774. Seven margins b,c,dagger,d,e,f,g. Preserve ten times in body against decem decies in b. Printed per funem aureum and Romans10.2 verified. Damaged Act.19 marginal final digit qualified.

Scan 774; printed 662; sequence 674; image block157-source-774.png. All body and four margins h,star,first dagger,second dagger. Final sentence continues775. All Latin translated; confessional allegations distinguished in explanatory notes.

Scan 775; printed 663; sequence 675; image block157-source-775.png. All body and eight margins first star,second star,first dagger,i,second dagger,third dagger,third star,fourth dagger. Preserve consubstantiation, humanâ ratio, Samsatus Isphocanis and Hossman. Prudentius verse retained. Final monstrous joins776.

Scan 776; printed 664; sequence 676; image block157-source-776.png. All body and five margins first dagger,k,second dagger,third dagger,star. Zürich1494 preserved. Full catalogue of gods and Maximus paraphrase retained. End introduces verse on777.

Scan 777; printed 665; sequence 677; image block157-source-777.png. Opening Prudentius verse, catalogue of functional deities and Latin/English couplets only, ending Hils, seas and rivers, God was this and that. Retain equis soleatis and miserabile. Stop before And which was most absurd. No777marginalia in scope.

Opening words: Of these symptomes some be general, some particular to each private sect

Closing words: Hils, seas and rivers, God was this and that.

Passages DJR-158-01 to DJR-158-42

Source page labels: 665–669 (sequence 677–681). Scan pages: 777, 778, 779, 780, 781.

Scan 777; printed 665; sequence 677; image block158-source-777.png. Body from And which was most absurd through the sentence continuing on778. All five margins: first dagger, second dagger, star, l, third dagger. Earlier body above the start was completed in157. Apuleius margin retains the printed corrupt forms, with qualification.

Scan 778; printed 666; sequence 678; image block158-source-778.png. All body and six margins: first dagger, star, second dagger, third dagger, fourth dagger, m. All Latin translated and separate English restatements retained.

Scan 779; printed 667; sequence 679; image block158-source-779.png. All body and nine margins: first star, first dagger, n, a, second star, b, second dagger, third dagger, third star. Preserve nine bulls in body against hundred bulls in margin; Marcus Julianus and Lactantius2.6 retained and explained. Sanubius/subcis. remain unresolved.

Scan 780; printed 668; sequence 680; image block158-source-780.png. All body and eight margins: c, d, e, first star, second star, third star, p, dagger. Direct scan reads408synagogues. Retain Strabo book4 and thousand oaks with qualifications; checked Strabo14.1.5 does not confirm the oak claim. Acosta comparisons identify differences in geography, figures and idol ingredients.

Scan 781; printed 669; sequence 681; image block158-source-781.png. Body through no torture like to it, none so continuate, so generall, so destructive, so violent. All ten margins: q, r, dagger, s, t, u, x, star, y, z. Propertius couplet preserves two source lines. Direct scan reads12000. Cleombrotus conflation and Pliny/Plutarch discrepancy retained and annotated. Final paragraph beginning In this superstitious row remains for159; no781marginalia remain.

Opening words: And which was most absurd, they made gods upon such ridiculous occasions

Closing words: no torture like to it, none so continuate, so generall, so destructive, so violent.

Passages DJR-159-01 to DJR-159-50

Source page labels: 669–675 (sequence 681–687). Scan pages: 781, 782, 783, 784, 785, 786, 787.

Scan 781; printed 669; sequence 681; image block159-source-781.png. Final paragraph beginning In this superstitious row. Earlier body and all marginalia on this page were completed in Block 158; no marginal entries included here.

Scan 782; printed 670; sequence 682; image block159-source-782.png. All body and six margins: a, b, c, d, e, f. Job 4.10, 160 villages, miles and the emperor falling dead are retained and annotated against primary parallels. Body continues onto 783.

Scan 783; printed 671; sequence 683; image block159-source-783.png. All body and eight margins: g, h, i, k, dagger, l, m, n. Muslim customs, Ganges bathing and Mecca tomb claims distinguished. Busbecq Greek boy/snails and ambassador discrepancies annotated. Body continues onto 784.

Scan 784; printed 672; sequence 684; image block159-source-784.png. All body and five margins: star, o, p, q, r. Extra caulem and plural addicti retained. Horace verse has one source line. Magallianus chapter 16 retained and flagged. Body continues onto 785.

Scan 785; printed 673; sequence 685; image block159-source-785.png. All body and nine margins: s, t, u, x, y, z, a, b, star. Sectarian catalogue, Eudo, papal traditions and persecutions. Socrates 3.19 retained although the corresponding argument occurs in 3.23.

Scan 786; printed 674; sequence 686; image block159-source-786.png. All body and three margins: c, dagger, d. Saints, shrines, ritual expense and obedience. Philosophers, 40000 years and Lucilius cor confirmed in scan. Three Latin verse lines retained; separate English adaptation follows on 787.

Scan 787; printed 675; sequence 687; image block159-source-787.png. Only the opening two English verse lines, ending Do they these brazen Images they see. All subsequent body and all marginalia remain for Block 160.

Opening words: In this superstitious row, Jewes for antiquitie may go next to Gentiles

Closing words: Do they these brazen Images they see.

Passages DJR-160-01 to DJR-160-51

Source page labels: 675–680 (sequence 687–692). Scan pages: 787, 788, 789, 790, 791, 792.

Scan 787; printed 675; sequence 687; image block160-source-787.png. Begins And whilst the ruder sort are so carried headlong; opening couplet belongs to 159 and is excluded. All subsequent body and two margins, dagger and e, included. Source transubstantions and mock primo secundo secundarii retained.

Scan 788; printed 676; sequence 688; image block160-source-788.png. All body and three margins, first star, second star and f. Daniel couplet retained in two lines. Horace verse appears within the prose line and remains embedded. Altered Augustine quotation and incorrect marginal title annotated.

Scan 789; printed 677; sequence 689; image block160-source-789.png. All body and four margins g, h, i and k. Source part.8 in Lavater reference, ambiguous Guagnini 22 and Camden folios 242 and 285 retained and flagged. Sectarian reports distinguished from verified history.

Scan 790; printed 678; sequence 690; image block160-source-790.png. Subsection 4 heading and all body; five margins l, m, n, dagger and o. Arnobius note is a separate marginal entry. Demetrius and no marble mines retained with Cyprian parallels explained. Body continues onto 791.

Scan 791; printed 679; sequence 691; image block160-source-791.png. All body and five margins p, q, r, s and star. Busbecq Letter 3 retained though consulted parallel is in Letter 4 and concerns Suleiman. Margin s anchored at As in fasting, as printed, and its anticipation of 792 noted. Final Latin continues onto 792.

Scan 792; printed 680; sequence 692; image block160-source-792.png. Body through and hell it self, the end of Subsection 4; all four marginal entries star, t, dagger and u included. Long English margin preserved in full. Juvenal variants and Magdeburg anecdote annotated. Subsection 5 heading and all following body excluded for 161.

Opening words: And whilst the ruder sort are so carried headlong

Closing words: and hell it self.

Passages DJR-161-01 to DJR-161-64

Source page labels: 680–685 (sequence 692–697). Scan pages: 792, 793, 794, 795, 796, 797.

Scan 792; printed 680; sequence 692; image block161-source-792.png. Begins with Subsection5 heading Cure of Religious Melancholy and To purge the world of Idolatry and superstition. All following body included. All earlier body and every marginal entry on this page belong to160 and are excluded. Crellius is the scan reading.

Scan 793; printed 681; sequence 693; image block161-source-793.png. All body and seven marginal entries. Ovid distich retained in two lines with the printed sequare. Campanella Calcagninus margin and firmamentals worlds preserved. Sentence continues onto794.

Scan 794; printed 682; sequence 694; image block161-source-794.png. All body and six marginal entries. Bernard fragment reads os alia loquens. Sassonia anecdote retains meditation with explanatory note. Rhasis cont.lib.1.cap.9 and marginal negotius retained. Rhazes quotation continues onto795.

Scan 795; printed 683; sequence 695; image block161-source-795.png. All body and four marginal entries. Completes Subsection5 then includes Member2 Subsection1 heading. Juvenal contum retained and distinguished from Cocytum. Three-line Latin Cyclops verse followed by four-line English restatement spanning795–796. Mersenne estimate reads50000.

Scan 796; printed 684; sequence 696; image block161-source-796.png. All body and seven marginal entries. Horace marginal ode18 confirmed visually; Proverbs7.8 retained with note on7.18. Five displayed verse units across this page and the opening continuation of the English Cyclops stanza. Source Aproyis and Herodotus Lib.1 retained; sentence continues onto797.

Scan 797; printed 685; sequence 697; image block161-source-797.png. Body through when he raved and killed his wife and children; nine marginal entries included. Last star De orbis con.lib.1.cap.7 belongs to the following Postellus passage and remains for162. Lansius long s normalized. Europe24 note attached after Aeneas Sylvius, separate from the preceding quotation reference, to avoid adjacent unreadable note numerals.

Opening words: SUBSECT. 5. Cure of Religious Melancholy.

Closing words: when he raved and killed his wife and children.

Passages DJR-162-01 to DJR-162-51

Source page labels: 685–690 (sequence 697–702). Scan pages: 797, 798, 799, 800, 801, 802.

Scan 797; printed 685; sequence 697; image block162-source-797.png. Begins A milder sort of these Atheisticall spirits there are. Includes remaining body and only the final Postellus margin De orbis con. lib.1.cap.7. All earlier body and nine preceding margins belong to 161.

Scan 798; printed 686; sequence 698; image block162-source-798.png. All body and five marginal entries. Burton's Selius differs from Martial's Segius; loose or crossed star and dagger anchors retained and explained. Chrysostom margin reads Ser.30. in5.cap.adEphes., not the OCR reading 9; a parallel occurs in Homily 19 on Ephesians.

Scan 799; printed 687; sequence 699; image block162-source-799.png. All body and seven marginal entries. Lucan's verse is adapted with Deus and quocunque; the printed wording is retained. Distinctions between spirits, intelligences, nature and necessity preserved.

Scan 800; printed 688; sequence 700; image block162-source-800.png. All body and five marginal entries. Unmarked l.2.Natural.quæst33.39. counted separately and placed with the Seneca discussion in row 31, printed 688–689. Burton's execution and banishment readings are both retained. Virgil's Achilles quotation remains inline prose.

Scan 801; printed 689; sequence 701; image block162-source-801.png. All body and six marginal entries. Claudius and margin De ira 16.34 retained, with note identifying Caligula in Seneca. Lucretius cum relligione differs from the primary text sub religione; Latin passage and Burton's separate English restatement both preserved.

Scan 802; printed 690; sequence 702; image block162-source-802.png. Body through the Frederick report ending ego multo meliorem modum credendi & vivendi ordinarem. Includes nine preceding marginal entries. Excludes To these professed Atheists we may well add and the final Virg. marginal entry, reserved for 163.

Opening words: A milder sort of these Atheisticall spirits there are

Closing words: ego multo meliorem modum credendi & vivendi ordinarem.

Passages DJR-163-01 to DJR-163-43

Source page labels: 690–695 (sequence 702–707). Scan pages: 802, 803, 804, 805, 806, 807.

Scan 802; printed 690; sequence 702; image block163-source-802.png. Begins To these professed Atheists we may well add. Includes the remaining body, the two-line Virgil quotation and only the final Virg. margin. All earlier body and nine preceding marginal entries belong to 162.

Scan 803; printed 691; sequence 703; image block163-source-803.png. All body and six marginal entries. Separate Latin and English restatements retained. The Jerome attribution remains as printed, with the close Ambrose parallel explained.

Scan 804; printed 692; sequence 704; image block163-source-804.png. All body and three marginal entries. Collius and Giaminus retained; the comma in Philippus, Faber Faventinus is preserved pending bibliography. Seneca locator retained without an unverified correction.

Scan 805; printed 693; sequence 705; image block163-source-805.png. All body and three marginal entries. Includes both Subsection 2 headings. Aquinas locator retained and corrected in Editor note. Justin numbers and altered tense preserved and explained.

Scan 806; printed 694; sequence 706; image block163-source-806.png. All body and seven marginal entries. The Paterculus story remains as Burton tells it, with differences from the ancient text noted. Zanchi, Musculus, hope and temporary despair distinguished. Abernethy margin belongs with the final passage continuing onto 807.

Scan 807; printed 695; sequence 707; image block163-source-807.png. Only the opening conclusion through the minde eclypsed with black fumes arising from those perpetual terrours. Excludes the complete Subsection 3 heading, its body and all marginal entries; these belong to 164.

Opening words: To these professed Atheists we may well add

Closing words: the minde eclypsed with black fumes arising from those perpetual terrours.

Passages DJR-164-01 to DJR-164-56

Source page labels: 695–700 (sequence 707–712). Scan pages: 807, 808, 809, 810, 811, 812.

Scan 807; printed 695; sequence 707; image block164-source-807.png. Begins with complete Subsection 3 heading, Causes of despair. Includes remaining body and all six marginal entries. The opening conclusion of Subsection 2 belongs to 163. The two unmarked Vers. references are retained with editorial explanation.

Scan 808; printed 696; sequence 708; image block164-source-808.png. All body and nine marginal entries. Distinguishes melancholy from despair and reports medical cases. The two first-person statements belong to the cited physician, not Burton. Altered Democritus story and incorrect Gellius locator retained and explained.

Scan 809; printed 697; sequence 709; image block164-source-809.png. All body and three marginal entries. Continues the physician case, then discusses excessive meditation on judgement and eternity. Both six-line columns of the verse are preserved sequentially. Jerome attribution and printed In 17. Johannis marginal locator remain unresolved.

Scan 810; printed 698; sequence 710; image block164-source-810.png. All body and five marginal entries. Scriptural misreading and harsh preaching, including criticism of Catholic and Protestant pastors. Erasmus body and margin variants retained. Begins conscience paragraph continued on 811.

Scan 811; printed 699; sequence 711; image block164-source-811.png. All body and eleven marginal entries. Includes two-line Orestes exchange and one-line Juvenal verse. Conscience becomes ledger, mill, witness and court. All Latin and separate English restatements retained. Final sentence continues onto 812.

Scan 812; printed 700; sequence 712; image block164-source-812.png. Only the first line, concluding to torment their souls for their sins past. Excludes all following body and all marginal entries, which belong to 165.

Opening words: SUBSECT. 3. Causes of despair, the Divel, melancholy, meditation, Distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

Closing words: to torment their souls for their sins past.

Passages DJR-165-01 to DJR-165-46

Source page labels: 700–704 (sequence 712–716). Scan pages: 812, 813, 814, 815, 816.

Scan 812; printed 700; sequence 712; image block165-source-812.png. Begins with Tragical examples in this kinde are too familiar and common. Includes all subsequent body and all seven marginal entries, a, b, p, q, r, s, t. The first line ending sins past belongs to 164. The faint pœnis reading in the Buchanan margin is explicitly provisional; translation tentatively follows intended plenis.

Scan 813; printed 701; sequence 713; image block165-source-813.png. All body and the single marginal entry u. Completes the retribution legends, then Burton's anti-Catholic polemic concerning indulgences and confessors. The accusations are retained and identified as polemic.

Scan 814; printed 702; sequence 714; image block165-source-814.png. All body, both Subsection 4 headings and all seven marginal entries, dagger, x, y, z, a, b, c. Two Latin lines combine Juvenal and Lucan; the separate English couplet remains. The Philostratus margin lacks a matching body marker and is anchored with the troubled-sleep passage, with editorial explanation.

Scan 815; printed 703; sequence 715; image block165-source-815.png. All body and both marginal entries, dagger and d. Includes biblical quotations, Mersenne's reported cases and Platter's account of involuntary thoughts. Printed locators and separate English restatements remain.

Scan 816; printed 704; sequence 716; image block165-source-816.png. Opening continuation through the end of Subsection 4, some reject all, and will not be eased. Includes four marginal entries e, f, g, h. Excludes the complete Subsection 5 heading, subsequent body and marginal entries i, k, l, m, reserved for 166.

Opening words: Tragical examples in this kinde are too familiar and common

Closing words: some reject all, and will not be eased.

Passages DJR-166-01 to DJR-166-52

Source page labels: 704–709 (sequence 716–721). Scan pages: 816, 817, 818, 819, 820, 821.

Scan 816; printed 704; sequence 716; image block166-source-816.png. Begins with the complete Subsection 5 heading, Prognostiques of Despair, Atheism, Blasphemy, violent death, &c. All subsequent body and marginal entries i, k, l, m included. Preceding body and margins e–h belong to 165. Printed Partritus retained; precise identification remains unresolved.

Scan 817; printed 705; sequence 717; image block166-source-817.png. All body, both Subsection 6 heading units and all four marginal entries n, o, p, dagger. Includes the distinction between willing action and the force of illness, the cooperation of medicine and counsel, the displayed Horace line and the George Burton–James Whitehall margin.

Scan 818; printed 706; sequence 718; image block166-source-818.png. All body and four marginal entries a, b, c, d. Preserves Navarrus's announcement of ten remedies followed by five explicit items, Greenham's six means and Culmannus's seven rules. Printed 2 Corinthians 11:9 retained and explained as a mistaken locator for 12:9. Matthew 11.28 repeated across the page boundary appears once, explicitly recorded.

Scan 819; printed 707; sequence 719; image block166-source-819.png. All body and six marginal entries e, f, g, h, i, k. Includes the mercy comparisons and the objection concerning repeated sin. Latin and Burton's separate English restatements preserved. Related Chrysostom parallel distinguished from exact verification of Burton's cited homily.

Scan 820; printed 708; sequence 720; image block166-source-820.png. All body and seven marginal entries dagger, l, m, n, o, p, q. Preserves seventy-seven, the Anselm prayer, golden-chain retelling, medical analogies and repentance images. The Latin clean-from-unclean phrase and Burton's different creation-from-nothing paraphrase both remain.

Scan 821; printed 709; sequence 721; image block166-source-821.png. Opening body through the displayed Seneca line Quem pœnitet peccasse pene est innocens. Includes five marginal entries r, s, t, u, dagger. Excludes subsequent body beginning 'Tis true indeed and all sufficient this, they do confess, if they could repent and entries x, y, z, reserved for 167.

Opening words: SUBSECT. 5. Prognostiques of Despair, Atheism, Blasphemy, violent death, &c.

Closing words: Quem pœnitet peccasse pene est innocens.

Passages DJR-167-01 to DJR-167-55

Source page labels: 709–715 (sequence 721–727). Scan pages: 821, 822, 823, 824, 825, 826, 827.

Scan 821; printed 709; sequence 721; image block167-source-821.png. Begins with 'Tis true indeed and all sufficient this, they do confess, if they could repent. All following body and marginal entries x, y, z included. Earlier body and margins belong to 166. Printed heaven retained, with the margin's harbour image explained.

Scan 822; printed 710; sequence 722; image block167-source-822.png. All body and four marginal entries a, b, c, d. Preserves the Latin promises and separate English restatements, qualifications about desire and repentance, and the Careless–Bradford exchange. Printed Matthew 6:23 retained and explained as a mistaken locator for Mark 9:24; the contrite-heart wording compared with Psalm 34:18 and Luke 4:18.

Scan 823; printed 711; sequence 723; image block167-source-823.png. All body and five marginal entries e, f, and three daggers. Includes the objections concerning religion and providence, three displayed verse units and the Campanella and Lucan margins. Printed Pomponius retained against the Pompeius parallel. Campanella's unclear colum and tentative sense recorded without a silent emendation.

Scan 824; printed 712; sequence 724; image block167-source-824.png. All body and one marginal entry a. Preserves the historical causal account of unwanted thoughts, the Latin devil's-bath phrase and English restatement, and distinctions between involuntary occurrence, resistance and consent.

Scan 825; printed 713; sequence 725; image block167-source-825.png. All body and one marginal entry b. Includes the definition of final rejection of mercy, meditation and its possible adverse effect, and the opening assurance against the fear of reprobation. Printed Proverbs 4:13 retained and explained as a mistaken locator for 4:23.

Scan 826; printed 714; sequence 726; image block167-source-826.png. All body and one marginal entry g. Includes the collier dialogue, Horace verse, assurance of election, universal promises and the objection concerning weak signs of faith. Ambiguous this perswasion retained and explained. Printed Ezekiel irregularity and tell all Nations recorded.

Scan 827; printed 715; sequence 727; image block167-source-827.png. Opening two body lines only, completing the preceding paragraph through or at least wish and desire thou maist be. All subsequent body beginning Notwithstanding all this which might be said to this effect, to ease their afflicted mindes and every marginal entry reserved for 168.

Opening words: 'Tis true indeed and all sufficient this, they do confess, if they could repent

Closing words: or at least wish and desire thou maist be.

Passages DJR-168-01 to DJR-168-51

Source page labels: 715–720 (sequence 727–732). Scan pages: 827, 828, 829, 830, 831, 832.

Scan 827; printed 715; sequence 727; image block168-source-827.png. Begins Notwithstanding all this which might be said to this effect, to ease their afflicted minds. All subsequent body and seven marginal entries included. Earlier two body lines belong to 167. Scan spelling minds corrects mindes in the preceding continuation metadata. Discussion of universal grace, election, Curione, Julian and ignorance.

Scan 828; printed 716; sequence 728; image block168-source-828.png. All body and five marginal entries. Includes the catalogue of theological positions, universal restoration and annihilation as distinct proposals, Ovid and the compressed decree formula. Printed Lonicrus, Pelsii and marginal placement retained; unresolved identifications and locators recorded.

Scan 829; printed 717; sequence 729; image block168-source-829.png. All body and two marginal entries. Includes the royal declaration, Erasmus with the qualification concerning impiety, and the return to torment, mercy and justice. Printed and and retained at left and reduced to one and in the modern rendering. Full Hemmingius margin translated.

Scan 830; printed 718; sequence 730; image block168-source-830.png. All body and one marginal entry. Includes affliction, patience, the school comparison and mother image. Latin and separate English restatements retained. Coronet read as a crown, Ecclesiasticus distinguished from Ecclesiastes, and garden/cross conflation recorded.

Scan 831; printed 719; sequence 731; image block168-source-831.png. All body and one marginal entry. Includes Job, Nineveh, penitence, Augustine, Lazarus, bodily illness as analogy and spiritual recovery. Job 39:37 follows Geneva numbering; Matthew 15:14 and printed Augustine Psalm 52 locator retained and explained. Augustine parallel identified as related, not exact verification.

Scan 832; printed 720; sequence 732; image block168-source-832.png. Opening body through though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce. Includes faith and feeling, patient waiting, contrary workings, Passover and final assurances. No marginal entries on this page. All following body beginning Now last of all to those external impediments, terrible objects reserved for 169.

Opening words: Notwithstanding all this which might be said to this effect, to ease their afflicted minds

Closing words: though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce.

Passages DJR-169-01 to DJR-169-35

Source page labels: 720–723 (sequence 732–735). Scan pages: 832, 833, 834, 835.

Scan 832; printed 720; sequence 732; image block169-source-832.png. Begins Now last of all to those external impediments, terrible objects. All remaining body included; no margins occur on this page. Earlier body belongs to 168. Natural causes, disordered imagination, Balneum Diaboli and limits on demonic power.

Scan 833; printed 721; sequence 733; image block169-source-833.png. All body and one marginal entry. Medical treatment, amulets, stones, herbs, fumigations, two inline recipes, lamps and opening of Cardan passage. Scan reading all profligandis dæmonibus preserved; vitis alba translated as white bryony. All Latin and English restatements retained. Prescription signs represented by ℞.

Scan 834; printed 722; sequence 734; image block169-source-834.png. All body and three marginal entries. Completion of Cardan, ritual and exorcism, French possession narrative, patristic counsel and final practical directions. Printed S. Bawne, Domphius and Cura. Lam. meles. retained and uncertainties recorded. Psalm 67 follows Vulgate numbering. Includes Navarrus locator and the beginning of counsel that continues on the next page.

Scan 835; printed 723; sequence 735; image block169-source-835.png. All body and two marginal entries, including Navarrus and Isaiah 50:4. Concluding counsel against solitude and idleness, two-line Sperate miseri motto, final Latin quotation attributed to Augustine and FINIS. Catchword The omitted. End of main text; alphabetical Table later in scan and earlier front matter remain outside this block.

Opening words: Now last of all to those external impediments, terrible objects

Closing words: FINIS.

Passages DJR-171-001 to DJR-171-310

Source page labels: unnumbered Table A–L. Scan pages: 837, 838, 839, 840, 841.

Scan 837; printed unnumbered Table; image block170-next-table-837.png. Heading The Table, A and B through Bread and beer. Both columns complete.

Scan 838; printed unnumbered Table; image block171-source-838.png. B continued through Business; all C; D through Diet how rectified. Both columns complete.

Scan 839; printed unnumbered Table; image block171-source-839.png. Diet entry continuation In quantity joined to preceding leaf; all remaining D, E, F and G through Geography. Both columns complete.

Scan 840; printed unnumbered Table; image block171-source-840.png. G continued through Guts; all H, I including J entries, K and L through Laws against Adultery. Hypocondriacal entry joined across columns.

Scan 841; printed unnumbered Table; image block171-source-841.png. Top left column, Leo decimus through Lycanthropia described 9 inclusive. Stop immediately before M.

Opening words: The Table.

Closing words: Lycanthropia described 9

Passages DJR-172-001 to DJR-172-292

Source page labels: unnumbered Table and closing notice. Scan pages: 841, 842, 843, 844, 845.

Scan 841; printed unnumbered Table and closing notice; image block171-source-841.png. Start at M immediately after the A–L ending in Block 171. All M and N entries through the beginning of Neglect and contempt. Medicines entry joined across columns.

Scan 842; printed unnumbered Table and closing notice; image block172-source-842.png. Join Neglect and contempt ending jealousie 616 to previous leaf. All remaining N, O and P entries through Prognosticks. Both columns complete.

Scan 843; printed unnumbered Table and closing notice; image block172-source-843.png. P continues with Precedency; all Q and R; S through the beginning of Study over-much. Both columns complete.

Scan 844; printed unnumbered Table and closing notice; image block172-source-844.png. Join Study continuation why and how through study good to previous leaf. Remaining S, all T and V including U, and W through Who are most apt to be jealous. Both columns complete.

Scan 845; printed unnumbered Table and closing notice; image block172-source-845.png. Remaining W and Y, including Witches continuation nor Saints 224 at top of second column. To the Reader, H. C. signature and complete 1651 imprint. All substantive printed matter complete.

Opening words: M

Closing words: 1651.

Bibliography and comparison resources

This catalogue groups resources by their exact recorded addresses. Its descriptions and passage scopes distinguish editions, page-specific comparisons and bibliographical records. Inclusion does not authenticate every quotation or historical claim associated with a resource; the corresponding local note records the finding and its limits.

BIB-0001

Erasmus, Collectanea Adagiorum 485, hunger and bile.

Recorded resource

Recorded uses: DJR-053 — Erasmus: Erasmus, Collectanea Adagiorum 485, hunger and bile.; work/audit-016/sources.json — Erasmus: Erasmus, Collectanea Adagiorum 485, hunger and bile..

BIB-0002

Erasmus, Adages IV.1.1, no. 3001, Dulce bellum inexpertis; Huygens Latin text. The patronage borrowing is not verified at this locus.
Erasmus Adages 3001

Recorded resource

Recorded uses: DJR-049 — Erasmus3001: Erasmus, Adages IV.1.1, no. 3001, Dulce bellum inexpertis; Huygens Latin text. The patronage borrowing is not verified at this locus.; work/audit-015/sources.json — Erasmus3001: Erasmus Adages 3001.

BIB-0003

Erasmus, Adages I.5.38 (438), Crambe bis posita mors. Latin text checked for the twice-served cabbage proverb and its connection to tiresome repetition.

Recorded resource

Recorded uses: DJR-057 — Erasmus: Erasmus, Adages I.5.38 (438), Crambe bis posita mors. Latin text checked for the twice-served cabbage proverb and its connection to tiresome repetition.; work/audit-018/sources.json — Erasmus: Erasmus, Adages I.5.38 (438), Crambe bis posita mors. Latin text checked for the twice-served cabbage proverb and its connection to tiresome repetition..

BIB-0004

Donatus concordance. The split-word grammatical example saxo cere comminuit brum; Burton's wording differs.

Recorded resource

Recorded uses: DJR-017 — donatus: Donatus concordance. The split-word grammatical example saxo cere comminuit brum; Burton's wording differs..

BIB-0005

Cicero, On Ends 1.3.7; Lucilius and his readers.
Cicero, On Ends 1.3.7

Recorded resource

Recorded uses: DJR-070 — Cicero: Cicero, On Ends 1.3.7; Lucilius and his readers.; work/audit-022/sources.json — Cicero: Cicero, On Ends 1.3.7.

BIB-0006

Propertius 2.22a.35–36 and 2.33b.34: changing lovers and wine.
Propertius 2.22a.35–36 and 2.33b.34

Recorded resource

Recorded uses: DJR-146 — Propertius: Propertius 2.22a.35–36 and 2.33b.34: changing lovers and wine.; work/audit-047/sources.json — 146-Propertius: Propertius 2.22a.35–36 and 2.33b.34.

BIB-0007

American Heritage Dictionary, duodenum, for the etymology from twelve finger-widths.

Recorded resource

Recorded uses: DJR-024 — Duodenum: American Heritage Dictionary, duodenum, for the etymology from twelve finger-widths..

BIB-0008

Bracton, volume 4, page 356, the expression within the four seas.

Recorded resource

Recorded uses: DJR-088 — FourSeas: Bracton, volume 4, page 356, the expression within the four seas.; work/audit-028/sources.json — 088-FourSeas: Bracton, volume 4, page 356, the expression within the four seas..

BIB-0009

Seneca, Hercules Furens, Amphitryon's speech on successful crime.

Recorded resource

Recorded uses: DJR-010 — hercules: Seneca, Hercules Furens, Amphitryon's speech on successful crime..

BIB-0010

Anglo-Norman Dictionary, grumel.

Recorded resource

Recorded uses: DJR-100 — grumel: Anglo-Norman Dictionary, grumel.; work/audit-032/sources.json — 100-grumel: Anglo-Norman Dictionary, grumel..

BIB-0011

Palladas, Greek Anthology 10.84, Greek text.
Palladas 10.84

Recorded resource

Recorded uses: DJR-042 — palladas: Palladas, Greek Anthology 10.84, Greek text.; work/audit-013/sources.json — palladas: Palladas 10.84.

BIB-0012

James Diggle, Theophrastus Characters, Cambridge edition, Introduction p. 10: the proem as a later addition. Publisher preview.

Recorded resource

Recorded uses: DJR-006 — Diggle: James Diggle, Theophrastus Characters, Cambridge edition, Introduction p. 10: the proem as a later addition. Publisher preview..

BIB-0013

Nancy G. Siraisi, The Clock and the Mirror: Girolamo Cardano and Renaissance Medicine (Princeton University Press, 1997), p. 5; publisher preview.
Nancy G. Siraisi, The Clock and the Mirror: Girolamo Cardano and Renaissance Medicine (Princeton University Press, 1997), p. 5

Recorded resource

Recorded uses: DJR-003 — Siraisi: Nancy G. Siraisi, The Clock and the Mirror: Girolamo Cardano and Renaissance Medicine (Princeton University Press, 1997), p. 5; publisher preview.; work/audit-058/sources.json — 003-Siraisi: Nancy G. Siraisi, The Clock and the Mirror: Girolamo Cardano and Renaissance Medicine (Princeton University Press, 1997), p. 5.

BIB-0014

BSB 1651 copy, first printed page 96, Archive n187; confirms body incredulity beside marginal credulitate.
BSB 1651, first page 96

Recorded resource

Recorded uses: DJR-039 — BSB96: BSB 1651 copy, first printed page 96, Archive n187; confirms body incredulity beside marginal credulitate.; work/audit-012/sources.json — BSB96: BSB 1651, first page 96.

BIB-0015

Supplied pp. 98–99: BSB, 2 Path. 17 k, bsb10330491, images 192–193; Archive n191–192.
BSB 1651, supplied pages 98–99

Recorded resource

Recorded uses: DJR-040 — BSB: Supplied pp. 98–99: BSB, 2 Path. 17 k, bsb10330491, images 192–193; Archive n191–192.; work/audit-012/sources.json — BSB: BSB 1651, supplied pages 98–99.

BIB-0016

Second 1651 copy, BSB, printed page 106, scan n199: Lucian attribution and Greek margin.
BSB 1651 page 106

Recorded resource

Recorded uses: DJR-042 — BSB106: Second 1651 copy, BSB, printed page 106, scan n199: Lucian attribution and Greek margin.; work/audit-013/sources.json — BSB106: BSB 1651 page 106.

BIB-0017

Second 1651 copy, BSB, printed page 110, scan n203: Pleno confirmed.
BSB 1651 page 110

Recorded resource

Recorded uses: DJR-042 — BSB110: Second 1651 copy, BSB, printed page 110, scan n203: Pleno confirmed.; work/audit-013/sources.json — BSB110: BSB 1651 page 110.

BIB-0018

Second 1651 copy, BSB, misnumbered page 122 for 112, scan n205: Multuosis confirmed.
BSB 1651 misnumbered page 122

Recorded resource

Recorded uses: DJR-043 — BSB122: Second 1651 copy, BSB, misnumbered page 122 for 112, scan n205: Multuosis confirmed.; work/audit-013/sources.json — BSB122: BSB 1651 misnumbered page 122.

BIB-0019

Second 1651 copy, BSB, printed p. 120, scan n213: calicum confirmed.
BSB 1651 page 120

Recorded resource

Recorded uses: DJR-045 — BSB120: Second 1651 copy, BSB, printed p. 120, scan n213: calicum confirmed.; work/audit-014/sources.json — BSB120: BSB 1651 page 120.

BIB-0020

Second 1651 copy, BSB, printed p. 122, scan n215: lib.18, leni and the unanchored dagger margin.
BSB 1651 page 122

Recorded resource

Recorded uses: DJR-045 — BSB122: Second 1651 copy, BSB, printed p. 122, scan n215: lib.18, leni and the unanchored dagger margin.; work/audit-014/sources.json — BSB122: BSB 1651 page 122.

BIB-0021

Second 1651 copy, BSB, printed p. 142 (sequence p. 146), scan n239; Lib. 2. de Cæsaribus confirmed.
BSB printed page 142

Recorded resource

Recorded uses: DJR-050 — BSB142: Second 1651 copy, BSB, printed p. 142 (sequence p. 146), scan n239; Lib. 2. de Cæsaribus confirmed.; work/audit-015/sources.json — BSB142: BSB printed page 142.

BIB-0022

Second 1651 copy, BSB, printed p. 156, scan n253; est in Egere est offendere confirmed.
BSB printed page 156

Recorded resource

Recorded uses: DJR-053 — BSB156: Second 1651 copy, BSB, printed p. 156, scan n253; est in Egere est offendere confirmed.; work/audit-016/sources.json — BSB156: BSB printed page 156.

BIB-0023

Camerarius, Centuria altera (1595), emblems 55 and 74, leaves 63r and 82r–v; PDF pages 125 and 163–164. Direct scan comparison.
Camerarius, Centuria altera (1595), emblems 55 and 74, leaves 63r and 82r–v

Recorded resource

Recorded uses: DJR-069 — Camerarius: Camerarius, Centuria altera (1595), emblems 55 and 74, leaves 63r and 82r–v; PDF pages 125 and 163–164. Direct scan comparison.; work/audit-022/sources.json — Camerarius: Camerarius, Centuria altera (1595), emblems 55 and 74, leaves 63r and 82r–v.

BIB-0024

Robert Burton, The Anatomy of Melancholy, sixth edition (Oxford: printed for Henry Cripps, 1651), Democritus Junior to the Reader, printed pp. 1–3; McGill scan, PDF pp. 17–19.
Robert Burton, The Anatomy of Melancholy, sixth edition (Oxford: printed for Henry Cripps, 1651), Democritus Junior to the Reader, printed pp. 3–5; McGill scan, PDF pp. 19–21.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), printed pp. 5–6; McGill scan, PDF pp. 21–22.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), printed pp. 6–8; McGill scan, PDF pp. 22–24.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 8–13; PDF pp. 24–29. Authority for the transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 13–17; PDF pp. 29–33. Transcription authority.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 17–22; PDF pp. 33–38. Transcription authority.
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Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 27–32 / PDF pp. 43–48.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill scan, printed pp. 32–36, PDF pp. 48–52.
Burton, The Anatomy of Melancholy, 1651 sixth edition, McGill copy, printed pp. 37–41 (PDF pp. 53–57).
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill scan, printed pp. 41–46, PDF pp. 57–62.
Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: printed pp. 46–51, PDF pp. 62–67. Base text and marginalia.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 51–56 / PDF pp. 67–72. Base text for both body and marginalia.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy. Printed pp. 56–61, PDF pp. 72–77; authority for the body and marginalia.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, printed pp. 61–66, PDF pp. 77–82. Base text and marginalia checked against the scan.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 66–71, PDF pp. 82–87. Base text and marginalia.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; printed pp. 71–74, PDF pp. 87–90.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), printed pp. 74–78, PDF pp. 90–94. McGill scan; base text and marginalia checked visually.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, unnumbered PDF pages 95–100; base text checked visually. Synopsis comparisons: printed p. 6 (PDF 106), disease heading; printed p. 179 (PDF 283), binding heaviness.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pp. 1–6, PDF pp. 101–106. The page images govern the transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 6–11 / PDF pages 106–111. Page images govern the transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 11–16 / PDF pages 111–116. Page images govern the transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 16–21 / PDF pages 116–121. Page images govern the transcription.
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Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed 26–30/PDF126–130; PDF131 checked for continuation.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 31–37, PDF pages 131–137. Governing source for text and marginalia.
Robert Burton, sixth edition, McGill scan, printed pages 37–41; primary text and all marginalia.

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Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan: printed pages 46–51, PDF pages 146–151.
Copy-text: McGill's scan of the 1651 sixth edition, printed pages 51–57 (PDF pages 151–157).
Robert Burton, sixth edition 1651, McGill copy, printed pages 57–62, PDF pages 157–162. Transcription authority.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill scan, printed pages 63–67, PDF pages 163–167.
Base text: Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 68–72, PDF pages 168–172.
Base text: Burton, sixth edition (1651), McGill copy, printed pages 72–77, PDF pages 172–177.
Base text: Burton, sixth edition (1651), McGill copy, printed pages 77–82, PDF pages 177–182.
McGill 1651 sixth edition, printed pages 83–87, PDF pages 183–187.
McGill sixth edition 1651, printed pages 87–92, PDF pages 187–192.
McGill sixth edition 1651, printed 92–96, PDF 192–196.
Base witness: McGill, 1651, PDF 197–200; printed 97, repeated 96–97, then 100.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed 100–105, PDF 200–205; primary transcription images.
Burton, sixth edition, 1651, McGill copy, printed 105–110; PDF 205–210.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill copy, printed 110–115 (112 misnumbered 122), PDF 210–215.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: printed 115–120, PDF 215–220. All six images visually read.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: sequence pages 120–125, PDF 220–225. Page 123 is printed 113. All six images read visually.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: printed 125–130, PDF 225–230; all six images read visually.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: printed pages 130–135, PDF pages 230–235; body and marginalia visually read.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed 135–139; PDF 235–239.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, page sequence 139–143; PDF 239–243. Sequence page 142 is printed 128; 141 and 143 have no visible page number.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill copy, PDF pages 243–249.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill copy, PDF pages 250–255.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill copy, PDF pages 256–260.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed 156–161 / PDF 260–265.
Robert Burton, 1651 sixth edition, McGill copy: printed pages 161–165 (PDF pages 265–269), visually collated.
McGill Library scan of Burton's 1651 sixth edition; printed 165–169, PDF 269–273, all body and margins in scope visually read.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy. Base text: printed pages 169–174, PDF pages 273–278. Body and marginalia visually transcribed.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 174–178, PDF pages 278–282. Governing source for body text and all marginalia within the block.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, printed 178–183 / PDF 282–287. All body and marginalia in scope visually read.
Base text: McGill copy, 1651 sixth edition, printed 183–188 and 190, PDF 287–293. All body and marginalia in scope transcribed from the images.
Base text: McGill copy of the 1651 sixth edition, printed 190 twice, then 191–194; PDF pages 293–298. Six images and all relevant marginalia read visually.
Base text: McGill copy of the 1651 sixth edition, printed pages 194–198, PDF 298–302. All body and marginalia within Subsection 4 read visually.
Base text: McGill copy of the 1651 sixth edition, printed pages 198–202, PDF pages 302–306. All body and marginalia within this block read visually.
Base text: McGill copy of the 1651 sixth edition, printed pages 202–206, PDF pages 306–310. Body and all marginalia in scope read visually.
Base text: McGill copy of the 1651 sixth edition, printed pages 206–211, PDF pages 310–315; body and all marginalia in scope read visually.
McGill copy of the 1651 sixth edition, PDF pages 315–319, printed pages 211–215. Source body and marginalia visually read.
McGill 1651 sixth edition, PDF 319–322: printed 215–217 and 454 (sequence 219–222). Body and marginalia read visually.
McGill 1651 sixth edition, PDF323–329: four unnumbered synopsis leaves, then printed216,220,221. Body, diagram and marginalia read visually.
Controlling source: McGill 1651 sixth edition, PDF 330–334, printed 222–226.
McGill Library, Robert Burton, The Anatomy of Melancholy, sixth edition (1651), PDF 334–338, printed 226–230. Controlling transcription images.
McGill 1651 sixth-edition scan, PDF 338–342; printed 230–234. Controlling text and marginalia.

McGill 1651 sixth-edition scan, PDF 342–347, printed 234–239. Controlling body and marginal text.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy, PDF 347–351, printed 239–243; controlling images.
Controlling text: Burton, sixth edition (1651), McGill scan, PDF 351–356, printed 243–248.
Robert Burton, sixth edition (1651), McGill scan: PDF 356–360, printed 248–252.
Robert Burton, sixth edition (1651), McGill scan: PDF 360–364, printed 252–256.
McGill Library: 1651 sixth edition, printed 256–261 (261 supplied), PDF 364–369.
McGill Library: 1651 sixth edition, printed [261]–265, PDF 369–373.
McGill Library 1651 sixth edition, PDF373–378, printed265–270; body and marginalia transcribed directly from the scan.
McGill 1651 sixth edition, PDF 378–382, printed 270–274; direct scan transcription.
McGill 1651 sixth edition, PDF 382–387, printed 274–279; direct scan transcription.
McGill 1651 sixth edition, PDF 387–392, printed 279–284; direct scan transcription.
McGill 1651 sixth edition, PDF 392–397, printed 284–289; direct scan transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651; McGill copy, PDF 397–402, printed 289–294.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651; McGill PDF 402–406, printed 294, 295, 292 [296], 297, 298.
Base text: Robert Burton, sixth edition (1651), McGill copy, PDF 406–411, printed 298–303.
Base text: McGill 1651 sixth-edition scan, PDF 411–416, printed 303–308.
Base witness: McGill 1651 sixth edition, PDF 416–421, sequence 316–321, printed 308–313.
McGill Library, The Anatomy of Melancholy, sixth edition, 1651, PDF 421–425, printed pages 313–317.
McGill 1651 sixth edition, PDF 425–429, printed 317–321.
McGill 1651 sixth edition, PDF 429–434, printed 321–326.
McGill Library, 1651 sixth edition, PDF 434–439, printed 326–331; body and all in-scope marginalia read directly.
Base text: Burton, sixth edition (1651), McGill copy, PDF 439–444, printed pages 331–336.
Base text: Burton, sixth edition, 1651, McGill copy, PDF 444–448, sequence 344–348; printed 336–339, then 327 [misprint for 340].
McGill sixth edition 1651, PDF 448–453.
Burton, 1651 sixth edition, McGill copy, PDF 453–457.
Burton, 1651 sixth edition, McGill copy, PDF 458–462.
Burton, 1651 sixth edition, McGill scan, PDF462–466.
McGill 1651 sixth edition, PDF 466–471, printed 358–363.
McGill 1651 sixth edition, PDF 471–475, printed 363–367.
McGill 1651 sixth edition, PDF 475–480, printed 367–372.
McGill 1651 sixth edition, PDF 480–485, printed 372–377.
McGill 1651 sixth edition, PDF 485–490, printed 377–382.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; PDF 490–495, printed 382–387. Base text and all marginalia.
Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, PDF 496–500, printed 388–392. Base text and all in-scope marginalia.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651; McGill copy, PDF 500–504, printed 392–396. The scans control the transcription.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: PDF 504–510, printed 396–402. Authoritative text and marginalia.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 511–517.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 517–522.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 522–527.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 527–532.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; PDF 532–537, printed 424–429.
McGill 1651 sixth edition: PDF 537–541, sequence 437–441, printed 429–433. Body and all in-scope marginalia read from the scans.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy: PDF 541–546, printed 433–438; text and all in-scope marginalia read directly from the scans.
Robert Burton, The Anatomy of Melancholy, 1651 sixth edition, McGill copy, printed 438–442, PDF 546–550.
Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy, PDF 550–555, printed 442–447; page 446 misprinted 246. Body and all in-scope margins read from scans.
Authoritative base: Burton, 1651 sixth edition, McGill scan, PDF 555–559, printed 447–451.
Authoritative base: Burton, 1651 sixth edition, McGill scan, PDF 560–564, printed 452–456.
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Base text: McGill's 1651 sixth edition, PDF 575–581, printed 467–473.
Base text: McGill 1651 sixth edition, PDF 581–586; printed 473–478.
Base text: McGill 1651 sixth edition, PDF 586–591; printed 478–483.
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Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy, PDF 596–602, printed 488–494.

Robert Burton, 1651 sixth edition, McGill scan, PDF 602–608 (printed 494–500).
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Robert Burton, The Anatomy of Melancholy, 1651 sixth edition, McGill scan: PDF 631–636, sequence 531–536, printed 523–528.
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Burton, 1651 sixth edition, McGill scan: PDF 667–671, printed 559–563.
Base text: McGill 1651 sixth edition, PDF 671–676, printed 563–568.
McGill 1651 sixth edition, PDF 676–681, printed 568–573. Authoritative transcription base.
McGill 1651 sixth edition, PDF 681–687, sequence 581–587. Printed 573, 574, 575, unnumbered verso, 576, unnumbered verso, 577. Authoritative transcription base.
Burton, 1651 sixth edition, McGill scan, PDF 687–692; printed 577–580 and two unnumbered pages.
McGill scan of the 1651 sixth edition, PDF 692–697, printed pages 580–585.
McGill scan of the 1651 sixth edition, PDF 697–702, printed pages 585–590.
McGill digitization of the 1651 sixth edition, printed pages 591–596; authoritative base images.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 708–713, printed 596–601.
Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 714–720, printed 602–608.
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Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; PDF 725–730, printed 613–618.
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Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, printed 640–645, PDF 752–757.
Base text: McGill 1651 sixth edition, PDF 767–771.
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Base text: McGill 1651 sixth edition, PDF 777–781.
Base text: McGill 1651 sixth edition, PDF 781–787.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, PDF 787–792; printed 675–680. Base images control the transcription.
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Robert Burton, The Anatomy of Melancholy, sixth edition, Oxford, 1651, McGill copy: PDF 7–16; base text and facsimile.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill Library copy. Unnumbered alphabetical Table, PDF 837–841, A–L.
McGill 1651 body, printed 378, 381, 464, 494 and 575 (PDF 486, 489, 572, 602 and 683): passages inspected for the disputed index entries.
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill Library copy. Unnumbered Table, M–Y, and closing notice and imprint, PDF 841–845.
McGill 1651, Table C and O (PDF 838 and 842); body printed 401, 547 and 549 (PDF 509, 655 and 657): subject and locator comparisons inspected.
McGill 1651, final Table leaf and notice signed H. C., PDF 845: printed testimony about the corrected copy and handwritten additions.
McGill 1651 scan
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Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill Library copy
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McGill 1651, Table C and O (PDF 838 and 842)
McGill 1651, final Table leaf and notice signed H. C., PDF 845
Robert Burton, The Anatomy of Melancholy, sixth edition (Oxford: printed for Henry Cripps, 1651), Democritus Junior to the Reader, printed pp. 1–3
Robert Burton, The Anatomy of Melancholy, sixth edition (Oxford: printed for Henry Cripps, 1651), Democritus Junior to the Reader, printed pp. 3–5
Robert Burton, The Anatomy of Melancholy, sixth edition (1651), printed pp. 5–6

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Governing source for text and marginalia.; DJR-028 — McGill1651: Robert Burton, sixth edition, McGill scan, printed pages 37–41; primary text and all marginalia.; DJR-029 — McGill1651: Robert Burton, sixth edition, McGill scan, printed pages 41–46; primary text and all marginalia.; DJR-030 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan: printed pages 46–51, PDF pages 146–151.; DJR-031 — McGill1651: Copy-text: McGill's scan of the 1651 sixth edition, printed pages 51–57 (PDF pages 151–157).; DJR-032 — McGill1651: Robert Burton, sixth edition 1651, McGill copy, printed pages 57–62, PDF pages 157–162. Transcription authority.; DJR-033 — McGill1651: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill scan, printed pages 63–67, PDF pages 163–167.; DJR-034 — McGill scan: Base text: Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 68–72, PDF pages 168–172.; DJR-035 — McGill scan: Base text: Burton, sixth edition (1651), McGill copy, printed pages 72–77, PDF pages 172–177.; DJR-036 — McGill: Base text: Burton, sixth edition (1651), McGill copy, printed pages 77–82, PDF pages 177–182.; DJR-037 — base: McGill 1651 sixth edition, printed pages 83–87, PDF pages 183–187.; DJR-038 — Base: McGill sixth edition 1651, printed pages 87–92, PDF pages 187–192.; DJR-039 — Base: McGill sixth edition 1651, printed 92–96, PDF 192–196.; DJR-040 — McGill: Base witness: McGill, 1651, PDF 197–200; printed 97, repeated 96–97, then 100.; DJR-041 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed 100–105, PDF 200–205; primary transcription images.; DJR-042 — base: Burton, sixth edition, 1651, McGill copy, printed 105–110; PDF 205–210.; DJR-043 — base: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651, McGill copy, printed 110–115 (112 misnumbered 122), PDF 210–215.; DJR-044 — Base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy: printed 115–120, PDF 215–220. 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Body and marginalia visually transcribed.; DJR-057 — Copy text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 174–178, PDF pages 278–282. Governing source for body text and all marginalia within the block.; DJR-058 — McGill 1651: Base text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, printed 178–183 / PDF 282–287. All body and marginalia in scope visually read.; DJR-059 — McGill1651: Base text: McGill copy, 1651 sixth edition, printed 183–188 and 190, PDF 287–293. All body and marginalia in scope transcribed from the images.; DJR-060 — McGill1651: Base text: McGill copy of the 1651 sixth edition, printed 190 twice, then 191–194; PDF pages 293–298. Six images and all relevant marginalia read visually.; DJR-061 — McGill1651: Base text: McGill copy of the 1651 sixth edition, printed pages 194–198, PDF 298–302. All body and marginalia within Subsection 4 read visually.; DJR-062 — McGill1651: Base text: McGill copy of the 1651 sixth edition, printed pages 198–202, PDF pages 302–306. All body and marginalia within this block read visually.; DJR-063 — McGill1651: Base text: McGill copy of the 1651 sixth edition, printed pages 202–206, PDF pages 306–310. Body and all marginalia in scope read visually.; DJR-064 — McGill1651: Base text: McGill copy of the 1651 sixth edition, printed pages 206–211, PDF pages 310–315; body and all marginalia in scope read visually.; DJR-065 — Base: McGill copy of the 1651 sixth edition, PDF pages 315–319, printed pages 211–215. Source body and marginalia visually read.; DJR-066 — Base: McGill 1651 sixth edition, PDF 319–322: printed 215–217 and 454 (sequence 219–222). Body and marginalia read visually.; DJR-067

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Authoritative text and marginalia.; DJR-107 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 511–517.; DJR-108 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 517–522.; DJR-109 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 522–527.; DJR-110 — Base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 527–532.; DJR-111 — base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; PDF 532–537, printed 424–429.; DJR-112 — base: McGill 1651 sixth edition: PDF 537–541, sequence 437–441, printed 429–433. Body and all in-scope marginalia read from the scans.; DJR-113 — Burton1651: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. 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McGill copy, PDF 596–602, printed 488–494.; DJR-125 — Base: Robert Burton, 1651 sixth edition, McGill scan, PDF 602–608 (printed 494–500).; DJR-126 — base: McGill copy of the 1651 sixth edition, printed 500–506.; DJR-127 — base: McGill copy of the 1651 sixth edition, printed 506–512.; DJR-128 — base: McGill 1651 sixth edition, printed 512–517.; DJR-129 — Base: Authoritative transcription base: McGill 1651 sixth edition, PDF 625–631, printed 517–523.; DJR-130 — Base: Robert Burton, The Anatomy of Melancholy, 1651 sixth edition, McGill scan: PDF 631–636, sequence 531–536, printed 523–528.; DJR-131 — Base: Robert Burton, 1651 sixth edition, McGill scan: PDF 636–642, sequence 536–542, printed 528–534.; DJR-132 — Base: Robert Burton, 1651 sixth edition, McGill scan: PDF 642–647, sequence 542–547, printed 534–539.; DJR-133 — Base: Robert Burton, 1651 sixth edition, McGill scan: PDF 647–652, sequence 547–552, printed 539–544.; DJR-134 — Base: Robert Burton, 1651 sixth

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Unnumbered Table, M–Y, and closing notice and imprint, PDF 841–845.; DJR-172 — McGillIndexChecks: McGill 1651, Table C and O (PDF 838 and 842); body printed 401, 547 and 549 (PDF 509, 655 and 657): subject and locator comparisons inspected.; DJR-172 — McGillClosingNotice: McGill 1651, final Table leaf and notice signed H. C., PDF 845: printed testimony about the corrected copy and handwritten additions.; work/audit-002/sources.json — scan: McGill 1651 scan; work/audit-003/sources.json — scan: McGill 1651 scan; work/audit-004/sources.json — scan: McGill 1651 scan; work/audit-005/sources.json — scan: McGill 1651 scan; work/audit-006/sources.json — scan: McGill 1651 scan; work/audit-007/sources.json — scan: McGill 1651 scan; work/audit-008/sources.json — scan: McGill 1651 scan; work/audit-008/sources.json — Copy text: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy, printed pages 31–37, PDF pages 131–137. 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Base text and all in-scope marginalia.; work/audit-034/sources.json — scan: McGill 1651 scan; work/audit-034/sources.json — 105-base: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651; work/audit-034/sources.json — 106-base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; work/audit-034/sources.json — 107-base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 511–517.; work/audit-035/sources.json — scan: McGill 1651 scan; work/audit-035/sources.json — 108-base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 517–522.; work/audit-035/sources.json — 109-base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 522–527.; work/audit-035/sources.json — 110-Base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill scan, PDF 527–532.; work/audit-036/sources.json — 111-base: Robert Burton, The Anatomy of Melancholy, sixth edition (1651), McGill copy; work/audit-036/sources.json — 112-base: McGill 1651 sixth edition; work/audit-036/sources.json — 113-Burton1651: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy; work/audit-037/sources.json — 114-Base: Robert Burton, The Anatomy of Melancholy, 1651 sixth edition, McGill copy, printed 438–442, PDF 546–550.; work/audit-037/sources.json — 115-Burton1651: Robert Burton, The Anatomy of Melancholy, sixth edition, 1651. McGill copy, PDF 550–555, printed 442–447; work/audit-037/sources.json — 116-base: Authoritative base; work/audit-038/sources.json — 117-base: Authoritative base; work/audit-038/sources.json — 118-base: Burton, 1651 sixth edition, McGill scan, PDF 564–569, printed 456–461.; work/audit-038/sources.json — 119-

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BIB-0025

McGill 1651 scan

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Recorded uses: work/audit-036/sources.json — scan: McGill 1651 scan; work/audit-037/sources.json — scan: McGill 1651 scan; work/audit-038/sources.json — scan: McGill 1651 scan.

BIB-0026

Robert Burton, The Anatomy of Melancholy, first edition (1621), printed page 42: Art to fabricate and the fuller list of intellectual habits. Printed page inspected.
Robert Burton, The Anatomy of Melancholy, first edition (1621), printed page 42

Recorded resource

Recorded uses: DJR-026 — Burton1621: Robert Burton, The Anatomy of Melancholy, first edition (1621), printed page 42: Art to fabricate and the fuller list of intellectual habits. Printed page inspected.; work/audit-007/sources.json — Burton1621: Robert Burton, The Anatomy of Melancholy, first edition (1621), printed page 42.

BIB-0027

Aulus Gellius, Noctium atticarum libri undeviginti (Venice, 1515), preface placed after XX.10; scans n641–n642.
Aulus Gellius, Noctium atticarum libri undeviginti (Venice, 1515), preface placed after XX.10

Recorded resource

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BIB-0028

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William of Newburgh, History I.27, Hamilton's Latin edition (1856), volume I, pp. 73–75

Recorded resource

Recorded uses: DJR-075 — newburgh-latin: William of Newburgh, History I.27, Hamilton's Latin edition (1856), volume I, pp. 73–75: the green children.; work/audit-024/sources.json — newburgh-latin: William of Newburgh, History I.27, Hamilton's Latin edition (1856), volume I, pp. 73–75.

BIB-0029

Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Latin address to the book, image leaves 14–15: ausum and non minus confirmed in facsimile.
Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Latin address to the book, image leaves 14–15

Recorded resource

Recorded uses: DJR-170 — Burton1638Poem: Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Latin address to the book, image leaves 14–15: ausum and non minus confirmed in facsimile.; work/audit-055/sources.json — 170-Burton1638Poem: Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Latin address to the book, image leaves 14–15; work/audit-056/sources.json — 170-Burton1638Poem: Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Latin address to the book, image leaves 14–15.

BIB-0030

Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Abstract, image leaf 16: lie waking and blacke men inspected in facsimile.
Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Abstract, image leaf 16

Recorded resource

Recorded uses: DJR-170 — Burton1638Abstract: Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Abstract, image leaf 16: lie waking and blacke men inspected in facsimile.; work/audit-056/sources.json — 170-Burton1638Abstract: Robert Burton, The Anatomy of Melancholy (1638), Wellcome copy, Abstract, image leaf 16.

BIB-0031

Burton (1638), Wellcome copy, Table, image leaf 834: Beates of lovers 490 inspected in facsimile.
Burton (1638), Wellcome copy, Table, image leaf 834

Recorded resource

Recorded uses: DJR-171 — Burton1638TableB: Burton (1638), Wellcome copy, Table, image leaf 834: Beates of lovers 490 inspected in facsimile.; work/audit-056/sources.json — 171-Burton1638TableB: Burton (1638), Wellcome copy, Table, image leaf 834.

BIB-0032

Burton (1638), Wellcome copy, Table, image leaf 837: Hope good against melan. 374 inspected in facsimile.
Burton (1638), Wellcome copy, Table, image leaf 837

Recorded resource

Recorded uses: DJR-171 — Burton1638TableH: Burton (1638), Wellcome copy, Table, image leaf 837: Hope good against melan. 374 inspected in facsimile.; work/audit-056/sources.json — 171-Burton1638TableH: Burton (1638), Wellcome copy, Table, image leaf 837.

BIB-0033

John Abernethy, Physic of the Soul (1630), chapter 24, p. 374: facsimile comparison of reported repentance and charitable judgement.
John Abernethy, Physic of the Soul (1630), chapter 24, p. 374

Recorded resource

Recorded uses: DJR-166 — Abernethy374: John Abernethy, Physic of the Soul (1630), chapter 24, p. 374: facsimile comparison of reported repentance and charitable judgement.; work/audit-054/sources.json — 166-Abernethy374: John Abernethy, Physic of the Soul (1630), chapter 24, p. 374.

BIB-0034

John Abernethy, A Christian and Heavenly Treatise Containing Physicke for the Soule (1630), chapter 24, pp. 367–368: facsimile comparison of despair definitions and Aquinas locator.
John Abernethy, A Christian and Heavenly Treatise Containing Physicke for the Soule (1630), chapter 24, pp. 367–368

Recorded resource

Recorded uses: DJR-163 — Abernethy24: John Abernethy, A Christian and Heavenly Treatise Containing Physicke for the Soule (1630), chapter 24, pp. 367–368: facsimile comparison of despair definitions and Aquinas locator.; work/audit-053/sources.json — 163-Abernethy24: John Abernethy, A Christian and Heavenly Treatise Containing Physicke for the Soule (1630), chapter 24, pp. 367–368.

BIB-0035

Pharmacopoeia Londinensis, revised 1618 printing, p. 99 (PDF 141): Hiera Logadii, NICOL: MYREPS:.
Pharmacopoeia Londinensis, revised 1618 printing, p. 68 (PDF 108): Pulvis Haly; ingredients differ from Burton's following recipe.
Pharmacopoeia Londinensis, revised 1618 printing, p. 99 (PDF 141)
Pharmacopoeia Londinensis, revised 1618 printing, p. 68 (PDF 108)

Recorded resource

Recorded uses: DJR-102 — Hiera: Pharmacopoeia Londinensis, revised 1618 printing, p. 99 (PDF 141): Hiera Logadii, NICOL: MYREPS:.; DJR-103 — PulvisHaly: Pharmacopoeia Londinensis, revised 1618 printing, p. 68 (PDF 108): Pulvis Haly; ingredients differ from Burton's following recipe.; work/audit-033/sources.json — 102-Hiera: Pharmacopoeia Londinensis, revised 1618 printing, p. 99 (PDF 141); work/audit-033/sources.json — 103-PulvisHaly: Pharmacopoeia Londinensis, revised 1618 printing, p. 68 (PDF 108).

BIB-0036

Sébastien Michaelis, The Admirable Historie (London, 1613), title-page facsimile: S. Baume, Francis Domptius and translation by W. B.
Sébastien Michaelis, The Admirable Historie (London, 1613), title-page facsimile

Recorded resource

Recorded uses: DJR-169 — Michaelis1613Title: Sébastien Michaelis, The Admirable Historie (London, 1613), title-page facsimile: S. Baume, Francis Domptius and translation by W. B.; work/audit-055/sources.json — 169-Michaelis1613Title: Sébastien Michaelis, The Admirable Historie (London, 1613), title-page facsimile.

BIB-0037

Thomas Wright, The Passions of the Mind in General (1604), book 1, chapter 5, page 19: coveting and invading as two inclinations of one faculty. Printed page inspected in the facsimile.
Thomas Wright, The Passions of the Mind in General (1604), book 1, chapter 5, page 19

Recorded resource

Recorded uses: DJR-025 — Wright1604: Thomas Wright, The Passions of the Mind in General (1604), book 1, chapter 5, page 19: coveting and invading as two inclinations of one faculty. Printed page inspected in the facsimile.; work/audit-007/sources.json — Wright1604: Thomas Wright, The Passions of the Mind in General (1604), book 1, chapter 5, page 19.

BIB-0038

Independent comparison of supplied pp. 98–99: 1651 microfilm, n197–198.

Recorded resource

Recorded uses: DJR-040 — Microfilm: Independent comparison of supplied pp. 98–99: 1651 microfilm, n197–198.; work/audit-012/sources.json — Microfilm: Independent comparison of supplied pp. 98–99: 1651 microfilm, n197–198..

BIB-0039

Justus Lipsius, Manuductionis ad Stoicam philosophiam (Antwerp: Jan Moretus, 1610), III.8, pp. 161–163; Complutense University of Madrid copy, Internet Archive facsimile.
Justus Lipsius, Manuductionis ad Stoicam philosophiam (Antwerp: Jan Moretus, 1610), III.8, pp. 161–163

Recorded resource

Recorded uses: DJR-002 — LipsiusIII8: Justus Lipsius, Manuductionis ad Stoicam philosophiam (Antwerp: Jan Moretus, 1610), III.8, pp. 161–163; Complutense University of Madrid copy, Internet Archive facsimile.; work/audit-057/sources.json — 002-LipsiusIII8: Justus Lipsius, Manuductionis ad Stoicam philosophiam (Antwerp: Jan Moretus, 1610), III.8, pp. 161–163.

BIB-0040

Paul of Aegina, Opus de re medica, translated by Johann Guinter (Cologne: Johann Soter, 1534), opening of the author's own preface; scan n51.
Paul of Aegina, Opus de re medica, translated by Johann Guinter (Cologne: Johann Soter, 1534), opening of the author's own preface

Recorded resource

Recorded uses: DJR-003 — Paul1534: Paul of Aegina, Opus de re medica, translated by Johann Guinter (Cologne: Johann Soter, 1534), opening of the author's own preface; scan n51.; work/audit-058/sources.json — 003-Paul1534: Paul of Aegina, Opus de re medica, translated by Johann Guinter (Cologne: Johann Soter, 1534), opening of the author's own preface.

BIB-0041

Julius Caesar Scaliger, Exotericarum exercitationum liber XV de subtilitate (Frankfurt, 1620), exercise 324, p. 982; National Central Library of Rome copy, Internet Archive facsimile.
Julius Caesar Scaliger, Exotericarum exercitationum liber XV de subtilitate (Frankfurt, 1620), exercise 324, p. 982

Recorded resource

Recorded uses: DJR-002 — Scaliger324: Julius Caesar Scaliger, Exotericarum exercitationum liber XV de subtilitate (Frankfurt, 1620), exercise 324, p. 982; National Central Library of Rome copy, Internet Archive facsimile.; work/audit-057/sources.json — 002-Scaliger324: Julius Caesar Scaliger, Exotericarum exercitationum liber XV de subtilitate (Frankfurt, 1620), exercise 324, p. 982.

BIB-0042

Aulus Gellius, Noctes Atticae (Lyon: Sebastian Gryphius, 1537), pp. 533–534; preface after XX.10; scans n635–n636.
Aulus Gellius, Noctes Atticae (Lyon: Sebastian Gryphius, 1537), pp. 533–534

Recorded resource

Recorded uses: DJR-003 — Gellius1537: Aulus Gellius, Noctes Atticae (Lyon: Sebastian Gryphius, 1537), pp. 533–534; preface after XX.10; scans n635–n636.; work/audit-058/sources.json — 003-Gellius1537: Aulus Gellius, Noctes Atticae (Lyon: Sebastian Gryphius, 1537), pp. 533–534.

BIB-0043

Garcia da Orta, Colloquies on the Simples and Drugs of India, Clements Markham's English translation, 1913: colloquies 8 (pp. 53, 55), 20 (pp. 174–176) and 45 (pp. 362, 364–365); contextual comparisons.
Garcia da Orta, Colloquies on the Simples and Drugs of India, Clements Markham's English translation, 1913

Recorded resource

Recorded uses: DJR-105 — Orta: Garcia da Orta, Colloquies on the Simples and Drugs of India, Clements Markham's English translation, 1913: colloquies 8 (pp. 53, 55), 20 (pp. 174–176) and 45 (pp. 362, 364–365); contextual comparisons.; work/audit-034/sources.json — 105-Orta: Garcia da Orta, Colloquies on the Simples and Drugs of India, Clements Markham's English translation, 1913.

BIB-0044

Melanchthon, Liber de anima, Corpus Reformatorum 13 (1846), column 84; phlegm and unusual sleepiness. The passage does not supply Burton's watery thoughts or sighing.
Melanchthon, De anima col. 84

Recorded resource

Recorded uses: DJR-038 — MelanchthonSoul: Melanchthon, Liber de anima, Corpus Reformatorum 13 (1846), column 84; phlegm and unusual sleepiness. The passage does not supply Burton's watery thoughts or sighing.; work/audit-011/sources.json — MelanchthonSoul: Melanchthon, De anima col. 84.

BIB-0045

Melanchthon, Liber de anima, Corpus Reformatorum 13, columns 126 and 129; the heart in grief and hypochondriacal illness, with differences from Burton's wording.
Melanchthon, Book on the Soul

Recorded resource

Recorded uses: DJR-040 — MelanchthonPassions: Melanchthon, Liber de anima, Corpus Reformatorum 13, columns 126 and 129; the heart in grief and hypochondriacal illness, with differences from Burton's wording.; work/audit-012/sources.json — MelanchthonPassions: Melanchthon, Book on the Soul.

BIB-0046

Samuel Daniel, The Complaint of Rosamond, lines 881–882, Complete Works, ed. A. B. Grosart, I (1885), p. 112: facsimile has The wiser ages against Burton's Our wiser ages.
Samuel Daniel, The Complaint of Rosamond, lines 881–882, Complete Works, ed. A. B. Grosart, I (1885), p. 112

Recorded resource

Recorded uses: DJR-160 — DanielRosamond: Samuel Daniel, The Complaint of Rosamond, lines 881–882, Complete Works, ed. A. B. Grosart, I (1885), p. 112: facsimile has The wiser ages against Burton's Our wiser ages.; work/audit-052/sources.json — 160-DanielRosamond: Samuel Daniel, The Complaint of Rosamond, lines 881–882, Complete Works, ed. A. B. Grosart, I (1885), p. 112.

BIB-0047

Burchard of Mount Sion, Descriptio terrae sanctae (Antwerp, 1536), sig. D1v, PDF p. 54: Latin prayer inspected in facsimile; Burton omits & and prints multa for multæ.
Burchard of Mount Sion, Descriptio terrae sanctae (Antwerp, 1536), sig. D1v, PDF p. 54

Recorded resource

Recorded uses: DJR-153 — Burchard1536: Burchard of Mount Sion, Descriptio terrae sanctae (Antwerp, 1536), sig. D1v, PDF p. 54: Latin prayer inspected in facsimile; Burton omits & and prints multa for multæ.; work/audit-050/sources.json — 153-Burchard1536: Burchard of Mount Sion, Descriptio terrae sanctae (Antwerp, 1536), sig. D1v, PDF p. 54.

BIB-0048

Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; scanned printed pages 112–114.
Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; scanned printed pages 112–114, farewell on 113.
Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; scanned printed page 113, Charis and Vili vilior.
Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates

Recorded resource

Recorded uses: DJR-134 — Buchanan113: Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; scanned printed pages 112–114.; DJR-135 — BuchananFarewell: Buchanan, Hendecasyllabi, Ad eandem, Risus,

blanditiae, procacitates; scanned printed pages 112–114, farewell on 113.; DJR-137 — BuchananCharis: Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; scanned printed page 113, Charis and Vili vilior.; work/audit-043/sources.json — 134-Buchanan113: Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; work/audit-044/sources.json — 135-BuchananFarewell: Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates; work/audit-044/sources.json — 137-BuchananCharis: Buchanan, Hendecasyllabi, Ad eandem, Risus, blanditiae, procacitates.

BIB-0049

Buchanan printed page 63

Recorded resource

Recorded uses: work/audit-014/sources.json — BuchananPage: Buchanan printed page 63.

BIB-0050

Buchanan, Sylvae, Desiderium Lutetiae 28–29, printed page 93; the west winds and Amaryllis.
Buchanan, Sylvae, Desiderium Lutetiae 28–29, printed page 93

Recorded resource

Recorded uses: DJR-131 — BuchananParis: Buchanan, Sylvae, Desiderium Lutetiae 28–29, printed page 93; the west winds and Amaryllis.; work/audit-042/sources.json — 131-BuchananParis: Buchanan, Sylvae, Desiderium Lutetiae 28–29, printed page 93.

BIB-0051

Buchanan, Sylvae, Desiderium Lutetiae; scanned printed page 95, Daphnis's constancy.
Buchanan, Sylvae, Desiderium Lutetiae

Recorded resource

Recorded uses: DJR-133 — Buchanan95: Buchanan, Sylvae, Desiderium Lutetiae; scanned printed page 95, Daphnis's constancy.; work/audit-043/sources.json — 133-Buchanan95: Buchanan, Sylvae, Desiderium Lutetiae.

BIB-0052

Varthema, Itinerary, 1910 English edition, page 31; the queen's speech and offered attendants.
Varthema, Itinerary, 1910 English edition, page 31

Recorded resource

Recorded uses: DJR-131 — Varthema31: Varthema, Itinerary, 1910 English edition, page 31; the queen's speech and offered attendants.; work/audit-042/sources.json — 131-Varthema31: Varthema, Itinerary, 1910 English edition, page 31.

BIB-0053

Joseph Justus Scaliger, Confutatio stultissimae Burdonum fabulae, in Opuscula varia (Frankfurt, 1612), part II, pp. 52 and 54, misprinted 420 and 422; scans n449 and n451.
Joseph Justus Scaliger, Confutatio stultissimae Burdonum fabulae, in Opuscula varia (Frankfurt, 1612), part II, pp. 52 and 54, misprinted 420 and 422

Recorded resource

Recorded uses: DJR-003 — Scaliger1612: Joseph Justus Scaliger, Confutatio stultissimae Burdonum fabulae, in Opuscula varia (Frankfurt, 1612), part II, pp. 52 and 54, misprinted 420 and 422; scans n449 and n451.; work/audit-058/sources.json — 003-Scaliger1612: Joseph Justus Scaliger, Confutatio stultissimae Burdonum fabulae, in Opuscula varia (Frankfurt, 1612), part II, pp. 52 and 54, misprinted 420 and 422.

BIB-0054

Aristaenetus, Love Epistles, Halhed and Sheridan translation (1771), epistle XX, pp. 131–133: facsimile of later verse adaptation compared, not a verification of Burton's source version.
Aristaenetus, Love Epistles, Halhed and Sheridan translation (1771), epistle XX, pp. 131–133

Recorded resource

Recorded uses: DJR-151 — Aristaenetus1771: Aristaenetus, Love Epistles, Halhed and Sheridan translation (1771), epistle XX, pp. 131–133: facsimile of later verse adaptation compared, not a verification of Burton's source version.; work/audit-049/sources.json — 151-Aristaenetus1771: Aristaenetus, Love Epistles, Halhed and Sheridan translation (1771), epistle XX, pp. 131–133.

BIB-0055

Peter Levins, Manipulus vocabulorum (1570), ed. Henry B. Wheatley, 1867, column 55, line 34; bardus, not barbus.
Levins column 55

Recorded resource

Recorded uses: DJR-050 — Levins: Peter Levins, Manipulus vocabulorum (1570), ed. Henry B. Wheatley, 1867, column 55, line 34; bardus, not barbus.; work/audit-015/sources.json — Levins: Levins column 55.

BIB-0056

Camerarius, century I, emblem LXXXIV and commentary; scan comparison.
Camerarius, first century, emblem XIII; couplet, image and motto directly compared in the scan.
Camerarius, century I, emblem LXXXIV and commentary
Camerarius, first century, emblem XIII

Recorded resource

Recorded uses: DJR-087 — camerarius-threshing: Camerarius, century I, emblem LXXXIV and commentary; scan comparison.; DJR-089 — Camerarius: Camerarius, first century, emblem XIII; couplet, image and motto directly compared in the scan.; work/audit-028/sources.json — 087-camerarius-threshing: Camerarius, century I, emblem LXXXIV and commentary; work/audit-028/sources.json — 089-Camerarius: Camerarius, first century, emblem XIII.

BIB-0057

Geoponica 10.4, Owen translation, vol. 2 (1806), pp. 7–8: palms and Florentinus; English OCR comparison.
Geoponica 10.4, Owen translation, vol. 2 (1806), pp. 7–8

Recorded resource

Recorded uses: DJR-113 — Geoponica: Geoponica 10.4, Owen translation, vol. 2 (1806), pp. 7–8: palms and Florentinus; English OCR comparison.; work/audit-036/sources.json — 113-Geoponica: Geoponica 10.4, Owen translation, vol. 2 (1806), pp. 7–8.

BIB-0058

Phlegon, Opuscula (Leiden, 1620), title and opening of De rebus mirabilibus; Meursius and Xylander credits, OCR comparison.
Phlegon, Opuscula (Leiden, 1620), title and opening of De rebus mirabilibus

Recorded resource

Recorded uses: DJR-114 — Phlegon1620: Phlegon, Opuscula (Leiden, 1620), title and opening of De rebus mirabilibus; Meursius and Xylander credits, OCR comparison.; work/audit-037/sources.json — 114-Phlegon1620: Phlegon, Opuscula (Leiden, 1620), title and opening of De rebus mirabilibus.

BIB-0059

Lucian, Harmonides 2–3: the flute-player's death.

Recorded resource

Recorded uses: DJR-043 — harmonides: Lucian, Harmonides 2–3: the flute-player's death.; work/audit-013/sources.json — harmonides: Lucian, Harmonides 2–3: the flute-player's death..

BIB-0060

Lucian, Dialogues of the Hetaerae 12: Joessa and Lysias.
Lucian, Dialogues of the Hetaerae 12

Recorded resource

Recorded uses: DJR-122 — Lucian: Lucian, Dialogues of the Hetaerae 12: Joessa and Lysias.; work/audit-039/sources.json — 122-Lucian: Lucian, Dialogues of the Hetaerae 12.

BIB-0061

Oxford Botanic Garden and Arboretum, institutional history.

Recorded resource

Recorded uses: DJR-099 — oxford: Oxford Botanic Garden and Arboretum, institutional history.; work/audit-032/sources.json — 099-oxford: Oxford Botanic Garden and Arboretum, institutional history..

BIB-0062

Istanbul municipal museum account; twelve rows of twenty-eight columns.
Istanbul municipal museum account

Recorded resource

Recorded uses: DJR-070 — Cistern: Istanbul municipal museum account; twelve rows of twenty-eight columns.; work/audit-022/sources.json — Cistern: Istanbul municipal museum account.

BIB-0063

Cunliffe, Lexicon of the Homeric Dialect, entry phrēn, via Perseus Scaife ATLAS. Checked for the bodily and mental senses of Burton's Greek term.

Recorded resource

Recorded uses: DJR-057 — Greek: Cunliffe, Lexicon of the Homeric Dialect, entry phrēn, via Perseus Scaife ATLAS. Checked for the bodily and mental senses of Burton's Greek term.; work/audit-018/sources.json — Greek: Cunliffe, Lexicon of the Homeric Dialect, entry phrēn, via Perseus Scaife ATLAS. Checked for the bodily and mental senses of Burton's Greek term..

BIB-0064

Liddell, Scott and Jones, Greek–English Lexicon, epichairekakia, via Perseus Scaife, for the Greek emotional term.

Recorded resource

Recorded uses: DJR-025 — Greek: Liddell, Scott and Jones, Greek–English Lexicon, epichairekakia, via Perseus Scaife, for the Greek emotional term..

BIB-0065

Lewis and Short, arcesso: summoning and judicial accusation.

Recorded resource

Recorded uses: DJR-052 — Arcesso: Lewis and Short, arcesso: summoning and judicial accusation.; work/audit-016/sources.json — Arcesso: Lewis and Short, arcesso: summoning and judicial accusation..

BIB-0066

Plato, Euthyphro 12a–c: fear, shame and the verse attributed to Stasinus; compared with margin b on 396.
Plato, Euthyphro 12a–c

Recorded resource

Recorded uses: DJR-106 — plato: Plato, Euthyphro 12a–c: fear, shame and the verse attributed to Stasinus; compared with margin b on 396.; work/audit-034/sources.json — 106-plato: Plato, Euthyphro 12a–c.

BIB-0067

Cicero, On Duties 3.1.

Recorded resource

Recorded uses: DJR-038 — Cicero: Cicero, On Duties 3.1.; work/audit-011/sources.json — Cicero: Cicero, On Duties 3.1..

BIB-0068

Pliny, Natural History 10.141–142: the actor's dish.

Recorded resource

Recorded uses: DJR-035 — Aesop: Pliny, Natural History 10.141–142: the actor's dish.; work/audit-010/sources.json — Aesop: Pliny, Natural History 10.141–142: the actor's dish..

BIB-0069

Pliny, Natural History 7.118. Catus and Corculum. English translation.

Recorded resource

Recorded uses: DJR-017 — pliny: Pliny, Natural History 7.118. Catus and Corculum. English translation..

BIB-0070

Aretaeus, On the Causes and Symptoms of Chronic Diseases 1.5, Francis Adams translation. Comparison for sleeplessness, digestion, excretions and varied mental symptoms; Burton's Latin editions remain to be collated.
Aretaeus, On the Causes and Symptoms of Chronic Diseases 1.5, Francis Adams translation. Comparison for sleeplessness, digestion, excretions and varied mental symptoms

Recorded resource

Recorded uses: DJR-058 — Aretaeus: Aretaeus, On the Causes and Symptoms of Chronic Diseases 1.5, Francis Adams translation. Comparison for sleeplessness, digestion, excretions and varied mental symptoms; Burton's Latin editions remain to be collated.; work/audit-018/sources.json — Aretaeus: Aretaeus, On the Causes and Symptoms of Chronic Diseases 1.5, Francis Adams translation. Comparison for sleeplessness, digestion, excretions and varied mental symptoms.

BIB-0071

Berlin Papyrus Collection, account of BKT IX 38, on the fictitious correspondence attributed to Hippocrates; context for the Democritus letters.
Berlin Papyrus Collection, account of BKT IX 38, on the fictitious correspondence attributed to Hippocrates

Recorded resource

Recorded uses: DJR-059 — PseudoHippocrates: Berlin Papyrus Collection, account of BKT IX 38, on the fictitious correspondence attributed to Hippocrates; context for the Democritus letters.; work/audit-018/sources.json — PseudoHippocrates: Berlin Papyrus Collection, account of BKT IX 38, on the fictitious correspondence attributed to Hippocrates.

BIB-0072

Copernicus, On the Revolutions: Osiander's foreword and Copernicus's dedication to Paul III.
Copernicus, On the Revolutions

Recorded resource

Recorded uses: DJR-075 — copernicus: Copernicus, On the Revolutions: Osiander's foreword and Copernicus's dedication to Paul III.; work/audit-024/sources.json — copernicus: Copernicus, On the Revolutions.

BIB-0073

Plutarch, Philopoemen 2.2, mistaken for a servant.

Recorded resource

Recorded uses: DJR-053 — Plutarch: Plutarch, Philopoemen 2.2, mistaken for a servant.; work/audit-016/sources.json — Plutarch: Plutarch, Philopoemen 2.2, mistaken for a servant..

BIB-0074

Plutarch, On Tranquillity of Mind, section 2, on inactivity and Achilles.

Recorded resource

Recorded uses: DJR-037 — Plutarch: Plutarch, On Tranquillity of Mind, section 2, on inactivity and Achilles.; work/audit-011/sources.json — Plutarch037: Plutarch, On Tranquillity of Mind, section 2, on inactivity and Achilles..

BIB-0075

Athenaeus, Deipnosophists book 1, on Philoxenus's wish.

Recorded resource

Recorded uses: DJR-086 — Athenaeus: Athenaeus, Deipnosophists book 1, on Philoxenus's wish.; work/audit-027/sources.json — 086-Athenaeus: Athenaeus, Deipnosophists book 1, on Philoxenus's wish..

BIB-0076

Xenophon, Symposium 1.11–16, Philip the jester.

Recorded resource

Recorded uses: DJR-086 — Xenophon: Xenophon, Symposium 1.11–16, Philip the jester.; work/audit-027/sources.json — 086-Xenophon: Xenophon, Symposium 1.11–16, Philip the jester..

BIB-0077

Xenophon, Symposium 4.13; Critobulus on beauty's privileges.
Xenophon, Symposium 4.13

Recorded resource

Recorded uses: DJR-117 — xenophon: Xenophon, Symposium 4.13; Critobulus on beauty's privileges.; work/audit-038/sources.json — 117-xenophon: Xenophon, Symposium 4.13.

BIB-0078

Xenophon, On Hunting1.1, Marchant translation; Apollo, Artemis, and Chiron.
Xenophon, On Hunting1.1, Marchant translation

Recorded resource

Recorded uses: DJR-078 — xenophon-hunting: Xenophon, On Hunting1.1, Marchant translation; Apollo, Artemis, and Chiron.; work/audit-025/sources.json — 078-xenophon-hunting: Xenophon, On Hunting1.1, Marchant translation.

BIB-0079

Lucian, Pan and Hermes, section 2: the refusal of one partner.
Lucian, Pan and Hermes, section 2

Recorded resource

Recorded uses: DJR-138 — pan: Lucian, Pan and Hermes, section 2: the refusal of one partner.; work/audit-045/sources.json — 138-pan: Lucian, Pan and Hermes, section 2.

BIB-0080

Terence, The Brothers 1.1, opening speech of Micio.

Recorded resource

Recorded uses: DJR-144 — terence-brothers: Terence, The Brothers 1.1, opening speech of Micio.; work/audit-047/sources.json — 144-terence-brothers: Terence, The Brothers 1.1, opening speech of Micio..

BIB-0081

Terence, Adelphi 1.2, edited by E. St John Parry: the additional Amat line.

Recorded resource

Recorded uses: DJR-050 — TerenceParry: Terence, Adelphi 1.2, edited by E. St John Parry: the additional Amat line.; work/audit-015/sources.json — TerenceParry: Terence, Adelphi 1.2, edited by E. St John Parry: the additional Amat line..

BIB-0082

Ovid, Heroides 2.63–64: the trusting girl.
Ovid, Heroides 2.63–64

Recorded resource

Recorded uses: DJR-125 — Heroides: Ovid, Heroides 2.63–64: the trusting girl.; work/audit-040/sources.json — 125-Heroides: Ovid, Heroides 2.63–64.

BIB-0083

Ovid, The Art of Love 3.503–504, Latin text; comparison with Burton's variant wording.
Ovid, The Art of Love 3.503–504, Latin text

Recorded resource

Recorded uses: DJR-041 — ovid_ars: Ovid, The Art of Love 3.503–504, Latin text; comparison with Burton's variant wording.; work/audit-012/sources.json — ovid_ars: Ovid, The Art of Love 3.503–504, Latin text.

BIB-0084

Ausonius, prefatory poem to Pacatus Drepanius, line 5 (Eclogarum Liber 1 in H. G. Evelyn-White's 1919 edition), Perseus Latin text.

Recorded resource

Recorded uses: DJR-004 — Ausonius: Ausonius, prefatory poem to Pacatus Drepanius, line 5 (Eclogarum Liber 1 in H. G. Evelyn-White's 1919 edition), Perseus Latin text..

BIB-0085

Ausonius, Epigrams 2, Exhortatio ad modestiam, in H. G. Evelyn-White's edition. Latin text checked for fortunam reverenter habe and the Agathocles context.

Recorded resource

Recorded uses: DJR-057 — Ausonius: Ausonius, Epigrams 2, Exhortatio ad modestiam, in H. G. Evelyn-White's edition. Latin text checked for fortunam reverenter habe and the Agathocles context.; work/audit-018/sources.json — Ausonius: Ausonius, Epigrams 2, Exhortatio ad modestiam, in H. G. Evelyn-White's edition. Latin text checked for fortunam reverenter habe and the Agathocles context..

BIB-0086

Boethius, Consolation of Philosophy 2, metre 8: love's cosmic rule.
Boethius, Consolation of Philosophy 2, metre 8

Recorded resource

Recorded uses: DJR-111 — Boethius: Boethius, Consolation of Philosophy 2, metre 8: love's cosmic rule.; work/audit-036/sources.json — 111-Boethius: Boethius, Consolation of Philosophy 2, metre 8.

BIB-0087

Claudian, Rape of Proserpina, book 2 preface: Orpheus, animals and trees.
Claudian, Rape of Proserpina, book 2 preface

Recorded resource

Recorded uses: DJR-085 — claudian: Claudian, Rape of Proserpina, book 2 preface: Orpheus, animals and trees.; work/audit-027/sources.json — 085-claudian: Claudian, Rape of Proserpina, book 2 preface.

BIB-0088

Athenaeus, Deipnosophists 13, Alexis's Phaedrus on Love's contraries.

Recorded resource

Recorded uses: DJR-114 — Athenaeus: Athenaeus, Deipnosophists 13, Alexis's Phaedrus on Love's contraries.; work/audit-037/sources.json — 114-Athenaeus: Athenaeus, Deipnosophists 13, Alexis's Phaedrus on Love's contraries..

BIB-0089

Xenophon, Symposium 2.24–26, Greek text: oil and flame comparison followed by limits on drinking.
Xenophon, Symposium 2.24–26, Greek text

Recorded resource

Recorded uses: DJR-104 — Xenophon: Xenophon, Symposium 2.24–26, Greek text: oil and flame comparison followed by limits on drinking.; work/audit-033/sources.json — 104-Xenophon: Xenophon, Symposium 2.24–26, Greek text.

BIB-0090

Pindar, Pythian 2.79–80, Greek: the unsinkable cork and net.
Pindar, Pythian 2.79–80, Greek

Recorded resource

Recorded uses: DJR-092 — Pindar: Pindar, Pythian 2.79–80, Greek: the unsinkable cork and net.; work/audit-029/sources.json — 092-Pindar: Pindar, Pythian 2.79–80, Greek.

BIB-0091

Aretaeus, Causes and Signs of Chronic Diseases 1.6, Francis Adams translation (1856): religious self-wounding and sanity in other respects; Burton's Latin intermediary untraced.
Aretaeus, Causes and Signs of Chronic Diseases 1.6, Francis Adams translation (1856)

Recorded resource

Recorded uses: DJR-151 — Aretaeus16: Aretaeus, Causes and Signs of Chronic Diseases 1.6, Francis Adams translation (1856): religious self-wounding and sanity in other respects; Burton's Latin intermediary untraced.;

work/audit-049/sources.json — 151-Aretaeus16: Aretaeus, Causes and Signs of Chronic Diseases 1.6, Francis Adams translation (1856).

BIB-0092

Aretaeus, Causes and Signs of Chronic Diseases 1.6: a religious form of madness.
Aretaeus, Causes and Signs of Chronic Diseases 1.6

Recorded resource

Recorded uses: DJR-151 — aretaeus: Aretaeus, Causes and Signs of Chronic Diseases 1.6: a religious form of madness.; work/audit-049/sources.json — 151-aretaeus: Aretaeus, Causes and Signs of Chronic Diseases 1.6.

BIB-0093

Ariosto, Orlando furioso 39.58–60: the nightmare comparison, the bonds and Solvite me. Italian text, Debenedetti edition, Perseus.
Ariosto 39.58–60

Recorded resource

Recorded uses: DJR-019 — Ariosto39: Ariosto, Orlando furioso 39.58–60: the nightmare comparison, the bonds and Solvite me. Italian text, Debenedetti edition, Perseus.; work/audit-005/sources.json — Ariosto39: Ariosto 39.58–60.

BIB-0094

Apocolocyntosis 1, Latin text, Perseus.

Recorded resource

Recorded uses: DJR-001 — Seneca: Apocolocyntosis 1, Latin text, Perseus.; work/audit-057/sources.json — 001-Seneca: Apocolocyntosis 1, Latin text, Perseus..

BIB-0095

Wisdom 11:16.
Wisdom 11

Recorded resource

Recorded uses: DJR-096 — wisdom: Wisdom 11:16.; work/audit-031/sources.json — 096-wisdom: Wisdom 11.

BIB-0096

Acts 16:7, Romans 1:13 and 1 Thessalonians 2:18, compared.
Acts 16

Recorded resource

Recorded uses: DJR-141 — bible: Acts 16:7, Romans 1:13 and 1 Thessalonians 2:18, compared.; work/audit-046/sources.json — 141-bible: Acts 16.

BIB-0097

Ecclesiastes 12:12, parallel Bible texts.

Recorded resource

Recorded uses: DJR-004 — Ecclesiastes: Ecclesiastes 12:12, parallel Bible texts..

BIB-0098

King James Bible, Ecclesiastes 10:3: the fool reveals his folly.

Recorded resource

Recorded uses: DJR-011 — Ecclesiastes: King James Bible, Ecclesiastes 10:3: the fool reveals his folly..

BIB-0099

Proverbs 14:30, King James Version: a sound heart.
Proverbs 14

Recorded resource

Recorded uses: DJR-085 — proverbs: Proverbs 14:30, King James Version: a sound heart.; work/audit-027/sources.json — 085-proverbs: Proverbs 14.

BIB-0100

King James Bible, Proverbs 26:11: the dog returning to its vomit.

Recorded resource

Recorded uses: DJR-011 — Proverbs26: King James Bible, Proverbs 26:11: the dog returning to its vomit..

BIB-0101

Proverbs 27:9, King James Version: perfume and the heart.
Proverbs 27

Recorded resource

Recorded uses: DJR-105 — Proverbs: Proverbs 27:9, King James Version: perfume and the heart.; work/audit-034/sources.json — 105-Proverbs: Proverbs 27.

BIB-0102

King James Bible, Proverbs 27:22: pounding a fool in a mortar.

Recorded resource

Recorded uses: DJR-011 — Proverbs27: King James Bible, Proverbs 27:22: pounding a fool in a mortar..

BIB-0103

King James Bible, Psalm 14:4: eating the people as bread.

Recorded resource

Recorded uses: DJR-011 — Psalm14: King James Bible, Psalm 14:4: eating the people as bread..

BIB-0104

King James Bible, Psalm 53:4: the repeated image of predation.

Recorded resource

Recorded uses: DJR-011 — Psalm53: King James Bible, Psalm 53:4: the repeated image of predation..

BIB-0105

Psalm 88, including its superscription naming Heman the Ezrahite.

Recorded resource

Recorded uses: DJR-021 — psalm88: Psalm 88, including its superscription naming Heman the Ezrahite..

BIB-0106

Authorized Version1873, Sirach33:24; numbering comparison.
Authorized Version1873, Sirach33

Recorded resource

Recorded uses: DJR-078 — sirach: Authorized Version1873, Sirach33:24; numbering comparison.; work/audit-025/sources.json — 078-sirach: Authorized Version1873, Sirach33.

BIB-0107

Basil, Against Drunkenness, French translation, pp. 162–163: public dancing and male spectators compared; Greek and Burton’s Latin uncollated.
Basil, Against Drunkenness, French translation, pp. 162–163

Recorded resource

Recorded uses: DJR-150 — BasilDrunkenness: Basil, Against Drunkenness, French translation, pp. 162–163: public dancing and male spectators compared; Greek and Burton’s Latin uncollated.; work/audit-049/sources.json — 150-BasilDrunkenness: Basil, Against Drunkenness, French translation, pp. 162–163.

BIB-0108

Plato, Gorgias, passage around 499a, Jowett translation.

Recorded resource

Recorded uses: DJR-012 — gorgias: Plato, Gorgias, passage around 499a, Jowett translation..

BIB-0109

Plato, Phaedrus 259b–d: the story of the cicadas.
Plato Phaedrus

Recorded resource

Recorded uses: DJR-047 — Plato: Plato, Phaedrus 259b–d: the story of the cicadas.; work/audit-014/sources.json — Plato: Plato Phaedrus.

BIB-0110

Epiphanius, summary of the Panarion, entry on the Aerians. Indexed summary consulted for Aerius's failure to succeed Eustathius; the full passage remains to be collated.
Epiphanius, summary of the Panarion, entry on the Aerians. Indexed summary consulted for Aerius's failure to succeed Eustathius

Recorded resource

Recorded uses: DJR-056 — Epiphanius: Epiphanius, summary of the Panarion, entry on the Aerians. Indexed summary consulted for Aerius's failure to succeed Eustathius; the full passage remains to be collated.; work/audit-017/sources.json — Epiphanius: Epiphanius, summary of the Panarion, entry on the Aerians. Indexed summary consulted for Aerius's failure to succeed Eustathius.

BIB-0111

Library of Congress, Scanderbeg and the sword-and-arm proverb.

Recorded resource

Recorded uses: DJR-102 — Scanderbeg: Library of Congress, Scanderbeg and the sword-and-arm proverb.; work/audit-033/sources.json — 102-Scanderbeg: Library of Congress, Scanderbeg and the sword-and-arm proverb..

BIB-0112

Struthius, Sphygmicae artis libri V (1555), digitized volume listing; bibliographic lead, with the exact bathing passage still uncollated.
Struthius volume listing

Recorded resource

Recorded uses: DJR-036 — Struthius: Struthius, Sphygmicae artis libri V (1555), digitized volume listing; bibliographic lead, with the exact bathing passage still uncollated.; work/audit-011/sources.json — Struthius: Struthius volume listing.

BIB-0113

Michaelis, The Admirable History of the Possession and Conversion of a Penitent Woman, 1613. Bibliographical record.

Recorded resource

Recorded uses: DJR-169 — Michaelis: Michaelis, The Admirable History of the Possession and Conversion of a Penitent Woman, 1613. Bibliographical record.; work/audit-055/sources.json — 169-Michaelis: Michaelis, The Admirable History of the Possession and Conversion of a Penitent Woman, 1613. Bibliographical record..

BIB-0114

Bibliographical identification: Andreas Libavius, Tractatus duo physici (1594), including De cruentatione cadaverum; the passages at pp. 383 and 386 have now been compared with the BSB scan.
Bibliographical identification: Andreas Libavius, Tractatus duo physici (1594), including De cruentatione cadaverum

Recorded resource

Recorded uses: DJR-031 — Libavius: Bibliographical identification: Andreas Libavius, Tractatus duo physici (1594), including De cruentatione cadaverum; the passages at pp. 383 and 386 have now been compared with the BSB scan.; work/audit-009/sources.json — Libavius: Bibliographical identification: Andreas Libavius, Tractatus duo physici (1594), including De cruentatione cadaverum.

BIB-0115

Caspar Ens, Morosophia (Cologne: Petrus a Brachel, 1620). Bibliographical record and digitized copy; the quoted passage has not been located.
Ens Morosophia bibliographical record

Recorded resource

Recorded uses: DJR-018 — EnsMorosophia: Caspar Ens, Morosophia (Cologne: Petrus a Brachel, 1620). Bibliographical record and digitized copy; the quoted passage has not been located.; work/audit-005/sources.json — EnsMorosophia: Ens Morosophia bibliographical record.

BIB-0116

Eustathius Macrembolites, De Hysmines et Hysminiae amoribus libri XI; Marcovich edition, 2001, title and bibliographical record.
Eustathius Macrembolites, De Hysmines et Hysminiae amoribus libri XI

Recorded resource

Recorded uses: DJR-123 — EustathiusXI: Eustathius Macrembolites, De Hysmines et Hysminiae amoribus libri XI; Marcovich edition, 2001, title and bibliographical record.; work/audit-040/sources.json — 123-EustathiusXI: Eustathius Macrembolites, De Hysmines et Hysminiae amoribus libri XI.

BIB-0117

Curione, De amplitudine beati regni Dei, 1554. Digitized title and bibliographical record.

Recorded resource

Recorded uses: DJR-168 — Curione: Curione, De amplitudine beati regni Dei, 1554. Digitized title and bibliographical record.; work/audit-055/sources.json — 168-Curione: Curione, De amplitudine beati regni Dei, 1554. Digitized title and bibliographical record..

BIB-0118

Xenophon, Oeconomicus, Holden edition, Ischomachus and Critobulus.

Recorded resource

Recorded uses: DJR-095 — xen: Xenophon, Oeconomicus, Holden edition, Ischomachus and Critobulus.; work/audit-030/sources.json — 095-xen: Xenophon, Oeconomicus, Holden edition, Ischomachus and Critobulus..

BIB-0119

University of Milan, Cardano archive, De consolatione (1542), bibliographical record.

Recorded resource

Recorded uses: DJR-003 — Cardano: University of Milan, Cardano archive, De consolatione (1542), bibliographical record.; work/audit-058/sources.json — 003-Cardano: University of Milan, Cardano archive, De consolatione (1542), bibliographical record..

BIB-0120

Cardano, De consolatione 1, Opera omnia 1 (1663), pp. 590 and 593; later witness for Palladas and the catalogue of miseries.
Cardano De consolatione 1663

Recorded resource

Recorded uses: DJR-042 — Cardano1663: Cardano, De consolatione 1, Opera omnia 1 (1663), pp. 590 and 593; later witness for Palladas and the catalogue of miseries.; work/audit-013/sources.json — Cardano1663: Cardano De consolatione 1663.

BIB-0121

Folger Shakespeare Library catalogue, The Philosophers' Game; rithmomachia identification.
Folger Shakespeare Library catalogue, The Philosophers' Game

Recorded resource

Recorded uses: DJR-079 — games: Folger Shakespeare Library catalogue, The Philosophers' Game; rithmomachia identification.; work/audit-025/sources.json — 079-games: Folger Shakespeare Library catalogue, The Philosophers' Game.

BIB-0122

Folger catalogue, Isaac Wake, Rex platonicus, 1635 edition.

Recorded resource

Recorded uses: DJR-081 — Wake: Folger catalogue, Isaac Wake, Rex platonicus, 1635 edition.; work/audit-026/sources.json — 081-Wake: Folger catalogue, Isaac Wake, Rex platonicus, 1635 edition..

BIB-0123

Folger catalogue, Gataker's Just Defence of recreational lots, 1623.

Recorded resource

Recorded uses: DJR-080 — gataker: Folger catalogue, Gataker's Just Defence of recreational lots, 1623.; work/audit-025/sources.json — 080-gataker: Folger catalogue, Gataker's Just Defence of recreational lots, 1623..

BIB-0124

Folger Shakespeare Library catalogue, Mundus alter et idem, record 160078: identifies Mercurius Britannicus as Joseph Hall. Bibliographical confirmation, not a full collation of Hall's text.

Recorded resource

Recorded uses: DJR-015 — Hall: Folger Shakespeare Library catalogue, Mundus alter et idem, record 160078: identifies Mercurius Britannicus as Joseph Hall. Bibliographical confirmation, not a full collation of Hall's text..

BIB-0125

Sir John Davies, A Discoverie of the True Causes (1612). Folger Shakespeare Library catalogue: title, author, and date checked; the argument itself has not been collated.

Recorded resource

Recorded uses: DJR-014 — Davies: Sir John Davies, A Discoverie of the True Causes (1612). Folger Shakespeare Library catalogue: title, author, and date checked; the argument itself has not been collated..

BIB-0126

Folger catalogue, Leonard Digges, A Prognostication Everlasting, 1556 edition.

Recorded resource

Recorded uses: DJR-081 — Digges: Folger catalogue, Leonard Digges, A Prognostication Everlasting, 1556 edition.; work/audit-026/sources.json — 081-Digges: Folger catalogue, Leonard Digges, A Prognostication Everlasting, 1556 edition..

BIB-0127

Folger Shakespeare Library, catalogue record for Thomas Wright, The Passions of the Mind in General (1604), for author and title identification.

Recorded resource

Recorded uses: DJR-025 — Wright: Folger Shakespeare Library, catalogue record for Thomas Wright, The Passions of the Mind in General (1604), for author and title identification..

BIB-0128

Folger catalogue, Ouranomachia, the Astrologers' Game.

Recorded resource

Recorded uses: DJR-080 — ouranomachia: Folger catalogue, Ouranomachia, the Astrologers' Game.; work/audit-025/sources.json — 080-ouranomachia: Folger catalogue, Ouranomachia, the Astrologers' Game..

BIB-0129

Folger catalogue, Metromachia, the geometrical game.

Recorded resource

Recorded uses: DJR-080 — metromachia: Folger catalogue, Metromachia, the geometrical game.; work/audit-025/sources.json — 080-metromachia: Folger catalogue, Metromachia, the geometrical game..

BIB-0130

Folger catalogue, Joseph Hall under the name Mercurius Britannicus.

Recorded resource

Recorded uses: DJR-037 — Hall: Folger catalogue, Joseph Hall under the name Mercurius Britannicus.; work/audit-011/sources.json — Hall: Folger catalogue, Joseph Hall under the name Mercurius Britannicus..

BIB-0131

Folger catalogue: Donne, Ignatius His Conclave, 1626 English edition.
Folger catalogue

Recorded resource

Recorded uses: DJR-073 — donne: Folger catalogue: Donne, Ignatius His Conclave, 1626 English edition.; work/audit-023/sources.json — donne: Folger catalogue.

BIB-0132

Folger catalogue, John Howson's sermon of 4 December 1597, printed by Arnold Hatfield, STC 13881. Bibliographic comparison only.

Recorded resource

Recorded uses: DJR-048 — Howson: Folger catalogue, John Howson's sermon of 4 December 1597, printed by Arnold Hatfield, STC 13881. Bibliographic comparison only.; work/audit-015/sources.json — Howson: Folger catalogue, John Howson's sermon of 4 December 1597, printed by Arnold Hatfield, STC 13881. Bibliographic comparison only..

BIB-0133

Folger catalogue: Varchi, The Blazon of Jealousie, translated by R. T. (Robert Tofte), 1615. Bibliographical identification.
Folger catalogue

Recorded resource

Recorded uses: DJR-144 — varchi: Folger catalogue: Varchi, The Blazon of Jealousie, translated by R. T. (Robert Tofte), 1615. Bibliographical identification.; work/audit-047/sources.json — 144-varchi: Folger catalogue.

BIB-0134

New York Academy of Medicine catalogue: 1586 Gynaeciorum, listing Cleopatra among contributors; used only to identify the bibliographical tradition, not an author's personal identity.
New York Academy of Medicine catalogue

Recorded resource

Recorded uses: DJR-062 — Gynaeciorum: New York Academy of Medicine catalogue: 1586 Gynaeciorum, listing Cleopatra among contributors; used only to identify the bibliographical tradition, not an author's personal identity.; work/audit-019/sources.json — Gynaeciorum: New York Academy of Medicine catalogue.

BIB-0135

Bibliothèque nationale de France, authority record for Jan Dubravius and his De piscinis.

Recorded resource

Recorded uses: DJR-078 — dubravius: Bibliothèque nationale de France, authority record for Jan Dubravius and his De piscinis.; work/audit-025/sources.json — 078-dubravius: Bibliothèque nationale de France, authority record for Jan Dubravius and his De piscinis..

BIB-0136

Catalogue evidence: Marsilio Cagnati, Latin name Marsilius Cagnatus.
Catalogue evidence

Recorded resource

Recorded uses: DJR-156 — cagnati: Catalogue evidence: Marsilio Cagnati, Latin name Marsilius Cagnatus.; work/audit-051/sources.json — 156-cagnati: Catalogue evidence.

BIB-0137

Bibliothèque nationale de France catalogue; Leo Suavius as a pseudonym of Jacques Gohory.
Bibliothèque nationale de France catalogue: Leo Suavius as Jacques Gohory's pseudonym.
Bibliothèque nationale de France catalogue

Recorded resource

Recorded uses: DJR-028 — Gohory: Bibliothèque nationale de France catalogue; Leo Suavius as a pseudonym of Jacques Gohory.; DJR-073 — gohory: Bibliothèque nationale de France catalogue: Leo Suavius as Jacques Gohory's pseudonym.; work/audit-008/sources.json — Gohory: Bibliothèque nationale de France catalogue; work/audit-023/sources.json — gohory: Bibliothèque nationale de France catalogue.

BIB-0138

Eton catalogue, 1633 Declaration of Sports reprinting James I's 1618 proclamation.

Recorded resource

Recorded uses: DJR-080 — sports: Eton catalogue, 1633 Declaration of Sports reprinting James I's 1618 proclamation.; work/audit-025/sources.json — 080-sports: Eton catalogue, 1633 Declaration of Sports reprinting James I's 1618 proclamation..

BIB-0139

Augustine, Confessions 1.16.22: language and the wine of error. English translation consulted for context.

Recorded resource

Recorded uses: DJR-018 — Augustine: Augustine, Confessions 1.16.22: language and the wine of error. English translation consulted for context..

BIB-0140

Chrysostom, On Repentance, PG 49.311–312. The king of Nineveh, sackcloth and ashes.

Recorded resource

Recorded uses: DJR-168 — Chrysostom: Chrysostom, On Repentance, PG 49.311–312. The king of Nineveh, sackcloth and ashes.; work/audit-055/sources.json — 168-Chrysostom: Chrysostom, On Repentance, PG 49.311–312. The king of Nineveh, sackcloth and ashes..

BIB-0141

Chrysostom, On Repentance, Homily 8.1, PG 49.336–337, English translation: ark and church; numbering and final animal pair differ from Burton.
Chrysostom, On Repentance, Homily 8.1, PG 49.336–337, English translation

Recorded resource

Recorded uses: DJR-166 — ChrysostomRep8: Chrysostom, On Repentance, Homily 8.1, PG 49.336–337, English translation: ark and church; numbering and final animal pair differ from Burton.; work/audit-054/sources.json — 166-ChrysostomRep8: Chrysostom, On Repentance, Homily 8.1, PG 49.336–337, English translation.

BIB-0142

Augustine, Letter 155.4.13: good and bad loves and conduct.
Augustine, Letter 155.4.13

Recorded resource

Recorded uses: DJR-152 — augustine: Augustine, Letter 155.4.13: good and bad loves and conduct.; work/audit-049/sources.json — 152-augustine: Augustine, Letter 155.4.13.

BIB-0143

That Idols Are Not Gods, section 7, traditionally attributed to Cyprian.

Recorded resource

Recorded uses: DJR-153 — cyprian: That Idols Are Not Gods, section 7, traditionally attributed to Cyprian.; work/audit-050/sources.json — 153-cyprian: That Idols Are Not Gods, section 7, traditionally attributed to Cyprian..

BIB-0144

Erasmus, Praise of Folly, English translation, Folly's satire of divines: Christ as a gourd and killing a thousand men versus stitching a shoe on the Sabbath; contextual parallel.
Erasmus, Praise of Folly, English translation, Folly's satire of divines

Recorded resource

Recorded uses: DJR-160 — ErasmusFolly: Erasmus, Praise of Folly, English translation, Folly's satire of divines: Christ as a gourd and killing a thousand men versus stitching a shoe on the Sabbath; contextual parallel.;

work/audit-052/sources.json — 160-ErasmusFolly: Erasmus, Praise of Folly, English translation, Folly's satire of divines.

BIB-0145

Book of Common Prayer 1559, Morning Prayer: the penitential sentence resembling Burton's Ezekiel quotation.
Book of Common Prayer 1559, Morning Prayer

Recorded resource

Recorded uses: DJR-166 — prayerbook: Book of Common Prayer 1559, Morning Prayer: the penitential sentence resembling Burton's Ezekiel quotation.; work/audit-054/sources.json — 166-prayerbook: Book of Common Prayer 1559, Morning Prayer.

BIB-0146

Lactantius, Divine Institutes 4.28, English translation: distinction by the object of worship; contextual evidence, not an identification of Burton's maxim.
Lactantius, Divine Institutes 4.28, English translation

Recorded resource

Recorded uses: DJR-157 — Lactantius428: Lactantius, Divine Institutes 4.28, English translation: distinction by the object of worship; contextual evidence, not an identification of Burton's maxim.; work/audit-051/sources.json — 157-Lactantius428: Lactantius, Divine Institutes 4.28, English translation.

BIB-0147

Philo, The Special Laws 1.207: the winged soul and heavenly host.
Philo, The Special Laws 1.207

Recorded resource

Recorded uses: DJR-152 — philo: Philo, The Special Laws 1.207: the winged soul and heavenly host.; work/audit-049/sources.json — 152-philo: Philo, The Special Laws 1.207.

BIB-0148

Dionysius, The Divine Names, chapter 4, C. E. Rolt translation, for comparison.

Recorded resource

Recorded uses: DJR-108 — dionysius: Dionysius, The Divine Names, chapter 4, C. E. Rolt translation, for comparison.; work/audit-035/sources.json — 108-dionysius: Dionysius, The Divine Names, chapter 4, C. E. Rolt translation, for comparison..

BIB-0149

Augustine, exposition of Psalm 104 (105), sections 11–13: contextual comparison only

Recorded resource

Recorded uses: work/audit-030/sources.json — 093-Augustine-Joseph: Augustine, exposition of Psalm 104 (105), sections 11–13: contextual comparison only.

BIB-0150

Catalogue collectif de France: Heinsius, Hercules tuam fidem, 1608.
Catalogue collectif de France

Recorded resource

Recorded uses: DJR-076 — heinsius: Catalogue collectif de France: Heinsius, Hercules tuam fidem, 1608.; work/audit-024/sources.json — heinsius: Catalogue collectif de France.

BIB-0151

Angus Gowland, introduction to Robert Burton, The Anatomy of Melancholy (Penguin, 2023 paperback), p. xxii; publisher's preview.
Robert Burton, Democritus to the Reader, Penguin sample. Supporting transcription for the faded word in the Archimedes note only; the 1651 McGill scan remains the base text.
Burton, Democritus Junior ad Librum suum, Latin text in the Penguin sample; secondary witness for obscured words only. No modern translation taken from it.

Penguin sample with a comparable interpretation of stulti
Burton, Democritus Junior ad Librum suum, Latin text in the Penguin sample

Recorded resource

Recorded uses: DJR-004 — Gowland: Angus Gowland, introduction to Robert Burton, The Anatomy of Melancholy (Penguin, 2023 paperback), p. xxii; publisher's preview.; DJR-015 — Faded note: Robert Burton, Democritus to the Reader, Penguin sample. Supporting transcription for the faded word in the Archimedes note only; the 1651 McGill scan remains the base text.; DJR-170 — latin-witness: Burton, Democritus Junior ad Librum suum, Latin text in the Penguin sample; secondary witness for obscured words only. No modern translation taken from it.; work/audit-002/sources.json — penguin: Penguin sample with a comparable interpretation of stulti; work/audit-055/sources.json — 170-latin-witness: Burton, Democritus Junior ad Librum suum, Latin text in the Penguin sample; work/audit-056/sources.json — 170-latin-witness: Burton, Democritus Junior ad Librum suum, Latin text in the Penguin sample.

BIB-0152

Folger, Catalogue of English Literary Manuscripts, Robert Burton: Philosophaster manuscripts and performance date.

Recorded resource

Recorded uses: DJR-050 — Folger: Folger, Catalogue of English Literary Manuscripts, Robert Burton: Philosophaster manuscripts and performance date.; work/audit-015/sources.json — Folger: Folger, Catalogue of English Literary Manuscripts, Robert Burton: Philosophaster manuscripts and performance date..

BIB-0153

Folger, Catalogue of English Literary Manuscripts, Harington, The Author to his wife, HrJ 53.5: edition numbering and later manuscript witness; catalogue evidence.
Folger, Catalogue of English Literary Manuscripts, Harington, The Author to his wife, HrJ 53.5

Recorded resource

Recorded uses: DJR-086 — harington-catalogue: Folger, Catalogue of English Literary Manuscripts, Harington, The Author to his wife, HrJ 53.5: edition numbering and later manuscript witness; catalogue evidence.; work/audit-027/sources.json — 086-harington-catalogue: Folger, Catalogue of English Literary Manuscripts, Harington, The Author to his wife, HrJ 53.5.

BIB-0154

University of Granada / Biblioteca Virtual Miguel de Cervantes: Gómez Miedes, De sale, 1572.
University of Granada / Biblioteca Virtual Miguel de Cervantes

Recorded resource

Recorded uses: DJR-077 — gomesius: University of Granada / Biblioteca Virtual Miguel de Cervantes: Gómez Miedes, De sale, 1572.; work/audit-024/sources.json — gomesius: University of Granada / Biblioteca Virtual Miguel de Cervantes.

BIB-0155

Fulke, Ouranomachia (1571), introduction: adaptation of an incomplete earlier work, Utah State Latin Lab translation, PDF pp. 2–4.
Fulke, Ouranomachia (1571), introduction

Recorded resource

Recorded uses: DJR-080 — fulke-intro: Fulke, Ouranomachia (1571), introduction: adaptation of an incomplete earlier work, Utah State Latin Lab translation, PDF pp. 2–4.; work/audit-025/sources.json — 080-fulke-intro: Fulke, Ouranomachia (1571), introduction.

BIB-0156

Chaucer, General Prologue 443–444, the Physician and gold.

Recorded resource

Recorded uses: DJR-100 — chaucer: Chaucer, General Prologue 443–444, the Physician and gold.; work/audit-032/sources.json — 100-chaucer: Chaucer, General Prologue 443–444, the Physician and gold..

BIB-0157

Chaucer, The Knight's Tale I.1077–1079; Palamon's first sight.
Chaucer, The Knight's Tale 1361–1366.
Chaucer, Knight's Tale I.1035–1039: Emily.

Chaucer, The Knight's Tale I.2805–2810; Arcite's death.
Chaucer, The Knight's Tale 3099–3100, the closing wish.
Chaucer, The Knight's Tale I.1077–1079
Chaucer, Knight's Tale I.1035–1039
Chaucer, The Knight's Tale I.2805–2810

Recorded resource

Recorded uses: DJR-119 — chaucer: Chaucer, The Knight's Tale I.1077–1079; Palamon's first sight.; DJR-126 — chaucer: Chaucer, The Knight's Tale 1361–1366.; DJR-129 — Chaucer: Chaucer, Knight's Tale I.1035–1039: Emily.; DJR-130 — Chaucer: Chaucer, The Knight's Tale I.2805–2810; Arcite's death.; DJR-143 — Chaucer Knight: Chaucer, The Knight's Tale 3099–3100, the closing wish.; work/audit-038/sources.json — 119-chaucer: Chaucer, The Knight's Tale I.1077–1079; work/audit-041/sources.json — 126-chaucer: Chaucer, The Knight's Tale 1361–1366.; work/audit-042/sources.json — 129-Chaucer: Chaucer, Knight's Tale I.1035–1039; work/audit-042/sources.json — 130-Chaucer: Chaucer, The Knight's Tale I.2805–2810; work/audit-046/sources.json — 143-Chaucer Knight: Chaucer, The Knight's Tale 3099–3100, the closing wish..

BIB-0158

Chaucer, The Squire's Tale, line 496: weeping into water.
Chaucer, The Squire's Tale, line 496

Recorded resource

Recorded uses: DJR-054 — chaucer: Chaucer, The Squire's Tale, line 496: weeping into water.; work/audit-017/sources.json — chaucer: Chaucer, The Squire's Tale, line 496.

BIB-0159

Chaucer, Wife of Bath's Prologue 4–6: five marriages since the age of twelve; original text consulted.
Chaucer, Wife of Bath's Prologue, lines 465–466 and 615–616; quotation variants.
Chaucer, Wife of Bath's Prologue 257–260. Harvard text and glosses.
Chaucer, Wife of Bath's Prologue 227–228 and Tale 873–880.
Chaucer, Wife of Bath's Prologue 487–488, with surrounding context.
Chaucer, Wife of Bath's Prologue 4–6
Chaucer, Wife of Bath's Prologue, lines 465–466 and 615–616

Recorded resource

Recorded uses: DJR-115 — Chaucer: Chaucer, Wife of Bath's Prologue 4–6: five marriages since the age of twelve; original text consulted.; DJR-116 — chaucer: Chaucer, Wife of Bath's Prologue, lines 465–466 and 615–616; quotation variants.; DJR-123 — Chaucer: Chaucer, Wife of Bath's Prologue 257–260. Harvard text and glosses.; DJR-125 — Chaucer: Chaucer, Wife of Bath's Prologue 227–228 and Tale 873–880.; DJR-145 — chaucer: Chaucer, Wife of Bath's Prologue 487–488, with surrounding context.; work/audit-037/sources.json — 115-Chaucer: Chaucer, Wife of Bath's Prologue 4–6; work/audit-037/sources.json — 116-chaucer: Chaucer, Wife of Bath's Prologue, lines 465–466 and 615–616; work/audit-040/sources.json — 123-Chaucer: Chaucer, Wife of Bath's Prologue 257–260. Harvard text and glosses.; work/audit-040/sources.json — 125-Chaucer: Chaucer, Wife of Bath's Prologue 227–228 and Tale 873–880.; work/audit-047/sources.json — 145-chaucer: Chaucer, Wife of Bath's Prologue 487–488, with surrounding context..

BIB-0160

The American Cyclopædia, Hake: the dried fish called poor John.

Recorded resource

Recorded uses: DJR-034 — Poor-John: The American Cyclopædia, Hake: the dried fish called poor John.; work/audit-010/sources.json — Poor-John: The American Cyclopædia, Hake: the dried fish called poor John..

BIB-0161

China Bibliography, Trigault and Ricci, De Christiana expeditione apud Sinas. Confirms a 1616 Lyon edition; the claim about begging remains uncollated.

Recorded resource

Recorded uses: DJR-014 — Ricci Trigault: China Bibliography, Trigault and Ricci, De Christiana expeditione apud Sinas. Confirms a 1616 Lyon edition; the claim about begging remains uncollated..

BIB-0162

Johannes Tinctoris, Proportionale musices, at Thesaurus Musicarum Latinarum: indexed Latin definitions of superbipartiens tertias and quintas used for the ratios; the direct link now redirects to the archive notice.
Johannes Tinctoris, Proportionale musices, at Thesaurus Musicarum Latinarum

Recorded resource

Recorded uses: DJR-061 — Tinctoris: Johannes Tinctoris, Proportionale musices, at Thesaurus Musicarum Latinarum: indexed Latin definitions of superbipartiens tertias and quintas used for the ratios; the direct link now redirects to the archive notice.; work/audit-019/sources.json — Tinctoris: Johannes Tinctoris, Proportionale musices, at Thesaurus Musicarum Latinarum.

BIB-0163

Philostratus, Heroicus 16.1–2. Protesilaus as healer and adviser to lovers.

Recorded resource

Recorded uses: DJR-139 — heroicus: Philostratus, Heroicus 16.1–2. Protesilaus as healer and adviser to lovers.; work/audit-045/sources.json — 139-heroicus: Philostratus, Heroicus 16.1–2. Protesilaus as healer and adviser to lovers..

BIB-0164

NLM historical collection: Santorio's Ars de statica medicina (1614).

Recorded resource

Recorded uses: DJR-035 — Santorio: NLM historical collection: Santorio's Ars de statica medicina (1614).; work/audit-010/sources.json — Santorio: NLM historical collection: Santorio's Ars de statica medicina (1614)..

BIB-0165

George Chapman, continuation of Hero and Leander, Fifth Sestiad 43–44; personified Music and dancing Air.
George Chapman, continuation of Hero and Leander, Fifth Sestiad 43–44

Recorded resource

Recorded uses: DJR-118 — Chapman5: George Chapman, continuation of Hero and Leander, Fifth Sestiad 43–44; personified Music and dancing Air.; work/audit-038/sources.json — 118-Chapman5: George Chapman, continuation of Hero and Leander, Fifth Sestiad 43–44.

BIB-0166

Psalm 94:1; check on the printed marginal reference 44.1.
Psalm 94:1

Recorded resource

Recorded uses: DJR-028 — Psalm94: Psalm 94:1; check on the printed marginal reference 44.1.; work/audit-008/sources.json — Psalm94: Psalm 94:1.

BIB-0167

Webster's historical definition of fusted, reproduced in the CIDE dictionary.

Recorded resource

Recorded uses: DJR-033 — Webster: Webster's historical definition of fusted, reproduced in the CIDE dictionary.; work/audit-010/sources.json — Webster: Webster's historical definition of fusted, reproduced in the CIDE dictionary..

BIB-0168

Webster (1913), Fumado: salted and smoked fish.

Recorded resource

Recorded uses: DJR-034 — Fumado: Webster (1913), Fumado: salted and smoked fish.; work/audit-010/sources.json — Fumado: Webster (1913), Fumado: salted and smoked fish..

BIB-0169

Pliny, Natural History 31.10, Bostock and Riley translation, volume 5, page 476: river waters and cattle colour.

Recorded resource

Recorded uses: DJR-034 — Pliny: Pliny, Natural History 31.10, Bostock and Riley translation, volume 5, page 476: river waters and cattle colour.; work/audit-010/sources.json — Pliny: Pliny, Natural History 31.10, Bostock and Riley translation, volume 5, page 476: river waters and cattle colour..

BIB-0170

Society for Classical Studies, Academic Consolation in Pseudo-Plato's Axiochus; classification of the dialogue.
Society for Classical Studies, Academic Consolation in Pseudo-Plato's Axiochus

Recorded resource

Recorded uses: DJR-069 — axiochus_study: Society for Classical Studies, Academic Consolation in Pseudo-Plato's Axiochus; classification of the dialogue.; work/audit-022/sources.json — axiochus_study: Society for Classical Studies, Academic Consolation in Pseudo-Plato's Axiochus.

BIB-0171

Benjamin Victor, study of the Calliopius subscription.

Recorded resource

Recorded uses: DJR-094 — victor: Benjamin Victor, study of the Calliopius subscription.; work/audit-030/sources.json — 094-victor: Benjamin Victor, study of the Calliopius subscription..

BIB-0172

Aristotelian Problems 30.1, Greek text. Comparison for the discussion of Sibyls, inspiration and the temperature of black bile. Burton's margin prints book 3.

Recorded resource

Recorded uses: DJR-058 — Problems: Aristotelian Problems 30.1, Greek text. Comparison for the discussion of Sibyls, inspiration and the temperature of black bile. Burton's margin prints book 3.; work/audit-018/sources.json — Problems: Aristotelian Problems 30.1, Greek text. Comparison for the discussion of Sibyls, inspiration and the temperature of black bile. Burton's margin prints book 3..

BIB-0173

Ausonius, Cupido cruciatus 57–65 and 94–104; Latin transcription, punishment, intercession and the ending as a nightmare.
Ausonius, Cupido cruciatus 57–65 and 94–104

Recorded resource

Recorded uses: DJR-139 — AusoniusCupid: Ausonius, Cupido cruciatus 57–65 and 94–104; Latin transcription, punishment, intercession and the ending as a nightmare.; work/audit-045/sources.json — 139-AusoniusCupid: Ausonius, Cupido cruciatus 57–65 and 94–104.

BIB-0174

Seneca, On Benefits 3.16.3: marriage used to attract a lover.
Seneca, On Benefits 3.16.3

Recorded resource

Recorded uses: DJR-138 — benef: Seneca, On Benefits 3.16.3: marriage used to attract a lover.; work/audit-045/sources.json — 138-benef: Seneca, On Benefits 3.16.3.

BIB-0175

Seneca, Letter 76.14; the good sword's edge and point.
Seneca, Letter 76.14

Recorded resource

Recorded uses: DJR-137 — Seneca: Seneca, Letter 76.14; the good sword's edge and point.; work/audit-044/sources.json — 137-Seneca: Seneca, Letter 76.14.

BIB-0176

Seneca, Troades 345–346: Achilles's ancestry and the three realms; Latin transcription.
Seneca, Trojan Women 405–406: the chorus on death (Latin text).
Seneca, Troades 345–346
Seneca, Trojan Women 405–406

Recorded resource

Recorded uses: DJR-113 — SenecaTroades: Seneca, Troades 345–346: Achilles's ancestry and the three realms; Latin transcription.; DJR-154 — seneca: Seneca, Trojan Women 405–406: the chorus on death (Latin text).; work/audit-036/sources.json — 113-SenecaTroades: Seneca, Troades 345–346; work/audit-050/sources.json — 154-seneca: Seneca, Trojan Women 405–406.

BIB-0177

Aristophanes, Wealth: Poverty's argument about work.
Aristophanes, Wealth

Recorded resource

Recorded uses: DJR-093 — Plutus: Aristophanes, Wealth: Poverty's argument about work.; work/audit-030/sources.json — 093-Plutus: Aristophanes, Wealth.

BIB-0178

Aristotle, On Dreams 2; Beare translation, the supposed staining of mirrors.
Aristotle, On Dreams 2

Recorded resource

Recorded uses: DJR-120 — AristotleDreams: Aristotle, On Dreams 2; Beare translation, the supposed staining of mirrors.; work/audit-039/sources.json — 120-AristotleDreams: Aristotle, On Dreams 2.

BIB-0179

Aristotle, History of Animals 1.1, D'Arcy Wentworth Thompson translation, on uniform and composite parts.

Recorded resource

Recorded uses: DJR-023 — Aristotle: Aristotle, History of Animals 1.1, D'Arcy Wentworth Thompson translation, on uniform and composite parts..

BIB-0180

Aristotle, On Longevity and Shortness of Life 5; G. R. T. Ross translation, compared for sexual expenditure and sparrows.
Aristotle, On Longevity and Shortness of Life 5

Recorded resource

Recorded uses: DJR-072 — AristotleLongevity: Aristotle, On Longevity and Shortness of Life 5; G. R. T. Ross translation, compared for sexual expenditure and sparrows.; work/audit-023/sources.json — AristotleLongevity: Aristotle, On Longevity and Shortness of Life 5.

BIB-0181

Aristotle, Meteorology I.14; E. W. Webster translation, contextual comparison for changes between land and sea.
Aristotle, Meteorology I.6–7: competing accounts of comets and ignited exhalations.
Aristotle, Meteorology I.14
Aristotle, Meteorology I.6–7

Recorded resource

Recorded uses: DJR-073 — AristotleMeteor: Aristotle, Meteorology I.14; E. W. Webster translation, contextual comparison for changes between land and sea.; DJR-074 — aristotle: Aristotle, Meteorology I.6–7: competing accounts of comets and ignited exhalations.; work/audit-023/sources.json — AristotleMeteor: Aristotle, Meteorology I.14; work/audit-023/sources.json — aristotle: Aristotle, Meteorology I.6–7.

BIB-0182

Aristotle, Meteorology 4.2–3, E. W. Webster translation, on ripening, boiling, roasting and their imperfect counterparts.

Recorded resource

Recorded uses: DJR-024 — Meteorology: Aristotle, Meteorology 4.2–3, E. W. Webster translation, on ripening, boiling, roasting and their imperfect counterparts..

BIB-0183

Aristotle, Nicomachean Ethics 10.7–8. Ross translation.

Recorded resource

Recorded uses: DJR-012 — aristethics: Aristotle, Nicomachean Ethics 10.7–8. Ross translation..

BIB-0184

Aristotle, Nicomachean Ethics, book 3: objects of fear.
Aristotle, Nicomachean Ethics, book 3

Recorded resource

Recorded uses: DJR-164 — Aristotle: Aristotle, Nicomachean Ethics, book 3: objects of fear.; work/audit-053/sources.json — 164-Aristotle: Aristotle, Nicomachean Ethics, book 3.

BIB-0185

Aristotle, Nicomachean Ethics, book 6, especially chapters 3–5: intellectual virtues, making and action; W. D. Ross translation.

Recorded resource

Recorded uses: DJR-026 — aristotle: Aristotle, Nicomachean Ethics, book 6, especially chapters 3–5: intellectual virtues, making and action; W. D. Ross translation..

BIB-0186

Aristotle, Nicomachean Ethics 8.2–3, W. D. Ross translation, for comparison.
Aristotle, Nicomachean Ethics 8.1: Heraclitus and strife; Ross translation.
Aristotle, Nicomachean Ethics 8.1

Recorded resource

Recorded uses: DJR-109 — aristotle: Aristotle, Nicomachean Ethics 8.2–3, W. D. Ross translation, for comparison.; DJR-112 — AristotleEthics8: Aristotle, Nicomachean Ethics 8.1: Heraclitus and strife; Ross translation.; work/audit-035/sources.json — 109-aristotle: Aristotle, Nicomachean Ethics 8.2–3, W. D. Ross translation, for comparison.; work/audit-036/sources.json — 112-AristotleEthics8: Aristotle, Nicomachean Ethics 8.1.

BIB-0187

Aristotle, Nicomachean Ethics 9.11, friends and adversity; English text.
Aristotle, Nicomachean Ethics 9.5, W. D. Ross translation, for comparison.
Aristotle, Nicomachean Ethics 9.11, friends and adversity

Recorded resource

Recorded uses: DJR-083 — Aristotle: Aristotle, Nicomachean Ethics 9.11, friends and adversity; English text.; DJR-108 — aristotle: Aristotle, Nicomachean Ethics 9.5, W. D. Ross translation, for comparison.; work/audit-026/sources.json — 083-Aristotle: Aristotle, Nicomachean Ethics 9.11, friends and adversity; work/audit-035/sources.json — 108-aristotle: Aristotle, Nicomachean Ethics 9.5, W. D. Ross translation, for comparison..

BIB-0188

Aristotle, Politics 1.8–9. Natural acquisition and money-making; consulted for context, not as an exact source for Burton's list. Internet Classics Archive.

Recorded resource

Recorded uses: DJR-014 — Aristotle: Aristotle, Politics 1.8–9. Natural acquisition and money-making; consulted for context, not as an exact source for Burton's list. Internet Classics Archive..

BIB-0189

Aristotle, Politics, book 2, part VI (1265b): poverty and civil strife. Jowett translation.

Recorded resource

Recorded uses: DJR-013 — Aristotle: Aristotle, Politics, book 2, part VI (1265b): poverty and civil strife. Jowett translation..

BIB-0190

Aristotle, Politics, book 7, chapter 16. Comparison for the marriage ages in note y.
Aristotle, Politics 7.16, population and rearing of children.
Aristotle Politics 7 chapter 16

Recorded resource

Recorded uses: DJR-017 — aristotle: Aristotle, Politics, book 7, chapter 16. Comparison for the marriage ages in note y.; DJR-053 — Aristotle: Aristotle, Politics 7.16, population and rearing of children.; work/audit-004/sources.json — aristotle: Aristotle Politics 7 chapter 16; work/audit-016/sources.json — Aristotle: Aristotle, Politics 7.16, population and rearing of children..

BIB-0191

Aristotle, On the Soul 2.7–8 and 2.12, J. A. Smith translation, for light, hearing and excessive sensible objects.

Recorded resource

Recorded uses: DJR-025 — Aristotle: Aristotle, On the Soul 2.7–8 and 2.12, J. A. Smith translation, for light, hearing and excessive sensible objects..

BIB-0192

Aristotle, Topics 1.11. Pickard-Cambridge translation.

Recorded resource

Recorded uses: DJR-012 — topics: Aristotle, Topics 1.11. Pickard-Cambridge translation..

BIB-0193

Epictetus, Enchiridion 44.
Epictetus, Handbook, concluding maxims (52 in the consulted Carter version): the Cleanthes prayer to Jove and Destiny.
Epictetus, Enchiridion: dinner party, two handles and concluding Euripides quotation; Carter English transcription.
Epictetus, Enchiridion 3, 10 and 14.
Epictetus, Enchiridion 40, trans. Elizabeth Carter; girls, male approval and adornment.
Epictetus, Handbook, concluding maxims (52 in the consulted Carter version)
Epictetus, Enchiridion
Epictetus, Enchiridion 40, trans. Elizabeth Carter

Recorded resource

Recorded uses: DJR-090 — Epictetus: Epictetus, Enchiridion 44.; DJR-091 — Epictetus: Epictetus, Handbook, concluding maxims (52 in the consulted Carter version): the Cleanthes prayer to Jove and Destiny.; DJR-093 — Epictetus: Epictetus, Enchiridion: dinner party, two handles and concluding Euripides quotation; Carter English transcription.; DJR-095 — epict: Epictetus, Enchiridion 3, 10 and 14.; DJR-115 — Epictetus40: Epictetus, Enchiridion 40, trans. Elizabeth Carter; girls, male approval and adornment.; work/audit-029/sources.json — 090-Epictetus: Epictetus, Enchiridion 44.; work/audit-029/sources.json — 091-Epictetus: Epictetus, Handbook, concluding maxims (52 in the consulted Carter version); work/audit-030/sources.json — 093-Epictetus: Epictetus, Enchiridion; work/audit-030/sources.json — 095-epict: Epictetus, Enchiridion 3, 10 and 14.; work/audit-037/sources.json — 115-Epictetus40: Epictetus, Enchiridion 40, trans. Elizabeth Carter.

BIB-0194

Epicurus, Letter to Menoeceus.

Recorded resource

Recorded uses: DJR-094 — epicurus: Epicurus, Letter to Menoeceus.; work/audit-030/sources.json — 094-epicurus: Epicurus, Letter to Menoeceus..

BIB-0195

Euripides, Alcestis, the substitution for Admetus.

Recorded resource

Recorded uses: DJR-142 — Alcestis: Euripides, Alcestis, the substitution for Admetus.; work/audit-046/sources.json — 142-Alcestis: Euripides, Alcestis, the substitution for Admetus..

BIB-0196

Euripides, Phoenician Women; Jocasta and Polynices on exile, Coleridge translation.
Euripides, Phoenician Women

Recorded resource

Recorded uses: DJR-089 — euripides-exile: Euripides, Phoenician Women; Jocasta and Polynices on exile, Coleridge translation.; work/audit-028/sources.json — 089-euripides-exile: Euripides, Phoenician Women.

BIB-0197

Hippocrates, Airs, Waters, Places 22; Scythians and the veins behind the ears.
Hippocrates, Airs, Waters, Places 22

Recorded resource

Recorded uses: DJR-134 — Hippocrates: Hippocrates, Airs, Waters, Places 22; Scythians and the veins behind the ears.; work/audit-043/sources.json — 134-Hippocrates: Hippocrates, Airs, Waters, Places 22.

BIB-0198

Hippocrates, Airs, Waters, Places 7, Adams translation: springs and constitutions. Contextual comparison.
Hippocrates, Airs, Waters, Places 7, Adams translation

Recorded resource

Recorded uses: DJR-070 — HippWater7: Hippocrates, Airs, Waters, Places 7, Adams translation: springs and constitutions. Contextual comparison.; work/audit-022/sources.json — HippWater7: Hippocrates, Airs, Waters, Places 7, Adams translation.

BIB-0199

Hippocrates, Airs, Waters, Places 8, Adams translation: rainwater and its preparation. Contextual comparison.
Hippocrates, Airs, Waters, Places 8, Adams translation

Recorded resource

Recorded uses: DJR-070 — HippWater8: Hippocrates, Airs, Waters, Places 8, Adams translation: rainwater and its preparation. Contextual comparison.; work/audit-022/sources.json — HippWater8: Hippocrates, Airs, Waters, Places 8, Adams translation.

BIB-0200

Hippocrates, Aphorisms 1.5: restricted diet.
Hippocrates, Aphorisms 1.1; Francis Adams translation.
Hippocrates, Aphorisms 1.22, concocted and crude humours.
Hippocrates, Aphorisms 1.1

Recorded resource

Recorded uses: DJR-035 — Hippocrates1: Hippocrates, Aphorisms 1.5: restricted diet.; DJR-084 — hippocrates: Hippocrates, Aphorisms 1.1; Francis Adams translation.; DJR-102 — Hippocrates: Hippocrates, Aphorisms 1.22, concocted and crude humours.; work/audit-010/sources.json — Hippocrates1: Hippocrates, Aphorisms 1.5: restricted diet.; work/audit-027/sources.json — 084-hippocrates: Hippocrates, Aphorisms 1.1; work/audit-033/sources.json — 102-Hippocrates: Hippocrates, Aphorisms 1.22, concocted and crude humours..

BIB-0201

Hippocrates, Aphorisms 2.10 and 2.50: nourishment and habit.
Hippocrates, Aphorisms 2.38: preference and palatability.

Recorded resource

Recorded uses: DJR-035 — Hippocrates2: Hippocrates, Aphorisms 2.10 and 2.50: nourishment and habit.; DJR-036 — Hippocrates2: Hippocrates, Aphorisms 2.38: preference and palatability.; work/audit-010/sources.json — Hippocrates2: Hippocrates, Aphorisms 2.10 and 2.50: nourishment and habit.; work/audit-011/sources.json — Hippocrates2: Hippocrates, Aphorisms 2.38: preference and palatability..

BIB-0202

Hippocrates, Aphorisms, section 3: seasons and constitutions; Burton's individual reference remains unspecified.
Hippocrates, Aphorisms, section 3: seasons and constitutions

Recorded resource

Recorded uses: DJR-036 — Hippocrates3: Hippocrates, Aphorisms, section 3: seasons and constitutions; Burton's individual reference remains unspecified.; work/audit-011/sources.json — Hippocrates3: Hippocrates, Aphorisms, section 3: seasons and constitutions.

BIB-0203

Hippocrates, Aphorisms 6.23, Francis Adams translation, Internet Classics Archive. Comparison for prolonged fear or despondency as a melancholic affection.

Hippocrates, Aphorisms 6.11 and 6.21, Francis Adams's English translation: appearance of haemorrhoids or varicose veins; comparison for Burton's bloodletting passage.
Hippocrates, Aphorisms 6.11 and 6.21, Francis Adams's English translation

Recorded resource

Recorded uses: DJR-058 — Hippocrates: Hippocrates, Aphorisms 6.23, Francis Adams translation, Internet Classics Archive. Comparison for prolonged fear or despondency as a melancholic affection.; DJR-103 — Hippocrates: Hippocrates, Aphorisms 6.11 and 6.21, Francis Adams's English translation: appearance of haemorrhoids or varicose veins; comparison for Burton's bloodletting passage.; work/audit-018/sources.json — Hippocrates: Hippocrates, Aphorisms 6.23, Francis Adams translation, Internet Classics Archive. Comparison for prolonged fear or despondency as a melancholic affection.; work/audit-033/sources.json — 103-Hippocrates: Hippocrates, Aphorisms 6.11 and 6.21, Francis Adams's English translation.

BIB-0204

Homer, Iliad 16, Sarpedon.

Recorded resource

Recorded uses: DJR-094 — iliad16: Homer, Iliad 16, Sarpedon.; work/audit-030/sources.json — 094-iliad16: Homer, Iliad 16, Sarpedon..

BIB-0205

Homer, Iliad 18, Achilles' grief.

Recorded resource

Recorded uses: DJR-094 — iliad18: Homer, Iliad 18, Achilles' grief.; work/audit-030/sources.json — 094-iliad18: Homer, Iliad 18, Achilles' grief..

BIB-0206

Homer, Iliad 19, mourning and burial.

Recorded resource

Recorded uses: DJR-094 — iliad19: Homer, Iliad 19, mourning and burial.; work/audit-030/sources.json — 094-iliad19: Homer, Iliad 19, mourning and burial..

BIB-0207

Homer, Iliad 2.211–219, the portrait of Thersites; Butler translation.

Recorded resource

Recorded uses: DJR-008 — Homer: Homer, Iliad 2.211–219, the portrait of Thersites; Butler translation..

BIB-0208

Homer, Iliad 3: Paris and Helen; Burton's retelling compared with the closing scene.
Homer, Iliad 3

Recorded resource

Recorded uses: DJR-115 — HomerIliad: Homer, Iliad 3: Paris and Helen; Burton's retelling compared with the closing scene.; work/audit-037/sources.json — 115-HomerIliad: Homer, Iliad 3.

BIB-0209

Homer, Iliad, book 6. Axylus and his hospitality. Samuel Butler translation.

Recorded resource

Recorded uses: DJR-017 — homer: Homer, Iliad, book 6. Axylus and his hospitality. Samuel Butler translation..

BIB-0210

Homer, Odyssey 11: Tityus and the two vultures.
Homer, Odyssey 11

Recorded resource

Recorded uses: DJR-115 — HomerOdyssey: Homer, Odyssey 11: Tityus and the two vultures.; work/audit-037/sources.json — 115-HomerOdyssey: Homer, Odyssey 11.

BIB-0211

Homer, Odyssey 17, Melanthius assaults the disguised Odysseus.

Recorded resource

Recorded uses: DJR-053 — Homer: Homer, Odyssey 17, Melanthius assaults the disguised Odysseus.; work/audit-016/sources.json — Homer: Homer, Odyssey 17, Melanthius assaults the disguised Odysseus..

BIB-0212

Homer, Odyssey 4; Helen's drug and Polydamna.
Homer, Odyssey 4. Helen's addition to the wine; public-domain translation used for comparison.
Homer, Odyssey 4
Homer, Odyssey 4. Helen's addition to the wine

Recorded resource

Recorded uses: DJR-084 — homer: Homer, Odyssey 4; Helen's drug and Polydamna.; DJR-104 — Homer: Homer, Odyssey 4. Helen's addition to the wine; public-domain translation used for comparison.; work/audit-027/sources.json — 084-homer: Homer, Odyssey 4; work/audit-033/sources.json — 104-Homer: Homer, Odyssey 4. Helen's addition to the wine.

BIB-0213

Plato, Apology 21b–23b: the inquiry into wisdom, Jowett translation.
Plato, Apology 42a.
Plato, Apology, Socrates on injury.

Recorded resource

Recorded uses: DJR-008 — Plato: Plato, Apology 21b–23b: the inquiry into wisdom, Jowett translation.; DJR-094 — apology: Plato, Apology 42a.; DJR-096 — plato: Plato, Apology, Socrates on injury.; work/audit-030/sources.json — 094-apology: Plato, Apology 42a.; work/audit-031/sources.json — 096-plato: Plato, Apology, Socrates on injury..

BIB-0214

Plato, Charmides, Thracian physician passage.
Plato, Charmides, on treatment of body and soul; Jowett translation used for comparison.
Plato, Charmides; Jowett translation used for comparison.
Plato, Charmides, opening scene, trans. Benjamin Jowett; Socrates's narration and Critias's identification.
Plato, Charmides, on treatment of body and soul
Plato, Charmides
Plato, Charmides, opening scene, trans. Benjamin Jowett

Recorded resource

Recorded uses: DJR-038 — Charmides: Plato, Charmides, Thracian physician passage.; DJR-083 — Plato: Plato, Charmides, on treatment of body and soul; Jowett translation used for comparison.; DJR-084 — plato: Plato, Charmides; Jowett translation used for comparison.; DJR-118 — Charmides: Plato, Charmides, opening scene, trans. Benjamin Jowett; Socrates's narration and Critias's identification.; work/audit-011/sources.json — Charmides: Plato, Charmides, Thracian physician passage.; work/audit-026/sources.json — 083-Plato: Plato, Charmides, on treatment of body and soul; work/audit-027/sources.json — 084-plato: Plato, Charmides; work/audit-038/sources.json — 118-Charmides: Plato, Charmides, opening scene, trans. Benjamin Jowett.

BIB-0215

Plato, Laws 10.885b: three beliefs underlying impiety.
Plato, Laws 10.885b

Recorded resource

Recorded uses: DJR-162 — plato: Plato, Laws 10.885b: three beliefs underlying impiety.; work/audit-053/sources.json — 162-plato: Plato, Laws 10.885b.

BIB-0216

Plato, Laws, book 12, especially 950d–952d: foreign travel and observers of other states. Jowett translation.

Recorded resource

Recorded uses: DJR-016 — Plato: Plato, Laws, book 12, especially 950d–952d: foreign travel and observers of other states. Jowett translation..

BIB-0217

Plato, Laws 2, 666a: wine and the image of fire added to fire.
Plato, Laws book 2; age, wine and the Carthaginian rule.
Plato, Laws 2.653c–654a: human toil, festivals and the gods as companions in dance.
Plato, Laws 2, 666a
Plato, Laws book 2
Plato, Laws 2.653c–654a

Recorded resource

Recorded uses: DJR-085 — plato: Plato, Laws 2, 666a: wine and the image of fire added to fire.; DJR-134 — Plato: Plato, Laws book 2; age, wine and the Carthaginian rule.; DJR-160 — plato: Plato, Laws 2.653c–654a: human toil, festivals and the gods as companions in dance.; work/audit-027/sources.json — 085-plato: Plato, Laws 2, 666a; work/audit-043/sources.json — 134-Plato: Plato, Laws book 2; work/audit-052/sources.json — 160-plato: Plato, Laws 2.653c–654a.

BIB-0218

Plato, Laws 5: protection owed to strangers.
Plato, Laws 5

Recorded resource

Recorded uses: DJR-093 — Plato: Plato, Laws 5: protection owed to strangers.; work/audit-030/sources.json — 093-Plato: Plato, Laws 5.

BIB-0219

Plato, Laws, book 6; Benjamin Jowett translation.
Plato, Laws 6. The discussion of marriage and family circumstances.
Plato, Laws 6, penalties for remaining unmarried after thirty-five.
Plato, Laws, book 6

Recorded resource

Recorded uses: DJR-124 — Plato: Plato, Laws, book 6; Benjamin Jowett translation.; DJR-140 — plato: Plato, Laws 6. The discussion of marriage and family circumstances.; DJR-142 — Plato: Plato, Laws 6, penalties for remaining unmarried after thirty-five.; work/audit-040/sources.json — 124-Plato: Plato, Laws, book 6; work/audit-045/sources.json — 140-plato: Plato, Laws 6. The discussion of marriage and family circumstances.; work/audit-046/sources.json — 142-Plato: Plato, Laws 6, penalties for remaining unmarried after thirty-five..

BIB-0220

Plato, Phaedo 69c. Jowett translation.
Plato, Phaedo 61c–62c. Socrates on waiting for divine necessity; compared with Burton's characterization.
Plato, Phaedo, burial and final tears.
Plato, Phaedo 61c–62c. Socrates on waiting for divine necessity

Recorded resource

Recorded uses: DJR-012 — phaedo: Plato, Phaedo 69c. Jowett translation.; DJR-066 — Plato: Plato, Phaedo 61c–62c. Socrates on waiting for divine necessity; compared with Burton's characterization.; DJR-094 — phaedo: Plato, Phaedo, burial and final tears.; work/audit-021/sources.json — Plato: Plato, Phaedo 61c–62c. Socrates on waiting for divine necessity; work/audit-030/sources.json — 094-phaedo: Plato, Phaedo, burial and final tears..

BIB-0221

Plato, Phaedrus 250d, Benjamin Jowett translation, for comparison.
Plato, Phaedrus 244a–b: divine madness and prophetic women.
Plato, Phaedrus 244a–b

Recorded resource

Recorded uses: DJR-110 — Plato Phaedrus: Plato, Phaedrus 250d, Benjamin Jowett translation, for comparison.; DJR-151 — plato: Plato, Phaedrus 244a–b: divine madness and prophetic women.; work/audit-035/sources.json — 110-Plato Phaedrus: Plato, Phaedrus 250d, Benjamin Jowett translation, for comparison.; work/audit-049/sources.json — 151-plato: Plato, Phaedrus 244a–b.

BIB-0222

Plato, Republic, book 10, myth of Er, Benjamin Jowett translation: souls drawing lots and choosing human and animal lives.
Plato, Republic, book 10, myth of Er, Benjamin Jowett translation

Recorded resource

Recorded uses: DJR-026 — PlatoRepublic: Plato, Republic, book 10, myth of Er, Benjamin Jowett translation: souls drawing lots and choosing human and animal lives.; work/audit-007/sources.json — PlatoRepublic: Plato, Republic, book 10, myth of Er, Benjamin Jowett translation.

BIB-0223

Plato, Republic, book 3 (405a–b): courts, physicians, and civic disorder. Jowett translation.
Plato, Republic 3, opening, Benjamin Jowett translation: education in reverence followed by rejection of terrifying accounts of Hades for the guardians.
Plato, Republic 3, opening, Benjamin Jowett translation

Recorded resource

Recorded uses: DJR-013 — Plato3: Plato, Republic, book 3 (405a–b): courts, physicians, and civic disorder. Jowett translation.; DJR-154 — PlatoRepublic3: Plato, Republic 3, opening, Benjamin Jowett translation: education in reverence followed by rejection of terrifying accounts of Hades for the guardians.; work/audit-050/sources.json — 154-PlatoRepublic3: Plato, Republic 3, opening, Benjamin Jowett translation.

BIB-0224

Plato, Republic, book 4 (420b–c): happiness of the whole community. Jowett translation.

Recorded resource

Recorded uses: DJR-013 — Plato4: Plato, Republic, book 4 (420b–c): happiness of the whole community. Jowett translation..

BIB-0225

Plato, Republic, book 5 (473c–e): rulers and philosophy. Jowett translation.

Recorded resource

Recorded uses: DJR-013 — Plato5: Plato, Republic, book 5 (473c–e): rulers and philosophy. Jowett translation..

BIB-0226

Plato, Symposium, Pausanias's two loves and Diotima's daemon, Benjamin Jowett translation, for comparison.
Plato, Symposium, Agathon's speech in Benjamin Jowett's translation: love brings peace on earth, calm at sea, still winds and sleep; contextual parallel.
Plato, Symposium 215a–b, Benjamin Jowett translation, for comparison.
Plato, Symposium 178a–c, 189d–192e and 202d–203c: Love's ancestry, divided humans, the offer of fusion, and Porus and Penia.
Plato, Symposium: Pausanias on lovers' oaths.
Plato, Symposium, Agathon's speech in Benjamin Jowett's translation
Plato, Symposium 178a–c, 189d–192e and 202d–203c
Plato, Symposium

Recorded resource

Recorded uses: DJR-108 — symposium: Plato, Symposium, Pausanias's two loves and Diotima's daemon, Benjamin Jowett translation, for comparison.; DJR-109 — Symposium: Plato, Symposium, Agathon's speech in Benjamin Jowett's translation: love brings peace on earth, calm at sea, still winds and sleep; contextual parallel.; DJR-110 — Plato Symposium: Plato, Symposium 215a–b, Benjamin Jowett translation, for comparison.; DJR-113 — Plato: Plato, Symposium 178a–c, 189d–192e and 202d–203c: Love's ancestry, divided humans, the offer of fusion, and Porus and Penia.; DJR-125 — Plato: Plato, Symposium: Pausanias on lovers' oaths.; work/audit-035/sources.json — 108-symposium: Plato, Symposium, Pausanias's two loves and Diotima's daemon, Benjamin Jowett translation, for comparison.; work/audit-035/sources.json — 109-Symposium: Plato, Symposium, Agathon's speech in Benjamin Jowett's translation; work/audit-035/sources.json — 110-Plato Symposium: Plato, Symposium 215a–b, Benjamin Jowett translation, for comparison.; work/audit-036/sources.json — 113-Plato: Plato, Symposium 178a–c, 189d–192e and 202d–203c; work/audit-040/sources.json — 125-Plato: Plato, Symposium.

BIB-0227

Plato, Timaeus 22b. Jowett translation.
Plato, Timaeus, Benjamin Jowett translation: the allotment of souls to stars and rebirth according to conduct.
Plato, Timaeus, Benjamin Jowett translation

Recorded resource

Recorded uses: DJR-012 — timaeus: Plato, Timaeus 22b. Jowett translation.; DJR-026 — PlatoTimaeus: Plato, Timaeus, Benjamin Jowett translation: the allotment of souls to stars and rebirth according to conduct.; work/audit-007/sources.json — PlatoTimaeus: Plato, Timaeus, Benjamin Jowett translation.

BIB-0228

Plutarch, Life of Cato the Elder, criticism of selling aged slaves and animals; English translation.
Plutarch, Life of Cato the Elder: continuing public effort after honour.
Plutarch, Life of Cato the Elder

Recorded resource

Recorded uses: DJR-010 — cato: Plutarch, Life of Cato the Elder, criticism of selling aged slaves and animals; English translation.; DJR-093 — Cato: Plutarch, Life of Cato the Elder: continuing public effort after honour.; work/audit-030/sources.json — 093-Cato: Plutarch, Life of Cato the Elder.

BIB-0229

Sophocles, Ajax: English comparison for the address to Eurysaces and life without awareness.
Sophocles, Ajax

Recorded resource

Recorded uses: DJR-098 — sophocles: Sophocles, Ajax: English comparison for the address to Eurysaces and life without awareness.; work/audit-031/sources.json — 098-sophocles: Sophocles, Ajax.

BIB-0230

Sophocles, Antigone, trans. R. C. Jebb; choral ode to Love, especially lines 783–784.
Sophocles, Antigone, trans. R. C. Jebb

Recorded resource

Recorded uses: DJR-119 — Antigone: Sophocles, Antigone, trans. R. C. Jebb; choral ode to Love, especially lines 783–784.; work/audit-038/sources.json — 119-Antigone: Sophocles, Antigone, trans. R. C. Jebb.

BIB-0231

Thucydides, History of the Peloponnesian War, book 2, Pericles' speech; Richard Crawley's translation.
Thucydides 2.53: plague and the collapse of religious and legal restraints.
Thucydides 2.53
Thucydides, History of the Peloponnesian War, book 2, Pericles' speech

Recorded resource

Recorded uses: DJR-003 — Thucydides: Thucydides, History of the Peloponnesian War, book 2, Pericles' speech; Richard Crawley's translation.; DJR-162 — thucydides: Thucydides 2.53: plague and the collapse of religious and legal restraints.; work/audit-053/sources.json — 162-thucydides: Thucydides 2.53; work/audit-058/sources.json — 003-Thucydides: Thucydides, History of the Peloponnesian War, book 2, Pericles' speech.

BIB-0232

Greek Anthology 6.1, attributed to Plato, reproduced with its Greek text in Classics for All, Bellaria 70. Compared for the Lais mirror motif; Burton's Latin intermediary remains unlocated.
Greek Anthology 6.1, attributed to Plato, reproduced with its Greek text in Classics for All, Bellaria 70. Compared for the Lais mirror motif

Recorded resource

Recorded uses: DJR-056 — Greek Anthology: Greek Anthology 6.1, attributed to Plato, reproduced with its Greek text in Classics for All, Bellaria 70. Compared for the Lais mirror motif; Burton's Latin intermediary remains unlocated.; work/audit-017/sources.json — Greek Anthology: Greek Anthology 6.1, attributed to Plato, reproduced with its Greek text in Classics for All, Bellaria 70. Compared for the Lais mirror motif.

BIB-0233

Lewis and Short, ambubaia, the classical flute girls.

Recorded resource

Recorded uses: DJR-114 — Ambubaia: Lewis and Short, ambubaia, the classical flute girls.; work/audit-037/sources.json — 114-Ambubaia: Lewis and Short, ambubaia, the classical flute girls..

BIB-0234

Lewis and Short, infractus, including the late Latin sense unbroken.

Recorded resource

Recorded uses: DJR-114 — Infractus: Lewis and Short, infractus, including the late Latin sense unbroken.; work/audit-037/sources.json — 114-Infractus: Lewis and Short, infractus, including the late Latin sense unbroken..

BIB-0235

Science Museum Group, specimen A642502: a goat bezoar historically used as a remedy. Object description, not evidence for Burton's claimed cures.
Science Museum Group, specimen A642502

Recorded resource

Recorded uses: DJR-105 — bezoar: Science Museum Group, specimen A642502: a goat bezoar historically used as a remedy. Object description, not evidence for Burton's claimed cures.; work/audit-034/sources.json — 105-bezoar: Science Museum Group, specimen A642502.

BIB-0236

Smithsonian catalogue, engraved prints from the de Bry America series.

Recorded resource

Recorded uses: DJR-081 — De Bry: Smithsonian catalogue, engraved prints from the de Bry America series.; work/audit-026/sources.json — 081-De Bry: Smithsonian catalogue, engraved prints from the de Bry America series..

BIB-0237

Westminster School Archives, Gunter biography and works; Canon Triangulorum 1620.
Westminster School Archives, Gunter biography and works

Recorded resource

Recorded uses: DJR-082 — Gunter tables: Westminster School Archives, Gunter biography and works; Canon Triangulorum 1620.; work/audit-026/sources.json — 082-Gunter tables: Westminster School Archives, Gunter biography and works.

BIB-0238

John of Salisbury, Policraticus 5.10: lawyers, Charon, fees, and deceptive virtue. Dickinson translation.
John of Salisbury, Policraticus 5.10, John Dickinson translation, 1927; bribery and the leaden hearts of court officials.
Policraticus 5.10

Recorded resource

Recorded uses: DJR-013 — Salisbury: John of Salisbury, Policraticus 5.10: lawyers, Charon, fees, and deceptive virtue. Dickinson translation.; DJR-049 — Policraticus: John of Salisbury, Policraticus 5.10, John Dickinson translation, 1927; bribery and the leaden hearts of court officials.; work/audit-015/sources.json — Policraticus: Policraticus 5.10.

BIB-0239

University of North Georgia, literary place-name index: Noremberga/Norumbega.
University of North Georgia, literary place-name index

Recorded resource

Recorded uses: DJR-073 — norumbega: University of North Georgia, literary place-name index: Noremberga/Norumbega.; work/audit-023/sources.json — norumbega: University of North Georgia, literary place-name index.

BIB-0240

Horace, Epistles 2.2.200.

Recorded resource

Recorded uses: DJR-095 — horep2: Horace, Epistles 2.2.200.; work/audit-030/sources.json — 095-horep2: Horace, Epistles 2.2.200..

BIB-0241

Aulus Gellius, Attic Nights 13.11.1, Latin text. The title of Varro's satire supplies the comparison for the evening proverb; Burton's exact intermediary is not identified.
Aulus Gellius, Attic Nights 13.11.1, Latin text. The title of Varro's satire supplies the comparison for the evening proverb

Recorded resource

Recorded uses: DJR-057 — Gellius: Aulus Gellius, Attic Nights 13.11.1, Latin text. The title of Varro's satire supplies the comparison for the evening proverb; Burton's exact intermediary is not identified.; work/audit-018/sources.json — Gellius: Aulus Gellius, Attic Nights 13.11.1, Latin text. The title of Varro's satire supplies the comparison for the evening proverb.

BIB-0242

Prudentius, Against Symmachus 2.862–881.

Recorded resource

Recorded uses: DJR-157 — prudentius: Prudentius, Against Symmachus 2.862–881.; work/audit-051/sources.json — 157-prudentius: Prudentius, Against Symmachus 2.862–881..

BIB-0243

Apuleius, Apologia 64.1–2, Latin text at Dickinson College Commentaries; compared with Burton's adapted marginal curse.
Apuleius, Apologia 64.1–2, Latin text at Dickinson College Commentaries

Recorded resource

Recorded uses: DJR-062 — Apuleius: Apuleius, Apologia 64.1–2, Latin text at Dickinson College Commentaries; compared with Burton's adapted marginal curse.; work/audit-019/sources.json — Apuleius: Apuleius, Apologia 64.1–2, Latin text at Dickinson College Commentaries.

BIB-0244

Pliny the Younger, Letters 7.27: the Athenian haunted house and nocturnal hair cutting; Latin text, Dickinson College Commentaries.
Pliny the Younger, Letters 7.27: the Athenian haunted house and nocturnal hair cutting

Recorded resource

Recorded uses: DJR-030 — pliny: Pliny the Younger, Letters 7.27: the Athenian haunted house and nocturnal hair cutting; Latin text, Dickinson College Commentaries.; work/audit-009/sources.json — pliny: Pliny the Younger, Letters 7.27: the Athenian haunted house and nocturnal hair cutting.

BIB-0245

Seneca, Hercules Furens 159–173; Dickinson commentary establishes the interpolated line 162.
Seneca, Hercules Furens 159–173

Recorded resource

Recorded uses: DJR-055 — seneca: Seneca, Hercules Furens 159–173; Dickinson commentary establishes the interpolated line 162.; work/audit-017/sources.json — seneca: Seneca, Hercules Furens 159–173.

BIB-0246

Seneca, Hercules Furens 174–191, Dickinson text and commentary.

Recorded resource

Recorded uses: DJR-086 — Seneca: Seneca, Hercules Furens 174–191, Dickinson text and commentary.; work/audit-027/sources.json — 086-Seneca: Seneca, Hercules Furens 174–191, Dickinson text and commentary..

BIB-0247

Seneca, Hercules Furens 192–204, text and commentary.

Recorded resource

Recorded uses: DJR-095 — senher: Seneca, Hercules Furens 192–204, text and commentary.; work/audit-030/sources.json — 095-senher: Seneca, Hercules Furens 192–204, text and commentary..

BIB-0248

Seneca, Hercules Furens 313–314: Megara on believing what the unhappy desire.
Seneca, Hercules Furens 313–315, Latin text at Dickinson College Commentaries; body and marginal quotations compared.
Seneca, Hercules Furens 309–331, including the maxim on fear at 316.
Hercules Furens 313–315

Recorded resource

Recorded uses: DJR-054 — seneca: Seneca, Hercules Furens 313–314: Megara on believing what the unhappy desire.; DJR-064 — SenecaHercules: Seneca, Hercules Furens 313–315, Latin text at Dickinson College Commentaries; body and marginal quotations compared.; DJR-144 — seneca-fear: Seneca, Hercules Furens 309–331, including the maxim on fear at 316.; work/audit-020/sources.json — SenecaHercules: Hercules Furens 313–315; work/audit-047/sources.json — 144-seneca-fear: Seneca, Hercules Furens 309–331, including the maxim on fear at 316..

BIB-0249

Seneca, Hercules Furens 332–357, including the tyrant's maxim at 343–344.

Recorded resource

Recorded uses: DJR-144 — seneca-tyrant: Seneca, Hercules Furens 332–357, including the tyrant's maxim at 343–344.; work/audit-047/sources.json — 144-seneca-tyrant: Seneca, Hercules Furens 332–357, including the tyrant's maxim at 343–344..

BIB-0250

Seneca, Hercules Furens 385: divine vengeance from behind.
Seneca, Hercules Furens 385

Recorded resource

Recorded uses: DJR-165 — hercules: Seneca, Hercules Furens 385: divine vengeance from behind.; work/audit-054/sources.json — 165-hercules: Seneca, Hercules Furens 385.

BIB-0251

Seneca, Hercules Furens 437: the road to the stars.
Seneca, Hercules Furens 437

Recorded resource

Recorded uses: DJR-087 — Seneca Hercules: Seneca, Hercules Furens 437: the road to the stars.; work/audit-028/sources.json — 087-Seneca Hercules: Seneca, Hercules Furens 437.

BIB-0252

Seneca, Hercules Furens 852–53: maidens and youths. Dickinson College text and commentary.

Recorded resource

Recorded uses: DJR-009 — senecah: Seneca, Hercules Furens 852–53: maidens and youths. Dickinson College text and commentary..

BIB-0253

Seneca, Hercules Furens 922–924; the unjust king, Latin comparison.
Seneca, Hercules Furens 922–924

Recorded resource

Recorded uses: DJR-087 — seneca-sacrifice: Seneca, Hercules Furens 922–924; the unjust king, Latin comparison.; work/audit-028/sources.json — 087-seneca-sacrifice: Seneca, Hercules Furens 922–924.

BIB-0254

National Library of Scotland, Crawford astronomy catalogue: Roeslin's Theoria nova coelestium meteoron (1578).
National Library of Scotland, Crawford astronomy catalogue

Recorded resource

Recorded uses: DJR-074 — roeslin: National Library of Scotland, Crawford astronomy catalogue: Roeslin's Theoria nova coelestium meteoron (1578).; work/audit-023/sources.json — roeslin: National Library of Scotland, Crawford astronomy catalogue.

BIB-0255

De rosis nascentibus, Latin and early translations.

Recorded resource

Recorded uses: DJR-141 — roses: De rosis nascentibus, Latin and early translations.; work/audit-046/sources.json — 141-roses: De rosis nascentibus, Latin and early translations..

BIB-0256

Furetière, Dictionnaire universel (1690), abdomen entry reproduced by Le Robert; historical lexical comparison for mirach. Entry read in the indexed excerpt; the direct page returned an access error.
Furetière, Dictionnaire universel (1690), abdomen entry reproduced by Le Robert

Recorded resource

Recorded uses: DJR-062 — Furetiere: Furetière, Dictionnaire universel (1690), abdomen entry reproduced by Le Robert; historical lexical comparison for mirach. Entry read in the indexed excerpt; the direct page returned an access error.; work/audit-019/sources.json — Furetiere: Furetière, Dictionnaire universel (1690), abdomen entry reproduced by Le Robert.

BIB-0257

Heidelberg catalogue, Vatican Pal. lat. 193, item 15, ff. 182r–183v: De substantia dilectionis as a compilation from Hugh of Saint Victor, including Institutiones in Decalogum 4.
Heidelberg catalogue, Vatican Pal. lat. 193, item 15, ff. 182r–183v

Recorded resource

Recorded uses: DJR-109 — Hugh: Heidelberg catalogue, Vatican Pal. lat. 193, item 15, ff. 182r–183v: De substantia dilectionis as a compilation from Hugh of Saint Victor, including Institutiones in Decalogum 4.; work/audit-035/sources.json — 109-Hugh: Heidelberg catalogue, Vatican Pal. lat. 193, item 15, ff. 182r–183v.

BIB-0258

Acta Sanctorum, January I, pp. 362–363, Lucian account headed Ex Ruffino, et mss.: facsimile verifies Auctor nobis de Deo Deus est in the Latin tradition; Burton's immediate edition untraced.
Acta Sanctorum, January I, pp. 362–363, Lucian account headed Ex Ruffino, et mss

Recorded resource

Recorded uses: DJR-152 — LucianActa: Acta Sanctorum, January I, pp. 362–363, Lucian account headed Ex Ruffino, et mss.: facsimile verifies Auctor nobis de Deo Deus est in the Latin tradition; Burton's immediate edition untraced.; work/audit-049/sources.json — 152-LucianActa: Acta Sanctorum, January I, pp. 362–363, Lucian account headed Ex Ruffino, et mss..

BIB-0259

BSB catalogue bsb11730939: Schoppe, Scaliger hypobolimaeus, Mainz 1607; probable De Burdonum familia identification.
Bavarian State Library catalogue bsb11730939

Recorded resource

Recorded uses: DJR-110 — Schoppe: BSB catalogue bsb11730939: Schoppe, Scaliger hypobolimaeus, Mainz 1607; probable De Burdonum familia identification.; work/audit-035/sources.json — 110-Schoppe: Bavarian State Library catalogue bsb11730939.

BIB-0260

Semonides of Amorgos, poem 7; Diane Arnson Svarlien's English translation, concluding attack and the untroubled-day claim.
Semonides of Amorgos, poem 7

Recorded resource

Recorded uses: DJR-138 — Semonides7: Semonides of Amorgos, poem 7; Diane Arnson Svarlien's English translation, concluding attack and the untroubled-day claim.; work/audit-045/sources.json — 138-Semonides7: Semonides of Amorgos, poem 7.

BIB-0261

Aulus Gellius, Attic Nights 10.18; Artemisia's mourning.
Aulus Gellius, Attic Nights 10.18

Recorded resource

Recorded uses: DJR-130 — Gellius: Aulus Gellius, Attic Nights 10.18; Artemisia's mourning.; work/audit-042/sources.json — 130-Gellius: Aulus Gellius, Attic Nights 10.18.

BIB-0262

Angus Gowland, "As Hunters find their Game by the Trace": Reading to Discover in The Anatomy of Melancholy, note 25: identification of Lazzarelli, Crater Hermetis 27.1. Scholarly attribution; the primary text has not yet been collated.
Angus Gowland, "As Hunters find their Game by the Trace"

Recorded resource

Recorded uses: DJR-021 — GowlandLazzarelli: Angus Gowland, "As Hunters find their Game by the Trace": Reading to Discover in The Anatomy of Melancholy, note 25: identification of Lazzarelli, Crater Hermetis 27.1. Scholarly attribution; the primary text has not yet been collated.; work/audit-006/sources.json — GowlandLazzarelli: Angus Gowland, "As Hunters find their Game by the Trace".

BIB-0263

Angus Gowland, As Hunters find their Game by the Trace: Reading to Discover in The Anatomy of Melancholy, accepted manuscript p. 12 and nn. 44–47: Foxe transmission lead, not directly collated here.
Angus Gowland, As Hunters find their Game by the Trace

Recorded resource

Recorded uses: DJR-156 — GowlandTrace: Angus Gowland, As Hunters find their Game by the Trace: Reading to Discover in The Anatomy of Melancholy, accepted manuscript p. 12 and nn. 44–47: Foxe transmission lead, not directly collated here.; work/audit-051/sources.json — 156-GowlandTrace: Angus Gowland, As Hunters find their Game by the Trace.

BIB-0264

UCL thesis, Aristides and lyric quotation, discussion of Oration 31 (11), p. 126.

Recorded resource

Recorded uses: DJR-095 — aristides: UCL thesis, Aristides and lyric quotation, discussion of Oration 31 (11), p. 126.; work/audit-030/sources.json — 095-aristides: UCL thesis, Aristides and lyric quotation, discussion of Oration 31 (11), p. 126..

BIB-0265

University of Zurich, Camposanto project, Dallington record: bibliographical check for the Survey of Tuscany (1605; describing 1596).

Recorded resource

Recorded uses: DJR-013 — Dallington: University of Zurich, Camposanto project, Dallington record: bibliographical check for the Survey of Tuscany (1605; describing 1596)..

BIB-0266

Ovid, Remedies for Love 127–130.

Recorded resource

Recorded uses: DJR-094 — remedia: Ovid, Remedies for Love 127–130.; work/audit-030/sources.json — 094-remedia: Ovid, Remedies for Love 127–130..

BIB-0267

Pierre de Besse, Democritus christianus, id est, Contemptus vanitatum mundi (Cologne, 1616), Zentralbibliothek Zürich, RRl 150, e-rara catalogue.

Recorded resource

Recorded uses: DJR-001 — Besse: Pierre de Besse, Democritus christianus, id est, Contemptus vanitatum mundi (Cologne, 1616), Zentralbibliothek Zürich, RRl 150, e-rara catalogue.; work/audit-057/sources.json — 001-Besse: Pierre de Besse, Democritus christianus, id est, Contemptus vanitatum mundi (Cologne, 1616), Zentralbibliothek Zürich, RRl 150, e-rara catalogue..

BIB-0268

University Library Basel, De amplitudine beati regni Dei (1554), FO VI 2 8, VD16 C 6415: catalogue specifies two books; Burton's book 3 locator remains unresolved.
University Library Basel, De amplitudine beati regni Dei (1554), FO VI 2 8, VD16 C 6415

Recorded resource

Recorded uses: DJR-168 — CurioneCatalogue: University Library Basel, De amplitudine beati regni Dei (1554), FO VI 2 8, VD16 C 6415: catalogue specifies two books; Burton's book 3 locator remains unresolved.; work/audit-055/sources.json — 168-CurioneCatalogue: University Library Basel, De amplitudine beati regni Dei (1554), FO VI 2 8, VD16 C 6415.

BIB-0269

Juan Luis Vives, Fable of Man §§32–34; Latin text in Luis F. Hernández, Vivesiana 3 (2018), pp. 21–22. Bodily harmony and usefulness; the passage has no clock image.
Vives Fable of Man 32–34

Recorded resource

Recorded uses: DJR-027 — Vives: Juan Luis Vives, Fable of Man §§32–34; Latin text in Luis F. Hernández, Vivesiana 3 (2018), pp. 21–22. Bodily harmony and usefulness; the passage has no clock image.; work/audit-008/sources.json — Vives: Vives Fable of Man 32–34.

BIB-0270

Gregory of Nazianzus, Letters 193; Bradley K. Storin translation, 2019, page 151, to Vitalianus.
Gregory of Nazianzus, Letters 193

Recorded resource

Recorded uses: DJR-124 — Gregory193: Gregory of Nazianzus, Letters 193; Bradley K. Storin translation, 2019, page 151, to Vitalianus.; work/audit-040/sources.json — 124-Gregory193: Gregory of Nazianzus, Letters 193.

BIB-0271

Velleius Paterculus 2.106–107, Shipley translation; Tiberius and the visitor at the Elbe.
Velleius Paterculus 2.106–107, Shipley translation

Recorded resource

Recorded uses: DJR-079 — velleius: Velleius Paterculus 2.106–107, Shipley translation; Tiberius and the visitor at the Elbe.; work/audit-025/sources.json — 079-velleius: Velleius Paterculus 2.106–107, Shipley translation.

BIB-0272

Jerome, Letter 22.30, the judgment dream and Cicero.

Recorded resource

Recorded uses: DJR-156 — jerome: Jerome, Letter 22.30, the judgment dream and Cicero.; work/audit-051/sources.json — 156-jerome: Jerome, Letter 22.30, the judgment dream and Cicero..

BIB-0273

Josephus, Antiquities 18.3.4; Mundus and Paulina.
Josephus, Antiquities 18.3.4

Recorded resource

Recorded uses: DJR-132 — Josephus: Josephus, Antiquities 18.3.4; Mundus and Paulina.; work/audit-043/sources.json — 132-Josephus: Josephus, Antiquities 18.3.4.

BIB-0274

King James Bible, 2 Esdras 10: the mourning woman and Zion.
King James Bible, 2 Esdras 10

Recorded resource

Recorded uses: DJR-054 — esdras: King James Bible, 2 Esdras 10: the mourning woman and Zion.; work/audit-017/sources.json — esdras: King James Bible, 2 Esdras 10.

BIB-0275

M. L. West, Greek Epic Fragments (2003), pp. 204–205, Panyassis fragment 19.4, preserved in Stobaeus 3.18.21; Greek and source heading collated.
Panyassis fragment 19.4, West pp. 204–205

Recorded resource

Recorded uses: DJR-035 — Panyassis: M. L. West, Greek Epic Fragments (2003), pp. 204–205, Panyassis fragment 19.4, preserved in Stobaeus 3.18.21; Greek and source heading collated.; work/audit-010/sources.json — Panyassis: Panyassis fragment 19.4, West pp. 204–205.

BIB-0276

Rhazes, Continens (1529), Qatar National Library catalogue; candidate edition only

Recorded resource

Recorded uses: work/audit-058/sources.json — Rhazes1529: Rhazes, Continens (1529), Qatar National Library catalogue; candidate edition only.

BIB-0277

Philostratus, Letters 37; Greek transcription, Venus's noisy sandal and the praise of bare feet.
Philostratus, Letters 37

Recorded resource

Recorded uses: DJR-145 — Philostratus37: Philostratus, Letters 37; Greek transcription, Venus's noisy sandal and the praise of bare feet.; work/audit-047/sources.json — 145-Philostratus37: Philostratus, Letters 37.

BIB-0278

Problems 30.1, opening at 953a, collection attributed to Aristotle; Greek text from Bekker transcribed at Wikisource. Opening question compared.
Problems 30.1

Recorded resource

Recorded uses: DJR-064 — AristotleProblems: Problems 30.1, opening at 953a, collection attributed to Aristotle; Greek text from Bekker transcribed at Wikisource. Opening question compared.; work/audit-020/sources.json — AristotleProblems: Problems 30.1.

BIB-0279

Louis A. Barbé, Margaret of Scotland and the Dauphin Louis, pp. 119–120, earlier testimony and chronological discussion.

Recorded resource

Recorded uses: DJR-110 — Margaret: Louis A. Barbé, Margaret of Scotland and the Dauphin Louis, pp. 119–120, earlier testimony and chronological discussion.; work/audit-035/sources.json — 110-Margaret: Louis A. Barbé, Margaret of Scotland and the Dauphin Louis, pp. 119–120, earlier testimony and chronological discussion..

BIB-0280

Cicero, Letters to Friends 10.27, historical Latin edition: all sensible men prefer death to slavery.

Recorded resource

Recorded uses: DJR-052 — Cicero Lepidus: Cicero, Letters to Friends 10.27, historical Latin edition: all sensible men prefer death to slavery.; work/audit-016/sources.json — Cicero Lepidus: Cicero, Letters to Friends 10.27, historical Latin edition: all sensible men prefer death to slavery..

BIB-0281

Heliodorus, Ethiopian Story, book 4, Persinna's letter.

Recorded resource

Recorded uses: DJR-039 — Heliodorus: Heliodorus, Ethiopian Story, book 4, Persinna's letter.; work/audit-012/sources.json — Heliodorus: Heliodorus, Ethiopian Story, book 4, Persinna's letter..

BIB-0282

Paul the Deacon, History of the Lombards 2.5: Sophia and Narses, with the editor's note on Justin II.

Recorded resource

Recorded uses: DJR-051 — Paul: Paul the Deacon, History of the Lombards 2.5: Sophia and Narses, with the editor's note on Justin II.; work/audit-016/sources.json — Paul: Paul the Deacon, History of the Lombards 2.5: Sophia and Narses, with the editor's note on Justin II..

BIB-0283

Giovio's eulogy of Reuchlin, consulted in Gragg's translation.

Recorded resource

Recorded uses: DJR-040 — Giovio: Giovio's eulogy of Reuchlin, consulted in Gragg's translation.; work/audit-012/sources.json — Giovio: Giovio's eulogy of Reuchlin, consulted in Gragg's translation..

BIB-0284

Heinsius, 1601 love emblems 2, 4, 5 and 9, Utrecht edition.

Recorded resource

Recorded uses: DJR-128 — heinsius: Heinsius, 1601 love emblems 2, 4, 5 and 9, Utrecht edition.; work/audit-041/sources.json — 128-heinsius: Heinsius, 1601 love emblems 2, 4, 5 and 9, Utrecht edition..

BIB-0285

Otto Vaenius, Amorum emblemata (1608), emblem 100; parallel quotation, not an established intermediary.
Otto Vaenius, Amorum emblemata (1608), emblem 100

Recorded resource

Recorded uses: DJR-130 — Vaenius: Otto Vaenius, Amorum emblemata (1608), emblem 100; parallel quotation, not an established intermediary.; work/audit-042/sources.json — 130-Vaenius: Otto Vaenius, Amorum emblemata (1608), emblem 100.

BIB-0286

Vaenius, Amorum emblemata, 1608, emblem 49.

Recorded resource

Recorded uses: DJR-128 — vaenius: Vaenius, Amorum emblemata, 1608, emblem 49.; work/audit-041/sources.json — 128-vaenius: Vaenius, Amorum emblemata, 1608, emblem 49..

BIB-0287

Kyd, The Spanish Tragedy 1.3, Viceroy's speech: a parallel for three Latin lines, not evidence of direct borrowing.
Kyd, The Spanish Tragedy 1.3, Viceroy's speech

Recorded resource

Recorded uses: DJR-092 — Kyd: Kyd, The Spanish Tragedy 1.3, Viceroy's speech: a parallel for three Latin lines, not evidence of direct borrowing.; work/audit-029/sources.json — 092-Kyd: Kyd, The Spanish Tragedy 1.3, Viceroy's speech.

BIB-0288

EMoBookTrade, Plantin commercial catalogue M296, f. 4v, item 80: Simon e Tovar and the 1586 book on compound medicines.
EMoBookTrade, Plantin commercial catalogue M296, f. 4v, item 80

Recorded resource

Recorded uses: DJR-101 — tovar: EMoBookTrade, Plantin commercial catalogue M296, f. 4v, item 80: Simon e Tovar and the 1586 book on compound medicines.; work/audit-032/sources.json — 101-tovar: EMoBookTrade, Plantin commercial catalogue M296, f. 4v, item 80.

BIB-0289

EMoBookTrade, Plantin catalogue M296, f. 9v, item 14: Jacques Grévin, De venenis, Antwerp 1571; probable author identification.
EMoBookTrade, Plantin catalogue M296, f. 9v, item 14

Recorded resource

Recorded uses: DJR-102 — Grevin: EMoBookTrade, Plantin catalogue M296, f. 9v, item 14: Jacques Grévin, De venenis, Antwerp 1571; probable author identification.; work/audit-033/sources.json — 102-Grevin: EMoBookTrade, Plantin catalogue M296, f. 9v, item 14.

BIB-0290

Plato, Symposium 215a–b: Silenus figures and Socrates, Jowett translation.

Recorded resource

Recorded uses: DJR-008 — Plato: Plato, Symposium 215a–b: Silenus figures and Socrates, Jowett translation..

BIB-0291

Encyclopaedia Britannica, 1911, Charles II of Naples.

Recorded resource

Recorded uses: DJR-096 — charles: Encyclopaedia Britannica, 1911, Charles II of Naples.; work/audit-031/sources.json — 096-charles: Encyclopaedia Britannica, 1911, Charles II of Naples..

BIB-0292

Cyprian, On Jealousy and Envy, section 6; context of the condensed quotation.
Cyprian, On Jealousy and Envy, section 6

Recorded resource

Recorded uses: DJR-148 — cyprian: Cyprian, On Jealousy and Envy, section 6; context of the condensed quotation.; work/audit-048/sources.json — 148-cyprian: Cyprian, On Jealousy and Envy, section 6.

BIB-0293

King James Bible, 1 Corinthians 2.
King James Bible, 1 Corinthians 13 and 15.

Recorded resource

Recorded uses: DJR-151 — bible4: King James Bible, 1 Corinthians 2.; DJR-152 — corinthians: King James Bible, 1 Corinthians 13 and 15.; work/audit-049/sources.json — 151-bible4: King James Bible, 1 Corinthians 2.; work/audit-049/sources.json — 152-corinthians: King James Bible, 1 Corinthians 13 and 15..

BIB-0294

1 Esdras 3–4; the contest and Apame's treatment of the king.
1 Esdras 3–4

Recorded resource

Recorded uses: DJR-117 — esdras: 1 Esdras 3–4; the contest and Apame's treatment of the king.; work/audit-038/sources.json — 117-esdras: 1 Esdras 3–4.

BIB-0295

King James Bible, 1 John 3.
King James Bible, 1 John 2, 4 and 5.

Recorded resource

Recorded uses: DJR-151 — bible5: King James Bible, 1 John 3.; DJR-152 — john: King James Bible, 1 John 2, 4 and 5.; work/audit-049/sources.json — 151-bible5: King James Bible, 1 John 3.; work/audit-049/sources.json — 152-john: King James Bible, 1 John 2, 4 and 5..

BIB-0296

1 Samuel 9:2 and 10:23–24, King James Version; Saul's appearance and divine selection.
1 Samuel 9

Recorded resource

Recorded uses: DJR-117 — Saul: 1 Samuel 9:2 and 10:23–24, King James Version; Saul's appearance and divine selection.; work/audit-038/sources.json — 117-Saul: 1 Samuel 9.

BIB-0297

Ecclesiastes 7:26: the comparison with bitterness.
Ecclesiastes 7

Recorded resource

Recorded uses: DJR-138 — eccles: Ecclesiastes 7:26: the comparison with bitterness.; work/audit-045/sources.json — 138-eccles: Ecclesiastes 7.

BIB-0298

Ecclesiasticus (Sirach) 9:8; love kindled through beauty.
Sirach 25:1 and 25:13–23: harmonious marriage and warnings about a wicked wife.
Ecclesiasticus (Sirach) 9
Sirach 25

Recorded resource

Recorded uses: DJR-117 — sirach: Ecclesiasticus (Sirach) 9:8; love kindled through beauty.; DJR-138 — sirach: Sirach 25:1 and 25:13–23: harmonious marriage and warnings about a wicked wife.; work/audit-038/sources.json — 117-sirach: Ecclesiasticus (Sirach) 9; work/audit-045/sources.json — 138-sirach: Sirach 25.

BIB-0299

King James Bible, Exodus 33.

Recorded resource

Recorded uses: DJR-151 — bible3: King James Bible, Exodus 33.; work/audit-049/sources.json — 151-bible3: King James Bible, Exodus 33..

BIB-0300

King James Bible, Isaiah 33.

Recorded resource

Recorded uses: DJR-151 — bible6: King James Bible, Isaiah 33.; work/audit-049/sources.json — 151-bible6: King James Bible, Isaiah 33..

BIB-0301

Luke 14:20: the marriage excuse.
Luke 14

Recorded resource

Recorded uses: DJR-138 — luke: Luke 14:20: the marriage excuse.; work/audit-045/sources.json — 138-luke: Luke 14.

BIB-0302

King James Bible, Psalms 27, 45 and 50.

Recorded resource

Recorded uses: DJR-151 — bible7: King James Bible, Psalms 27, 45 and 50.; work/audit-049/sources.json — 151-bible7: King James Bible, Psalms 27, 45 and 50..

BIB-0303

King James Bible, Revelation 21.

Recorded resource

Recorded uses: DJR-151 — bible2: King James Bible, Revelation 21.; work/audit-049/sources.json — 151-bible2: King James Bible, Revelation 21..

BIB-0304

King James Bible, Song of Solomon 4–6.

Recorded resource

Recorded uses: DJR-151 — bible1: King James Bible, Song of Solomon 4–6.; work/audit-049/sources.json — 151-bible1: King James Bible, Song of Solomon 4–6..

BIB-0305

Council of Trent, session 25, decree on indulgences: moderation and abuses.
Council of Trent, session 25, decree on indulgences

Recorded resource

Recorded uses: DJR-165 — trent: Council of Trent, session 25, decree on indulgences: moderation and abuses.; work/audit-054/sources.json — 165-trent: Council of Trent, session 25, decree on indulgences.

BIB-0306

Dictionary of National Biography, Lionel of Antwerp; genealogy and Italian marriage.
Dictionary of National Biography, Lionel of Antwerp

Recorded resource

Recorded uses: DJR-141 — lionel: Dictionary of National Biography, Lionel of Antwerp; genealogy and Italian marriage.; work/audit-046/sources.json — 141-lionel: Dictionary of National Biography, Lionel of Antwerp.

BIB-0307

Heraclitus fragment B118, Burnet translation and textual note at Wikisource; dry soul and dry light readings compared.
Heraclitus B118 translation and note

Recorded resource

Recorded uses: DJR-064 — Heraclitus118: Heraclitus fragment B118, Burnet translation and textual note at Wikisource; dry soul and dry light readings compared.; work/audit-020/sources.json — Heraclitus118: Heraclitus B118 translation and note.

BIB-0308

Marlowe, Hero and Leander, First Sestyad; the verdict of Hero's eyes and her beauty among the crowd.
Marlowe, Hero and Leander, First Sestyad

Recorded resource

Recorded uses: DJR-118 — hero: Marlowe, Hero and Leander, First Sestyad; the verdict of Hero's eyes and her beauty among the crowd.; work/audit-038/sources.json — 118-hero: Marlowe, Hero and Leander, First Sestyad.

BIB-0309

Marlowe, Hero and Leander, First Sestyad; Apollo and Hero's hair.
Marlowe, Hero and Leander, First Sestyad

Recorded resource

Recorded uses: DJR-119 — marlowe: Marlowe, Hero and Leander, First Sestyad; Apollo and Hero's hair.; work/audit-038/sources.json — 119-marlowe: Marlowe, Hero and Leander, First Sestyad.

BIB-0310

Diogenes Laertius, Lives 5.18: Aristotle's description of hope.
Diogenes Laertius, Lives 5.18

Recorded resource

Recorded uses: DJR-163 — diogenes: Diogenes Laertius, Lives 5.18: Aristotle's description of hope.; work/audit-053/sources.json — 163-diogenes: Diogenes Laertius, Lives 5.18.

BIB-0311

Galileo, System of the World, fourth dialogue, Thomas Salusbury's English translation, 1661, transcription on Wikisource; tides and terrestrial motion.
Galileo, System of the World, fourth dialogue, Thomas Salusbury's English translation, 1661, transcription on Wikisource

Recorded resource

Recorded uses: DJR-072 — Galileo: Galileo, System of the World, fourth dialogue, Thomas Salusbury's English translation, 1661, transcription on Wikisource; tides and terrestrial motion.; work/audit-023/sources.json — Galileo: Galileo, System of the World, fourth dialogue, Thomas Salusbury's English translation, 1661, transcription on Wikisource.

BIB-0312

Seneca, Letter 86.1–4: Scipio's villa.
Seneca, Letter 86.1–4

Recorded resource

Recorded uses: DJR-077 — seneca: Seneca, Letter 86.1–4: Scipio's villa.; work/audit-024/sources.json — seneca: Seneca, Letter 86.1–4.

BIB-0313

On Plants, E. S. Forster, 1913, preface: Aristotle attribution rejected; Nicolaus of Damascus discussed.
On Plants, E. S. Forster, 1913, preface

Recorded resource

Recorded uses: DJR-102 — OnPlants: On Plants, E. S. Forster, 1913, preface: Aristotle attribution rejected; Nicolaus of Damascus discussed.; work/audit-033/sources.json — 102-OnPlants: On Plants, E. S. Forster, 1913, preface.

BIB-0314

Oldfather, introduction to Epictetus (1925), on the epigram in Greek Anthology 7.676.

Recorded resource

Recorded uses: DJR-092 — Epictetus: Oldfather, introduction to Epictetus (1925), on the epigram in Greek Anthology 7.676.; work/audit-029/sources.json — 092-Epictetus: Oldfather, introduction to Epictetus (1925), on the epigram in Greek Anthology 7.676..

BIB-0315

Comenius, School of Infancy, chapter 5.11: a parallel to the Titus attribution (historical English translation).

Recorded resource

Recorded uses: DJR-050 — Comenius: Comenius, School of Infancy, chapter 5.11: a parallel to the Titus attribution (historical English translation).; work/audit-015/sources.json — Comenius: Comenius, School of Infancy, chapter 5.11: a parallel to the Titus attribution (historical English translation)..

BIB-0316

Encyclopædia Britannica, ninth edition, volume 1, p. 805, historical anatomical terminology, consulted only for the recorded sense of myrach.

Recorded resource

Recorded uses: DJR-027 — Myrach: Encyclopædia Britannica, ninth edition, volume 1, p. 805, historical anatomical terminology, consulted only for the recorded sense of myrach.; work/audit-008/sources.json — Myrach: Encyclopædia Britannica, ninth edition, volume 1, p. 805, historical anatomical terminology, consulted only for the recorded sense of myrach..

BIB-0317

Bacon, Of Beauty; favour, colour and motion.
Bacon, Of Beauty

Recorded resource

Recorded uses: DJR-120 — Bacon: Bacon, Of Beauty; favour, colour and motion.; work/audit-039/sources.json — 120-Bacon: Bacon, Of Beauty.

BIB-0318

Hesiod, Works and Days 25–26, Greek in the 1914 Loeb edition, scanned page.

Recorded resource

Recorded uses: DJR-041 — hesiod: Hesiod, Works and Days 25–26, Greek in the 1914 Loeb edition, scanned page.; work/audit-012/sources.json — hesiod: Hesiod, Works and Days 25–26, Greek in the 1914 Loeb edition, scanned page..

BIB-0319

Lucian, The Ignorant Book Collector 13, Harmon translation, vol. 3, p. 191: Epictetus's lamp.
Lucian, The Ignorant Book Collector 13, Harmon translation, vol. 3, p. 193. The purchase of Epictetus's lamp.

Recorded resource

Recorded uses: DJR-007 — Lucian: Lucian, The Ignorant Book Collector 13, Harmon translation, vol. 3, p. 191: Epictetus's lamp.; DJR-017 — lucian: Lucian, The Ignorant Book Collector 13, Harmon translation, vol. 3, p. 193. The purchase of Epictetus's lamp..

BIB-0320

Helkiah Crooke, Microcosmographia (1615), original title-page transcription.

Recorded resource

Recorded uses: DJR-023 — Crooke: Helkiah Crooke, Microcosmographia (1615), original title-page transcription..

BIB-0321

Notes and Queries, ninth series 12 (1903), p. 363; research lead checked against early editions

Recorded resource

Recorded uses: work/audit-058/sources.json — NQ1903: Notes and Queries, ninth series 12 (1903), p. 363; research lead checked against early editions.

BIB-0322

Seneca, Thyestes, Latin and historical translation: kingdoms beneath greater rule.
Seneca, Thyestes, Latin and historical translation

Recorded resource

Recorded uses: DJR-093 — Thyestes: Seneca, Thyestes, Latin and historical translation: kingdoms beneath greater rule.; work/audit-030/sources.json — 093-Thyestes: Seneca, Thyestes, Latin and historical translation.

BIB-0323

Seneca, Hercules Furens 5 and 13: Juno's complaint and the golden stars of Perseus.
Seneca, Hercules Furens 5 and 13

Recorded resource

Recorded uses: DJR-167 — seneca: Seneca, Hercules Furens 5 and 13: Juno's complaint and the golden stars of Perseus.; work/audit-054/sources.json — 167-seneca: Seneca, Hercules Furens 5 and 13.

BIB-0324

Plato, Republic 9, 588b–589b: the composite creature and the soul.
Plato, Republic 9, 588b–589b

Recorded resource

Recorded uses: DJR-152 — plato: Plato, Republic 9, 588b–589b: the composite creature and the soul.; work/audit-049/sources.json — 152-plato: Plato, Republic 9, 588b–589b.

BIB-0325

Plotinus, Ennead 1.4.7–8, MacKenna translation: happiness, captivity and suffering. Contextual comparison.
Plotinus, Ennead 1.4.7–8, MacKenna translation

Recorded resource

Recorded uses: DJR-066 — PlotinusHappiness: Plotinus, Ennead 1.4.7–8, MacKenna translation: happiness, captivity and suffering. Contextual comparison.; work/audit-021/sources.json — PlotinusHappiness: Plotinus, Ennead 1.4.7–8, MacKenna translation.

BIB-0326

Plotinus, Enneads 1.6.7 and 1.6.9: renouncing dominion and sunlike vision.
Plotinus, Enneads 1.6.7 and 1.6.9

Recorded resource

Recorded uses: DJR-152 — plotinus: Plotinus, Enneads 1.6.7 and 1.6.9: renouncing dominion and sunlike vision.; work/audit-049/sources.json — 152-plotinus: Plotinus, Enneads 1.6.7 and 1.6.9.

BIB-0327

Plutarch, On Avoiding Debt, Moralia 830C–D, in Holland's translation; Cleanthes at the mill.
Plutarch On Avoiding Debt

Recorded resource

Recorded uses: DJR-048 — PlutarchCleanthes: Plutarch, On Avoiding Debt, Moralia 830C–D, in Holland's translation; Cleanthes at the mill.; work/audit-015/sources.json — PlutarchCleanthes: Plutarch On Avoiding Debt.

BIB-0328

Xenophon, Symposium 4.12–16; Critobulus and Clinias.
Xenophon, Symposium 4.12–16

Recorded resource

Recorded uses: DJR-130 — Xenophon Symposium: Xenophon, Symposium 4.12–16; Critobulus and Clinias.; work/audit-042/sources.json — 130-Xenophon Symposium: Xenophon, Symposium 4.12–16.

BIB-0329

Maximus of Tyre, Dissertation XXVII, Thomas Taylor translation (1804): intermediary spirits and their beneficent duties; Greek, Latin and Burton's complete numbering uncollated.
Maximus of Tyre, Dissertation XXVII, Thomas Taylor translation (1804)

Recorded resource

Recorded uses: DJR-153 — Maximus27: Maximus of Tyre, Dissertation XXVII, Thomas Taylor translation (1804): intermediary spirits and their beneficent duties; Greek, Latin and Burton's complete numbering uncollated.; work/audit-050/sources.json — 153-Maximus27: Maximus of Tyre, Dissertation XXVII, Thomas Taylor translation (1804).

BIB-0330

Maximus of Tyre, Discourse 8, in Thomas Taylor's public-domain translation, for comparison of the argument.

Recorded resource

Recorded uses: DJR-107 — maximus: Maximus of Tyre, Discourse 8, in Thomas Taylor's public-domain translation, for comparison of the argument.; work/audit-034/sources.json — 107-maximus: Maximus of Tyre, Discourse 8, in Thomas Taylor's public-domain translation, for comparison of the argument..

BIB-0331

Bacon, Of Marriage and Single Life; Scott edition transcription, childless benefactors and qualifications about unmarried men.
Bacon, Of Marriage and Single Life, wives and the three ages.
Bacon, Of Marriage and Single Life

Recorded resource

Recorded uses: DJR-138 — BaconMarriage: Bacon, Of Marriage and Single Life; Scott edition transcription, childless benefactors and qualifications about unmarried men.; DJR-142 — Bacon: Bacon, Of Marriage and Single Life, wives and the three ages.; work/audit-045/sources.json — 138-BaconMarriage: Bacon, Of Marriage and Single Life; work/audit-046/sources.json — 142-Bacon: Bacon, Of Marriage and Single Life, wives and the three ages..

BIB-0332

Bacon, Of Parents and Children; Scott edition transcription, memory, achievement and the legacy of childless people.
Bacon, Of Parents and Children

Recorded resource

Recorded uses: DJR-138 — BaconParents: Bacon, Of Parents and Children; Scott edition transcription, memory, achievement and the legacy of childless people.; work/audit-045/sources.json — 138-BaconParents: Bacon, Of Parents and Children.

BIB-0333

Herodotus, Histories 6.60: hereditary occupations in Sparta and Egypt. Rawlinson translation.

Recorded resource

Recorded uses: DJR-016 — Herodotus: Herodotus, Histories 6.60: hereditary occupations in Sparta and Egypt. Rawlinson translation..

BIB-0334

Chaucer, The Parliament of Fowls 342–343: swan and owl.
Chaucer, The Parliament of Fowls 342–343

Recorded resource

Recorded uses: DJR-144 — chaucer-birds: Chaucer, The Parliament of Fowls 342–343: swan and owl.; work/audit-047/sources.json — 144-chaucer-birds: Chaucer, The Parliament of Fowls 342–343.

BIB-0335

William Harvey, On the Motion of the Heart and Blood, introduction, Robert Willis translation, for the vessel name arteria venosa.
William Harvey, On the Motion of the Heart and Blood, introduction, Robert Willis translation, for arteria venosa and historical cardiopulmonary terminology.

Recorded resource

Recorded uses: DJR-023 — Harvey: William Harvey, On the Motion of the Heart and Blood, introduction, Robert Willis translation, for the vessel name arteria venosa.; DJR-024 — Harvey: William Harvey, On the Motion of the Heart and Blood, introduction, Robert Willis translation, for arteria venosa and historical cardiopulmonary terminology..

BIB-0336

Aesop, Hercules and the Waggoner, Townsend 1867: later comparison witness, not Burton's established version.
Aesop, Hercules and the Waggoner, Townsend 1867

Recorded resource

Recorded uses: DJR-068 — AesopTownsend: Aesop, Hercules and the Waggoner, Townsend 1867: later comparison witness, not Burton's established version.; work/audit-021/sources.json — AesopTownsend: Aesop, Hercules and the Waggoner, Townsend 1867.

BIB-0337

Euripides, Orestes 395–396: Menelaus and Orestes on conscience.
Euripides, Orestes 395–396

Recorded resource

Recorded uses: DJR-164 — Euripides: Euripides, Orestes 395–396: Menelaus and Orestes on conscience.; work/audit-053/sources.json — 164-Euripides: Euripides, Orestes 395–396.

BIB-0338

Wiktionary, intention, obsolete sense of tension or strain, illustrated by this Burton passage; lexical sense checked.
Wiktionary, intention, obsolete sense of tension or strain, illustrated by this Burton passage

Recorded resource

Recorded uses: DJR-064 — Intention: Wiktionary, intention, obsolete sense of tension or strain, illustrated by this Burton passage; lexical sense checked.; work/audit-020/sources.json — Intention: Wiktionary, intention, obsolete sense of tension or strain, illustrated by this Burton passage.

BIB-0339

NASA Earth from Space, Aral Sea image record STS51F-36-59; river drainage compared with Burton's Caspian conjecture.
NASA Earth from Space, Aral Sea image record STS51F-36-59

Recorded resource

Recorded uses: DJR-072 — Caspian: NASA Earth from Space, Aral Sea image record STS51F-36-59; river drainage compared with Burton's Caspian conjecture.; work/audit-023/sources.json — Caspian: NASA Earth from Space, Aral Sea image record STS51F-36-59.

BIB-0340

Jerome, Commentary on Isaiah, preface to book 12: Milesian tales, Cicero and the Timaeus, and the schoolboys' pig testament; Epistolae transcription and translation.
Jerome, Commentary on Isaiah, preface to book 12

Recorded resource

Recorded uses: DJR-108 — Jerome: Jerome, Commentary on Isaiah, preface to book 12: Milesian tales, Cicero and the Timaeus, and the schoolboys' pig testament; Epistolae transcription and translation.; work/audit-035/sources.json — 108-Jerome: Jerome, Commentary on Isaiah, preface to book 12.

BIB-0341

Thomas More, Epigrammata 267, on Brixius's Chordigera and Antimorus silva. Latin text.

Recorded resource

Recorded uses: DJR-018 — More: Thomas More, Epigrammata 267, on Brixius's Chordigera and Antimorus silva. Latin text..

BIB-0342

Aristaenetus, Love Letters 2.7 and 2.12, Greek text.

Recorded resource

Recorded uses: DJR-141 — aristaenetus: Aristaenetus, Love Letters 2.7 and 2.12, Greek text.; work/audit-046/sources.json — 141-aristaenetus: Aristaenetus, Love Letters 2.7 and 2.12, Greek text..

BIB-0343

Ancient scholia on Aristophanes, Frogs 92: epiphyllides as small grape clusters. Greek text.

Recorded resource

Recorded uses: DJR-018 — Frogs: Ancient scholia on Aristophanes, Frogs 92: epiphyllides as small grape clusters. Greek text..

BIB-0344

Lucian, The Lover of Lies 33–36, especially 35: the animated household implement. Greek text.
Lucian, Philopseudes 39, Greek text; Tychiades seems to see monsters, spirits and Hecates.
Lucian, Philopseudes 39, Greek text: Tychiades seems to see apparitions, demons and Hecates; Burton's Latin changes seeing to dreaming and first person to third-person plural.
Lucian Philopseudes 39
Lucian, Philopseudes 39, Greek text

Recorded resource

Recorded uses: DJR-005 — lucian: Lucian, The Lover of Lies 33–36, especially 35: the animated household implement. Greek text.; DJR-051 — LucianHecates: Lucian, Philopseudes 39, Greek text; Tychiades seems to see monsters, spirits and Hecates.; DJR-058 — LucianGreek: Lucian, Philopseudes 39, Greek text: Tychiades seems to see apparitions, demons and Hecates; Burton's Latin changes seeing to dreaming and first person to third-person plural.; work/audit-016/sources.json — LucianHecates: Lucian Philopseudes 39; work/audit-018/sources.json — LucianGreek: Lucian, Philopseudes 39, Greek text.

BIB-0345

Lucian, Symposium 21–24: Greek text identifies Hetoimocles and the letter protesting his exclusion.
Lucian, Symposium 21–24

Recorded resource

Recorded uses: DJR-056 — LucianSymposium: Lucian, Symposium 21–24: Greek text identifies Hetoimocles and the letter protesting his exclusion.; work/audit-017/sources.json — LucianSymposium: Lucian, Symposium 21–24.

BIB-0346

Scholia on Euripides, Orestes, entries for lines 255–259; dramatic context compared, not Burton's exact Latin intermediary.
Scholia on Euripides, Orestes, entries for lines 255–259

Recorded resource

Recorded uses: DJR-064 — Orestes: Scholia on Euripides, Orestes, entries for lines 255–259; dramatic context compared, not Burton's exact Latin intermediary.; work/audit-020/sources.json — Orestes: Scholia on Euripides, Orestes, entries for lines 255–259.

BIB-0347

Castiglione, The Book of the Courtier, book 4; love and reason.
Castiglione, The Book of the Courtier, book 4

Recorded resource

Recorded uses: DJR-134 — Castiglione: Castiglione, The Book of the Courtier, book 4; love and reason.; work/audit-043/sources.json — 134-Castiglione: Castiglione, The Book of the Courtier, book 4.

BIB-0348

Montaigne, Essays, book 1, chapter 3, Florio translation: the story of Žižka's drum.

Recorded resource

Recorded uses: DJR-006 — Montaigne: Montaigne, Essays, book 1, chapter 3, Florio translation: the story of Žižka's drum..

BIB-0349

Boethius, Consolation 1, metre 1.21–22, the instability of good fortune.

Recorded resource

Recorded uses: DJR-042 — boethius1: Boethius, Consolation 1, metre 1.21–22, the instability of good fortune.; work/audit-013/sources.json — boethius1: Boethius, Consolation 1, metre 1.21–22, the instability of good fortune..

BIB-0350

Boethius, Consolation 1.4.33, Latin comparison.

Recorded resource

Recorded uses: DJR-097 — boethiuslatin: Boethius, Consolation 1.4.33, Latin comparison.; work/audit-031/sources.json — 097-boethiuslatin: Boethius, Consolation 1.4.33, Latin comparison..

BIB-0351

Boethius, Consolation 2, prose 4.13–15, dissatisfaction with one's condition.

Recorded resource

Recorded uses: DJR-042 — boethius2: Boethius, Consolation 2, prose 4.13–15, dissatisfaction with one's condition.; work/audit-013/sources.json — boethius2: Boethius, Consolation 2, prose 4.13–15, dissatisfaction with one's condition..

BIB-0352

Boethius, Consolation of Philosophy 3, prose 8; appearance and weak sight.
Boethius, Consolation of Philosophy 3, prose 8

Recorded resource

Recorded uses: DJR-137 — Boethius: Boethius, Consolation of Philosophy 3, prose 8; appearance and weak sight.; work/audit-044/sources.json — 137-Boethius: Boethius, Consolation of Philosophy 3, prose 8.

BIB-0353

Donatus De tropis on tmesis

Recorded resource

Recorded uses: work/audit-004/sources.json — donatus: Donatus De tropis on tmesis.

BIB-0354

Petronian poem Foeda est in coitu; Latin text in William Stevens's University of Richmond reading selection.
Petronian poem Foeda est in coitu

Recorded resource

Recorded uses: DJR-123 — PetroniusKisses: Petronian poem Foeda est in coitu; Latin text in William Stevens's University of Richmond reading selection.; work/audit-040/sources.json — 123-PetroniusKisses: Petronian poem Foeda est in coitu.

BIB-0355

Macrobius, Saturnalia 2.5.9: Julia's full-ship joke, Latin text.
Macrobius, Saturnalia 2.5.9

Recorded resource

Recorded uses: DJR-146 — Macrobius: Macrobius, Saturnalia 2.5.9: Julia's full-ship joke, Latin text.; work/audit-047/sources.json — 146-Macrobius: Macrobius, Saturnalia 2.5.9.

BIB-0356

Pliny, Natural History 28.12: Latin text and apparatus compared for Tuccia and variant dates, 519 and 609; Burton's 800 remains unexplained.
Pliny, Natural History 28.12

Recorded resource

Recorded uses: DJR-147 — Pliny28: Pliny, Natural History 28.12: Latin text and apparatus compared for Tuccia and variant dates, 519 and 609; Burton's 800 remains unexplained.; work/audit-048/sources.json — 147-Pliny28: Pliny, Natural History 28.12.

BIB-0357

Boethius, Consolation 3, metre 12: love and law.
Boethius, Consolation 3, metre 12

Recorded resource

Recorded uses: DJR-129 — Boethius: Boethius, Consolation 3, metre 12: love and law.; work/audit-042/sources.json — 129-Boethius: Boethius, Consolation 3, metre 12.

BIB-0358

Folger Shakespeare Library, John Ward's Latin: manuscript transcription guidance. Prescription signs, measures and abbreviations.
Folger Shakespeare Library, John Ward's Latin: historical pharmaceutical vocabulary and manuscript examples.
Folger Shakespeare Library, John Ward's Latin: historical pharmaceutical abbreviations and weight signs.
Folger Shakespeare Library, John Ward's Latin

Recorded resource

Recorded uses: DJR-103 — FolgerUnits: Folger Shakespeare Library, John Ward's Latin: manuscript transcription guidance. Prescription signs, measures and abbreviations.; DJR-105 — Ward: Folger Shakespeare Library, John Ward's Latin: historical pharmaceutical vocabulary and manuscript examples.; DJR-106 — terms: Folger Shakespeare Library, John Ward's Latin: historical pharmaceutical abbreviations and weight signs.; work/audit-033/sources.json — 103-FolgerUnits: Folger Shakespeare Library, John Ward's Latin; work/audit-034/sources.json — 105-Ward: Folger Shakespeare Library, John Ward's Latin; work/audit-034/sources.json — 106-terms: Folger Shakespeare Library, John Ward's Latin.

BIB-0359

Léry, Voyage to Brazil, chapter 8; French passage compared with Burton's rendering.
Léry, Voyage to Brazil, chapter 8

Recorded resource

Recorded uses: DJR-120 — Lery: Léry, Voyage to Brazil, chapter 8; French passage compared with Burton's rendering.; work/audit-039/sources.json — 120-Lery: Léry, Voyage to Brazil, chapter 8.

BIB-0360

Pseudo-Cicero, Letter to Octavian, Le Clerc translation (1821), introduction and note 5; golden-child phrase and rejected authorship. Full Latin collation remains pending.
Letter to Octavian

Recorded resource

Recorded uses: DJR-052 — PseudoCicero: Pseudo-Cicero, Letter to Octavian, Le Clerc translation (1821), introduction and note 5; golden-child phrase and rejected authorship. Full Latin collation remains pending.; work/audit-016/sources.json — PseudoCicero: Letter to Octavian.

BIB-0361

Hippocratic Letter 17 in Littré's translation

Recorded resource

Recorded uses: work/audit-002/sources.json — hippocrates: Hippocratic Letter 17 in Littré's translation.

BIB-0362

Juvenal, Satire 6, in Raoul, Trois satiriques latins, vol. 1 (1842), scanned excerpt. Older edition showing mediam.

Recorded resource

Recorded uses: DJR-017 — juvenal-old: Juvenal, Satire 6, in Raoul, Trois satiriques latins, vol. 1 (1842), scanned excerpt. Older edition showing mediam..

BIB-0363

Histoire admirable d'un faux et supposé mari, early narrative reprinted in Variétés historiques et littéraires: Tily impersonates Guerre.
Histoire admirable d'un faux et supposé mari, early narrative reprinted in Variétés historiques et littéraires

Recorded resource

Recorded uses: DJR-149 — guerre: Histoire admirable d'un faux et supposé mari, early narrative reprinted in Variétés historiques et littéraires: Tily impersonates Guerre.; work/audit-048/sources.json — 149-guerre: Histoire admirable d'un faux et supposé mari, early narrative reprinted in Variétés historiques et littéraires.

BIB-0364

Machiavelli, Life of Castruccio Castracani, opening; Périès translation.
Machiavelli, Life of Castruccio Castracani, opening

Recorded resource

Recorded uses: DJR-088 — MachiavelliLife: Machiavelli, Life of Castruccio Castracani, opening; Périès translation.; work/audit-028/sources.json — 088-MachiavelliLife: Machiavelli, Life of Castruccio Castracani, opening.

BIB-0365

Richard of Saint-Victor cited by Scotus, Ordinatio, prologue, part 2.

Recorded resource

Recorded uses: DJR-157 — richard: Richard of Saint-Victor cited by Scotus, Ordinatio, prologue, part 2.; work/audit-051/sources.json — 157-richard: Richard of Saint-Victor cited by Scotus, Ordinatio, prologue, part 2..

BIB-0366

Rice University, Galileo Project: early sunspot observations.
Rice University, Galileo Project

Recorded resource

Recorded uses: DJR-076 — sunspots: Rice University, Galileo Project: early sunspot observations.; work/audit-024/sources.json — sunspots: Rice University, Galileo Project.

BIB-0367

Rice University, Galileo Project: Scheiner and the sunspot controversy.
Rice University, Galileo Project

Recorded resource

Recorded uses: DJR-076 — scheiner: Rice University, Galileo Project: Scheiner and the sunspot controversy.; work/audit-024/sources.json — scheiner: Rice University, Galileo Project.

BIB-0368

University of Oklahoma, Galileo's World: Barozzi, Cosmographia (1585), and its relation to Sacrobosco.

Recorded resource

Recorded uses: DJR-006 — Barozzi: University of Oklahoma, Galileo's World: Barozzi, Cosmographia (1585), and its relation to Sacrobosco..

BIB-0369

Cebes' Tablet, §§5–6, Greek text and vocabulary, ed. Geoffrey Steadman: the drink of ignorance and error.

Recorded resource

Recorded uses: DJR-007 — Cebes: Cebes' Tablet, §§5–6, Greek text and vocabulary, ed. Geoffrey Steadman: the drink of ignorance and error..

BIB-0370

Gratian, Decretum, Distinction 47, chapter 8, Friedberg edition, cols. 171–172: gold preferred to the sun, transmitted under Ambrose's name; Latin text.
Gratian, Decretum, Distinction 47, chapter 8, Friedberg edition, cols. 171–172

Recorded resource

Recorded uses: DJR-109 — Gratian: Gratian, Decretum, Distinction 47, chapter 8, Friedberg edition, cols. 171–172: gold preferred to the sun, transmitted under Ambrose's name; Latin text.; work/audit-035/sources.json — 109-Gratian: Gratian, Decretum, Distinction 47, chapter 8, Friedberg edition, cols. 171–172.

BIB-0371

Rival Lovers 135e–137b, transmitted under Plato's name; Greek text edited by John Burnet and English translation by W. R. M. Lamb, Perseus Digital Library text repository.
Rival Lovers 135e–137b, transmitted under Plato's name

Recorded resource

Recorded uses: DJR-002 — RivalLovers: Rival Lovers 135e–137b, transmitted under Plato's name; Greek text edited by John Burnet and English translation by W. R. M. Lamb, Perseus Digital Library text repository.; work/audit-057/sources.json — 002-RivalLovers: Rival Lovers 135e–137b, transmitted under Plato's name.

BIB-0372

Drayton, Matilda to King John; TCP A20811, 1603 volume, lines 157–160 counted in the transcription.
Drayton, Matilda to King John

Recorded resource

Recorded uses: DJR-137 — DraytonMatilda: Drayton, Matilda to King John; TCP A20811, 1603 volume, lines 157–160 counted in the transcription.; work/audit-044/sources.json — 137-DraytonMatilda: Drayton, Matilda to King John.

BIB-0373

Gloss-e, Psalm 6:2; Hic ure, hic seca and its attribution history.
Gloss-e, Psalm 6

Recorded resource

Recorded uses: DJR-092 — gloss-prayer: Gloss-e, Psalm 6:2; Hic ure, hic seca and its attribution history.; work/audit-029/sources.json — 092-gloss-prayer: Gloss-e, Psalm 6.

BIB-0374

Mimnermus, fragment 1, Greek opening.

Recorded resource

Recorded uses: DJR-143 — Mimnermus: Mimnermus, fragment 1, Greek opening.; work/audit-046/sources.json — 143-Mimnermus: Mimnermus, fragment 1, Greek opening..

BIB-0375

Anacreontea 48.9–10, Greek text in C. L. Antunes, As Anacreônticas e a imagem de Anacreonte na Antiguidade (2013). Comparison of poem numbering and wording.

Recorded resource

Recorded uses: DJR-104 — Anacreontea: Anacreontea 48.9–10, Greek text in C. L. Antunes, As Anacreônticas e a imagem de Anacreonte na Antiguidade (2013). Comparison of poem numbering and wording.; work/audit-033/sources.json — 104-Anacreontea: Anacreontea 48.9–10, Greek text in C. L. Antunes, As Anacreônticas e a imagem de Anacreonte na Antiguidade (2013). Comparison of poem numbering and wording..

BIB-0376

Guicciardini, History of Italy 1.2, Italian: hostile portrait of Alexander VI; Burton's precise formulation remains untraced.
Guicciardini, History of Italy 1.2, Italian

Recorded resource

Recorded uses: DJR-163 — Guicciardini12: Guicciardini, History of Italy 1.2, Italian: hostile portrait of Alexander VI; Burton's precise formulation remains untraced.; work/audit-053/sources.json — 163-Guicciardini12: Guicciardini, History of Italy 1.2, Italian.

BIB-0377

Kepler, Conversation with Galileo's Sidereal Messenger; Edward Rosen's translation and commentary, 1965.
Kepler, Conversation with Galileo's Sidereal Messenger

Recorded resource

Recorded uses: DJR-029 — Kepler: Kepler, Conversation with Galileo's Sidereal Messenger; Edward Rosen's translation and commentary, 1965.; work/audit-008/sources.json — Kepler: Kepler, Conversation with Galileo's Sidereal Messenger.

BIB-0378

Anacreon XLVI: the Greek money line; Burton prints 4.
Anacreon XLVI

Recorded resource

Recorded uses: DJR-122 — Anacreon: Anacreon XLVI: the Greek money line; Burton prints 4.; work/audit-039/sources.json — 122-Anacreon: Anacreon XLVI.

BIB-0379

Xenophon, Cyropaedia 5.1.16, warning to Araspas.
Xenophon, Cyropaedia 5.1.12; Cyrus on bondage to love.
Xenophon, Cyropaedia 5.1.12

Recorded resource

Recorded uses: DJR-128 — xenophon: Xenophon, Cyropaedia 5.1.16, warning to Araspas.; DJR-130 — Xenophon Cyropaedia: Xenophon, Cyropaedia 5.1.12; Cyrus on bondage to love.; work/audit-041/sources.json — 128-xenophon: Xenophon, Cyropaedia 5.1.16, warning to Araspas.; work/audit-042/sources.json — 130-Xenophon Cyropaedia: Xenophon, Cyropaedia 5.1.12.

BIB-0380

Hippocrates of Kos, International Hippocratic Foundation of Kos, section 9: the apocryphal correspondence about Democritus.
Hippocratic Foundation, Hippocrates of Kos, section 9: letter 17 and the literary meeting with Democritus.

Recorded resource

Recorded uses: DJR-007 — Hippocratic letters: Hippocrates of Kos, International Hippocratic Foundation of Kos, section 9: the apocryphal correspondence about Democritus.; DJR-008 — Hippocratic letters: Hippocratic Foundation, Hippocrates of Kos, section 9: letter 17 and the literary meeting with Democritus..

BIB-0381

Hertfordshire Historic Environment Record, via Historic England; Myddelton and the New River, 1608–1613. Record summary consulted.
Hertfordshire Historic Environment Record, via Historic England

Recorded resource

Recorded uses: DJR-070 — NewRiver: Hertfordshire Historic Environment Record, via Historic England; Myddelton and the New River, 1608–1613. Record summary consulted.; work/audit-022/sources.json — NewRiver: Hertfordshire Historic Environment Record, via Historic England.

BIB-0382

Historic England, Carfax Conduit, list entry 1193569; date, builder and patron.
Historic England, Carfax Conduit, list entry 1193569

Recorded resource

Recorded uses: DJR-070 — Carfax: Historic England, Carfax Conduit, list entry 1193569; date, builder and patron.; work/audit-022/sources.json — Carfax: Historic England, Carfax Conduit, list entry 1193569.

BIB-0383

Fourth Lateran Council, canon 22, primary-text translation.

Recorded resource

Recorded uses: DJR-068 — Lateran: Fourth Lateran Council, canon 22, primary-text translation.; work/audit-021/sources.json — Lateran: Fourth Lateran Council, canon 22, primary-text translation..

BIB-0384

Ben Jonson, The Forest 6, in the 1692 text.

Recorded resource

Recorded uses: DJR-127 — jonson: Ben Jonson, The Forest 6, in the 1692 text.; work/audit-041/sources.json — 127-jonson: Ben Jonson, The Forest 6, in the 1692 text..

BIB-0385

Hermes Trismegistus, Divine Pymander 9.77–79 in Everard's 1650 English translation; warning about childlessness addressed to Asclepius.
Hermes Trismegistus, Divine Pymander 9.77–79 in Everard's 1650 English translation

Recorded resource

Recorded uses: DJR-143 — HermesEverard: Hermes Trismegistus, Divine Pymander 9.77–79 in Everard's 1650 English translation; warning about childlessness addressed to Asclepius.; work/audit-046/sources.json — 143-HermesEverard: Hermes Trismegistus, Divine Pymander 9.77–79 in Everard's 1650 English translation.

BIB-0386

Erasmus Adages title index, based on the 1703 edition: IV.7.41, no. 3641, Calicum remiges; III.10.97, no. 2997, Insania non omnibus eadem. Index evidence only.
Erasmus Adages title index: II.5.47, no. 1447, the Mercury and wood proverb. Index evidence only.
Erasmus Adages index

Recorded resource

Recorded uses: DJR-045 — ErasmusIndex: Erasmus Adages title index, based on the 1703 edition: IV.7.41, no. 3641, Calicum remiges; III.10.97, no. 2997, Insania non omnibus eadem. Index evidence only.; DJR-047 — ErasmusIndex: Erasmus Adages title index: II.5.47, no. 1447, the Mercury and wood proverb. Index evidence only.; work/audit-014/sources.json — ErasmusIndex: Erasmus Adages index.

BIB-0387

Humanistica Helvetica, Latin texts: Zwingli, Christianae fidei expositio (1536), fol. 27r; Gwalther, Apologia pro Zwinglio (1545), fol. 56r; salvation of virtuous pagans through grace.
Humanistica Helvetica, Latin texts

Recorded resource

Recorded uses: DJR-168 — ZwingliGwalther: Humanistica Helvetica, Latin texts: Zwingli, Christianae fidei expositio (1536), fol. 27r; Gwalther, Apologia pro Zwinglio (1545), fol. 56r; salvation of virtuous pagans through grace.; work/audit-055/sources.json — 168-ZwingliGwalther: Humanistica Helvetica, Latin texts.

BIB-0388

Hippocrates, Aphorisms 6.11, Greek text in HUNAYNNET. Compared with Burton's expanded quotation.

Recorded resource

Recorded uses: DJR-065 — Hippocrates: Hippocrates, Aphorisms 6.11, Greek text in HUNAYNNET. Compared with Burton's expanded quotation.; work/audit-020/sources.json — Hippocrates: Hippocrates, Aphorisms 6.11, Greek text in HUNAYNNET. Compared with Burton's expanded quotation..

BIB-0389

Montaigne, Essays 2.6, On Practice, on personal study and communicating experience.

Recorded resource

Recorded uses: DJR-086 — Montaigne: Montaigne, Essays 2.6, On Practice, on personal study and communicating experience.; work/audit-027/sources.json — 086-Montaigne: Montaigne, Essays 2.6, On Practice, on personal study and communicating experience..

BIB-0390

Internet Encyclopedia of Philosophy, Epicurus, Life: chronological comparison with Aristotle; scholarly reference article.
Internet Encyclopedia of Philosophy, Epicurus, Life

Recorded resource

Recorded uses: DJR-083 — epicurus-life: Internet Encyclopedia of Philosophy, Epicurus, Life: chronological comparison with Aristotle; scholarly reference article.; work/audit-026/sources.json — 083-epicurus-life: Internet Encyclopedia of Philosophy, Epicurus, Life.

BIB-0391

Paolo Giovio, Historiarum sui temporis (Venice: Matteo Bosello, 1566), tomus I, preface to Cosimo de' Medici, [2v]–[3v], especially [3v]; Scuola Normale Superiore, XVI G514 EG, Imago Historiae facsimile.
Paolo Giovio, Historiarum sui temporis (Venice: Matteo Bosello, 1566), tomus I, preface to Cosimo de' Medici, [2v]–[3v], especially [3v]

Recorded resource

Recorded uses: DJR-001 — Giovio preface: Paolo Giovio, Historiarum sui temporis (Venice: Matteo Bosello, 1566), tomus I, preface to Cosimo de' Medici, [2v]–[3v], especially [3v]; Scuola Normale Superiore, XVI G514 EG, Imago Historiae facsimile.; work/audit-057/sources.json — 001-Giovio preface: Paolo Giovio, Historiarum sui temporis (Venice: Matteo Bosello, 1566), tomus I, preface to Cosimo de' Medici, [2v]–[3v], especially [3v].

BIB-0392

Heraclitus B118 Greek witness

Recorded resource

Recorded uses: work/audit-020/sources.json — HeraclitusGreek: Heraclitus B118 Greek witness.

BIB-0393

Harsnett, Declaration, 1603: primary-text edition.
Harsnett, Declaration, 1603

Recorded resource

Recorded uses: DJR-068 — Harsnett: Harsnett, Declaration, 1603: primary-text edition.; work/audit-021/sources.json — Harsnett: Harsnett, Declaration, 1603.

BIB-0394

Plautus, Bacchides 115–116: catalogue of pleasures.
Plautus, Bacchides 115–116

Recorded resource

Recorded uses: DJR-085 — plautus: Plautus, Bacchides 115–116: catalogue of pleasures.; work/audit-027/sources.json — 085-plautus: Plautus, Bacchides 115–116.

BIB-0395

World Health Organization, information booklet, p.18, for hydrophobia and swallowing spasms.

Recorded resource

Recorded uses: DJR-022 — spasms: World Health Organization, information booklet, p.18, for hydrophobia and swallowing spasms..

BIB-0396

Machiavelli, Discourses on Livy, Italian dedication: addressees, princely merit, Hiero and Perseus.
Machiavelli, Discourses on Livy, Italian dedication

Recorded resource

Recorded uses: DJR-096 — machiavelli: Machiavelli, Discourses on Livy, Italian dedication: addressees, princely merit, Hiero and Perseus.; work/audit-031/sources.json — 096-machiavelli: Machiavelli, Discourses on Livy, Italian dedication.

BIB-0397

Ficino, On Love 7.4; Italian authorial version, spirits and the reciprocal gaze.
Ficino, On Love 7.4

Recorded resource

Recorded uses: DJR-120 — Ficino4: Ficino, On Love 7.4; Italian authorial version, spirits and the reciprocal gaze.; work/audit-039/sources.json — 120-Ficino4: Ficino, On Love 7.4.

BIB-0398

Ficino, On Love 7.5; analogy with contagious diseases.
Ficino, On Love 7.5

Recorded resource

Recorded uses: DJR-120 — Ficino5: Ficino, On Love 7.5; analogy with contagious diseases.; work/audit-039/sources.json — 120-Ficino5: Ficino, On Love 7.5.

BIB-0399

Ficino, On Love 7.10; Italian authorial version, mutual gaze and moderate love.
Ficino, On Love 7.10

Recorded resource

Recorded uses: DJR-120 — Ficino10: Ficino, On Love 7.10; Italian authorial version, mutual gaze and moderate love.; work/audit-039/sources.json — 120-Ficino10: Ficino, On Love 7.10.

BIB-0400

Garzoni, La piazza universale, Discorso primo, p. 41 in the transcription; the dowry maxim attributed to Ovid.
Garzoni, La piazza universale, Discorso primo, p. 41 in the transcription

Recorded resource

Recorded uses: DJR-141 — GarzoniDowry: Garzoni, La piazza universale, Discorso primo, p. 41 in the transcription; the dowry maxim attributed to Ovid.; work/audit-046/sources.json — 141-GarzoniDowry: Garzoni, La piazza universale, Discorso primo, p. 41 in the transcription.

BIB-0401

Ariosto, Orlando furioso 15.14–15: Logistilla's gift of the horn and its terrifying sound. Italian text.
Ariosto 15.14–15

Recorded resource

Recorded uses: DJR-018 — Ariosto15: Ariosto, Orlando furioso 15.14–15: Logistilla's gift of the horn and its terrifying sound. Italian text.; work/audit-005/sources.json — Ariosto15: Ariosto 15.14–15.

BIB-0402

Ariosto, Orlando furioso 28.13–14, 17 and 21; Italian transcription of the 1913 edition following the 1532 text.
Ariosto, Orlando furioso 28.13–14, 17 and 21

Recorded resource

Recorded uses: DJR-146 — Ariosto28: Ariosto, Orlando furioso 28.13–14, 17 and 21; Italian transcription of the 1913 edition following the 1532 text.; work/audit-047/sources.json — 146-Ariosto28: Ariosto, Orlando furioso 28.13–14, 17 and 21.

BIB-0403

Giovanni della Casa, Cura, che di timor ti nutri e cresci.

Recorded resource

Recorded uses: DJR-144 — della-casa: Giovanni della Casa, Cura, che di timor ti nutri e cresci.; work/audit-047/sources.json — 144-della-casa: Giovanni della Casa, Cura, che di timor ti nutri e cresci..

BIB-0404

Zielhofer and colleagues, 2014 archaeological research on the Fossa Carolina, including the annalistic account of excavation and rain.

Recorded resource

Recorded uses: DJR-029 — FossaCarolina: Zielhofer and colleagues, 2014 archaeological research on the Fossa Carolina, including the annalistic account of excavation and rain.; work/audit-008/sources.json — FossaCarolina: Zielhofer and colleagues, 2014 archaeological research on the Fossa Carolina, including the annalistic account of excavation and rain..

BIB-0405

Plato, Symposium 219a: the eye of the mind.
Plato, Symposium 219a

Recorded resource

Recorded uses: DJR-087 — Plato: Plato, Symposium 219a: the eye of the mind.; work/audit-028/sources.json — 087-Plato: Plato, Symposium 219a.

BIB-0406

Book of Common Prayer (1559), Litany; comparison with Burton's concluding adaptation.
Book of Common Prayer (1559), Litany

Recorded resource

Recorded uses: DJR-041 — litany: Book of Common Prayer (1559), Litany; comparison with Burton's concluding adaptation.; work/audit-012/sources.json — litany: Book of Common Prayer (1559), Litany.

BIB-0407

Drayton, Idea, sonnet 30: Vesta and the lover's heart.
Drayton, Idea, sonnet 30

Recorded resource

Recorded uses: DJR-129 — Drayton: Drayton, Idea, sonnet 30: Vesta and the lover's heart.; work/audit-042/sources.json — 129-Drayton: Drayton, Idea, sonnet 30.

BIB-0408

National Library of Finland catalogue: Nicholas Carr, De scriptorum Britannicorum paucitate (London, 1576). Bibliographic check of the date, not collation of Burton's quotation.

Recorded resource

Recorded uses: DJR-005 — carr: National Library of Finland catalogue: Nicholas Carr, De scriptorum Britannicorum paucitate (London, 1576). Bibliographic check of the date, not collation of Burton's quotation..

BIB-0409

SLUB Dresden catalogue, Sphygmicae artis libri V (Basel, 1555), attributed to Josephus Struthius; bibliographic identification only, not collation of book 4 chapter 9.
SLUB catalogue, Struthius 1555

Recorded resource

Recorded uses: DJR-036 — StruthiusCatalogue: SLUB Dresden catalogue, Sphygmicae artis libri V (Basel, 1555), attributed to Josephus Struthius; bibliographic identification only, not collation of book 4 chapter 9.; work/audit-011/sources.json — StruthiusCatalogue: SLUB catalogue, Struthius 1555.

BIB-0410

Euripides, Bacchae 918–924, Kosmos Society Sourcebook; the double vision of Pentheus compared.
Euripides, Bacchae 918–924, Kosmos Society Sourcebook

Recorded resource

Recorded uses: DJR-064 — Bacchae: Euripides, Bacchae 918–924, Kosmos Society Sourcebook; the double vision of Pentheus compared.; work/audit-020/sources.json — Bacchae: Euripides, Bacchae 918–924, Kosmos Society Sourcebook.

BIB-0411

Cyprian, Ad Donatum, complete Latin transcription, especially sections 6, 10, 12 and 14; Wikisource. Related passages located, but Burton's quoted sentence remains unverified.
Cyprian, Ad Donatum, complete Latin transcription, especially sections 6, 10, 12 and 14

Recorded resource

Recorded uses: DJR-002 — CyprianDonatus: Cyprian, Ad Donatum, complete Latin transcription, especially sections 6, 10, 12 and 14; Wikisource. Related passages located, but Burton's quoted sentence remains unverified.; work/audit-057/sources.json — 002-CyprianDonatus: Cyprian, Ad Donatum, complete Latin transcription, especially sections 6, 10, 12 and 14.

BIB-0412

To the Brothers in the Wilderness, transmitted under Augustine's name, sermon 33: the Cyrillus story.

Recorded resource

Recorded uses: DJR-045 — Sermons: To the Brothers in the Wilderness, transmitted under Augustine's name, sermon 33: the Cyrillus story.; work/audit-014/sources.json — Sermons: To the Brothers in the Wilderness, transmitted under Augustine's name, sermon 33: the Cyrillus story..

BIB-0413

Ovid, Amores 2.18.9–10. Latin text for the embrace and thousand kisses.

Recorded resource

Recorded uses: DJR-123 — OvidAmores: Ovid, Amores 2.18.9–10. Latin text for the embrace and thousand kisses.; work/audit-040/sources.json — 123-OvidAmores: Ovid, Amores 2.18.9–10. Latin text for the embrace and thousand kisses..

BIB-0414

Plautus, Asinaria 134: the sea comparison.
Plautus, Asinaria 134

Recorded resource

Recorded uses: DJR-138 — plaut: Plautus, Asinaria 134: the sea comparison.; work/audit-045/sources.json — 138-plaut: Plautus, Asinaria 134.

BIB-0415

Pseudo-Plato, Axiochus 365a–c; Ficino's Latin version compared with Burton's condensation.
Pseudo-Plato, Axiochus 365a–c

Recorded resource

Recorded uses: DJR-055 — axiochus: Pseudo-Plato, Axiochus 365a–c; Ficino's Latin version compared with Burton's condensation.; work/audit-017/sources.json — axiochus: Pseudo-Plato, Axiochus 365a–c.

BIB-0416

Erasmus, Colloquies, Peregrinatio religionis ergo: Latin dialogue compared for Ogygius's description of Walsingham's chapel; Burton compresses gems, gold and silver to gold.
Erasmus, Colloquies, Peregrinatio religionis ergo

Recorded resource

Recorded uses: DJR-154 — ErasmusPilgrimage: Erasmus, Colloquies, Peregrinatio religionis ergo: Latin dialogue compared for Ogygius's description of Walsingham's chapel; Burton compresses gems, gold and silver to gold.; work/audit-050/sources.json — 154-ErasmusPilgrimage: Erasmus, Colloquies, Peregrinatio religionis ergo.

BIB-0417

Macrobius, Commentary on the Dream of Scipio, book 1, Latin text.

Recorded resource

Recorded uses: DJR-107 — macrobius: Macrobius, Commentary on the Dream of Scipio, book 1, Latin text.; work/audit-034/sources.json — 107-macrobius: Macrobius, Commentary on the Dream of Scipio, book 1, Latin text..

BIB-0418

Ambrose, De excessu fratris sui Satyri 1.21 and 1.74: the two separated passages abbreviated by Burton.
Ambrose, De excessu fratris sui Satyri 1.21 and 1.74

Recorded resource

Recorded uses: DJR-054 — AmbroseSatyrus: Ambrose, De excessu fratris sui Satyri 1.21 and 1.74: the two separated passages abbreviated by Burton.; work/audit-017/sources.json — AmbroseSatyrus: Ambrose, De excessu fratris sui Satyri 1.21 and 1.74.

BIB-0419

Copernicus, De revolutionibus, Latin dedication: addressed to Paul III.
Copernicus, De revolutionibus, Latin dedication

Recorded resource

Recorded uses: DJR-075 — latin-dedication: Copernicus, De revolutionibus, Latin dedication: addressed to Paul III.; work/audit-024/sources.json — latin-dedication: Copernicus, De revolutionibus, Latin dedication.

BIB-0420

De singularitate clericorum; Migne Latin transcription, paragraph Quando libera non est and the basilisk comparison.
De singularitate clericorum

Recorded resource

Recorded uses: DJR-135 — CyprianSingle: De singularitate clericorum; Migne Latin transcription, paragraph Quando libera non est and the basilisk comparison.; work/audit-044/sources.json — 135-CyprianSingle: De singularitate clericorum.

BIB-0421

De substantia dilectionis, chapter 5, Migne text of uncertain authorship, Latin transcription.

Recorded resource

Recorded uses: DJR-109 — dilectionis: De substantia dilectionis, chapter 5, Migne text of uncertain authorship, Latin transcription.; work/audit-035/sources.json — 109-dilectionis: De substantia dilectionis, chapter 5, Migne text of uncertain authorship, Latin transcription..

BIB-0422

Propertius, Elegies 2.26.52: dominion over land and sea, following Boreas and Orithyia.
Propertius, Elegies 2.15.36 and 2.28.42; marginal quotations.
Propertius, Elegies 2.26.52
Propertius, Elegies 2.15.36 and 2.28.42

Recorded resource

Recorded uses: DJR-113 — Propertius: Propertius, Elegies 2.26.52: dominion over land and sea, following Boreas and Orithyia.; DJR-130 — Propertius: Propertius, Elegies 2.15.36 and 2.28.42; marginal quotations.; work/audit-036/sources.json — 113-Propertius: Propertius, Elegies 2.26.52; work/audit-042/sources.json — 130-Propertius: Propertius, Elegies 2.15.36 and 2.28.42.

BIB-0423

Ausonius, Echo to the Painter, XI in this Latin text: opening and final line compared.
Ausonius, To His Wife, XVII in this collection: comparison with Burton's altered couplet.
Ausonius, Echo to the Painter, XI in this Latin text
Ausonius, To His Wife, XVII in this collection

Recorded resource

Recorded uses: DJR-061 — Ausonius: Ausonius, Echo to the Painter, XI in this Latin text: opening and final line compared.; DJR-115 — Ausonius: Ausonius, To His Wife, XVII in this collection: comparison with Burton's altered couplet.; work/audit-019/sources.json — Ausonius: Ausonius, Echo to the Painter, XI in this Latin text; work/audit-037/sources.json — 115-Ausonius: Ausonius, To His Wife, XVII in this collection.

BIB-0424

Ausonius, De puella quam amabat; the Diana and Venus couplet.
Ausonius, epigram beginning Hanc volo quæ non vult.
Ausonius, De puella quam amabat

Recorded resource

Recorded uses: DJR-120 — Ausonius: Ausonius, De puella quam amabat; the Diana and Venus couplet.; DJR-140 — ausonius: Ausonius, epigram beginning Hanc volo quæ non vult.; work/audit-039/sources.json — 120-Ausonius: Ausonius, De puella quam amabat; work/audit-045/sources.json — 140-ausonius: Ausonius, epigram beginning Hanc volo quæ non vult..

BIB-0425

Terence, Eunuchus, prologue, line 41: nothing said that has not been said before. Latin text.

Recorded resource

Recorded uses: DJR-005 — terence: Terence, Eunuchus, prologue, line 41: nothing said that has not been said before. Latin text..

BIB-0426

Ovidian Halieutica 59, on the bear's bulk and fierceness.

Recorded resource

Recorded uses: DJR-088 — Halieutica: Ovidian Halieutica 59, on the bear's bulk and fierceness.; work/audit-028/sources.json — 088-Halieutica: Ovidian Halieutica 59, on the bear's bulk and fierceness..

BIB-0427

Hercules Oetaeus 648–651.

Recorded resource

Recorded uses: DJR-089 — Hercules: Hercules Oetaeus 648–651.; work/audit-028/sources.json — 089-Hercules: Hercules Oetaeus 648–651..

BIB-0428

Historia Augusta, Aelius 5.11: wife as a title of dignity.
Historia Augusta, Aelius 5.11

Recorded resource

Recorded uses: DJR-138 — aelius: Historia Augusta, Aelius 5.11: wife as a title of dignity.; work/audit-045/sources.json — 138-aelius: Historia Augusta, Aelius 5.11.

BIB-0429

Augustine, Homilies on the First Epistle of John 4.5, PL 35, col. 2008: Latin transcription compared for the catalogue of earthly beauty; adjoining immortal-vision quotation not located.
Augustine, Homilies on the First Epistle of John 4.5, PL 35, col. 2008

Recorded resource

Recorded uses: DJR-151 — AugustineJohn45: Augustine, Homilies on the First Epistle of John 4.5, PL 35, col. 2008: Latin transcription compared for the catalogue of earthly beauty; adjoining immortal-vision quotation not located.; work/audit-049/sources.json — 151-AugustineJohn45: Augustine, Homilies on the First Epistle of John 4.5, PL 35, col. 2008.

BIB-0430

Kepler, Dissertatio cum Nunctio sidereo: planetary inhabitants and the purposes of orbiting bodies; thematic and wording comparison, not full edition-level collation.
Kepler, Dissertatio cum Nunctio sidereo

Recorded resource

Recorded uses: DJR-075 — kepler: Kepler, Dissertatio cum Nunctio sidereo: planetary inhabitants and the purposes of orbiting bodies; thematic and wording comparison, not full edition-level collation.; work/audit-024/sources.json — kepler: Kepler, Dissertatio cum Nunctio sidereo.

BIB-0431

Seneca, Medea 579–582: Latin verse parallel.
Seneca, Medea 579–582

Recorded resource

Recorded uses: DJR-147 — seneca: Seneca, Medea 579–582: Latin verse parallel.; work/audit-048/sources.json — 147-seneca: Seneca, Medea 579–582.

BIB-0432

Janus Lernutius, Ocelli 17; Love seated in the eyes.
Janus Lernutius, Ocelli 17

Recorded resource

Recorded uses: DJR-119 — lernut: Janus Lernutius, Ocelli 17; Love seated in the eyes.; work/audit-038/sources.json — 119-lernut: Janus Lernutius, Ocelli 17.

BIB-0433

Octavia 775–776: the comparison with Helen.
Octavia 775–776

Recorded resource

Recorded uses: DJR-129 — Octavia: Octavia 775–776: the comparison with Helen.; work/audit-042/sources.json — 129-Octavia: Octavia 775–776.

BIB-0434

Pliny, Panegyric 85.3, on affection and reciprocity.

Recorded resource

Recorded uses: DJR-141 — pliny: Pliny, Panegyric 85.3, on affection and reciprocity.; work/audit-046/sources.json — 141-pliny: Pliny, Panegyric 85.3, on affection and reciprocity..

BIB-0435

Pacatus, Panegyricus Theodosio dictus 13–14: foreign birds, flowers out of season and the contrast between luxury and imperial restraint.
Pacatus, Panegyricus Theodosio dictus 13–14

Recorded resource

Recorded uses: DJR-055 — PacatusLuxury: Pacatus, Panegyricus Theodosio dictus 13–14: foreign birds, flowers out of season and the contrast between luxury and imperial restraint.; work/audit-017/sources.json — PacatusLuxury: Pacatus, Panegyricus Theodosio dictus 13–14.

BIB-0436

Terence, Phormio, Act 1, line 163; Antipho's love.
Terence, Phormio, Act 1, line 163

Recorded resource

Recorded uses: DJR-116 — terence: Terence, Phormio, Act 1, line 163; Antipho's love.; work/audit-037/sources.json — 116-terence: Terence, Phormio, Act 1, line 163.

BIB-0437

Macrobius, Saturnalia 2.2.17. Latin version of the kiss epigram.

Recorded resource

Recorded uses: DJR-123 — Macrobius: Macrobius, Saturnalia 2.2.17. Latin version of the kiss epigram.; work/audit-040/sources.json — 123-Macrobius: Macrobius, Saturnalia 2.2.17. Latin version of the kiss epigram..

BIB-0438

Sermon 393, De poenitentibus, in Sermones dubi attributed to Augustine. Parallel for the final quotation.

Recorded resource

Recorded uses: DJR-169 — Augustine: Sermon 393, De poenitentibus, in Sermones dubi attributed to Augustine. Parallel for the final quotation.; work/audit-055/sources.json — 169-Augustine: Sermon 393, De poenitentibus, in Sermones dubi attributed to Augustine. Parallel for the final quotation..

BIB-0439

Poliziano, Rusticus 17–25.

Recorded resource

Recorded uses: DJR-090 — Poliziano: Poliziano, Rusticus 17–25.; work/audit-029/sources.json — 090-Poliziano: Poliziano, Rusticus 17–25..

BIB-0440

Martianus Capella, Marriage of Philology and Mercury 1.34–38; Latin text and Jupiter's speech.
Martianus Capella, Marriage of Philology and Mercury 1.34–38

Recorded resource

Recorded uses: DJR-132 — Martianus136: Martianus Capella, Marriage of Philology and Mercury 1.34–38; Latin text and Jupiter's speech.; work/audit-043/sources.json — 132-Martianus136: Martianus Capella, Marriage of Philology and Mercury 1.34–38.

BIB-0441

Cornelius a Lapide, Commentary on Leviticus 18:21, Latin transcription: the cheerful/sad saying transmitted under Augustine's name; attribution unproved.
Cornelius a Lapide, Commentary on Leviticus 18

Recorded resource

Recorded uses: DJR-164 — LapideLev18: Cornelius a Lapide, Commentary on Leviticus 18:21, Latin transcription: the cheerful/sad saying transmitted under Augustine's name; attribution unproved.; work/audit-053/sources.json — 164-LapideLev18: Cornelius a Lapide, Commentary on Leviticus 18.

BIB-0442

Hyginus, Fabulae 273; Danaus's games.
Hyginus, Fabulae 273

Recorded resource

Recorded uses: DJR-132 — Hyginus: Hyginus, Fabulae 273; Danaus's games.; work/audit-043/sources.json — 132-Hyginus: Hyginus, Fabulae 273.

BIB-0443

Hyginus, Fabulae 59.2; Latin text, Phyllis and the nine visits to the shore.
Hyginus, Fabulae 59.2

Recorded resource

Recorded uses: DJR-127 — Hyginus59: Hyginus, Fabulae 59.2; Latin text, Phyllis and the nine visits to the shore.; work/audit-041/sources.json — 127-Hyginus59: Hyginus, Fabulae 59.2.

BIB-0444

Livy 39.6: imported luxury and musicians at feasts.
Livy 39.6

Recorded resource

Recorded uses: DJR-085 — livy: Livy 39.6: imported luxury and musicians at feasts.; work/audit-027/sources.json — 085-livy: Livy 39.6.

BIB-0445

Scribonius Largus, Compositions, preface 1: Herophilus and medicines as the hands of the gods. Latin comparison.
Scribonius Largus, Compositions, preface 1

Recorded resource

Recorded uses: DJR-069 — Scribonius: Scribonius Largus, Compositions, preface 1: Herophilus and medicines as the hands of the gods. Latin comparison.; work/audit-022/sources.json — Scribonius: Scribonius Largus, Compositions, preface 1.

BIB-0446

Seneca, Moral Letters 105.7–8: disturbed conscience and fear of discovery.
Seneca, Moral Letters 105.7–8

Recorded resource

Recorded uses: DJR-165 — seneca: Seneca, Moral Letters 105.7–8: disturbed conscience and fear of discovery.; work/audit-054/sources.json — 165-seneca: Seneca, Moral Letters 105.7–8.

BIB-0447

Seneca, Letters 115.1–2: verbal polish and inward substance. Latin text.

Recorded resource

Recorded uses: DJR-005 — seneca115: Seneca, Letters 115.1–2: verbal polish and inward substance. Latin text..

BIB-0448

Seneca, Letter 115: polished speech. Latin text consulted as a parallel to the printed Epist. 21 reference.

Recorded resource

Recorded uses: DJR-018 — Seneca115: Seneca, Letter 115: polished speech. Latin text consulted as a parallel to the printed Epist. 21 reference..

BIB-0449

Seneca, Letter 88.37: antiquarian questions about Homer, Aeneas, and Sappho. Latin text.

Recorded resource

Recorded uses: DJR-018 — Seneca88: Seneca, Letter 88.37: antiquarian questions about Homer, Aeneas, and Sappho. Latin text..

BIB-0450

Valerius Maximus 8.8, foreign example 1: Socrates playing with his sons.
Valerius Maximus 8.8, foreign example 1

Recorded resource

Recorded uses: DJR-085 — valerius: Valerius Maximus 8.8, foreign example 1: Socrates playing with his sons.; work/audit-027/sources.json — 085-valerius: Valerius Maximus 8.8, foreign example 1.

BIB-0451

Anechomenos, Anthologia Latina 712 Riese, lines 1 and 5; PHI Latin transcription under Apuleius's name.
Anechomenos, Anthologia Latina 712 Riese, lines 1 and 5

Recorded resource

Recorded uses: DJR-141 — Apuleius712: Anechomenos, Anthologia Latina 712 Riese, lines 1 and 5; PHI Latin transcription under Apuleius's name.; work/audit-046/sources.json — 141-Apuleius712: Anechomenos, Anthologia Latina 712 Riese, lines 1 and 5.

BIB-0452

Festus, De Verborum Significatione, entry Sabini, Latin text at PHI; fragmentary wording and editorial supplements distinguished.
Festus entry Sabini

Recorded resource

Recorded uses: DJR-064 — FestusSabini: Festus, De Verborum Significatione, entry Sabini, Latin text at PHI; fragmentary wording and editorial supplements distinguished.; work/audit-020/sources.json — FestusSabini: Festus entry Sabini.

BIB-0453

Aulus Gellius, Attic Nights 19.10.12, Latin chorus of Ennius.
Gellius, Attic Nights 19.10

Recorded resource

Recorded uses: DJR-037 — Gellius: Aulus Gellius, Attic Nights 19.10.12, Latin chorus of Ennius.; work/audit-011/sources.json — Gellius: Gellius, Attic Nights 19.10.

BIB-0454

Martial, Epigrams 5.13.10: literary distinction and wealth.

Recorded resource

Recorded uses: DJR-047 — Martial: Martial, Epigrams 5.13.10: literary distinction and wealth.; work/audit-014/sources.json — Martial: Martial, Epigrams 5.13.10: literary distinction and wealth..

BIB-0455

Martial, Epigrams 9.59.

Recorded resource

Recorded uses: DJR-127 — martial: Martial, Epigrams 9.59.; work/audit-041/sources.json — 127-martial: Martial, Epigrams 9.59..

BIB-0456

Tacitus, Histories V.6: Latin image of Lebanon faithful to snow.
Tacitus, Histories V.6

Recorded resource

Recorded uses: DJR-074 — tacitus: Tacitus, Histories V.6: Latin image of Lebanon faithful to snow.; work/audit-023/sources.json — tacitus: Tacitus, Histories V.6.

BIB-0457

Terentianus Maurus, On Letters, Syllables, and Metres, line 1286: readers and the destinies of books. Latin text.

Recorded resource

Recorded uses: DJR-005 — terentianus: Terentianus Maurus, On Letters, Syllables, and Metres, line 1286: readers and the destinies of books. Latin text..

BIB-0458

Servius, commentary on Aeneid 4.1, Latin text.

Recorded resource

Recorded uses: DJR-107 — servius: Servius, commentary on Aeneid 4.1, Latin text.; work/audit-034/sources.json — 107-servius: Servius, commentary on Aeneid 4.1, Latin text..

BIB-0459

Corpus Tibullianum 3.8.5–6; Sulpicia’s eyes as torches.
Corpus Tibullianum 3.8.5–6

Recorded resource

Recorded uses: DJR-119 — tibullus: Corpus Tibullianum 3.8.5–6; Sulpicia’s eyes as torches.; work/audit-038/sources.json — 119-tibullus: Corpus Tibullianum 3.8.5–6.

BIB-0460

De institutione viri boni, lines 1–2, in the Appendix Vergiliana. Latin text.

Recorded resource

Recorded uses: DJR-012 — virbonus: De institutione viri boni, lines 1–2, in the Appendix Vergiliana. Latin text..

BIB-0461

Ovid, Heroides 9.25–26: Hercules conquered by Love; Burton's wording differs.
Ovid, Heroides 9.25–26

Recorded resource

Recorded uses: DJR-113 — OvidHeroides: Ovid, Heroides 9.25–26: Hercules conquered by Love; Burton's wording differs.; work/audit-036/sources.json — 113-OvidHeroides: Ovid, Heroides 9.25–26.

BIB-0462

Petronius, Satyricon 99.2: furious rivalry in love.
Petronius, Satyricon 99.2

Recorded resource

Recorded uses: DJR-144 — petronius: Petronius, Satyricon 99.2: furious rivalry in love.; work/audit-047/sources.json — 144-petronius: Petronius, Satyricon 99.2.

BIB-0463

Porphyry, Life of Plotinus 10; Greek and Stephen MacKenna's translation, on the evocation of Plotinus's guardian.
Porphyry Life of Plotinus 10

Recorded resource

Recorded uses: DJR-029 — PorphyryLife: Porphyry, Life of Plotinus 10; Greek and Stephen MacKenna's translation, on the evocation of Plotinus's guardian.; work/audit-008/sources.json — PorphyryLife: Porphyry Life of Plotinus 10.

BIB-0464

Johannes Secundus, Silvae 8, Epithalamium 54–55; Guépin's Latin transcription, section 3.7.4.
Johannes Secundus, Silvae 8, Epithalamium 54–55

Recorded resource

Recorded uses: DJR-143 — SecundusSilv8: Johannes Secundus, Silvae 8, Epithalamium 54–55; Guépin's Latin transcription, section 3.7.4.; work/audit-046/sources.json — 143-SecundusSilv8: Johannes Secundus, Silvae 8, Epithalamium 54–55.

BIB-0465

Janus Secundus, Basia 13 and 18; kisses and divine power.
Janus Secundus, Basia 19; lips and bees.
Janus Secundus, Basia 13 and 18
Janus Secundus, Basia 19

Recorded resource

Recorded uses: DJR-118 — secundus: Janus Secundus, Basia 13 and 18; kisses and divine power.; DJR-119 — secundus: Janus Secundus, Basia 19; lips and bees.; work/audit-038/sources.json — 118-secundus: Janus Secundus, Basia 13 and 18; work/audit-038/sources.json — 119-secundus: Janus Secundus, Basia 19.

BIB-0466

Herodotus, Histories 1.182, the Chaldaean claim and his disbelief.

Recorded resource

Recorded uses: DJR-114 — Herodotus1: Herodotus, Histories 1.182, the Chaldaean claim and his disbelief.; work/audit-037/sources.json — 114-Herodotus1: Herodotus, Histories 1.182, the Chaldaean claim and his disbelief..

BIB-0467

Herodotus 1.197, the Babylonian marketplace.

Recorded resource

Recorded uses: DJR-099 — herodotus_babylon: Herodotus 1.197, the Babylonian marketplace.; work/audit-032/sources.json — 099-herodotus_babylon: Herodotus 1.197, the Babylonian marketplace..

BIB-0468

Herodotus, Histories 2.169: Apries's confidence in his rule.
Herodotus, Histories 2.169

Recorded resource

Recorded uses: DJR-161 — herodotus: Herodotus, Histories 2.169: Apries's confidence in his rule.; work/audit-052/sources.json — 161-herodotus: Herodotus, Histories 2.169.

BIB-0469

Herodotus 2.84, Egyptian medical specialization.

Recorded resource

Recorded uses: DJR-099 — herodotus_egypt: Herodotus 2.84, Egyptian medical specialization.; work/audit-032/sources.json — 099-herodotus_egypt: Herodotus 2.84, Egyptian medical specialization..

BIB-0470

Herodotus, Histories 2.89, embalmers.

Recorded resource

Recorded uses: DJR-114 — Herodotus2: Herodotus, Histories 2.89, embalmers.; work/audit-037/sources.json — 114-Herodotus2: Herodotus, Histories 2.89, embalmers..

BIB-0471

Herodotus, Histories 3.40–43, G. C. Macaulay translation, for comparison with the ring story.

Recorded resource

Recorded uses: DJR-023 — Herodotus: Herodotus, Histories 3.40–43, G. C. Macaulay translation, for comparison with the ring story..

BIB-0472

Herodotus, Histories 6.69, Demaratus and Ariston.

Recorded resource

Recorded uses: DJR-114 — Herodotus6: Herodotus, Histories 6.69, Demaratus and Ariston.; work/audit-037/sources.json — 114-Herodotus6: Herodotus, Histories 6.69, Demaratus and Ariston..

BIB-0473

Josephus, Jewish Antiquities 8.44–49: Solomon and Eleazar.
Josephus, Jewish Antiquities 8.44–49

Recorded resource

Recorded uses: DJR-067 — Josephus: Josephus, Jewish Antiquities 8.44–49: Solomon and Eleazar.; work/audit-021/sources.json — Josephus: Josephus, Jewish Antiquities 8.44–49.

BIB-0474

Plato, Apology 31d; the restraining divine sign.
Plato Apology 31d

Recorded resource

Recorded uses: DJR-029 — PlatoApology: Plato, Apology 31d; the restraining divine sign.; work/audit-008/sources.json — PlatoApology: Plato Apology 31d.

BIB-0475

Plutarch, Alcibiades 23.7–8: Timaea and Leotychides.
Plutarch, Alcibiades 23.7–8

Recorded resource

Recorded uses: DJR-151 — alcibiades: Plutarch, Alcibiades 23.7–8: Timaea and Leotychides.; work/audit-049/sources.json — 151-alcibiades: Plutarch, Alcibiades 23.7–8.

BIB-0476

Plutarch, Alexander 64.5.

Recorded resource

Recorded uses: DJR-038 — Plutarch: Plutarch, Alexander 64.5.; work/audit-011/sources.json — Plutarch038: Plutarch, Alexander 64.5..

BIB-0477

Plutarch, Cato the Elder 12.1: Antiochus and the Romans; Seleucus named as his predecessor.
Plutarch Cato 12.1

Recorded resource

Recorded uses: DJR-045 — PlutarchCato: Plutarch, Cato the Elder 12.1: Antiochus and the Romans; Seleucus named as his predecessor.; work/audit-014/sources.json — PlutarchCato: Plutarch Cato 12.1.

BIB-0478

Plutarch, Life of Cato the Elder 21.2: regulation of intercourse among slaves.
Plutarch, Life of Cato the Elder 21.2

Recorded resource

Recorded uses: DJR-149 — cato: Plutarch, Life of Cato the Elder 21.2: regulation of intercourse among slaves.; work/audit-048/sources.json — 149-cato: Plutarch, Life of Cato the Elder 21.2.

BIB-0479

Plutarch, Cato the Elder 24; Salonius and the son's question compared in Perrin's translation.
Plutarch, Cato the Elder 24

Recorded resource

Recorded uses: DJR-055 — cato: Plutarch, Cato the Elder 24; Salonius and the son's question compared in Perrin's translation.; work/audit-017/sources.json — cato: Plutarch, Cato the Elder 24.

BIB-0480

Plutarch, Life of Demetrius 52, Perrin translation. Drinking and dice in captivity.

Recorded resource

Recorded uses: DJR-104 — Demetrius: Plutarch, Life of Demetrius 52, Perrin translation. Drinking and dice in captivity.; work/audit-033/sources.json — 104-Demetrius: Plutarch, Life of Demetrius 52, Perrin translation. Drinking and dice in captivity..

BIB-0481

Plutarch, Lucullus 41: the Apollo dining room.
Plutarch, Lucullus 41.3–5: dining in Apollo.

Recorded resource

Recorded uses: DJR-035 — Lucullus: Plutarch, Lucullus 41: the Apollo dining room.; DJR-052 — Lucullus: Plutarch, Lucullus 41.3–5: dining in Apollo.; work/audit-010/sources.json — Lucullus: Plutarch, Lucullus 41: the Apollo dining room.; work/audit-016/sources.json — Lucullus: Plutarch, Lucullus 41.3–5: dining in Apollo..

BIB-0482

Plutarch, Lycurgus 26.1: the contest for the Spartan council.

Recorded resource

Recorded uses: DJR-052 — Lycurgus: Plutarch, Lycurgus 26.1: the contest for the Spartan council.; work/audit-016/sources.json — Lycurgus: Plutarch, Lycurgus 26.1: the contest for the Spartan council..

BIB-0483

Plutarch, Marius 12.3–4: Jugurtha's imprisonment and death.

Recorded resource

Recorded uses: DJR-052 — Plutarch Marius: Plutarch, Marius 12.3–4: Jugurtha's imprisonment and death.; work/audit-016/sources.json — Plutarch Marius: Plutarch, Marius 12.3–4: Jugurtha's imprisonment and death..

BIB-0484

Plutarch, Pyrrhus 14; projected conquests and the possibility of present rest compared.
Plutarch, Pyrrhus 14

Recorded resource

Recorded uses: DJR-055 — pyrrhus: Plutarch, Pyrrhus 14; projected conquests and the possibility of present rest compared.; work/audit-017/sources.json — pyrrhus: Plutarch, Pyrrhus 14.

BIB-0485

Plutarch, Themistocles 17.4: acclaim at the Olympic Games.

Recorded resource

Recorded uses: DJR-052 — Plutarch Themistocles: Plutarch, Themistocles 17.4: acclaim at the Olympic Games.; work/audit-016/sources.json — Plutarch Themistocles: Plutarch, Themistocles 17.4: acclaim at the Olympic Games..

BIB-0486

Sallust, Catiline 15; Aurelia Orestilla and the alleged killing.
Sallust, Catiline 15

Recorded resource

Recorded uses: DJR-133 — Sallust: Sallust, Catiline 15; Aurelia Orestilla and the alleged killing.; work/audit-043/sources.json — 133-Sallust: Sallust, Catiline 15.

BIB-0487

Sallust, Jugurthine War 112–114: capture and the surviving work's ending.

Recorded resource

Recorded uses: DJR-052 — Sallust: Sallust, Jugurthine War 112–114: capture and the surviving work's ending.; work/audit-016/sources.json — Sallust: Sallust, Jugurthine War 112–114: capture and the surviving work's ending..

BIB-0488

Suetonius, Caligula 59: burial in the Lamian gardens and the haunted house.
Suetonius Caligula 59

Recorded resource

Recorded uses: DJR-030 — suet: Suetonius, Caligula 59: burial in the Lamian gardens and the haunted house.; work/audit-009/sources.json — suet: Suetonius Caligula 59.

BIB-0489

University of Utah rare-books catalogue: Alcionio, Medices legatus de exsilio, Venice, 1522.
University of Utah rare-books catalogue

Recorded resource

Recorded uses: DJR-093 — Alcionio: University of Utah rare-books catalogue: Alcionio, Medices legatus de exsilio, Venice, 1522.; work/audit-030/sources.json — 093-Alcionio: University of Utah rare-books catalogue.

BIB-0490

Seneca, Letter 98.2: the mind's relation to fortune, Loeb text.
Seneca, Letter 98.2

Recorded resource

Recorded uses: DJR-093 — Seneca98: Seneca, Letter 98.2: the mind's relation to fortune, Loeb text.; work/audit-030/sources.json — 093-Seneca98: Seneca, Letter 98.2.

BIB-0491

Hyginus, Fabulae 220, the creation of humanity by Care.

Recorded resource

Recorded uses: DJR-042 — hyginus: Hyginus, Fabulae 220, the creation of humanity by Care.; work/audit-013/sources.json — hyginus: Hyginus, Fabulae 220, the creation of humanity by Care..

BIB-0492

António Luís, De pudore, Latin text in António Guimarães Pinto, Apostilas a António Luís, 2013, p. 140; indexed transcription compared for Stasinus and quoque.
António Luís, De pudore, Latin text in António Guimarães Pinto, Apostilas a António Luís, 2013, p. 140

Recorded resource

Recorded uses: DJR-106 — Luis: António Luís, De pudore, Latin text in António Guimarães Pinto, Apostilas a António Luís, 2013, p. 140; indexed transcription compared for Stasinus and quoque.; work/audit-034/sources.json — 106-Luis: António Luís, De pudore, Latin text in António Guimarães Pinto, Apostilas a António Luís, 2013, p. 140.

BIB-0493

Minos 320e–321a, transmitted under Plato's name: poets and reputation (historical English translation).
Minos

Recorded resource

Recorded uses: DJR-051 — Minos: Minos 320e–321a, transmitted under Plato's name: poets and reputation (historical English translation).; work/audit-016/sources.json — Minos: Minos.

BIB-0494

Lucian, How to Write History 41, in H. W. and F. G. Fowler, Works, vol. 2, p. 129: the independent historian.

Recorded resource

Recorded uses: DJR-015 — Lucian History: Lucian, How to Write History 41, in H. W. and F. G. Fowler, Works, vol. 2, p. 129: the independent historian..

BIB-0495

Lucian, Portraits 1 and 10–11, trans. H. W. and F. G. Fowler; Lycinus and Polystratus.
Lucian, Portraits 5–8, 11 and 23, trans. H. W. and F. G. Fowler; the composite portrait of body and character.
Lucian, Portraits 1 and 10–11, trans. H. W. and F. G. Fowler
Lucian, Portraits 5–8, 11 and 23, trans. H. W. and F. G. Fowler

Recorded resource

Recorded uses: DJR-118 — LucianPortrait1: Lucian, Portraits 1 and 10–11, trans. H. W. and F. G. Fowler; Lycinus and Polystratus.; DJR-119 — LucianPortrait5: Lucian, Portraits 5–8, 11 and 23, trans. H. W. and F. G. Fowler; the composite portrait of body and character.; work/audit-038/sources.json — 118-LucianPortrait1: Lucian, Portraits 1 and 10–11, trans. H. W. and F. G. Fowler; work/audit-038/sources.json — 119-LucianPortrait5: Lucian, Portraits 5–8, 11 and 23, trans. H. W. and F. G. Fowler.

BIB-0496

Lucian, Charon, especially sections 5, 15–17, and 20; Fowler translation.

Recorded resource

Recorded uses: DJR-008 — Lucian: Lucian, Charon, especially sections 5, 15–17, and 20; Fowler translation..

BIB-0497

On the Syrian Goddess 19–27, transmitted under Lucian's name: Combabus.
On the Syrian Goddess 19–27, transmitted under Lucian's name

Recorded resource

Recorded uses: DJR-149 — lucian: On the Syrian Goddess 19–27, transmitted under Lucian's name: Combabus.; work/audit-048/sources.json — 149-lucian: On the Syrian Goddess 19–27, transmitted under Lucian's name.

BIB-0498

Lucian, Cataplus 9; Greek text compared for Megapenthes and the gold bowls.
Lucian, Cataplus 9

Recorded resource

Recorded uses: DJR-055 — lucian: Lucian, Cataplus 9; Greek text compared for Megapenthes and the gold bowls.; work/audit-017/sources.json — lucian: Lucian, Cataplus 9.

BIB-0499

Lucian, Icaromenippus: contradictory prayers heard by Zeus; Fowler translation.

Recorded resource

Recorded uses: DJR-011 — Lucian: Lucian, Icaromenippus: contradictory prayers heard by Zeus; Fowler translation..

BIB-0500

Livy 36.32.6–8. Flamininus's tortoise comparison. Latin text, The Latin Library.

Recorded resource

Recorded uses: DJR-014 — Livy tortoise: Livy 36.32.6–8. Flamininus's tortoise comparison. Latin text, The Latin Library..

BIB-0501

Martial, Epigrams 1.32, Latin text.

Recorded resource

Recorded uses: DJR-110 — Martial: Martial, Epigrams 1.32, Latin text.; work/audit-035/sources.json — 110-Martial: Martial, Epigrams 1.32, Latin text..

BIB-0502

Ovid, Tristia 1.2, Latin text of the divided divine allegiances.

Recorded resource

Recorded uses: DJR-031 — Ovid: Ovid, Tristia 1.2, Latin text of the divided divine allegiances.; work/audit-009/sources.json — Ovid: Ovid, Tristia 1.2, Latin text of the divided divine allegiances..

BIB-0503

Manipulus florum, Amissio rerum h and l; Pseudo-Seneca source comparisons.
Manipulus florum, Amissio rerum h and l

Recorded resource

Recorded uses: DJR-092 — manipulus-money: Manipulus florum, Amissio rerum h and l; Pseudo-Seneca source comparisons.; work/audit-029/sources.json — 092-manipulus-money: Manipulus florum, Amissio rerum h and l.

BIB-0504

National Library of Scotland, Adv.MS.18.7.2.

Recorded resource

Recorded uses: DJR-094 — calliopius: National Library of Scotland, Adv.MS.18.7.2.; work/audit-030/sources.json — 094-calliopius: National Library of Scotland, Adv.MS.18.7.2..

BIB-0505

Ulrich von Hutten, Nemo, especially pp. 111–113 in the CAMENA transcription. Located parallels, not a continuous source for Burton's complete sequence.
Hutten Nemo

Recorded resource

Recorded uses: DJR-018 — HuttenNemo: Ulrich von Hutten, Nemo, especially pp. 111–113 in the CAMENA transcription. Located parallels, not a continuous source for Burton's complete sequence.; work/audit-005/sources.json — HuttenNemo: Hutten Nemo.

BIB-0506

Michael Piccart, Observationes historico-politicae, volume 3, chapter 7, CAMENA text; the Sabine proverb compared, without identifying Burton's intermediary.
Piccart 3.7

Recorded resource

Recorded uses: DJR-064 — Piccart: Michael Piccart, Observationes historico-politicae, volume 3, chapter 7, CAMENA text; the Sabine proverb compared, without identifying Burton's intermediary.; work/audit-020/sources.json — Piccart: Piccart 3.7.

BIB-0507

Bartholin Anatomia 1660 book 1 chapter 2

Recorded resource

Recorded uses: work/audit-006/sources.json — bartholin: Bartholin Anatomia 1660 book 1 chapter 2.

BIB-0508

Hofmann, Lexicon universale, CADURCI; related Sulpicia couplet.
Hofmann, Lexicon universale, CADURCI

Recorded resource

Recorded uses: DJR-148 — hofmann: Hofmann, Lexicon universale, CADURCI; related Sulpicia couplet.; work/audit-048/sources.json — 148-hofmann: Hofmann, Lexicon universale, CADURCI.

BIB-0509

Adam Lonitzer, natural history: Nerion, rhododaphne and oleander, with reference to Dioscorides.

Recorded resource

Recorded uses: DJR-045 — Rhododaphne: Adam Lonitzer, natural history: Nerion, rhododaphne and oleander, with reference to Dioscorides.; work/audit-014/sources.json — Rhododaphne: Adam Lonitzer, natural history: Nerion, rhododaphne and oleander, with reference to Dioscorides..

BIB-0510

Paolo Manuzio's expurgated Adagia (Oberursel, 1603), p. 63, Quarta luna nati; a Renaissance parallel citing Eustathius on Iliad 2, not a direct collation of Eustathius.
Manuzio, Adagia p. 63

Recorded resource

Recorded uses: DJR-033 — ManuzioAdagia: Paolo Manuzio's expurgated Adagia (Oberursel, 1603), p. 63, Quarta luna nati; a Renaissance parallel citing Eustathius on Iliad 2, not a direct collation of Eustathius.; work/audit-010/sources.json — ManuzioAdagia: Manuzio, Adagia p. 63.

BIB-0511

CAMENA, Strozzi collection, Paris 1530: catalogue and scan identify the edition. Ercole's lament for Tito, folios 39b–40a, compared directly for both excerpts.
CAMENA, Strozzi collection, Paris 1530

Recorded resource

Recorded uses: DJR-054 — strozzi: CAMENA, Strozzi collection, Paris 1530: catalogue and scan identify the edition. Ercole's lament for Tito, folios 39b–40a, compared directly for both excerpts.; work/audit-017/sources.json — strozzi: CAMENA, Strozzi collection, Paris 1530.

BIB-0512

Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 39b: first excerpt, including avidum.
Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 39b

Recorded resource

Recorded uses: DJR-054 — Strozzi39b: Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 39b: first excerpt, including avidum.; work/audit-017/sources.json — Strozzi39b: Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 39b.

BIB-0513

Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 40a: second excerpt, including meus ille.
Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 40a

Recorded resource

Recorded uses: DJR-054 — Strozzi40a: Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 40a: second excerpt, including meus ille.; work/audit-017/sources.json — Strozzi40a: Ercole Strozzi, lament for Tito Vespasiano, Paris 1530, folio 40a.

BIB-0514

MacTutor History of Mathematics, Thabit ibn Qurra: biographical and astronomical context.

Recorded resource

Recorded uses: DJR-046 — Thabit: MacTutor History of Mathematics, Thabit ibn Qurra: biographical and astronomical context.; work/audit-014/sources.json — Thabit: MacTutor History of Mathematics, Thabit ibn Qurra: biographical and astronomical context..

BIB-0515

Servius on Aeneid 4.585: Tithonus changed into a cicada; Latin excerpt reproduced in the Tithon source collection.
Servius on Aeneid 4.585

Recorded resource

Recorded uses: DJR-047 — Servius: Servius on Aeneid 4.585: Tithonus changed into a cicada; Latin excerpt reproduced in the Tithon source collection.; work/audit-014/sources.json — Servius: Servius on Aeneid 4.585.

BIB-0516

US National Library of Medicine, MeSH, Mesentery. Anatomical definition used only to distinguish the structures conflated in Burton's account.

Recorded resource

Recorded uses: DJR-057 — Mesentery: US National Library of Medicine, MeSH, Mesentery. Anatomical definition used only to distinguish the structures conflated in Burton's account.; work/audit-018/sources.json — Mesentery: US National Library of Medicine, MeSH, Mesentery. Anatomical definition used only to distinguish the structures conflated in Burton's account..

BIB-0517

Lydgate, The Floure of Curtesye, stanzas on birds' freedom and human constraint.

Recorded resource

Recorded uses: DJR-142 — Lydgate: Lydgate, The Floure of Curtesye, stanzas on birds' freedom and human constraint.; work/audit-046/sources.json — 142-Lydgate: Lydgate, The Floure of Curtesye, stanzas on birds' freedom and human constraint..

BIB-0518

Boethius, Consolation of Philosophy 3, prose 7; English translation, childlessness and fortune in misfortune.
Boethius, Consolation of Philosophy 3, prose 7

Recorded resource

Recorded uses: DJR-142 — Boethius3p7: Boethius, Consolation of Philosophy 3, prose 7; English translation, childlessness and fortune in misfortune.; work/audit-046/sources.json — 142-Boethius3p7: Boethius, Consolation of Philosophy 3, prose 7.

BIB-0519

Montaigne, Essays 1.4: the reported king's prohibition of worship, presented as a circulating story.
Montaigne, Essays 1.4

Recorded resource

Recorded uses: DJR-161 — montaigne: Montaigne, Essays 1.4: the reported king's prohibition of worship, presented as a circulating story.; work/audit-052/sources.json — 161-montaigne: Montaigne, Essays 1.4.

BIB-0520

Montaigne, Essays 2.12; the full view of the body and the Ovid couplet.
Montaigne, Essays 2.12

Recorded resource

Recorded uses: DJR-137 — Montaigne: Montaigne, Essays 2.12; the full view of the body and the Ovid couplet.; work/audit-044/sources.json — 137-Montaigne: Montaigne, Essays 2.12.

BIB-0521

Juvenal, Satire 14.134, Latin text: the beggar on a bridge.

Recorded resource

Recorded uses: DJR-048 — Juvenal14: Juvenal, Satire 14.134, Latin text: the beggar on a bridge.; work/audit-015/sources.json — Juvenal14: Juvenal, Satire 14.134, Latin text: the beggar on a bridge..

BIB-0522

Seneca, Moral Letters 2.2, Latin text; Monumenta.
Seneca, Moral Letters 2.2, Latin text

Recorded resource

Recorded uses: DJR-002 — Seneca: Seneca, Moral Letters 2.2, Latin text; Monumenta.; work/audit-057/sources.json — 002-Seneca: Seneca, Moral Letters 2.2, Latin text.

BIB-0523

Seneca, Letter 8.1: work continued into the night.

Recorded resource

Recorded uses: DJR-046 — Seneca: Seneca, Letter 8.1: work continued into the night.; work/audit-014/sources.json — Seneca046: Seneca, Letter 8.1: work continued into the night..

BIB-0524

Hamelin Museum: early modern inscriptions dating the Pied Piper legend.

Recorded resource

Recorded uses: DJR-031 — Hamelin: Hamelin Museum: early modern inscriptions dating the Pied Piper legend.; work/audit-009/sources.json — Hamelin: Hamelin Museum: early modern inscriptions dating the Pied Piper legend..

BIB-0525

John Banister, The Historie of Man (1578), EEBO TCP A03467: title, Proeme and book 1, folio 14, on his use of anatomical authorities, including Vesalius and Colombo.
John Banister, The Historie of Man (1578), EEBO TCP A03467

Recorded resource

Recorded uses: DJR-023 — BanisterTCP: John Banister, The Historie of Man (1578), EEBO TCP A03467: title, Proeme and book 1, folio 14, on his use of anatomical authorities, including Vesalius and Colombo.; work/audit-006/sources.json — BanisterTCP: John Banister, The Historie of Man (1578), EEBO TCP A03467.

BIB-0526

Samuel Purchas, Purchas his Pilgrimage, fourth edition (1626), III.6, pp. 267, 271: self-blinding report, journey to Medina and rejection of the magnetic-coffin story; TCP transcription.
Samuel Purchas, Purchas his Pilgrimage, fourth edition (1626), III.6, pp. 267, 271

Recorded resource

Recorded uses: DJR-159 — Purchas1626: Samuel Purchas, Purchas his Pilgrimage, fourth edition (1626), III.6, pp. 267, 271: self-blinding report, journey to Medina and rejection of the magnetic-coffin story; TCP transcription.; work/audit-052/sources.json — 159-Purchas1626: Samuel Purchas, Purchas his Pilgrimage, fourth edition (1626), III.6, pp. 267, 271.

BIB-0527

Thomas Wright, The Passions of the Minde in Generall, 1604, book 2 chapter 3, pages 61–62; TCP text and edition metadata.
Wright 1604 book 2 chapter 3

Recorded resource

Recorded uses: DJR-063 — WrightPassions: Thomas Wright, The Passions of the Minde in Generall, 1604, book 2 chapter 3, pages 61–62; TCP text and edition metadata.; work/audit-020/sources.json — WrightPassions: Wright 1604 book 2 chapter 3.

BIB-0528

Helkiah Crooke, Microcosmographia (1615), EEBO TCP A19628: books 2.2 and 2.10 on abdominal regions and peritoneum; 3.2 on the omentum; 6.18, page 390, on the windpipe and venal artery.
Helkiah Crooke, Microcosmographia (1615), EEBO TCP A19628

Recorded resource

Recorded uses: DJR-024 — Crooke1615: Helkiah Crooke, Microcosmographia (1615), EEBO TCP A19628: books 2.2 and 2.10 on abdominal regions and peritoneum; 3.2 on the omentum; 6.18, page 390, on the windpipe and venal artery.; work/audit-007/sources.json — Crooke1615: Helkiah Crooke, Microcosmographia (1615), EEBO TCP A19628.

BIB-0529

Johannes Buxtorf, The Jewish Synagogue, English translation (1657), chapter XXXVI, p. 327: sixty villages in the bird-and-egg narrative; later translation, not Burton's identified edition.
Johannes Buxtorf, The Jewish Synagogue, English translation (1657), chapter XXXVI, p. 327

Recorded resource

Recorded uses: DJR-159 — Buxtorf1657: Johannes Buxtorf, The Jewish Synagogue, English translation (1657), chapter XXXVI, p. 327: sixty villages in the bird-and-egg narrative; later translation, not Burton's identified edition.; work/audit-052/sources.json — 159-Buxtorf1657: Johannes Buxtorf, The Jewish Synagogue, English translation (1657), chapter XXXVI, p. 327.

BIB-0530

Johann Crell, A Vindication of Liberty of Religion, N. Y. translation (1646), II, pp. 14–15, and III, pp. 46–47: toleration versus approval and arguments against coercion; TCP transcription.
Johann Crell, A Vindication of Liberty of Religion, N. Y. translation (1646), II, pp. 14–15, and III, pp. 46–47

Recorded resource

Recorded uses: DJR-161 — Crell1646: Johann Crell, A Vindication of Liberty of Religion, N. Y. translation (1646), II, pp. 14–15, and III, pp. 46–47: toleration versus approval and arguments against coercion; TCP transcription.; work/audit-052/sources.json — 161-Crell1646: Johann Crell, A Vindication of Liberty of Religion, N. Y. translation (1646), II, pp. 14–15, and III, pp. 46–47.

BIB-0531

National Diet Library bibliographical record for Galen, Hygiene and On Exercise with a Small Ball, edited and translated by Ian Johnston.

Recorded resource

Recorded uses: DJR-078 — galen: National Diet Library bibliographical record for Galen, Hygiene and On Exercise with a Small Ball, edited and translated by Ian Johnston.; work/audit-025/sources.json — 078-galen: National Diet Library bibliographical record for Galen, Hygiene and On Exercise with a Small Ball, edited and translated by Ian Johnston..

BIB-0532

Horace, Satires I.2.24: Latin verse on fleeing one fault for its opposite.

Recorded resource

Recorded uses: DJR-075 — horace: Horace, Satires I.2.24: Latin verse on fleeing one fault for its opposite..

BIB-0533

Juvenal, Satire XV: Latin text, including line 70.
Juvenal, Satire XV

Recorded resource

Recorded uses: DJR-074 — juvenal: Juvenal, Satire XV: Latin text, including line 70.; work/audit-023/sources.json — juvenal: Juvenal, Satire XV.

BIB-0534

Publilius Syrus, Sententiae A22: love and wisdom.
Publilius Syrus, Sententiae A22

Recorded resource

Recorded uses: DJR-129 — Syrus: Publilius Syrus, Sententiae A22: love and wisdom.; work/audit-042/sources.json — 129-Syrus: Publilius Syrus, Sententiae A22.

BIB-0535

Pseudo-Seneca, De remediis fortuitorum 15.2 and 16.1–2: Manipulus project transcription of Haase (1895), mirrored at Nusquam.
Pseudo-Seneca, De remediis fortuitorum 15.2 and 16.1–2

Recorded resource

Recorded uses: DJR-095 — remediis-text: Pseudo-Seneca, De remediis fortuitorum 15.2 and 16.1–2: Manipulus project transcription of Haase (1895), mirrored at Nusquam.; work/audit-030/sources.json — 095-remediis-text: Pseudo-Seneca, De remediis fortuitorum 15.2 and 16.1–2.

BIB-0536

NOAA Ocean Service, explanation of Saint Elmo's fire as an electrical discharge.

Recorded resource

Recorded uses: DJR-029 — NOAA: NOAA Ocean Service, explanation of Saint Elmo's fire as an electrical discharge.; work/audit-008/sources.json — NOAA: NOAA Ocean Service, explanation of Saint Elmo's fire as an electrical discharge..

BIB-0537

New York Public Library catalogue: Pellham's publication date, 1631.
New York Public Library catalogue

Recorded resource

Recorded uses: DJR-093 — PellhamCat: New York Public Library catalogue: Pellham's publication date, 1631.; work/audit-030/sources.json — 093-PellhamCat: New York Public Library catalogue.

BIB-0538

José de Acosta, Natural and Moral History, book 5, English translation excerpts.

Recorded resource

Recorded uses: DJR-158 — acosta: José de Acosta, Natural and Moral History, book 5, English translation excerpts.; work/audit-051/sources.json — 158-acosta: José de Acosta, Natural and Moral History, book 5, English translation excerpts..

BIB-0539

Machiavelli, Florentine Histories 3.13, the insurgent's speech; Detmold translation.
Machiavelli, Florentine Histories 3.13, insurgent speech.
Machiavelli, Florentine Histories 3.13, the insurgent's speech

Recorded resource

Recorded uses: DJR-088 — MachiavelliHistory: Machiavelli, Florentine Histories 3.13, the insurgent's speech; Detmold translation.; DJR-089 — Machiavelli: Machiavelli, Florentine Histories 3.13, insurgent speech.; work/audit-028/sources.json — 088-MachiavelliHistory: Machiavelli, Florentine Histories 3.13, the insurgent's speech; work/audit-028/sources.json — 089-Machiavelli: Machiavelli, Florentine Histories 3.13, insurgent speech..

BIB-0540

Hugo Grotius, The Free Sea (1609), in the Liberty Fund Freedom of the Seas collection. Title and maritime context checked.

Recorded resource

Recorded uses: DJR-014 — Grotius: Hugo Grotius, The Free Sea (1609), in the Liberty Fund Freedom of the Seas collection. Title and maritime context checked..

BIB-0541

Antonio Zara, Anatomia ingeniorum et scientiarum (1615), bibliographical record and digitized-copy link, University of Pennsylvania Online Books Page.

Recorded resource

Recorded uses: DJR-003 — Zara: Antonio Zara, Anatomia ingeniorum et scientiarum (1615), bibliographical record and digitized-copy link, University of Pennsylvania Online Books Page.; work/audit-058/sources.json — 003-Zara: Antonio Zara, Anatomia ingeniorum et scientiarum (1615), bibliographical record and digitized-copy link, University of Pennsylvania Online Books Page..

BIB-0542

University of Pennsylvania Online Books record for Darrel's Survey (1602), linking to the primary text.

Recorded resource

Recorded uses: DJR-022 — darrel: University of Pennsylvania Online Books record for Darrel's Survey (1602), linking to the primary text..

BIB-0543

University of Pennsylvania, Online Books Page: Jean Baptiste Besard, Antrum philosophicum, David Franck 1617; bibliographical evidence, not passage collation.
University of Pennsylvania, Online Books Page: Jean Baptiste Besard, Antrum philosophicum, David Franck 1617; probable Bessardus identification.
University of Pennsylvania, Online Books Page

Recorded resource

Recorded uses: DJR-105 — Besard: University of Pennsylvania, Online Books Page: Jean Baptiste Besard, Antrum philosophicum, David Franck 1617; bibliographical evidence, not passage collation.; DJR-106 — Besard: University of Pennsylvania, Online Books Page: Jean Baptiste Besard, Antrum philosophicum, David Franck 1617; probable Bessardus identification.; work/audit-034/sources.json — 105-Besard: University of Pennsylvania, Online Books Page; work/audit-034/sources.json — 106-Besard: University of Pennsylvania, Online Books Page.

BIB-0544

Tim Shephard, Giovanni Pontano hears the street soundscape of Naples, Renaissance Studies (2024), notes 26–27: locates Euphorbia at Opera (1501), signature i ii v; secondary contextual witness.
Tim Shephard, Giovanni Pontano hears the street soundscape of Naples, Renaissance Studies (2024), notes 26–27

Recorded resource

Recorded uses: DJR-055 — PontanoContext: Tim Shephard, Giovanni Pontano hears the street soundscape of Naples, Renaissance Studies (2024), notes 26–27: locates Euphorbia at Opera (1501), signature i ii v; secondary contextual witness.; work/audit-017/sources.json — PontanoContext: Tim Shephard, Giovanni Pontano hears the street soundscape of Naples, Renaissance Studies (2024), notes 26–27.

BIB-0545

Museo Galileo catalogue: Batavi dissertatiuncula, Leiden 1612.
Museo Galileo catalogue

Recorded resource

Recorded uses: DJR-076 — batavi: Museo Galileo catalogue: Batavi dissertatiuncula, Leiden 1612.; work/audit-024/sources.json — batavi: Museo Galileo catalogue.

BIB-0546

Archimedes, The Sand-Reckoner, Thomas Heath translation; cosmic sand and the poppy seed.
Archimedes, The Sand-Reckoner, Thomas Heath translation

Recorded resource

Recorded uses: DJR-081 — Archimedes: Archimedes, The Sand-Reckoner, Thomas Heath translation; cosmic sand and the poppy seed.; work/audit-026/sources.json — 081-Archimedes: Archimedes, The Sand-Reckoner, Thomas Heath translation.

BIB-0547

Lucian, Icaromenippus, Fowler and Fowler translation, 1905; context of the fantastic aerial journey.
Lucian, Icaromenippus: aerial journey using an eagle's and a vulture's wings.
Lucian, Icaromenippus, the prayers heard by Zeus.
Lucian, Icaromenippus, Fowler and Fowler translation, 1905
Lucian, Icaromenippus

Recorded resource

Recorded uses: DJR-072 — Lucian: Lucian, Icaromenippus, Fowler and Fowler translation, 1905; context of the fantastic aerial journey.; DJR-074 — lucian: Lucian, Icaromenippus: aerial journey using an eagle's and a vulture's wings.; DJR-095 — lucfly: Lucian, Icaromenippus, the prayers heard by Zeus.; work/audit-023/sources.json — Lucian: Lucian, Icaromenippus, Fowler and Fowler translation, 1905; work/audit-023/sources.json — lucian: Lucian, Icaromenippus; work/audit-030/sources.json — 095-lucfly: Lucian, Icaromenippus, the prayers heard by Zeus..

BIB-0548

Abraham Ortelius, text accompanying the Portugal map, sections 26.3–5. Edition variants and scholarly translation at Cartographica Neerlandica; Portuguese figures and author citations checked.
Ortelius Portugal map text 26 sections 3–5

Recorded resource

Recorded uses: DJR-014 — Ortelius: Abraham Ortelius, text accompanying the Portugal map, sections 26.3–5. Edition variants and scholarly translation at Cartographica Neerlandica; Portuguese figures and author citations checked.; work/audit-003/sources.json — ortelius: Ortelius Portugal map text 26 sections 3–5.

BIB-0549

Ortelius, Gades map text, section 31.9 in Cartographica Neerlandica: the purported Heliodorus inscription. Scholarly transcription and translation; no authentication of the monument implied.
Ortelius Gades map text

Recorded resource

Recorded uses: DJR-018 — OrteliusGades: Ortelius, Gades map text, section 31.9 in Cartographica Neerlandica: the purported Heliodorus inscription. Scholarly transcription and translation; no authentication of the monument implied.; work/audit-005/sources.json — OrteliusGades: Ortelius Gades map text.

BIB-0550

The Grete Herball, chapter 73, De brionia. Historical identification of vitis alba with bryony.

Recorded resource

Recorded uses: DJR-169 — Herbal: The Grete Herball, chapter 73, De brionia. Historical identification of vitis alba with bryony.; work/audit-055/sources.json — 169-Herbal: The Grete Herball, chapter 73, De brionia. Historical identification of vitis alba with bryony..

BIB-0551

William Lily, A Short Introduction of Grammar, 1641, Latin part page 92, Modus actionis; TCP text. Later witness to Haeccine fieri flagitia, not a demonstrated Burton source.
Lily 1641 page 92

Recorded resource

Recorded uses: DJR-063 — LilyGrammar: William Lily, A Short Introduction of Grammar, 1641, Latin part page 92, Modus actionis; TCP text. Later witness to Haeccine fieri flagitia, not a demonstrated Burton source.; work/audit-020/sources.json — LilyGrammar: Lily 1641 page 92.

BIB-0552

William Camden, Britannia, Nottinghamshire, account of Newark; Philemon Holland's translation, via Vision of Britain. Search-indexed excerpt consulted; full page retrieval unavailable.

Recorded resource

Recorded uses: DJR-006 — Camden: William Camden, Britannia, Nottinghamshire, account of Newark; Philemon Holland's translation, via Vision of Britain. Search-indexed excerpt consulted; full page retrieval unavailable..

BIB-0553

Jerome, Letter 69.9 to Oceanus; Latin transcription, sexcentos and the warning against drunkenness.
Jerome, Letter 69.9 to Oceanus

Recorded resource

Recorded uses: DJR-146 — JeromeLatin69: Jerome, Letter 69.9 to Oceanus; Latin transcription, sexcentos and the warning against drunkenness.; work/audit-047/sources.json — 146-JeromeLatin69: Jerome, Letter 69.9 to Oceanus.

BIB-0554

Letter 148 to Celantia, §§14–15: Latin text transmitted under Jerome's name; numbering differs from Burton.
Letter 148 to Celantia, §§14–15

Recorded resource

Recorded uses: DJR-098 — celantia-latin: Letter 148 to Celantia, §§14–15: Latin text transmitted under Jerome's name; numbering differs from Burton.; work/audit-031/sources.json — 098-celantia-latin: Letter 148 to Celantia, §§14–15.

BIB-0555

Pausanias, Description of Greece 10.37.7, Solon and Cirrha; Greek text.
Pausanias, Description of Greece 10.37.7, Solon and Cirrha

Recorded resource

Recorded uses: DJR-102 — Pausanias: Pausanias, Description of Greece 10.37.7, Solon and Cirrha; Greek text.; work/audit-033/sources.json — 102-Pausanias: Pausanias, Description of Greece 10.37.7, Solon and Cirrha.

BIB-0556

John Harington, English translation of Orlando furioso, book 34, stanza 84 in this digital transcription. Identified verbal match; early printed witness still to be collated.
Harington book 34 stanza 84

Recorded resource

Recorded uses: DJR-019 — Harington34: John Harington, English translation of Orlando furioso, book 34, stanza 84 in this digital transcription. Identified verbal match; early printed witness still to be collated.; work/audit-005/sources.json — Harington34: Harington book 34 stanza 84.

BIB-0557

Ammianus Marcellinus 14.11.25–26: Nemesis as arbiter of events.
Ammianus Marcellinus 14.11.25–26

Recorded resource

Recorded uses: DJR-165 — ammianus: Ammianus Marcellinus 14.11.25–26: Nemesis as arbiter of events.; work/audit-054/sources.json — 165-ammianus: Ammianus Marcellinus 14.11.25–26.

BIB-0558

Ammianus, Res Gestae 22.3.12: Eusebius's power, sentence and fall; Rolfe translation.
Ammianus, Res Gestae 22.3.12

Recorded resource

Recorded uses: DJR-111 — Ammianus22: Ammianus, Res Gestae 22.3.12: Eusebius's power, sentence and fall; Rolfe translation.; work/audit-036/sources.json — 111-Ammianus22: Ammianus, Res Gestae 22.3.12.

BIB-0559

Ammianus Marcellinus 24.3.12–13: male and female palms, fertilization and mutual desire.
Ammianus Marcellinus 24.3.12–13

Recorded resource

Recorded uses: DJR-113 — Ammianus: Ammianus Marcellinus 24.3.12–13: male and female palms, fertilization and mutual desire.; work/audit-036/sources.json — 113-Ammianus: Ammianus Marcellinus 24.3.12–13.

BIB-0560

On Marvellous Things Heard 31 (832b), 1936 Loeb translation: the complete chapter on the man at Abydus was read; Burton's acting detail is additional.
On Marvellous Things Heard 31 (832b), 1936 Loeb translation

Recorded resource

Recorded uses: DJR-060 — AristotleMirabiliaLoeb: On Marvellous Things Heard 31 (832b), 1936 Loeb translation: the complete chapter on the man at Abydus was read; Burton's acting detail is additional.; work/audit-019/sources.json — AristotleMirabiliaLoeb: On Marvellous Things Heard 31 (832b), 1936 Loeb translation.

BIB-0561

Athenaeus1.14d, Gulick translation; Agallis and Nausicaa.
Athenaeus1.14d, Gulick translation

Recorded resource

Recorded uses: DJR-078 — athenaeus: Athenaeus1.14d, Gulick translation; Agallis and Nausicaa.; work/audit-025/sources.json — 078-athenaeus: Athenaeus1.14d, Gulick translation.

BIB-0562

Athenaeus, Deipnosophists 2.45b–c, citing Polybius: Nile water sent to Berenice after her marriage to Antiochus.
Athenaeus, Deipnosophists 2.45b–c, citing Polybius

Recorded resource

Recorded uses: DJR-106 — athenaeus: Athenaeus, Deipnosophists 2.45b–c, citing Polybius: Nile water sent to Berenice after her marriage to Antiochus.; work/audit-034/sources.json — 106-athenaeus: Athenaeus, Deipnosophists 2.45b–c, citing Polybius.

BIB-0563

Athenaeus, Deipnosophists 2.36d–f. Gulick translation, 1927.
Athenaeus, Deipnosophists 2.37b–e, quoting Timaeus. Gulick translation compared for the Agrigentum trireme anecdote; Burton's Caelius intermediary remains uncollated.
Athenaeus, Deipnosophists 2.37b–e, quoting Timaeus. Gulick translation compared for the Agrigentum trireme anecdote

Recorded resource

Recorded uses: DJR-012 — athenaeus: Athenaeus, Deipnosophists 2.36d–f. Gulick translation, 1927.; DJR-056 — Athenaeus: Athenaeus, Deipnosophists 2.37b–e, quoting Timaeus. Gulick translation compared for the Agrigentum trireme anecdote; Burton's Caelius intermediary remains uncollated.; work/audit-017/sources.json — Athenaeus: Athenaeus, Deipnosophists 2.37b–e, quoting Timaeus. Gulick translation compared for the Agrigentum trireme anecdote.

BIB-0564

Cassius Dio, Roman History 44.7.2–3; Cary's English translation, extravagant honours suggested for Caesar.
Cassius Dio, Roman History 44.7.2–3

Recorded resource

Recorded uses: DJR-146 — Dio44: Cassius Dio, Roman History 44.7.2–3; Cary's English translation, extravagant honours suggested for Caesar.; work/audit-047/sources.json — 146-Dio44: Cassius Dio, Roman History 44.7.2–3.

BIB-0565

Cassius Dio 56, Augustus's marriage speeches; contrast Burton's Hadrian attribution.
Cassius Dio 56, Augustus's marriage speeches

Recorded resource

Recorded uses: DJR-142 — Dio: Cassius Dio 56, Augustus's marriage speeches; contrast Burton's Hadrian attribution.; work/audit-046/sources.json — 142-Dio: Cassius Dio 56, Augustus's marriage speeches.

BIB-0566

Cassius Dio, Roman History 57.15.4: English translation compared for Libo and the covered litter used by senators' wives.
Cassius Dio, Roman History 57.15.4

Recorded resource

Recorded uses: DJR-147 — Dio57: Cassius Dio, Roman History 57.15.4: English translation compared for Libo and the covered litter used by senators' wives.; work/audit-048/sources.json — 147-Dio57: Cassius Dio, Roman History 57.15.4.

BIB-0567

Cassius Dio, Roman History 58.2.3a, Xiphilinus excerpt in the consulted Loeb translation: Livia and the naked men.
Cassius Dio, Roman History 58.2.3a, Xiphilinus excerpt in the consulted Loeb translation

Recorded resource

Recorded uses: DJR-108 — Dio: Cassius Dio, Roman History 58.2.3a, Xiphilinus excerpt in the consulted Loeb translation: Livia and the naked men.; work/audit-035/sources.json — 108-Dio: Cassius Dio, Roman History 58.2.3a, Xiphilinus excerpt in the consulted Loeb translation.

BIB-0568

Cassius Dio 68.13.5–6: Trajan's bridge and Hadrian's removal of its superstructure.

Recorded resource

Recorded uses: DJR-008 — Cassius Dio: Cassius Dio 68.13.5–6: Trajan's bridge and Hadrian's removal of its superstructure..

BIB-0569

Cassius Dio 69.22.4, Hadrian and his physicians.

Recorded resource

Recorded uses: DJR-099 — dio: Cassius Dio 69.22.4, Hadrian and his physicians.; work/audit-032/sources.json — 099-dio: Cassius Dio 69.22.4, Hadrian and his physicians..

BIB-0570

Cassius Dio, Roman History 77.16.4–5 in this edition; indictments and the Caledonian reply.
Cassius Dio, Roman History 77.16.4–5 in this edition

Recorded resource

Recorded uses: DJR-148 — dio: Cassius Dio, Roman History 77.16.4–5 in this edition; indictments and the Caledonian reply.; work/audit-048/sources.json — 148-dio: Cassius Dio, Roman History 77.16.4–5 in this edition.

BIB-0571

Celsus, On Medicine 1.3.25–26: constipation and purgation.
Celsus, On Medicine I.1.1: a varied life.
Celsus, On Medicine I.1.1

Recorded resource

Recorded uses: DJR-036 — Celsus: Celsus, On Medicine 1.3.25–26: constipation and purgation.; DJR-077 — celsus: Celsus, On Medicine I.1.1: a varied life.; work/audit-011/sources.json — Celsus: Celsus, On Medicine 1.3.25–26: constipation and purgation.; work/audit-024/sources.json — celsus: Celsus, On Medicine I.1.1.

BIB-0572

Cicero, On Friendship 54.

Recorded resource

Recorded uses: DJR-089 — Cicero: Cicero, On Friendship 54.; work/audit-028/sources.json — 089-Cicero: Cicero, On Friendship 54..

BIB-0573

Cicero, On Duties 2.25; Alexander of Pherae.
Cicero, On Duties 2.25

Recorded resource

Recorded uses: DJR-148 — cicero: Cicero, On Duties 2.25; Alexander of Pherae.; work/audit-048/sources.json — 148-cicero: Cicero, On Duties 2.25.

BIB-0574

Columella, On Agriculture 2.1.1–7. Soil exhaustion and human indolence. Public-domain translation at LacusCurtius.

Recorded resource

Recorded uses: DJR-014 — Columella: Columella, On Agriculture 2.1.1–7. Soil exhaustion and human indolence. Public-domain translation at LacusCurtius..

BIB-0575

Dio Chrysostom, Oration 12.51, Cohoon translation; Phidias's statue.
Dio Chrysostom, Oration 12.51, Cohoon translation

Recorded resource

Recorded uses: DJR-080 — dio: Dio Chrysostom, Oration 12.51, Cohoon translation; Phidias's statue.; work/audit-025/sources.json — 080-dio: Dio Chrysostom, Oration 12.51, Cohoon translation.

BIB-0576

Dio Chrysostom, Discourse 35.16. Sheep, dung, and the prosperity of cities. Public-domain translation at LacusCurtius.

Recorded resource

Recorded uses: DJR-014 — Dio: Dio Chrysostom, Discourse 35.16. Sheep, dung, and the prosperity of cities. Public-domain translation at LacusCurtius..

BIB-0577

Diodorus Siculus, Library of History 1.11.

Recorded resource

Recorded uses: DJR-157 — diodorus: Diodorus Siculus, Library of History 1.11.; work/audit-051/sources.json — 157-diodorus: Diodorus Siculus, Library of History 1.11..

BIB-0578

Diodorus Siculus, Library of History 1.33.8–12: the Nile–Red Sea canal, the fear of flooding, and Ptolemy's completion.

Recorded resource

Recorded uses: DJR-015 — Diodorus: Diodorus Siculus, Library of History 1.33.8–12: the Nile–Red Sea canal, the fear of flooding, and Ptolemy's completion..

BIB-0579

Diodorus 1.65.1; Bocchoris, English comparison.
Diodorus 1.65.1

Recorded resource

Recorded uses: DJR-088 — diodorus-bocchoris: Diodorus 1.65.1; Bocchoris, English comparison.; work/audit-028/sources.json — 088-diodorus-bocchoris: Diodorus 1.65.1.

BIB-0580

Diodorus Siculus 1.97.7: Helen, Polydamna and Egyptian Thebes; English comparison for the printed book 7.
Diodorus Siculus 1.97.7

Recorded resource

Recorded uses: DJR-100 — diodorus: Diodorus Siculus 1.97.7: Helen, Polydamna and Egyptian Thebes; English comparison for the printed book 7.; work/audit-032/sources.json — 100-diodorus: Diodorus Siculus 1.97.7.

BIB-0581

Diogenes Laertius, Lives 1.116–121: Pherecydes of Syros.
Diogenes Laertius, Lives 1.116–121

Recorded resource

Recorded uses: DJR-154 — pherecydes: Diogenes Laertius, Lives 1.116–121: Pherecydes of Syros.; work/audit-050/sources.json — 154-pherecydes: Diogenes Laertius, Lives 1.116–121.

BIB-0582

Diogenes Laertius 2.21 and 2.37: Socrates, the donkey and Xanthippe; English translation.
Diogenes Laertius 2.21 and 2.37

Recorded resource

Recorded uses: DJR-096 — socrates: Diogenes Laertius 2.21 and 2.37: Socrates, the donkey and Xanthippe; English translation.; work/audit-031/sources.json — 096-socrates: Diogenes Laertius 2.21 and 2.37.

BIB-0583

Diogenes Laertius 6.86; Crates on hunger, time and love.
Diogenes Laertius 6.86

Recorded resource

Recorded uses: DJR-134 — Crates: Diogenes Laertius 6.86; Crates on hunger, time and love.; work/audit-043/sources.json — 134-Crates: Diogenes Laertius 6.86.

BIB-0584

Diogenes Laertius 6.54: reply to mockery; English translation.
Diogenes Laertius 6.54

Recorded resource

Recorded uses: DJR-097 — diogenes: Diogenes Laertius 6.54: reply to mockery; English translation.; work/audit-031/sources.json — 097-diogenes: Diogenes Laertius 6.54.

BIB-0585

Diogenes Laertius 6.102: Menedemus in the guise of a Fury.

Recorded resource

Recorded uses: DJR-046 — Menedemus: Diogenes Laertius 6.102: Menedemus in the guise of a Fury.; work/audit-014/sources.json — Menedemus: Diogenes Laertius 6.102: Menedemus in the guise of a Fury..

BIB-0586

Diogenes Laertius, Lives of Eminent Philosophers 7.7: Antigonus' letter to Zeno.

Recorded resource

Recorded uses: DJR-013 — Diogenes: Diogenes Laertius, Lives of Eminent Philosophers 7.7: Antigonus' letter to Zeno..

BIB-0587

Lives of Eminent Philosophers 9.34–49, Democritus; LacusCurtius.
Diogenes Laertius, Lives of Eminent Philosophers 9.43: Democritus and the hot loaves.
Diogenes Laertius, Lives of Eminent Philosophers 9.43
Lives of Eminent Philosophers 9.34–49, Democritus

Recorded resource

Recorded uses: DJR-001 — Diogenes Laertius: Lives of Eminent Philosophers 9.34–49, Democritus; LacusCurtius.; DJR-105 — Diogenes: Diogenes Laertius, Lives of Eminent Philosophers 9.43: Democritus and the hot loaves.; work/audit-034/sources.json — 105-Diogenes: Diogenes Laertius, Lives of Eminent Philosophers 9.43; work/audit-057/sources.json — 001-Diogenes Laertius: Lives of Eminent Philosophers 9.34–49, Democritus.

BIB-0588

Dionysius, Roman Antiquities 2.68–69: Aemilia and Tuccia.
Dionysius, Roman Antiquities 2.68–69

Recorded resource

Recorded uses: DJR-147 — dionysius: Dionysius, Roman Antiquities 2.68–69: Aemilia and Tuccia.; work/audit-048/sources.json — 147-dionysius: Dionysius, Roman Antiquities 2.68–69.

BIB-0589

Dionysius of Halicarnassus, Roman Antiquities 7.68.1–2, Earnest Cary translation (1940): prodigies, banishment, divine anger and chance.
Dionysius of Halicarnassus, Roman Antiquities 7.68.1–2, Earnest Cary translation (1940)

Recorded resource

Recorded uses: DJR-162 — Dionysius768: Dionysius of Halicarnassus, Roman Antiquities 7.68.1–2, Earnest Cary translation (1940): prodigies, banishment, divine anger and chance.; work/audit-053/sources.json — 162-Dionysius768: Dionysius of Halicarnassus, Roman Antiquities 7.68.1–2, Earnest Cary translation (1940).

BIB-0590

Dionysius of Halicarnassus, Roman Antiquities 7.70.3, Cary translation: the endurance of inherited rites.

Recorded resource

Recorded uses: DJR-048 — Dionysius: Dionysius of Halicarnassus, Roman Antiquities 7.70.3, Cary translation: the endurance of inherited rites.; work/audit-015/sources.json — Dionysius: Dionysius of Halicarnassus, Roman Antiquities 7.70.3, Cary translation: the endurance of inherited rites..

BIB-0591

Dionysius, Roman Antiquities 8.22–28: Minucius's embassy and warning.
Dionysius, Roman Antiquities 8.22–28

Recorded resource

Recorded uses: DJR-087 — Dionysius: Dionysius, Roman Antiquities 8.22–28: Minucius's embassy and warning.; work/audit-028/sources.json — 087-Dionysius: Dionysius, Roman Antiquities 8.22–28.

BIB-0592

Frontinus, Stratagems 2.6: allowing a desperate enemy an escape.
Frontinus, Stratagems 2.6

Recorded resource

Recorded uses: DJR-163 — frontinus: Frontinus, Stratagems 2.6: allowing a desperate enemy an escape.; work/audit-053/sources.json — 163-frontinus: Frontinus, Stratagems 2.6.

BIB-0593

Gellius, Attic Nights 1.8; Lais's demand and Demosthenes' refusal.
Gellius, Attic Nights 1.8

Recorded resource

Recorded uses: DJR-132 — Gellius: Gellius, Attic Nights 1.8; Lais's demand and Demosthenes' refusal.; work/audit-043/sources.json — 132-Gellius: Gellius, Attic Nights 1.8.

BIB-0594

Aulus Gellius, Attic Nights 1.6, Metellus on marriage.

Recorded resource

Recorded uses: DJR-143 — Gellius: Aulus Gellius, Attic Nights 1.6, Metellus on marriage.; work/audit-046/sources.json — 143-Gellius: Aulus Gellius, Attic Nights 1.6, Metellus on marriage..

BIB-0595

Attic Nights, book 10, especially chapters 12 and 17; LacusCurtius.
Aulus Gellius, Attic Nights 10.17: Democritus and Laberius's changed motive.
Aulus Gellius, Attic Nights 10.17
Attic Nights, book 10, especially chapters 12 and 17

Recorded resource

Recorded uses: DJR-001 — Gellius: Attic Nights, book 10, especially chapters 12 and 17; LacusCurtius.; DJR-164 — Gellius: Aulus Gellius, Attic Nights 10.17: Democritus and Laberius's changed motive.; work/audit-053/sources.json — 164-Gellius: Aulus Gellius, Attic Nights 10.17; work/audit-057/sources.json — 001-Gellius: Attic Nights, book 10, especially chapters 12 and 17.

BIB-0596

Gellius, Attic Nights 10.23; wine and Roman women.
Gellius, Attic Nights 10.23

Recorded resource

Recorded uses: DJR-134 — Gellius: Gellius, Attic Nights 10.23; wine and Roman women.; work/audit-043/sources.json — 134-Gellius: Gellius, Attic Nights 10.23.

BIB-0597

Aulus Gellius, Attic Nights 12.2: criticism of Seneca; the edition's note also identifies Suetonius, Caligula 53. English translation.
Aulus Gellius, Attic Nights 12.1; Favorinus on breastfeeding and the character of the nurse, including drunkenness.
Gellius, Attic Nights 12.1

Recorded resource

Recorded uses: DJR-005 — gellius12: Aulus Gellius, Attic Nights 12.2: criticism of Seneca; the edition's note also identifies Suetonius, Caligula 53. English translation.; DJR-033 — Gellius12: Aulus Gellius, Attic Nights 12.1; Favorinus on breastfeeding and the character of the nurse, including drunkenness.; work/audit-010/sources.json — Gellius12: Gellius, Attic Nights 12.1.

BIB-0598

Gellius, Attic Nights 2.12, Solon's law on civil strife.
Gellius, Attic Nights 2.15, privileges of marriage and parenthood.

Recorded resource

Recorded uses: DJR-098 — gellius: Gellius, Attic Nights 2.12, Solon's law on civil strife.; DJR-142 — Gellius: Gellius, Attic Nights 2.15, privileges of marriage and parenthood.; work/audit-031/sources.json — 098-gellius: Gellius, Attic Nights 2.12, Solon's law on civil strife.; work/audit-046/sources.json — 142-Gellius: Gellius, Attic Nights 2.15, privileges of marriage and parenthood..

BIB-0599

Aulus Gellius, Attic Nights 5.11.8–14: moderate beauty and Ennius.
Aulus Gellius, Attic Nights 5.11.8–14

Recorded resource

Recorded uses: DJR-150 — gellius: Aulus Gellius, Attic Nights 5.11.8–14: moderate beauty and Ennius.; work/audit-049/sources.json — 150-gellius: Aulus Gellius, Attic Nights 5.11.8–14.

BIB-0600

Aulus Gellius, Attic Nights 6.8: Apion's dolphin story; compare Burton's different book and chapter numbers.
Aulus Gellius, Attic Nights 6.8

Recorded resource

Recorded uses: DJR-113 — Gellius: Aulus Gellius, Attic Nights 6.8: Apion's dolphin story; compare Burton's different book and chapter numbers.; work/audit-036/sources.json — 113-Gellius: Aulus Gellius, Attic Nights 6.8.

BIB-0601

Herodotus, Histories 1.8–12: Candaules and Gyges.
Herodotus, Histories 1.8–12

Recorded resource

Recorded uses: DJR-150 — herodotus: Herodotus, Histories 1.8–12: Candaules and Gyges.; work/audit-049/sources.json — 150-herodotus: Herodotus, Histories 1.8–12.

BIB-0602

Herodotus, Histories 1.199: Babylonian ritual claim.
Herodotus, Histories 1.199

Recorded resource

Recorded uses: DJR-149 — herodotus: Herodotus, Histories 1.199: Babylonian ritual claim.; work/audit-048/sources.json — 149-herodotus: Herodotus, Histories 1.199.

BIB-0603

Herodotus, Histories 2.19–27, Godley translation with linked Greek; explanations of the Nile flood.
Herodotus, Histories 2.19–27, Godley translation with linked Greek

Recorded resource

Recorded uses: DJR-072 — Herodotus: Herodotus, Histories 2.19–27, Godley translation with linked Greek; explanations of the Nile flood.; work/audit-023/sources.json — Herodotus: Herodotus, Histories 2.19–27, Godley translation with linked Greek.

BIB-0604

Herodotus2.177, Godley translation; Amasis and the annual declaration.
Herodotus2.177, Godley translation

Recorded resource

Recorded uses: DJR-078 — herodotus: Herodotus2.177, Godley translation; Amasis and the annual declaration.; work/audit-025/sources.json — 078-herodotus: Herodotus2.177, Godley translation.

BIB-0605

Herodotus, Histories 2.177: Amasis's requirement to report the means of earning a livelihood.

Recorded resource

Recorded uses: DJR-015 — Herodotus: Herodotus, Histories 2.177: Amasis's requirement to report the means of earning a livelihood..

BIB-0606

Herodotus 2.111: Pheros's blindness and the oracle.
Herodotus, Histories 2.111; Pheros narrative.
Herodotus 2.111
Herodotus, Histories 2.111

Recorded resource

Recorded uses: DJR-147 — herodotus: Herodotus 2.111: Pheros's blindness and the oracle.; DJR-148 — herodotus2: Herodotus, Histories 2.111; Pheros narrative.; work/audit-048/sources.json — 147-herodotus: Herodotus 2.111; work/audit-048/sources.json — 148-herodotus2: Herodotus, Histories 2.111.

BIB-0607

Herodotus, Histories 9.108–113; Amestris and Masistes's wife.
Herodotus, Histories 9.108–113

Recorded resource

Recorded uses: DJR-148 — herodotus9: Herodotus, Histories 9.108–113; Amestris and Masistes's wife.; work/audit-048/sources.json — 148-herodotus9: Herodotus, Histories 9.108–113.

BIB-0608

Historia Augusta, Aurelian 47.3: dredging and embanking the Tiber for Rome's grain supply.
Historia Augusta, Aurelian 47.4: the well-fed Roman people; the expanded marginal warning remains unlocated.
Historia Augusta Aurelian 47 section 3
Historia Augusta, Aurelian 47.4

Recorded resource

Recorded uses: DJR-015 — Aurelian: Historia Augusta, Aurelian 47.3: dredging and embanking the Tiber for Rome's grain supply.; DJR-092 — Aurelian: Historia Augusta, Aurelian 47.4: the well-fed Roman people; the expanded marginal warning remains unlocated.; work/audit-002/sources.json — aurelian: Historia Augusta Aurelian 47 section 3; work/audit-029/sources.json — 092-Aurelian: Historia Augusta, Aurelian 47.4.

BIB-0609

Historia Augusta, Caracalla 10; story and the edition's historical correction.
Historia Augusta, Caracalla 10

Recorded resource

Recorded uses: DJR-120 — Caracalla: Historia Augusta, Caracalla 10; story and the edition's historical correction.; work/audit-039/sources.json — 120-Caracalla: Historia Augusta, Caracalla 10.

BIB-0610

Historia Augusta, Life of Elagabalus 3 and 6: the emperor's cult reforms.
Historia Augusta, Life of Elagabalus 3 and 6

Recorded resource

Recorded uses: DJR-155 — lampridius: Historia Augusta, Life of Elagabalus 3 and 6: the emperor's cult reforms.; work/audit-050/sources.json — 155-lampridius: Historia Augusta, Life of Elagabalus 3 and 6.

BIB-0611

Historia Augusta, Elagabalus 23.4; Magie translation, jewels on shoes.
Historia Augusta, Elagabalus 23.4

Recorded resource

Recorded uses: DJR-121 — Elagabalus23: Historia Augusta, Elagabalus 23.4; Magie translation, jewels on shoes.; work/audit-039/sources.json — 121-Elagabalus23: Historia Augusta, Elagabalus 23.4.

BIB-0612

Historia Augusta, The Two Gallieni 11.8, wedding verse.

Recorded resource

Recorded uses: DJR-143 — Gallienus: Historia Augusta, The Two Gallieni 11.8, wedding verse.; work/audit-046/sources.json — 143-Gallienus: Historia Augusta, The Two Gallieni 11.8, wedding verse..

BIB-0613

Historia Augusta, Life of Hadrian 20.12, Magie translation.

Recorded resource

Recorded uses: DJR-079 — hadrian: Historia Augusta, Life of Hadrian 20.12, Magie translation.; work/audit-025/sources.json — 079-hadrian: Historia Augusta, Life of Hadrian 20.12, Magie translation..

BIB-0614

Historia Augusta, Life of Hadrian 15: rivalry with scholars.
Historia Augusta, Life of Hadrian 15

Recorded resource

Recorded uses: DJR-144 — hadrian: Historia Augusta, Life of Hadrian 15: rivalry with scholars.; work/audit-047/sources.json — 144-hadrian: Historia Augusta, Life of Hadrian 15.

BIB-0615

Historia Augusta, Marcus Aurelius 19.1–4. The reported Faustina story.

Recorded resource

Recorded uses: DJR-139 — marcus: Historia Augusta, Marcus Aurelius 19.1–4. The reported Faustina story.; work/audit-045/sources.json — 139-marcus: Historia Augusta, Marcus Aurelius 19.1–4. The reported Faustina story..

BIB-0616

Historia Augusta, Life of Alexander Severus 41.5–7, Magie translation.

Recorded resource

Recorded uses: DJR-079 — alexander: Historia Augusta, Life of Alexander Severus 41.5–7, Magie translation.; work/audit-025/sources.json — 079-alexander: Historia Augusta, Life of Alexander Severus 41.5–7, Magie translation..

BIB-0617

Historia Augusta, Alexander Severus 37.7, 37.10; hare and fruit.
Historia Augusta, Alexander Severus 51.8, the inscribed rule.
Historia Augusta, Alexander Severus 37.7, 37.10

Recorded resource

Recorded uses: DJR-071 — Alexander: Historia Augusta, Alexander Severus 37.7, 37.10; hare and fruit.; DJR-098 — alexander: Historia Augusta, Alexander Severus 51.8, the inscribed rule.; work/audit-022/sources.json — Alexander: Historia Augusta, Alexander Severus 37.7, 37.10; work/audit-031/sources.json — 098-alexander: Historia Augusta, Alexander Severus 51.8, the inscribed rule..

BIB-0618

Plutarch, Aemilius Paulus 29.4. The destruction of seventy Epirote cities. Public-domain translation at LacusCurtius.

Recorded resource

Recorded uses: DJR-014 — Aemilius: Plutarch, Aemilius Paulus 29.4. The destruction of seventy Epirote cities. Public-domain translation at LacusCurtius..

BIB-0619

Plutarch, Agesilaus 2.3; Archidamus and his short wife.
Plutarch, Agesilaus 2.3

Recorded resource

Recorded uses: DJR-117 — agesilaus: Plutarch, Agesilaus 2.3; Archidamus and his short wife.; work/audit-038/sources.json — 117-agesilaus: Plutarch, Agesilaus 2.3.

BIB-0620

Plutarch, Alcibiades 4.4–5; Anytus and the stolen plate.
Plutarch, Alcibiades 4.4–5

Recorded resource

Recorded uses: DJR-117 — alcibiades: Plutarch, Alcibiades 4.4–5; Anytus and the stolen plate.; work/audit-038/sources.json — 117-alcibiades: Plutarch, Alcibiades 4.4–5.

BIB-0621

Plutarch, Life of Alexander 26.1–2. Perrin translation, 1919.

Recorded resource

Recorded uses: DJR-012 — alexander: Plutarch, Life of Alexander 26.1–2. Perrin translation, 1919..

BIB-0622

Plutarch, Alexander 47.9–10, Perrin translation: Hephaestion and Craterus, compared with Burton's Parmenio.
Plutarch, Alexander 47.9–10, Bernadotte Perrin's Loeb translation

Recorded resource

Recorded uses: DJR-110 — Plutarch: Plutarch, Alexander 47.9–10, Perrin translation: Hephaestion and Craterus, compared with Burton's Parmenio.; work/audit-035/sources.json — 110-Plutarch: Plutarch, Alexander 47.9–10, Bernadotte Perrin's Loeb translation.

BIB-0623

Plutarch, Antony 67.4, 76–77 and 86.1–3; separate contexts of the withdrawal at sea and Antony's death, and uncertainty about Cleopatra's death.
Plutarch, Life of Antony 28.2–4.
Plutarch, Antony

Recorded resource

Recorded uses: DJR-040 — Antony: Plutarch, Antony 67.4, 76–77 and 86.1–3; separate contexts of the withdrawal at sea and Antony's death, and uncertainty about Cleopatra's death.; DJR-090 — Plutarch: Plutarch, Life of Antony 28.2–4.; work/audit-012/sources.json — Antony: Plutarch, Antony; work/audit-029/sources.json — 090-Plutarch: Plutarch, Life of Antony 28.2–4..

BIB-0624

Plutarch, Antony 26: Cleopatra on the Cydnus.
Plutarch, Antony 27.2–3, on Cleopatra's voice and conversation.
Plutarch, Antony 26

Recorded resource

Recorded uses: DJR-121 — Antony: Plutarch, Antony 26: Cleopatra on the Cydnus.; DJR-123 — Plutarch: Plutarch, Antony 27.2–3, on Cleopatra's voice and conversation.; work/audit-039/sources.json — 121-Antony: Plutarch, Antony 26; work/audit-040/sources.json — 123-Plutarch: Plutarch, Antony 27.2–3, on Cleopatra's voice and conversation..

BIB-0625

Plutarch, Artaxerxes 14.3–5: the Carian's claim to have killed Cyrus.

Recorded resource

Recorded uses: DJR-046 — Artaxerxes: Plutarch, Artaxerxes 14.3–5: the Carian's claim to have killed Cyrus.; work/audit-014/sources.json — Artaxerxes: Plutarch, Artaxerxes 14.3–5: the Carian's claim to have killed Cyrus..

BIB-0626

Plutarch, Cato the Elder 23.2: Isocrates' pupils and the underworld.
Plutarch, Cato the Elder 21.5: investments beyond Jupiter's power to harm.
Plutarch, Cato the Elder 20.3: nursing enslaved children.
Plutarch, Cato the Elder 15.4: nearly fifty cases; English translation.
Plutarch, Cato the Elder 8.2–3: the power of Roman wives.
Plutarch, Cato the Elder 15.4
Plutarch, Cato the Elder 8.2–3

Recorded resource

Recorded uses: DJR-013 — CatoPlut: Plutarch, Cato the Elder 23.2: Isocrates' pupils and the underworld.; DJR-047 — Cato: Plutarch, Cato the Elder 21.5: investments beyond Jupiter's power to harm.; DJR-050 — Cato: Plutarch, Cato the Elder 20.3: nursing enslaved children.; DJR-097 — cato-elder: Plutarch, Cato the Elder 15.4: nearly fifty cases; English translation.; DJR-145 — plutarch: Plutarch, Cato the Elder 8.2–3: the power of Roman wives.; work/audit-014/sources.json — Cato: Plutarch, Cato the Elder 21.5: investments beyond Jupiter's power to harm.; work/audit-015/sources.json — Cato: Plutarch, Cato the Elder 20.3: nursing enslaved children.; work/audit-031/sources.json — 097-cato-elder: Plutarch, Cato the Elder 15.4; work/audit-047/sources.json — 145-plutarch: Plutarch, Cato the Elder 8.2–3.

BIB-0627

Plutarch, Life of Cicero 47.8–10: the crows and the garment over Cicero's face.
Plutarch Cicero 47.8–10

Recorded resource

Recorded uses: DJR-030 — cic: Plutarch, Life of Cicero 47.8–10: the crows and the garment over Cicero's face.; work/audit-009/sources.json — cic: Plutarch Cicero 47.8–10.

BIB-0628

Plutarch, Crassus 3.3–4, Perrin translation: Alexander and the travelling cloak.
Plutarch, Crassus 27.5–28.1: the abandoned wounded.
Plutarch, Crassus 4–5 and 21.6, the cave and Surena's retinue.
Plutarch, Crassus 27.5–28.1

Recorded resource

Recorded uses: DJR-048 — Plutarch: Plutarch, Crassus 3.3–4, Perrin translation: Alexander and the travelling cloak.; DJR-092 — Crassus: Plutarch, Crassus 27.5–28.1: the abandoned wounded.; DJR-142 — Plutarch: Plutarch, Crassus 4–5 and 21.6, the cave and Surena's retinue.; work/audit-015/sources.json — Plutarch: Plutarch, Crassus 3.3–4, Perrin translation: Alexander and the travelling cloak.; work/audit-029/sources.json — 092-Crassus: Plutarch, Crassus 27.5–28.1; work/audit-046/sources.json — 142-Plutarch: Plutarch, Crassus 4–5 and 21.6, the cave and Surena's retinue..

BIB-0629

Plutarch, Demetrius 38.

Recorded resource

Recorded uses: DJR-126 — demetrius: Plutarch, Demetrius 38.; work/audit-041/sources.json — 126-demetrius: Plutarch, Demetrius 38..

BIB-0630

Plutarch, Demosthenes 26: the platform and death.
Plutarch, Life of Demosthenes 7.6: shaving one side of the head.
Plutarch, Life of Demosthenes 7.6

Recorded resource

Recorded uses: DJR-043 — demosthenes: Plutarch, Demosthenes 26: the platform and death.; DJR-093 — Demosthenes: Plutarch, Life of Demosthenes 7.6: shaving one side of the head.; work/audit-013/sources.json — demosthenes: Plutarch, Demosthenes 26: the platform and death.; work/audit-030/sources.json — 093-Demosthenes: Plutarch, Life of Demosthenes 7.6.

BIB-0631

Plutarch, Lucullus 39.4, seasonal residences and migrating birds.

Recorded resource

Recorded uses: DJR-076 — plutarch: Plutarch, Lucullus 39.4, seasonal residences and migrating birds.; work/audit-024/sources.json — plutarch: Plutarch, Lucullus 39.4, seasonal residences and migrating birds..

BIB-0632

Plutarch, Lucullus 43.1–2.
Plutarch, Lucullus 10.1–3 and 13: storm at Cyzicus and subsequent naval losses.
Plutarch, Lucullus 10.1–3 and 13

Recorded resource

Recorded uses: DJR-126 — lucullus: Plutarch, Lucullus 43.1–2.; DJR-153 — plutarch: Plutarch, Lucullus 10.1–3 and 13: storm at Cyzicus and subsequent naval losses.; work/audit-041/sources.json — 126-lucullus: Plutarch, Lucullus 43.1–2.; work/audit-050/sources.json — 153-plutarch: Plutarch, Lucullus 10.1–3 and 13.

BIB-0633

Plutarch, Lycurgus 8.1–2. The diseases associated with inequality. Public-domain translation at LacusCurtius.
Plutarch, Life of Lycurgus 26.1: election to the Spartan senate as a contest of virtue. Perrin translation, LacusCurtius.
Plutarch, Life of Lycurgus 25.5: the reply of Brasidas's mother.
Plutarch, Lycurgus 25.4: Paedaretus and the three hundred; English translation.
Plutarch, Lycurgus 25.4

Recorded resource

Recorded uses: DJR-014 — Lycurgus: Plutarch, Lycurgus 8.1–2. The diseases associated with inequality. Public-domain translation at LacusCurtius.; DJR-016 — Plutarch: Plutarch, Life of Lycurgus 26.1: election to the Spartan senate as a contest of virtue. Perrin translation, LacusCurtius.; DJR-045 — Plutarch Brasidas: Plutarch, Life of Lycurgus 25.5: the reply of Brasidas's mother.; DJR-096 — lycurgus: Plutarch, Lycurgus 25.4: Paedaretus and the three hundred; English translation.; work/audit-014/sources.json — Plutarch Brasidas: Plutarch, Life of Lycurgus 25.5: the reply of Brasidas's mother.; work/audit-031/sources.json — 096-lycurgus: Plutarch, Lycurgus 25.4.

BIB-0634

Plutarch, Lysander 19.5–7: the scytale.

Recorded resource

Recorded uses: DJR-013 — Lysander: Plutarch, Lysander 19.5–7: the scytale..

BIB-0635

Plutarch, Marcellus 19.4: Archimedes at the capture of Syracuse.

Recorded resource

Recorded uses: DJR-046 — Marcellus: Plutarch, Marcellus 19.4: Archimedes at the capture of Syracuse.; work/audit-014/sources.json — Marcellus: Plutarch, Marcellus 19.4: Archimedes at the capture of Syracuse..

BIB-0636

Plutarch, Pelopidas 18.3; parallel account of the wounded lover.
Plutarch, Pelopidas 18.3

Recorded resource

Recorded uses: DJR-131 — Plutarch Pelopidas: Plutarch, Pelopidas 18.3; parallel account of the wounded lover.; work/audit-042/sources.json — 131-Plutarch Pelopidas: Plutarch, Pelopidas 18.3.

BIB-0637

Plutarch, Pericles 13: the architects and buildings, compared with Burton's differing list.
Plutarch, Pericles 13

Recorded resource

Recorded uses: DJR-112 — plutarch: Plutarch, Pericles 13: the architects and buildings, compared with Burton's differing list.; work/audit-036/sources.json — 112-plutarch: Plutarch, Pericles 13.

BIB-0638

Plutarch, Life of Phocion 19: his wife's statement.
Plutarch, Life of Phocion 19

Recorded resource

Recorded uses: DJR-149 — phocion: Plutarch, Life of Phocion 19: his wife's statement.; work/audit-048/sources.json — 149-phocion: Plutarch, Life of Phocion 19.

BIB-0639

Plutarch, Life of Phocion 8. Perrin translation, 1919.
Plutarch, Phocion 18.1–3: Alexander's gift and its refusal.
Plutarch, Phocion 18.1–3

Recorded resource

Recorded uses: DJR-012 — phocion: Plutarch, Life of Phocion 8. Perrin translation, 1919.; DJR-092 — Phocion: Plutarch, Phocion 18.1–3: Alexander's gift and its refusal.; work/audit-029/sources.json — 092-Phocion: Plutarch, Phocion 18.1–3.

BIB-0640

Plutarch, Pyrrhus 14: Cineas and the prospect of endless conquest.

Recorded resource

Recorded uses: DJR-043 — pyrrhus: Plutarch, Pyrrhus 14: Cineas and the prospect of endless conquest.; work/audit-013/sources.json — pyrrhus: Plutarch, Pyrrhus 14: Cineas and the prospect of endless conquest..

BIB-0641

Plutarch, Life of Solon 4.1–4. Perrin translation, 1914.

Recorded resource

Recorded uses: DJR-012 — solon: Plutarch, Life of Solon 4.1–4. Perrin translation, 1914..

BIB-0642

Plutarch, Themistocles 18.5: the son who governs his parents.

Recorded resource

Recorded uses: DJR-011 — PlutarchThemistocles: Plutarch, Themistocles 18.5: the son who governs his parents..

BIB-0643

Plutarch, Theseus 19 and 22: the thread and Aegeus's mistaken belief.
Plutarch, Theseus 19 and 22

Recorded resource

Recorded uses: DJR-054 — plutarch: Plutarch, Theseus 19 and 22: the thread and Aegeus's mistaken belief.; work/audit-017/sources.json — plutarch: Plutarch, Theseus 19 and 22.

BIB-0644

Plutarch, Tiberius Gracchus 1: Cornelia's marriage.
Plutarch, Tiberius Gracchus 1

Recorded resource

Recorded uses: DJR-121 — Gracchus: Plutarch, Tiberius Gracchus 1: Cornelia's marriage.; work/audit-039/sources.json — 121-Gracchus: Plutarch, Tiberius Gracchus 1.

BIB-0645

Plutarch, Whether the Affections of the Soul Are Worse Than Those of the Body, chapter 4, Moralia 501e–502a: Asian litigants.

Recorded resource

Recorded uses: DJR-013 — PlutMor: Plutarch, Whether the Affections of the Soul Are Worse Than Those of the Body, chapter 4, Moralia 501e–502a: Asian litigants..

BIB-0646

Plutarch, Bravery of Women 21 (258C–D): English translation compared for Stratonice, Deiotarus and the captive Electra.
Plutarch, Bravery of Women 21 (258C–D)

Recorded resource

Recorded uses: DJR-149 — PlutarchWomen21: Plutarch, Bravery of Women 21 (258C–D): English translation compared for Stratonice, Deiotarus and the captive Electra.; work/audit-048/sources.json — 149-PlutarchWomen21: Plutarch, Bravery of Women 21 (258C–D).

BIB-0647

Plutarch, Advice to Bride and Groom 32: Aphrodite and the tortoise.
Plutarch, Advice to Bride and Groom 27: omission of gall from sacrifice.

Plutarch, Advice to Bride and Groom 32
Plutarch, Advice to Bride and Groom 27

Recorded resource

Recorded uses: DJR-150 — plutarch: Plutarch, Advice to Bride and Groom 32: Aphrodite and the tortoise.; DJR-151 — marriage: Plutarch, Advice to Bride and Groom 27: omission of gall from sacrifice.; work/audit-049/sources.json — 150-plutarch: Plutarch, Advice to Bride and Groom 32; work/audit-049/sources.json — 151-marriage: Plutarch, Advice to Bride and Groom 27.

BIB-0648

Plutarch, Advice to Bride and Groom 14: the mirror comparison.
Plutarch, Advice to Bride and Groom 23.
Plutarch, Conjugal Precepts 47 (144F–145A): English translation compared for the husband's double standard; Burton's Latin wording remains untraced.
Plutarch, Conjugal Precepts 31 (142C–D): English translation compared for Theano's arm and reply.
Plutarch, Advice to Bride and Groom 14
Plutarch, Conjugal Precepts 47 (144F–145A)
Plutarch, Conjugal Precepts 31 (142C–D)

Recorded resource

Recorded uses: DJR-115 — PlutarchMarriage: Plutarch, Advice to Bride and Groom 14: the mirror comparison.; DJR-126 — plutarch-marriage: Plutarch, Advice to Bride and Groom 23.; DJR-148 — Plutarch47: Plutarch, Conjugal Precepts 47 (144F–145A): English translation compared for the husband's double standard; Burton's Latin wording remains untraced.; DJR-149 — Plutarch31: Plutarch, Conjugal Precepts 31 (142C–D): English translation compared for Theano's arm and reply.; work/audit-037/sources.json — 115-PlutarchMarriage: Plutarch, Advice to Bride and Groom 14; work/audit-041/sources.json — 126-plutarch-marriage: Plutarch, Advice to Bride and Groom 23.; work/audit-048/sources.json — 148-Plutarch47: Plutarch, Conjugal Precepts 47 (144F–145A); work/audit-048/sources.json — 149-Plutarch31: Plutarch, Conjugal Precepts 31 (142C–D).

BIB-0649

Consolation to Apollonius 2, 102C, transmitted among Plutarch's works; grief, madness and incurable illness. Burton's Latin version is unidentified.
Consolation to Apollonius 2, in Plutarch's Moralia 102B; English comparison.
Consolation to Apollonius 3.
Consolation to Apollonius 2
Consolation to Apollonius 2, in Plutarch's Moralia 102B

Recorded resource

Recorded uses: DJR-040 — Apollonius: Consolation to Apollonius 2, 102C, transmitted among Plutarch's works; grief, madness and incurable illness. Burton's Latin version is unidentified.; DJR-084 — plutarch: Consolation to Apollonius 2, in Plutarch's Moralia 102B; English comparison.; DJR-094 — plutarch: Consolation to Apollonius 3.; work/audit-012/sources.json — Apollonius: Consolation to Apollonius 2; work/audit-027/sources.json — 084-plutarch: Consolation to Apollonius 2, in Plutarch's Moralia 102B; work/audit-030/sources.json — 094-plutarch: Consolation to Apollonius 3..

BIB-0650

Plutarch, Consolation to Apollonius 16; necessity, English comparison.
Consolation to Apollonius 34 (119E–120B), transmitted among Plutarch's Moralia: Menander and the feast comparison, English translation.
Plutarch, Consolation to Apollonius 16
Consolation to Apollonius 34 (119E–120B), transmitted among Plutarch's Moralia

Recorded resource

Recorded uses: DJR-087 — plutarch-necessity: Plutarch, Consolation to Apollonius 16; necessity, English comparison.; DJR-095 — plutap: Consolation to Apollonius 34 (119E–120B), transmitted among Plutarch's Moralia: Menander and the feast comparison, English translation.; work/audit-028/sources.json — 087-plutarch-necessity: Plutarch, Consolation to Apollonius 16; work/audit-030/sources.json — 095-plutap: Consolation to Apollonius 34 (119E–120B), transmitted among Plutarch's Moralia.

BIB-0651

Plutarch, On the Love of Wealth 10, 528A; mathematics and wealth.
Plutarch, On the Love of Wealth 10, 528A

Recorded resource

Recorded uses: DJR-081 — Plutarch: Plutarch, On the Love of Wealth 10, 528A; mathematics and wealth.; work/audit-026/sources.json — 081-Plutarch: Plutarch, On the Love of Wealth 10, 528A.

BIB-0652

On Curiosity, section 3 (516E), in Moralia, text hosted by LacusCurtius.

Recorded resource

Recorded uses: DJR-001 — Plutarch: On Curiosity, section 3 (516E), in Moralia, text hosted by LacusCurtius.; work/audit-057/sources.json — 001-Plutarch: On Curiosity, section 3 (516E), in Moralia, text hosted by LacusCurtius..

BIB-0653

Plutarch, On the Failure of Oracles 11–12 (415c–416c), on the disputed lifespan calculation, and 17, on Thamus and the death of Pan.
Plutarch On the Failure of Oracles 11–12

Recorded resource

Recorded uses: DJR-029 — Plutarch: Plutarch, On the Failure of Oracles 11–12 (415c–416c), on the disputed lifespan calculation, and 17, on Thamus and the death of Pan.; work/audit-008/sources.json — Plutarch: Plutarch On the Failure of Oracles 11–12.

BIB-0654

Plutarch, On the Fame of the Athenians 3, 346F–347A: Simonides on painting and poetry, Babbitt translation; contextual parallel.
Plutarch, On the Fame of the Athenians 3, 346F–347A

Recorded resource

Recorded uses: DJR-080 — plutarch-painting: Plutarch, On the Fame of the Athenians 3, 346F–347A: Simonides on painting and poetry, Babbitt translation; contextual parallel.; work/audit-025/sources.json — 080-plutarch-painting: Plutarch, On the Fame of the Athenians 3, 346F–347A.

BIB-0655

Pseudo-Plutarch, The Education of Children §3; sobriety at conception and Diogenes' remark about a youth's drunken father.
Pseudo-Plutarch, Education of Children §3

Recorded resource

Recorded uses: DJR-033 — Plutarch: Pseudo-Plutarch, The Education of Children §3; sobriety at conception and Diogenes' remark about a youth's drunken father.; work/audit-010/sources.json — Plutarch: Pseudo-Plutarch, Education of Children §3.

BIB-0656

On the Education of Children, transmitted under Plutarch's name, chapters 5 and 7: nurses and tutors.

Recorded resource

Recorded uses: DJR-050 — PlutarchEducation: On the Education of Children, transmitted under Plutarch's name, chapters 5 and 7: nurses and tutors.; work/audit-015/sources.json — PlutarchEducation: On the Education of Children, transmitted under Plutarch's name, chapters 5 and 7: nurses and tutors..

BIB-0657

Plutarch, On Superstition, especially section 4.

Recorded resource

Recorded uses: DJR-158 — plutarch: Plutarch, On Superstition, especially section 4.; work/audit-051/sources.json — 158-plutarch: Plutarch, On Superstition, especially section 4..

BIB-0658

Plutarch, On Tranquillity of Mind 19, 476F: the ulcer of wrongdoing.
Plutarch, On Tranquillity of Mind 19, 476F

Recorded resource

Recorded uses: DJR-164 — Plutarch: Plutarch, On Tranquillity of Mind 19, 476F: the ulcer of wrongdoing.; work/audit-053/sources.json — 164-Plutarch: Plutarch, On Tranquillity of Mind 19, 476F.

BIB-0659

Plutarch, On Tranquillity of Mind 16.

Recorded resource

Recorded uses: DJR-095 — pluttranq: Plutarch, On Tranquillity of Mind 16.; work/audit-030/sources.json — 095-pluttranq: Plutarch, On Tranquillity of Mind 16..

BIB-0660

Plutarch, Advice about Keeping Well 27, 137C–E; body and mind, ox and camel.
Plutarch, Advice about Keeping Well 27, 137C–E

Recorded resource

Recorded uses: DJR-082 — Plutarch: Plutarch, Advice about Keeping Well 27, 137C–E; body and mind, ox and camel.; work/audit-026/sources.json — 082-Plutarch: Plutarch, Advice about Keeping Well 27, 137C–E.

BIB-0661

Plutarch, Advice about Keeping Well 16, Moralia 129F–130A; Babbitt translation with linked Greek, consulted for the maxim.
Plutarch, Advice about Keeping Well 16, Moralia 129F–130A

Recorded resource

Recorded uses: DJR-072 — Plutarch: Plutarch, Advice about Keeping Well 16, Moralia 129F–130A; Babbitt translation with linked Greek, consulted for the maxim.; work/audit-023/sources.json — Plutarch: Plutarch, Advice about Keeping Well 16, Moralia 129F–130A.

BIB-0662

Plutarch, Dinner of the Seven Wise Men 14, Moralia 157A–B: the Moon asks her mother for a garment; her changing shape prevents its fitting. A precursor, not proof of direct borrowing.
Plutarch, Dinner of the Seven Wise Men 14, Moralia 157A–B

Recorded resource

Recorded uses: DJR-061 — PlutarchMoon: Plutarch, Dinner of the Seven Wise Men 14, Moralia 157A–B: the Moon asks her mother for a garment; her changing shape prevents its fitting. A precursor, not proof of direct borrowing.; work/audit-019/sources.json — PlutarchMoon: Plutarch, Dinner of the Seven Wise Men 14, Moralia 157A–B.

BIB-0663

Plutarch, Gryllus: a pig argues against becoming human again.
Plutarch, Gryllus 7, 990D–991A, human and animal desires.

Recorded resource

Recorded uses: DJR-011 — PlutarchGryllus: Plutarch, Gryllus: a pig argues against becoming human again.; DJR-114 — Gryllus: Plutarch, Gryllus 7, 990D–991A, human and animal desires.; work/audit-037/sources.json — 114-Gryllus: Plutarch, Gryllus 7, 990D–991A, human and animal desires..

BIB-0664

Plutarch, Isis and Osiris 6; the myth of wine's origin.
Plutarch, Isis and Osiris 6

Recorded resource

Recorded uses: DJR-134 — Plutarch: Plutarch, Isis and Osiris 6; the myth of wine's origin.; work/audit-043/sources.json — 134-Plutarch: Plutarch, Isis and Osiris 6.

BIB-0665

Polybius, Histories 10.2.8–12: Lycurgus and political calculation.
Polybius, Histories 10.2.8–12

Recorded resource

Recorded uses: DJR-154 — polybius: Polybius, Histories 10.2.8–12: Lycurgus and political calculation.; work/audit-050/sources.json — 154-polybius: Polybius, Histories 10.2.8–12.

BIB-0666

Polybius, Histories 3.112.8: portents before Cannae.
Polybius, Histories 3.112.8

Recorded resource

Recorded uses: DJR-153 — polybius: Polybius, Histories 3.112.8: portents before Cannae.; work/audit-050/sources.json — 153-polybius: Polybius, Histories 3.112.8.

BIB-0667

Polybius, Histories 5.26.12–13. Courtiers compared with reckoning counters. W. R. Paton translation.
Polybius 5 chapter 26

Recorded resource

Recorded uses: DJR-017 — polybius: Polybius, Histories 5.26.12–13. Courtiers compared with reckoning counters. W. R. Paton translation.; work/audit-004/sources.json — polybius: Polybius 5 chapter 26.

BIB-0668

Polybius, Histories 6, W. R. Paton translation, especially 6.3 and 6.11–18, consulted for mixed constitutions.

Recorded resource

Recorded uses: DJR-027 — Polybius: Polybius, Histories 6, W. R. Paton translation, especially 6.3 and 6.11–18, consulted for mixed constitutions.; work/audit-008/sources.json — Polybius: Polybius, Histories 6, W. R. Paton translation, especially 6.3 and 6.11–18, consulted for mixed constitutions..

BIB-0669

Procopius, Wars 5.1.32–39, H. B. Dewing translation: Theodoric, Symmachus and the fish’s head; earlier narrative parallel.
Procopius, Wars 5.1.32–39, H. B. Dewing translation

Recorded resource

Recorded uses: DJR-165 — Procopius511: Procopius, Wars 5.1.32–39, H. B. Dewing translation: Theodoric, Symmachus and the fish’s head; earlier narrative parallel.; work/audit-054/sources.json — 165-Procopius511: Procopius, Wars 5.1.32–39, H. B. Dewing translation.

BIB-0670

Ptolemy, Tetrabiblos IV.5, marriage and the luminaries.

Recorded resource

Recorded uses: DJR-142 — Ptolemy: Ptolemy, Tetrabiblos IV.5, marriage and the luminaries.; work/audit-046/sources.json — 142-Ptolemy: Ptolemy, Tetrabiblos IV.5, marriage and the luminaries..

BIB-0671

Quintilian, Education of the Orator, preface to book 6: the deaths of his wife and sons.
Quintilian, Education of the Orator, preface to book 6

Recorded resource

Recorded uses: DJR-054 — quintilian: Quintilian, Education of the Orator, preface to book 6: the deaths of his wife and sons.; work/audit-017/sources.json — quintilian: Quintilian, Education of the Orator, preface to book 6.

BIB-0672

Pseudo-Sallust, Speech to Caesar 1: fortune and shaping one’s own life.
Pseudo-Sallust, Speech to Caesar 1

Recorded resource

Recorded uses: DJR-162 — sallust: Pseudo-Sallust, Speech to Caesar 1: fortune and shaping one’s own life.; work/audit-053/sources.json — 162-sallust: Pseudo-Sallust, Speech to Caesar 1.

BIB-0673

Strabo, Geography 10.2.9. The Leucadian leap, Sappho and Cephalus.
Strabo, Geography 10.2.9, the Leucadian leap.

Recorded resource

Recorded uses: DJR-139 — strabo: Strabo, Geography 10.2.9. The Leucadian leap, Sappho and Cephalus.; DJR-158 — strabo10: Strabo, Geography 10.2.9, the Leucadian leap.; work/audit-045/sources.json — 139-strabo: Strabo, Geography 10.2.9. The Leucadian leap, Sappho and Cephalus.; work/audit-051/sources.json — 158-strabo10: Strabo, Geography 10.2.9, the Leucadian leap..

BIB-0674

Strabo, Geography 14.1.5, Apollo at Didyma.

Recorded resource

Recorded uses: DJR-158 — strabo14: Strabo, Geography 14.1.5, Apollo at Didyma.; work/audit-051/sources.json — 158-strabo14: Strabo, Geography 14.1.5, Apollo at Didyma..

BIB-0675

Strabo, Geography 17.2.3, trans. H. L. Jones; qualifications for Ethiopian kings.
Strabo, Geography 17.2.3, trans. H. L. Jones

Recorded resource

Recorded uses: DJR-117 — Strabo17: Strabo, Geography 17.2.3, trans. H. L. Jones; qualifications for Ethiopian kings.; work/audit-038/sources.json — 117-Strabo17: Strabo, Geography 17.2.3, trans. H. L. Jones.

BIB-0676

Strabo, Geography 4.1.13, Jones translation: the gold of Tolosa.

Recorded resource

Recorded uses: DJR-048 — Strabo: Strabo, Geography 4.1.13, Jones translation: the gold of Tolosa.; work/audit-015/sources.json — Strabo: Strabo, Geography 4.1.13, Jones translation: the gold of Tolosa..

BIB-0677

Strabo, Geography 8.6.20 and 23. Corinth's ports and rocky territory. Public-domain translation at LacusCurtius.
Strabo, Geography 8.6.20; Corinth and the temple's courtesans.
Strabo, Geography 8.6.20

Recorded resource

Recorded uses: DJR-014 — Strabo: Strabo, Geography 8.6.20 and 23. Corinth's ports and rocky territory. Public-domain translation at LacusCurtius.; DJR-116 — strabo: Strabo, Geography 8.6.20; Corinth and the temple's courtesans.; work/audit-037/sources.json — 116-strabo: Strabo, Geography 8.6.20.

BIB-0678

Strabo, Geography 9.1.1–2: the Ceraunian Mountains and Sunium. This does not confirm the whole human-body comparison.

Recorded resource

Recorded uses: DJR-007 — Strabo geography: Strabo, Geography 9.1.1–2: the Ceraunian Mountains and Sunium. This does not confirm the whole human-body comparison..

BIB-0679

Strabo, Geography 9.3.3: Anticyra and medicinal hellebore.
Strabo, Geography IX.3.6: Delphi and the meeting of the eagles.
Strabo, Geography IX.3.6

Recorded resource

Recorded uses: DJR-007 — Strabo medicine: Strabo, Geography 9.3.3: Anticyra and medicinal hellebore.; DJR-073 — strabo: Strabo, Geography IX.3.6: Delphi and the meeting of the eagles.; work/audit-023/sources.json — strabo: Strabo, Geography IX.3.6.

BIB-0680

Suetonius, Augustus 78.2: wakefulness in darkness.

Recorded resource

Recorded uses: DJR-040 — Augustus: Suetonius, Augustus 78.2: wakefulness in darkness.; work/audit-012/sources.json — Augustus: Suetonius, Augustus 78.2: wakefulness in darkness..

BIB-0681

Suetonius, Claudius 23.1: the Papian law and men over sixty.
Suetonius, Claudius 23.1

Recorded resource

Recorded uses: DJR-150 — suetonius: Suetonius, Claudius 23.1: the Papian law and men over sixty.; work/audit-049/sources.json — 150-suetonius: Suetonius, Claudius 23.1.

BIB-0682

Suetonius, Claudius 20: the harbour at Ostia and Lake Fucinus.

Recorded resource

Recorded uses: DJR-015 — Suetonius: Suetonius, Claudius 20: the harbour at Ostia and Lake Fucinus..

BIB-0683

Suetonius, Domitian 14.1: foreknowledge of death.

Recorded resource

Recorded uses: DJR-040 — Domitian: Suetonius, Domitian 14.1: foreknowledge of death.; work/audit-012/sources.json — Domitian: Suetonius, Domitian 14.1: foreknowledge of death..

BIB-0684

Suetonius, Nero 1; the surname and inherited red beards of the Ahenobarbi.
Suetonius, Nero 1

Recorded resource

Recorded uses: DJR-032 — Suetonius: Suetonius, Nero 1; the surname and inherited red beards of the Ahenobarbi.; work/audit-009/sources.json — Suetonius: Suetonius, Nero 1.

BIB-0685

Suetonius, Tiberius 57.2: the unpaid legacy and the corpse.

Recorded resource

Recorded uses: DJR-051 — Suetonius: Suetonius, Tiberius 57.2: the unpaid legacy and the corpse.; work/audit-016/sources.json — Suetonius: Suetonius, Tiberius 57.2: the unpaid legacy and the corpse..

BIB-0686

Tacitus, Annals XV.43.5: reported criticism of the rebuilt city.
Tacitus, Annals XV.43.5

Recorded resource

Recorded uses: DJR-077 — tacitus: Tacitus, Annals XV.43.5: reported criticism of the rebuilt city.; work/audit-024/sources.json — tacitus: Tacitus, Annals XV.43.5.

BIB-0687

Tacitus, Histories 5.13.1: the source context of the judgement on superstition.
Tacitus, Histories 5.13.1

Recorded resource

Recorded uses: DJR-153 — tacitus: Tacitus, Histories 5.13.1: the source context of the judgement on superstition.; work/audit-050/sources.json — 153-tacitus: Tacitus, Histories 5.13.1.

BIB-0688

Varro, On Agriculture I.12: siting, unhealthy air, and the advice to sell.
Varro, On Agriculture I.12

Recorded resource

Recorded uses: DJR-077 — varro: Varro, On Agriculture I.12: siting, unhealthy air, and the advice to sell.; work/audit-024/sources.json — varro: Varro, On Agriculture I.12.

BIB-0689

Vitruvius, On Architecture I.6.1: Mytilene and winds.
Vitruvius, On Architecture I.6.1

Recorded resource

Recorded uses: DJR-077 — vitruvius: Vitruvius, On Architecture I.6.1: Mytilene and winds.; work/audit-024/sources.json — vitruvius: Vitruvius, On Architecture I.6.1.

BIB-0690

Vitruvius, On Architecture 1.7.1, in Joseph Gwilt's translation.

Recorded resource

Recorded uses: DJR-123 — Vitruvius: Vitruvius, On Architecture 1.7.1, in Joseph Gwilt's translation.; work/audit-040/sources.json — 123-Vitruvius: Vitruvius, On Architecture 1.7.1, in Joseph Gwilt's translation..

BIB-0691

Vitruvius, Architecture 2.8.12, on Salmacis.

Recorded resource

Recorded uses: DJR-126 — vitruvius: Vitruvius, Architecture 2.8.12, on Salmacis.; work/audit-041/sources.json — 126-vitruvius: Vitruvius, Architecture 2.8.12, on Salmacis..

BIB-0692

Vitruvius, On Architecture 7, preface 8: an ancient account of Zoilus's attacks on Homer.
Vitruvius, On Architecture 7, preface 8

Recorded resource

Recorded uses: DJR-170 — vitruvius: Vitruvius, On Architecture 7, preface 8: an ancient account of Zoilus's attacks on Homer.; work/audit-055/sources.json — 170-vitruvius: Vitruvius, On Architecture 7, preface 8; work/audit-056/sources.json — 170-vitruvius: Vitruvius, On Architecture 7, preface 8.

BIB-0693

Vitruvius, On Architecture 9, preface 9–12: Archimedes and the crown.

Recorded resource

Recorded uses: DJR-046 — Vitruvius: Vitruvius, On Architecture 9, preface 9–12: Archimedes and the crown.; work/audit-014/sources.json — Vitruvius: Vitruvius, On Architecture 9, preface 9–12: Archimedes and the crown..

BIB-0694

Censorinus, On the Birthday 12: military music and Asclepiades.
Censorinus, On the Birthday 12

Recorded resource

Recorded uses: DJR-085 — censorinus: Censorinus, On the Birthday 12: military music and Asclepiades.; work/audit-027/sources.json — 085-censorinus: Censorinus, On the Birthday 12.

BIB-0695

Censorinus, On the Birthday 14.7; Latin transcription on puberty, voice and bodily smell.
Censorinus, On the Birthday 14.7

Recorded resource

Recorded uses: DJR-116 — Censorinus14: Censorinus, On the Birthday 14.7; Latin transcription on puberty, voice and bodily smell.; work/audit-037/sources.json — 116-Censorinus14: Censorinus, On the Birthday 14.7.

BIB-0696

Claudian, On the Third Consulship of Honorius 98; Latin text reads ad classica, compared with Burton's in classica.
Claudian Third Consulship of Honorius 98

Recorded resource

Recorded uses: DJR-028 — ClaudianHonorius: Claudian, On the Third Consulship of Honorius 98; Latin text reads ad classica, compared with Burton's in classica.; work/audit-008/sources.json — ClaudianHonorius: Claudian Third Consulship of Honorius 98.

BIB-0697

Claudian, Epithalamium for Honorius and Maria 65–68: the trees in Venus's domain; variants recorded.
Claudian, Epithalamium for Honorius and Maria 65–68

Recorded resource

Recorded uses: DJR-113 — Claudian: Claudian, Epithalamium for Honorius and Maria 65–68: the trees in Venus's domain; variants recorded.; work/audit-036/sources.json — 113-Claudian: Claudian, Epithalamium for Honorius and Maria 65–68.

BIB-0698

Claudian, Against Rufinus 2.491–493, Latin text: changing animal forms, three thousand years, Lethe and return to human form; the passage adapted by Burton.
Claudian, Against Rufinus 2.491–493, Latin text

Recorded resource

Recorded uses: DJR-026 — ClaudianRufinus: Claudian, Against Rufinus 2.491–493, Latin text: changing animal forms, three thousand years, Lethe and return to human form; the passage adapted by Burton.; work/audit-007/sources.json — ClaudianRufinus: Claudian, Against Rufinus 2.491–493, Latin text.

BIB-0699

Gellius, Attic Nights 15.2, especially 15.2.8, Latin. Wine and moderation.

Recorded resource

Recorded uses: DJR-104 — Gellius: Gellius, Attic Nights 15.2, especially 15.2.8, Latin. Wine and moderation.; work/audit-033/sources.json — 104-Gellius: Gellius, Attic Nights 15.2, especially 15.2.8, Latin. Wine and moderation..

BIB-0700

Aulus Gellius, Attic Nights 17.15, Carneades and white hellebore.

Recorded resource

Recorded uses: DJR-102 — Gellius: Aulus Gellius, Attic Nights 17.15, Carneades and white hellebore.; work/audit-033/sources.json — 102-Gellius: Aulus Gellius, Attic Nights 17.15, Carneades and white hellebore..

BIB-0701

Gellius Attic Nights 19.2

Recorded resource

Recorded uses: work/audit-007/sources.json — Gellius: Gellius Attic Nights 19.2.

BIB-0702

Aulus Gellius, Attic Nights 4.2.3, Latin text: Labeo's definition of disease.

Recorded resource

Recorded uses: DJR-022 — gellius: Aulus Gellius, Attic Nights 4.2.3, Latin text: Labeo's definition of disease..

BIB-0703

Historia Augusta, Firmus, Saturninus, Proculus and Bonosus 12.6–8, Latin text; Proculus's boast and the traditional Vopiscus attribution.
Historia Augusta, Firmus, Saturninus, Proculus and Bonosus 12.6–8, Latin text

Recorded resource

Recorded uses: DJR-072 — HistoriaAugusta: Historia Augusta, Firmus, Saturninus, Proculus and Bonosus 12.6–8, Latin text; Proculus's boast and the traditional Vopiscus attribution.; work/audit-023/sources.json — HistoriaAugusta: Historia Augusta, Firmus, Saturninus, Proculus and Bonosus 12.6–8, Latin text.

BIB-0704

Historia Augusta, Life of Hadrian 18.9. Located source of the amphitheatre punishment, with catomidiari. Latin text, Loeb edition.
Historia Augusta Hadrian 18 section 9

Recorded resource

Recorded uses: DJR-017 — hadrian: Historia Augusta, Life of Hadrian 18.9. Located source of the amphitheatre punishment, with catomidiari. Latin text, Loeb edition.; work/audit-004/sources.json — hadrian: Historia Augusta Hadrian 18 section 9.

BIB-0705

Macrobius, Saturnalia 1.10.7: Angerona's festival.

Recorded resource

Recorded uses: DJR-040 — Macrobius: Macrobius, Saturnalia 1.10.7: Angerona's festival.; work/audit-012/sources.json — Macrobius: Macrobius, Saturnalia 1.10.7: Angerona's festival..

BIB-0706

Macrobius, Saturnalia 1.7.7, Latin text.
Macrobius, Saturnalia 1.10: Angerona.
Macrobius, Saturnalia 1.11: Praetextatus's reply to Evangelus.
Macrobius, Saturnalia 1.7.20: Antevorta and Postvorta in the discussion of Janus; Latin context.
Macrobius, Saturnalia 1.10
Macrobius, Saturnalia 1.11
Macrobius, Saturnalia 1.7.20

Recorded resource

Recorded uses: DJR-003 — Macrobius: Macrobius, Saturnalia 1.7.7, Latin text.; DJR-068 — Macrobius: Macrobius, Saturnalia 1.10: Angerona.; DJR-093 — Macrobius: Macrobius, Saturnalia 1.11: Praetextatus's reply to Evangelus.; DJR-097 — macro-janus: Macrobius, Saturnalia 1.7.20: Antevorta and Postvorta in the discussion of Janus; Latin context.; work/audit-021/sources.json — Macrobius: Macrobius, Saturnalia 1.10; work/audit-030/sources.json — 093-Macrobius: Macrobius, Saturnalia 1.11; work/audit-031/sources.json — 097-macro-janus: Macrobius, Saturnalia 1.7.20; work/audit-058/sources.json — 003-Macrobius: Macrobius, Saturnalia 1.7.7, Latin text..

BIB-0707

Macrobius, Saturnalia 2.4.21.

Recorded resource

Recorded uses: DJR-096 — macro: Macrobius, Saturnalia 2.4.21.; work/audit-031/sources.json — 096-macro: Macrobius, Saturnalia 2.4.21..

BIB-0708

Pliny, Natural History 12.5.11; novelty and the evergreen plane tree.
Pliny 12.5.11

Recorded resource

Recorded uses: DJR-052 — PlinyNovelty: Pliny, Natural History 12.5.11; novelty and the evergreen plane tree.; work/audit-016/sources.json — PlinyNovelty: Pliny 12.5.11.

BIB-0709

Pliny, Natural History 14.58, Latin. Benefit and harm according to moderation.

Recorded resource

Recorded uses: DJR-104 — Pliny: Pliny, Natural History 14.58, Latin. Benefit and harm according to moderation.; work/audit-033/sources.json — 104-Pliny: Pliny, Natural History 14.58, Latin. Benefit and harm according to moderation..

BIB-0710

Pliny, Natural History 14.1–7: opening comparison; Burton's marginal wording not found here.
Pliny Natural History 14

Recorded resource

Recorded uses: DJR-044 — Pliny14: Pliny, Natural History 14.1–7: opening comparison; Burton's marginal wording not found here.; work/audit-013/sources.json — Pliny14: Pliny Natural History 14.

BIB-0711

Pliny, Natural History 16.1.2–4: the Chauci and Roman conquest.
Pliny, Natural History 16.1.2–4

Recorded resource

Recorded uses: DJR-093 — Pliny: Pliny, Natural History 16.1.2–4: the Chauci and Roman conquest.; work/audit-030/sources.json — 093-Pliny: Pliny, Natural History 16.1.2–4.

BIB-0712

Pliny, Natural History 22.53, section 114, Latin text: Pollio Romilius and honeyed wine within, oil without.
Pliny, Natural History 22.53, section 114, Latin text

Recorded resource

Recorded uses: DJR-022 — Pliny22: Pliny, Natural History 22.53, section 114, Latin text: Pollio Romilius and honeyed wine within, oil without.; work/audit-006/sources.json — Pliny22: Pliny, Natural History 22.53, section 114, Latin text.

BIB-0713

Pliny, Natural History 24.1.4–5, compound medicines and imported remedies.

Recorded resource

Recorded uses: DJR-101 — Pliny: Pliny, Natural History 24.1.4–5, compound medicines and imported remedies.; work/audit-032/sources.json — 101-Pliny: Pliny, Natural History 24.1.4–5, compound medicines and imported remedies..

BIB-0714

Pliny, Natural History 25.21.47, Melampus and the daughters of Proetus.

Recorded resource

Recorded uses: DJR-102 — Pliny: Pliny, Natural History 25.21.47, Melampus and the daughters of Proetus.; work/audit-033/sources.json — 102-Pliny: Pliny, Natural History 25.21.47, Melampus and the daughters of Proetus..

BIB-0715

Pliny, Natural History 26.6, section 9, Latin text: more than three hundred kinds of disease.
Pliny, Natural History 26.6, section 9, Latin text

Recorded resource

Recorded uses: DJR-022 — Pliny26: Pliny, Natural History 26.6, section 9, Latin text: more than three hundred kinds of disease.; work/audit-006/sources.json — Pliny26: Pliny, Natural History 26.6, section 9, Latin text.

BIB-0716

Pliny, Natural History 29.9, Latin text. Thessalus' attacks on earlier physicians.

Recorded resource

Recorded uses: DJR-103 — Pliny29: Pliny, Natural History 29.9, Latin text. Thessalus' attacks on earlier physicians.; work/audit-033/sources.json — 103-Pliny29: Pliny, Natural History 29.9, Latin text. Thessalus' attacks on earlier physicians..

BIB-0717

Pliny the Elder, Natural History 29.11–16: medicine without physicians, Archagathus, and exemption from expulsion; Latin text.
Pliny the Elder, Natural History 29.11–16

Recorded resource

Recorded uses: DJR-099 — pliny_elder: Pliny the Elder, Natural History 29.11–16: medicine without physicians, Archagathus, and exemption from expulsion; Latin text.; work/audit-032/sources.json — 099-pliny_elder: Pliny the Elder, Natural History 29.11–16.

BIB-0718

Pliny, Natural History 30.13: British ceremonies and Persian magic.
Pliny, Natural History 30.13

Recorded resource

Recorded uses: DJR-152 — pliny30: Pliny, Natural History 30.13: British ceremonies and Persian magic.; work/audit-049/sources.json — 152-pliny30: Pliny, Natural History 30.13.

BIB-0719

Pliny, Natural History 31.63, Latin text. Vomiting on sea voyages and hellebore.

Recorded resource

Recorded uses: DJR-103 — Pliny31: Pliny, Natural History 31.63, Latin text. Vomiting on sea voyages and hellebore.; work/audit-033/sources.json — 103-Pliny31: Pliny, Natural History 31.63, Latin text. Vomiting on sea voyages and hellebore..

BIB-0720

Pliny, Natural History 36, especially 75–83: pyramids and conflicting attributions. Latin text.

Recorded resource

Recorded uses: DJR-018 — Pliny: Pliny, Natural History 36, especially 75–83: pyramids and conflicting attributions. Latin text..

BIB-0721

Pliny, Natural History 7.23 (§87), Latin text; this numbering concerns endurance under torture, not Apollonius's recitation.
Pliny, Natural History 7

Recorded resource

Recorded uses: DJR-040 — Pliny7: Pliny, Natural History 7.23 (§87), Latin text; this numbering concerns endurance under torture, not Apollonius's recitation.; work/audit-012/sources.json — Pliny7: Pliny, Natural History 7.

BIB-0722

Pliny, Natural History 7.5: afflictions peculiar to humanity.
Pliny, Natural History 7.5

Recorded resource

Recorded uses: DJR-152 — pliny7: Pliny, Natural History 7.5: afflictions peculiar to humanity.; work/audit-049/sources.json — 152-pliny7: Pliny, Natural History 7.5.

BIB-0723

Valerius Maximus 6.7.1: Tertia Aemilia and Scipio.
Valerius Maximus 6.7.1

Recorded resource

Recorded uses: DJR-149 — valerius: Valerius Maximus 6.7.1: Tertia Aemilia and Scipio.; work/audit-048/sources.json — 149-valerius: Valerius Maximus 6.7.1.

BIB-0724

Valerius Maximus 9.12, external examples 3 and 5: Homer and Sophocles.

Recorded resource

Recorded uses: DJR-040 — Valerius: Valerius Maximus 9.12, external examples 3 and 5: Homer and Sophocles.; work/audit-012/sources.json — Valerius: Valerius Maximus 9.12, external examples 3 and 5: Homer and Sophocles..

BIB-0725

Varro, On Agriculture I.12.1–3: river-facing houses, marshes and the exchange among Fundanius, Agrius and Scrofa, Latin text.
Varro, On Agriculture I.12.1–3

Recorded resource

Recorded uses: DJR-077 — varro-latin: Varro, On Agriculture I.12.1–3: river-facing houses, marshes and the exchange among Fundanius, Agrius and Scrofa, Latin text.; work/audit-024/sources.json — varro-latin: Varro, On Agriculture I.12.1–3.

BIB-0726

Aulus Gellius, Attic Nights 18.3: a good proposal from a disreputable speaker. Latin text.

Recorded resource

Recorded uses: DJR-006 — Gellius: Aulus Gellius, Attic Nights 18.3: a good proposal from a disreputable speaker. Latin text..

BIB-0727

Macrobius, Saturnalia 1.11.

Recorded resource

Recorded uses: DJR-090 — Macrobius: Macrobius, Saturnalia 1.11.; work/audit-029/sources.json — 090-Macrobius: Macrobius, Saturnalia 1.11..

BIB-0728

Macrobius, Saturnalia 7.1.18–19; Latin interpretation of nepenthe.
Macrobius, Saturnalia 7.1.18–19

Recorded resource

Recorded uses: DJR-084 — macrobius: Macrobius, Saturnalia 7.1.18–19; Latin interpretation of nepenthe.; work/audit-027/sources.json — 084-macrobius: Macrobius, Saturnalia 7.1.18–19.

BIB-0729

Macrobius, Saturnalia 7.14, Latin text, on vision; identifies the source named by the displaced marginal reference.
Macrobius, Saturnalia 7.4.32; Disarius quotes Socrates on appetite.
Macrobius, Saturnalia 7.4.32

Recorded resource

Recorded uses: DJR-025 — Macrobius: Macrobius, Saturnalia 7.14, Latin text, on vision; identifies the source named by the displaced marginal reference.; DJR-071 — Macrobius: Macrobius, Saturnalia 7.4.32; Disarius quotes Socrates on appetite.; work/audit-022/sources.json — Macrobius: Macrobius, Saturnalia 7.4.32.

BIB-0730

Aelian, Various History 12.51: Menecrates and Philip’s feast.
Aelian, Various History 12.51, Menecrates and Philip.
Aelian Various History 12.51

Recorded resource

Recorded uses: DJR-046 — Aelian: Aelian, Various History 12.51: Menecrates and Philip’s feast.; DJR-102 — Aelian: Aelian, Various History 12.51, Menecrates and Philip.; work/audit-014/sources.json — Aelian: Aelian Various History 12.51; work/audit-033/sources.json — 102-Aelian: Aelian, Various History 12.51, Menecrates and Philip..

BIB-0731

Aelian, Various History 13.33, Rhodopis and the eagle.

Recorded resource

Recorded uses: DJR-141 — aelian: Aelian, Various History 13.33, Rhodopis and the eagle.; work/audit-046/sources.json — 141-aelian: Aelian, Various History 13.33, Rhodopis and the eagle..

BIB-0732

Aelian, Various History 14.47: a related Helen-painting anecdote.
Aelian, Various History 14.47

Recorded resource

Recorded uses: DJR-129 — Aelian: Aelian, Various History 14.47: a related Helen-painting anecdote.; work/audit-042/sources.json — 129-Aelian: Aelian, Various History 14.47.

BIB-0733

Aelian, Various History 9.7, Thomas Stanley's 1665 translation: Xanthippe on Socrates's unchanging expression.
Aelian, Various History 9.7, Thomas Stanley's 1665 translation

Recorded resource

Recorded uses: DJR-023 — Aelian9: Aelian, Various History 9.7, Thomas Stanley's 1665 translation: Xanthippe on Socrates's unchanging expression.; work/audit-006/sources.json — Aelian9: Aelian, Various History 9.7, Thomas Stanley's 1665 translation.

BIB-0734

Pliny, Natural History 7.50 in Philemon Holland's 1601 translation, for Xenophilus.
Pliny, Natural History 7, opening and Lampido; Philemon Holland's 1601 translation.
Pliny, Natural History 7, opening and Lampido

Recorded resource

Recorded uses: DJR-022 — pliny7: Pliny, Natural History 7.50 in Philemon Holland's 1601 translation, for Xenophilus.; DJR-042 — pliny: Pliny, Natural History 7, opening and Lampido; Philemon Holland's 1601 translation.; work/audit-013/sources.json — pliny: Pliny, Natural History 7, opening and Lampido.

BIB-0735

Josephus, Antiquities 18.3.4: Paulina and Mundus.
Josephus, Antiquities 18.3.4

Recorded resource

Recorded uses: DJR-125 — Josephus: Josephus, Antiquities 18.3.4: Paulina and Mundus.; work/audit-040/sources.json — 125-Josephus: Josephus, Antiquities 18.3.4.

BIB-0736

Plutarch, Alexander 22.5; Perrin translation, Alexander's letter concerning Darius's wife.
Plutarch, Alexander 22.5

Recorded resource

Recorded uses: DJR-135 — PlutarchAlexander: Plutarch, Alexander 22.5; Perrin translation, Alexander's letter concerning Darius's wife.; work/audit-044/sources.json — 135-PlutarchAlexander: Plutarch, Alexander 22.5.

BIB-0737

Plutarch, Life of Pyrrhus 14: Cineas's argument and Pyrrhus's failure to relinquish ambition.
Plutarch, Life of Pyrrhus 14

Recorded resource

Recorded uses: DJR-091 — Plutarch: Plutarch, Life of Pyrrhus 14: Cineas's argument and Pyrrhus's failure to relinquish ambition.; work/audit-029/sources.json — 091-Plutarch: Plutarch, Life of Pyrrhus 14.

BIB-0738

Ptolemy, Tetrabiblos III.14, disorders of the soul and astrological configurations.

Recorded resource

Recorded uses: DJR-032 — Ptolemy: Ptolemy, Tetrabiblos III.14, disorders of the soul and astrological configurations.; work/audit-009/sources.json — Ptolemy: Ptolemy, Tetrabiblos III.14, disorders of the soul and astrological configurations..

BIB-0739

Claudian, On Stilicho's Consulship 3.114–115: liberty under a good ruler. Latin text, LacusCurtius.

Recorded resource

Recorded uses: DJR-016 — Claudian: Claudian, On Stilicho's Consulship 3.114–115: liberty under a good ruler. Latin text, LacusCurtius..

BIB-0740

Claudian, Against Eutropius 1.181–184.

Recorded resource

Recorded uses: DJR-089 — Claudian: Claudian, Against Eutropius 1.181–184.; work/audit-028/sources.json — 089-Claudian: Claudian, Against Eutropius 1.181–184..

BIB-0741

Curtius, History of Alexander 4.1, Abdalonymus.

Recorded resource

Recorded uses: DJR-089 — Curtius: Curtius, History of Alexander 4.1, Abdalonymus.; work/audit-028/sources.json — 089-Curtius: Curtius, History of Alexander 4.1, Abdalonymus..

BIB-0742

Aulus Gellius, Attic Nights 19.11, Greek epigram and discussion.

Recorded resource

Recorded uses: DJR-107 — gellius: Aulus Gellius, Attic Nights 19.11, Greek epigram and discussion.; work/audit-034/sources.json — 107-gellius: Aulus Gellius, Attic Nights 19.11, Greek epigram and discussion..

BIB-0743

Aulus Gellius, Attic Nights 19.2, Latin text, on sensory pleasures. Burton's exact health formulation is absent from this chapter.

Recorded resource

Recorded uses: DJR-025 — Gellius: Aulus Gellius, Attic Nights 19.2, Latin text, on sensory pleasures. Burton's exact health formulation is absent from this chapter..

BIB-0744

Varro, On Agriculture 3.16.7: the harmless bee. Latin text.

Recorded resource

Recorded uses: DJR-005 — varro: Varro, On Agriculture 3.16.7: the harmless bee. Latin text..

BIB-0745

Lucian, On Salaried Posts in Great Houses: concluding allegory; A. M. Harmon translation, searchable scan excerpt consulted.
Lucian, On Salaried Posts in Great Houses: concluding allegory

Recorded resource

Recorded uses: DJR-044 — Lucian Salaried: Lucian, On Salaried Posts in Great Houses: concluding allegory; A. M. Harmon translation, searchable scan excerpt consulted.; work/audit-013/sources.json — Lucian Salaried: Lucian, On Salaried Posts in Great Houses: concluding allegory.

BIB-0746

Pseudo-Lucian, Amores 15–16; English translation, the lover of the Cnidian statue.
Amores 46, attributed to Lucian; the male beloved and shared life.
Loves 39–40, transmitted under Lucian's name; English translation, Callicratidas's polemic and cosmetics.
Loves 39–40, transmitted under Lucian's name; English translation, Callicratidas's attack on cosmetics and Arabian perfumes.
Pseudo-Lucian, Amores 15–16
Amores 46, attributed to Lucian
Loves 39–40, transmitted under Lucian's name

Recorded resource

Recorded uses: DJR-127 — LucianStatue: Pseudo-Lucian, Amores 15–16; English translation, the lover of the Cnidian statue.; DJR-130 — Lucian: Amores 46, attributed to Lucian; the male beloved and shared life.; DJR-136 — LucianLoves39: Loves 39–40, transmitted under Lucian's name; English translation, Callicratidas's polemic and cosmetics.; DJR-139 — LucianPerfumes: Loves 39–40, transmitted under Lucian's name; English translation, Callicratidas's attack on cosmetics and Arabian perfumes.; work/audit-041/sources.json — 127-LucianStatue: Pseudo-Lucian, Amores 15–16; work/audit-042/sources.json — 130-Lucian: Amores 46, attributed to Lucian; work/audit-044/sources.json — 136-LucianLoves39: Loves 39–40, transmitted under Lucian's name; work/audit-045/sources.json — 139-LucianPerfumes: Loves 39–40, transmitted under Lucian's name.

BIB-0747

Pausanias, Description of Greece 7.21.1–5; Jones and Ormerod translation, Coresus and Callirhoe.
Pausanias, Description of Greece 7.21.1–5

Recorded resource

Recorded uses: DJR-133 — Pausanias721: Pausanias, Description of Greece 7.21.1–5; Jones and Ormerod translation, Coresus and Callirhoe.; work/audit-043/sources.json — 133-Pausanias721: Pausanias, Description of Greece 7.21.1–5.

BIB-0748

Plotinus, Enneads 3.5.1, Stephen MacKenna's public-domain translation, for comparison.

Recorded resource

Recorded uses: DJR-108 — plotinus: Plotinus, Enneads 3.5.1, Stephen MacKenna's public-domain translation, for comparison.; work/audit-035/sources.json — 108-plotinus: Plotinus, Enneads 3.5.1, Stephen MacKenna's public-domain translation, for comparison..

BIB-0749

Petrarch, Secretum 3; Latin dialogue, Seneca quotation and the examples of purple, coins and beauty.
Petrarch, Secretum 3

Recorded resource

Recorded uses: DJR-135 — PetrarchSecretum: Petrarch, Secretum 3; Latin dialogue, Seneca quotation and the examples of purple, coins and beauty.; work/audit-044/sources.json — 135-PetrarchSecretum: Petrarch, Secretum 3.

BIB-0750

Hector Boece, History of the Scots 12.9; Latin text, Macbeth and Banquo's encounter with three female figures.
Boece History of the Scots 12.9

Recorded resource

Recorded uses: DJR-030 — Boece: Hector Boece, History of the Scots 12.9; Latin text, Macbeth and Banquo's encounter with three female figures.; work/audit-009/sources.json — Boece: Boece History of the Scots 12.9.

BIB-0751

Hector Boece, History of the Scots, book 7, Latin text; the cited necessity anecdote was not located in this comparison.
Boece, History of the Scots book 7

Recorded resource

Recorded uses: DJR-036 — Boece7: Hector Boece, History of the Scots, book 7, Latin text; the cited necessity anecdote was not located in this comparison.; work/audit-011/sources.json — Boece7: Boece, History of the Scots book 7.

BIB-0752

Hector Boece, History of the Scots, prefatory De vetustis Scotorum moribus §6; reported coercive practices, not independent confirmation of law.
Boece, Ancient Customs §6

Recorded resource

Recorded uses: DJR-033 — BoeceCustoms: Hector Boece, History of the Scots, prefatory De vetustis Scotorum moribus §6; reported coercive practices, not independent confirmation of law.; work/audit-010/sources.json — BoeceCustoms: Boece, Ancient Customs §6.

BIB-0753

William Camden, Britannia (1607), Normanni 18. Latin edition by Dana F. Sutton; the sentence contains non minus, where Burton's margin prints non.

Recorded resource

Recorded uses: DJR-014 — Camden: William Camden, Britannia (1607), Normanni 18. Latin edition by Dana F. Sutton; the sentence contains non minus, where Burton's margin prints non..

BIB-0754

William Camden, Britannia, Derbyshire §4; Latin text attributing the four beer verses to Henry of Avranches.
Camden, Derbyshire §4

Recorded resource

Recorded uses: DJR-034 — CamdenBeer: William Camden, Britannia, Derbyshire §4; Latin text attributing the four beer verses to Henry of Avranches.; work/audit-010/sources.json — CamdenBeer: Camden, Derbyshire §4.

BIB-0755

William Camden, Annals, 1573, section 16, English translation: Burchet's attack on Hawkins, killing of a Tower keeper and execution by hanging.
William Camden, Annals, 1573, section 16, English translation

Recorded resource

Recorded uses: DJR-160 — Camden1573: William Camden, Annals, 1573, section 16, English translation: Burchet's attack on Hawkins, killing of a Tower keeper and execution by hanging.; work/audit-052/sources.json — 160-Camden1573: William Camden, Annals, 1573, section 16, English translation.

BIB-0756

Thomas Chaloner, On Restoring the English Commonwealth, book 9, lines 301–303, 506–509 and 658–660.

Recorded resource

Recorded uses: DJR-150 — chaloner: Thomas Chaloner, On Restoring the English Commonwealth, book 9, lines 301–303, 506–509 and 658–660.; work/audit-049/sources.json — 150-chaloner: Thomas Chaloner, On Restoring the English Commonwealth, book 9, lines 301–303, 506–509 and 658–660..

BIB-0757

John Leech collection, Epigrammatum III.67: In Glyceren.
John Leech collection, Epigrammatum III.67

Recorded resource

Recorded uses: DJR-121 — Leech: John Leech collection, Epigrammatum III.67: In Glyceren.; work/audit-039/sources.json — 121-Leech: John Leech collection, Epigrammatum III.67.

BIB-0758

Baptista Mantuanus, Eclogue 1, closing passage; Latin text checked for the line about pleasures passing.
Baptista Mantuanus, Eclogue 1, closing passage

Recorded resource

Recorded uses: DJR-059 — Mantuan: Baptista Mantuanus, Eclogue 1, closing passage; Latin text checked for the line about pleasures passing.; work/audit-018/sources.json — Mantuan: Baptista Mantuanus, Eclogue 1, closing passage.

BIB-0759

Polydore Vergil, Anglica Historia 1.14; barley beer described as useful and pleasant to those accustomed to it.
Polydore Vergil, Anglica Historia 1.14; thick air, clouds, rain and winds in Britain.
Polydore, English History 1.14

Recorded resource

Recorded uses: DJR-034 — PolvergBeer: Polydore Vergil, Anglica Historia 1.14; barley beer described as useful and pleasant to those accustomed to it.; DJR-037 — PolvergWeather: Polydore Vergil, Anglica Historia 1.14; thick air, clouds, rain and winds in Britain.; work/audit-010/sources.json — PolvergBeer: Polydore, English History 1.14; work/audit-011/sources.json — PolvergWeather: Polydore, English History 1.14.

BIB-0760

Axiochus 364c–365a, Socrates's visit. Greek text.

Recorded resource

Recorded uses: DJR-069 — axiochus: Axiochus 364c–365a, Socrates's visit. Greek text.; work/audit-022/sources.json — axiochus: Axiochus 364c–365a, Socrates's visit. Greek text..

BIB-0761

Bernard of Clairvaux, Letter 190, V.11–14, French translation: dispute with Abelard about redemption from the devil's power; Burton's exact Latin uncollated.
Bernard of Clairvaux, Letter 190, V.11–14, French translation

Recorded resource

Recorded uses: DJR-159 — Bernard190French: Bernard of Clairvaux, Letter 190, V.11–14, French translation: dispute with Abelard about redemption from the devil's power; Burton's exact Latin uncollated.; work/audit-052/sources.json — 159-Bernard190French: Bernard of Clairvaux, Letter 190, V.11–14, French translation.

BIB-0762

CNRS Pinakes: Geoponica associated with Constantine VII.
CNRS Pinakes

Recorded resource

Recorded uses: DJR-077 — geoponica-catalogue: CNRS Pinakes: Geoponica associated with Constantine VII.; work/audit-024/sources.json — geoponica-catalogue: CNRS Pinakes.

BIB-0763

Susan Mattern, Galen and the words of patients (2025).

Recorded resource

Recorded uses: DJR-126 — galen-research: Susan Mattern, Galen and the words of patients (2025).; work/audit-041/sources.json — 126-galen-research: Susan Mattern, Galen and the words of patients (2025)..

BIB-0764

Castañeda-Corral and colleagues, "The majority of myelinated and unmyelinated sensory nerve fibers that innervate bone express the tropomyosin receptor kinase A," Neuroscience (2011), primary anatomical study.

Recorded resource

Recorded uses: DJR-023 — Bone: Castañeda-Corral and colleagues, "The majority of myelinated and unmyelinated sensory nerve fibers that innervate bone express the tropomyosin receptor kinase A," Neuroscience (2011), primary anatomical study..

BIB-0765

Prudentius, Against Symmachus 1.297–298 and 2.445–446.

Recorded resource

Recorded uses: DJR-157 — prudentius2: Prudentius, Against Symmachus 1.297–298 and 2.445–446.; work/audit-051/sources.json — 157-prudentius2: Prudentius, Against Symmachus 1.297–298 and 2.445–446..

BIB-0766

Biblissima, De remediis fortuitorum, attribution record.

Recorded resource

Recorded uses: DJR-095 — senpseudo: Biblissima, De remediis fortuitorum, attribution record.; work/audit-030/sources.json — 095-senpseudo: Biblissima, De remediis fortuitorum, attribution record..

BIB-0767

Acosta, Natural and Moral History IV.36: animals peculiar to America (Spanish text).

Recorded resource

Recorded uses: DJR-073 — acosta: Acosta, Natural and Moral History IV.36: animals peculiar to America (Spanish text)..

BIB-0768

Symmachus, third Relation: Latin excerpt on different paths to divine mystery.
Symmachus, third Relation

Recorded resource

Recorded uses: DJR-161 — symmachus: Symmachus, third Relation: Latin excerpt on different paths to divine mystery.; work/audit-052/sources.json — 161-symmachus: Symmachus, third Relation.

BIB-0769

Wellcome Collection, catalogue record for John Banister, The Historie of Man (1578).

Recorded resource

Recorded uses: DJR-023 — Banister: Wellcome Collection, catalogue record for John Banister, The Historie of Man (1578)..

BIB-0770

English Heritage, History of Launceston Castle: Richard’s earldom and his election as King of the Romans in 1257.

Recorded resource

Recorded uses: DJR-018 — Richard: English Heritage, History of Launceston Castle: Richard’s earldom and his election as King of the Romans in 1257..

BIB-0771

Buchanan, Desiderium Lutetiae, Latin text reproduced by Adam Roberts.

Recorded resource

Recorded uses: DJR-128 — buchanan: Buchanan, Desiderium Lutetiae, Latin text reproduced by Adam Roberts.; work/audit-041/sources.json — 128-buchanan: Buchanan, Desiderium Lutetiae, Latin text reproduced by Adam Roberts..

BIB-0772

Bacon, Apophthegms, no. 255, printed page 161.

Recorded resource

Recorded uses: DJR-089 — Bacon: Bacon, Apophthegms, no. 255, printed page 161.; work/audit-028/sources.json — 089-Bacon: Bacon, Apophthegms, no. 255, printed page 161..

BIB-0773

Arnau de Vilanova, Medicationis parabole II.8 and II.11, with commentary in Sebastià Giralt, Comentaris perduts, pages 82–83. Latin text compared.
Arnald of Villanova, Medicationis parabole II.8, 9, 11, 13: Latin text in Sebastià Giralt, Comentaris perduts, pp. 82–83.
Arnald of Villanova, Medicationis parabole II.15: Latin text in Sebastià Giralt, Comentaris perduts, p. 83.
Arnald of Villanova, Medicationis parabole II.8, 9, 11, 13
Arnald of Villanova, Medicationis parabole II.15

Recorded resource

Recorded uses: DJR-069 — Arnaldus: Arnau de Vilanova, Medicationis parabole II.8 and II.11, with commentary in Sebastià Giralt, Comentaris perduts, pages 82–83. Latin text compared.; DJR-099 — arnaldus: Arnald of Villanova, Medicationis parabole II.8, 9, 11, 13: Latin text in Sebastià Giralt, Comentaris perduts, pp. 82–83.; DJR-101 — arnaldus: Arnald of Villanova, Medicationis parabole II.15: Latin text in Sebastià Giralt, Comentaris perduts, p. 83.; work/audit-022/sources.json — Arnaldus: Arnau de Vilanova, Medicationis parabole II.8 and II.11, with commentary in Sebastià Giralt, Comentaris perduts, pages 82–83. Latin text compared.; work/audit-032/sources.json — 099-arnaldus: Arnald of Villanova, Medicationis parabole II.8, 9, 11, 13; work/audit-032/sources.json — 101-arnaldus: Arnald of Villanova, Medicationis parabole II.15.

BIB-0774

L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130; published abstract, PMID 11822411.
L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130; published abstract, PMID 11822411, consulted for the literary status of the letters.

L. Sjöstrand, study of the literary encounter of Hippocrates and Democritus, 2001; published abstract.
L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130

Recorded resource

Recorded uses: DJR-001 — Hippocratic letters: L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130; published abstract, PMID 11822411.; DJR-002 — Hippocratic letters: L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130; published abstract, PMID 11822411, consulted for the literary status of the letters.; DJR-008 — Hippocratic letters: L. Sjöstrand, study of the literary encounter of Hippocrates and Democritus, 2001; published abstract.; work/audit-057/sources.json — 001-Hippocratic letters: L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130; work/audit-057/sources.json — 002-Hippocratic letters: L. Sjöstrand, “När Hippokrates tog sig an Demokritos,” Svensk medicinhistorisk tidskrift 5.1 (2001), 117–130.

BIB-0775

Acosta, Historia natural y moral de las Indias, book 2, chapter 9: equatorial climate and regional variation.
Acosta, book 2 chapter 9

Recorded resource

Recorded uses: DJR-036 — Acosta: Acosta, Historia natural y moral de las Indias, book 2, chapter 9: equatorial climate and regional variation.; work/audit-011/sources.json — Acosta: Acosta, book 2 chapter 9.

BIB-0776

Duarte Lopes and Filippo Pigafetta, Report of the Kingdom of Congo, Hartwell translation: Christian kings of Congo.
Duarte Lopes and Filippo Pigafetta, Report of the Kingdom of Congo, Hartwell translation

Recorded resource

Recorded uses: DJR-152 — congo: Duarte Lopes and Filippo Pigafetta, Report of the Kingdom of Congo, Hartwell translation: Christian kings of Congo.; work/audit-049/sources.json — 152-congo: Duarte Lopes and Filippo Pigafetta, Report of the Kingdom of Congo, Hartwell translation.

BIB-0777

William Perkins, Cases of Conscience (1606), I.8, opening and section 1, p. 106 onward, EEBO-TCP A09365: divine temptation.
William Perkins, Cases of Conscience (1606), I.7, third question, section 5, pp. 101–104, EEBO-TCP A09365: assessment and pastoral comfort.
William Perkins, Cases of Conscience (1606), I.7, third question, section 4, pp. 97–98, EEBO-TCP A09365: desire accepted as repentance.
William Perkins, Cases of Conscience (1606), I.8, opening and section 1, p. 106 onward, EEBO-TCP A09365
William Perkins, Cases of Conscience (1606), I.7, third question, section 5, pp. 101–104, EEBO-TCP A09365
William Perkins, Cases of Conscience (1606), I.7, third question, section 4, pp. 97–98, EEBO-TCP A09365

Recorded resource

Recorded uses: DJR-165 — Perkins1606: William Perkins, Cases of Conscience (1606), I.8, opening and section 1, p. 106 onward, EEBO-TCP A09365: divine temptation.; DJR-166 — Perkins1606: William Perkins, Cases of Conscience (1606), I.7, third question, section 5, pp. 101–104, EEBO-TCP A09365: assessment and pastoral comfort.; DJR-167 — Perkins1606: William Perkins, Cases of Conscience (1606), I.7, third question, section 4, pp. 97–98, EEBO-TCP A09365: desire accepted as repentance.; work/audit-054/sources.json — 165-Perkins1606: William Perkins, Cases of Conscience (1606), I.8, opening and section 1, p. 106 onward, EEBO-TCP A09365; work/audit-054/sources.json — 166-Perkins1606: William Perkins, Cases of Conscience (1606), I.7, third question, section 5, pp. 101–104, EEBO-TCP A09365; work/audit-054/sources.json — 167-Perkins1606: William Perkins, Cases of Conscience (1606), I.7, third question, section 4, pp. 97–98, EEBO-TCP A09365.

BIB-0778

William Perkins, Cases of Conscience (1606), I.12, sections 1–3, pp. 190, 194–195, 198–199, EEBO-TCP A09365: tools, distinctions and interaction.
William Perkins, Cases of Conscience (1606), I.12, sections 1–3, pp. 190, 194–195, 198–199, EEBO-TCP A09365

Recorded resource

Recorded uses: DJR-164 — Perkins1606: William Perkins, Cases of Conscience (1606), I.12, sections 1–3, pp. 190, 194–195, 198–199, EEBO-TCP A09365: tools, distinctions and interaction.; work/audit-053/sources.json — 164-Perkins1606: William Perkins, Cases of Conscience (1606), I.12, sections 1–3, pp. 190, 194–195, 198–199, EEBO-TCP A09365.

BIB-0779

Cotta, Short Discovery (1612), edition catalogue record.

Recorded resource

Recorded uses: DJR-039 — Cotta: Cotta, Short Discovery (1612), edition catalogue record.; work/audit-012/sources.json — Cotta: Cotta, Short Discovery (1612), edition catalogue record..

BIB-0780

Culpeper, The English Physitian, Coltsfoot or Foalsfoot.

Recorded resource

Recorded uses: DJR-100 — culpeper: Culpeper, The English Physitian, Coltsfoot or Foalsfoot.; work/audit-032/sources.json — 100-culpeper: Culpeper, The English Physitian, Coltsfoot or Foalsfoot..

BIB-0781

Camden, Remaines concerning Britaine: a parallel for the Licinus, Cato and Pompey epigram.
Camden, Remaines concerning Britaine

Recorded resource

Recorded uses: DJR-167 — camden: Camden, Remaines concerning Britaine: a parallel for the Licinus, Cato and Pompey epigram.; work/audit-054/sources.json — 167-camden: Camden, Remaines concerning Britaine.

BIB-0782

Qur’an 17:1: the night journey.
Qur’an 17

Recorded resource

Recorded uses: DJR-076 — quran: Qur’an 17:1: the night journey.; work/audit-024/sources.json — quran: Qur’an 17.

BIB-0783

Quran 2:144, direction of prayer.
Quran 2

Recorded resource

Recorded uses: DJR-159 — Quran2a: Quran 2:144, direction of prayer.; work/audit-052/sources.json — 159-Quran2a: Quran 2.

BIB-0784

Quran 2:185, the Ramadan fast.
Quran 2

Recorded resource

Recorded uses: DJR-159 — Quran2b: Quran 2:185, the Ramadan fast.; work/audit-052/sources.json — 159-Quran2b: Quran 2.

BIB-0785

Quran 70:4, the day of fifty thousand years.
Quran 70

Recorded resource

Recorded uses: DJR-159 — Quran70: Quran 70:4, the day of fifty thousand years.; work/audit-052/sources.json — 159-Quran70: Quran 70.

BIB-0786

Quran 2:223: the agricultural metaphor, distinguished from Burton’s expansion.
Quran 2

Recorded resource

Recorded uses: DJR-147 — quran: Quran 2:223: the agricultural metaphor, distinguished from Burton’s expansion.; work/audit-048/sources.json — 147-quran: Quran 2.

BIB-0787

Bodin, Six Bookes of a Commonweale 4.2; Knolles 1606 translation, Perseus XML transcription, political cycles and divine freedom.
Bodin, Six Bookes of a Commonweale 2.5; Knolles 1606 English translation, Perseus transcription, the tyrant's fear.
Bodin, Six Bookes of a Commonweale 5.1; Knolles 1606 English translation, Perseus transcription, Mendoza and Dale.
Bodin, Six Bookes of a Commonweale 4.2
Bodin, Six Bookes of a Commonweale 2.5
Bodin, Six Bookes of a Commonweale 5.1

Recorded resource

Recorded uses: DJR-141 — BodinCycles: Bodin, Six Bookes of a Commonweale 4.2; Knolles 1606 translation, Perseus XML transcription, political cycles and divine freedom.; DJR-144 — BodinFear: Bodin, Six Bookes of a Commonweale 2.5; Knolles 1606 English translation, Perseus transcription, the tyrant's fear.; DJR-145 — BodinEmbassy: Bodin, Six Bookes of a Commonweale 5.1; Knolles 1606 English translation, Perseus transcription, Mendoza and Dale.; work/audit-046/sources.json — 141-BodinCycles: Bodin, Six Bookes of a Commonweale 4.2; work/audit-047/sources.json — 144-BodinFear: Bodin, Six Bookes of a Commonweale 2.5; work/audit-047/sources.json — 145-BodinEmbassy: Bodin, Six Bookes of a Commonweale 5.1.

BIB-0788

Ariosto, Orlando furioso, Harington translation, second edition (1607), 31.5: EEBO-TCP A21106 transcription compared; underlying page image not collated.
Ariosto, Orlando furioso, Harington translation, second edition (1607), 31.5

Recorded resource

Recorded uses: DJR-148 — Harington31: Ariosto, Orlando furioso, Harington translation, second edition (1607), 31.5: EEBO-TCP A21106 transcription compared; underlying page image not collated.; work/audit-048/sources.json — 148-Harington31: Ariosto, Orlando furioso, Harington translation, second edition (1607), 31.5.

BIB-0789

Vives on City of God 10.16, note m, John Healey's 1610 English translation, page 384: ass and moon story. TCP primary-text transcription; Burton cites chapter 18.
Vives on City of God 10.16, note m, John Healey's 1610 English translation, page 384

Recorded resource

Recorded uses: DJR-059 — VivesMoon: Vives on City of God 10.16, note m, John Healey's 1610 English translation, page 384: ass and moon story. TCP primary-text transcription; Burton cites chapter 18.; work/audit-018/sources.json — VivesMoon: Vives on City of God 10.16, note m, John Healey's 1610 English translation, page 384.

BIB-0790

Felix Plater, Golden Practice, English translation (1664), page 28, TCP A90749: imagined swallowed serpents and frogs; later contextual evidence, not the exact Observations 1 case or Burton's source.
Felix Plater, Golden Practice, English translation (1664), page 28, TCP A90749

Recorded resource

Recorded uses: DJR-062 — PlaterPractice: Felix Plater, Golden Practice, English translation (1664), page 28, TCP A90749: imagined swallowed serpents and frogs; later contextual evidence, not the exact Observations 1 case or Burton's source.; work/audit-019/sources.json — PlaterPractice: Felix Plater, Golden Practice, English translation (1664), page 28, TCP A90749.

BIB-0791

Royal College of Physicians catalogue, Pharmacopoeia Londinensis, first edition, 1618. Publication date.

Recorded resource

Recorded uses: DJR-103 — RCP1618: Royal College of Physicians catalogue, Pharmacopoeia Londinensis, first edition, 1618. Publication date.; work/audit-033/sources.json — 103-RCP1618: Royal College of Physicians catalogue, Pharmacopoeia Londinensis, first edition, 1618. Publication date..

BIB-0792

Gratian, Decretum, Causa 26, question 7, canon 16: close witness to Qui talibus credunt, attributed there to Augustine.
Gratian, Decretum, Causa 26, question 7, canon 16

Recorded resource

Recorded uses: DJR-067 — Gratian26: Gratian, Decretum, Causa 26, question 7, canon 16: close witness to Qui talibus credunt, attributed there to Augustine.; work/audit-021/sources.json — Gratian26: Gratian, Decretum, Causa 26, question 7, canon 16.

BIB-0793

Peter Lombard, Sentences IV, distinction 50, chapter 4: Latin text; both maxims quoted together under Augustine's name.
Peter Lombard, Sentences IV, distinction 50, chapter 4

Recorded resource

Recorded uses: DJR-073 — Lombard: Peter Lombard, Sentences IV, distinction 50, chapter 4: Latin text; both maxims quoted together under Augustine's name.; work/audit-023/sources.json — Lombard: Peter Lombard, Sentences IV, distinction 50, chapter 4.

BIB-0794

Buda and Tüskés, study of the Károlyi collection, p.56: the transmitted distich after Heroides 4.132, with reference to Dörrie's apparatus.
Buda and Tüskés, study of the Károlyi collection, p.56

Recorded resource

Recorded uses: DJR-161 — ovidvariant: Buda and Tüskés, study of the Károlyi collection, p.56: the transmitted distich after Heroides 4.132, with reference to Dörrie's apparatus.; work/audit-052/sources.json — 161-ovidvariant: Buda and Tüskés, study of the Károlyi collection, p.56.

BIB-0795

Library and Archives Canada, record 4141724: O caput elleboro dignum. Catalogue search excerpt; full record retrieval unavailable.

Recorded resource

Recorded uses: DJR-007 — Map: Library and Archives Canada, record 4141724: O caput elleboro dignum. Catalogue search excerpt; full record retrieval unavailable..

BIB-0796

Cyprian, To Donatus 6: the imagined mountain viewpoint. Public-domain translation.

Recorded resource

Recorded uses: DJR-007 — Cyprian: Cyprian, To Donatus 6: the imagined mountain viewpoint. Public-domain translation..

BIB-0797

Plautus, Asinaria 183–185; pleasing the beloved's household.
Plautus, Asinaria 183–185

Recorded resource

Recorded uses: DJR-130 — Plautus: Plautus, Asinaria 183–185; pleasing the beloved's household.; work/audit-042/sources.json — 130-Plautus: Plautus, Asinaria 183–185.

BIB-0798

Plautus, Casina 217–218; Latin speech of Lysidamus, scene 2.3 in this transcription.
Plautus, Casina 217–218

Recorded resource

Recorded uses: DJR-132 — PlautusCasina: Plautus, Casina 217–218; Latin speech of Lysidamus, scene 2.3 in this transcription.; work/audit-043/sources.json — 132-PlautusCasina: Plautus, Casina 217–218.

BIB-0799

Hippocrates, On Breaths 1: addition and subtraction. Greek and Littré's French translation on Remacle.
Hippocrates, On Breaths 1

Recorded resource

Recorded uses: DJR-070 — HippBreaths: Hippocrates, On Breaths 1: addition and subtraction. Greek and Littré's French translation on Remacle.; work/audit-022/sources.json — HippBreaths: Hippocrates, On Breaths 1.

BIB-0800

Maximianus, Elegy 2.5–6: Lycoris and the ageing lover; Latin text.
Maximianus, Elegy 2.5–6

Recorded resource

Recorded uses: DJR-145 — maximianus: Maximianus, Elegy 2.5–6: Lycoris and the ageing lover; Latin text.; work/audit-047/sources.json — 145-maximianus: Maximianus, Elegy 2.5–6.

BIB-0801

VD16 M 4950, reproduced in Repertorium Austriaca: Nicolaus de Metri, Artzneybuch, edited by Jeremias Martius, Augsburg 1572; probable bibliographical identification.
VD16 M 4950, reproduced in Repertorium Austriaca

Recorded resource

Recorded uses: DJR-105 — Metri: VD16 M 4950, reproduced in Repertorium Austriaca: Nicolaus de Metri, Artzneybuch, edited by Jeremias Martius, Augsburg 1572; probable bibliographical identification.; work/audit-034/sources.json — 105-Metri: VD16 M 4950, reproduced in Repertorium Austriaca.

BIB-0802

John of Salisbury, Policraticus I.8, in K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 81, PDF p. 82: idleness and harmful entertainment.
John of Salisbury, Policraticus 1.6, Keats-Rohan's 1987 critical-edition thesis, p. 74 (PDF 75); Latin.
John of Salisbury, Policraticus 1.4, K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 68, PDF p. 69: magistrates and games.
John of Salisbury, Policraticus I.8, in K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 81, PDF p. 82
John of Salisbury, Policraticus 1.4, K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 68, PDF p. 69

Recorded resource

Recorded uses: DJR-080 — policraticus: John of Salisbury, Policraticus I.8, in K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 81, PDF p. 82: idleness and harmful entertainment.; DJR-085 — salisbury-music: John of Salisbury, Policraticus 1.6, Keats-Rohan's 1987 critical-edition thesis, p. 74 (PDF 75); Latin.; DJR-086 — salisbury-games: John of Salisbury, Policraticus 1.4, K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 68, PDF p. 69: magistrates and games.; work/audit-025/sources.json — 080-policraticus: John of Salisbury, Policraticus I.8, in K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 81, PDF p. 82; work/audit-027/sources.json — 085-salisbury-music: John of Salisbury, Policraticus 1.6, Keats-Rohan's 1987 critical-edition thesis, p. 74 (PDF 75); Latin.; work/audit-027/sources.json — 086-salisbury-games: John of Salisbury, Policraticus 1.4, K. S. B. Keats-Rohan's critical-edition thesis (1987), p. 68, PDF p. 69.

BIB-0803

Aulus Gellius, Attic Nights, Hertz edition, volume 2: book 19, chapter 3, on faint praise. Digitized Latin edition.

Recorded resource

Recorded uses: DJR-005 — gellius19: Aulus Gellius, Attic Nights, Hertz edition, volume 2: book 19, chapter 3, on faint praise. Digitized Latin edition..

BIB-0804

Isocrates, Helen 54–58; Norlin translation, beauty and willing service.
Isocrates, Helen 54–58

Recorded resource

Recorded uses: DJR-117 — isocrates: Isocrates, Helen 54–58; Norlin translation, beauty and willing service.; work/audit-038/sources.json — 117-isocrates: Isocrates, Helen 54–58.

BIB-0805

Remigio Sabbadini, Storia del ciceronianismo (1885), page 79: quotes Pontano's titionatur and candelabratur; a later quotation, not Burton's immediate edition.
Remigio Sabbadini, Storia del ciceronianismo (1885), page 79

Recorded resource

Recorded uses: DJR-055 — PontanoVerbs: Remigio Sabbadini, Storia del ciceronianismo (1885), page 79: quotes Pontano's titionatur and candelabratur; a later quotation, not Burton's immediate edition.; work/audit-017/sources.json — PontanoVerbs: Remigio Sabbadini, Storia del ciceronianismo (1885), page 79.

BIB-0806

Sirach 30.8–9: upbringing and sorrow (Latin text and historical English version).

Recorded resource

Recorded uses: DJR-050 — Sirach: Sirach 30.8–9: upbringing and sorrow (Latin text and historical English version).; work/audit-015/sources.json — Sirach: Sirach 30.8–9: upbringing and sorrow (Latin text and historical English version)..

BIB-0807

Jonson, Volpone, "Come, my Celia, let us prove."

Recorded resource

Recorded uses: DJR-141 — jonson: Jonson, Volpone, "Come, my Celia, let us prove."; work/audit-046/sources.json — 141-jonson: Jonson, Volpone, "Come, my Celia, let us prove.".

BIB-0808

Plutarch, Moralia, Loeb volume 3, Cotys at 174C.

Recorded resource

Recorded uses: DJR-098 — plutarch: Plutarch, Moralia, Loeb volume 3, Cotys at 174C.; work/audit-031/sources.json — 098-plutarch: Plutarch, Moralia, Loeb volume 3, Cotys at 174C..

BIB-0809

Ecclesiasticus or Sirach: chapter 1 locator comparison.
Ecclesiasticus or Sirach

Recorded resource

Recorded uses: DJR-068 — Sirach: Ecclesiasticus or Sirach: chapter 1 locator comparison.; work/audit-021/sources.json — Sirach: Ecclesiasticus or Sirach.

BIB-0810

Sirach 38:1–4, honouring physicians and medicines.
Sirach 38

Recorded resource

Recorded uses: DJR-099 — sirach: Sirach 38:1–4, honouring physicians and medicines.; work/audit-032/sources.json — 099-sirach: Sirach 38.

BIB-0811

Lucian, The Ship, or The Wishes 42–45, Fowler translation: Timolaus's rings and Lycinus's criticism.
Lucian The Ship or The Wishes

Recorded resource

Recorded uses: DJR-015 — Lucian Wishes: Lucian, The Ship, or The Wishes 42–45, Fowler translation: Timolaus's rings and Lycinus's criticism.; work/audit-004/sources.json — lucian: Lucian The Ship or The Wishes.

BIB-0812

Philostratus, Life of Apollonius of Tyana 5.21: Canus and the effects of piping.
Philostratus, Life of Apollonius of Tyana 5.21

Recorded resource

Recorded uses: DJR-085 — canus: Philostratus, Life of Apollonius of Tyana 5.21: Canus and the effects of piping.; work/audit-027/sources.json — 085-canus: Philostratus, Life of Apollonius of Tyana 5.21.

BIB-0813

Lucian, Dialogues of the Dead 17, Menippus and Tantalus; Fowler numbering.
Lucian, Dialogues of the Dead 17, Menippus and Tantalus

Recorded resource

Recorded uses: DJR-102 — Lucian: Lucian, Dialogues of the Dead 17, Menippus and Tantalus; Fowler numbering.; work/audit-033/sources.json — 102-Lucian: Lucian, Dialogues of the Dead 17, Menippus and Tantalus.

BIB-0814

Lucian, True History, opening disclaimer.

Recorded resource

Recorded uses: DJR-157 — lucian1: Lucian, True History, opening disclaimer.; work/audit-051/sources.json — 157-lucian1: Lucian, True History, opening disclaimer..

BIB-0815

Lucian, True History, book 2, mallow-root episodes.

Recorded resource

Recorded uses: DJR-157 — lucian2: Lucian, True History, book 2, mallow-root episodes.; work/audit-051/sources.json — 157-lucian2: Lucian, True History, book 2, mallow-root episodes..

BIB-0816

Lucian, Imagines 4–8, A Portrait Study; Fowler translation, the composite likeness and Euphranor's Hera.
Lucian, Imagines 4–8, A Portrait Study

Recorded resource

Recorded uses: DJR-137 — LucianPortraits: Lucian, Imagines 4–8, A Portrait Study; Fowler translation, the composite likeness and Euphranor's Hera.; work/audit-044/sources.json — 137-LucianPortraits: Lucian, Imagines 4–8, A Portrait Study.

BIB-0817

Lucian, The Cock, Simon and Simonides; Fowler translation.
Lucian, The Cock, Simon and Simonides

Recorded resource

Recorded uses: DJR-088 — Lucian: Lucian, The Cock, Simon and Simonides; Fowler translation.; work/audit-028/sources.json — 088-Lucian: Lucian, The Cock, Simon and Simonides.

BIB-0818

Lucian, On Mourning 16–18.

Recorded resource

Recorded uses: DJR-095 — lucmour: Lucian, On Mourning 16–18.; work/audit-030/sources.json — 095-lucmour: Lucian, On Mourning 16–18..

BIB-0819

Lucianic Demosthenes encomium 23–24: Pauson and the reversed picture.
Lucianic Demosthenes encomium 23–24

Recorded resource

Recorded uses: DJR-138 — luc-encom: Lucianic Demosthenes encomium 23–24: Pauson and the reversed picture.; work/audit-045/sources.json — 138-luc-encom: Lucianic Demosthenes encomium 23–24.

BIB-0820

Porphyry, Life of Plotinus 11; Stephen MacKenna translation.
Porphyry, Life of Plotinus 11

Recorded resource

Recorded uses: DJR-084 — porphyry: Porphyry, Life of Plotinus 11; Stephen MacKenna translation.; work/audit-027/sources.json — 084-porphyry: Porphyry, Life of Plotinus 11.

BIB-0821

Plotinus, Enneads II.9, section 14, against demonic explanations of disease.

Recorded resource

Recorded uses: DJR-031 — Plotinus: Plotinus, Enneads II.9, section 14, against demonic explanations of disease.; work/audit-009/sources.json — Plotinus: Plotinus, Enneads II.9, section 14, against demonic explanations of disease..

BIB-0822

Tacitus, Histories 2.20, Latin and English; Caecina, Salonina and resentment of recent prosperity.
Tacitus, Histories 2.20, Latin and English

Recorded resource

Recorded uses: DJR-041 — tacitus: Tacitus, Histories 2.20, Latin and English; Caecina, Salonina and resentment of recent prosperity.; work/audit-012/sources.json — tacitus: Tacitus, Histories 2.20, Latin and English.

BIB-0823

Geoffrey of Monmouth, History 7.3, Merlin and the dragons.

Recorded resource

Recorded uses: DJR-156 — geoffrey: Geoffrey of Monmouth, History 7.3, Merlin and the dragons.; work/audit-051/sources.json — 156-geoffrey: Geoffrey of Monmouth, History 7.3, Merlin and the dragons..

BIB-0824

Spenser, The Faerie Queene 3.11.44; original English stanza, Mars's tears.
Spenser, The Faerie Queene 3.11.44

Recorded resource

Recorded uses: DJR-126 — Spenser344: Spenser, The Faerie Queene 3.11.44; original English stanza, Mars's tears.; work/audit-041/sources.json — 126-Spenser344: Spenser, The Faerie Queene 3.11.44.

BIB-0825

Chaucer, Troilus and Criseyde 3.1331–1337 and 3.1819–1820.

Recorded resource

Recorded uses: DJR-143 — Chaucer: Chaucer, Troilus and Criseyde 3.1331–1337 and 3.1819–1820.; work/audit-046/sources.json — 143-Chaucer: Chaucer, Troilus and Criseyde 3.1331–1337 and 3.1819–1820..

BIB-0826

Thucydides, History of the Peloponnesian War 2.51.2: different effects of the same remedy.
Thucydides, History of the Peloponnesian War 2.51.2

Recorded resource

Recorded uses: DJR-105 — Thucydides: Thucydides, History of the Peloponnesian War 2.51.2: different effects of the same remedy.; work/audit-034/sources.json — 105-Thucydides: Thucydides, History of the Peloponnesian War 2.51.2.

BIB-0827

Ovid, Remedia amoris 418–422, particularly 420: remedies that help in combination; Sed compared with Burton's Et.
Ovid, Remedia amoris 418–422, particularly 420

Recorded resource

Recorded uses: DJR-106 — ovid: Ovid, Remedia amoris 418–422, particularly 420: remedies that help in combination; Sed compared with Burton's Et.; work/audit-034/sources.json — 106-ovid: Ovid, Remedia amoris 418–422, particularly 420.

BIB-0828

NASA, the 1572 supernova: modern classification of the event.
NASA, the 1572 supernova

Recorded resource

Recorded uses: DJR-075 — nova1572: NASA, the 1572 supernova: modern classification of the event.; work/audit-024/sources.json — nova1572: NASA, the 1572 supernova.

BIB-0829

NASA, Jupiter Moons, for the four large moons observed in 1610.

Recorded resource

Recorded uses: DJR-124 — Jupiter: NASA, Jupiter Moons, for the four large moons observed in 1610.; work/audit-040/sources.json — 124-Jupiter: NASA, Jupiter Moons, for the four large moons observed in 1610..

BIB-0830

NASA, Saturn exploration history: Galileo's triple-planet appearance and the rings.
NASA, Saturn exploration history

Recorded resource

Recorded uses: DJR-075 — saturn: NASA, Saturn exploration history: Galileo's triple-planet appearance and the rings.; work/audit-024/sources.json — saturn: NASA, Saturn exploration history.

BIB-0831

Jeremiah 17:1: the iron pen and diamond point.
Jeremiah 17

Recorded resource

Recorded uses: DJR-167 — jeremiah: Jeremiah 17:1: the iron pen and diamond point.; work/audit-054/sources.json — 167-jeremiah: Jeremiah 17.

BIB-0832

Psalm 94:8: a possible intended reference behind Burton's Psalm 93.

Recorded resource

Recorded uses: DJR-007 — Psalm94: Psalm 94:8: a possible intended reference behind Burton's Psalm 93..

BIB-0833

Castellio, Contra libellum Calvini, bibliographic record.

Recorded resource

Recorded uses: DJR-094 — castellio: Castellio, Contra libellum Calvini, bibliographic record.; work/audit-030/sources.json — 094-castellio: Castellio, Contra libellum Calvini, bibliographic record..

BIB-0834

WorldCat, the 1583 Consolatio attributed to Sigonio.

Recorded resource

Recorded uses: DJR-094 — consolatio: WorldCat, the 1583 Consolatio attributed to Sigonio.; work/audit-030/sources.json — 094-consolatio: WorldCat, the 1583 Consolatio attributed to Sigonio..

BIB-0835

British Library, Royal MS 14 C VII: Matthew Paris's death in 1259 and later continuation of the chronicle.
British Library, Royal MS 14 C VII

Recorded resource

Recorded uses: DJR-054 — paris: British Library, Royal MS 14 C VII: Matthew Paris's death in 1259 and later continuation of the chronicle.; work/audit-017/sources.json — paris: British Library, Royal MS 14 C VII.

BIB-0836

British Library, Harley MS 1585, Pseudo-Antonius Musa.

Recorded resource

Recorded uses: DJR-100 — musa: British Library, Harley MS 1585, Pseudo-Antonius Musa.; work/audit-032/sources.json — 100-musa: British Library, Harley MS 1585, Pseudo-Antonius Musa..

BIB-0837

Mimnermus fragment 1, especially line 9; Greek text reproduced with an English translation in Sententiae Antiquae.
Mimnermus fragment 1, especially line 9

Recorded resource

Recorded uses: DJR-145 — Mimnermus1: Mimnermus fragment 1, especially line 9; Greek text reproduced with an English translation in Sententiae Antiquae.; work/audit-047/sources.json — 145-Mimnermus1: Mimnermus fragment 1, especially line 9.

BIB-0838

Francis Bacon, History of Life and Death, first operation, §57: cooling odours and the spirits; English text comparison.
Francis Bacon, History of Life and Death, first operation, §57

Recorded resource

Recorded uses: DJR-105 — Bacon: Francis Bacon, History of Life and Death, first operation, §57: cooling odours and the spirits; English text comparison.; work/audit-034/sources.json — 105-Bacon: Francis Bacon, History of Life and Death, first operation, §57.

BIB-0839

Jacobus de Voragine, Golden Legend, Saint George; Silene in Libya.
Jacobus de Voragine, Golden Legend, Saint George

Recorded resource

Recorded uses: DJR-130 — Golden Legend: Jacobus de Voragine, Golden Legend, Saint George; Silene in Libya.; work/audit-042/sources.json — 130-Golden Legend: Jacobus de Voragine, Golden Legend, Saint George.

BIB-0840

U.S. National Library of Medicine, Science, Magic and Medicine, exhibition section on Conrad Gesner's Historiae animalium and viper flesh in theriac.

Recorded resource

Recorded uses: DJR-003 — Theriac: U.S. National Library of Medicine, Science, Magic and Medicine, exhibition section on Conrad Gesner's Historiae animalium and viper flesh in theriac.; work/audit-058/sources.json — 003-Theriac: U.S. National Library of Medicine, Science, Magic and Medicine, exhibition section on Conrad Gesner's Historiae animalium and viper flesh in theriac..

BIB-0841

Peter Abelard, Historia calamitatum; the account of his castration.
Peter Abelard, Historia calamitatum

Recorded resource

Recorded uses: DJR-130 — Abelard: Peter Abelard, Historia calamitatum; the account of his castration.; work/audit-042/sources.json — 130-Abelard: Peter Abelard, Historia calamitatum.

BIB-0842

Susarion and Menander fragments in the Ancient History Sourcebook; English comparison, including the longer Susarion ending.
Susarion and Menander fragments in the Ancient History Sourcebook

Recorded resource

Recorded uses: DJR-143 — Susarion: Susarion and Menander fragments in the Ancient History Sourcebook; English comparison, including the longer Susarion ending.; work/audit-046/sources.json — 143-Susarion: Susarion and Menander fragments in the Ancient History Sourcebook.

BIB-0843

Xenophon, Symposium 3.5, Dakyns translation; Niceratus's education in Homer.
Xenophon, Symposium 3.5, Dakyns translation

Recorded resource

Recorded uses: DJR-081 — Xenophon: Xenophon, Symposium 3.5, Dakyns translation; Niceratus's education in Homer.; work/audit-026/sources.json — 081-Xenophon: Xenophon, Symposium 3.5, Dakyns translation.

BIB-0844

Plato, Symposium, Alcibiades's account of Socrates's self-command.

Recorded resource

Recorded uses: DJR-114 — Plato: Plato, Symposium, Alcibiades's account of Socrates's self-command.; work/audit-037/sources.json — 114-Plato: Plato, Symposium, Alcibiades's account of Socrates's self-command..

BIB-0845

William of Newburgh, History 4.14.6; Stevenson translation, the chancellor's marriage alliances.
William of Newburgh 4.26; repudiation of the Danish king's sister.
William of Newburgh, History 4.14.6
William of Newburgh 4.26

Recorded resource

Recorded uses: DJR-122 — Newburgh414: William of Newburgh, History 4.14.6; Stevenson translation, the chancellor's marriage alliances.; DJR-137 — Newburgh: William of Newburgh 4.26; repudiation of the Danish king's sister.; work/audit-039/sources.json — 122-Newburgh414: William of Newburgh, History 4.14.6; work/audit-044/sources.json — 137-Newburgh: William of Newburgh 4.26.

BIB-0846

William of Newburgh, History I.27, in an older English translation: children emerge from pits, rather than falling from heaven.
William of Newburgh, History of English Affairs 1.19: Eudo de Stella.
William of Newburgh, History 1.19, Eudo de Stella.
William of Newburgh, History of English Affairs 1.19: Eudo and his followers. Compare the chapter 9 locator printed here.
William of Newburgh, History I.27, in an older English translation
William of Newburgh, History of English Affairs 1.19

Recorded resource

Recorded uses: DJR-075 — newburgh: William of Newburgh, History I.27, in an older English translation: children emerge from pits, rather than falling from heaven.; DJR-155 — newburgh: William of Newburgh, History of English Affairs 1.19: Eudo de Stella.; DJR-159 — Newburgh: William of Newburgh, History 1.19, Eudo de Stella.; DJR-160 — newburgh: William of Newburgh, History of English Affairs 1.19: Eudo and his followers. Compare the chapter 9 locator printed here.; work/audit-024/sources.json — newburgh: William of Newburgh, History I.27, in an older English translation; work/audit-050/sources.json — 155-newburgh: William of Newburgh, History of English Affairs 1.19; work/audit-052/sources.json — 159-Newburgh: William of Newburgh, History 1.19, Eudo de Stella.; work/audit-052/sources.json — 160-newburgh: William of Newburgh, History of English Affairs 1.19.

BIB-0847

William of Newburgh, History of English Affairs 2.21: Ketell and the spirits that trip travellers.

Recorded resource

Recorded uses: DJR-030 — newburgh: William of Newburgh, History of English Affairs 2.21: Ketell and the spirits that trip travellers.; work/audit-009/sources.json — newburgh: William of Newburgh, History of English Affairs 2.21: Ketell and the spirits that trip travellers..

BIB-0848

Erasmus, Praise of Folly: the additional Democritus needed to laugh at the other laughers. Fordham text.

Recorded resource

Recorded uses: DJR-009 — folly: Erasmus, Praise of Folly: the additional Democritus needed to laugh at the other laughers. Fordham text..

BIB-0849

Seneca, Natural Questions 1.16, Hostius Quadra.

Recorded resource

Recorded uses: DJR-114 — NQ: Seneca, Natural Questions 1.16, Hostius Quadra.; work/audit-037/sources.json — 114-NQ: Seneca, Natural Questions 1.16, Hostius Quadra..

BIB-0850

Machiavelli, Discourses 2.2: religion, courage and interpretations of Christianity. Primary excerpt in translation.
Machiavelli, Discourses 2.2

Recorded resource

Recorded uses: DJR-160 — machiavelli: Machiavelli, Discourses 2.2: religion, courage and interpretations of Christianity. Primary excerpt in translation.; work/audit-052/sources.json — 160-machiavelli: Machiavelli, Discourses 2.2.

BIB-0851

Tacitus, Germania 2. The description recalled by Burton's Sabellicus note. Latin text, Fordham Internet Ancient History Sourcebook.

Recorded resource

Recorded uses: DJR-014 — Tacitus: Tacitus, Germania 2. The description recalled by Burton's Sabellicus note. Latin text, Fordham Internet Ancient History Sourcebook..

BIB-0852

Agrippa, De occulta philosophia (1533), address to the reader, digitized p. 7: the book that "speaks stones."

Recorded resource

Recorded uses: DJR-006 — Agrippa Latin: Agrippa, De occulta philosophia (1533), address to the reader, digitized p. 7: the book that "speaks stones.".

BIB-0853

Sirach 31:1, anxiety over riches and lost sleep.

Recorded resource

Recorded uses: DJR-053 — Sirach31: Sirach 31:1, anxiety over riches and lost sleep.; work/audit-016/sources.json — Sirach31: Sirach 31:1, anxiety over riches and lost sleep..

BIB-0854

Montaigne, Of Cannibals, translated by Charles Cotton; closing comparison of rich and poor.
Montaigne, Of Cannibals, translated by Charles Cotton

Recorded resource

Recorded uses: DJR-053 — Montaigne: Montaigne, Of Cannibals, translated by Charles Cotton; closing comparison of rich and poor.; work/audit-016/sources.json — Montaigne: Montaigne, Of Cannibals, translated by Charles Cotton.

BIB-0855

Alciato, Emblemata (Augsburg, 1531), emblem 84: Studiolum Latin transcription; six-line beaver poem.
Alciato, Emblemata (Augsburg, 1531), emblem 84

Recorded resource

Recorded uses: DJR-095 — alciato-beaver: Alciato, Emblemata (Augsburg, 1531), emblem 84: Studiolum Latin transcription; six-line beaver poem.; work/audit-030/sources.json — 095-alciato-beaver: Alciato, Emblemata (Augsburg, 1531), emblem 84.

BIB-0856

Sahih Muslim 162a: al-Buraq and the ascent.
Sahih Muslim 162a

Recorded resource

Recorded uses: DJR-076 — hadith: Sahih Muslim 162a: al-Buraq and the ascent.; work/audit-024/sources.json — hadith: Sahih Muslim 162a.

BIB-0857

Jami al-Tirmidhi 1071: questioning in the grave.
Jami al-Tirmidhi 1071

Recorded resource

Recorded uses: DJR-154 — tirmidhi: Jami al-Tirmidhi 1071: questioning in the grave.; work/audit-050/sources.json — 154-tirmidhi: Jami al-Tirmidhi 1071.

BIB-0858

Livy 7.25.8–9. Ten legions and a comparison with Rome in Livy's own day; Burton prints seventy. Latin text, The Latin Library.

Recorded resource

Recorded uses: DJR-014 — Livy legions: Livy 7.25.8–9. Ten legions and a comparison with Rome in Livy's own day; Burton prints seventy. Latin text, The Latin Library..

BIB-0859

Martial, Epigrams 5.29, the joke addressed to Gellia.

Recorded resource

Recorded uses: DJR-033 — Martial: Martial, Epigrams 5.29, the joke addressed to Gellia.; work/audit-010/sources.json — Martial: Martial, Epigrams 5.29, the joke addressed to Gellia..

BIB-0860

Tertullian, On the Soul 2: certainty and few words. Latin text.

Recorded resource

Recorded uses: DJR-013 — Tertullian: Tertullian, On the Soul 2: certainty and few words. Latin text..

BIB-0861

Homer, Iliad 15.404, Greek text; compare 11.793.
Homer, Iliad 15.404, Greek text

Recorded resource

Recorded uses: DJR-083 — Homer: Homer, Iliad 15.404, Greek text; compare 11.793.; work/audit-026/sources.json — 083-Homer: Homer, Iliad 15.404, Greek text.

BIB-0862

Cicero, On Pompey's Command 11. Corinth as the light of Greece. Latin text through Alpheios.

Recorded resource

Recorded uses: DJR-014 — Cicero: Cicero, On Pompey's Command 11. Corinth as the light of Greece. Latin text through Alpheios..

BIB-0863

Horace, Epistles II.1.244, Latin text.

Recorded resource

Recorded uses: DJR-076 — horace: Horace, Epistles II.1.244, Latin text.; work/audit-024/sources.json — horace: Horace, Epistles II.1.244, Latin text..

BIB-0864

Cicero, Paradoxa Stoicorum 5.36; lover's servitude.
Cicero, Paradoxa Stoicorum 5.36

Recorded resource

Recorded uses: DJR-130 — Cicero: Cicero, Paradoxa Stoicorum 5.36; lover's servitude.; work/audit-042/sources.json — 130-Cicero: Cicero, Paradoxa Stoicorum 5.36.

BIB-0865

Ovid, Art of Love 3.435: repeated promises.
Ovid, Art of Love 3.435

Recorded resource

Recorded uses: DJR-125 — Ars3: Ovid, Art of Love 3.435: repeated promises.; work/audit-040/sources.json — 125-Ars3: Ovid, Art of Love 3.435.

BIB-0866

Ovid, Metamorphoses 1.758–759. Phaethon's unanswered reproaches. Latin text, The Latin Library.
Ovid, Metamorphoses 1: Daphne and the unseen body.
Ovid, Metamorphoses 1

Recorded resource

Recorded uses: DJR-014 — Ovid: Ovid, Metamorphoses 1.758–759. Phaethon's unanswered reproaches. Latin text, The Latin Library.; DJR-129 — Ovid1: Ovid, Metamorphoses 1: Daphne and the unseen body.; work/audit-042/sources.json — 129-Ovid1: Ovid, Metamorphoses 1.

BIB-0867

Ovid, Ex Ponto 2.7.15–16: Latin comparison establishes concipio and meo where Burton has concipiet and suo; his immediate intermediary remains unidentified.
Ovid, Ex Ponto 2.7.15–16

Recorded resource

Recorded uses: DJR-061 — OvidPonto: Ovid, Ex Ponto 2.7.15–16: Latin comparison establishes concipio and meo where Burton has concipiet and suo; his immediate intermediary remains unidentified.; work/audit-019/sources.json — OvidPonto: Ovid, Ex Ponto 2.7.15–16.

BIB-0868

Persius, Satire 5.51, Latin text.

Recorded resource

Recorded uses: DJR-110 — Persius: Persius, Satire 5.51, Latin text.; work/audit-035/sources.json — 110-Persius: Persius, Satire 5.51, Latin text..

BIB-0869

Plautus, Aulularia 325–326, Latin text.
Plautus, Aulularia 479–482, Megadorus on dowries.

Recorded resource

Recorded uses: DJR-004 — Plautus: Plautus, Aulularia 325–326, Latin text.; DJR-141 — plautus: Plautus, Aulularia 479–482, Megadorus on dowries.; work/audit-046/sources.json — 141-plautus: Plautus, Aulularia 479–482, Megadorus on dowries..

BIB-0870

Quintilian, Institutio oratoria 2.12.9–10: theatrical gestures and declamation. Latin text.

Recorded resource

Recorded uses: DJR-018 — Quintilian: Quintilian, Institutio oratoria 2.12.9–10: theatrical gestures and declamation. Latin text..

BIB-0871

Octavia 651–652, Latin Library text: Octavia's speech to her supporters.
Octavia 651–652, Latin Library text

Recorded resource

Recorded uses: DJR-095 — octavia-wound: Octavia 651–652, Latin Library text: Octavia's speech to her supporters.; work/audit-030/sources.json — 095-octavia-wound: Octavia 651–652, Latin Library text.

BIB-0872

Terence, The Brothers 761–762. Safety unable to save the household; cupiat compared with the 1651 capiat. Latin text.
Terence, The Brothers 35–37: the wife's suspicions during an absence.
Terence, The Brothers 35–37

Recorded resource

Recorded uses: DJR-017 — terence: Terence, The Brothers 761–762. Safety unable to save the household; cupiat compared with the 1651 capiat. Latin text.; DJR-145 — terence: Terence, The Brothers 35–37: the wife's suspicions during an absence.; work/audit-047/sources.json — 145-terence: Terence, The Brothers 35–37.

BIB-0873

Terence, Heauton Timorumenos 75–77: Menedemus and Chremes. Latin text.

Recorded resource

Recorded uses: DJR-006 — Terence Heauton: Terence, Heauton Timorumenos 75–77: Menedemus and Chremes. Latin text..

BIB-0874

Valerius Maximus 2.6.7. Massilia's exclusion of people supporting idleness under a pretence of religion. Latin text, The Latin Library.

Recorded resource

Recorded uses: DJR-014 — Valerius: Valerius Maximus 2.6.7. Massilia's exclusion of people supporting idleness under a pretence of religion. Latin text, The Latin Library..

BIB-0875

Vegetius, Epitome of Military Science 2.3: lasting public usefulness of written works. Latin text.

Recorded resource

Recorded uses: DJR-016 — Vegetius: Vegetius, Epitome of Military Science 2.3: lasting public usefulness of written works. Latin text..

BIB-0876

Virgil, Aeneid 2.6–8. The lament adapted within Burton's report of Gerbelius. Latin text, The Latin Library.

Recorded resource

Recorded uses: DJR-014 — Virgil: Virgil, Aeneid 2.6–8. The lament adapted within Burton's report of Gerbelius. Latin text, The Latin Library..

BIB-0877

Virgil, Aeneid 9, Euryalus's mother.

Recorded resource

Recorded uses: DJR-094 — aeneid9: Virgil, Aeneid 9, Euryalus's mother.; work/audit-030/sources.json — 094-aeneid9: Virgil, Aeneid 9, Euryalus's mother..

BIB-0878

Philostratus, Life of Apollonius 1.7 and 8.21: Pythagorean allegiance and the turn from rhetoric to philosophy. F. C. Conybeare's English translation.

Recorded resource

Recorded uses: DJR-005 — philostratus: Philostratus, Life of Apollonius 1.7 and 8.21: Pythagorean allegiance and the turn from rhetoric to philosophy. F. C. Conybeare's English translation..

BIB-0879

Erasmus, Epistle 337 to Martin Dorp: lines 685–686: physician joke in the defence of classical and biblical learning. Erasmus, Epistle 337 to Martin Dorp

Recorded resource

Recorded uses: DJR-153 — erasmus: Erasmus, Epistle 337 to Martin Dorp: lines 685–686: physician joke in the defence of classical and biblical learning.; work/audit-050/sources.json — 153-erasmus: Erasmus, Epistle 337 to Martin Dorp.

BIB-0880

Thomas More, Utopia, prefatory letter to Peter Giles, in the Center for Thomas More Studies Latin edition, pp. 14–15 (PDF pp. 18–19). The prospective bishop and "holy ambition."
More Letter to Peter Giles

Recorded resource

Recorded uses: DJR-015 — More Preface: Thomas More, Utopia, prefatory letter to Peter Giles, in the Center for Thomas More Studies Latin edition, pp. 14–15 (PDF pp. 18–19). The prospective bishop and "holy ambition."; work/audit-004/sources.json — morepref: More Letter to Peter Giles.

BIB-0881

Plutarch, On Brotherly Love, Euclid and his brother.

Recorded resource

Recorded uses: DJR-096 — plutbro: Plutarch, On Brotherly Love, Euclid and his brother.; work/audit-031/sources.json — 096-plutbro: Plutarch, On Brotherly Love, Euclid and his brother..

BIB-0882

Plutarch, Dialogue on Love 753d; Goodwin edition in English, Samian performers and kings.
Plutarch, Dialogue on Love 753d

Recorded resource

Recorded uses: DJR-123 — Plutarch753: Plutarch, Dialogue on Love 753d; Goodwin edition in English, Samian performers and kings.; work/audit-040/sources.json — 123-Plutarch753: Plutarch, Dialogue on Love 753d.

BIB-0883

Homer, Odyssey 10, Hermes and moly.

Recorded resource

Recorded uses: DJR-100 — homer10: Homer, Odyssey 10, Hermes and moly.; work/audit-032/sources.json — 100-homer10: Homer, Odyssey 10, Hermes and moly..

BIB-0884

Plato, Laws7.823–824, Bury translation; distinctions among forms of hunting.
Plato, Laws7.823–824, Bury translation

Recorded resource

Recorded uses: DJR-078 — plato: Plato, Laws7.823–824, Bury translation; distinctions among forms of hunting.; work/audit-025/sources.json — 078-plato: Plato, Laws7.823–824, Bury translation.

BIB-0885

Aristophanes, Wasps, concluding dance scene, especially line 1489: Xanthias and hellebore; English comparison.
Aristophanes, Wasps, concluding dance scene, especially line 1489

Recorded resource

Recorded uses: DJR-102 — Wasps: Aristophanes, Wasps, concluding dance scene, especially line 1489: Xanthias and hellebore; English comparison.; work/audit-033/sources.json — 102-Wasps: Aristophanes, Wasps, concluding dance scene, especially line 1489.

BIB-0886

Aristophanes, Wealth (Plutus), Chremylus on poverty.

Recorded resource

Recorded uses: DJR-053 — Aristophanes: Aristophanes, Wealth (Plutus), Chremylus on poverty.; work/audit-016/sources.json — Aristophanes: Aristophanes, Wealth (Plutus), Chremylus on poverty..

BIB-0887

Lucian, The Lover of Lies 39: Tychiades and the lingering images of frightening stories, Fowlers' translation (1905).
Lucian, The Lover of Lies 39

Recorded resource

Recorded uses: DJR-082 — lucian-hecate: Lucian, The Lover of Lies 39: Tychiades and the lingering images of frightening stories, Fowlers' translation (1905).; work/audit-026/sources.json — 082-lucian-hecate: Lucian, The Lover of Lies 39.

BIB-0888

Staatsbibliothek zu Berlin, Typenrepertorium: GW M45266 and M4526610, Taxae editions attributed to Adam Rot, about 1471–1474; catalogue evidence.
Staatsbibliothek zu Berlin, Typenrepertorium

Recorded resource

Recorded uses: DJR-165 — TaxaeCatalogue: Staatsbibliothek zu Berlin, Typenrepertorium: GW M45266 and M4526610, Taxae editions attributed to Adam Rot, about 1471–1474; catalogue evidence.; work/audit-054/sources.json — 165-TaxaeCatalogue: Staatsbibliothek zu Berlin, Typenrepertorium.

BIB-0889

Mantuan, Eclogue 1.48–51 and 1.104; Latin text and variants.
Mantuan, Eclogue 1.48–51 and 1.104

Recorded resource

Recorded uses: DJR-120 — Mantuan: Mantuan, Eclogue 1.48–51 and 1.104; Latin text and variants.; work/audit-039/sources.json — 120-Mantuan: Mantuan, Eclogue 1.48–51 and 1.104.

BIB-0890

Baptista Mantuanus, Eclogue 1.38; Mustard edition, 1911, page 64, Faustus and Galla.
Baptista Mantuanus, Eclogue 2.104–106; Mustard edition, 1911, page 70, Amyntas's hidden fires.
Mantuan, Eclogue 1.44–49; Mustard edition, 1911, page 64, Galla and Diana.
Baptista Mantuanus, Eclogue 1.38
Baptista Mantuanus, Eclogue 2.104–106
Mantuan, Eclogue 1.44–49

Recorded resource

Recorded uses: DJR-127 — Mantuan138: Baptista Mantuanus, Eclogue 1.38; Mustard edition, 1911, page 64, Faustus and Galla.; DJR-128 — Mantuan2104: Baptista Mantuanus, Eclogue 2.104–106; Mustard edition, 1911, page 70, Amyntas's hidden fires.; DJR-129 — Mantuan147: Mantuan, Eclogue 1.44–49; Mustard edition, 1911, page 64, Galla and Diana.; work/audit-041/sources.json — 127-Mantuan138: Baptista Mantuanus, Eclogue 1.38; work/audit-041/sources.json — 128-Mantuan2104: Baptista Mantuanus, Eclogue 2.104–106; work/audit-042/sources.json — 129-Mantuan147: Mantuan, Eclogue 1.44–49.

BIB-0891

Buchanan, Elegies 1.97–98: Calliope and her absent dowry; scanned Operum poeticorum witness, printed p. 63, visually checked for doti.
Buchanan scanned volume

Recorded resource

Recorded uses: DJR-047 — Buchanan: Buchanan, Elegies 1.97–98: Calliope and her absent dowry; scanned Operum poeticorum witness, printed p. 63, visually checked for doti.; work/audit-014/sources.json — Buchanan: Buchanan scanned volume.

BIB-0892

Michael Drayton, King John to Matilda, in collected English poets, volume 4; the monk couplet.
Michael Drayton, King John to Matilda, in collected English poets, volume 4

Recorded resource

Recorded uses: DJR-131 — Drayton: Michael Drayton, King John to Matilda, in collected English poets, volume 4; the monk couplet.; work/audit-042/sources.json — 131-Drayton: Michael Drayton, King John to Matilda, in collected English poets, volume 4.

BIB-0893

Ariosto, Orlando furioso, Harington's English translation, canto 1, stanza 5.

Recorded resource

Recorded uses: DJR-130 — Ariosto Harington: Ariosto, Orlando furioso, Harington's English translation, canto 1, stanza 5.; work/audit-042/sources.json — 130-Ariosto Harington: Ariosto, Orlando furioso, Harington's English translation, canto 1, stanza 5..

BIB-0894

Buchanan volume 2 search lead only

Recorded resource

Recorded uses: work/audit-006/sources.json — buchanan: Buchanan volume 2 search lead only.

BIB-0895

Samuel Daniel, A Panegyrike Congratulatorie, stanzas 69 and 73; Complete Works, volume 1 (1885), printed pages 166–167.
Samuel Daniel, A Panegyrike Congratulatorie, stanzas 69 and 73

Recorded resource

Recorded uses: DJR-144 — daniel: Samuel Daniel, A Panegyrike Congratulatorie, stanzas 69 and 73; Complete Works, volume 1 (1885), printed pages 166–167.; work/audit-047/sources.json — 144-daniel: Samuel Daniel, A Panegyrike Congratulatorie, stanzas 69 and 73.

BIB-0896

J. O. Halliwell, Dictionary of Archaic and Provincial Words, volume 1, entry Hog-rubber.

Recorded resource

Recorded uses: DJR-109 — halliwell: J. O. Halliwell, Dictionary of Archaic and Provincial Words, volume 1, entry Hog-rubber.; work/audit-035/sources.json — 109-halliwell: J. O. Halliwell, Dictionary of Archaic and Provincial Words, volume 1, entry Hog-rubber..

BIB-0897

On Marvellous Things Heard 31, 832b, in The Works of Aristotle, Oxford translation, volume 6. The indexed primary-text passage about the man of Abydos was consulted; the complete PDF did not open in the browser.
On Marvellous Things Heard 31, 832b, in The Works of Aristotle, Oxford translation, volume 6. The indexed primary-text passage about the man of Abydos was consulted

Recorded resource

Recorded uses: DJR-060 — AristotleMirabilia: On Marvellous Things Heard 31, 832b, in The Works of Aristotle, Oxford translation, volume 6. The indexed primary-text passage about the man of Abydos was consulted; the complete PDF did not open in the browser.; work/audit-019/sources.json — AristotleMirabilia: On Marvellous Things Heard 31, 832b, in The Works of Aristotle, Oxford translation, volume 6. The indexed primary-text passage about the man of Abydos was consulted.

BIB-0898

Digital Viridarium consolationis, source sheet 5.14.10: Meditations, chapter 3, PL 184, col. 490; author uncertain.
Digital Viridarium consolationis, source sheet 5.14.10

Recorded resource

Recorded uses: DJR-094 — bernard-meditations: Digital Viridarium consolationis, source sheet 5.14.10: Meditations, chapter 3, PL 184, col. 490; author uncertain.; work/audit-030/sources.json — 094-bernard-meditations: Digital Viridarium consolationis, source sheet 5.14.10.

BIB-0899

William Camden, Britannia, Wiltshire and Hampshire, paragraph 9; Philemon Holland’s English translation.
William Camden, Britannia, Wiltshire and Hampshire, paragraph 9

Recorded resource

Recorded uses: DJR-003 — Camden: William Camden, Britannia, Wiltshire and Hampshire, paragraph 9; Philemon Holland’s English translation.; work/audit-058/sources.json — 003-Camden: William Camden, Britannia, Wiltshire and Hampshire, paragraph 9.

BIB-0900

Augustine, On Psalm 32, second exposition, sermon 1.7, PL 36, col. 282: Latin transcription compared; cleansing the heart to see wisdom is a thematic parallel, not Burton’s exact wording.
Augustine, On Psalm 32, second exposition, sermon 1.7, PL 36, col. 282

Recorded resource

Recorded uses: DJR-152 — AugustinePsalm32: Augustine, On Psalm 32, second exposition, sermon 1.7, PL 36, col. 282: Latin transcription compared; cleansing the heart to see wisdom is a thematic parallel, not Burton’s exact wording.; work/audit-049/sources.json — 152-AugustinePsalm32: Augustine, On Psalm 32, second exposition, sermon 1.7, PL 36, col. 282.

BIB-0901

Seneca, Letter 54.4–5: death, pre-existence and the extinguished lamp.
Seneca, Letter 54.4–5

Recorded resource

Recorded uses: DJR-162 — senecaletter: Seneca, Letter 54.4–5: death, pre-existence and the extinguished lamp.; work/audit-053/sources.json — 162-senecaletter: Seneca, Letter 54.4–5.

BIB-0902

Archimedes, On Floating Bodies I.2: the spherical surface of still liquid.
Archimedes, On Floating Bodies I.2

Recorded resource

Recorded uses: DJR-073 — archimedes: Archimedes, On Floating Bodies I.2: the spherical surface of still liquid.; work/audit-023/sources.json — archimedes: Archimedes, On Floating Bodies I.2.

BIB-0903

Gregory, Moralia on Job 9.63, on excessive bodily restraint.

Recorded resource

Recorded uses: DJR-156 — gregory: Gregory, Moralia on Job 9.63, on excessive bodily restraint.; work/audit-051/sources.json — 156-gregory: Gregory, Moralia on Job 9.63, on excessive bodily restraint..

BIB-0904

Homer, Iliad 22.159–161, Johnston translation; Hector's life as the stake.
Homer, Iliad 22.159–161, Johnston translation

Recorded resource

Recorded uses: DJR-079 — iliad: Homer, Iliad 22.159–161, Johnston translation; Hector's life as the stake.; work/audit-025/sources.json — 079-iliad: Homer, Iliad 22.159–161, Johnston translation.

BIB-0905

Boccaccio, Decameron 4.1; Ghismonda and Guiscardo.
Boccaccio, Decameron 4.1

Recorded resource

Recorded uses: DJR-133 — Boccaccio: Boccaccio, Decameron 4.1; Ghismonda and Guiscardo.; work/audit-043/sources.json — 133-Boccaccio: Boccaccio, Decameron 4.1.

BIB-0906

Heloise's first letter to Abelard: the imperial-marriage comparison.
Heloise's first letter to Abelard

Recorded resource

Recorded uses: DJR-129 — Heloise: Heloise's first letter to Abelard: the imperial-marriage comparison.; work/audit-042/sources.json — 129-Heloise: Heloise's first letter to Abelard.

BIB-0907

Noah Webster, 1828 dictionary, carle as a verb.

Recorded resource

Recorded uses: DJR-032 — Webster: Noah Webster, 1828 dictionary, carle as a verb.; work/audit-009/sources.json — Webster: Noah Webster, 1828 dictionary, carle as a verb..

BIB-0908

Webster (1828), Haberdine: dried salt cod.

Recorded resource

Recorded uses: DJR-034 — Haberdine: Webster (1828), Haberdine: dried salt cod.; work/audit-010/sources.json — Haberdine: Webster (1828), Haberdine: dried salt cod..

BIB-0909

Webster (1828), Metheglin: fermented honey-and-water drink.

Recorded resource

Recorded uses: DJR-034 — Metheglin: Webster (1828), Metheglin: fermented honey-and-water drink.; work/audit-010/sources.json — Metheglin: Webster (1828), Metheglin: fermented honey-and-water drink..

BIB-0910

Historical dictionary, China: China-broth and China root.

Recorded resource

Recorded uses: DJR-035 — China root: Historical dictionary, China: China-broth and China root.; work/audit-010/sources.json — China root: Historical dictionary, China: China-broth and China root..

BIB-0911

Murray's New English Dictionary, funge, specifically citing this passage.

Recorded resource

Recorded uses: DJR-086 — Funge: Murray's New English Dictionary, funge, specifically citing this passage.; work/audit-027/sources.json — 086-Funge: Murray's New English Dictionary, funge, specifically citing this passage..

BIB-0912

Historical dictionary entry Trunk, sense16; quotations from Cotgrave1611 and later sources.
Historical dictionary entry Trunk, sense16

Recorded resource

Recorded uses: DJR-078 — trunks: Historical dictionary entry Trunk, sense16; quotations from Cotgrave1611 and later sources.; work/audit-025/sources.json — 078-trunks: Historical dictionary entry Trunk, sense16.

BIB-0913

Angelo Sala, Anatomia antimonii (Leiden: Godefridus Basson, 1617), title and publication details; Wellcome Collection catalogue.
Angelo Sala, Anatomia antimonii (Leiden: Godefridus Basson, 1617), title and publication details

Recorded resource

Recorded uses: DJR-003 — Sala1617: Angelo Sala, Anatomia antimonii (Leiden: Godefridus Basson, 1617), title and publication details; Wellcome Collection catalogue.; work/audit-058/sources.json — 003-Sala1617: Angelo Sala, Anatomia antimonii (Leiden: Godefridus Basson, 1617), title and publication details.

BIB-0914

Wellcome Collection, Nicolaus Myrepsus, Antidotarium, Venice 1543, catalogued as Nicolaus Alexandrinus; bibliographical comparison.
Wellcome Collection, Nicolaus Myrepsus, Antidotarium, Venice 1543, catalogued as Nicolaus Alexandrinus

Recorded resource

Recorded uses: DJR-102 — Myrepsus: Wellcome Collection, Nicolaus Myrepsus, Antidotarium, Venice 1543, catalogued as Nicolaus Alexandrinus; bibliographical comparison.; work/audit-033/sources.json — 102-Myrepsus: Wellcome Collection, Nicolaus Myrepsus, Antidotarium, Venice 1543, catalogued as Nicolaus Alexandrinus.

BIB-0915

André Du Laurens, A discourse of the preservation of the sight, Surphlet translation, 1599, Wellcome scan; selected pages examined without locating Tortocolla.

Recorded resource

Recorded uses: work/audit-018/sources.json — LaurensEnglish: André Du Laurens, A discourse of the preservation of the sight, Surphlet translation, 1599, Wellcome scan; selected pages examined without locating Tortocolla..

BIB-0916

Wellcome Collection, Burggrav, Biolychnium seu Lucerna, 1611.

Recorded resource

Recorded uses: DJR-100 — burggrav: Wellcome Collection, Burggrav, Biolychnium seu Lucerna, 1611.; work/audit-032/sources.json — 100-burggrav: Wellcome Collection, Burggrav, Biolychnium seu Lucerna, 1611..

BIB-0917

Wellcome Collection, Timothie Bright's English Medicines, 1615.

Recorded resource

Recorded uses: DJR-099 — bright: Wellcome Collection, Timothie Bright's English Medicines, 1615.; work/audit-032/sources.json — 099-bright: Wellcome Collection, Timothie Bright's English Medicines, 1615..

BIB-0918

Wellcome Collection, Medicinae chymicæ, et veri potabilis auri assertio, Francis Anthony, Cambridge, 1610. Comparison with Burton's printed 1600.

Recorded resource

Recorded uses: DJR-103 — Anthony1610: Wellcome Collection, Medicinae chymicæ, et veri potabilis auri assertio, Francis Anthony, Cambridge, 1610. Comparison with Burton's printed 1600.; work/audit-033/sources.json — 103-Anthony1610: Wellcome Collection, Medicinae chymicæ, et veri potabilis auri assertio, Francis Anthony, Cambridge, 1610. Comparison with Burton's printed 1600..

BIB-0919

Wellcome Collection, catalogue of Nathaniel Bacon's Relation of the Fearful Estate of Francis Spira, dated 1548 in its title.

Recorded resource

Recorded uses: DJR-165 — spira: Wellcome Collection, catalogue of Nathaniel Bacon's Relation of the Fearful Estate of Francis Spira, dated 1548 in its title.; work/audit-054/sources.json — 165-spira: Wellcome Collection, catalogue of Nathaniel Bacon's Relation of the Fearful Estate of Francis Spira, dated 1548 in its title..

BIB-0920

Marcellus Palingenius, Zodiacus vitae (1719), book 7, Libra, p. 158; Wellcome scan, image 174, inspected for the quoted verses and their continuation.
Palingenius Zodiacus vitae 7 page 158

Recorded resource

Recorded uses: DJR-029 — Palingenius: Marcellus Palingenius, Zodiacus vitae (1719), book 7, Libra, p. 158; Wellcome scan, image 174, inspected for the quoted verses and their continuation.; work/audit-008/sources.json — Palingenius: Palingenius Zodiacus vitae 7 page 158.

BIB-0921

Wellcome Collection, Gwinne's 1611 work against Francis Anthony.

Recorded resource

Recorded uses: DJR-100 — gwinne: Wellcome Collection, Gwinne's 1611 work against Francis Anthony.; work/audit-032/sources.json — 100-gwinne: Wellcome Collection, Gwinne's 1611 work against Francis Anthony..

BIB-0922

Wellcome Collection catalogue of Hippocrates, Octoginta volumina, Rome 1525, translated by Marco Fabio Calvo; metadata only, not collation of On Madness.
Wellcome 1525 catalogue

Recorded resource

Recorded uses: DJR-065 — CalvoCatalogue: Wellcome Collection catalogue of Hippocrates, Octoginta volumina, Rome 1525, translated by Marco Fabio Calvo; metadata only, not collation of On Madness.; work/audit-020/sources.json — CalvoCatalogue: Wellcome 1525 catalogue.

BIB-0923

Edward Pellham, God's Power and Providence (1631), transcription of the Hakluyt Society edition.

Recorded resource

Recorded uses: DJR-093 — Pellham: Edward Pellham, God's Power and Providence (1631), transcription of the Hakluyt Society edition.; work/audit-030/sources.json — 093-Pellham: Edward Pellham, God's Power and Providence (1631), transcription of the Hakluyt Society edition..

BIB-0924

Hawkins, Observations section 13, reprint (1847), pages 45–46: Cape Verde climate and sickness.
Hawkins, Observations 13

Recorded resource

Recorded uses: DJR-036 — Hawkins: Hawkins, Observations section 13, reprint (1847), pages 45–46: Cape Verde climate and sickness.; work/audit-011/sources.json — Hawkins: Hawkins, Observations 13.

BIB-0925

UNESCO, Old Town of Segovia and its Aqueduct; two tiers of arches.
UNESCO, Old Town of Segovia and its Aqueduct

Recorded resource

Recorded uses: DJR-070 — Segovia: UNESCO, Old Town of Segovia and its Aqueduct; two tiers of arches.; work/audit-022/sources.json — Segovia: UNESCO, Old Town of Segovia and its Aqueduct.

BIB-0926

UNESCO, City of Potosí. Geographical and historical context for the mining centre; not confirmation of Burton's numerical estimates.

Recorded resource

Recorded uses: DJR-015 — Potosi: UNESCO, City of Potosí. Geographical and historical context for the mining centre; not confirmation of Burton's numerical estimates..

BIB-0927

UNESCO World Heritage Centre, Droogmakerij de Beemster. Confirms reclamation in 1612.

Recorded resource

Recorded uses: DJR-014 — Beemster: UNESCO World Heritage Centre, Droogmakerij de Beemster. Confirms reclamation in 1612..

BIB-0928

Anthony Wood, Athenae Oxonienses, John Prideaux: title of Christ's Counsell for Ending Law Cases in the collected sermons.

Recorded resource

Recorded uses: DJR-013 — Prideaux: Anthony Wood, Athenae Oxonienses, John Prideaux: title of Christ's Counsell for Ending Law Cases in the collected sermons..

BIB-0929

Sallust, Jugurthine War 19.2, silence about Carthage.

Recorded resource

Recorded uses: DJR-099 — sallust: Sallust, Jugurthine War 19.2, silence about Carthage.; work/audit-032/sources.json — 099-sallust: Sallust, Jugurthine War 19.2, silence about Carthage..

BIB-0930

Euripides, Hippolytus 616–624, the wish to buy children.

Recorded resource

Recorded uses: DJR-143 — Hippolytus: Euripides, Hippolytus 616–624, the wish to buy children.; work/audit-046/sources.json — 143-Hippolytus: Euripides, Hippolytus 616–624, the wish to buy children..

BIB-0931

Euripides, Trojan Women 884–888, E. P. Coleridge translation revised by the CHS team: Hecuba's alternatives and concluding appeal to justice differ from Burton's free Latin recasting.
Euripides, Trojan Women 884–888, E. P. Coleridge translation revised by the CHS team

Recorded resource

Recorded uses: DJR-155 — euripides: Euripides, Trojan Women 884–888, E. P. Coleridge translation revised by the CHS team: Hecuba's alternatives and concluding appeal to justice differ from Burton's free Latin recasting.; work/audit-050/sources.json — 155-euripides: Euripides, Trojan Women 884–888, E. P. Coleridge translation revised by the CHS team.

BIB-0932

Abelard epitaph Petrus in hac petra latitat; Latin transcription of the complete poem.
Abelard epitaph Petrus in hac petra latitat

Recorded resource

Recorded uses: DJR-128 — AbelardEpitaph: Abelard epitaph Petrus in hac petra latitat; Latin transcription of the complete poem.; work/audit-041/sources.json — 128-AbelardEpitaph: Abelard epitaph Petrus in hac petra latitat.

BIB-0933

Agrippa, Vanity of Arts and Sciences, chapter 83, pp. 288–289: 1676 English translation, online transcription.
Agrippa, Vanity of Arts and Sciences, chapters 83–84, pp. 285–286, 300: 1676 English translation, online transcription.
Agrippa, Vanity of Arts and Sciences, chapter 83, pp. 288–289
Agrippa, Vanity of Arts and Sciences, chapters 83–84, pp. 285–286, 300

Recorded resource

Recorded uses: DJR-099 — agrippa: Agrippa, Vanity of Arts and Sciences, chapter 83, pp. 288–289: 1676 English translation, online transcription.; DJR-101 — agrippa: Agrippa, Vanity of Arts and Sciences, chapters 83–84, pp. 285–286, 300: 1676 English translation, online transcription.; work/audit-032/sources.json — 099-agrippa: Agrippa, Vanity of Arts and Sciences, chapter 83, pp. 288–289; work/audit-032/sources.json — 101-agrippa: Agrippa, Vanity of Arts and Sciences, chapters 83–84, pp. 285–286, 300.

BIB-0934

Fama Fraternitatis (1614), German transcription: the promise of general reform.

Recorded resource

Recorded uses: DJR-015 — Fama: Fama Fraternitatis (1614), German transcription: the promise of general reform..

BIB-0935

Cyprian, To Donatus §10, in a public-domain English translation of the Epistles; the comparison of tortures and limbs checked.
Cyprian, Letter 39.5 in the translation consulted, against schismatic presbyters.

Recorded resource

Recorded uses: DJR-021 — donatus: Cyprian, To Donatus §10, in a public-domain English translation of the Epistles; the comparison of tortures and limbs checked.; DJR-142 — Cyprian: Cyprian, Letter 39.5 in the translation consulted, against schismatic presbyters.; work/audit-046/sources.json — 142-Cyprian: Cyprian, Letter 39.5 in the translation consulted, against schismatic presbyters..

BIB-0936

George Buchanan, Ad eandem; the personal address Burton adapts. Search-indexed transcription; full page retrieval unavailable.
Buchanan, Ad eandem; farewell to Neaera. Search-indexed transcription; full retrieval unavailable.
George Buchanan, Ad eandem
Buchanan, Ad eandem

Recorded resource

Recorded uses: DJR-134 — Buchanan: George Buchanan, Ad eandem; the personal address Burton adapts. Search-indexed transcription; full page retrieval unavailable.; DJR-135 — Buchanan: Buchanan, Ad eandem; farewell to Neaera. Search-indexed transcription; full retrieval unavailable.; work/audit-043/sources.json — 134-Buchanan: George Buchanan, Ad eandem; work/audit-044/sources.json — 135-Buchanan: Buchanan, Ad eandem.

BIB-0937

Cicero, On the Orator 2.240: the invented Memmius story.
Cicero, On the Orator 2.240

Recorded resource

Recorded uses: DJR-144 — cicero: Cicero, On the Orator 2.240: the invented Memmius story.; work/audit-047/sources.json — 144-cicero: Cicero, On the Orator 2.240.

BIB-0938

Cicero, For Sextus Roscius 23.64–65: the sleeping sons of Titus Caelius.
Cicero, For Sextus Roscius 23.64–65

Recorded resource

Recorded uses: DJR-165 — cicero: Cicero, For Sextus Roscius 23.64–65: the sleeping sons of Titus Caelius.; work/audit-054/sources.json — 165-cicero: Cicero, For Sextus Roscius 23.64–65.

BIB-0939

Cicero, Tusculan Disputations 1.83–84: Hegesias and Cleombrotus.
Cicero Tusculan Disputations 1

Recorded resource

Recorded uses: DJR-043 — cicero: Cicero, Tusculan Disputations 1.83–84: Hegesias and Cleombrotus.; work/audit-013/sources.json — cicero: Cicero Tusculan Disputations 1.

BIB-0940

Cicero, Tusculan Disputations 3.41–44: criticism of sensory remedies for grief.
Cicero, Tusculan Disputations 3.41–44

Recorded resource

Recorded uses: DJR-085 — tusculans: Cicero, Tusculan Disputations 3.41–44: criticism of sensory remedies for grief.; work/audit-027/sources.json — 085-tusculans: Cicero, Tusculan Disputations 3.41–44.

BIB-0941

Athenaeus, Deipnosophists 12, the Sybarite and Spartan fare.

Recorded resource

Recorded uses: DJR-053 — Athenaeus: Athenaeus, Deipnosophists 12, the Sybarite and Spartan fare.; work/audit-016/sources.json — Athenaeus: Athenaeus, Deipnosophists 12, the Sybarite and Spartan fare..

BIB-0942

Athenaeus, Deipnosophists 12, 554e–f, Yonge translation at Attalus: Heracleides of Pontus's account of Thrasylaus and the imagined ownership of ships.
Athenaeus, Deipnosophists 12, 554e–f, Yonge translation at Attalus

Recorded resource

Recorded uses: DJR-061 — AthenaeusShips: Athenaeus, Deipnosophists 12, 554e–f, Yonge translation at Attalus: Heracleides of Pontus's account of Thrasylaus and the imagined ownership of ships.; work/audit-019/sources.json — AthenaeusShips: Athenaeus, Deipnosophists 12, 554e–f, Yonge translation at Attalus.

BIB-0943

Athenaeus, Deipnosophists 13.8: Menander and Eubulus.
Athenaeus, Deipnosophists 13.8

Recorded resource

Recorded uses: DJR-138 — ath: Athenaeus, Deipnosophists 13.8: Menander and Eubulus.; work/audit-045/sources.json — 138-ath: Athenaeus, Deipnosophists 13.8.

BIB-0944

Athenaeus, Deipnosophists 13.59 (590d–e), trans. C. D. Yonge; Phryne's trial and artistic representations.
Athenaeus, The Learned Banqueters 13.61 (592a–b): Sophocles and Archippe.

Athenaeus, Deipnosophists 13.59 (590d–e), trans. C. D. Yonge
Athenaeus, The Learned Banqueters 13.61 (592a–b)

Recorded resource

Recorded uses: DJR-117 — phryne: Athenaeus, Deipnosophists 13.59 (590d–e), trans. C. D. Yonge; Phryne's trial and artistic representations.; DJR-150 — athenaeus: Athenaeus, The Learned Banqueters 13.61 (592a–b): Sophocles and Archippe.; work/audit-038/sources.json — 117-phryne: Athenaeus, Deipnosophists 13.59 (590d–e), trans. C. D. Yonge; work/audit-049/sources.json — 150-athenaeus: Athenaeus, The Learned Banqueters 13.61 (592a–b).

BIB-0945

Athenaeus, The Learned Banqueters 14.44–45: the Sacaea and festivals of reversed social roles. Yonge translation.

Recorded resource

Recorded uses: DJR-016 — Athenaeus: Athenaeus, The Learned Banqueters 14.44–45: the Sacaea and festivals of reversed social roles. Yonge translation..

BIB-0946

Ariphron, hymn to Health, in Athenaeus 15.63 (702a–b), historical translation: close parallel for Burton's verses; Latin intermediary unverified.
Ariphron, hymn to Health, in Athenaeus 15.63 (702a–b), historical translation

Recorded resource

Recorded uses: DJR-056 — AriphronHealth: Ariphron, hymn to Health, in Athenaeus 15.63 (702a–b), historical translation: close parallel for Burton's verses; Latin intermediary unverified.; work/audit-017/sources.json — AriphronHealth: Ariphron, hymn to Health, in Athenaeus 15.63 (702a–b), historical translation.

BIB-0947

Athenaeus, Deipnosophists 8; consulted without securely locating the final fly anecdote.
Athenaeus, Deipnosophists 8

Recorded resource

Recorded uses: DJR-117 — athenaeus: Athenaeus, Deipnosophists 8; consulted without securely locating the final fly anecdote.; work/audit-038/sources.json — 117-athenaeus: Athenaeus, Deipnosophists 8.

BIB-0948

Pliny the Younger, Letters 6.23, to Triarius: talent, opportunity, and a sponsor. English translation.

Recorded resource

Recorded uses: DJR-005 — pliny: Pliny the Younger, Letters 6.23, to Triarius: talent, opportunity, and a sponsor. English translation..

BIB-0949

Pliny, Natural History II.248: Dionysodorus's alleged letter.
Pliny, Natural History II.248

Recorded resource

Recorded uses: DJR-073 — pliny: Pliny, Natural History II.248: Dionysodorus's alleged letter.; work/audit-023/sources.json — pliny: Pliny, Natural History II.248.

BIB-0950

Pliny, Natural History 35.85: Apelles and the shoemaker. Public-domain translation.
Pliny, Natural History 35.73: Timanthes's veiled Agamemnon.
Pliny, Natural History 35.73

Recorded resource

Recorded uses: DJR-006 — Pliny: Pliny, Natural History 35.85: Apelles and the shoemaker. Public-domain translation.; DJR-165 — pliny: Pliny, Natural History 35.73: Timanthes's veiled Agamemnon.; work/audit-054/sources.json — 165-pliny: Pliny, Natural History 35.73.

BIB-0951

Pliny, Natural History 36.121–123, English translation on Attalus: Agrippa's works, Claudian supply and private houses.
Pliny, Natural History 36.121–123, English translation on Attalus

Recorded resource

Recorded uses: DJR-070 — PlinyWater: Pliny, Natural History 36.121–123, English translation on Attalus: Agrippa's works, Claudian supply and private houses.; work/audit-022/sources.json — PlinyWater: Pliny, Natural History 36.121–123, English translation on Attalus.

BIB-0952

Pliny, Natural History 37.50: Poppaea's amber hair.
Pliny, Natural History 37.81–82.

Recorded resource

Recorded uses: DJR-011 — PlinyNH: Pliny, Natural History 37.50: Poppaea's amber hair.; DJR-090 — Pliny37: Pliny, Natural History 37.81–82.; work/audit-029/sources.json — 090-Pliny37: Pliny, Natural History 37.81–82..

BIB-0953

Pliny, Natural History 7, opening; exact quotation unlocated.
Pliny, Natural History 7, opening

Recorded resource

Recorded uses: DJR-090 — Pliny7: Pliny, Natural History 7, opening; exact quotation unlocated.; work/audit-029/sources.json — 090-Pliny7: Pliny, Natural History 7, opening.

BIB-0954

Pliny, Natural History 7.50, section 166; English comparison.
Pliny, Natural History 7.50, section 166

Recorded resource

Recorded uses: DJR-084 — pliny: Pliny, Natural History 7.50, section 166; English comparison.; work/audit-027/sources.json — 084-pliny: Pliny, Natural History 7.50, section 166.

BIB-0955

Pliny, Natural History 8.32–34 and 90, animal exempla.

Recorded resource

Recorded uses: DJR-097 — pliny: Pliny, Natural History 8.32–34 and 90, animal exempla.; work/audit-031/sources.json — 097-pliny: Pliny, Natural History 8.32–34 and 90, animal exempla..

BIB-0956

Pliny, Natural History 9.119–121; Cleopatra's pearl, English comparison.
Pliny, Natural History 9.119–121

Recorded resource

Recorded uses: DJR-090 — pliny-pearl: Pliny, Natural History 9.119–121; Cleopatra's pearl, English comparison.; work/audit-029/sources.json — 090-pliny-pearl: Pliny, Natural History 9.119–121.

BIB-0957

Antipater, Greek Anthology 7.353: Maronis's wine vessel.
Anthology 7.353

Recorded resource

Recorded uses: DJR-035 — Maronis Antipater: Antipater, Greek Anthology 7.353: Maronis's wine vessel.; work/audit-010/sources.json — Maronis Antipater: Anthology 7.353.

BIB-0958

Leonidas, Greek Anthology 7.455: the empty cup.
Anthology 7.455

Recorded resource

Recorded uses: DJR-035 — Maronis Leonidas: Leonidas, Greek Anthology 7.455: the empty cup.; work/audit-010/sources.json — Maronis Leonidas: Anthology 7.455.

BIB-0959

Aelian, On Animals 13.18, Scholfield translation; royal Indian gardens.
Aelian, On Animals 13.18, Scholfield translation

Recorded resource

Recorded uses: DJR-079 — aelian: Aelian, On Animals 13.18, Scholfield translation; royal Indian gardens.; work/audit-025/sources.json — 079-aelian: Aelian, On Animals 13.18, Scholfield translation.

BIB-0960

Julian, Misopogon, opening beard discussion; kissing.
Julian, Misopogon, opening beard discussion

Recorded resource

Recorded uses: DJR-132 — Julian: Julian, Misopogon, opening beard discussion; kissing.; work/audit-043/sources.json — 132-Julian: Julian, Misopogon, opening beard discussion.

BIB-0961

Pliny, Natural History 35.17–18, Caligula and the paintings at Lanuvium.

Recorded resource

Recorded uses: DJR-114 — Pliny: Pliny, Natural History 35.17–18, Caligula and the paintings at Lanuvium.; work/audit-037/sources.json — 114-Pliny: Pliny, Natural History 35.17–18, Caligula and the paintings at Lanuvium..

BIB-0962

Pliny, Natural History 35.151; the potter’s daughter and her lover’s shadow.
Pliny, Natural History 35.151

Recorded resource

Recorded uses: DJR-132 — Pliny: Pliny, Natural History 35.151; the potter’s daughter and her lover’s shadow.; work/audit-043/sources.json — 132-Pliny: Pliny, Natural History 35.151.

BIB-0963

Valerius Maximus 2.1.6: reconciliation in the temple of Viriplaca.
Valerius Maximus 2.1.6

Recorded resource

Recorded uses: DJR-151 — valerius: Valerius Maximus 2.1.6: reconciliation in the temple of Viriplaca.; work/audit-049/sources.json — 151-valerius: Valerius Maximus 2.1.6.

BIB-0964

Augustine, Sermon 46.11; the sinless Son, Latin parallel.
Augustine, Sermon 46.11

Recorded resource

Recorded uses: DJR-087 — augustine-son: Augustine, Sermon 46.11; the sinless Son, Latin parallel.; work/audit-028/sources.json — 087-augustine-son: Augustine, Sermon 46.11.

BIB-0965

Augustine, Sermon 105/A.1.

Recorded resource

Recorded uses: DJR-089 — Augustine: Augustine, Sermon 105/A.1.; work/audit-028/sources.json — 089-Augustine: Augustine, Sermon 105/A.1..

BIB-0966

Augustine, Sermon 178.3.3–4.4: withholding aid and robbery; Latin contextual parallel.
Augustine, Sermon 178.3.3–4.4

Recorded resource

Recorded uses: DJR-112 — Augustine178: Augustine, Sermon 178.3.3–4.4: withholding aid and robbery; Latin contextual parallel.; work/audit-036/sources.json — 112-Augustine178: Augustine, Sermon 178.3.3–4.4.

BIB-0967

Augustine, Sermon 351.5.12, Latin: remaining alive as an invitation to repentance; the adjacent harbour saying remains unlocated.
Augustine, Sermon 351.5.12, Latin

Recorded resource

Recorded uses: DJR-167 — Augustine351: Augustine, Sermon 351.5.12, Latin: remaining alive as an invitation to repentance; the adjacent harbour saying remains unlocated.; work/audit-054/sources.json — 167-Augustine351: Augustine, Sermon 351.5.12, Latin.

BIB-0968

Augustine, Expositions of the Psalms 32, exposition II, sermon 1, section 6: Sabbath leisure and dancing, Latin text.
Augustine, Expositions of the Psalms 32, exposition II, sermon 1, section 6

Recorded resource

Recorded uses: DJR-080 — augustine-dance: Augustine, Expositions of the Psalms 32, exposition II, sermon 1, section 6: Sabbath leisure and dancing, Latin text.; work/audit-025/sources.json — 080-augustine-dance: Augustine, Expositions of the Psalms 32, exposition II, sermon 1, section 6.

BIB-0969

Augustine, Exposition of Psalm 41.9, Latin text, on earthly and heavenly festivals.

Recorded resource

Recorded uses: DJR-023 — Augustine41: Augustine, Exposition of Psalm 41.9, Latin text, on earthly and heavenly festivals..

BIB-0970

Augustine, Exposition of Psalm 63.11, Latin: simulated equity and double wickedness; contextual parallel for Burton's proverb.
Augustine, Exposition of Psalm 63.11, Latin

Recorded resource

Recorded uses: DJR-163 — AugustinePsalm63: Augustine, Exposition of Psalm 63.11, Latin: simulated equity and double wickedness; contextual parallel for Burton's proverb.; work/audit-053/sources.json — 163-AugustinePsalm63: Augustine, Exposition of Psalm 63.11, Latin.

BIB-0971

Augustine, Exposition of Psalm 85.7, Latin text, for the quotation on earthly insecurity.

Recorded resource

Recorded uses: DJR-023 — Augustine85: Augustine, Exposition of Psalm 85.7, Latin text, for the quotation on earthly insecurity..

BIB-0972

Augustine, Exposition of Psalm 102.5, Latin: physician, healing and cutting; curari differs from Burton's doceri.
Augustine, Exposition of Psalm 102.5, Latin

Recorded resource

Recorded uses: DJR-166 — AugustinePsalm102: Augustine, Exposition of Psalm 102.5, Latin: physician, healing and cutting; curari differs from Burton's doceri.; work/audit-054/sources.json — 166-AugustinePsalm102: Augustine, Exposition of Psalm 102.5, Latin.

BIB-0973

Augustine, On the Happy Life (De beata vita) 3.18; Latin text distinguishing an external disturbing spirit from an impure soul.
Augustine On the Happy Life 3.18

Recorded resource

Recorded uses: DJR-031 — AugustineHappy: Augustine, On the Happy Life (De beata vita) 3.18; Latin text distinguishing an external disturbing spirit from an impure soul.; work/audit-009/sources.json — AugustineHappy: Augustine On the Happy Life 3.18.

BIB-0974

Augustine, Letter 36.1.2 to Casulanus: controversy and charity. Latin text.

Recorded resource

Recorded uses: DJR-006 — Augustine: Augustine, Letter 36.1.2 to Casulanus: controversy and charity. Latin text..

BIB-0975

Augustine, Letter 40, §7 (4.7), Latin: Christian truth and Helen.
Augustine, Letter 40, §7 (subsection 4.7), Latin text

Recorded resource

Recorded uses: DJR-110 — Augustine40: Augustine, Letter 40, §7 (4.7), Latin: Christian truth and Helen.; work/audit-035/sources.json — 110-Augustine40: Augustine, Letter 40, §7 (subsection 4.7), Latin text.

BIB-0976

Augustine, Letter 155.1.1 to Macedonius: friendship and truth.
Augustine, Letter 155.1.1 to Macedonius

Recorded resource

Recorded uses: DJR-111 — Augustine Letter: Augustine, Letter 155.1.1 to Macedonius: friendship and truth.; work/audit-036/sources.json — 111-Augustine Letter: Augustine, Letter 155.1.1 to Macedonius.

BIB-0977

Augustine, Letter 204 to Dulcitius, sections 5–8: Latin text on voluntary death and Razis. Earlier numbering not collated.
Augustine, Letter 204 to Dulcitius, sections 5–8

Recorded resource

Recorded uses: DJR-066 — Augustine204: Augustine, Letter 204 to Dulcitius, sections 5–8: Latin text on voluntary death and Razis. Earlier numbering not collated.; work/audit-021/sources.json — Augustine204: Augustine, Letter 204 to Dulcitius, sections 5–8.

BIB-0978

Giovanni della Casa, Galateus, Nathan Chytraeus's Latin translation, online transcription p. 5; chapter and immediate edition unverified.
Giovanni della Casa, Galateus, Nathan Chytraeus's Latin translation, online transcription p. 5

Recorded resource

Recorded uses: DJR-084 — galateus-latin: Giovanni della Casa, Galateus, Nathan Chytraeus's Latin translation, online transcription p. 5; chapter and immediate edition unverified.; work/audit-027/sources.json — 084-galateus-latin: Giovanni della Casa, Galateus, Nathan Chytraeus's Latin translation, online transcription p. 5.

BIB-0979

Biographical Dictionary of Chinese Christianity: Bento de Góis and his journey.

Recorded resource

Recorded uses: DJR-035 — Gois: Biographical Dictionary of Chinese Christianity: Bento de Góis and his journey.; work/audit-010/sources.json — Gois: Biographical Dictionary of Chinese Christianity: Bento de Góis and his journey..

BIB-0980

2 Corinthians 11:2–3, King James Version: the correction to Burton's reference.
2 Corinthians 11

Recorded resource

Recorded uses: DJR-144 — paul: 2 Corinthians 11:2–3, King James Version: the correction to Burton's reference.; work/audit-047/sources.json — 144-paul: 2 Corinthians 11.

BIB-0981

1 Corinthians 13: charity; Burton abbreviates and adapts its wording.
1 Corinthians 13

Recorded resource

Recorded uses: DJR-111 — Paul: 1 Corinthians 13: charity; Burton abbreviates and adapts its wording.; work/audit-036/sources.json — 111-Paul: 1 Corinthians 13.

BIB-0982

1 John 3:18: love expressed in deeds.
1 John 3

Recorded resource

Recorded uses: DJR-111 — John3: 1 John 3:18: love expressed in deeds.; work/audit-036/sources.json — 111-John3: 1 John 3.

BIB-0983

1 John 5:1: love of the begetter and the begotten.
1 John 5

Recorded resource

Recorded uses: DJR-111 — John5: 1 John 5:1: love of the begetter and the begotten.; work/audit-036/sources.json — 111-John5: 1 John 5.

BIB-0984

1 Samuel 18:1: Jonathan's love for David; compare the printed 15:1.
1 Samuel 18

Recorded resource

Recorded uses: DJR-111 — Samuel: 1 Samuel 18:1: Jonathan's love for David; compare the printed 15:1.; work/audit-036/sources.json — 111-Samuel: 1 Samuel 18.

BIB-0985

1 Samuel 9:1–2, King James Version.
1 Samuel 9

Recorded resource

Recorded uses: DJR-110 — Saul: 1 Samuel 9:1–2, King James Version.; work/audit-035/sources.json — 110-Saul: 1 Samuel 9.

BIB-0986

Bible, 1 Timothy 5:17; related comparisons with 1 Timothy 4:2, Joshua 7 and Psalm 58:4–5 are identified in the notes.

Recorded resource

Recorded uses: DJR-048 — Bible: Bible, 1 Timothy 5:17; related comparisons with 1 Timothy 4:2, Joshua 7 and Psalm 58:4–5 are identified in the notes..

BIB-0987

1 Timothy 5:8, King James Version, for the household reference.
1 Timothy 5

Recorded resource

Recorded uses: DJR-109 — timothy: 1 Timothy 5:8, King James Version, for the household reference.; work/audit-035/sources.json — 109-timothy: 1 Timothy 5.

BIB-0988

1 Corinthians 6:5–7: lawsuits between Christians. King James Version.

Recorded resource

Recorded uses: DJR-013 — Paul: 1 Corinthians 6:5–7: lawsuits between Christians. King James Version..

BIB-0989

1 Corinthians 7:3, in the King James Version, for the marital-debt allusion.

Recorded resource

Recorded uses: DJR-033 — Paul: 1 Corinthians 7:3, in the King James Version, for the marital-debt allusion.; work/audit-010/sources.json — Paul: 1 Corinthians 7:3, in the King James Version, for the marital-debt allusion..

BIB-0990

1 Corinthians 7:9, King James Version; compared with Burton's better marry then burn.
1 Corinthians 7

Recorded resource

Recorded uses: DJR-063 — Paul: 1 Corinthians 7:9, King James Version; compared with Burton's better marry then burn.; work/audit-020/sources.json — Paul: 1 Corinthians 7.

BIB-0991

1 Kings 11.3; Solomon's wives and concubines.
1 Kings 11.3

Recorded resource

Recorded uses: DJR-116 — kings: 1 Kings 11.3; Solomon's wives and concubines.; work/audit-037/sources.json — 116-kings: 1 Kings 11.3.

BIB-0992

1 Kings 2:29–32: Solomon instructs Benaiah concerning Joab.
1 Kings 2

Recorded resource

Recorded uses: DJR-112 — kings: 1 Kings 2:29–32: Solomon instructs Benaiah concerning Joab.; work/audit-036/sources.json — 112-kings: 1 Kings 2.

BIB-0993

1 Kings 21:4, Ahab's response to Naboth.

Recorded resource

Recorded uses: DJR-044 — Ahab: 1 Kings 21:4, Ahab's response to Naboth.; work/audit-013/sources.json — Ahab: 1 Kings 21:4, Ahab's response to Naboth..

BIB-0994

1 Maccabees 3:11–12, checked for the sequence of Apollonius's death and Judas's taking his sword.

Recorded resource

Recorded uses: DJR-021 — maccabees: 1 Maccabees 3:11–12, checked for the sequence of Apollonius's death and Judas's taking his sword..

BIB-0995

1 Peter 2:19–21, King James Version comparison.
1 Peter 2

Recorded resource

Recorded uses: DJR-097 — peter: 1 Peter 2:19–21, King James Version comparison.; work/audit-031/sources.json — 097-peter: 1 Peter 2.

BIB-0996

1 Samuel 1, KJV: Hannah, Elkanah and Eli.
1 Samuel 1, KJV

Recorded resource

Recorded uses: DJR-092 — Hannah: 1 Samuel 1, KJV: Hannah, Elkanah and Eli.; work/audit-029/sources.json — 092-Hannah: 1 Samuel 1, KJV.

BIB-0997

1 Samuel 16:14–23. Saul and David's harp.
1 Samuel 16

Recorded resource

Recorded uses: DJR-169 — Saul: 1 Samuel 16:14–23. Saul and David's harp.; work/audit-055/sources.json — 169-Saul: 1 Samuel 16.

BIB-0998

1 Samuel 25:25, on Nabal's name and character.

Recorded resource

Recorded uses: DJR-044 — Nabal: 1 Samuel 25:25, on Nabal's name and character.; work/audit-013/sources.json — Nabal: 1 Samuel 25:25, on Nabal's name and character..

BIB-0999

2 Samuel 12:22–23, King James Version.
2 Samuel 12

Recorded resource

Recorded uses: DJR-095 — samuel: 2 Samuel 12:22–23, King James Version.; work/audit-030/sources.json — 095-samuel: 2 Samuel 12.

BIB-1000

1 Peter 5:8 and 2 Corinthians 11:14, King James Version.
1 Peter 5

Recorded resource

Recorded uses: DJR-153 — scripture1: 1 Peter 5:8 and 2 Corinthians 11:14, King James Version.; work/audit-050/sources.json — 153-scripture1: 1 Peter 5.

BIB-1001

2 Corinthians 2.17: sincerity and corrupting the word.

Recorded resource

Recorded uses: DJR-050 — Corinthians: 2 Corinthians 2.17: sincerity and corrupting the word.; work/audit-015/sources.json — Corinthians: 2 Corinthians 2.17: sincerity and corrupting the word..

BIB-1002

2 Maccabees 14:37–46. Identity and story of Razis.
2 Maccabees 14

Recorded resource

Recorded uses: DJR-066 — Maccabees: 2 Maccabees 14:37–46. Identity and story of Razis.; work/audit-021/sources.json — Maccabees: 2 Maccabees 14.

BIB-1003

2 Peter 2:20–22, King James Version: the latter end, dog and sow comparisons.
2 Peter 2

Recorded resource

Recorded uses: DJR-166 — peter: 2 Peter 2:20–22, King James Version: the latter end, dog and sow comparisons.; work/audit-054/sources.json — 166-peter: 2 Peter 2.

BIB-1004

2 Samuel 2:4–5, KJV. David's response to Saul's burial by the men of Jabesh-gilead.
2 Samuel 2

Recorded resource

Recorded uses: DJR-066 — Samuel: 2 Samuel 2:4–5, KJV. David's response to Saul's burial by the men of Jabesh-gilead.; work/audit-021/sources.json — Samuel: 2 Samuel 2.

BIB-1005

2 Samuel 24:12–14, for David's choice among calamities.

Recorded resource

Recorded uses: DJR-021 — david: 2 Samuel 24:12–14, for David's choice among calamities..

BIB-1006

2 Samuel 6:14 and Exodus 15:20, for David and Miriam dancing.
2 Samuel 6

Recorded resource

Recorded uses: DJR-124 — DavidMiriam: 2 Samuel 6:14 and Exodus 15:20, for David and Miriam dancing.; work/audit-040/sources.json — 124-DavidMiriam: 2 Samuel 6.

BIB-1007

2 Timothy 2:3, King James Version.

Recorded resource

Recorded uses: DJR-023 — Timothy: 2 Timothy 2:3, King James Version..

BIB-1008

Acts 12:22: the acclamation of Herod.

Recorded resource

Recorded uses: DJR-046 — Acts12: Acts 12:22: the acclamation of Herod.; work/audit-014/sources.json — Acts12: Acts 12:22: the acclamation of Herod..

BIB-1009

Acts 19:23–41: Demetrius and the Ephesian crowd.
Acts 19

Recorded resource

Recorded uses: DJR-154 — acts: Acts 19:23–41: Demetrius and the Ephesian crowd.; work/audit-050/sources.json — 154-acts: Acts 19.

BIB-1010

Acts 26:24–25: Festus's accusation and Paul's reply.

Recorded resource

Recorded uses: DJR-046 — Acts26: Acts 26:24–25: Festus's accusation and Paul's reply.; work/audit-014/sources.json — Acts26: Acts 26:24–25: Festus's accusation and Paul's reply..

BIB-1011

Acts 12:7–10. Peter's release and the opening of the gate.
Acts 12

Recorded resource

Recorded uses: DJR-169 — Peter: Acts 12:7–10. Peter's release and the opening of the gate.; work/audit-055/sources.json — 169-Peter: Acts 12.

BIB-1012

Acts 17:18, the babbler question.

Recorded resource

Recorded uses: DJR-053 — Acts: Acts 17:18, the babbler question.; work/audit-016/sources.json — Acts: Acts 17:18, the babbler question..

BIB-1013

Daniel 1:9, King James Version.
Daniel 1

Recorded resource

Recorded uses: DJR-110 — Daniel: Daniel 1:9, King James Version.; work/audit-035/sources.json — 110-Daniel: Daniel 1.

BIB-1014

Daniel 4, King James Version, for Nebuchadnezzar.

Recorded resource

Recorded uses: DJR-022 — daniel: Daniel 4, King James Version, for Nebuchadnezzar..

BIB-1015

Deuteronomy 21:10–13. The captive woman and the prescribed conditions.
Deuteronomy 21

Recorded resource

Recorded uses: DJR-140 — deut: Deuteronomy 21:10–13. The captive woman and the prescribed conditions.; work/audit-045/sources.json — 140-deut: Deuteronomy 21.

BIB-1016

Deuteronomy 28, especially verses 27–28, checked against the marginal verse 17.

Recorded resource

Recorded uses: DJR-021 — deuteronomy: Deuteronomy 28, especially verses 27–28, checked against the marginal verse 17..

BIB-1017

King James Bible, Ecclesiastes 7:26; the dangerous woman.
King James Bible, Ecclesiastes 7

Recorded resource

Recorded uses: DJR-133 — Ecclesiastes: King James Bible, Ecclesiastes 7:26; the dangerous woman.; work/audit-043/sources.json — 133-Ecclesiastes: King James Bible, Ecclesiastes 7.

BIB-1018

Ecclesiastes 2:10–11: pleasure and vanity.

Recorded resource

Recorded uses: DJR-052 — Ecclesiastes: Ecclesiastes 2:10–11: pleasure and vanity..

BIB-1019

Ecclesiastes 5:12, on the sleepless rich man.

Recorded resource

Recorded uses: DJR-044 — Sleep: Ecclesiastes 5:12, on the sleepless rich man.; work/audit-013/sources.json — Sleep: Ecclesiastes 5:12, on the sleepless rich man..

BIB-1020

Ecclesiastes 9:16, the poor man’s despised wisdom.

Recorded resource

Recorded uses: DJR-053 — Ecclesiastes: Ecclesiastes 9:16, the poor man’s despised wisdom.; work/audit-016/sources.json — Ecclesiastes: Ecclesiastes 9:16, the poor man’s despised wisdom..

BIB-1021

Ephesians 6:11–17. The armour of God.
Ephesians 6

Recorded resource

Recorded uses: DJR-169 — Armour: Ephesians 6:11–17. The armour of God.; work/audit-055/sources.json — 169-Armour: Ephesians 6.

BIB-1022

Esther 1:4–8, King James Version. The 180 days, seven-day feast and drinking without compulsion.
Esther 1

Recorded resource

Recorded uses: DJR-104 — Esther: Esther 1:4–8, King James Version. The 180 days, seven-day feast and drinking without compulsion.; work/audit-033/sources.json — 104-Esther: Esther 1.

BIB-1023

Ezekiel 18, checked for the context of the sour-grapes proverb.

Recorded resource

Recorded uses: DJR-021 — ezekiel: Ezekiel 18, checked for the context of the sour-grapes proverb..

BIB-1024

Galatians 6:2–7: bearing burdens; compare the printed 6:7.
Galatians 6

Recorded resource

Recorded uses: DJR-111 — Galatians: Galatians 6:2–7: bearing burdens; compare the printed 6:7.; work/audit-036/sources.json — 111-Galatians: Galatians 6.

BIB-1025

Genesis 29. Jacob, Rachel and their marriage.

Recorded resource

Recorded uses: DJR-140 — genesis: Genesis 29. Jacob, Rachel and their marriage.; work/audit-045/sources.json — 140-genesis: Genesis 29. Jacob, Rachel and their marriage..

BIB-1026

Genesis 39, King James Version, for Joseph’s setting.

Recorded resource

Recorded uses: DJR-110 — Genesis: Genesis 39, King James Version, for Joseph’s setting.; work/audit-035/sources.json — 110-Genesis: Genesis 39, King James Version, for Joseph’s setting..

BIB-1027

Genesis 20:11: Abraham in Gerar. King James Version.

Recorded resource

Recorded uses: DJR-013 — Genesis: Genesis 20:11: Abraham in Gerar. King James Version..

BIB-1028

Genesis 3, checked for the reference to eating in sorrow (3:17).

Recorded resource

Recorded uses: DJR-021 — genesis: Genesis 3, checked for the reference to eating in sorrow (3:17)..

BIB-1029

Genesis 35:8: Deborah’s burial beneath the oak.
Genesis 35

Recorded resource

Recorded uses: DJR-112 — genesis: Genesis 35:8: Deborah’s burial beneath the oak.; work/audit-036/sources.json — 112-genesis: Genesis 35.

BIB-1030

Genesis 37.34–36, Jacob’s grief.

Recorded resource

Recorded uses: DJR-094 — genesis: Genesis 37.34–36, Jacob's grief.; work/audit-030/sources.json — 094-genesis: Genesis 37.34–36, Jacob's grief..

BIB-1031

Hosea 14:4, King James Version, for the verse-number comparison.
Hosea 14

Recorded resource

Recorded uses: DJR-109 — hosea: Hosea 14:4, King James Version, for the verse-number comparison.; work/audit-035/sources.json — 109-hosea: Hosea 14.

BIB-1032

Hosea 13:9, Douay-Rheims rendering of the Vulgate tradition.

Recorded resource

Recorded uses: DJR-021 — hosea: Hosea 13:9, Douay-Rheims rendering of the Vulgate tradition..

BIB-1033

2 Peter 2:22, Vulgate: the same proverb about the dog.
2 Peter 2

Recorded resource

Recorded uses: DJR-061 — SecondPeter: 2 Peter 2:22, Vulgate: the same proverb about the dog.; work/audit-019/sources.json — SecondPeter: 2 Peter 2.

BIB-1034

Isaiah 49:15, King James Version, compared with Burton's paraphrase.
Isaiah 49

Recorded resource

Recorded uses: DJR-110 — Isaiah: Isaiah 49:15, King James Version, compared with Burton's paraphrase.; work/audit-035/sources.json — 110-Isaiah: Isaiah 49.

BIB-1035

Isaiah 29:24, checked against Burton's 29:21.

Recorded resource

Recorded uses: DJR-021 — isaiah29: Isaiah 29:24, checked against Burton's 29:21..

BIB-1036

Isaiah 38:17, compared with the printed 58:17.

Recorded resource

Recorded uses: DJR-043 — isaiah: Isaiah 38:17, compared with the printed 58:17.; work/audit-013/sources.json — isaiah: Isaiah 38:17, compared with the printed 58:17..

BIB-1037

Isaiah 5:13 and 25, checked against the marginal verse 15.

Recorded resource

Recorded uses: DJR-021 — isaiah5: Isaiah 5:13 and 25, checked against the marginal verse 15..

BIB-1038

Isaiah 50:4. A sustaining word for the weary.
Isaiah 50

Recorded resource

Recorded uses: DJR-169 — Isaiah: Isaiah 50:4. A sustaining word for the weary.; work/audit-055/sources.json — 169-Isaiah: Isaiah 50.

BIB-1039

James 3:10 and 17, King James Version.
James 3

Recorded resource

Recorded uses: DJR-110 — James: James 3:10 and 17, King James Version.; work/audit-035/sources.json — 110-James: James 3.

BIB-1040

Jeremiah 18:18: striking with the tongue.

Recorded resource

Recorded uses: DJR-051 — Jeremiah: Jeremiah 18:18: striking with the tongue.; work/audit-016/sources.json — Jeremiah: Jeremiah 18:18: striking with the tongue..

BIB-1041

Job 14:1, King James Version.

Recorded resource

Recorded uses: DJR-023 — Job: Job 14:1, King James Version..

BIB-1042

Job 3:1–3, King James Version. The curse on the day of birth; Burton's margin prints Job 33.
Job 3

Recorded resource

Recorded uses: DJR-065 — Job: Job 3:1–3, King James Version. The curse on the day of birth; Burton's margin prints Job 33.; work/audit-020/sources.json — Job: Job 3.

BIB-1043

Geneva Bible, Job 39:37. Older numbering for Behold I am vile.
Geneva Bible, Job 39

Recorded resource

Recorded uses: DJR-168 — Geneva: Geneva Bible, Job 39:37. Older numbering for Behold I am vile.; work/audit-055/sources.json — 168-Geneva: Geneva Bible, Job 39.

BIB-1044

John 3:35, King James Version, for the apparent 3:55 error.
John 3

Recorded resource

Recorded uses: DJR-109 — john: John 3:35, King James Version, for the apparent 3:55 error.; work/audit-035/sources.json — 109-john: John 3.

BIB-1045

Bible, Exodus 5.7–18; Genesis 29.18–20; Acts 8.18–24; John 5.2–9; 1 Corinthians 15.32.
Bible, Exodus 5.7–18

Recorded resource

Recorded uses: DJR-049 — Bible: Bible, Exodus 5.7–18; Genesis 29.18–20; Acts 8.18–24; John 5.2–9; 1 Corinthians 15.32.; work/audit-015/sources.json — Bible: Bible, Exodus 5.7–18.

BIB-1046

John 10:34: "you are gods," quoting Psalm 82:6.
John 10

Recorded resource

Recorded uses: DJR-067 — John: John 10:34: "you are gods," quoting Psalm 82:6.; work/audit-021/sources.json — John: John 10.

BIB-1047

Joshua 2, King James text: Rahab and the spies; no age is supplied.
Joshua 2, King James text

Recorded resource

Recorded uses: DJR-115 — Joshua: Joshua 2, King James text: Rahab and the spies; no age is supplied.; work/audit-037/sources.json — 115-Joshua: Joshua 2, King James text.

BIB-1048

Joshua 7: Achan's offence and Israel's defeat. King James Version.

Recorded resource

Recorded uses: DJR-013 — Joshua: Joshua 7: Achan's offence and Israel's defeat. King James Version..

BIB-1049

Judges 9:12–13, King James Version. The vine's answer and Burton's verse number.
Judges 9

Recorded resource

Recorded uses: DJR-104 — Judges: Judges 9:12–13, King James Version. The vine's answer and Burton's verse number.; work/audit-033/sources.json — 104-Judges: Judges 9.

BIB-1050

Judges 7:19–22: Gideon's pitchers, trumpets and torches.
Judges 7.19–22

Recorded resource

Recorded uses: DJR-051 — Judges: Judges 7:19–22: Gideon's pitchers, trumpets and torches.; work/audit-016/sources.json — Judges: Judges 7.19–22.

BIB-1051

Judith 15:12–14, Revised Standard Version, for Judith leading the dance.
Judith 15

Recorded resource

Recorded uses: DJR-124 — Judith: Judith 15:12–14, Revised Standard Version, for Judith leading the dance.; work/audit-040/sources.json — 124-Judith: Judith 15.

BIB-1052

Lamentations 5:16–17, checked against the printed 5:15.

Recorded resource

Recorded uses: DJR-021 — lamentations: Lamentations 5:16–17, checked against the printed 5:15..

BIB-1053

Leviticus 18:19, in the King James Version, for the prohibition cited by Burton.

Recorded resource

Recorded uses: DJR-033 — Leviticus18: Leviticus 18:19, in the King James Version, for the prohibition cited by Burton.; work/audit-010/sources.json — Leviticus18: Leviticus 18:19, in the King James Version, for the prohibition cited by Burton..

BIB-1054

Leviticus 20:18, in the King James Version, for the stated penalty.

Recorded resource

Recorded uses: DJR-033 — Leviticus20: Leviticus 20:18, in the King James Version, for the stated penalty.; work/audit-010/sources.json — Leviticus20: Leviticus 20:18, in the King James Version, for the stated penalty..

BIB-1055

Luke 4:18: the related brokenhearted passage in Burton's printed locator.
Luke 4

Recorded resource

Recorded uses: DJR-167 — luke: Luke 4:18: the related brokenhearted passage in Burton's printed locator.; work/audit-054/sources.json — 167-luke: Luke 4.

BIB-1056

Luke 17:3–4, King James Version.
Luke 17

Recorded resource

Recorded uses: DJR-096 — luke: Luke 17:3–4, King James Version.; work/audit-031/sources.json — 096-luke: Luke 17.

BIB-1057

Luke 4:22, King James Version.
Luke 4

Recorded resource

Recorded uses: DJR-110 — Luke: Luke 4:22, King James Version.; work/audit-035/sources.json — 110-Luke: Luke 4.

BIB-1058

Luke 7:44–48: love and forgiveness.
Luke 7

Recorded resource

Recorded uses: DJR-111 — Luke: Luke 7:44–48: love and forgiveness.; work/audit-036/sources.json — 111-Luke: Luke 7.

BIB-1059

Luke 15:11–32: feast and music follow the prodigal's return.

Recorded resource

Recorded uses: DJR-044 — Prodigal son: Luke 15:11–32: feast and music follow the prodigal's return.; work/audit-013/sources.json — Prodigal son: Luke 15:11–32: feast and music follow the prodigal's return..

BIB-1060

Matthew 24:24 and 2 Corinthians 11:14.
Matthew 24

Recorded resource

Recorded uses: DJR-153 — scripture2: Matthew 24:24 and 2 Corinthians 11:14.; work/audit-050/sources.json — 153-scripture2: Matthew 24.

BIB-1061

Matthew 27:46. The cry of abandonment on the cross.
Matthew 27

Recorded resource

Recorded uses: DJR-168 — Cross: Matthew 27:46. The cry of abandonment on the cross.; work/audit-055/sources.json — 168-Cross: Matthew 27.

BIB-1062

King James Bible, Matthew 14:6–8; Herodias's daughter.
King James Bible, Matthew 14

Recorded resource

Recorded uses: DJR-133 — Matthew: King James Bible, Matthew 14:6–8; Herodias's daughter.; work/audit-043/sources.json — 133-Matthew: King James Bible, Matthew 14.

BIB-1063

Matthew 18:22, King James Version.
Matthew 18

Recorded resource

Recorded uses: DJR-096 — matt: Matthew 18:22, King James Version.; work/audit-031/sources.json — 096-matt: Matthew 18.

BIB-1064

Matthew 21:9: the cry of Hosanna.

Recorded resource

Recorded uses: DJR-047 — Matthew21: Matthew 21:9: the cry of Hosanna.; work/audit-014/sources.json — Matthew21: Matthew 21:9: the cry of Hosanna..

BIB-1065

Matthew 27:22–23: the call for crucifixion.

Recorded resource

Recorded uses: DJR-047 — Matthew27: Matthew 27:22–23: the call for crucifixion.; work/audit-014/sources.json — Matthew27: Matthew 27:22–23: the call for crucifixion..

BIB-1066

Matthew 5:39–44: non-retaliation and love of enemies.
Matthew 5

Recorded resource

Recorded uses: DJR-111 — Matthew: Matthew 5:39–44: non-retaliation and love of enemies.; work/audit-036/sources.json — 111-Matthew: Matthew 5.

BIB-1067

Matthew 7:12, the golden rule.
Matthew 7

Recorded resource

Recorded uses: DJR-098 — matthew: Matthew 7:12, the golden rule.; work/audit-031/sources.json — 098-matthew: Matthew 7.

BIB-1068

Matthew 14:6–10, King James Version, for the dancing daughter of Herodias.
Matthew 14

Recorded resource

Recorded uses: DJR-124 — Herodias: Matthew 14:6–10, King James Version, for the dancing daughter of Herodias.; work/audit-040/sources.json — 124-Herodias: Matthew 14.

BIB-1069

Matthew 19:24: the rich and the eye of a needle.

Recorded resource

Recorded uses: DJR-052 — Matthew: Matthew 19:24: the rich and the eye of a needle.; work/audit-016/sources.json — Matthew: Matthew 19:24: the rich and the eye of a needle..

BIB-1070

Matthew 2:16: age and locality of the children in the account.
Matthew 2

Recorded resource

Recorded uses: DJR-144 — herod: Matthew 2:16: age and locality of the children in the account.; work/audit-047/sources.json — 144-herod: Matthew 2.

BIB-1071

Matthew 5:25: agreement with an adversary. King James Version.

Recorded resource

Recorded uses: DJR-013 — Matthew: Matthew 5:25: agreement with an adversary. King James Version..

BIB-1072

Micah 7:8, KJV: Burton's reversed chapter and verse.
Micah 7

Recorded resource

Recorded uses: DJR-092 — Micah: Micah 7:8, KJV: Burton's reversed chapter and verse.; work/audit-029/sources.json — 092-Micah: Micah 7.

BIB-1073

Numbers 11:4–6: weariness with manna.

Recorded resource

Recorded uses: DJR-052 — Numbers: Numbers 11:4–6: weariness with manna.; work/audit-016/sources.json — Numbers: Numbers 11:4–6: weariness with manna..

BIB-1074

Philippians 4:11, King James Version.
Philippians 4

Recorded resource

Recorded uses: DJR-095 — philippians: Philippians 4:11, King James Version.; work/audit-030/sources.json — 095-philippians: Philippians 4.

BIB-1075

Philippians 2.21: seeking one's own interests.

Recorded resource

Recorded uses: DJR-050 — Philippians: Philippians 2.21: seeking one's own interests.; work/audit-015/sources.json — Philippians: Philippians 2.21: seeking one's own interests..

BIB-1076

Proverbs 26:4–5, King James Version.
Proverbs 26

Recorded resource

Recorded uses: DJR-096 — proverbs: Proverbs 26:4–5, King James Version.; work/audit-031/sources.json — 096-proverbs: Proverbs 26.

BIB-1077

Proverbs 3:13–15, King James Version, compared with the printed chapter 2.
Proverbs 3

Recorded resource

Recorded uses: DJR-110 — Proverbs: Proverbs 3:13–15, King James Version, compared with the printed chapter 2.; work/audit-035/sources.json — 110-Proverbs: Proverbs 3.

BIB-1078

Proverbs 5.18–19, King James text: the blessed fountain and wife of one's youth.
Proverbs 5.18–19, King James text

Recorded resource

Recorded uses: DJR-115 — Proverbs: Proverbs 5.18–19, King James text: the blessed fountain and wife of one's youth.; work/audit-037/sources.json — 115-Proverbs: Proverbs 5.18–19, King James text.

BIB-1079

Proverbs 11:17: mercy benefits the merciful person.
Proverbs 11

Recorded resource

Recorded uses: DJR-112 — proverbs11: Proverbs 11:17: mercy benefits the merciful person.; work/audit-036/sources.json — 112-proverbs11: Proverbs 11.

BIB-1080

Proverbs 13.24: the rod.

Recorded resource

Recorded uses: DJR-050 — Proverbs: Proverbs 13.24: the rod.; work/audit-015/sources.json — Proverbs: Proverbs 13.24: the rod..

BIB-1081

Proverbs 14:13, King James Version.

Recorded resource

Recorded uses: DJR-023 — Proverbs: Proverbs 14:13, King James Version..

BIB-1082

Proverbs 14:30, compared with Burton's printed reference to 14:13.

Recorded resource

Recorded uses: DJR-041 — proverbs: Proverbs 14:30, compared with Burton's printed reference to 14:13.; work/audit-012/sources.json — proverbs: Proverbs 14:30, compared with Burton's printed reference to 14:13..

BIB-1083

Proverbs 15:15, the days of the afflicted.

Recorded resource

Recorded uses: DJR-053 — Proverbs15: Proverbs 15:15, the days of the afflicted.; work/audit-016/sources.json — Proverbs15: Proverbs 15:15, the days of the afflicted..

BIB-1084

Proverbs 19:17: aid to the poor as a loan to the Lord.
Proverbs 19

Recorded resource

Recorded uses: DJR-112 — proverbs19: Proverbs 19:17: aid to the poor as a loan to the Lord.; work/audit-036/sources.json — 112-proverbs19: Proverbs 19.

BIB-1085

Proverbs 19:4: wealth and friendship.

Recorded resource

Recorded uses: DJR-052 — Proverbs: Proverbs 19:4: wealth and friendship.; work/audit-016/sources.json — Proverbs: Proverbs 19:4: wealth and friendship..

BIB-1086

Proverbs 21:21: righteousness, mercy and their reward.
Proverbs 21

Recorded resource

Recorded uses: DJR-112 — proverbs21: Proverbs 21:21: righteousness, mercy and their reward.; work/audit-036/sources.json — 112-proverbs21: Proverbs 21.

BIB-1087

Proverbs 23:29, King James version: woe and sorrow.

Recorded resource

Recorded uses: DJR-045 — Biblical references: Proverbs 23:29, King James version: woe and sorrow.; work/audit-014/sources.json — Biblical references: Proverbs 23:29, King James version: woe and sorrow..

BIB-1088

Proverbs 30:1–8, Agur and the prayer for sufficient food.

Recorded resource

Recorded uses: DJR-053 — Proverbs30: Proverbs 30:1–8, Agur and the prayer for sufficient food.; work/audit-016/sources.json — Proverbs30: Proverbs 30:1–8, Agur and the prayer for sufficient food..

BIB-1089

Proverbs 31:13–27, King James Version; wool and flax, and the bread of idleness.
Proverbs 31

Recorded resource

Recorded uses: DJR-082 — Proverbs: Proverbs 31:13–27, King James Version; wool and flax, and the bread of idleness.; work/audit-026/sources.json — 082-Proverbs: Proverbs 31.

BIB-1090

Psalm 140:12, King James Version.
Psalm 140

Recorded resource

Recorded uses: DJR-096 — psalm: Psalm 140:12, King James Version.; work/audit-031/sources.json — 096-psalm: Psalm 140.

BIB-1091

Psalm 73:18: slippery places; compare the printed 37:5.
Psalm 73

Recorded resource

Recorded uses: DJR-111 — Psalm: Psalm 73:18: slippery places; compare the printed 37:5.; work/audit-036/sources.json — 111-Psalm: Psalm 73.

BIB-1092

Psalm 105:18: Joseph’s fetters.

Recorded resource

Recorded uses: DJR-052 — Psalm: Psalm 105:18: Joseph’s fetters.; work/audit-016/sources.json — Psalm: Psalm 105:18: Joseph’s fetters..

BIB-1093

Psalm 107:43, checked against Burton’s Psalm 144.
Psalm 107, especially verse 12; check on the printed reference 127.12.
Psalm 107, especially verse 12

Recorded resource

Recorded uses: DJR-021 — psalm: Psalm 107:43, checked against Burton’s Psalm 144.; DJR-028 — Psalm107: Psalm 107, especially verse 12; check on the printed reference 127.12.; work/audit-008/sources.json — Psalm107: Psalm 107, especially verse 12.

BIB-1094

Psalm 123:4: mockery and contempt.

Recorded resource

Recorded uses: DJR-051 — Psalm123: Psalm 123:4: mockery and contempt.; work/audit-016/sources.json — Psalm123: Psalm 123:4: mockery and contempt..

BIB-1095

Psalm 126, KJV: sowing in tears, verse 5.
Psalm 126, KJV

Recorded resource

Recorded uses: DJR-092 — Psalm126: Psalm 126, KJV: sowing in tears, verse 5.; work/audit-029/sources.json — 092-Psalm126: Psalm 126, KJV.

BIB-1096

Psalm 133:1–2: unity and the precious ointment.
Psalm 133

Recorded resource

Recorded uses: DJR-112 — psalm133: Psalm 133:1–2: unity and the precious ointment.; work/audit-036/sources.json — 112-psalm133: Psalm 133.

BIB-1097

Psalm 139:13–15, King James Version.

Recorded resource

Recorded uses: DJR-023 — Psalm: Psalm 139:13–15, King James Version..

BIB-1098

Psalm 15:1–3: slander and dwelling in the tabernacle.

Recorded resource

Recorded uses: DJR-051 — Psalm15: Psalm 15:1–3: slander and dwelling in the tabernacle.; work/audit-016/sources.json — Psalm15: Psalm 15:1–3: slander and dwelling in the tabernacle..

BIB-1099

Psalm 44:23–26. The appeal to awake and redeem.
Psalm 44

Recorded resource

Recorded uses: DJR-168 — Psalm44: Psalm 44:23–26. The appeal to awake and redeem.; work/audit-055/sources.json — 168-Psalm44: Psalm 44.

BIB-1100

Psalm 55:3–5: fear and the voice of enemies.

Recorded resource

Recorded uses: DJR-051 — Psalm55: Psalm 55:3–5: fear and the voice of enemies.; work/audit-016/sources.json — Psalm55: Psalm 55:3–5: fear and the voice of enemies..

BIB-1101

Psalm 64:3: words as swords and arrows.

Recorded resource

Recorded uses: DJR-051 — Psalm64: Psalm 64:3: words as swords and arrows.; work/audit-016/sources.json — Psalm64: Psalm 64:3: words as swords and arrows..

BIB-1102

Psalm 67 in Vulgate and Douay numbering. Let God arise corresponds to Psalm 68 in the King James Bible.

Recorded resource

Recorded uses: DJR-169 — Psalm67: Psalm 67 in Vulgate and Douay numbering. Let God arise corresponds to Psalm 68 in the King James Bible.; work/audit-055/sources.json — 169-Psalm67: Psalm 67 in Vulgate and Douay numbering. Let God arise corresponds to Psalm 68 in the King James Bible..

BIB-1103

Psalm 69:20: reproach and the broken heart.

Recorded resource

Recorded uses: DJR-051 — Psalm69: Psalm 69:20: reproach and the broken heart.; work/audit-016/sources.json — Psalm69: Psalm 69:20: reproach and the broken heart..

BIB-1104

Psalm 71:7, King James Version: the speaker as a wonder to many.

Recorded resource

Recorded uses: DJR-007 — Psalm71: Psalm 71:7, King James Version: the speaker as a wonder to many..

BIB-1105

Psalm 75:4, King James Version: the corrected location of the saying addressed to fools.

Recorded resource

Recorded uses: DJR-007 — Psalm75: Psalm 75:4, King James Version: the corrected location of the saying addressed to fools..

BIB-1106

Psalm 9, KJV: the poor and oppressed, verses 9 and 18.
Psalm 9, KJV

Recorded resource

Recorded uses: DJR-092 — Psalm9: Psalm 9, KJV: the poor and oppressed, verses 9 and 18.; work/audit-029/sources.json — 092-Psalm9: Psalm 9, KJV.

BIB-1107

Psalm 90:10, King James Version; Burton's abbreviated paraphrase compared.
Psalm 90:10, King James Version

Recorded resource

Recorded uses: DJR-032 — Psalm90: Psalm 90:10, King James Version; Burton's abbreviated paraphrase compared.; work/audit-009/sources.json — Psalm90: Psalm 90:10, King James Version.

BIB-1108

Psalm 94:8: the appeal to fools to become wise. Verse check in the New King James Version.

Recorded resource

Recorded uses: DJR-013 — Psalm: Psalm 94:8: the appeal to fools to become wise. Verse check in the New King James Version..

BIB-1109

Romans 12:14–21, King James Version.
Romans 12

Recorded resource

Recorded uses: DJR-096 — rom: Romans 12:14–21, King James Version.; work/audit-031/sources.json — 096-rom: Romans 12.

BIB-1110

Romans 3:8: source of the maxim printed with the locator 8:19.
Romans 3

Recorded resource

Recorded uses: DJR-067 — Romans: Romans 3:8: source of the maxim printed with the locator 8:19.; work/audit-021/sources.json — Romans: Romans 3.

BIB-1111

Sirach 27:1, historical differences in the poverty wording.

Recorded resource

Recorded uses: DJR-053 — Sirach27: Sirach 27:1, historical differences in the poverty wording.; work/audit-016/sources.json — Sirach27: Sirach 27:1, historical differences in the poverty wording..

BIB-1112

Sirach 30:17. Identifies Burton's abbreviated Eccl. reference.

Recorded resource

Recorded uses: DJR-066 — Sirach: Sirach 30:17. Identifies Burton's abbreviated Eccl. reference..

BIB-1113

Sirach / Ecclesiasticus 40, checked for the quotation mislabelled chapter 4.

Recorded resource

Recorded uses: DJR-021 — sirach: Sirach / Ecclesiasticus 40, checked for the quotation mislabelled chapter 4..

BIB-1114

Song of Songs 2:5. The sustaining image of flagons.
Song of Songs 2

Recorded resource

Recorded uses: DJR-169 — Song: Song of Songs 2:5. The sustaining image of flagons.; work/audit-055/sources.json — 169-Song: Song of Songs 2.

BIB-1115

Zechariah 2:5. The protecting wall of fire.
Zechariah 2

Recorded resource

Recorded uses: DJR-169 — Wall: Zechariah 2:5. The protecting wall of fire.; work/audit-055/sources.json — 169-Wall: Zechariah 2.

BIB-1116

Proverbs 4:23: guarding the heart, printed by Burton as 4:13.
Proverbs 4

Recorded resource

Recorded uses: DJR-167 — proverbs: Proverbs 4:23: guarding the heart, printed by Burton as 4:13.; work/audit-054/sources.json — 167-proverbs: Proverbs 4.

BIB-1117

1 Samuel 16:14: the passage about Saul corresponding to the opening allusion.
1 Samuel 16

Recorded resource

Recorded uses: DJR-164 — Saul: 1 Samuel 16:14: the passage about Saul corresponding to the opening allusion.; work/audit-053/sources.json — 164-Saul: 1 Samuel 16.

BIB-1118

2 Timothy 4:14: Alexander the coppersmith.
2 Timothy 4

Recorded resource

Recorded uses: DJR-166 — timothy: 2 Timothy 4:14: Alexander the coppersmith.; work/audit-054/sources.json — 166-timothy: 2 Timothy 4.

BIB-1119

2 Corinthians 12:9: the promise of sufficient grace, printed by Burton as 11:9.
2 Corinthians 12

Recorded resource

Recorded uses: DJR-166 — corinthians: 2 Corinthians 12:9: the promise of sufficient grace, printed by Burton as 11:9.; work/audit-054/sources.json — 166-corinthians: 2 Corinthians 12.

BIB-1120

Acts 12:22: the voice of a god.

Recorded resource

Recorded uses: DJR-052 — Acts: Acts 12:22: the voice of a god..

BIB-1121

Jeremiah 25:15: the cup of the wine of fury.

Recorded resource

Recorded uses: DJR-045 — Jeremiah: Jeremiah 25:15: the cup of the wine of fury.; work/audit-014/sources.json — Jeremiah: Jeremiah 25:15: the cup of the wine of fury..

BIB-1122

Mark 9:24: the plea for help with unbelief.
Mark 9

Recorded resource

Recorded uses: DJR-167 — mark: Mark 9:24: the plea for help with unbelief.; work/audit-054/sources.json — 167-mark: Mark 9.

BIB-1123

Matthew 15:24. The lost sheep of Israel.
Matthew 15

Recorded resource

Recorded uses: DJR-168 — Sheep: Matthew 15:24. The lost sheep of Israel.; work/audit-055/sources.json — 168-Sheep: Matthew 15.

BIB-1124

Matthew 18:22: seventy-seven and seventy times seven in biblical translations.
Matthew 18

Recorded resource

Recorded uses: DJR-166 — matthew: Matthew 18:22: seventy-seven and seventy times seven in biblical translations.; work/audit-054/sources.json — 166-matthew: Matthew 18.

BIB-1125

Psalm 34:18: the Lord’s nearness to the contrite.
Psalm 34

Recorded resource

Recorded uses: DJR-167 — psalm: Psalm 34:18: the Lord’s nearness to the contrite.; work/audit-054/sources.json — 167-psalm: Psalm 34.

BIB-1126

Revelation 21:6: the promise to the thirsty.
Revelation 21

Recorded resource

Recorded uses: DJR-167 — revelation: Revelation 21:6: the promise to the thirsty.; work/audit-054/sources.json — 167-revelation: Revelation 21.

BIB-1127

Sirach 10:30: honour accorded to the rich.

Recorded resource

Recorded uses: DJR-052 — Sirach: Sirach 10:30: honour accorded to the rich.; work/audit-016/sources.json — Sirach: Sirach 10:30: honour accorded to the rich..

BIB-1128

Sirach 26:6: jealousy of another woman, compared with Burton's reference to 28:6.
Sirach 26

Recorded resource

Recorded uses: DJR-144 — sirach: Sirach 26:6: jealousy of another woman, compared with Burton's reference to 28:6.; work/audit-047/sources.json — 144-sirach: Sirach 26.

BIB-1129

Sirach 30:22: gladness and length of life; verse numbering varies by version.
Sirach 30

Recorded resource

Recorded uses: DJR-085 — sirach: Sirach 30:22: gladness and length of life; verse numbering varies by version.; work/audit-027/sources.json — 085-sirach: Sirach 30.

BIB-1130

Sirach 31:29: excessive wine and bitterness, compared in the NRSV with Apocrypha.

Recorded resource

Recorded uses: DJR-045 — Sirach: Sirach 31:29: excessive wine and bitterness, compared in the NRSV with Apocrypha.; work/audit-014/sources.json — Sirach: Sirach 31:29: excessive wine and bitterness, compared in the NRSV with Apocrypha..

BIB-1131

Sirach or Ecclesiasticus 5:4. The complacent sinner's question.
Sirach or Ecclesiasticus 5

Recorded resource

Recorded uses: DJR-168 — Sirach: Sirach or Ecclesiasticus 5:4. The complacent sinner's question.; work/audit-055/sources.json — 168-Sirach: Sirach or Ecclesiasticus 5.

BIB-1132

Sirach 7:36, remembrance of one's end.
Sirach 7

Recorded resource

Recorded uses: DJR-098 — sirach: Sirach 7:36, remembrance of one's end.; work/audit-031/sources.json — 098-sirach: Sirach 7.

BIB-1133

Sirach 8:1: warning against contending with the powerful; comparison for the Pro. margin.
Sirach 8

Recorded resource

Recorded uses: DJR-096 — sirach-power: Sirach 8:1: warning against contending with the powerful; comparison for the Pro. margin.; work/audit-031/sources.json — 096-sirach-power: Sirach 8.

BIB-1134

Tobit 6:8. Raphael's account of fumigation with parts of the fish.
Tobit 6

Recorded resource

Recorded uses: DJR-169 — Tobit: Tobit 6:8. Raphael's account of fumigation with parts of the fish.; work/audit-055/sources.json — 169-Tobit: Tobit 6.

BIB-1135

1 Esdras 3:10–12, King James Version with Apocrypha.
1 Esdras 3

Recorded resource

Recorded uses: DJR-110 — Esdras: 1 Esdras 3:10–12, King James Version with Apocrypha.; work/audit-035/sources.json — 110-Esdras: 1 Esdras 3.

BIB-1136

BiblIndex, Oratio consolatoria in Pulcheriam: Gregory of Nyssa, critical edition in Gregorii Nysseni Opera 9, pages 461–472; catalogue identification, not collation of Burton's Latin.
BiblIndex, Oratio consolatoria in Pulcheriam

Recorded resource

Recorded uses: DJR-054 — gregory: BiblIndex, Oratio consolatoria in Pulcheriam: Gregory of Nyssa, critical edition in Gregorii Nysseni Opera 9, pages 461–472; catalogue identification, not collation of Burton's Latin.; work/audit-017/sources.json — gregory: BiblIndex, Oratio consolatoria in Pulcheriam.

BIB-1137

Las Casas, Brevísima relación, opening account: twelve and fifteen million. Spanish text.

Recorded resource

Recorded uses: DJR-009 — casases: Las Casas, Brevísima relación, opening account: twelve and fifteen million. Spanish text..

BIB-1138

Chrysostom, Homilies on Genesis 38.5: French translation compared for jealousy and domestic peace; the opening cites Genesis 16:1. Greek and Burton's Latin version not collated.
Chrysostom, Homilies on Genesis 38.5

Recorded resource

Recorded uses: DJR-147 — Chrysostom38: Chrysostom, Homilies on Genesis 38.5: French translation compared for jealousy and domestic peace; the opening cites Genesis 16:1. Greek and Burton's Latin version not collated.; work/audit-048/sources.json — 147-Chrysostom38: Chrysostom, Homilies on Genesis 38.5.

BIB-1139

Biodiversity Heritage Library catalogue, Hortus Eystettensis, 1613.

Recorded resource

Recorded uses: DJR-081 — Besler: Biodiversity Heritage Library catalogue, Hortus Eystettensis, 1613.; work/audit-026/sources.json — 081-Besler: Biodiversity Heritage Library catalogue, Hortus Eystettensis, 1613..

BIB-1140

Dictionary of Canadian Biography: William Vaughan and Cambriol Colchos.
Dictionary of Canadian Biography

Recorded resource

Recorded uses: DJR-073 — vaughan: Dictionary of Canadian Biography: William Vaughan and Cambriol Colchos.; work/audit-023/sources.json — vaughan: Dictionary of Canadian Biography.

BIB-1141

Bibliothèque nationale de France, portrait catalogue, letter L: Claude of France, duchess of Lorraine, identified as Henry II's daughter.
Bibliothèque nationale de France, portrait catalogue, letter L

Recorded resource

Recorded uses: DJR-054 — claude: Bibliothèque nationale de France, portrait catalogue, letter L: Claude of France, duchess of Lorraine, identified as Henry II's daughter.; work/audit-017/sources.json — claude: Bibliothèque nationale de France, portrait catalogue, letter L.

BIB-1142

Bologna Welcome, the Garisenda and Asinelli towers; place identification.
Bologna Welcome, the Garisenda and Asinelli towers

Recorded resource

Recorded uses: DJR-080 — garisenda: Bologna Welcome, the Garisenda and Asinelli towers; place identification.; work/audit-025/sources.json — 080-garisenda: Bologna Welcome, the Garisenda and Asinelli towers.

BIB-1143

Heidi Northwood, The Melancholic Mean: the Aristotelian Problema XXX.1; original scholarly paper quoting and locating the passage on outstanding abilities at 953a10–14. Used to identify the allusion, not as a source for Burton's translation.
Heidi Northwood, The Melancholic Mean

Recorded resource

Recorded uses: DJR-060 — Northwood: Heidi Northwood, The Melancholic Mean: the Aristotelian Problema XXX.1; original scholarly paper quoting and locating the passage on outstanding abilities at 953a10–14. Used to identify the allusion, not as a source for Burton's translation.; work/audit-019/sources.json — Northwood: Heidi Northwood, The Melancholic Mean.

BIB-1144

Oxford Cabinet, James I and the Bodleian in 1605.

Recorded resource

Recorded uses: DJR-081 — James: Oxford Cabinet, James I and the Bodleian in 1605.; work/audit-026/sources.json — 081-James: Oxford Cabinet, James I and the Bodleian in 1605..

BIB-1145

Romig, Charlemagne the Sinner, on Petrarch, Familiares 1.4.

Recorded resource

Recorded uses: DJR-126 — petrarch-research: Romig, Charlemagne the Sinner, on Petrarch, Familiares 1.4.; work/audit-041/sources.json — 126-petrarch-research: Romig, Charlemagne the Sinner, on Petrarch, Familiares 1.4..

BIB-1146

Plato, Phaedrus 248e–249a, translated passage in R. Hackforth's Cambridge edition: the return of the soul.

Recorded resource

Recorded uses: DJR-026 — plato: Plato, Phaedrus 248e–249a, translated passage in R. Hackforth's Cambridge edition: the return of the soul..

BIB-1147

Callimachus, fragment 465 Pfeiffer, quoted in Poetry and Number in Graeco-Roman Antiquity, chapter 1, Cambridge University Press.

Recorded resource

Recorded uses: DJR-004 — Callimachus: Callimachus, fragment 465 Pfeiffer, quoted in Poetry and Number in Graeco-Roman Antiquity, chapter 1, Cambridge University Press..

BIB-1148

McMahon bibliographical lead for Nymannus

Recorded resource

Recorded uses: work/audit-005/sources.json — nymannus: McMahon bibliographical lead for Nymannus.

BIB-1149

US National Cancer Institute, Dictionary of Cancer Terms, Diaphragm. Anatomical definition used only for the distinction from the mesentery.

Recorded resource

Recorded uses: DJR-057 — Diaphragm: US National Cancer Institute, Dictionary of Cancer Terms, Diaphragm. Anatomical definition used only for the distinction from the mesentery.; work/audit-018/sources.json — Diaphragm: US National Cancer Institute, Dictionary of Cancer Terms, Diaphragm. Anatomical definition used only for the distinction from the mesentery..

BIB-1150

Chrysostom, Homily 5 on First Thessalonians; Tweed translation revised by Broadus, the concluding exhortation to fathers about marriage.
Chrysostom, Homily 5 on First Thessalonians

Recorded resource

Recorded uses: DJR-140 — ChrysostomThess5: Chrysostom, Homily 5 on First Thessalonians; Tweed translation revised by Broadus, the concluding exhortation to fathers about marriage.; work/audit-045/sources.json — 140-ChrysostomThess5: Chrysostom, Homily 5 on First Thessalonians.

BIB-1151

Jerome, Letter125.11 to Rusticus, in a historical English translation.

Recorded resource

Recorded uses: DJR-078 — jerome: Jerome, Letter125.11 to Rusticus, in a historical English translation.; work/audit-025/sources.json — 078-jerome: Jerome, Letter125.11 to Rusticus, in a historical English translation..

BIB-1152

Augustine, Against Lying §41: oaths and adultery.
Augustine, Against Lying §41

Recorded resource

Recorded uses: DJR-147 — augustinelie: Augustine, Against Lying §41: oaths and adultery.; work/audit-048/sources.json — 147-augustinelie: Augustine, Against Lying §41.

BIB-1153

Calvin, Institutes 4.12.15–19, on the uses and abuses of fasting.

Recorded resource

Recorded uses: DJR-156 — calvin: Calvin, Institutes 4.12.15–19, on the uses and abuses of fasting.; work/audit-051/sources.json — 156-calvin: Calvin, Institutes 4.12.15–19, on the uses and abuses of fasting..

BIB-1154

Erasmus, Praise of Folly, English text, consulted for the claim that fools escape fear, remorse and ambition. Latin marginal wording translated afresh from Burton.

Recorded resource

Recorded uses: DJR-027 — Erasmus: Erasmus, Praise of Folly, English text, consulted for the claim that fools escape fear, remorse and ambition. Latin marginal wording translated afresh from Burton.; work/audit-008/sources.json — Erasmus: Erasmus, Praise of Folly, English text, consulted for the claim that fools escape fear, remorse and ambition. Latin marginal wording translated afresh from Burton..

BIB-1155

Josephus, Jewish War 5.13.6: imagined destruction by earthquake, flood or fire. Burton's printed locator is 6.16.
Josephus, Jewish War 5.13.6

Recorded resource

Recorded uses: DJR-112 — josephus: Josephus, Jewish War 5.13.6: imagined destruction by earthquake, flood or fire. Burton's printed locator is 6.16.; work/audit-036/sources.json — 112-josephus: Josephus, Jewish War 5.13.6.

BIB-1156

Salvian, On the Government of God 3.8; Sanford translation, eyes and desire.
Salvian, On the Government of God 3.8

Recorded resource

Recorded uses: DJR-120 — Salvian38: Salvian, On the Government of God 3.8; Sanford translation, eyes and desire.; work/audit-039/sources.json — 120-Salvian38: Salvian, On the Government of God 3.8.

BIB-1157

Cyprian, To Donatus 9–10: private vice and public judgement, public-domain translation.
Cyprian, To Donatus 6 and 9–10, war, hypocrisy, and corrupt courts; English translation.
Cyprian, To Donatus 6, 9, and 13: the elevated view, hidden bedrooms, and treachery.

Recorded resource

Recorded uses: DJR-008 — Cyprian: Cyprian, To Donatus 9–10: private vice and public judgement, public-domain translation.; DJR-010 — cyprian: Cyprian, To Donatus 6 and 9–10, war, hypocrisy, and corrupt courts; English translation.; DJR-011 — Cyprian: Cyprian, To Donatus 6, 9, and 13: the elevated view, hidden bedrooms, and treachery..

BIB-1158

Gómez Miedes, Commentaries on Salt (1579): work identification; cited preface uncollated.
Gómez Miedes, Commentaries on Salt (1579)

Recorded resource

Recorded uses: DJR-085 — gomez: Gómez Miedes, Commentaries on Salt (1579): work identification; cited preface uncollated.; work/audit-027/sources.json — 085-gomez: Gómez Miedes, Commentaries on Salt (1579).

BIB-1159

Biblioteca Nacional de México, historical catalogue, division 3: indexed record for Philippus Faber Faventinus, Venice 1627 quarto; bibliographical lead, not title-page collation.
Biblioteca Nacional de México, historical catalogue, division 3

Recorded resource

Recorded uses: DJR-163 — FaberCatalogue: Biblioteca Nacional de México, historical catalogue, division 3: indexed record for Philippus Faber Faventinus, Venice 1627 quarto; bibliographical lead, not title-page collation.; work/audit-053/sources.json — 163-FaberCatalogue: Biblioteca Nacional de México, historical catalogue, division 3.

BIB-1160

Christ Church, Western Manuscripts; Nicholson’s support for the institution.
Christ Church, Western Manuscripts

Recorded resource

Recorded uses: DJR-081 — Nicholson: Christ Church, Western Manuscripts; Nicholson’s support for the institution.; work/audit-026/sources.json — 081-Nicholson: Christ Church, Western Manuscripts.

BIB-1161

Christ Church, “A rare acquisition from our 17th-century librarian,” 15 July 2024.

Recorded resource

Recorded uses: DJR-001 — Burton at Christ Church: Christ Church, “A rare acquisition from our 17th-century librarian,” 15 July 2024.; work/audit-057/sources.json — 001-Burton at Christ Church: Christ Church, “A rare acquisition from our 17th-century librarian,” 15 July 2024..

BIB-1162

Prayer Book Psalter, Psalm 77: wording comparison.
Prayer Book Psalter, Psalm 77

Recorded resource

Recorded uses: DJR-068 — Psalter: Prayer Book Psalter, Psalm 77: wording comparison.; work/audit-021/sources.json — Psalter: Prayer Book Psalter, Psalm 77.

BIB-1163

Machiavelli, Florentine Histories 8.36, concluding portrait of Lorenzo; selected primary text.
Machiavelli, Florentine Histories 8.36, concluding portrait of Lorenzo

Recorded resource

Recorded uses: DJR-086 — Machiavelli: Machiavelli, Florentine Histories 8.36, concluding portrait of Lorenzo; selected primary text.; work/audit-027/sources.json — 086-Machiavelli: Machiavelli, Florentine Histories 8.36, concluding portrait of Lorenzo.

BIB-1164

Augustine, Enarrationes in Psalmos 64.8, Latin text: inward justice and the martyrs' beauty; contextual comparison.
Augustine, Enarrationes in Psalmos 64.8, Latin: justice and martyrs; compared with Burton's Psalm 84.
Augustine, Enarrationes in Psalmos 64.8, Latin text

Recorded resource

Recorded uses: DJR-108 — Augustine64: Augustine, Enarrationes in Psalmos 64.8, Latin text: inward justice and the martyrs' beauty; contextual comparison.; DJR-110 — Augustine64: Augustine, Enarrationes in Psalmos 64.8, Latin: justice and martyrs; compared with Burton's Psalm 84.; work/audit-035/sources.json — 108-Augustine64: Augustine, Enarrationes in Psalmos 64.8, Latin text; work/audit-035/sources.json — 110-Augustine64: Augustine, Enarrationes in Psalmos 64.8, Latin text.

BIB-1165

Aquinas, Summa theologiae II–II, 2.9, reply 3, and 2.10, Latin Leonine text via Corpus Thomisticum: belief, knowledge, and reasoning before or after willing assent.
Aquinas, Summa theologiae II–II, 2.9, reply 3, and 2.10, Latin Leonine text via Corpus Thomisticum

Recorded resource

Recorded uses: DJR-157 — AquinasLatin: Aquinas, Summa theologiae II–II, 2.9, reply 3, and 2.10, Latin Leonine text via Corpus Thomisticum: belief, knowledge, and reasoning before or after willing assent.; work/audit-051/sources.json — 157-AquinasLatin: Aquinas, Summa theologiae II–II, 2.9, reply 3, and 2.10, Latin Leonine text via Corpus Thomisticum.

BIB-1166

Suda On Line, Adler κ 23, Cadmus of Miletus, translated by Catharine Roth: four books on release from lovesickness and twelve on Attic history.
Suda On Line, Adler κ 23, Cadmus of Miletus, translated by Catharine Roth

Recorded resource

Recorded uses: DJR-107 — Cadmus: Suda On Line, Adler κ 23, Cadmus of Miletus, translated by Catharine Roth: four books on release from lovesickness and twelve on Attic history.; work/audit-034/sources.json — 107-Cadmus: Suda On Line, Adler κ 23, Cadmus of Miletus, translated by Catharine Roth.

BIB-1167

Suda On Line, Adler ξ 49–51, Xenophon entries: Antioch and Babyloniaca; Ephesus and Habrocomes–Anthia; Cyprus and Cinyras–Myrrha–Adonis.
Suda On Line, Adler ξ 49–51, Xenophon entries

Recorded resource

Recorded uses: DJR-107 — Xenophon: Suda On Line, Adler ξ 49–51, Xenophon entries: Antioch and Babyloniaca; Ephesus and Habrocomes–Anthia; Cyprus and Cinyras–Myrrha–Adonis.; work/audit-034/sources.json — 107-Xenophon: Suda On Line, Adler ξ 49–51, Xenophon entries.

BIB-1168

Suda, pi 752; Pases and his returning half-obol.
Suda, pi 752

Recorded resource

Recorded uses: DJR-029 — Suda: Suda, pi 752; Pases and his returning half-obol.; work/audit-008/sources.json — Suda: Suda, pi 752.

BIB-1169

Juvenal 4.70–71: the ruler's susceptibility to flattery.

Recorded resource

Recorded uses: DJR-046 — Juvenal4: Juvenal 4.70–71: the ruler's susceptibility to flattery.; work/audit-014/sources.json — Juvenal4: Juvenal 4.70–71: the ruler's susceptibility to flattery..

BIB-1170

Henry Briggs, The North Part of America, from Purchas 1625, in the 1889 reproduction catalogued by the David Rumsey Historical Map Collection; California shown as an island.
Henry Briggs, The North Part of America, from Purchas 1625, in the 1889 reproduction catalogued by the David Rumsey Historical Map Collection

Recorded resource

Recorded uses: DJR-072 — Briggs: Henry Briggs, The North Part of America, from Purchas 1625, in the 1889 reproduction catalogued by the David Rumsey Historical Map Collection; California shown as an island.; work/audit-023/sources.json — Briggs: Henry Briggs, The North Part of America, from Purchas 1625, in the 1889 reproduction catalogued by the David Rumsey Historical Map Collection.

BIB-1171

Petronius dream poem, Latin text reproduced by DBNL; compared with Burton's quotations.
Petronius dream poem, Latin text reproduced by DBNL

Recorded resource

Recorded uses: DJR-082 — Petronius: Petronius dream poem, Latin text reproduced by DBNL; compared with Burton's quotations.; work/audit-026/sources.json — 082-Petronius: Petronius dream poem, Latin text reproduced by DBNL.

BIB-1172

Jacob Cats, Alle de werken 1, p. 328; Dutch passage attributed to Lipsius, Monita et exempla politica, chapter 5, on Athenais.
Jacob Cats, Alle de werken 1, p. 328

Recorded resource

Recorded uses: DJR-141 — CatsLipsius: Jacob Cats, Alle de werken 1, p. 328; Dutch passage attributed to Lipsius, Monita et exempla politica, chapter 5, on Athenais.; work/audit-046/sources.json — 141-CatsLipsius: Jacob Cats, Alle de werken 1, p. 328.

BIB-1173

Daniel Heinsius, Auriacus sive libertas saucia (1602), Act 2, closing speech of Louise, printed 29 in the DBNL text. Confirms timeo tamen and the verse on fear as its own cause; Burton prints Austriaco.
Daniel Heinsius, Auriacus sive libertas saucia (1602), Act 2, closing speech of Louise, printed 29 in the DBNL text. Confirms timeo tamen and the verse on fear as its own cause

Recorded resource

Recorded uses: DJR-058 — Heinsius: Daniel Heinsius, Auriacus sive libertas saucia (1602), Act 2, closing speech of Louise, printed 29 in the DBNL text. Confirms timeo tamen and the verse on fear as its own cause; Burton prints Austriaco.; work/audit-018/sources.json — Heinsius: Daniel Heinsius, Auriacus sive libertas saucia (1602), Act 2, closing speech of Louise, printed 29 in the DBNL text. Confirms timeo tamen and the verse on fear as its own cause.

BIB-1174

Linschoten, Itinerario, chapter 61, pp. 109–112 in the 1956 Dutch edition: dutroa; probable author identification only.
Linschoten, Itinerario, chapter 61, pp. 109–112 in the 1956 Dutch edition

Recorded resource

Recorded uses: DJR-100 — linschoten: Linschoten, Itinerario, chapter 61, pp. 109–112 in the 1956 Dutch edition: dutroa; probable author identification only.; work/audit-032/sources.json — 100-linschoten: Linschoten, Itinerario, chapter 61, pp. 109–112 in the 1956 Dutch edition.

BIB-1175

Janus Secundus, Basiorum liber 4; DBNL Latin text, page 10, nectar and kisses.
Janus Secundus, Basiorum liber 4

Recorded resource

Recorded uses: DJR-123 — Secundus4: Janus Secundus, Basiorum liber 4; DBNL Latin text, page 10, nectar and kisses.; work/audit-040/sources.json — 123-Secundus4: Janus Secundus, Basiorum liber 4.

BIB-1176

Matthew Paris, Chronica majora, ed. H. R. Luard, III (1876), p. 132, under 1227: Francis, Innocent III and the pigs; Latin facsimile inspected.
Matthew Paris, Chronica majora, ed. H. R. Luard, III (1876), p. 132, under 1227

Recorded resource

Recorded uses: DJR-159 — ParisFrancis: Matthew Paris, Chronica majora, ed. H. R. Luard, III (1876), p. 132, under 1227: Francis, Innocent III and the pigs; Latin facsimile inspected.; work/audit-052/sources.json — 159-ParisFrancis: Matthew Paris, Chronica majora, ed. H. R. Luard, III (1876), p. 132, under 1227.

BIB-1177

Deutsche Digitale Bibliothek, Clavius's Euclidis Elementorum Libri XV, 1591 edition.

Recorded resource

Recorded uses: DJR-081 — Euclid: Deutsche Digitale Bibliothek, Clavius's Euclidis Elementorum Libri XV, 1591 edition.; work/audit-026/sources.json — 081-Euclid: Deutsche Digitale Bibliothek, Clavius's Euclidis Elementorum Libri XV, 1591 edition..

BIB-1178

Della Casa, Galateus; 1597 catalogue record identifying author and Latin title.
Della Casa, Galateus

Recorded resource

Recorded uses: DJR-084 — galateo: Della Casa, Galateus; 1597 catalogue record identifying author and Latin title.; work/audit-027/sources.json — 084-galateo: Della Casa, Galateus.

BIB-1179

German Digital Library authority record: Laelius a Fonte, born at Gubbio.
German Digital Library authority record

Recorded resource

Recorded uses: DJR-077 — laelius: German Digital Library authority record: Laelius a Fonte, born at Gubbio.; work/audit-024/sources.json — laelius: German Digital Library authority record.

BIB-1180

The Online Froissart, scholarly edition: the Chronicles cover events to about 1400.
The Online Froissart, scholarly edition

Recorded resource

Recorded uses: DJR-163 — froissart: The Online Froissart, scholarly edition: the Chronicles cover events to about 1400.; work/audit-053/sources.json — 163-froissart: The Online Froissart, scholarly edition.

BIB-1181

Andreas Libavius, Tractatus duo physici (1594), De cruentatione cadaverum, p. 383 §286 and p. 386 §295; Bayerische Staatsbibliothek scan, images 385 and 388.
Libavius De cruentatione cadaverum pages 383 and 386

Recorded resource

Recorded uses: DJR-031 — LibaviusScan: Andreas Libavius, Tractatus duo physici (1594), De cruentatione cadaverum, p. 383 §286 and p. 386 §295; Bayerische Staatsbibliothek scan, images 385 and 388.; work/audit-009/sources.json — LibaviusScan: Libavius De cruentatione cadaverum pages 383 and 386.

BIB-1182

Bavarian State Library, Idea medicinae philosophicae (1571), by Petrus Severinus. Bibliographical identification; quotation not yet collated.

Recorded resource

Recorded uses: DJR-006 — Severinus: Bavarian State Library, Idea medicinae philosophicae (1571), by Petrus Severinus. Bibliographical identification; quotation not yet collated..

BIB-1183

John Rylands Library, Toxophilus1545; catalogue and images of the original edition.
John Rylands Library, Toxophilus1545

Recorded resource

Recorded uses: DJR-078 — ascham: John Rylands Library, Toxophilus1545; catalogue and images of the original edition.; work/audit-025/sources.json — 078-ascham: John Rylands Library, Toxophilus1545.

BIB-1184

Hildebert, Carmina miscellanea; Berengar poem located in indexed text, scan collation pending.
Hildebert, Carmina miscellanea

Recorded resource

Recorded uses: DJR-071 — Hildebert: Hildebert, Carmina miscellanea; Berengar poem located in indexed text, scan collation pending.; work/audit-022/sources.json — Hildebert: Hildebert, Carmina miscellanea.

BIB-1185

Ovid, Art of Love 2.437: prosperity and wantonness.
Ovid, Art of Love 2.437

Recorded resource

Recorded uses: DJR-093 — OvidArs: Ovid, Art of Love 2.437: prosperity and wantonness.; work/audit-030/sources.json — 093-OvidArs: Ovid, Art of Love 2.437.

BIB-1186

Plato, Republic 10.614, the return of Er.

Recorded resource

Recorded uses: DJR-156 — plato: Plato, Republic 10.614, the return of Er.; work/audit-051/sources.json — 156-plato: Plato, Republic 10.614, the return of Er..

BIB-1187

Genesis 30:37–43, Jacob’s rods.

Recorded resource

Recorded uses: DJR-039 — Genesis: Genesis 30:37–43, Jacob’s rods.; work/audit-012/sources.json — Genesis: Genesis 30:37–43, Jacob’s rods..

BIB-1188

Ecclesiasticus 9:11, Douay–Rheims numbering, for the fire comparison.
Sirach 9:4, Douay–Rheims, for the warning about a dancing woman.
Ecclesiasticus 9
Sirach 9

Recorded resource

Recorded uses: DJR-123 — Sirach: Ecclesiasticus 9:11, Douay–Rheims numbering, for the fire comparison.; DJR-124 — Sirach: Sirach 9:4, Douay–Rheims, for the warning about a dancing woman.; work/audit-040/sources.json — 123-Sirach: Ecclesiasticus 9; work/audit-040/sources.json — 124-Sirach: Sirach 9.

BIB-1189

Daniel 4, Nebuchadnezzar.

Recorded resource

Recorded uses: DJR-038 — Daniel: Daniel 4, Nebuchadnezzar.; work/audit-011/sources.json — Daniel: Daniel 4, Nebuchadnezzar..

BIB-1190

Vulgate, Ecclesiastes 4:10.

Recorded resource

Recorded uses: DJR-038 — Ecclesiastes: Vulgate, Ecclesiastes 4:10.; work/audit-011/sources.json — Ecclesiastes: Vulgate, Ecclesiastes 4:10..

BIB-1191

Vulgate, Hosea 13:9, wording comparison.

Recorded resource

Recorded uses: DJR-038 — Hosea: Vulgate, Hosea 13:9, wording comparison.; work/audit-011/sources.json — Hosea: Vulgate, Hosea 13:9, wording comparison..

BIB-1192

Acosta, Natural and Moral History of the Indies, publisher contents: book 2, chapters 9–14.

Recorded resource

Recorded uses: DJR-036 — Acosta contents: Acosta, Natural and Moral History of the Indies, publisher contents: book 2, chapters 9–14.; work/audit-011/sources.json — Acosta contents: Acosta, Natural and Moral History of the Indies, publisher contents: book 2, chapters 9–14..

BIB-1193

Alexius, Latin version by Johann Jacob Wecker (1603), e-rara catalogue

Recorded resource

Recorded uses: work/audit-057/sources.json — Wecker1603: Alexius, Latin version by Johann Jacob Wecker (1603), e-rara catalogue.

BIB-1194

Johann Jacob Wecker, De secretis libri XVII (1613), e-rara catalogue

Recorded resource

Recorded uses: work/audit-057/sources.json — Wecker1613: Johann Jacob Wecker, De secretis libri XVII (1613), e-rara catalogue.

BIB-1195

Gynaeciorum 1566, indexed e-rara catalogue record

Recorded resource

Recorded uses: work/audit-019/sources.json — Gynaeciorum1566: Gynaeciorum 1566, indexed e-rara catalogue record.

BIB-1196

Life of Virgil printed under Donatus's name, §71, in P. Virgilii Maronis opera (Leipzig, 1787–1789), p. clxxiii; digitized by e-rara.

Recorded resource

Recorded uses: DJR-004 — Life of Virgil: Life of Virgil printed under Donatus's name, §71, in P. Virgilii Maronis opera (Leipzig, 1787–1789), p. clxxiii; digitized by e-rara..

BIB-1197

Historical Petronius collection, Errones Venerei, printed p. 105, related madness-of-love line.

Recorded resource

Recorded uses: DJR-098 — petronius: Historical Petronius collection, Errones Venerei, printed p. 105, related madness-of-love line.; work/audit-031/sources.json — 098-petronius: Historical Petronius collection, Errones Venerei, printed p. 105, related madness-of-love line..

BIB-1198

Ausonius, Cento Nuptialis, prose postscript, early printed text, page 130.

Recorded resource

Recorded uses: DJR-108 — ausonius: Ausonius, Cento Nuptialis, prose postscript, early printed text, page 130.; work/audit-035/sources.json — 108-ausonius: Ausonius, Cento Nuptialis, prose postscript, early printed text, page 130..

BIB-1199

Scaliger, Poetices libri septem (1561): institutional catalogue; III.16 not fully collated.
Scaliger, Poetices libri septem (1561)

Recorded resource

Recorded uses: DJR-074 — scaliger: Scaliger, Poetices libri septem (1561): institutional catalogue; III.16 not fully collated.; work/audit-023/sources.json — scaliger: Scaliger, Poetices libri septem (1561).

BIB-1200

ETH Library catalogue: Rosa Ursina, Bracciano, printing begun 1626 and completed 1630.
ETH Library catalogue

Recorded resource

Recorded uses: DJR-076 — rosa: ETH Library catalogue: Rosa Ursina, Bracciano, printing begun 1626 and completed 1630.; work/audit-024/sources.json — rosa: ETH Library catalogue.

BIB-1201

Johann Wilhelm Stucki, Sacrorum sacrificiorumque gentilium brevis et accurata descriptio (Zürich, Johannes Wolff, 1598), title page inspected; ZB Zürich 5.18,2, e-rara-5477.
Johann Wilhelm Stucki, Sacrorum sacrificiorumque gentilium brevis et accurata descriptio (Zürich, Johannes Wolff, 1598), title page inspected

Recorded resource

Recorded uses: DJR-157 — Stucki1598: Johann Wilhelm Stucki, Sacrorum sacrificiorumque gentilium brevis et accurata descriptio (Zürich, Johannes Wolff, 1598), title page inspected; ZB Zürich 5.18,2, e-rara-5477.; work/audit-051/sources.json — 157-Stucki1598: Johann Wilhelm Stucki, Sacrorum sacrificiorumque gentilium brevis et accurata descriptio (Zürich, Johannes Wolff, 1598), title page inspected.

BIB-1202

Conrad Gesner, Bibliotheca universalis (Zurich: Christoph Froschauer, 1545), Ad lectores and Epistola nuncupatoria, title verso and following eleven pages; Zentralbibliothek Zürich copy, e-rara facsimile. The precise confession cited by Burton was not located.
Conrad Gesner, Bibliotheca universalis (Zurich: Christoph Froschauer, 1545), Ad lectores and Epistola nuncupatoria, title verso and following eleven pages

Recorded resource

Recorded uses: DJR-002 — GesnerPreface: Conrad Gesner, Bibliotheca universalis (Zurich: Christoph Froschauer, 1545), Ad lectores and Epistola nuncupatoria, title verso and following eleven pages; Zentralbibliothek Zürich copy, e-rara facsimile. The precise confession cited by Burton was not located.; work/audit-057/sources.json — 002-GesnerPreface: Conrad Gesner, Bibliotheca universalis (Zurich: Christoph Froschauer, 1545), Ad lectores and Epistola nuncupatoria, title verso and following eleven pages.

BIB-1203

University of Michigan, Early Astronomy: Osiander's foreword, with Kepler's testimony about its authorship.
University of Michigan, Early Astronomy

Recorded resource

Recorded uses: DJR-075 — osiander: University of Michigan, Early Astronomy: Osiander's foreword, with Kepler's testimony about its authorship.; work/audit-024/sources.json — osiander: University of Michigan, Early Astronomy.

BIB-1204

Gildas, The Ruin of Britain 20: the Britons' appeal.
Gildas, The Ruin of Britain 20

Recorded resource

Recorded uses: DJR-092 — Gildas: Gildas, The Ruin of Britain 20: the Britons' appeal.; work/audit-029/sources.json — 092-Gildas: Gildas, The Ruin of Britain 20.

BIB-1205

Asclepius 21–29, parallel to the Egyptian lament.

Recorded resource

Recorded uses: DJR-157 — hermes: Asclepius 21–29, parallel to the Egyptian lament.; work/audit-051/sources.json — 157-hermes: Asclepius 21–29, parallel to the Egyptian lament..

BIB-1206

Josephus, Jewish War V.5.6: dazzling gold, white surfaces and roof-spikes, Whiston translation; parallel, not an identified Latin intermediary.
Josephus, Jewish War V.5.6

Recorded resource

Recorded uses: DJR-079 — josephus-temple: Josephus, Jewish War V.5.6: dazzling gold, white surfaces and roof-spikes, Whiston translation; parallel, not an identified Latin intermediary.; work/audit-025/sources.json — 079-josephus-temple: Josephus, Jewish War V.5.6.

BIB-1207

Bede, Ecclesiastical History 4.11, Sæbbi's vision.

Recorded resource

Recorded uses: DJR-156 — bede: Bede, Ecclesiastical History 4.11, Sæbbi's vision.; work/audit-051/sources.json — 156-bede: Bede, Ecclesiastical History 4.11, Sæbbi's vision..

BIB-1208

Alciato, Emblemata (Padua, 1621), emblem 117, p. 495: facsimile and Latin transcription compared; Burton cites 116 and prints super atque for super utque.
Alciato, Emblemata (Padua, 1621), emblem 117, p. 495

Recorded resource

Recorded uses: DJR-150 — Alciato117: Alciato, Emblemata (Padua, 1621), emblem 117, p. 495: facsimile and Latin transcription compared; Burton cites 116 and prints super atque for super utque.; work/audit-049/sources.json — 150-Alciato117: Alciato, Emblemata (Padua, 1621), emblem 117, p. 495.

BIB-1209

Andrea Alciato, The wise abstain from wine, Emblematum liber (1531), Glasgow edition and transcription.

Recorded resource

Recorded uses: DJR-109 — alciato: Andrea Alciato, The wise abstain from wine, Emblematum liber (1531), Glasgow edition and transcription.; work/audit-035/sources.json — 109-alciato: Andrea Alciato, The wise abstain from wine, Emblematum liber (1531), Glasgow edition and transcription..

BIB-1210

Alciato, Emblemata (Lyon, 1550), p. 132: poverty restraining talent, Latin text and facsimile.
Alciato, Emblemata (Lyon, 1550), p. 132

Recorded resource

Recorded uses: DJR-076 — alciato: Alciato, Emblemata (Lyon, 1550), p. 132: poverty restraining talent, Latin text and facsimile.; work/audit-024/sources.json — alciato: Alciato, Emblemata (Lyon, 1550), p. 132.

BIB-1211

Alciato, emblem 27 in Mason Tung's variorum: Nemesis and wrongdoing.
Alciato, emblem 27 in Mason Tung's variorum

Recorded resource

Recorded uses: DJR-165 — alciato: Alciato, emblem 27 in Mason Tung's variorum: Nemesis and wrongdoing.; work/audit-054/sources.json — 165-alciato: Alciato, emblem 27 in Mason Tung's variorum.

BIB-1212

C. G. Nauert, New Catholic Encyclopedia: authorship of Letters of Obscure Men.

Recorded resource

Recorded uses: DJR-040 — Authorship: C. G. Nauert, New Catholic Encyclopedia: authorship of Letters of Obscure Men.; work/audit-012/sources.json — Authorship: C. G. Nauert, New Catholic Encyclopedia: authorship of Letters of Obscure Men..

BIB-1213

Heinrich Cornelius Agrippa, Occult Philosophy 1.19 and 1.25. English translation, 1651, hosted by Esoteric Archives.

Recorded resource

Recorded uses: DJR-012 — agrippa: Heinrich Cornelius Agrippa, Occult Philosophy 1.19 and 1.25. English translation, 1651, hosted by Esoteric Archives..

BIB-1214

Agrippa, On Occult Philosophy, book 1, chapter 63 and contents for 64–65. The 1651 English translation, in Peterson's transcription, checked for the direction of bodily and mental influence.

Recorded resource

Recorded uses: DJR-056 — Agrippa: Agrippa, On Occult Philosophy, book 1, chapter 63 and contents for 64–65. The 1651 English translation, in Peterson's transcription, checked for the direction of bodily and mental influence.; work/audit-017/sources.json — Agrippa: Agrippa, On Occult Philosophy, book 1, chapter 63 and contents for 64–65. The 1651 English translation, in Peterson's transcription, checked for the direction of bodily and mental influence..

BIB-1215

Agrippa, Three Books of Occult Philosophy, address to the reader, English edition of 1651: context of the warning to hostile critics.

Recorded resource

Recorded uses: DJR-006 — Agrippa English: Agrippa, Three Books of Occult Philosophy, address to the reader, English edition of 1651: context of the warning to hostile critics..

BIB-1216

Agrippa, Occult Philosophy 1.63–65, historical English text.
Agrippa, Occult Philosophy 1.64

Recorded resource

Recorded uses: DJR-039 — Agrippa: Agrippa, Occult Philosophy 1.63–65, historical English text.; work/audit-012/sources.json — Agrippa: Agrippa, Occult Philosophy 1.64.

BIB-1217

Theophrastus, Characters 18, Distrustfulness; R. C. Jebb's translation, consulted for comparison.
Theophrastus, Characters 18, Distrustfulness

Recorded resource

Recorded uses: DJR-044 — Theophrastus: Theophrastus, Characters 18, Distrustfulness; R. C. Jebb's translation, consulted for comparison.; work/audit-013/sources.json — Theophrastus: Theophrastus, Characters 18, Distrustfulness.

BIB-1218

Theophrastus, Characters, proem, John Healey's early English translation.
Theophrastus Characters proem in Healey's translation

Recorded resource

Recorded uses: DJR-006 — Theophrastus: Theophrastus, Characters, proem, John Healey's early English translation.; work/audit-002/sources.json — theophrastus: Theophrastus Characters proem in Healey's translation.

BIB-1219

Baldassare Castiglione, The Book of the Courtier, book 1; translation by George Bull, searchable excerpt used to identify the seed-of-folly comparison, not as the source of our English rendering.

Recorded resource

Recorded uses: DJR-008 — Castiglione: Baldassare Castiglione, The Book of the Courtier, book 1; translation by George Bull, searchable excerpt used to identify the seed-of-folly comparison, not as the source of our English rendering..

BIB-1220

John Bradford to John Careless, in Foxe's Acts and Monuments: the heart that desires to repent and believe.
John Bradford to John Careless, in Foxe's Acts and Monuments

Recorded resource

Recorded uses: DJR-167 — bradford: John Bradford to John Careless, in Foxe's Acts and Monuments: the heart that desires to repent and believe.; work/audit-054/sources.json — 167-bradford: John Bradford to John Careless, in Foxe's Acts and Monuments.

BIB-1221

Foxe, Acts and Monuments; Ex-classics volume 7, pp. 109–112, Cromwell and Frescobald.
Foxe, Acts and Monuments

Recorded resource

Recorded uses: DJR-091 — foxe-cromwell: Foxe, Acts and Monuments; Ex-classics volume 7, pp. 109–112, Cromwell and Frescobald.; work/audit-029/sources.json — 091-foxe-cromwell: Foxe, Acts and Monuments.

BIB-1222

Antonio de Guevara, Relox de príncipes 2.7, Spanish text; the wife compared to a lioness when her neighbour is better dressed.
Guevara, Relox 2.7

Recorded resource

Recorded uses: DJR-041 — Guevara: Antonio de Guevara, Relox de príncipes 2.7, Spanish text; the wife compared to a lioness when her neighbour is better dressed.; work/audit-012/sources.json — Guevara: Guevara, Relox 2.7.

BIB-1223

Webster's Revised Unabridged Dictionary, feral, reproduced at FineDictionary: the older deadly/fatal sense.

Recorded resource

Recorded uses: DJR-026 — feral: Webster's Revised Unabridged Dictionary, feral, reproduced at FineDictionary: the older deadly/fatal sense..

BIB-1224

Shakespeare, The Rape of Lucrece, lines 615–616. Folger text.

Recorded resource

Recorded uses: DJR-013 — Shakespeare: Shakespeare, The Rape of Lucrece, lines 615–616. Folger text..

BIB-1225

Shakespeare, Much Ado About Nothing: Benedick and Beatrice.
Shakespeare, Much Ado About Nothing

Recorded resource

Recorded uses: DJR-122 — Shakespeare: Shakespeare, Much Ado About Nothing: Benedick and Beatrice.; work/audit-039/sources.json — 122-Shakespeare: Shakespeare, Much Ado About Nothing.

BIB-1226

Shakespeare, Venus and Adonis 871–874; altered verse.
Shakespeare, Venus and Adonis 871–874

Recorded resource

Recorded uses: DJR-118 — venus: Shakespeare, Venus and Adonis 871–874; altered verse.; work/audit-038/sources.json — 118-venus: Shakespeare, Venus and Adonis 871–874.

BIB-1227

Statius, Thebaid 12.574, Latin text.

Recorded resource

Recorded uses: DJR-110 — Statius: Statius, Thebaid 12.574, Latin text.; work/audit-035/sources.json — 110-Statius: Statius, Thebaid 12.574, Latin text..

BIB-1228

Getty ULAN, Cardinal Henry of Portugal (1512–1580): an identity comparison for Burton's uncertain royal anecdote.
Getty ULAN, Cardinal Henry of Portugal (1512–1580)

Recorded resource

Recorded uses: DJR-092 — Henry: Getty ULAN, Cardinal Henry of Portugal (1512–1580): an identity comparison for Burton's uncertain royal anecdote.; work/audit-029/sources.json — 092-Henry: Getty ULAN, Cardinal Henry of Portugal (1512–1580).

BIB-1229

Hesiod, Works and Days 101–103, Greek text, compared with Burton's quotation.

Recorded resource

Recorded uses: DJR-022 — hesiod: Hesiod, Works and Days 101–103, Greek text, compared with Burton's quotation..

BIB-1230

Galen, Method of Medicine 1.2, Greek text of Kühn X: Thessalus crowns himself; comparison with Burton's printed 3.2.
Galen, Method of Medicine 1.2, Greek text of Kühn X

Recorded resource

Recorded uses: DJR-103 — Galen: Galen, Method of Medicine 1.2, Greek text of Kühn X: Thessalus crowns himself; comparison with Burton's printed 3.2.; work/audit-033/sources.json — 103-Galen: Galen, Method of Medicine 1.2, Greek text of Kühn X.

BIB-1231

Plutarch, On Love 20: the genealogy from Iris and Zephyrus.
Plutarch, On Love 20

Recorded resource

Recorded uses: DJR-113 — Plutarch: Plutarch, On Love 20: the genealogy from Iris and Zephyrus.; work/audit-036/sources.json — 113-Plutarch: Plutarch, On Love 20.

BIB-1232

Plutarch, Dialogue on Love 9–11; Ismenodora, Bacchon and the speaker's framing.
Plutarch, Dialogue on Love 9–11

Recorded resource

Recorded uses: DJR-116 — plutarch: Plutarch, Dialogue on Love 9–11; Ismenodora, Bacchon and the speaker's framing.; work/audit-037/sources.json — 116-plutarch: Plutarch, Dialogue on Love 9–11.

BIB-1233

Plutarch, Roman Questions 30: Gaius and Gaia.
Plutarch, Roman Questions 30

Recorded resource

Recorded uses: DJR-115 — PlutarchRoman: Plutarch, Roman Questions 30: Gaius and Gaia.; work/audit-037/sources.json — 115-PlutarchRoman: Plutarch, Roman Questions 30.

BIB-1234

Plutarch, Table Talk 1.2.1: Greek text and historical English translation; the richly dressed stranger is unnamed.
Plutarch, Table Talk 1.2.1

Recorded resource

Recorded uses: DJR-056 — PlutarchSeating: Plutarch, Table Talk 1.2.1: Greek text and historical English translation; the richly dressed stranger is unnamed.; work/audit-017/sources.json — PlutarchSeating: Plutarch, Table Talk 1.2.1.

BIB-1235

Plutarch, Table Talk 5.1: the proverb of Parmeno's sow.
Plutarch, Table Talk 5.1

Recorded resource

Recorded uses: DJR-129 — Parmeno: Plutarch, Table Talk 5.1: the proverb of Parmeno's sow.; work/audit-042/sources.json — 129-Parmeno: Plutarch, Table Talk 5.1.

BIB-1236

Theocritus, Idyll 14, Greek text.

Recorded resource

Recorded uses: DJR-128 — theocritus14: Theocritus, Idyll 14, Greek text.; work/audit-041/sources.json — 128-theocritus14: Theocritus, Idyll 14, Greek text..

BIB-1237

Sir Gyles Goosecappe; 1606 title page and cast in Bullen's Collection of Old English Plays volume 3.
Sir Gyles Goosecappe

Recorded resource

Recorded uses: DJR-122 — Goosecap: Sir Gyles Goosecappe; 1606 title page and cast in Bullen's Collection of Old English Plays volume 3.; work/audit-039/sources.json — 122-Goosecap: Sir Gyles Goosecappe.

BIB-1238

Gerald of Wales, Journey Through Wales 1.1; the lord of Radnor and Saint Avan's church.
Gerald of Wales, Journey Through Wales 1.1

Recorded resource

Recorded uses: DJR-028 — Gerald: Gerald of Wales, Journey Through Wales 1.1; the lord of Radnor and Saint Avan's church.; work/audit-008/sources.json — Gerald: Gerald of Wales, Journey Through Wales 1.1.

BIB-1239

Gerald of Wales, Journey through Wales 1.2: the hunting sow (historical English translation).

Recorded resource

Recorded uses: DJR-050 — Gerald: Gerald of Wales, Journey through Wales 1.2: the hunting sow (historical English translation).; work/audit-015/sources.json — Gerald: Gerald of Wales, Journey through Wales 1.2: the hunting sow (historical English translation)..

BIB-1240

Charles de Rémusat, Abélard, volume 1, note 343; discussion of the epitaph's uncertain attribution.
Charles de Rémusat, Abélard, volume 1, note 343

Recorded resource

Recorded uses: DJR-128 — Remusat343: Charles de Rémusat, Abélard, volume 1, note 343; discussion of the epitaph's uncertain attribution.; work/audit-041/sources.json — 128-Remusat343: Charles de Rémusat, Abélard, volume 1, note 343.

BIB-1241

Boethius, Consolation of Philosophy 2, prose 4 and 8: exile and adverse fortune.
Boethius, Consolation of Philosophy 2, prose 4 and 8

Recorded resource

Recorded uses: DJR-093 — Boethius: Boethius, Consolation of Philosophy 2, prose 4 and 8: exile and adverse fortune.; work/audit-030/sources.json — 093-Boethius: Boethius, Consolation of Philosophy 2, prose 4 and 8.

BIB-1242

Boethius, Consolation of Philosophy I, poem 1, lines 9–10; Latin suam compared with Burton's meam.
Boethius, Consolation 1m5, 2p4, 4m7 and 5p6. Latin and historical English witness.
Boethius, Consolation of Philosophy 2, prose 4, low birth and wealth.
Boethius, Consolation 1, metre 1.21–22.
Boethius, Consolation of Philosophy 1, metre 4.
Boethius, Consolation of Philosophy I, poem 1, lines 9–10

Recorded resource

Recorded uses: DJR-032 — Boethius: Boethius, Consolation of Philosophy I, poem 1, lines 9–10; Latin suam compared with Burton's meam.; DJR-087 — Boethius: Boethius, Consolation 1m5, 2p4, 4m7 and 5p6. Latin and historical English witness.; DJR-088 — Boethius: Boethius, Consolation of Philosophy 2, prose 4, low birth and wealth.; DJR-089 — Boethius: Boethius, Consolation 1, metre 1.21–22.; DJR-095 — boeth: Boethius, Consolation of Philosophy 1, metre 4.; work/audit-009/sources.json — Boethius: Boethius, Consolation of Philosophy I, poem 1, lines 9–10; work/audit-028/sources.json — 087-Boethius: Boethius, Consolation 1m5, 2p4, 4m7 and 5p6. Latin and historical English witness.; work/audit-028/sources.json — 088-Boethius: Boethius, Consolation of Philosophy 2, prose 4, low birth and wealth.; work/audit-028/sources.json — 089-Boethius: Boethius, Consolation 1, metre 1.21–22.; work/audit-030/sources.json — 095-boeth: Boethius, Consolation of Philosophy 1, metre 4..

BIB-1243

Fernando de Rojas, Celestina, act 19; Spanish transcription edited by Robert S. Rudder, Lucrecia's complaint about Calisto's servants.
Fernando de Rojas, Celestina, act 19

Recorded resource

Recorded uses: DJR-140 — Celestina19: Fernando de Rojas, Celestina, act 19; Spanish transcription edited by Robert S. Rudder, Lucrecia's complaint about Calisto's servants.; work/audit-045/sources.json — 140-Celestina19: Fernando de Rojas, Celestina, act 19.

BIB-1244

Las Casas, A Brief Account (1689 English version): twelve and fifty million; used for comparison, not claimed as Burton's source.

Recorded resource

Recorded uses: DJR-009 — casasen: Las Casas, A Brief Account (1689 English version): twelve and fifty million; used for comparison, not claimed as Burton's source..

BIB-1245

Marlowe, Hero and Leander, Second Sestiad, opening and lines 285–286; Bullen edition.
Marlowe, Hero and Leander, Second Sestiad, opening and lines 285–286

Recorded resource

Recorded uses: DJR-124 — Marlowe: Marlowe, Hero and Leander, Second Sestiad, opening and lines 285–286; Bullen edition.; work/audit-040/sources.json — 124-Marlowe: Marlowe, Hero and Leander, Second Sestiad, opening and lines 285–286.

BIB-1246

Thomas More, Utopia, books 1 and 2, crime prevention and deference to wealth; English translation.
More, Utopia, book 1: sheep that devour people.

Recorded resource

Recorded uses: DJR-010 — more: Thomas More, Utopia, books 1 and 2, crime prevention and deference to wealth; English translation.; DJR-011 — More: More, Utopia, book 1: sheep that devour people..

BIB-1247

Plutarch, Dialogue on Love 13, trans. A. R. Shilleto; the dramatic denunciation of Aphrodite.
Plutarch, Dialogue on Love 4–5, trans. A. R. Shilleto; Daphnaeus on marriage and generational continuity.
Plutarch, Dialogue on Love 13, trans. A. R. Shilleto
Plutarch, Dialogue on Love 4–5, trans. A. R. Shilleto

Recorded resource

Recorded uses: DJR-114 — PlutarchLove13: Plutarch, Dialogue on Love 13, trans. A. R. Shilleto; the dramatic denunciation of Aphrodite.; DJR-115 — PlutarchLove45: Plutarch, Dialogue on Love 4–5, trans. A. R. Shilleto; Daphnaeus on marriage and generational continuity.; work/audit-037/sources.json — 114-PlutarchLove13: Plutarch, Dialogue on Love 13, trans. A. R. Shilleto; work/audit-037/sources.json — 115-PlutarchLove45: Plutarch, Dialogue on Love 4–5, trans. A. R. Shilleto.

BIB-1248

Boccaccio, Decameron 9.2, John Payne translation.

Recorded resource

Recorded uses: DJR-125 — Boccaccio: Boccaccio, Decameron 9.2, John Payne translation.; work/audit-040/sources.json — 125-Boccaccio: Boccaccio, Decameron 9.2, John Payne translation..

BIB-1249

Machiavelli, Florentine Histories 1: Henry II and the aftermath of Becket's death.
Machiavelli, Florentine Histories 1

Recorded resource

Recorded uses: DJR-154 — machiavelli-history: Machiavelli, Florentine Histories 1: Henry II and the aftermath of Becket's death.; work/audit-050/sources.json — 154-machiavelli-history: Machiavelli, Florentine Histories 1.

BIB-1250

Bernard of Clairvaux, First Sermon on the Passing of St Malachy §4; H. J. Lawlor's 1919 translation, p. 146, on the Devil's deferred punishment.
Bernard First Sermon on Malachy 4

Recorded resource

Recorded uses: DJR-030 — Bernard: Bernard of Clairvaux, First Sermon on the Passing of St Malachy §4; H. J. Lawlor's 1919 translation, p. 146, on the Devil's deferred punishment.; work/audit-009/sources.json — Bernard: Bernard First Sermon on Malachy 4.

BIB-1251

Opinions of the Philosophers, transmitted under Plutarch, book 4, chapter 13, in Morals, volume 3: theories of sight. A provisional comparison for De pract. Philos. 4.
Plutarch, Table Talk, book 7, discussion of deliberating over wine, headed Question X in the linked English translation; frankincense comparison.
Opinions of the Philosophers, transmitted under Plutarch, book 4, chapter 13, in Morals, volume 3
Plutarch, Table Talk, book 7, discussion of deliberating over wine, headed Question X in the linked English translation

Recorded resource

Recorded uses: DJR-025 — PlutarchPlacita: Opinions of the Philosophers, transmitted under Plutarch, book 4, chapter 13, in Morals, volume 3: theories of sight. A provisional comparison for De pract. Philos. 4.; DJR-104 — PlutarchTT: Plutarch, Table Talk, book 7, discussion of deliberating over wine, headed Question X in the linked English translation; frankincense comparison.; work/audit-007/sources.json — PlutarchPlacita: Opinions of the Philosophers, transmitted under Plutarch, book 4, chapter 13, in Morals, volume 3; work/audit-033/sources.json — 104-PlutarchTT: Plutarch, Table Talk, book 7, discussion of deliberating over wine, headed Question X in the linked English translation.

BIB-1252

Michel de Montaigne, Essays 1.3, 2.12, 2.17 and 3.3, translated by Charles Cotton, edited by William Carew Hazlitt; Project Gutenberg no. 3600. Related passages compared; Burton's paired Aristotle and Turnèbe example in book 3 remains unconfirmed.
Montaigne, Essays 2.15; Cotton translation edited by Hazlitt, veils and desire.
Montaigne, Essays 2.15
Michel de Montaigne, Essays 1.3, 2.12, 2.17 and 3.3, translated by Charles Cotton, edited by William Carew Hazlitt

Recorded resource

Recorded uses: DJR-002 — Montaigne: Michel de Montaigne, Essays 1.3, 2.12, 2.17 and 3.3, translated by Charles Cotton, edited by William Carew Hazlitt; Project Gutenberg no. 3600. Related passages compared; Burton's paired Aristotle and Turnèbe example in book 3 remains unconfirmed.; DJR-120 — Montaigne215: Montaigne, Essays 2.15; Cotton translation edited by Hazlitt, veils and desire.; work/audit-039/sources.json — 120-Montaigne215: Montaigne, Essays 2.15; work/audit-057/sources.json — 002-Montaigne: Michel de Montaigne, Essays 1.3, 2.12, 2.17 and 3.3, translated by Charles Cotton, edited by William Carew Hazlitt.

BIB-1253

Ben Jonson, Every Man Out of His Humour: Fastidious Brisk.

Recorded resource

Recorded uses: DJR-052 — Jonson: Ben Jonson, Every Man Out of His Humour: Fastidious Brisk.; work/audit-016/sources.json — Jonson: Ben Jonson, Every Man Out of His Humour: Fastidious Brisk..

BIB-1254

Seneca, On Benefits 2.16, Alexander's gift of a city; English translation.

Recorded resource

Recorded uses: DJR-010 — benefits: Seneca, On Benefits 2.16, Alexander's gift of a city; English translation..

BIB-1255

Bede, Ecclesiastical History 1.27, Gregory's response on menstruation and church participation.
Bede, Ecclesiastical History 1.27

Recorded resource

Recorded uses: DJR-033 — Bede: Bede, Ecclesiastical History 1.27, Gregory's response on menstruation and church participation.; work/audit-010/sources.json — Bede: Bede, Ecclesiastical History 1.27.

BIB-1256

Erasmus, Against War (Dulce bellum inexpertis), 1917 edition of an early English translation.

Recorded resource

Recorded uses: DJR-009 — war: Erasmus, Against War (Dulce bellum inexpertis), 1917 edition of an early English translation..

BIB-1257

Strabo, Geography 14.1.44, the Charonium and fasting.

Recorded resource

Recorded uses: DJR-156 — strabo: Strabo, Geography 14.1.44, the Charonium and fasting.; work/audit-051/sources.json — 156-strabo: Strabo, Geography 14.1.44, the Charonium and fasting..

BIB-1258

Eastward Ho!, in The Works of John Marston, volume 3: Sir Petronel Flash.

Recorded resource

Recorded uses: DJR-052 — Eastward Ho: Eastward Ho!, in The Works of John Marston, volume 3: Sir Petronel Flash.; work/audit-016/sources.json — Eastward Ho: Eastward Ho!, in The Works of John Marston, volume 3: Sir Petronel Flash..

BIB-1259

Lucian, Dialogues of Courtesans 13, in the Fowler translation, volume 4.
Lucian, Dialogues of Courtesans 3, 4 and 8; Fowler translation, volume 4.
Lucian, Dialogues of Courtesans 11–12, Fowler translation, volume 4.
Lucian, Dialogues of the Hetaerae 7; Fowler translation, Musarium and her mother, pages 60–62.
Lucian, The Ship or The Wishes, in Fowler's volume 4; Timolaus and Lycinus.
Lucian, Dialogues of Courtesans 3, 4 and 8
Lucian, Dialogues of the Hetaerae 7
Lucian, The Ship or The Wishes, in Fowler's volume 4

Recorded resource

Recorded uses: DJR-123 — LucianCourtesans: Lucian, Dialogues of Courtesans 13, in the Fowler translation, volume 4.; DJR-124 — LucianCourtesans: Lucian, Dialogues of Courtesans 3, 4 and 8; Fowler translation, volume 4.; DJR-125 — Lucian: Lucian, Dialogues of Courtesans 11–12, Fowler translation, volume 4.; DJR-125 — Lucian7: Lucian, Dialogues of the Hetaerae 7; Fowler translation, Musarium and her mother, pages 60–62.; DJR-136 — Lucian wishes: Lucian, The Ship or The Wishes, in Fowler's volume 4; Timolaus and Lycinus.; work/audit-040/sources.json — 123-LucianCourtesans: Lucian, Dialogues of Courtesans 13, in the Fowler translation, volume 4.; work/audit-040/sources.json — 124-LucianCourtesans: Lucian, Dialogues of Courtesans 3, 4 and 8; work/audit-040/sources.json — 125-Lucian: Lucian, Dialogues of Courtesans 11–12, Fowler translation, volume 4.; work/audit-040/sources.json — 125-Lucian7: Lucian, Dialogues of the Hetaerae 7; work/audit-044/sources.json — 136-Lucian wishes: Lucian, The Ship or The Wishes, in Fowler's volume 4.

BIB-1260

Moschus, Runaway Love, in Andrew Lang's translation of Theocritus, Bion and Moschus.

Recorded resource

Recorded uses: DJR-125 — Moschus: Moschus, Runaway Love, in Andrew Lang's translation of Theocritus, Bion and Moschus.; work/audit-040/sources.json — 125-Moschus: Moschus, Runaway Love, in Andrew Lang's translation of Theocritus, Bion and Moschus..

BIB-1261

Cicero, Letters to Atticus 11.25: the final marginal quotation; Latin and historical English translation.
Cicero, Letters to Atticus 11.25: the final marginal quotation

Recorded resource

Recorded uses: DJR-051 — Atticus: Cicero, Letters to Atticus 11.25: the final marginal quotation; Latin and historical English translation.; work/audit-016/sources.json — Atticus: Cicero, Letters to Atticus 11.25: the final marginal quotation.

BIB-1262

Ludwig Lavater, Of Ghosts and Spirits (1596), III.5–6, pp. 190–195, English transcription: courage, prayer, fasting and spiritual armour.
Ludwig Lavater, Of Ghosts and Spirits (1596), III.5–6, pp. 190–195, English transcription

Recorded resource

Recorded uses: DJR-169 — Lavater1596: Ludwig Lavater, Of Ghosts and Spirits (1596), III.5–6, pp. 190–195, English transcription: courage, prayer, fasting and spiritual armour.; work/audit-055/sources.json — 169-Lavater1596: Ludwig Lavater, Of Ghosts and Spirits (1596), III.5–6, pp. 190–195, English transcription.

BIB-1263

Horace, Satires 2.8.63–64, Varius and his napkin.

Recorded resource

Recorded uses: DJR-156 — horace: Horace, Satires 2.8.63–64, Varius and his napkin.; work/audit-051/sources.json — 156-horace: Horace, Satires 2.8.63–64, Varius and his napkin..

BIB-1264

Diogenes Laertius, Life of Aristippus; naked strangers, Yonge translation.
Diogenes Laertius, Life of Chilo.
Diogenes Laertius, Life of Aristippus

Recorded resource

Recorded uses: DJR-089 — diogenes-aristippus: Diogenes Laertius, Life of Aristippus; naked strangers, Yonge translation.; DJR-096 — diog: Diogenes Laertius, Life of Chilo.; work/audit-028/sources.json — 089-diogenes-aristippus: Diogenes Laertius, Life of Aristippus; work/audit-031/sources.json — 096-diog: Diogenes Laertius, Life of Chilo..

BIB-1265

Pliny, Natural History, book 7, older chapter 29: Dentatus and Sergius. Bostock–Riley translation.

Recorded resource

Recorded uses: DJR-009 — pliny: Pliny, Natural History, book 7, older chapter 29: Dentatus and Sergius. Bostock–Riley translation..

BIB-1266

Lucian, The Downward Journey or The Tyrant, historical English translation: accusation against Megapenthes.

Recorded resource

Recorded uses: DJR-052 — Lucian tyrant: Lucian, The Downward Journey or The Tyrant, historical English translation: accusation against Megapenthes.; work/audit-016/sources.json — Lucian tyrant: Lucian, The Downward Journey or The Tyrant, historical English translation: accusation against Megapenthes..

BIB-1267

Suetonius, Domitian 14; Thomson translation revised by Forester, reflective walls and fear.
Suetonius, Domitian 14

Recorded resource

Recorded uses: DJR-144 — Domitian14: Suetonius, Domitian 14; Thomson translation revised by Forester, reflective walls and fear.; work/audit-047/sources.json — 144-Domitian14: Suetonius, Domitian 14.

BIB-1268

Lucian, How to Write History 1, in the Fowler translation, volume 2.
Lucian, On the Dance or Of Pantomime; Fowler translation, volume 2.
Lucian, On the Dance, in Fowler's volume 2; spectators and relief from passion.
Lucian, On the Dance or Of Pantomime
Lucian, On the Dance, in Fowler's volume 2

Recorded resource

Recorded uses: DJR-123 — LucianHistory: Lucian, How to Write History 1, in the Fowler translation, volume 2.; DJR-124 — LucianDance: Lucian, On the Dance or Of Pantomime; Fowler translation, volume 2.; DJR-136 — Lucian dance: Lucian, On the Dance, in Fowler's volume 2; spectators and relief from passion.; work/audit-040/sources.json — 123-LucianHistory: Lucian, How to Write History 1, in the Fowler translation, volume 2.; work/audit-040/sources.json — 124-LucianDance: Lucian, On the Dance or Of Pantomime; work/audit-044/sources.json — 136-Lucian dance: Lucian, On the Dance, in Fowler's volume 2.

BIB-1269

Lucian, The Ignorant Book-Collector 8–10, in Works, volume 3: Evangelus.
Lucian, The Cock: Simon, Gniphon and Eucrates; Fowler translation, consulted for the sequence.
Lucian, Philopseudes; Fowler translation, Cleodemus's Hyperborean magician and Tychiades's reply.
Lucian The Cock
Lucian, The Cock: Simon, Gniphon and Eucrates
Lucian, Philopseudes

Recorded resource

Recorded uses: DJR-043 — evangelus: Lucian, The Ignorant Book-Collector 8–10, in Works, volume 3: Evangelus.; DJR-044 — Lucian Cock: Lucian, The Cock: Simon, Gniphon and Eucrates; Fowler translation, consulted for the sequence.; DJR-126 — LucianMagic: Lucian, Philopseudes; Fowler translation, Cleodemus's Hyperborean magician and Tychiades's reply.; work/audit-007/sources.json — Lucian: Lucian The Cock; work/audit-013/sources.json — evangelus: Lucian, The Ignorant Book-Collector 8–10, in Works, volume 3: Evangelus.; work/audit-013/sources.json — Lucian Cock: Lucian, The Cock: Simon, Gniphon and Eucrates; work/audit-041/sources.json — 126-LucianMagic: Lucian, Philopseudes.

BIB-1270

Lucian, The Cock, in Works, volume 3, translated by H. W. and F. G. Fowler: comparison of the reincarnation narrative.
Lucian, Toxaris 29, historical English translation: Antiphilus in prison.

Recorded resource

Recorded uses: DJR-026 — lucian: Lucian, The Cock, in Works, volume 3, translated by H. W. and F. G. Fowler: comparison of the reincarnation narrative.; DJR-052 — Lucian Toxaris: Lucian, Toxaris 29, historical English translation: Antiphilus in prison.; work/audit-016/sources.json — Lucian Toxaris: Lucian, Toxaris 29, historical English translation: Antiphilus in prison..

BIB-1271

Sidney, Arcadia; Zelmane's song What tongue can her perfection tell, pages 180–183 in this transcription.
Sidney, Arcadia

Recorded resource

Recorded uses: DJR-121 — SidneySong: Sidney, Arcadia; Zelmane's song What tongue can her perfection tell, pages 180 –183 in this transcription.; work/audit-039/sources.json — 121-SidneySong: Sidney, Arcadia.

BIB-1272

Edmund Spenser, The Faerie Queene 4.9.1–2: two stanzas on friendship.
Spenser, The Faerie Queene 4.2.23.4; the Squire of Dames greets the false Florimell.
Spenser, The Faerie Queene 4.1.41 and 4.3.15; the two combat excerpts.
Edmund Spenser, The Faerie Queene 4.9.1–2
Spenser, The Faerie Queene 4.2.23.4
Spenser, The Faerie Queene 4.1.41 and 4.3.15

Recorded resource

Recorded uses: DJR-111 — Spenser: Edmund Spenser, The Faerie Queene 4.9.1–2: two stanzas on friendship.; DJR-129 — Spenser423: Spenser, The Faerie Queene 4.2.23.4; the Squire of Dames greets the false Florimell.; DJR-130 — Spenser: Spenser, The Faerie Queene 4.1.41 and 4.3.15; the two combat excerpts.; work/audit-036/sources.json — 111-Spenser: Edmund Spenser, The Faerie Queene 4.9.1–2; work/audit-042/sources.json — 129-Spenser423: Spenser, The Faerie Queene 4.2.23.4; work/audit-042/sources.json — 130-Spenser: Spenser, The Faerie Queene 4.1.41 and 4.3.15.

BIB-1273

Aristophanes, Lysistrata, on men's and women's marriage prospects.

Recorded resource

Recorded uses: DJR-141 — lysistrata: Aristophanes, Lysistrata, on men's and women's marriage prospects.; work/audit-046/sources.json — 141-lysistrata: Aristophanes, Lysistrata, on men's and women's marriage prospects..

BIB-1274

Commines, Memoirs 5.5, Scoble 1855, volume 1, pages 320–322: Charles of Burgundy and remedies for grief.
Commines, Memoirs 5.5, Scoble 1855, volume 1, pages 320–322

Recorded resource

Recorded uses: DJR-068 — CominesScoble: Commines, Memoirs 5.5, Scoble 1855, volume 1, pages 320–322: Charles of Burgundy and remedies for grief.; work/audit-021/sources.json — CominesScoble: Commines, Memoirs 5.5, Scoble 1855, volume 1, pages 320–322.

BIB-1275

Erasmus, Praise of Folly, satire of monastic claims to merit.
Erasmus, Praise of Folly

Recorded resource

Recorded uses: DJR-156 — erasmus: Erasmus, Praise of Folly, satire of monastic claims to merit.; work/audit-010/sources.json — Erasmus: Erasmus, Praise of Folly; work/audit-051/sources.json — 156-erasmus: Erasmus, Praise of Folly, satire of monastic claims to merit..

BIB-1276

Richard Carew, Survey of Cornwall, book 2, pp. 140–141; Lanhadron's speckled oak and the reported death omen, expressly left unconfirmed by Carew.
Carew Survey of Cornwall 2 pages 140–141

Recorded resource

Recorded uses: DJR-030 — Carew: Richard Carew, Survey of Cornwall, book 2, pp. 140–141; Lanhadron's speckled oak and the reported death omen, expressly left unconfirmed by Carew.; work/audit-009/sources.json — Carew: Carew Survey of Cornwall 2 pages 140–141.

BIB-1277

Lucian, Trips to the Moon, including Icaromenippus.

Recorded resource

Recorded uses: DJR-076 — lucian: Lucian, Trips to the Moon, including Icaromenippus.; work/audit-024/sources.json — lucian: Lucian, Trips to the Moon, including Icaromenippus..

BIB-1278

Lucian, Symposium or A Feast of Lapithae, opening dialogue; H. W. and F. G. Fowler, The Works of Lucian of Samosata, vol. IV (1905).
Lucian, Symposium or A Feast of Lapithae, opening dialogue

Recorded resource

Recorded uses: DJR-003 — LucianSymposium: Lucian, Symposium or A Feast of Lapithae, opening dialogue; H. W. and F. G. Fowler, The Works of Lucian of Samosata, vol. IV (1905).; work/audit-058/sources.json — 003-LucianSymposium: Lucian, Symposium or A Feast of Lapithae, opening dialogue.

BIB-1279

Lucian, Works, Fowler translation, volumes I–IV, author index

Recorded resource

Recorded uses: work/audit-058/sources.json — FowlerCorpus: Lucian, Works, Fowler translation, volumes I–IV, author index.

BIB-1280

Marco Polo, Travels, Yule–Cordier edition, volume 1, chapter 39: spirits in the desert of Lop.
Marco Polo, Travels, volume 1, Yule–Cordier edition, Book I, chapter 46: Prester John and Unc Can; Burton's chapter numbering unreconciled.
Marco Polo, Travels, Yule–Cordier edition, book 1, chapters 23–24: the reported garden of Paradise.
Marco Polo Travels 1.39
Marco Polo, Travels, volume 1, Yule–Cordier edition, Book I, chapter 46
Marco Polo, Travels, Yule–Cordier edition, book 1, chapters 23–24

Recorded resource

Recorded uses: DJR-030 — polo: Marco Polo, Travels, Yule–Cordier edition, volume 1, chapter 39: spirits in the desert of Lop.; DJR-072 — Polo1: Marco Polo, Travels, volume 1, Yule–Cordier edition, Book I, chapter 46: Prester John and Unc Can; Burton's chapter numbering unreconciled.; DJR-154 — polo: Marco Polo, Travels, Yule–Cordier edition, book 1, chapters 23–24: the reported garden of Paradise.; work/audit-009/sources.json — polo: Marco Polo Travels 1.39; work/audit-023/sources.json — Polo1: Marco Polo, Travels, volume 1, Yule–Cordier edition, Book I, chapter 46; work/audit-050/sources.json — 154-polo: Marco Polo, Travels, Yule–Cordier edition, book 1, chapters 23–24.

BIB-1281

Machiavelli, Discourses 1.11–12: Roman religion and government.
Machiavelli, Discourses 1.11–12

Recorded resource

Recorded uses: DJR-154 — machiavelli-discourses: Machiavelli, Discourses 1.11–12: Roman religion and government.; work/audit-050/sources.json — 154-machiavelli-discourses: Machiavelli, Discourses 1.11–12.

BIB-1282

Gerald of Wales, Journey through Wales 1.8; Elidorus's childhood visit to an underground country, a probable parallel for Burton's unnamed Welsh figure.
Gerald of Wales, Journey through Wales, book 2, chapter 2: men pursued by toads and rats.
Gerald Journey through Wales 1.8
Gerald of Wales, Journey through Wales, book 2, chapter 2

Recorded resource

Recorded uses: DJR-030 — Gerald: Gerald of Wales, Journey through Wales 1.8; Elidorus's childhood visit to an underground country, a probable parallel for Burton's unnamed Welsh figure.; DJR-165 — gerald: Gerald of Wales, Journey through Wales, book 2, chapter 2: men pursued by toads and rats.; work/audit-009/sources.json — Gerald: Gerald Journey through Wales 1.8; work/audit-054/sources.json — 165-gerald: Gerald of Wales, Journey through Wales, book 2, chapter 2.

BIB-1283

Xenophon, Hiero. The insecurity of tyranny. H. G. Dakyns translation.
Xenophon, Hiero 1; Simonides and Hiero, Dakyns translation.
Xenophon, Hiero 1

Recorded resource

Recorded uses: DJR-017 — xenophon: Xenophon, Hiero. The insecurity of tyranny. H. G. Dakyns translation.; DJR-090 — xenophon-hiero: Xenophon, Hiero 1; Simonides and Hiero, Dakyns translation.; work/audit-029/sources.json — 090-xenophon-hiero: Xenophon, Hiero 1.

BIB-1284

Xenophon, Memorabilia, conclusion of book 4; Dakyns translation.

Recorded resource

Recorded uses: DJR-007 — Xenophon: Xenophon, Memorabilia, conclusion of book 4; Dakyns translation..

BIB-1285

Xenophon, Symposium 1; Autolycus and his spectators.
Xenophon, Symposium 9.2–7; H. G. Dakyns translation.

Xenophon, Symposium 1
Xenophon, Symposium 9.2–7

Recorded resource

Recorded uses: DJR-118 — xenophon: Xenophon, Symposium 1; Autolycus and his spectators.; DJR-124 — Xenophon: Xenophon, Symposium 9.2–7; H. G. Dakyns translation.; work/audit-038/sources.json — 118-xenophon: Xenophon, Symposium 1; work/audit-040/sources.json — 124-Xenophon: Xenophon, Symposium 9.2–7.

BIB-1286

Rabelais, Gargantua and Pantagruel 3.33: later English translation compared for Cuckoldry and Jealousy; Burton's French edition uncollated.
Rabelais, Gargantua and Pantagruel 3.33

Recorded resource

Recorded uses: DJR-150 — Rabelais333: Rabelais, Gargantua and Pantagruel 3.33: later English translation compared for Cuckoldry and Jealousy; Burton's French edition uncollated.; work/audit-049/sources.json — 150-Rabelais333: Rabelais, Gargantua and Pantagruel 3.33.

BIB-1287

Marco Polo, Travels, volume 2, Yule–Cordier edition; Madagascar narrative and the roc. Edition numbering differs from Burton's.
Marco Polo, Travels, volume 2, Yule–Cordier edition

Recorded resource

Recorded uses: DJR-072 — Polo: Marco Polo, Travels, volume 2, Yule–Cordier edition; Madagascar narrative and the roc. Edition numbering differs from Burton's.; work/audit-023/sources.json — Polo: Marco Polo, Travels, volume 2, Yule–Cordier edition.

BIB-1288

Schouten and Le Maire voyage narrative, in Robert Kerr, A General History and Collection of Voyages and Travels, volume10, chapter6, section1; Cape Horn route.
Schouten and Le Maire voyage narrative, in Robert Kerr, A General History and Collection of Voyages and Travels, volume10, chapter6, section1

Recorded resource

Recorded uses: DJR-072 — Schouten: Schouten and Le Maire voyage narrative, in Robert Kerr, A General History and Collection of Voyages and Travels, volume10, chapter6, section1; Cape Horn route.; work/audit-023/sources.json — Schouten: Schouten and Le Maire voyage narrative, in Robert Kerr, A General History and Collection of Voyages and Travels, volume10, chapter6, section1.

BIB-1289

Boethius, Consolation 2, metres 3 and 7.
Boethius, Consolation, books 1 and 4, H. R. James translation.
Boethius, Consolation of Philosophy 3, prose 8, H. R. James translation, for comparison.

Recorded resource

Recorded uses: DJR-094 — boethius: Boethius, Consolation 2, metres 3 and 7.; DJR-097 — boethius: Boethius, Consolation, books 1 and 4, H. R. James translation.; DJR-110 — Boethius: Boethius, Consolation of Philosophy 3, prose 8, H. R. James translation, for comparison.; work/audit-030/sources.json — 094-boethius: Boethius, Consolation 2, metres 3 and 7.; work/audit-031/sources.json — 097-boethius: Boethius, Consolation, books 1 and 4, H. R. James translation.; work/audit-035/sources.json — 110-Boethius: Boethius, Consolation of Philosophy 3, prose 8, H. R. James translation, for comparison..

BIB-1290

Plato, Republic, book 7; the cave allegory.
Plato, Republic, book 7

Recorded resource

Recorded uses: DJR-136 — Plato: Plato, Republic, book 7; the cave allegory.; work/audit-044/sources.json — 136-Plato: Plato, Republic, book 7.

BIB-1291

Plato, Critias 109b–c; gods as shepherds of human communities.
Plato, Critias 109b–c

Recorded resource

Recorded uses: DJR-029 — PlatoCritias: Plato, Critias 109b–c; gods as shepherds of human communities.; work/audit-008/sources.json — PlatoCritias: Plato, Critias 109b–c.

BIB-1292

Plato, Symposium, Jowett translation: comparisons with heroes and Socrates's ability to drink without intoxication.
Plato, Symposium; Phaedrus's army of lovers and Agathon's praise of Love.
Plato, Symposium; Alcibiades on Socrates's restraint.
Plato, Symposium

Recorded resource

Recorded uses: DJR-007 — Symposium: Plato, Symposium, Jowett translation: comparisons with heroes and Socrates's ability to drink without intoxication.; DJR-131 — Plato: Plato, Symposium; Phaedrus's army of lovers and Agathon's praise of Love.; DJR-135 — Plato: Plato, Symposium; Alcibiades on Socrates's restraint.; work/audit-042/sources.json — 131-Plato: Plato, Symposium; work/audit-044/sources.json — 135-Plato: Plato, Symposium.

BIB-1293

Plato, Phaedo 118a, Jowett translation: the final praise of Socrates.

Recorded resource

Recorded uses: DJR-007 — Phaedo: Plato, Phaedo 118a, Jowett translation: the final praise of Socrates..

BIB-1294

Apuleius, The Golden Ass, Adlington translation, book 4 frame of Cupid and Psyche.

Recorded resource

Recorded uses: DJR-079 — apuleius: Apuleius, The Golden Ass, Adlington translation, book 4 frame of Cupid and Psyche.; work/audit-025/sources.json — 079-apuleius: Apuleius, The Golden Ass, Adlington translation, book 4 frame of Cupid and Psyche..

BIB-1295

Homer, Odyssey, book 4; Helen's grief-banishing drink.
Homer, Odyssey, book 4

Recorded resource

Recorded uses: DJR-136 — Homer: Homer, Odyssey, book 4; Helen's grief-banishing drink.; work/audit-044/sources.json — 136-Homer: Homer, Odyssey, book 4.

BIB-1296

Homer, Odyssey 4, Butler translation; Telemachus at Menelaus's palace.
Homer, Odyssey 4, Butler translation

Recorded resource

Recorded uses: DJR-079 — odyssey: Homer, Odyssey 4, Butler translation; Telemachus at Menelaus's palace.; work/audit-025/sources.json — 079-odyssey: Homer, Odyssey 4, Butler translation.

BIB-1297

Christopher Marlowe, Hero and Leander, first sestiad 471–472: the quoted couplet on scholarly poverty.
Marlowe Hero and Leander

Recorded resource

Recorded uses: DJR-046 — Marlowe: Christopher Marlowe, Hero and Leander, first sestiad 471–472: the quoted couplet on scholarly poverty.; work/audit-014/sources.json — Marlowe: Marlowe Hero and Leander.

BIB-1298

W. G. Waters, Jerome Cardan: biographical cross-check concerning Cardano's children; not a substitute for collation of On His Own Books.
W. G. Waters, Jerome Cardan

Recorded resource

Recorded uses: DJR-054 — cardano: W. G. Waters, Jerome Cardan: biographical cross-check concerning Cardano's children; not a substitute for collation of On His Own Books.; work/audit-017/sources.json — cardano: W. G. Waters, Jerome Cardan.

BIB-1299

Xenophon, Cyropaedia 5.1.7–8; Cyrus refuses to see Panthea.
Xenophon, Cyropaedia 5.1.7–8

Recorded resource

Recorded uses: DJR-135 — Xenophon Cyrus: Xenophon, Cyropaedia 5.1.7–8; Cyrus refuses to see Panthea.; work/audit-044/sources.json — 135-Xenophon Cyrus: Xenophon, Cyropaedia 5.1.7–8.

BIB-1300

Aesop, The Eagle and the Beetle, Townsend version.

Recorded resource

Recorded uses: DJR-097 — aesop: Aesop, The Eagle and the Beetle, Townsend version.; work/audit-031/sources.json — 097-aesop: Aesop, The Eagle and the Beetle, Townsend version..

BIB-1301

Thomas More, Utopia, book 2: accessible laws, pleading one's own cause, and the injustice of neglecting working people. Burnet translation, Project Gutenberg.
Thomas More, Utopia, book 2. Fictional community's care for the incurably ill and reported practice.
Thomas More, Utopia, book 2, Burnet translation; work and leisure.
Thomas More, Utopia, book 2: inspection of prospective spouses.
Thomas More, Utopia, book 2, Burnet translation
Thomas More, Utopia, book 2

Recorded resource

Recorded uses: DJR-016 — More: Thomas More, Utopia, book 2: accessible laws, pleading one's own cause, and the injustice of neglecting working people. Burnet translation, Project Gutenberg.; DJR-066 — More: Thomas More, Utopia, book 2. Fictional community's care for the incurably ill and reported practice.; DJR-080 — more: Thomas More, Utopia, book 2, Burnet translation; work and leisure.; DJR-150 — more: Thomas More, Utopia, book 2: inspection of prospective spouses.; work/audit-021/sources.json — More: Thomas More, Utopia, book 2. Fictional community's care for the incurably ill and reported practice.; work/audit-025/sources.json — 080-more: Thomas More, Utopia, book 2, Burnet translation; work/audit-049/sources.json — 150-more: Thomas More, Utopia, book 2.

BIB-1302

Homer, Iliad 18–19, Buckley translation; the shield and Achilles receiving armour.
Homer, Iliad 18–19, Buckley translation

Recorded resource

Recorded uses: DJR-080 — homer: Homer, Iliad 18–19, Buckley translation; the shield and Achilles receiving armour.; work/audit-025/sources.json — 080-homer: Homer, Iliad 18–19, Buckley translation.

BIB-1303

Virgil, Georgics 1.417–422, Latin text used to check the weather quotation.

Recorded resource

Recorded uses: DJR-037 — Virgil: Virgil, Georgics 1.417–422, Latin text used to check the weather quotation.; work/audit-011/sources.json — Virgil: Virgil, Georgics 1.417–422, Latin text used to check the weather quotation..

BIB-1304

Plutarch, Dialogue on Love 17; Shilleto translation, the lover's dangers and Thero's thumb.
Plutarch, Dialogue on Love 17, in Morals; the fighter's wound.

Plutarch, On Love 16, in A. R. Shilleto's English translation: Galba and Maecenas, followed by Phayllus's hope of office through Philip.
Plutarch, Dialogue on Love 17
Plutarch, Dialogue on Love 17, in Morals
Plutarch, On Love 16, in A. R. Shilleto's English translation

Recorded resource

Recorded uses: DJR-130 — Plutarch17: Plutarch, Dialogue on Love 17; Shilleto translation, the lover's dangers and Thero's thumb.; DJR-131 — Plutarch Love: Plutarch, Dialogue on Love 17, in Morals; the fighter's wound.; DJR-149 — PlutarchLove16: Plutarch, On Love 16, in A. R. Shilleto's English translation: Galba and Maecenas, followed by Phayllus's hope of office through Philip.; work/audit-042/sources.json — 130-Plutarch17: Plutarch, Dialogue on Love 17; work/audit-042/sources.json — 131-Plutarch Love: Plutarch, Dialogue on Love 17, in Morals; work/audit-048/sources.json — 149-PlutarchLove16: Plutarch, On Love 16, in A. R. Shilleto's English translation.

BIB-1305

Boccaccio, Decameron 4.1; Ghismonda and Guiscardo's heart.
Boccaccio, Decameron 5.1; Cymon and Iphigenia, including the later violence.
Boccaccio, Decameron 1.3: Melchizedek's three rings and the unresolved claim.
Boccaccio, Decameron 4.1
Boccaccio, Decameron 5.1
Boccaccio, Decameron 1.3

Recorded resource

Recorded uses: DJR-130 — Boccaccio: Boccaccio, Decameron 4.1; Ghismonda and Guiscardo's heart.; DJR-131 — Boccaccio: Boccaccio, Decameron 5.1; Cymon and Iphigenia, including the later violence.; DJR-162 — boccaccio: Boccaccio, Decameron 1.3: Melchizedek's three rings and the unresolved claim.; work/audit-042/sources.json — 130-Boccaccio: Boccaccio, Decameron 4.1; work/audit-042/sources.json — 131-Boccaccio: Boccaccio, Decameron 5.1; work/audit-053/sources.json — 162-boccaccio: Boccaccio, Decameron 1.3.

BIB-1306

Machiavelli, Florentine Histories 5.1, public-domain English text: the cycle of order, prosperity and ruin.
Machiavelli, Florentine History, book 7: Cosimo de' Medici's changing fortunes.
Machiavelli, Florentine Histories 5.1, public-domain English text
Machiavelli, Florentine History, book 7

Recorded resource

Recorded uses: DJR-091 — Machiavelli: Machiavelli, Florentine Histories 5.1, public-domain English text: the cycle of order, prosperity and ruin.; DJR-092 — Machiavelli: Machiavelli, Florentine History, book 7: Cosimo de' Medici's changing fortunes.; work/audit-029/sources.json — 091-Machiavelli: Machiavelli, Florentine Histories 5.1, public-domain English text; work/audit-029/sources.json — 092-Machiavelli: Machiavelli, Florentine History, book 7.

BIB-1307

James VI and I, Daemonologie, book 1, chapter 3, magicians and witches.

Recorded resource

Recorded uses: DJR-031 — James: James VI and I, Daemonologie, book 1, chapter 3, magicians and witches.; work/audit-009/sources.json — James: James VI and I, Daemonologie, book 1, chapter 3, magicians and witches..

BIB-1308

Plutarch, Table Talk 7.5.1: music and intoxication; historical English translation, Project Gutenberg.
Plutarch, Non posse, section 16: women in the Epicurean garden; historical English translation, Project Gutenberg.
Plutarch, Table Talk 8.1: celebrations of Socrates and Plato; English translation, contextual comparison.
Plutarch, Table Talk 1.5; English translation, love, poetry and softened character.
Plutarch, Table Talk 7.5.1
Plutarch, Non posse, section 16
Plutarch, Table Talk 8.1
Plutarch, Table Talk 1.5

Recorded resource

Recorded uses: DJR-085 — plutarch-music: Plutarch, Table Talk 7.5.1: music and intoxication; historical English translation, Project Gutenberg.; DJR-085 — plutarch-epicurus: Plutarch, Non posse, section 16: women in the Epicurean garden; historical English translation, Project Gutenberg.; DJR-111 — PlutarchTableTalk: Plutarch, Table Talk 8.1: celebrations of Socrates and Plato; English translation, contextual comparison.; DJR-132 — PlutarchTable: Plutarch,

Table Talk 1.5; English translation, love, poetry and softened character.; work/audit-027/sources.json — 085-plutarch-music: Plutarch, Table Talk 7.5.1; work/audit-027/sources.json — 085-plutarch-epicurus: Plutarch, Non posse, section 16; work/audit-036/sources.json — 111-PlutarchTableTalk: Plutarch, Table Talk 8.1; work/audit-043/sources.json — 132-PlutarchTable: Plutarch, Table Talk 1.5.

BIB-1309

Seneca, On Benefits 4.5 and 7.2: divine gifts beyond necessity; freedom from disturbances. English translation.
Seneca, On Benefits 4.5 and 7.2

Recorded resource

Recorded uses: DJR-160 — seneca: Seneca, On Benefits 4.5 and 7.2: divine gifts beyond necessity; freedom from disturbances. English translation.; work/audit-052/sources.json — 160-seneca: Seneca, On Benefits 4.5 and 7.2.

BIB-1310

Jonson, Epicoene: Sir Amorous La Foole.
Jonson, Epicoene

Recorded resource

Recorded uses: DJR-122 — Jonson: Jonson, Epicoene: Sir Amorous La Foole.; work/audit-039/sources.json — 122-Jonson: Jonson, Epicoene.

BIB-1311

Ben Jonson, Volpone, act 3: promises to Celia.
Ben Jonson, Volpone, act 3

Recorded resource

Recorded uses: DJR-125 — Jonson: Ben Jonson, Volpone, act 3: promises to Celia.; work/audit-040/sources.json — 125-Jonson: Ben Jonson, Volpone, act 3.

BIB-1312

The Voyages of Pedro Fernandez de Quiros, ed. Clements Markham (1904), vol. 1: memorials and bibliography, including Amsterdam 1612.
The Voyages of Pedro Fernandez de Quiros, edited by Clements Markham (1904), vol. 1. Memorials and bibliography, including Amsterdam printings in 1612.

Recorded resource

Recorded uses: DJR-006 — Quiros: The Voyages of Pedro Fernandez de Quiros, ed. Clements Markham (1904), vol. 1: memorials and bibliography, including Amsterdam 1612.; DJR-015 — Quiros: The Voyages of Pedro Fernandez de Quiros, edited by Clements Markham (1904), vol. 1. Memorials and bibliography, including Amsterdam printings in 1612..

BIB-1313

Romaunt of the Rose 4261–4270; Skeat edition transcription, the omitted line and condemnation of Wicked Tongue's slander.
Romaunt of the Rose 4261–4270

Recorded resource

Recorded uses: DJR-138 — Romaunt4261: Romaunt of the Rose 4261–4270; Skeat edition transcription, the omitted line and condemnation of Wicked Tongue's slander.; work/audit-045/sources.json — 138-Romaunt4261: Romaunt of the Rose 4261–4270.

BIB-1314

Galileo, Sidereal Messenger: the four Medicean planets orbiting Jupiter.
Galileo, Sidereal Messenger

Recorded resource

Recorded uses: DJR-074 — galileo: Galileo, Sidereal Messenger: the four Medicean planets orbiting Jupiter.; work/audit-023/sources.json — galileo: Galileo, Sidereal Messenger.

BIB-1315

Theocritus, Idylls 8 and 18, in Andrew Lang's translation.
Theocritus, Idyll 27, The Wooing of Daphnis; Andrew Lang translation.
Theocritus, Idyll 27, The Wooing of Daphnis

Recorded resource

Recorded uses: DJR-123 — Theocritus: Theocritus, Idylls 8 and 18, in Andrew Lang's translation.; DJR-124 — Theocritus: Theocritus, Idyll 27, The Wooing of Daphnis; Andrew Lang translation.; work/audit-040/sources.json — 123-Theocritus: Theocritus, Idylls 8 and 18, in Andrew Lang's translation.; work/audit-040/sources.json — 124-Theocritus: Theocritus, Idyll 27, The Wooing of Daphnis.

BIB-1316

Montaigne, Essays, "De la force de l'imagination," French text in the consulted edition; parallel pairings of Dagobert and Francis, and of the Celsus and Augustine accounts.
Montaigne, On imagination

Recorded resource

Recorded uses: DJR-039 — Montaigne: Montaigne, Essays, "De la force de l'imagination," French text in the consulted edition; parallel pairings of Dagobert and Francis, and of the Celsus and Augustine accounts.; work/audit-012/sources.json — Montaigne: Montaigne, On imagination.

BIB-1317

Culpeper, Complete Herbal, expanded 1850 edition: dispensatory vocabulary including tablet forms, Diamoschu Dulce and Requies. Later terminology comparator only; not a reconstruction of Burton's recipes.
Culpeper, Complete Herbal, expanded 1850 edition

Recorded resource

Recorded uses: DJR-067 — Culpeper: Culpeper, Complete Herbal, expanded 1850 edition: dispensatory vocabulary including tablet forms, Diamoschu Dulce and Requies. Later terminology comparator only; not a reconstruction of Burton's recipes.; work/audit-021/sources.json — Culpeper: Culpeper, Complete Herbal, expanded 1850 edition.

BIB-1318

Ludwig Lavater, Of Ghostes and Spirites, R. H. translation (1596), I.10, pp. 45–47, and I.19, pp. 88–97: monastic deception and places of apparitions; Burton's Latin uncollated.
Ludwig Lavater, Of Ghostes and Spirites, R. H. translation (1596), I.10, pp. 45–47, and I.19, pp. 88–97

Recorded resource

Recorded uses: DJR-156 — Lavater1596: Ludwig Lavater, Of Ghostes and Spirites, R. H. translation (1596), I.10, pp. 45–47, and I.19, pp. 88–97: monastic deception and places of apparitions; Burton's Latin uncollated.; work/audit-051/sources.json — 156-Lavater1596: Ludwig Lavater, Of Ghostes and Spirites, R. H. translation (1596), I.10, pp. 45–47, and I.19, pp. 88–97.

BIB-1319

Claudian, Panegyric on the Consulship of Manlius Theodorus 239–240. Calm authority and violent force. Loeb text and translation.

Recorded resource

Recorded uses: DJR-017 — claudian: Claudian, Panegyric on the Consulship of Manlius Theodorus 239–240. Calm authority and violent force. Loeb text and translation..

BIB-1320

Busbecq, Turkish Letter 3, Forster and Daniel translation (1881), vol. 1, pp. 206–207: lynx and crane.
Busbecq, Turkish Letter 3, Forster and Daniel translation (1881), vol. 1, pp. 206–207

Recorded resource

Recorded uses: DJR-113 — Busbecq: Busbecq, Turkish Letter 3, Forster and Daniel translation (1881), vol. 1, pp. 206–207: lynx and crane.; work/audit-036/sources.json — 113-Busbecq: Busbecq, Turkish Letter 3, Forster and Daniel translation (1881), vol. 1, pp. 206–207.

BIB-1321

Busbecq, Turkish Letter I, the Greek boy and the drinker.
Busbecq, Turkish Letter 4, in Forster and Daniell's translation: Sultan Suleiman, music, plate and wine imports. Burton cites Letter 3.
Busbecq, Turkish Letter 3: Rüstem's view of salvation and its heterodox status.
Busbecq, Turkish Letter 4, in Forster and Daniell's translation
Busbecq, Turkish Letter 3

Recorded resource

Recorded uses: DJR-159 — Busbecq: Busbecq, Turkish Letter I, the Greek boy and the drinker.; DJR-160 — busbecq: Busbecq, Turkish Letter 4, in Forster and Daniell's translation: Sultan Suleiman, music, plate and wine imports. Burton cites Letter 3.; DJR-161 — busbecq: Busbecq, Turkish Letter 3: Rüstem's view of salvation and its heterodox status.; work/audit-052/sources.json — 159-Busbecq: Busbecq, Turkish Letter I, the Greek boy and the drinker.; work/audit-052/sources.json — 160-busbecq: Busbecq, Turkish Letter 4, in Forster and Daniell's translation; work/audit-052/sources.json — 161-busbecq: Busbecq, Turkish Letter 3.

BIB-1322

Heliodorus, Aethiopica 4; English version revised by Rowland Smith, Acestinus's diagnosis.
Achilles Tatius, Leucippe and Clitophon 1; Smith translation, Clitophon's sleeplessness and dawn dreams.
Achilles Tatius, Leucippe and Clitophon, book 8, in The Greek Romances (1901).
Heliodorus, Aethiopica 4
Achilles Tatius, Leucippe and Clitophon 1

Recorded resource

Recorded uses: DJR-126 — Heliodorus4: Heliodorus, Aethiopica 4; English version revised by Rowland Smith, Acestinus's diagnosis.; DJR-128 — Tatius1: Achilles Tatius, Leucippe and Clitophon 1; Smith translation, Clitophon's sleeplessness and dawn dreams.; DJR-147 — tatius: Achilles Tatius, Leucippe and Clitophon, book 8, in The Greek Romances (1901).; work/audit-041/sources.json — 126-Heliodorus4: Heliodorus, Aethiopica 4; work/audit-041/sources.json — 128-Tatius1: Achilles Tatius, Leucippe and Clitophon 1; work/audit-048/sources.json — 147-tatius: Achilles Tatius, Leucippe and Clitophon, book 8, in The Greek Romances (1901)..

BIB-1323

Francis Bacon, Of Superstition: wise men following fools.
Francis Bacon, Of Superstition

Recorded resource

Recorded uses: DJR-155 — bacon: Francis Bacon, Of Superstition: wise men following fools.; work/audit-050/sources.json — 155-bacon: Francis Bacon, Of Superstition.

BIB-1324

Plutarch, On the Delay of Divine Justice: Pausanias and Apollodorus.
Plutarch, On the Delay of Divine Justice

Recorded resource

Recorded uses: DJR-165 — plutarch: Plutarch, On the Delay of Divine Justice: Pausanias and Apollodorus.; work/audit-054/sources.json — 165-plutarch: Plutarch, On the Delay of Divine Justice.

BIB-1325

Homer, Iliad, book 8: Zeus and the golden-chain challenge.
Homer, Iliad, book 8

Recorded resource

Recorded uses: DJR-166 — homer: Homer, Iliad, book 8: Zeus and the golden-chain challenge.; work/audit-054/sources.json — 166-homer: Homer, Iliad, book 8.

BIB-1326

Pliny, Natural History, book 36, sections 11–12 (chapter 4, older subsection 5). Bostock and Riley translation compared: the artists are sculptors and Pliny rejects their supposed suicide.
Pliny, Natural History 35, chapter 43 (12); Bostock and Riley, volume 6, 1857, pages 283–284.
Pliny, Natural History, book 36, sections 11–12 (chapter 4, older subsection 5). Bostock and Riley translation compared
Pliny, Natural History 35, chapter 43 (12)

Recorded resource

Recorded uses: DJR-056 — Pliny: Pliny, Natural History, book 36, sections 11–12 (chapter 4, older subsection 5). Bostock and Riley translation compared: the artists are sculptors and Pliny rejects their supposed suicide.; DJR-132 — PlinyNumbers: Pliny, Natural History 35, chapter 43 (12); Bostock and Riley, volume 6, 1857, pages 283–284.; work/audit-017/sources.json — Pliny: Pliny, Natural History, book 36, sections 11–12 (chapter 4, older subsection 5). Bostock and Riley translation compared; work/audit-043/sources.json — 132-PlinyNumbers: Pliny, Natural History 35, chapter 43 (12).

BIB-1327

Lucian, Menippus, or A Necromantic Experiment: consultation of Tiresias.
Lucian, Timon the Misanthrope, H. W. and F. G. Fowler translation, for comparison.
Lucian, Dialogues of the Gods, Hera and Zeus on Ixion, Fowler translation.
Lucian, Of Sacrifice, in Works, volume 1.
Lucian, Voyage to the Lower World 27: the tyrant's bed and lamp as witnesses.
Lucian, Voyage to the Lower World 27

Recorded resource

Recorded uses: DJR-073 — lucian: Lucian, Menippus, or A Necromantic Experiment: consultation of Tiresias.; DJR-109 — lucian: Lucian, Timon the Misanthrope, H. W. and F. G. Fowler translation, for comparison.; DJR-127 — lucian: Lucian, Dialogues of the Gods, Hera and Zeus on Ixion, Fowler translation.; DJR-158 — lucian: Lucian, Of Sacrifice, in Works, volume 1.; DJR-164 — Lucian tyrant: Lucian, Voyage to the Lower World 27: the tyrant's bed and lamp as witnesses.; work/audit-035/sources.json — 109-lucian: Lucian, Timon the Misanthrope, H. W. and F. G. Fowler translation, for comparison.; work/audit-041/sources.json — 127-lucian: Lucian, Dialogues of the Gods, Hera and Zeus on Ixion, Fowler translation.; work/audit-051/sources.json — 158-lucian: Lucian, Of Sacrifice, in Works, volume 1.; work/audit-053/sources.json — 164-Lucian tyrant: Lucian, Voyage to the Lower World 27.

BIB-1328

Ptolemy, Tetrabiblos, Ashmand's version, 1.17–18: relations between signs.
Ptolemy, Tetrabiblos, Ashmand's version, 1.17–18

Recorded resource

Recorded uses: DJR-151 — ptolemy: Ptolemy, Tetrabiblos, Ashmand's version, 1.17–18: relations between signs.; work/audit-049/sources.json — 151-ptolemy: Ptolemy, Tetrabiblos, Ashmand's version, 1.17–18.

BIB-1329

Plutarch, Whether Land or Water Animals Are More Crafty, chapter9, historical translation in Essays and Miscellanies5; Aristotimus's argument.
Plutarch, Whether Land or Water Animals Are More Crafty, chapter9, historical translation in Essays and Miscellanies5

Recorded resource

Recorded uses: DJR-078 — plutarch: Plutarch, Whether Land or Water Animals Are More Crafty, chapter9, historical translation in Essays and Miscellanies5; Aristotimus's argument.; work/audit-025/sources.json — 078-plutarch: Plutarch, Whether Land or Water Animals Are More Crafty, chapter9, historical translation in Essays and Miscellanies5.

BIB-1330

Erasmus, The Praise of Folly, on scholars and their children.

Recorded resource

Recorded uses: DJR-033 — Erasmus: Erasmus, The Praise of Folly, on scholars and their children..

BIB-1331

The royal declaration prefixed to the Articles of Religion. Restrictions on disputation and interpretation.

Recorded resource

Recorded uses: DJR-168 — Declaration: The royal declaration prefixed to the Articles of Religion. Restrictions on disputation and interpretation.; work/audit-055/sources.json — 168-Declaration: The royal declaration prefixed to the Articles of Religion. Restrictions on disputation and interpretation..

BIB-1332

Pausanias, Description of Greece 6.8.2, W. H. S. Jones translation: Damarchus.

Recorded resource

Recorded uses: DJR-022 — pausanias: Pausanias, Description of Greece 6.8.2, W. H. S. Jones translation: Damarchus..

BIB-1333

Pausanias 7.21.12–13; the mirror oracle and Cyaneae spring compared.
Pausanias 7.21.12–13

Recorded resource

Recorded uses: DJR-055 — pausanias: Pausanias 7.21.12–13; the mirror oracle and Cyaneae spring compared.; work/audit-017/sources.json — pausanias: Pausanias 7.21.12–13.

BIB-1334

Orphic Hymn to Aphrodite 55: dominion over the three realms; comparison for Burton's Latin couplet.
Orphic Hymn to Aphrodite 55

Recorded resource

Recorded uses: DJR-113 — OrphicHymn: Orphic Hymn to Aphrodite 55: dominion over the three realms; comparison for Burton's Latin couplet.; work/audit-036/sources.json — 113-OrphicHymn: Orphic Hymn to Aphrodite 55.

BIB-1335

The Dispensatory of the United States of America, 1918, entry Populus, historical account of the compound poplar ointment; used only to explain the preparation's name.
The Dispensatory of the United States of America, 1918, entry Populus, historical account of the compound poplar ointment

Recorded resource

Recorded uses: DJR-060 — PoplarOintment: The Dispensatory of the United States of America, 1918, entry Populus, historical account of the compound poplar ointment; used only to explain the preparation's name.; work/audit-019/sources.json — PoplarOintment: The Dispensatory of the United States of America, 1918, entry Populus, historical account of the compound poplar ointment.

BIB-1336

History of Parliament, Thomas Lee or Legh, commissioner in the monastic visitations.

Recorded resource

Recorded uses: DJR-114 — Lee: History of Parliament, Thomas Lee or Legh, commissioner in the monastic visitations.; work/audit-037/sources.json — 114-Lee: History of Parliament, Thomas Lee or Legh, commissioner in the monastic visitations..

BIB-1337

Historic Royal Palaces, The Field of Cloth of Gold; date and location of the royal meeting.
Historic Royal Palaces, Field of Cloth of Gold; June 1520 date and location.
Historic Royal Palaces, The Field of Cloth of Gold
Historic Royal Palaces, Field of Cloth of Gold

Recorded resource

Recorded uses: DJR-041 — field: Historic Royal Palaces, The Field of Cloth of Gold; date and location of the royal meeting.; DJR-079 — cloth-of-gold: Historic Royal Palaces, Field of Cloth of Gold; June 1520 date and location.; work/audit-012/sources.json — field: Historic Royal Palaces, The Field of Cloth of Gold; work/audit-025/sources.json — 079-cloth-of-gold: Historic Royal Palaces, Field of Cloth of Gold.

BIB-1338

Huntington Library catalogue record for Deacon and Walker's Dialogicall Discourses (1601).

Recorded resource

Recorded uses: DJR-022 — deacon: Huntington Library catalogue record for Deacon and Walker's Dialogicall Discourses (1601)..

BIB-1339

Tommaso Campanella, De sensu rerum et magia (1620), book 4, chapter 9, page 296: murdered bodies allegedly bleeding before their killers. ILIESI-CNR facsimile.
Tommaso Campanella, De sensu rerum et magia (1620), book 4, chapter 9, page 296

Recorded resource

Recorded uses: DJR-024 — Campanella1620: Tommaso Campanella, De sensu rerum et magia (1620), book 4, chapter 9, page 296: murdered bodies allegedly bleeding before their killers. ILIESI-CNR facsimile.; work/audit-007/sources.json — Campanella1620: Tommaso Campanella, De sensu rerum et magia (1620), book 4, chapter 9, page 296.

BIB-1340

Brenda Hosington, Transit Translation Transformation (2019), discussion of Varchi's 1545 lecture and Tofte's 1615 prefaces; bibliographical evidence.
Brenda Hosington, Transit Translation Transformation (2019), discussion of Varchi's 1545 lecture and Tofte's 1615 prefaces

Recorded resource

Recorded uses: DJR-144 — VarchiPrefaces: Brenda Hosington, Transit Translation Transformation (2019), discussion of Varchi's 1545 lecture and Tofte's 1615 prefaces; bibliographical evidence.; work/audit-047/sources.json — 144-VarchiPrefaces: Brenda Hosington, Transit Translation Transformation (2019), discussion of Varchi's 1545 lecture and Tofte's 1615 prefaces.

BIB-1341

The Vigil of Venus, opening and refrain.

Recorded resource

Recorded uses: DJR-143 — Vigil: The Vigil of Venus, opening and refrain.; work/audit-046/sources.json — 143-Vigil: The Vigil of Venus, opening and refrain..

BIB-1342

Publilius Syrus, Sententiae. The maker and healer of love's wound.

Recorded resource

Recorded uses: DJR-139 — publilius: Publilius Syrus, Sententiae. The maker and healer of love's wound.; work/audit-045/sources.json — 139-publilius: Publilius Syrus, Sententiae. The maker and healer of love's wound..

BIB-1343

Tacitus, Annals 13.53, Latin text: Lucius Vetus's canal scheme under Nero.

Recorded resource

Recorded uses: DJR-015 — Tacitus: Tacitus, Annals 13.53, Latin text: Lucius Vetus's canal scheme under Nero..

BIB-1344

Erasmus, Adagia 3.10: index listing proverb 97, Insania non omnibus eadem. The full entry still requires collation.

Recorded resource

Recorded uses: DJR-008 — Erasmus: Erasmus, Adagia 3.10: index listing proverb 97, Insania non omnibus eadem. The full entry still requires collation..

BIB-1345

Octavia 561–563; Latin speech of the character Seneca to Nero on love, luxury and leisure.
Octavia 561–563

Recorded resource

Recorded uses: DJR-116 — Octavia: Octavia 561–563; Latin speech of the character Seneca to Nero on love, luxury and leisure.; work/audit-037/sources.json — 116-Octavia: Octavia 561–563.

BIB-1346

Italian National Tourist Board, Palmanova: the fortress town founded by Venice in 1593. Used for the place identification only.

Recorded resource

Recorded uses: DJR-016 — Palmanova: Italian National Tourist Board, Palmanova: the fortress town founded by Venice in 1593. Used for the place identification only..

BIB-1347

St John's College, Cambridge, history of the Old Library and Williams's benefaction.

Recorded resource

Recorded uses: DJR-081 — Williams: St John's College, Cambridge, history of the Old Library and Williams's benefaction.; work/audit-026/sources.json — 081-Williams: St John's College, Cambridge, history of the Old Library and Williams's benefaction..

BIB-1348

McCuaig, Carlo Sigonio, chapter 5 on the 1583 forgery.

Recorded resource

Recorded uses: DJR-094 — sigonio: McCuaig, Carlo Sigonio, chapter 5 on the 1583 forgery.; work/audit-030/sources.json — 094-sigonio: McCuaig, Carlo Sigonio, chapter 5 on the 1583 forgery..

BIB-1349

1 Corinthians 12:9, gifts of healing.
1 Corinthians 12

Recorded resource

Recorded uses: DJR-069 — paul: 1 Corinthians 12:9, gifts of healing.; work/audit-022/sources.json — paul: 1 Corinthians 12.

BIB-1350

1 Corinthians 4:10, King James Version: fools for Christ.

Recorded resource

Recorded uses: DJR-007 — 1Corinthians: 1 Corinthians 4:10, King James Version: fools for Christ..

BIB-1351

1 Esdras 4.26, King James text: madness for women.
1 Esdras 4.26, King James text

Recorded resource

Recorded uses: DJR-115 — Esdras: 1 Esdras 4.26, King James text: madness for women.; work/audit-037/sources.json — 115-Esdras: 1 Esdras 4.26, King James text.

BIB-1352

1 Timothy 5:8, King James Bible. Comparison for Burton's wording in note q.

Recorded resource

Recorded uses: DJR-017 — paul: 1 Timothy 5:8, King James Bible. Comparison for Burton's wording in note q..

BIB-1353

Ecclesiasticus 30:15 in the 1611 King James Bible. Compared for the statement that health exceeds gold and wealth.
Ecclesiasticus 30

Recorded resource

Recorded uses: DJR-056 — Sirach: Ecclesiasticus 30:15 in the 1611 King James Bible. Compared for the statement that health exceeds gold and wealth.; work/audit-017/sources.json — Sirach: Ecclesiasticus 30.

BIB-1354

2 Corinthians 11:1 and 21, King James Version: Paul speaking foolishly.

Recorded resource

Recorded uses: DJR-007 — 2Corinthians: 2 Corinthians 11:1 and 21, King James Version: Paul speaking foolishly..

BIB-1355

2 Kings 5:5, Naaman's gifts.
2 Kings 5

Recorded resource

Recorded uses: DJR-069 — naaman: 2 Kings 5:5, Naaman's gifts.; work/audit-022/sources.json — naaman: 2 Kings 5.

BIB-1356

Amos 6:4–6, KJV.
Amos 6

Recorded resource

Recorded uses: DJR-090 — Amos: Amos 6:4–6, KJV.; work/audit-029/sources.json — 090-Amos: Amos 6.

BIB-1357

Ecclesiastes 1:18, King James Bible. Wisdom, knowledge, grief, and sorrow.

Recorded resource

Recorded uses: DJR-017 — ecclesiastes: Ecclesiastes 1:18, King James Bible. Wisdom, knowledge, grief, and sorrow..

BIB-1358

Ecclesiastes 2, King James Version: laughter, wisdom, labour, and sorrow.
Ecclesiastes 2:8; compare the separately cited Job 2:9, 1 Corinthians 7 and Sirach 39:14.
Ecclesiastes 2

Recorded resource

Recorded uses: DJR-007 — Ecclesiastes: Ecclesiastes 2, King James Version: laughter, wisdom, labour, and sorrow.; DJR-143 — Bible: Ecclesiastes 2:8; compare the separately cited Job 2:9, 1 Corinthians 7 and Sirach 39:14.; work/audit-046/sources.json — 143-Bible: Ecclesiastes 2.

BIB-1359

Ecclesiastes 4:13, KJV.
Ecclesiastes 4

Recorded resource

Recorded uses: DJR-090 — Eccles4: Ecclesiastes 4:13, KJV.; work/audit-029/sources.json — 090-Eccles4: Ecclesiastes 4.

BIB-1360

Ecclesiastes 5:11–13, KJV.
Ecclesiastes 5

Recorded resource

Recorded uses: DJR-090 — Eccles5: Ecclesiastes 5:11–13, KJV.; work/audit-029/sources.json — 090-Eccles5: Ecclesiastes 5.

BIB-1361

Ecclesiasticus 13:25–26, KJV wording comparison.

Recorded resource

Recorded uses: DJR-039 — Sirach: Ecclesiasticus 13:25–26, KJV wording comparison.; work/audit-012/sources.json — Sirach: Ecclesiasticus 13:25–26, KJV wording comparison..

BIB-1362

Ecclesiasticus 22:8–10, King James Version.
Ecclesiasticus 22

Recorded resource

Recorded uses: DJR-089 — Bible: Ecclesiasticus 22:8–10, King James Version.; work/audit-028/sources.json — 089-Bible: Ecclesiasticus 22.

BIB-1363

Ecclesiasticus 25:25, King James Version; compare Burton's printed 25:27.
Ecclesiasticus 25

Recorded resource

Recorded uses: DJR-083 — Sirach: Ecclesiasticus 25:25, King James Version; compare Burton's printed 25:27.; work/audit-026/sources.json — 083-Sirach: Ecclesiasticus 25.

BIB-1364

King James Bible, Ecclesiasticus 27:5; also Genesis 16, Hebrews 12 and Psalms 37, 46, 55, 125 and 126.
King James Bible, Ecclesiasticus 27

Recorded resource

Recorded uses: DJR-087 — Scripture: King James Bible, Ecclesiasticus 27:5; also Genesis 16, Hebrews 12 and Psalms 37, 46, 55, 125 and 126.; work/audit-028/sources.json — 087-Scripture: King James Bible, Ecclesiasticus 27.

BIB-1365

Ecclesiasticus 25:16,23; King James verse numbering checked.
Ecclesiasticus 25

Recorded resource

Recorded uses: DJR-055 — sirach25: Ecclesiasticus 25:16,23; King James verse numbering checked.; work/audit-017/sources.json — sirach25: Ecclesiasticus 25.

BIB-1366

Ecclesiasticus 26:7; King James scorpion verse checked against Burton's reference 26:14.
Sirach 26:1–3, praise of the virtuous wife.
Ecclesiasticus 26
Sirach 26

Recorded resource

Recorded uses: DJR-055 — sirach26: Ecclesiasticus 26:7; King James scorpion verse checked against Burton's reference 26:14.; DJR-142 — Sirach26: Sirach 26:1–3, praise of the virtuous wife.; work/audit-017/sources.json — sirach26: Ecclesiasticus 26; work/audit-046/sources.json — 142-Sirach26: Sirach 26.

BIB-1367

Sirach 36:24–25, marriage and the household; compare Burton's 30.
Sirach 36

Recorded resource

Recorded uses: DJR-142 — Sirach36: Sirach 36:24–25, marriage and the household; compare Burton's 30.; work/audit-046/sources.json — 142-Sirach36: Sirach 36.

BIB-1368

Ecclesiasticus 37:30–31; comparison with Burton's paraphrase and verse numbers.
Ecclesiasticus 37

Recorded resource

Recorded uses: DJR-071 — Sirach: Ecclesiasticus 37:30–31; comparison with Burton's paraphrase and verse numbers.; work/audit-022/sources.json — Sirach: Ecclesiasticus 37.

BIB-1369

Ecclesiasticus 38:2–13, physician and healing.
Ecclesiasticus 38:4, 8; scriptural language checked.
Ecclesiasticus 38.17, limited mourning.
Ecclesiasticus 38

Recorded resource

Recorded uses: DJR-069 — sirach: Ecclesiasticus 38:2–13, physician and healing.; DJR-070 — Sirach: Ecclesiasticus 38:4, 8; scriptural language checked.; DJR-094 — sirach: Ecclesiasticus 38.17, limited mourning.; work/audit-022/sources.json — sirach: Ecclesiasticus 38; work/audit-030/sources.json — 094-sirach: Ecclesiasticus 38.17, limited mourning..

BIB-1370

Sirach or Ecclesiasticus 7, especially 19 and 25.

Recorded resource

Recorded uses: DJR-141 — sirach: Sirach or Ecclesiasticus 7, especially 19 and 25.; work/audit-046/sources.json — 141-sirach: Sirach or Ecclesiasticus 7, especially 19 and 25..

BIB-1371

Ecclesiasticus 9; conduct around women.
Ecclesiasticus 9:5, 7–8; the direction of the gaze.
Ecclesiasticus 9

Recorded resource

Recorded uses: DJR-134 — Sirach: Ecclesiasticus 9; conduct around women.; DJR-135 — Sirach: Ecclesiasticus 9:5, 7–8; the direction of the gaze.; work/audit-043/sources.json — 134-Sirach: Ecclesiasticus 9; work/audit-044/sources.json — 135-Sirach: Ecclesiasticus 9.

BIB-1372

King James Bible, Esther 5:3; the king's offer.
King James Bible, Esther 5

Recorded resource

Recorded uses: DJR-133 — Esther: King James Bible, Esther 5:3; the king's offer.; work/audit-043/sources.json — 133-Esther: King James Bible, Esther 5.

BIB-1373

Isaiah 1:3 and 5, King James Version: ox, donkey, sick head, and faint heart.

Recorded resource

Recorded uses: DJR-007 — Isaiah: Isaiah 1:3 and 5, King James Version: ox, donkey, sick head, and faint heart..

BIB-1374

Isaiah 3.16–24: ornaments and their loss.
Isaiah 3.16–24

Recorded resource

Recorded uses: DJR-121 — Isaiah: Isaiah 3.16–24: ornaments and their loss.; work/audit-039/sources.json — 121-Isaiah: Isaiah 3.16–24.

BIB-1375

James 1:23–24; looking into a mirror and forgetting one's appearance.
James 1

Recorded resource

Recorded uses: DJR-136 — James: James 1:23–24; looking into a mirror and forgetting one's appearance.; work/audit-044/sources.json — 136-James: James 1.

BIB-1376

Job 31:1; the covenant with the eyes.
Job 31

Recorded resource

Recorded uses: DJR-135 — Job: Job 31:1; the covenant with the eyes.; work/audit-044/sources.json — 135-Job: Job 31.

BIB-1377

Judges 11:37–38, Jephthah's daughter.
Judges 11

Recorded resource

Recorded uses: DJR-142 — Judges: Judges 11:37–38, Jephthah's daughter.; work/audit-046/sources.json — 142-Judges: Judges 11.

BIB-1378

Judith 10.3–4: preparations to meet Holofernes.
Judith 10.3–4

Recorded resource

Recorded uses: DJR-121 — Judith: Judith 10.3–4: preparations to meet Holofernes.; work/audit-039/sources.json — 121-Judith: Judith 10.3–4.

BIB-1379

Luke 16:19–31, King James Bible. The rich man.

Recorded resource

Recorded uses: DJR-017 — luke: Luke 16:19–31, King James Bible. The rich man..

BIB-1380

Luke 5:18–25 and 31–32: the paralysed man and the physician comparison. King James Version.

Recorded resource

Recorded uses: DJR-006 — Luke5: Luke 5:18–25 and 31–32: the paralysed man and the physician comparison. King James Version..

BIB-1381

Luke 7:1–10: the centurion's servant. King James Version.

Recorded resource

Recorded uses: DJR-006 — Luke7: Luke 7:1–10: the centurion's servant. King James Version..

BIB-1382

King James Bible, Matthew 17:21; prayer and fasting.
King James Bible, Matthew 17

Recorded resource

Recorded uses: DJR-134 — Matthew: King James Bible, Matthew 17:21; prayer and fasting.; work/audit-043/sources.json — 134-Matthew: King James Bible, Matthew 17.

BIB-1383

Matthew 4:23: teaching and healing. King James Version.

Recorded resource

Recorded uses: DJR-006 — Matthew: Matthew 4:23: teaching and healing. King James Version..

BIB-1384

Proverbs 12:18 and 12:25; King James Version.
Proverbs 12

Recorded resource

Recorded uses: DJR-084 — proverbs: Proverbs 12:18 and 12:25; King James Version.; work/audit-027/sources.json — 084-proverbs: Proverbs 12.

BIB-1385

Proverbs 17:5, KJV.
Proverbs 17

Recorded resource

Recorded uses: DJR-090 — Proverbs: Proverbs 17:5, KJV.; work/audit-029/sources.json — 090-Proverbs: Proverbs 17.

BIB-1386

Proverbs 30:1–2, King James Version: Agur and the confession of ignorance.

Recorded resource

Recorded uses: DJR-007 — Proverbs: Proverbs 30:1–2, King James Version: Agur and the confession of ignorance..

BIB-1387

Psalm 49:13 and 20, King James Version: folly and the comparison with beasts.

Recorded resource

Recorded uses: DJR-007 — Psalm49: Psalm 49:13 and 20, King James Version: folly and the comparison with beasts..

BIB-1388

Psalm 73:21–22, King James Version: the confession Burton assigns to Psalm 37.

Recorded resource

Recorded uses: DJR-007 — Psalm73: Psalm 73:21–22, King James Version: the confession Burton assigns to Psalm 37..

BIB-1389

Seneca, Letter 33.5; whole appearance and separate parts.
Seneca, Letter 33.5

Recorded resource

Recorded uses: DJR-119 — seneca: Seneca, Letter 33.5; whole appearance and separate parts.; work/audit-038/sources.json — 119-seneca: Seneca, Letter 33.5.

BIB-1390

Propertius 1.15.42: distrust of blandishments.
Propertius 1.15.42

Recorded resource

Recorded uses: DJR-122 — Propertius: Propertius 1.15.42: distrust of blandishments.; work/audit-039/sources.json — 122-Propertius: Propertius 1.15.42.

BIB-1391

Gellius, Attic Nights, preface 4–10, Latin text.

Recorded resource

Recorded uses: DJR-003 — Gellius: Gellius, Attic Nights, preface 4–10, Latin text.; work/audit-058/sources.json — 003-Gellius: Gellius, Attic Nights, preface 4–10, Latin text..

BIB-1392

Horace, Epistles 1.18.38: wine and anger as torturers.

Recorded resource

Recorded uses: DJR-045 — Horace Epistles I: Horace, Epistles 1.18.38: wine and anger as torturers.; work/audit-014/sources.json — Horace Epistles I: Horace, Epistles 1.18.38: wine and anger as torturers..

BIB-1393

Hyginus, Fabulae 189, especially §9: Latin text confirms the numbered Procris reference and her accidental death.
Hyginus, Fabulae 189, especially §9

Recorded resource

Recorded uses: DJR-148 — Hyginus189: Hyginus, Fabulae 189, especially §9: Latin text confirms the numbered Procris reference and her accidental death.; work/audit-048/sources.json — 148-Hyginus189: Hyginus, Fabulae 189, especially §9.

BIB-1394

Hyginus, Fable 43; Latin text, Ariadne asleep on Dia and Theseus's later marriage to Phaedra.
Hyginus, Fable 43

Recorded resource

Recorded uses: DJR-136 — Hyginus43: Hyginus, Fable 43; Latin text, Ariadne asleep on Dia and Theseus's later marriage to Phaedra.; work/audit-044/sources.json — 136-Hyginus43: Hyginus, Fable 43.

BIB-1395

Lactantius, Divine Institutes 3.29.16; Latin text on virtue and an adversary, a thematic parallel rather than the exact disputed quotation.
Lactantius Divine Institutes 3.29.16

Recorded resource

Recorded uses: DJR-031 — LactantiusInstitutes: Lactantius, Divine Institutes 3.29.16; Latin text on virtue and an adversary, a thematic parallel rather than the exact disputed quotation.; work/audit-009/sources.json — LactantiusInstitutes: Lactantius Divine Institutes 3.29.16.

BIB-1396

Seneca, Moral Letters 88.43–46, especially 88.45, Latin text; a parallel concerning useless knowledge, not an exact match for Burton's maxim about activity.
Seneca, Letters 88.9–13, Latin text: music, geometry, and ethical knowledge.
Seneca, Moral Letters 88.43–46, especially 88.45, Latin text

Recorded resource

Recorded uses: DJR-003 — Seneca88: Seneca, Moral Letters 88.43–46, especially 88.45, Latin text; a parallel concerning useless knowledge, not an exact match for Burton's maxim about activity.; DJR-007 — Seneca: Seneca, Letters 88.9–13, Latin text: music, geometry, and ethical knowledge.; work/audit-058/sources.json — 003-Seneca88: Seneca, Moral Letters 88.43–46, especially 88.45, Latin text.

BIB-1397

Seneca, Letter 91.1–2, the fire at Lyon.

Recorded resource

Recorded uses: DJR-042 — seneca91: Seneca, Letter 91.1–2, the fire at Lyon.; work/audit-013/sources.json — seneca91: Seneca, Letter 91.1–2, the fire at Lyon..

BIB-1398

Seneca, Letter 9.20–21, happiness and one's judgement.

Recorded resource

Recorded uses: DJR-042 — seneca9: Seneca, Letter 9.20–21, happiness and one's judgement.; work/audit-013/sources.json — seneca9: Seneca, Letter 9.20–21, happiness and one's judgement..

BIB-1399

Seneca, Letter 120.16, catalogue of bodily complaints.

Recorded resource

Recorded uses: DJR-042 — seneca120: Seneca, Letter 120.16, catalogue of bodily complaints.; work/audit-013/sources.json — seneca120: Seneca, Letter 120.16, catalogue of bodily complaints..

BIB-1400

Horace, Epode 5.13–14.

Recorded resource

Recorded uses: DJR-095 — hor5: Horace, Epode 5.13–14.; work/audit-030/sources.json — 095-hor5: Horace, Epode 5.13–14..

BIB-1401

Seneca, De beneficiis 1.4: healing minds, fidelity, and remembrance of duties. Latin text.

Recorded resource

Recorded uses: DJR-018 — Benefits: Seneca, De beneficiis 1.4: healing minds, fidelity, and remembrance of duties. Latin text..

BIB-1402

Seneca, On Tranquillity of Mind 7; Latin.
Seneca, On Tranquillity of Mind 7

Recorded resource

Recorded uses: DJR-083 — SenecaTranquillity: Seneca, On Tranquillity of Mind 7; Latin.; DJR-084 — seneca-tranquil: Seneca, On Tranquillity of Mind 7; Latin.; work/audit-026/sources.json — 083-SenecaTranquillity: Seneca, On Tranquillity of Mind 7; work/audit-027/sources.json — 084-seneca-tranquil: Seneca, On Tranquillity of Mind 7.

BIB-1403

Terence, Adelphoe, act 5 scene 4. Demea's complaint.

Recorded resource

Recorded uses: DJR-139 — terence: Terence, Adelphoe, act 5 scene 4. Demea's complaint.; work/audit-045/sources.json — 139-terence: Terence, Adelphoe, act 5 scene 4. Demea's complaint..

BIB-1404

Aelred, A Rule of Life for a Recluse, chapter 3, Latin text and translation.

Recorded resource

Recorded uses: DJR-125 — Aelred: Aelred, A Rule of Life for a Recluse, chapter 3, Latin text and translation.; work/audit-040/sources.json — 125-Aelred: Aelred, A Rule of Life for a Recluse, chapter 3, Latin text and translation..

BIB-1405

Baden-Württemberg state library authority record for Ottmar Luscinius, also Nachtgall.

Recorded resource

Recorded uses: DJR-078 — luscinius: Baden-Württemberg state library authority record for Ottmar Luscinius, also Nachtgall.; work/audit-025/sources.json — 078-luscinius: Baden-Württemberg state library authority record for Ottmar Luscinius, also Nachtgall..

BIB-1406

Catalogue: Mus exenteratus, attributed to Wilhelm Holder.
Catalogue

Recorded resource

Recorded uses: DJR-157 — holder: Catalogue: Mus exenteratus, attributed to Wilhelm Holder.; work/audit-051/sources.json — 157-holder: Catalogue.

BIB-1407

Hugo Grotius, Poemata omnia (1670), Epigrams book 1, "De ambitu," page 242, lines 4–5; later witness, not Burton's source edition.
Grotius, De ambitu

Recorded resource

Recorded uses: DJR-041 — Grotius: Hugo Grotius, Poemata omnia (1670), Epigrams book 1, "De ambitu," page 242, lines 4–5; later witness, not Burton's source edition.; work/audit-012/sources.json — Grotius: Grotius, De ambitu.

BIB-1408

Erasmus, Adages title index, 1.9.99 (899), Lacerat lacertum Largi mordax Memmius; heading and numbering only.
Erasmus, Adages title index, 1.9.99 (899), Lacerat lacertum Largi mordax Memmius

Recorded resource

Recorded uses: DJR-144 — Erasmus899: Erasmus, Adages title index, 1.9.99 (899), Lacerat lacertum Largi mordax Memmius; heading and numbering only.; work/audit-047/sources.json — 144-Erasmus899: Erasmus, Adages title index, 1.9.99 (899), Lacerat lacertum Largi mordax Memmius.

BIB-1409

Ctesias, Persian History, Photius's excerpt, section 44: Apollonides and Amytis.
Ctesias, Persian History, Photius's excerpt, section 44

Recorded resource

Recorded uses: DJR-151 — ctesias: Ctesias, Persian History, Photius's excerpt, section 44: Apollonides and Amytis.; work/audit-049/sources.json — 151-ctesias: Ctesias, Persian History, Photius's excerpt, section 44.

BIB-1410

Herodian 3.15.1–2; illness, Caracalla's conduct and the death of Severus chiefly through grief.
Herodian 3.15

Recorded resource

Recorded uses: DJR-040 — Herodian: Herodian 3.15.1–2; illness, Caracalla's conduct and the death of Severus chiefly through grief.; work/audit-012/sources.json — Herodian: Herodian 3.15.

BIB-1411

Herodian 5.3.3; Soaemias, Mamaea and their sons.
Herodian 5.3.3

Recorded resource

Recorded uses: DJR-132 — Herodian: Herodian 5.3.3; Soaemias, Mamaea and their sons.; work/audit-043/sources.json — 132-Herodian: Herodian 5.3.3.

BIB-1412

Herodian 7.1.1–4: Maximinus and Alexander's former attendants.
Herodian 7.1.1–4

Recorded resource

Recorded uses: DJR-144 — herodian: Herodian 7.1.1–4: Maximinus and Alexander's former attendants.; work/audit-047/sources.json — 144-herodian: Herodian 7.1.1–4.

BIB-1413

Philostratus, Life of Apollonius 1.36, Conybeare translation.

Recorded resource

Recorded uses: DJR-128 — philostratus: Philostratus, Life of Apollonius 1.36, Conybeare translation.; work/audit-041/sources.json — 128-philostratus: Philostratus, Life of Apollonius 1.36, Conybeare translation..

BIB-1414

Philostratus, Life of Apollonius 4.25: Menippus and the apparition; compare Burton's Tantalus's gold and condensed ending.
Philostratus, Life of Apollonius 4.25

Recorded resource

Recorded uses: DJR-113 — Philostratus: Philostratus, Life of Apollonius 4.25: Menippus and the apparition; compare Burton's Tantalus's gold and condensed ending.; work/audit-036/sources.json — 113-Philostratus: Philostratus, Life of Apollonius 4.25.

BIB-1415

Philostratus, Life of Apollonius 7.14: conscience, social withdrawal and disturbed sleep.
Philostratus, Life of Apollonius 7.14

Recorded resource

Recorded uses: DJR-165 — philostratus: Philostratus, Life of Apollonius 7.14: conscience, social withdrawal and disturbed sleep.; work/audit-054/sources.json — 165-philostratus: Philostratus, Life of Apollonius 7.14.

BIB-1416

Philostratus, Life of Apollonius 8.5, translation by F. C. Conybeare, for Domitian and the causes of plague.

Recorded resource

Recorded uses: DJR-021 — philostratus: Philostratus, Life of Apollonius 8.5, translation by F. C. Conybeare, for Domitian and the causes of plague..

BIB-1417

Synesius, Eulogy of Baldness, opening chapters. Fitzgerald translation consulted for the context of distress over hair loss; Burton's Latin edition remains uncollated.
Synesius, Eulogy of Baldness, opening chapters. Fitzgerald translation consulted for the context of distress over hair loss

Recorded resource

Recorded uses: DJR-056 — Synesius: Synesius, Eulogy of Baldness, opening chapters. Fitzgerald translation consulted for the context of distress over hair loss; Burton's Latin edition remains uncollated.; work/audit-017/sources.json — Synesius: Synesius, Eulogy of Baldness, opening chapters. Fitzgerald translation consulted for the context of distress over hair loss.

BIB-1418

Synesius, Eulogy of Baldness, A. Fitzgerald translation; contents and chapter 12 consulted, but Burton's precise allusion remains unlocated.
Synesius Eulogy of Baldness

Recorded resource

Recorded uses: DJR-027 — Synesius: Synesius, Eulogy of Baldness, A. Fitzgerald translation; contents and chapter 12 consulted, but Burton's precise allusion remains unlocated.; work/audit-008/sources.json — Synesius: Synesius Eulogy of Baldness.

BIB-1419

Synesius, Letter 1 to Nicander: writings as children.
Synesius, Letter 1 to Nicander

Recorded resource

Recorded uses: DJR-138 — syn: Synesius, Letter 1 to Nicander: writings as children.; work/audit-045/sources.json — 138-syn: Synesius, Letter 1 to Nicander.

BIB-1420

Synesius, letter to Theotimus, numbered 49 in Fitzgerald's translation: Hiero and Simonides.

Recorded resource

Recorded uses: DJR-047 — Synesius: Synesius, letter to Theotimus, numbered 49 in Fitzgerald's translation: Hiero and Simonides.; work/audit-014/sources.json — Synesius: Synesius, letter to Theotimus, numbered 49 in Fitzgerald's translation: Hiero and Simonides..

BIB-1421

Synesius, Letter 143.7 to Herculian, A. Fitzgerald's English translation, hosted by Livius.

Recorded resource

Recorded uses: DJR-003 — Synesius: Synesius, Letter 143.7 to Herculian, A. Fitzgerald's English translation, hosted by Livius.; work/audit-058/sources.json — 003-Synesius: Synesius, Letter 143.7 to Herculian, A. Fitzgerald's English translation, hosted by Livius..

BIB-1422

Library of Congress catalogue for Galileo's Sidereus nuncius, Venice, 1610.

Recorded resource

Recorded uses: DJR-029 — Galileo: Library of Congress catalogue for Galileo's Sidereus nuncius, Venice, 1610.; work/audit-008/sources.json — Galileo: Library of Congress catalogue for Galileo's Sidereus nuncius, Venice, 1610..

BIB-1423

Library of Congress, Kepler's Somnium: imprint dated 1634, compared with Burton's 1635.
Library of Congress, Kepler's Somnium

Recorded resource

Recorded uses: DJR-075 — somnium: Library of Congress, Kepler's Somnium: imprint dated 1634, compared with Burton's 1635.; work/audit-024/sources.json — somnium: Library of Congress, Kepler's Somnium.

BIB-1424

Library of Congress, Braun and Hogenberg, Civitates orbis terrarum.

Recorded resource

Recorded uses: DJR-081 — City books: Library of Congress, Braun and Hogenberg, Civitates orbis terrarum.; work/audit-026/sources.json — 081-City books: Library of Congress, Braun and Hogenberg, Civitates orbis terrarum..

BIB-1425

Library of Congress, map of the circumnavigations of Francis Drake and Thomas Cavendish. The catalogue records the voyages of 1577–1580 and 1586–1588.

Recorded resource

Recorded uses: DJR-014 — Voyages: Library of Congress, map of the circumnavigations of Francis Drake and Thomas Cavendish. The catalogue records the voyages of 1577–1580 and 1586–1588..

BIB-1426

John of Salisbury, Metalogicon 4.10, Latin chapter heading; source of Burton's adapted marginal saying.
John of Salisbury, Metalogicon 4.10

Recorded resource

Recorded uses: DJR-039 — Salisbury: John of Salisbury, Metalogicon 4.10, Latin chapter heading; source of Burton's adapted marginal saying.; work/audit-012/sources.json — Salisbury: John of Salisbury, Metalogicon 4.10.

BIB-1427

Lucian, Saturnalian Letters 25–30.

Recorded resource

Recorded uses: DJR-089 — Lucian: Lucian, Saturnalian Letters 25–30.; work/audit-028/sources.json — 089-Lucian: Lucian, Saturnalian Letters 25–30..

BIB-1428

Lucian, The Downward Journey or The Tyrant 26, Fowler translation; Cyniscus accuses Megapenthes.
Lucian Cataplus 26

Recorded resource

Recorded uses: DJR-052 — Lucian26: Lucian, The Downward Journey or The Tyrant 26, Fowler translation; Cyniscus accuses Megapenthes.; work/audit-016/sources.json — Lucian26: Lucian Cataplus 26.

BIB-1429

Lucian, On the Syrian Goddess 32: the statue's following gaze.
Lucian, On the Syrian Goddess 32

Recorded resource

Recorded uses: DJR-164 — Lucian goddess: Lucian, On the Syrian Goddess 32: the statue's following gaze.; work/audit-053/sources.json — 164-Lucian goddess: Lucian, On the Syrian Goddess 32.

BIB-1430

Samuel Daniel, Delia with The Complaint of Rosamond 1592; lines 440–441 compared; Burton varies the wording.
Daniel, The Complaint of Rosamond; 1592 text and altered quotation.
Daniel, Delia and The Complaint of Rosamond (1592).
Samuel Daniel, Delia with The Complaint of Rosamond 1592
Daniel, The Complaint of Rosamond

Recorded resource

Recorded uses: DJR-055 — daniel: Samuel Daniel, Delia with The Complaint of Rosamond 1592; lines 440–441 compared; Burton varies the wording.; DJR-120 — Daniel: Daniel, The Complaint of Rosamond; 1592 text and altered quotation.; DJR-121 — Daniel: Daniel, Delia and The Complaint of Rosamond (1592).; work/audit-017/sources.json — daniel: Samuel Daniel, Delia with The Complaint of Rosamond 1592; work/audit-039/sources.json — 120-Daniel: Daniel, The Complaint of Rosamond; work/audit-039/sources.json — 121-Daniel: Daniel, Delia and The Complaint of Rosamond (1592)..

BIB-1431

Spenser, The Faerie Queene 4.2.17–18; Blandamour and Paridell.
Spenser, The Faerie Queene 4.2.17–18

Recorded resource

Recorded uses: DJR-131 — Spenser: Spenser, The Faerie Queene 4.2.17–18; Blandamour and Paridell.; work/audit-042/sources.json — 131-Spenser: Spenser, The Faerie Queene 4.2.17–18.

BIB-1432

Spenser, The Faerie Queene 5.8.1; wording compared with Burton.
Spenser, The Faerie Queene 5.8.1

Recorded resource

Recorded uses: DJR-118 — spenser: Spenser, The Faerie Queene 5.8.1; wording compared with Burton.; work/audit-038/sources.json — 118-spenser: Spenser, The Faerie Queene 5.8.1.

BIB-1433

Albert the Great, On the Sentences II, distinction 8, article 9, Latin transcription: Gregory quoted on threatening and persuasion; intermediary comparison.
Albert the Great, On the Sentences II, distinction 8, article 9, Latin transcription

Recorded resource

Recorded uses: DJR-164 — AlbertSent28: Albert the Great, On the Sentences II, distinction 8, article 9, Latin transcription: Gregory quoted on threatening and persuasion; intermediary comparison.; work/audit-053/sources.json — 164-AlbertSent28: Albert the Great, On the Sentences II, distinction 8, article 9, Latin transcription.

BIB-1434

Lucian, Philopseudes 39, Italian text for comparison of the closing reference to Hecate and other apparitions. Burton's Latin intermediary remains uncollated.

Recorded resource

Recorded uses: DJR-058 — Lucian: Lucian, Philopseudes 39, Italian text for comparison of the closing reference to Hecate and other apparitions. Burton's Latin intermediary remains uncollated.; work/audit-018/sources.json — Lucian: Lucian, Philopseudes 39, Italian text for comparison of the closing reference to Hecate and other apparitions. Burton's Latin intermediary remains uncollated..

BIB-1435

University of Coimbra, presentation of Petri Nonii Salaciensis Opera: identity of Pedro Nunes.
University of Coimbra, presentation of Petri Nonii Salaciensis Opera

Recorded resource

Recorded uses: DJR-074 — nunes: University of Coimbra, presentation of Petri Nonii Salaciensis Opera: identity of Pedro Nunes.; work/audit-023/sources.json — nunes: University of Coimbra, presentation of Petri Nonii Salaciensis Opera.

BIB-1436

Flowers of History, trans. C. D. Yonge, vol. 1 (1853), annal 1058, pp. 544–546; Venus and the ring.
Flowers of History, traditionally Matthew of Westminster, C. D. Yonge translation (1853), I, pp. 437–440, under 885: vision of Charles, son of Louis; Burton's folio reference unresolved.
Flowers of History, trans. C. D. Yonge, vol. 1 (1853), annal 1058, pp. 544–546
Flowers of History, traditionally Matthew of Westminster, C. D. Yonge translation (1853), I, pp. 437–440, under 885

Recorded resource

Recorded uses: DJR-114 — Florilegus1058: Flowers of History, trans. C. D. Yonge, vol. 1 (1853), annal 1058, pp. 544–546; Venus and the ring.; DJR-156 — Flores885: Flowers of History, traditionally Matthew of Westminster, C. D. Yonge translation (1853), I, pp. 437–440, under 885: vision of Charles, son of Louis; Burton's folio reference unresolved.; work/audit-037/sources.json — 114-Florilegus1058: Flowers of History, trans. C. D. Yonge, vol. 1 (1853), annal 1058, pp. 544–546; work/audit-051/sources.json — 156-Flores885: Flowers of History, traditionally Matthew of Westminster, C. D. Yonge translation (1853), I, pp. 437–440, under 885.

BIB-1437

Merriam-Webster, Cracknel: crisp biscuit.

Recorded resource

Recorded uses: DJR-034 — Cracknel: Merriam-Webster, Cracknel: crisp biscuit.; work/audit-010/sources.json — Cracknel: Merriam-Webster, Cracknel: crisp biscuit..

BIB-1438

Merriam-Webster, Potato: the older sense sweet potato, with first use recorded in 1565.

Recorded resource

Recorded uses: DJR-034 — Potato: Merriam-Webster, Potato: the older sense sweet potato, with first use recorded in 1565.; work/audit-010/sources.json — Potato: Merriam-Webster, Potato: the older sense sweet potato, with first use recorded in 1565..

BIB-1439

Merriam-Webster, Simnel: bread or cake.

Recorded resource

Recorded uses: DJR-034 — Simnel: Merriam-Webster, Simnel: bread or cake.; work/audit-010/sources.json — Simnel: Merriam-Webster, Simnel: bread or cake..

BIB-1440

Metropolitan Museum, Guido Guidi's Chirurgia 1544, collection 351242.

Recorded resource

Recorded uses: DJR-102 — Vidius: Metropolitan Museum, Guido Guidi's Chirurgia 1544, collection 351242.; work/audit-033/sources.json — 102-Vidius: Metropolitan Museum, Guido Guidi's Chirurgia 1544, collection 351242..

BIB-1441

Metropolitan Museum of Art, collection record for Dürer's Melencolia I, 1514; confirms the engraving's identity and medium.
Metropolitan Museum of Art, collection record for Dürer's Melencolia I, 1514

Recorded resource

Recorded uses: DJR-059 — Durer: Metropolitan Museum of Art, collection record for Dürer's Melencolia I, 1514; confirms the engraving's identity and medium.; work/audit-018/sources.json — Durer: Metropolitan Museum of Art, collection record for Dürer's Melencolia I, 1514.

BIB-1442

Metropolitan Museum of Art, Jan Gossart essay; Philip's marriage diplomacy and Isabella.
Metropolitan Museum of Art, Jan Gossart essay

Recorded resource

Recorded uses: DJR-080 — philip: Metropolitan Museum of Art, Jan Gossart essay; Philip's marriage diplomacy and Isabella.; work/audit-025/sources.json — 080-philip: Metropolitan Museum of Art, Jan Gossart essay.

BIB-1443

History of Science Museum, Oxford, Gunter library catalogue; Sector and Crosse-Staffe dated 1624.
History of Science Museum, Oxford, Gunter library catalogue

Recorded resource

Recorded uses: DJR-082 — Gunter: History of Science Museum, Oxford, Gunter library catalogue; Sector and Crosse-Staffe dated 1624.; work/audit-026/sources.json — 082-Gunter: History of Science Museum, Oxford, Gunter library catalogue.

BIB-1444

Missouri Botanical Garden, botanical Latin dictionary, ros solis.

Recorded resource

Recorded uses: DJR-100 — sundew: Missouri Botanical Garden, botanical Latin dictionary, ros solis.; work/audit-032/sources.json — 100-sundew: Missouri Botanical Garden, botanical Latin dictionary, ros solis..

BIB-1445

Seneca, Letters 84.3–7: reading, bees, blending, and digestion. Latin text.

Recorded resource

Recorded uses: DJR-005 — seneca84: Seneca, Letters 84.3–7: reading, bees, blending, and digestion. Latin text..

BIB-1446

Ausonius, Idyll 15, Pythagoricon de ambiguitate eligendae vitae; Esse in honore placet, mox poenitet.
Ausonius Idyll 15

Recorded resource

Recorded uses: DJR-052 — AusoniusHonour: Ausonius, Idyll 15, Pythagoricon de ambiguitate eligendae vitae; Esse in honore placet, mox poenitet.; work/audit-016/sources.json — AusoniusHonour: Ausonius Idyll 15.

BIB-1447

Seneca, Letter 85.2–4.

Recorded resource

Recorded uses: DJR-095 — sen85: Seneca, Letter 85.2–4.; work/audit-030/sources.json — 095-sen85: Seneca, Letter 85.2–4..

BIB-1448

Matthias Schemmel, Medieval Representations of Change and Their Early Modern Application, MPIWG preprint 402 (2010), p. 8.

Recorded resource

Recorded uses: DJR-012 — swineshead: Matthias Schemmel, Medieval Representations of Change and Their Early Modern Application, MPIWG preprint 402 (2010), p. 8..

BIB-1449

Petronius, fragment 34.5–6: the appeal to Apollo.
Petronius, fragment 34.5–6

Recorded resource

Recorded uses: DJR-092 — Petronius: Petronius, fragment 34.5–6: the appeal to Apollo.; work/audit-029/sources.json — 092-Petronius: Petronius, fragment 34.5–6.

BIB-1450

De viro bono verses 1–2 in MQDQ

Recorded resource

Recorded uses: work/audit-003/sources.json — virbonus: De viro bono verses 1–2 in MQDQ.

BIB-1451

Petronius, Satyricon 137.9: money, Danaë, jurists and Jupiter.

Recorded resource

Recorded uses: DJR-052 — Petronius poem: Petronius, Satyricon 137.9: money, Danaë, jurists and Jupiter.; work/audit-016/sources.json — Petronius poem: Petronius, Satyricon 137.9: money, Danaë, jurists and Jupiter..

BIB-1452

Petronius, fragment 27.1: fear as the origin of gods.
Petronius, fragment 27.1

Recorded resource

Recorded uses: DJR-155 — petronius: Petronius, fragment 27.1: fear as the origin of gods.; work/audit-050/sources.json — 155-petronius: Petronius, fragment 27.1.

BIB-1453

José de Acosta, Historia natural y moral de las Indias: II.7–9 and III.9 compared for rainfall, climate contrasts, Pariacaca, and the leagues/miles discrepancy.
José de Acosta, Historia natural y moral de las Indias

Recorded resource

Recorded uses: DJR-074 — acosta: José de Acosta, Historia natural y moral de las Indias: II.7–9 and III.9 compared for rainfall, climate contrasts, Pariacaca, and the leagues/miles discrepancy.; work/audit-023/sources.json — acosta: José de Acosta, Historia natural y moral de las Indias.

BIB-1454

NASA, Kepler's supernova remnant: the 1604 stellar explosion.
NASA, Kepler's supernova remnant

Recorded resource

Recorded uses: DJR-075 — nova1604: NASA, Kepler's supernova remnant: the 1604 stellar explosion.; work/audit-024/sources.json — nova1604: NASA, Kepler's supernova remnant.

BIB-1455

The National Archives, Domesday Book research guide. The survey of 1086; does not establish Burton's comparison of population.

Recorded resource

Recorded uses: DJR-014 — Domesday: The National Archives, Domesday Book research guide. The survey of 1086; does not establish Burton's comparison of population..

BIB-1456

2 Timothy 3:9: correction of the printed 1 Timothy reference.

Recorded resource

Recorded uses: DJR-009 — timothy: 2 Timothy 3:9: correction of the printed 1 Timothy reference..

BIB-1457

Irenaeus, Against Heresies 1.13.5.
Irenaeus, Against Heresies 1.13: Marcus and women prophets.
Irenaeus, Against Heresies 1.13

Recorded resource

Recorded uses: DJR-126 — irenaeus: Irenaeus, Against Heresies 1.13.5.; DJR-155 — irenaeus: Irenaeus, Against Heresies 1.13: Marcus and women prophets.; work/audit-041/sources.json — 126-irenaeus: Irenaeus, Against Heresies 1.13.5.; work/audit-050/sources.json — 155-irenaeus: Irenaeus, Against Heresies 1.13.

BIB-1458

Justin Martyr, First Apology 26: Simon and the reported Roman statue.
Justin Martyr, First Apology 26

Recorded resource

Recorded uses: DJR-155 — justin: Justin Martyr, First Apology 26: Simon and the reported Roman statue.; work/audit-050/sources.json — 155-justin: Justin Martyr, First Apology 26.

BIB-1459

Athenagoras, A Plea for the Christians 24, angels and giants.

Recorded resource

Recorded uses: DJR-114 — Athenagoras: Athenagoras, A Plea for the Christians 24, angels and giants.; work/audit-037/sources.json — 114-Athenagoras: Athenagoras, A Plea for the Christians 24, angels and giants..

BIB-1460

Clement of Alexandria, The Instructor 3.2, the Egyptian-temple comparison.

Recorded resource

Recorded uses: DJR-010 — clement: Clement of Alexandria, The Instructor 3.2, the Egyptian-temple comparison..

BIB-1461

Tertullian, Apology 22–23, on demonic injuries and apparent cures.
Tertullian, Apology 46: reported self-blinding of Democritus.
Tertullian, Apology 14, English translation: Varro's three hundred headless Jupiters in a context of literary ridicule; Burton's intermediary untraced.
Tertullian, Apology 22, English translation: subtle demonic nature and dwelling in the air; contextual comparison, not verification of the weapon claim.
Tertullian, Apology 46

Tertullian, Apology 14, English translation
Tertullian, Apology 22, English translation

Recorded resource

Recorded uses: DJR-031 — Tertullian: Tertullian, Apology 22–23, on demonic injuries and apparent cures.; DJR-151 — tertullian: Tertullian, Apology 46: reported self-blinding of Democritus.; DJR-157 — TertullianApol14: Tertullian, Apology 14, English translation: Varro's three hundred headless Jupiters in a context of literary ridicule; Burton's intermediary untraced.; DJR-169 — TertullianApology22: Tertullian, Apology 22, English translation: subtle demonic nature and dwelling in the air; contextual comparison, not verification of the weapon claim.; work/audit-009/sources.json — Tertullian: Tertullian, Apology 22–23, on demonic injuries and apparent cures.; work/audit-049/sources.json — 151-tertullian: Tertullian, Apology 46; work/audit-051/sources.json — 157-TertullianApol14: Tertullian, Apology 14, English translation; work/audit-055/sources.json — 169-TertullianApology22: Tertullian, Apology 22, English translation.

BIB-1462

Tertullian, On the Soul 30: war as a pruning of humanity. New Advent.

Recorded resource

Recorded uses: DJR-009 — tertullian: Tertullian, On the Soul 30: war as a pruning of humanity. New Advent..

BIB-1463

Tertullian, Against Marcion 4.40: a melon in place of a heart.
Tertullian, Against Marcion 4.40

Recorded resource

Recorded uses: DJR-115 — Tertullian: Tertullian, Against Marcion 4.40: a melon in place of a heart.; work/audit-037/sources.json — 115-Tertullian: Tertullian, Against Marcion 4.40.

BIB-1464

Tertullian, On the Flesh of Christ 5.

Recorded resource

Recorded uses: DJR-157 — tertullian: Tertullian, On the Flesh of Christ 5.; work/audit-051/sources.json — 157-tertullian: Tertullian, On the Flesh of Christ 5..

BIB-1465

Tertullian, On the Apparel of Women 2.13.

Recorded resource

Recorded uses: DJR-121 — Tertullian: Tertullian, On the Apparel of Women 2.13.; work/audit-039/sources.json — 121-Tertullian: Tertullian, On the Apparel of Women 2.13..

BIB-1466

Minucius Felix, Octavius 5: Caecilius on indiscriminate suffering.
Minucius Felix, Octavius, anti-pagan polemic.
Minucius Felix, Octavius 11–12: Caecilius's objections concerning resurrection and providence.
Minucius Felix, Octavius 5
Minucius Felix, Octavius 11–12

Recorded resource

Recorded uses: DJR-076 — minucius: Minucius Felix, Octavius 5: Caecilius on indiscriminate suffering.; DJR-158 — minucius: Minucius Felix, Octavius, anti-pagan polemic.; DJR-167 — minucius: Minucius Felix, Octavius 11–12: Caecilius's objections concerning resurrection and providence.; work/audit-024/sources.json — minucius: Minucius Felix, Octavius 5; work/audit-051/sources.json — 158-minucius: Minucius Felix, Octavius, anti-pagan polemic.; work/audit-054/sources.json — 167-minucius: Minucius Felix, Octavius 11–12.

BIB-1467

Origen, On First Principles 1.6.1–4, English translation: restoration, demonic orders and transformation; original textual transmission not collated.
Origen, On First Principles 1.6.1–4, English translation

Recorded resource

Recorded uses: DJR-168 — OrigenPrinciples16: Origen, On First Principles 1.6.1–4, English translation: restoration, demonic orders and transformation; original textual transmission not collated.; work/audit-055/sources.json — 168-OrigenPrinciples16: Origen, On First Principles 1.6.1–4, English translation.

BIB-1468

Origen, Against Celsus 3.34–35: comparison with pagan heroes.
Origen, Against Celsus 3.34–35

Recorded resource

Recorded uses: DJR-162 — origen: Origen, Against Celsus 3.34–35: comparison with pagan heroes.; work/audit-053/sources.json — 162-origen: Origen, Against Celsus 3.34–35.

BIB-1469

Cyprian, To Donatus, English translation, sections 6, 10, 12 and 14

Recorded resource

Recorded uses: work/audit-057/sources.json — CyprianEnglish: Cyprian, To Donatus, English translation, sections 6, 10, 12 and 14.

BIB-1470

Cyprian, Address to Demetrianus, §§5–7, for the argument about wars, famine and disease.
Cyprian, To Demetrianus 3, 5–6: decline, calamity and competing religious explanations.
Cyprian, To Demetrianus 3, 5–6

Recorded resource

Recorded uses: DJR-021 — cyprian: Cyprian, Address to Demetrianus, §§5–7, for the argument about wars, famine and disease.; DJR-160 — cyprian: Cyprian, To Demetrianus 3, 5–6: decline, calamity and competing religious explanations.; work/audit-052/sources.json — 160-cyprian: Cyprian, To Demetrianus 3, 5–6.

BIB-1471

Cyprian, On Jealousy and Envy, §§4, 6–9; compared for Burton's excerpts and English expansions.
Cyprian, On Jealousy and Envy, §§4, 6–9

Recorded resource

Recorded uses: DJR-041 — cyprian: Cyprian, On Jealousy and Envy, §§4, 6–9; compared for Burton's excerpts and English expansions.; work/audit-012/sources.json — cyprian: Cyprian, On Jealousy and Envy, §§4, 6–9.

BIB-1472

Arnobius, Against the Nations 1.1: the accusation that Christianity causes public calamities.
Arnobius, Against the Nations 1.1

Recorded resource

Recorded uses: DJR-160 — arnobius: Arnobius, Against the Nations 1.1: the accusation that Christianity causes public calamities.; work/audit-052/sources.json — 160-arnobius: Arnobius, Against the Nations 1.1.

BIB-1473

Lactantius, Divine Institutes 1.10: Aesculapius; English comparison, not confirmation of the magician claim.
Lactantius, Divine Institutes 1.22, Lucilius on bronze statues.
Lactantius, Divine Institutes 1.10

Recorded resource

Recorded uses: DJR-099 — lactantius: Lactantius, Divine Institutes 1.10: Aesculapius; English comparison, not confirmation of the magician claim.; DJR-159 — Lactantius: Lactantius, Divine Institutes 1.22, Lucilius on bronze statues.; work/audit-032/sources.json — 099-lactantius: Lactantius, Divine Institutes 1.10; work/audit-052/sources.json — 159-Lactantius: Lactantius, Divine Institutes 1.22, Lucilius on bronze statues..

BIB-1474

Lactantius, Divine Institutes 2.4: Seneca on adult childishness, public-domain translation.
Lactantius, Divine Institutes 2.8; Fulvius and the temple tiles, including the loss of his sons omitted by Burton.
Lactantius, Divine Institutes 2.15, on the fall of angels.

Lactantius, Divine Institutes 2.2, Seneca on images and their makers.
Lactantius Divine Institutes 2.8

Recorded resource

Recorded uses: DJR-008 — Lactantius: Lactantius, Divine Institutes 2.4: Seneca on adult childishness, public-domain translation.; DJR-028 — Lactantius: Lactantius, Divine Institutes 2.8; Fulvius and the temple tiles, including the loss of his sons omitted by Burton.; DJR-114 — Lactantius: Lactantius, Divine Institutes 2.15, on the fall of angels.; DJR-158 — lactantius2: Lactantius, Divine Institutes 2.2, Seneca on images and their makers.; work/audit-008/sources.json — Lactantius: Lactantius Divine Institutes 2.8; work/audit-037/sources.json — 114-Lactantius: Lactantius, Divine Institutes 2.15, on the fall of angels.; work/audit-051/sources.json — 158-lactantius2: Lactantius, Divine Institutes 2.2, Seneca on images and their makers..

BIB-1475

Lactantius, Divine Institutes, book 3, especially chapters 17 and 20. Public-domain translation.
Lactantius, Divine Institutes 3.20. ANF translation.
Lactantius, Divine Institutes 3.18: opposition to voluntary death, compared in the Fletcher translation.
Lactantius, Divine Institutes III.24; William Fletcher translation, compared for rejection of antipodes and the spherical model.
Lactantius, Divine Institutes 3.18
Lactantius, Divine Institutes III.24

Recorded resource

Recorded uses: DJR-007 — Lactantius: Lactantius, Divine Institutes, book 3, especially chapters 17 and 20. Public-domain translation.; DJR-012 — lactantius: Lactantius, Divine Institutes 3.20. ANF translation.; DJR-066 — Lactantius3: Lactantius, Divine Institutes 3.18: opposition to voluntary death, compared in the Fletcher translation.; DJR-073 — Lactantius3: Lactantius, Divine Institutes III.24; William Fletcher translation, compared for rejection of antipodes and the spherical model.; work/audit-021/sources.json — Lactantius3: Lactantius, Divine Institutes 3.18; work/audit-023/sources.json — Lactantius3: Lactantius, Divine Institutes III.24.

BIB-1476

Lactantius, Divine Institutes 5.9, accusations about infant exposure.
Lactantius, Divine Institutes 5.19, piety and coercion.

Recorded resource

Recorded uses: DJR-053 — Lactantius: Lactantius, Divine Institutes 5.9, accusations about infant exposure.; DJR-156 — lactantius: Lactantius, Divine Institutes 5.19, piety and coercion.; work/audit-016/sources.json — Lactantius: Lactantius, Divine Institutes 5.9, accusations about infant exposure.; work/audit-051/sources.json — 156-lactantius: Lactantius, Divine Institutes 5.19, piety and coercion..

BIB-1477

Lactantius, Divine Institutes 6.2, sacrifices, wine and lamps.

Recorded resource

Recorded uses: DJR-158 — lactantius6: Lactantius, Divine Institutes 6.2, sacrifices, wine and lamps.; work/audit-051/sources.json — 158-lactantius6: Lactantius, Divine Institutes 6.2, sacrifices, wine and lamps..

BIB-1478

Lactantius, On the Anger of God, chapter 5; context of the Stoic argument.
Lactantius, On the Anger of God, chapter 5

Recorded resource

Recorded uses: DJR-041 — lactantius: Lactantius, On the Anger of God, chapter 5; context of the Stoic argument.; work/audit-012/sources.json — lactantius: Lactantius, On the Anger of God, chapter 5.

BIB-1479

Lactantius, On the Workmanship of God, chapter 8, William Fletcher translation, on eyes, ears and vision.
Lactantius, On the Workmanship of God, consulted for the mismatched attribution; the precise virtue quotation remains untraced.
Lactantius On the Workmanship of God 19

Recorded resource

Recorded uses: DJR-025 — Lactantius: Lactantius, On the Workmanship of God, chapter 8, William Fletcher translation, on eyes, ears and vision.; DJR-031 — Lactantius: Lactantius, On the Workmanship of God, consulted for the

mismatched attribution; the precise virtue quotation remains untraced.; work/audit-009/sources.json — Lactantius: Lactantius On the Workmanship of God 19.

BIB-1480

Clementine Recognitions III.27–28: the good creation and eggshell analogy, Thomas Smith's English translation.
Clementine Recognitions III.27–28

Recorded resource

Recorded uses: DJR-076 — clement3: Clementine Recognitions III.27–28: the good creation and eggshell analogy, Thomas Smith's English translation.; work/audit-024/sources.json — clement3: Clementine Recognitions III.27–28.

BIB-1481

Augustine, Confessions 1.20.31, for memory and speech as misused divine gifts.
Augustine, Confessions 1.14.23: learning Greek under compulsion.
Augustine, Confessions 1.13.

Recorded resource

Recorded uses: DJR-021 — augustine: Augustine, Confessions 1.20.31, for memory and speech as misused divine gifts.; DJR-050 — Augustine: Augustine, Confessions 1.14.23: learning Greek under compulsion.; DJR-094 — confessions: Augustine, Confessions 1.13.; work/audit-015/sources.json — Augustine: Augustine, Confessions 1.14.23: learning Greek under compulsion.; work/audit-030/sources.json — 094-confessions: Augustine, Confessions 1.13..

BIB-1482

Augustine, Confessions 4.6: the friend as half of one's soul.
Augustine, Confessions 4.6

Recorded resource

Recorded uses: DJR-111 — Augustine Confessions: Augustine, Confessions 4.6: the friend as half of one's soul.; work/audit-036/sources.json — 111-Augustine Confessions: Augustine, Confessions 4.6.

BIB-1483

Augustine, Confessions 8.8.19: the unlearned and heaven. Burton's altered ending and incorrect marginal title are noted.
Augustine, Confessions 8.8.19

Recorded resource

Recorded uses: DJR-160 — augustine: Augustine, Confessions 8.8.19: the unlearned and heaven. Burton's altered ending and incorrect marginal title are noted.; work/audit-052/sources.json — 160-augustine: Augustine, Confessions 8.8.19.

BIB-1484

Augustine, City of God 1.11 and 1.16–17. Violent death, violation without consent and suicide.
Augustine, City of God 1.22, Cleombrotus.

Recorded resource

Recorded uses: DJR-066 — Augustine: Augustine, City of God 1.11 and 1.16–17. Violent death, violation without consent and suicide.; DJR-158 — augustine: Augustine, City of God 1.22, Cleombrotus.; work/audit-051/sources.json — 158-augustine: Augustine, City of God 1.22, Cleombrotus..

BIB-1485

Augustine, City of God 4.4: the pirate and Alexander, a parallel to the unverified Curtius attribution.
Augustine, City of God 4.4, Alexander and the pirate; a parallel, not verification of the Curtius attribution.
Augustine, City of God 4.9: comparison of locator.
Augustine, City of God 4.27: Scaevola and religious deception; Burton cites 4.9.
Augustine, City of God 4.31: Varro and useful concealment.
Augustine, City of God 4.9
Augustine, City of God 4.27
Augustine, City of God 4.31

Recorded resource

Recorded uses: DJR-008 — Augustine: Augustine, City of God 4.4: the pirate and Alexander, a parallel to the unverified Curtius attribution.; DJR-010 — augustine: Augustine, City of God 4.4, Alexander and the pirate; a parallel, not verification of the Curtius attribution.; DJR-068 — Augustine City4: Augustine, City of God 4.9: comparison of locator.; DJR-153 — augustine: Augustine, City of God 4.27: Scaevola and religious deception; Burton cites 4.9.; DJR-154 —

augustine: Augustine, City of God 4.31: Varro and useful concealment.; work/audit-021/sources.json — Augustine City4: Augustine, City of God 4.9; work/audit-050/sources.json — 153-augustine: Augustine, City of God 4.27; work/audit-050/sources.json — 154-augustine: Augustine, City of God 4.31.

BIB-1486

Augustine, City of God 5.3, English translation: Nigidius's potter's-wheel argument about twins and Augustine's rebuttal.
Augustine, City of God 5.3, English translation

Recorded resource

Recorded uses: DJR-162 — Augustine53: Augustine, City of God 5.3, English translation: Nigidius's potter's-wheel argument about twins and Augustine's rebuttal.; work/audit-053/sources.json — 162-Augustine53: Augustine, City of God 5.3, English translation.

BIB-1487

Augustine, City of God 6.10: Seneca on superstition. New Advent.
Augustine, City of God 6.10, quoting Seneca's Against Superstition.

Recorded resource

Recorded uses: DJR-009 — augustine: Augustine, City of God 6.10: Seneca on superstition. New Advent.; DJR-011 — Augustine: Augustine, City of God 6.10, quoting Seneca's Against Superstition..

BIB-1488

Augustine, City of God 8.22–24: demonic imprisonment in the air and the Hermetic account of statues.
Augustine City of God 8.22–24

Recorded resource

Recorded uses: DJR-030 — aug8: Augustine, City of God 8.22–24: demonic imprisonment in the air and the Hermetic account of statues.; work/audit-009/sources.json — aug8: Augustine City of God 8.22–24.

BIB-1489

Augustine, City of God 9.8; critique of demons' passions and moral standing.
Augustine, City of God 9.5.
Augustine, City of God 9.8

Recorded resource

Recorded uses: DJR-029 — Augustine: Augustine, City of God 9.8; critique of demons' passions and moral standing.; DJR-094 — augustine: Augustine, City of God 9.5.; work/audit-008/sources.json — Augustine: Augustine, City of God 9.8; work/audit-030/sources.json — 094-augustine: Augustine, City of God 9.5..

BIB-1490

Augustine, City of God 10.6: comparison of locator.
Augustine, City of God 10.16: the sieve ordeal.
Augustine, City of God 10.6
Augustine, City of God 10.16

Recorded resource

Recorded uses: DJR-068 — Augustine City10: Augustine, City of God 10.6: comparison of locator.; DJR-147 — augustinecity: Augustine, City of God 10.16: the sieve ordeal.; work/audit-021/sources.json — Augustine City10: Augustine, City of God 10.6; work/audit-048/sources.json — 147-augustinecity: Augustine, City of God 10.16.

BIB-1491

Augustine, City of God 14.9, reference audit.
Augustine, City of God 14.24, Restitutus.
Augustine, City of God 14.9: rightly directed affections.
Augustine, City of God 14.24

Recorded resource

Recorded uses: DJR-038 — Augustine: Augustine, City of God 14.9, reference audit.; DJR-039 — Augustine: Augustine, City of God 14.24, Restitutus.; DJR-043 — city: Augustine, City of God 14.9: rightly directed affections.; work/audit-011/sources.json — Augustine: Augustine, City of God 14.9, reference audit.; work/audit-012/sources.json — Augustine: Augustine, City of God 14.24; work/audit-013/sources.json — city: Augustine, City of God 14.9: rightly directed affections..

BIB-1492

Augustine, City of God 15.23: reported incubi, the nature of spirits and the holy angels.
Augustine, City of God 15.23

Recorded resource

Recorded uses: DJR-113 — Augustine: Augustine, City of God 15.23: reported incubi, the nature of spirits and the holy angels.; work/audit-036/sources.json — 113-Augustine: Augustine, City of God 15.23.

BIB-1493

Augustine, City of God XVI.9: spherical earth distinguished from inhabited antipodes.
Augustine, City of God XVI.9

Recorded resource

Recorded uses: DJR-073 — augustine: Augustine, City of God XVI.9: spherical earth distinguished from inhabited antipodes.; work/audit-023/sources.json — augustine: Augustine, City of God XVI.9.

BIB-1494

Augustine, City of God 17.14: David, rather than Timotheus.
Augustine, City of God 17.14

Recorded resource

Recorded uses: DJR-085 — augustine: Augustine, City of God 17.14: David, rather than Timotheus.; work/audit-027/sources.json — 085-augustine: Augustine, City of God 17.14.

BIB-1495

Augustine, City of God 18.17–18, compared with the printed reference to 18.5.
Augustine, City of God 18.17–18; transformation stories and demonic illusion.
Augustine, City of God 18.17–18

Recorded resource

Recorded uses: DJR-022 — augustine: Augustine, City of God 18.17–18, compared with the printed reference to 18.5.; DJR-028 — AugustineCity: Augustine, City of God 18.17–18; transformation stories and demonic illusion.; work/audit-008/sources.json — AugustineCity: Augustine, City of God 18.17–18.

BIB-1496

Augustine, City of God 22.8: Hesperius and the estate at Zubedi.
Augustine, City of God 22.22.

Recorded resource

Recorded uses: DJR-030 — aug22: Augustine, City of God 22.8: Hesperius and the estate at Zubedi.; DJR-127 — augustine: Augustine, City of God 22.22.; work/audit-009/sources.json — aug22: Augustine, City of God 22.8: Hesperius and the estate at Zubedi.; work/audit-041/sources.json — 127-augustine: Augustine, City of God 22.22..

BIB-1497

Augustine, On the Trinity 3.1.5; limits of inquiry into angelic bodies.
Augustine, On the Trinity 3.7–8: natural capacities, angelic agency and divine creation.
Augustine, On the Trinity 3.1.5
Augustine, On the Trinity 3.7–8

Recorded resource

Recorded uses: DJR-028 — AugustineTrinity: Augustine, On the Trinity 3.1.5; limits of inquiry into angelic bodies.; DJR-067 — Augustine: Augustine, On the Trinity 3.7–8: natural capacities, angelic agency and divine creation.; work/audit-008/sources.json — AugustineTrinity: Augustine, On the Trinity 3.1.5; work/audit-021/sources.json — Augustine: Augustine, On the Trinity 3.7–8.

BIB-1498

Augustine, On the Morals of the Catholic Church 15.25, English translation, for comparison.

Recorded resource

Recorded uses: DJR-108 — augustine_morals: Augustine, On the Morals of the Catholic Church 15.25, English translation, for comparison.; work/audit-035/sources.json — 108-augustine_morals: Augustine, On the Morals of the Catholic Church 15.25, English translation, for comparison..

BIB-1499

Augustine, On the Nature of Good 1: God as the highest and unchangeable good.

Recorded resource

Recorded uses: DJR-007 — Augustine: Augustine, On the Nature of Good 1: God as the highest and unchangeable good..

BIB-1500

Augustine, On the Sermon on the Mount 1.16.50: Antioch narrative, materially different from Burton.
Augustine, On the Sermon on the Mount 1.16.50

Recorded resource

Recorded uses: DJR-149 — augustine: Augustine, On the Sermon on the Mount 1.16.50: Antioch narrative, materially different from Burton.; work/audit-048/sources.json — 149-augustine: Augustine, On the Sermon on the Mount 1.16.50.

BIB-1501

Augustine, Exposition on Psalm 51, especially section 7. Related argument about confession and pardon.

Recorded resource

Recorded uses: DJR-168 — Augustine: Augustine, Exposition on Psalm 51, especially section 7. Related argument about confession and pardon.; work/audit-055/sources.json — 168-Augustine: Augustine, Exposition on Psalm 51, especially section 7. Related argument about confession and pardon..

BIB-1502

Augustine, exposition of Psalm 76 (77): consulted, but Burton's specific Joseph comparison not located.
Augustine, exposition of Psalm 76 (77)

Recorded resource

Recorded uses: DJR-093 — Augustine: Augustine, exposition of Psalm 76 (77): consulted, but Burton's specific Joseph comparison not located.; work/audit-030/sources.json — 093-Augustine: Augustine, exposition of Psalm 76 (77).

BIB-1503

Chrysostom, Homily 1 on the Statues, §§11–12: wine and its misuse; English comparison.
Chrysostom, Homily 1 on the Statues, §§11–12

Recorded resource

Recorded uses: DJR-099 — chrys-wine: Chrysostom, Homily 1 on the Statues, §§11–12: wine and its misuse; English comparison.; work/audit-032/sources.json — 099-chrys-wine: Chrysostom, Homily 1 on the Statues, §§11–12.

BIB-1504

Chrysostom, On the Statues 5.1–3: Job and the opponent who fights a shadow.
Chrysostom, On the Statues 5.1–3

Recorded resource

Recorded uses: DJR-092 — Chrysostom: Chrysostom, On the Statues 5.1–3: Job and the opponent who fights a shadow.; work/audit-029/sources.json — 092-Chrysostom: Chrysostom, On the Statues 5.1–3.

BIB-1505

Chrysostom, On the Statues 6.11; furnace narrative, English comparison.
Chrysostom, On the Statues 6.11

Recorded resource

Recorded uses: DJR-092 — chrysostom-furnace: Chrysostom, On the Statues 6.11; furnace narrative, English comparison.; work/audit-029/sources.json — 092-chrysostom-furnace: Chrysostom, On the Statues 6.11.

BIB-1506

Chrysostom, To Theodore After His Fall. Related assurances concerning return and repentance.

Recorded resource

Recorded uses: DJR-168 — Theodore: Chrysostom, To Theodore After His Fall. Related assurances concerning return and repentance.; work/audit-055/sources.json — 168-Theodore: Chrysostom, To Theodore After His Fall. Related assurances concerning return and repentance..

BIB-1507

John Chrysostom, Homily 4 on Matthew, §15. NPNF translation.

Recorded resource

Recorded uses: DJR-012 — chrysmatt: John Chrysostom, Homily 4 on Matthew, §15. NPNF translation..

BIB-1508

Chrysostom, Homily 61 on Matthew: forgiveness and the drop-to-sea comparison, a related parallel.
Chrysostom, Homily 61 on Matthew

Recorded resource

Recorded uses: DJR-166 — chrysostom: Chrysostom, Homily 61 on Matthew: forgiveness and the drop-to-sea comparison, a related parallel.; work/audit-054/sources.json — 166-chrysostom: Chrysostom, Homily 61 on Matthew.

BIB-1509

Chrysostom, Homily 16 on First Corinthians: money lost and moral victory; English translation.
Chrysostom, Homily 16 on First Corinthians

Recorded resource

Recorded uses: DJR-096 — chrys-victory: Chrysostom, Homily 16 on First Corinthians: money lost and moral victory; English translation.; work/audit-031/sources.json — 096-chrys-victory: Chrysostom, Homily 16 on First Corinthians.

BIB-1510

John Chrysostom, Homily 6 on 2 Corinthians, §3. NPNF translation.

Recorded resource

Recorded uses: DJR-012 — chrys: John Chrysostom, Homily 6 on 2 Corinthians, §3. NPNF translation..

BIB-1511

John Chrysostom, Homily 19 on Ephesians. Wine, joy, drunkenness and Timothy's stomach.
Chrysostom, Homily 19 on Ephesians 5:15–21, English translation: complaints about suffering and prosperity followed by a defence of providence; Burton's Sermon 30 numbering unresolved.
Chrysostom, Homily 19 on Ephesians 5

Recorded resource

Recorded uses: DJR-104 — Chrysostom: John Chrysostom, Homily 19 on Ephesians. Wine, joy, drunkenness and Timothy's stomach.; DJR-162 — chrysostom: Chrysostom, Homily 19 on Ephesians 5:15–21, English translation: complaints about suffering and prosperity followed by a defence of providence; Burton's Sermon 30 numbering unresolved.; work/audit-033/sources.json — 104-Chrysostom: John Chrysostom, Homily 19 on Ephesians. Wine, joy, drunkenness and Timothy's stomach.; work/audit-053/sources.json — 162-chrysostom: Chrysostom, Homily 19 on Ephesians 5.

BIB-1512

Chrysostom, Homily 5 on First Thessalonians, marriage and parental responsibility.

Recorded resource

Recorded uses: DJR-141 — chrysostom: Chrysostom, Homily 5 on First Thessalonians, marriage and parental responsibility.; work/audit-046/sources.json — 141-chrysostom: Chrysostom, Homily 5 on First Thessalonians, marriage and parental responsibility..

BIB-1513

Eusebius, Church History 2.7: the reported death of Pilate.
Eusebius, Church History 2.7

Recorded resource

Recorded uses: DJR-166 — eusebius: Eusebius, Church History 2.7: the reported death of Pilate.; work/audit-054/sources.json — 166-eusebius: Eusebius, Church History 2.7.

BIB-1514

Eusebius, Church History 3.29, quoting Clement: alternative account of Nicholas.
Eusebius, Church History 3.29, quoting Clement

Recorded resource

Recorded uses: DJR-149 — eusebius: Eusebius, Church History 3.29, quoting Clement: alternative account of Nicholas.; work/audit-048/sources.json — 149-eusebius: Eusebius, Church History 3.29, quoting Clement.

BIB-1515

Eusebius, Church History 5.16.13–15, English translation: hostile reports of Montanist deaths, expressly qualified by the quoted author's lack of eyewitness knowledge and certainty.
Eusebius, Church History 5.16.13–15, English translation

Recorded resource

Recorded uses: DJR-160 — Eusebius516: Eusebius, Church History 5.16.13–15, English translation: hostile reports of Montanist deaths, expressly qualified by the quoted author's lack of eyewitness knowledge and certainty.; work/audit-052/sources.json — 160-Eusebius516: Eusebius, Church History 5.16.13–15, English translation.

BIB-1516

Eusebius, Ecclesiastical History 6.23.2: Ambrose's support for Origen's writing staff. English translation.

Recorded resource

Recorded uses: DJR-005 — eusebius: Eusebius, Ecclesiastical History 6.23.2: Ambrose's support for Origen's writing staff. English translation..

BIB-1517

Eusebius, Church History 9.6.3: Lucian of Antioch.
Eusebius, Church History 9.9.20–25: Maximinus's qualified concession.
Eusebius, Church History 9.6.3
Eusebius, Church History 9.9.20–25

Recorded resource

Recorded uses: DJR-152 — eusebius: Eusebius, Church History 9.6.3: Lucian of Antioch.; DJR-161 — eusebiush: Eusebius, Church History 9.9.20–25: Maximinus's qualified concession.; work/audit-049/sources.json — 152-eusebius: Eusebius, Church History 9.6.3; work/audit-052/sources.json — 161-eusebiush: Eusebius, Church History 9.9.20–25.

BIB-1518

Eusebius, Life of Constantine 1.52–53: Licinius and separate worship.
Eusebius, Life of Constantine 1.52–53

Recorded resource

Recorded uses: DJR-145 — eusebius: Eusebius, Life of Constantine 1.52–53: Licinius and separate worship.; work/audit-047/sources.json — 145-eusebius: Eusebius, Life of Constantine 1.52–53.

BIB-1519

Eusebius, Life of Constantine 2.56: freedom from interference in worship.
Eusebius, Life of Constantine 2.56

Recorded resource

Recorded uses: DJR-161 — eusebiusl: Eusebius, Life of Constantine 2.56: freedom from interference in worship.; work/audit-052/sources.json — 161-eusebiusl: Eusebius, Life of Constantine 2.56.

BIB-1520

Socrates, Church History 3.19 and 3.23.

Recorded resource

Recorded uses: DJR-159 — Socrates: Socrates, Church History 3.19 and 3.23.; work/audit-052/sources.json — 159-Socrates: Socrates, Church History 3.19 and 3.23..

BIB-1521

Socrates, Ecclesiastical History 4.19: Valens and names beginning Theod-.
Socrates, Ecclesiastical History 4.19

Recorded resource

Recorded uses: DJR-144 — socrates: Socrates, Ecclesiastical History 4.19: Valens and names beginning Theod-.; work/audit-047/sources.json — 144-socrates: Socrates, Ecclesiastical History 4.19.

BIB-1522

Socrates, Church History 7.21, Athenais and her baptism.

Recorded resource

Recorded uses: DJR-141 — socrates: Socrates, Church History 7.21, Athenais and her baptism.; work/audit-046/sources.json — 141-socrates: Socrates, Church History 7.21, Athenais and her baptism..

BIB-1523

Athanasius, Life of Antony 85: monk-and-fish comparison, English translation.
Athanasius, Life of Antony 7–9 and 14, asceticism and bodily condition.
Athanasius, Life of Antony 8–10: resistance to demons in different forms.
Athanasius, Life of Antony 85
Athanasius, Life of Antony 8–10

Recorded resource

Recorded uses: DJR-093 — athanasius-fish: Athanasius, Life of Antony 85: monk-and-fish comparison, English translation.; DJR-156 — antony: Athanasius, Life of Antony 7–9 and 14, asceticism and bodily condition.; DJR-167 — antony: Athanasius, Life of Antony 8–10: resistance to demons in different forms.; work/audit-030/sources.json — 093-athanasius-fish: Athanasius, Life of Antony 85; work/audit-051/sources.json — 156-antony: Athanasius, Life of Antony 7–9 and 14, asceticism and bodily condition.; work/audit-054/sources.json — 167-antony: Athanasius, Life of Antony 8–10.

BIB-1524

Jerome, Letter 1.1; intellectual rust from inactivity, a parallel rather than confirmation of Burton's Seneca attribution.
Jerome, Letter 1.1

Recorded resource

Recorded uses: DJR-037 — JeromeRust: Jerome, Letter 1.1; intellectual rust from inactivity, a parallel rather than confirmation of Burton's Seneca attribution.; work/audit-011/sources.json — JeromeRust: Jerome, Letter 1.1.

BIB-1525

Jerome, Letter 14.10; smoky cities, desert air and contemplation of paradise, a partial parallel for Burton's description.
Jerome, Letter 14.10

Recorded resource

Recorded uses: DJR-038 — Jerome14: Jerome, Letter 14.10; smoky cities, desert air and contemplation of paradise, a partial parallel for Burton's description.; work/audit-011/sources.json — Jerome14: Jerome, Letter 14.10.

BIB-1526

Jerome, Letter 22.7: recollections of Rome in the desert.
Jerome, Letter 22.7, consulted numbering.
Jerome, Letter 22.7

Recorded resource

Recorded uses: DJR-007 — Jerome: Jerome, Letter 22.7: recollections of Rome in the desert.; DJR-038 — Jerome: Jerome, Letter 22.7, consulted numbering.; work/audit-011/sources.json — Jerome: Jerome, Letter 22.7.

BIB-1527

Jerome, Letter 39.3 to Paula on Blesilla: comparison in the Fremantle translation.
Jerome, Letter 39.3 to Paula on Blesilla

Recorded resource

Recorded uses: DJR-066 — Jerome39: Jerome, Letter 39.3 to Paula on Blesilla: comparison in the Fremantle translation.; work/audit-021/sources.json — Jerome39: Jerome, Letter 39.3 to Paula on Blesilla.

BIB-1528

Jerome, Letter 52.3: the anecdote of wisdom at 107; the consulted translation names Themistocles.
Jerome, Letter 52.6, to Nepotian.

Jerome, Letter 52.5 to Nepotianus; English translation, conduct of a clergyman visiting women.
Jerome, Letter 52.5 to Nepotian; equal regard and avoiding occasions.
Jerome, Letter 52.5 to Nepotianus
Jerome, Letter 52.5 to Nepotian

Recorded resource

Recorded uses: DJR-018 — Jerome: Jerome, Letter 52.3: the anecdote of wisdom at 107; the consulted translation names Themistocles.; DJR-089 — Jerome: Jerome, Letter 52.6, to Nepotian.; DJR-134 — Jerome525: Jerome, Letter 52.5 to Nepotianus; English translation, conduct of a clergyman visiting women.; DJR-135 — Jerome 52: Jerome, Letter 52.5 to Nepotian; equal regard and avoiding occasions.; work/audit-028/sources.json — 089-Jerome: Jerome, Letter 52.6, to Nepotian.; work/audit-043/sources.json — 134-Jerome525: Jerome, Letter 52.5 to Nepotianus; work/audit-044/sources.json — 135-Jerome 52: Jerome, Letter 52.5 to Nepotian.

BIB-1529

Jerome, Letter 53.1, NPNF translation, for the journey to see Livy.

Recorded resource

Recorded uses: DJR-110 — Jerome: Jerome, Letter 53.1, NPNF translation, for the journey to see Livy.; work/audit-035/sources.json — 110-Jerome: Jerome, Letter 53.1, NPNF translation, for the journey to see Livy..

BIB-1530

Jerome, Letter 60 to Heliodorus: Nepotian's acknowledgement of earlier Christian writers. English translation.
Jerome, Letter 60.5 to Heliodorus, English translation: consolation and the springs of earlier authors.
Jerome, Letter 60.4: immortality and the ancient philosophers.
Jerome, Letter 60.5 to Heliodorus, English translation
Jerome, Letter 60.4

Recorded resource

Recorded uses: DJR-005 — jerome: Jerome, Letter 60 to Heliodorus: Nepotian's acknowledgement of earlier Christian writers. English translation.; DJR-086 — jerome-springs: Jerome, Letter 60.5 to Heliodorus, English translation: consolation and the springs of earlier authors.; DJR-155 — jerome: Jerome, Letter 60.4: immortality and the ancient philosophers.; work/audit-027/sources.json — 086-jerome-springs: Jerome, Letter 60.5 to Heliodorus, English translation; work/audit-050/sources.json — 155-jerome: Jerome, Letter 60.4.

BIB-1531

Jerome, Letter 69.9 to Oceanus: Noah and wine, English text.
Jerome, Letter 69.9 to Oceanus

Recorded resource

Recorded uses: DJR-146 — Jerome: Jerome, Letter 69.9 to Oceanus: Noah and wine, English text.; work/audit-047/sources.json — 146-Jerome: Jerome, Letter 69.9 to Oceanus.

BIB-1532

Jerome, Letter 77.11: the triumph of Fabiola.
Jerome, Letter 77.3, Roman and Christian sexual obligations.
Jerome, Letter 77.11

Recorded resource

Recorded uses: DJR-121 — Jerome: Jerome, Letter 77.11: the triumph of Fabiola.; DJR-142 — Jerome: Jerome, Letter 77.3, Roman and Christian sexual obligations.; work/audit-039/sources.json — 121-Jerome: Jerome, Letter 77.11; work/audit-046/sources.json — 142-Jerome: Jerome, Letter 77.3, Roman and Christian sexual obligations..

BIB-1533

Jerome, Letter 107, to Laeta, especially section 4.

Recorded resource

Recorded uses: DJR-050 — Jerome: Jerome, Letter 107, to Laeta, especially section 4.; work/audit-015/sources.json — Jerome: Jerome, Letter 107, to Laeta, especially section 4..

BIB-1534

Jerome, Letter 117.6–7: banquets, gestures and dress.
Jerome, Letter 117.6–7

Recorded resource

Recorded uses: DJR-122 — Jerome: Jerome, Letter 117.6–7: banquets, gestures and dress.; work/audit-039/sources.json — 122-Jerome: Jerome, Letter 117.6–7.

BIB-1535

Jerome, Letter 125.7 to Rusticus, Fremantle translation: moderate food and excessive fasting.
Jerome, Letter 125 to Rusticus, consulted without locating Burton's heavy-metals wording.
Jerome, Letter 125, work and idleness.
Jerome, Letter 125.13 to Rusticus; the young Greek and the abbot's stratagem.
Jerome, Letter 125.14; one nail driven out by another and the Persian example.
Jerome, Letter 125.7 to Rusticus, Fremantle translation
Jerome, Letter 125.13 to Rusticus
Jerome, Letter 125.14

Recorded resource

Recorded uses: DJR-071 — Jerome125: Jerome, Letter 125.7 to Rusticus, Fremantle translation: moderate food and excessive fasting.; DJR-092 — Jerome: Jerome, Letter 125 to Rusticus, consulted without locating Burton's heavy-metals wording.; DJR-098 — jerome125: Jerome, Letter 125, work and idleness.; DJR-135 — Jerome 125: Jerome, Letter 125.13 to Rusticus; the young Greek and the abbot's stratagem.; DJR-136 — Jerome: Jerome, Letter 125.14; one nail driven out by another and the Persian example.; work/audit-022/sources.json — Jerome125: Jerome, Letter 125.7 to Rusticus, Fremantle translation; work/audit-029/sources.json — 092-Jerome: Jerome, Letter 125 to Rusticus, consulted without locating Burton's heavy-metals wording.; work/audit-031/sources.json — 098-jerome125: Jerome, Letter 125, work and idleness.; work/audit-044/sources.json — 135-Jerome 125: Jerome, Letter 125.13 to Rusticus; work/audit-044/sources.json — 136-Jerome: Jerome, Letter 125.14.

BIB-1536

Letter 148 to Celantia, transmitted among Jerome's letters; authorship note.
Letter 148 to Celantia, transmitted among Jerome's letters

Recorded resource

Recorded uses: DJR-098 — jerome148: Letter 148 to Celantia, transmitted among Jerome's letters; authorship note.; work/audit-031/sources.json — 098-jerome148: Letter 148 to Celantia, transmitted among Jerome's letters.

BIB-1537

Jerome, Life of Hilarion 21.
Jerome, Life of Hilarion 5; the body as an ass.
Jerome, Life of Hilarion 5–6, fasting and night terrors.
Jerome, Life of Hilarion 5

Recorded resource

Recorded uses: DJR-126 — hilarion: Jerome, Life of Hilarion 21.; DJR-134 — Jerome: Jerome, Life of Hilarion 5; the body as an ass.; DJR-156 — hilarion: Jerome, Life of Hilarion 5–6, fasting and night terrors.; work/audit-041/sources.json — 126-hilarion: Jerome, Life of Hilarion 21.; work/audit-043/sources.json — 134-Jerome: Jerome, Life of Hilarion 5; work/audit-051/sources.json — 156-hilarion: Jerome, Life of Hilarion 5–6, fasting and night terrors..

BIB-1538

Jerome, Life of Paul 8; Antony and the mortal desert creature.
Jerome, Life of Paul the First Hermit 17: wealth and ascetic simplicity.
Jerome, Life of Paul the First Hermit 3.
Jerome, Life of Paul 8
Jerome, Life of Paul the First Hermit 17

Recorded resource

Recorded uses: DJR-029 — Jerome: Jerome, Life of Paul 8; Antony and the mortal desert creature.; DJR-093 — Jerome: Jerome, Life of Paul the First Hermit 17: wealth and ascetic simplicity.; DJR-124 — Jerome: Jerome, Life of Paul the First Hermit 3.; work/audit-008/sources.json — Jerome: Jerome, Life of Paul 8; work/audit-030/sources.json — 093-Jerome: Jerome, Life of Paul the First Hermit 17; work/audit-040/sources.json — 124-Jerome: Jerome, Life of Paul the First Hermit 3..

BIB-1539

Jerome, Against Jovinian 1.49, including the maxim attributed to Xystus.
Jerome, Against Jovinian 1.46–47: Bilia and the argument against guarding a wife.
Jerome, Against Jovinian 1.46–47

Recorded resource

Recorded uses: DJR-123 — Jerome: Jerome, Against Jovinian 1.49, including the maxim attributed to Xystus.; DJR-149 — jerome: Jerome, Against Jovinian 1.46–47: Bilia and the argument against guarding a wife.; work/audit-040/sources.json — 123-Jerome: Jerome, Against Jovinian 1.49, including the maxim attributed to Xystus.; work/audit-048/sources.json — 149-jerome: Jerome, Against Jovinian 1.46–47.

BIB-1540

Basil, Hexaemeron IX.1; Blomfield Jackson translation, compared for competing theories of the earth's shape.
Basil, Hexaemeron IX.1

Recorded resource

Recorded uses: DJR-073 — Basil9: Basil, Hexaemeron IX.1; Blomfield Jackson translation, compared for competing theories of the earth's shape.; work/audit-023/sources.json — Basil9: Basil, Hexaemeron IX.1.

BIB-1541

Ambrose, On the Death of Satyrus 2.12: desire concealed by mourning dress.
Ambrose, On the Death of Satyrus 2.12

Recorded resource

Recorded uses: DJR-163 — ambrose: Ambrose, On the Death of Satyrus 2.12: desire concealed by mourning dress.; work/audit-053/sources.json — 163-ambrose: Ambrose, On the Death of Satyrus 2.12.

BIB-1542

Vincent of Lérins, Commonitorium, doctrinal novelty.

Recorded resource

Recorded uses: DJR-159 — Vincent: Vincent of Lérins, Commonitorium, doctrinal novelty.; work/audit-052/sources.json — 159-Vincent: Vincent of Lérins, Commonitorium, doctrinal novelty..

BIB-1543

Gregory the Great, Letters 4.31: Scripture as a letter to God's creature.
Gregory the Great, Letters 4.31

Recorded resource

Recorded uses: DJR-151 — gregory: Gregory the Great, Letters 4.31: Scripture as a letter to God's creature.; work/audit-049/sources.json — 151-gregory: Gregory the Great, Letters 4.31.

BIB-1544

Thomas Aquinas, Summa theologiae I.63.9; more angels remained faithful than fell.
Thomas Aquinas, Summa theologiae I.63.9

Recorded resource

Recorded uses: DJR-029 — Aquinas: Thomas Aquinas, Summa theologiae I.63.9; more angels remained faithful than fell.; work/audit-008/sources.json — Aquinas: Thomas Aquinas, Summa theologiae I.63.9.

BIB-1545

Aquinas, Summa theologiae I–II, question 23: the classification of passions.

Recorded resource

Recorded uses: DJR-040 — Aquinas: Aquinas, Summa theologiae I–II, question 23: the classification of passions.; work/audit-012/sources.json — Aquinas: Aquinas, Summa theologiae I–II, question 23: the classification of passions..

BIB-1546

Aquinas, Summa theologiae I–II, question 40, article 4: despair and unattainable good.
Aquinas, Summa theologiae I–II, question 40, article 4

Recorded resource

Recorded uses: DJR-163 — aquinas: Aquinas, Summa theologiae I–II, question 40, article 4: despair and unattainable good.; work/audit-053/sources.json — 163-aquinas: Aquinas, Summa theologiae I–II, question 40, article 4.

BIB-1547

Aquinas, Summa theologiae II–II, question 2, articles 9–10.

Recorded resource

Recorded uses: DJR-157 — aquinas: Aquinas, Summa theologiae II–II, question 2, articles 9–10.; work/audit-051/sources.json — 157-aquinas: Aquinas, Summa theologiae II–II, question 2, articles 9–10..

BIB-1548

Thomas Aquinas, Summa theologiae II–II, question 24, article 2: infused charity.
Thomas Aquinas, Summa theologiae II–II, question 24, article 2

Recorded resource

Recorded uses: DJR-152 — aquinas: Thomas Aquinas, Summa theologiae II–II, question 24, article 2: infused charity.; work/audit-049/sources.json — 152-aquinas: Thomas Aquinas, Summa theologiae II–II, question 24, article 2.

BIB-1549

Thomas Aquinas, Summa theologiae II–II, question 36, article 1; envy as sorrow at another's good.
Thomas Aquinas, Summa theologiae II–II, question 36, article 1

Recorded resource

Recorded uses: DJR-041 — aquinas: Thomas Aquinas, Summa theologiae II–II, question 36, article 1; envy as sorrow at another's good.; work/audit-012/sources.json — aquinas: Thomas Aquinas, Summa theologiae II–II, question 36, article 1.

BIB-1550

Thomas Aquinas, Summa theologiae II–II, question 75: derision.

Recorded resource

Recorded uses: DJR-051 — Aquinas: Thomas Aquinas, Summa theologiae II–II, question 75: derision.; work/audit-016/sources.json — Aquinas: Thomas Aquinas, Summa theologiae II–II, question 75: derision..

BIB-1551

Thomas Aquinas, Summa theologiae II–II, question 154, article 4.

Recorded resource

Recorded uses: DJR-123 — Aquinas: Thomas Aquinas, Summa theologiae II–II, question 154, article 4.; work/audit-040/sources.json — 123-Aquinas: Thomas Aquinas, Summa theologiae II–II, question 154, article 4..

BIB-1552

Aquinas, Summa theologiae II–II, question 167; conceptual comparison, not a verbatim match to Burton's definition.
Aquinas, Summa theologiae II–II, question 167

Recorded resource

Recorded uses: DJR-055 — aquinas: Aquinas, Summa theologiae II–II, question 167; conceptual comparison, not a verbatim match to Burton's definition.; work/audit-017/sources.json — aquinas: Aquinas, Summa theologiae II–II, question 167.

BIB-1553

Machiavelli, Life of Castruccio Castracani, closing anecdotes on dancing.

Recorded resource

Recorded uses: DJR-086 — Castruccio: Machiavelli, Life of Castruccio Castracani, closing anecdotes on dancing.; work/audit-027/sources.json — 086-Castruccio: Machiavelli, Life of Castruccio Castracani, closing anecdotes on dancing..

BIB-1554

D’Engenio, Napoli sacra, p. 69; tomb inscriptions, scan comparison.
D’Engenio, Napoli sacra, p. 69

Recorded resource

Recorded uses: DJR-088 — engenio-inscription: D’Engenio, Napoli sacra, p. 69; tomb inscriptions, scan comparison.; work/audit-028/sources.json — 088-engenio-inscription: D’Engenio, Napoli sacra, p. 69.

BIB-1555

Collected Latin poetry, 1739, uncollated search lead

Recorded resource

Recorded uses: work/audit-019/sources.json — FracastoroLead: Collected Latin poetry, 1739, uncollated search lead.

BIB-1556

UK Parliament, The Union of the Crowns. Historical account of James’s accession in 1603; distinguishes the personal union from the later union of parliaments.

Recorded resource

Recorded uses: DJR-014 — Crowns: UK Parliament, The Union of the Crowns. Historical account of James’s accession in 1603; distinguishes the personal union from the later union of parliaments..

BIB-1557

Plato, Hippias Major 304c–e, Perseus text, for the unresolved conclusion.

Recorded resource

Recorded uses: DJR-108 — plato: Plato, Hippias Major 304c–e, Perseus text, for the unresolved conclusion.; work/audit-035/sources.json — 108-plato: Plato, Hippias Major 304c–e, Perseus text, for the unresolved conclusion..

BIB-1558

Horace, Epistles 2.2.208–209, the catalogue of magical terrors.

Recorded resource

Recorded uses: DJR-031 — Horace: Horace, Epistles 2.2.208–209, the catalogue of magical terrors.; work/audit-009/sources.json — Horace: Horace, Epistles 2.2.208–209, the catalogue of magical terrors..

BIB-1559

Josephus, Jewish Antiquities 18.3.1, resistance to Pilate.

Recorded resource

Recorded uses: DJR-157 — josephus: Josephus, Jewish Antiquities 18.3.1, resistance to Pilate.; work/audit-051/sources.json — 157-josephus: Josephus, Jewish Antiquities 18.3.1, resistance to Pilate..

BIB-1560

Cicero, Stoic Paradoxes, §34. Latin text.

Recorded resource

Recorded uses: DJR-012 — cicparadox: Cicero, Stoic Paradoxes, §34. Latin text..

BIB-1561

Plato, Symposium 220c–d.

Recorded resource

Recorded uses: DJR-038 — Symposium: Plato, Symposium 220c–d.; work/audit-011/sources.json — Symposium: Plato, Symposium 220c–d..

BIB-1562

Homer, Iliad 6.200–202, Bellerophon’s solitary wandering; A. T. Murray’s primary-text translation confirms the locus, not Burton’s Latin intermediary.
Homer, Iliad 6.200–202, Bellerophon’s solitary wandering

Recorded resource

Recorded uses: DJR-059 — Homer: Homer, Iliad 6.200–202, Bellerophon's solitary wandering; A. T. Murray's primary-text translation confirms the locus, not Burton's Latin intermediary.; work/audit-018/sources.json — Homer: Homer, Iliad 6.200–202, Bellerophon's solitary wandering.

BIB-1563

Homer, Odyssey 4.219–232, Helen and the grief-banishing drug.

Recorded resource

Recorded uses: DJR-100 — homer4: Homer, Odyssey 4.219–232, Helen and the grief-banishing drug.; work/audit-032/sources.json — 100-homer4: Homer, Odyssey 4.219–232, Helen and the grief-banishing drug..

BIB-1564

Pindar, Olympian 1.1–2; comparison of water and gold.
Pindar, Olympian 1.1–2

Recorded resource

Recorded uses: DJR-070 — Pindar: Pindar, Olympian 1.1–2; comparison of water and gold.; work/audit-022/sources.json — Pindar: Pindar, Olympian 1.1–2.

BIB-1565

Plato, Republic 3, especially 405a–d.

Recorded resource

Recorded uses: DJR-099 — plato: Plato, Republic 3, especially 405a–d.; work/audit-032/sources.json — 099-plato: Plato, Republic 3, especially 405a–d..

BIB-1566

Sophocles, Ajax 554: Perseus indexed Greek text, Francis Storr edition; first saying only.
Sophocles, Ajax 554

Recorded resource

Recorded uses: DJR-098 — ajax-numbered: Sophocles, Ajax 554: Perseus indexed Greek text, Francis Storr edition; first saying only.; work/audit-031/sources.json — 098-ajax-numbered: Sophocles, Ajax 554.

BIB-1567

Xenophon, Cyropaedia VIII.6.22, seasonal residences.

Recorded resource

Recorded uses: DJR-076 — xenophon: Xenophon, Cyropaedia VIII.6.22, seasonal residences.; work/audit-024/sources.json — xenophon: Xenophon, Cyropaedia VIII.6.22, seasonal residences..

BIB-1568

Xenophon, Memorabilia3.9.9, Marchant translation; context of the remark on leisure.
Xenophon, Memorabilia3.9.9, Marchant translation

Recorded resource

Recorded uses: DJR-078 — xenophon-leisure: Xenophon, Memorabilia3.9.9, Marchant translation; context of the remark on leisure.; work/audit-025/sources.json — 078-xenophon-leisure: Xenophon, Memorabilia3.9.9, Marchant translation.

BIB-1569

Aretaeus, Causes and Symptoms of Chronic Diseases 1.5, in Francis Adams's translation (1856), consulted for definition, relation to mania and sex comparison.

Recorded resource

Recorded uses: DJR-027 — Aretaeus: Aretaeus, Causes and Symptoms of Chronic Diseases 1.5, in Francis Adams's translation (1856), consulted for definition, relation to mania and sex comparison.; work/audit-008/sources.json — Aretaeus: Aretaeus, Causes and Symptoms of Chronic Diseases 1.5, in Francis Adams's translation (1856), consulted for definition, relation to mania and sex comparison..

BIB-1570

Diogenes Laertius, Lives II.10–12: Anaxagoras and the stone at Aegospotami.
Diogenes Laertius, Lives II.10–12

Recorded resource

Recorded uses: DJR-075 — laertius: Diogenes Laertius, Lives II.10–12: Anaxagoras and the stone at Aegospotami.; work/audit-024/sources.json — laertius: Diogenes Laertius, Lives II.10–12.

BIB-1571

Diogenes Laertius, Lives of Eminent Philosophers, book 4, chapter 2; Perseus.
Diogenes Laertius, Lives of Eminent Philosophers, book 4, chapter 2

Recorded resource

Recorded uses: DJR-001 — Xenocrates: Diogenes Laertius, Lives of Eminent Philosophers, book 4, chapter 2; Perseus.; work/audit-057/sources.json — 001-Xenocrates: Diogenes Laertius, Lives of Eminent Philosophers, book 4, chapter 2.

BIB-1572

Diogenes Laertius 5.18, bitter roots and sweet fruit of education.

Recorded resource

Recorded uses: DJR-081 — Education: Diogenes Laertius 5.18, bitter roots and sweet fruit of education.; work/audit-026/sources.json — 081-Education: Diogenes Laertius 5.18, bitter roots and sweet fruit of education..

BIB-1573

Diogenes Laertius, Lives of Eminent Philosophers 7.127: Chrysippus and Cleanthes on the loss of virtue; primary text in translation, Perseus.

Recorded resource

Recorded uses: DJR-019 — Diogenes7: Diogenes Laertius, Lives of Eminent Philosophers 7.127: Chrysippus and Cleanthes on the loss of virtue; primary text in translation, Perseus..

BIB-1574

Diogenes Laertius, Lives 8.34: competing explanations of the prohibition of beans.

Recorded resource

Recorded uses: DJR-034 — Pythagoras: Diogenes Laertius, Lives 8.34: competing explanations of the prohibition of beans.; work/audit-010/sources.json — Pythagoras: Diogenes Laertius, Lives 8.34: competing explanations of the prohibition of beans..

BIB-1575

Horace, Odes 1.19; Glycera’s radiance.
Horace, Odes 1.19

Recorded resource

Recorded uses: DJR-119 — horace: Horace, Odes 1.19; Glycera’s radiance.; work/audit-038/sources.json — 119-horace: Horace, Odes 1.19.

BIB-1576

Virgil, Aeneid VI.585–594: Salmoneus imitates thunder and is punished.
Virgil, Aeneid VI.585–594

Recorded resource

Recorded uses: DJR-074 — virgil: Virgil, Aeneid VI.585–594: Salmoneus imitates thunder and is punished.; work/audit-023/sources.json — virgil: Virgil, Aeneid VI.585–594.

BIB-1577

Ovid, Ars amatoria 3.66.

Recorded resource

Recorded uses: DJR-095 — ovid: Ovid, Ars amatoria 3.66.; work/audit-030/sources.json — 095-ovid: Ovid, Ars amatoria 3.66..

BIB-1578

Pliny, Natural History 36.99–100. Sevenfold echo at Olympia; Burton's Olympus and chapter 15 retained.
Pliny, Natural History 36.99–100. Sevenfold echo at Olympia

Recorded resource

Recorded uses: DJR-065 — Pliny: Pliny, Natural History 36.99–100. Sevenfold echo at Olympia; Burton's Olympus and chapter 15 retained.; work/audit-020/sources.json — Pliny: Pliny, Natural History 36.99–100. Sevenfold echo at Olympia.

BIB-1579

Pliny, Natural History 8.34 (22), Bostock and Riley translation: rejection of literal werewolf transformations.

Recorded resource

Recorded uses: DJR-022 — pliny8: Pliny, Natural History 8.34 (22), Bostock and Riley translation: rejection of literal werewolf transformations..

BIB-1580

Livy, History of Rome 22.7.13, mothers after Trasimene.

Recorded resource

Recorded uses: DJR-039 — Livy: Livy, History of Rome 22.7.13, mothers after Trasimene.; work/audit-012/sources.json — Livy: Livy, History of Rome 22.7.13, mothers after Trasimene..

BIB-1581

Seneca, On Tranquillity of Mind 17.10, Latin text at Perseus; the intellect-and-madness maxim and its attribution to Aristotle compared.
Seneca, On Tranquillity of Mind 17.10, Latin text at Perseus

Recorded resource

Recorded uses: DJR-064 — SenecaTranquillity: Seneca, On Tranquillity of Mind 17.10, Latin text at Perseus; the intellect-and-madness maxim and its attribution to Aristotle compared.; work/audit-020/sources.json — SenecaTranquillity: Seneca, On Tranquillity of Mind 17.10, Latin text at Perseus.

BIB-1582

Seneca, On Benefits 4.5–7: God, nature and divine names.
Seneca, On Benefits 4.5–7

Recorded resource

Recorded uses: DJR-162 — benefits: Seneca, On Benefits 4.5–7: God, nature and divine names.; work/audit-053/sources.json — 162-benefits: Seneca, On Benefits 4.5–7.

BIB-1583

Seneca, On Benefits 4.38.1. Latin text. The quotation attributed to Pliny.

Recorded resource

Recorded uses: DJR-012 — senbenefits: Seneca, On Benefits 4.38.1. Latin text. The quotation attributed to Pliny..

BIB-1584

Seneca, Letters 95.53: human society as an arch of stones.
Seneca, Letters 95.53

Recorded resource

Recorded uses: DJR-111 — Seneca: Seneca, Letters 95.53: human society as an arch of stones.; work/audit-036/sources.json — 111-Seneca: Seneca, Letters 95.53.

BIB-1585

Plutarch, Gryllus or Beasts Are Rational, section 4, Harold Cherniss and William C. Helmbold translation, for the dialogue's animal argument.

Recorded resource

Recorded uses: DJR-024 — Plutarch: Plutarch, Gryllus or Beasts Are Rational, section 4, Harold Cherniss and William C. Helmbold translation, for the dialogue's animal argument..

BIB-1586

Mimnermus, first elegy, opening; life without golden Aphrodite.
Mimnermus, first elegy, opening

Recorded resource

Recorded uses: DJR-132 — Mimnermus: Mimnermus, first elegy, opening; life without golden Aphrodite.; work/audit-043/sources.json — 132-Mimnermus: Mimnermus, first elegy, opening.

BIB-1587

Theognis, 183–192: marriage and breeding; Edmonds collection.
Theognis, 183–192

Recorded resource

Recorded uses: DJR-122 — Theognis: Theognis, 183–192: marriage and breeding; Edmonds collection.; work/audit-039/sources.json — 122-Theognis: Theognis, 183–192.

BIB-1588

Plutarch, Lycurgus 12.6–7: the Spartan black broth. Compared for the coffee allusion.
Plutarch, Lycurgus 12.6–7

Recorded resource

Recorded uses: DJR-105 — Plutarch: Plutarch, Lycurgus 12.6–7: the Spartan black broth. Compared for the coffee allusion.; work/audit-034/sources.json — 105-Plutarch: Plutarch, Lycurgus 12.6–7.

BIB-1589

Xenophon, Cyropaedia 1.6.16, treatment and prevention.

Recorded resource

Recorded uses: DJR-099 — xenophon: Xenophon, Cyropaedia 1.6.16, treatment and prevention.; work/audit-032/sources.json — 099-xenophon: Xenophon, Cyropaedia 1.6.16, treatment and prevention..

BIB-1590

Xenophon, Education of Cyrus 3.1.36–41: Tigranes and his wife.
Xenophon, Education of Cyrus 3.1.36–41

Recorded resource

Recorded uses: DJR-149 — xenophon: Xenophon, Education of Cyrus 3.1.36–41: Tigranes and his wife.; work/audit-048/sources.json — 149-xenophon: Xenophon, Education of Cyrus 3.1.36–41.

BIB-1591

Xenophon, Memorabilia 1.3.13; the year abroad. Search-indexed primary excerpt; full retrieval unavailable.
Xenophon, Memorabilia 1.3.13

Recorded resource

Recorded uses: DJR-135 — Xenophon Socrates: Xenophon, Memorabilia 1.3.13; the year abroad. Search-indexed primary excerpt; full retrieval unavailable.; work/audit-044/sources.json — 135-Xenophon Socrates: Xenophon, Memorabilia 1.3.13.

BIB-1592

Lucian, Menippus 6–7, ritual preparations for the underworld.

Recorded resource

Recorded uses: DJR-156 — lucian: Lucian, Menippus 6–7, ritual preparations for the underworld.; work/audit-051/sources.json — 156-lucian: Lucian, Menippus 6–7, ritual preparations for the underworld..

BIB-1593

Henry Yule and A. C. Burnell, Hobson-Jobson, entry Ananas, on the older English sense of pine-apple as pine cone.

Recorded resource

Recorded uses: DJR-024 — Pineapple: Henry Yule and A. C. Burnell, Hobson-Jobson, entry Ananas, on the older English sense of pine-apple as pine cone..

BIB-1594

Plotinus, Enneads 3.5.3, trans. Stephen MacKenna; Love and sight in the Soul's contemplation.
Plotinus, Enneads 3.5.3, trans. Stephen MacKenna

Recorded resource

Recorded uses: DJR-117 — PlotinusLove: Plotinus, Enneads 3.5.3, trans. Stephen MacKenna; Love and sight in the Soul's contemplation.; work/audit-038/sources.json — 117-PlotinusLove: Plotinus, Enneads 3.5.3, trans. Stephen MacKenna.

BIB-1595

Plato, Critias 109b–c: gods as rulers and shepherds of humankind.
Plato, Critias 109b–c

Recorded resource

Recorded uses: DJR-153 — critias: Plato, Critias 109b–c: gods as rulers and shepherds of humankind.; work/audit-050/sources.json — 153-critias: Plato, Critias 109b–c.

BIB-1596

Plato, Critias 109b–c, on divine allotments and human herds.

Recorded resource

Recorded uses: DJR-031 — Plato: Plato, Critias 109b–c, on divine allotments and human herds.; work/audit-009/sources.json — Plato: Plato, Critias 109b–c, on divine allotments and human herds..

BIB-1597

Plato, Laws 7.803c–d: the divine plaything.
Plato, Laws 7.803c–d

Recorded resource

Recorded uses: DJR-153 — laws: Plato, Laws 7.803c–d: the divine plaything.; work/audit-050/sources.json — 153-laws: Plato, Laws 7.803c–d.

BIB-1598

Plato, Phaedrus 237a, David Horan translation, for comparison.

Recorded resource

Recorded uses: DJR-108 — phaedrus: Plato, Phaedrus 237a, David Horan translation, for comparison.; work/audit-035/sources.json — 108-phaedrus: Plato, Phaedrus 237a, David Horan translation, for comparison..

BIB-1599

Pembroke College, MS10: Thomas Clayton as Regius Professor of Medicine. Identification only.

Recorded resource

Recorded uses: DJR-006 — Clayton: Pembroke College, MS10: Thomas Clayton as Regius Professor of Medicine. Identification only..

BIB-1600

Filippo Beroaldo, Fabula Tancredi 275–284; Latin text, Ghismonda's poisoned drink.
Filippo Beroaldo, Fabula Tancredi 275–284

Recorded resource

Recorded uses: DJR-130 — BeroaldoTancredi: Filippo Beroaldo, Fabula Tancredi 275–284; Latin text, Ghismonda's poisoned drink.; work/audit-042/sources.json — 130-BeroaldoTancredi: Filippo Beroaldo, Fabula Tancredi 275–284.

BIB-1601

Tito Vespasiano Strozzi, Eroticon 4.14: divine honours for Borso d'Este.

Recorded resource

Recorded uses: DJR-046 — Strozzi: Tito Vespasiano Strozzi, Eroticon 4.14: divine honours for Borso d'Este.; work/audit-014/sources.json — Strozzi: Tito Vespasiano Strozzi, Eroticon 4.14: divine honours for Borso d'Este..

BIB-1602

Samuel Daniel, The Complaint of Rosamond; verse variant.
Daniel, The Complaint of Rosamond: personified jealousy and the queen's assault.
Samuel Daniel, The Complaint of Rosamond
Daniel, The Complaint of Rosamond

Recorded resource

Recorded uses: DJR-117 — daniel: Samuel Daniel, The Complaint of Rosamond; verse variant.; DJR-147 — daniel: Daniel, The Complaint of Rosamond: personified jealousy and the queen's assault.; work/audit-038/sources.json — 117-daniel: Samuel Daniel, The Complaint of Rosamond; work/audit-048/sources.json — 147-daniel: Daniel, The Complaint of Rosamond.

BIB-1603

Christopher Marlowe, Hero and Leander. The closing couplet on love and fate.

Recorded resource

Recorded uses: DJR-140 — marlowe: Christopher Marlowe, Hero and Leander. The closing couplet on love and fate.; work/audit-045/sources.json — 140-marlowe: Christopher Marlowe, Hero and Leander. The closing couplet on love and fate..

BIB-1604

Homer, Iliad 2.478–479, consulted for the physical comparisons applied to Agamemnon.

Recorded resource

Recorded uses: DJR-021 — homer: Homer, Iliad 2.478–479, consulted for the physical comparisons applied to Agamemnon..

BIB-1605

Letter of Aristeas 213–216, 1913 translation; the king's question about sleep.
Letter of Aristeas 213–216, 1913 translation

Recorded resource

Recorded uses: DJR-082 — Aristeas: Letter of Aristeas 213–216, 1913 translation; the king's question about sleep.; work/audit-026/sources.json — 082-Aristeas: Letter of Aristeas 213–216, 1913 translation.

BIB-1606

Anthologia Latina 268 Riese; Latin text quoted in Luca Mondin, Tecta libido, RET supplement 8, 2020, page 56.
Anthologia Latina 268 Riese

Recorded resource

Recorded uses: DJR-125 — Pentadius268: Anthologia Latina 268 Riese; Latin text quoted in Luca Mondin, Tecta libido, RET supplement 8, 2020, page 56.; work/audit-040/sources.json — 125-Pentadius268: Anthologia Latina 268 Riese.

BIB-1607

Geoffrey of Monmouth, History 6.12: Kent and the marriage.
Geoffrey of Monmouth, History 6.12

Recorded resource

Recorded uses: DJR-122 — Geoffrey: Geoffrey of Monmouth, History 6.12: Kent and the marriage.; work/audit-039/sources.json — 122-Geoffrey: Geoffrey of Monmouth, History 6.12.

BIB-1608

The Royal Family, Charles I: reign 1625–1649 and execution.

Recorded resource

Recorded uses: DJR-049 — Charles: The Royal Family, Charles I: reign 1625–1649 and execution.; work/audit-015/sources.json — Charles: The Royal Family, Charles I: reign 1625–1649 and execution..

BIB-1609

The Royal Family, James VI and I: reign and death in 1625.

Recorded resource

Recorded uses: DJR-049 — James: The Royal Family, James VI and I: reign and death in 1625.; work/audit-015/sources.json — James: The Royal Family, James VI and I: reign and death in 1625..

BIB-1610

Exodus 5:6–19, Latin text and English rendering.

Recorded resource

Recorded uses: DJR-037 — Exodus: Exodus 5:6–19, Latin text and English rendering.; work/audit-011/sources.json — Exodus: Exodus 5:6–19, Latin text and English rendering..

BIB-1611

Proverbs 18:8, Vulgate saying about fear and idleness.
Proverbs 18:8

Recorded resource

Recorded uses: DJR-037 — Proverbs: Proverbs 18:8, Vulgate saying about fear and idleness.; work/audit-011/sources.json — Proverbs: Proverbs 18:8.

BIB-1612

Libanius, Preliminary Exercises, Anecdote 3, in Craig A. Gibson's translation (2008), p. 65, PDF p. 95: the Isocrates attribution.
Libanius, Preliminary Exercises, Anecdote 3, in Craig A. Gibson's translation (2008), p. 65, PDF p. 95

Recorded resource

Recorded uses: DJR-081 — libanius: Libanius, Preliminary Exercises, Anecdote 3, in Craig A. Gibson's translation (2008), p. 65, PDF p. 95: the Isocrates attribution.; work/audit-026/sources.json — 081-libanius: Libanius, Preliminary Exercises, Anecdote 3, in Craig A. Gibson's translation (2008), p. 65, PDF p. 95.

BIB-1613

"Le soleil: un emblème redoutable: une lecture typologique de la crise de folie du roi Charles VI" (1997), historical study; the episode dated 5 August 1392.
"Le soleil: un emblème redoutable: une lecture typologique de la crise de folie du roi Charles VI" (1997), historical study

Recorded resource

Recorded uses: DJR-041 — charles: "Le soleil: un emblème redoutable: une lecture typologique de la crise de folie du roi Charles VI" (1997), historical study; the episode dated 5 August 1392.; work/audit-012/sources.json — charles: "Le soleil: un emblème redoutable: une lecture typologique de la crise de folie du roi Charles VI" (1997), historical study.

BIB-1614

William Lilly, Christian Astrology (1647), book 1, pp. 47–48 and 107; digitized transcription consulted for astrological terminology.
William Lilly, Christian Astrology (1647), book 1, pp. 47–48 and 107

Recorded resource

Recorded uses: DJR-002 — Lilly: William Lilly, Christian Astrology (1647), book 1, pp. 47–48 and 107; digitized transcription consulted for astrological terminology.; work/audit-057/sources.json — 002-Lilly: William Lilly, Christian Astrology (1647), book 1, pp. 47–48 and 107.

BIB-1615

Babylonian Talmud, Avodah Zarah 3b.

Recorded resource

Recorded uses: DJR-076 — talmud: Babylonian Talmud, Avodah Zarah 3b.; work/audit-024/sources.json — talmud: Babylonian Talmud, Avodah Zarah 3b..

BIB-1616

Bava Batra 73b, the bird and falling axe.

Recorded resource

Recorded uses: DJR-159 — Bava Batra: Bava Batra 73b, the bird and falling axe.; work/audit-052/sources.json — 159-Bava Batra: Bava Batra 73b, the bird and falling axe..

BIB-1617

Bekhorot 57b:5, the giant egg.
Bekhorot 57b

Recorded resource

Recorded uses: DJR-159 — Bekhorot: Bekhorot 57b:5, the giant egg.; work/audit-052/sources.json — 159-Bekhorot: Bekhorot 57b.

BIB-1618

Chullin 59b:9–10, the emperor and the lion.
Chullin 59b

Recorded resource

Recorded uses: DJR-159 — Chullin: Chullin 59b:9–10, the emperor and the lion.; work/audit-052/sources.json — 159-Chullin: Chullin 59b.

BIB-1619

Alphabet of Ben Sira passage reproduced on Sefaria; comparison for Adam's first wife and the Lilith tradition.
Alphabet of Ben Sira passage reproduced on Sefaria

Recorded resource

Recorded uses: DJR-028 — Lilith: Alphabet of Ben Sira passage reproduced on Sefaria; comparison for Adam's first wife and the Lilith tradition.; work/audit-008/sources.json — Lilith: Alphabet of Ben Sira passage reproduced on Sefaria.

BIB-1620

Babylonian Talmud, Yoma 85b:3: saving life overrides Sabbath observance.
Babylonian Talmud, Yoma 85b

Recorded resource

Recorded uses: DJR-160 — yoma: Babylonian Talmud, Yoma 85b:3: saving life overrides Sabbath observance.; work/audit-052/sources.json — 160-yoma: Babylonian Talmud, Yoma 85b.

BIB-1621

Shakespeare's Words, Bayard as a symbol of blind recklessness.

Recorded resource

Recorded uses: DJR-101 — Bayard: Shakespeare's Words, Bayard as a symbol of blind recklessness.; work/audit-032/sources.json — 101-Bayard: Shakespeare's Words, Bayard as a symbol of blind recklessness..

BIB-1622

Latin Vulgate, Job 9:6: the quotation attributed by Burton to 9:4.
Latin Vulgate, Job 9

Recorded resource

Recorded uses: DJR-075 — job: Latin Vulgate, Job 9:6: the quotation attributed by Burton to 9:4.; work/audit-024/sources.json — job: Latin Vulgate, Job 9.

BIB-1623

Geoponica XVIII.13: Leontius on sick sheep, Cornarius's Latin translation.
Geoponica XVIII.13

Recorded resource

Recorded uses: DJR-077 — sheep: Geoponica XVIII.13: Leontius on sick sheep, Cornarius's Latin translation.; work/audit-024/sources.json — sheep: Geoponica XVIII.13.

BIB-1624

Eusebius, Against Hierocles, especially chapter 2, Conybeare translation: Apollonius and Jesus.
Eusebius, Against Hierocles 1–2: comparison of Apollonius with Christ.
Eusebius, Against Hierocles 1–2

Recorded resource

Recorded uses: DJR-007 — Eusebius: Eusebius, Against Hierocles, especially chapter 2, Conybeare translation: Apollonius and Jesus.; DJR-155 — eusebius: Eusebius, Against Hierocles 1–2: comparison of Apollonius with Christ.; work/audit-050/sources.json — 155-eusebius: Eusebius, Against Hierocles 1–2.

BIB-1625

Eusebius, Preparation for the Gospel 4.6 and 4.22; E. H. Gifford translation, on Porphyry and sacrificial nourishment.
Eusebius, Preparation for the Gospel, book 4: demonic worship and sacrifice.
Eusebius Preparation for the Gospel 4.6 and 4.22
Eusebius, Preparation for the Gospel, book 4

Recorded resource

Recorded uses: DJR-029 — Eusebius: Eusebius, Preparation for the Gospel 4.6 and 4.22; E. H. Gifford translation, on Porphyry and sacrificial nourishment.; DJR-153 — eusebius: Eusebius, Preparation for the Gospel, book 4: demonic worship and sacrifice.; work/audit-008/sources.json — Eusebius: Eusebius Preparation for the Gospel 4.6 and 4.22; work/audit-050/sources.json — 153-eusebius: Eusebius, Preparation for the Gospel, book 4.

BIB-1626

Eusebius, Preparation for the Gospel 5, Gifford translation; numbering check.
Eusebius, Preparation for the Gospel 5, Gifford translation

Recorded resource

Recorded uses: DJR-143 — Eusebius: Eusebius, Preparation for the Gospel 5, Gifford translation; numbering check.; work/audit-046/sources.json — 143-Eusebius: Eusebius, Preparation for the Gospel 5, Gifford translation.

BIB-1627

Eusebius, Preparation for the Gospel, book 13; E. H. Gifford translation.
Eusebius, Preparation for the Gospel 13.19; Gifford translation, Plato on exercise and dancing.
Eusebius, Preparation for the Gospel, book 13
Eusebius, Preparation for the Gospel 13.19

Recorded resource

Recorded uses: DJR-124 — Eusebius: Eusebius, Preparation for the Gospel, book 13; E. H. Gifford translation.; DJR-124 — Eusebius1319: Eusebius, Preparation for the Gospel 13.19; Gifford translation, Plato on exercise and dancing.; work/audit-040/sources.json — 124-Eusebius: Eusebius, Preparation for the Gospel, book 13; work/audit-040/sources.json — 124-Eusebius1319: Eusebius, Preparation for the Gospel 13.19.

BIB-1628

Eusebius, Preparation for the Gospel 15.61–62; context and Xenophon passage compared in Gifford's translation.
Eusebius, Preparation for the Gospel 15.61–62

Recorded resource

Recorded uses: DJR-055 — eusebius: Eusebius, Preparation for the Gospel 15.61–62; context and Xenophon passage compared in Gifford's translation.; work/audit-017/sources.json — eusebius: Eusebius, Preparation for the Gospel 15.61–62.

BIB-1629

Gregory the Great, Dialogues 1.4, the nun and the lettuce.

Recorded resource

Recorded uses: DJR-031 — Gregory: Gregory the Great, Dialogues 1.4, the nun and the lettuce.; work/audit-009/sources.json — Gregory: Gregory the Great, Dialogues 1.4, the nun and the lettuce..

BIB-1630

Pseudo-Hegesippus, On the Destruction of Jerusalem, 1.37, Wade Blocker translation; Herod, Joseph and Mariamne.
Pseudo-Hegesippus, I.37, final paragraph: Herod's recovery through woodland retirement and hunting, Wade Blocker's

translation.
Pseudo-Hegesippus, On the Destruction of Jerusalem, 1.37, Wade Blocker translation
Pseudo-Hegesippus, I.37, final paragraph

Recorded resource

Recorded uses: DJR-041 — hegesippus: Pseudo-Hegesippus, On the Destruction of Jerusalem, 1.37, Wade Blocker translation; Herod, Joseph and Mariamne.; DJR-078 — hegesippus: Pseudo-Hegesippus, I.37, final paragraph: Herod's recovery through woodland retirement and hunting, Wade Blocker's translation.; work/audit-012/sources.json — hegesippus: Pseudo-Hegesippus, On the Destruction of Jerusalem, 1.37, Wade Blocker translation; work/audit-025/sources.json — 078-hegesippus: Pseudo-Hegesippus, I.37, final paragraph.

BIB-1631

Hegesippus, Jewish War 2.4, English trans. (2005); Mundus and Paulina.
Hegesippus, Jewish War 2.4, English trans. (2005)

Recorded resource

Recorded uses: DJR-114 — Hegesippus2: Hegesippus, Jewish War 2.4, English trans. (2005); Mundus and Paulina.; work/audit-037/sources.json — 114-Hegesippus2: Hegesippus, Jewish War 2.4, English trans. (2005).

BIB-1632

Jerome, Chronicle, notice on Lucretius.

Recorded resource

Recorded uses: DJR-126 — jerome-chronicle: Jerome, Chronicle, notice on Lucretius.; work/audit-041/sources.json — 126-jerome-chronicle: Jerome, Chronicle, notice on Lucretius..

BIB-1633

Julian, Against the Galileans, W. C. Wright translation (1923), pp. 353–355: objection concerning teachers and prophets withheld from other nations.
Julian, Against the Galileans, W. C. Wright translation (1923), pp. 353–355

Recorded resource

Recorded uses: DJR-168 — JulianGalileans: Julian, Against the Galileans, W. C. Wright translation (1923), pp. 353–355: objection concerning teachers and prophets withheld from other nations.; work/audit-055/sources.json — 168-JulianGalileans: Julian, Against the Galileans, W. C. Wright translation (1923), pp. 353–355.

BIB-1634

Julian, Letters, Wright 1923 translation; praise of Libanius.
Julian, letter 12 to Maximus in Wilmer Cave Wright's translation.
Julian, Letters, Wright 1923 translation

Recorded resource

Recorded uses: DJR-080 — julian: Julian, Letters, Wright 1923 translation; praise of Libanius.; DJR-084 — julian: Julian, letter 12 to Maximus in Wilmer Cave Wright's translation.; work/audit-025/sources.json — 080-julian: Julian, Letters, Wright 1923 translation; work/audit-027/sources.json — 084-julian: Julian, letter 12 to Maximus in Wilmer Cave Wright's translation..

BIB-1635

Optatus, Against the Donatists 1.18, O. R. Vassall-Phillips translation (1917): Botrus and Celestius, not Donatus, are the disappointed candidates in this account.
Optatus, Against the Donatists 1.18, O. R. Vassall-Phillips translation (1917)

Recorded resource

Recorded uses: DJR-155 — Optatus118: Optatus, Against the Donatists 1.18, O. R. Vassall-Phillips translation (1917): Botrus and Celestius, not Donatus, are the disappointed candidates in this account.; work/audit-050/sources.json — 155-Optatus118: Optatus, Against the Donatists 1.18, O. R. Vassall-Phillips translation (1917).

BIB-1636

Porphyry, On Abstinence 1.56–57, Thomas Taylor translation (1823): diet, purification and approach to divinity; contextual parallel only.
Porphyry, On Abstinence 1.56–57, Thomas Taylor translation (1823)

Recorded resource

Recorded uses: DJR-156 — Porphyry157: Porphyry, On Abstinence 1.56–57, Thomas Taylor translation (1823): diet, purification and approach to divinity; contextual parallel only.; work/audit-051/sources.json — 156-Porphyry157: Porphyry, On Abstinence 1.56–57, Thomas Taylor translation (1823).

BIB-1637

Zosimus, New History, book 2: Constantine's exactions. English translation (1814).

Recorded resource

Recorded uses: DJR-013 — Zosimus: Zosimus, New History, book 2: Constantine's exactions. English translation (1814)..

BIB-1638

Tertullian, Ad Martyres 3.1, Latin text at the Tertullian Project; military context and Burton's changes compared.
Ad Martyres 3.1

Recorded resource

Recorded uses: DJR-065 — TertullianMartyrs: Tertullian, Ad Martyres 3.1, Latin text at the Tertullian Project; military context and Burton's changes compared.; work/audit-020/sources.json — TertullianMartyrs: Ad Martyres 3.1.

BIB-1639

Tertullian, De pudicitia 1.1, chastity and nature, discipline and restraint.

Recorded resource

Recorded uses: DJR-142 — Tertullian: Tertullian, De pudicitia 1.1, chastity and nature, discipline and restraint.; work/audit-046/sources.json — 142-Tertullian: Tertullian, De pudicitia 1.1, chastity and nature, discipline and restraint..

BIB-1640

Ovid, Fasti 1.413–414, Latin text, for Silenus and the marginal warning about old age.

Recorded resource

Recorded uses: DJR-021 — ovidfasti: Ovid, Fasti 1.413–414, Latin text, for Silenus and the marginal warning about old age..

BIB-1641

Ovid, Metamorphoses 1.498–500; Daphne's eyes and hands.
Ovid, Metamorphoses 1.498–500

Recorded resource

Recorded uses: DJR-119 — ovidmet: Ovid, Metamorphoses 1.498–500; Daphne's eyes and hands.; work/audit-038/sources.json — 119-ovidmet: Ovid, Metamorphoses 1.498–500.

BIB-1642

Boethius, Consolation of Philosophy 2, prose 4: remembering former happiness.
Boethius, Consolation of Philosophy 2, prose 4

Recorded resource

Recorded uses: DJR-092 — Boethius: Boethius, Consolation of Philosophy 2, prose 4: remembering former happiness.; work/audit-029/sources.json — 092-Boethius: Boethius, Consolation of Philosophy 2, prose 4.

BIB-1643

Boethius, Consolation of Philosophy, book 3, prose 7: the sorrowful ends of pleasure.
Boethius, Consolation 3, metre 8.19–22.

Recorded resource

Recorded uses: DJR-044 — Boethius: Boethius, Consolation of Philosophy, book 3, prose 7: the sorrowful ends of pleasure.; DJR-090 — Boethius: Boethius, Consolation 3, metre 8.19–22.; work/audit-013/sources.json — Boethius: Boethius, Consolation of Philosophy, book 3, prose 7: the sorrowful ends of pleasure.; work/audit-029/sources.json — 090-Boethius: Boethius, Consolation 3, metre 8.19–22..

BIB-1644

Gregory the Great, Pastoral Rule 1.9.

Recorded resource

Recorded uses: DJR-089 — Gregory: Gregory the Great, Pastoral Rule 1.9.; work/audit-028/sources.json — 089-Gregory: Gregory the Great, Pastoral Rule 1.9..

BIB-1645

Aeneas Sylvius Piccolomini, Historia de duobus amantibus; Latin text, Lucretia's decision to confide in Sosias.
Aeneas Sylvius Piccolomini, Historia de duobus amantibus; Latin ending, Euryalus's mourning and marriage.
Aeneas Sylvius Piccolomini, Historia de duobus amantibus

Recorded resource

Recorded uses: DJR-134 — SylviusSilent: Aeneas Sylvius Piccolomini, Historia de duobus amantibus; Latin text, Lucretia's decision to confide in Sosias.; DJR-136 — SylviusEnding: Aeneas Sylvius Piccolomini, Historia de duobus amantibus; Latin ending, Euryalus's mourning and marriage.; work/audit-043/sources.json — 134-SylviusSilent: Aeneas Sylvius Piccolomini, Historia de duobus amantibus; work/audit-044/sources.json — 136-SylviusEnding: Aeneas Sylvius Piccolomini, Historia de duobus amantibus.

BIB-1646

Abelard, Historia calamitatum: Heloise and the lessons.
Abelard, Historia calamitatum, neglect of teaching.
Abelard, Historia calamitatum

Recorded resource

Recorded uses: DJR-122 — Abelard: Abelard, Historia calamitatum: Heloise and the lessons.; DJR-128 — abelard: Abelard, Historia calamitatum, neglect of teaching.; work/audit-039/sources.json — 122-Abelard: Abelard, Historia calamitatum; work/audit-041/sources.json — 128-abelard: Abelard, Historia calamitatum, neglect of teaching..

BIB-1647

Ammianus Marcellinus 18.1.4, accusation and innocence.

Recorded resource

Recorded uses: DJR-097 — ammianus: Ammianus Marcellinus 18.1.4, accusation and innocence.; work/audit-031/sources.json — 097-ammianus: Ammianus Marcellinus 18.1.4, accusation and innocence..

BIB-1648

Ammianus Marcellinus, History 23.6.81. Located source of the quotation on collective punishment; Burton prints book 24. Latin text.
Ammianus 23 chapter 6 section 81

Recorded resource

Recorded uses: DJR-017 — ammianus: Ammianus Marcellinus, History 23.6.81. Located source of the quotation on collective punishment; Burton prints book 24. Latin text.; work/audit-004/sources.json — ammianus: Ammianus 23 chapter 6 section 81.

BIB-1649

Ammianus Marcellinus 25.4.17: Latin distinguishes Julian from the earlier Marcus Caesar of the white-oxen epigram; it does not supply Burton's two sacrificial epithets.
Ammianus Marcellinus 25.4.17

Recorded resource

Recorded uses: DJR-158 — ammianus: Ammianus Marcellinus 25.4.17: Latin distinguishes Julian from the earlier Marcus Caesar of the white-oxen epigram; it does not supply Burton's two sacrificial epithets.; work/audit-051/sources.json — 158-ammianus: Ammianus Marcellinus 25.4.17.

BIB-1650

Ammianus Marcellinus 29.2.1. Palladius as an informer and source of disasters.

Recorded resource

Recorded uses: DJR-065 — Ammianus: Ammianus Marcellinus 29.2.1. Palladius as an informer and source of disasters.; work/audit-020/sources.json — Ammianus: Ammianus Marcellinus 29.2.1. Palladius as an informer and source of disasters..

BIB-1651

Ammianus Marcellinus, History 30.4.10: Cicero on corrupting a judge through speech. Latin text.
Ammianus 30.4.10

Recorded resource

Recorded uses: DJR-018 — Ammianus30: Ammianus Marcellinus, History 30.4.10: Cicero on corrupting a judge through speech. Latin text.; work/audit-005/sources.json — Ammianus30: Ammianus 30.4.10.

BIB-1652

Apuleius, Apology 18.
Apuleius, Apology 19.2–4: fortune as a fitting garment and excess as burden.
Apuleius, Apology, the defence of his marriage.
Apuleius, Apology 25.3 and 28.5–8; Latin text, Claudius Maximus and the prosecution.
Apuleius, Apology 19.2–4
Apuleius, Apology 25.3 and 28.5–8

Recorded resource

Recorded uses: DJR-090 — ApuleiusAp: Apuleius, Apology 18.; DJR-091 — Apuleius: Apuleius, Apology 19.2–4: fortune as a fitting garment and excess as burden.; DJR-126 — apuleius-apol: Apuleius, Apology, the defence of his marriage.; DJR-126 — Apuleius25: Apuleius, Apology 25.3 and 28.5–8; Latin text, Claudius Maximus and the prosecution.; work/audit-029/sources.json — 090-ApuleiusAp: Apuleius, Apology 18.; work/audit-029/sources.json — 091-Apuleius: Apuleius, Apology 19.2–4; work/audit-041/sources.json — 126-apuleius-apol: Apuleius, Apology, the defence of his marriage.; work/audit-041/sources.json — 126-Apuleius25: Apuleius, Apology 25.3 and 28.5–8.

BIB-1653

Apuleius, Florida 3: Marsyas and self-ignorance.
Apuleius, Florida 8: an increasingly select company of senators, good men, and learned men. Latin text.
Apuleius, Florida 22, Latin text: Crates as a Hercules against the monsters of the mind.
Apuleius, Florida 18, Latin text, for honey and gall mingled in happiness.
Apuleius, Florida 18: honey and gall.
Apuleius, Florida 22.
Apuleius, Florida 23.
Apuleius, Florida 3: description of Apollo.
Apuleius Florida 3
Apuleius, Florida 18
Apuleius, Florida 3

Recorded resource

Recorded uses: DJR-011 — Apuleius: Apuleius, Florida 3: Marsyas and self-ignorance.; DJR-013 — Apuleius: Apuleius, Florida 8: an increasingly select company of senators, good men, and learned men. Latin text.; DJR-015 — Crates: Apuleius, Florida 22, Latin text: Crates as a Hercules against the monsters of the mind.; DJR-023 — Apuleius: Apuleius, Florida 18, Latin text, for honey and gall mingled in happiness.; DJR-087 — Apuleius: Apuleius, Florida 18: honey and gall.; DJR-089 — Apuleius: Apuleius, Florida 22.; DJR-090 — ApuleiusFl: Apuleius, Florida 23.; DJR-145 — apuleius-florida: Apuleius, Florida 3: description of Apollo.; work/audit-003/sources.json — apuleius: Apuleius Florida 3; work/audit-028/sources.json — 087-Apuleius: Apuleius, Florida 18; work/audit-028/sources.json — 089-Apuleius: Apuleius, Florida 22.; work/audit-029/sources.json — 090-ApuleiusFl: Apuleius, Florida 23.; work/audit-047/sources.json — 145-apuleius-florida: Apuleius, Florida 3.

BIB-1654

Apuleius, Metamorphoses 1.7: Latin compared for Socrates, Meroe and annosam ac pestilentem consuetudinem; Burton compresses and recasts.
Apuleius, Metamorphoses 1.7

Recorded resource

Recorded uses: DJR-150 — Apuleius17: Apuleius, Metamorphoses 1.7: Latin compared for Socrates, Meroe and annosam ac pestilentem consuetudinem; Burton compresses and recasts.; work/audit-049/sources.json — 150-Apuleius17: Apuleius, Metamorphoses 1.7.

BIB-1655

Apuleius, Metamorphoses 10.3 and 10.30–32; declaration and staged Judgment of Paris.
Apuleius, Metamorphoses 10.29. The Pyrrhic dance.
Apuleius, Metamorphoses 10.2.
Apuleius, Metamorphoses 10.3 and 10.30–32

Recorded resource

Recorded uses: DJR-120 — Apuleius: Apuleius, Metamorphoses 10.3 and 10.30–32; declaration and staged Judgment of Paris.; DJR-124 — Apuleius: Apuleius, Metamorphoses 10.29. The Pyrrhic dance.; DJR-126 — apuleius10: Apuleius, Metamorphoses 10.2.; work/audit-039/sources.json — 120-Apuleius: Apuleius, Metamorphoses 10.3 and 10.30–32; work/audit-040/sources.json — 124-Apuleius: Apuleius, Metamorphoses 10.29. The Pyrrhic dance.; work/audit-041/sources.json — 126-apuleius10: Apuleius, Metamorphoses 10.2..

BIB-1656

Apuleius, Metamorphoses 11.9, the procession of Isis.

Recorded resource

Recorded uses: DJR-158 — apuleius: Apuleius, Metamorphoses 11.9, the procession of Isis.; work/audit-051/sources.json — 158-apuleius: Apuleius, Metamorphoses 11.9, the procession of Isis..

BIB-1657

Apuleius, Metamorphoses 2.31: the god Laughter.
Apuleius, Metamorphoses 2.31, announcement of the festival of Laughter.
Apuleius, Metamorphoses 2.8; the bald Venus comparison.
Apuleius, Metamorphoses 2.5: Pamphile.
Apuleius, Metamorphoses 2.8
Apuleius, Metamorphoses 2.5

Recorded resource

Recorded uses: DJR-051 — Apuleius: Apuleius, Metamorphoses 2.31: the god Laughter.; DJR-086 — Apuleius2: Apuleius, Metamorphoses 2.31, announcement of the festival of Laughter.; DJR-119 — apuleius: Apuleius, Metamorphoses 2.8; the bald Venus comparison.; DJR-125 — Apuleius: Apuleius, Metamorphoses 2.5: Pamphile.; work/audit-016/sources.json — Apuleius: Apuleius, Metamorphoses 2.31: the god Laughter.; work/audit-027/sources.json — 086-Apuleius2: Apuleius, Metamorphoses 2.31, announcement of the festival of Laughter.; work/audit-038/sources.json — 119-apuleius: Apuleius, Metamorphoses 2.8; work/audit-040/sources.json — 125-Apuleius: Apuleius, Metamorphoses 2.5.

BIB-1658

Apuleius, Metamorphoses 3.1–11, Lucius's mock trial.

Recorded resource

Recorded uses: DJR-086 — Apuleius3: Apuleius, Metamorphoses 3.1–11, Lucius's mock trial.; work/audit-027/sources.json — 086-Apuleius3: Apuleius, Metamorphoses 3.1–11, Lucius's mock trial..

BIB-1659

Apuleius, Metamorphoses 4.28 and 4.32, Latin text: Psyche admired but without a suitor.

Recorded resource

Recorded uses: DJR-049 — Apuleius: Apuleius, Metamorphoses 4.28 and 4.32, Latin text: Psyche admired but without a suitor.; work/audit-015/sources.json — Apuleius: Apuleius, Metamorphoses 4.28 and 4.32, Latin text: Psyche admired but without a suitor..

BIB-1660

Apuleius, Metamorphoses 5.1–2, Latin text, Psyche's discovery of the palace.
Apuleius, Metamorphoses 5.23; the lamp and Cupid.
Apuleius, Metamorphoses 5.9: Psyche's sister's complaint.
Apuleius, Metamorphoses 5.23
Apuleius, Metamorphoses 5.9

Recorded resource

Recorded uses: DJR-025 — Apuleius: Apuleius, Metamorphoses 5.1–2, Latin text, Psyche's discovery of the palace.; DJR-118 — psyche: Apuleius, Metamorphoses 5.23; the lamp and Cupid.; DJR-145 — apuleius5: Apuleius,

Metamorphoses 5.9: Psyche's sister's complaint.; work/audit-038/sources.json — 118-psyche: Apuleius, Metamorphoses 5.23; work/audit-047/sources.json — 145-apuleius5: Apuleius, Metamorphoses 5.9.

BIB-1661

Apuleius, Metamorphoses 6.28–29; the girl's escape and promises to the ass.
Apuleius, Metamorphoses 6.8; the reward for finding Psyche.
Apuleius, Metamorphoses 6.8. Latin text for Venus's promised reward.
Apuleius, Metamorphoses 6.24; Cupid and Psyche's wedding feast.
Apuleius, Metamorphoses 6.28–29
Apuleius, Metamorphoses 6.8
Apuleius, Metamorphoses 6.24

Recorded resource

Recorded uses: DJR-117 — apuleius: Apuleius, Metamorphoses 6.28–29; the girl's escape and promises to the ass.; DJR-118 — reward: Apuleius, Metamorphoses 6.8; the reward for finding Psyche.; DJR-123 — Apuleius: Apuleius, Metamorphoses 6.8. Latin text for Venus's promised reward.; DJR-132 — Apuleius: Apuleius, Metamorphoses 6.24; Cupid and Psyche's wedding feast.; work/audit-038/sources.json — 117-apuleius: Apuleius, Metamorphoses 6.28–29; work/audit-038/sources.json — 118-reward: Apuleius, Metamorphoses 6.8; work/audit-040/sources.json — 123-Apuleius: Apuleius, Metamorphoses 6.8. Latin text for Venus's promised reward.; work/audit-043/sources.json — 132-Apuleius: Apuleius, Metamorphoses 6.24.

BIB-1662

Augustine, City of God 1.11: Latin comparison for marginal x, without resolving its variant history.
Augustine, City of God 1.11

Recorded resource

Recorded uses: DJR-066 — AugustineCity1Latin: Augustine, City of God 1.11: Latin comparison for marginal x, without resolving its variant history.; work/audit-021/sources.json — AugustineCity1Latin: Augustine, City of God 1.11.

BIB-1663

Augustine, The City of God 15.22, Latin text.

Recorded resource

Recorded uses: DJR-108 — augustine: Augustine, The City of God 15.22, Latin text.; work/audit-035/sources.json — 108-augustine: Augustine, The City of God 15.22, Latin text..

BIB-1664

Augustine, City of God 18.18, Latin transcription: demonic deceptions and flight from Babylon; Burton's Latin compresses and alters the passage.
Augustine, City of God 18.18, Latin transcription

Recorded resource

Recorded uses: DJR-169 — AugustineCity1818: Augustine, City of God 18.18, Latin transcription: demonic deceptions and flight from Babylon; Burton's Latin compresses and alters the passage.; work/audit-055/sources.json — 169-AugustineCity1818: Augustine, City of God 18.18, Latin transcription.

BIB-1665

Augustine, City of God 6.9: Prema, Pertunda and Priapus; contextual parallel for Burton's catalogue.
Augustine, City of God 6.9

Recorded resource

Recorded uses: DJR-068 — AugustineCity6: Augustine, City of God 6.9: Prema, Pertunda and Priapus; contextual parallel for Burton's catalogue.; work/audit-021/sources.json — AugustineCity6: Augustine, City of God 6.9.

BIB-1666

Augustine, Confessions 1.9.14–15; school beatings and fear of torture.
Augustine, Confessions 1.13.21, Latin text at The Latin Library; a related passage about failure to pity oneself, not a verbatim match for Burton's wording.
Augustine, Confessions 1.13; tears for Dido.
Augustine Confessions 1.9

Augustine, Confessions 1.13.21, Latin text at The Latin Library
Augustine, Confessions 1.13

Recorded resource

Recorded uses: DJR-048 — AugustineSchools: Augustine, Confessions 1.9.14–15; school beatings and fear of torture.; DJR-063 — Augustine: Augustine, Confessions 1.13.21, Latin text at The Latin Library; a related passage about failure to pity oneself, not a verbatim match for Burton's wording.; DJR-118 — augustine: Augustine, Confessions 1.13; tears for Dido.; work/audit-015/sources.json — AugustineSchools: Augustine Confessions 1.9; work/audit-020/sources.json — Augustine: Augustine, Confessions 1.13.21, Latin text at The Latin Library; work/audit-038/sources.json — 118-augustine: Augustine, Confessions 1.13.

BIB-1667

Augustine, Confessions 10.28.39, earthly life as trial.
Augustine, Confessions 10.37–38: praise and the pride of despising vainglory.

Recorded resource

Recorded uses: DJR-042 — augustine: Augustine, Confessions 10.28.39, earthly life as trial.; DJR-045 — Augustine: Augustine, Confessions 10.37–38: praise and the pride of despising vainglory.; work/audit-013/sources.json — augustine: Augustine, Confessions 10.28.39, earthly life as trial.; work/audit-014/sources.json — Augustine: Augustine, Confessions 10.37–38: praise and the pride of despising vainglory..

BIB-1668

Augustine, Confessions 11.29.39: thoughts torn by tumultuous changes.
Augustine Confessions 11

Recorded resource

Recorded uses: DJR-043 — confessions: Augustine, Confessions 11.29.39: thoughts torn by tumultuous changes.; work/audit-013/sources.json — confessions: Augustine Confessions 11.

BIB-1669

Augustine, Confessions 3.11.19: care for each and all.
Augustine, Confessions 3.11.19

Recorded resource

Recorded uses: DJR-068 — Augustine Confessions: Augustine, Confessions 3.11.19: care for each and all.; work/audit-021/sources.json — Augustine Confessions: Augustine, Confessions 3.11.19.

BIB-1670

Augustine, Confessions 6.6.9–10: the merry beggar in Milan and the distinction from true joy.
Augustine, Confessions 6.6.9–10

Recorded resource

Recorded uses: DJR-091 — Augustine: Augustine, Confessions 6.6.9–10: the merry beggar in Milan and the distinction from true joy.; work/audit-029/sources.json — 091-Augustine: Augustine, Confessions 6.6.9–10.

BIB-1671

Augustine, On the Trinity 3.7.12–3.8.13: Latin text on permission, created powers and hidden seeds.
Augustine, On the Trinity 3.7.12–3.8.13

Recorded resource

Recorded uses: DJR-067 — AugustineTrinityLatin: Augustine, On the Trinity 3.7.12–3.8.13: Latin text on permission, created powers and hidden seeds.; work/audit-021/sources.json — AugustineTrinityLatin: Augustine, On the Trinity 3.7.12–3.8.13.

BIB-1672

Bede, Ecclesiastical History 1.27, Gregory's answer to the eighth question; maternal nursing and continence.
Bede 1.27

Recorded resource

Recorded uses: DJR-050 — Bede: Bede, Ecclesiastical History 1.27, Gregory's answer to the eighth question; maternal nursing and continence.; work/audit-015/sources.json — Bede: Bede 1.27.

BIB-1673

1 Corinthians 10:12, Latin Vulgate. Compared with Burton's shortened Latin warning against falling.
1 Corinthians 10

Recorded resource

Recorded uses: DJR-057 — Corinthians: 1 Corinthians 10:12, Latin Vulgate. Compared with Burton's shortened Latin warning against falling.; work/audit-018/sources.json — Corinthians: 1 Corinthians 10.

BIB-1674

1 Peter 5:6 and 5:8, Latin Vulgate. Compared for the closing appeals to humility, sobriety and watchfulness.
1 Peter 5

Recorded resource

Recorded uses: DJR-057 — Peter: 1 Peter 5:6 and 5:8, Latin Vulgate. Compared for the closing appeals to humility, sobriety and watchfulness.; work/audit-018/sources.json — Peter: 1 Peter 5.

BIB-1675

Vulgate Psalm 101.7–8; comparison for the owl and solitary sparrow, with Burton's different psalm number and wording retained.
Vulgate Psalm 101.7–8

Recorded resource

Recorded uses: DJR-059 — Psalms: Vulgate Psalm 101.7–8; comparison for the owl and solitary sparrow, with Burton's different psalm number and wording retained.; work/audit-018/sources.json — Psalms: Vulgate Psalm 101.7–8.

BIB-1676

Caesar, Gallic War 4.5.2–3, Latin; questioning travellers.
Caesar, Gallic War 4.5.2–3, Latin

Recorded resource

Recorded uses: DJR-079 — caesar: Caesar, Gallic War 4.5.2–3, Latin; questioning travellers.; work/audit-025/sources.json — 079-caesar: Caesar, Gallic War 4.5.2–3, Latin.

BIB-1677

Caesar, Gallic War 5.24; Quintus Cicero and Marcus Crassus distinguished in the allocation of legions.
Caesar, Gallic War 5.14.4: reported sharing of wives among Britons.
Caesar, Gallic War 5.24
Caesar, Gallic War 5.14.4

Recorded resource

Recorded uses: DJR-037 — Caesar5: Caesar, Gallic War 5.24; Quintus Cicero and Marcus Crassus distinguished in the allocation of legions.; DJR-149 — caesar: Caesar, Gallic War 5.14.4: reported sharing of wives among Britons.; work/audit-011/sources.json — Caesar5: Caesar, Gallic War 5.24; work/audit-048/sources.json — 149-caesar: Caesar, Gallic War 5.14.4.

BIB-1678

Caesar, Gallic War 6.13–14: Druids, Britain and the passage of souls; Latin comparison.
Caesar, Gallic War 6.19.3: husbands' power and interrogation.
Caesar, Gallic War 6.14.5: Druids and transmigration.
Caesar, Gallic War 6.19.3
Caesar, Gallic War 6.14.5

Recorded resource

Recorded uses: DJR-026 — caesar: Caesar, Gallic War 6.13–14: Druids, Britain and the passage of souls; Latin comparison.; DJR-147 — caesar: Caesar, Gallic War 6.19.3: husbands' power and interrogation.; DJR-154 — caesar: Caesar, Gallic War 6.14.5: Druids and transmigration.; work/audit-048/sources.json — 147-caesar: Caesar, Gallic War 6.19.3; work/audit-050/sources.json — 154-caesar: Caesar, Gallic War 6.14.5.

BIB-1679

Cassiodorus, Variae 2.40.3–4, Latin text: music's effects, queen of the senses and the immaterial soul.
Cassiodorus, Variae 2.40.3–4, Latin text

Recorded resource

Recorded uses: DJR-085 — cassiodorus-music: Cassiodorus, Variae 2.40.3–4, Latin text: music's effects, queen of the senses and the immaterial soul.; work/audit-027/sources.json — 085-cassiodorus-music: Cassiodorus, Variae 2.40.3–4, Latin text.

BIB-1680

Cato, On Agriculture 1.2: the condition of neighbouring inhabitants. Latin text.

Recorded resource

Recorded uses: DJR-013 — Cato: Cato, On Agriculture 1.2: the condition of neighbouring inhabitants. Latin text..

BIB-1681

Catullus 17.12–13 and 43.8, Latin text.
Catullus 14.3, Vatinian hatred.
Catullus 4.25–26, Latin text: the retired boat.
Catullus 32, Latin text; address to Ipsitilla compared with Burton's marginal spelling.
Catullus 86.4, the grain of charm or wit.
Catullus 68, loss of his brother.
Catullus 22, Suffenus.
Catullus 64.339, Achilles free from fear.
Catullus 16.5–7 and 68.45–46, Latin text.
Catullus 100.1–2: Caelius, Quintius, Aufillenus and Aufillena.
Catullus 51.15–16; idleness and prosperous cities.
Catullus 5, 86 and 99. Latin text for the quoted kisses and charms.
Catullus 64.143–148: Ariadne on broken oaths.
Catullus 5, 76 and 107.
Catullus 25 and 70: softness and the preference over Jupiter.
Catullus 2.9–10; the beloved's sparrow.
Catullus 62.39–47 and 100.7. The garden flower and the burning marrow.
Catullus 5, the setting sun and perpetual night.
Catullus 61 and 62, wedding songs.
Catullus 32, Latin text
Catullus 100.1–2
Catullus 51.15–16
Catullus 64.143–148
Catullus 25 and 70
Catullus 2.9–10

Recorded resource

Recorded uses: DJR-008 — Catullus: Catullus 17.12–13 and 43.8, Latin text.; DJR-010 — catullus: Catullus 14.3, Vatinian hatred.; DJR-049 — Catullus: Catullus 4.25–26, Latin text: the retired boat.; DJR-072 — Catullus: Catullus 32, Latin text; address to Ipsitilla compared with Burton's marginal spelling.; DJR-088 — Catullus: Catullus 86.4, the grain of charm or wit.; DJR-094 — catullus: Catullus 68, loss of his brother.; DJR-095 — cat: Catullus 22, Suffenus.; DJR-097 — catullus: Catullus 64.339, Achilles free from fear.; DJR-108 — catullus: Catullus 16.5–7 and 68.45–46, Latin text.; DJR-115 — Catullus: Catullus 100.1–2: Caelius, Quintius, Aufillenus and Aufillena.; DJR-116 — catullus: Catullus 51.15–16; idleness and prosperous cities.; DJR-123 — Catullus: Catullus 5, 86 and 99. Latin text for the quoted kisses and charms.; DJR-125 — Catullus: Catullus 64.143–148: Ariadne on broken oaths.; DJR-127 — catullus: Catullus 5, 76 and 107.; DJR-129 — Catullus: Catullus 25 and 70: softness and the preference over Jupiter.; DJR-131 — Catullus: Catullus 2.9–10; the beloved's sparrow.; DJR-139 — catullus: Catullus 62.39–47 and 100.7. The garden flower and the burning marrow.; DJR-141 — catullus: Catullus 5, the setting sun and perpetual night.; DJR-143 — Catullus: Catullus 61 and 62, wedding songs.; work/audit-015/sources.json — Catullus: Catullus 4.25–26, Latin text: the retired boat.; work/audit-023/sources.json — Catullus: Catullus 32, Latin text; work/audit-028/sources.json — 088-Catullus: Catullus 86.4, the grain of charm or wit.; work/audit-030/sources.json — 094-catullus: Catullus 68, loss of his brother.; work/audit-030/sources.json — 095-cat: Catullus 22, Suffenus.; work/audit-031/sources.json — 097-catullus: Catullus 64.339, Achilles free from fear.; work/audit-035/sources.json — 108-catullus: Catullus 16.5–7 and 68.45–46, Latin text.; work/audit-037/sources.json — 115-Catullus: Catullus 100.1–2; work/audit-037/sources.json — 116-catullus: Catullus 51.15–16; work/audit-040/sources.json — 123-Catullus: Catullus 5, 86 and 99. Latin text for the quoted kisses and charms.; work/audit-040/sources.json — 125-Catullus: Catullus 64.143–148; work/audit-041/sources.json — 127-catullus: Catullus 5, 76 and 107.; work/audit-042/sources.json — 129-Catullus: Catullus 25 and 70; work/audit-042/sources.json — 131-Catullus: Catullus 2.9–10; work/audit-045/sources.json — 139-catullus: Catullus 62.39–47 and 100.7. The garden flower and the burning marrow.; work/audit-046/sources.json — 141-catullus: Catullus 5, the setting sun and perpetual night.; work/audit-046/sources.json — 143-Catullus: Catullus 61 and 62, wedding songs..

BIB-1682

Censorinus, On the Birthday 1: possessions, desires and needing nothing.
Censorinus, On the Birthday 1

Recorded resource

Recorded uses: DJR-091 — Censorinus: Censorinus, On the Birthday 1: possessions, desires and needing nothing.; work/audit-029/sources.json — 091-Censorinus: Censorinus, On the Birthday 1.

BIB-1683

Cicero, On Friendship 88; the saying of Archytas; Latin.
Cicero, Laelius de amicitia 27: natural parental affection; Latin text.
Cicero, On Friendship 88
Cicero, Laelius de amicitia 27

Recorded resource

Recorded uses: DJR-083 — CiceroFriendship: Cicero, On Friendship 88; the saying of Archytas; Latin.; DJR-111 — CiceroFriendship: Cicero, Laelius de amicitia 27: natural parental affection; Latin text.; work/audit-026/sources.json — 083-CiceroFriendship: Cicero, On Friendship 88; work/audit-036/sources.json — 111-CiceroFriendship: Cicero, Laelius de amicitia 27.

BIB-1684

Cicero, For Archias 12–13: leisure devoted to literary study.
Cicero, For Archias 16, Latin; the benefits of study.
Cicero, For Archias 16, Latin

Recorded resource

Recorded uses: DJR-046 — Cicero: Cicero, For Archias 12–13: leisure devoted to literary study.; DJR-080 — archias: Cicero, For Archias 16, Latin; the benefits of study.; work/audit-014/sources.json — Cicero: Cicero, For Archias 12–13: leisure devoted to literary study.; work/audit-025/sources.json — 080-archias: Cicero, For Archias 16, Latin.

BIB-1685

Cicero, Letters to Atticus 1.18.1; Latin.
Cicero, Letters to Atticus 1.18.1

Recorded resource

Recorded uses: DJR-083 — CiceroAtticus: Cicero, Letters to Atticus 1.18.1; Latin.; work/audit-026/sources.json — 083-CiceroAtticus: Cicero, Letters to Atticus 1.18.1.

BIB-1686

Cicero, Letters to Atticus 10.10.3: the Laconian scytale. Latin text.

Recorded resource

Recorded uses: DJR-013 — CicAtt: Cicero, Letters to Atticus 10.10.3: the Laconian scytale. Latin text..

BIB-1687

Cicero, Letters to Atticus 12.50: arrival and departure.
Cicero, To Atticus 12.40.3: lost cheerfulness followed by an assertion of continuing firmness.
Cicero, Letters to Atticus 12.39.2; Latin.
Cicero, To Atticus 12.40.3
Cicero, Letters to Atticus 12.39.2

Recorded resource

Recorded uses: DJR-054 — cicero: Cicero, Letters to Atticus 12.50: arrival and departure.; DJR-056 — CiceroAtticus: Cicero, To Atticus 12.40.3: lost cheerfulness followed by an assertion of continuing firmness.; DJR-084 — cicero-att: Cicero, Letters to Atticus 12.39.2; Latin.; work/audit-017/sources.json — CiceroAtticus: Cicero, To Atticus 12.40.3; work/audit-027/sources.json — 084-cicero-att: Cicero, Letters to Atticus 12.39.2.

BIB-1688

Cicero, Letters to Atticus 14.20.3: literary self-esteem, including bad writers.
Cicero Atticus 14.20.3

Recorded resource

Recorded uses: DJR-045 — CiceroAtticus: Cicero, Letters to Atticus 14.20.3: literary self-esteem, including bad writers.; work/audit-014/sources.json — CiceroAtticus: Cicero Atticus 14.20.3.

BIB-1689

Cicero, For Balbus 51, preserving Ennius's Hannibal fragment. Latin text.

Recorded resource

Recorded uses: DJR-016 — Cicero Balbus: Cicero, For Balbus 51, preserving Ennius's Hannibal fragment. Latin text..

BIB-1690

Cicero, Against Catiline 1.10; the open gates and command to depart.
Cicero, Against Catiline 1.10

Recorded resource

Recorded uses: DJR-137 — Cicero: Cicero, Against Catiline 1.10; the open gates and command to depart.; work/audit-044/sources.json — 137-Cicero: Cicero, Against Catiline 1.10.

BIB-1691

Cicero, Ad familiares 4.5, Sulpicius's consolation.

Recorded resource

Recorded uses: DJR-094 — cicero: Cicero, Ad familiares 4.5, Sulpicius's consolation.; work/audit-030/sources.json — 094-cicero: Cicero, Ad familiares 4.5, Sulpicius's consolation..

BIB-1692

Cicero, Letters to Friends 5.12, to Lucius Lucceius: the desire to have his name celebrated in writing.

Recorded resource

Recorded uses: DJR-045 — Cicero Lucceius: Cicero, Letters to Friends 5.12, to Lucius Lucceius: the desire to have his name celebrated in writing.; work/audit-014/sources.json — Cicero Lucceius: Cicero, Letters to Friends 5.12, to Lucius Lucceius: the desire to have his name celebrated in writing..

BIB-1693

Cicero, Letters to Friends 7.22: returning home late after drinking.
Cicero, Letters to Friends 7.22

Recorded resource

Recorded uses: DJR-085 — cicero-letter: Cicero, Letters to Friends 7.22: returning home late after drinking.; work/audit-027/sources.json — 085-cicero-letter: Cicero, Letters to Friends 7.22.

BIB-1694

Cicero, Ad familiares 9.14.4–5, Latin text.

Recorded resource

Recorded uses: DJR-110 — Cicero letter: Cicero, Ad familiares 9.14.4–5, Latin text.; work/audit-035/sources.json — 110-Cicero letter: Cicero, Ad familiares 9.14.4–5, Latin text..

BIB-1695

Cicero, On Ends 1.60 and 1.63, superstition and fear.

Recorded resource

Recorded uses: DJR-156 — cicero: Cicero, On Ends 1.60 and 1.63, superstition and fear.; work/audit-051/sources.json — 156-cicero: Cicero, On Ends 1.60 and 1.63, superstition and fear..

BIB-1696

Cicero, On Ends 2.96, Epicurus's last illness.
Cicero, On Ends 2; cited wording not located.
Cicero, On Ends 2

Recorded resource

Recorded uses: DJR-088 — Cicero: Cicero, On Ends 2.96, Epicurus's last illness.; DJR-097 — cicero: Cicero, On Ends 2; cited wording not located.; work/audit-028/sources.json — 088-Cicero: Cicero, On Ends 2.96, Epicurus's last illness.; work/audit-031/sources.json — 097-cicero: Cicero, On Ends 2.

BIB-1697

Cicero, On Ends 3.75, Latin text.

Recorded resource

Recorded uses: DJR-110 — Cicero Ends: Cicero, On Ends 3.75, Latin text.; work/audit-035/sources.json — 110-Cicero Ends: Cicero, On Ends 3.75, Latin text..

BIB-1698

Cicero, Pro Flacco 69: civic religion; est differs from Burton's sit.
Cicero, Pro Flacco 69

Recorded resource

Recorded uses: DJR-161 — cicero: Cicero, Pro Flacco 69: civic religion; est differs from Burton's sit.; work/audit-052/sources.json — 161-cicero: Cicero, Pro Flacco 69.

BIB-1699

Cicero, Letters to Quintus 1.1.3; Latin.
Cicero, Letters to Quintus 1.1.3

Recorded resource

Recorded uses: DJR-084 — cicero-q: Cicero, Letters to Quintus 1.1.3; Latin.; work/audit-027/sources.json — 084-cicero-q: Cicero, Letters to Quintus 1.1.3.

BIB-1700

Cicero, On Laws 1.1–2: Marius's oak and the endurance of poetry.
Cicero, On Laws 1.1–2

Recorded resource

Recorded uses: DJR-112 — cicero: Cicero, On Laws 1.1–2: Marius's oak and the endurance of poetry.; work/audit-036/sources.json — 112-cicero: Cicero, On Laws 1.1–2.

BIB-1701

Cicero, On the Laws II.2.4: Atticus on Athens, Latin text.
Cicero, On the Laws II.2.4

Recorded resource

Recorded uses: DJR-077 — cicero: Cicero, On the Laws II.2.4: Atticus on Athens, Latin text.; work/audit-024/sources.json — cicero: Cicero, On the Laws II.2.4.

BIB-1702

Cicero, On the Laws 3.8 and 3.32: public welfare and rulers' example. Latin text.

Recorded resource

Recorded uses: DJR-013 — CicLeg: Cicero, On the Laws 3.8 and 3.32: public welfare and rulers' example. Latin text..

BIB-1703

Cicero, Pro Marcello 8; self-command and Caesar's clemency.
Cicero, Pro Marcello 8

Recorded resource

Recorded uses: DJR-071 — Marcello: Cicero, Pro Marcello 8; self-command and Caesar's clemency.; work/audit-022/sources.json — Marcello: Cicero, Pro Marcello 8.

BIB-1704

Cicero, Pro Milone 11: laws and arms. Latin Library.

Recorded resource

Recorded uses: DJR-009 — cicero: Cicero, Pro Milone 11: laws and arms. Latin Library..

BIB-1705

Cicero, Pro Murena 22, the protection of civil life by military courage.
Cicero, For Murena 13, Latin; dancing and sobriety.
Cicero, For Murena 13. Latin text.
Cicero, For Murena 13, Latin

Recorded resource

Recorded uses: DJR-010 — cicero: Cicero, Pro Murena 22, the protection of civil life by military courage.; DJR-080 — murena: Cicero, For Murena 13, Latin; dancing and sobriety.; DJR-124 — Cicero: Cicero, For Murena 13. Latin text.; work/audit-025/sources.json — 080-murena: Cicero, For Murena 13, Latin; work/audit-040/sources.json — 124-Cicero: Cicero, For Murena 13. Latin text..

BIB-1706

Cicero, On the Nature of the Gods 1.79: Catulus and Roscius.
Cicero, On the Nature of the Gods 1.117: Latin timor inanis deorum in Cotta's speech; Burton's margin cites book 2.
Cicero, On the Nature of the Gods 1.43: widespread belief in gods.
Cicero, On the Nature of the Gods 1.5, Latin: incompatible opinions may all be false, but cannot include more than one true opinion.
Cicero, On the Nature of the Gods 1.79
Cicero, On the Nature of the Gods 1.117
Cicero, On the Nature of the Gods 1.43
Cicero, On the Nature of the Gods 1.5, Latin

Recorded resource

Recorded uses: DJR-129 — Cicero: Cicero, On the Nature of the Gods 1.79: Catulus and Roscius.; DJR-152 — CiceroND117: Cicero, On the Nature of the Gods 1.117: Latin timor inanis deorum in Cotta's speech; Burton's margin cites book 2.; DJR-155 — cicero: Cicero, On the Nature of the Gods 1.43: widespread belief in gods.; DJR-162 — CiceroND15: Cicero, On the Nature of the Gods 1.5, Latin: incompatible opinions may all be false, but cannot include more than one true opinion.; work/audit-042/sources.json — 129-Cicero: Cicero, On the Nature of the Gods 1.79; work/audit-049/sources.json — 152-CiceroND117: Cicero, On the Nature of the Gods 1.117; work/audit-050/sources.json — 155-cicero: Cicero, On the Nature of the Gods 1.43; work/audit-053/sources.json — 162-CiceroND15: Cicero, On the Nature of the Gods 1.5, Latin.

BIB-1707

Cicero, On the Nature of the Gods 2.148; Latin.
Cicero, On the Nature of the Gods 2.6: Latin compared; Castor and Pollux at Lake Regillus in the Latin War, not against Hannibal.
Cicero, On the Nature of the Gods 2.148
Cicero, On the Nature of the Gods 2.6

Recorded resource

Recorded uses: DJR-084 — cicero-nd: Cicero, On the Nature of the Gods 2.148; Latin.; DJR-153 — CiceroND26: Cicero, On the Nature of the Gods 2.6: Latin compared; Castor and Pollux at Lake Regillus in the Latin War, not against Hannibal.; work/audit-027/sources.json — 084-cicero-nd: Cicero, On the Nature of the Gods 2.148; work/audit-050/sources.json — 153-CiceroND26: Cicero, On the Nature of the Gods 2.6.

BIB-1708

Cicero, On the Nature of the Gods 3.60; the three Cupids.
Cicero, On the Nature of the Gods 3.60

Recorded resource

Recorded uses: DJR-136 — Cicero: Cicero, On the Nature of the Gods 3.60; the three Cupids.; work/audit-044/sources.json — 136-Cicero: Cicero, On the Nature of the Gods 3.60.

BIB-1709

Cicero, On Duties 1.41: deceit concealed by an appearance of honesty. Latin text.
Cicero, On Duties 1.22 and 1.77: social obligations and the precedence of civil over military authority. Latin text.
Cicero, On Duties 1.38, quoting Ennius: Pyrrhus refuses ransom.
Cicero, On Duties 1.15, Latin text.
Cicero, On Duties 1.123: luxury and old age.

Cicero, On Duties 1.38, quoting Ennius
Cicero, On Duties 1.123

Recorded resource

Recorded uses: DJR-013 — CicOff: Cicero, On Duties 1.41: deceit concealed by an appearance of honesty. Latin text.; DJR-016 — Cicero Duties: Cicero, On Duties 1.22 and 1.77: social obligations and the precedence of civil over military authority. Latin text.; DJR-092 — Cicero: Cicero, On Duties 1.38, quoting Ennius: Pyrrhus refuses ransom.; DJR-108 — cicero: Cicero, On Duties 1.15, Latin text.; DJR-150 — cicero: Cicero, On Duties 1.123: luxury and old age.; work/audit-029/sources.json — 092-Cicero: Cicero, On Duties 1.38, quoting Ennius; work/audit-035/sources.json — 108-cicero: Cicero, On Duties 1.15, Latin text.; work/audit-049/sources.json — 150-cicero: Cicero, On Duties 1.123.

BIB-1710

Cicero, Orator 149; the Lucilius quotation compared in Latin.
Cicero, Orator 149

Recorded resource

Recorded uses: DJR-055 — cicero: Cicero, Orator 149; the Lucilius quotation compared in Latin.; work/audit-017/sources.json — cicero: Cicero, Orator 149.

BIB-1711

Cicero, On the Orator 1.200: the jurist's house as an oracle. Latin text.

Recorded resource

Recorded uses: DJR-013 — CicOrat: Cicero, On the Orator 1.200: the jurist's house as an oracle. Latin text..

BIB-1712

Cicero, On the Orator 2.235, Latin text at The Latin Library; the physical question about laughter compared.
Cicero, On the Orator 2.235, Latin text at The Latin Library

Recorded resource

Recorded uses: DJR-064 — Cicero: Cicero, On the Orator 2.235, Latin text at The Latin Library; the physical question about laughter compared.; work/audit-020/sources.json — Cicero: Cicero, On the Orator 2.235, Latin text at The Latin Library.

BIB-1713

Cicero, De oratore 3.142: wisdom and eloquence. Latin text.

Recorded resource

Recorded uses: DJR-018 — Cicero: Cicero, De oratore 3.142: wisdom and eloquence. Latin text..

BIB-1714

Cicero, Republic 6.10, Dream of Scipio, Latin; Ennius and Homer.
Cicero, Republic 6.10, Dream of Scipio, Latin

Recorded resource

Recorded uses: DJR-082 — Cicero: Cicero, Republic 6.10, Dream of Scipio, Latin; Ennius and Homer.; work/audit-026/sources.json — 082-Cicero: Cicero, Republic 6.10, Dream of Scipio, Latin.

BIB-1715

Cicero, Pro Roscio Comoedo 49–50: the imagined offer to lie and swear falsely; Latin text.
Cicero, Pro Roscio Comoedo 49–50

Recorded resource

Recorded uses: DJR-112 — CiceroRoscius: Cicero, Pro Roscio Comoedo 49–50: the imagined offer to lie and swear falsely; Latin text.; work/audit-036/sources.json — 112-CiceroRoscius: Cicero, Pro Roscio Comoedo 49–50.

BIB-1716

Cicero, On Old Age 85: a welcome belief in immortality.
Cicero, On Old Age 65; Latin text and the qualification omitted by Burton.
Cicero, On Old Age, consulted for the marginal de Sen. citation; the quoted wording was not located in this text.
Cicero, On Old Age 11.38; youth and age.

Cicero, On Old Age 17.59, Latin; Cyrus shows his garden to Lysander.
Cicero, On Old Age 1.1: opening verse on consuming care, Latin text.
Cicero, On Old Age 65
Cicero, On Old Age, consulted for the marginal de Sen. citation
Cicero, On Old Age 11.38
Cicero, On Old Age 17.59, Latin
Cicero, On Old Age 1.1

Recorded resource

Recorded uses: DJR-011 — CiceroOldAge: Cicero, On Old Age 85: a welcome belief in immortality.; DJR-032 — Cicero: Cicero, On Old Age 65; Latin text and the qualification omitted by Burton.; DJR-059 — Cicero: Cicero, On Old Age, consulted for the marginal de Sen. citation; the quoted wording was not located in this text.; DJR-071 — Senectute: Cicero, On Old Age 11.38; youth and age.; DJR-079 — cicero: Cicero, On Old Age 17.59, Latin; Cyrus shows his garden to Lysander.; DJR-083 — cicero-care: Cicero, On Old Age 1.1: opening verse on consuming care, Latin text.; work/audit-009/sources.json — Cicero: Cicero, On Old Age 65; work/audit-018/sources.json — Cicero: Cicero, On Old Age, consulted for the marginal de Sen. citation; work/audit-022/sources.json — Senectute: Cicero, On Old Age 11.38; work/audit-025/sources.json — 079-cicero: Cicero, On Old Age 17.59, Latin; work/audit-026/sources.json — 083-cicero-care: Cicero, On Old Age 1.1.

BIB-1717

Cicero, Pro Sexto Roscio Amerino 33: Fimbria's madness.

Recorded resource

Recorded uses: DJR-011 — CiceroRoscius: Cicero, Pro Sexto Roscio Amerino 33: Fimbria's madness..

BIB-1718

Cicero, Tusculan Disputations 1.4: honour encourages the arts. Latin text.
Cicero, Tusculan Disputations 1.18–23, Latin text, on competing accounts of the soul.
Cicero, Tusculan Disputations 1.19.43; verbal parallel about the atmosphere, not a British weather report.
Cicero, Tusculan Disputations 1.15.34: Ennius's epitaph and the question inserted between its lines.
Cicero, Tusculan Disputations 1.83–84. Distinct stories of Hegesias and the Ambracian.
Cicero, Tusculan Disputations 1.83–84: Latin juxtaposes Hegesias's listeners and the reader of Plato, here named Theombrotus; comparison for Burton's apparent conflation.
Cicero, Tusculans 1.19.43
Cicero, Tusculan Disputations 1.83–84

Recorded resource

Recorded uses: DJR-016 — Cicero Tusculans: Cicero, Tusculan Disputations 1.4: honour encourages the arts. Latin text.; DJR-024 — Cicero: Cicero, Tusculan Disputations 1.18–23, Latin text, on competing accounts of the soul.; DJR-037 — CiceroTusculans: Cicero, Tusculan Disputations 1.19.43; verbal parallel about the atmosphere, not a British weather report.; DJR-045 — Cicero Ennius: Cicero, Tusculan Disputations 1.15.34: Ennius's epitaph and the question inserted between its lines.; DJR-066 — Cicero: Cicero, Tusculan Disputations 1.83–84. Distinct stories of Hegesias and the Ambracian.; DJR-158 — CiceroTusc183: Cicero, Tusculan Disputations 1.83–84: Latin juxtaposes Hegesias's listeners and the reader of Plato, here named Theombrotus; comparison for Burton's apparent conflation.; work/audit-011/sources.json — CiceroTusculans: Cicero, Tusculans 1.19.43; work/audit-014/sources.json — Cicero Ennius: Cicero, Tusculan Disputations 1.15.34: Ennius's epitaph and the question inserted between its lines.; work/audit-021/sources.json — Cicero: Cicero, Tusculan Disputations 1.83–84. Distinct stories of Hegesias and the Ambracian.; work/audit-051/sources.json — 158-CiceroTusc183: Cicero, Tusculan Disputations 1.83–84.

BIB-1719

Cicero, Tusculan Disputations 3.4.9 and the ensuing distinction between insania and furor.
Cicero, Tusculan Disputations 3.73: seeing others' faults and forgetting one's own.
Cicero, Tusculan Disputations 3.59. Latin text.
Cicero, Tusculan Disputations 3.8.16; innocentia and the proposed Greek equivalent.
Cicero, Tusculan Disputations 3.26.63: Latin Bellerophon verses, with the Aleian plain rather than Burton's shadowy woods; immediate intermediary unverified.
Cicero Tusculan Disputations 3 section 59
Cicero Tusculans 3.8.16
Cicero, Tusculan Disputations 3.26.63

Recorded resource

Recorded uses: DJR-007 — Cicero: Cicero, Tusculan Disputations 3.4.9 and the ensuing distinction between insania and furor.; DJR-011 — CiceroTusc3: Cicero, Tusculan Disputations 3.73: seeing others' faults and forgetting one's own.; DJR-012 — cictusc: Cicero, Tusculan Disputations 3.59. Latin text.; DJR-051 — CiceroHarmlessness: Cicero, Tusculan

Disputations 3.8.16; innocentia and the proposed Greek equivalent.; DJR-059 — CiceroBellerophon: Cicero, Tusculan Disputations 3.26.63: Latin Bellerophon verses, with the Aleian plain rather than Burton's shadowy woods; immediate intermediary unverified.; work/audit-003/sources.json — cicero: Cicero Tusculan Disputations 3 section 59; work/audit-016/sources.json — CiceroHarmlessness: Cicero Tusculans 3.8.16; work/audit-018/sources.json — CiceroBellerophon: Cicero, Tusculan Disputations 3.26.63.

BIB-1720

Cicero, Tusculan Disputations 4.8.19: varieties of fear.
Cicero, Tusculan Disputations 4.80: Socrates, Zopyrus and reason's correction of natural faults.
Cicero, Tusculan Disputations 4.68: the Caecilius passage on Love's power.
Cicero, Tusculan Disputations 4.72–76; differing accounts of love and treatment of desire.
Cicero, Tusculan Disputations 4.18: definition of despair.
Cicero, Tusculan Disputations 4.80
Cicero, Tusculan Disputations 4.68
Cicero, Tusculan Disputations 4.72–76
Cicero, Tusculan Disputations 4.18

Recorded resource

Recorded uses: DJR-051 — Cicero: Cicero, Tusculan Disputations 4.8.19: varieties of fear.; DJR-095 — cicero-zopyrus: Cicero, Tusculan Disputations 4.80: Socrates, Zopyrus and reason's correction of natural faults.; DJR-113 — Cicero: Cicero, Tusculan Disputations 4.68: the Caecilius passage on Love's power.; DJR-115 — CiceroTusculans4: Cicero, Tusculan Disputations 4.72–76; differing accounts of love and treatment of desire.; DJR-163 — cicero: Cicero, Tusculan Disputations 4.18: definition of despair.; work/audit-016/sources.json — Cicero: Cicero, Tusculan Disputations 4.8.19: varieties of fear.; work/audit-030/sources.json — 095-cicero-zopyrus: Cicero, Tusculan Disputations 4.80; work/audit-036/sources.json — 113-Cicero: Cicero, Tusculan Disputations 4.68; work/audit-037/sources.json — 115-CiceroTusculans4: Cicero, Tusculan Disputations 4.72–76; work/audit-053/sources.json — 163-cicero: Cicero, Tusculan Disputations 4.18.

BIB-1721

Cicero, Tusculan Disputations 5.9.25: the fortune maxim and Theophrastus.
Cicero, Tusculan Disputations 5.32.91; fifty talents offered to Xenocrates.
Cicero, Tusculan Disputations 5.113–115: blindness and intellectual life.
Cicero, Tusculan Disputations 5.97.
Cicero Tusculans 5.32.91
Cicero, Tusculan Disputations 5.113–115

Recorded resource

Recorded uses: DJR-008 — Cicero: Cicero, Tusculan Disputations 5.9.25: the fortune maxim and Theophrastus.; DJR-048 — CiceroXenocrates: Cicero, Tusculan Disputations 5.32.91; fifty talents offered to Xenocrates.; DJR-087 — Cicero: Cicero, Tusculan Disputations 5.113–115: blindness and intellectual life.; DJR-090 — Cicero: Cicero, Tusculan Disputations 5.97.; work/audit-015/sources.json — CiceroXenocrates: Cicero Tusculans 5.32.91; work/audit-028/sources.json — 087-Cicero: Cicero, Tusculan Disputations 5.113–115; work/audit-029/sources.json — 090-Cicero: Cicero, Tusculan Disputations 5.97..

BIB-1722

Cicero, Against Verres 2.3.76–77; Latin text, cities assigned for women's ornaments.
Cicero, Against Verres 2.3.76–77

Recorded resource

Recorded uses: DJR-133 — CiceroVerres: Cicero, Against Verres 2.3.76–77; Latin text, cities assigned for women's ornaments.; work/audit-043/sources.json — 133-CiceroVerres: Cicero, Against Verres 2.3.76–77.

BIB-1723

Cicero, Against Verres 2.4.132: all are moved by religion.
Cicero, Against Verres 2.4.132

Recorded resource

Recorded uses: DJR-153 — cicero: Cicero, Against Verres 2.4.132: all are moved by religion.; work/audit-050/sources.json — 153-cicero: Cicero, Against Verres 2.4.132.

BIB-1724

Columella, On Agriculture I.3–5, Latin text.

Recorded resource

Recorded uses: DJR-077 — columella: Columella, On Agriculture I.3–5, Latin text.; work/audit-024/sources.json — columella: Columella, On Agriculture I.3–5, Latin text..

BIB-1725

Curtius, History of Alexander 4.1, Latin text.
Curtius Rufus, History of Alexander 4.10: Latin maxim about superstition governing a crowd; a closer parallel, not proof of Burton's immediate source.
Curtius Rufus, History of Alexander 4.10: Egyptian interpreters and the frightened army.
Curtius Rufus, History of Alexander 4.10: Egyptian interpreters and an eclipse.
Curtius Rufus, History of Alexander 4.10

Recorded resource

Recorded uses: DJR-110 — Curtius: Curtius, History of Alexander 4.1, Latin text.; DJR-153 — Curtius410: Curtius Rufus, History of Alexander 4.10: Latin maxim about superstition governing a crowd; a closer parallel, not proof of Burton's immediate source.; DJR-154 — curtius: Curtius Rufus, History of Alexander 4.10: Egyptian interpreters and the frightened army.; DJR-155 — curtius4: Curtius Rufus, History of Alexander 4.10: Egyptian interpreters and an eclipse.; work/audit-035/sources.json — 110-Curtius: Curtius, History of Alexander 4.1, Latin text.; work/audit-050/sources.json — 153-Curtius410: Curtius Rufus, History of Alexander 4.10; work/audit-050/sources.json — 154-curtius: Curtius Rufus, History of Alexander 4.10; work/audit-050/sources.json — 155-curtius4: Curtius Rufus, History of Alexander 4.10.

BIB-1726

Curtius, History of Alexander, book 8, chapter 2: mourning after Cleitus's death.
Curtius, History of Alexander 8.1–2: Cleitus's death and its aftermath.
Curtius Rufus, History of Alexander 8.5–8: divine honours and prostration.
Curtius, History of Alexander, book 8, chapter 2
Curtius, History of Alexander 8.1–2
Curtius Rufus, History of Alexander 8.5–8

Recorded resource

Recorded uses: DJR-054 — curtius: Curtius, History of Alexander, book 8, chapter 2: mourning after Cleitus's death.; DJR-144 — curtius: Curtius, History of Alexander 8.1–2: Cleitus's death and its aftermath.; DJR-155 — curtius8: Curtius Rufus, History of Alexander 8.5–8: divine honours and prostration.; work/audit-017/sources.json — curtius: Curtius, History of Alexander, book 8, chapter 2; work/audit-047/sources.json — 144-curtius: Curtius, History of Alexander 8.1–2; work/audit-050/sources.json — 155-curtius8: Curtius Rufus, History of Alexander 8.5–8.

BIB-1727

Erasmus, Praise of Folly, dedicatory letter to Thomas More: the theologian and Christian objections, and the complaint that reveals conscience or fear. Latin text.
Erasmus, Praise of Folly §35; Latin text compared with Burton's marginal adaptation concerning conscience, shame, fear and cares.
Erasmus, In Praise of Folly 3: the patron's crest and the flatterer's comparison with the gods.
Erasmus Letter to More
Erasmus Praise of Folly 34–35
Erasmus Praise of Folly 3

Recorded resource

Recorded uses: DJR-019 — ErasmusMore: Erasmus, Praise of Folly, dedicatory letter to Thomas More: the theologian and Christian objections, and the complaint that reveals conscience or fear. Latin text.; DJR-027 — ErasmusLatin: Erasmus, Praise of Folly §35; Latin text compared with Burton's marginal adaptation concerning conscience, shame, fear and cares.; DJR-046 — ErasmusFolly: Erasmus, In Praise of Folly 3: the patron's crest and the flatterer's comparison with the gods.; work/audit-005/sources.json — ErasmusMore: Erasmus Letter to More; work/audit-008/sources.json — ErasmusLatin: Erasmus Praise of Folly 34–35; work/audit-014/sources.json — ErasmusFolly: Erasmus Praise of Folly 3.

BIB-1728

Florus, Epitome 1.11, opening description of Campania; Liber and Ceres.
Florus, Epitome 1.11, opening description of Campania

Recorded resource

Recorded uses: DJR-116 — Florus11: Florus, Epitome 1.11, opening description of Campania; Liber and Ceres.; work/audit-037/sources.json — 116-Florus11: Florus, Epitome 1.11, opening description of Campania.

BIB-1729

Florus, Epitome 2.7.4: Latin compared for Eunus, the Syrian goddess, the fire trick and an army exceeding sixty thousand; Burton's forty thousand and immediate source remain untraced.
Florus, Epitome 2.7.4

Recorded resource

Recorded uses: DJR-155 — Florus274: Florus, Epitome 2.7.4: Latin compared for Eunus, the Syrian goddess, the fire trick and an army exceeding sixty thousand; Burton's forty thousand and immediate source remain untraced.; work/audit-050/sources.json — 155-Florus274: Florus, Epitome 2.7.4.

BIB-1730

Aulus Gellius, Attic Nights 12.1: Favorinus on nursing.

Recorded resource

Recorded uses: DJR-050 — Gellius: Aulus Gellius, Attic Nights 12.1: Favorinus on nursing.; work/audit-015/sources.json — Gellius: Aulus Gellius, Attic Nights 12.1: Favorinus on nursing..

BIB-1731

Aulus Gellius, Attic Nights 2.23; Latin consulted for the Caecilius passage.
Aulus Gellius, Attic Nights 2.23

Recorded resource

Recorded uses: DJR-055 — gellius: Aulus Gellius, Attic Nights 2.23; Latin consulted for the Caecilius passage.; work/audit-017/sources.json — gellius: Aulus Gellius, Attic Nights 2.23.

BIB-1732

Gellius, Attic Nights 3.1: avarice and weakness; the cited sentence and suicide example not found here.
Aulus Gellius, Attic Nights 3.3.5: the comic fragment about sundials and hunger.
Gellius 3

Recorded resource

Recorded uses: DJR-044 — Gellius3: Gellius, Attic Nights 3.1: avarice and weakness; the cited sentence and suicide example not found here.; DJR-047 — Gellius: Aulus Gellius, Attic Nights 3.3.5: the comic fragment about sundials and hunger.; work/audit-013/sources.json — Gellius3: Gellius 3; work/audit-014/sources.json — Gellius: Aulus Gellius, Attic Nights 3.3.5: the comic fragment about sundials and hunger..

BIB-1733

Gellius, Attic Nights 6.16.7; Euripides in Greek, compared with Burton's Latin rendering.
Gellius, Attic Nights 6.16.7

Recorded resource

Recorded uses: DJR-091 — Gellius: Gellius, Attic Nights 6.16.7; Euripides in Greek, compared with Burton's Latin rendering.; work/audit-029/sources.json — 091-Gellius: Gellius, Attic Nights 6.16.7.

BIB-1734

Livy 1.16, the disappearance of Romulus and Proculus Julius.

Recorded resource

Recorded uses: DJR-158 — livy: Livy 1.16, the disappearance of Romulus and Proculus Julius.; work/audit-051/sources.json — 158-livy: Livy 1.16, the disappearance of Romulus and Proculus Julius..

BIB-1735

Horace, Ars Poetica 334 and 344, Latin text.
Horace, Art of Poetry 11–12, 388: poetic licence and delayed publication. Latin text.
Horace, Ars poetica 408–411: talent and study need one another. Latin text.
Horace, Ars poetica 140: qui nil molitur inepte.
Horace, Ars Poetica 455–456: a parallel to the madman pursued by boys, not an exact source for Burton's marginal line.
Horace, Art of Poetry 9–10, Latin text: the licence of painters and poets.
Horace, The Art of Poetry 5 and 300. Laughter and the three Anticyras. Latin text.
Horace, Art of Poetry 352–353 and 359–360, Latin text: human error, Homer nodding, and sleep in a long work.
Horace, Ars Poetica 4, the woman ending in a fish.

Horace, Ars Poetica 170: the old man afraid to use his acquisitions.
Horace, Ars Poetica 331–332: books preserved with cedar oil and cypress.
Horace, Art of Poetry 412–413: training for the race.
Horace, Art of Poetry 417. Source of the repeated marginal phrase about being left behind.
Horace, Ars Poetica 7–8, the sick person's dreams; Latin comparison text.
Horace, Ars Poetica 95–98; Latin comparison establishes proicit where Burton has jactant and reverses the action.
Horace, Ars Poetica 476, the leech. Latin comparison text.
Horace, Art of Poetry, line 5: the laughter question.
Horace, Art of Poetry 391–396: Orpheus and Amphion.
Horace, Ars poetica 417.
Horace, Art of Poetry 139, the mountain and the mouse.
Horace, Art of Poetry 70–72, words and changing usage.
Horace, Art of Poetry, line 78. The unresolved dispute reused in Burton's conclusion.
Horace, Ars Poetica 343, Latin text.
Horace, Ars Poetica 4, Latin text.
Horace, Art of Poetry 141: Tell me, Muse, of the man.
Horace, Ars poetica 37; the dark eyes line misassigned to Ovid.
Horace, Art of Poetry 304–305: the whetstone.
Horace, Art of Poetry 410–411: the mutual dependence of talent and skill.
Horace, Art of Poetry 343–344: the engraved motto and its context. Latin text.
Horace Art of Poetry
Horace, Ars Poetica 7–8, the sick person's dreams
Horace, Ars Poetica 95–98
Horace, Art of Poetry, line 5
Horace, Art of Poetry 391–396
Horace, Art of Poetry 141
Horace, Ars poetica 37
Horace, Art of Poetry 304–305
Horace, Art of Poetry 410–411
Horace, Art of Poetry 343–344

Recorded resource

Recorded uses: DJR-003 — Horace: Horace, Ars Poetica 334 and 344, Latin text.; DJR-005 — horaceap: Horace, Art of Poetry 11–12, 388: poetic licence and delayed publication. Latin text.; DJR-006 — Horace Ars: Horace, Ars poetica 408–411: talent and study need one another. Latin text.; DJR-007 — Horace Ars: Horace, Ars poetica 140: qui nil molitur inepte.; DJR-011 — HoracePoetry: Horace, Ars Poetica 455–456: a parallel to the madman pursued by boys, not an exact source for Burton's marginal line.; DJR-015 — Horace Poetry: Horace, Art of Poetry 9–10, Latin text: the licence of painters and poets.; DJR-017 — horace-ars: Horace, The Art of Poetry 5 and 300. Laughter and the three Anticyras. Latin text.; DJR-019 — HoraceAP: Horace, Art of Poetry 352–353 and 359–360, Latin text: human error, Homer nodding, and sleep in a long work.; DJR-042 — horacears: Horace, Ars Poetica 4, the woman ending in a fish.; DJR-044 — Horace Ars Poetica: Horace, Ars Poetica 170: the old man afraid to use his acquisitions.; DJR-045 — Horace Ars Poetica: Horace, Ars Poetica 331–332: books preserved with cedar oil and cypress.; DJR-046 — HorArs: Horace, Art of Poetry 412–413: training for the race.; DJR-056 — Horace AP: Horace, Art of Poetry 417. Source of the repeated marginal phrase about being left behind.; DJR-059 — HoraceArs: Horace, Ars Poetica 7–8, the sick person's dreams; Latin comparison text.; DJR-060 — HoraceArs: Horace, Ars Poetica 95–98; Latin comparison establishes proicit where Burton has jactant and reverses the action.; DJR-069 — horace_ap: Horace, Ars Poetica 476, the leech. Latin comparison text.; DJR-073 — horace: Horace, Art of Poetry, line 5: the laughter question.; DJR-085 — horace-art: Horace, Art of Poetry 391–396: Orpheus and Amphion.; DJR-095 — horars: Horace, Ars poetica 417.; DJR-100 — horaceart: Horace, Art of Poetry 139, the mountain and the mouse.; DJR-101 — HoraceAP: Horace, Art of Poetry 70–72, words and changing usage.; DJR-103 — Horace: Horace, Art of Poetry, line 78. The unresolved dispute reused in Burton's conclusion.; DJR-108 — horace: Horace, Ars Poetica 343, Latin text.; DJR-109 — arspoet: Horace, Ars Poetica 4, Latin text.; DJR-112 — horace-ars: Horace, Art of Poetry 141: Tell me, Muse, of the man.; DJR-119 — horacears: Horace, Ars poetica 37; the dark eyes line misassigned to Ovid.; DJR-154 — horace: Horace, Art of Poetry 304–305: the whetstone.; DJR-166 — horace: Horace, Art of Poetry 410–411: the mutual dependence of talent and skill.; DJR-170 — horace: Horace, Art of Poetry 343–344: the engraved motto and its context. Latin text.; work/audit-013/sources.json — horacears: Horace, Ars Poetica 4, the woman ending in a fish.; work/audit-013/sources.json — Horace Ars Poetica: Horace, Ars Poetica 170: the old man afraid to use his acquisitions.; work/audit-014/sources.json — Horace Ars Poetica: Horace Art of Poetry; work/audit-014/sources.json — HorArs: Horace, Art of Poetry 412–413: training for the race.; work/audit-017/sources.json — Horace AP: Horace, Art of Poetry 417. Source of the repeated marginal phrase about being left behind.; work/audit-018/sources.json — HoraceArs: Horace, Ars Poetica 7–8, the sick person's dreams; work/audit-019/sources.json — HoraceArs: Horace, Ars Poetica 95–98; work/audit-022/sources.json — horace_ap: Horace, Ars Poetica 476, the leech. Latin comparison text.; work/audit-023/sources.json — horace: Horace, Art of Poetry, line 5; work/audit-027/sources.json — 085-horace-art: Horace, Art of Poetry 391–396; work/audit-030/sources.json — 095-horars: Horace, Ars poetica 417.; work/audit-032/sources.json — 100-horaceart: Horace, Art of Poetry 139, the mountain and the mouse.; work/audit-032/sources.json — 101-HoraceAP: Horace, Art of

Poetry 70–72, words and changing usage.; work/audit-033/sources.json — 103-Horace: Horace, Art of Poetry, line 78. The unresolved dispute reused in Burton's conclusion.; work/audit-035/sources.json — 108-horace: Horace, Ars Poetica 343, Latin text.; work/audit-035/sources.json — 109-arspoet: Horace, Ars Poetica 4, Latin text.; work/audit-036/sources.json — 112-horace-ars: Horace, Art of Poetry 141; work/audit-038/sources.json — 119-horacears: Horace, Ars poetica 37; work/audit-050/sources.json — 154-horace: Horace, Art of Poetry 304–305; work/audit-054/sources.json — 166-horace: Horace, Art of Poetry 410–411; work/audit-055/sources.json — 170-horace: Horace, Art of Poetry 343–344; work/audit-056/sources.json — 170-horace: Horace, Art of Poetry 343–344; work/audit-058/sources.json — 003-Horace: Horace, Ars Poetica 334 and 344, Latin text..

BIB-1736

Horace, Odes 1.34.2–3: insanientis dum sapientiae.
Horace, Odes 1.1.24–25: wars hated by mothers. Latin Library.
Horace, Odes 1.3.30–31, Latin text.
Horace, Odes 1.5: votive clothing.
Horace, Odes 1.38.1; Persian luxury and the erroneous marginal locator.
Horace, Odes 1.24: patience and the unchangeable.
Horace, Odes 1.24.
Horace, Odes 1.27.1 and 1.7.30, Latin. Cups made for joy and driving away cares.
Horace, Odes 1.34.3–5, Latin text.
Horace, Odes 1.24.6–7: Justice, Faith and naked Truth.
Horace, Odes 1.13.17–20: the unbroken bond; Burton's variants retained.
Horace, Odes 1.5; the untried Pyrrha.
Horace, Odes 1.22.23–24; Lalage.
Horace, Odes 1.13.15–16. Latin text for Venus's nectar.
Horace, Odes 1.9.19–20.
Horace, Odes 1.9.23–24; the stolen love-token.
Horace, Odes 1.9.14–15, love and dancing.
Horace, Odes 1.9.16–17, youth and grey age.
Horace, Odes 1.5
Horace, Odes 1.38.1
Horace, Odes 1.24
Horace, Odes 1.24.6–7
Horace, Odes 1.13.17–20
Horace, Odes 1.22.23–24
Horace, Odes 1.9.23–24

Recorded resource

Recorded uses: DJR-007 — Horace Odes: Horace, Odes 1.34.2–3: insanientis dum sapientiae.; DJR-009 — horaceodes1: Horace, Odes 1.1.24–25: wars hated by mothers. Latin Library.; DJR-022 — horace: Horace, Odes 1.3.30–31, Latin text.; DJR-068 — Horace Odes1: Horace, Odes 1.5: votive clothing.; DJR-071 — Horace: Horace, Odes 1.38.1; Persian luxury and the erroneous marginal locator.; DJR-093 — Horace1: Horace, Odes 1.24: patience and the unchangeable.; DJR-095 — hor1: Horace, Odes 1.24.; DJR-104 — Horace1: Horace, Odes 1.27.1 and 1.7.30, Latin. Cups made for joy and driving away cares.; DJR-108 — horace_odes: Horace, Odes 1.34.3–5, Latin text.; DJR-112 — horace-odes: Horace, Odes 1.24.6–7: Justice, Faith and naked Truth.; DJR-115 — HoraceOdes1: Horace, Odes 1.13.17–20: the unbroken bond; Burton's variants retained.; DJR-118 — horace: Horace, Odes 1.5; the untried Pyrrha.; DJR-120 — Horace: Horace, Odes 1.22.23–24; Lalage.; DJR-123 — Horace: Horace, Odes 1.13.15–16. Latin text for Venus's nectar.; DJR-127 — horace1: Horace, Odes 1.9.19–20.; DJR-130 — Horace 1: Horace, Odes 1.9.23–24; the stolen love-token.; DJR-142 — Horace Odes: Horace, Odes 1.9.14–15, love and dancing.; DJR-143 — Horace: Horace, Odes 1.9.16–17, youth and grey age.; work/audit-021/sources.json — Horace Odes1: Horace, Odes 1.5; work/audit-022/sources.json — Horace: Horace, Odes 1.38.1; work/audit-030/sources.json — 093-Horace1: Horace, Odes 1.24; work/audit-030/sources.json — 095-hor1: Horace, Odes 1.24.; work/audit-033/sources.json — 104-Horace1: Horace, Odes 1.27.1 and 1.7.30, Latin. Cups made for joy and driving away cares.; work/audit-035/sources.json — 108-horace_odes: Horace, Odes 1.34.3–5, Latin text.; work/audit-036/sources.json — 112-horace-odes: Horace, Odes 1.24.6–7; work/audit-037/sources.json — 115-HoraceOdes1: Horace, Odes 1.13.17–20; work/audit-038/sources.json — 118-horace: Horace, Odes 1.5; work/audit-039/sources.json — 120-Horace: Horace, Odes 1.22.23–24; work/audit-040/sources.json — 123-Horace: Horace, Odes 1.13.15–16. Latin text for Venus's nectar.; work/audit-041/sources.json — 127-horace1: Horace, Odes 1.9.19–20.; work/audit-042/sources.json — 130-Horace 1: Horace, Odes 1.9.23–24; work/audit-046/sources.json — 142-Horace Odes: Horace, Odes 1.9.14–15, love and dancing.; work/audit-046/sources.json — 143-Horace: Horace, Odes 1.9.16–17, youth and grey age..

BIB-1737

Horace, Odes 2.14.25–28: the heir consumes the guarded wine.
Horace, Odes 2.1.7–8: fire beneath deceptive ash.
Horace, Odes 2.20: the poet's exceptional flight.

Horace, Odes 2.17.4, Latin text: glory and support.
Horace, Odes 2.13.29–32, Latin; crowded listeners.
Horace, Odes 2.16.25–26, on contentment with the present.
Horace, Odes 2.16: mixed human happiness.
Horace, Odes 2.10.10–12.
Horace, Odes 2.16.9–12.
Horace, Odes 2.10.17–22: changing fortune and courage.
Horace, Odes 2.3: an even mind in adversity.
Horace, Odes 2.11.17–18, Latin. The line about gnawing cares.
Horace, Odes 2.14.21: placens uxor.
Horace, Odes 2.11: roses and nard.
Horace, Odes 2.4.23–24: the eighth lustrum.
Horace, Odes 2.9, Valgius and Mystes.
Horace, Odes 2.18.15–16: passing days and moons.
Horace Odes 2 poem 14 verses 25–28
Horace, Odes 2.13.29–32, Latin
Horace, Odes 2.16
Horace, Odes 2.10.17–22
Horace, Odes 2.3
Horace, Odes 2.14.21
Horace, Odes 2.11
Horace, Odes 2.4.23–24
Horace, Odes 2.18.15–16

Recorded resource

Recorded uses: DJR-011 — HoraceOdes2: Horace, Odes 2.14.25–28: the heir consumes the guarded wine.; DJR-043 — odes: Horace, Odes 2.1.7–8: fire beneath deceptive ash.; DJR-045 — Horace Odes II: Horace, Odes 2.20: the poet's exceptional flight.; DJR-049 — Horace: Horace, Odes 2.17.4, Latin text: glory and support.; DJR-079 — horace-odes: Horace, Odes 2.13.29–32, Latin; crowded listeners.; DJR-086 — HoraceOdes2: Horace, Odes 2.16.25–26, on contentment with the present.; DJR-087 — Horace Odes: Horace, Odes 2.16: mixed human happiness.; DJR-089 — Horace2: Horace, Odes 2.10.10–12.; DJR-090 — Horace2: Horace, Odes 2.16.9–12.; DJR-092 — Horace Odes2: Horace, Odes 2.10.17–22: changing fortune and courage.; DJR-093 — Horace2: Horace, Odes 2.3: an even mind in adversity.; DJR-104 — Horace2: Horace, Odes 2.11.17–18, Latin. The line about gnawing cares.; DJR-115 — HoraceOdes2: Horace, Odes 2.14.21: placens uxor.; DJR-121 — Horace: Horace, Odes 2.11: roses and nard.; DJR-125 — Horace: Horace, Odes 2.4.23–24: the eighth lustrum.; DJR-128 — horace: Horace, Odes 2.9, Valgius and Mystes.; DJR-161 — horace: Horace, Odes 2.18.15–16: passing days and moons.; work/audit-003/sources.json — horaceodes: Horace Odes 2 poem 14 verses 25–28; work/audit-013/sources.json — odes: Horace, Odes 2.1.7–8: fire beneath deceptive ash.; work/audit-014/sources.json — Horace Odes II: Horace, Odes 2.20: the poet's exceptional flight.; work/audit-015/sources.json — Horace: Horace, Odes 2.17.4, Latin text: glory and support.; work/audit-025/sources.json — 079-horace-odes: Horace, Odes 2.13.29–32, Latin; work/audit-027/sources.json — 086-HoraceOdes2: Horace, Odes 2.16.25–26, on contentment with the present.; work/audit-028/sources.json — 087-Horace Odes: Horace, Odes 2.16; work/audit-028/sources.json — 089-Horace2: Horace, Odes 2.10.10–12.; work/audit-029/sources.json — 090-Horace2: Horace, Odes 2.16.9–12.; work/audit-029/sources.json — 092-Horace Odes2: Horace, Odes 2.10.17–22; work/audit-030/sources.json — 093-Horace2: Horace, Odes 2.3; work/audit-033/sources.json — 104-Horace2: Horace, Odes 2.11.17–18, Latin. The line about gnawing cares.; work/audit-037/sources.json — 115-HoraceOdes2: Horace, Odes 2.14.21; work/audit-039/sources.json — 121-Horace: Horace, Odes 2.11; work/audit-040/sources.json — 125-Horace: Horace, Odes 2.4.23–24; work/audit-041/sources.json — 128-horace: Horace, Odes 2.9, Valgius and Mystes.; work/audit-052/sources.json — 161-horace: Horace, Odes 2.18.15–16.

BIB-1738

Horace, Odes 3.6.47–48: the worse generation. Latin Library.
Horace, Odes 3.4.5–6: amabilis insania.
Horace, Odes 3.6, Latin text, closing line.
Horace, Odes 3.4.5–6.
Horace, Odes 3.24.63–64: wealth that never suffices.
Horace, Odes 3.25 and 3.30: elevated speech and the lasting poetic monument.
Horace, Odes 3.27.74–75: bearing great fortune well.
Horace, Odes 3.24, poverty and disgrace.
Horace, Odes 3.27.50–56. Latin compared; Burton prints ode 3 and alters si quis to Quisquis.
Horace, Odes 3.1.40 and 3.9.23, black care and the angry Adriatic; Latin comparison text.
Horace, Odes 3.1 and 3.6: feast and divine-beginning quotations.
Horace, Odes 3.16.43–44: enough from a sparing hand.
Horace, Odes 3.3.7–8 and 3.24.47–50: constancy and discarded wealth.

Horace, Odes 3.1: divine power over kings.
Horace, Odes 3.2.31–32.
Horace, Odes 3.29.54–55, wrapping oneself in virtue.
Horace, Odes 3.21.11–12 and 3.28.2–3, Latin. Cato and the call for wine.
Horace, Odes 3.2.13: death for one's country.
Horace, Odes 3.25.1–2; Bacchic inspiration.
Horace, Odes 3.6.23–24. Latin text.
Horace, Odes 3.9.
Horace, Odes 3.9.24; Lydia's concluding line.
Horace, Odes 3.9.11 and 15; promises to die for the beloved.
Horace, Odes 3.26.1–2 and 3.24.21–23: love as military service and virtue as dowry.
Horace, Odes 3.3.7–8: courage before the falling world.
Horace, Odes 3.6.7–8: neglected gods and Italy's sufferings.
Horace, Odes 3.27.50–56. Latin compared
Horace, Odes 3.1.40 and 3.9.23, black care and the angry Adriatic
Horace, Odes 3.1 and 3.6
Horace, Odes 3.16.43–44
Horace, Odes 3.3.7–8 and 3.24.47–50
Horace, Odes 3.1
Horace, Odes 3.2.13
Horace, Odes 3.25.1–2
Horace, Odes 3.9.24
Horace, Odes 3.9.11 and 15
Horace, Odes 3.26.1–2 and 3.24.21–23
Horace, Odes 3.3.7–8
Horace, Odes 3.6.7–8

Recorded resource

Recorded uses: DJR-009 — horaceodes3: Horace, Odes 3.6.47–48: the worse generation. Latin Library.; DJR-011 — HoraceOdes3: Horace, Odes 3.4.5–6: amabilis insania.; DJR-021 — horaceodes: Horace, Odes 3.6, Latin text, closing line.; DJR-038 — Horace Odes: Horace, Odes 3.4.5–6.; DJR-044 — Horace Odes: Horace, Odes 3.24.63–64: wealth that never suffices.; DJR-045 — Horace Odes III: Horace, Odes 3.25 and 3.30: elevated speech and the lasting poetic monument.; DJR-046 — HorOdes: Horace, Odes 3.27.74–75: bearing great fortune well.; DJR-053 — HoraceOdes: Horace, Odes 3.24, poverty and disgrace.; DJR-056 — Horace Odes: Horace, Odes 3.27.50–56. Latin compared; Burton prints ode 3 and alters si quis to Quisquis.; DJR-059 — HoraceOdes: Horace, Odes 3.1.40 and 3.9.23, black care and the angry Adriatic; Latin comparison text.; DJR-068 — Horace Odes3: Horace, Odes 3.1 and 3.6: feast and divine-beginning quotations.; DJR-091 — Odes: Horace, Odes 3.16.43–44: enough from a sparing hand.; DJR-092 — Horace Odes3: Horace, Odes 3.3.7–8 and 3.24.47–50: constancy and discarded wealth.; DJR-093 — Horace3: Horace, Odes 3.1: divine power over kings.; DJR-096 — hor3: Horace, Odes 3.2.31–32.; DJR-097 — horaceodes: Horace, Odes 3.29.54–55, wrapping oneself in virtue.; DJR-104 — Horace3: Horace, Odes 3.21.11–12 and 3.28.2–3, Latin. Cato and the call for wine.; DJR-111 — Horace Odes: Horace, Odes 3.2.13: death for one's country.; DJR-116 — horace-ode: Horace, Odes 3.25.1–2; Bacchic inspiration.; DJR-124 — Horace: Horace, Odes 3.6.23–24. Latin text.; DJR-127 — horace3: Horace, Odes 3.9.; DJR-130 — Horace 3: Horace, Odes 3.9.24; Lydia's concluding line.; DJR-131 — Horace: Horace, Odes 3.9.11 and 15; promises to die for the beloved.; DJR-150 — horace: Horace, Odes 3.26.1–2 and 3.24.21–23: love as military service and virtue as dowry.; DJR-152 — horace: Horace, Odes 3.3.7–8: courage before the falling world.; DJR-153 — horace: Horace, Odes 3.6.7–8: neglected gods and Italy's sufferings.; work/audit-011/sources.json — Horace Odes: Horace, Odes 3.4.5–6.; work/audit-013/sources.json — Horace Odes: Horace, Odes 3.24.63–64: wealth that never suffices.; work/audit-014/sources.json — Horace Odes III: Horace, Odes 3.25 and 3.30: elevated speech and the lasting poetic monument.; work/audit-014/sources.json — HorOdes: Horace, Odes 3.27.74–75: bearing great fortune well.; work/audit-016/sources.json — HoraceOdes: Horace, Odes 3.24, poverty and disgrace.; work/audit-017/sources.json — Horace Odes: Horace, Odes 3.27.50–56. Latin compared; work/audit-018/sources.json — HoraceOdes: Horace, Odes 3.1.40 and 3.9.23, black care and the angry Adriatic; work/audit-021/sources.json — Horace Odes3: Horace, Odes 3.1 and 3.6; work/audit-029/sources.json — 091-Odes: Horace, Odes 3.16.43–44; work/audit-029/sources.json — 092-Horace Odes3: Horace, Odes 3.3.7–8 and 3.24.47–50; work/audit-030/sources.json — 093-Horace3: Horace, Odes 3.1; work/audit-031/sources.json — 096-hor3: Horace, Odes 3.2.31–32.; work/audit-031/sources.json — 097-horaceodes: Horace, Odes 3.29.54–55, wrapping oneself in virtue.; work/audit-033/sources.json — 104-Horace3: Horace, Odes 3.21.11–12 and 3.28.2–3, Latin. Cato and the call for wine.; work/audit-036/sources.json — 111-Horace Odes: Horace, Odes 3.2.13; work/audit-037/sources.json — 116-horace-ode: Horace, Odes 3.25.1–2; work/audit-040/sources.json — 124-Horace: Horace, Odes 3.6.23–24. Latin text.; work/audit-041/sources.json — 127-horace3: Horace, Odes 3.9.; work/audit-042/sources.json — 130-Horace 3: Horace, Odes 3.9.24; work/audit-042/sources.json — 131-Horace: Horace, Odes 3.9.11 and 15; work/audit-049/sources.json — 150-horace: Horace, Odes 3.26.1–2 and 3.24.21–23; work/audit-049/sources.json — 152-horace: Horace, Odes 3.3.7–8; work/audit-050/sources.json — 153-horace: Horace, Odes 3.6.7–8.

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Horace, Odes 4.1.15, Latin text; The Latin Library.
Horace, Odes 4.9.25–28: heroes forgotten without a poet.
Horace, Odes 4.12.28: timely foolishness.
Horace, Odes 4.12.27, on mixing brief foolishness with deliberation.
Horace, Odes 4.4, eagles and doves.
Horace, Odes 4.9.45–50.
Horace, Odes 4.8.28.
Horace, Odes 4.13; wrinkles and white hair.
Horace, Odes 4.12.28
Horace, Odes 4.13
Horace, Odes 4.1.15, Latin text

Recorded resource

Recorded uses: DJR-002 — Horace Odes: Horace, Odes 4.1.15, Latin text; The Latin Library.; DJR-047 — HoraceOdes: Horace, Odes 4.9.25–28: heroes forgotten without a poet.; DJR-085 — horace-odes: Horace, Odes 4.12.28: timely foolishness.; DJR-086 — HoraceOdes4: Horace, Odes 4.12.27, on mixing brief foolishness with deliberation.; DJR-089 — Horace4: Horace, Odes 4.4, eagles and doves.; DJR-090 — Horace4: Horace, Odes 4.9.45–50.; DJR-096 — hor4: Horace, Odes 4.8.28.; DJR-137 — Horace: Horace, Odes 4.13; wrinkles and white hair.; work/audit-014/sources.json — HoraceOdes: Horace, Odes 4.9.25–28: heroes forgotten without a poet.; work/audit-027/sources.json — 085-horace-odes: Horace, Odes 4.12.28; work/audit-027/sources.json — 086-HoraceOdes4: Horace, Odes 4.12.27, on mixing brief foolishness with deliberation.; work/audit-028/sources.json — 089-Horace4: Horace, Odes 4.4, eagles and doves.; work/audit-029/sources.json — 090-Horace4: Horace, Odes 4.9.45–50.; work/audit-031/sources.json — 096-hor4: Horace, Odes 4.8.28.; work/audit-044/sources.json — 137-Horace: Horace, Odes 4.13; work/audit-057/sources.json — 002-Horace Odes: Horace, Odes 4.1.15, Latin text.

BIB-1740

Horace, Epode 7.13–14: fury, force, and guilt. Latin text.
Horace, Epode 3.4: the reapers' stomachs.
Horace, Epodes 4.5–6.
Horace, Epodes 2.
Horace, Epodes 9.33–34, Latin. Larger cups and island wines.
Horace, Epodes 8.5–6: the satirical marginal fragment.
Horace, Epodes 8.5–6

Recorded resource

Recorded uses: DJR-006 — Horace Epodes: Horace, Epode 7.13–14: fury, force, and guilt. Latin text.; DJR-035 — HoraceEpode: Horace, Epode 3.4: the reapers' stomachs.; DJR-089 — HoraceEp: Horace, Epodes 4.5–6.; DJR-090 — HoraceEp: Horace, Epodes 2.; DJR-104 — Epodes: Horace, Epodes 9.33–34, Latin. Larger cups and island wines.; DJR-115 — HoraceEpodes: Horace, Epodes 8.5–6: the satirical marginal fragment.; work/audit-010/sources.json — HoraceEpode: Horace, Epode 3.4: the reapers' stomachs.; work/audit-028/sources.json — 089-HoraceEp: Horace, Epodes 4.5–6.; work/audit-029/sources.json — 090-HoraceEp: Horace, Epodes 2.; work/audit-033/sources.json — 104-Epodes: Horace, Epodes 9.33–34, Latin. Larger cups and island wines.; work/audit-037/sources.json — 115-HoraceEpodes: Horace, Epodes 8.5–6.

BIB-1741

Horace, Epistles 1.19.19–20, Latin text; The Latin Library.
Horace, Epistles 1.2.27, Latin text.
Horace, Epistles 1.1.4; 1.19.1–3, 37: changed age, water-drinkers, and popular approval. Latin text.
Horace, Epistles 1.1.100, Latin text.
Horace, Epistles 1.1.15 and 1.2.43: storm and river. Latin Library.
Horace, Epistles 1.6.37, Queen Money.
Horace, Epistles 1.2.38–39: postponing care for the mind.
Horace, Epistles 1.1.76 and 1.16.65–66. Latin text.
Horace, Epistles 1.6.39, Latin text: the Cappadocian king rich in slaves but poor in money.
Horace, Epistles 1.2.8 and 1.2.14. Kings, peoples, and the consequences of royal folly. Latin text.
Horace, Epistles 1.1.106–108 and 1.2.27, Latin text: the sage troubled by phlegm and "we make up the numbers."
Horace, Epistles 1.4.9–11, Latin text; fama compared with Burton's forma.
Horace, Epistles 1.2, Latin text; the tyrants, anger maxim and historical frenzy.
Horace, Epistles 1.4.12 and 1.14.11, hope and discontent.
Horace, Epistles 1.10.39–40, freedom more precious than metals; 1.7.85, Volteius Mena consumed by acquisition.
Horace, Epistles 1.20.17–18: the book's future as a school text.
Horace, Epistles 1.17.13–15 and 1.1.65–66, Latin text.

Horace, Epistles 1.2.28 and 1.2.69–70: idle consumers and the new jar.
Horace, Epistles 1.1.45, 1.6.37, 1.7.95, 1.8.12 and 1.17.30.
Horace, Epistles 1.19, water-drinking poets.
Horace, Epistles 1.1.23–24, the slow passage of time; Latin comparison text.
Horace, Epistles 1.2.58–59. Sicilian tyrants and the torment of envy.
Horace, Epistles 1.2: property and fever.
Horace, Epistles 1.16.24, shame and untreated sores. Latin comparison text.
Horace, Epistles 1.7.29–33; fable and Latin compared.
Horace, Epistles I.10.13–25, especially 23: the house overlooking fields, Latin text.
Horace, Epistles 1.1.34–35 and 1.2.3–4, Latin.
Horace, Epistles 1.6.64–65 and 1.18.92–93, for Mimnermus and the effects of drinking.
Horace, Epistles 1.11–12: Ulubrae, sufficiency and bodily ease.
Horace, Epistles 1.4.14 and 1.16.75–78: the unexpected hour and freedom under threat.
Horace, Epistles 1.10, 1.17 and 1.18: the shoe, Corinth and Eutrapelus.
Horace, Epistles 1.16.48: the crows-on-a-cross expression adapted by Burton.
Horace, Epistles 1.10.8.
Horace, Epistles 1.10.24, nature returning.
Horace, Epistles 1.18, discretion in friendship.
Horace, Epistles 1.2.14, kings and their suffering subjects.
Horace, Epistles 1.19.7–8, Ennius and wine.
Horace, Epistles 1.1.65–66 and 1.17.60–62: money by any means; Osiris and the disbelieved beggar.
Horace, Epistles 1.2.37; vigil compared with Burton's miser.
Horace, Epistles 1.2.34–37; study and occupation.
Horace, Epistles 1.1.88, contradictory preferences.
Horace, Epistles 1.15, checked against the doubtful marginal attribution.
Horace, Epistles 1.1.59–60: the children's kingship maxim.
Horace, Epistles 1.1.14, no master's words.
Horace, Epistles 1.1.61, 1.16.45 and 1.17.23: guilt, outward appearance and Aristippus.
Horace, Epistles 1.1.60–61: the wall of bronze.
Horace Epistles 1 poem 16 verses 65–66
Horace, Epistles 1.2, Latin text
Horace Epistles 1
Horace, Epistles 1.1.23–24, the slow passage of time
Satires 1.1.120–21
Horace, Epistles 1.2
Horace, Epistles I.10.13–25, especially 23
Horace, Epistles 1.11–12
Horace, Epistles 1.4.14 and 1.16.75–78
Horace, Epistles 1.10, 1.17 and 1.18
Horace, Epistles 1.16.48
Horace, Epistles 1.1.65–66 and 1.17.60–62
Horace, Epistles 1.2.37
Horace, Epistles 1.2.34–37
Horace, Epistles 1.1.59–60
Horace, Epistles 1.1.61, 1.16.45 and 1.17.23
Horace, Epistles 1.1.60–61
Horace, Epistles 1.19.19–20, Latin text

Recorded resource

Recorded uses: DJR-002 — Horace Epistles: Horace, Epistles 1.19.19–20, Latin text; The Latin Library.; DJR-004 — Horace Epistles 1: Horace, Epistles 1.2.27, Latin text.; DJR-005 — horace1: Horace, Epistles 1.1.4; 1.19.1–3, 37: changed age, water-drinkers, and popular approval. Latin text.; DJR-008 — Horace: Horace, Epistles 1.1.100, Latin text.; DJR-009 — horace1: Horace, Epistles 1.1.15 and 1.2.43: storm and river. Latin Library.; DJR-010 — horace: Horace, Epistles 1.6.37, Queen Money.; DJR-011 — HoraceEp1: Horace, Epistles 1.2.38–39: postponing care for the mind.; DJR-012 — horaceep: Horace, Epistles 1.1.76 and 1.16.65–66. Latin text.; DJR-015 — Horace Epistles: Horace, Epistles 1.6.39, Latin text: the Cappadocian king rich in slaves but poor in money.; DJR-017 — horace-epistles: Horace, Epistles 1.2.8 and 1.2.14. Kings, peoples, and the consequences of royal folly. Latin text.; DJR-019 — HoraceEp1: Horace, Epistles 1.1.106–108 and 1.2.27, Latin text: the sage troubled by phlegm and "we make up the numbers."; DJR-021 — horaceep: Horace, Epistles 1.4.9–11, Latin text; fama compared with Burton's forma.; DJR-041 — horace: Horace, Epistles 1.2, Latin text; the tyrants, anger maxim and historical frenzy.; DJR-042 — horaceep: Horace, Epistles 1.4.12 and 1.14.11, hope and discontent.; DJR-044 — Horace Epistles: Horace, Epistles 1.10.39–40, freedom more precious than metals; 1.7.85, Volteius Mena consumed by acquisition.; DJR-047 — HoraceEp: Horace, Epistles 1.20.17–18: the book's future as a school text.; DJR-048 — HoraceEp: Horace, Epistles 1.17.13–15 and 1.1.65–66, Latin text.; DJR-050 — HoraceEpistles: Horace, Epistles 1.2.28 and 1.2.69–70: idle consumers and the new jar.; DJR-052 — Horace Epistles: Horace, Epistles 1.1.45, 1.6.37, 1.7.95, 1.8.12 and 1.17.30.; DJR-053 — HoraceEpistles: Horace, Epistles 1.19, water-drinking poets.;

DJR-059 — HoraceEpistles: Horace, Epistles 1.1.23–24, the slow passage of time; Latin comparison text.; DJR-065 — Horace: Horace, Epistles 1.2.58–59. Sicilian tyrants and the torment of envy.; DJR-068 — Horace Epistles: Horace, Epistles 1.2: property and fever.; DJR-069 — horace_ep: Horace, Epistles 1.16.24, shame and untreated sores. Latin comparison text.; DJR-070 — Horace: Horace, Epistles 1.7.29–33; fable and Latin compared.; DJR-077 — horace-prospect: Horace, Epistles I.10.13–25, especially 23: the house overlooking fields, Latin text.; DJR-081 — Horace: Horace, Epistles 1.1.34–35 and 1.2.3–4, Latin.; DJR-086 — HoraceEpistles: Horace, Epistles 1.6.64–65 and 1.18.92–93, for Mimnermus and the effects of drinking.; DJR-091 — Epistles: Horace, Epistles 1.11–12: Ulubrae, sufficiency and bodily ease.; DJR-092 — Horace Epistles: Horace, Epistles 1.4.14 and 1.16.75–78: the unexpected hour and freedom under threat.; DJR-093 — HoraceEp: Horace, Epistles 1.10, 1.17 and 1.18: the shoe, Corinth and Eutrapelus.; DJR-094 — horace-crows: Horace, Epistles 1.16.48: the crows-on-a-cross expression adapted by Burton.; DJR-095 — horep1: Horace, Epistles 1.10.8.; DJR-097 — horaceep: Horace, Epistles 1.10.24, nature returning.; DJR-098 — horace: Horace, Epistles 1.18, discretion in friendship.; DJR-101 — HoraceEp: Horace, Epistles 1.2.14, kings and their suffering subjects.; DJR-102 — Horace: Horace, Epistles 1.19.7–8, Ennius and wine.; DJR-112 — horace-ep1: Horace, Epistles 1.1.65–66 and 1.17.60–62: money by any means; Osiris and the disbelieved beggar.; DJR-116 — horace-ep: Horace, Epistles 1.2.37; vigil compared with Burton's miser.; DJR-134 — Horace letters: Horace, Epistles 1.2.34–37; study and occupation.; DJR-142 — Horace Ep: Horace, Epistles 1.1.88, contradictory preferences.; DJR-145 — horace: Horace, Epistles 1.15, checked against the doubtful marginal attribution.; DJR-155 — horace: Horace, Epistles 1.1.59–60: the children's kingship maxim.; DJR-159 — Horace: Horace, Epistles 1.1.14, no master's words.; DJR-163 — horace: Horace, Epistles 1.1.61, 1.16.45 and 1.17.23: guilt, outward appearance and Aristippus.; DJR-167 — horace: Horace, Epistles 1.1.60–61: the wall of bronze.; work/audit-003/sources.json — horaceepistles: Horace Epistles 1 poem 16 verses 65–66; work/audit-012/sources.json — horace: Horace, Epistles 1.2, Latin text; work/audit-013/sources.json — horaceep: Horace, Epistles 1.4.12 and 1.14.11, hope and discontent.; work/audit-013/sources.json — Horace Epistles: Horace Epistles 1; work/audit-014/sources.json — HoraceEp: Horace, Epistles 1.20.17–18: the book's future as a school text.; work/audit-015/sources.json — HoraceEp: Horace, Epistles 1.17.13–15 and 1.1.65–66, Latin text.; work/audit-015/sources.json — HoraceEpistles: Horace, Epistles 1.2.28 and 1.2.69–70: idle consumers and the new jar.; work/audit-016/sources.json — Horace Epistles: Horace, Epistles 1.1.45, 1.6.37, 1.7.95, 1.8.12 and 1.17.30.; work/audit-016/sources.json — HoraceEpistles: Horace, Epistles 1.19, water-drinking poets.; work/audit-018/sources.json — HoraceEpistles: Horace, Epistles 1.1.23–24, the slow passage of time; work/audit-020/sources.json — Horace: Satires 1.1.120–21; work/audit-021/sources.json — Horace Epistles: Horace, Epistles 1.2; work/audit-022/sources.json — horace_ep: Horace, Epistles 1.16.24, shame and untreated sores. Latin comparison text.; work/audit-024/sources.json — horace-prospect: Horace, Epistles I.10.13–25, especially 23; work/audit-026/sources.json — 081-Horace: Horace, Epistles 1.1.34–35 and 1.2.3–4, Latin.; work/audit-027/sources.json — 086-HoraceEpistles: Horace, Epistles 1.6.64–65 and 1.18.92–93, for Mimnermus and the effects of drinking.; work/audit-029/sources.json — 091-Epistles: Horace, Epistles 1.11–12; work/audit-029/sources.json — 092-Horace Epistles: Horace, Epistles 1.4.14 and 1.16.75–78; work/audit-030/sources.json — 093-HoraceEp: Horace, Epistles 1.10, 1.17 and 1.18; work/audit-030/sources.json — 094-horace-crows: Horace, Epistles 1.16.48; work/audit-030/sources.json — 095-horep1: Horace, Epistles 1.10.8.; work/audit-031/sources.json — 097-horaceep: Horace, Epistles 1.10.24, nature returning.; work/audit-031/sources.json — 098-horace: Horace, Epistles 1.18, discretion in friendship.; work/audit-032/sources.json — 101-HoraceEp: Horace, Epistles 1.2.14, kings and their suffering subjects.; work/audit-033/sources.json — 102-Horace: Horace, Epistles 1.19.7–8, Ennius and wine.; work/audit-036/sources.json — 112-horace-ep1: Horace, Epistles 1.1.65–66 and 1.17.60–62; work/audit-037/sources.json — 116-horace-ep: Horace, Epistles 1.2.37; work/audit-043/sources.json — 134-Horace letters: Horace, Epistles 1.2.34–37; work/audit-046/sources.json — 142-Horace Ep: Horace, Epistles 1.1.88, contradictory preferences.; work/audit-047/sources.json — 145-horace: Horace, Epistles 1.15, checked against the doubtful marginal attribution.; work/audit-050/sources.json — 155-horace: Horace, Epistles 1.1.59–60; work/audit-052/sources.json — 159-Horace: Horace, Epistles 1.1.14, no master's words.; work/audit-053/sources.json — 163-horace: Horace, Epistles 1.1.61, 1.16.45 and 1.17.23; work/audit-054/sources.json — 167-horace: Horace, Epistles 1.1.60–61; work/audit-057/sources.json — 002-Horace Epistles: Horace, Epistles 1.19.19–20, Latin text.

BIB-1742

Horace, Epistles 2.1.117, Latin text.
Horace, Epistles 2.2.61–64: incompatible tastes. Latin text.
Horace, Epistles 2.1.115–117: physicians, craftsmen, and poets. Latin text.
Horace, Epistles 2.1.194: correction of the printed Juvenal attribution. Latin Library.
Horace, Epistles 2.1.83 and 2.2.128–140: self-approval and a treasured delusion.
Horace, Epistles 2.2.140.
Horace, Epistles 2.1.181, 2.2.106–108 and 140: the palm, self-satisfied poets and the welcome delusion.
Horace, Epistles 2.2.81–84: the silent scholar and public laughter.
Horace, Epistles 2.2.102: the irritable tribe of poets.
Horace, Epistles 2.2.128–40; Latin account of the man of Argos and the imagined theatrical performance.
Horace, Epistles 2.2.138–40: the welcome delusion and the cured man's protest.
Horace, Epistles 2.2.172–175, Latin; changing ownership.
Horace, Epistles 2.2.60: Bion's discourses and black salt.
Horace, Epistles 2.2.138–40

Horace, Epistles 2.2.172–175, Latin
Horace, Epistles 2.2.102
Horace, Epistles 2.2.60

Recorded resource

Recorded uses: DJR-004 — Horace Epistles 2: Horace, Epistles 2.1.117, Latin text.; DJR-005 — horace2: Horace, Epistles 2.2.61–64: incompatible tastes. Latin text.; DJR-006 — Horace Epistles: Horace, Epistles 2.1.115–117: physicians, craftsmen, and poets. Latin text.; DJR-009 — horace2: Horace, Epistles 2.1.194: correction of the printed Juvenal attribution. Latin Library.; DJR-011 — HoraceEp2: Horace, Epistles 2.1.83 and 2.2.128–140: self-approval and a treasured delusion.; DJR-038 — Horace Epistles: Horace, Epistles 2.2.140.; DJR-045 — Horace Epistles II: Horace, Epistles 2.1.181, 2.2.106–108 and 140: the palm, self-satisfied poets and the welcome delusion.; DJR-046 — HorEp: Horace, Epistles 2.2.81–84: the silent scholar and public laughter.; DJR-051 — HoraceEp: Horace, Epistles 2.2.102: the irritable tribe of poets.; DJR-060 — HoraceEpistles: Horace, Epistles 2.2.128–40; Latin account of the man of Argos and the imagined theatrical performance.; DJR-061 — HoraceEpistles: Horace, Epistles 2.2.138–40: the welcome delusion and the cured man's protest.; DJR-080 — horace: Horace, Epistles 2.2.172–175, Latin; changing ownership.; DJR-111 — Horace Epistles: Horace, Epistles 2.2.102: the irritable tribe of poets.; DJR-112 — horace-ep2: Horace, Epistles 2.2.60: Bion's discourses and black salt.; work/audit-011/sources.json — Horace Epistles: Horace, Epistles 2.2.140.; work/audit-014/sources.json — Horace Epistles II: Horace, Epistles 2.1.181, 2.2.106–108 and 140: the palm, self-satisfied poets and the welcome delusion.; work/audit-014/sources.json — HorEp: Horace, Epistles 2.2.81–84: the silent scholar and public laughter.; work/audit-016/sources.json — HoraceEp: Horace, Epistles 2.2.102: the irritable tribe of poets.; work/audit-019/sources.json — HoraceEpistles: Horace, Epistles 2.2.138–40; work/audit-025/sources.json — 080-horace: Horace, Epistles 2.2.172–175, Latin; work/audit-036/sources.json — 111-Horace Epistles: Horace, Epistles 2.2.102; work/audit-036/sources.json — 112-horace-ep2: Horace, Epistles 2.2.60.

BIB-1743

Horace, Satires 1.9.66, Latin text; The Latin Library.
Horace, Satires 1.4.36–38, Latin text.
Horace, Satires 1.1.1–3 and 92–94, Latin text.
Horace, Satires 1.1.69–70: change the name and the story concerns you.
Horace, Satires 1.4.27: the quoted line on desire. Latin text.
Horace, Satires 1.4.103–105 and 1.1.24–25, Latin text: permission to joke and to speak truth while laughing.
Horace, Satires 1.3.17–18: night waking.
Horace, Satires 1.1.36 and 1.3.37, Latin text.
Horace, Satires 1.1.13–14: talkative Fabius.
Horace, Satires 1.1.70–71: the miser among his moneybags.
Horace, Satires 1.1.65–67, Latin text: the self-applauding miser.
Horace, Satires 1.4.34–35: sparing no friend for a laugh.
Horace, Satires 1.2.1–4: mourning the generous Tigellius.
Horace, Satires 1.1 and 1.3, hated neighbours and the wise shoemaker.
Horace, Satires 1.3.11–12: Tigellius's changing number of slaves.
Horace, Satires 1.1.120–21, Latin text at The Latin Library; compared with the adapted ending of Burton's couplet.
Horace, Satires 1.1.68–69, Latin; Tantalus quotation.
Horace, Satires 1.5.15–16, Latin; boatman and traveller singing.
Horace, Satires 1.1.16–19: exchange of occupations.
Horace, Satires 1.6, the freedman father.
Horace, Satires 1.1.51.
Horace, Satires 1.1, 1.2 and 1.6.
Horace, Satires 1.1, 1.4 and 1.6: acquisition, the humble poetic spirit and freedom from inherited office.
Horace, Satires 1.2.134, being caught.
Horace, Satires 1.1.66–67, the miser's self-applause.
Horace, Satires 1.1.66–67, Latin text.
Horace, Satires 1.1.84–85: the unloved miser.
Horace, Satires 1.3.56–57: a good man living among us; Burton turns the fragment into a question.
Horace, Satires 1.3.107, strife before Helen.
Horace, Satires 1.3.39–40: the lover's tolerance of blemishes.
Horace, Satires 1.2.116–119; sexual appetite and enslaved people.
Horace, Satires 1.2.35 and 54: adultery and the married-woman quotation.
Horace, Satires 1.8.1, the wooden image.
Horace, Satires 1.2.24: flight from one vice into its opposite. Latin text.
Horace Satires 1.4
Horace, Satires 1.3.11–12
Horace, Satires 1.1.68–69, Latin
Horace, Satires 1.5.15–16, Latin
Horace, Satires 1.1.16–19

Horace, Satires 1.1, 1.4 and 1.6
Horace, Satires 1.1.84–85
Horace, Satires 1.3.56–57
Horace, Satires 1.3.39–40
Horace, Satires 1.2.116–119
Horace, Satires 1.2.35 and 54
Horace, Satires 1.2.24
Horace, Satires 1.9.66, Latin text

Recorded resource

Recorded uses: DJR-002 — Horace Satires: Horace, Satires 1.9.66, Latin text; The Latin Library.; DJR-004 — Horace Satires: Horace, Satires 1.4.36–38, Latin text.; DJR-008 — Horace: Horace, Satires 1.1.1–3 and 92–94, Latin text.; DJR-011 — HoraceSat1: Horace, Satires 1.1.69–70: change the name and the story concerns you.; DJR-018 — Horace1: Horace, Satires 1.4.27: the quoted line on desire. Latin text.; DJR-019 — HoraceSat1: Horace, Satires 1.4.103–105 and 1.1.24–25, Latin text: permission to joke and to speak truth while laughing.; DJR-035 — HoraceSatire: Horace, Satires 1.3.17–18: night waking.; DJR-037 — Horace: Horace, Satires 1.1.36 and 1.3.37, Latin text.; DJR-043 — satires: Horace, Satires 1.1.13–14: talkative Fabius.; DJR-044 — Horace Satires I: Horace, Satires 1.1.70–71: the miser among his moneybags.; DJR-048 — HoraceSat: Horace, Satires 1.1.65–67, Latin text: the self-applauding miser.; DJR-051 — HoraceSat: Horace, Satires 1.4.34–35: sparing no friend for a laugh.; DJR-052 — Horace Satires I: Horace, Satires 1.2.1–4: mourning the generous Tigellius.; DJR-053 — HoraceSatires: Horace, Satires 1.1 and 1.3, hated neighbours and the wise shoemaker.; DJR-061 — HoraceSatires: Horace, Satires 1.3.11–12: Tigellius's changing number of slaves.; DJR-063 — Horace: Horace, Satires 1.1.120–21, Latin text at The Latin Library; compared with the adapted ending of Burton's couplet.; DJR-079 — horace-satires: Horace, Satires 1.1.68–69, Latin; Tantalus quotation.; DJR-082 — Horace: Horace, Satires 1.5.15–16, Latin; boatman and traveller singing.; DJR-087 — Horace Satires: Horace, Satires 1.1.16–19: exchange of occupations.; DJR-088 — Horace1: Horace, Satires 1.6, the freedman father.; DJR-089 — HoraceSat: Horace, Satires 1.1.51.; DJR-090 — HoraceSat: Horace, Satires 1.1, 1.2 and 1.6.; DJR-091 — Horace 1: Horace, Satires 1.1, 1.4 and 1.6: acquisition, the humble poetic spirit and freedom from inherited office.; DJR-097 — horacesat: Horace, Satires 1.2.134, being caught.; DJR-100 — horacesat: Horace, Satires 1.1.66–67, the miser's self-applause.; DJR-109 — horace: Horace, Satires 1.1.66–67, Latin text.; DJR-111 — Horace Satires: Horace, Satires 1.1.84–85: the unloved miser.; DJR-112 — horace-satires: Horace, Satires 1.3.56–57: a good man living among us; Burton turns the fragment into a question.; DJR-114 — Horace: Horace, Satires 1.3.107, strife before Helen.; DJR-129 — Horace: Horace, Satires 1.3.39–40: the lover's tolerance of blemishes.; DJR-134 — Horace satires: Horace, Satires 1.2.116–119; sexual appetite and enslaved people.; DJR-138 — hor: Horace, Satires 1.2.35 and 54: adultery and the married-woman quotation.; DJR-158 — horace: Horace, Satires 1.8.1, the wooden image.; DJR-160 — horace: Horace, Satires 1.2.24: flight from one vice into its opposite. Latin text.; work/audit-010/sources.json — HoraceSatire: Horace, Satires 1.3.17–18: night waking.; work/audit-011/sources.json — Horace: Horace, Satires 1.1.36 and 1.3.37, Latin text.; work/audit-013/sources.json — satires: Horace, Satires 1.1.13–14: talkative Fabius.; work/audit-013/sources.json — Horace Satires I: Horace, Satires 1.1.70–71: the miser among his moneybags.; work/audit-015/sources.json — HoraceSat: Horace, Satires 1.1.65–67, Latin text: the self-applauding miser.; work/audit-016/sources.json — HoraceSat: Horace Satires 1.4; work/audit-016/sources.json — Horace Satires I: Horace, Satires 1.2.1–4: mourning the generous Tigellius.; work/audit-016/sources.json — HoraceSatires: Horace, Satires 1.1 and 1.3, hated neighbours and the wise shoemaker.; work/audit-019/sources.json — HoraceSatires: Horace, Satires 1.3.11–12; work/audit-025/sources.json — 079-horace-satires: Horace, Satires 1.1.68–69, Latin; work/audit-026/sources.json — 082-Horace: Horace, Satires 1.5.15–16, Latin; work/audit-028/sources.json — 087-Horace Satires: Horace, Satires 1.1.16–19; work/audit-028/sources.json — 088-Horace1: Horace, Satires 1.6, the freedman father.; work/audit-028/sources.json — 089-HoraceSat: Horace, Satires 1.1.51.; work/audit-029/sources.json — 090-HoraceSat: Horace, Satires 1.1, 1.2 and 1.6.; work/audit-029/sources.json — 091-Horace 1: Horace, Satires 1.1, 1.4 and 1.6; work/audit-031/sources.json — 097-horacesat: Horace, Satires 1.2.134, being caught.; work/audit-032/sources.json — 100-horacesat: Horace, Satires 1.1.66–67, the miser's self-applause.; work/audit-035/sources.json — 109-horace: Horace, Satires 1.1.66–67, Latin text.; work/audit-036/sources.json — 111-Horace Satires: Horace, Satires 1.1.84–85; work/audit-036/sources.json — 112-horace-satires: Horace, Satires 1.3.56–57; work/audit-037/sources.json — 114-Horace: Horace, Satires 1.3.107, strife before Helen.; work/audit-042/sources.json — 129-Horace: Horace, Satires 1.3.39–40; work/audit-043/sources.json — 134-Horace satires: Horace, Satires 1.2.116–119; work/audit-045/sources.json — 138-hor: Horace, Satires 1.2.35 and 54; work/audit-051/sources.json — 158-horace: Horace, Satires 1.8.1, the wooden image.; work/audit-052/sources.json — 160-horace: Horace, Satires 1.2.24; work/audit-057/sources.json — 002-Horace Satires: Horace, Satires 1.9.66, Latin text.

BIB-1744

Horace, Satires 2.3.43–48 and 82–83: Stoic madness and Anticyra.
Horace, Satires 2.3.47, 50–51, 130, Latin text.
Horace, Satires 2.3 and 2.7: shared folly and the slave's judgement of his master.
Horace, Satires 2.3.46–47 and 2.7.83–86. Latin text.
Horace, Satires 2.3.271. Madness by a fixed method. Latin text.
Horace, Satires, book 2: 2.3.64, 77–83, 165–166; 2.7.117. Latin text.

Horace, Satires 2.1.45–46, Latin Library text; comparison for the first marginal quotation.
Horace, Satires 2.2.77–78.
Horace, Satires 2.3.82 and 2.6.8–9: hellebore and the adjoining field.
Horace, Satires 2.1.60: the warning about living long.
Horace, Satires 2.7.82: the puppet and its strings.
Horace, Satires 2.3.94–98 and 2.5.12–15: the privileges of wealth and legacy hunting.
Horace, Satires 2.5.8; birth and virtue without wealth worth less than seaweed.
Horace, Satires 2.2.77–78. Latin compared for the body burdened by yesterday's excesses.
Horace, Satires 2.7.28–29; Burton's third-person adaptation compared with the Latin text.
Horace, Satires 2.3.248: riding a long reed.
Horace, Satires 2.1.71–74; 2.2.2; 2.3.157, for recreation, borrowed speech, and the altered line on dying.
Horace, Satires 2.5.8, birth and virtue without wealth.
Horace, Satires 2.2 and 2.6: changing possessors, the modest farm, Mercury, the coveted plot and the pot of silver.
Horace, Satires 2.5.10 and 19–20.
Horace Satires 2 poem 7 verses 83–86
Horace Satires 2.5.8
Horace, Satires 2.7.28–29
Horace, Satires 2.3.248
Horace, Satires 2.1.71–74
Horace, Satires 2.2 and 2.6

Recorded resource

Recorded uses: DJR-007 — Horace Satires: Horace, Satires 2.3.43–48 and 82–83: Stoic madness and Anticyra.; DJR-008 — Horace: Horace, Satires 2.3.47, 50–51, 130, Latin text.; DJR-011 — HoraceSat2: Horace, Satires 2.3 and 2.7: shared folly and the slave's judgement of his master.; DJR-012 — horacesat2: Horace, Satires 2.3.46–47 and 2.7.83–86. Latin text.; DJR-017 — horace-satires: Horace, Satires 2.3.271. Madness by a fixed method. Latin text.; DJR-018 — Horace2: Horace, Satires, book 2: 2.3.64, 77–83, 165–166; 2.7.117. Latin text.; DJR-020 — Horace: Horace, Satires 2.1.45–46, Latin Library text; comparison for the first marginal quotation.; DJR-038 — Horace Satires: Horace, Satires 2.2.77–78.; DJR-044 — Horace Satires II: Horace, Satires 2.3.82 and 2.6.8–9: hellebore and the adjoining field.; DJR-045 — Horace Satires: Horace, Satires 2.1.60: the warning about living long.; DJR-050 — HoraceSatires: Horace, Satires 2.7.82: the puppet and its strings.; DJR-052 — Horace Satires II: Horace, Satires 2.3.94–98 and 2.5.12–15: the privileges of wealth and legacy hunting.; DJR-053 — HoraceSeaweed: Horace, Satires 2.5.8; birth and virtue without wealth worth less than seaweed.; DJR-056 — Horace Satires: Horace, Satires 2.2.77–78. Latin compared for the body burdened by yesterday's excesses.; DJR-059 — HoraceSatires: Horace, Satires 2.7.28–29; Burton's third-person adaptation compared with the Latin text.; DJR-085 — horace-satires: Horace, Satires 2.3.248: riding a long reed.; DJR-086 — HoraceSatires: Horace, Satires 2.1.71–74; 2.2.2; 2.3.157, for recreation, borrowed speech, and the altered line on dying.; DJR-088 — Horace2: Horace, Satires 2.5.8, birth and virtue without wealth.; DJR-091 — Horace 2: Horace, Satires 2.2 and 2.6: changing possessors, the modest farm, Mercury, the coveted plot and the pot of silver.; DJR-096 — horsat: Horace, Satires 2.5.10 and 19–20.; work/audit-003/sources.json — horacesatires: Horace Satires 2 poem 7 verses 83–86; work/audit-011/sources.json — Horace Satires: Horace, Satires 2.2.77–78.; work/audit-013/sources.json — Horace Satires II: Horace, Satires 2.3.82 and 2.6.8–9: hellebore and the adjoining field.; work/audit-014/sources.json — Horace Satires: Horace, Satires 2.1.60: the warning about living long.; work/audit-015/sources.json — HoraceSatires: Horace, Satires 2.7.82: the puppet and its strings.; work/audit-016/sources.json — Horace Satires II: Horace, Satires 2.3.94–98 and 2.5.12–15: the privileges of wealth and legacy hunting.; work/audit-016/sources.json — HoraceSeaweed: Horace Satires 2.5.8; work/audit-017/sources.json — Horace Satires: Horace, Satires 2.2.77–78. Latin compared for the body burdened by yesterday's excesses.; work/audit-018/sources.json — HoraceSatires: Horace, Satires 2.7.28–29; work/audit-027/sources.json — 085-horace-satires: Horace, Satires 2.3.248; work/audit-027/sources.json — 086-HoraceSatires: Horace, Satires 2.1.71–74; work/audit-028/sources.json — 088-Horace2: Horace, Satires 2.5.8, birth and virtue without wealth.; work/audit-029/sources.json — 091-Horace 2: Horace, Satires 2.2 and 2.6; work/audit-031/sources.json — 096-horsat: Horace, Satires 2.5.10 and 19–20..

BIB-1745

Hyginus, Astronomica 2.8 and 2.33 and 35; swan, dog, fox and hare narratives.
Hyginus, Astronomica 2.8 and 2.33 and 35

Recorded resource

Recorded uses: DJR-131 — Hyginus: Hyginus, Astronomica 2.8 and 2.33 and 35; swan, dog, fox and hare narratives.; work/audit-042/sources.json — 131-Hyginus: Hyginus, Astronomica 2.8 and 2.33 and 35.

BIB-1746

Johannes Secundus, Basium 7.

Recorded resource

Recorded uses: DJR-127 — secundus: Johannes Secundus, Basium 7.; work/audit-041/sources.json — 127-secundus: Johannes Secundus, Basium 7..

BIB-1747

Justin, epitome of Pompeius Trogus XV.4.5–9; Seleucus and the anchor mark.
Justin, epitome of Pompeius Trogus XV.4.5–9

Recorded resource

Recorded uses: DJR-032 — Justin: Justin, epitome of Pompeius Trogus XV.4.5–9; Seleucus and the anchor mark.; work/audit-009/sources.json — Justin: Justin, epitome of Pompeius Trogus XV.4.5–9.

BIB-1748

Justin, Epitome 2.10: Xerxes first in flight, last in battle.
Justin 2.10

Recorded resource

Recorded uses: DJR-046 — Justin: Justin, Epitome 2.10: Xerxes first in flight, last in battle.; work/audit-014/sources.json — Justin: Justin 2.10.

BIB-1749

Justin, Epitome 20.3: Locrians and Crotoniates.
Justin, Epitome 20.3

Recorded resource

Recorded uses: DJR-163 — justin: Justin, Epitome 20.3: Locrians and Crotoniates.; work/audit-053/sources.json — 163-justin: Justin, Epitome 20.3.

BIB-1750

Justin, Epitome 30.1.9. Ptolemy and the instruments of luxury.

Recorded resource

Recorded uses: DJR-124 — Justin: Justin, Epitome 30.1.9. Ptolemy and the instruments of luxury.; work/audit-040/sources.json — 124-Justin: Justin, Epitome 30.1.9. Ptolemy and the instruments of luxury..

BIB-1751

Justinian, Digest 27.10.1, opening paragraph: Ulpian on curators for spendthrifts.
Digest 27.10.1

Recorded resource

Recorded uses: DJR-044 — Digest27: Justinian, Digest 27.10.1, opening paragraph: Ulpian on curators for spendthrifts.; work/audit-013/sources.json — Digest27: Digest 27.10.1.

BIB-1752

Justinian, Institutes 1.1.3: the three precepts of law.
Justinian, Institutes 1.1.3

Recorded resource

Recorded uses: DJR-145 — law: Justinian, Institutes 1.1.3: the three precepts of law.; work/audit-047/sources.json — 145-law: Justinian, Institutes 1.1.3.

BIB-1753

Satires 1.85–86; Latin Library.
Juvenal, Satire 1.6 and 149: Orestes and vice at its extreme. Latin Library.
Juvenal, Satires 1.56: looking at the ceiling.
Juvenal, Satire 1.30, Latin text: the difficulty of not writing satire.
Juvenal, Satire 1.144: sudden death and no will.
Juvenal, Satire 1.89–90: gambling with the whole strongbox.
Juvenal, Satire 1.74, Latin text: honesty left in the cold.
Juvenal, Satire 1.49–50, comparison for diis fruitur iratis.
Juvenal, Satire 1.43.
Satires 1.85–86

Recorded resource

Recorded uses: DJR-001 — Juvenal 1: Satires 1.85–86; Latin Library.; DJR-009 — juvenal: Juvenal, Satire 1.6 and 149: Orestes and vice at its extreme. Latin Library.; DJR-011 — Juvenal1: Juvenal, Satires 1.56: looking at the ceiling.; DJR-019 — Juvenal1: Juvenal, Satire 1.30, Latin text: the difficulty of not writing satire.; DJR-035 — Juvenal1: Juvenal, Satire 1.144: sudden death and no will.; DJR-044 — Juvenal I: Juvenal, Satire 1.89–90: gambling with the whole strongbox.; DJR-049 — Juvenal1: Juvenal, Satire 1.74, Latin text: honesty left in the cold.; DJR-097 — juvenal1: Juvenal, Satire 1.49–50, comparison for diis fruitur iratis.; DJR-126 — juvenal1: Juvenal, Satire 1.43.; work/audit-010/sources.json — Juvenal1: Juvenal, Satire 1.144: sudden death and no will.; work/audit-013/sources.json — Juvenal I: Juvenal, Satire 1.89–90: gambling with the whole strongbox.; work/audit-015/sources.json — Juvenal1: Juvenal, Satire 1.74, Latin text: honesty left in the cold.; work/audit-031/sources.json — 097-juvenal1: Juvenal, Satire 1.49–50, comparison for diis fruitur iratis.; work/audit-041/sources.json — 126-juvenal1: Juvenal, Satire 1.43.; work/audit-057/sources.json — 001-Juvenal 1: Satires 1.85–86.

BIB-1754

Satires 10.33–34; Latin Library.
Juvenal, Satire 10.23–25, prayers for wealth.
Juvenal, Satires 10.73–74: the crowd hates the condemned.
Juvenal, Satire 10.141–142: virtue and its rewards. Latin text.
Juvenal 10.166–167: Hannibal, the Alps and schoolroom fame.
Juvenal, Satire 10.188. Source of the Jupiter line attributed in the margin to Persius.
Juvenal, Satire 10.350 and 356: divine care and health.
Juvenal, Satire 10.112–113.
Juvenal 10.146, mortality of tombs.
Juvenal, Satire 10.23–25 and 350, Latin text.
Juvenal, Satire 10.297–298: source of the marginal quotation attributed to Ovid.
Juvenal, Satire 10.350 and 356
Juvenal, Satire 10.297–298
Satires 10.33–34

Recorded resource

Recorded uses: DJR-001 — Juvenal 10: Satires 10.33–34; Latin Library.; DJR-010 — juv10: Juvenal, Satire 10.23–25, prayers for wealth.; DJR-011 — Juvenal10: Juvenal, Satires 10.73–74: the crowd hates the condemned.; DJR-016 — Juvenal X: Juvenal, Satire 10.141–142: virtue and its rewards. Latin text.; DJR-046 — Juvenal10: Juvenal 10.166–167: Hannibal, the Alps and schoolroom fame.; DJR-066 — Juvenal: Juvenal, Satire 10.188. Source of the Jupiter line attributed in the margin to Persius.; DJR-068 — Juvenal: Juvenal, Satire 10.350 and 356: divine care and health.; DJR-090 — Juvenal: Juvenal, Satire 10.112–113.; DJR-094 — juvenal10: Juvenal 10.146, mortality of tombs.; DJR-096 — juvenal: Juvenal, Satire 10.112–113.; DJR-109 — juvenal: Juvenal, Satire 10.23–25 and 350, Latin text.; DJR-145 — juvenal: Juvenal, Satire 10.297–298: source of the marginal quotation attributed to Ovid.; work/audit-014/sources.json — Juvenal10: Juvenal 10.166–167: Hannibal, the Alps and schoolroom fame.; work/audit-021/sources.json — Juvenal: Juvenal, Satire 10.350 and 356; work/audit-029/sources.json — 090-Juvenal: Juvenal, Satire 10.112–113.; work/audit-030/sources.json — 094-juvenal10: Juvenal 10.146, mortality of tombs.; work/audit-031/sources.json — 096-juvenal: Juvenal, Satire 10.112–113.; work/audit-035/sources.json — 109-juvenal: Juvenal, Satire 10.23–25 and 350, Latin text.; work/audit-047/sources.json — 145-juvenal: Juvenal, Satire 10.297–298; work/audit-057/sources.json — 001-Juvenal 10: Satires 10.33–34.

BIB-1755

Juvenal, Satire 11.16: costly food and pleasure.
Juvenal, Satire 11.162–167. Latin text.
Juvenal, Satire 11.11: living for the palate.
Juvenal, Satire 11.11

Recorded resource

Recorded uses: DJR-035 — Juvenal11: Juvenal, Satire 11.16: costly food and pleasure.; DJR-124 — Juvenal: Juvenal, Satire 11.162–167. Latin text.; DJR-161 — juvenal11: Juvenal, Satire 11.11: living for the palate.; work/audit-010/sources.json — Juvenal11: Juvenal, Satire 11.16: costly food and pleasure.; work/audit-040/sources.json — 124-Juvenal: Juvenal, Satire 11.162–167. Latin text.; work/audit-052/sources.json — 161-juvenal11: Juvenal, Satire 11.11.

BIB-1756

Juvenal, Satire 13.105, cross and crown.
Juvenal, Satire 13.26. Latin text.
Juvenal, Satire 13.140–142; the white hen's son and unlucky chicks.
Juvenal, Satire 13.134: real tears for lost money.

Juvenal 13.86–88 and 114: chance and the appeal to Jupiter.
Juvenal, Satire 13.2–4 and 198: conscience and its accusing witness.
Juvenal, Satire 13.211: anxiety at mealtime.
Juvenal 13.140–142
Juvenal, Satire 13.134
Juvenal 13.86–88 and 114
Juvenal, Satire 13.2–4 and 198
Juvenal, Satire 13.211

Recorded resource

Recorded uses: DJR-010 — juv13: Juvenal, Satire 13.105, cross and crown.; DJR-012 — juv13: Juvenal, Satire 13.26. Latin text.; DJR-052 — JuvenalWhiteHen: Juvenal, Satire 13.140–142; the white hen's son and unlucky chicks.; DJR-053 — JuvenalWhiteHen: Juvenal, Satire 13.140–142; the white hen's son and unlucky chicks.; DJR-054 — juvenal: Juvenal, Satire 13.134: real tears for lost money.; DJR-162 — juvenal: Juvenal 13.86–88 and 114: chance and the appeal to Jupiter.; DJR-164 — Juvenal: Juvenal, Satire 13.2–4 and 198: conscience and its accusing witness.; DJR-165 — juvenal: Juvenal, Satire 13.211: anxiety at mealtime.; work/audit-016/sources.json — JuvenalWhiteHen: Juvenal 13.140–142; work/audit-017/sources.json — juvenal: Juvenal, Satire 13.134; work/audit-053/sources.json — 162-juvenal: Juvenal 13.86–88 and 114; work/audit-053/sources.json — 164-Juvenal: Juvenal, Satire 13.2–4 and 198; work/audit-054/sources.json — 165-juvenal: Juvenal, Satire 13.211.

BIB-1757

Juvenal, Satire 14.31–33: the example of parents. Latin text.
Juvenal, Satire 14.136, Latin text: manifest madness in the pursuit of wealth.
Juvenal, Satire 14.136–137: living poor to die rich.
Juvenal 14.34–35: the exceptional young people made of better clay.
Juvenal 14.34–35

Recorded resource

Recorded uses: DJR-013 — Juvenal: Juvenal, Satire 14.31–33: the example of parents. Latin text.; DJR-019 — Juvenal14: Juvenal, Satire 14.136, Latin text: manifest madness in the pursuit of wealth.; DJR-044 — Juvenal XIV: Juvenal, Satire 14.136–137: living poor to die rich.; DJR-045 — Juvenal14: Juvenal 14.34–35: the exceptional young people made of better clay.; work/audit-013/sources.json — Juvenal XIV: Juvenal, Satire 14.136–137: living poor to die rich.; work/audit-014/sources.json — Juvenal14: Juvenal 14.34–35.

BIB-1758

Juvenal, Satire 15, hatred and Egyptian worship.

Recorded resource

Recorded uses: DJR-157 — juvenal: Juvenal, Satire 15, hatred and Egyptian worship.; work/audit-051/sources.json — 157-juvenal: Juvenal, Satire 15, hatred and Egyptian worship..

BIB-1759

Juvenal, Satire 2.3 and 63, pretended rectitude and persecuted doves.
Juvenal, Satires 2.27: Clodius accuses adulterers.
Juvenal, Satire 2.23. The comparison beginning Loripedem rectus. Latin text.
Juvenal, Satire 2.63; ravens pardoned, doves punished.
Juvenal, Satire 2.63, unequal censure.
Juvenal, Satire 2.149–152: the underworld; Cocytum differs from Burton's contum.
Juvenal, Satire 2.3: the Curii and Bacchanalian lives.
Juvenal 2.63
Juvenal, Satire 2.149–152
Juvenal, Satire 2.3

Recorded resource

Recorded uses: DJR-010 — juv2: Juvenal, Satire 2.3 and 63, pretended rectitude and persecuted doves.; DJR-011 — Juvenal2: Juvenal, Satires 2.27: Clodius accuses adulterers.; DJR-017 — juvenal2: Juvenal, Satire 2.23. The comparison beginning Loripedem rectus. Latin text.; DJR-053 — JuvenalDoves: Juvenal, Satire 2.63; ravens pardoned, doves punished.; DJR-097 — juvenal2: Juvenal, Satire 2.63, unequal censure.; DJR-161 — juvenal2: Juvenal, Satire 2.149–152: the underworld; Cocytum differs from Burton's contum.; DJR-163 — juvenal: Juvenal, Satire 2.3: the Curii and Bacchanalian lives.; work/audit-016/sources.json — JuvenalDoves: Juvenal 2.63; work/audit-031/sources.json — 097-juvenal2: Juvenal, Satire 2.63, unequal censure.; work/audit-052/sources.json — 161-juvenal2: Juvenal, Satire 2.149–152; work/audit-053/sources.json — 163-juvenal: Juvenal, Satire 2.3.

BIB-1760

Juvenal, Satire 3.143–144, wealth and credibility.
Juvenal, Satires 3.100–101: the imitative flatterer.
Juvenal, Satire 3.164–165. Straitened means at home. Latin text.
Juvenal, Satire 3.164–165, Latin text: poverty obstructing ability.
Juvenal, Satire 3, poverty, ridicule and impeded advancement.
Juvenal, Satire 3.315–316. Latin compared; Burton has Hic for His and expands the couplet in his English verse.
Juvenal, Satire 3.234–235, Latin; sleeplessness in lodgings.
Juvenal, Satire 3.140–141: wealth before character.
Juvenal 3 verses 100–101
Juvenal, Satire 3.315–316. Latin compared
Juvenal, Satire 3.234–235, Latin
Juvenal, Satire 3.140–141

Recorded resource

Recorded uses: DJR-010 — juv3: Juvenal, Satire 3.143–144, wealth and credibility.; DJR-011 — Juvenal3: Juvenal, Satires 3.100–101: the imitative flatterer.; DJR-017 — juvenal3: Juvenal, Satire 3.164–165. Straitened means at home. Latin text.; DJR-048 — Juvenal3: Juvenal, Satire 3.164–165, Latin text: poverty obstructing ability.; DJR-053 — Juvenal3: Juvenal, Satire 3, poverty, ridicule and impeded advancement.; DJR-056 — Juvenal: Juvenal, Satire 3.315–316. Latin compared; Burton has Hic for His and expands the couplet in his English verse.; DJR-082 — Juvenal: Juvenal, Satire 3.234–235, Latin; sleeplessness in lodgings.; DJR-122 — Juvenal: Juvenal, Satire 3.140–141: wealth before character.; work/audit-003/sources.json — juvenal: Juvenal 3 verses 100–101; work/audit-015/sources.json — Juvenal3: Juvenal, Satire 3.164–165, Latin text: poverty obstructing ability.; work/audit-016/sources.json — Juvenal3: Juvenal, Satire 3, poverty, ridicule and impeded advancement.; work/audit-017/sources.json — Juvenal: Juvenal, Satire 3.315–316. Latin compared; work/audit-026/sources.json — 082-Juvenal: Juvenal, Satire 3.234–235, Latin; work/audit-039/sources.json — 122-Juvenal: Juvenal, Satire 3.140–141.

BIB-1761

Juvenal, Satire 4.11–14, the unequal judgement of Crispinus.
Juvenal, Satire 4.8. Latin text.
Juvenal, Satire 4.114: the blind lover; Burton changes the verb and application.
Juvenal 4.108–109: Crispinus's perfume.
Juvenal, Satire 4.114
Juvenal 4.108–109

Recorded resource

Recorded uses: DJR-010 — juv4: Juvenal, Satire 4.11–14, the unequal judgement of Crispinus.; DJR-012 — juv4: Juvenal, Satire 4.8. Latin text.; DJR-115 — Juvenal: Juvenal, Satire 4.114: the blind lover; Burton changes the verb and application.; DJR-121 — Juvenal4: Juvenal 4.108–109: Crispinus's perfume.; work/audit-037/sources.json — 115-Juvenal: Juvenal, Satire 4.114; work/audit-039/sources.json — 121-Juvenal4: Juvenal 4.108–109.

BIB-1762

Juvenal 5.125–127: the dependent guest and Cacus.
Juvenal, Satire 5.2 and 135–136: dependence at table and Trebius.
Juvenal, Satire 5.66; Latin.
Juvenal, Satire 5.137–140. Childlessness and the pursuit of rich patrons.
Juvenal, Satire 5.66

Recorded resource

Recorded uses: DJR-047 — Juvenal: Juvenal 5.125–127: the dependent guest and Cacus.; DJR-052 — Juvenal: Juvenal, Satire 5.2 and 135–136: dependence at table and Trebius.; DJR-084 — juvenal: Juvenal, Satire 5.66; Latin.; DJR-139 — juvenal5: Juvenal, Satire 5.137–140. Childlessness and the pursuit of rich patrons.; work/audit-014/sources.json — Juvenal: Juvenal 5.125–127: the dependent guest and Cacus.; work/audit-016/sources.json — Juvenal: Juvenal, Satire 5.2 and 135–136: dependence at table and Trebius.; work/audit-027/sources.json — 084-juvenal: Juvenal, Satire 5.66; work/audit-045/sources.json — 139-juvenal5: Juvenal, Satire 5.137–140. Childlessness and the pursuit of rich patrons..

BIB-1763

Juvenal, Satire 6.347–348: the guardians themselves require guarding. Latin text.
Juvenal, Satire 6.46. Bloodletting. Latin text, with nimiam where Burton has mediam.
Juvenal, Satire 6.283–285, Latin text.
Juvenal, Satire 6.130, Latin text; the abbreviated Messalina quotation.
Juvenal, Satire 6.402–404, Latin; foreign affairs and gossip.
Juvenal, Satire 6.299–300.

Juvenal, Satire 6.610–611.
Juvenal, Satire 6.144–148; signs of ageing and dismissal.
Juvenal, Satire 6.43 and 53–54: the halter and Hiberina.
Juvenal, Satire 6.167–169 and 460. Cornelia and the rich wife.
Juvenal, Satire 6.53–54 and 300: Hiberina and drunken Venus.
Juvenal, Satire 6.239–240 and 464: mother and daughter, and cosmetics.
Juvenal, Satire 6.525–526: the crawling devotee. Latin text differs from Burton in three readings.
Juvenal, Satire 6.130, Latin text
Juvenal, Satire 6.402–404, Latin
Juvenal, Satire 6.144–148
Juvenal, Satire 6.43 and 53–54
Juvenal, Satire 6.53–54 and 300
Juvenal, Satire 6.239–240 and 464
Juvenal, Satire 6.525–526

Recorded resource

Recorded uses: DJR-016 — Juvenal VI: Juvenal, Satire 6.347–348: the guardians themselves require guarding. Latin text.; DJR-017 — juvenal6: Juvenal, Satire 6.46. Bloodletting. Latin text, with nimiam where Burton has mediam.; DJR-048 — Juvenal6: Juvenal, Satire 6.283–285, Latin text.; DJR-072 — Juvenal: Juvenal, Satire 6.130, Latin text; the abbreviated Messalina quotation.; DJR-079 — juvenal: Juvenal, Satire 6.402–404, Latin; foreign affairs and gossip.; DJR-089 — Juvenal6: Juvenal, Satire 6.299–300.; DJR-126 — juvenal6: Juvenal, Satire 6.610–611.; DJR-137 — Juvenal: Juvenal, Satire 6.144–148; signs of ageing and dismissal.; DJR-138 — juv: Juvenal, Satire 6.43 and 53–54: the halter and Hiberina.; DJR-139 — juvenal6: Juvenal, Satire 6.167–169 and 460. Cornelia and the rich wife.; DJR-146 — Juvenal: Juvenal, Satire 6.53–54 and 300: Hiberina and drunken Venus.; DJR-150 — juvenal: Juvenal, Satire 6.239–240 and 464: mother and daughter, and cosmetics.; DJR-160 — juvenal: Juvenal, Satire 6.525–526: the crawling devotee. Latin text differs from Burton in three readings.; work/audit-015/sources.json — Juvenal6: Juvenal, Satire 6.283–285, Latin text.; work/audit-023/sources.json — Juvenal: Juvenal, Satire 6.130, Latin text; work/audit-025/sources.json — 079-juvenal: Juvenal, Satire 6.402–404, Latin; work/audit-028/sources.json — 089-Juvenal6: Juvenal, Satire 6.299–300.; work/audit-041/sources.json — 126-juvenal6: Juvenal, Satire 6.610–611.; work/audit-044/sources.json — 137-Juvenal: Juvenal, Satire 6.144–148; work/audit-045/sources.json — 138-juv: Juvenal, Satire 6.43 and 53–54; work/audit-045/sources.json — 139-juvenal6: Juvenal, Satire 6.167–169 and 460. Cornelia and the rich wife.; work/audit-047/sources.json — 146-Juvenal: Juvenal, Satire 6.53–54 and 300; work/audit-049/sources.json — 150-juvenal: Juvenal, Satire 6.239–240 and 464; work/audit-052/sources.json — 160-juvenal: Juvenal, Satire 6.525–526.

BIB-1764

Juvenal, Satire 7.51–52, Latin text.
Juvenal, Satire 7.222–224 and 228, Latin text: the teacher's hours and wages.
Juvenal, Satire 7.1, 30–32 and 231–232, Latin text.
Juvenal, Satire 7.187–188; expenditure on a son's education.
Juvenal, Satire 7.145, eloquence and shabby clothes.
Juvenal, Satire 7.150–154. Latin comparison for the repeated-cabbage image applied to repetitive teaching.
Juvenal 7.187–188

Recorded resource

Recorded uses: DJR-004 — Juvenal: Juvenal, Satire 7.51–52, Latin text.; DJR-048 — Juvenal7: Juvenal, Satire 7.222–224 and 228, Latin text: the teacher's hours and wages.; DJR-049 — Juvenal7: Juvenal, Satire 7.1, 30–32 and 231–232, Latin text.; DJR-050 — JuvenalEducation: Juvenal, Satire 7.187–188; expenditure on a son's education.; DJR-053 — Juvenal7: Juvenal, Satire 7.145, eloquence and shabby clothes.; DJR-057 — Juvenal: Juvenal, Satire 7.150–154. Latin comparison for the repeated-cabbage image applied to repetitive teaching.; work/audit-015/sources.json — Juvenal7: Juvenal, Satire 7.1, 30–32 and 231–232, Latin text.; work/audit-015/sources.json — JuvenalEducation: Juvenal 7.187–188; work/audit-016/sources.json — Juvenal7: Juvenal, Satire 7.145, eloquence and shabby clothes.; work/audit-018/sources.json — Juvenal: Juvenal, Satire 7.150–154. Latin comparison for the repeated-cabbage image applied to repetitive teaching..

BIB-1765

Juvenal, Satire 8.96, Pansa and Natta.
Juvenal, Satire 8.30–32 and 73–74, Latin text: nobility and common humanity.
Juvenal, Satire 8.173–174, high birth and low company.
Juvenal, Satires 8.275, the ancestor's occupation.
Juvenal, Satire 8.1–2 and 269–271.
Juvenal 8.33–34: Europa and the altered wording.
Juvenal 8.33–34

Recorded resource

Recorded uses: DJR-010 — juv8: Juvenal, Satire 8.96, Pansa and Natta.; DJR-049 — Juvenal8: Juvenal, Satire 8.30–32 and 73–74, Latin text: nobility and common humanity.; DJR-086 — Juvenal: Juvenal, Satire 8.173–174, high birth and low company.; DJR-088 — Juvenal: Juvenal, Satires 8.275, the ancestor's occupation.; DJR-089 — Juvenal8: Juvenal, Satire 8.1–2 and 269–271.; DJR-121 — Juvenal8: Juvenal 8.33–34: Europa and the altered wording.; work/audit-015/sources.json — Juvenal8: Juvenal, Satire 8.30–32 and 73–74, Latin text: nobility and common humanity.; work/audit-027/sources.json — 086-Juvenal: Juvenal, Satire 8.173–174, high birth and low company.; work/audit-028/sources.json — 088-Juvenal: Juvenal, Satires 8.275, the ancestor's occupation.; work/audit-028/sources.json — 089-Juvenal8: Juvenal, Satire 8.1–2 and 269–271.; work/audit-039/sources.json — 121-Juvenal8: Juvenal 8.33–34.

BIB-1766

Juvenal, Satire 9.120–121: the tongues of slaves; consulted text brackets the surrounding lines as doubtful. Latin text.
Juvenal 9, unnoticed old age.
Juvenal, Satire 9.32–33. Fate in the parts concealed by clothing.

Recorded resource

Recorded uses: DJR-005 — juvenal: Juvenal, Satire 9.120–121: the tongues of slaves; consulted text brackets the surrounding lines as doubtful. Latin text.; DJR-094 — juvenal9: Juvenal 9, unnoticed old age.; DJR-140 — juvenal: Juvenal, Satire 9.32–33. Fate in the parts concealed by clothing.; work/audit-030/sources.json — 094-juvenal9: Juvenal 9, unnoticed old age.; work/audit-045/sources.json — 140-juvenal: Juvenal, Satire 9.32–33. Fate in the parts concealed by clothing..

BIB-1767

Lactantius, Deaths of the Persecutors 5.3, Valerian and Shapur.

Recorded resource

Recorded uses: DJR-042 — lactantius: Lactantius, Deaths of the Persecutors 5.3, Valerian and Shapur.; work/audit-013/sources.json — lactantius: Lactantius, Deaths of the Persecutors 5.3, Valerian and Shapur..

BIB-1768

Livy, History of Rome, book 1, account of Numa and Egeria.

Recorded resource

Recorded uses: DJR-003 — Livy: Livy, History of Rome, book 1, account of Numa and Egeria.; work/audit-058/sources.json — 003-Livy: Livy, History of Rome, book 1, account of Numa and Egeria..

BIB-1769

Livy 2.32–33, Menenius Agrippa and the secession.
Livy, book 2, chapter 32: Menenius's fable; Burton cites book 1.
Livy 2.48, the persistent enemy at Veii.
Livy, book 2, chapter 32

Recorded resource

Recorded uses: DJR-053 — Livy2: Livy 2.32–33, Menenius Agrippa and the secession.; DJR-093 — Livy: Livy, book 2, chapter 32: Menenius's fable; Burton cites book 1.; DJR-098 — livy: Livy 2.48, the persistent enemy at Veii.; work/audit-016/sources.json — Livy2: Livy 2.32–33, Menenius Agrippa and the secession.; work/audit-030/sources.json — 093-Livy: Livy, book 2, chapter 32; work/audit-031/sources.json — 098-livy: Livy 2.48, the persistent enemy at Veii..

BIB-1770

Livy, History of Rome 22.23–30. Fabius and Minucius. Latin text.
Livy 22.14: Minucius and the allies seeking aid.
Livy 22.14

Recorded resource

Recorded uses: DJR-017 — livy22: Livy, History of Rome 22.23–30. Fabius and Minucius. Latin text.; DJR-068 — Livy: Livy 22.14: Minucius and the allies seeking aid.; work/audit-021/sources.json — Livy: Livy 22.14.

BIB-1771

Livy 26.50; Scipio returns the captive to her fiancé.
Livy 26.50

Recorded resource

Recorded uses: DJR-135 — Livy: Livy 26.50; Scipio returns the captive to her fiancé.; work/audit-044/sources.json — 135-Livy: Livy 26.50.

BIB-1772

Livy, History of Rome 3.26, Latin text.

Recorded resource

Recorded uses: DJR-110 — Livy: Livy, History of Rome 3.26, Latin text.; work/audit-035/sources.json — 110-Livy: Livy, History of Rome 3.26, Latin text..

BIB-1773

Livy, History of Rome 30.30. Hannibal's speech to Scipio. Latin text.
Livy, book 30, Masinissa and Sophonisba.

Recorded resource

Recorded uses: DJR-017 — livy30: Livy, History of Rome 30.30. Hannibal's speech to Scipio. Latin text.; DJR-141 — livy: Livy, book 30, Masinissa and Sophonisba.; work/audit-046/sources.json — 141-livy: Livy, book 30, Masinissa and Sophonisba..

BIB-1774

Livy 31.24: Philip V at Athens; anger as well as glory.
Livy 31.24

Recorded resource

Recorded uses: DJR-046 — Livy: Livy 31.24: Philip V at Athens; anger as well as glory.; work/audit-014/sources.json — Livy: Livy 31.24.

BIB-1775

Livy 34.1–8: debate over the Oppian law.
Livy 34.1–8

Recorded resource

Recorded uses: DJR-121 — Livy: Livy 34.1–8: debate over the Oppian law.; work/audit-039/sources.json — 121-Livy: Livy 34.1–8.

BIB-1776

Livy History of Rome 38
Livy History of Rome book 38

Recorded resource

Recorded uses: work/audit-008/sources.json — Livy: Livy History of Rome 38; work/audit-009/sources.json — Livy: Livy History of Rome book 38.

BIB-1777

Livy, History of Rome 4.9: destructive faction. Latin text.
Livy, History of Rome 4.9. The marriage dispute at Ardea.
Livy 4.30: profit from superstition.
Livy 4.30

Recorded resource

Recorded uses: DJR-013 — Livy: Livy, History of Rome 4.9: destructive faction. Latin text.; DJR-140 — livy: Livy, History of Rome 4.9. The marriage dispute at Ardea.; DJR-154 — livy: Livy 4.30: profit from superstition.; work/audit-045/sources.json — 140-livy: Livy, History of Rome 4.9. The marriage dispute at Ardea.; work/audit-050/sources.json — 154-livy: Livy 4.30.

BIB-1778

Livy 45.4, the letter from Perseus.
Livy, History of Rome XLV.27–28: Aemilius's tour, Latin text.
Livy, History of Rome XLV.27–28

Recorded resource

Recorded uses: DJR-053 — Livy45: Livy 45.4, the letter from Perseus.; DJR-077 — livy: Livy, History of Rome XLV.27–28: Aemilius's tour, Latin text.; work/audit-016/sources.json — Livy45: Livy 45.4, the letter from Perseus.; work/audit-024/sources.json — livy: Livy, History of Rome XLV.27–28.

BIB-1779

Livy 7 chapter 25

Recorded resource

Recorded uses: work/audit-003/sources.json — livy: Livy 7 chapter 25.

BIB-1780

Lucan, Civil War 1.6–8: opposed standards and civil madness. Latin Library.
Lucan, Civil War 1.92: power intolerant of a partner.
Lucan, Civil War 1.165–167: poverty rejected and destructive luxuries imported.
Lucan, Civil War 1.92–93: power's intolerance of a partner.
Lucan, Civil War 1.6–7.
Lucan, Civil War 1.92–93

Recorded resource

Recorded uses: DJR-009 — lucan1: Lucan, Civil War 1.6–8: opposed standards and civil madness. Latin Library.; DJR-046 — Lucan: Lucan, Civil War 1.92: power intolerant of a partner.; DJR-052 — Lucan: Lucan, Civil War 1.165–167: poverty rejected and destructive luxuries imported.; DJR-144 — lucan: Lucan, Civil War 1.92–93: power's intolerance of a partner.; DJR-157 — lucan: Lucan, Civil War 1.6–7.; work/audit-014/sources.json — Lucan: Lucan, Civil War 1.92: power intolerant of a partner.; work/audit-016/sources.json — Lucan: Lucan, Civil War 1.165–167: poverty rejected and destructive luxuries imported.; work/audit-047/sources.json — 144-lucan: Lucan, Civil War 1.92–93; work/audit-051/sources.json — 157-lucan: Lucan, Civil War 1.6–7..

BIB-1781

Lucan, Civil War 10.407: wording differs from Burton's quotation. Latin Library.
Lucan, Civil War 10.185–186, Latin text: Caesar's astronomical interests.
Lucan, Civil War 10.113 and 122–123, Latin text.

Recorded resource

Recorded uses: DJR-009 — lucan10: Lucan, Civil War 10.407: wording differs from Burton's quotation. Latin Library.; DJR-048 — Lucan: Lucan, Civil War 10.185–186, Latin text: Caesar's astronomical interests.; DJR-079 — lucan: Lucan, Civil War 10.113 and 122–123, Latin text.; work/audit-015/sources.json — Lucan: Lucan, Civil War 10.185–186, Latin text: Caesar's astronomical interests.; work/audit-025/sources.json — 079-lucan: Lucan, Civil War 10.113 and 122–123, Latin text..

BIB-1782

Lucan, Civil War 2.142; probable adapted quotation, modum versus malum.
Lucan, Civil War 2.142

Recorded resource

Recorded uses: DJR-071 — Lucan: Lucan, Civil War 2.142; probable adapted quotation, modum versus malum.; work/audit-022/sources.json — Lucan: Lucan, Civil War 2.142.

BIB-1783

Lucan, Civil War 5.527–529: the security of Amyclas's poor household.
Lucan, Civil War 5.527–529

Recorded resource

Recorded uses: DJR-091 — Lucan: Lucan, Civil War 5.527–529: the security of Amyclas's poor household.; work/audit-029/sources.json — 091-Lucan: Lucan, Civil War 5.527–529.

BIB-1784

Lucan, Civil War 6.385: Magnetes and Minyans. Latin text.
Lucan, Civil War 6.204–205: Latin comparison for Scaeva's wounds; related imagery, not an identification of Excipiunt soli or a correction of printed Lucian.

Lucan Civil War 6 verse 385
Lucan, Civil War 6.204–205

Recorded resource

Recorded uses: DJR-016 — Lucan: Lucan, Civil War 6.385: Magnetes and Minyans. Latin text.; DJR-154 — Lucan6204: Lucan, Civil War 6.204–205: Latin comparison for Scaeva's wounds; related imagery, not an identification of Excipiunt soli or a correction of printed Lucian.; work/audit-004/sources.json — lucan: Lucan Civil War 6 verse 385; work/audit-050/sources.json — 154-Lucan6204: Lucan, Civil War 6.204–205.

BIB-1785

Lucan 7, the sky as burial covering.
Lucan, Civil War 7.764: frenzied rest and dreams.
Lucan, Civil War 7.447: the claim that Jupiter rules.
Lucan, Civil War 7.764
Lucan, Civil War 7.447

Recorded resource

Recorded uses: DJR-094 — lucan7: Lucan 7, the sky as burial covering.; DJR-165 — lucan: Lucan, Civil War 7.764: frenzied rest and dreams.; DJR-167 — lucan: Lucan, Civil War 7.447: the claim that Jupiter rules.; work/audit-030/sources.json — 094-lucan7: Lucan 7, the sky as burial covering.; work/audit-054/sources.json — 165-lucan: Lucan, Civil War 7.764; work/audit-054/sources.json — 167-lucan: Lucan, Civil War 7.447.

BIB-1786

Lucan, Civil War 9.814: Tullus and the bleeding body; est against Burton's hic.
Lucan, Civil War 9.402–404: Cato and desert hardships.
Lucan 9, Cornelia's lament.
Lucan 9.580: Burton adapts Cato's line about Jupiter.
Lucan, Civil War 9.814
Lucan, Civil War 9.402–404
Lucan 9.580

Recorded resource

Recorded uses: DJR-066 — Lucan9: Lucan, Civil War 9.814: Tullus and the bleeding body; est against Burton's hic.; DJR-092 — Lucan: Lucan, Civil War 9.402–404: Cato and desert hardships.; DJR-094 — lucan9: Lucan 9, Cornelia's lament.; DJR-162 — lucan: Lucan 9.580: Burton adapts Cato's line about Jupiter.; work/audit-021/sources.json — Lucan9: Lucan, Civil War 9.814; work/audit-029/sources.json — 092-Lucan: Lucan, Civil War 9.402–404; work/audit-030/sources.json — 094-lucan9: Lucan 9, Cornelia's lament.; work/audit-053/sources.json — 162-lucan: Lucan 9.580.

BIB-1787

Lucretius, On the Nature of Things 1.733: Empedocles.
Lucretius, On the Nature of Things 1.142: waking through clear nights.
Lucretius, On the Nature of Things 1.12–13: birds heralding Venus.
Lucretius, On the Nature of Things 1.1–2: life-giving Venus.
Lucretius, On the Nature of Things 1.101.
Lucretius 1.44–49 and 62–65: divine detachment and oppressive religious fear.
Lucretius, On the Nature of Things 1.12–13
Lucretius, On the Nature of Things 1.1–2
Lucretius 1.44–49 and 62–65

Recorded resource

Recorded uses: DJR-007 — Lucretius1: Lucretius, On the Nature of Things 1.733: Empedocles.; DJR-045 — Lucretius: Lucretius, On the Nature of Things 1.142: waking through clear nights.; DJR-113 — Lucretius: Lucretius, On the Nature of Things 1.12–13: birds heralding Venus.; DJR-115 — Lucretius: Lucretius, On the Nature of Things 1.1–2: life-giving Venus.; DJR-157 — lucretius: Lucretius, On the Nature of Things 1.101.; DJR-162 — lucretius: Lucretius 1.44–49 and 62–65: divine detachment and oppressive religious fear.; work/audit-014/sources.json — Lucretius: Lucretius, On the Nature of Things 1.142: waking through clear nights.; work/audit-036/sources.json — 113-Lucretius: Lucretius, On the Nature of Things 1.12–13; work/audit-037/sources.json — 115-Lucretius: Lucretius, On the Nature of Things 1.1–2; work/audit-051/sources.json — 157-lucretius: Lucretius, On the Nature of Things 1.101.; work/audit-053/sources.json — 162-lucretius: Lucretius 1.44–49 and 62–65.

BIB-1788

Lucretius, On the Nature of Things 2.55–56: children in darkness.
Lucretius, On the Nature of Things 2.48–51.

Recorded resource

Recorded uses: DJR-051 — Lucretius: Lucretius, On the Nature of Things 2.55–56: children in darkness.; DJR-090 — Lucretius: Lucretius, On the Nature of Things 2.48–51.; work/audit-016/sources.json — Lucretius: Lucretius, On the Nature of Things 2.55–56: children in darkness.; work/audit-029/sources.json — 090-Lucretius: Lucretius, On the Nature of Things 2.48–51..

BIB-1789

Lucretius, On the Nature of Things 3.11: the gathering bees. Latin text.
Lucretius, On the Nature of Things 3.1043–1044: Epicurus and the sun.
Lucretius, On the Nature of Things 3.445–446: body and mind growing and ageing together; Latin comparison.
Lucretius, On the Nature of Things 3.995–1002: Sisyphus and ambition.
Lucretius, On the Nature of Things 3.79–81. Singular wording in Burton differs from the consulted Latin.

Recorded resource

Recorded uses: DJR-005 — lucretius: Lucretius, On the Nature of Things 3.11: the gathering bees. Latin text.; DJR-007 — Lucretius3: Lucretius, On the Nature of Things 3.1043–1044: Epicurus and the sun.; DJR-026 — lucretius: Lucretius, On the Nature of Things 3.445–446: body and mind growing and ageing together; Latin comparison.; DJR-043 — lucretius: Lucretius, On the Nature of Things 3.995–1002: Sisyphus and ambition.; DJR-065 — Lucretius: Lucretius, On the Nature of Things 3.79–81. Singular wording in Burton differs from the consulted Latin.; work/audit-013/sources.json — lucretius: Lucretius, On the Nature of Things 3.995–1002: Sisyphus and ambition.; work/audit-020/sources.json — Lucretius: Lucretius, On the Nature of Things 3.79–81. Singular wording in Burton differs from the consulted Latin..

BIB-1790

Lucretius, On the Nature of Things, book 4, Latin text, for the bitter spring amid pleasure.
Lucretius, On the Nature of Things 4; erotic wound and desire.
Lucretius, On the Nature of Things, book 4.
Lucretius, De rerum natura 4; the absent beloved's images.
Lucretius, De rerum natura 4.1179; kisses on the door.
Lucretius, On the Nature of Things, book 4; images, fuel and the snares of love.
Lucretius, On the Nature of Things 4
Lucretius, De rerum natura 4
Lucretius, De rerum natura 4.1179
Lucretius, On the Nature of Things, book 4

Recorded resource

Recorded uses: DJR-023 — Lucretius: Lucretius, On the Nature of Things, book 4, Latin text, for the bitter spring amid pleasure.; DJR-120 — Lucretius: Lucretius, On the Nature of Things 4; erotic wound and desire.; DJR-127 — lucretius: Lucretius, On the Nature of Things, book 4.; DJR-130 — Lucretius: Lucretius, De rerum natura 4; the absent beloved's images.; DJR-131 — Lucretius: Lucretius, De rerum natura 4.1179; kisses on the door.; DJR-135 — Lucretius: Lucretius, On the Nature of Things, book 4; images, fuel and the snares of love.; work/audit-039/sources.json — 120-Lucretius: Lucretius, On the Nature of Things 4; work/audit-041/sources.json — 127-lucretius: Lucretius, On the Nature of Things, book 4.; work/audit-042/sources.json — 130-Lucretius: Lucretius, De rerum natura 4; work/audit-042/sources.json — 131-Lucretius: Lucretius, De rerum natura 4.1179; work/audit-044/sources.json — 135-Lucretius: Lucretius, On the Nature of Things, book 4.

BIB-1791

Lucretius, On the Nature of Things 5.222–227, the newborn as shipwrecked sailor.
Lucretius, On the Nature of Things 5: great wealth in frugal living with an even mind.
Lucretius, On the Nature of Things 5

Recorded resource

Recorded uses: DJR-042 — lucretius: Lucretius, On the Nature of Things 5.222–227, the newborn as shipwrecked sailor.; DJR-091 — Lucretius: Lucretius, On the Nature of Things 5: great wealth in frugal living with an even mind.; work/audit-029/sources.json — 091-Lucretius: Lucretius, On the Nature of Things 5.

BIB-1792

Martial, Liber de Spectaculis 25b.4; Leander's prayer.
Martial, Liber de Spectaculis 25b.4

Recorded resource

Recorded uses: DJR-130 — Martial Spectacles: Martial, Liber de Spectaculis 25b.4; Leander's prayer.; work/audit-042/sources.json — 130-Martial Spectacles: Martial, Liber de Spectaculis 25b.4.

BIB-1793

Martial, Epigrams 1.53.12, Latin text.
Martial 1.41.19–20: Tettius and the horse pun.
Martial 1.9, Cotta and the pretty or little man.
Martial, Epigrams 1.4.8 and 1.16.1, Latin text.
Martial, Epigrams 1.72.3–6; false teeth and cosmetics.
Martial, Epigrams 1.71.1; number of cups in the toast.
Martial 1.62: Penelope and Helen at the baths.
Martial, Epigrams, Book 1, poem 4: the distinction between the wanton page and upright life. Latin text.
Martial 1.41
Martial, Epigrams 1.72.3–6
Martial, Epigrams 1.71.1
Martial 1.62
Martial, Epigrams, Book 1, poem 4

Recorded resource

Recorded uses: DJR-003 — Martial 1: Martial, Epigrams 1.53.12, Latin text.; DJR-051 — Martial: Martial 1.41.19–20: Tettius and the horse pun.; DJR-088 — Martial: Martial 1.9, Cotta and the pretty or little man.; DJR-108 — martial: Martial, Epigrams 1.4.8 and 1.16.1, Latin text.; DJR-120 — Martial: Martial, Epigrams 1.72.3–6; false teeth and cosmetics.; DJR-130 — Martial 1: Martial, Epigrams 1.71.1; number of cups in the toast.; DJR-146 — Martial1: Martial 1.62: Penelope and Helen at the baths.; DJR-170 — martial: Martial, Epigrams, Book 1, poem 4: the distinction between the wanton page and upright life. Latin text.; work/audit-016/sources.json — Martial: Martial 1.41; work/audit-028/sources.json — 088-Martial: Martial 1.9, Cotta and the pretty or little man.; work/audit-035/sources.json — 108-martial: Martial, Epigrams 1.4.8 and 1.16.1, Latin text.; work/audit-039/sources.json — 120-Martial: Martial, Epigrams 1.72.3–6; work/audit-042/sources.json — 130-Martial 1: Martial, Epigrams 1.71.1; work/audit-047/sources.json — 146-Martial1: Martial 1.62; work/audit-055/sources.json — 170-martial: Martial, Epigrams, Book 1, poem 4; work/audit-056/sources.json — 170-martial: Martial, Epigrams, Book 1, poem 4; work/audit-058/sources.json — 003-Martial 1: Martial, Epigrams 1.53.12, Latin text..

BIB-1794

Epigrams, book 10, poems 4 and 11, especially 4.9–10 and 11.3–4; Latin Library.
Martial, Epigrams 10.33.9–10, Latin text: sparing persons while speaking about vices.
Martial, Epigrams 10.25.4, Latin Library text; the Abderite quotation located.
Martial, Epigrams 10.47: conditions of a happier life.
Martial, Epigrams 10.47.13.
Martial, Epigrams 10.48.14, Latin text: the kid snatched from a wolf.
Martial 10.35 and 10.38; Sulpicia and Calenus.
Martial, Epigrams 10.47
Martial, Epigrams 10.48.14, Latin text
Martial 10.35 and 10.38
Epigrams, book 10, poems 4 and 11, especially 4.9–10 and 11.3–4

Recorded resource

Recorded uses: DJR-001 — Martial: Epigrams, book 10, poems 4 and 11, especially 4.9–10 and 11.3–4; Latin Library.; DJR-019 — Martial10: Martial, Epigrams 10.33.9–10, Latin text: sparing persons while speaking about vices.; DJR-020 — Martial: Martial, Epigrams 10.25.4, Latin Library text; the Abderite quotation located.; DJR-091 — Martial: Martial, Epigrams 10.47: conditions of a happier life.; DJR-095 — mart: Martial, Epigrams 10.47.13.; DJR-105 — Martial: Martial, Epigrams 10.48.14, Latin text: the kid snatched from a wolf.; DJR-148 — martial10: Martial 10.35 and 10.38; Sulpicia and Calenus.; work/audit-029/sources.json — 091-Martial: Martial, Epigrams 10.47; work/audit-030/sources.json — 095-mart: Martial, Epigrams 10.47.13.; work/audit-034/sources.json — 105-Martial: Martial, Epigrams 10.48.14, Latin text; work/audit-048/sources.json — 148-martial10: Martial 10.35 and 10.38; work/audit-057/sources.json — 001-Martial: Epigrams, book 10, poems 4 and 11, especially 4.9–10 and 11.3–4.

BIB-1795

Martial 11.104.21–22, source of the altered Lucretia and Thais margin.
Martial, Epigrams 11.16.9–10, Latin text.

Recorded resource

Recorded uses: DJR-086 — Martial: Martial 11.104.21–22, source of the altered Lucretia and Thais margin.; DJR-107 — martial: Martial, Epigrams 11.16.9–10, Latin text.; work/audit-027/sources.json — 086-Martial: Martial 11.104.21–22, source of the altered Lucretia and Thais margin.; work/audit-034/sources.json — 107-martial: Martial, Epigrams 11.16.9 –10, Latin text..

BIB-1796

Martial, Epigrams 12.61.10, Latin text.
Martial, Epigrams 12.34.11. The joys and sorrows of attachment.

Recorded resource

Recorded uses: DJR-004 — Martial: Martial, Epigrams 12.61.10, Latin text.; DJR-139 — martial: Martial, Epigrams 12.34.11. The joys and sorrows of attachment.; work/audit-045/sources.json — 139-martial: Martial, Epigrams 12.34.11. The joys and sorrows of attachment..

BIB-1797

Martial, Epigrams 13.2.1, 4–5: the sharp-nosed critic and self-criticism. Latin text.

Recorded resource

Recorded uses: DJR-005 — martial13: Martial, Epigrams 13.2.1, 4–5: the sharp-nosed critic and self-criticism. Latin text..

BIB-1798

Martial, Epigrams 2.86.10, Latin text.
Martial, Epigrams 2.86.10; the labour spent on trifles compared.
Martial, Epigrams 2.80.2. Question converted by Burton into a statement.
Martial, Epigrams 2.86.10

Recorded resource

Recorded uses: DJR-003 — Martial 2: Martial, Epigrams 2.86.10, Latin text.; DJR-055 — martial: Martial, Epigrams 2.86.10; the labour spent on trifles compared.; DJR-066 — Martial: Martial, Epigrams 2.80.2. Question converted by Burton into a statement.; work/audit-017/sources.json — martial: Martial, Epigrams 2.86.10; work/audit-021/sources.json — Martial: Martial, Epigrams 2.80.2. Question converted by Burton into a statement.; work/audit-058/sources.json — 003-Martial 2: Martial, Epigrams 2.86.10, Latin text..

BIB-1799

Martial, Epigrams 3.76.3, Burton’s marginal allusion.
Martial 3.75.3–4; the couplet attributed to Ovid in Burton’s margin.
Martial, Epigrams 3.69.5–6. Latin text for the reading nequam.
Martial 3.89; the altered quotation addressing Phoebus.
Martial 3.26; Candidus.
Martial, Epigrams 3.93.2–5 and 18: Vetustilla and two hundred deaths.
Martial 3.75.3–4
Martial 3.89
Martial 3.26
Martial, Epigrams 3.93.2–5 and 18

Recorded resource

Recorded uses: DJR-114 — Martial: Martial, Epigrams 3.76.3, Burton’s marginal allusion.; DJR-116 — martial: Martial 3.75.3–4; the couplet attributed to Ovid in Burton’s margin.; DJR-123 — Martial: Martial, Epigrams 3.69.5–6. Latin text for the reading nequam.; DJR-137 — Martial: Martial 3.89; the altered quotation addressing Phoebus.; DJR-148 — martial3: Martial 3.26; Candidus.; DJR-150 — martial: Martial, Epigrams 3.93.2–5 and 18: Vetustilla and two hundred deaths.; work/audit-037/sources.json — 114-Martial: Martial, Epigrams 3.76.3, Burton’s marginal allusion.; work/audit-037/sources.json — 116-martial: Martial 3.75.3–4; work/audit-040/sources.json — 123-Martial: Martial, Epigrams 3.69.5–6. Latin text for the reading nequam.; work/audit-044/sources.json — 137-Martial: Martial 3.89; work/audit-048/sources.json — 148-martial3: Martial 3.26; work/audit-049/sources.json — 150-martial: Martial, Epigrams 3.93.2–5 and 18.

BIB-1800

Martial 4.9: Labulla, daughter of Sota.
Martial 4.21: prosperity and disbelief; Segius differs from Burton's Selius.
Martial 4.9
Martial 4.21

Recorded resource

Recorded uses: DJR-146 — Martial4: Martial 4.9: Labulla, daughter of Sota.; DJR-162 — martial: Martial 4.21: prosperity and disbelief; Segius differs from Burton's Selius.; work/audit-047/sources.json — 146-Martial4: Martial 4.9; work/audit-053/sources.json — 162-martial: Martial 4.21.

BIB-1801

Martial, Epigrams 5.60.1–2: the barking critic. Latin text.
Martial, Epigrams 5.8.1: the decree of our Lord and God.
Martial 5.37: the lament for Erotion.
Martial 5.61; the business of wife and husband.
Martial 5.37
Martial 5.61

Recorded resource

Recorded uses: DJR-005 — martial5: Martial, Epigrams 5.60.1–2: the barking critic. Latin text.; DJR-046 — Martial: Martial, Epigrams 5.8.1: the decree of our Lord and God.; DJR-129 — Martial: Martial 5.37: the lament for Erotion.; DJR-148 — martial5: Martial 5.61; the business of wife and husband.; work/audit-042/sources.json — 129-Martial: Martial 5.37; work/audit-048/sources.json — 148-martial5: Martial 5.61.

BIB-1802

Martial, Epigrams 6.70.15: living and being well.
Martial, Epigrams VI.29, especially line 7: Latin text; elegy for Glaucias and Burton's adapted maxim.
Martial, Epigrams VI.29, especially line 7

Recorded resource

Recorded uses: DJR-043 — martial: Martial, Epigrams 6.70.15: living and being well.; DJR-072 — Martial6: Martial, Epigrams VI.29, especially line 7: Latin text; elegy for Glaucias and Burton's adapted maxim.; work/audit-013/sources.json — martial: Martial, Epigrams 6.70.15: living and being well.; work/audit-023/sources.json — Martial6: Martial, Epigrams VI.29, especially line 7.

BIB-1803

Martial, Epigrams 7.25.5, Latin text: vinegar's bite. Burton prints 7.22.

Recorded resource

Recorded uses: DJR-019 — Martial7: Martial, Epigrams 7.25.5, Latin text: vinegar's bite. Burton prints 7.22..

BIB-1804

Martial, Epigrams 8.55 (56).5, Latin text: Maecenases and Virgils.
Martial, Epigrams 8.52; the barber Thalamus.
Martial, Epigrams 8.73.5–10; lovers as poetic inspiration.
Martial, Epigrams 8.52
Martial, Epigrams 8.73.5–10

Recorded resource

Recorded uses: DJR-048 — Martial8: Martial, Epigrams 8.55 (56).5, Latin text: Maecenases and Virgils.; DJR-132 — Martial: Martial, Epigrams 8.52; the barber Thalamus.; DJR-133 — Martial: Martial, Epigrams 8.73.5–10; lovers as poetic inspiration.; work/audit-015/sources.json — Martial8: Martial, Epigrams 8.55 (56).5, Latin text: Maecenases and Virgils.; work/audit-043/sources.json — 132-Martial: Martial, Epigrams 8.52; work/audit-043/sources.json — 133-Martial: Martial, Epigrams 8.73.5–10.

BIB-1805

Martial, Epigrams 9.73.7–10, Latin text.

Recorded resource

Recorded uses: DJR-048 — Martial9: Martial, Epigrams 9.73.7–10, Latin text.; work/audit-015/sources.json — Martial9: Martial, Epigrams 9.73.7–10, Latin text..

BIB-1806

Michele Marullo, Epigrammata 1.28.
Marullo, Epigrammata 1.13, Ad Neaeram.

Recorded resource

Recorded uses: DJR-127 — marullo: Michele Marullo, Epigrammata 1.28.; DJR-128 — marullo: Marullo, Epigrammata 1.13, Ad Neaeram.; work/audit-041/sources.json — 127-marullo: Michele Marullo, Epigrammata 1.28.; work/audit-041/sources.json — 128-marullo: Marullo, Epigrammata 1.13, Ad Neaeram..

BIB-1807

Maximianus, Elegy 1.222: the line attributed by Burton to Cornelius Gallus; Latin comparison.

Recorded resource

Recorded uses: DJR-026 — maximianus: Maximianus, Elegy 1.222: the line attributed by Burton to Cornelius Gallus; Latin comparison..

BIB-1808

Minucius Felix, Octavius 5: Caecilius's argument and Burton's composite paraphrase, Latin text.
Minucius Felix, Octavius 6 and 10: Caecilius on local worship and the Christian God.
Minucius Felix, Octavius 11–12: pagan objections from Roman power and Christian suffering.
Minucius Felix, Octavius 5
Minucius Felix, Octavius 6 and 10
Minucius Felix, Octavius 11–12

Recorded resource

Recorded uses: DJR-076 — minucius-latin: Minucius Felix, Octavius 5: Caecilius's argument and Burton's composite paraphrase, Latin text.; DJR-161 — minucius: Minucius Felix, Octavius 6 and 10: Caecilius on local worship and the Christian God.; DJR-162 — minucius: Minucius Felix, Octavius 11–12: pagan objections from Roman power and Christian suffering.; work/audit-024/sources.json — minucius-latin: Minucius Felix, Octavius 5; work/audit-052/sources.json — 161-minucius: Minucius Felix, Octavius 6 and 10; work/audit-053/sources.json — 162-minucius: Minucius Felix, Octavius 11–12.

BIB-1809

Thomas More, Utopia, Book 1, Latin text. Located parallels for monopolies, employment, and the distinction between ruling a kingdom and keeping a prison.
More Utopia book 1

Recorded resource

Recorded uses: DJR-015 — More Book 1: Thomas More, Utopia, Book 1, Latin text. Located parallels for monopolies, employment, and the distinction between ruling a kingdom and keeping a prison.; work/audit-004/sources.json — more: More Utopia book 1.

BIB-1810

Nemesianus, Eclogue 2.44–46: lilies, roses, hyacinth, myrtle and laurel.
Nemesianus, Eclogue 2.44–46

Recorded resource

Recorded uses: DJR-054 — nemesianus: Nemesianus, Eclogue 2.44–46: lilies, roses, hyacinth, myrtle and laurel.; work/audit-017/sources.json — nemesianus: Nemesianus, Eclogue 2.44–46.

BIB-1811

Cornelius Nepos, Atticus 1.3 and 21–22. Equestrian status, last illness and speech to friends.
Cornelius Nepos, Atticus 21.1, Latin text.
Cornelius Nepos, Atticus 5.3: shared character and family connection; Burton adapts the indirect Latin as a maxim.
Cornelius Nepos, Atticus 5.3

Recorded resource

Recorded uses: DJR-066 — Nepos: Cornelius Nepos, Atticus 1.3 and 21–22. Equestrian status, last illness and speech to friends.; DJR-110 — Nepos: Cornelius Nepos, Atticus 21.1, Latin text.; DJR-111 — Nepos: Cornelius Nepos, Atticus 5.3: shared character and family connection; Burton adapts the indirect Latin as a maxim.; work/audit-021/sources.json — Nepos: Cornelius Nepos, Atticus 1.3 and 21–22. Equestrian status, last illness and speech to friends.;

work/audit-035/sources.json — 110-Nepos: Cornelius Nepos, Atticus 21.1, Latin text.; work/audit-036/sources.json — 111-Nepos: Cornelius Nepos, Atticus 5.3.

BIB-1812

Cornelius Nepos, Life of Epaminondas 1–2; contrasting Roman and Greek customs.
Cornelius Nepos, Epaminondas 10, Pelopidas's rebuke.
Cornelius Nepos, Life of Epaminondas 1–2

Recorded resource

Recorded uses: DJR-124 — Nepos: Cornelius Nepos, Life of Epaminondas 1–2; contrasting Roman and Greek customs.; DJR-143 — Nepos: Cornelius Nepos, Epaminondas 10, Pelopidas's rebuke.; work/audit-040/sources.json — 124-Nepos: Cornelius Nepos, Life of Epaminondas 1–2; work/audit-046/sources.json — 143-Nepos: Cornelius Nepos, Epaminondas 10, Pelopidas's rebuke..

BIB-1813

Ovid, Amores 1.15.39, Latin text.
Ovid, Amores 1.6.59; night, love and wine.
Ovid, Amores 1.5.20; the shape of the breasts.
Ovid, Amores 1.9.1, the lover as soldier.
Ovid, Amores 1.9.4: Turpe senilis amor.
Ovid, Amores 1.6.59
Ovid, Amores 1.5.20
Ovid, Amores 1.9.4

Recorded resource

Recorded uses: DJR-110 — Ovid Amores: Ovid, Amores 1.15.39, Latin text.; DJR-116 — ovid-amor: Ovid, Amores 1.6.59; night, love and wine.; DJR-119 — ovidam: Ovid, Amores 1.5.20; the shape of the breasts.; DJR-128 — amores: Ovid, Amores 1.9.1, the lover as soldier.; DJR-150 — ovidamor: Ovid, Amores 1.9.4: Turpe senilis amor.; work/audit-035/sources.json — 110-Ovid Amores: Ovid, Amores 1.15.39, Latin text.; work/audit-037/sources.json — 116-ovid-amor: Ovid, Amores 1.6.59; work/audit-038/sources.json — 119-ovidam: Ovid, Amores 1.5.20; work/audit-041/sources.json — 128-amores: Ovid, Amores 1.9.1, the lover as soldier.; work/audit-049/sources.json — 150-ovidamor: Ovid, Amores 1.9.4.

BIB-1814

Ovid, Amores 2.4.5: unable to stop being what one hates.
Ovid, Amores 2.4.5: the divided will; Latin comparison.
Ovid, Amores 2.4.32: Hippolytus and Priapus.
Ovid, Amores 2.15; the ring.
Ovid Amores 2 poem 4 verse 5
Ovid, Amores 2.4.32
Ovid, Amores 2.15

Recorded resource

Recorded uses: DJR-011 — Ovid: Ovid, Amores 2.4.5: unable to stop being what one hates.; DJR-026 — amores: Ovid, Amores 2.4.5: the divided will; Latin comparison.; DJR-122 — OvidAm: Ovid, Amores 2.4.32: Hippolytus and Priapus.; DJR-131 — Ovid Amores: Ovid, Amores 2.15; the ring.; work/audit-003/sources.json — ovidamores: Ovid Amores 2 poem 4 verse 5; work/audit-039/sources.json — 122-OvidAm: Ovid, Amores 2.4.32; work/audit-042/sources.json — 131-Ovid Amores: Ovid, Amores 2.15.

BIB-1815

Ovid, Amores 3.4: attraction to the forbidden.
Ovid, Amores 3.4.6–8 and 19–20; confinement and Argus.
Ovid, Amores 3.4.12: accommodating consideration.
Ovid, Amores 3.9.35–36: doubt at the death of the good.
Ovid, Amores 3.4
Ovid, Amores 3.4.6–8 and 19–20
Ovid, Amores 3.4.12
Ovid, Amores 3.9.35–36

Recorded resource

Recorded uses: DJR-093 — Amores: Ovid, Amores 3.4: attraction to the forbidden.; DJR-148 — ovidam: Ovid, Amores 3.4.6–8 and 19–20; confinement and Argus.; DJR-149 — ovidamor: Ovid, Amores 3.4.12: accommodating consideration.; DJR-162 — ovid: Ovid, Amores 3.9.35–36: doubt at the death of the good.; work/audit-030/sources.json

— 093-Amores: Ovid, Amores 3.4; work/audit-048/sources.json — 148-ovidam: Ovid, Amores 3.4.6–8 and 19–20; work/audit-048/sources.json — 149-ovidamor: Ovid, Amores 3.4.12; work/audit-053/sources.json — 162-ovid: Ovid, Amores 3.9.35–36.

BIB-1816

Ovid, Art of Love 1.735.
Ovid, Art of Love 1.627: Juno's bird displaying its praised feathers.
Ovid, Art of Love 1.350: the neighbour's cattle.
Ovid, Art of Love 1.359–360; the flourishing mind.
Ovid, Ars amatoria 1.99: seeing and being seen.
Ovid, Ars amatoria 1.249: the concealment of faults at night.
Ovid, Art of Love 1.729 and 735–736.
Ovid, Art of Love 1.669. The unfinished quotation about kisses.
Ovid, Art of Love 1.42, choosing a beloved.
Ovid Ars amatoria 1 verse 465
Ovid, Art of Love 1.350
Ovid, Art of Love 1.359–360
Ovid, Ars amatoria 1.99
Ovid, Ars amatoria 1.249

Recorded resource

Recorded uses: DJR-038 — Ovid: Ovid, Art of Love 1.735.; DJR-046 — OvidArt: Ovid, Art of Love 1.627: Juno's bird displaying its praised feathers.; DJR-091 — Ovid Ars: Ovid, Art of Love 1.350: the neighbour's cattle.; DJR-116 — ovid-art: Ovid, Art of Love 1.359–360; the flourishing mind.; DJR-121 — OvidArs1: Ovid, Ars amatoria 1.99: seeing and being seen.; DJR-122 — OvidArs1: Ovid, Ars amatoria 1.249: the concealment of faults at night.; DJR-126 — ovidars1: Ovid, Art of Love 1.729 and 735–736.; DJR-140 — ars: Ovid, Art of Love 1.669. The unfinished quotation about kisses.; DJR-143 — Ovid Art: Ovid, Art of Love 1.42, choosing a beloved.; work/audit-003/sources.json — ovidars: Ovid Ars amatoria 1 verse 465; work/audit-011/sources.json — Ovid038: Ovid, Art of Love 1.735.; work/audit-014/sources.json — OvidArt: Ovid, Art of Love 1.627: Juno's bird displaying its praised feathers.; work/audit-029/sources.json — 091-Ovid Ars: Ovid, Art of Love 1.350; work/audit-037/sources.json — 116-ovid-art: Ovid, Art of Love 1.359–360; work/audit-039/sources.json — 121-OvidArs1: Ovid, Ars amatoria 1.99; work/audit-039/sources.json — 122-OvidArs1: Ovid, Ars amatoria 1.249; work/audit-041/sources.json — 126-ovidars1: Ovid, Art of Love 1.729 and 735–736.; work/audit-045/sources.json — 140-ars: Ovid, Art of Love 1.669. The unfinished quotation about kisses.; work/audit-046/sources.json — 143-Ovid Art: Ovid, Art of Love 1.42, choosing a beloved..

BIB-1817

Ovid, The Art of Love 2.147. The hawk that always lives at war. Latin text.
Ovid, Art of Love 2.279–280, Latin text: Homer turned away.
Ovid, Art of Love 2.647: growing accustomed to what is difficult to bear.
Ovid, Ars amatoria 2.179–180.
Ovid, Ars Amatoria 2.107, Latin text.
Ovid, Ars amatoria 2.276: a wealthy suitor.
Ovid, Art of Love 2.277–278: gold and love.
Ovid, Art of Love 2.373–378 and 589–590: anger and the exposure of Mars and Venus.
Ovid, Art of Love 2.647
Ovid, Ars amatoria 2.276
Ovid, Art of Love 2.277–278
Ovid, Art of Love 2.373–378 and 589–590

Recorded resource

Recorded uses: DJR-017 — ovid-love: Ovid, The Art of Love 2.147. The hawk that always lives at war. Latin text.; DJR-049 — Ovid: Ovid, Art of Love 2.279–280, Latin text: Homer turned away.; DJR-092 — Ovid Art: Ovid, Art of Love 2.647: growing accustomed to what is difficult to bear.; DJR-096 — ovidars: Ovid, Ars amatoria 2.179–180.; DJR-110 — Ovid Ars: Ovid, Ars Amatoria 2.107, Latin text.; DJR-122 — OvidArs2: Ovid, Ars amatoria 2.276: a wealthy suitor.; DJR-125 — Ars2: Ovid, Art of Love 2.277–278: gold and love.; DJR-145 — ovid-art: Ovid, Art of Love 2.373–378 and 589–590: anger and the exposure of Mars and Venus.; work/audit-015/sources.json — Ovid: Ovid, Art of Love 2.279–280, Latin text: Homer turned away.; work/audit-029/sources.json — 092-Ovid Art: Ovid, Art of Love 2.647; work/audit-031/sources.json — 096-ovidars: Ovid, Ars amatoria 2.179–180.; work/audit-035/sources.json — 110-Ovid Ars: Ovid, Ars Amatoria 2.107, Latin text.; work/audit-039/sources.json — 122-OvidArs2: Ovid, Ars amatoria 2.276; work/audit-040/sources.json — 125-Ars2: Ovid, Art of Love 2.277–278; work/audit-047/sources.json — 145-ovid-art: Ovid, Art of Love 2.373–378 and 589–590.

BIB-1818

Ovid, Ars Amatoria 3.653–654, Latin text.
Ovid, The Art of Love 3.281–282; the learned smile.
Ovid, Ars amatoria 3.200: artificial colour.
Ovid, Art of Love 3.315–316. Latin text for song as an enticement.
Ovid, Art of Love 3.1–10; Latin text, the paucarum reading and the defence of teaching women.
Ovid, The Art of Love 3.281–282
Ovid, Ars amatoria 3.200
Ovid, Art of Love 3.1–10

Recorded resource

Recorded uses: DJR-109 — ovid: Ovid, Ars Amatoria 3.653–654, Latin text.; DJR-120 — Ovid: Ovid, The Art of Love 3.281–282; the learned smile.; DJR-121 — OvidArs3: Ovid, Ars amatoria 3.200: artificial colour.; DJR-123 — OvidArt: Ovid, Art of Love 3.315–316. Latin text for song as an enticement.; DJR-142 — Ovid Ars: Ovid, Art of Love 3.1–10; Latin text, the paucarum reading and the defence of teaching women.; work/audit-035/sources.json — 109-ovid: Ovid, Ars Amatoria 3.653–654, Latin text.; work/audit-039/sources.json — 120-Ovid: Ovid, The Art of Love 3.281–282; work/audit-039/sources.json — 121-OvidArs3: Ovid, Ars amatoria 3.200; work/audit-040/sources.json — 123-OvidArt: Ovid, Art of Love 3.315–316. Latin text for song as an enticement.; work/audit-046/sources.json — 142-Ovid Ars: Ovid, Art of Love 3.1–10.

BIB-1819

Ovid, Fasti 1.18. Ingenium and the patron's expression. Latin text.
Ovid, Fasti 1.211–216: greed and the thirst of dropsy.
Ovid, Fasti 1.419: pride following beauty.
Ovid, Fasti 1.357–358, Latin text: the goat and the vine.
Ovid, Fasti 1.18. Latin compared: tuo differs from Burton's suo.
Ovid, Fasti 1.217–218.
Ovid, Fasti 1.493: every land as a homeland to the brave.
Ovid, Fasti 1.419.
Ovid, Fasti 1.218: pauper ubique jacet.
Ovid Fasti 1
Ovid, Fasti 1.18. Latin compared
Ovid, Fasti 1.493
Ovid, Fasti 1.218

Recorded resource

Recorded uses: DJR-017 — ovid-fasti: Ovid, Fasti 1.18. Ingenium and the patron's expression. Latin text.; DJR-044 — OvidFasti: Ovid, Fasti 1.211–216: greed and the thirst of dropsy.; DJR-046 — OvidFasti: Ovid, Fasti 1.419: pride following beauty.; DJR-048 — Ovid: Ovid, Fasti 1.357–358, Latin text: the goat and the vine.; DJR-056 — Ovid: Ovid, Fasti 1.18. Latin compared: tuo differs from Burton's suo.; DJR-089 — OvidFasti: Ovid, Fasti 1.217–218.; DJR-093 — Fasti: Ovid, Fasti 1.493: every land as a homeland to the brave.; DJR-096 — ovidfast: Ovid, Fasti 1.419.; DJR-112 — ovid-fasti: Ovid, Fasti 1.218: pauper ubique jacet.; work/audit-013/sources.json — OvidFasti: Ovid Fasti 1; work/audit-014/sources.json — OvidFasti: Ovid, Fasti 1.419: pride following beauty.; work/audit-017/sources.json — Ovid: Ovid, Fasti 1.18. Latin compared; work/audit-028/sources.json — 089-OvidFasti: Ovid, Fasti 1.217–218.; work/audit-030/sources.json — 093-Fasti: Ovid, Fasti 1.493; work/audit-031/sources.json — 096-ovidfast: Ovid, Fasti 1.419.; work/audit-036/sources.json — 112-ovid-fasti: Ovid, Fasti 1.218.

BIB-1820

Ovid, Fasti 2.235–236: the destruction of the Fabii.
Ovid, Fasti 2.777–778, Tarquinius and Lucretia.
Ovid, Fasti 2.332 and surrounding Faunus episode.
Ovid, Fasti 2.235–236

Recorded resource

Recorded uses: DJR-111 — Ovid: Ovid, Fasti 2.235–236: the destruction of the Fabii.; DJR-128 — fasti: Ovid, Fasti 2.777–778, Tarquinius and Lucretia.; DJR-130 — Ovid Fasti: Ovid, Fasti 2.332 and surrounding Faunus episode.; work/audit-036/sources.json — 111-Ovid: Ovid, Fasti 2.235–236; work/audit-041/sources.json — 128-fasti: Ovid, Fasti 2.777–778, Tarquinius and Lucretia.; work/audit-042/sources.json — 130-Ovid Fasti: Ovid, Fasti 2.332 and surrounding Faunus episode..

BIB-1821

Ovid, Fasti 6, Latin text consulted for the Vacuna reference; see 6.307–308.
Ovid, Fasti 6.771: time and the silent passing of years.
Ovid, Fasti 6.771

Recorded resource

Recorded uses: DJR-019 — Ovid6: Ovid, Fasti 6, Latin text consulted for the Vacuna reference; see 6.307–308.; DJR-161 — ovidfasti: Ovid, Fasti 6.771: time and the silent passing of years.; work/audit-052/sources.json — 161-ovidfasti: Ovid, Fasti 6.771.

BIB-1822

Ovid, Heroides 1.12.
Ovid, Heroides 1.84: Penelope's fidelity.
Ovid, Heroides 1.84

Recorded resource

Recorded uses: DJR-127 — heroides1: Ovid, Heroides 1.12.; DJR-149 — ovidher: Ovid, Heroides 1.84: Penelope's fidelity.; work/audit-041/sources.json — 127-heroides1: Ovid, Heroides 1.12.; work/audit-048/sources.json — 149-ovidher: Ovid, Heroides 1.84.

BIB-1823

Ovid, Heroides 12.37.

Recorded resource

Recorded uses: DJR-126 — heroides: Ovid, Heroides 12.37.; work/audit-041/sources.json — 126-heroides: Ovid, Heroides 12.37..

BIB-1824

Ovid, Heroides 15. The Deucalion and Pyrrha passage.

Recorded resource

Recorded uses: DJR-139 — heroides: Ovid, Heroides 15. The Deucalion and Pyrrha passage.; work/audit-045/sources.json — 139-heroides: Ovid, Heroides 15. The Deucalion and Pyrrha passage..

BIB-1825

Ovid, Heroides 16.288: Paris's appeal to Helen.
Ovid, Heroides 16.288

Recorded resource

Recorded uses: DJR-145 — heroides: Ovid, Heroides 16.288: Paris's appeal to Helen.; work/audit-047/sources.json — 145-heroides: Ovid, Heroides 16.288.

BIB-1826

Ovid, Heroides 2.1–7.

Recorded resource

Recorded uses: DJR-127 — heroides2: Ovid, Heroides 2.1–7.; work/audit-041/sources.json — 127-heroides2: Ovid, Heroides 2.1–7..

BIB-1827

Ovid, Heroides 4.91–92: the bow weakened by constant tension.
Ovid, Heroides 4.20, Phaedra to Hippolytus.
Ovid, Heroides 4.103–104; Phaedra's offer to join the hunt.
Ovid, Heroides 4.103–104

Recorded resource

Recorded uses: DJR-046 — OvidHero: Ovid, Heroides 4.91–92: the bow weakened by constant tension.; DJR-128 — heroides: Ovid, Heroides 4.20, Phaedra to Hippolytus.; DJR-130 — Ovid Heroides: Ovid, Heroides 4.103–104; Phaedra's offer to join the hunt.; work/audit-014/sources.json — OvidHero: Ovid, Heroides 4.91–92: the bow weakened by constant tension.; work/audit-041/sources.json — 128-heroides: Ovid, Heroides 4.20, Phaedra to Hippolytus.; work/audit-042/sources.json — 130-Ovid Heroides: Ovid, Heroides 4.103–104.

BIB-1828

Ovid, Heroides 9.29 and 32: unequal yokes and marriage to an equal.
Ovid, Heroides 9.29 and 32

Recorded resource

Recorded uses: DJR-150 — ovidher: Ovid, Heroides 9.29 and 32: unequal yokes and marriage to an equal.; work/audit-049/sources.json — 150-ovidher: Ovid, Heroides 9.29 and 32.

BIB-1829

Ovid, Ibis 517–518 in this text: Broteas and the pyre; no parentage or explanation by ugliness is given in the couplet.
Ovid, Ibis 517–518 in this text

Recorded resource

Recorded uses: DJR-056 — OvidBroteas: Ovid, Ibis 517–518 in this text: Broteas and the pyre; no parentage or explanation by ugliness is given in the couplet.; work/audit-017/sources.json — OvidBroteas: Ovid, Ibis 517–518 in this text.

BIB-1830

Ovid, Metamorphoses 1.399–415: Deucalion, Pyrrha, and the hard race. Latin text.
Ovid, Metamorphoses 1.147, for the poisoning stepmothers.
Ovid, Metamorphoses 1.209–239, Latin text: Lycaon.
Ovid, Metamorphoses 1.521, Apollo's claim.
Ovid, Metamorphoses 1.7, the shapeless mass of chaos.
Ovid, Metamorphoses 1.149–150 and 414: Astraea's departure and the hard race descended from stones.
Ovid, Metamorphoses 1.523: Apollo's inability to cure love with herbs.
Ovid, Metamorphoses 1.527–528; Daphne and the winds.
Ovid, Metamorphoses 1.501: Daphne's bare arms.
Ovid, Metamorphoses 1.625. Latin text for the hundred-eyed Argus.
Ovid, Metamorphoses 1.515–517: Apollo's boast.
Ovid, Metamorphoses 1.523–524; Apollo's inability to cure love.
Ovid, Metamorphoses 1.468–480. Cupid's arrows and Daphne's rejection of marriage.
Ovid, Metamorphoses 1.489, Daphne's wish and beauty.
Ovid, Metamorphoses 1.85–86: the uplifted human face.
Ovid, Metamorphoses 1.149–150 and 414
Ovid, Metamorphoses 1.523
Ovid, Metamorphoses 1.527–528
Ovid, Metamorphoses 1.501
Ovid, Metamorphoses 1.515–517
Ovid, Metamorphoses 1.523–524
Ovid, Metamorphoses 1.85–86

Recorded resource

Recorded uses: DJR-018 — Ovid1: Ovid, Metamorphoses 1.399–415: Deucalion, Pyrrha, and the hard race. Latin text.; DJR-021 — ovidmet: Ovid, Metamorphoses 1.147, for the poisoning stepmothers.; DJR-022 — ovid: Ovid, Metamorphoses 1.209–239, Latin text: Lycaon.; DJR-099 — ovid_met: Ovid, Metamorphoses 1.521, Apollo's claim.; DJR-101 — Ovid: Ovid, Metamorphoses 1.7, the shapeless mass of chaos.; DJR-112 — ovid-meta: Ovid, Metamorphoses 1.149–150 and 414: Astraea's departure and the hard race descended from stones.; DJR-113 — OvidMetamorphoses: Ovid, Metamorphoses 1.523: Apollo's inability to cure love with herbs.; DJR-118 — daphne: Ovid, Metamorphoses 1.527–528; Daphne and the winds.; DJR-122 — OvidMet: Ovid, Metamorphoses 1.501: Daphne's bare arms.; DJR-123 — OvidMet: Ovid, Metamorphoses 1.625. Latin text for the hundred-eyed Argus.; DJR-125 — Ovid1: Ovid, Metamorphoses 1.515–517: Apollo's boast.; DJR-133 — Ovid Apollo: Ovid, Metamorphoses 1.523–524; Apollo's inability to cure love.; DJR-140 — ovid1: Ovid, Metamorphoses 1.468–480. Cupid's arrows and Daphne's rejection of marriage.; DJR-142 — Ovid Met: Ovid, Metamorphoses 1.489, Daphne's wish and beauty.; DJR-155 — ovid: Ovid, Metamorphoses 1.85–86: the uplifted human face.; work/audit-032/sources.json — 099-ovid_met: Ovid, Metamorphoses 1.521, Apollo's claim.; work/audit-032/sources.json — 101-Ovid: Ovid, Metamorphoses 1.7, the shapeless mass of chaos.; work/audit-036/sources.json — 112-ovid-meta: Ovid, Metamorphoses 1.149–150 and 414; work/audit-036/sources.json — 113-OvidMetamorphoses: Ovid, Metamorphoses 1.523; work/audit-038/sources.json — 118-daphne: Ovid, Metamorphoses 1.527–528; work/audit-039/sources.json — 122-OvidMet: Ovid, Metamorphoses 1.501; work/audit-040/sources.json — 123-OvidMet: Ovid, Metamorphoses 1.625. Latin text for the hundred-eyed Argus.; work/audit-040/sources.json — 125-Ovid1: Ovid, Metamorphoses 1.515–517; work/audit-043/sources.json — 133-Ovid Apollo: Ovid, Metamorphoses 1.523–524; work/audit-045/sources.json — 140-ovid1: Ovid, Metamorphoses 1.468–480. Cupid's arrows and Daphne's rejection of marriage.; work/audit-046/sources.json — 142-Ovid Met: Ovid, Metamorphoses 1.489, Daphne's wish and beauty.; work/audit-050/sources.json — 155-ovid: Ovid, Metamorphoses 1.85–86.

BIB-1831

Ovid, Metamorphoses 10, Orpheus and Pygmalion.
Ovid, Metamorphoses 10.395–430: Myrrha and her nurse.
Ovid, Metamorphoses 10.319–321 and 369–372: Myrrha.
Ovid, Metamorphoses 10.560–707; Atalanta and Hippomenes.
Ovid, Metamorphoses 10.532; Venus prefers Adonis to heaven.
Ovid, Metamorphoses 10.377; Myrrha's despair.
Ovid, Metamorphoses 10.395–430
Ovid, Metamorphoses 10.319–321 and 369–372
Ovid, Metamorphoses 10.560–707
Ovid, Metamorphoses 10.532
Ovid, Metamorphoses 10.377

Recorded resource

Recorded uses: DJR-114 — Ovid: Ovid, Metamorphoses 10, Orpheus and Pygmalion.; DJR-125 — Ovid10: Ovid, Metamorphoses 10.395–430: Myrrha and her nurse.; DJR-129 — Ovid10: Ovid, Metamorphoses 10.319–321 and 369–372: Myrrha.; DJR-130 — Ovid Metamorphoses: Ovid, Metamorphoses 10.560–707; Atalanta and Hippomenes.; DJR-131 — Ovid Adonis: Ovid, Metamorphoses 10.532; Venus prefers Adonis to heaven.; DJR-133 — Ovid Myrrha: Ovid, Metamorphoses 10.377; Myrrha's despair.; work/audit-037/sources.json — 114-Ovid: Ovid, Metamorphoses 10, Orpheus and Pygmalion.; work/audit-040/sources.json — 125-Ovid10: Ovid, Metamorphoses 10.395–430; work/audit-042/sources.json — 129-Ovid10: Ovid, Metamorphoses 10.319–321 and 369–372; work/audit-042/sources.json — 130-Ovid Metamorphoses: Ovid, Metamorphoses 10.560–707; work/audit-042/sources.json — 131-Ovid Adonis: Ovid, Metamorphoses 10.532; work/audit-043/sources.json — 133-Ovid Myrrha: Ovid, Metamorphoses 10.377.

BIB-1832

Ovid, Metamorphoses 11.592–615, Latin text, the dwelling of Sleep.
Ovid, Metamorphoses 11.127–130; Midas regrets his wish.
Ovid, Metamorphoses 11.623–625, Latin address to Sleep.
Ovid, Metamorphoses 11.793.
Ovid Metamorphoses 11.128

Recorded resource

Recorded uses: DJR-025 — Ovid: Ovid, Metamorphoses 11.592–615, Latin text, the dwelling of Sleep.; DJR-052 — OvidMidas: Ovid, Metamorphoses 11.127–130; Midas regrets his wish.; DJR-082 — Ovid: Ovid, Metamorphoses 11.623–625, Latin address to Sleep.; DJR-126 — ovid11: Ovid, Metamorphoses 11.793.; work/audit-016/sources.json — OvidMidas: Ovid Metamorphoses 11.128; work/audit-026/sources.json — 082-Ovid: Ovid, Metamorphoses 11.623–625, Latin address to Sleep.; work/audit-041/sources.json — 126-ovid11: Ovid, Metamorphoses 11.793..

BIB-1833

Ovid, Metamorphoses 13.140–141.
Ovid, Metamorphoses 13.762–766, Polyphemus.
Ovid, Metamorphoses 13.789–796: Polyphemus praises Galatea.
Ovid, Metamorphoses 13.764–767 and 839–841; grooming and self-admiration.
Ovid, Metamorphoses 13.789–796
Ovid, Metamorphoses 13.764–767 and 839–841

Recorded resource

Recorded uses: DJR-089 — Ovid13: Ovid, Metamorphoses 13.140–141.; DJR-128 — metamorphoses: Ovid, Metamorphoses 13.762–766, Polyphemus.; DJR-129 — Ovid13: Ovid, Metamorphoses 13.789–796: Polyphemus praises Galatea.; DJR-132 — Ovid Polyphemus: Ovid, Metamorphoses 13.764–767 and 839–841; grooming and self-admiration.; work/audit-028/sources.json — 089-Ovid13: Ovid, Metamorphoses 13.140–141.; work/audit-041/sources.json — 128-metamorphoses: Ovid, Metamorphoses 13.762–766, Polyphemus.; work/audit-042/sources.json — 129-Ovid13: Ovid, Metamorphoses 13.789–796; work/audit-043/sources.json — 132-Ovid Polyphemus: Ovid, Metamorphoses 13.764–767 and 839–841.

BIB-1834

Ovid, Metamorphoses 15.160–161 and 457–458: Euphorbus and the transmigration of souls; Latin comparison.
Ovid, Metamorphoses 15.871–876: the concluding claim to literary immortality.
Ovid, Metamorphoses 15.322–323; Clitor's spring.
Ovid, Metamorphoses 15.430.
Ovid, Metamorphoses 15.116. Pythagoras's question about innocent sheep.
Ovid, Metamorphoses 15.322–323

Recorded resource

Recorded uses: DJR-026 — ovid15: Ovid, Metamorphoses 15.160–161 and 457–458: Euphorbus and the transmigration of souls; Latin comparison.; DJR-045 — Ovid: Ovid, Metamorphoses 15.871–876: the concluding claim to literary immortality.; DJR-070 — Ovid: Ovid, Metamorphoses 15.322–323; Clitor's spring.; DJR-094 — metamorphoses: Ovid, Metamorphoses 15.430.; DJR-168 — Ovid: Ovid, Metamorphoses 15.116. Pythagoras's question about innocent sheep.; work/audit-022/sources.json — Ovid: Ovid, Metamorphoses 15.322–323; work/audit-030/sources.json — 094-metamorphoses: Ovid, Metamorphoses 15.430.; work/audit-055/sources.json — 168-Ovid: Ovid, Metamorphoses 15.116. Pythagoras's question about innocent sheep..

BIB-1835

Ovid, Metamorphoses 2.846–847: majesty and love. Latin text.
Ovid, Metamorphoses 2.775–782, Latin text; the personification of Envy.
Ovid, Metamorphoses 2.748–757; Aglauros and Minerva's secrets compared.
Ovid, Metamorphoses 2.54–55.
Ovid, Metamorphoses 2: Callisto and the praise of Herse.
Ovid, Metamorphoses 2.733–734; Mercury's cloak.
Ovid, Metamorphoses 2.775–782, Latin text
Ovid, Metamorphoses 2.748–757
Ovid, Metamorphoses 2
Ovid, Metamorphoses 2.733–734

Recorded resource

Recorded uses: DJR-018 — Ovid2: Ovid, Metamorphoses 2.846–847: majesty and love. Latin text.; DJR-041 — ovid_met: Ovid, Metamorphoses 2.775–782, Latin text; the personification of Envy.; DJR-055 — ovid: Ovid, Metamorphoses 2.748–757; Aglauros and Minerva's secrets compared.; DJR-096 — ovidmet: Ovid, Metamorphoses 2.54–55.; DJR-129 — Ovid2: Ovid, Metamorphoses 2: Callisto and the praise of Herse.; DJR-132 — Ovid Mercury: Ovid, Metamorphoses 2.733–734; Mercury's cloak.; work/audit-012/sources.json — ovid_met: Ovid, Metamorphoses 2.775–782, Latin text; work/audit-017/sources.json — ovid: Ovid, Metamorphoses 2.748–757; work/audit-031/sources.json — 096-ovidmet: Ovid, Metamorphoses 2.54–55.; work/audit-042/sources.json — 129-Ovid2: Ovid, Metamorphoses 2; work/audit-043/sources.json — 132-Ovid Mercury: Ovid, Metamorphoses 2.733–734.

BIB-1836

Ovid, Metamorphoses 3.138–252. Actaeon and his hounds. Latin text.
Ovid, Metamorphoses 3.396: sleepless cares waste Echo.
Ovid, Metamorphoses 3.353: the admirers of Narcissus.
Ovid, Metamorphoses 3.353–355, 391 and 425. Narcissus, Echo and the pursuing reflection.

Recorded resource

Recorded uses: DJR-017 — ovid-actaeon: Ovid, Metamorphoses 3.138–252. Actaeon and his hounds. Latin text.; DJR-043 — ovid: Ovid, Metamorphoses 3.396: sleepless cares waste Echo.; DJR-052 — Ovid Narcissus: Ovid, Metamorphoses 3.353: the admirers of Narcissus.; DJR-140 — ovid3: Ovid, Metamorphoses 3.353–355, 391 and 425. Narcissus, Echo and the pursuing reflection.; work/audit-013/sources.json — ovid: Ovid, Metamorphoses 3.396: sleepless cares waste Echo.; work/audit-016/sources.json — Ovid Narcissus: Ovid, Metamorphoses 3.353: the admirers of Narcissus.; work/audit-045/sources.json — 140-ovid3: Ovid, Metamorphoses 3.353–355, 391 and 425. Narcissus, Echo and the pursuing reflection..

BIB-1837

Ovid, Metamorphoses 4.443: bloodless shades; Latin comparison.
Ovid, Metamorphoses 4.457–60, Tityos and Sisyphus; Latin comparison text.
Ovid, Metamorphoses 4.457–458: the punishment of Tityus.
Ovid, Metamorphoses 4.187–188; Mars and Venus.
Ovid, Metamorphoses 4: hidden fire, pallor and Salmacis.
Ovid, Metamorphoses 4.195–197.
Ovid, Metamorphoses 4.96, 171–189 and 320–328; Thisbe, Mars and Venus, Salmacis.
Ovid, Metamorphoses 4.317–319; Salmacis prepares her appearance.
Ovid, Metamorphoses 4.149–150 and 166; Thisbe and the common urn.
Ovid, Metamorphoses 4.457–60, Tityos and Sisyphus
Ovid, Metamorphoses 4.457–458
Ovid, Metamorphoses 4.187–188
Ovid, Metamorphoses 4
Ovid, Metamorphoses 4.96, 171–189 and 320–328
Ovid, Metamorphoses 4.317–319
Ovid, Metamorphoses 4.149–150 and 166

Recorded resource

Recorded uses: DJR-026 — ovid4: Ovid, Metamorphoses 4.443: bloodless shades; Latin comparison.; DJR-059 — Ovid: Ovid, Metamorphoses 4.457–60, Tityos and Sisyphus; Latin comparison text.; DJR-115 — Ovid: Ovid, Metamorphoses 4.457–458: the punishment of Tityus.; DJR-118 — mars: Ovid, Metamorphoses 4.187–188; Mars and Venus.; DJR-126 — ovid4: Ovid, Metamorphoses 4: hidden fire, pallor and Salmacis.; DJR-127 — ovidmet: Ovid, Metamorphoses 4.195–197.; DJR-131 — Ovid Metamorphoses: Ovid, Metamorphoses 4.96, 171–189 and 320–328; Thisbe, Mars and Venus, Salmacis.; DJR-132 — Ovid Salmacis: Ovid, Metamorphoses 4.317–319; Salmacis prepares her appearance.; DJR-133 — Ovid Thisbe: Ovid, Metamorphoses 4.149–150 and 166; Thisbe and the common urn.; work/audit-018/sources.json — Ovid: Ovid, Metamorphoses 4.457–60, Tityos and Sisyphus; work/audit-037/sources.json — 115-Ovid: Ovid, Metamorphoses 4.457–458; work/audit-038/sources.json — 118-mars: Ovid, Metamorphoses 4.187–188; work/audit-041/sources.json — 126-ovid4: Ovid, Metamorphoses 4; work/audit-041/sources.json — 127-ovidmet: Ovid, Metamorphoses 4.195–197.; work/audit-042/sources.json — 131-Ovid Metamorphoses: Ovid, Metamorphoses 4.96, 171–189 and 320–328; work/audit-043/sources.json — 132-Ovid Salmacis: Ovid, Metamorphoses 4.317–319; work/audit-043/sources.json — 133-Ovid Thisbe: Ovid, Metamorphoses 4.149–150 and 166.

BIB-1838

Ovid, Metamorphoses 5.575–577; Arethusa's story.
Ovid, Metamorphoses 5.575–577

Recorded resource

Recorded uses: DJR-118 — arethusa: Ovid, Metamorphoses 5.575–577; Arethusa's story.; work/audit-038/sources.json — 118-arethusa: Ovid, Metamorphoses 5.575–577.

BIB-1839

Ovid, Metamorphoses 6.301–312: Niobe turns to stone. Latin Library.
Ovid, Metamorphoses 6.313–381: Latona and the Lycian peasants.
Ovid, Metamorphoses 6.301–312: Niobe turns to stone.

Recorded resource

Recorded uses: DJR-009 — ovid: Ovid, Metamorphoses 6.301–312: Niobe turns to stone. Latin Library.; DJR-047 — Ovid: Ovid, Metamorphoses 6.313–381: Latona and the Lycian peasants.; DJR-054 — ovid: Ovid, Metamorphoses 6.301–312: Niobe turns to stone.; work/audit-014/sources.json — Ovid: Ovid, Metamorphoses 6.313–381: Latona and the Lycian peasants..

BIB-1840

Ovid, Metamorphoses 7.19–20: Medea's divided desire; Latin comparison.
Ovid, Metamorphoses 7.453–454: pleasure interrupted.
Ovid, Metamorphoses 7.19–21: Medea.
Ovid, Metamorphoses 7.79–83; Medea's rekindled desire.
Ovid, Metamorphoses 7.453–454
Ovid, Metamorphoses 7.19–21
Ovid, Metamorphoses 7.79–83

Recorded resource

Recorded uses: DJR-026 — ovid7: Ovid, Metamorphoses 7.19–20: Medea's divided desire; Latin comparison.; DJR-087 — Ovid: Ovid, Metamorphoses 7.453–454: pleasure interrupted.; DJR-129 — Ovid7: Ovid, Metamorphoses 7.19–21: Medea.; DJR-135 — Ovid metamorphoses: Ovid, Metamorphoses 7.79–83; Medea's rekindled desire.; work/audit-028/sources.json — 087-Ovid: Ovid, Metamorphoses 7.453–454; work/audit-042/sources.json — 129-Ovid7: Ovid, Metamorphoses 7.19–21; work/audit-044/sources.json — 135-Ovid metamorphoses: Ovid, Metamorphoses 7.79–83.

BIB-1841

Ovid, Metamorphoses 8.708–710, Philemon's prayer.

Recorded resource

Recorded uses: DJR-143 — Ovid Baucis: Ovid, Metamorphoses 8.708–710, Philemon's prayer.; work/audit-046/sources.json — 143-Ovid Baucis: Ovid, Metamorphoses 8.708–710, Philemon's prayer..

BIB-1842

Ovid, Metamorphoses 9.746. Iphis and the foolish fires.
Ovid, Metamorphoses 9.797, Iphis and Ianthe.

Ovid, Metamorphoses 9.101–133: Nessus and Deianira.
Ovid, Metamorphoses 9.101–133

Recorded resource

Recorded uses: DJR-140 — ovid9: Ovid, Metamorphoses 9.746. Iphis and the foolish fires.; DJR-143 — Ovid Iphis: Ovid, Metamorphoses 9.797, Iphis and Ianthe.; DJR-146 — Ovid: Ovid, Metamorphoses 9.101–133: Nessus and Deianira.; work/audit-045/sources.json — 140-ovid9: Ovid, Metamorphoses 9.746. Iphis and the foolish fires.; work/audit-046/sources.json — 143-Ovid Iphis: Ovid, Metamorphoses 9.797, Iphis and Ianthe.; work/audit-047/sources.json — 146-Ovid: Ovid, Metamorphoses 9.101–133.

BIB-1843

Ovid, Letters from the Black Sea 1.5.15–16: shame on rereading one's work. Latin text.
Ovid, Letters from the Black Sea 1.5.5–6, Latin text.
Ovid, Epistulae ex Ponto 1.3.23, the gout quotation.
Ovid, Ex Ponto 1.3.23; gout maxim.
Ovid, Ex Ponto 1.5.5–6
Ovid, Ex Ponto 1.3.23

Recorded resource

Recorded uses: DJR-005 — ovidponto: Ovid, Letters from the Black Sea 1.5.15–16: shame on rereading one's work. Latin text.; DJR-037 — Ovid: Ovid, Letters from the Black Sea 1.5.5–6, Latin text.; DJR-099 — ovid_ponto: Ovid, Epistulae ex Ponto 1.3.23, the gout quotation.; DJR-148 — ovidponto: Ovid, Ex Ponto 1.3.23; gout maxim.; work/audit-011/sources.json — Ovid037: Ovid, Ex Ponto 1.5.5–6; work/audit-032/sources.json — 099-ovid_ponto: Ovid, Epistulae ex Ponto 1.3.23, the gout quotation.; work/audit-048/sources.json — 148-ovidponto: Ovid, Ex Ponto 1.3.23.

BIB-1844

Ovid, Letters from the Black Sea 2.7.42 and 46: wounds and lack of relief.
Ovid, Letters from the Black Sea 2.3.8.
Ovid, Letters from the Black Sea 2.7.42 and 46

Recorded resource

Recorded uses: DJR-092 — Ovid Ponto: Ovid, Letters from the Black Sea 2.7.42 and 46: wounds and lack of relief.; DJR-152 — ovid: Ovid, Letters from the Black Sea 2.3.8.; work/audit-029/sources.json — 092-Ovid Ponto: Ovid, Letters from the Black Sea 2.7.42 and 46; work/audit-049/sources.json — 152-ovid: Ovid, Letters from the Black Sea 2.3.8..

BIB-1845

Ovid, Letters from Pontus 4.2.35–36: praise as a spur.

Recorded resource

Recorded uses: DJR-046 — OvidPont: Ovid, Letters from Pontus 4.2.35–36: praise as a spur.; work/audit-014/sources.json — OvidPont: Ovid, Letters from Pontus 4.2.35–36: praise as a spur..

BIB-1846

Ovid, Remedies for Love 43–48; the hand and spear that wound and heal; Latin text.
Ovid, Remedies for Love 91 and 589; Latin.
Ovid, Remedies for Love 161–162; Aegisthus and idleness.
Ovid, Remedia amoris 343–344: adornment.
Ovid, Remedies for Love 689–690.
Ovid, Remedies for Love 80–81, 139–144, 749–750, 799–800.
Ovid, Remedies for Love 214, 224, 626, 632, 650 and 730–734.
Ovid, Remedies for Love 441–462; divided affection and a new successor.
Ovid, Remedies for Love 299–340 and 429–430; faults and the naked body.
Ovid, Remedies for Love 549–554. Lethaean Love and the temple of Venus.
Ovid, Remedies for Love 545–546; Machaon couplet.
Ovid, Remedies for Love 43–48
Ovid, Remedies for Love 91 and 589
Ovid, Remedies for Love 161–162
Ovid, Remedia amoris 343–344
Ovid, Remedies for Love 441–462
Ovid, Remedies for Love 299–340 and 429–430
Ovid, Remedies for Love 545–546

Recorded resource

Recorded uses: DJR-028 — Ovid: Ovid, Remedies for Love 43–48; the hand and spear that wound and heal; Latin text.; DJR-083 — OvidRemedies: Ovid, Remedies for Love 91 and 589; Latin.; DJR-116 — ovid-rem: Ovid, Remedies for Love 161–162; Aegisthus and idleness.; DJR-121 — OvidRem: Ovid, Remedia amoris 343–344: adornment.; DJR-125 — Remedia: Ovid, Remedies for Love 689–690.; DJR-134 — Ovid: Ovid, Remedies for Love 80–81, 139–144, 749–750, 799–800.; DJR-135 — Ovid remedies: Ovid, Remedies for Love 214, 224, 626, 632, 650 and 730–734.; DJR-136 — Ovid: Ovid, Remedies for Love 441–462; divided affection and a new successor.; DJR-137 — Ovid: Ovid, Remedies for Love 299–340 and 429–430; faults and the naked body.; DJR-139 — remedia: Ovid, Remedies for Love 549–554. Lethaean Love and the temple of Venus.; DJR-148 — ovidrem: Ovid, Remedies for Love 545–546; Machaon couplet.; work/audit-008/sources.json — Ovid: Ovid, Remedies for Love 43–48; work/audit-026/sources.json — 083-OvidRemedies: Ovid, Remedies for Love 91 and 589; work/audit-037/sources.json — 116-ovid-rem: Ovid, Remedies for Love 161–162; work/audit-039/sources.json — 121-OvidRem: Ovid, Remedia amoris 343–344; work/audit-040/sources.json — 125-Remedia: Ovid, Remedies for Love 689–690.; work/audit-043/sources.json — 134-Ovid: Ovid, Remedies for Love 80–81, 139–144, 749–750, 799–800.; work/audit-044/sources.json — 135-Ovid remedies: Ovid, Remedies for Love 214, 224, 626, 632, 650 and 730–734.; work/audit-044/sources.json — 136-Ovid: Ovid, Remedies for Love 441–462; work/audit-044/sources.json — 137-Ovid: Ovid, Remedies for Love 299–340 and 429–430; work/audit-045/sources.json — 139-remedia: Ovid, Remedies for Love 549–554. Lethaean Love and the temple of Venus.; work/audit-048/sources.json — 148-ovidrem: Ovid, Remedies for Love 545–546.

BIB-1847

Ovid, Tristia 1.7.31–32: the reader's acceptance as sufficient praise. Latin text.
Ovid, Tristia 1.3.1: memory of the last night in Rome.
Ovid, Tristia 1.9.5: friends in prosperity.
Ovid, Tristia 1.9, friendship in adverse fortune.

Recorded resource

Recorded uses: DJR-005 — ovidtrist: Ovid, Tristia 1.7.31–32: the reader's acceptance as sufficient praise. Latin text.; DJR-051 — Ovid: Ovid, Tristia 1.3.1: memory of the last night in Rome.; DJR-052 — Ovid Tristia: Ovid, Tristia 1.9.5: friends in prosperity.; DJR-053 — OvidTristia1: Ovid, Tristia 1.9, friendship in adverse fortune.; work/audit-016/sources.json — Ovid: Ovid, Tristia 1.3.1: memory of the last night in Rome.; work/audit-016/sources.json — Ovid Tristia: Ovid, Tristia 1.9.5: friends in prosperity.; work/audit-016/sources.json — OvidTristia1: Ovid, Tristia 1.9, friendship in adverse fortune..

BIB-1848

Ovid, Tristia 2.83–84, the sinking house.
Ovid, Tristia 2.142: the cloud and the bright day.
Ovid, Tristia 2.354, Latin text.
Ovid, Tristia 2.266–267. Latin text for the fire comparison.
Ovid, Tristia 2.142

Recorded resource

Recorded uses: DJR-053 — OvidTristia2: Ovid, Tristia 2.83–84, the sinking house.; DJR-092 — Ovid Tristia: Ovid, Tristia 2.142: the cloud and the bright day.; DJR-108 — ovid: Ovid, Tristia 2.354, Latin text.; DJR-124 — Ovid: Ovid, Tristia 2.266–267. Latin text for the fire comparison.; work/audit-016/sources.json — OvidTristia2: Ovid, Tristia 2.83–84, the sinking house.; work/audit-029/sources.json — 092-Ovid Tristia: Ovid, Tristia 2.142; work/audit-035/sources.json — 108-ovid: Ovid, Tristia 2.354, Latin text.; work/audit-040/sources.json — 124-Ovid: Ovid, Tristia 2.266–267. Latin text for the fire comparison..

BIB-1849

Ovid, Tristia 3.4.25: living well in obscurity.
Ovid, Tristia 3.5.31–34.
Ovid, Tristia 3.4.25

Recorded resource

Recorded uses: DJR-091 — Ovid Tristia: Ovid, Tristia 3.4.25: living well in obscurity.; DJR-096 — ovidtrist: Ovid, Tristia 3.5.31–34.; work/audit-029/sources.json — 091-Ovid Tristia: Ovid, Tristia 3.4.25; work/audit-031/sources.json — 096-ovidtrist: Ovid, Tristia 3.5.31–34..

BIB-1850

Ovid, Tristia 4.3.

Recorded resource

Recorded uses: DJR-094 — tristia: Ovid, Tristia 4.3.; work/audit-030/sources.json — 094-tristia: Ovid, Tristia 4.3..

BIB-1851

Ovid, Tristia 5.7.45–46, Latin text.
Ovid, Tristia 5.1.63; concealed grief; Latin.
Ovid, Tristia 5.1.63

Recorded resource

Recorded uses: DJR-021 — ovidtrist: Ovid, Tristia 5.7.45–46, Latin text.; DJR-083 — OvidTristia: Ovid, Tristia 5.1.63; concealed grief; Latin.; work/audit-026/sources.json — 083-OvidTristia: Ovid, Tristia 5.1.63.

BIB-1852

Paul the Deacon, History of the Lombards 2.4–5, Latin; succession and the name Iustinianus in the Sophia episode.
Paul the Deacon 2.4–5

Recorded resource

Recorded uses: DJR-051 — PaulLatin: Paul the Deacon, History of the Lombards 2.4–5, Latin; succession and the name Iustinianus in the Sophia episode.; work/audit-016/sources.json — PaulLatin: Paul the Deacon 2.4–5.

BIB-1853

Persius, Satire 1.12, Latin text; The Latin Library.
Persius, Satire 1.27, Latin text.
Persius, Satire 5.117: the cunning fox beneath an outwardly polished appearance.
Persius, Satires 1.1; 2.17; 3.118; 4.24: emptiness, reply, Orestes, and the knapsack.
Persius, Satires 1.110 and 4.16: acquiescence to the great and the Anticyra image. Latin text.
Persius, Satire 3.65; Craterus and the promised mountains; Latin text.
Persius, Satire 5.103–4: Melicertes and the loss of shame.
Persius, Satires 1 and 5: fame, susceptibility to praise, and the separated examples adapted into wine, gambling and lust.
Persius 3.80–86: philosophers mocked for their bearing and language.
Persius, Satires 3.85 and 5.62, Latin text.
Persius 1.61, Latin text: patrician blood.
Persius, Satires 2.69 and 3.23: gold in sacred things; wet clay.
Persius, Satire 1.12: insolent laughter.
Persius, Satires 1.38–40 and 2.38–39: violets, the royal match and roses.
Persius, Satire 3.17–18; Burton's third-person adaptation compared with the Latin text.
Persius, Satire 3.65: the physician Craterus.
Persius, Satire 3.63–64, delayed treatment. Latin comparison text.
Persius, Satire 5.58–59 and 179, Latin; gambling, love and old men in the sunshine.
Persius, Satires 3.72: one's place in human affairs.
Persius, Satire 1.58, Janus and the stork gesture.
Persius, Satire 4.52, dwell with yourself.
Persius, Satire 1.50–51, Ilias Atti and hellebore.
Persius, Satire 1.25, Latin text.
Persius, Satire 1.134; the Callirhoe allusion.
Persius, Satire 3.110–111; the heart's response.
Persius, Prologue 8–11: parrot, greeting and the incentive of hunger. Latin text.
Persius, Satires 2.17–18 and 3.21–22: Jupiter and the defective vessel.
Persius 3 verse 118
Persius, Satire 3.65
Persius, Satires 2.69 and 3.23: gold in sacred things
Persius, Satire 3.17–18
Persius, Satire 5.58–59 and 179, Latin
Persius, Satires 3.72
Persius, Satire 1.134
Persius, Satire 3.110–111
Persius, Prologue 8–11
Persius, Satires 2.17–18 and 3.21–22
Persius, Satire 1.12, Latin text

Recorded resource

Recorded uses: DJR-002 — Persius: Persius, Satire 1.12, Latin text; The Latin Library.; DJR-003 — Persius: Persius, Satire 1.27, Latin text.; DJR-008 — Persius: Persius, Satire 5.117: the cunning fox beneath an outwardly polished appearance.; DJR-011 — Persius: Persius, Satires 1.1; 2.17; 3.118; 4.24: emptiness, reply, Orestes, and the knapsack.; DJR-018 — Persius: Persius, Satires 1.110 and 4.16: acquiescence to the great and the Anticyra image. Latin text.; DJR-028 — Persius: Persius, Satire 3.65; Craterus and the promised mountains; Latin text.; DJR-040 — Persius: Persius, Satire 5.103–4: Melicertes and the loss of shame.; DJR-045 — Persius: Persius, Satires 1 and 5: fame,

susceptibility to praise, and the separated examples adapted into wine, gambling and lust.; DJR-046 — Persius: Persius 3.80–86: philosophers mocked for their bearing and language.; DJR-048 — Persius: Persius, Satires 3.85 and 5.62, Latin text.; DJR-049 — Persius: Persius 1.61, Latin text: patrician blood.; DJR-050 — Persius: Persius, Satires 2.69 and 3.23: gold in sacred things; wet clay.; DJR-051 — Persius: Persius, Satire 1.12: insolent laughter.; DJR-052 — Persius: Persius, Satires 1.38–40 and 2.38–39: violets, the royal match and roses.; DJR-059 — Persius: Persius, Satire 3.17–18; Burton's third-person adaptation compared with the Latin text.; DJR-068 — Persius: Persius, Satire 3.65: the physician Craterus.; DJR-069 — persius: Persius, Satire 3.63–64, delayed treatment. Latin comparison text.; DJR-079 — persius: Persius, Satire 5.58–59 and 179, Latin; gambling, love and old men in the sunshine.; DJR-091 — Persius: Persius, Satires 3.72: one's place in human affairs.; DJR-097 — persius: Persius, Satire 1.58, Janus and the stork gesture.; DJR-098 — persius: Persius, Satire 4.52, dwell with yourself.; DJR-101 — Persius: Persius, Satire 1.50–51, Ilias Atti and hellebore.; DJR-109 — persius: Persius, Satire 1.25, Latin text.; DJR-116 — persius: Persius, Satire 1.134; the Callirhoe allusion.; DJR-120 — Persius: Persius, Satire 3.110–111; the heart's response.; DJR-160 — persius: Persius, Prologue 8–11: parrot, greeting and the incentive of hunger. Latin text.; DJR-163 — persius: Persius, Satires 2.17–18 and 3.21–22: Jupiter and the defective vessel.; work/audit-003/sources.json — persius: Persius 3 verse 118; work/audit-008/sources.json — Persius: Persius, Satire 3.65; work/audit-012/sources.json — Persius: Persius, Satire 5.103–4: Melicertes and the loss of shame.; work/audit-014/sources.json — Persius: Persius 3.80–86: philosophers mocked for their bearing and language.; work/audit-015/sources.json — Persius: Persius, Satires 2.69 and 3.23: gold in sacred things; work/audit-016/sources.json — Persius: Persius, Satires 1.38–40 and 2.38–39: violets, the royal match and roses.; work/audit-018/sources.json — Persius: Persius, Satire 3.17–18; work/audit-021/sources.json — Persius: Persius, Satire 3.65; work/audit-022/sources.json — persius: Persius, Satire 3.63–64, delayed treatment. Latin comparison text.; work/audit-025/sources.json — 079-persius: Persius, Satire 5.58–59 and 179, Latin; work/audit-029/sources.json — 091-Persius: Persius, Satires 3.72; work/audit-031/sources.json — 097-persius: Persius, Satire 1.58, Janus and the stork gesture.; work/audit-031/sources.json — 098-persius: Persius, Satire 4.52, dwell with yourself.; work/audit-032/sources.json — 101-Persius: Persius, Satire 1.50–51, Ilias Atti and hellebore.; work/audit-035/sources.json — 109-persius: Persius, Satire 1.25, Latin text.; work/audit-037/sources.json — 116-persius: Persius, Satire 1.134; work/audit-039/sources.json — 120-Persius: Persius, Satire 3.110–111; work/audit-052/sources.json — 160-persius: Persius, Prologue 8–11; work/audit-053/sources.json — 163-persius: Persius, Satires 2.17–18 and 3.21–22; work/audit-057/sources.json — 002-Persius: Persius, Satire 1.12, Latin text; work/audit-058/sources.json — 003-Persius: Persius, Satire 1.27, Latin text..

BIB-1854

Petronius, Satyrica 14, 44, and 116, venal justice, irreligion, and legacy hunting.
Petronius, Satyrica 2–3: education, the kitchen comparison, and going mad with the mad.
Petronius, Satyrica 17. Latin text.
Petronius, Satyricon 116, legacy-hunters at Croton.
Petronius, Satyricon 1: schooling detached from everyday experience.
Petronius, Satyricon 83: Eumolpus's appearance and the rewards of eloquence.
Petronius, Satyricon 37: Fortunata's wealth and ascent.
Petronius, Satyricon 80 and 83, fickle friends and ragged eloquence.
Petronius, Satyrica 1: honeyed verbal confections.
Petronius, Satyricon 84; Eumolpus on poverty, Latin comparison.
Petronius, Satyricon 111–112.
Petronius, Satyricon 88, Chrysippus and hellebore.
Petronius, Satyricon 85, Latin text.
Petronius, Satyricon 88, Latin text.
Petronius, Satyricon 25: Quartilla's speech and the calf-and-bull proverb.
Petronius, Satyrica 126; desire and low social status.
Petronius, Satyricon 127; Circe's smile.
Petronius, Satyrica 126: studied appearance.
Petronius, Satyricon 79, 111–112, 127 and the fragment at 132. Latin text.
Petronius, Satyricon 6–7, 17 and 116.
Petronius, Satyricon 116–117; Latin text, pretended wealth and legacy-hunting at Croton.
Petronius, Satyricon 130; Polyaenus's letter to Circe.
Petronius, Satyricon 79; recollection of a night with Giton.
Petronius, Satyricon; the description of Circe and rejection of Doris.
Petronius, Satiricon; consulted, but the Candida poem not located.
Petronius, Satyrica 129: Encolpius on impotence and Achilles.
Petronius, Satyrica 1
Petronius, Satyricon 84
Petronius, Satyricon 25
Petronius, Satyrica 126
Petronius, Satyricon 127
Petronius, Satyricon 116–117
Petronius, Satyricon 130

Petronius, Satyricon 79
Petronius, Satyricon
Petronius, Satiricon
Petronius, Satyrica 129

Recorded resource

Recorded uses: DJR-010 — petronius: Petronius, Satyrica 14, 44, and 116, venal justice, irreligion, and legacy hunting.; DJR-011 — Petronius: Petronius, Satyrica 2–3: education, the kitchen comparison, and going mad with the mad.; DJR-012 — petronius: Petronius, Satyrica 17. Latin text.; DJR-042 — petronius: Petronius, Satyricon 116, legacy-hunters at Croton.; DJR-046 — Petronius: Petronius, Satyricon 1: schooling detached from everyday experience.; DJR-047 — Petronius: Petronius, Satyricon 83: Eumolpus's appearance and the rewards of eloquence.; DJR-052 — Petronius Fortunata: Petronius, Satyricon 37: Fortunata's wealth and ascent.; DJR-053 — Petronius: Petronius, Satyricon 80 and 83, fickle friends and ragged eloquence.; DJR-085 — petronius: Petronius, Satyrica 1: honeyed verbal confections.; DJR-090 — petronius-poverty: Petronius, Satyricon 84; Eumolpus on poverty, Latin comparison.; DJR-095 — petronius: Petronius, Satyricon 111–112.; DJR-102 — Petronius: Petronius, Satyricon 88, Chrysippus and hellebore.; DJR-107 — petronius: Petronius, Satyricon 85, Latin text.; DJR-109 — petronius: Petronius, Satyricon 88, Latin text.; DJR-115 — Petronius: Petronius, Satyricon 25: Quartilla's speech and the calf-and-bull proverb.; DJR-119 — petronius: Petronius, Satyrica 126; desire and low social status.; DJR-120 — Petronius: Petronius, Satyricon 127; Circe's smile.; DJR-121 — Petronius: Petronius, Satyrica 126: studied appearance.; DJR-123 — Petronius: Petronius, Satyricon 79, 111–112, 127 and the fragment at 132. Latin text.; DJR-125 — Petronius: Petronius, Satyricon 6–7, 17 and 116.; DJR-125 — Petronius117: Petronius, Satyricon 116–117; Latin text, pretended wealth and legacy-hunting at Croton.; DJR-130 — Petronius: Petronius, Satyricon 130; Polyaenus's letter to Circe.; DJR-131 — Petronius: Petronius, Satyricon 79; recollection of a night with Giton.; DJR-136 — Petronius narrative: Petronius, Satyricon; the description of Circe and rejection of Doris.; DJR-137 — Petronius: Petronius, Satiricon; consulted, but the Candida poem not located.; DJR-150 — petronius: Petronius, Satyrica 129: Encolpius on impotence and Achilles.; work/audit-013/sources.json — petronius: Petronius, Satyricon 116, legacy-hunters at Croton.; work/audit-014/sources.json — Petronius: Petronius, Satyricon 83: Eumolpus's appearance and the rewards of eloquence.; work/audit-016/sources.json — Petronius Fortunata: Petronius, Satyricon 37: Fortunata's wealth and ascent.; work/audit-016/sources.json — Petronius: Petronius, Satyricon 80 and 83, fickle friends and ragged eloquence.; work/audit-027/sources.json — 085-petronius: Petronius, Satyrica 1; work/audit-029/sources.json — 090-petronius-poverty: Petronius, Satyricon 84; work/audit-030/sources.json — 095-petronius: Petronius, Satyricon 111–112.; work/audit-033/sources.json — 102-Petronius: Petronius, Satyricon 88, Chrysippus and hellebore.; work/audit-034/sources.json — 107-petronius: Petronius, Satyricon 85, Latin text.; work/audit-035/sources.json — 109-petronius: Petronius, Satyricon 88, Latin text.; work/audit-037/sources.json — 115-Petronius: Petronius, Satyricon 25; work/audit-038/sources.json — 119-petronius: Petronius, Satyrica 126; work/audit-039/sources.json — 120-Petronius: Petronius, Satyricon 127; work/audit-039/sources.json — 121-Petronius: Petronius, Satyrica 126; work/audit-040/sources.json — 123-Petronius: Petronius, Satyricon 79, 111–112, 127 and the fragment at 132. Latin text.; work/audit-040/sources.json — 125-Petronius: Petronius, Satyricon 6–7, 17 and 116.; work/audit-040/sources.json — 125-Petronius117: Petronius, Satyricon 116–117; work/audit-042/sources.json — 130-Petronius: Petronius, Satyricon 130; work/audit-042/sources.json — 131-Petronius: Petronius, Satyricon 79; work/audit-044/sources.json — 136-Petronius narrative: Petronius, Satyricon; work/audit-044/sources.json — 137-Petronius: Petronius, Satiricon; work/audit-049/sources.json — 150-petronius: Petronius, Satyrica 129.

BIB-1855

Petronian fragments, number 20 in the consulted collection.
Fragmenta Petroniana 29 in this collection; deceptive senses.
Fragmenta Petroniana; consulted, but the Candida poem not located.
Fragmenta Petroniana 29 in this collection
Fragmenta Petroniana

Recorded resource

Recorded uses: DJR-124 — Petronius: Petronian fragments, number 20 in the consulted collection.; DJR-136 — Petronius verse: Fragmenta Petroniana 29 in this collection; deceptive senses.; DJR-137 — Petronius fragments: Fragmenta Petroniana; consulted, but the Candida poem not located.; work/audit-040/sources.json — 124-Petronius: Petronian fragments, number 20 in the consulted collection.; work/audit-044/sources.json — 136-Petronius verse: Fragmenta Petroniana 29 in this collection; work/audit-044/sources.json — 137-Petronius fragments: Fragmenta Petroniana.

BIB-1856

Phaedrus, Fables 1.25: the dog drinking from the Nile. Latin text.

Recorded resource

Recorded uses: DJR-006 — Phaedrus: Phaedrus, Fables 1.25: the dog drinking from the Nile. Latin text..

BIB-1857

Phaedrus, Fables 3, prologue 45–47, Latin text: suspicion and the exposure of conscience.

Recorded resource

Recorded uses: DJR-019 — Phaedrus3: Phaedrus, Fables 3, prologue 45–47, Latin text: suspicion and the exposure of conscience..

BIB-1858

Fables, book 5, prologue; Latin Library.
Fables, book 5, prologue

Recorded resource

Recorded uses: DJR-001 — Phaedrus: Fables, book 5, prologue; Latin Library.; work/audit-057/sources.json — 001-Phaedrus: Fables, book 5, prologue.

BIB-1859

Plautus, Amphitruo, prologue 36: seeking justice from the unjust.
Plautus, Amphitryon 1124–1125 and 1141–1142.

Recorded resource

Recorded uses: DJR-011 — PlautusAmphitruo: Plautus, Amphitruo, prologue 36: seeking justice from the unjust.; DJR-149 — plautus: Plautus, Amphitryon 1124–1125 and 1141–1142.; work/audit-048/sources.json — 149-plautus: Plautus, Amphitryon 1124–1125 and 1141–1142..

BIB-1860

Plautus, Asinaria, epilogue, the second excuse quoted by Burton.

Recorded resource

Recorded uses: DJR-010 — asinaria: Plautus, Asinaria, epilogue, the second excuse quoted by Burton..

BIB-1861

Plautus, Aulularia, act 4, scene 4, line 642, Latin text.
Plautus, The Pot of Gold. Latin text consulted; Burton's complaint about servants remains unlocated.
Plautus, Aulularia: Staphyla, Euclio's precautions, and the jokes about smoke and water.
Plautus, Aulularia 532–533. The expense of large dowries.
Plautus Aulularia

Recorded resource

Recorded uses: DJR-008 — Plautus: Plautus, Aulularia, act 4, scene 4, line 642, Latin text.; DJR-017 — plautus: Plautus, The Pot of Gold. Latin text consulted; Burton's complaint about servants remains unlocated.; DJR-044 — Plautus: Plautus, Aulularia: Staphyla, Euclio's precautions, and the jokes about smoke and water.; DJR-139 — aulularia: Plautus, Aulularia 532–533. The expense of large dowries.; work/audit-013/sources.json — Plautus: Plautus Aulularia; work/audit-045/sources.json — 139-aulularia: Plautus, Aulularia 532–533. The expense of large dowries..

BIB-1862

Plautus, Captivi 188–190; terrestris cena and the joke about a pig being an earthly animal.
Plautus, Captivi 133–137; Ergasilus's comic lament, abridged and altered in Burton's margin.
Plautus, Captivi 255–256, caution and capture.
Plautus, Captivi 188–190
Plautus, Captivi 133–137

Recorded resource

Recorded uses: DJR-034 — Captivi: Plautus, Captivi 188–190; terrestris cena and the joke about a pig being an earthly animal.; DJR-040 — Captivi: Plautus, Captivi 133–137; Ergasilus's comic lament, abridged and altered in Burton's margin.; DJR-098 — plautus_captivi: Plautus, Captivi 255–256, caution and capture.; work/audit-010/sources.json — Captivi: Plautus, Captivi 188–190; work/audit-012/sources.json — Captivi: Plautus, Captivi 133–137; work/audit-031/sources.json — 098-plautus_captivi: Plautus, Captivi 255–256, caution and capture..

BIB-1863

Plautus, Cistellaria 69–70 and 203–211.

Recorded resource

Recorded uses: DJR-127 — cistellaria: Plautus, Cistellaria 69–70 and 203–211.; work/audit-041/sources.json — 127-cistellaria: Plautus, Cistellaria 69–70 and 203–211..

BIB-1864

Plautus, Curculio 470–472: the social geography of the Forum.
Plautus, Curculio 151–152; the lover addressing the door-bolts.
Plautus, Curculio 151–152

Recorded resource

Recorded uses: DJR-043 — plautus: Plautus, Curculio 470–472: the social geography of the Forum.; DJR-134 — Plautus: Plautus, Curculio 151–152; the lover addressing the door-bolts.; work/audit-013/sources.json — plautus: Plautus, Curculio 470–472: the social geography of the Forum.; work/audit-043/sources.json — 134-Plautus: Plautus, Curculio 151–152.

BIB-1865

Plautus, Epidicus 32–33: disgrace turned honour.

Recorded resource

Recorded uses: DJR-035 — Epidicus: Plautus, Epidicus 32–33: disgrace turned honour.; work/audit-010/sources.json — Epidicus: Plautus, Epidicus 32–33: disgrace turned honour..

BIB-1866

Plautus, Menaechmi 843 and 913: the accused madman's reply and the doctor's hellebore remedy.
Plautus, Menaechmi 925–926, Latin text: the physician's question about rumbling intestines, differing from Burton's printed inguina.
Plautus, Menaechmi 338–342: meeting travellers.
Plautus Menaechmi 925 and 926
Plautus, Menaechmi 338–342

Recorded resource

Recorded uses: DJR-011 — PlautusMenaechmi: Plautus, Menaechmi 843 and 913: the accused madman's reply and the doctor's hellebore remedy.; DJR-019 — PlautusMen: Plautus, Menaechmi 925–926, Latin text: the physician's question about rumbling intestines, differing from Burton's printed inguina.; DJR-125 — Menaechmi: Plautus, Menaechmi 338–342: meeting travellers.; work/audit-005/sources.json — plautus: Plautus Menaechmi 925 and 926; work/audit-040/sources.json — 125-Menaechmi: Plautus, Menaechmi 338–342.

BIB-1867

Plautus, Mercator 25–30.
Plautus, Mercator 862–863: the vow to find the beloved or death.
Plautus, Mercator 817: Syra's complaint and the opening oath.
Plautus, The Merchant 305 and 574–576: the aged lover.
Plautus, Mercator 862–863
Plautus, Mercator 817
Plautus, The Merchant 305 and 574–576

Recorded resource

Recorded uses: DJR-127 — mercator: Plautus, Mercator 25–30.; DJR-129 — Plautus: Plautus, Mercator 862–863: the vow to find the beloved or death.; DJR-147 — plautus: Plautus, Mercator 817: Syra's complaint and the opening oath.; DJR-150 — plautus: Plautus, The Merchant 305 and 574–576: the aged lover.; work/audit-041/sources.json — 127-mercator: Plautus, Mercator 25–30.; work/audit-042/sources.json — 129-Plautus: Plautus, Mercator 862–863; work/audit-048/sources.json — 147-plautus: Plautus, Mercator 817; work/audit-049/sources.json — 150-plautus: Plautus, The Merchant 305 and 574–576.

BIB-1868

Plautus, Miles gloriosus, turn-taking in conversation.
Plautus, Miles gloriosus 50–70; Artotrogus's reported praise and the line at 65.
Plautus, Miles Gloriosus 705–715; Latin text, Burton's shortened quotation and the relatives' expectation of inheritance.
Plautus, Miles gloriosus 50–70
Plautus, Miles Gloriosus 705–715

Recorded resource

Recorded uses: DJR-098 — plautus_miles: Plautus, Miles gloriosus, turn-taking in conversation.; DJR-131 — Plautus65: Plautus, Miles gloriosus 50–70; Artotrogus's reported praise and the line at 65.; DJR-139 — miles: Plautus, Miles Gloriosus 705–715; Latin text, Burton's shortened quotation and the relatives' expectation of inheritance.; work/audit-031/sources.json — 098-plautus_miles: Plautus, Miles gloriosus, turn-taking in conversation.; work/audit-042/sources.json — 131-Plautus65: Plautus, Miles gloriosus 50–70; work/audit-045/sources.json — 139-miles: Plautus, Miles Gloriosus 705–715.

BIB-1869

Plautus, Mostellaria 1141, Tranio's excuse.
Plautus, Mostellaria 1.2, Philolaches's house comparison, Latin text.
Plautus, Mostellaria I.iii: the absence of perfume.
Plautus, Mostellaria I.iii

Recorded resource

Recorded uses: DJR-010 — mostellaria: Plautus, Mostellaria 1141, Tranio's excuse.; DJR-037 — Plautus: Plautus, Mostellaria 1.2, Philolaches's house comparison, Latin text.; DJR-121 — Plautus: Plautus, Mostellaria I.iii: the absence of perfume.; work/audit-011/sources.json — Plautus: Plautus, Mostellaria 1.2, Philolaches's house comparison, Latin text.; work/audit-039/sources.json — 121-Plautus: Plautus, Mostellaria I.iii.

BIB-1870

Plautus, Persa 3–5: the labours preferred to a struggle with Love; Burton alters wording and order.
Plautus, Persa 410–411: the pimp's practices.
Plautus, Persa 3–5
Plautus, Persa 410–411

Recorded resource

Recorded uses: DJR-113 — Plautus: Plautus, Persa 3–5: the labours preferred to a struggle with Love; Burton alters wording and order.; DJR-125 — Persa: Plautus, Persa 410–411: the pimp's practices.; work/audit-036/sources.json — 113-Plautus: Plautus, Persa 3–5; work/audit-040/sources.json — 125-Persa: Plautus, Persa 410–411.

BIB-1871

Plautus, Pseudolus 810–825: the cook's attack on vegetable cookery; Latin checked for both quotations.
Plautus, Pseudolus 1286–1287: the drunken slave's wreath.
Plautus, Pseudolus 679–682; apparent wisdom credited to good fortune.
Plautus, Pseudolus 1185, Harpax and hellebore.
Plautus, Pseudolus 810–825
Plautus Pseudolus 679–682

Recorded resource

Recorded uses: DJR-034 — Plautus: Plautus, Pseudolus 810–825: the cook's attack on vegetable cookery; Latin checked for both quotations.; DJR-035 — Pseudolus: Plautus, Pseudolus 1286–1287: the drunken slave's wreath.; DJR-052 — PlautusFortune: Plautus, Pseudolus 679–682; apparent wisdom credited to good fortune.; DJR-102 — Plautus: Plautus, Pseudolus 1185, Harpax and hellebore.; work/audit-010/sources.json — Plautus: Plautus, Pseudolus 810–825; work/audit-010/sources.json — Pseudolus: Plautus, Pseudolus 1286–1287: the drunken slave's wreath.; work/audit-016/sources.json — PlautusFortune: Plautus Pseudolus 679–682; work/audit-033/sources.json — 102-Plautus: Plautus, Pseudolus 1185, Harpax and hellebore..

BIB-1872

Plautus, Rudens 19–20.

Recorded resource

Recorded uses: DJR-096 — plaut: Plautus, Rudens 19–20.; work/audit-031/sources.json — 096-plaut: Plautus, Rudens 19–20..

BIB-1873

Plautus, Trinummus 553–554. Calamity's lodging; Burton's wording compared.
Plautus, Trinummus 339–340. Alms passage; Burton's wording differs.
Plautus, Trinummus 285, the maxim attributed by Burton to Terence.
Plautus, Trinummus 553–554. Calamity's lodging
Plautus, Trinummus 339–340. Alms passage

Recorded resource

Recorded uses: DJR-065 — Plautus: Plautus, Trinummus 553–554. Calamity's lodging; Burton's wording compared.; DJR-066 — Plautus: Plautus, Trinummus 339–340. Alms passage; Burton's wording differs.; DJR-086 — Plautus: Plautus, Trinummus 285, the maxim attributed by Burton to Terence.; work/audit-020/sources.json — Plautus: Plautus, Trinummus 553–554. Calamity's lodging; work/audit-021/sources.json — Plautus: Plautus, Trinummus 339–340. Alms passage; work/audit-027/sources.json — 086-Plautus: Plautus, Trinummus 285, the maxim attributed by Burton to Terence..

BIB-1874

Pliny the Younger, Letters 1.13, Latin text.
Pliny the Younger, Letters 1.12.4–10. Corellius Rufus's illness and death.
Pliny, Letters 1.12.13, grief for Corellius Rufus.

Recorded resource

Recorded uses: DJR-004 — Pliny: Pliny the Younger, Letters 1.13, Latin text.; DJR-066 — Pliny: Pliny the Younger, Letters 1.12.4–10. Corellius Rufus's illness and death.; DJR-086 — Pliny: Pliny, Letters 1.12.13, grief for Corellius Rufus.; work/audit-021/sources.json — Pliny: Pliny the Younger, Letters 1.12.4–10. Corellius Rufus's illness and death.; work/audit-027/sources.json — 086-Pliny: Pliny, Letters 1.12.13, grief for Corellius Rufus..

BIB-1875

Pliny, Letters 10.96.4: Christians described as sharing amentia.
Pliny, Letters 10.17–18 on municipal accounts and 10.33–34 on firefighting. Related passages; the account-keeping maxim is located separately in Panegyric 20.
Pliny, Letters 10.96–97: Christians, punishment and Trajan's limits on prosecution.
Pliny Letters book 10
Pliny, Letters 10.96–97

Recorded resource

Recorded uses: DJR-007 — Pliny: Pliny, Letters 10.96.4: Christians described as sharing amentia.; DJR-016 — Pliny: Pliny, Letters 10.17–18 on municipal accounts and 10.33–34 on firefighting. Related passages; the account-keeping maxim is located separately in Panegyric 20.; DJR-161 — pliny: Pliny, Letters 10.96–97: Christians, punishment and Trajan's limits on prosecution.; work/audit-004/sources.json — plinyletters: Pliny Letters book 10; work/audit-052/sources.json — 161-pliny: Pliny, Letters 10.96–97.

BIB-1876

Pliny, Letters 2.3.5–6: the sincerity of the rhetorician Isaeus.
Pliny, Letters 2.1.12: memory of Verginius Rufus.

Recorded resource

Recorded uses: DJR-046 — Pliny: Pliny, Letters 2.3.5–6: the sincerity of the rhetorician Isaeus.; DJR-054 — pliny: Pliny, Letters 2.1.12: memory of Verginius Rufus.; work/audit-014/sources.json — Pliny: Pliny, Letters 2.3.5–6: the sincerity of the rhetorician Isaeus..

BIB-1877

Pliny, Letters 3.21.6: Martial's gift of lasting fame.
Pliny, Letters 3.21.6

Recorded resource

Recorded uses: DJR-111 — Pliny3: Pliny, Letters 3.21.6: Martial's gift of lasting fame.; work/audit-036/sources.json — 111-Pliny3: Pliny, Letters 3.21.6.

BIB-1878

Pliny the Younger, Letters 4.3.2–3, Latin text.
Pliny, Letters 4.4.1, Latin text.
Pliny, Letters 4.1.5 and 4.7.1–2: love and Regulus's memorials to his son.
Pliny, Letters 4.1.5 and 4.7.1–2

Recorded resource

Recorded uses: DJR-108 — pliny: Pliny the Younger, Letters 4.3.2–3, Latin text.; DJR-110 — Pliny: Pliny, Letters 4.4.1, Latin text.; DJR-111 — Pliny4: Pliny, Letters 4.1.5 and 4.7.1–2: love and Regulus's memorials to his son.; work/audit-035/sources.json — 108-pliny: Pliny the Younger, Letters 4.3.2–3, Latin text.; work/audit-035/sources.json — 110-Pliny: Pliny, Letters 4.4.1, Latin text.; work/audit-036/sources.json — 111-Pliny4: Pliny, Letters 4.1.5 and 4.7.1–2.

BIB-1879

Pliny, Letters 5.8.3: desire for literary survival and the broken-off Quamquam O.

Recorded resource

Recorded uses: DJR-045 — Pliny V: Pliny, Letters 5.8.3: desire for literary survival and the broken-off Quamquam O.; work/audit-014/sources.json — Pliny V: Pliny, Letters 5.8.3: desire for literary survival and the broken-off Quamquam O..

BIB-1880

Pliny, Letters 6.16; the elder Pliny's scientific interest and subsequent rescue mission compared.
Pliny, Letters 6.16

Recorded resource

Recorded uses: DJR-055 — pliny: Pliny, Letters 6.16; the elder Pliny's scientific interest and subsequent rescue mission compared.; work/audit-017/sources.json — pliny: Pliny, Letters 6.16.

BIB-1881

Pliny, Letters 7.21. Latin text; checked against Burton's attribution.
Pliny the Younger, Letters 7.26, Latin text; recipient and concluding sentence checked.
Pliny, Letters 7.25–26, Rufus and Maximus; conduct in sickness.
Pliny the Younger, Letters 7.26.
Pliny Letters 7.26
Pliny, Letters 7.25–26, Rufus and Maximus

Recorded resource

Recorded uses: DJR-012 — pliny: Pliny, Letters 7.21. Latin text; checked against Burton's attribution.; DJR-021 — pliny: Pliny the Younger, Letters 7.26, Latin text; recipient and concluding sentence checked.; DJR-088 — Pliny: Pliny, Letters 7.25–26, Rufus and Maximus; conduct in sickness.; DJR-090 — PlinyEp: Pliny the Younger, Letters 7.26.; work/audit-006/sources.json — plinyletters: Pliny Letters 7.26; work/audit-028/sources.json — 088-Pliny: Pliny, Letters 7.25–26, Rufus and Maximus; work/audit-029/sources.json — 090-PlinyEp: Pliny the Younger, Letters 7.26..

BIB-1882

Pliny, Letters 8.23.3: young men who imitate no one.
Pliny the Younger, Letters 8.19, Latin text: the mutual relation of study and cheerfulness.
Pliny, Letters 8.18.8–10: the widow's marriage and the praise omitted by Burton.
Pliny, Letters 8.18.8–10

Recorded resource

Recorded uses: DJR-011 — PlinyLetters: Pliny, Letters 8.23.3: young men who imitate no one.; DJR-019 — Pliny8: Pliny the Younger, Letters 8.19, Latin text: the mutual relation of study and cheerfulness.; DJR-115 — Pliny: Pliny, Letters 8.18.8–10: the widow's marriage and the praise omitted by Burton.; work/audit-037/sources.json — 115-Pliny: Pliny, Letters 8.18.8–10.

BIB-1883

Pliny, Letters 8.18.12, Latin; pleasure in novelty.
Pliny, Letters 8.18.12, Latin

Recorded resource

Recorded uses: DJR-079 — pliny: Pliny, Letters 8.18.12, Latin; pleasure in novelty.; work/audit-025/sources.json — 079-pliny: Pliny, Letters 8.18.12, Latin.

BIB-1884

Pliny, Letters 9.30.4: possessed by one's possessions.
Pliny, Letters 9.8 and 9.23: pleasure in praise and literary recognition.
Pliny Letters 9

Recorded resource

Recorded uses: DJR-044 — PlinyLetters9: Pliny, Letters 9.30.4: possessed by one's possessions.; DJR-045 — Pliny IX: Pliny, Letters 9.8 and 9.23: pleasure in praise and literary recognition.; work/audit-013/sources.json — PlinyLetters9: Pliny Letters 9; work/audit-014/sources.json — Pliny IX: Pliny, Letters 9.8 and 9.23: pleasure in praise and literary recognition..

BIB-1885

Pliny, Natural History, preface 24, Latin text.
Pliny the Elder, Natural History, preface 14, Latin text.

Recorded resource

Recorded uses: DJR-003 — Pliny: Pliny, Natural History, preface 24, Latin text.; DJR-107 — pliny: Pliny the Elder, Natural History, preface 14, Latin text.; work/audit-034/sources.json — 107-pliny: Pliny the Elder, Natural History, preface 14, Latin text.; work/audit-058/sources.json — 003-Pliny: Pliny, Natural History, preface 24, Latin text..

BIB-1886

Pliny, Panegyric to Trajan 20. Located source of the account-keeping maxim; Burton adapts its singular verb to the plural. Latin text.
Pliny, Panegyric 54, Latin text: serious poetry and the annals.
Pliny, Panegyric 83.4: domestic disgrace and public distinction.
Pliny Panegyric 20
Pliny, Panegyric 83.4

Recorded resource

Recorded uses: DJR-016 — Pliny Panegyric: Pliny, Panegyric to Trajan 20. Located source of the account-keeping maxim; Burton adapts its singular verb to the plural. Latin text.; DJR-049 — Pliny: Pliny, Panegyric 54, Latin text: serious poetry and the annals.; DJR-145 — pliny: Pliny, Panegyric 83.4: domestic disgrace and public distinction.; work/audit-004/sources.json — plinypan: Pliny Panegyric 20; work/audit-015/sources.json — Pliny: Pliny, Panegyric 54, Latin text: serious poetry and the annals.; work/audit-047/sources.json — 145-pliny: Pliny, Panegyric 83.4.

BIB-1887

Pomponius Mela, Chorographia I.27: Latin text; reported marine remains and anchors in inland plains.
Pomponius Mela, Chorography, Egyptian chronology (Latin 1.50–51).
Pomponius Mela, De chorographia 1.36 (older division 1.8), Latin: some coastal African peoples retain ancestral worship, while most coastal inhabitants follow Roman ways.
Pomponius Mela, Chorographia I.27
Pomponius Mela, De chorographia 1.36 (older division 1.8), Latin

Recorded resource

Recorded uses: DJR-073 — Mela1: Pomponius Mela, Chorographia I.27: Latin text; reported marine remains and anchors in inland plains.; DJR-157 — mela: Pomponius Mela, Chorography, Egyptian chronology (Latin 1.50–51).; DJR-161 — Mela136: Pomponius Mela, De chorographia 1.36 (older division 1.8), Latin: some coastal African peoples retain ancestral worship, while most coastal inhabitants follow Roman ways.; work/audit-023/sources.json — Mela1: Pomponius Mela, Chorographia I.27; work/audit-051/sources.json — 157-mela: Pomponius Mela, Chorography, Egyptian chronology (Latin 1.50–51).; work/audit-052/sources.json — 161-Mela136: Pomponius Mela, De chorographia 1.36 (older division 1.8), Latin.

BIB-1888

Priapea 50, especially line 7: Latin text; the promised garlands and their immediate context.
Priapea 50, especially line 7

Recorded resource

Recorded uses: DJR-072 — Priapea: Priapea 50, especially line 7: Latin text; the promised garlands and their immediate context.; work/audit-023/sources.json — Priapea: Priapea 50, especially line 7.

BIB-1889

Propertius, Elegies 2.25.9–10 and 2.30.1–2: lifelong love and flight to the Tanais.
Propertius, Elegies 2.15.12; the eyes as guides in love.
Propertius, Elegies 2.3 and 2.6; Priam and Lais.
Propertius, Elegies 2.29a.3–10; Latin text, Cupids with torches, arrows and bonds.
Propertius, Elegies 2.1.57–58; love and the healer.
Propertius, Elegies 2.34.13–18: excluding a rival from one's bed.
Propertius 2.6.11–14: quotation order and variants.
Propertius, Elegies 2.25.9–10 and 2.30.1–2
Propertius, Elegies 2.15.12
Propertius, Elegies 2.3 and 2.6
Propertius, Elegies 2.29a.3–10
Propertius, Elegies 2.1.57–58

Propertius, Elegies 2.34.13–18
Propertius 2.6.11–14

Recorded resource

Recorded uses: DJR-115 — Propertius2: Propertius, Elegies 2.25.9–10 and 2.30.1–2: lifelong love and flight to the Tanais.; DJR-117 — propertius: Propertius, Elegies 2.15.12; the eyes as guides in love.; DJR-118 — propertius: Propertius, Elegies 2.3 and 2.6; Priam and Lais.; DJR-124 — Propertius229: Propertius, Elegies 2.29a.3–10; Latin text, Cupids with torches, arrows and bonds.; DJR-133 — Propertius: Propertius, Elegies 2.1.57–58; love and the healer.; DJR-144 — propertius: Propertius, Elegies 2.34.13–18: excluding a rival from one's bed.; DJR-147 — propertius: Propertius 2.6.11–14: quotation order and variants.; work/audit-037/sources.json — 115-Propertius2: Propertius, Elegies 2.25.9–10 and 2.30.1–2; work/audit-038/sources.json — 117-propertius: Propertius, Elegies 2.15.12; work/audit-038/sources.json — 118-propertius: Propertius, Elegies 2.3 and 2.6; work/audit-040/sources.json — 124-Propertius229: Propertius, Elegies 2.29a.3–10; work/audit-043/sources.json — 133-Propertius: Propertius, Elegies 2.1.57–58; work/audit-047/sources.json — 144-propertius: Propertius, Elegies 2.34.13–18; work/audit-048/sources.json — 147-propertius: Propertius 2.6.11–14.

BIB-1890

Propertius 3.21; sight, absence and the journey to Athens.
Propertius 3.13.19–20, the quoted couplet.
Propertius 3.21

Recorded resource

Recorded uses: DJR-135 — Propertius: Propertius 3.21; sight, absence and the journey to Athens.; DJR-158 — propertius: Propertius 3.13.19–20, the quoted couplet.; work/audit-044/sources.json — 135-Propertius: Propertius 3.21; work/audit-051/sources.json — 158-propertius: Propertius 3.13.19–20, the quoted couplet..

BIB-1891

Propertius 4.10.3: the journey and the strength given by glory.
Propertius, Elegies 4.3.49: love for an acknowledged spouse.
Propertius, Elegies 4.3.49

Recorded resource

Recorded uses: DJR-045 — Propertius: Propertius 4.10.3: the journey and the strength given by glory.; DJR-115 — Propertius4: Propertius, Elegies 4.3.49: love for an acknowledged spouse.; work/audit-014/sources.json — Propertius: Propertius 4.10.3: the journey and the strength given by glory.; work/audit-037/sources.json — 115-Propertius4: Propertius, Elegies 4.3.49.

BIB-1892

Propertius, Elegies 1.1.1–2; capture by Cynthia's eyes.
Propertius, Elegies 1.1.1–2

Recorded resource

Recorded uses: DJR-119 — propertius: Propertius, Elegies 1.1.1–2; capture by Cynthia's eyes.; work/audit-038/sources.json — 119-propertius: Propertius, Elegies 1.1.1–2.

BIB-1893

Quintilian, Institutio oratoria 1.2.6–8: indulgence, habit and nature.

Recorded resource

Recorded uses: DJR-050 — QuintilianI: Quintilian, Institutio oratoria 1.2.6–8: indulgence, habit and nature.; work/audit-015/sources.json — QuintilianI: Quintilian, Institutio oratoria 1.2.6–8: indulgence, habit and nature..

BIB-1894

Quintilian, The Orator's Education 10.1.128–131: praise and criticism of Seneca. Latin text.

Recorded resource

Recorded uses: DJR-005 — quintilian: Quintilian, The Orator's Education 10.1.128–131: praise and criticism of Seneca. Latin text..

BIB-1895

Quintilian, Institutio oratoria 12.1.2: the destructive misuse of speech. Latin text.

Recorded resource

Recorded uses: DJR-006 — Quintilian: Quintilian, Institutio oratoria 12.1.2: the destructive misuse of speech. Latin text..

BIB-1896

Quintilian, Institutio oratoria 2.4.8–10: barren teaching and excessive correction.

Recorded resource

Recorded uses: DJR-050 — QuintilianII: Quintilian, Institutio oratoria 2.4.8–10: barren teaching and excessive correction.; work/audit-015/sources.json — QuintilianII: Quintilian, Institutio oratoria 2.4.8–10: barren teaching and excessive correction..

BIB-1897

Sallust, The War with Catiline 37.3: poverty and the desire for political change. Latin text.
Sallust, The Conspiracy of Catiline 58.1, on the limits of a commander's exhortation.
Sallust, Catiline 52.13: Cato's challenge to Caesar on the afterlife.
Sallust, Catiline 25.2, on Sempronia's accomplishments.
Sallust, Catiline 52.13

Recorded resource

Recorded uses: DJR-013 — Sallust: Sallust, The War with Catiline 37.3: poverty and the desire for political change. Latin text.; DJR-086 — Sallust: Sallust, The Conspiracy of Catiline 58.1, on the limits of a commander's exhortation.; DJR-112 — sallust-catiline: Sallust, Catiline 52.13: Cato's challenge to Caesar on the afterlife.; DJR-124 — Sallust: Sallust, Catiline 25.2, on Sempronia's accomplishments.; work/audit-027/sources.json — 086-Sallust: Sallust, The Conspiracy of Catiline 58.1, on the limits of a commander's exhortation.; work/audit-036/sources.json — 112-sallust-catiline: Sallust, Catiline 52.13; work/audit-040/sources.json — 124-Sallust: Sallust, Catiline 25.2, on Sempronia's accomplishments..

BIB-1898

Sallust, Jugurthine War 85, speech of Marius, Latin text.
Sallust, The Jugurthine War 16, money preferred to good faith.
Sallust, Jugurthine War 8.1, Latin text: everything at Rome for sale.
Sallust, Jugurthine War 10.6: concord and discord; parvae compared with Burton's magnæ.
Sallust, Jugurthine War 10.6

Recorded resource

Recorded uses: DJR-003 — Sallust: Sallust, Jugurthine War 85, speech of Marius, Latin text.; DJR-010 — sallust: Sallust, The Jugurthine War 16, money preferred to good faith.; DJR-049 — Sallust: Sallust, Jugurthine War 8.1, Latin text: everything at Rome for sale.; DJR-112 — sallust-jugurtha: Sallust, Jugurthine War 10.6: concord and discord; parvae compared with Burton's magnæ.; work/audit-015/sources.json — Sallust: Sallust, Jugurthine War 8.1, Latin text: everything at Rome for sale.; work/audit-036/sources.json — 112-sallust-jugurtha: Sallust, Jugurthine War 10.6; work/audit-058/sources.json — 003-Sallust: Sallust, Jugurthine War 85, speech of Marius, Latin text..

BIB-1899

Sallust, Histories, Speech of Cotta, opening: constancy and the omitted qualification.
Sallust, Histories, Speech of Cotta, opening

Recorded resource

Recorded uses: DJR-092 — Sallust: Sallust, Histories, Speech of Cotta, opening: constancy and the omitted qualification.; work/audit-029/sources.json — 092-Sallust: Sallust, Histories, Speech of Cotta, opening.

BIB-1900

Seneca, On Benefits 2.5.1. Latin compared for the maxim about prolonged suspense; Burton's reference and order differ.
Seneca, On Benefits 2.5.1. Latin compared for the maxim about prolonged suspense

Recorded resource

Recorded uses: DJR-056 — Seneca: Seneca, On Benefits 2.5.1. Latin compared for the maxim about prolonged suspense; Burton's reference and order differ.; work/audit-017/sources.json — Seneca056: Seneca, On Benefits 2.5.1. Latin compared for the maxim about prolonged suspense.

BIB-1901

Octavia 550; each day plucks the flower of beauty.
Octavia 550

Recorded resource

Recorded uses: DJR-137 — Octavia: Octavia 550; each day plucks the flower of beauty.; work/audit-044/sources.json — 137-Octavia: Octavia 550.

BIB-1902

Seneca, Agamemnon 243: regret for wrongdoing and innocence.
Seneca, Agamemnon 243

Recorded resource

Recorded uses: DJR-166 — seneca: Seneca, Agamemnon 243: regret for wrongdoing and innocence.; work/audit-054/sources.json — 166-seneca: Seneca, Agamemnon 243.

BIB-1903

Seneca, On the Shortness of Life 12.3: grooming.
Seneca, On the Shortness of Life 12.3

Recorded resource

Recorded uses: DJR-121 — SenecaBrev: Seneca, On the Shortness of Life 12.3: grooming.; work/audit-039/sources.json — 121-SenecaBrev: Seneca, On the Shortness of Life 12.3.

BIB-1904

Seneca, On Clemency 1.24.1, executions and funerals.
Seneca, On Clemency 1.24.1, Latin text: punishments and funerals.
Seneca, On Clemency 2.5.1: religion and superstition.
Seneca, On Clemency 2.5.1

Recorded resource

Recorded uses: DJR-010 — clemency: Seneca, On Clemency 1.24.1, executions and funerals.; DJR-015 — Seneca: Seneca, On Clemency 1.24.1, Latin text: punishments and funerals.; DJR-152 — seneca_clemency: Seneca, On Clemency 2.5.1: religion and superstition.; work/audit-049/sources.json — 152-seneca_clemency: Seneca, On Clemency 2.5.1.

BIB-1905

Seneca, To Marcia 11.3, human bodily vulnerability.

Recorded resource

Recorded uses: DJR-042 — marcia: Seneca, To Marcia 11.3, human bodily vulnerability.; work/audit-013/sources.json — marcia: Seneca, To Marcia 11.3, human bodily vulnerability..

BIB-1906

Seneca, Consolation to Helvia 10.8: Apicius and scientiam popinae.
Seneca, Consolation to Helvia 10, Apicius and the fear of poverty.
Seneca, Consolation to Helvia 11.4 and 12.1: natural limits and opinions of poverty.
Seneca, Consolation to Helvia 11.4 and 12.1

Recorded resource

Recorded uses: DJR-034 — Seneca: Seneca, Consolation to Helvia 10.8: Apicius and scientiam popinae.; DJR-053 — Seneca: Seneca, Consolation to Helvia 10, Apicius and the fear of poverty.; DJR-091 — Helvia: Seneca, Consolation to Helvia 11.4 and 12.1: natural limits and opinions of poverty.; work/audit-010/sources.json — Seneca: Seneca, Consolation to Helvia 10.8: Apicius and scientiam popinae.; work/audit-016/sources.json — Seneca053: Seneca, Consolation to Helvia 10, Apicius and the fear of poverty.; work/audit-029/sources.json — 091-Helvia: Seneca, Consolation to Helvia 11.4 and 12.1.

BIB-1907

Seneca, De constantia sapientis 3.3: the wise person and insult; Latin comparison.
Seneca, De constantia, chapter 17, Vatinius.
Seneca, De constantia sapientis 3.3

Recorded resource

Recorded uses: DJR-097 — seneca-constantia: Seneca, De constantia sapientis 3.3: the wise person and insult; Latin comparison.; DJR-098 — seneca: Seneca, De constantia, chapter 17, Vatinius.; work/audit-031/sources.json — 097-seneca-constantia: Seneca, De constantia sapientis 3.3; work/audit-031/sources.json — 098-seneca: Seneca, De constantia, chapter 17, Vatinius..

BIB-1908

Hercules Oetaeus 708–709, transmitted among Seneca's tragedies: bodily terror.
Hercules Oetaeus 384–390; Deianira on fading beauty.
Hercules Oetaeus 235–236: Scylla and Charybdis.
Hercules Oetaeus 384–390
Hercules Oetaeus 235–236

Recorded resource

Recorded uses: DJR-051 — Seneca: Hercules Oetaeus 708–709, transmitted among Seneca's tragedies: bodily terror.; DJR-137 — Hercules: Hercules Oetaeus 384–390; Deianira on fading beauty.; DJR-138 — herc: Hercules Oetaeus 235–236: Scylla and Charybdis.; work/audit-016/sources.json — Seneca051: Hercules Oetaeus 708–709, transmitted among Seneca's tragedies: bodily terror.; work/audit-044/sources.json — 137-Hercules: Hercules Oetaeus 384–390; work/audit-045/sources.json — 138-herc: Hercules Oetaeus 235–236.

BIB-1909

Seneca, On Anger 1.2.1, Latin text; anger's cost to humanity.
Seneca, On Anger 1.20.8–9: Caligula, not Claudius, challenges Jupiter.
Seneca, On Anger 1.2.1, Latin text
Seneca, On Anger 1.20.8–9

Recorded resource

Recorded uses: DJR-041 — seneca: Seneca, On Anger 1.2.1, Latin text; anger's cost to humanity.; DJR-162 — anger: Seneca, On Anger 1.20.8–9: Caligula, not Claudius, challenges Jupiter.; work/audit-012/sources.json — seneca: Seneca, On Anger 1.2.1, Latin text; work/audit-053/sources.json — 162-anger: Seneca, On Anger 1.20.8–9.

BIB-1910

Seneca, On Anger 2.12.3–4; Latin.
Seneca, On Anger 2.32.3, disregarding injuries.
Seneca, On Anger 2.9.3, the wording of Burton's quotation.
Seneca, On Anger 2.12.3–4

Recorded resource

Recorded uses: DJR-083 — SenecaAnger: Seneca, On Anger 2.12.3–4; Latin.; DJR-097 — seneca: Seneca, On Anger 2.32.3, disregarding injuries.; DJR-114 — Ira: Seneca, On Anger 2.9.3, the wording of Burton's quotation.; work/audit-026/sources.json — 083-SenecaAnger: Seneca, On Anger 2.12.3–4; work/audit-031/sources.json — 097-seneca: Seneca, On Anger 2.32.3, disregarding injuries.; work/audit-037/sources.json — 114-Ira: Seneca, On Anger 2.9.3, the wording of Burton's quotation..

BIB-1911

Seneca, On Anger 3.15.3–4. Images of escape from bondage; Burton combines and adapts material.
Seneca, On Anger 3.43.5; mortality, Latin comparison.
Seneca, On Anger 3.31.1–2; an adapted parallel.
Seneca, On Anger 3.15.3–4. Images of escape from bondage
Seneca, On Anger 3.43.5
Seneca, On Anger 3.31.1–2

Recorded resource

Recorded uses: DJR-066 — Seneca anger: Seneca, On Anger 3.15.3–4. Images of escape from bondage; Burton combines and adapts material.; DJR-087 — seneca-anger: Seneca, On Anger 3.43.5; mortality, Latin comparison.; DJR-090 — SenecaIra: Seneca, On Anger 3.31.1–2; an adapted parallel.; work/audit-021/sources.json — Seneca anger: Seneca, On Anger 3.15.3–4. Images of escape from bondage; work/audit-028/sources.json — 087-seneca-anger: Seneca, On Anger 3.43.5; work/audit-029/sources.json — 090-SenecaIra: Seneca, On Anger 3.31.1–2.

BIB-1912

Seneca, Medea 553–557, Latin text: the plea for a kinder memory, with verbal differences from Burton.
Seneca, Medea 593–594 and preceding choral context.

Recorded resource

Recorded uses: DJR-019 — SenecaMedea: Seneca, Medea 553–557, Latin text: the plea for a kinder memory, with verbal differences from Burton.; DJR-130 — Seneca Medea: Seneca, Medea 593–594 and preceding choral context.; work/audit-042/sources.json — 130-Seneca Medea: Seneca, Medea 593–594 and preceding choral context..

BIB-1913

Seneca, On Leisure 6.4: Zeno, Chrysippus and service through study, Latin text.
Seneca, On Leisure 6.4

Recorded resource

Recorded uses: DJR-081 — seneca-leisure: Seneca, On Leisure 6.4: Zeno, Chrysippus and service through study, Latin text.; work/audit-026/sources.json — 081-seneca-leisure: Seneca, On Leisure 6.4.

BIB-1914

Seneca, Phaedra 607: great griefs are speechless. Latin Library.
Seneca, Phaedra 177–179: Phaedra and her nurse; Latin comparison.
Seneca, Phaedra 134–135 and 249. Latin comparison text.
Seneca, Phaedra 670–671.
Seneca, Phaedra 373–380.
Seneca, Phaedra 101–104 and 640–644.
Seneca, Phaedra 184–185: reason and passion.
Seneca, Phaedra 611–618; altered and abridged in Burton.
Seneca, Phaedra 132–133 and 209–212; resisting love and its social setting.
Seneca, Phaedra 761–762; beauty as a brief and doubtful blessing.
Seneca, Phaedra 462 and 565–578; Latin text, abstinence and the exchange between Hippolytus and the Nurse.
Seneca, Phaedra 448–473, youth, Venus and the continuation of life.
Seneca, Phaedra 339–344: bulls and stags.
Seneca, Phaedra 184–185
Seneca, Phaedra 611–618
Seneca, Phaedra 132–133 and 209–212
Seneca, Phaedra 761–762
Seneca, Phaedra 462 and 565–578
Seneca, Phaedra 339–344

Recorded resource

Recorded uses: DJR-009 — phaedra: Seneca, Phaedra 607: great griefs are speechless. Latin Library.; DJR-026 — seneca: Seneca, Phaedra 177–179: Phaedra and her nurse; Latin comparison.; DJR-069 — phaedra: Seneca, Phaedra 134–135 and 249. Latin comparison text.; DJR-125 — Seneca: Seneca, Phaedra 670–671.; DJR-126 — seneca: Seneca, Phaedra 373–380.; DJR-128 — seneca: Seneca, Phaedra 101–104 and 640–644.; DJR-129 — Seneca: Seneca, Phaedra 184–185: reason and passion.; DJR-130 — Seneca Phaedra: Seneca, Phaedra 611–618; altered and abridged in Burton.; DJR-134 — Seneca: Seneca, Phaedra 132–133 and 209–212; resisting love and its social setting.; DJR-137 — Phaedra: Seneca, Phaedra 761–762; beauty as a brief and doubtful blessing.; DJR-142 — Seneca: Seneca, Phaedra 462 and 565–578; Latin text, abstinence and the exchange between Hippolytus and the Nurse.; DJR-143 — Seneca: Seneca, Phaedra 448–473, youth, Venus and the continuation of life.; DJR-144 — phaedra: Seneca, Phaedra 339–344: bulls and stags.; work/audit-022/sources.json — phaedra: Seneca, Phaedra 134–135 and 249. Latin comparison text.; work/audit-040/sources.json — 125-Seneca: Seneca, Phaedra 670–671.; work/audit-041/sources.json — 126-seneca: Seneca, Phaedra 373–380.; work/audit-041/sources.json — 128-seneca: Seneca, Phaedra 101–104 and 640–644.; work/audit-042/sources.json — 129-Seneca: Seneca, Phaedra 184–185; work/audit-042/sources.json — 130-Seneca Phaedra: Seneca, Phaedra 611–618; work/audit-043/sources.json — 134-Seneca: Seneca, Phaedra 132–133 and 209–212; work/audit-044/sources.json — 137-Phaedra: Seneca, Phaedra 761–762; work/audit-046/sources.json — 142-Seneca: Seneca, Phaedra 462 and 565–578; work/audit-046/sources.json — 143-Seneca: Seneca, Phaedra 448–473, youth, Venus and the continuation of life.; work/audit-047/sources.json — 144-phaedra: Seneca, Phaedra 339–344.

BIB-1915

Seneca the Younger, On Providence 6.7: Patet exitus, compared with the printed chapter 8 reference.
Seneca, On Providence 2.7–9: adversity as a contest.
Seneca, On Providence 4.8 and chapter 2: affliction and discipline; the Diis ita visum wording remains unlocated.
Seneca, On Providence 3.3 and 3.9–10: Demetrius, Regulus and Maecenas.
Seneca, On Providence 5.8: the author of fate also follows it.
Seneca the Younger, On Providence 6.7
Seneca, On Providence 2.7–9
Seneca, On Providence 4.8 and chapter 2
Seneca, On Providence 3.3 and 3.9–10
Seneca, On Providence 5.8

Recorded resource

Recorded uses: DJR-066 — SenecaProvidence: Seneca the Younger, On Providence 6.7: Patet exitus, compared with the printed chapter 8 reference.; DJR-087 — Seneca Providence: Seneca, On Providence 2.7–9: adversity as a contest.; DJR-092 — Seneca Providence: Seneca, On Providence 4.8 and chapter 2: affliction and discipline; the Diis ita visum

wording remains unlocated.; DJR-093 — SenecaProv: Seneca, On Providence 3.3 and 3.9–10: Demetrius, Regulus and Maecenas.; DJR-162 — providence: Seneca, On Providence 5.8: the author of fate also follows it.; work/audit-021/sources.json — SenecaProvidence: Seneca the Younger, On Providence 6.7; work/audit-028/sources.json — 087-Seneca Providence: Seneca, On Providence 2.7–9; work/audit-029/sources.json — 092-Seneca Providence: Seneca, On Providence 4.8 and chapter 2; work/audit-030/sources.json — 093-SenecaProv: Seneca, On Providence 3.3 and 3.9–10; work/audit-053/sources.json — 162-providence: Seneca, On Providence 5.8.

BIB-1916

Seneca, Natural Questions 2.33–39: fate, prayers and thunderbolts.
Seneca, Natural Questions 2.33–39

Recorded resource

Recorded uses: DJR-162 — nature: Seneca, Natural Questions 2.33–39: fate, prayers and thunderbolts.; work/audit-053/sources.json — 162-nature: Seneca, Natural Questions 2.33–39.

BIB-1917

Seneca, Natural Questions 3, preface 5, conquerors as destructive forces.
Seneca, Natural Questions 3, preface 16–17: servitude to oneself.
Seneca, Natural Questions 3, preface 16–17

Recorded resource

Recorded uses: DJR-010 — qn: Seneca, Natural Questions 3, preface 5, conquerors as destructive forces.; DJR-093 — NaturalQuestions: Seneca, Natural Questions 3, preface 16–17: servitude to oneself.; work/audit-030/sources.json — 093-NaturalQuestions: Seneca, Natural Questions 3, preface 16–17.

BIB-1918

Seneca, Natural Questions IVa.2.17–25: Latin text; criticism of snowmelt and Etesian-wind accounts of the Nile flood.
Seneca, Natural Questions IVa.2.17–25

Recorded resource

Recorded uses: DJR-072 — SenecaNile: Seneca, Natural Questions IVa.2.17–25: Latin text; criticism of snowmelt and Etesian-wind accounts of the Nile flood.; work/audit-023/sources.json — SenecaNile: Seneca, Natural Questions IVa.2.17–25.

BIB-1919

Seneca, Natural Questions VII.25.3–5: knowledge across generations.
Seneca, Natural Questions 7.31: bodily refinement.
Seneca, Natural Questions VII.25.3–5
Seneca, Natural Questions 7.31

Recorded resource

Recorded uses: DJR-076 — seneca: Seneca, Natural Questions VII.25.3–5: knowledge across generations.; DJR-121 — SenecaNQ: Seneca, Natural Questions 7.31: bodily refinement.; work/audit-024/sources.json — seneca-comets: Seneca, Natural Questions VII.25.3–5; work/audit-039/sources.json — 121-SenecaNQ: Seneca, Natural Questions 7.31.

BIB-1920

Seneca, Thyestes 612: every sovereignty is subject to another. Latin text.
Seneca, Thyestes 391–393: the slippery summit of the court.
Seneca, Thyestes 616: hope after a fall; the reading lapsis compared.
Seneca, Thyestes 217–218: Atreus on private virtues.
Seneca, Thyestes 391–393
Seneca, Thyestes 616
Seneca, Thyestes 217–218

Recorded resource

Recorded uses: DJR-016 — Seneca: Seneca, Thyestes 612: every sovereignty is subject to another. Latin text.; DJR-091 — Thyestes: Seneca, Thyestes 391–393: the slippery summit of the court.; DJR-092 — Thyestes: Seneca, Thyestes 616: hope after a fall; the reading lapsis compared.; DJR-146 — Seneca: Seneca, Thyestes 217–218: Atreus on private virtues.; work/audit-029/sources.json — 091-Thyestes: Seneca, Thyestes 391–393; work/audit-029/sources.json — 092-Thyestes: Seneca, Thyestes 616; work/audit-047/sources.json — 146-Seneca: Seneca, Thyestes 217–218.

BIB-1921

Seneca, On Tranquillity of Mind 1.17. Latin text.
Seneca, On Tranquillity of Mind 17.10. The maxim about genius and madness attributed to Aristotle. Latin text.
Seneca, On Tranquillity of Mind 2.15: weariness with repetition.
Seneca, On Tranquillity of Mind 17.8–12, Latin. Wine, qualifications and the address to Serenus.
Seneca, On Tranquillity of Mind 17.9, Latin text: Cato's reputation and the charge of drunkenness.
Seneca, On Tranquillity of Mind 17.9, Latin text

Recorded resource

Recorded uses: DJR-012 — sentranq: Seneca, On Tranquillity of Mind 1.17. Latin text.; DJR-017 — seneca: Seneca, On Tranquillity of Mind 17.10. The maxim about genius and madness attributed to Aristotle. Latin text.; DJR-052 — Seneca: Seneca, On Tranquillity of Mind 2.15: weariness with repetition.; DJR-104 — Seneca: Seneca, On Tranquillity of Mind 17.8–12, Latin. Wine, qualifications and the address to Serenus.; DJR-107 — Seneca: Seneca, On Tranquillity of Mind 17.9, Latin text: Cato's reputation and the charge of drunkenness.; work/audit-016/sources.json — Seneca052: Seneca, On Tranquillity of Mind 2.15: weariness with repetition.; work/audit-033/sources.json — 104-Seneca: Seneca, On Tranquillity of Mind 17.8–12, Latin. Wine, qualifications and the address to Serenus.; work/audit-034/sources.json — 107-Seneca: Seneca, On Tranquillity of Mind 17.9, Latin text.

BIB-1922

Seneca, On the Happy Life 12.4–13.2: defence of Epicurus's restrained pleasure, Latin text.
Seneca, On the Happy Life 14.1: dependence on pleasure.
Seneca, On the Happy Life 14; consulted, but Burton's teacher maxim not located there.
Seneca, On the Happy Life 1.3: following the herd.
Seneca, On the Happy Life 12.4–13.2
Seneca, On the Happy Life 14.1
Seneca, On the Happy Life 14
Seneca, On the Happy Life 1.3

Recorded resource

Recorded uses: DJR-083 — seneca-pleasure: Seneca, On the Happy Life 12.4–13.2: defence of Epicurus's restrained pleasure, Latin text.; DJR-093 — HappyLife: Seneca, On the Happy Life 14.1: dependence on pleasure.; DJR-136 — Seneca: Seneca, On the Happy Life 14; consulted, but Burton's teacher maxim not located there.; DJR-155 — seneca: Seneca, On the Happy Life 1.3: following the herd.; work/audit-026/sources.json — 083-seneca-pleasure: Seneca, On the Happy Life 12.4–13.2; work/audit-030/sources.json — 093-HappyLife: Seneca, On the Happy Life 14.1; work/audit-044/sources.json — 136-Seneca: Seneca, On the Happy Life 14; work/audit-050/sources.json — 155-seneca: Seneca, On the Happy Life 1.3.

BIB-1923

Seneca, Letters 10.5: prayers people are ashamed to say aloud.
Seneca, Letters 1.5 and 8.3: late thrift and the snares of fortune.
Seneca, Letter 5.1–2: the ostentation of austere dress and living.
Seneca, Letters 4.5, reluctance to live and inability to die; Latin comparison text.
Seneca, Moral Letters 4.4–5. Three examples and vivere nolunt, mori nesciunt compared.
Seneca, Moral Letters 2.3, changing remedies as an image for changing reading. Latin comparison text.
Seneca, Moral Letters 2.2–4: reading and nourishment, Latin text; thematic parallel only.
Seneca, Letters 10.2; Latin.
Seneca, Letters 8.5: simple food and clothing.
Seneca, Moral Letters 6.4; sharing a good.
Seneca, Moral Letters 4.8, Latin: contempt for one's own life and power over another's; verbal parallel.
Seneca Letter 5
Seneca, Letters 4.5, reluctance to live and inability to die
Seneca, Moral Letters 2.2–4
Seneca, Letters 10.2
Seneca, Letters 8.5
Seneca, Moral Letters 6.4
Seneca, Moral Letters 4.8, Latin
Seneca, Moral Letters 1.1–2, Latin text

Recorded resource

Recorded uses: DJR-011 — Seneca10: Seneca, Letters 10.5: prayers people are ashamed to say aloud.; DJR-044 — Seneca: Seneca, Letters 1.5 and 8.3: late thrift and the snares of fortune.; DJR-045 — Seneca: Seneca, Letter 5.1–2: the ostentation of austere dress and living.; DJR-059 — Seneca: Seneca, Letters 4.5, reluctance to live and inability to die; Latin comparison text.; DJR-065 — Seneca: Seneca, Moral Letters 4.4–5. Three examples and vivere nolunt, mori nesciunt compared.; DJR-069 — seneca_ep: Seneca, Moral Letters 2.3, changing remedies as an image for changing

reading. Latin comparison text.; DJR-081 — seneca-reading: Seneca, Moral Letters 2.2–4: reading and nourishment, Latin text; thematic parallel only.; DJR-084 — seneca-letter: Seneca, Letters 10.2; Latin.; DJR-091 — Seneca 8: Seneca, Letters 8.5: simple food and clothing.; DJR-148 — seneca: Seneca, Moral Letters 6.4; sharing a good.; DJR-165 — Seneca48: Seneca, Moral Letters 4.8, Latin: contempt for one's own life and power over another's; verbal parallel.; work/audit-013/sources.json — Seneca: Seneca, Letters 1.5 and 8.3: late thrift and the snares of fortune.; work/audit-014/sources.json — Seneca045: Seneca Letter 5; work/audit-018/sources.json — Seneca059: Seneca, Letters 4.5, reluctance to live and inability to die; work/audit-020/sources.json — Seneca065: Seneca, Moral Letters 4.4–5. Three examples and vivere nolunt, mori nesciunt compared.; work/audit-022/sources.json — seneca_ep: Seneca, Moral Letters 2.3, changing remedies as an image for changing reading. Latin comparison text.; work/audit-026/sources.json — 081-seneca-reading: Seneca, Moral Letters 2.2–4; work/audit-027/sources.json — 084-seneca-letter: Seneca, Letters 10.2; work/audit-029/sources.json — 091-Seneca 8: Seneca, Letters 8.5; work/audit-048/sources.json — 148-seneca: Seneca, Moral Letters 6.4; work/audit-054/sources.json — 165-Seneca48: Seneca, Moral Letters 4.8, Latin; work/audit-058/sources.json — Seneca1: Seneca, Moral Letters 1.1–2, Latin text.

BIB-1924

Seneca, Letters 82.2, Latin text and explanation of male.
Seneca, Moral Letters 82.3, Latin; leisure without learning.
Seneca, Letters 81: Latin letter on gratitude checked; no corresponding covered-litter passage located.
Seneca, Moral Letters 82.3, Latin
Seneca, Letters 81

Recorded resource

Recorded uses: DJR-037 — Seneca: Seneca, Letters 82.2, Latin text and explanation of male.; DJR-081 — Seneca: Seneca, Moral Letters 82.3, Latin; leisure without learning.; DJR-147 — Seneca81: Seneca, Letters 81: Latin letter on gratitude checked; no corresponding covered-litter passage located.; work/audit-011/sources.json — Seneca: Seneca, Letters 82.2, Latin text and explanation of male.; work/audit-026/sources.json — 081-Seneca: Seneca, Moral Letters 82.3, Latin; work/audit-048/sources.json — 147-Seneca81: Seneca, Letters 81.

BIB-1925

Seneca, Letter 88.38: the cost of being called learned; Burton's dress, hair and scent list is not present in this passage.
Seneca Letter 88

Recorded resource

Recorded uses: DJR-047 — Seneca: Seneca, Letter 88.38: the cost of being called learned; Burton's dress, hair and scent list is not present in this passage.; work/audit-014/sources.json — Seneca047: Seneca Letter 88.

BIB-1926

Seneca, Letter 90.10.
Seneca, Letter 90.19: perfume workshops.
Seneca, Letter 90.19

Recorded resource

Recorded uses: DJR-090 — Seneca90: Seneca, Letter 90.10.; DJR-121 — SenecaEp: Seneca, Letter 90.19: perfume workshops.; work/audit-029/sources.json — 090-Seneca90: Seneca, Letter 90.10.; work/audit-039/sources.json — 121-SenecaEp: Seneca, Letter 90.19.

BIB-1927

Seneca, Letters 108.29: ox, dog, and stork finding different things in one meadow. Latin text.
Seneca, Moral Letters 104.1–5; Latin checked against Burton's reference to 105.
Seneca, Letter 102.27.
Seneca Letters 108 section 29
Seneca, Moral Letters 104.1–5

Recorded resource

Recorded uses: DJR-005 — seneca108: Seneca, Letters 108.29: ox, dog, and stork finding different things in one meadow. Latin text.; DJR-055 — paulina: Seneca, Moral Letters 104.1–5; Latin checked against Burton's reference to 105.; DJR-089 — Seneca: Seneca, Letter 102.27.; work/audit-002/sources.json — seneca: Seneca Letters 108 section 29; work/audit-017/sources.json — paulina: Seneca, Moral Letters 104.1–5; work/audit-028/sources.json — 089-Seneca: Seneca, Letter 102.27..

BIB-1928

Seneca, Moral Letters 117.30, Latin text.
Seneca, Letter 115.9.
Seneca Letter 115 section 2

Recorded resource

Recorded uses: DJR-003 — Seneca: Seneca, Moral Letters 117.30, Latin text.; DJR-090 — Seneca115: Seneca, Letter 115.9.; work/audit-005/sources.json — seneca: Seneca Letter 115 section 2; work/audit-029/sources.json — 090-Seneca115: Seneca, Letter 115.9.; work/audit-058/sources.json — 003-Seneca: Seneca, Moral Letters 117.30, Latin text..

BIB-1929

Seneca, Letter 13.16–17. Latin text.
Seneca, Letters 18.14, in book 2 of the consulted text; the maxim about excessive anger is quoted from Epicurus.
Seneca, Letter 18.14

Recorded resource

Recorded uses: DJR-012 — sen13: Seneca, Letter 13.16–17. Latin text.; DJR-041 — Seneca18: Seneca, Letters 18.14, in book 2 of the consulted text; the maxim about excessive anger is quoted from Epicurus.; work/audit-012/sources.json — Seneca18: Seneca, Letter 18.14.

BIB-1930

Seneca, Moral Letters 122.8; out-of-season roses and rooftop gardens compared.
Seneca, Moral Letters 123.1–4, especially 123.3: the well-behaved stomach and freedom. Latin text compared.
Seneca, Letter 123.3: wanting what one lacks.
Seneca, Moral Letters 123.16: superstition as a mad error.
Seneca, Moral Letters 122.8
Seneca, Moral Letters 123.1–4, especially 123.3
Seneca, Letter 123.3
Seneca, Moral Letters 123.16

Recorded resource

Recorded uses: DJR-055 — luxury: Seneca, Moral Letters 122.8; out-of-season roses and rooftop gardens compared.; DJR-071 — Seneca123: Seneca, Moral Letters 123.1–4, especially 123.3: the well-behaved stomach and freedom. Latin text compared.; DJR-087 — Seneca Letters123: Seneca, Letter 123.3: wanting what one lacks.; DJR-152 — seneca_letters: Seneca, Moral Letters 123.16: superstition as a mad error.; work/audit-017/sources.json — luxury: Seneca, Moral Letters 122.8; work/audit-022/sources.json — Seneca123: Seneca, Moral Letters 123.1–4, especially 123.3; work/audit-028/sources.json — 087-Seneca Letters123: Seneca, Letter 123.3; work/audit-049/sources.json — 152-seneca_letters: Seneca, Moral Letters 123.16.

BIB-1931

Seneca, Letters 27.9: dicitur and discitur. Latin text.
Seneca, Letters 25.5.
Seneca, Letters 25.4: bread, water and happiness.
Seneca, Letters 25.4

Recorded resource

Recorded uses: DJR-006 — Seneca: Seneca, Letters 27.9: dicitur and discitur. Latin text.; DJR-038 — Seneca25: Seneca, Letters 25.5.; DJR-091 — Seneca 25: Seneca, Letters 25.4: bread, water and happiness.; work/audit-011/sources.json — Seneca25: Seneca, Letters 25.5.; work/audit-029/sources.json — 091-Seneca 25: Seneca, Letters 25.4.

BIB-1932

Seneca, Letters 50.2–4: Harpaste's blindness and unrecognized faults.
Seneca, Letter 50.2. Latin text.
Seneca, Letter 47.1 and 5.
Seneca Letter 50 section 2

Recorded resource

Recorded uses: DJR-011 — Seneca50: Seneca, Letters 50.2–4: Harpaste's blindness and unrecognized faults.; DJR-012 — sen50: Seneca, Letter 50.2. Latin text.; DJR-090 — Seneca47: Seneca, Letter 47.1 and 5.; work/audit-003/sources.json — seneca: Seneca Letter 50 section 2; work/audit-029/sources.json — 090-Seneca47: Seneca, Letter 47.1 and 5..

BIB-1933

Seneca, Letters 55.3–4.
Seneca, Moral Letters 58.32–36. Jar image and qualified discussion of suffering.
Seneca, Moral Letters 56.6: night-rest verse and the need for inward calm, Latin text.
Seneca, Letters 59.16: the wise mind and the heavens above the moon.
Seneca, Letter 55.8: solitude, occupation and tranquillity.
Seneca, Moral Letters 56.6
Seneca, Letters 59.16
Seneca, Letter 55.8

Recorded resource

Recorded uses: DJR-038 — Seneca55: Seneca, Letters 55.3–4.; DJR-066 — Seneca letters: Seneca, Moral Letters 58.32–36. Jar image and qualified discussion of suffering.; DJR-082 — seneca-night: Seneca, Moral Letters 56.6: night-rest verse and the need for inward calm, Latin text.; DJR-092 — Seneca59: Seneca, Letters 59.16: the wise mind and the heavens above the moon.; DJR-093 — Seneca55: Seneca, Letter 55.8: solitude, occupation and tranquillity.; work/audit-011/sources.json — Seneca55: Seneca, Letters 55.3–4.; work/audit-021/sources.json — Seneca letters: Seneca, Moral Letters 58.32–36. Jar image and qualified discussion of suffering.; work/audit-026/sources.json — 082-seneca-night: Seneca, Moral Letters 56.6; work/audit-029/sources.json — 092-Seneca59: Seneca, Letters 59.16; work/audit-030/sources.json — 093-Seneca55: Seneca, Letter 55.8.

BIB-1934

Seneca, Moral Letters 66.45–48 and 67.1–16, Latin text: Epicurean peace and the friendship citation checked.
Seneca, Letter 66.3, greatness emerging from a cottage.
Seneca, Moral Letters 66.45–48 and 67.1–16, Latin text

Recorded resource

Recorded uses: DJR-083 — seneca-letters: Seneca, Moral Letters 66.45–48 and 67.1–16, Latin text: Epicurean peace and the friendship citation checked.; DJR-088 — Seneca: Seneca, Letter 66.3, greatness emerging from a cottage.; work/audit-026/sources.json — 083-seneca-letters: Seneca, Moral Letters 66.45–48 and 67.1–16, Latin text; work/audit-028/sources.json — 088-Seneca: Seneca, Letter 66.3, greatness emerging from a cottage..

BIB-1935

Seneca, Moral Letters 75.12, Latin text, on passions becoming established disorders.
Seneca, Letter 78.7: the duration and intensity of pain.
Seneca, Letter 78.7

Recorded resource

Recorded uses: DJR-023 — Seneca: Seneca, Moral Letters 75.12, Latin text, on passions becoming established disorders.; DJR-087 — Seneca Letters78: Seneca, Letter 78.7: the duration and intensity of pain.; work/audit-028/sources.json — 087-Seneca Letters78: Seneca, Letter 78.7.

BIB-1936

Seneca the Elder, Controversies 1.5: the conflicting choices of two rape victims.
Seneca the Elder, Controversies 1.5

Recorded resource

Recorded uses: DJR-149 — seneca: Seneca the Elder, Controversies 1.5: the conflicting choices of two rape victims.; work/audit-048/sources.json — 149-seneca: Seneca the Elder, Controversies 1.5.

BIB-1937

Seneca the Elder, Controversiae 10.5. Latin comparison confirms that the Parrhasius story is the theme of a rhetorical exercise.

Recorded resource

Recorded uses: DJR-058 — Seneca: Seneca the Elder, Controversiae 10.5. Latin comparison confirms that the Parrhasius story is the theme of a rhetorical exercise.; work/audit-018/sources.json — Seneca058: Seneca the Elder, Controversiae 10.5. Latin comparison confirms that the Parrhasius story is the theme of a rhetorical exercise..

BIB-1938

Seneca the Elder, Controversies 2.7: the chaste wife's inheritance.
Seneca the Elder, Controversies 2.7

Recorded resource

Recorded uses: DJR-146 — SenecaElder: Seneca the Elder, Controversies 2.7: the chaste wife's inheritance.; work/audit-047/sources.json — 146-SenecaElder: Seneca the Elder, Controversies 2.7.

BIB-1939

Seneca the Elder, Controversiae 6.8: the Vestal's verse.
Seneca the Elder, Controversiae 6.8

Recorded resource

Recorded uses: DJR-138 — sen-elder: Seneca the Elder, Controversiae 6.8: the Vestal's verse.; work/audit-045/sources.json — 138-sen-elder: Seneca the Elder, Controversiae 6.8.

BIB-1940

Seneca the Elder, Controversies 8.4: the marginal question and the burial debate. Latin text compared.
Seneca the Elder, Controversies 8.4

Recorded resource

Recorded uses: DJR-066 — SenecaElder8: Seneca the Elder, Controversies 8.4: the marginal question and the burial debate. Latin text compared.; work/audit-021/sources.json — SenecaElder8: Seneca the Elder, Controversies 8.4.

BIB-1941

Seneca the Elder, Suasoriae 2.17: oversized possessions and the name Seneca Grandio in this Latin text; a precursor to Burton's Seneccio, not a collation of Donatus 2.41.
Seneca the Elder, Suasoriae 2.17

Recorded resource

Recorded uses: DJR-060 — SenecaGrandio: Seneca the Elder, Suasoriae 2.17: oversized possessions and the name Seneca Grandio in this Latin text; a precursor to Burton's Seneccio, not a collation of Donatus 2.41.; work/audit-019/sources.json — SenecaGrandio: Seneca the Elder, Suasoriae 2.17.

BIB-1942

Historia Augusta, Antoninus Pius 12.5; the golden Fortune transferred to Marcus.
Antoninus Pius 12.5

Recorded resource

Recorded uses: DJR-052 — AntoninusFortune: Historia Augusta, Antoninus Pius 12.5; the golden Fortune transferred to Marcus.; work/audit-016/sources.json — AntoninusFortune: Antoninus Pius 12.5.

BIB-1943

Historia Augusta, Hadrian 18.9: punishment of squanderers.
Historia Augusta, Hadrian 25.9; the soul poem compared.
Historia Augusta, Hadrian 25.9

Recorded resource

Recorded uses: DJR-044 — Hadrian: Historia Augusta, Hadrian 18.9: punishment of squanderers.; DJR-055 — hadrian: Historia Augusta, Hadrian 25.9; the soul poem compared.; work/audit-013/sources.json — Hadrian: Historia Augusta, Hadrian 18.9: punishment of squanderers.; work/audit-017/sources.json — hadrian: Historia Augusta, Hadrian 25.9.

BIB-1944

Silius Italicus, Punica 15.94–95. Burton omits the address to Pleasure and alters hostes.

Recorded resource

Recorded uses: DJR-065 — Silius: Silius Italicus, Punica 15.94–95. Burton omits the address to Pleasure and alters hostes.; work/audit-020/sources.json — Silius: Silius Italicus, Punica 15.94–95. Burton omits the address to Pleasure and alters hostes..

BIB-1945

Silius Italicus, Punica 8.246–247.

Recorded resource

Recorded uses: DJR-090 — Silius: Silius Italicus, Punica 8.246–247.; work/audit-029/sources.json — 090-Silius: Silius Italicus, Punica 8.246–247..

BIB-1946

Silius Italicus, Punica 9.406–407: shared desires and united minds.
Silius Italicus, Punica 9.406–407

Recorded resource

Recorded uses: DJR-111 — Silius: Silius Italicus, Punica 9.406–407: shared desires and united minds.; work/audit-036/sources.json — 111-Silius: Silius Italicus, Punica 9.406–407.

BIB-1947

Statius, Silvae 2.1.214. His amor exitio, furor his compared with Burton's adaptation.
Statius, Silvae 2.1, universal mortality.

Recorded resource

Recorded uses: DJR-065 — Statius: Statius, Silvae 2.1.214. His amor exitio, furor his compared with Burton's adaptation.; DJR-094 — statius: Statius, Silvae 2.1, universal mortality.; work/audit-020/sources.json — Statius: Statius, Silvae 2.1.214. His amor exitio, furor his compared with Burton's adaptation.; work/audit-030/sources.json — 094-statius: Statius, Silvae 2.1, universal mortality..

BIB-1948

Statius, Silvae 5.5.23: the verse on furious grief.

Recorded resource

Recorded uses: DJR-040 — Statius: Statius, Silvae 5.5.23: the verse on furious grief.; work/audit-012/sources.json — Statius: Statius, Silvae 5.5.23: the verse on furious grief..

BIB-1949

Suetonius, Augustus 83: relaxation and games with children, Latin text.
Suetonius, Augustus 79; stature, Latin comparison.
Suetonius, Augustus 79; brilliant eyes.
Suetonius, Augustus 65. The family lament and cancers.
Suetonius, Augustus 83
Suetonius, Augustus 79

Recorded resource

Recorded uses: DJR-079 — augustus: Suetonius, Augustus 83: relaxation and games with children, Latin text.; DJR-088 — suetonius-augustus: Suetonius, Augustus 79; stature, Latin comparison.; DJR-120 — Augustus: Suetonius, Augustus 79; brilliant eyes.; DJR-139 — suetonius: Suetonius, Augustus 65. The family lament and cancers.; work/audit-025/sources.json — 079-augustus: Suetonius, Augustus 83; work/audit-028/sources.json — 088-suetonius-augustus: Suetonius, Augustus 79; work/audit-039/sources.json — 120-Augustus: Suetonius, Augustus 79; work/audit-045/sources.json — 139-suetonius: Suetonius, Augustus 65. The family lament and cancers..

BIB-1950

Suetonius, Julius Caesar 45; Caesar's eyes.
Suetonius, Julius 52.3: the proposed multiple-wife measure.
Suetonius, Julius 50–52: Caesar's affairs, taunts and proposed marriage law.
Suetonius, Julius Caesar 45
Suetonius, Julius 52.3
Suetonius, Julius 50–52

Recorded resource

Recorded uses: DJR-119 — suetonius: Suetonius, Julius Caesar 45; Caesar's eyes.; DJR-138 — caesar: Suetonius, Julius 52.3: the proposed multiple-wife measure.; DJR-146 — Suetonius: Suetonius, Julius 50–52: Caesar's affairs, taunts and proposed marriage law.; work/audit-038/sources.json — 119-suetonius: Suetonius, Julius Caesar 45; work/audit-045/sources.json — 138-caesar: Suetonius, Julius 52.3; work/audit-047/sources.json — 146-Suetonius: Suetonius, Julius 50–52.

BIB-1951

Suetonius, Caligula 37: extravagance and perfumes.
Suetonius, Caligula 37

Recorded resource

Recorded uses: DJR-121 — Suetonius: Suetonius, Caligula 37: extravagance and perfumes.; work/audit-039/sources.json — 121-Suetonius: Suetonius, Caligula 37.

BIB-1952

Suetonius, Claudius 31, the report of stomach pain; Latin comparison text.
Suetonius, Claudius 35–37; Latin text, guards, searches and suspicion.
Suetonius, Claudius 31, the report of stomach pain
Suetonius, Claudius 35–37

Recorded resource

Recorded uses: DJR-059 — Suetonius: Suetonius, Claudius 31, the report of stomach pain; Latin comparison text.; DJR-144 — Claudius35: Suetonius, Claudius 35–37; Latin text, guards, searches and suspicion.; work/audit-018/sources.json — Suetonius: Suetonius, Claudius 31, the report of stomach pain; work/audit-047/sources.json — 144-Claudius35: Suetonius, Claudius 35–37.

BIB-1953

Suetonius, Domitian 13.2: Lord and God.
Suetonius, Domitian 3: flies caught and pierced with a stylus, Latin text.
Suetonius, Domitian 8. Latin text.
Suetonius, Domitian 3

Recorded resource

Recorded uses: DJR-046 — Suetonius: Suetonius, Domitian 13.2: Lord and God.; DJR-079 — domitian: Suetonius, Domitian 3: flies caught and pierced with a stylus, Latin text.; DJR-124 — Suetonius: Suetonius, Domitian 8. Latin text.; work/audit-014/sources.json — Suetonius: Suetonius, Domitian 13.2: Lord and God.; work/audit-025/sources.json — 079-domitian: Suetonius, Domitian 3; work/audit-040/sources.json — 124-Suetonius: Suetonius, Domitian 8. Latin text..

BIB-1954

Suetonius, On Grammarians 23: Palaemon’s contempt for Varro.

Recorded resource

Recorded uses: DJR-045 — Suetonius: Suetonius, On Grammarians 23: Palaemon’s contempt for Varro..

BIB-1955

Suetonius, Nero 30.3.

Recorded resource

Recorded uses: DJR-090 — Suetonius: Suetonius, Nero 30.3.; work/audit-029/sources.json — 090-Suetonius: Suetonius, Nero 30.3..

BIB-1956

Life of Persius, transmitted under Probus’s name and included among Suetonian lives: the reception of the satires. Latin text.

Recorded resource

Recorded uses: DJR-005 — persius: Life of Persius, transmitted under Probus’s name and included among Suetonian lives: the reception of the satires. Latin text..

BIB-1957

Life of Terence, transmitted with Donatus and attributed to Suetonius; conflicting accounts of poverty and death.
Life of Terence, transmitted with Donatus and attributed to Suetonius

Recorded resource

Recorded uses: DJR-053 — LifeTerence: Life of Terence, transmitted with Donatus and attributed to Suetonius; conflicting accounts of poverty and death.; work/audit-016/sources.json — LifeTerence: Life of Terence, transmitted with Donatus and attributed to Suetonius.

BIB-1958

Suetonius, Tiberius 61, comparison for the problematic citation.
Suetonius, Tiberius 42; Cestius Gallus's dinner.
Suetonius, Tiberius 42

Recorded resource

Recorded uses: DJR-086 — Suetonius: Suetonius, Tiberius 61, comparison for the problematic citation.; DJR-120 — Tiberius: Suetonius, Tiberius 42; Cestius Gallus's dinner.; work/audit-027/sources.json — 086-Suetonius: Suetonius, Tiberius 61, comparison for the problematic citation.; work/audit-039/sources.json — 120-Tiberius: Suetonius, Tiberius 42.

BIB-1959

Life of Virgil transmitted through Suetonius and Donatus, section 32: Octavia's swoon.
Life of Virgil 32

Recorded resource

Recorded uses: DJR-051 — VirgilLife: Life of Virgil transmitted through Suetonius and Donatus, section 32: Octavia's swoon.; work/audit-016/sources.json — VirgilLife: Life of Virgil 32.

BIB-1960

Publilius Syrus, Sentences, D: the later day as pupil of the earlier, Latin text.
Publilius Syrus, Sentences, H.
Publilius Syrus, maxim on injury without redress.
Publilius Syrus, Sentences; Amor otiosae causa sollicitudinis compared with Burton's altered margin.
Publilius Syrus, Sentences: Habent locum maledicti crebrae nuptiae.
Publilius Syrus, Sentences, D
Publilius Syrus, Sentences

Recorded resource

Recorded uses: DJR-081 — syrus: Publilius Syrus, Sentences, D: the later day as pupil of the earlier, Latin text.; DJR-094 — publilius: Publilius Syrus, Sentences, H.; DJR-096 — syrus: Publilius Syrus, maxim on injury without redress.; DJR-116 — Publilius: Publilius Syrus, Sentences; Amor otiosae causa sollicitudinis compared with Burton's altered margin.; DJR-150 — syrus: Publilius Syrus, Sentences: Habent locum maledicti crebrae nuptiae.; work/audit-026/sources.json — 081-syrus: Publilius Syrus, Sentences, D; work/audit-030/sources.json — 094-publilius: Publilius Syrus, Sentences, H.; work/audit-031/sources.json — 096-syrus: Publilius Syrus, maxim on injury without redress.; work/audit-037/sources.json — 116-Publilius: Publilius Syrus, Sentences; work/audit-049/sources.json — 150-syrus: Publilius Syrus, Sentences.

BIB-1961

Tacitus, Agricola 30, Calgacus's speech and the changed word imperium.
Tacitus, Agricola 12: Latin description of Britain's rainy, misty sky; a parallel, not an exact match for the sentence attributed to Cicero.
Tacitus, Agricola 12

Recorded resource

Recorded uses: DJR-010 — agricola: Tacitus, Agricola 30, Calgacus's speech and the changed word imperium.; DJR-074 — TacitusAgricola: Tacitus, Agricola 12: Latin description of Britain's rainy, misty sky; a parallel, not an exact match for the sentence attributed to Cicero.; work/audit-023/sources.json — TacitusAgricola: Tacitus, Agricola 12.

BIB-1962

Tacitus, Annals 1.28: Latin compared for the lunar eclipse, frightened mutineers and Drusus; contextual support, not Burton's exact maxim.
Tacitus, Annals 1.28

Recorded resource

Recorded uses: DJR-153 — tacitusannals: Tacitus, Annals 1.28: Latin compared for the lunar eclipse, frightened mutineers and Drusus; contextual support, not Burton's exact maxim.; work/audit-050/sources.json — 153-tacitusannals: Tacitus, Annals 1.28.

BIB-1963

Tacitus, Annals 12.22: Lollia and Calpurnia.
Tacitus, Annals 12.22

Recorded resource

Recorded uses: DJR-147 — tacitus: Tacitus, Annals 12.22: Lollia and Calpurnia.; work/audit-048/sources.json — 147-tacitus: Tacitus, Annals 12.22.

BIB-1964

Tacitus Annals 13 chapter 53

Recorded resource

Recorded uses: work/audit-004/sources.json — tacitus: Tacitus Annals 13 chapter 53.

BIB-1965

Tacitus, Annals XV.43: Nero's rebuilding and its critics, Latin text.
Tacitus, Annals XV.43

Recorded resource

Recorded uses: DJR-077 — tacitus-latin: Tacitus, Annals XV.43: Nero's rebuilding and its critics, Latin text.; work/audit-024/sources.json — tacitus-latin: Tacitus, Annals XV.43.

BIB-1966

Tacitus, Annals 16.19: Petronius listens to light poems; Burton's English intensifies the account.
Tacitus, Annals 16.19

Recorded resource

Recorded uses: DJR-161 — tacitusa: Tacitus, Annals 16.19: Petronius listens to light poems; Burton's English intensifies the account.; work/audit-052/sources.json — 161-tacitusa: Tacitus, Annals 16.19.

BIB-1967

Tacitus, Annals 2.71, Germanicus.

Recorded resource

Recorded uses: DJR-094 — tacitus: Tacitus, Annals 2.71, Germanicus.; work/audit-030/sources.json — 094-tacitus: Tacitus, Annals 2.71, Germanicus..

BIB-1968

Tacitus, Annals 3.65: corruption and flattery. Latin text.
Tacitus, Annals 3.1: Agrippina at Corcyra and the exact grief phrase.
Tacitus, Annals 3.1

Recorded resource

Recorded uses: DJR-018 — Tacitus: Tacitus, Annals 3.65: corruption and flattery. Latin text.; DJR-094 — tacitus-agrippina: Tacitus, Annals 3.1: Agrippina at Corcyra and the exact grief phrase.; work/audit-030/sources.json — 094-tacitus-agrippina: Tacitus, Annals 3.1.

BIB-1969

Tacitus, Annals 4.18–19, Silius and the burden of gratitude.

Recorded resource

Recorded uses: DJR-010 — annals: Tacitus, Annals 4.18–19, Silius and the burden of gratitude..

BIB-1970

Tacitus, Annals 6.46; Tiberius and knowledge of his own health.
Tacitus, Annals 6.46

Recorded resource

Recorded uses: DJR-071 — Tacitus: Tacitus, Annals 6.46; Tiberius and knowledge of his own health.; work/audit-022/sources.json — Tacitus: Tacitus, Annals 6.46.

BIB-1971

Tacitus, Germania 46: the Fenni's freedom from wants and anxieties.
Tacitus, Germania 46

Recorded resource

Recorded uses: DJR-161 — tacitusg: Tacitus, Germania 46: the Fenni's freedom from wants and anxieties.; work/audit-052/sources.json — 161-tacitusg: Tacitus, Germania 46.

BIB-1972

Tacitus, Histories 1.22, Latin; astrologers prohibited and retained.
Tacitus, Histories 1.49: the judgement on Galba adapted by Burton.
Tacitus, Histories 1.22, Latin
Tacitus, Histories 1.49

Recorded resource

Recorded uses: DJR-080 — tacitus: Tacitus, Histories 1.22, Latin; astrologers prohibited and retained.; DJR-093 — Tacitus: Tacitus, Histories 1.49: the judgement on Galba adapted by Burton.; work/audit-025/sources.json — 080-tacitus: Tacitus, Histories 1.22, Latin; work/audit-030/sources.json — 093-Tacitus: Tacitus, Histories 1.49.

BIB-1973

Terence, Adelphoe 855–858: experience revises judgement. Latin text.
Terence, Adelphoe, act 5, scene 8, Latin text.
Terence, Adelphoe, acts 1.2 and 3.4: Micio and Demea.
Terence, Adelphoe, act 1, scene 2: Demea's protest to Micio.
Terence, The Brothers, Hegio on suspicion in adversity.
Terence, Adelphoe 445, act 3 scene 3; Demea greets Hegio.
Terence, The Brothers, act 4, scene 7: the dice comparison.
Terence, Adelphoe, Demea on affability and clemency.
Terence, Adelphoe, Micio and Demea.
Terence, Adelphoe: primary text consulted for the declaration of filial love.
Terence, Adelphoe, Micio and Aeschinus.
Terence Adelphoe
Terence Adelphoe related expressions
Terence, Adelphoe 445, act 3 scene 3
Terence, The Brothers, act 4, scene 7
Terence, Adelphoe

Recorded resource

Recorded uses: DJR-006 — Terence Adelphoe: Terence, Adelphoe 855–858: experience revises judgement. Latin text.; DJR-008 — Terence: Terence, Adelphoe, act 5, scene 8, Latin text.; DJR-050 — TerenceAdel: Terence, Adelphoe, acts 1.2 and 3.4: Micio and Demea.; DJR-051 — Terence: Terence, Adelphoe, act 1, scene 2: Demea's protest to Micio.; DJR-053 — TerenceBrothers: Terence, The Brothers, Hegio on suspicion in adversity.; DJR-091 — terence-demea: Terence, Adelphoe 445, act 3 scene 3; Demea greets Hegio.; DJR-093 — Adelphi: Terence, The Brothers, act 4, scene 7: the dice comparison.; DJR-096 — terence: Terence, Adelphoe, Demea on affability and clemency.; DJR-098 — terence: Terence, Adelphoe, Micio and Demea.; DJR-111 — Terence: Terence, Adelphoe: primary text consulted for the declaration of filial love.; DJR-127 — adelphoe: Terence, Adelphoe, Micio and Aeschinus.; work/audit-015/sources.json — TerenceAdel: Terence, Adelphoe, acts 1.2 and 3.4: Micio and Demea.; work/audit-016/sources.json — Terence: Terence Adelphoe; work/audit-016/sources.json — TerenceBrothers: Terence, The Brothers, Hegio on suspicion in adversity.; work/audit-020/sources.json — TerenceAdelphi: Terence Adelphoe related expressions; work/audit-029/sources.json — 091-terence-demea: Terence, Adelphoe 445, act 3 scene 3; work/audit-030/sources.json — 093-Adelphi: Terence, The Brothers, act 4, scene 7; work/audit-031/sources.json — 096-terence: Terence, Adelphoe, Demea on affability and clemency.; work/audit-031/sources.json — 098-terence: Terence, Adelphoe, Micio and Demea.; work/audit-036/sources.json — 111-Terence: Terence, Adelphoe; work/audit-041/sources.json — 127-adelphoe: Terence, Adelphoe, Micio and Aeschinus..

BIB-1974

Terence, Andria 68, Latin text: truth breeding hatred.
Terence, Andria: Latin text identifying Pamphilus and Glycerium; no particular dream passage is asserted.
Terence, Andria 126, Latin text at The Latin Library; hinc illae lacrumae compared with Burton's phrase.
Terence, The Woman of Andros 805: doing what one can.
Terence, Andria 185: the sarcastic reply by Davus, Id populus curat scilicet.
Terence, Andria, prologue 2–3, Latin text.
Terence, Andria 606, Davus's despair.
Terence, Andria 254–255: the reluctant bridegroom.
Terence, Andria 486, the newborn child.
Terence, Andria
Terence, Andria 126, Latin text at The Latin Library

Terence, The Woman of Andros 805
Terence, Andria 185
Terence, Andria 254–255

Recorded resource

Recorded uses: DJR-015 — Terence: Terence, Andria 68, Latin text: truth breeding hatred.; DJR-061 — Terence: Terence, Andria: Latin text identifying Pamphilus and Glycerium; no particular dream passage is asserted.; DJR-063 — Terence: Terence, Andria 126, Latin text at The Latin Library; hinc illae lacrumae compared with Burton's phrase.; DJR-093 — Andria: Terence, The Woman of Andros 805: doing what one can.; DJR-106 — terence: Terence, Andria 185: the sarcastic reply by Davus, Id populus curat scilicet.; DJR-108 — terence: Terence, Andria, prologue 2–3, Latin text.; DJR-127 — andria: Terence, Andria 606, Davus's despair.; DJR-138 — andr: Terence, Andria 254–255: the reluctant bridegroom.; DJR-143 — Terence: Terence, Andria 486, the newborn child.; work/audit-019/sources.json — Terence: Terence, Andria; work/audit-020/sources.json — Terence: Terence, Andria 126, Latin text at The Latin Library; work/audit-030/sources.json — 093-Andria: Terence, The Woman of Andros 805; work/audit-034/sources.json — 106-terence: Terence, Andria 185; work/audit-035/sources.json — 108-terence: Terence, Andria, prologue 2–3, Latin text.; work/audit-041/sources.json — 127-andria: Terence, Andria 606, Davus's despair.; work/audit-045/sources.json — 138-andr: Terence, Andria 254–255; work/audit-046/sources.json — 143-Terence: Terence, Andria 486, the newborn child..

BIB-1975

Terence, Eunuchus, prologue 4–6, Latin text: Burton quotes the first two lines and omits the qualification.
Terence, The Eunuch, fan command and Gnatho's impoverished acquaintance.
Terence, Eunuchus 296–297; ordinary beauties.
Terence, Eunuchus II.iii: complexion and vitality.
Terence, Eunuch 812–813. Latin text for the marginal maxim.
Terence, Eunuchus 83–84 and 225–226.
Terence, Eunuchus, the catalogues and Phaedria and Chaerea speeches.
Terence, Eunuchus 72–85, 190–196 and 304–307.
Terence, Eunuchus 1026–1027; Thraso and Thais.
Terence, Eunuchus 732; Ceres, Bacchus and Venus.
Terence, Eunuchus 49 and 65; the rejected lover's anger.
Terence, Eunuchus 57–58; governing unreasonable love.
Terence, Eunuchus 122: Parmeno's words to Thais.
Terence, The Eunuch 213–215: Parmeno's instructions.
Terence, Eunuchus 296–297
Terence, Eunuchus II.iii
Terence, Eunuchus 1026–1027
Terence, Eunuchus 732
Terence, Eunuchus 49 and 65
Terence, Eunuchus 57–58
Terence, Eunuchus 122
Terence, The Eunuch 213–215

Recorded resource

Recorded uses: DJR-019 — Terence: Terence, Eunuchus, prologue 4–6, Latin text: Burton quotes the first two lines and omits the qualification.; DJR-053 — TerenceEunuch: Terence, The Eunuch, fan command and Gnatho's impoverished acquaintance.; DJR-119 — terence: Terence, Eunuchus 296–297; ordinary beauties.; DJR-121 — TerenceEun: Terence, Eunuchus II.iii: complexion and vitality.; DJR-124 — Terence: Terence, Eunuch 812–813. Latin text for the marginal maxim.; DJR-126 — terence: Terence, Eunuchus 83–84 and 225–226.; DJR-127 — eunuchus: Terence, Eunuchus, the catalogues and Phaedria and Chaerea speeches.; DJR-128 — tereunuch: Terence, Eunuchus 72–85, 190–196 and 304–307.; DJR-130 — Terence: Terence, Eunuchus 1026–1027; Thraso and Thais.; DJR-134 — Terence: Terence, Eunuchus 732; Ceres, Bacchus and Venus.; DJR-135 — Terence: Terence, Eunuchus 49 and 65; the rejected lover's anger.; DJR-136 — Terence: Terence, Eunuchus 57–58; governing unreasonable love.; DJR-138 — eun: Terence, Eunuchus 122: Parmeno's words to Thais.; DJR-144 — terence-eunuch: Terence, The Eunuch 213–215: Parmeno's instructions.; work/audit-016/sources.json — TerenceEunuch: Terence, The Eunuch, fan command and Gnatho's impoverished acquaintance.; work/audit-038/sources.json — 119-terence: Terence, Eunuchus 296–297; work/audit-039/sources.json — 121-TerenceEun: Terence, Eunuchus II.iii; work/audit-040/sources.json — 124-Terence: Terence, Eunuch 812–813. Latin text for the marginal maxim.; work/audit-041/sources.json — 126-terence: Terence, Eunuchus 83–84 and 225–226.; work/audit-041/sources.json — 127-eunuchus: Terence, Eunuchus, the catalogues and Phaedria and Chaerea speeches.; work/audit-041/sources.json — 128-tereunuch: Terence, Eunuchus 72–85, 190–196 and 304–307.; work/audit-042/sources.json — 130-Terence: Terence, Eunuchus 1026–1027; work/audit-043/sources.json — 134-Terence: Terence, Eunuchus 732; work/audit-044/sources.json — 135-Terence: Terence, Eunuchus 49 and 65; work/audit-044/sources.json — 136-Terence: Terence, Eunuchus 57–58; work/audit-045/sources.json — 138-eun: Terence, Eunuchus 122; work/audit-047/sources.json — 144-terence-eunuch: Terence, The Eunuch 213–215.

BIB-1976

Terence, Heauton Timorumenos 61–91 and 135–140; Menedemus's self-punishing labour and remorse.
Terence, Heauton timorumenos 464–465: the closing lines of Burton's composite verse.
Terence, Heauton Timorumenos 236; Latin compared for the opening foreboding.
Terence, Heauton Timorumenos 122–27, with preceding context establishing the son's departure; Latin comparison text.
Terence, The Self-Tormentor 421–424: Menedemus questions the saying about time and grief.
Terence, The Self-Tormentor 213–216, Latin; youth and age.
Terence, The Self-Tormentor 342: sleeping on either ear without anxiety, Latin text.
Terence, The Self-Tormentor 574–575, act 3 scene 3; Latin.
Terence, The Self-Tormentor 84–86; Latin.
Terence, The Self-Tormentor 194–196: using one's advantages.
Terence, Heauton Timorumenos 210.
Terence, Heauton Timorumenos 77, Latin text.
Terence, Heauton Timorumenos II.ii: conantur/comuntur.
Terence, Heauton Timorumenos 562–563.
Terence, Heauton Timorumenos 399–400.
Terence, Heauton Timorumenos 642–643: altered comic quotation.
Terence, Heautontimorumenos 213–216 and the final scene. Parents, youth and the choice of a wife.
Terence, Heauton Timorumenos
Terence, Heauton Timorumenos 236
Terence, Heauton Timorumenos 122–27, with preceding context establishing the son's departure
Terence, The Self-Tormentor 421–424
Terence, The Self-Tormentor 213–216, Latin
Terence, The Self-Tormentor 342
Terence, The Self-Tormentor 574–575, act 3 scene 3
Terence, The Self-Tormentor 84–86
Terence, The Self-Tormentor 194–196
Terence, Heauton Timorumenos II.ii
Terence, Heauton Timorumenos 642–643

Recorded resource

Recorded uses: DJR-037 — Terence: Terence, Heauton Timorumenos 61–91 and 135–140; Menedemus's self-punishing labour and remorse.; DJR-050 — TerenceHeaut: Terence, Heauton timorumenos 464–465: the closing lines of Burton's composite verse.; DJR-055 — terence: Terence, Heauton Timorumenos 236; Latin compared for the opening foreboding.; DJR-059 — Terence: Terence, Heauton Timorumenos 122–27, with preceding context establishing the son's departure; Latin comparison text.; DJR-066 — TerenceHeauton: Terence, The Self-Tormentor 421–424: Menedemus questions the saying about time and grief.; DJR-080 — terence: Terence, The Self-Tormentor 213–216, Latin; youth and age.; DJR-082 — terence-sleep: Terence, The Self-Tormentor 342: sleeping on either ear without anxiety, Latin text.; DJR-083 — Terence: Terence, The Self-Tormentor 574–575, act 3 scene 3; Latin.; DJR-084 — terence: Terence, The Self-Tormentor 84–86; Latin.; DJR-093 — Heauton: Terence, The Self-Tormentor 194–196: using one's advantages.; DJR-095 — terh: Terence, Heauton Timorumenos 210.; DJR-108 — terence_heauton: Terence, Heauton Timorumenos 77, Latin text.; DJR-121 — TerenceHeaut: Terence, Heauton Timorumenos II.ii: conantur/comuntur.; DJR-127 — heauton: Terence, Heauton Timorumenos 562–563.; DJR-128 — terheauton: Terence, Heauton Timorumenos 399–400.; DJR-138 — ter-heaut: Terence, Heauton Timorumenos 642–643: altered comic quotation.; DJR-140 — terence: Terence, Heautontimorumenos 213–216 and the final scene. Parents, youth and the choice of a wife.; work/audit-011/sources.json — Terence: Terence, Heauton Timorumenos; work/audit-015/sources.json — TerenceHeaut: Terence, Heauton timorumenos 464–465: the closing lines of Burton's composite verse.; work/audit-017/sources.json — terence: Terence, Heauton Timorumenos 236; work/audit-018/sources.json — Terence: Terence, Heauton Timorumenos 122–27, with preceding context establishing the son's departure; work/audit-021/sources.json — TerenceHeauton: Terence, The Self-Tormentor 421–424; work/audit-025/sources.json — 080-terence: Terence, The Self-Tormentor 213–216, Latin; work/audit-026/sources.json — 082-terence-sleep: Terence, The Self-Tormentor 342; work/audit-026/sources.json — 083-Terence: Terence, The Self-Tormentor 574–575, act 3 scene 3; work/audit-027/sources.json — 084-terence: Terence, The Self-Tormentor 84–86; work/audit-030/sources.json — 093-Heauton: Terence, The Self-Tormentor 194–196; work/audit-030/sources.json — 095-terh: Terence, Heauton Timorumenos 210.; work/audit-035/sources.json — 108-terence_heauton: Terence, Heauton Timorumenos 77, Latin text.; work/audit-039/sources.json — 121-TerenceHeaut: Terence, Heauton Timorumenos II.ii; work/audit-041/sources.json — 127-heauton: Terence, Heauton Timorumenos 562–563.; work/audit-041/sources.json — 128-terheauton: Terence, Heauton Timorumenos 399–400.; work/audit-045/sources.json — 138-ter-heaut: Terence, Heauton Timorumenos 642–643; work/audit-045/sources.json — 140-terence: Terence, Heautontimorumenos 213–216 and the final scene. Parents, youth and the choice of a wife..

BIB-1977

Terence, Phormio 241–246.
Terence, Phormio 330–331, the net and harmless birds.

Recorded resource

Recorded uses: DJR-095 — terp: Terence, Phormio 241–246.; DJR-097 — terence: Terence, Phormio 330–331, the net and harmless birds.; work/audit-030/sources.json — 095-terp: Terence, Phormio 241–246.; work/audit-031/sources.json — 097-terence: Terence, Phormio 330–331, the net and harmless birds..

BIB-1978

Tertullian, Prescription against Heretics 38.9.

Recorded resource

Recorded uses: DJR-159 — Tertullian: Tertullian, Prescription against Heretics 38.9.; work/audit-052/sources.json — 159-Tertullian: Tertullian, Prescription against Heretics 38.9..

BIB-1979

Tibullus 1.7.41–42, Latin. Bacchus and sufferers in fetters.
Tibullus 1.5.48 and 60: the bawd and gifts.
Tibullus 1.6.9–10 and 36: deception and the feigned headache.
Tibullus 1.5.48 and 60
Tibullus 1.6.9–10 and 36

Recorded resource

Recorded uses: DJR-104 — Tibullus: Tibullus 1.7.41–42, Latin. Bacchus and sufferers in fetters.; DJR-125 — Tibullus1: Tibullus 1.5.48 and 60: the bawd and gifts.; DJR-146 — Tibullus: Tibullus 1.6.9–10 and 36: deception and the feigned headache.; work/audit-033/sources.json — 104-Tibullus: Tibullus 1.7.41–42, Latin. Bacchus and sufferers in fetters.; work/audit-040/sources.json — 125-Tibullus1: Tibullus 1.5.48 and 60; work/audit-047/sources.json — 146-Tibullus: Tibullus 1.6.9–10 and 36.

BIB-1980

Tibullus 2.6.21: hope sustains farmers.
Tibullus 2.6.21: hope sustaining farmers.
Tibullus 2.6.21

Recorded resource

Recorded uses: DJR-092 — Tibullus: Tibullus 2.6.21: hope sustains farmers.; DJR-163 — tibullus: Tibullus 2.6.21: hope sustaining farmers.; work/audit-029/sources.json — 092-Tibullus: Tibullus 2.6.21; work/audit-053/sources.json — 163-tibullus: Tibullus 2.6.21.

BIB-1981

Tibullan collection, 3.4.61 and 3.6.49–50.
Corpus Tibullianum 3.3.25–26.
Corpus Tibullianum 3.8: Sulpicia's appearance and adornment.
Tibullan collection 3.16: Sulpicia and her rival.
Corpus Tibullianum 3.8
Tibullan collection 3.16

Recorded resource

Recorded uses: DJR-125 — Tibullus3: Tibullan collection, 3.4.61 and 3.6.49–50.; DJR-128 — tibullus: Corpus Tibullianum 3.3.25–26.; DJR-129 — Tibullus: Corpus Tibullianum 3.8: Sulpicia's appearance and adornment.; DJR-146 — Sulpicia: Tibullan collection 3.16: Sulpicia and her rival.; work/audit-040/sources.json — 125-Tibullus3: Tibullan collection, 3.4.61 and 3.6.49–50.; work/audit-041/sources.json — 128-tibullus: Corpus Tibullianum 3.3.25–26.; work/audit-042/sources.json — 129-Tibullus: Corpus Tibullianum 3.8; work/audit-047/sources.json — 146-Sulpicia: Tibullan collection 3.16.

BIB-1982

Valerius Maximus 2 chapter 6 section 7

Recorded resource

Recorded uses: work/audit-003/sources.json — valerius: Valerius Maximus 2 chapter 6 section 7.

BIB-1983

Valerius Maximus 4.1.ext.3, Dion and the closed door.
Valerius Maximus 4.4, preface: Cornelia's jewels.
Valerius Maximus 4.4, preface

Recorded resource

Recorded uses: DJR-097 — valerius: Valerius Maximus 4.1.ext.3, Dion and the closed door.; DJR-121 — Valerius: Valerius Maximus 4.4, preface: Cornelia's jewels.; work/audit-031/sources.json — 097-valerius: Valerius Maximus 4.1.ext.3, Dion and the closed door.; work/audit-039/sources.json — 121-Valerius: Valerius Maximus 4.4, preface.

BIB-1984

Valerius Maximus, Memorable Deeds and Sayings 6.9, concluding paragraph on fortune.

Recorded resource

Recorded uses: DJR-023 — Valerius6: Valerius Maximus, Memorable Deeds and Sayings 6.9, concluding paragraph on fortune..

BIB-1985

Valerius Maximus, Memorable Deeds and Sayings 7.1.1, Latin text, on Metellus's good fortune.
Valerius Maximus 7.6.3: the mouse sold for two hundred denarii.
Valerius Maximus 7.1.2.
Valerius Maximus 7

Recorded resource

Recorded uses: DJR-023 — Valerius7: Valerius Maximus, Memorable Deeds and Sayings 7.1.1, Latin text, on Metellus's good fortune.; DJR-044 — Valerius7: Valerius Maximus 7.6.3: the mouse sold for two hundred denarii.; DJR-090 — Valerius: Valerius Maximus 7.1.2.; work/audit-013/sources.json — Valerius7: Valerius Maximus 7; work/audit-029/sources.json — 090-Valerius: Valerius Maximus 7.1.2..

BIB-1986

Valerius Maximus 9.4, foreign example 1: Ptolemy of Cyprus and his treasure.
Valerius Maximus 9

Recorded resource

Recorded uses: DJR-044 — Valerius9: Valerius Maximus 9.4, foreign example 1: Ptolemy of Cyprus and his treasure.; work/audit-013/sources.json — Valerius9: Valerius Maximus 9.

BIB-1987

Vegetius, Epitome of Military Science 3.21: leaving the enemy a route of retreat.
Vegetius, Epitome of Military Science 3.21

Recorded resource

Recorded uses: DJR-163 — vegetius: Vegetius, Epitome of Military Science 3.21: leaving the enemy a route of retreat.; work/audit-053/sources.json — 163-vegetius: Vegetius, Epitome of Military Science 3.21.

BIB-1988

Vegetius, Epitome of Military Science 4.10: springs, wells and siege provision. Latin text compared.
Vegetius, Epitome of Military Science 4.10

Recorded resource

Recorded uses: DJR-070 — Vegetius: Vegetius, Epitome of Military Science 4.10: springs, wells and siege provision. Latin text compared.; work/audit-022/sources.json — Vegetius: Vegetius, Epitome of Military Science 4.10.

BIB-1989

Velleius Paterculus, Roman History 1.17.6 and 1.12.7; rivalry and the hatred of Carthage. Neither verifies the whole combined margin containing Jurat odium.
Velleius Paterculus, Roman History 1.11.5–7 and 1.12.6: Metellus and the 120-year comparison.
Paterculus, Roman History 1
Paterculus book 1

Recorded resource

Recorded uses: DJR-041 — Paterculus: Velleius Paterculus, Roman History 1.17.6 and 1.12.7; rivalry and the hatred of Carthage. Neither verifies the whole combined margin containing Jurat odium.; DJR-042 — Paterculus1: Velleius Paterculus, Roman History 1.11.5–7 and 1.12.6: Metellus and the 120-year comparison.; work/audit-012/sources.json — Paterculus: Paterculus, Roman History 1; work/audit-013/sources.json — Paterculus1: Paterculus book 1.

BIB-1990

Velleius Paterculus, Roman History 2.69.6: Fortune and Brutus and Cassius.
Velleius Paterculus, Roman History 2.82.4: Antony as Liber Pater; Liberum and crocotaque.
Paterculus, Roman History 2.45.5; Cato's integrity and haughtiness.
Velleius Paterculus, Roman History 2.123–124: Augustus's death and the reassurance omitted from Burton's fragment.
Velleius Paterculus 2.35.2, praise of Cato the Younger.
Velleius Paterculus 2.7.2: Fulvius Flaccus's son and the soothsayer.
Paterculus book 2
Paterculus 2.82.4
Paterculus 2.45.5
Velleius Paterculus, Roman History 2.123–124
Velleius Paterculus 2.7.2

Recorded resource

Recorded uses: DJR-042 — Paterculus2: Velleius Paterculus, Roman History 2.69.6: Fortune and Brutus and Cassius.; DJR-046 — Paterculus: Velleius Paterculus, Roman History 2.82.4: Antony as Liber Pater; Liberum and crocotaque.; DJR-049 — PaterculusCato: Paterculus, Roman History 2.45.5; Cato's integrity and haughtiness.; DJR-054 — VelleiusAugustus: Velleius Paterculus, Roman History 2.123–124: Augustus's death and the reassurance omitted from Burton's fragment.; DJR-097 — velleius: Velleius Paterculus 2.35.2, praise of Cato the Younger.; DJR-163 — paterculus: Velleius Paterculus 2.7.2: Fulvius Flaccus's son and the soothsayer.; work/audit-013/sources.json — Paterculus2: Paterculus book 2; work/audit-014/sources.json — Paterculus: Paterculus 2.82.4; work/audit-015/sources.json — PaterculusCato: Paterculus 2.45.5; work/audit-017/sources.json — VelleiusAugustus: Velleius Paterculus, Roman History 2.123–124; work/audit-031/sources.json — 097-velleius: Velleius Paterculus 2.35.2, praise of Cato the Younger.; work/audit-053/sources.json — 163-paterculus: Velleius Paterculus 2.7.2.

BIB-1991

Virgil, Aeneid 1.628–630, Latin text.
Virgil, Aeneid 1.41: the guilt and fury of one man. Latin Library.
Virgil, Aeneid 1.374. Latin text.
Virgil, Aeneid 1.135, Latin text: Neptune resolves to calm the waves.
Virgil, Aeneid 1.83, Latin text, on the released winds.
Virgil, Aeneid 1.738–739: Bitias at the feast.
Virgil, Aeneid 1.739, the full golden cup.
Virgil, Aeneid 1.475: Troilus and the unequal encounter.
Virgil, Aeneid 1.118, Latin text: scattered swimmers.
Virgil, Aeneid 1.27. Latin source of the marginal affront to rejected beauty.
Virgil, Aeneid 1.327, Latin; the adapted address in praise of Williams.
Virgil, Aeneid 1.153; Latin, compared with Burton's adaptation.
Virgil, Aeneid 1.203: remembering past trouble.
Virgil, Aeneid 1.132, confidence in ancestry.
Virgil, Aeneid 1.199 and 207: an end to suffering and better times.
Virgil, Aeneid 1.589 and 613; Aeneas and Dido.
Virgil, Aeneid 1.76–77; Aeolus obeying Juno.
Virgil, Aeneid 1.589–591; Venus beautifies Aeneas.
Virgil, Aeneid 1.27; the insult to Juno's beauty.
Virgil Aeneid 1 verse 374
Virgil Aeneid 1.739
Virgil, Aeneid 1.327, Latin
Virgil, Aeneid 1.153
Virgil, Aeneid 1.203
Virgil, Aeneid 1.199 and 207
Virgil, Aeneid 1.589 and 613
Virgil, Aeneid 1.76–77
Virgil, Aeneid 1.589–591
Virgil, Aeneid 1.27

Recorded resource

Recorded uses: DJR-003 — Virgil: Virgil, Aeneid 1.628–630, Latin text.; DJR-009 — virgil1: Virgil, Aeneid 1.41: the guilt and fury of one man. Latin Library.; DJR-012 — virgaen: Virgil, Aeneid 1.374. Latin text.; DJR-019 — Virgil1: Virgil,

Aeneid 1.135, Latin text: Neptune resolves to calm the waves.; DJR-023 — Virgil: Virgil, Aeneid 1.83, Latin text, on the released winds.; DJR-035 — Aeneid1: Virgil, Aeneid 1.738–739: Bitias at the feast.; DJR-042 — virgil: Virgil, Aeneid 1.739, the full golden cup.; DJR-046 — Virgil: Virgil, Aeneid 1.475: Troilus and the unequal encounter.; DJR-049 — Virgil1: Virgil, Aeneid 1.118, Latin text: scattered swimmers.; DJR-056 — Virgil 1: Virgil, Aeneid 1.27. Latin source of the marginal affront to rejected beauty.; DJR-081 — Aeneid: Virgil, Aeneid 1.327, Latin; the adapted address in praise of Williams.; DJR-084 — virgil: Virgil, Aeneid 1.153; Latin, compared with Burton's adaptation.; DJR-087 — Virgil Aeneid1: Virgil, Aeneid 1.203: remembering past trouble.; DJR-088 — Aeneid1: Virgil, Aeneid 1.132, confidence in ancestry.; DJR-092 — Virgil1: Virgil, Aeneid 1.199 and 207: an end to suffering and better times.; DJR-119 — virgil1: Virgil, Aeneid 1.589 and 613; Aeneas and Dido.; DJR-130 — Virgil: Virgil, Aeneid 1.76–77; Aeolus obeying Juno.; DJR-132 — Virgil Aeneas: Virgil, Aeneid 1.589–591; Venus beautifies Aeneas.; DJR-135 — Virgil 1: Virgil, Aeneid 1.27; the insult to Juno's beauty.; work/audit-003/sources.json — virgil: Virgil Aeneid 1 verse 374; work/audit-010/sources.json — Aeneid1: Virgil, Aeneid 1.738–739: Bitias at the feast.; work/audit-013/sources.json — virgil: Virgil Aeneid 1.739; work/audit-015/sources.json — Virgil1: Virgil, Aeneid 1.118, Latin text: scattered swimmers.; work/audit-017/sources.json — Virgil 1: Virgil, Aeneid 1.27. Latin source of the marginal affront to rejected beauty.; work/audit-026/sources.json — 081-Aeneid: Virgil, Aeneid 1.327, Latin; work/audit-027/sources.json — 084-virgil: Virgil, Aeneid 1.153; work/audit-028/sources.json — 087-Virgil Aeneid1: Virgil, Aeneid 1.203; work/audit-028/sources.json — 088-Aeneid1: Virgil, Aeneid 1.132, confidence in ancestry.; work/audit-029/sources.json — 092-Virgil1: Virgil, Aeneid 1.199 and 207; work/audit-038/sources.json — 119-virgil1: Virgil, Aeneid 1.589 and 613; work/audit-042/sources.json — 130-Virgil: Virgil, Aeneid 1.76–77; work/audit-043/sources.json — 132-Virgil Aeneas: Virgil, Aeneid 1.589–591; work/audit-044/sources.json — 135-Virgil 1: Virgil, Aeneid 1.27; work/audit-058/sources.json — 003-Virgil: Virgil, Aeneid 1.628–630, Latin text..

BIB-1992

Virgil, Aeneid 10.467–468, Latin text, on the appointed and irrecoverable span of life.
Virgil, Aeneid X.225–250, especially 248: Cymodocea propels Aeneas's ship, Latin text.
Virgil, Aeneid 10.763–767, Orion's stature.
Virgil, Aeneid 10, Mezentius and burial.
Virgil, Aeneid X.225–250, especially 248

Recorded resource

Recorded uses: DJR-024 — Virgil: Virgil, Aeneid 10.467–468, Latin text, on the appointed and irrecoverable span of life.; DJR-075 — virgil10: Virgil, Aeneid X.225–250, especially 248: Cymodocea propels Aeneas's ship, Latin text.; DJR-088 — Aeneid10: Virgil, Aeneid 10.763–767, Orion's stature.; DJR-094 — aeneid10: Virgil, Aeneid 10, Mezentius and burial.; work/audit-024/sources.json — virgil10: Virgil, Aeneid X.225–250, especially 248; work/audit-028/sources.json — 088-Aeneid10: Virgil, Aeneid 10.763–767, Orion's stature.; work/audit-030/sources.json — 094-aeneid10: Virgil, Aeneid 10, Mezentius and burial..

BIB-1993

Virgil, Aeneid 11.291, the two heroes.

Recorded resource

Recorded uses: DJR-143 — Virgil 11: Virgil, Aeneid 11.291, the two heroes.; work/audit-046/sources.json — 143-Virgil 11: Virgil, Aeneid 11.291, the two heroes..

BIB-1994

Virgil, Aeneid 12.937. Turnus yields Lavinia.

Recorded resource

Recorded uses: DJR-140 — aen12: Virgil, Aeneid 12.937. Turnus yields Lavinia.; work/audit-045/sources.json — 140-aen12: Virgil, Aeneid 12.937. Turnus yields Lavinia..

BIB-1995

Virgil, Aeneid 2.12 and 390: shuddering memory, deceit and courage. Latin Library.
Virgil, Aeneid 2.314, taking arms in madness.
Virgil, Aeneid 2.65–66: judging all by one crime.
Virgil, Aeneid 2.274, for the changed appearance of Hector.
Virgil, Aeneid 2.306 and 496–499.
Virgil, Aeneid 2.79–80, Sinon's claim to honesty.
Virgil, Aeneid 2.728. Latin comparison records Burton's variant wording in the line about breezes and sounds.
Virgil, Aeneid 2.646: Anchises and the loss of burial.
Virgil, Aeneid 2.204, the narrator's shudder.
Virgil, Aeneid 2.340–341; Coroebus and Cassandra.

Virgil, Aeneid 2.354: the defeated and hope of safety.
Virgil, Aeneid 2
Virgil, Aeneid 2.646
Virgil, Aeneid 2.340–341
Virgil, Aeneid 2.354

Recorded resource

Recorded uses: DJR-009 — virgil2: Virgil, Aeneid 2.12 and 390: shuddering memory, deceit and courage. Latin Library.; DJR-010 — aen2: Virgil, Aeneid 2.314, taking arms in madness.; DJR-011 — Virgil2: Virgil, Aeneid 2.65–66: judging all by one crime.; DJR-021 — virgil: Virgil, Aeneid 2.274, for the changed appearance of Hector.; DJR-038 — Virgil 2: Virgil, Aeneid 2.306 and 496–499.; DJR-053 — VirgilAeneid: Virgil, Aeneid 2.79–80, Sinon's claim to honesty.; DJR-058 — Virgil 2: Virgil, Aeneid 2.728. Latin comparison records Burton's variant wording in the line about breezes and sounds.; DJR-094 — virgil-burial: Virgil, Aeneid 2.646: Anchises and the loss of burial.; DJR-114 — Aeneid2: Virgil, Aeneid 2.204, the narrator's shudder.; DJR-118 — coroebus: Virgil, Aeneid 2.340–341; Coroebus and Cassandra.; DJR-163 — aeneid2: Virgil, Aeneid 2.354: the defeated and hope of safety.; work/audit-011/sources.json — Virgil 2: Virgil, Aeneid 2; work/audit-016/sources.json — VirgilAeneid: Virgil, Aeneid 2.79–80, Sinon's claim to honesty.; work/audit-018/sources.json — Virgil 2: Virgil, Aeneid 2.728. Latin comparison records Burton's variant wording in the line about breezes and sounds.; work/audit-030/sources.json — 094-virgil-burial: Virgil, Aeneid 2.646; work/audit-037/sources.json — 114-Aeneid2: Virgil, Aeneid 2.204, the narrator's shudder.; work/audit-038/sources.json — 118-coroebus: Virgil, Aeneid 2.340–341; work/audit-053/sources.json — 163-aeneid2: Virgil, Aeneid 2.354.

BIB-1996

Virgil, Aeneid 3.98: the succession of descendants. Latin Library.
Virgil, Aeneid 3.72: lands and cities receding from a departing ship.
Virgil, Aeneid 3.80, Latin text: Anius as king and priest.
Virgil, Aeneid 3.44; the warning to flee the greedy shore.
Virgil, Aeneid 3.490: Andromache's recollection.
Virgil, Aeneid 3.620: the prayer against such a plague.
Virgil, Aeneid 3.44
Virgil, Aeneid 3.490
Virgil, Aeneid 3.620

Recorded resource

Recorded uses: DJR-009 — virgil3: Virgil, Aeneid 3.98: the succession of descendants. Latin Library.; DJR-011 — Virgil3: Virgil, Aeneid 3.72: lands and cities receding from a departing ship.; DJR-048 — Virgil: Virgil, Aeneid 3.80, Latin text: Anius as king and priest.; DJR-135 — Virgil 3: Virgil, Aeneid 3.44; the warning to flee the greedy shore.; DJR-146 — Virgil3: Virgil, Aeneid 3.490: Andromache's recollection.; DJR-151 — virgil: Virgil, Aeneid 3.620: the prayer against such a plague.; work/audit-044/sources.json — 135-Virgil 3: Virgil, Aeneid 3.44; work/audit-047/sources.json — 146-Virgil3: Virgil, Aeneid 3.490; work/audit-049/sources.json — 151-virgil: Virgil, Aeneid 3.620.

BIB-1997

Virgil, Aeneid 4.386; Dido's threat; Latin text.
Virgil, Aeneid 4.489; Latin text.
Virgil, Aeneid 4.487–488, the enchantress's claims.
Virgil, Aeneid 4.73.
Virgil, Aeneid 4.367: the tigresses of Hyrcania.
Virgil, Aeneid 4.667–668: the lament for Dido.
Virgil, Aeneid 4.560. Latin source of the question about sleeping in a crisis.
Virgil, Aeneid 4.9. Latin comparison for Dido's address to Anna.
Virgil, Aeneid 4.73, the arrow in the wounded deer; Latin comparison text.
Virgil, Aeneid 4.660. The marginal per umbras differs from the consulted sub umbras.
Virgil, Aeneid 4.93, sarcastic praise.
Virgil, Aeneid 4.34 and 696–699.
Virgil, Aeneid 4.449.
Virgil, Aeneid 4.314, 317–318 and 367: Dido's appeal and the Hyrcanian tigers.
Virgil, Aeneid 4.412, the power of Love.
Virgil, Aeneid 4.22–23; Burton's change of gender.
Virgil, Aeneid 4.138 and 698; Dido's hair.
Virgil, Aeneid 4.169–170: the fatal day.
Virgil, Aeneid 4.93: Juno's ironic praise.
Virgil, Aeneid 4.529–532.
Virgil, Aeneid 4, Dido's thoughts and abandoned building works.
Virgil, Aeneid 4.76: Dido breaks off her speech.

Virgil, Aeneid 4.296 and 429; Dido’s suspicion and plea.
Virgil, Aeneid 4.660; Dido’s final speech.
Virgil, Aeneid 4.23; traces of the old flame.
Virgil, Aeneid 4.288–289 and 438–439; preparations for departure and resistance to pleas.
Virgil, Aeneid 4.284 and 438–439. Opening words and resistance to tears.
Virgil, Aeneid 4, Dido and Aeneas.
Virgil, Aeneid 4.11, 150 and 408: admiration and Dido’s distress.
Virgil, Aeneid 4.24–27: Dido’s vow.
Virgil, Aeneid 4.489
Virgil, Aeneid 4.667–668
Virgil, Aeneid 4.73, the arrow in the wounded deer
Virgil, Aeneid 4.314, 317–318 and 367
Virgil, Aeneid 4.22–23
Virgil, Aeneid 4.138 and 698
Virgil, Aeneid 4.169–170
Virgil, Aeneid 4.93
Virgil, Aeneid 4.76
Virgil, Aeneid 4.296 and 429
Virgil, Aeneid 4.660
Virgil, Aeneid 4.23
Virgil, Aeneid 4.288–289 and 438–439
Virgil, Aeneid 4.11, 150 and 408
Virgil, Aeneid 4.24–27

Recorded resource

Recorded uses: DJR-028 — VirgilAeneid: Virgil, Aeneid 4.386; Dido’s threat; Latin text.; DJR-029 — VirgilAeneid: Virgil, Aeneid 4.489; Latin text.; DJR-031 — Virgil: Virgil, Aeneid 4.487–488, the enchantress’s claims.; DJR-038 — Virgil 4: Virgil, Aeneid 4.73.; DJR-050 — Virgil: Virgil, Aeneid 4.367: the tigresses of Hyrcania.; DJR-054 — virgil4: Virgil, Aeneid 4.667–668: the lament for Dido.; DJR-056 — Virgil 4: Virgil, Aeneid 4.560. Latin source of the question about sleeping in a crisis.; DJR-058 — Virgil 4: Virgil, Aeneid 4.9. Latin comparison for Dido’s address to Anna.; DJR-059 — Virgil4: Virgil, Aeneid 4.73, the arrow in the wounded deer; Latin comparison text.; DJR-065 — Virgil: Virgil, Aeneid 4.660. The marginal per umbras differs from the consulted sub umbras.; DJR-088 — Aeneid4: Virgil, Aeneid 4.93, sarcastic praise.; DJR-095 — virg4: Virgil, Aeneid 4.34 and 696–699.; DJR-096 — virgil: Virgil, Aeneid 4.449.; DJR-112 — virgil: Virgil, Aeneid 4.314, 317–318 and 367: Dido’s appeal and the Hyrcanian tigers.; DJR-114 — Aeneid4: Virgil, Aeneid 4.412, the power of Love.; DJR-118 — dido: Virgil, Aeneid 4.22–23; Burton’s change of gender.; DJR-119 — virgil4: Virgil, Aeneid 4.138 and 698; Dido’s hair.; DJR-122 — Virgil: Virgil, Aeneid 4.169–170: the fatal day.; DJR-125 — Aeneid4: Virgil, Aeneid 4.93: Juno’s ironic praise.; DJR-126 — virgil: Virgil, Aeneid 4.529–532.; DJR-128 — aeneid: Virgil, Aeneid 4, Dido’s thoughts and abandoned building works.; DJR-129 — Virgil: Virgil, Aeneid 4.76: Dido breaks off her speech.; DJR-131 — Virgil: Virgil, Aeneid 4.296 and 429; Dido’s suspicion and plea.; DJR-133 — Virgil Dido: Virgil, Aeneid 4.660; Dido’s final speech.; DJR-135 — Virgil 4: Virgil, Aeneid 4.23; traces of the old flame.; DJR-136 — Virgil epic: Virgil, Aeneid 4.288–289 and 438–439; preparations for departure and resistance to pleas.; DJR-140 — aen4: Virgil, Aeneid 4.284 and 438–439. Opening words and resistance to tears.; DJR-141 — virgil: Virgil, Aeneid 4, Dido and Aeneas.; DJR-146 — Virgil4: Virgil, Aeneid 4.11, 150 and 408: admiration and Dido’s distress.; DJR-149 — virgil: Virgil, Aeneid 4.24–27: Dido’s vow.; work/audit-008/sources.json — VirgilAeneid: Virgil, Aeneid 4.489; work/audit-009/sources.json — Virgil: Virgil, Aeneid 4.487–488, the enchantress’s claims.; work/audit-011/sources.json — Virgil 4: Virgil, Aeneid 4.73.; work/audit-015/sources.json — Virgil: Virgil, Aeneid 4.367: the tigresses of Hyrcania.; work/audit-017/sources.json — virgil4: Virgil, Aeneid 4.667–668; work/audit-017/sources.json — Virgil 4: Virgil, Aeneid 4.560. Latin source of the question about sleeping in a crisis.; work/audit-018/sources.json — Virgil 4: Virgil, Aeneid 4.9. Latin comparison for Dido’s address to Anna.; work/audit-018/sources.json — Virgil4: Virgil, Aeneid 4.73, the arrow in the wounded deer; work/audit-020/sources.json — Virgil: Virgil, Aeneid 4.660. The marginal per umbras differs from the consulted sub umbras.; work/audit-028/sources.json — 088-Aeneid4: Virgil, Aeneid 4.93, sarcastic praise.; work/audit-030/sources.json — 095-virg4: Virgil, Aeneid 4.34 and 696–699.; work/audit-031/sources.json — 096-virgil: Virgil, Aeneid 4.449.; work/audit-036/sources.json — 112-virgil: Virgil, Aeneid 4.314, 317–318 and 367; work/audit-037/sources.json — 114-Aeneid4: Virgil, Aeneid 4.412, the power of Love.; work/audit-038/sources.json — 118-dido: Virgil, Aeneid 4.22–23; work/audit-038/sources.json — 119-virgil4: Virgil, Aeneid 4.138 and 698; work/audit-039/sources.json — 122-Virgil: Virgil, Aeneid 4.169–170; work/audit-040/sources.json — 125-Aeneid4: Virgil, Aeneid 4.93; work/audit-041/sources.json — 126-virgil: Virgil, Aeneid 4.529–532.; work/audit-041/sources.json — 128-aeneid: Virgil, Aeneid 4, Dido’s thoughts and abandoned building works.; work/audit-042/sources.json — 129-Virgil: Virgil, Aeneid 4.76; work/audit-042/sources.json — 131-Virgil: Virgil, Aeneid 4.296 and 429; work/audit-043/sources.json — 133-Virgil Dido: Virgil, Aeneid 4.660; work/audit-044/sources.json — 135-Virgil 4: Virgil, Aeneid 4.23; work/audit-044/sources.json — 136-Virgil epic: Virgil, Aeneid 4.288–289 and 438–439; work/audit-045/sources.json — 140-aen4: Virgil, Aeneid 4.284 and 438–439. Opening words and resistance to tears.; work/audit-046/sources.json — 141-virgil: Virgil, Aeneid 4, Dido and Aeneas.; work/audit-047/sources.json — 146-Virgil4: Virgil, Aeneid 4.11, 150 and 408; work/audit-048/sources.json — 149-virgil: Virgil, Aeneid 4.24–27.

BIB-1998

Virgil, Aeneid 5.525–528: Acestes' flaming arrow. Latin text.
Virgil, Aeneid 5.21–22: resistance to the winds; Latin comparison.
Virgil, Aeneid 5.21–22. Latin compared for inability to struggle against adverse conditions.
Virgil, Aeneid 5.344; virtue in a beautiful body.
Virgil, Aeneid 5.56, divine purpose.
Virgil, Aeneid 5.344

Recorded resource

Recorded uses: DJR-005 — virgil5: Virgil, Aeneid 5.525–528: Acestes' flaming arrow. Latin text.; DJR-026 — virgil5: Virgil, Aeneid 5.21–22: resistance to the winds; Latin comparison.; DJR-056 — Virgil 5: Virgil, Aeneid 5.21–22. Latin compared for inability to struggle against adverse conditions.; DJR-117 — virgil: Virgil, Aeneid 5.344; virtue in a beautiful body.; DJR-143 — Virgil 5: Virgil, Aeneid 5.56, divine purpose.; work/audit-017/sources.json — Virgil 5: Virgil, Aeneid 5.21–22. Latin compared for inability to struggle against adverse conditions.; work/audit-038/sources.json — 117-virgil: Virgil, Aeneid 5.344; work/audit-046/sources.json — 143-Virgil 5: Virgil, Aeneid 5.56, divine purpose..

BIB-1999

Virgil, Aeneid 6.848, Latin text.
Virgil, Aeneid 6.743, Latin text and surrounding passage.
Virgil, Aeneid 6.126–129.
Virgil, Aeneid 6.274–277: the figures at the entrance to the underworld.
Virgil, Aeneid 6.143–144 and 417–425, Latin text: golden bough and Cerberus.
Virgil, Aeneid 6.429: the untimely deaths of infants.
Virgil, Aeneid 6.280 and 625–627. Discord and the hundred-tongues formula checked as classical contexts.
Virgil, Aeneid 6.733–34; comparison establishes the different verb and other wording in Burton's quotation.
Virgil, Aeneid 6.126: the easy descent to Avernus; comparison text has Averno.
Virgil, Aeneid 6.95 and 6.129; Latin.
Virgil, Aeneid 6.743: each soul's suffering.
Virgil, Aeneid 6.95: resistance to adversity.
Virgil, Aeneid 6.103–105.
Virgil, Aeneid 6.126, the descent to the underworld.
Virgil, Aeneid 6.441–444; the Fields of Mourning.
Virgil, Aeneid 6.126–129; the descent to Avernus.
Virgil, Aeneid 6.468–472; Dido's departure.
Virgil, Aeneid 6.117 and 129. The appeal to the Sibyl and hoc opus, hic labor.
Virgil, Aeneid 6.270–271: the forest in uncertain moonlight.
Virgil, Aeneid 6.471: Dido as unmoved as flint or a Marpesian crag.
Virgil, Aeneid 6.585–594: Salmoneus and thunder.
Virgil, Aeneid 6.429
Virgil, Aeneid 6.733–34
Virgil, Aeneid 6.126
Virgil, Aeneid 6.95 and 6.129
Virgil, Aeneid 6.743
Virgil, Aeneid 6.95
Virgil, Aeneid 6.441–444
Virgil, Aeneid 6.126–129
Virgil, Aeneid 6.468–472
Virgil, Aeneid 6.270–271
Virgil, Aeneid 6.471
Virgil, Aeneid 6.585–594

Recorded resource

Recorded uses: DJR-008 — Virgil: Virgil, Aeneid 6.848, Latin text.; DJR-022 — virgil: Virgil, Aeneid 6.743, Latin text and surrounding passage.; DJR-038 — Virgil 6: Virgil, Aeneid 6.126–129.; DJR-047 — Virgil: Virgil, Aeneid 6.274–277: the figures at the entrance to the underworld.; DJR-049 — Virgil6: Virgil, Aeneid 6.143–144 and 417–425, Latin text: golden bough and Cerberus.; DJR-054 — virgil6: Virgil, Aeneid 6.429: the untimely deaths of infants.; DJR-056 — Virgil 6: Virgil, Aeneid 6.280 and 625–627. Discord and the hundred-tongues formula checked as classical contexts.; DJR-059 — Virgil6: Virgil, Aeneid 6.733–34; comparison establishes the different verb and other wording in Burton's quotation.; DJR-061 — VirgilAeneid: Virgil, Aeneid 6.126: the easy descent to Avernus; comparison text has Averno.; DJR-083 — VirgilAeneid: Virgil, Aeneid 6.95 and 6.129; Latin.; DJR-087 — Virgil Aeneid6: Virgil, Aeneid 6.743: each soul's suffering.; DJR-092 — Virgil6: Virgil, Aeneid 6.95: resistance to adversity.; DJR-095 — virg6: Virgil, Aeneid 6.103–105.; DJR-110 — Virgil: Virgil, Aeneid 6.848, Latin text.; DJR-114 — Aeneid6: Virgil, Aeneid 6.126, the descent to the underworld.; DJR-133 — Virgil Mourning: Virgil, Aeneid 6.441–444; the Fields of Mourning.; DJR-134 — Virgil: Virgil, Aeneid 6.126–129; the descent to Avernus.; DJR-135 — Virgil 6: Virgil, Aeneid 6.468–472; Dido's departure.; DJR-140

— aen6: Virgil, Aeneid 6.117 and 129. The appeal to the Sibyl and hoc opus, hic labor.; DJR-155 — virgil: Virgil, Aeneid 6.270–271: the forest in uncertain moonlight.; DJR-161 — virgil: Virgil, Aeneid 6.471: Dido as unmoved as flint or a Marpesian crag.; DJR-163 — aeneid6: Virgil, Aeneid 6.585–594: Salmoneus and thunder.; work/audit-011/sources.json — Virgil 6: Virgil, Aeneid 6.126–129.; work/audit-014/sources.json — Virgil: Virgil, Aeneid 6.274–277: the figures at the entrance to the underworld.; work/audit-015/sources.json — Virgil6: Virgil, Aeneid 6.143–144 and 417–425, Latin text: golden bough and Cerberus.; work/audit-017/sources.json — virgil6: Virgil, Aeneid 6.429; work/audit-017/sources.json — Virgil 6: Virgil, Aeneid 6.280 and 625–627. Discord and the hundred-tongues formula checked as classical contexts.; work/audit-018/sources.json — Virgil6: Virgil, Aeneid 6.733–34; work/audit-019/sources.json — VirgilAeneid: Virgil, Aeneid 6.126; work/audit-026/sources.json — 083-VirgilAeneid: Virgil, Aeneid 6.95 and 6.129; work/audit-028/sources.json — 087-Virgil Aeneid6: Virgil, Aeneid 6.743; work/audit-029/sources.json — 092-Virgil6: Virgil, Aeneid 6.95; work/audit-030/sources.json — 095-virg6: Virgil, Aeneid 6.103–105.; work/audit-035/sources.json — 110-Virgil: Virgil, Aeneid 6.848, Latin text.; work/audit-037/sources.json — 114-Aeneid6: Virgil, Aeneid 6.126, the descent to the underworld.; work/audit-043/sources.json — 133-Virgil Mourning: Virgil, Aeneid 6.441–444; work/audit-043/sources.json — 134-Virgil: Virgil, Aeneid 6.126–129; work/audit-044/sources.json — 135-Virgil 6: Virgil, Aeneid 6.468–472; work/audit-045/sources.json — 140-aen6: Virgil, Aeneid 6.117 and 129. The appeal to the Sibyl and hoc opus, hic labor.; work/audit-050/sources.json — 155-virgil: Virgil, Aeneid 6.270–271; work/audit-052/sources.json — 161-virgil: Virgil, Aeneid 6.471; work/audit-053/sources.json — 163-aeneid6: Virgil, Aeneid 6.585–594.

BIB-2000

Virgil, Aeneid 7.340: incitement to seize arms. Latin Library.
Virgil, Aeneid 7.461, the madness of war.
Virgil, Aeneid 7.312: Burton changes the first-person singular to the third-person plural.
Virgil, Aeneid 7.312: Juno invokes the underworld.
Virgil, Aeneid 7.800: Feronia's grove.
Virgil, Aeneid 7.648: Mezentius, despiser of the gods.
Virgil, Aeneid 7.312
Virgil, Aeneid 7.800
Virgil, Aeneid 7.648

Recorded resource

Recorded uses: DJR-009 — virgil7: Virgil, Aeneid 7.340: incitement to seize arms. Latin Library.; DJR-010 — aen7: Virgil, Aeneid 7.461, the madness of war.; DJR-067 — Virgil: Virgil, Aeneid 7.312: Burton changes the first-person singular to the third-person plural.; DJR-125 — Aeneid7: Virgil, Aeneid 7.312: Juno invokes the underworld.; DJR-147 — virgil: Virgil, Aeneid 7.800: Feronia's grove.; DJR-162 — aeneid: Virgil, Aeneid 7.648: Mezentius, despiser of the gods.; work/audit-021/sources.json — Virgil: Virgil, Aeneid 7.312; work/audit-040/sources.json — 125-Aeneid7: Virgil, Aeneid 7.312; work/audit-048/sources.json — 147-virgil: Virgil, Aeneid 7.800; work/audit-053/sources.json — 162-aeneid: Virgil, Aeneid 7.648.

BIB-2001

Virgil, Aeneid 9.444–445: Nisus and Euryalus.
Virgil, Aeneid 9.446–447, remembrance of Nisus and Euryalus.
Virgil, Aeneid 9.444–445

Recorded resource

Recorded uses: DJR-111 — Virgil: Virgil, Aeneid 9.444–445: Nisus and Euryalus.; DJR-143 — Virgil 9: Virgil, Aeneid 9.446–447, remembrance of Nisus and Euryalus.; work/audit-036/sources.json — 111-Virgil: Virgil, Aeneid 9.444–445; work/audit-046/sources.json — 143-Virgil 9: Virgil, Aeneid 9.446–447, remembrance of Nisus and Euryalus..

BIB-2002

Virgil, Eclogue 1.6–7, Latin; the patron who grants leisure.
Virgil, Eclogue 1.6–7, Latin

Recorded resource

Recorded uses: DJR-081 — Virgil: Virgil, Eclogue 1.6–7, Latin; the patron who grants leisure.; work/audit-026/sources.json — 081-Virgil: Virgil, Eclogue 1.6–7, Latin.

BIB-2003

Virgil, Eclogue 10.1, Latin text.

Recorded resource

Recorded uses: DJR-108 — virgil: Virgil, Eclogue 10.1, Latin text.; work/audit-035/sources.json — 108-virgil: Virgil, Eclogue 10.1, Latin text..

BIB-2004

Virgil, Eclogue 2.25: Corydon's protest that he is not ugly. Latin text.
Virgil, Eclogue 2.21: the Sicilian flock.
Virgil, Eclogue 2.25–26; Corydon's reflection.
Virgil, Eclogue 2.69; Corydon's self-reproach.
Virgil, Eclogue 2.68 and 73; limits of love and another Alexis.
Virgil, Eclogue 2.19 and 56. Corydon and Alexis.
Virgil, Eclogue 2.21
Virgil, Eclogue 2.25–26
Virgil, Eclogue 2.69
Virgil, Eclogue 2.68 and 73

Recorded resource

Recorded uses: DJR-005 — virgil2: Virgil, Eclogue 2.25: Corydon's protest that he is not ugly. Latin text.; DJR-125 — Eclogue: Virgil, Eclogue 2.21: the Sicilian flock.; DJR-132 — Virgil Corydon: Virgil, Eclogue 2.25–26; Corydon's reflection.; DJR-133 — Virgil 2: Virgil, Eclogue 2.69; Corydon's self-reproach.; DJR-136 — Virgil eclogue: Virgil, Eclogue 2.68 and 73; limits of love and another Alexis.; DJR-140 — ec2: Virgil, Eclogue 2.19 and 56. Corydon and Alexis.; work/audit-040/sources.json — 125-Eclogue: Virgil, Eclogue 2.21; work/audit-043/sources.json — 132-Virgil Corydon: Virgil, Eclogue 2.25–26; work/audit-043/sources.json — 133-Virgil 2: Virgil, Eclogue 2.69; work/audit-044/sources.json — 136-Virgil eclogue: Virgil, Eclogue 2.68 and 73; work/audit-045/sources.json — 140-ec2: Virgil, Eclogue 2.19 and 56. Corydon and Alexis..

BIB-2005

Virgil, Eclogue 3.36. Latin text.
Virgil, Eclogue 3.36: the singing contest. Latin text.
Virgil, Eclogues 3.90, Latin text: Bavius and Maevius.
Virgil, Eclogue 3.64–65. Galatea and the apple.
Virgil, Eclogue 3.101; flock and master.
Virgil, Eclogue 3.101

Recorded resource

Recorded uses: DJR-012 — virgecl: Virgil, Eclogue 3.36. Latin text.; DJR-018 — Virgil: Virgil, Eclogue 3.36: the singing contest. Latin text.; DJR-049 — VirgilEcl: Virgil, Eclogues 3.90, Latin text: Bavius and Maevius.; DJR-124 — Virgil: Virgil, Eclogue 3.64–65. Galatea and the apple.; DJR-133 — Virgil 3: Virgil, Eclogue 3.101; flock and master.; work/audit-015/sources.json — VirgilEcl: Virgil, Eclogues 3.90, Latin text: Bavius and Maevius.; work/audit-040/sources.json — 124-Virgil: Virgil, Eclogue 3.64–65. Galatea and the apple.; work/audit-043/sources.json — 133-Virgil 3: Virgil, Eclogue 3.101.

BIB-2006

Virgil, Eclogue 4.55–56; Orpheus and Linus.
Virgil, Eclogue 4.63: table and bed.
Virgil, Eclogue 4.36: Achilles sent to Troy again.
Virgil, Eclogue 4.55–56
Virgil, Eclogue 4.63
Virgil, Eclogue 4.36

Recorded resource

Recorded uses: DJR-133 — Virgil 4: Virgil, Eclogue 4.55–56; Orpheus and Linus.; DJR-146 — Eclogue: Virgil, Eclogue 4.63: table and bed.; DJR-162 — eclogue: Virgil, Eclogue 4.36: Achilles sent to Troy again.; work/audit-043/sources.json — 133-Virgil 4: Virgil, Eclogue 4.55–56; work/audit-047/sources.json — 146-Eclogue: Virgil, Eclogue 4.63; work/audit-053/sources.json — 162-eclogue: Virgil, Eclogue 4.36.

BIB-2007

Virgil, Eclogue 5.24–26: mourning for Daphnis.
Virgil, Eclogue 5.46, sleep on the grass; Latin.
Virgil, Eclogue 5.24–26
Virgil, Eclogue 5.46, sleep on the grass

Recorded resource

Recorded uses: DJR-054 — virgil5: Virgil, Eclogue 5.24–26: mourning for Daphnis.; DJR-083 — VirgilEclogue: Virgil, Eclogue 5.46, sleep on the grass; Latin.; work/audit-017/sources.json — virgil5: Virgil, Eclogue 5.24–26; work/audit-026/sources.json — 083-VirgilEclogue: Virgil, Eclogue 5.46, sleep on the grass.

BIB-2008

Virgil, Eclogue 6.48–51; Latin comparison for the daughters of Proetus imagining themselves cattle.
Virgil, Eclogue 6.3–4. Apollo's warning to the poet.
Virgil, Eclogue 6.48–51

Recorded resource

Recorded uses: DJR-060 — VirgilEclogue: Virgil, Eclogue 6.48–51; Latin comparison for the daughters of Proetus imagining themselves cattle.; DJR-168 — Virgil: Virgil, Eclogue 6.3–4. Apollo's warning to the poet.; work/audit-019/sources.json — VirgilEclogue: Virgil, Eclogue 6.48–51; work/audit-055/sources.json — 168-Virgil: Virgil, Eclogue 6.3–4. Apollo's warning to the poet..

BIB-2009

Virgil, Eclogue 7.4–5: the two Arcadian singers. Latin text.
Virgil, Eclogue 7.26: Codrus bursting with envy.
Virgil, Eclogue 7.59. Phyllis and the shepherd's challenge.
Virgil, Eclogue 7.4, the flower of youth.

Recorded resource

Recorded uses: DJR-006 — Virgil: Virgil, Eclogue 7.4–5: the two Arcadian singers. Latin text.; DJR-051 — Eclogue: Virgil, Eclogue 7.26: Codrus bursting with envy.; DJR-140 — ec7: Virgil, Eclogue 7.59. Phyllis and the shepherd's challenge.; DJR-143 — Virgil pastoral: Virgil, Eclogue 7.4, the flower of youth.; work/audit-016/sources.json — Eclogue: Virgil, Eclogue 7.26: Codrus bursting with envy.; work/audit-045/sources.json — 140-ec7: Virgil, Eclogue 7.59. Phyllis and the shepherd's challenge.; work/audit-046/sources.json — 143-Virgil pastoral: Virgil, Eclogue 7.4, the flower of youth..

BIB-2010

Virgil, Eclogue 8.69; Latin text.
Virgil, Eclogue 8.26. Nisa given to Mopsus.
Virgil, Eclogue 8.69

Recorded resource

Recorded uses: DJR-029 — VirgilEclogue: Virgil, Eclogue 8.69; Latin text.; DJR-140 — ec8: Virgil, Eclogue 8.26. Nisa given to Mopsus.; work/audit-008/sources.json — VirgilEclogue: Virgil, Eclogue 8.69; work/audit-045/sources.json — 140-ec8: Virgil, Eclogue 8.26. Nisa given to Mopsus..

BIB-2011

Virgil, Eclogue 9.28: Mantua and Cremona. Latin text.

Recorded resource

Recorded uses: DJR-013 — Virgil: Virgil, Eclogue 9.28: Mantua and Cremona. Latin text..

BIB-2012

Virgil, Georgics 1.511: Mars raging through the world. Latin Library.
Virgil, Georgics 1.53–56: the different capabilities of different regions. Latin text.
Virgil, Georgics 1.514: the runaway chariot; Latin comparison.
Virgil, Georgics 1.250–251: dawn and evening.
Virgil, Georgics 1.514.
Virgil, Georgics 1.139–140 and 271, Latin; Burton's composite quotation.
Virgil, Georgics 1.514
Virgil, Georgics 1.139–140 and 271, Latin

Recorded resource

Recorded uses: DJR-009 — georgics: Virgil, Georgics 1.511: Mars raging through the world. Latin Library.; DJR-016 — Virgil: Virgil, Georgics 1.53–56: the different capabilities of different regions. Latin text.; DJR-026 — georgics: Virgil, Georgics 1.514: the runaway chariot; Latin comparison.; DJR-035 — Georgics1: Virgil, Georgics 1.250–251: dawn and evening.; DJR-038 — Virgil Georgics: Virgil, Georgics 1.514.; DJR-079 — virgil: Virgil, Georgics 1.139–140 and 271, Latin; Burton's composite quotation.; work/audit-010/sources.json — Georgics1: Virgil, Georgics 1.250–251: dawn and evening.; work/audit-011/sources.json — Virgil Georgics: Virgil, Georgics 1.514; work/audit-025/sources.json — 079-virgil: Virgil, Georgics 1.139–140 and 271, Latin.

BIB-2013

Virgil, Georgics 2.490, on knowledge of causes; Latin text.
Virgil, Georgics 2.458: knowing one's blessings.
Virgil, Georgics 2.43–44. A further form of the hundred-tongues commonplace, adapted in Burton's marginal note.
Virgil, Georgics 2.291–92: the height and depth of a tree, reused by Burton for melancholy.
Virgil, Georgics 2.458 and 506.
Virgil, Georgics 2.491–492: fears, fate and Acheron.
Virgil, Georgics 2.490, on knowledge of causes
Virgil, Georgics 2.291–92
Virgil, Georgics 2.458
Virgil, Georgics 2.491–492

Recorded resource

Recorded uses: DJR-028 — VirgilGeorgics: Virgil, Georgics 2.490, on knowledge of causes; Latin text.; DJR-052 — Virgil: Virgil, Georgics 2.458: knowing one's blessings.; DJR-056 — Virgil Georgics: Virgil, Georgics 2.43–44. A further form of the hundred-tongues commonplace, adapted in Burton's marginal note.; DJR-061 — VirgilGeorgics: Virgil, Georgics 2.291–92: the height and depth of a tree, reused by Burton for melancholy.; DJR-087 — Virgil Georgics: Virgil, Georgics 2.458: knowing one's blessings.; DJR-090 — Virgil: Virgil, Georgics 2.458 and 506.; DJR-163 — georgics: Virgil, Georgics 2.491–492: fears, fate and Acheron.; work/audit-008/sources.json — VirgilGeorgics: Virgil, Georgics 2.490, on knowledge of causes; work/audit-016/sources.json — Virgil: Virgil, Georgics 2.458: knowing one's blessings.; work/audit-017/sources.json — Virgil Georgics: Virgil, Georgics 2.43–44. A further form of the hundred-tongues commonplace, adapted in Burton's marginal note.; work/audit-019/sources.json — VirgilGeorgics: Virgil, Georgics 2.291–92; work/audit-028/sources.json — 087-Virgil Georgics: Virgil, Georgics 2.458; work/audit-029/sources.json — 090-Virgil: Virgil, Georgics 2.458 and 506.; work/audit-053/sources.json — 163-georgics: Virgil, Georgics 2.491–492.

BIB-2014

Virgil, Georgics 3.463: milk and horse blood.
Virgil, Georgics 3.454; concealed bodily disease; Latin.
Virgil, Georgics 3.242–244 and 266: desire in animals and the frenzy of mares.
Virgil, Georgics 3.454
Virgil, Georgics 3.242–244 and 266

Recorded resource

Recorded uses: DJR-035 — Georgics3: Virgil, Georgics 3.463: milk and horse blood.; DJR-083 — VirgilGeorgics: Virgil, Georgics 3.454; concealed bodily disease; Latin.; DJR-113 — Virgil: Virgil, Georgics 3.242–244 and 266: desire in animals and the frenzy of mares.; work/audit-010/sources.json — Georgics3: Virgil, Georgics 3.463: milk and horse blood.; work/audit-026/sources.json — 083-VirgilGeorgics: Virgil, Georgics 3.454; work/audit-036/sources.json — 113-Virgil: Virgil, Georgics 3.242–244 and 266.

BIB-2015

Virgil, Georgics 4.441, Proteus's transformations.
Virgil, Georgics 4.83, great spirits within small bodies.
Virgil, Georgics 4.465–466, Orpheus's song.
Virgil Georgics 4.83

Recorded resource

Recorded uses: DJR-010 — geo4: Virgil, Georgics 4.441, Proteus's transformations.; DJR-053 — VirgilGeorgics: Virgil, Georgics 4.83, great spirits within small bodies.; DJR-128 — georgics: Virgil, Georgics 4.465–466, Orpheus's song.; work/audit-016/sources.json — VirgilGeorgics: Virgil Georgics 4.83; work/audit-041/sources.json — 128-georgics: Virgil, Georgics 4.465–466, Orpheus's song..

BIB-2016

Anonymous Epitome de Caesaribus 39.5–6: Diocletian's retirement and vegetables, Latin text.
Anonymous Epitome de Caesaribus 39.5–6

Recorded resource

Recorded uses: DJR-079 — epitome: Anonymous Epitome de Caesaribus 39.5–6: Diocletian's retirement and vegetables, Latin text.; work/audit-025/sources.json — 079-epitome: Anonymous Epitome de Caesaribus 39.5–6.

BIB-2017

Morgan Library and Museum, catalogue of Gianfrancesco Pico's Examen vanitatis doctrinae gentium (1520), for author and title identification.

Recorded resource

Recorded uses: DJR-024 — Pico: Morgan Library and Museum, catalogue of Gianfrancesco Pico's Examen vanitatis doctrinae gentium (1520), for author and title identification..

BIB-2018

Apollodorus, Library 2.5.5. Augeas' stables and Heracles.
Apollodorus, Library 2.5.10, J. G. Frazer translation, for Geryon.

Recorded resource

Recorded uses: DJR-103 — Apollodorus: Apollodorus, Library 2.5.5. Augeas' stables and Heracles.; DJR-109 — apollodorus: Apollodorus, Library 2.5.10, J. G. Frazer translation, for Geryon.; work/audit-033/sources.json — 103-Apollodorus: Apollodorus, Library 2.5.5. Augeas' stables and Heracles.; work/audit-035/sources.json — 109-apollodorus: Apollodorus, Library 2.5.10, J. G. Frazer translation, for Geryon..

BIB-2019

Apollonius Rhodius, Argonautica 2.1011–1014: the Tibareni.
Apollonius Rhodius, Argonautica 2.1011–1014

Recorded resource

Recorded uses: DJR-145 — apollonius: Apollonius Rhodius, Argonautica 2.1011–1014: the Tibareni.; work/audit-047/sources.json — 145-apollonius: Apollonius Rhodius, Argonautica 2.1011–1014.

BIB-2020

Apollonius Rhodius, Argonautica 3.962–972.

Recorded resource

Recorded uses: DJR-126 — apollonius: Apollonius Rhodius, Argonautica 3.962–972.; work/audit-041/sources.json — 126-apollonius: Apollonius Rhodius, Argonautica 3.962–972..

BIB-2021

Apollonius Rhodius, Argonautica 4; Seaton translation, wedding preparations following line 1128.
Apollonius Rhodius, Argonautica 4

Recorded resource

Recorded uses: DJR-121 — Apollonius4: Apollonius Rhodius, Argonautica 4; Seaton translation, wedding preparations following line 1128.; work/audit-039/sources.json — 121-Apollonius4: Apollonius Rhodius, Argonautica 4.

BIB-2022

Callistratus, Descriptions 3; Praxiteles's Eros and the comparison with Daedalus.
Callistratus, Descriptions 3

Recorded resource

Recorded uses: DJR-132 — Callistratus: Callistratus, Descriptions 3; Praxiteles's Eros and the comparison with Daedalus.; work/audit-043/sources.json — 132-Callistratus: Callistratus, Descriptions 3.

BIB-2023

Hesiodic Shield of Heracles 7–8, trans. H. G. Evelyn-White; Alcmene's beauty.
Hesiodic Shield of Heracles 7–8, trans. H. G. Evelyn-White

Recorded resource

Recorded uses: DJR-119 — HesiodShield: Hesiodic Shield of Heracles 7–8, trans. H. G. Evelyn-White; Alcmene's beauty.; work/audit-038/sources.json — 119-HesiodShield: Hesiodic Shield of Heracles 7–8, trans. H. G. Evelyn-White.

BIB-2024

Hesiod, Theogony 933–936, in the Evelyn-White translation.

Recorded resource

Recorded uses: DJR-127 — hesiod: Hesiod, Theogony 933–936, in the Evelyn-White translation.; work/audit-041/sources.json — 127-hesiod: Hesiod, Theogony 933–936, in the Evelyn-White translation..

BIB-2025

Hesiod, Works and Days 252–255.

Recorded resource

Recorded uses: DJR-157 — hesiod: Hesiod, Works and Days 252–255.; work/audit-051/sources.json — 157-hesiod: Hesiod, Works and Days 252–255..

BIB-2026

Homer, Iliad 1:601–604: Apollo and the Muses.
Homer, Iliad 1

Recorded resource

Recorded uses: DJR-085 — iliad: Homer, Iliad 1:601–604: Apollo and the Muses.; work/audit-027/sources.json — 085-iliad: Homer, Iliad 1.

BIB-2027

Homer, Iliad 17.446–447, mortal misery; A. T. Murray's translation.
Homer, Iliad 17.446–447, mortal misery

Recorded resource

Recorded uses: DJR-042 — homer17: Homer, Iliad 17.446–447, mortal misery; A. T. Murray's translation.; work/audit-013/sources.json — homer17: Homer, Iliad 17.446–447, mortal misery.

BIB-2028

Homer, Iliad 19.91–94, Ate's tender feet; A. T. Murray's translation.
Homer, Iliad 19.91–94, Ate's tender feet

Recorded resource

Recorded uses: DJR-042 — homer19: Homer, Iliad 19.91–94, Ate's tender feet; A. T. Murray's translation.; work/audit-013/sources.json — homer19: Homer, Iliad 19.91–94, Ate's tender feet.

BIB-2029

Homer, Iliad 4.127–140: Athena diverts the arrow.
Homer, Iliad 4.127–140

Recorded resource

Recorded uses: DJR-092 — Iliad4: Homer, Iliad 4.127–140: Athena diverts the arrow.; work/audit-029/sources.json — 092-Iliad4: Homer, Iliad 4.127–140.

BIB-2030

Homer, Iliad 5.859–863: the cry of wounded Ares.
Homer, Iliad 5.859–863

Recorded resource

Recorded uses: DJR-092 — Iliad5: Homer, Iliad 5.859–863: the cry of wounded Ares.; work/audit-029/sources.json — 092-Iliad5: Homer, Iliad 5.859–863.

BIB-2031

Homer, Iliad 8.18–27, A. T. Murray translation, for the golden chain.

Recorded resource

Recorded uses: DJR-109 — homer: Homer, Iliad 8.18–27, A. T. Murray translation, for the golden chain.; work/audit-035/sources.json — 109-homer: Homer, Iliad 8.18–27, A. T. Murray translation, for the golden chain..

BIB-2032

Homer, Odyssey 24:1–4: Hermes's wand.
Homer, Odyssey 24

Recorded resource

Recorded uses: DJR-085 — odyssey: Homer, Odyssey 24:1–4: Hermes's wand.; work/audit-027/sources.json — 085-odyssey: Homer, Odyssey 24.

BIB-2033

Homer, Odyssey 6, household concord.

Recorded resource

Recorded uses: DJR-142 — Homer: Homer, Odyssey 6, household concord.; work/audit-046/sources.json — 142-Homer: Homer, Odyssey 6, household concord..

BIB-2034

Homeric Hymn 5: Aphrodite before Anchises.
Homeric Hymn 5

Recorded resource

Recorded uses: DJR-121 — Hymn: Homeric Hymn 5: Aphrodite before Anchises.; work/audit-039/sources.json — 121-Hymn: Homeric Hymn 5.

BIB-2035

Lucian, Dialogues of the Gods 19 (11) and 20 (12) in the consulted text: Aphrodite, Selene and Eros; the sandal and the lions.
Lucian, Dialogues of the Gods 23 (19): Athena, the Muses and Artemis.
Lucian, Dialogues of the Gods 19 (11) and 20 (12) in the consulted text
Lucian, Dialogues of the Gods 23 (19)

Recorded resource

Recorded uses: DJR-113 — Lucian: Lucian, Dialogues of the Gods 19 (11) and 20 (12) in the consulted text: Aphrodite, Selene and Eros; the sandal and the lions.; DJR-115 — Lucian: Lucian, Dialogues of the Gods 23 (19): Athena, the Muses and Artemis.; work/audit-036/sources.json — 113-Lucian: Lucian, Dialogues of the Gods 19 (11) and 20 (12) in the consulted text; work/audit-037/sources.json — 115-Lucian: Lucian, Dialogues of the Gods 23 (19).

BIB-2036

Lucian, Dialogues of the Sea Gods, Zephyrus and Notus; Europa’s journey.
Lucian, Dialogues of the Sea Gods, Zephyrus and Notus

Recorded resource

Recorded uses: DJR-132 — Lucian: Lucian, Dialogues of the Sea Gods, Zephyrus and Notus; Europa’s journey.; work/audit-043/sources.json — 132-Lucian: Lucian, Dialogues of the Sea Gods, Zephyrus and Notus.

BIB-2037

Moschus, V, A Lesson to Lovers; J. M. Edmonds’s English translation, Pan, Echo, the satyr and Lyde.
Moschus, V, A Lesson to Lovers

Recorded resource

Recorded uses: DJR-140 — Moschus5: Moschus, V, A Lesson to Lovers; J. M. Edmonds’s English translation, Pan, Echo, the satyr and Lyde.; work/audit-045/sources.json — 140-Moschus5: Moschus, V, A Lesson to Lovers.

BIB-2038

Ovid, Heroides 20–21, Acontius and Cydippe.

Recorded resource

Recorded uses: DJR-141 — ovid: Ovid, Heroides 20–21, Acontius and Cydippe.; work/audit-046/sources.json — 141-ovid: Ovid, Heroides 20–21, Acontius and Cydippe..

BIB-2039

Parthenius, Love Stories 8; Xanthus and Herippe.
Parthenius, Love Stories 5 and 9; Leucophrye and Polycrite.
Parthenius, Love Stories 8
Parthenius, Love Stories 5 and 9

Recorded resource

Recorded uses: DJR-130 — Parthenius: Parthenius, Love Stories 8; Xanthus and Herippe.; DJR-133 — Parthenius 5 and 9: Parthenius, Love Stories 5 and 9; Leucophrye and Polycrite.; work/audit-042/sources.json — 130-Parthenius: Parthenius, Love Stories 8; work/audit-043/sources.json — 133-Parthenius 5 and 9: Parthenius, Love Stories 5 and 9.

BIB-2040

Parthenius, Love Stories 21 and 25; Pisidice and Phayllus.
Parthenius, Love Stories 21 and 25

Recorded resource

Recorded uses: DJR-133 — Parthenius 25: Parthenius, Love Stories 21 and 25; Pisidice and Phayllus.; work/audit-043/sources.json — 133-Parthenius 25: Parthenius, Love Stories 21 and 25.

BIB-2041

Pausanias, Description of Greece X.4.8–9: swallows at Daulis.
Pausanias, Description of Greece X.4.8–9

Recorded resource

Recorded uses: DJR-073 — pausanias: Pausanias, Description of Greece X.4.8–9: swallows at Daulis.; work/audit-023/sources.json — pausanias: Pausanias, Description of Greece X.4.8–9.

BIB-2042

Pausanias, Description of Greece 10.38.12. The cave sanctuary at Naupactus.

Recorded resource

Recorded uses: DJR-139 — pausanias10: Pausanias, Description of Greece 10.38.12. The cave sanctuary at Naupactus.; work/audit-045/sources.json — 139-pausanias10: Pausanias, Description of Greece 10.38.12. The cave sanctuary at Naupactus..

BIB-2043

Pausanias 3.7.7; Ariston's wife and Helen's intervention.
Pausanias 3.12.2, Danaus and the suitors' choice.
Pausanias 3.7.7

Recorded resource

Recorded uses: DJR-137 — Pausanias: Pausanias 3.7.7; Ariston's wife and Helen's intervention.; DJR-141 — pausanias: Pausanias 3.12.2, Danaus and the suitors' choice.; work/audit-044/sources.json — 137-Pausanias: Pausanias 3.7.7; work/audit-046/sources.json — 141-pausanias: Pausanias 3.12.2, Danaus and the suitors' choice..

BIB-2044

Pausanias, Description of Greece 6.23.5; Love and Love Returned disputing a palm-branch.
Pausanias, Description of Greece 6.23.5

Recorded resource

Recorded uses: DJR-136 — Pausanias: Pausanias, Description of Greece 6.23.5; Love and Love Returned disputing a palm-branch.; work/audit-044/sources.json — 136-Pausanias: Pausanias, Description of Greece 6.23.5.

BIB-2045

Pausanias, Description of Greece 7.23.1–3. Selemnus and the conditional claim for its waters.
Pausanias, Description of Greece 7.21.1. Coresus and Callirhoe.

Recorded resource

Recorded uses: DJR-139 — pausanias7: Pausanias, Description of Greece 7.23.1–3. Selemnus and the conditional claim for its waters.; DJR-140 — paus: Pausanias, Description of Greece 7.21.1. Coresus and Callirhoe.; work/audit-045/sources.json — 139-pausanias7: Pausanias, Description of Greece 7.23.1–3. Selemnus and the conditional claim for its waters.; work/audit-045/sources.json — 140-paus: Pausanias, Description of Greece 7.21.1. Coresus and Callirhoe..

BIB-2046

Pausanias, Description of Greece 8.34.3, Jones translation; the black and white Furies.
Pausanias 8.34.3

Recorded resource

Recorded uses: DJR-051 — PausaniasFuries: Pausanias, Description of Greece 8.34.3, Jones translation; the black and white Furies.; work/audit-016/sources.json — PausaniasFuries: Pausanias 8.34.3.

BIB-2047

Pausanias, Description of Greece 9.39.13–14, on recovery after the Trophonius oracle; public-domain primary-text translation.
Pausanias, Description of Greece 9.39.13–14, on recovery after the Trophonius oracle

Recorded resource

Recorded uses: DJR-059 — Pausanias: Pausanias, Description of Greece 9.39.13–14, on recovery after the Trophonius oracle; public-domain primary-text translation.; work/audit-018/sources.json — Pausanias: Pausanias, Description of Greece 9.39.13–14, on recovery after the Trophonius oracle.

BIB-2048

Philostratus, Images 1.27, Amphiaraus; dream-god, garment and horn.
Philostratus, Images 1.27, Amphiaraus

Recorded resource

Recorded uses: DJR-082 — Philostratus: Philostratus, Images 1.27, Amphiaraus; dream-god, garment and horn.; work/audit-026/sources.json — 082-Philostratus: Philostratus, Images 1.27, Amphiaraus.

BIB-2049

Philostratus the Younger, Images 6: Orpheus.
Philostratus the Younger, Images 6

Recorded resource

Recorded uses: DJR-085 — images: Philostratus the Younger, Images 6: Orpheus.; work/audit-027/sources.json — 085-images: Philostratus the Younger, Images 6.

BIB-2050

Plutarch, Life of Theseus 17 and 22: the sails and Aegeus.
Plutarch, Life of Theseus 17 and 22

Recorded resource

Recorded uses: DJR-144 — theseus: Plutarch, Life of Theseus 17 and 22: the sails and Aegeus.; work/audit-047/sources.json — 144-theseus: Plutarch, Life of Theseus 17 and 22.

BIB-2051

Theocritus, Idyll 4.41–43: Battus, tomorrow and hope while alive.
Theocritus, Idyll 2.82–90.
Theocritus, Idyll 2, Edmonds translation.
Theocritus, Idyll 4.41–43

Recorded resource

Recorded uses: DJR-092 — Theocritus: Theocritus, Idyll 4.41–43: Battus, tomorrow and hope while alive.; DJR-126 — theocritus: Theocritus, Idyll 2.82–90.; DJR-128 — theocritus2: Theocritus, Idyll 2, Edmonds translation.; work/audit-029/sources.json — 092-Theocritus: Theocritus, Idyll 4.41–43; work/audit-041/sources.json — 126-theocritus: Theocritus, Idyll 2.82–90.; work/audit-041/sources.json — 128-theocritus2: Theocritus, Idyll 2, Edmonds translation..

BIB-2052

Theocritus, Idyll 9.31, J. M. Edmonds translation, for comparison.

Recorded resource

Recorded uses: DJR-109 — theocritus: Theocritus, Idyll 9.31, J. M. Edmonds translation, for comparison.; work/audit-035/sources.json — 109-theocritus: Theocritus, Idyll 9.31, J. M. Edmonds translation, for comparison..

BIB-2053

Theocritus, Idyll 15.60–77, festival crowd; J. M. Edmonds's 1912 translation.
Theocritus, Idyll 12, mutual love and the golden age.
Theocritus, Idyll 18.49–58, wedding blessings.
Theocritus, Idyll 15.60–77, festival crowd

Recorded resource

Recorded uses: DJR-042 — theocritus: Theocritus, Idyll 15.60–77, festival crowd; J. M. Edmonds's 1912 translation.; DJR-141 — theocritus: Theocritus, Idyll 12, mutual love and the golden age.; DJR-143 — Theocritus: Theocritus, Idyll 18.49–58, wedding blessings.; work/audit-013/sources.json — theocritus: Theocritus, Idyll 15.60–77, festival crowd; work/audit-046/sources.json — 141-theocritus: Theocritus, Idyll 12, mutual love and the golden age.; work/audit-046/sources.json — 143-Theocritus: Theocritus, Idyll 18.49–58, wedding blessings..

BIB-2054

Hesiod, Theogony 907, in the collected primary passages on Eurynome.

Recorded resource

Recorded uses: DJR-110 — Graces: Hesiod, Theogony 907, in the collected primary passages on Eurynome.; work/audit-035/sources.json — 110-Graces: Hesiod, Theogony 907, in the collected primary passages on Eurynome..

BIB-2055

Anacreontics XLVI Gold; Thomas Stanley's English translation, wealth and its consequences.
Anacreontics XLVI Gold

Recorded resource

Recorded uses: DJR-122 — Anacreontics46: Anacreontics XLVI Gold; Thomas Stanley's English translation, wealth and its consequences.; work/audit-039/sources.json — 122-Anacreontics46: Anacreontics XLVI Gold.

BIB-2056

Buchanan passage reproduced in Santos, Humanitas 15–16, p.315; exact poem locator pending.
Buchanan passage reproduced in Santos, Humanitas 15–16, p.315

Recorded resource

Recorded uses: DJR-129 — Buchanan: Buchanan passage reproduced in Santos, Humanitas 15–16, p.315; exact poem locator pending.; work/audit-042/sources.json — 129-Buchanan: Buchanan passage reproduced in Santos, Humanitas 15–16, p.315.

BIB-2057

Casamento, note on Phaedra 472, classibus and piscibus.

Recorded resource

Recorded uses: DJR-143 — Seneca variant: Casamento, note on Phaedra 472, classibus and piscibus.; work/audit-046/sources.json — 143-Seneca variant: Casamento, note on Phaedra 472, classibus and piscibus..

BIB-2058

Universal Short Title Catalogue, edition 152271: Scaliger's critique of Cardano (Paris, 1557). Bibliographical identification only.

Recorded resource

Recorded uses: DJR-006 — Scaliger: Universal Short Title Catalogue, edition 152271: Scaliger's critique of Cardano (Paris, 1557). Bibliographical identification only..

BIB-2059

USTC 2029816, De Christiana expeditione apud Sinas, Augsburg, 1615.

Recorded resource

Recorded uses: DJR-101 — Ricci: USTC 2029816, De Christiana expeditione apud Sinas, Augsburg, 1615.; work/audit-032/sources.json — 101-Ricci: USTC 2029816, De Christiana expeditione apud Sinas, Augsburg, 1615..

BIB-2060

Universal Short Title Catalogue 2135281: Fernando de Rojas, Pornoboscodidascalus Latinus, Kaspar von Barth's translation, Frankfurt 1624; bibliographical identification.
Universal Short Title Catalogue 2135281

Recorded resource

Recorded uses: DJR-108 — Barth: Universal Short Title Catalogue 2135281: Fernando de Rojas, Pornoboscodidascalus Latinus, Kaspar von Barth's translation, Frankfurt 1624; bibliographical identification.; work/audit-035/sources.json — 108-Barth: Universal Short Title Catalogue 2135281.

BIB-2061

Hesiod, Works and Days 102–104, the wandering diseases.

Recorded resource

Recorded uses: DJR-099 — hesiod: Hesiod, Works and Days 102–104, the wandering diseases.; work/audit-032/sources.json — 099-hesiod: Hesiod, Works and Days 102–104, the wandering diseases..

BIB-2062

Job 28:13 in the Nova Vulgata, consulted for comparison, not as Burton's biblical edition.

Recorded resource

Recorded uses: DJR-018 — Job: Job 28:13 in the Nova Vulgata, consulted for comparison, not as Burton's biblical edition..

BIB-2063

Proverbs 26:11 and 30:18–19, Nova Vulgata: the returning dog and the eagle's path in the sky; used to locate the allusion and a possible parallel, not as Burton's base text.
Proverbs 26:11 and 30:18–19, Nova Vulgata

Recorded resource

Recorded uses: DJR-061 — Proverbs: Proverbs 26:11 and 30:18–19, Nova Vulgata: the returning dog and the eagle's path in the sky; used to locate the allusion and a possible parallel, not as Burton's base text.; work/audit-019/sources.json — Proverbs: Proverbs 26:11 and 30:18–19, Nova Vulgata.

BIB-2064

Vulgate Psalms, limited wording search

Recorded resource

Recorded uses: work/audit-019/sources.json — PsalmsSearch: Vulgate Psalms, limited wording search.

BIB-2065

Leo XIII, Aeterni Patris, paragraph 14, quoting Sixtus V. Thomas as the Angelic Doctor and Bonaventure as the Seraphic Doctor.
Leo XIII Aeterni Patris paragraph 14

Recorded resource

Recorded uses: DJR-017 — doctors: Leo XIII, Aeterni Patris, paragraph 14, quoting Sixtus V. Thomas as the Angelic Doctor and Bonaventure as the Seraphic Doctor.; work/audit-004/sources.json — doctors: Leo XIII Aeterni Patris paragraph 14.

BIB-2066

Plato, Laws 936b–c, in R. G. Bury's translation: poverty and the expulsion of beggars.

Recorded resource

Recorded uses: DJR-015 — Plato: Plato, Laws 936b–c, in R. G. Bury's translation: poverty and the expulsion of beggars..

BIB-2067

The Prophet's Mosque in Medina, official visitor information.

Recorded resource

Recorded uses: DJR-159 — Medina: The Prophet's Mosque in Medina, official visitor information.; work/audit-052/sources.json — 159-Medina: The Prophet's Mosque in Medina, official visitor information..

BIB-2068

Westminster Abbey, Henry Frederick, Prince of Wales: parentage and death in 1612.
Westminster Abbey, Henry Frederick, Prince of Wales

Recorded resource

Recorded uses: DJR-054 — henry: Westminster Abbey, Henry Frederick, Prince of Wales: parentage and death in 1612.; work/audit-017/sources.json — henry: Westminster Abbey, Henry Frederick, Prince of Wales.

BIB-2069

Westminster Abbey, Library collection: John Williams's bookcases and books in 1623; institutional history.
Westminster Abbey, Library collection

Recorded resource

Recorded uses: DJR-081 — westminster: Westminster Abbey, Library collection: John Williams's bookcases and books in 1623; institutional history.; work/audit-026/sources.json — 081-westminster: Westminster Abbey, Library collection.

BIB-2070

World Health Organization, Lead poisoning; toxicity and contamination through plumbing.
World Health Organization, Lead poisoning

Recorded resource

Recorded uses: DJR-070 — Lead: World Health Organization, Lead poisoning; toxicity and contamination through plumbing.; work/audit-022/sources.json — Lead: World Health Organization, Lead poisoning.

BIB-2071

World Health Organization, Rabies, for current cause, transmission and prevention.

Recorded resource

Recorded uses: DJR-022 — rabies: World Health Organization, Rabies, for current cause, transmission and prevention..

BIB-2072

Modern medical context: WHO and partner agencies, Eliminating Virginity Testing (2018).
Modern medical context

Recorded resource

Recorded uses: DJR-147 — who: Modern medical context: WHO and partner agencies, Eliminating Virginity Testing (2018).; work/audit-048/sources.json — 147-who: Modern medical context.

BIB-2073

William Lilly, Christian Astrology III, especially p. 527 and directions; retyped primary text consulted for terminology.
William Lilly, Christian Astrology III, especially p. 527 and directions

Recorded resource

Recorded uses: DJR-032 — Lilly: William Lilly, Christian Astrology III, especially p. 527 and directions; retyped primary text consulted for terminology.; work/audit-009/sources.json — Lilly: William Lilly, Christian Astrology III, especially p. 527 and directions.

BIB-2074

Aristotle, On the Soul 1.1, J. A. Smith translation, on the difficulty of knowing the soul.

Recorded resource

Recorded uses: DJR-024 — Aristotle1: Aristotle, On the Soul 1.1, J. A. Smith translation, on the difficulty of knowing the soul..

BIB-2075

Aristotle, On the Soul 2.1 and 2.3, J. A. Smith translation, on first actuality and the inclusion of faculties.

Recorded resource

Recorded uses: DJR-024 — Aristotle2: Aristotle, On the Soul 2.1 and 2.3, J. A. Smith translation, on first actuality and the inclusion of faculties..

BIB-2076

Thucydides 2.45.2; Pericles' remarks to women entering widowhood.
Thucydides 2.45.2

Recorded resource

Recorded uses: DJR-137 — Thucydides: Thucydides 2.45.2; Pericles' remarks to women entering widowhood.; work/audit-044/sources.json — 137-Thucydides: Thucydides 2.45.2.

BIB-2077

Thucydides 1 chapter 131

Recorded resource

Recorded uses: work/audit-003/sources.json — thucydides: Thucydides 1 chapter 131.

BIB-2078

NASA, Mars: orbital period of 1.88 earth years, compared with Burton's printed three years.
NASA, Mars

Recorded resource

Recorded uses: DJR-075 — mars: NASA, Mars: orbital period of 1.88 earth years, compared with Burton's printed three years.; work/audit-024/sources.json — mars: NASA, Mars.

BIB-2079

Antonio Zara, Anatomia ingeniorum et scientiarum (Venice, 1615), title-page facsimile reproduced by Museo Galileo, La Biblioteca anatomica, fig. 2, PDF p. 9.

Recorded resource

Recorded uses: DJR-003 — ZaraTitle: Antonio Zara, Anatomia ingeniorum et scientiarum (Venice, 1615), title-page facsimile reproduced by Museo Galileo, La Biblioteca anatomica, fig. 2, PDF p. 9.; work/audit-058/sources.json — 003-ZaraTitle: Antonio Zara, Anatomia ingeniorum et scientiarum (Venice, 1615), title-page facsimile reproduced by Museo Galileo, La Biblioteca anatomica, fig. 2, PDF p. 9..

BIB-2080

Juvenal, Satire 10.221, Themison.

Recorded resource

Recorded uses: DJR-099 — juvenal: Juvenal, Satire 10.221, Themison.; work/audit-032/sources.json — 099-juvenal: Juvenal, Satire 10.221, Themison..

BIB-2081

Plautus, Mercator 262–263; Demipho's love.
Plautus, Mercator 262–263

Recorded resource

Recorded uses: DJR-119 — plautus: Plautus, Mercator 262–263; Demipho's love.; work/audit-038/sources.json — 119-plautus: Plautus, Mercator 262–263.

BIB-2082

Pliny the Younger, Letters 8.20.1, to Gallus.

Recorded resource

Recorded uses: DJR-099 — pliny_younger: Pliny the Younger, Letters 8.20.1, to Gallus.; work/audit-032/sources.json — 099-pliny_younger: Pliny the Younger, Letters 8.20.1, to Gallus..